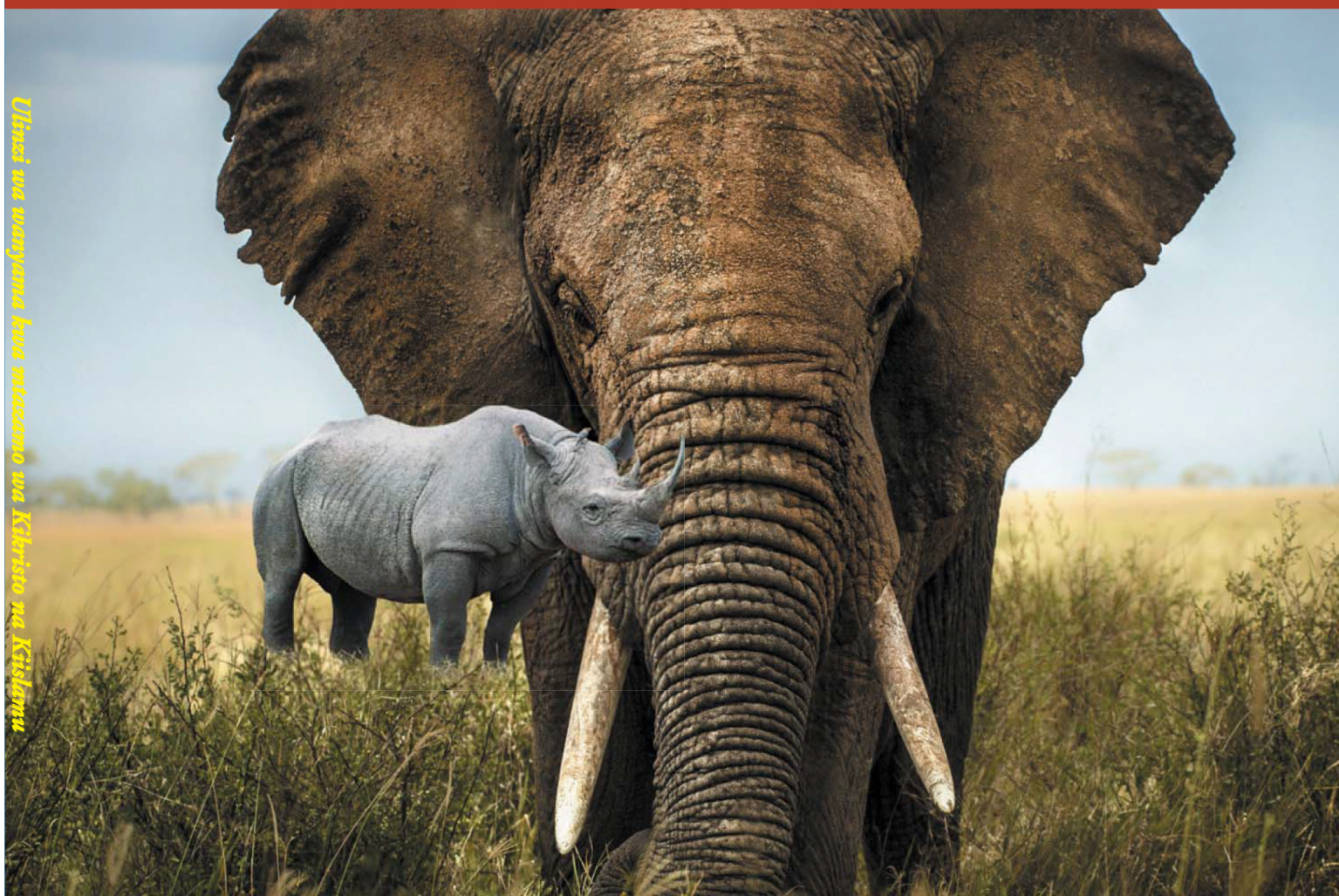


TEMBO-FARU wana haki ya kuishi Tanzania

Ulinzi wa wanyama kwa mtazamo wa Kikristo na Kiislamu

Ulinzi wa wanyama kwa mtazamo wa Kikristo na Kiislamu



REV. CHRISTOSILER P. KALATA
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**KAMATI YA AMANI YA VIONGOZI
WA DINI MKOA WA DAR ES SALAAM**

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TEMBO NA FARU WANA HAKI YA KUISHI TANZANIA

Ujangili wa Tembo na Faru Tanzania lazima ukomeshwe



*Mchungaji Christosiler P.E. Kalata
Mwandishi wa Kamati-KAVDMD*

“The conservation of wildlife and wild places calls for specialists knowledge, trained manpower and money, and we look to other Nations to co-operate with us in this important task, the success or failure of which not only affects the continent of Africa but the rest of the world as well”

KAMATI YA AMANI YA VIONGOZI WA DINI MKOA WA DAR-ES-SALAAM



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TUPAMBANE NA UJANGILI



KINDNESS TO ANIMALS

“Mwenye baki huufikiri uhai wa mnyama wake; Bali huruma za mtu mwovu ni ukatili” Mithali 12:10

As we have seen, all animals are to be treated with respect and kindness. Unfortunately, in some Muslim communities these guidelines are not followed. Some people mistakenly believe that since humans needs take priority, animal rights are not an urgent issue. Others find excuses to mistreat certain animals, such as dogs. These actions fly in the face of Islamic teachings, and the best way to combat such ignorance is through education and good example. Individuals and governments have an important role to play in educating the public about the care of animals, and establishing institutions to support animal welfare.

“It is forbidden in Islam to treat an animal cruelly, or to kill it except as needed for food. The Prophet Muhammad often chastised his Companions who mistreated animals, and spoke to them about the need for mercy and kindness. Here are several examples of hadith which instruct Muslims about how to treat animals”

“Whoever is kind to the creatures of God, is kind to himself.” -The Prophet Muhammad

“And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible” Isaih 13:11

“Mwenye haki huufikiri ubai wa mnyama wake; Bali huruma za mtu mwovu ni ukatili” Mithali 12:10

“Verily We created man from a product of wet earth; then placed him as a drop (of seed) in a safe lodging; then We fashioned the drop into a clot, then We fashioned the clot into a little lump, then We fashioned the little lump into bones, then clothed the bones with flesh, and then produced it another creation. So blessed be Allah, the Best of Creators!” [23:12-14]

“God said, See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.

And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.

And it was so. God saw everything that he had made, and indeed, it was very good.” Genesis 1:29-31

DIBAJI



Ujangili wa Tembo na Faru Tanzania lazima ukomeshwe

“Nimekuwa nikijiuliza maswali mengi katika maisha yangu, I never thought to ask myself why God created the world. I had asked myself the question, “why did God create me specifically “ which seemed like a more practical thing to wonder. But the answers I found to that question always struck me as shallow. I think that’s because it’s impossible to understand what part we play in a story if we have never grasped what the story is about in the first place.”

Ninachokifahamu hadi sasa pengine kitabu hiki kinaweza kuwa kimoja cha vitabu vichache sana vilivyowahi kuandikwa na viongozi wa dini, wakiunganisha maandiko Matakatifu kutoka Biblia na Quran! Uumbaji una siri za Kimungu, ni pale mwanadamu anapokumbushwa na Mungu mwenyewe ndipo anapojitambua:

“Mimi, naam, mimi, ndimi niyafutaye makosa yako kwa ajili yangu mwenyewe, Wala sitazikum buka dhambi zako. Unikumbushe, na tuhojiane Eleza mambo yako upate kupewa haki yako” Isaya 43:25-26

Kitabu hiki kitawafikia wengi, na kitatoa majibu yanayogusa maisha yetu, kimwili, kiakili, na kiroho. “ Tanzania imetajwa kwenye taarifa ya utafiti duniani iliyorushwa na kituo cha runinga cha CNN hivi karibuni kuwa nchi ya kwanza kwa kuvutia watalii wanaokuja kuangalia Wanyamapori Barani Afrika, ikifuatiwa na Botswana, Kenya, Zambia, Afrika Kusini, Namibia, Uganda, na Zimbabwe.

Idadi ya watalii kutoka nje wanaotembelea nchi yetu imeongezeka kwa asilimia 4 kutoka watalii 1,095,884 Mwaka 2013 hadi watalii 1,140,156 mwaka 2014, pamoja na kumekuwepo na changamoto za athari za gonjwa la Ebola Magharibi mwa Afrika, tishio la Ugaidi Ukanda wa Afrika Mashariki na kuporomoka kwa sarafu ya Euro Barani Ulaya.

Kwa mujibu wa taarifa rasmi ya Benki Kuu ya Tanzania, Utalii sasa unaongoza katika kuliingizia Taifa fedha za kigeni kwa kiwango cha asilimia 25, na kwamba mchango wa tasnia ya utalii kwenye pato la Taifa sasa umekadiriwa kupita asilimia 17. Aidha, takwimu zinaonyesha kuwa utalii umeajiri wafanyakazi 500,000 (direct employment), na zaidi ya watu 2,000,000 wananufaika na biashara ya Utalii kwa namna moja au nyingine. Wawakilishi wa Balozi mbalimbali zilizopo nchini wamewahi kusema “ watawaalika wawekezaji kutoka nchi zao watumie fursa zilizopo katika Shirika la Hifadhi za Taifa (Tanapa) ili kukuza sekta ya Utalii. Tanzania inatakiwa kuiweka sekta ya Utalii kuwa miongoni mwa vipaumbele vyake katika kuingiza fedha za kigeni.

Mbe. Lazaro Samuel Nyalandu (MB)



Rais wa Awamu ya Pili, Mhe Ali Hassan Mwinyi

“There is not an animal that lives on the earth, nor a being that flies on its wings, but they form communities like you. Nothing have we omitted from the Book, and they all shall be gathered to their Lord in the end” (Quran 6:38)

Jinsi wanyama wetu katika mbuga za wanyama wanavyogombaniwa ni jambo la kuangaliwa kwa umakini na kuchukua hatua za haraka. Nilipokipitia kwa kukisoma kitabu hiki, nimekumbuka kitu kimoja, wageni tunaowapatia nafasi katika mbuga zetu kufanya utalii na pia wakati mwingine kufanya uwindaji, wanavyowagombania wanyama walioko katika mbuga zetu maana huko kwao wamewamaliza wote!

Sasa hivi kuna tishio kubwa la ujangili, kwa tembo na faru, kinachotafutwa kwa wanyama hawa si kitoweo, bali pembe zao, bila kukomesha tabia hii ovu ya uuaji wa tembo na faru

Tanzania iko hatarini kuupoteza urithi huu ambao Mungu ametupatia vizazi na vizazi. Watalii wanaposafiri hasa kutoka Nairobi na kupita Maasai Mara National Reserve magari ya wazi wanaona utajiri huu aliotuachia Mwenyezi Mungu, na wanabaki wakishangaa.

Sikustaajabu kuona viongozi wa Dini wa Kamati ya Amani ya Mkoa wa Dar-es-Salaam nao walipotembelea baadhi ya mbuga zetu kupatwa na mshtuko, wakijiuliza kama kasi ya kuua tembo na faru itaendelea hivi, matokeo yake yatakuwa nini? Na pia natumaini walijiuliza maswali mengi na moja ya maswali natumaini moja wapo ni hili! Je wanaoshirikiana kufanya tendo hili si ni Waislamu na Wakristo? Mbona watu hawa wanaenda Makanisani na Misikitini kuabudu!

Yawezekana kabisa jamii inahitaji kukumbushwa, na wakufanya hivyo ni viongozi wa dini zote! Ulimwengu sasa umekuwa kijiji, lakini hatuna budi kukataa kumezwa na utandawazi! Yapo makabila ambayo yameishi na wanyama karne na karne wamekuwa na utaratibu wa kuishi, hawakuu wanyama ovyo, bali wamekuwa na utaratibu wa kiuumbaji, Wamasai wanaweza hata kugawana nyama na simba aliyeua nyati bila madhara yoyote.

Tujifunze sasa, kwamba idadi ya watu inaongezeka, njia mojawapo itakayotusadia sisi na wanyama pori kila mmoja kuishi katika himaya yake ni kujenga makazi ya kisasa kwa mpango endelevu, makazi yanayoweza kuchukua watu wengi na kuwapatia huduma za kijamii bila shaka yoyote.

Kuwa na vijumba vidogo vidogo, na kuzisogelea mbuga za wanyama ni jambo ambalo tunaweza kabisa kupata ufumbuzi wake. Jamii inayokaa karibu na mbuga hizi lazima inufaike na mazao ya mbuga za wanyama.

Ali Hassan Mwinyi - Rais Mstaafu wa Jamhuri ya Muungano wa Tanzania -Dar-es-Salaam. 2015

QUOTABLE QUOTES



Baba wa Taifa Mwl. Julius Kambarage Nyerere

“The survival of our wildlife is a matter of grave concern to all of us in Africa. These wild creatures amid the wild places they inhabit are not only important as a source of wonder and inspiration, but are an integral part of our natural resources and our future livelihood and well being. In accepting the trusteeship of our wildlife we solemnly declare that we will do everything in our power to make sure that our children grand-children will be able to enjoy this rich and precious inheritance” Arusha Manifesto; 1961.

“Nyerere philosophy to protect and cherish Tanzania’s spectacular wildlife as a prime national heritage is expressed in the high priority the Tanzanian government has given to conservation of natural resources”

Mwalimu Julius Kambarage Nyerere.

UTANGULIZI

Kitabu hiki ni matokeo ya ziara ya Kamati ya Amani ya Viongozi wa Dini Mkoa wa Dar-es-Salaam. Inawezekana hata viongozi wenyewe wa dini pamoja na mwandishi hakuna aliyekuwa na lengo la kuwepo kwa uandishi wa kitabu hiki cha kihistoria, hapo ndipo unapoweza kushangaa mipango ya Mungu.

Wakati viongozi hawa wa dini wanatembelea mbuga za wanyama, Tarangire na Arusha National Park, walijionea kwa macho yao utajiri ambao Tanzania inao, kwamba kama ukitumika vizuri, nchi hii, hasa katika Afrika Mashariki, hakuna nchi ambayo inaweza kuifikia katika miaka inayofuata.

Ujangili una athari kubwa kwa taifa letu, Serikali imekiri wazi kuwa ongezeko la ujangili ni chanzo kikubwa kinachodhoofisha sekta hii ya utalii nchini na kudidimiza uchumi wa taifa. Hii ni vita! Hasa ukiangalia kuwa katika Afrika Mashariki ni Tanzania peke yake yenye eneo kubwa la mbuga za wanyama.

Katibu Mkuu wa Wizara ya Maliasili na Utalii, Dr Adelhelm Meru amekiri wazi kuwa, upo uwezekano ujangili ukaathiri ajira zipatazo milioni 3.8. Hii ina maana gani? Viongozi wa dini tuliona vijana walio na mafunzo mazuri ya kuongoza watalii, madereva, hoteli za kisasa zilizopo katika mbuga hizi, wahudumu waliopo katika migahawa wanavyoyakabili maisha yao kwa ajira hii, sasa unaweza kujiuliza, kama wanyama watatoweka hawa wote wataenda wapi?

Katika miaka 10 iliyopita, Tanzania pamoja na nchi nyingine za Afrika zimeathirika kwa kiwango cha kutisha kutokana na ujangili. Kitakwimu na kiutafti ambao umefanyika mwaka 2014, Tanzania imepoteza zaidi ya nusu ya tembo kutoka 110,000 mwaka 2009 hadi 44,000.

Faru wamepungua, twiga ambao ni alama ya Taifa nao wamepungua kwa kiasi cha kutisha. Majangili wao hawajali kabisa athari ambazo taifa linakabiliana nazo! Hapa ndipo unapona umuhimu wa viongozi wa kiroho kuingilia kati!

Mungu ameweka utaratibu wa mzunguko wa maisha. Ndio maana ukienda katika mbuga za wanyama huwezi kukuta simba akiua wanyama wengine hovyoyoy, au ameu mtoto wa swala, umewahi kujiuliza toka umezaliwa lini ulikosa nyama ya ng'ombe, mbuzi, kondoo! Kwa wale wanaoishi kando kando ya bahari, mito na maziwa lini wamekosa samaki?

Mashirika ya Wildaid na African Wildlife Foundation wamekuwa wakifanya kazi bega kwa bega na serikali yetu, katika kampeni ya “ Ujangili Unaatumiza Sote” kwa

ushirikiano na Wizara, na Viongozi wa Dini, pamoja na wana siasa, watu wa sanaa, mashule, vyyuo vikuu, jamii itapata uelewa kuhusu ujangili kwamba ni janga la Taifa.

Viongozi wa dini, kwa kutumia maandiko Matakatifu, wataweka katika mioyo ya watu hofu ya Mungu, na kwa sala na maombi ya kila siku watu watabadilika. Watanzania hatuna budi kuelewa kuwa, ujangili ni uuaji! Ni wizi, hauna tofauti na mtu anayevunja duka na kuiba mali ya mwenye duka! Watanzania wote, kwa umoja wetu, hatuna budi kuungana katika vita hii.

Utalii uivutie jamii, watu waone kwamba vivutio vya utalii ni mali ya Watanzania. Watu waelimishwe kutunza na kuanzisha vituo vya utalii. Hii ni sehemu ya ajira. Kumheshimu Mungu ni kumtii, kuacha kabisa ukatili wa aina yoyote ile kwa wanyama wa kufugwa na wale wa porini.

Wakati utakapokuwa unasoma kitabu hiki, fikra zako zibadilike kuwa wewe ndiye mtu muhimu kukemea ujangili, tunatakiwa kuheshimu kile ambacho Mungu ametupa, tukitunze, tuwe mawakili wema, kuutunza uumbaji, ili nao ututunze.



Mchungaji Christosiler Petro Kalata

Mwandishi wa Kamati na Mjumbe Kamati ya Amani ya Viongozi wa Dini wa Mkoa wa Dar-es-Salaam

Tanzania's religious leaders join the fight to save the elephants - February 17th 2015



Mr. Peter Knights, CEO of WILDAID

Tanzania is the epicentre of Africa's elephant poaching crisis. Two-thirds of the country's elephant population has been wiped out since 2006, according to a recent report. Rhino populations are even more imperilled, their total numbers in Tanzania having fallen to around 30, according to recent news reports.

Tanzania is a deeply religious country, and faith leaders have a great influence on the lives of its citizens across the social strata. That's why WildAid recently organized an interfaith workshop, to work closely with prominent religious leaders who share a deep concerns about the future of Tanzania's wildlife.

As one attendee put it, "When you involve religious leaders, you avoid using guns and prisons as a means of enforcement. The people living in those communities are our people and our responsibility. We have the ability to reach them much faster than any radio or television station."

"As religious leaders, you have the power and the opportunity that the government doesn't," Minister Nyalandu told the attendees. WildAid presented on the scope and severity of Tanzania's poaching crisis for both elephants and rhinos, and showed examples of its PSAs that discourage the buying of ivory and rhino horn.

The faith leaders were outraged by the scale of the problem, and they took the opportunity to stress to Minister Nyalandu the need for better communication, stronger enforcement measures and harsher criminal penalties for poaching.

Elephants and other animals are citizens of this country. They have a right to live here," said Bishop Valentino Mokiwa of the Anglican diocese of Dar es Salaam. "These animals are made by God for the good of human creation. Even though elephants cannot vote, they can have an influence over who becomes our next President."

Sheikh Alhad Musa Salum stated that "As human beings, we must be good to these animals, despite hard financial difficulties and the high rate of unemployment in this country," he said.

SHUKRANI

Mafanikio ya Kamati ya Amani ya Viongozi wa Dini wa Mkoa wa Da-es-Salaam, ni matokeo ya ushiriki wa Viongozi wa Dini wa Madhehebu mbalimbali, ushiriki wa watu wengi tunaowafahamu na tusiowafahamu. Kitabu hiki ni matokeo ya mengi tuliyojifunza kutoka katika ziara mbalimbali, washa, na semina. Kutembelea mbuga za wanyama, Tarangire na Arusha National Park, kuliamba ari ya kuwaeleza wanadamu kuwa uumbaji wa Mungu una makusudi na ni mpango maalum kwa maisha ya viumbe na wote wanaoishi katika dunia.

Watanzania wote wa dini zote, serikali, asasi mbalimbali, wanasiasa, wanaharakati, Maprofesa wa Vyuo Vikuu, Mawaziri, Wabunge na kwa Rais wa Jamhuri ya Muungano wa Tanzania Mhe. Profesa. Jakaya Mrisho Kikwete, viongozi wa dini wanasema Amani na Usalama si kwa wanadamu tu bali hata kwa viumbe alivyoviumba Mwenyezi Mungu, hata sisimizi anahitaji kuishi, maana hakuna mwanadamu anayeweza kumwumba.

Ni vigumu mno kutaja jina la kila mmoja aliyeshiriki katika kufanikisha kazi hii njema, tunawiwa kuwataja wachache wafuatao:- Sheikh Abubakar Zuber - Mufti, Sheikh Ally Basaleh - Hyyat Eulamaa, Sheikh Ally Muhidin Mkyogore - Naibu Kadhi, Askofu Dr Valentino Mokiwa - Mkuu wa Dayosisi ya DSM - Anglikani, Askofu Dr Alex G. Malasusa - KKKT - Dayosisi ya Mashariki na Pwani, Mch George Fupe, Askofu Steven Mangana - Askofu Mkuu Kanisa la Menonight, Sheikh Abdulrahama Ally Issa- Imam, Canon Thomasi Godda - Mkurugenzi - IRCPT, Askofu Philemon Phili-EAGT, Askofu Tibananason - Mwenyekiti wa Maaskofu wa Pentekoste-DSM, Mch Amani Lyimo - M/Kiti - Umoja wa Makanisa - DSM, Sheikh Juma Bin Sadiq -Taasisi Muhibu Rasul, Sheikh Othman Mataka - M/Kiti ALMALD, Sharifu Abdulkadir Hussein (caba Scuba) Rais Jumuiya ya Waislamu-Kigamboni, Askofu Silvester Gamanywa - WAPO Mission, Mtume Josephat Mwingira - Kiongozi wa Ephata - Ministry,

Mtume Venon Fernandes - Agape Ministry, Sheikh Ismail Makusanya - Sheikh Mkoa wa Shinyanga, Sheikh Saleh Omary - Naibu Katibu Istiqama Taifa, Sheikh Khamisi Abasi Mtupa - Kadhi Mkoa wa Pwani, Sheikh Athmani Mkambaku - Naibu Katibu Kamati ya Amani, Sheikh Khamis Hussein Mtonga - M/Kiti wa Vijana wa Kiislamu Mkoa wa DSM.

Sheikh Alhad M. Salum

Mwenyekiti, Kamati ya Amani ya Viongozi wa Dini wa Mkoa wa Dar es Salaam

SURA YA KWANZA

SIKU YA SITA YA UUMBAJI

“Mungu akafanya mnyama wa mwitu kwa jinsi zake, na mnyama wa kufugwa kwa jinsi zake, na kila kitu kitambaacho juu ya nchi kwa jinsi yake; Mungu akaona ya kuwa ni vyema” Mwanzo 1 : 25

Ni jambo muhimu kwa mwanadamu kutafakari kazi ya Mungu kuhusu uumbaji. Mwanadamu anatakiwa kujifunza juu ya maajabu ya Mungu. Kazi za Mungu za ajabu zinazoonekana katika uumbaji na katika historia, ni sababu ya kuuheshimu uumbaji, kuisifu kazi ya Mungu, kumwabudu na kumtukuza kwa kazi yake njema.

Watu wakiitikia wito wa Mungu, Muumba atawabarikia, atawapa uzao bora! Watu watakuwa wenye mafanikio. Kutoka mashariki hadi magharibi, wakati huu tulionao na wakati ujao, Mungu anastahili kuabudiwa na watu wote.

Biblia sio kitabu cha kufundisha sayansi, Biblia inayatazama mambo kwa njia ya kipekee sana, kuhusu mwanadamu na wanyama pamoja na viumbe wengine wanaojaza dunia hii, mwanadamu ni kiumbe cha pekee sana, Biblia inasema juu ya mbingu na nchi kama zinavyoonekana kwa watu wanaokaa katika dunia hii.

Kabla ya miaka isiyohesabika, Mungu aliziumba mbingu na nchi, yaani ulimwengu wote kwa kutumia uwezo na mamlaka yake. Uumbaji wa Mungu ulipoendelea wanyama wa kila aina walitokea, wakakuta mazingira yaliyowafaa, hasa viumbe vya baharini na nchi kavu.

Uumbaji wa mwanadamu umekuwa wa kipekee, maana alipewa uwezo wa kumiliki. Ni katika upekee huu mwanadamu aliandaliwa makazi bora ya kukaa, na kuufurahia uumbaji, na sio kuufurahia tu bali kuwa mtu wa ibada na kuwa wakili mwema.

Siku ya sita ya uumbaji, tunaona kuwa Mungu alipumzika. Hii haina maana kuwa Mungu alikuwa amechoka!

Mwanadamu ameumbwa kwa mfano wa Mungu, bila hivyo mwanadamu asingekuwa mwanadamu! Angefanana na mnyama. Unyama wa mnyama uko katika hali na tabia yake mwenyewe, mwanadamu ana utu, asili ya kimungu iko ndani yake. Mungu amempa heshima ya hali ya juu mwanadamu.

“Mungu akaumba mtu kwa mfano wake, kwa mfano wa Mungu alimwumba, mwanamume na mwanamke aliwaumba. Mungu akawabarikia, Mungu akawaambia, zaeni, mkaongezeke, mkaijaze nchi, na kuitiisha; mkatawale samaki wa baharini, na ndege wa angani, na kila kiumbe chenye uhai kiendacho juu ya nchi ”. Mwanzo 1 : 27-28.

Msingi wa mambo yote yanayomuhusu mwanadamu ni ule upekee wake wa kiuumbaji kwamba Mungu amemuumba kwa ustadi mkubwa. Kwa hiyo mwanadamu ni kiumbe cha pekee kati ya viumbe vyote. Mungu toka uumbaji amempa mwanadamu mamlaka ya kutawala, kumiliki, kutumia kwa utaratibu vitu alivyopewa kumiliki kwa utaratibu wa kiuumbaji. Upekee wa uumbaji haujaribiwi kumgawa mwanadamu katika sehemu mbalimbali za kimwili, ziwe ni za kiroho, za maadili, za mawazo, za hisia na kadharika, sababu ni moja tu! Mwanadamu ni umoja kwa ujumla wake. Quran inasema:

*“There is not an animal that lives on the earth, nor a being that flies on its wings, but they form communities like you. Nothing have we omitted from the Book, and they all shall be gathered to their Lord in the end”
Quran 6 : 38*

“Once someone travelling with the Prophet took some eggs from a nest, causing the mother bird great grief. The Prophet saw this and told the man to return the eggs.”

“When the Prophet was asked if Allah rewarded acts of charity to animals, he replied: “Yes, there is a reward for acts of charity to every beast alive.”

“It is God who provided for you all manner of livestock, that you may ride on some of them and from some you may derive your food. And other uses in them for you to satisfy your heart’s desires. It is on them, as on ships, that you make your journeys. Qur’an 40:79-80

“What is the matter with you that you hope not for greatness and wisdom from Allah? And He has created you in different forms and different conditions. See you not how Allah has created seven heavens in perfect harmony, and has placed the moon, therein a light and made the sun a lamp? And Allah has caused you to grow out of the earth as a good growth. Then will He cause you to return, thereto, and He will bring you forth a new bringing forth “ (71:14-19)

O you human beings! What is the matter with you that you fail to understand that Allah does not do anything unless there is wisdom and purpose underlying it? You yourselves are not ready to accept the assumption that you do things with no aim or purpose in view.

Why do you therefore assume that Allah, the Most Wise and All Knowing does things without purpose? Why do you jump to the thoughtless conclusion that He created man with no purpose in view? Why do you fail to grasp the evident truth that your creation has not been the result of a sudden meaningless impulse?

It was the result of wise planning and deliberate execution in a succession of stages from one point to another. Do you not see that Allah has created the seven heavens in perfect harmony with each other and similarly the sun and the moon?

Also that the earth was one of the stages through which you passed in a process of slow growth to the point of perfection?

Mwanadamu anazo sababu nyingi za kuwa na furaha ambazo hana budi kuziweka katika akili yake, ambazo hakuna mtu awezaye kuziondoa.

Mungu ameumba ulimwengu wenye vitu vingi vizuri ametupa ili tuvifurahie. Hakutuacha hivi hivi ametupa kazi ya kufanya na anategemea uaminifu wetu! Amani ni kitu kinachotakiwa sana katika maisha ya mwanadamu na wanyama.

“Kwa maana Mungu si Mungu wa machafuko, bali wa amani ; vile vile kama ilivyo katika makanisa yote ya watakatifu ” I Kor 14:13

Wakati mapenzi ya Mungu yanapofanyika kunakuwa na amani katika vitu vyote. Wanyama hufurahia umoja wao, kila mmoja akimjali mwenzake.



Lakini dhambi imeingia duniani na mapenzi ya Mungu hayatimizwi. Na mahali ambapo mapenzi ya Mungu hayatimizwi kuna ugomvi. Mtu alizaliwa kuwa rafiki wa Mungu, lakini amekuwa adui wa Mungu na wanyama pia.

Muslim Statement on conservation of wildlife:

“The animals and insects play a vital role in the ecosystem of the earth. These species should be respected, protected and not to be destroyed. If a species become extinct it can never, ever be replaced and a whole ecosystem with many lives can be affected”



Uuaji wa aina yoyote ile haukubariki! Ninaposema uuaji maana yake ni kuutoa uhai wa kiumbe kinachoishi pasipo mapenzi ya Mungu. Mungu amempa mwanadamu kutawala, kutumia, na kutunza, wala si kuharibu!

Kila kiumbe kimewekwa mahali pake kwa mpango maalum, hata siafu ana umuhimu wake! Kuchoma msitu moto ni uuaji, maana kuna viumbe vinateketea, ambavyo hakuna mwanadamu anayeweza kurejesha uhai wake.

Ni muhimu kwa mwanadamu akumbushwe wajibu wake katika maisha yake hapa duniani! Kwamba kila anachokiona katika ulimwengu huu ni mpango kamili wa Mola! Ni dhambi kubwa mno kuondoa uhai wa kiumbe chochote kile!

Kama mwanadamu atakuwa na utulivu, na kuutafakari uumbaji wa Mungu ataacha kiburi! Maana ikiwa wadudu wadogo wanaweza kushirikiana kufanya kazi, kulikoni wewe mwanadamu uliyeumbwa kwa upendeleo wa hali ya juu, kupita hata malaika.



It is important that humankind does not become a perpetrator of this great sin. The animals and the insects have a right to share mother earth with humankind.

Uumbaji huu ni upendo mkubwa wa Mungu kwa mwanadamu, Mungu hakutaka mwanadamu awe mpweke aliweka viumbe mbalimbali vilivyomzunguka.

Wanyama wa kila aina hata wale ambao unaweza kufikiria kuwa hawana faida yoyote kwako, Mungu anawajali mno! Baada ya uumbaji Mungu aliona kila kitu ni chema na kina faida, basi usimwone Mungu kuwa ni mpumbavu kuweka vitu vya aina hiyo!

Usiyaharibu mazingira yasije yakakuharibu, ukitaka maisha bora yatunze mazingira! Utafurahia uhai aliokupa Mwenyezi Mungu!



“God said, See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. Genesis 1:29



Usistaajabu kuona mimea ya asili ikiota kila mahali pasipo juhudi yoyote ya mwanadamu! Huo ndio uumbaji wa Mola! Hakika mwanadamu kama angetaka kuifanya kazi hii, ingemgharimu kiasi kikubwa cha fedha na bila kupata mafanikio yeyote!

Mwanadamu atahukumiwa kwa mambo ambayo kwa matendo yake aliyotenda, moja likiwa uharibifu wa mazingira.



“Wana simba hunguruma wakitaka mawindo, ilikutafuta chakula chao kwa Mungu. Jua lachomoza, wanakwenda zao, Na kujilaza mapangoni mwao” Mwanzo 104:21-22

Kwa sababu ya utawala wa Mungu, dunia inatoa chakula kwa wanadamu na wanyama, nao wanapewa mahitaji yao yote ili waweze kuishi kwa usalama.

Yeye anapanga misimu na hali ya hewa, usiku na mchana, hata mahitaji ya aina yote ya maisha yaweze kutimizwa. Hakuna haja ya kumtilia mashaka Mungu! Mashaka ya mwanadamu yako katika moyo wake mwenyewe.

Mungu anayajua mahitaji yetu! Ndiyo maana ametupatia kila kitu sawa sawa na uhitaji wetu, kinachoshangaza ni pale tunapomlazimisha atupe kile tunachokitaka hata kama kitatuletea madhara makubwa.

Lakini Mungu ni mwema wakati wote, anatu pusha na hatari nyingi, maana anatumia ubinadamu wetu! Laiti tungalijua ustadi wa Mungu aliotupangia katika maisha yetu hapa duniani tungejipusha na majanga ya kujitakia yanayotokea leo.

BAADA YA UUMBAJI

Maandiko Matakatifu kutoka vitabu vyote, Biblia na Quran yanaonyesha kuwa baada ya uumbaji Mola alimpa mwanadamu dhamana kubwa! Kutunza.

Mwanadamu anatakiwa kuwa wakili mwema, kwa kila kitu kilichoumbwa na Mungu na kuwekwa katika milki yake!

Quran speaks of Humankind as vice-regent. He does not own the earth, to do with as he pleases, but must care for the creation in Allahs name. Hapa utaona jinsi mwanadamu alivyopewa heshima kubwa kuzidi viumbe vyote duniani, inashangaza mtu kuupoteza utu wake kufikia hatua anafanya kama mnyama anavyofanya!



Baada ya Mungu kuifanya kazi yake ya uumbaji kwa ustadi mkubwa. Kuumba vitu vyote, vile vinavyoonekana na visivyoonekana hata na vile viumbe vya kiroho, ingawa labda vilikuwepo hata kabla ya ulimwengu unaoonekana, ni viumbe vilivyoubwa na Mungu.

Ni vigumu sana kuelewa viumbe katika ulimwengu wa roho!

Maandiko yanasema *“Ulikuwa wapi nilipoiweka misingi ya nchi? Haya! Sema, kama ukiwa na ufahamu. Ni nani aliyeamrisha vipimo vyake, kama ukijua? Au ni nani aliyenyosha kamba juu yake? Misingi yake ilikazwa juu ya kitu gani? Ayubu 38:4-6*

Mara kadhaa Ayubu alikuwa amemwita Mungu ashindane naye kwa majadiliano. Mara zote Mungu hutualika tujadiliane naye.

“Mimi, naam, mimi, ndimi niyafutaye makosa yako kwa ajili yangu mwenyewe; wala sitazikumbuka dhambi zako. Unikumbushe; na tuhojiane; eleza mambo yako, upate kupewa haki yako” Isaya 43:25-26.

Mungu bado anataka kuwasamehe watu wake wakijichunguza tu na kukubali makosa yao. Ujangili unaofanywa kwa tembo na faru katika nchi ya Tanzania na Afrika kwa kwa ujumla, ni dhambi na ni uasi kwa Mungu, tunahitaji kutubu! Mungu anaingalia Tanzania na Afrika kwa upendo mkubwa, anahitaji watu watakao tubu kwa dhambi hii ya ujangili.

“Na kheri yoyote watakayoifanya hawatakanushiwa (thawabu zake). Na mwenyezi Mungu anawajua wanaomcha (wakajiepusha na makatazo Yake na wakafanya maamrisha Yake na wakafanya maarisha Yake). 3:115

Hapa inabainishiwa kuwa yoyote Yule anayefanya mema kwa (a) Nia nzuri na (b) Kufuata alivyosema Mungu atalipwa tu mema. Ama asiyemkubali Mwenyezi Mungu wala amri Zake na makatazo Yake, hata akifanya mema hana jaza huko Akhera.

Akistahiki kulipwa atalipwa papa hapa tu basi.

“Na kila kilichomo mbinguni na kilichomo ardhini ni cha Mwenyezi Mungu; na mambo (yote) yatarejeshwa kwa Mwenyezi Mungu.”

Mwanadamu anaamrisha kutenda yaliyo mema. Na anakatazwa kutenda yaliyo maovu. Mungu anamkusudia mwanadamu aishi katika uhusiano mzuri na Muumba wake, na wanadamu wenzake, na mazingira yake na nafsi yake mwenyewe.

Mwanadamu anatakiwa awatunze wanyama wa porini, hifadhi ya wanyama, mbuga za wanyama, ni mandhari ambayo Mungu ameiveka katika nchi kwa kusudi la kuweka mzunguko wa maisha endelevu.

Viongozi wa kiroho kwa jambo hili la ujangili hawapaswi kukaa kimya hata kidogo. Dhambi hii inalitafuna taifa, ni ugonjwa wa kuambukiza lazima utafutiwe tiba. Kwa kweli Watanzania hatuna tabia ya ujangili, ujangili umeingia Tanzania na Afrika kwa staili ya ajabu sana, kupitia umaskini, watu wametumika kuharibu vitu vya thamani alivyotupa Mungu.

Mungu baada ya kuumba vitu vya asili, aliendelea kuvitumia vitu vile vya ulimwengu wote pamoja na vile vya angani kwa kuendeleza na kufanya vitu vingine kwa sura zake. Aliumba wanyama na wanadamu kutokana na vitu alivyokuwa ameviumba kabla.

Biblia inasema *“Bwana wetu ni mkuu na mwingi wa nguvu, Akili zake hazina mpaka. Bwana huwategemeza wenye upole, Huwaangusha chini wenye jeuri... Humpa mnyama chakula chake, Wana-kunguru waliao” Zaburi 147:5-9*

Mungu anafurahi kutoa mahitaji kwa viumbe vyote. Viumbe vyote vinaonyesha maajabu ya Mungu, na kwa kufanya hivyo vinamsifu. Kuanzia vile vilivyopo juu kabisa, kama vile malaika, mpaka wanyama wote wa duniani, sifa zinapanda hata zimfikie huko juu. Kuanzia juu kabisa angani hadi vilindini vya bahari.

“Niende wapi nijiepushe na Roho yako? Niende wapi niukimbie uso wako? Kama ningepanda mbinguni, wewe uko; ningefanya kuzimu kitanda change, wewe uko” Zaburi 139:7-8

The nature of the Universal Mind is Omniscience (all knowing), Omnipotence (all powerful), Omnificence (all creative) and Omnipresence (always present).

Know that this too is your nature. You have access to all knowledge, known and unknown; you have access to an infinite power for which nothing is impossible; you have access to the limitless creativity of the One Creator.

All these attributes are present within you at all times in their potential form. Mungu alikuwa na makusudi yake, na alikuwa na mpango kamili, alipomwumba mwanadamu, vivyo hivyo alipoona kuwa ni vyema wanyama wawepo! Mpango wa Mungu ni mwanadamu atawale mbingu na nchi pamoja naye.

Mungu aliumba vitu vingi, vya ajabu sana! Kati ya viumbe hivyo ni malaika, malaika walikuwa na kazi moja kubwa kufanya mapenzi ya Mungu. Malaika humwabudu Mungu na kumtumikia kwa kuhudumu.

They do not eat or drink. The angels do not get bored or tired of worshipping God:

“They celebrate His praises night and day, nor do they ever slacken.” (Quran 21:20)

The angels possess great powers given to them by God. They can take on different forms. The Muslim scripture describes how at the moment of Jesus' conception, God sent Gabriel to Mary in the form of a man:

"...Then We sent to her Our angel, and he appeared before her as a man in all respects." (Quran 19:17)

Mungu alimuumba mwanadamu kwa mpango maalum, ndio maana utaona kila taifa, katika mazingira tofauti tofauti, watu wanapata mahitaji yao.

Wazo lolote la uharibifu, halitoki kwa Mola. Uharibifu umu ndani ya moyo wa mwanadamu mwenyewe! Kumuondoa mwanadamu katika uovu lazima umjengee asili yake ya Kimungu.

Wazo la Uumbaji

The idea of Creation is one of the main distinctive marks of the Christian mind. It was foreign and alien to the Greek mind. Perhaps, the true point of discrimination between the two systems was exactly this idea of Creation.

"Bwana Mungu akasema, si vema huyo mtu awe peke yake, nitamfanyia msaidizi wa kufanana naye. Bwana Mungu akamfanyiza kutoka katika ardhi kila mnyama wa msituni, na kila ndege wa angani, akamletea Adamu ili aone atawaitaje; kila kiumbe hai, jina alilokiita Adamu likawa ndilo jina lake" Mwanzo 2:18-19

Mwanadamu aliumbwa na Mungu, kwa hiyo hakuna kiumbe kingine duniani kilichoweza kushiriki naye kimaisha kwa njia ya kumridhisha. Hivyo Mungu alimpa mwenziwe wa aina yake, lakini kwa hali ya kimwili, mwanamke.

Ili awe mwenzi wake. Mwanamume na mwanamke waliunganishwa kwa hali ya amani na kupatana, kwa jinsi isivyowezekana kwa viumbe vingine vyote.

Mwanamke baadaye alipewa jina la Hawa, maana yake "maisha" au "kuishi" kwa sababu kwa njia yake baadaye uhai wa binadamu ungetokea. Maajabu makubwa ya Mungu!

Prophet Muhammad (SAW) said: *Treat women kindly. Woman has been created from a rib and the most crooked part of the rib is the uppermost. If you try to straighten it, you will break it and if you leave it, alone, it will remain crooked. So treat women kindly. (Bukhari and Muslim)*

Kwa namna yeyote ile mwanamke asifanywishe kazi za kiume, mwanamke ni chombo cha aina yake, ndiyo uumbaji wake Mola, ana aina ya sauti ambayo haipatikani kokote, wala hakuna kiumbe chochote kinachoweza kufanana naye.

Kusudi la Uumbaji

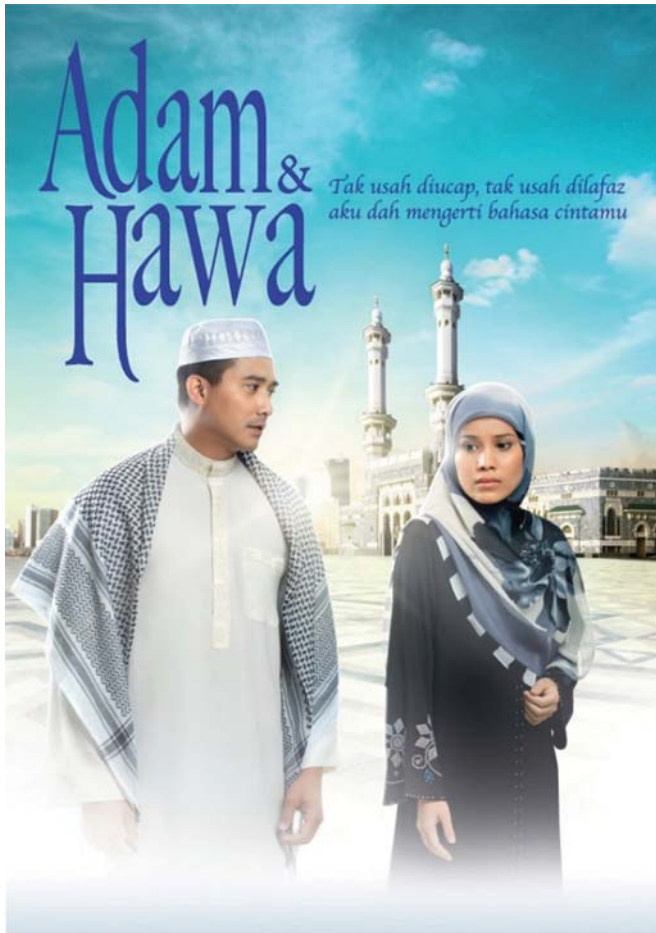
Mungu alipowaumba Adamu na Hawa watu wa kwanza kabisa, mume na mke, aliwapa mamlaka juu ya nchi na aliwaambia waitunze na kuiweka chini ya utawala wake

“Nchi na vyote viijazavyo ni mali ya Bwana, Dunia na wote wakaa ndani yake. Maana ameiveka misingi yake juu ya bahari na juu ya mito ya maji aliithibitisha” Zaburi 24:1-2.

Mungu, amempenda mno mwanadamu akampa kila kitu; kwa tabia aliyonayo mwanadamu, hawezi kumkaribia Mungu, maana uovu upo katika asili yake. Ndio maana mwanadamu huwa anajiuliza “ Nani anaweza kumkaribia Muumbaji Mwenye Mamlaka yote “ Jibu mara nyingi linakuwa hili “ Mtu Yule tu ambaye ana mikono safi “ katika shughuli zake zote na wanadamu wenzake na mwenye moyo wa kuwapenda wenzake na vitu vinavyomzunguka, wakiwemo wanyama “ Usalama wa Mwanadamu, na wanyama uko mikononi mwa Mungu!

Shetani na roho wake wachafu ni adui mkubwa wa binadamu wapo duniani! Mwanadamu hakuumbwa na roho chafu, roho ya mauaji, roho ya ujangili haikutoka kwa Mungu bali kwa Shetani! Unapomwona mwanadamu anafanya ubaya maana yake ametii maagizo ya Shetani! Kuamini uongo wa Shetani hupelekea kumwamini eti atakupa vitu vyote vya duniani!

Pengine tujiulize swali; Je Shetani ana kitu chochote alichokiumba? Hana hata kitu kimoja! Nguvu na utawala wa Shetani umo katika nafsi ya mwanadamu, ndiyo maana utaona ulimwengu kumejaa dhambi, ikiwemo ya ujangili, nina shaka, kama uongo huu wa Ibilisi ungepitiliza na kusema “ Meno” ya mwanadamu yana thamani inayopita ile ya pembe za tembo na faru!



After Adam had learned the names of all things, along with their properties and uses, Allah presented them to the angels and said: “Tell Me the names of these if you are truthful.” [Ch 2:31 Quran] the angels admitted their inability: “Glory be to You, we have knowledge except what You have taught us. Verily it is You the All Knower, the All Wise.” [Ch 2:32]

Kitu cha kwanza kabisa, makaburi yote yangefukuliwa, na pili mtu akifa wanadamu wangehakikisha wanayang’oa meno yote ya maiti na kumfunga mdomo wake kwa ustadi mkubwa! Mioyo ya wanadamu, mahali pote mioyo ya wanadamu, imejawa na: Kuabudu sanamu, Uchafu, Aina zote za Uovu.

“Kwa sababu, walipomjua Mungu hawakumtukuza kama ndiye Mungu wala kumshukuru; bali walipotea katika uzushi wao, na mioyo yao yenye ujinga ikatiwa giza. Wakijinena kuwa wenye hekima walipumbazika; wakaubadili utukufu wa Mungu asiye na uharibifu kwa mfano wa sura ya binadamu aliye na uharibifu na ya ndege, na ya wanyama, na ya vitambaavyo. Kwa ajili ya hayo Mungu aliwaacha katika tama za mioyo yao, waufuate uchafu, hata wakavunjiana heshima miili yao kwa maana waliabadili kweli ya Mungu kuwa uongo, wakakisujudia kiumbe na kukiabudu badala ya Muumba anayehimidiwa milele. Amina ” Rumi 1:21-24

Ni ajabu sana, badala ya kutunza watu wanaharibu, huku ni kumchukiza Mungu, Mungu anachukia dhambi ya ujangili, na aina zote za dhambi. Inawezekana kwamba mataifa hawakupata mafundisho juu ya utunzaji wa mazingira.

Utunzaji wa wanyama, samaki wa baharini na viumbe wengine wengi, ni wajibu wa mwanadamu. Hata sisimizi wanahitaji kuishi! Mwanadamu hana cha kujitetea kwamba hamjui Mungu! Mungu ndiye aliye waumba pamoja na viumbe wengine, hii inaonyesha kwamba yuko Muumbaji, Mwenye uwezo, ambaye inampasa mwanadamu amwabudu huyo peke yake.

Ni ajabu sana, badala ya kumpa Mungu utukufu, watu wanamchukiza, kwa kuua viumbe visivyo na hatia yoyote! Badala ya kumwabudu kama Muumbaji, walifanya viumbe kuwa miungu yao. Wanadamu wanajidai kuwa na akili nyingi kumpita Mungu. Lakini ukweli ni kwamba ni wa wajinga. Wanadamu wanatenda uovu mchana kweupe, bila kuogopa adhabu ya Mungu.

Mungu anaangalia tu dhambi zao, na njia moja ya kuwadhibu ni kuwaacha wajiangamize kwa kufuata tamaa zao mbaya za dhambi. Na watavuna matunda ya dhambi zao! Viongozi wa dini mbalimbali katika mahubiri yao wanatakiwa kumuonya mwanadamu kuuacha uovu, vitendo viovu vinavyomchukiza Mungu. Ni ajabu kumuona mwanadamu anafanya uovu uliopitiliza.

Mazingira ya Uumbaji

“Ee Mungu, unirehemu, sawasawa na fadhili zako, kiasi cha wingi wa rehema zako, uyafute makosa yangu. Unioshe kabisa na uovu wangu, Unitakase dhambi zangu” Zaburi 51:1-2

Baada ya kuona kwamba Mungu ametuwekea mazingira mazuri na sisi tumeyaharibu tunatakiwa kutubu. Hatuna chochote cha kujitetea, tumejawa na uharibifu uliopitiliza, wanadamu tumeendelea kuharibu uumbaji, tukubali makosa yetu, hatuna njia nyingine, tukubali kwamba ujangili ni kosa mbele za Mungu, sasa tujikabidhi kabisa katika huruma ya Mungu isiyo na kikomo.

“Maana nimejua mimi makosa yangu, Na dhambi yangu mbele yangu daima. Nimekutenda dhambi wewe peke yako, Na kufanya maovu mbele za macho yako. Wewe ujulikane kuwa Una haki Unenapo; Na kuwa safi utoapo hukumu” Zaburi 51:3-4

“In the name of God, the Merciful and Compassionate: praise belongs to God, the Lord of the Worlds, the Merciful, the Compassionate; Master of the Day of Judgment, You do we worship and You do we call on for help; guide us on the Straight Path, the path of those whom You have blessed,

not of those who earn your anger nor those who go astray” (Quran 1:1-7)

“Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator “ Quran

Mwanadamu anatakiwa kuukumbuka uaminifu wa Mungu, toka kuumbwa kwa dunia Mungu hajawahi kuvunja agano lake. Jiulize mwanadamu amemkosea Mola wake mara ngapi?

SURA YA PILI

KUUMBWA KWA MWANADAMU NI MPANGO WA MUNGU

Mwanadamu ni Mtawala

Maisha yako hayajaanza tangu ulipozaliwa, bali Mungu alikuchagua tangu asili kwa ajili ya jambo aliloliweka ndani yako tangu kuumbwa kwa misingi ya ulimwengu.

“Neno la Bwana lilinijia, kusema, Kabla sijakuumba katika Tumbo nalikujua, na kabla hujatoka tumboni, nalikutakasa; nimekuweka kuwa nabii wa mataifa.” Yeria 1:4

Mungu alimwambia Yeria kwamba alimjua kabla hajamuumba tangu tumboni mwa mamayake, na kabla hajatoka tumboni alimtakasa. Mazingira aliyo nayo mtu yanaweza kumwongoza jinsi ya kuamua cha kufanya lakini hayo yote haijalishi ni mazingira yapi yanayokufanya ulivyo fahamu kwamba ulikuwepo hata kabla haujakuwepo hapa duniani na uliumbwa kabla haujaingia tumboni mwa mama yako. Mungu alikuwa na maandalizi mazuri kwa ajili yako.

Inawezekana Kuna mahali umezuiliwa huwezi kutoka na inatakiwa nguvu fulani ikukute pale ulipo ikupeleke uende mahali ulipokusudiwa kufika. Mungu aliliona hilo na akaamua kumuumba mtu kwaajili ya kuuruthi ufalme aliouweka tangu asili ili ufanyike kama nguvu kwa kuwawezesha watu wake kufikia makusudi aliyoyaweka ndani yao.

“Mungu akasema, Na tumfanye mtu kwa mfano wetu, kwa sura yetu; wakatawale samaki wa baharini, na ndege wa angani, na wanyama, na nchi yote pia, na kila chenye kutambaa kitambaacho juu ya nchi.” Mwanzo 1:26

Mungu alisema na tumfanye mtu kwa mfano wetu na kwa sura yetu ili akatawale duniani awe mfalme. Unaweza ukajiuliza kama sote tukiwa watawala ni nani atakayetawaliwa, hilo haliwezi kuondoa lile kusudi la Mungu kwasababu yeye ndiye anayetupa namna ya kila mtu atawale eneo lake sababu ametuumba kwa mfano wake na yeye anatawala.

“Mbingu ni mbingu za Bwana, Bali nchi amewapa wanadamu.” Zaburi 115:16

Nchi hii tumepewa tuitawale na viumbe vyake vya baharini, angani na nchi kavu. Adamu alisahau kwamba yeye ni mfano na sura ya Mungu ambaye ni mtawala akautoa Ufalme wake kwa shetani. Adamu alipoutoa utawala wake kwa shetani alimfanya shetani aujenge utawala wake juu ya nchi na mwanadamu akawa mtumwa kwenye nchi yake, shetani alijenga dunia akiwa yeye kama mtawala.

*“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”
Quran (17:70),*

Mungu alimfukuza Adamu nje ya bustani ya Edeni sababu alitenda kinyume na sheria yake, tunaona kwamba ukitenda kinyume cha sheria ya Mungu Mungu anakufukuza nje ya utukufu wake. The Quran states *‘Every soul shall bear its own burdens’ and ‘Nobody will carry anybody’s burden’ in the Quran (6:164).*

Kila mwanadamu atahukumiwa kwa kosa alilolifanya, sio kwa kosa la mtu mwingine! Jangili hakika atapata hukumu stahiki.

“Siku zile aliondokea Yohana Mbatizaji akihubiri katika nyika ya Uyahudi, na kusema, Tubuni; kwa maana ufalme wa mbinguni umekaribia.” (Mathayo3:2).

Mungu aliwarudisha wanadamu kwa kuwaambia watubu kwa maana Ufalme wa Mbinguni umekaribia/umefika. Yesu alifundisha kwa habari ya ufalme na akawafundisha wanafunzi wake jinsi ya kusali wakiwa ndani ya ufalme wa Mungu.

“Bwana Mungu akamfanya mtu kwa mavumbi ya ardhi, akampulizia puani pumzi ya uhai; mtu akawa nafsi hai.” (Mwanzo 2:7)

Roho ni mwanadamu halisi na huyu ndiye amekwisha kuandaliwa ili awe mtawala hapa duniani, huyu ndiye aliyetakaswa kabla ya kuzaliwa, kabla ya kuumbwa kwa misingi ya ulimwengu.

Mwanadamu ana nafsi ambayo ni kiunganishi kati ya mwili na roho, nafsi ni daraja ambalo limeshika roho na mwili linaruhusu nguvu zilizoko kwenye roho ziingie mwilini kupitia nafsini, mtu anapokufa nafsi yake inapotea na vile vyote anavyovifahamu anaviacha hapa duniani. Nafsi ya mtu inaweza kufundishika ikambadilisha mtu na kuzimu inauwezo wa kuikamata nafsi ya mtu na kuiwekea elimu ya kuzimu ili mtu ajenge ufalme wa kuzimu hapa duniani.

Imeandikwa *“Uitoe nafsi yangu kifungoni. Nipate kulishukuru jina lako. Wenye haki watanizunguka, Kwa kuwa Wewe unanikirimu.” Zaburi 142: 7*

Mtu akiwa kifungoni anapewa mavazi ya kuvaa, anapangiwa muda wa kulala, anapangiwa chakula cha kula na kuna kazi za kufanya anapangiwa azifanye, anakuwa chini ya Bwana jela ambaye ndiye mwenye mamlaka juu yake na anapangiwa chakula cha kula hata kama hakipendi.

Imeandikwa *“Aliyeufanya ulimwengu ukiwa, akaipindua miji yake; Asiyewafungua wafungwa wake waende kwao?” Isaya 14:17*

Maisha yako hayajaanza tangu ulipozaliwa bali Mungu alikuchagua tangu asili kwa ajili ya jambo aliloliweka ndani yako tangu kuumbwa kwa misingi ya ulimwengu.

“Neno la Bwana lilinjia, kusema, Kabla sijakuumba katika tumbo nalikujua, na kabla hujatoka tumboni, nalikutakasa; nimekuweka kuwa nabii wa mataifa.” (Yeremia 1:4)

“Mungu akasema, Na tumfanye mtu kwa mfano wetu, kwa sura yetu; wakatawale samaki wa baharini, na ndege wa angani, na wanyama, na nchi yote pia, na kila chenye kutambaa kitambaacho juu ya nchi.” Mwanzo 1:26

Mungu alisema na tumfanye mtu kwa mfano wetu na kwa sura yetu ili akatawale duniani awe mfalme. Unaweza ukajiuliza kama sote tukiwa watawala ni nani atakayetawaliwa, hilo haliwezi kuondoa lile kusudi la Mungu kwasababu yeye ndiye anayetupa namna ya kila mtu atawale eneo lake sababu ametuumba kwa mfano wake na yeye anatawala.

MUNGU ANAKATAZA UUAJI

Hakika Mwenyezi Mungu anaamrisha uadilifu na hisani na kuwapa jamaa na anakataza uchafu na uovu na dhulma. Anawapa mawaidha ili mpate kukumbuka.” (Surat Nahli: 90).

Yaani kuwafanyia watu wema, na katika hadithi kutoka kwa Mtume wa Mwenyezi Mungu (saw) amesema: “Viumbe ni waja wa Mwenyezi Mungu anayependeza zaidi kwake ni mwenye manufaa zaidi kwa waja wake. Mafunzo haya yanamwelekeza mwanadamu kwamba utamu mkubwa anaoustahiki sio tu kutimiza raghaba zake binafsi bali ni ule utamu unapatikana katika kuwahudumia wengine.

Na aliulizwa mmoja wa Maulamaa wema: Kama haitabakia katika umri wako isipokuwa saa moja tu utaitumia wapi? Akasema: *“Nitakaa katika mlango wa nyumba yangu nikimsubiria mwenye haja ili nimkidhie haja yake, na hili ndio tunda la mafunzo ya Uislamu.”*

Na katika Qur'an Aya nyingi zinamwelekeza mwanadamu kuzingatia haja za wengine bali Qur'an inahimiza kupendelea wengine:

“Na waliofanya maskani na imani yao kabla yao, wanawapenda waliohamia kwao wala hawapati dhiki katika vifua vyao kwa walivyopewa, na wanawapendelea kuliko nafsi zao, ingawa wao wenyewe ni wahitaji. Na mwenye kuepushwa na uchoyo wa nafsi yake, basi hao ndio wenye kufaulu. “ (Surat Hashir: 9).

... nayajua mawazo ninayowawazia ninyi, ..., ni mawazo ya amani wala si ya mabaya, kuwapa ninyi tumaini siku zenu za mwisho. Nanyi mtaniita, mtakwenda na kuniomba, nami nitawasikiliza. Nanyi mtanitafuta na kuniona, mtakaponitafuta kwa moyo wenu wote. Yermia 29: 11-13

Ingawa watu wengi sana wameishi na wengine wanaishi bila ya kulifahamu kusudi na kuufahamu mpango wa Mungu katika maisha yao, kusudi au mpango wa Mungu kwako na kwangu uko wazi sana katika maandiko Matakatifu!

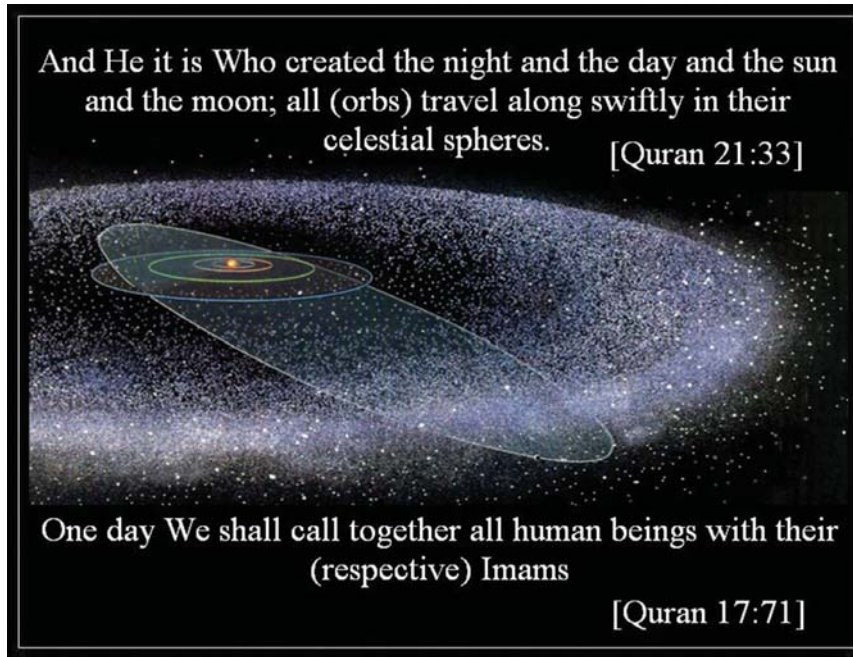
Utawale vitu vyote:

Maandiko Matakatifu yanaeleza wazi; Mungu alituumba kwa kusudi kuu la kuitawala “nchi yote”.J

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” Genesis 1:26

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” Genesis 1:28

There is no doubt that the message includes all animals, not just domestic livestock, in whose welfare we have a vested interest: There is no moving creature on earth, but Allah provides for its sustenance... (Qur'an 11:6)



Mungu muumbaji, anao uweza wote, anaweza hata akaifuta dunia, ni uvumilivu wake tu ndio unaofanya tuwepo katika dunia hii. Ametuumba kutoka Adamu na Hawa!

Hao ndio wazazi wetu! Waliotuleta katika ulimwengu huu, na jambo la ajabu pengine limefichika machoni petu ni kwamba sote tutakusanyika mbele ya Mola. Mwanadamu atakapo kuwa mbele za Mungu, sio kwamba ataanza kujitetea, la hashu! Bali matendo yake yote aliyoyatenda akiwa hapa duniani ndiyo yatakayo zungumza, yale mema, na yale maovu yatakuwa ndio mtetezi wake!

Na moja kwa mfano likiwa ni lile la ujangili basi hukumu stahiki itatolewa na Muumba! Basi wanadamu uuepuke uovu!

Hasira yenye chuki ni uuaji

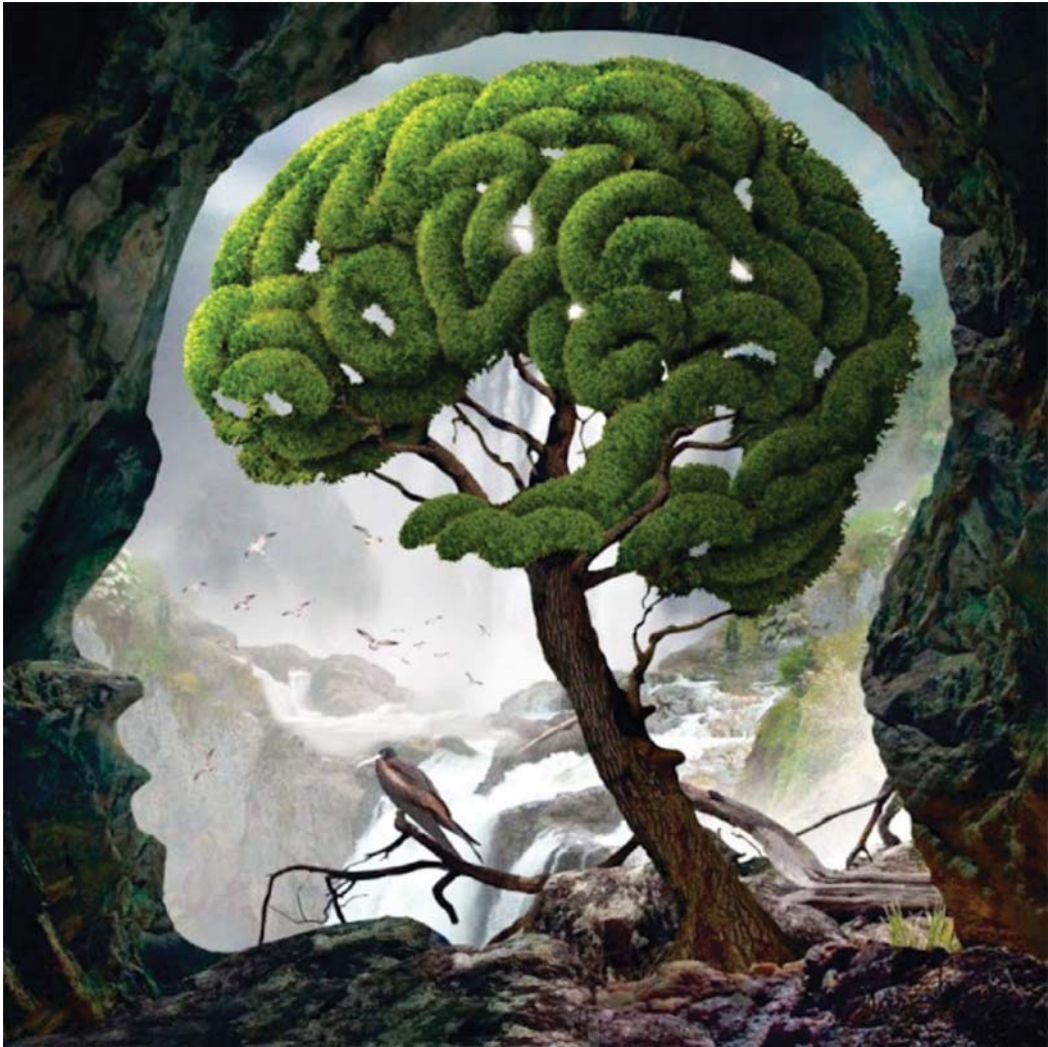
Kaini kadiri ya Biblia ni jina la binadamu wa kwanza kuzaliwa na kuua.

“Kaini akamwambia Habili nduguye, [Twende uwandani] Ikawa walipokuwapo uwandani, Kaini akamwinukia Habili nduguye akamwua. Bwana akamwambia Kaini, Yuko wapi Habili ndugu yako? Akasema, Sijui, mimi ni mlinzi wa ndugu yangu? Akasema, Umefanya nini? Sauti ya damu ya ndugu yako inalilia katika ardhi. Basi sasa, umelaaniwa wewe katika ardhi, iliyofumbua kinywa chake ipokee damu ya ndugu yako kwa mkono wako “ Mwanzo 4:8-11

*“But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil). Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds. Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers. But (the other’s) mind imposed on him the killing of his brother, so he slew him and became one of the losers
“(Surah 5:27-32 Pickthall)*

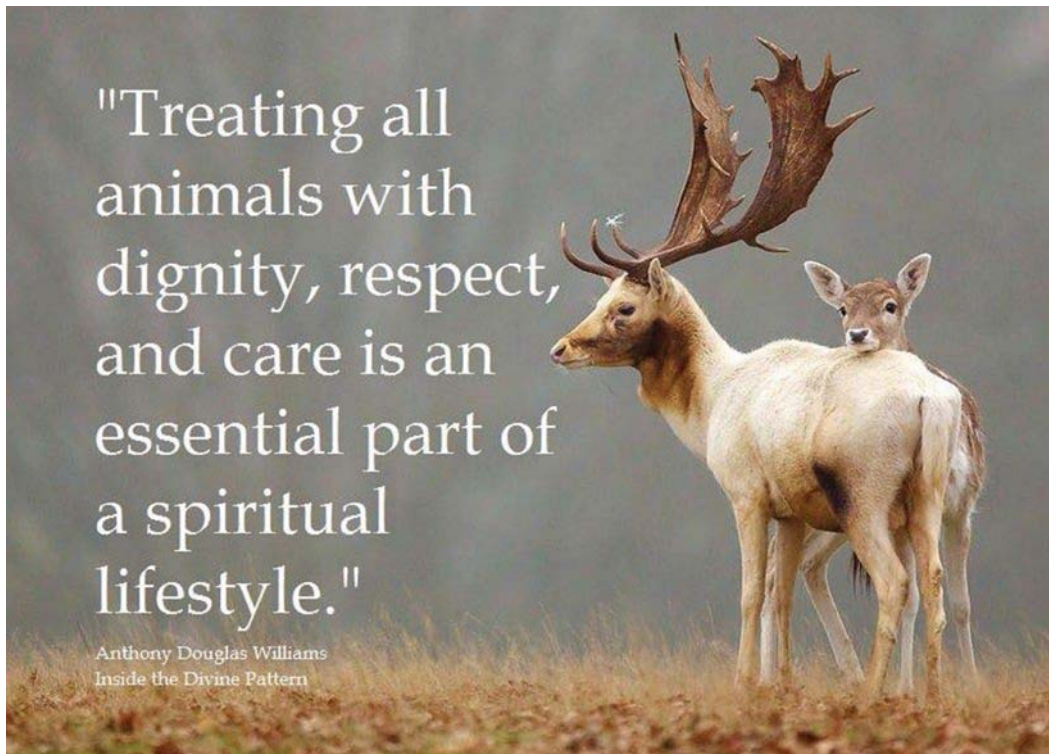
Kaini na uzao wake walikuwa ndio waanzilishi wa ustaarabu wa wanadamu uliofarakana na Mungu. Msukumo wa msingi wa jamii zote za kibinadamu ni kuishinda laana, kupata raha na kuipata tena “paradiso” pasipo kujinyenyekeza kwa Mungu. Kwa maneno mengine, mifumo ya dunia imeanzishwa katika kanuni ya wanadamu kujikomboa wenyewe katika uasi wake unapotakiwa Dhidi ya Mungu. Mola anaiona dhambi kama nguvu ya kujaribu, kama vile mnyama wa porini au pepo, tayari kushambulia na kumeza. Hata hivyo Mungu amewapa wanadamu uwezo wa kuishinda na kuipinga dhambi kwa kujinyenyekeza kwa neno lake, kwa msaada wa neema yake. Ni uchaguzi wao kama watajitoa kwa dhambi au wataishinda.

“Naam, tukiujua wakati, kwamba saa ya kuamka katika usingizi imekwisha kuwadia; kwa maana sasa wokovu wetu u karibu nasi kuliko tulipoanza kuamini. Usiku umeendelea sana, mchana umekaribia, basi na tuyavue matendo ya giza, na kuvivaa silaha za nuru. Kama ilivyobusika na mchana na tuenende kwa adabu; si kwa ulafi na ulevi, si kwa ufisadi na uasherati, si kwa ugomvi na wivu. Bali mvaeni Bwana Yesu Kristo, wala msiuangalie mwili, hata kuwasha tamaa zake” Warumi 13:11-14



Mwanadamu ameumbwa kwa mpango maalum. Akiwa na uwezo wa kutumia akili yake, kupambana na changamoto zinazomkabili, ikitokea anafanya kinyume na mpango wa Mungu, basi hapana shaka kuna nguvu nyingine inayomsukuma.

Mwanadamu amepewa na Mungu kila kitu, atumie na kumtukuza Muumba wake. Katika utawala huu, mwanadamu anatumza mazingira, akilinda kila kiumbe katika eneo lake, ni katika ushirika huu, maisha ya viumbe yanakuwa salama.



Maisha ya mwanadamu yanatakiwa kuwa na nidhamu ya hali ya juu. Ni katika nidhamu hii, mwanadamu anajenga mzunguko wa maisha tegemezi. Kila kitu kilichoumbwa na Mungu kina umuhimu wake, hata milima ina manufaa yake.

Majira katika nchi yanatokana na utunzaji wa mazingira, tunashuhudia mabadiliko ya tabia nchi duniani. Nchi nyingi zimekuwa na ardhi ambayo haina rutuba! Na nchi nyingi, zimepoteza kabisa wanyama pori na vivutio vya asili.



Tanzania ina utajiri mkubwa, kama itautumia vizuri hakuna shaka itakuwa nchi inayofanya vizuri katika Afrika Mashariki. Ni wajibu wa Watanzania kuulinda utajiri huu na kutumia kikamilifu rasilimali zilizopo kuinua uchumi wake.

Udzungwa is the largest and most biodiverse of a chain of a dozen large forest-swathed mountains that rise majestically from the flat coastal scrub of eastern Tanzania. Known collectively as the Eastern Arc Mountains, this archipelago of isolated massifs has also been dubbed the African Galapagos for its treasure-trove of endemic plants and animals, most familiarly the delicate African violet.

Udzungwa alone among the ancient ranges of the Eastern Arc has been accorded national park status. It is also unique within Tanzania in that its closed-canopy forest spans altitudes of 250 metres (820 feet) to above 2,000 metres (6,560 ft) without interruption. Not a conventional game viewing destination, Udzungwa is a magnet for hikers. An excellent network of forest trails includes the popular half-day ramble to Sanje Waterfall, which plunges 170 metres (550 feet) through a misty spray into the forested valley below.

The more challenging two-night Mwanihana Trail leads to the high plateau, with its panoramic views over surrounding sugar plantations, before ascending to Mwanihana peak, the second-highest point in the range.

Rivers of Tanzania:

- Umba River basin
- Sigi River basin
- Pangani River basin
 - o Kolungazao River
 - o Saunyi River
 - o Luengera River
 - o Mkomazi River
 - o Nyumba ya Mungu Reservoir
 - Kikuletwa River
 - Sanya River
 - Weruweru River
 - Kikafu River
 - Usa River
 - Themis River

- Ngarenaro River
- Jipe Ruvu River
- Deho River
- Rau River
- Lake Jipe
- River Lumi, Tanzania
- Msangasi River basin
- Migasi River basin
- Wami River basin
 - o Lukigura River
 - o Kiseru River
 - o Mkundi River
 - o Tani River
 - o Mkata River
 - Mkondoa River
 - Miyombo River
 - Ruipa River
 - Mnyera River
- Ruvu River basin
 - o Mkombezi River
 - o Mbiki River
 - o Musa River
 - o Ngereugere River
 - o Mgeta River
- Rufiji River basin
 - o Lungonya River
 - o Great Ruaha River
 - Lukosi River
 - Mbungu River
 - Kizigo River
 - Njombe River

- Little Ruaha River
- Kimbi River
- Mbarali River
- Mlomboji River
- Kimani River
- Ipera River
- o Luwegu River
- o Ulanga River (Kilombero)
 - Kihansi
 - Luhombero River
 - Msolwa River
 - Ruipa River
 - Mnyera River
 - Ruhudji River
- Matandu River basin
- Mavuji River basin
- Mbwemkuru River basin
- Lukuledi River basin
- Ruvuma River basin
 - o Lukwika River
 - o Muhuwezi River
 - o Msinejewe River
 - o Lukumbule River
 - o Msangesi River
 - o Njuga River

Tanzania ina bahati ya kuwa na mito, mikubwa na midogo, na mito mingi inatiririsha maji wakati wote! Ipo baadhi ya mito imepungua maji kutokana na uharibifu wa mazingira!

Nchi ambazo hazina mito mingi, mojawapo ikiwa ni Israel, imediriki kuwa na kilimo cha umwagiliaji, na ni nchi inayoongoza kwa kuuza matunda kwa wingi duniani!

Founded in 1982 and headquartered in Tel Aviv, Hadiklaim Date Growers' Cooperative brings together some of the world's leading producers of top-quality dates.

The cooperative consolidates the activities of Israel's largest and most advanced date producers, including quality control, administration, marketing, sales and export activities.

Hadiklaim and its members enjoy important advantages in the rapidly growing international market for date and date products. First and foremost, the geography and climate of the region is ideal for date production, and dates have been grown in the area since biblical times. Ancestral know-how in the caring of date palms and the harvesting of the fruit are passed on from generation to generation, yielding crops that are hard to match in other areas.

Complementing these traditions, Hadiklaim growers have rapidly adopted the most advanced agricultural methods and equipment. This powerful combination of ancient knowledge and modern technology puts the cooperative far ahead of other facilities.

We are proud to produce dates that repeatedly set industry standards in quality, appeal and consumer satisfaction.

Hadiklaim has a proven reputation for consistently delivering the highest quality dates - and this is combined with outstanding customer service, reliability and very attractive pricing. Hadiklaim name brands - King Solomon, Jordan River, etc. - are among the most sought-after dates in the world.



Je Tanzania haiwezi kujifunza kitu chochote kutoka nchi hii ambayo sehemu kubwa ni ardhi ambayo haina rutuba kabisa, na ambayo ina mto mmoja tu.

Nchi za kiafrika lazima zibadili sera zao, na kuwa na maono! Kuacha kabisa siasa za chuki na kuwa wazalendo.

SURA YA TATU

VITA VYA KUPAMBANA NA UJANGILI NI VYETU SOTE

“When you involve religious leaders, you avoid using guns and prisons as a means of enforcement. The people around those communities are our people and our responsibility. We have the ability to reach them much faster than any radio or television station”

Mungu ni Mtawala Huwatumia Viongozi wa Dini:



Prominent religious leaders attend an interfaith workshop for wildlife hosted by WildAid in Tanzania on February 11. Courtesy Salome

Tanzania is the epicenter of Africa’s elephant poaching crisis. Over the past five years, poachers killed half of the East African nation’s elephants, and two-thirds of the country’s elephant population has been wiped out since 2006, according to a November report by the Environmental Investigation Agency. Black rhino populations are even more imperiled, their total numbers in Tanzania having plummeted to around 30 according to recent news reports.

Tanzania is also a deeply religious country, and faith leaders have a great influence on the lives of its citizens across the social strata. That's why WildAid recently organized an interfaith workshop to better partner with prominent religious leaders who share our deep concerns about the future of Tanzania's wildlife.

As one attendee put it, "When you involve religious leaders, you avoid using guns and prisons as a means of enforcement. The people around those communities are our people and our responsibility. We have the ability to reach them much faster than any radio or television station."

We were joined by Minister of Natural Resources and Tourism Lazaro Nyalandu, who gave an overview of enforcement efforts in Tanzania's game reserves and national parks. The Minister released statistics on elephant and rhino populations in the country.

Leaked statistics confirm scale of Tanzania's elephant crisis 29th April, 2015

In November 2014, the Environmental Investigation Agency released its report *Vanishing Point*, revealing how a combination of criminality and corruption in Tanzania had caused the country to lose more elephants to poaching than any other African nation. Tanzania ni mahali salama si kwa wanyama peke yake bali hata kwa binadamu.

Sisi sote tumeshuhudia nchi hii ya Tanzania ikiwa hifadhi ya wananchi wa Burundi na Rwanda waliokimbia nchi zao kutokana na machafuko katika nchi zao.

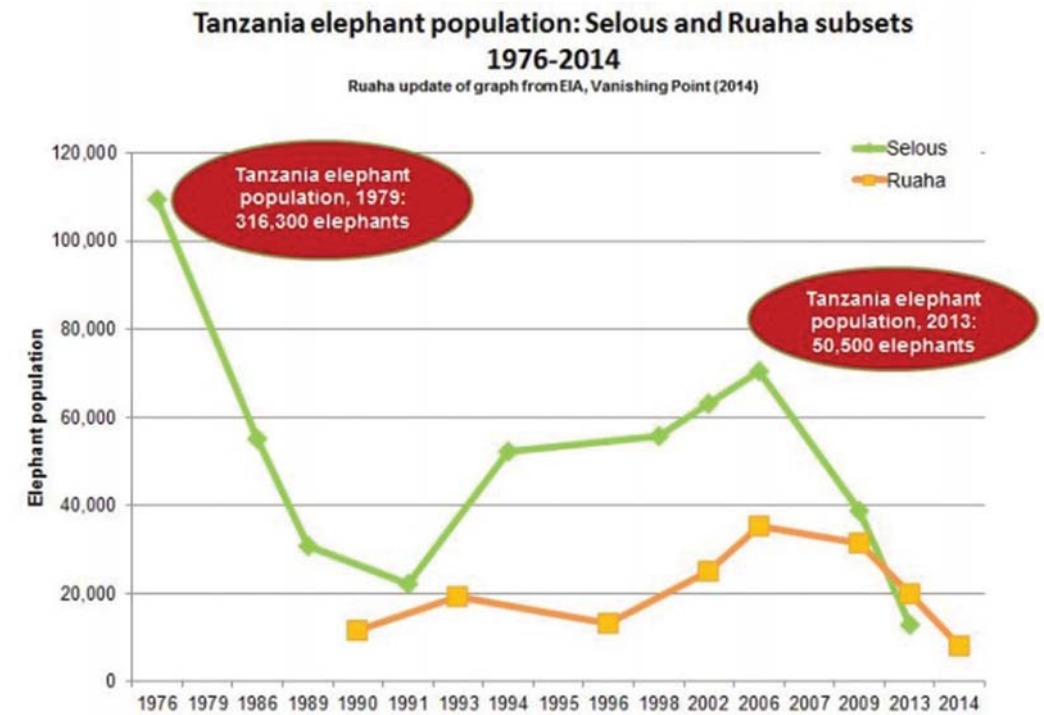


Poached elephant, Ruaha National Park, Tanzania, September 2014 (c) EIA

Figures in the report made for sobering reading. According to the Government's own figures, the elephant population in the Selous ecosystem had crashed from 38,975 in 2009 to just 13,084 by late 2013. The population in the Ruaha-Rungwa ecosystem declined from 31,625 to 20,090 during the same period, making it home to more elephants than any other region of Tanzania.

It now appears that status was short-lived. Leaked figures reveal that the Ruaha-Rungwa area population had fallen to just 8,200 elephants by late 2014 – a catastrophic decline of 60 per cent in a single year, caused by industrial-scale poaching.

Mauaji haya ya tembo na faru yamepelekea dunia kupiga kelele na kupaza sauti zao, ili ukatili huu ukomeshwe. Ni wakati muhimu kwa jamii ya Kitanzania kufahamu kuwa wanahusika katika kuwafichua wahalifu na kukataa pesa yao chafu. Majangili huwarubuni wananchi maskini kwa pesa zao za haramu.



Yet the news that Tanzania's elephant population has plummeted yet again is sadly predictable, as is the fact that the figures have been available for months but suppressed; despite receiving the data in January, the Government of Tanzania has failed to publish it on the grounds that it needs to validate it or conduct a recount.

It appears the main justification for this is the discrepancy between the actual population figures and the number of carcasses. Burying such bad news has happened

before. In 2009, when a similar report highlighted an alarming decline in elephant numbers in the Selous, the response was the same – Tanzania’s Ministry of Natural Resources and Tourism chose to cover-up the figures which, to great embarrassment, were subsequently leaked at a major international meeting.

Five years on and the Government has yet again failed to acknowledge the true scale of the problem in any recent public statements, instead choosing only to highlight cherry-picked positive examples of relative stability, such as the Selous where figures have risen marginally.

Worryingly, such practices could soon become the norm across the country. Last month, Tanzania’s parliament passed an oppressive Statistics Bill, which in effect makes it a criminal offence to publish any data not endorsed by the National Bureau of Statistics. If signed into law by the country’s president, those falling foul of the new bill could be jailed for a minimum of one year.

Whether Tanzania’s judiciary has the capacity to implement such penalties is highly unlikely. EIA’s detailed analysis of court proceedings connected to major ivory seizures linked to Tanzania since 2009 found that out of 13 cases involving 26.5 tonnes of ivory, just one person has been convicted.

The international donor community, rightly concerned by the shocking decline in Tanzania’s elephant population caused by rampant poaching, is lining up to fund a range of anti-poaching and elephant conservation projects in the country. In return, it should demand basic openness and transparency from the Tanzanian Government.

For its part, the Government should be honest about the scale of the poaching problem it faces and step up efforts to prosecute the main culprits.

Serikali za kiafrika lazima zichukue hatua kali kukomesha vitendo vya ujangili, hakuna sababu ya kuwalinda wahalifu, kila mmoja ahukumiwe kwa kosa alilolifanya!

Wananchi wa Tanzania na Afrika kwa ujumla wake ni wafuatiliaji sana, wanapona majangili wanaachiwa hivi hivi, na tena wengine wakitamba wanakasirika sana.



“As religious leaders, you have the power and opportunity that the government doesn’t,” Minister Nyalandu told the attendees. “You’re the strongest instrument in the war against poaching. We need your support.”

WildAid’s team presented on the scope and severity of Tanzania’s poaching crisis for both elephants and rhinos, and showed examples of our PSAs that discourage buying ivory and rhino horn.

The faith leaders were outraged by the scale of the problem, and pushed Minister Nyalandu for better communication, stronger enforcement and harsher criminal penalties for poaching.

“Elephants and other animals are citizens of this country. They have a right to live here,” said Bishop Valentino Mokiwa of the Anglican diocese of Dar es Salaam.

“These animals are made by God for the good of human creation. Even though elephants cannot vote, they can have influence over who becomes our next president.”

Sheikh Alhad Musa Salum echoed Bishop Mokiwa’s sentiments. “As humans beings, we must be good to these animals, despite hard financial difficulties and the high rate of unemployment in this country,” he said.

Whether Christian or Muslim, the clerics attending our workshop agreed that their respective faiths called for the preservation of Tanzania’s endangered wildlife before it’s too late. *Susie Watts and Salome Gasabile*



VITA KUPAMBANA NA UJANGILI:

SHORTAGE of personnel and modern equipment is holding back Tanzania's efforts to curb poaching of its wildlife and thus a need for assistance from the international community to curb the crime which is threatening survival of wild animals.

Tanzania is a vast country in which 36 per cent of its territory has been allocated to wildlife conservation under direct control of state owned institutions or community based organizations.

According to President Jakaya Kikwete, the country currently has 1,088 wildlife management personnel (game wardens and park rangers), out of the total requirement of 4,788, translating to a shortfall of 3,700 workers.

Against this backdrop, the government has taken deliberate efforts to protect the country's flora and fauna by employing more workers each year to curb poaching and encroachment in protected areas.

"The government has put in place an ambitious programme to increase employment of these cadres. Last year we allocated funds to employ 459 game rangers and wardens while this year we will employ additional 500 personnel," President Kikwete said.



Anti-Poaching Campaign

The fate of the Serengeti ultimately depends on Tanzania's overall commitment to conservation.

It is no secret that this commitment has been sadly lacking, especially with the government's long inaction over poaching.

The good news is that Tanzania's government did recently launch an anti-poaching campaign. The bad news – it has come to a screeching halt. Swali ambalo watu wengi wanajiuliza! Ni sababu zipi zilizosababisha zoezi hili kusitishwa? Je taifa kama taifa limepata madhara gani?

The extent of poaching, especially of elephants, along with misguided development plans recently led Serengeti Watch to launch a petition to President Kikwete.



The petition evidently reached its target audience, but so far with little impact.

Last fall, the government launched an anti-poaching campaign called Operation Tokomeza, Swahili for “terminate.” Soon after, it reported that nearly a thousand suspects had been arrested. In early November the government and press heralded the seizure of two tons of ivory from three Chinese residents, who have reportedly implicated other Chinese.

Two weeks later, a massive ivory haul of a thousand tusks was intercepted at the Zanzibar harbor in a 40-foot shipping container bound for China.

But the operation was suspended in November after complaints of harrassment of pastoralists, killing of cattle, torture of suspects and illegal seizure of property.

In addition, there were reports of complicity by politicians and businessmen, with one weekly newspaper actually listing names.

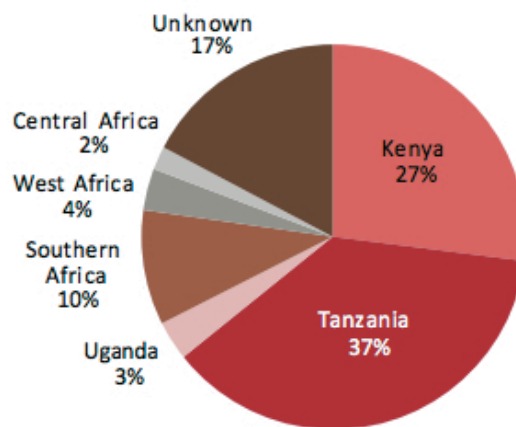
The Tourism Confederation of Tanzania protested the anti-poaching suspension, saying

“It is the position of TCT that the suspension of the operation will only aggravate the situation by giving poachers and their sponsors more time to reorganize and plan for some new strategies that may have devastating effects on the remaining elephant herds in the wilderness.”

Moreover, a coalition of religious organizations, both Christian and Muslim, publicly appealed for the government to continue its campaign against poaching and forest destruction.

It praised the Minister of Natural Resources and Tourism, Khamis Kagasheki, saying “ we know that you are putting your life in danger because of the interests of a few people.”

The United Nations has released an extensive report



Source: Elephant Trade Information System

A Threat assessment shows that Tanzania is a leading source of blood ivory.

UTANDAWAZI

Wengi wamekuwa wakijiuliza utandawazi ni nini? Utandawazi una faida gani? Na una hasara gani? Mfumo huu wa maisha ya kijamii ya ulimwengu mzima, muingiliano huu wa maisha ya jamii ya ulimwengu mzima, kuingiliana katika namna ya kuwa kama jamii moja, umeleta mabadiliko ya kijamii duniani kote!

Mwingiliano wa jamii mbalimbali kutokana na maendeleo hata kusababisha jamii katika ulimwengu huu kuwa kama kijiji kumeleta mabadiliko chanya na hasi pia.

Lakini pia unaweza kujiuliza chanzo hasa cha utandawazi ni nini? Tutaje chache:- (i) Ongezeko kubwa la maarifa (ii) Ongezeko la Uzalishaji (iii) Mabadiliko ya sera za

uchumi (iv) Msukumo mpya kisiasa (v) Uhuru wa mipaka ya nchi (vi) Mwingiliano wa kiutamaduni (vii) Badiliko katika mtindo wa maisha.



The globalized world faces two contradictory trends. While a globalized market opens the prospects of unimagined wealth, it also creates new vulnerabilities to political turmoil and the danger of a new gap.

The impact of these new trends on the developing world is profound. In economies driven by a near imperative for the big to acquire the small, companies of developing countries are increasingly being absorbed by American and European multinationals.

While this solves the problem of access to capital, it brings about growing vulnerabilities to domestic political tensions, especially in times of crisis. And within the developing countries, it creates political temptations for attacks on the entire system of globalization.

In the process, the typical developing country's economy bifurcates: one set of enterprises is integrated into the global economy, mostly owned by international corporations. The rest, cut off from globalization, employs much of the labor force at the lowest wages and with the bleakest social prospects.

Manipulating the Political Process

The “national” sector is substantially dependent on its ability to manipulate the political process of the developing country. Both kinds of companies pose a political challenge: the multinationals, because they seem to withdraw key decisions affecting the public welfare away from domestic political control — and the local companies, because they generate political pressures on behalf of protectionism and in opposition to further globalization.

The social world of developing countries also reflects this two-tiered system: globalized elites — often living in fortified suburbs — are linked by shared values and technologies.

Meanwhile, the populations at large in the cities are tempted by nationalism, ethnicity and a variety of movements to free themselves from what they perceive to be the hegemony of globalization, frequently identified with American domination.

The global Internet elite is completely at ease with the operation of a technologically-based economy. In contrast, a majority — especially outside the United States, Western Europe and Japan — neither shares this experience nor may be prepared to accept its consequences, particularly during periods of economic hardship.

In such an environment, attacks on globalization could evolve into a new ideological radicalism. This is particularly true in countries where the governing elite is small and the gap between rich and poor is vast and growing.

Challenges in Hiding

Overt political challenges to this entire process may not become apparent for some time. But the large industrial countries and their multinationals are now too widely perceived to be the principal beneficiaries of globalization.

As the current period of global economic expansion comes to an end, the tensions between economic realities and what is politically sustainable could shake both the economic and the political systems around the world.

Some of these dangers can be averted by accelerating free trade. But even if multilateral free trade progresses at a fast pace, the leaders of the industrial world must not lose sight of the political challenge.

They must keep in mind the many decades it took for the American model to evolve into its present form. What has worked in the United States cannot be exactly replicated, and certainly not any more rapidly, throughout the developing world — in

any event, not rapidly enough to forestall a political backlash against globalization.

The great changes in history, almost without exception, were driven by mankind's need for some kind of political vision and pursuit of a standard of justice.

While the self-righteousness, nihilism and violence associated with the demonstrations against globalization that are now spreading around the world is abhorrent, these outbreaks represent a warning that the international economic system may come to face a crisis of legitimacy.

The industrial democracies must preserve — and extend — the extraordinary accomplishments that fostered globalization. But they can do so in the long run only if they endow the economic aspects of globalization with a political construction of comparable sweep and vision.

Elephant poaching in Africa continues unabated

The pressure on Africa's elephants is increasing. Asia's markets are demanding ivory and criminal networks are all too willing to provide fresh supplies. The animals are not even safe in national parks.

Majangili hawatumii silaha peke yake, wanatumia mpaka sumu kuua tembo na faru! Katika matumizi haya ya sumu wanapata madhara sio tembo na faru peke yake hata wanyama wengine huadhirika.

Mbuga za wanyama hulingizia taifa pesa nyingi za kigeni, ni vema kushirikisha wananchi katika ulinzi wa mali zao. Tukifanikiwa kuelimisha taifa na katika kulinda rasilimali zao, taifa litafanikiwa kuwafichua maadui wa taifa letu, na kulinda rasilimali kwa vizazi vijavyo. Ni wajibu wa taifa kulinda na kutunza hazina hizi kwa manufaa ya vizazi vijavyo.





Elfenbeinhandel in Afrika

They approach silently and in the dead of night. Poachers, equipped with modern night vision devices and poisoned darts, are killing Kenya's elephants.

They wipe out whole families and tear small tusks from baby elephants' carcasses. Heavily armed poachers do not even stop at national parks' borders.

Five years ago about 50 elephants were killed in Kenya every year, says Patrick Omondi, head of species conservation and management at the Kenya Wildlife Service. But this year alone more than 300 elephants were killed, he says, "despite our counter actions: We carry out surveillance flights and have rangers who follow the herds."

Face-to-face encounters between rangers and poachers often ends in a shoot out. Armed exchangers between the two sides has seen 30 poachers and six rangers lose their lives this year, Omondi says.

25,000 Dead Elephants

The war against poachers is taking place everywhere in Africa. Experts estimate that 25,000 elephants were killed across the continent last year. That is more than during all the past years since 1989 combined, the year when ivory hunting was officially banned. Back then, the prices were decreasing and poaching decreased.

But nowadays poaching is extremely profitable again. A team of international researchers recently showed that the black market prices for ivory have doubled around the Samburu National Reserve in the centre of Kenya during the last five years.



Kenyan rangers prepare to burn 4.6. tons of ivory in Tsavo West National Park.

A rising demand for ivory in China is keeping the market going, says Allan Thornton, chairman of the Environmental Investigation Agency, EIA, an organisation that contributed in achieving the embargo of 1989 and that goes undercover in China.

“Ivory jewellery and ornaments have become a new status symbol for many newly rich in China,” he told DW. 1.3 billion people makes China a huge market with increasing buying power.

Ivory smuggling still rampant

The Chinese authorities cannot control the illegal movement of ivory around the world, says Allan Thornton. He estimates that 90 percent of all the ivory brought into China is illegal.

The country’s consumption really took off back in 2008, says Thornton. Back then, the Washington Convention enabled several African states such as Botswana, Namibia, South Africa and Zimbabwe - to sell 108 tons of state-owned ivory. Most of it originated from the time before 1989 or from elephants that died of natural causes.

The majority of that ivory went to China. “That is when the Chinese ivory market first came into being,” Thornton says.

A worldwide Ivory-Mafia

Nowadays, criminal networks from China organise fresh ivory supplies from Africa. They work in Africa, just like many other large Chinese companies.

Ivory transport across Africa flows smoothly, says Tom Milliken. He works for the partly public organisation Elephant Trade Information System (ETIS) which works on tracing the trade route of the smugglers. Local security workers are simply not up to the task or they earn money from the smuggle trade as well.

Ujangili kwa kisingizio cha soko huria ni jambo ambalo halikubaliki hata kidogo, biashara haramu inabaki kuwa haramu tu!

Watanzania tunatakiwa kufunguka kifikra, ufahamu wetu utambue vitu tulivyo navyo, nini tunatakiwa kufanya ili tukuze uchumi wetu sasa na kwa vizazi vijavyo. Hakuna mtu atakaye kuja afikiri badala yetu! Ni sisi wenyewe tunatakiwa kupatana, kuonyana, kukosoana, kusameheana na kusonga mbele. Kamwe uovu usifumbiwe macho.



On its way to Asia: Smuggled ivory at the airport in Bangkok

Some middlemen of these criminal groups even recruit members of rural populations for poaching, Thornton says. For the mostly poor farmers the offer is tempting. A study by the Samburu National Reserve showed that the tusks of one single elephant bull yield more money than ten of the farmers' year's salaries.

“Ultimately, they make the local people enter illegally into the national park and kill the elephants,” Milliken told DW.

Ivory finances armed conflicts

Even militant groups like Somalia's Al Shabaab and the Congolese Lord's Resistance Army are said to have entered into the ivory trade. The Sudanese Janjaweed, gunmen that operated in the Darfur conflict, were held responsible for the deaths of 400 elephants in the north of Cameroon. It is believed that they financed new weapons with selling their ivory.

The US Secretary of State Hillary Clinton also warns that ivory can finance armed conflicts. The worldwide criminal network of this business is a global problem, she was recently quoted as saying.

Clinton is working on an international coalition against the trade in animal parts. She also plans to promote protection of African elephants at the highest political level in Asia when she is there in the future.

Utandawazi na Akili ya Mwanadamu

Kutokana na kuongezeka kwa maarifa, watu wamekuwa wabunifu mno, hivyo kuambukizana maarifa, mitindo, tamaduni na hata imani.

Ni bahati mbaya sana mwanadamu ameitumia sera hii vibaya na kuwaambukiza wengine mambo mabaya. Utandawazi unaweza kuwa wa faida kubwa, kama utatuletea maendeleo katika mazingira yetu tunayoishi.

Nadiliki kusema hata masuala ya imani yameingiliwa na utandawazi! Watu wamebadilika kiimani! Usishangae unapomwambia mtu ujangili ni uovu, akakwambia nipe aya!

Najiuliza swali, kwa nini uovu umeongezeka sana duniani? Utandawazi umechangia! Kwa sababu ya uovu, wanadamu hawawezi kujadiliana mambo yao kwa ustaarabu, hakuna baraka, hakuna amani, majira yamebadilika mno, na kuwa janga kwa mwanadamu. Wewe ni mshuhuda watu hawana utii, kwa wazazi wao, kwa serikali yao! Kibaya zaidi hata Mungu hawamtii! Leo upo uharibifu mkubwa wa mazingira, zamani mtu aliweza kuchota maji katika kijito kinachotiririka asipatwe na madhara yeyote, leo haiwezekani kabisa!

UJANGILI-TANZANIA

Tanzania imepoteza takribani tembo 85,000 katika kipindi cha mwaka 2009 - 2014, hii ni kwa mujibu wa sensa ya tembo ya karibuni nchini humo.

Kwa mujibu wa Shirika lisilo la Kiserikali la Elephant Action League, wasafirishaji wakubwa wa pembe za ndovu kutoka China wamekamatwa na mamlaka nchini Tanzania, ikiwa ni sehemu ya makakati maalumu wa kudhibiti biashara hiyo haramu.

Yang Feng Glan, anayefahamika kama ‘Malkia wa Vipusa’ alifuatiliwa na kukamatwa na Kitengo cha Uchunguzi wa Makosa Makubwa ya Jinai, yapata mwaka mmoja uliopita, limesema shirika hilo.

Endapo atapatikana na hatia, Yang, ambaye kwa asili ni mzaliwa wa Beijing anaweza kuhukumwa kati ya miaka 20-30 jela. Duru kutoka ndani zinadai kuwa tayari amekiri makosa hayo.

Andrea Costa, mwanzilishi-mwenza wa Elephant Action League na WildLeaks amesema kuwa hii ni habari ambayo kila mmoja alikuwa akisubiri kwa hamu.

“Hatimaye msafirishaji mkubwa yuko kifungoni. Tuna matumaini makubwa kuwa kukamatwa kwake ni mwanzo wa kuwashika wasafirishaji wengine na maafisa wa serikali wasio waadilifu, wanaoshirikiana nao. Lazima tukomeshe zama za ‘wasioshikika’ endapo tunataka kuokoa kizazi cha tembo” Alinukuliwa Costa.

SURA YA NNE

WANYAMA WANA HAKI

KUFUGWA KWA WANYAMA

“Maana kila aina ya wanyama na ya ndege na ya vitambaavyo na ya vitu vilivyomo baharini vinafugika navyo vimekwisha kufugwa na wanadamu” Yakobo 3:7.

Maandiko Matakatifu yanatuonya tusitamani sana kuwa walimu katika dunia hii, kwa sababu tukiwafundisha wengine kuuacha uovu kisha sisi wenyewe tunautenda kuna faida gani? Sisi tutapata hukumu kubwa zaidi tena kali sana. Uovu wote uliomo ndani ya mtu hujionyesha kwa matendo yake. Kadri Ujangili unavyozidi kufanyika pasipo kukemewa ndivyo unavyozidi kushika kasi!

Viongozi wa dini wana wajibu mkubwa kuwaelimisha waumini waweze kutofautisha baina ya hekima ya kiroho na hekima ya kidunia. Watu wa dunia hii wana mbinu nyingi sana katika kutekeleza mikakati yao, wakitumia mbinu mbalimbali kwa kuyatimiza malengo yao, malengo mabaya kama ujangili yanaongozwa na Shetani.

Wanadamu wakifanya mambo yao kwa kuongozwa na hekima ya kiroho watazingatia maongozi ya Mwenyezi Mungu, wakifikiria viumbe wengine na wanadamu wenzao kabla ya kujifikiria wenyewe. Ukipanda mbegu nzuri utarajie mavuno mazuri. Hali kadhalika muumini wa kweli atapanda wema badala ya uharibifu. Wanyama wote wanafurahia kupendwa na kutunzwa.

Wanadamu waliumbwa na kuwekwa katika ardhi na kuwa waangalizi wa kila kiumbe! Ulinzi wa wanyama uko mikononi mwa mwanadamu. Watu walianza kufuga wanyama zamani sana. Wamisri waliwafuga wanyama wa mwituni.

Katika sehemu fulani leo, wanyama wengi wanaopatikana katika bustani za wanyama hufugwa nyumbani pia.

Animal husbandry reached its height, in the ancient world, in Egypt where cats and dogs were cared for as though they were part of the human family in which they lived. Mummies of cats and dogs have been discovered in tombs in Egypt and so deeply did the Egyptians feel for their cats, Herodotus tells us, that they would shave their eyebrows and form a funeral procession of mourning upon the death of one of these pets.

A more dramatic illustration of the importance of cats, especially, but of other animals as well, is the famous battle of Pelusium in 525 BCE in which Cambyses II of Persia defeated the forces of Egypt by having his soldiers paint the image of the great cat goddess Bastet on their shields and, further, by driving the animals loved by the Egyptians before their front lines.

The Egyptians, afraid of offending their gods by hurting the animals, surrendered their position and fled in a rout, during which most were massacred. In this way Cambyses II of Persia conquered Egypt and was so contemptuous of the Egyptians for preferring the safety of animals to their own freedom that he hurled cats into the faces of the Egyptians during his triumphal march after the battle.

The Egyptian farmers, in their early experimental phase, also tried to domesticate other animals such as hyaenas, gazelles and cranes, but abandoned these attempts after the Old Kingdom.

Pengine unaweza kujiuliza huu ujuzi wa kufuga wanyama wa porini Wamisri wameupata wapi? Bila shaka historia inaeleza wazi, Misri ni nchi ya kwanza duniani kuwa na ustaarabu!

Ni katika historia hii ugunduzi uliofanywa kuhusu mambo ya kale, mambo mengi yamegunduliwa Misri, na usisahau chuo kikuu cha kwanza duniani kilikuwa pale Alexandria. Watu wa Misri wamejaliwa kuwa taifa ambalo limepitia katika historia ya dunia, hakuna mahali katika historia Misri haitajwi. Tanzania inaweza kujifunza kutoka Misri.



Afrika ina kila sababu ya kuutunza utamaduni wake! Utamaduni huu haupo mahali popote duniani! Ni jambo la ajabu sana kuona leo hii wapo watu wanaoharibu maeneo ya kihistoria!

Mtu anayeharibu iwe ni majengo ya kihistoria, kumbukumbu za kihistoria, hana tofauti na jangili anayeya tembo na faru! Mtu mmoja aliuliza “ How old are the pyramids?”

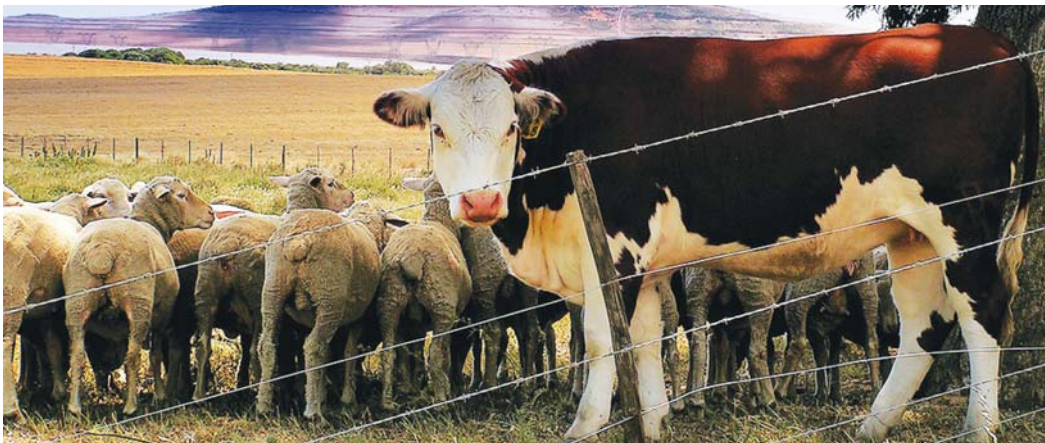


Islam expects humankind to treat all animals (all living creatures - birds, sea creatures, and insects) with respect and dignity. Prophet Muhammad continuously advised people to show kindness.

In pre Islamic times, pagan superstitions and polytheistic practices included acts of torture and cruelty to animals. Islam condemned this and put a stop to all such practices. When Prophet Muhammad and his companions migrated to Medina, they noticed that people cut off camels' humps and the fat tails of sheep for food.

The Prophet forbade them from them from doing this and said,

“Whatever is cut off an animal while it is still alive, is carrion and is unlawful to eat”



“Bwana Mungu akafanyiza kutoka katika ardhi kila mnyama wa msituni na kila ndege wa angani akamletea Adamu ili aone atawaitaje;kila kiumbe hai, jina alilokiita Adamu likawa ndilo jina lake” ,(Mwanzo 2:19).

Maandiko Matakatifu, yanatuonyesha jinsi mwanadamu wa kwanza Adamu, alivyowapa wanyama majina. Ni wazi kabla ya kufanya hivyo Adamu aliwachunguza wanyama kwa makini sana ili awape majina yanayowafaa. Lakini hakuhitaji ulinzi, hata kutokana na wanyama wa mwituni. Aliishi kwa amani pamoja nao, na bila shaka alifurahia ushirika nao.



Mungu alimpa Adamu mke. Jina la mke wake alitwa Hawa. Adamu na Hawa wakawatunza wanyama. Kutokana na kusudi la Mungu linaloonyesha kwamba wanadamu walipaswa *“...wakatawale samaki wa baharini, na ndege wa angani, na wanyama, na nchi yote pia na kila chenye kutambaa kitambaacho juu ya nchi”* (Mwanzo 1:26).

Watu wanapowaongoza wanyama vizuri, matokeo huwa mazuri. Mnyama anayependwa anaweza kuonwa kuwa rafiki anayethaminiwa, hata kuonwa kuwa mshiriki wa familia. Nabii Nathani alimweleza Mfalme Daudi jinsi maskini mmoja alivyomtunza mwana-kondoo wake aliposema: *“Kondoo huyo alikuwa akila tonge lake, na kunywa kutoka katika kikombe chake, naye alikuwa akilala kifuani pake, na kondoo huyo akawa kama binti kwake.”* (2 Samweli 12:1-3).

Watu wengi leo wanaweza kuelewa jinsi mnyama anavyoweza kupendwa kama mshiriki wa familia. Fikiria jinsi Wamasai wanavyoweza kuishi na wanyama wa msituni.



Ni katika mazingira ya jinsi hii Serikali inatakiwa kutumia utamaduni huu wa Wamasai kuwajenga katika utamaduni huo huo waweze kuwa walinzi na wanufaikaji wa rasilimali hii ya maliasili.

Wamasai ni askari waaminifu, wamekuwa wakiishi karne na karne katika mbuga za wanyama! Serikali inaweza kuwatumia hawa kuweza kulinda maeneo yao, papo hapo huduma zao za kijamii zikiboreshwa.

Katika utafiti mdogo uliofanywa, wamasai wamekuwa watunzaji wazuri wa mazingira, ni katika utamaduni huu, wamasai wameondokea kuwa wataalamu wa dawa zinazotokana na miti ya porini! Ufike wakati sasa zinakuwepo maabara za kitafiti za miti ya porini ambayo inaweza kutibu magonjwa mbalimbali ya binadamu.



Maasai are pastoralist and have resisted the urging of the Tanzanian and Kenyan governments to adopt a more sedentary lifestyle. They have demanded grazing rights to many of the national parks in both countries.

The Maasai people stood against slavery and lived alongside most wild animals with an aversion to eating game and birds. Maasai land now has East Africa's finest game areas. Maasai society never condoned traffic of human beings, and outsiders looking for people to enslave avoided the Maasai.

Essentially there are twelve geographic sectors of the tribe, each one having its own customs, appearance, leadership and dialects. These subdivisions are well known to Masai! Mmasai anayeishi Kenya huwezi kumtofautisha na yule wa Tanzania.

Ni ajabu wenyewe wanajuana! Wameweza kutunza utamaduni wao kwa miaka mingi, wanaheshimu viongozi wao! Wanajua kuonyana, yeyote anayekwenda kinyume na mila na desturi zao anachukuliwa hatua kali.

Ndio maana nasisitiza, Wamasai wakitumiwa vizuri watakuwa msaada mkubwa kwa Wizara ya Mali Asili na Utalii.



Watanzania ni watu wakarimu sana, ni katika ukarimu huo, wajengwe kuipenda nchi yao! Wahamasishwe kujua kuzitumia vema fursa zinazowazunguka.

Kwa ukubwa wa ardhi iliyopo Tanzania, kukiwa na mipango makini, sekta ya Maliasili na Utamaduni peke yake inaweza kuliingizia taifa pesa za kigeni na kuinua pato la taifa.

Waziri mwenye dhamana na Wizara hii, anatakiwa kuwa mbunifu, kuweza kuvumbua maeneo mengine

ya kitalii katika kila kona ya nchi hii, papo hapo kuwahamasisha Watanzania kuwa watalii wa ndani.

Tanzania kuna vivutio vingi sana vya kitalii! Yapo maporomoko ya maji ambayo wenyeji pengine wanaona ni kitu cha kawaida. Lakini kwa mtu ambaye ni mara yake ya kwanza anaona kuwa ni kivutio kikubwa kukiona katika maisha yake.

Angalia maporomoko ya maji katika picha iliyopo hapo chini! Na kisha jiulize kuna maporomoko mangapi ya aina hii Tanzania.



Sonje Falls Tanzania.

MAFUNDISHO

Wamasai ni walimu wazuri sana kwa vitendo wanaweza kumfundisha mtu yeyote jambo. Nimeshuhudia mtoto wa mtalii akifundishwa jinsi ya kutumia upinde!



Watalii wengi wanaofika katika mbuga za wanyama, hufurahia mno wakipata vyakula vya asili vya eneo husika. Wanajua vema faida ya utunzaji na utumiaji wa vitu vya asili.



Kitu ambacho kitamvutia mtalii, ni kupata vitu vyenye taste ya kiafrika, sasa hivi jambo la kufurahisha ni kwamba Waafrika wamerudia kuheshimu vitu vyao vya asili.



UHARIBIFU WA MAZINGIRA



MAZINGIRA HAYA SI RAFIKI KWA WANYAMA

Uharibifu wa mazingira: Uharibifu wa mazingira ni sababu kubwa ya kupotea kwa wanyama pori. Pia ni kupungua kwa rasilimali kama vile mabadiliko ya hali ya hewa, maji na mmomonyoko wa udongo. Uharibifu wa mazingira ni moja ya vitisho yalioonywa na Jopo la Umoja wa Mataifa. Shirika la rasilimali ulimwenguni na Umoja wa Mataifa wa Mpango wa Mazingira, Umoja wa Mataifa wa Maendeleo na Benki ya Dunia zimetoa ripoti kwa umma kuhusu afya na mazingira duniani tarehe 1 Mei 1998. Ripoti hii ya Shirika la rasilimali ulimwenguni inaeleza jinsi utunzaji wa mazingira unavyoweza kuzuia magonjwa na vifo vya mapema ambavyo huzidi kuongezeka kwa idadi kubwa. Katika maeneo masikini katika dunia inakadiriwa kuwa mmoja katika watoto watano hawataishi kuona siku yao ya kuzaliwa ya tano, hasa kwa sababu ya magonjwa yanayohusiana na mazingira. Watoto Milioni kumi na moja duniani kote hufa kila mwaka, sawa na wakazi wa Norway na Uswisi, wakiunganishwa na hasa kutokana na malaria, mashida ya kupumua au kuhara - magonjwa ambayo yanaweza kukingwa.

WAWINDAJI NA WAVUVI

Wawindaji na wavuvi fulani huua wanyama ili kujifurahisha na kuisimka kutokana na hilo. Huenda wengine wakakubaliana na mwandishi Mrusi, Leo Tolstoy, aliyeandika kwamba ni “upotovu wa maadili, kuua na kula wanyama”.

Mungu ameruhusu wanadamu kuua wanyama (Mwanza 27). Lakini pia kupitia wanyama wanadamu wameweza kujilinda au kupata mavazi “Na Yohana alikuwa

amevaa singa za ngamia na mshipi wa ngozi ...” (Marko 1:6). Biblia inasema pia kwamba wanadamu wanaweza kuua wanyama ili kupata chakula. Andiko la Mwanzo 9:3 linasema hivi: “Kila kiendacho kilicho hai kitakuwa chakula chenu ...” Yesu aliwasaidia wanafunzi wake kuvua samaki waliotumia baadaye kama chakula wa chombo, nanyi mtaoata “...Yesu alisimama ufuoni; walakini wanafunzi hawakujua ya kuwa ni Yesu. Basi Yesu akawaambia, wanangu mna kitoweo? wakamjibu, la. Akawaambia, litupeni jarife upande wa kuume wa chombo, ...wala sasa hawakuweza kulivuta tena kwa wingi wa samaki” Yohana 21:4-6.

Hata hivyo, Biblia inasema kwamba Mungu ‘humchukia mtu yeyote anayependa jeuri.’ (Zaburi 11:5) Hilo linamaanisha kwamba Mungu hataki tuwadhuru au kuwaua wanyama kwa ajili ya mchezo au kujifurahisha tu.

Biblia inaonyesha kwamba Mungu anathamini sana uhai wa wanyama.

- Biblia inasema kwamba wakati wa uumbaji, “Mungu akafanya mnyama-mwitu wa dunia kulingana na aina yake na mnyama wa kufugwa kulingana na aina yake na kila mnyama anayetembea wa nchi kulingana na aina yake. ***Mungu akaona ya kuwa ilikuwa vyema.***”—Mwanzo 1:25.
- Biblia inasema kwamba Yehova, “anawapa wanyama chakula chao.” (Zaburi 147:9) Mungu ameumba mifumo ya ekolojia inayotoa chakula cha kutosha na malazi kwa ajili ya wanyama.
- Mfalme Daudi wa Israeli alisali hivi: “Wewe huokoa mwanadamu na mnyama, Ee Yehova.” (Zaburi 36:6) Kwa mfano, kabla ya kuangamiza watu waovu wakati wa Gharika, Yehova alihifadhi hai watu wanane na wanyama wa kila aina.—Mwanzo 6:19.

Ni wazi kwamba Yehova anapendezwa na wanyama na anatazamia wanadamu wawatendee wanyama kulingana na maoni yake.

“Mwadilifu anatunza nafsi ya mnyama wake wa kufugwa.”—Methali 12:10.

WANYAMA WA KULA:

Mungu akamwambia Nuhu ***“Kila kiendacho kilicho hai kitakuwa chakula chenu, kama nilivyowapa mboga za majani, kadhalika nawapeni hivi vyote... Atakayemwaga damu ya mwanadamu, damu yake buyo itamwagwa na mwanadamu...”*** Mwanzo 9:3

Haya ni maagizo ya Mungu kwa mwanadamu. Watu hawakujali maonyo ya Mungu. Uovu wao ulizidi kuongezeka, mpaka Mungu alipoamua kwamba jambo pekee la kutenda lilikuwa kuwaangamiza. ***“Mungu akaona ya kuwa maovu ya mwanadamu***

ni makubwa duniani na kwamba kila kusudi analowaza moyoni mwake ni baya tu sikuzote” Mwanzo 6:5

Marufuku kutoa uhai wa mnyama, wala kula damu mbichi ya mnyama “Bali nyama pamoja na uhai” The next verse explicitly instructs people not to eat the animal’s life -- that is, its blood. And God’s covenant with Noah is also and explicitly with “every living creature that is with you, the birds, the domestic animals, and every animal of the earth” (Gen. 8:9-10).



Viziwi wanawathamini sana mbwa waliozoezwa kuwasaidia. Mwanamke mmoja anasimulia hivi: “Twinkie anaposikia kengele, yeye huja na kunigusa mguuni na kunipeleka kwenye mlango wa mbele. Anaposikia saa ya jogoo ikilia, Twinkie hunikimbilia, nami humfuata. Kukiwa na king’ora cha moshi au moto, Twinkie amezoezwa kunionya na kisha hulala chini kuonyesha kuna hatari.”

Kuna uhusiano wa pekee kati ya vipofu na mbwa wa kuwaelekeza. Mwandishi wa kitabu *The Eyes That Lead*, Michael Tucker ambaye huwazoeza mbwa, anasema kwamba mbwa aliyezoezwa kumwongoza kipofu anaweza kubadili kabisa maisha yake.” Ama kweli, uhusiano mzuri kati ya mbwa na binadamu ni jambo la kupendeza!

Mwanamke mmoja anayelazimika kutumia kiti cha magurudumu, ana mbwa ambaye amezoezwa kuinua kipokezi cha simu na kuramba stempu za barua. Daktari wa wanyama, “Mbwa huwasaidia wazee kuwa na kusudi maishani wakati huu ambapo jamii imewapuuza.” Gazeti *The Toronto Star* linaripoti hivi: “Wanyama huwasaidia watu wasifadhaike, wasiugue mara nyingi, na hata wapone baada ya kupatwa na mshtuko wa moyo.”

Watu fulani huwapenda wanyama kuliko watu wa familia kwa sababu wanyama hao ni waaminifu sana. Katika kesi za talaka, wakati mwingine wanyama huonwa kuwa sehemu ya mali zinazogawanywa kati ya wenzi. Hata wengine wameandika katika wasia kwamba sehemu kubwa ya mali zao nyingi irithiwe na wanyama.

USAFIRISHAJI WA WANYAMA WANAOFUGWA:

Ng'ombe ni mifugo inayofugwa katika kila sehemu ya nchi yetu, kwani ni pato linalotegemewa kuendeshea maisha ya watu wengi vijijini na mijini. Kutokana na Ng'ombe kuwa ni pato linalotegemewa na wengi, hivyo kumekuwa na biashara kubwa ya Ng'ombe katika kila pembe ya nchi yetu hasa katika miji mikubwa kama Dar es Salaam, Arusha, Mwanza na sehemu nyingine.

Jiji la Dar es salaam linakadiriwa kupokea Ng'ombe zaidi ya 100 kwa siku kutoka katika mikoa ya Shinyanga, Dodoma, Singida, Tabora, Mbeya na sehemu nyingine. Ng'ombe hao husafirishwa kwa njia ya Barabara na Reli, yaani, kwa kutumia magari na mabehewa.

Safari ya kusafirisha Ng'ombe kuelekea Dar es Salaam inachukua siku kadhaa kutegemeana na umbali wanakotoka.

Kwa mfano, Ng'ombe kutoka Shinyanga kwa njia ya Treni inachukua kati ya siku 5-7 mpaka kufika kwenye mnada wa pugu.

Kawaida kisheria katika kusafirisha wanyama kwa njia Treni kuna mabehewa maalumu ya kubebea wanyama kama Ng'ombe ambayo yanakuwa na paa la kuzuia mvua na jua, na madirisha makubwa kwa ajili ya kupitisha hewa, pia Ng'ombe wanatakiwa kuhudumiwa chakula na maji katika safari yao.

Kitendo cha kusafirisha Ng'ombe kwenye mabehewa yasiyokuwa na paa la kuzuia mvua na jua, kujaza Ng'ombe kupita kiasi na kuwabana kama mizigo, kuwanyima chakula na maji kwa siku kadhaa, kuwachapa kwa kutumia fimbo au kitu chochote kile na kuwafinya mikia. Ni ukatili wa hali ya juu kwa Taifa lianalojigamba kuwa na amani na lenye



kufuata mfumo wa demeokarsia.

Angalia tena manyanyaso mengine ya Ng'ombe kwa njia ya Barabara. Ng'ombe wanasafirishwa kutoka mikoani kwa kutumia magari ambayo kisheria hayakidhi matakwa ya kusafirisha Ng'ombe.

Wafanyabiashara wanatumia magari ya mizigo ambayo hayana paa la kuzuia mvua na jua na ili waendeleo kupata faida kubwa, basi Ng'ombe watajazwa na kubananishwa kama mizigo kiasi kwamba wanakosa hata nafasi ya kugeuka au kukaa chini, kibaya zaidi ni pale wasindikizaji wanapokuwa wanawapiga sana Ng'ombe kwa kutumia fimbo, na pia ikitokea Ng'ombe atakaa chini basi huo unaweza ukawa mwisho wa maisha yake ndani ya safari kwa kukanyagwa na wenzie, hii yote inatokana na kubanana kama mizigo.

Je serikali kupitia Wizara ya Maendeleo ya Mfugo inafanya nini katika kulinda na kutetea maslahi ya wanyama hao. Taifa jema litaonekana jema iwapo litajali Binadamu na viumbe hai wote wakiwemo Ng'ombe.

Wizara ya maendeleo ya mifugo ambayo ipo chini Serikali ya Muheshimiwa Jakaya M, Kikwete yenye kauli mbiu ya Kasi Mpya, Ari Mpya, na Nguvu Mpya. Watumie kauli mbiu hii kuleta maslahi bora ya haki za wanyama kufuata Kanuni, Taratibu na Sheria za Nchi za usafirishaji wa Wanyama (Mtetezi wa Haki za Wanyama; Monday, May 22; 2006).



Niwajibu wetu kulinda wanyama pori, hasa faru na tembo ambao wanatishiwa kutoweka katika dunia hii. Huu ni urithi aliotupa Mungu wetu tuutunze.

TANZANIA NA HARAKATI ZA KUPAMBANA NA UJANGILI

UONGOZI

Mwenyekiti wa Kamati ya Bunge ya Ardhi, Maliasili na Mazingira James Lembeli akiwasilisha taarifa ya Utekelezaji wa Kazi za Kamati yake kwa Kipindi cha Mwaka 2014, Bungeni mjini Dodoma. KAMATI ya Bunge ya Ardhi, Maliasili na Mazingira imesema kuwa hatua za Serikali za kupambana na ujangili nchini zimeonesha mafanikio makubwa.

Akitoa taarifa ya Utekelezaji wa Kazi za Kamati, Mwenyekiti wa Kamati hiyo, James Lembeli alisema kuwa pamoja na mafanikio mengine hatua hiyo imefanikiwa kukamata silaha 2000. Alisema hadi kufikia mwaka 2013, hali ya ujangili wa tembo ilikadiriwa kufikia tembo 30 kwa siku, lakini Serikali ilichukua hatua ya kuzuia na kutokomeza uhalifu huo kwa kuanzisha Operesheni Tokomeza.

“Pamoja na madhara yaliyojitokeza operesheni hiyo ilisaidia kuanza kupungua kwa kesi za ujangili wa tembo nchini” alisema Lembeli.

Alifafanua kuwa baada ya Operesheni hiyo Serikali iliendelea kuchukua hatua zaidi kwa lengo la kutokomeza kabisa tatizo hilo. “Hatua zilizochukuliwa ni pamoja na kuajiri askari wa wanyamapori zaidi ya 500 na wengine 300 walijajiriwa ikiwa ni askari wa kujitolea” alisema. Hata hivyo aliishauri Serikali kuendelea na harakati za kupambana kwa nguvu zote na ujangili na kuweka kila jambo wazi ili wananchi wajue.

Serikali inao wajibu mkubwa kuhakikisha rasilimali za taifa hazihujumiwi na yeyote, pia inao uwezo wa kulinda hata ikibidi kulitumia Jeshi la Wananchi wa Tanzania.

SURA YA SITA

MUNGU ANASIKITIKA

*“Utajiri huongeza rafiki wengi; Bali maskini hutengwa na rafiki yake”
Mithali 19:4*

Mungu aliumba ulimwengu akawapa wanadamu nafasi ili wafurahie vitu vyake. Lakini siku zote kuna hatari kwamba watu wanaweza kutumia vipawa vya Mungu vibaya. Hatari mojawapo ya utajiri ni kwamba, unaweza kujenga tabia ya uhuru wa kujitegemea hata watu wakaacha kumtegemea Mungu kama wanavyopaswa.

Tanzania si Maskini

Ni muhimu zaidi kuwa mnyofu katika maadili kuliko kuwa tajiri, kutimiza mambo kwa uangalifu kuliko kuyamaliza kwa haraka ya kuhangaika. Watu kamwe wasimlaumu Mungu kwa shida waliyojipatia wenyewe kwa njia ya makosa yao! Mara nyingi sababu ya tajiri kuwa na marafiki wengi ni kwamba “ marafiki” hao hutegemea kupata faida yao binafsi kutokana na mali au uwezo wa tajiri huyo.

Ni dhahiri umaskini unaweza ukapoteza uhusiano wako na watu wengine! Na hali hii inaweza kuwa katika ngazi ya familia, nchi, taifa linaweza kuwa na marafiki na hata maadui pia. Afadhali kila mtu aishi kadiri ya hali na uwezo wake katika jumuia, ingawa kutojali ukweli siku zote ni vibaya.

Mungu huongoza mambo ya maisha ya watu, naye anatazamia kwao uaminifu na utii. Anawabariki wale wanaomtii, lakini si wale walio wavivu.

Ujangili wa Tembo na Faru Tanzania lazima ukomeshwe

Nchi ya Tanzania

“Nchi na vyote vijazavyo ni mali ya Bwana, dunia na wote wakaao ndani yake” Zaburi 24:1

Tazama ramani ya nchi ya Tanzania, angalia ukubwa wake, kisha linganisha na nchi nyingine za Afrika Mashariki, utaona kuwa nchi ya Tanzania ina kilomita za mraba zisizopungua 945,200.

Kenya ikiunganishwa na Uganda kwa pamoja zina kilomita za mraba 818,600. Ona jinsi Tanzania ilivyo na ardhi kubwa kuzizidi nchi mbili. Kenya ina kilomita za mraba 582,600, Uganda ina kilomita 236,000.

Rasilimali zilizopo Tanzania

Utajiri wa Tanzania unajikita katika:

Ardhi - Land area (sq. km 885,800)



Land area (sq. km) in Tanzania was last measured at 885800 in 2014, according to the World Bank. Land area is a country's total area, excluding area under inland water bodies, national claims to continental shelf, and exclusive economic zones. In most cases the definition of inland water bodies includes major rivers and lakes.

Maji

Africa is THE family vacation destination. It is a combination of spectacular scenery at the World Heritage Site of Victoria Falls with world famous African game in Eastern Africa. In Tanzania & Kenya we cover the best game parks including Masai Mara and Amboseli in Kenya and Serengeti, Ngorongoro and Manyara in Tanzania. Culminate this majestic journey with an optional African beach stay. These features combine to make this a unique safari experience – one that will never be forgotten.

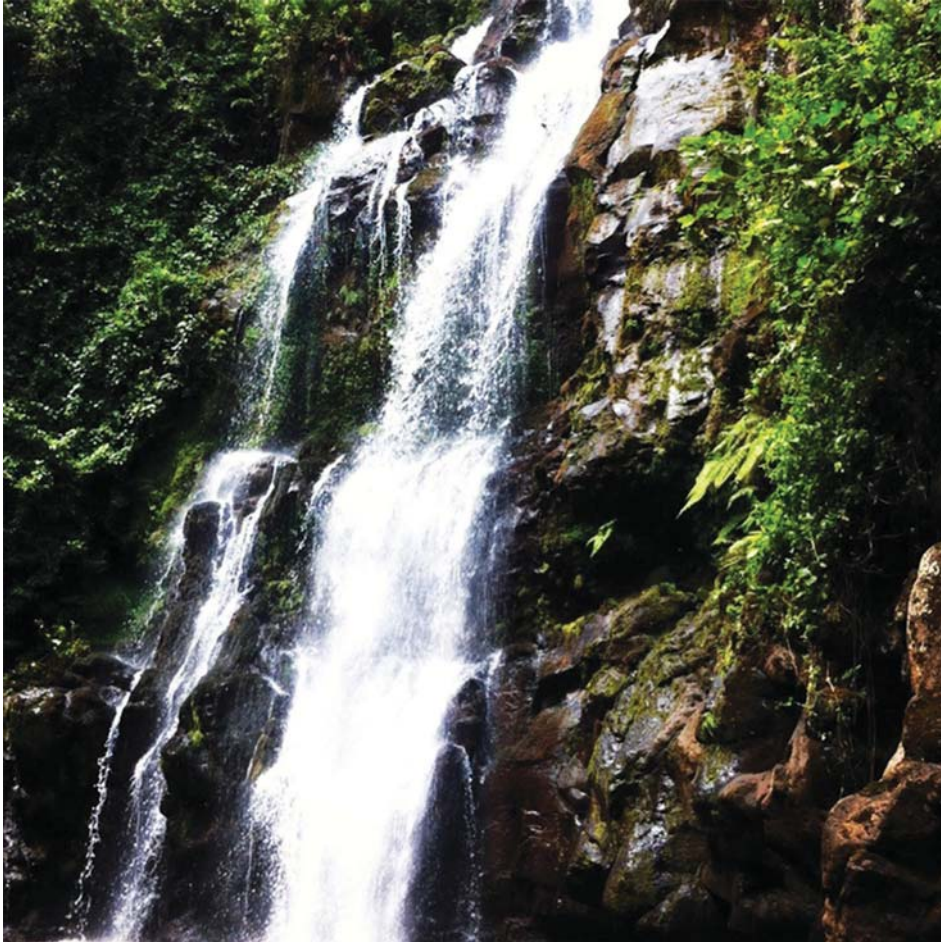


Viongozi wa dini kamati ya amani Mkoa wa Dar-es-Salaam, walipotembelea baadhi ya mbuga na kujionea utajiri huu ambao Mungu ameipendelea nchi yetu, hawakusita kusema:-

“Kwa kuwa BWANA ni Mungu mkuu, Na Mfalme mkuu juu ya miungu yote. Mkononi mwake zimo bonde za dunia, hata vilele vya milima ni vyake.” Zaburi 95:3-4

Mtume Mohammadi anasema:

“The world is sweet and verdant green, and Allah appoints you to be His regents in it, and will see how you acquit yourselves...” quoted from Islam and the Environment.



MOSHI WATER FALLS:

Wanyamapori

Unaweza kujiuliza? Mtu anapokupa idadi ya wanyama pori, takwimu anazipataje? Ulimwengu umeendelea katika teknolojia. In Osunyai Village of Longido the exercise was forced to stop for three days when wild animals, mostly lions, elephants and buffaloes decided to set up camp in the area, causing the census officials to flee. Some people who did not want to be counted feigned the same chalk markings on their premises fooling the officials that their houses have been covered.



Tanzania's fauna(mkusanyiko wa wanyama katika mazingira yote) is notable both for sheer numbers and variety, with representatives of 430 species and subspecies among the country's more than four million wild animals.

These include zebras, elephants, wildebeests, buffaloes, hippos, giraffes, antelopes, dik-diks, gazelles, elands and kudus. Tanzania is also known for its predators, with Serengeti National Park one of the best places for spotting lions, cheetahs and leopards.





There are also populations of hyenas and wild dogs and, in Gombe Stream and Mahale Mountains National Parks, bands of chimpanzees. See the Wildlife Guide for descriptions of some of these animals. In addition, Tanzania has over 60, 000 insect species, about 25 types of reptiles or amphibians, 100 species of snakes and numerous fish species.



Complementing this are over 1000 species of birds, including various types of kingfisher, hornbills (around Amani in the eastern Usambaras), bee-eaters (along the Rufiji and Wami Rivers), fish eagles (Lake Victoria) and flamingos (Lakes Manyara

and Natron, among other places).

There are also many birds that are unique to Tanzania, including the Udzungwa forest partridge, the Pemba green pigeon, the Usambara weaver and the Usambara eagle owl.

Madini

Viwanda Vya Madini Tanzania (THE MINERAL INDUSTRY OF TANZANIA)

Following the rebirth of the Tanzanian gold industry in 1999, gold has dominated the mineral industry of Tanzania. In recent years, the mineral industry of Tanzania has also produced iron ore and steel and such industrial minerals as bentonite, kaolin, and other clays; calcite; diamond and other gemstones; graphite; gypsum; phosphate rock; salt; silica sand; and soda ash.

The country also has produced coal, petroleum products, and such building materials as cement, limestone, and sand and gravel. Deposits of cobalt, copper, natural gas, nickel, and titanium also are known to occur in Tanzania.

Tanzania's gross domestic product (GDP) grew by 4.9% in 2000 compared with 4.7% in 1999 and 4% in 1998. After growing by 9.1% in 1999 and 27.4% in 1998, the value of output in the mining sector grew by 13.9% in 2000. The value of output in the mining sector nearly doubled from 1996 to 2000 owing to substantial increases in diamond and gold production.

In 2000, manufacturing accounted for 8.3% of the GDP; construction, 4.6%; electricity and water, 1.7%; and mining, 2.3% (Bank of Tanzania, 2001, Gross domestic product (GDP) at factor cost by kind of economic activity at constant 1992 prices—Mainland Tanzania, accessed August 10, 2001, at URL http://www.bot-tz.org/Statistics/qreviews/table1_5.htm).

The U.S. Central Intelligence Agency (2000) estimated that Tanzania's GDP amounted to about \$25.1 billion at purchasing power parity.

The per capita income was \$710 at purchasing power parity in 2000. In recent years, Tanzania's mineral exports have increased substantially.

Most of the increase was attributable to gold exports, which increased to \$120.53 million in 2000 from \$3.34 million in 1998. During the same period, diamond exports increased to \$45.75 million from \$12.11 million, and gemstone exports, to \$18.50 million from \$8.13 million.

From 1998 to 2000, exports of tanzanite totaled \$32 million (African Mining Intelligence, 2001; Mchihiyo, 2001). Commodity Review Metals Cobalt, Copper, and Nickel.— Barrick Gold Corp. has been exploring the possibility of mining the Kabanga nickel sulfide deposits in northwestern Tanzania. Resources have been estimated to be 12.7 million metric tons (Mt) at an average grade of 2.1% nickel, 0.3% copper, and 0.16% cobalt (cutoff grade of 1.2% nickel).

Tanzanite: Katika Afrika inapatikana Tanzania peke yake:



Mineralia: Corundum kutoka Tanzania:



Tsavorite garnet/Tanzania:

Haya ni baadhi ya madini yanayopatikana Tanzania, ambayo pengine huwezi kuyapata mahali pengine popote. Ni moja ya rasimali zinazoweza kutumika kuinua kipato cha Mtanzania. Baada ya kujionea kwa macho, viongozi wa dini wameuona wajibu wao kwa jamii.



Misitu na Mazao yake



Misitu ya asili ni moja ya rasilimali alizotupa Mwenyezi Mungu. Tunapaswa kuitumia kwa uangalifu mkubwa.



Mungu humpa mwanadamu, akili, hekima, uwezo na maarifa ya kutumia kwa uadilifu, vitu vilivyowekwa mbele yake. Na kila siku itwayo leo Mungu anaendelea kumkumbusha kiumbe wake.

“You shall remember the LORD your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day.” Deuteronomy 8:18

“Asmah related that the Prophet said: Spend, and do not count, lest Allah counts against you. Do not withhold your money, lest Allah withholds from you. Spend what you can”. (Bukhari, Muslim)

Mtanzania anatakiwa kujitambua. Nchi kama nchi ni tajiri, kuna rasilimali nyingi ambazo hazijatumika bado, au pengine kuvumbuliwa! Zipo Tanzania.

“It is reported by Jabir that the Prophet said: The flesh and body that is raised on unlawful sustenance shall not enter Paradise. Hell is more deserving to the flesh that grows on one’s body out of unlawful sustenance.” (Ahmad).

“Believers are merely those whose hearts feel wary whenever God is mentioned and whose faith increases when His verses are recited to them. On their Lord do they rely. Those who keep up prayer and spend some of what We have provided them with are truly believers” (Quran 8:2-4).

Wapo Watanzania ambao hata leo hii wanakiri kuwa Tanzania ni maskini, hili ni tatizo, linahitaji ukombozi wa fikra. Nchi kama nchi inao utajiri.

Fikra zetu zinahitaji kukombolewa, tutumie kwa busara utajiri wa rasilimali zote za nchi; wanyama pori, samaki, ardhi, misitu, madini, udongo, bahari, maziwa, mito, bandari, viongozi, wataalamu, sayansi na teknolojia, mifumo endelevu, nchi itazalisha mazao kwa wingi na kuwa na ziada.

“Ninyi mmelaaniwa kwa laana; maana mnaniibia mimi, taifa hili lote. Leteni zaka kamili ghalani, ili kiwemo chakula katika nyumba yangu, mkanijaribu kwa njia hiyo, asema Bwana wa majeshi; mjue kama sitawafungulia madirisha ya mbinguni, na kuwamwagieni Baraka, hata isiwepe nafasi ya kutosha, au la.” Malaki 3:10

Maisha ya mtu mmoja mmoja, jamii, na nchi yanaweza kuimarika kwa njia moja tu, nayo ni kujitambua na kufanya kazi kwa ubunifu na ari. Viongozi wa dini, wanafanya kazi kubwa, kuimarisha imani ya mtu, mtu anapoimarishwa kiimani anakuwa tajiri kiroho. Tanzania inasifikika kwa utajiri wa kiroho, na uthibitisho ni jinsi watu mbalimbali wanavyokimbilia nchi hii, kila mgeni anayapenda mazingira ya Tanzania.

UTAJIRI WA NCHI

Tanzania imejaliwa kuwa na neema ya ajabu katika bara hili la Afrika, hasa nchi za kusini mwa jangwa la Sahara. Mtanzania anatakiwa kujivunia utajiri huu, kuacha kulalamika, kuacha kuharibu mazingira yanayomzunguka na yale ya wanyama.

Tunatakiwa kuulinda utu wetu! Watanzania ni watu wakarimu sana, wakitumika vema na kusaidiana na wataalamu tulionao nchi itasonga mbele kwa kasi na haitakuwa omba omba.

Tanzania ni moja ya nchi chache duniani ambayo ina sehemu kubwa ya ardhi ambayo haijaguswa. Ikitumika kikamilifu hakuna Mtanzania ambaye atakufa kwa njaa.

MADINI

“Jina la kwanza ni Pishoni; ndio unaozunguka nchi yote ya Havila, ambako kuna dhahabu, na dhahabu ya nchi ile ni njema; huko kuna bedola, na vito shoham “ Mwanzo 2:11-12

Tanzania ina kila aina ya madini:- Dhahabu, almasi, nikeli, marumaru, Tanzanite, chuma, chumvi, madini ya gesi! na mengine mengi! Tabia ya manunguniko, kulaumiana haviwezi kutusaidia, zaidi ya kukaa katika mawazo mgando na kushindwa kujinasua katika umaskini sugu.

Tabia ya kuacha kutumia maarifa aliyotupa Mungu haistahili kuendelea! Lazima ikemewe, viongozi wa dini duniani kote lazima wakemee uovu, sio huu wa ujangili peke yake lakini uovu wote hautakiwi kuwa katika jamii.

*“Maskini huchukiwa hata na jirani yake; Bali tajiri ana marafiki wengi
“Mithali 14:20*

Biblia inasema: *“Tajiri humtawala maskini Naye akopaye ni mtumwa wake akopaye” Mithali 22:7*

Quran inasema :- “Believers are merely those whose hearts feel wary whenever God is mentioned and whose faith increases when His verses are recited to them. On their Lord do they rely. Those who keep up prayer and spend some of what We have provided them with are truly believers” (Quran 8:2-4).

Ikiwa nchi ina rasilimali nyingi zinazoweza kuondoa umaskini wa watu, tatizo liko wapi? Maandiko Matakatiifu yanasema wazi

“Vita vyatoka wapi, na mapigano yaliyoko kati yenu yatoka wapi? Si humu, katika tama zenu zifanyazo vita katika viungo vyenu? Mwatamani, wala hamna kitu; mwaua na kuona wivu, wala hamwezi kupata. Mwafanya vita na kupigana, wala hamna kitu kwa kuwa hamwombi! Hata mwaomba, wala hampati kwa sababu mwaomba vibaya, ili mvitumie kwa tamaa zenu.” Yakobo 4:1-3

FIKRA

Umaskini uko kwa mtu mmoja mmoja! Umaskini mkubwa wa binadamu ni kutokutumia akili ambayo Mungu amempatia kila mwanadamu. Mtazamo wa mtu na imani yake ni vitu vyenye msukumo mkubwa katika maisha ya mtu. Ikiwa mtu anaamini anachokiamini, kile anachokiamini ndicho kitakacho kuwa.

Quran inasema: *“ The human brain has 100 billion neurons, each neuron connected to 10 thousand other neurons. Sitting on your shoulders is the most complicated object in the known universe”.*

Mtu akiamini kuwa anaweza kutoka katika hatua moja na kuingia katika hatua nyingine itakuwa hivyo! Hata shida ya ujangili inayozikumba nchi zetu hapa Afrika inaweza kuondoka kama si kwisha kabisa pale kila mmoja wetu atakapo jitambua.

Ni wakati muhimu, Tanzania kama taifa kupata elimu ya kupambana na ujangili. Vyombo vya habari viunge mkono vita hii, ili taifa lisipoteze rasilimali zake.

Ili watu wausikie ujumbe huu na kuuamini, ni lazima wausikie kutoka kwa viongozi, hasa viongozi wa dini! Viongozi wa dini ni nguzo muhimu katika imani! Wakipaza sauti zao jamii inahamasika na kukaa mbali na uovu.

VIONGOZI

Leadership is a great quality and every great organizational success besides other factors owes its credit to the leader who led it to glory. Small groups, families, organizations, states, empires and even the world at large need good leaders who can lead their respective followers and organizations to success.

Every human endeavor needs a unifying and driving force for success and that driving force is ultimately traced to good leadership. It is also worth noting that every one of us in some capacity, sometimes, or somewhere is a leader. Leadership should not be confused with the role of only those who make headlines but in essence almost everyone have sometimes somewhere, somehow played a leading role.

In the Holy Quran God addresses human beings as his representatives or vicegerents on the earth providing them with all the necessary skills, principles and tools to lead their lives towards glory and also to lead others towards realizing their fullest potential.

“It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful “(Al-An’âm 6: 165)

Mungu humpa mwanadamu macho ya rohoni kuona mambo yaliyo mbele yake! Ni ile tabia asi ya mwanadamu na kiburi chake, anajiangamiza mwenyewe.

“Pasipo maono, watu huangamia...” Mithali 29:18

Mwanafalsafa mmoja alisema ***“Maisha yetu huanza kuonekana hayana maana pale tunapokuwa kimya wakati mambo yasiyofaa yanaendelea kufanyika mbele yetu ” Martin Luther King Jr.***

Ni swali la kujiuliza kwa nini viongozi wengi wanakosa ubunifu? Ni kitu gani kinachozuia kukosa maono! Ubinafsi unapotawala nafsi za watu, kupenda kujitajirisha, maandiko Matakatifu yanaonya kuhusu madhara yanayotokana na pupa na kutafuta mali kupita kiasi.

“na shughuli za dunia, na udanganyifu wa mali, na tamaa za mambo mengine zikiingia, hulisonga lile neno, likawa halizai...” Marko 4:19

CHANZO CHA UMASKINI

Zipo sababu nyingi, zinazosababisha umaskini! Tuziangalie hizi chache, na fikra zetu zikomboke, tuache kumsingizia Mungu!

- Ujinga
- Elimu
- Ukoloni Mamboleo
- Utegemezi
- Kukosa Uzalendo, kukosa kujiamini
- Sera (Policy)
- Ufisadi
- Kushindwa- Kuzitumia fursa zilizopo
- Uzalishaji wa Mali ghafi
- Kujipendekeza

UJINGA

Elimu ni msingi wa mambo yote binadamu anayoweza kuyafanya katika ulimwengu aliopeva na Muumba wake. Man has free will in the things he has knowledge about, but is pushed forward by other forces in the things he has no knowledge about. In other words, his freedom increases whenever his knowledge increases.

“Kumcha Bwana ni chanzo cha maarifa, Bali wapumbavu hudharau hekima na adabu” Mithali 1:7.

Kujua hekima na adabu; kutambua maneno ya ufahamu, kufundishwa matendo ya busara, ni zawadi kutoka kwa Mola.



“Hold to forgiveness; command what is right; but turn away from the ignorant” Quran 7:199-Surat al-Aaraf.

“Mkamate sana elimu, usimwache aende zake; Mshike, maana yeye ni uzima wako” Mithali 4:13

Shetani huitumia akili ya mwanadamu kumkosanisha na Mungu. Ibilisi ndiye anayeifanya mioyo ya wanadamu kuwa migumu ili isiweke maagizo ya Mungu.

Haishangazi kumwona mwanadamu akifanya mambo yanayokosa utu, anaweza kufanya mambo ya kinyama na binadamu wenzake wakibaki wanashangaa.

“Kwa maana kuna watu waliojiingiza kwa siri, watu walioandikiwa tangu zamani hukumu hii, makafiri, wabadilio neema ya Mungu wetu

kuwa ufsadi, nao humkana yeye aliye peke yake Mola, na Bwana wetu Yesu Kristo” Yuda 1:4

Akili Kutiwa giza:

“Studying is bitter, but remaining ignorant is infinitely more bitter “ A quote by Yasir Qadhi.

“ambao akili zao zimetiwa giza, nao wamefarakanishwa na uzima wa Mungu, kwa sababu ya ujinga uliomo ndani yao, kwa sababu ya ugumu wa mioyo yao. Ambao wakiisha kufa ganzi wanajitia katika mambo ya ufsadi wapate kufanyiza kila namna ya uchafu kwa kutamani “ Waefeso 4:18-19

Ni jambo la kushangaza, msomi kushindwa kuitumia elimu yake aliyoipata darasani. Linatimia lile neno, amefuta “ ujinga” tu mbinu na ubunifu hana.

ELIMU

“Mwelimishe mwenye hekima, naye atazidi kuwa na hekima; Mfundishe mwenye haki, naye atazidi kuwa na elimu” Mithali 9:9

Maandiko Matakatifu yanasema mshike sana elimu. Maana yake hekima ya Mungu itawale maisha ya mwanadamu! Ni katika njia hiyo mwanadamu atapata uhuru wa kweli, atakuwa na maadili mema. Ndani ya moyo wake mtakaa makatazo, kuukataa ubaya, na kujitenga na uovu. Laiti mwanadamu angezingatia ujuzi aliopewa na Mungu na kuutumia vizuri, uovu uliopo duniani usingepata nafasi ya kuwepo.

“It was narrated that Anas bin Mâlik said: The Messenger of Allah said “Seeking knowledge is a duty upon every Muslim ”.

(Sunan Ibn e Majah, Book of Sunnah, Hadith no 224, Classified as Sahih By Allama Albani)

It was narrated that Anas bin Mâlik said: The Messenger of Allah said “Seeking knowledge is a duty upon every Muslim”. ”

Hakika maandiko yanamuweka mwanadamu mahali salama kabisa, kila tendo alifanyalo lazima liwe na utashi wa Mungu, tendo lolote ovu halina utashi wa Mungu! Mungu amemuweka mwanadamu katika dunia ili awe na usalama aishi pasipo hofu! Vivyo hivyo kwa wanyama, wanakuwa katika maeneo yao wakijua kuwa nao wanakuwa salama.

Uadui unatokana na nini hasa! Urafiki na dunia! Kuvutwa kufanya mambo ya dunia hii, kunachochewa na tamaa ya mwili, mambo yanayopokewa na dunia lakini yanayokatazwa na Mola!

Akili zetu ziamshwe, tabia zetu zibadilike na kuuchukia ujangili, elimu hii ionyeshwe katika television zetu, hata katika kumbi za starehe mchana na usiku, ili wale wanaoutenda uovu waone ubaya huu na mioyo yao ichomwe, na kuacha kwa sababu wameangukia katika chukizo la kumchukiza Mungu.

UKOLONI MAMBO LEO:

“... Mimi nalikuja ili wawe na uzima, kisha wawe nao tele” Yohana 10:10

Watu wengi wanajiuliza, hivi Afrika kuna nini? Mbona uhuru wa bendera wanao lakini wako nyuma sana kiuchumi! Afrika ina safari ndefu, hadi pale akili zetu zitakapo pata mwanga (nuru) na kuondoka katika mkwamo tuliomo, kuwa waamifu na kujituma, na kutumika kwa kufanya kazi kwa bidii, kuacha fitina, na hujuma zisizo na tija!

Utumwa wa mtu, ni pale anapokaa katika kifungo cha kiakili, hadi pale yeye mwenyewe atakapo badili mtazamo wake.

UTEGEMEZI

“Bwana asema hivi, Amelaaniwa mtu yule amtegemeaye mwanadamu, amfanyaye mwanadamu kuwa kinga yake, Na moyoni mwake amemwacha Bwana” Yereimia 17:5

Watu wanaodharau maneno ya Mungu kwa sababu za ubishi wao na kujitegemea wao wenyewe, wanafananishwa na kichaka kisicho faa kinachoota katika jangwa. Kitakauka tu!

Nchi ambayo watu wake hawana ubunifu, watabaki kuwa omba omba tu, na kila siku wimbo wao utakuwa faraka na magomvi. Biblia inasema:

“Lakini uasherati usitajwe kwenu kamwe, wala uchafu wo wote wala kutamani, kama iwastabilivyo watakatifu; wala aibu wala maneno ya upuzi wala ubishi; hayo hayapendezi; bali afadhali kushukuru” Efeso 5:3

Watanzania lazima wajifunze kujitegemea, elimu inayopatikana lazima imuandae mtoto wa kiafrika kuwa na kujiamini! Udumavu wa akili lazima uepukwe ili kujenga taifa la watu wanaojali nchi yao.

Mzalendo ni uzalendo, na uzalendo haununuliwi kwa fedha, wala kuagizwa kutoka ulaya, uzalendo ni rasilimali ya taifa, na ili kuitumia rasilimali hii, lazima uwepo ulinzi madhubuti na imara kwa vizazi vyote, kizazi hiki na kile kijacho.

Nchi kuwa tegemezi ni hatari kwa uhuru wake.

*“Tajiri humtawala maskini, Naye akopaye ni mtumwa wake akopeshaye”
Mithali 22:7*

Quran inasema:



Unaweza usiwaelewe waliokutangulia! Nini wamefanya, mpaka pale utakapo kuwa na uzao wako! Tanzania ilikuwa na Azimio la Arusha, madhumuni yake yalikuwa kuiweka nchi katika mfumo ambao watu wake wanauelewa wajenge nchi yao!

Ulikuwa utamaduni mzuri katika kuhakikisha njia za uchumi zinakuwa mikononi mwa wananchi ili waweze kuzalisha bidhaa kwa kutumia:- Viwanda, mabenki, mashamba, ardhi, maliasili, mawasiliano na uchukuzi, madini, makazi, elimu, sekta za biashara hii itamfanya Mtanzania kujiona yuko huru katika nchi yake.

Hakuna mtu mwingine wakuijenga nchi bali mwananchi. Yeyote anayewekwa katika nafasi ya kuongoza wengine sharti awe mtumishi wa watu, awatumikie, ajue mahitaji yao, atatie shida zao. Kiongozi sharti awe na maono aone miaka mia moja mbele. Kinyume na hapo ni kuikosea jamii.

Allah Almighty says [Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear] (An-Nur 24:55).

KUKOSA UZALENDO

Ili mtu aipende nchi yake lazima awe na utamaduni uliojengeka wa kukipenda kilicho chake! Kuutafuta utajiri ni jambo jema sana, hasa likiwa akilini mwa mzalendo! Kuboresha maisha ya mtu mmoja mmoja, kaya na taifa ni mfumo unaotakiwa kuwa endelevu.

Maisha ya kujijiri yako mikononi mwa wananchi wenyewe maana wanamiliki. Haiyasi mwananchi kudumaa, akili lazima zitiwe nuru, kuona kwamba mwananchi anaweza kujijiri sio kusubiri kuajiriwa.



Mataifa makubwa yanaungana kiuchumi, kupanua soko la ajira, nchi za ulimwengu wa tatu zinaongeza uharifu hasa ule ambao unaangamiza wanyama ambao ni vivutio kwa watalii.

Nchi za Brazil, Urusi, India, China, na Afrika ya Kusini zimekuwa na umoja wao, lengo kubwa likiwa ni kuulinda uchumi wao! Kuhakikisha bidhaa kutoka nchi zao zinapata soko ndani na nje ya nchi zao, hapo hapo wakitengeneza ajira kwa wananchi wanachi zao. Lakini hawakuishia hapo, wamepatana kuachiana nafasi kwa bidhaa zao, patano ni kwamba kama mmoja anatengeneza bidhaa fulani basi mwingine asiitengeneze bidhaa hiyo kuepuka mgongano!

Nchi za Afrika zinaweza kabisa kuiga mfano huu mwema, kushirikiana kulinda tembo na faru, maana ni sehemu inayoingizia mataifa yao pesa nyingi za kigeni.



SERA AU MFUMO-:

Sera au mfumo, ni msimamo wa ki-nchi. Angalia nchi zote tunazosema zimeendelea zina mifumo yao! Mfumo sahihi uliofanyiwa utafiti wa kutosha unayoifaa nchi ndio siri ya kukua kiuchumi kwa taifa lolote lile.

Kutokuwa na sera kutawafanya wananchi kuingia katika umaskini sugu! Kuwa wambeya, wavivu, wazembe, kufanya uharifu (kama ujangili) wala rushwa, wenye chuki, kutokuaminiana.

Nchi lazima iwe na sera za kiuchumi, kijamii na kisiasa! Vitu hivi ni muhimu, ni elimu ya wakati wote kumhakikishia mwananchi kwamba anazijua rasilimali zilizomzunguka na anazitumia kikamilifu. Sera ya nchi inamfanya mzalendo kushirikiana vema na mgeni. Sio siri kuna ukuaji wa kimtaji ukiwekeza na mtu mwenye mtaji mkubwa.

Unaweza kuwa na karakana kubwa ya kutengeneza mabodi ya magari aina ya Landrover kwa kushirikiana na kampuni inayo tengeneza magari aina ya Landrover. Safari katika mbuga za wanyama kama tulivyoona kule Tarangire gari aina ya Landrover ndiyo iliyotumika.



Being the first lodge to be constructed within the reserve, this place was naturally situated in the prime location above the river in the northern sector. However, now that a greater level of safari traffic has been established, this location has become rather busy and less preferable to the more remote southerly locations enjoyed by the top camps.

Something of an institution, the lodge is primarily concerned with offering good value for money. As a result it is larger and simpler than might otherwise be ideal.

There is no minimum age in this lodge. The camp is not specifically geared up for children, is unfenced and could be potentially very dangerous. Adult supervision is essential at all times. Although the staff and guides will naturally try to tailor the experience to suit all guests, there are no special facilities for children, who are obliged to behave with due consideration for other guests.

Early meals are not a problem and the housekeeping staff are also often happy to earn a little bit of extra pocket-money by doing child-minding.

As we have already mentioned, the best time to visit Tarangire is generally considered to be during the Jun/Oct dry season. when the animals migrate in from a vast hinterland to the permanent sources of water in the park, notably the Tarangire River itself, where elephants gather in huge numbers. But the light can be hazy and visitor traffic high in core areas. It is usual to include Tarangire in most safaris into this region at this time.

During the converse green season, Feb/May, the animals disperse and the grass grows high, making wildlife viewing a good deal more challenging. But the landscapes are very pretty, the light clear and visitor traffic low. Tarangire is much more rarely included in safaris during this time.

The Jun and Nov/Jan periods are periods of transition between the two main seasons, the actual timing of which varies according to the specific rainfall patterns each year.

UFISADI: (Corruption)

Neno fisadi, au ufisadi, lina tafsiri nyingi. Ulaji rushwa, utoaji, mlungura, upotovu, uozo, ubovu, uchafu, uharibifu! Maandiko Matakatifu yana tafsiri yake!

*“Wasio haki hutembea pande zote, Ufisadi ukitukuka kati ya wanadamu”
Zaburi 12:8*

“O ye who believe! Do not consume each other’s wealth unjustly, but only in lawful business by mutual consent. And do not kill yourselves, nor kill one another. Surely, Allah is Most Merciful to you” The Quran 04:29

Nchi kuendelea kuwa na kiwango kikubwa cha kufanya mambo ovyo ovyo, uvivu, uwongo na ubadhirifu uliokidhiri bila kuchukuliwa hatua na uongozi kisheria! Ni vitu vinavyofanya nchi kutokupiga hatua stahiki!

Watu wana mtazamo gani na mali ya umma! Uzalendo umetokomea wapi? Mbuga za wanyama ni zetu, tuwajibike kuzitunza, uelewa huu ujengwe kwa jamii katika ngazi zote! Vipo vijiji vyenye maeneo ya kitalii wayatunze, hiyo ni ajira.

FURSA ZILIZOPO TANZANIA

Ukweli unathibitisha kuwa idadi kubwa ya wananchi hawajui na kuuthamini utajiri walio nao! Elimu inapaswa kutolewa kwa makusudi kabisa, kuamsha fikra chanya kuzitambua fursa zilizopo toka ngazi ya kijiji mpaka taifa, kulinda ustawi wan chi kiuchumi. Mfano: Mkoa unaozalisha kwa wingi mahindi upeleke bidhaa hiyo kwa mkoa mwingine!

Mikoa inayopakana na nchi jirani, mazao yao yawe kichocheo cha kukuza soko, na ajira kwa wanaotaka kujijiri. Hakuna sababu ya kupiga kelele kuwa wageni wanaenziwa, badala yake wazalendo wajengeke kifikra kuwa utajiri si dhambi!

KUJIPENDEKEZA KWA WAWEKEZAJI WAGENI

*“Maskini huchukiwa hata na jirani yake; Bali tajiri ana rafiki wengi”
Mithali 14:20*

“I am your wealth, I am your treasure. (Sahih Al Bukhari Vol:2, Book 24, Hadith# 486)

Umewahi kujiuliza kwa nini wageni wengi wanapenda kuja Tanzania? Ni kwa sababu Tanzania ni tajiri, sababu ipi inamfanya mwananchi hauoni utajiri huu badala ya kuwekeza kwa ubia na mgeni anauachia utajiri huu kuchotwa na kwenda kuzitajirisha nchi zao! Lazima sasa tubadilike tufufue viwanda vyetu na tuanze kuwa na bidhaa zetu.

Dunia itakuwa paradiso halisi ambayo watu wote wataweza kujenga nyumba, watapata chakula cha kutosha, na umaskini hautakuwepo. Katika kitabu cha Isaya kinachopatikana katika Biblia, Mungu anaahidi kwamba watu wake “watajenga nyumba na kukaa ndani yake, na hakika wao watapanda mashamba ya mizabibu na kula matunda yake. . . . Watu wangu waliochaguliwa wataitumia kazi ya mikono yao wenyewe kikamilifu.” (Isaya 65:21, 22) Badala ya kuhangaika sana ili kupata mahitaji ya msingi, watu wote watafurahia “karamu ya vyakula vinono vilivyotiwa mafuta” na mambo mengine mazuri kutoka kwa Yehova.—Isaya 25:6. Utajiri utakuwepo, hata hivyo neno ka Mungu linatuasa kumtanguka Mungu (Ling Tajiri aliyejaza ghara mavuno).

Kutafakari kuhusu ahadi ya Mungu ya kuondoa umaskini kunawahakikishia wote wanaoteseka kwamba Mungu anawajali na hivi karibuni ataondoa mateso hayo. Kukazia fikira tumaini hilo kunaweza kumpa mtu nguvu za kuvumilia hali ngumu sasa wakati huo huo akimtegemea Mungu. *“Atamkomboa maskini anayelilia msaada . . . Atamsikitikia mtu wa hali ya chini na maskini, Naye ataziokoa nafsi za maskini.”—Zaburi 72:12, 13.*

Je, Mungu Anawajali Wanyama?

WANYAMA wamo hatarini. Wanasayansi wengi wanasema kwamba wanyama mbalimbali wanatoweka kwa kasi sana. Wanyama wanateseka kwa sababu wanadamu wanazidi kuvamia makao yao. Kutokezwa kwa chakula viwandani, michezo ya wanyama wakipigana, na kuwaacha wanyama-vipenzi bila kujali inaonyesha hali hiyo yenye kusikitisha.

Hata hivyo, watu fulani wanahisi kwamba hali hiyo yenye kusikitisha imesababishwa na kuongezeka kwa idadi ya watu. Lakini je, hivyo ndivyo Mungu alivyokusudia? Je, amewaacha wanyama aliowaumba wateseke mikononi wanadamu? Tunajuaje kwamba Mungu anawajali wanyama?

MIMEA KATIKA UUMBAJI

MAJANI NI DAWA:

Herbs And Plants

Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything.



“Kila kiendacho kilicho hai kitakuwa chakula chenu, kama nilivyowapa mboga za majani, kadhalika nawapeni hivi vyote” Mwanzo 9:3

And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing.” Genesis 1:12

Sahih International: *And [recall] when you said, “O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [Moses] said, “Would you*

exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked.” And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing. **Herb** is referred to in verse (2:61) of chapter (2) s rat l-baqarah

Sahih International: He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful. Pork is referred to in verse (16:115) of chapter (16) s rat l-na l

Neno la Mungu litasimama milele. Maisha yote yaliyumbwa ni hafifu na dhaifu na hatimaye yatafikia mwisho. Lakini neno la Mungu hudumu milele. Ukitembelea mbuga za wanyama, kama zile zilizotembelewa na Viongozi wa dini, Tarangire na Arusha, utaona kila aina ya mimea:

Small patches of tropical rainforest in Tanzania’s Eastern Arc range provide home to a rich assortment of plants, many of which are found nowhere else in the world. These include the Usambara or African violet (*Saintpaulia*) and *Impatiens*, which are sold as house plants in grocery stores throughout the West. Similar forest patches – remnants of the much larger tropical forest that once extended across the continent – are also found in the Udzungwas, Ulugurus and several other areas. South and west of the Eastern Arc range are stands of baobab, with some particularly striking baobab-studded landscapes in Tarangire National Park.

Away from the mountain ranges, much of the country is covered by miombo (‘moist’ woodland), where the main vegetation is various types of *Brachystegia* tree. Much of the dry central plateau is covered with savanna, bushland and thickets, while grasslands cover the Serengeti plain and other areas that lack good drainage.

Amani Nature Reserve and Kitulo National Park are among the country’s botanical highlights, and Kitulo is one of the few parks in Africa with wildflowers as its focal point.



Vegetation

Tarangire's vegetation comprises of mostly dry, open woodlands, which include thorny acacia thickets and lots of its signature baobab trees. There are also some beautiful stands of acacia tortillis trees (the flat-topped acacias which are so reminiscent of the film Out of Africa) and the occasional palm tree. In the south of the park, amidst these rolling woodlands, is a network of huge, flat swamps. These are impassable during the rains, but dry to a uniform green during the rest of the year.



The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

“Katikati ya njia kuu yake. Na upande huu na upande huu wa ule mto, ulikuwapo mti wa uzima, uzao matunda, aina kumi na mbili, wenye kutoa matunda yake kila mwezi; na majani ya mti huo ni ya kuwaponya mataifa” Ufunuo 22:2

The scholars of Islamic culture worked extensively in the combined fields of botany, herbals and healing. Several scholars contributed to the knowledge of plants, their diseases and the methods of growth.



They classified plants into those that grow from cuttings, those that grow from seed and those that grow spontaneously.

Great Muslim figures such as Al-Dinawari, Ibn Juljul and Ibn al-Baytar made great progress in the field, as this article demonstrates.

Muslim botanists knew how to produce new fruits by grafting; they combined the rose bush and the almond tree to generate rare and lovely flowers.

For Muslims the Qur'an is the ultimate green-guide. Believed to be a sublime revelation with remarkable ideas, this divine scripture is scrupulously read by Muslims for spirituality. But it is not limited to only that. In the Islamic faith, faith in the environment is on par to good faith towards humanity and indeed God, since Muslims believe He created all.

The Qur'an therefore, doesn't just link belief in One God (*Tawheed*) to being nice to plants and keeping a pet. The Qur'an glorifies nature and wildlife as an earthly heaven, a mirror to the lush forests of Paradise above.

The royal botanical gardens contained an endless variety of plants, indigenous and exotic, cultivated for their brilliant foliage, their delightful fragrance, or their culinary

and medicinal virtues. In particular, they dealt with plants in a variety of ways, which included their study from a philological perspective, but most importantly for their curative and healing properties.

And God said, *“Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.”*

All things were made through him, and without him was not any thing made that was made.

The Lord said to Moses, *“Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane, and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil. With it you shall anoint the tent of meeting and the ark of the testimony, ... Numbers 11:5*

Mwanadamu amepewa ujuzi wa ajabu sana katika kutumia mimea na matunda kwa tiba na chakula. Ni ajabu sana hata wanyama wanao ujuzi huu! Wanafahamu hata aina ya mmea unaotibu ugonjwa fulani! Viongozi wa dini walijionea jinsi tembo wanavyokula majani na magome ya miti, kikiwa ni chakula chao na tiba pia.

MAJANI NI CHAKULA

BUSTANI YA EDEN

Matukio ya simulizi la bustani ya Edeni yaliyotokea miaka 6,000 hivi iliyopita. Musa ndiye aliyeandika simulizi hilo, na huenda alitumia masimulizi yaliyopitishwa kwa mdomo au hata maandishi fulani yaliyokuwapo wakati huo. Hata hivyo, Musa aliandika simulizi hilo miaka 2,500 hivi baada ya matukio hayo. Eneo ambapo bustani ya Edeni ilikuwa linaathiriwa sana na matetemeko ya ardhi—asilimia 17 ya matetemeko yote duniani, yanatukia katika eneo hilo. Katika maeneo kama hayo, mabadiliko katika uso wa dunia ni jambo la kawaida. Zaidi ya hayo, huenda Gharika ya siku za Noa ilibadili uso wa eneo hilo katika njia ambazo hatuwezi kuzielewa leo.

Hata hivyo, kuna mambo machache ya hakika tunayojua: Simulizi la kitabu cha Mwanzo linataja kuwa bustani ya Edeni ilikuwa mahali halisi. Mito miwili kati ya mito minne inayotajwa katika simulizi hilo—Efrati na Tigri, au Hidekeli—bado ipo hadi leo.

Mwanzo 1:26–3:24 ni muhtasari uhusiano na bustani ya Eden. Kwamba Mungu alimuumba mwanadamu kutokana na mavumbi na kumwita Adamu. Kisha anamweka

katika bustani hiyo. Mungu mwenyewe ndiye mpandaji wa bustani hii. Imetunzwa vizuri, na ina miti mingi yenye kupendeza inayozaa matunda. Katikati ya bustani hii kuna “mti wa ujuzi wa mema na mabaya.” Mungu anawakataza wanadamu wasile matunda ya mti huo. Akisema kuwa wasipotii wakala matunda ya mti huo watakufa hakika. Baada ya muda, Mungu anamuumba Hawa, msaidizi wa Adamu, kutoka ubavu mmoja wa Adamu. Mungu anawapa kazi ya kutunza bustani na kuwaambia wazaane na kuijaza dunia.

Hawa alipokuwa peke yake, nyoka akaongea naye, akimshawishi ale matunda aliyokatazwa akidai kuwa Mungu amemdanganya na anamnyima kitu fulani kizuri, kitakachomfanya awe kama Mungu. Hawa anashawishika na kula matunda ya mti huo. Baadaye, Adamu anajiunga naye kutomtii Mungu. Mungu anachukua hatua na kutangaza hukumu juu ya Adamu, Hawa, na nyoka. Adamu na Hawa wafukuzwa kutoka katika bustani ya Eden.

Katika Mwanzo 2:8-14, tunajifunza mambo kadhaa kuhusu eneo hilo. Bustani hiyo ilikuwa mashariki ya eneo linaloitwa Edeni. Maji katika bustani hiyo yalitoka katika mto ambao ulikuwa chanzo cha mito minne. Majina ya mito hiyo yote minne yanatajwa na pia maelezo mafupi kuhusu mahali ilikoelekea. Wasomi wengi wametamani sana kujua habari kuhusu eneo la Edeni, hivyo wengi wao wametumia sehemu hii ya Biblia kujaribu kutafuta eneo hilo la kale liko mahali gani.

MAKUSUDI YA MUNGU KUMUWEKA TEMBO NA FARU ...

MAAJABU YA TEMBO

1. Tembo pamoja na ukubwa wake akitembea hana kishindo kabisa miguu yake kwa chini ni kama ina sponge hivi.
2. Tembo anaukubwa wa tani 7
3. Tembo jike hubeba mimba miezi 24 au miaka 2
4. Tembo mtoto huzaliwa akiwa na kilo 80
5. Chakula cha tembo kwa siku ni kilo 300 na maji lita 40
6. Ni moja kati ya wanyama ambao hawapendi kelele
7. Umri wake wa kuishi ni miaka 60
8. Uume wa tembo una kilo 27, ukimuona wakati anafanya mapenzi kwa nyuma unaweza kuhisi ana miguu mitatu.
9. Tembo anafanya mapenzi kwa masaa 12; masaa 6 ya mwanzo anamuandaa mwenzi wake na 6 yanayobaki ndio shughuli yenyewe na hiyo ni ile raundi ya kwanza.
10. Tembo dume huwa na wanawake wawili mpaka wanne
11. Tembo anategemea sana uwezo wake wa kunusa ili kuweza kutambua mazingira aliyopo na vitu vinavyomzunguka. Sambamba na harufu, tembo pia ana uwezo mkubwa wa kusikia kupitia masikio yake makubwa (Tembo porini huitwa Masikio).
12. Tembo hana uwezo mkubwa wa kutambua vitu kwa kuona hutegemea zaidi pua na masikio kuweza kufanikisha shughuli zake kutokana na hali hiyo, mara nyingi ukiwa porini unashauriwa kumpiga picha tembo BILA ya kutumia flash. hii inatokana na kwamba, endapo utatumia flash wakati unampiga picha, tembo atajenga hisia ya kutoelewa nini kimetokea. kwa kifupi hataweza kutofautisha kama ni kitu cha kawaida au ni hatari. katika mazingira haya, huanza ku-charge kuelekea upande ule ambao mwanga umetokea

TEMBO NA FARU WANAMILIKI FAMILIA

Wataalam bingwa wa wanyama wanasema Tembo na Faru wana tabia zinazofanana na za binadamu kwa kiasi kikubwa.

Elephants display complex social and emotional behaviour, and are said to value their families more than most animals.

1. *Females are the boss*



Elephant families have a matriarchal head, meaning that an older, experienced lady elephant leads the herd. A family usually consist of a mother, her sisters, daughters their babies (calves). Occasionally, non-related elephants join to form families. Female family units range from three to twenty five elephants.

Sometimes herds of female elephants combine with groups of bull elephants to form larger clans. Herd aggregations of 500 to 1000 elephants have been recorded around watering holes and other sources of food and water. Herd aggregation has also been documented in areas where poaching is rampant.

2. *They babysit*

Female elephants (cows) help each look after each other's calves. Babysitting other female's calves is important for elephant development; young females learn how to look after the young, and the calves are shown how it's done. The

survival rate of a calf greatly increases when more females are present and willing take care of it.

There's probably no greater force than a parent's primal instinct to protect her child. Check out how these animals find ways to make sure their children thrive.

Elephants give new meaning to the phrase "it takes a village to raise a child." The baby ends up with an entire herd of mothers, all of whom take turns watching over each other's children. The term for these other female elephants is "allmothers" and they help ensure the newborn's survival by taking the load off of its mother. It frees her up to rejuvenate and obtain enough sustenance to provide milk for her child. After carrying a nearly 300 pound baby for 22 months you'd probably need some time off, too!

3. They bond

Elephants are known to develop strong, intimate bonds between friends and family members. There have been reports of elephants forming lifelong friendships with each other, and they even mourn the death of their loved ones. Mother elephants have been seen grieving over stillborn calves, and some elephants have even been spotted returning to, and lingering near, spots where



their friends and family members died.

4. *They walk in a single file*

Disney wasn't lying in *The Jungle Book* – elephants actually do actually walk in single file when they on the move, for instance while in search of food and water. The calves will sometimes hold on to their mother's tails with their trunks to keep up, while other female elephants surround them to protect them from danger.

5. *Guys hang out in groups, too*

Adult male elephants live a predominantly nomadic and solitary life. When a male elephant (bull) reaches puberty, around 12 to 15 years of age, he will gradually become more independent of his family until he breaks away completely, to either roam alone or find a loosely-knit group of male elephants



to join.

Herds of bulls have a hierarchal structure, with the strongest and most experienced elephants leading and protecting the group. When a bull is ready to mate he will pursue an elephant family until he selects a female and she accepts his advances. Once he has mated with a cow, he'll either return to his herd or resume his solitary existence, leaving the cow to rear the calf by herself.

6. *Herds can separate*

Although they tend to be close, an elephant family can split. This decision is influenced by ecological factors, such as the availability of food and water in the area, and social factors, such as how well the elephants get on, the size of the group or the death of a matriarch. As such, different herds living over vast terrain can be interrelated. These ‘bond groups’ keep in touch with each other through rumbling calls and usually stay within a mile of each other.

Mnyama tembo huishi kwenye familia kama binadamu, familia inayojumuisha majike, watoto wenye umri tofauti na jinsia tofauti ambao wakati mwingine hutembea na kuchanganyikana kwa kufuata jinsia na rika.

Kwa kawaida tembo jike ndiye huwa kiongozi wa familia. Tembo wengine wote, bila kujali madume na ukubwa wao, hulazimika kufuata mwongozo wa kiongozi huyo wa familia.

Linapotokea jambo la hatari, kama vile adui, tembo wana tabia ya kukusanyika pamoja na kuanza kutafuta njia ya kukabiliana na hatari hiyo. Aidha, hufanya jitihada ya kujua watoto wao wako wapi kwa ajili ya usalama wao kama ilivyo kwa wanadamu.

Tembo hutumia zaidi masikio yao kusikiliza hatari inatokea wapi badala ya macho. Katika kukabiliana na hatari yoyote, tembo dume ndio wanawajibika kuchukua hatua kama ilivyo kwenye familia za binadamu, ambapo wanaume ndio wanakuwa walinzi wakuu wa familia.

Tembo, wana uwezo mkubwa wa kutunza kumbukumbu kwa muda mrefu, iwe ni kumbukumbu mbaya au nzuri. Kwa kawaida tembo ni mnyama mpole, lakini anapobaini hatari mbele yake, hugeuka mara moja na kuwa mnyama mkali na hatari. Mwongoza Watalii bwana Muro anasema;

“Tembo wanaweza kuishi duniani kwa miaka 60 hadi 70 kutugemeana na mazingira anayoishi na aina ya chakula anachokula, kama katika makuzi yake hataweza kuuawa na majangili”

Kwa kawaida tembo ana safu (pea) sita za meno, ambayo hung’oka na kuota mengine kwa takriban mara sita katika uhai wake huo wa miaka 60. Inaaminika kwamba tembo ana uwezo wa kula kilo 200 za chakula kila siku. Chakula hicho ni majani, matawi ya mti, magamba ya mti na udongo wenye asili ya chumvi chumvi.

Kwa watu wanaotembelea mbuga mbalimbali za wanyama zenye tembo wanaweza kubaini tofauti kati ya tembo wa Tarangire na tembo wa mbuga nyingine nchini. Lakini pia tembo hao wa Tarangire ni tofauti na tembo wengine wanaopatikana barani Afrika. Tofauti ya tembo wa Tarangire na tembo wengine nchini ni kwamba tembo wa mbuga hiyo ni wakubwa kuliko kawaida.

Lakini pia, wakati tembo wa Tarangire na wengine barani Afrika wanaishi porini, tembo wanaopatikana nchini India hufugwa na wanaishi katika makazi ya watu na kutumika kama wanyama kazi.

Ikiwa Wahindi wana utamaduni wa kuwatunza wanyama na kuacha tabia ya kuwafanyia ukatili, je Waafrika si zaidi sana!

Wengi wa majangili wanawauwa tembo, mbali na baadhi yao kusukumwa na utajiri unaotokana na bei na thamani kubwa ya meno yao, wengine husukumwa na fikra potofu ya kuamini kuwa meno ya tembo yanaweza kutengeneza dawa kwa ajili ya kutibu maradhi mbalimbali ya binadamu.



Kutokana na sifa hizo za tembo, wanyama hawa wanapaswa kulindwa kwa nguvu zote kwa ajili ya kuvutia utalii na tafiti za kitaaluma. Ni wazi kwamba kama hatua za kuwalinda hazitachukuliwa si sekta ya utalii pekee itakayotikiswa, bali hata sekta ya utafiti wa kitaaluma kuhusu tabia za wanyama.

Ni muhimu tembo wa nchi hii wakalindwa kama mboni ya jicho dhidi ya ujangili, ili hata vizazi vijavyo viendeleo kuwaona tembo hai kwa macho yao

badala ya kuambulia kuwaona kwa picha. Jukumu hili la ulinzi wa tembo si la Askari wa Wanyamapori pekee, bali la wananchi kwa ujumla.

TEMBO NI RAFIKI WA BINADAMU

TEMBO WANACHUKIA UOVU

Mkurugenzi wa Hifadhi za Taifa, Tanzania (TANAPA) Allan Kijazi akizungumza juu ya kukomesha Ujangili wa Tembo na Faru

Kama kuna jambo ambalo hivi sasa linaumiza kichwa serikali na vyombo vyake vya ulinzi ni kuongezeka kwa vitendo vya ujangili wa wanyamapori nchini.

NI RAFIKI... LAKINI ANAISHI MBUGANI

— ALIKIBA



UJANGILI UNATUUMIZA SOTE

AFRICAN WILDLIFE FOUNDATION

WILDAID

MINISTRY OF NATURAL RESOURCES
AND TOURISM - TANZANIA



Vitendo hivi vinafanywa na vigogo wa mtandao wa ujangili waliopo ndani na nje ya nchi kwa kuwatumia baadhi ya wananchi wanaoishi kandokando ya hifadhi na mapori.

Hali hiyo ndiyo ilisukuma serikali kuanzisha Operesheni Tokomeza Ujangili Septemba mwaka 2014 na baadaye Desemba kusitishwa baada ya kubainika kuwa wasimamizi wake walishindwa kusimamia sheria na haki za binadamu.

Hata hivyo, tatizo hili linaonekana kuelekea kupatiwa ufumbuzi na Shirika la Hifadhi za Taifa (Tanapa) ambalo limeweka mkakati wa kudhibiti ujangili katika hifadhi zake zote 16. Hifadhi hizo ni:

1. Saanane
2. Serengeti
3. Lake Manyara
4. Tarangire
5. Arusha
6. Kilimanjaro
7. Mkomazi
8. Saadani
9. Mikumi
10. Udzungwa
11. Ruaha
12. Kitulo
13. Katavi
14. Gombe
15. Mahale Mountains
16. Rubondo.

Idadi ya mbuga hizi pamoja na nyingine ambazo haziko rasmi inaonyesha jinsi gani Tanzania imebarikiwa.

Mkurugenzi Mkuu wa Tanapa, Allan Kijazi akizungumza katika mahojiano maalumu na Mwananchi hivi karibuni mjini Arusha, anasema wameamua kuweka mkakati mpya ili kuhakikisha kuwa vitendo vya ujangili haviathiri shughuli za utalii katika hifadhi zilizopo chini yao.

Anasema vitendo vya ujangili nchini vinazidi kuongezeka ingawa kwa upande wao hali siyo kama ilivyo katika mapori ya akiba ambayo yanasimamiwa na Serikali Kuu.

Mkurugenzi huyo anasema kati ya hifadhi zao zilizoathirika zaidi na ujangili ni Serengeti iliyopo mkoani Mara, Ruaha (Iringa), Tarangire (Manyara) na Katavi (Rukwa). Anasema;

“Ingawa ujangili wa wanyamapori haujathirika sana, lakini kuna hifadhi nne ambazo zinashambuliwa na majangili ambazo ni Serengeti, Ruaha, Tarangire na Katavi.”

Anasema ujangili ni suala zito ambalo linahusisha nchi mbalimbali ambazo zina tembo na faru na kwamba suala hili siyo la Tanapa wala Tanzania peke yake.

Kijazi anasema kwa muda mrefu majangili ambao wamekuwa wakipambana nao katika hifadhi zao ni wale wanaoingia katika hifadhi kuua wanyama kwa ajili ya vitoweo. Hata hivyo, miaka ya hivi karibuni kumeibuka ujangili wa kuua tembo na faru kwa ajili ya biashara, hali ambayo imewafanya wanyama hao kupungua kwa kasi.

Biashara hii ya meno ya tembo imeongezeka kutokana na kukua kwa uchumi wa nchi za mashariki ya mbali ikiwamo China na Japan. Mkurugenzi ameongeza kuwa;

“Mtandao huu wa ujangili hivi sasa ni wa kimataifa, tofauti na hapo mwanzo ambapo ulikuwa ukihusisha majangili wa hapa nchini wanaoua wanyama kwa ajili ya vitoweo”.

Hawa wanaokamatwa nchini ni wale wadogo ambao wananunuliwa kufanya hiyo kazi kwa ajili ya majangili wakubwa waliopo nje ya nchi.”

Anasema kinachosababisha baadhi ya Watanzania kununuliwa kufanya ujangili kwa niaba ya vigogo hao ni umaskini kwani hata kipato wanachopewa ni kidogo mno.

KUONDOA UJANGILI

Poaching in Tanzania is threatening to undermine the East African nation’s growing tourism economy, one otherwise poised to add hundreds of thousands of jobs in the coming years.

Dr. Adelhelm Meru, permanent secretary of Tanzania’s Ministry of Natural Resources and Tourism, warns that poaching could affect as many as 3.8 million tourism-sector jobs across Africa, including guides, drivers, and hotel and restaurant staff.

All Africa Reports:

Tanzania, like many African nations, has been hard hit by poaching over the past decade. Last year a survey revealed that the country had lost more than half its elephants, with populations declining from 110,000 in 2009 to fewer than 44,000. Tanzania's iconic giraffes, the country's national symbol, have also suffered, as has much of its other wildlife.

While poachers are profiting from these beloved species, tourism could suffer. Meru said Tanzania has 700,000 tourism-related jobs and predicts that number could double, but only if "the ongoing rampant killings of wildlife" stops. "If the current situation will remain unattended, these jobs would vanish in air," he said

To support the people of Tanzania, in June WildAid and African Wildlife Foundation launched a new campaign with the Ministry of Natural Resources and Tourism called "Poaching Steals from Us All," or "Ujangili Unatumiza Sote" in Swahili. This campaign uses Tanzanian religious leaders and celebrities to raise public awareness of the poaching crisis as well

MAJOR TOURISM PROMOTION CAMPAIGN

Tanzania has launched a massive tourism campaign through roadshows in the three cities of America's West Coast. Permanent Secretary in the Ministry of Natural Resources and Tourism Dr. Adelhelm Meru said that the campaign will help in promoting country's tourist attractions in the cities of Los Angeles; San Fransisco and Seattle.



Dr. Meru said “We are confident that 2015 will be a year of continued growth from the American Market especially since destination Tanzania is on so many ‘hot lists’ of places to go”



Acting Managing Director of Tanzania Tourist Board Ms. Devota Mdachi giving her remarks during the launching of the tourism promotion campaign in the US West Coast at the Peninsula Hotel in Beverly Hills, California.

On her part, the Acting Managing Director of Tanzania Tourist Board who organized the roadshows Ms. Devota Mdachi, said “The West Coast part of the United States of America is one of the largest tourism generating markets for Tanzania and we expect this to increase as Ethiopian Airlines opens its new gateway in Los Angeles and Turkish Airlines opens its new gateway in San Francisco.

Tanzania has become the top destination of 2015 for the American traveler. It was named one of the “Best Places to travel in 2015” by Travel + Leisure, featured in the “52 Places To Go In 2015” by The New York Times and Tanzania’s Ruaha National Park was featured on Afar Magazine’s “2015 Where to Go” list.

The success of Tanzania Tourist Board’s marketing efforts in the USA shows

a 7% increase in American visitors in 2013 (up from 65,110 in 2012 to 69,671 in 2013), (any new stats?) making the USA Tanzania’s second largest tourism source market worldwide. This is also due to the fact that, Tanzania, in addition to having three of Africa’s natural wonders of the world, is viewed as a peaceful and stable destination, rich in history and cultural diversity.

The aim of this promotional campaign is also to show support for Tanzania's American tourism partners, agents, tour operators, airlines, and media as well as to provide an update on the expanding tourism products, new infrastructures and air connections.



Permanent Secretary, Ministry of Natural Resources and Tourism Dr. Adelhelm Meru (right) presenting a Tanzanian wood carving to Vice Mayor of Beverly Hills Julian Gold of as an expression of appreciation on behalf of H.E. Jakaya Kikwete, President of the United Republic of Tanzania during the private VIP reception held at the Peninsula Hotel in Beverly Hills, California, where the tourism promotion campaign was launched.

ABOUT TANZANIA

Tanzania, the largest country in East Africa, is focused on wildlife conservation and sustainable tourism, with approximately 28% of the land protected by the Government, the largest percentage of any country in the world. It boasts of 16 National Parks and 32 Game Reserves, 50 Game Controlled Areas, one special Conservation Area (the Ngorongoro) and three Marine Parks. It is home to the tallest mountain in Africa, the legendary MT. Kilimanjaro; The Serengeti, home to the “Great Animal Migration” that was named the New 7th Wonder of the World, by USA Today and ABC TV’s Good Morning America; the world acclaimed Ngorongoro Crater, often referred to as the “Eden of Africa” and the “8th Wonder of the World”; Olduvai Gorge, the cradle of mankind: the Selous, the world’s largest game reserve; Ruaha, now the second largest National Park in Africa; the spice islands of Zanzibar; and seven UNESCO World Heritage Sites. Most important for visitors, the Tanzanian people, with a rich

history and diverse blend of cultures, are warm and friendly. Tanzania, an oasis of peace and stability with a democratically elected and stable government, will celebrate its 54th anniversary of Independence on December 9th, 2015.



Dr. Meru is leading a high profile delegation from Tanzania comprising officials from both the government and private sector

Kijazi anasema ili kudhibiti ujangili katika hifadhi zake imeianzisha mpango wa kuwawezesha kiuchumi wananchi wanaoishi kandokando ya hifadhi hizo. Anasema;

“Tunataka kuwapunguzia makali ya maisha wananchi wanaoishi kandokando ya hifadhi ili waachane na kazi ya ujangili”.

Anasema pamoja na kwamba wanaendesha mradi wa ujirani mwema ambao unahusisha ujenzi wa barabara, hospitali na shule, lakini sasa wameona ni vyema wageukie miradi ya kuwainua kiuchumi wananchi wanaoishi katika maeneo hayo. Anasema;

“Ni kweli tunajenga shule na barabara ambazo wananchi wanaziona ambazo zinatokana na matunda ya kuwa karibu na hifadhi iliyopo jirani yao, lakini mtu atakuuliza mtoto wangu akitoka shule atakula nini? Au ada ya shule ya watoto wangu nitatoa wapi?”

Anasema kwa kuanzia wameanza kuhamasisha wananchi wa maeneo haya kujiunga katika vikundi ili waweze kusaidiwa kupitia taasisi za fedha kama vile vikundi vya kuweka na kukopa (Saccos).



Permanent Secretary, Ministry of Natural Resources and Tourism Dr. Adelhelm Meru (second left) and TANAPA's Director of Tourism and Marketing Ibrahim Mussa (left) in a picture with some of the invitees who attended the launching of the tourism promotion campaign in the US West Coast at the Peninsula Hotel in Beverly Hills, California.

Anasema kwa kuanzia wameanza kuhamasisha wananchi wa maeneo haya kujiunga katika vikundi ili waweze kusaidiwa kupitia taasisi za fedha kama vile vikundi vya kuweka na kukopa (Saccos).

Kijazi anasema mpango wa pili wa kusaidia kudhibiti ujangili unaofanywa na Tanapa ni kutoa elimu kwa wananchi wanaoishi kando kando ya hifadhi ili wajue ubaya wake.

Elimu hii inatolewa na Idara ya Ujirani Mwema ya Tanapa kupitia kwenye mikutano ya hadhara kuwaelimisha wananchi athari tunazozipata kama taifa kutokana na kuendelea kufanyika kwa vitendo vya ujangili.

Vilevile, Kijazi anasema wameamua kuanzisha ulinzi shirikishi ambao utawahusisha wananchi wanaoishi katika maeneo hayo.

Anasema utaratibu huu wa wananchi kushirikiana na askari wa wanyamapori katika maeneo hayo kulinda wanyamapori utasaidia kukamatwa kirahisi majangili kwa sababu wengi wao wanaishi katika jamii hizo hizo. Anasema;

“Tunaamini kuwa kupitia ushirikiano huu na wananchi tutafanikiwa kuwadhhibiti majangili wanaoendelea kusumbua hivi sasa”.

Akijibu swali kwamba watu wengine ni wapi watakaoshirikishwa mbali ya wananchi wanaoishi karibu na hifadhi, Kijazi anasema wakuu wa mikoa, wilaya, makatibu tawala wa mikoa na maofisa wa polisi na viongozi wa dini.

Anasema viongozi hawa ni muhimu kuwashirikisha katika vita ya kupambana na ujangili kutokana na nafasi zao katika jamii.

Kama watafanya kazi ya kuelimisha jamii kulinda maliasili zilizopo katika maeneo yao ni wazi kutakuwa na mafanikio makubwa katika kampeni hiyo.

Kuhusu viongozi wa dini, Kijazi anasema ni watu muhimu kuwashirikisha katika kampeni hiyo kutokana na heshima waliyoanayo katika jamii.

Kijazi anasema hata vitabu vitakatifu vyote vinasisitiza juu ya ubaya wa kuharibu maliasili zilizopo, hivyo kama waumini wataambiwa ubaya wa ujangili ni wazi kuwa watashiriki kuwafichua majangili.

Kwa kuanzia mwaka jana walifanya mikutano ya kikanda ambayo walishirikisha wakuu wa wilaya, wabunge na viongozi wengine ili kuwafahamisha ukubwa wa tatizo ili nao washiriki katika kuhamasisha wananchi kudhibiti ujangili. Anasema;

“Tulifanya nao vikao mbalimbali na tukakubaliana kwa kina tushirikiane katika vita hii kubwa ya ujangili na kuhakikisha kuwa dhana nzima ya ubifadhi inaeleweka kwa wananchi”.

Katika mfululizo wa mikutano hiyo na watendaji wa serikali hivi karibuni walifanya mikutano na maofisa wa polisi wa Mikoa Mwanza, Simiyu, Mkoa Maalumu wa Tarime na Mara.

Anasema watu hawa ni muhimu kuwashirikisha katika vita hii kutokana na ukweli kuwa kuna baadhi ya maeneo watendaji wa Tanapa wamekuwa wakikosa ushirikiano wa polisi.

Mbali ya kukosa ushirikiano pia baadhi ya askari polisi wamekuwa wakijihusisha na ujangili hali ambayo ni ngumu kuimaliza kama hawataweza kushirikiana na Jeshi la Polisi katika vita hii.

SURA YA NANE

FEDHA: MTEGO WA SHETANI

Bila shaka fedha zina mvuto wa aina yake, zina mvuto wa ajabu! Kila mwanadamu hupenda fedha. Ni hizo hizo fedha ndizo zenye mitego mbali mbali! Ni kama chambo cha kunasia samaki. Ikitokea mahusiano yako na fedha sio mazuri basi utanaswa kwa njia ya kuzipenda. Shetani; malaika mwovu hupenda sana kutumia fedha kama mtego wake maalum kuwanasa watu wa ngazi zote!

MALI:

“Hakuna mtu awezaye kutumikia mabwana mawili; kwa maana atamchukia buyu, na kumpenda buyu; ama atashikamana na buyu, na kumdharau buyu. Hamwezi kumtumikia Mungu na mali” Mathayo 6:24

Watu wanaokazana na kujipatia mali kwa njia yoyote ile, hata iwe ovu, hawana uaminifu kwa Mungu na mwisho wao ni hukumu ya Mungu. Jangili hana siku ambayo anaweza kusema kuwa ametosheka na fedha. Ni afadhali akitambua kuwa Mungu anayewapa uzima, huyo huyo anao uwezo kuwapa mahitaji yao. Watu waliopoteza hofu ya Mungu wanahangaika sana; Lakini wanaomtegemea Mungu huwa na hakika na riziki zao.

Wengine Wanauza Roho Zao:

Katika mbuga zetu za wanyama pori, wapo askari wenye silaha; lakini jambo la kustaajabisha! Majangili huingia katika mapori hayo na silaha kukamilisha uovu wao. Watu wanaoutafuta utajiri kwa kufanya ujangili bila shaka hawamwombi Mungu, bali humwomba Ibilisi na kumuuzia roho zao, kwa kubadilishana na utajiri na mafanikio.

Majangili, huwa wameingiwa na roho ya uuaji, na roho hii hutoka kwa Ibilisi. Ndio wanaweza kufanikiwa kupata meno ya tembo na yale ya faru, watayauza watapata fedha nyingi, lakini baadaye, ikishapita miaka kadhaa Ibilisi atadai roho zao.

EPUKANA NA KUPENDA FEDHA:

Hakuna mwanadamu ambaye hapendi fedha katika maisha yake. Ni kwa kutumia fedha katika maisha yake. Ni kwa kutumia fedha tunajipatia mahitaji yetu ya kila siku, ili tupate kuishi. Watu wengine, wanateswa na njaa, wamekosa makazi, wamekosa

mavazi, wameshindwa kupata matibabu kwa maradhi yanayotishia uhai wao, kwa sababu ya kukosa fedha za kutosha.

Hapo hapo wapo watu wenye vitu vingi kupita mahitaji yao, lakini ni wachoyo kupindukia, wakati mwingine wanasababisha mateso ya watu waliopungukiwa. Lakini fedha sio inayosababisha uovu ambao unatokana na matumizi yake. Tatizo hapa ni kupenda fedha.

“Mkinipenda, mtazishika amri zangu. Nami nitamwomba Baba, Naye atawapa Msaidizi mwingine, ili akae nanyi hata milele” Yoh 14:15

FEDHA ZIMETAWALIWA NA IBILISI:

Wakati huu tulio nao, ulimwengu umekumbwa na uovu wa kila aina. Mali imekuwa na mamlaka, kufikia kutawala roho za watu! Kwa kuzipenda fedha, zinatuumuru kutenda uovu(ujangili), mwanadamu amekuwa mtumwa wa Ibilisi.

Haikutokea kuwa bahati mbaya watu kuangukia katika uovu, ni ule msukumo unaompelekesha mtu na kukosa utulivu.

“Lakini hao watakao kuwa na mali huanguka katika majaribu na tanzi, na tamaa nyingi zisizo na maana, zenye kudhuru, ziwatosazo wanadamu katika upotevu na uharibifu. Maana shina moja la mabaya ya kila namna ni kupenda fedha ambayo wengine hali wakiitamani hiyo wamefarakana na Imani, na kujichoma kwa maumivu mengi” I Tim 6:9-10

Kumtumaini Mungu, ni utajiri. *“Utajiri na heshima hutoka kwako wewe, nawe watawala juu ya vyote; na Mkononi mwako mna uweza na nguvu; tena mkononi mwako mna kuwatukuza na kuwawezesha wote” I Nyakati29:12*

Ukiwa na hofu ya Mungu, tukizishika amri zake, ikiwa tutajipenda sisi wenyewe, na kuzitii tabia zetu mbaya na kutumia fedha kwa ajili yetu wenyewe, basi kumwogopa Mungu na kuacha uovu havitaondoka katika mioyo yetu.

Mungu ndiye aliyeumba ulimwengu akawapa wanadamu nafasi ili wafurahie vitu vyake! *“Kwa maana kila kiumbe cha Mungu ni kizuri, wala hakuna cha kukataliwa, kama kikipokelewa kwa shukrani;” I Tim 4:4*

Mali aliyonayo mtu si lazima kuwa ni ishara ya thawabu ya ucha Mungu. Mara nyingine inaweza kutafsiriwa hivyo, lakini mara nyingine mali inaweza kuwa matokeo ya uchoyo au kutokana na kujihusisha na ujangili na dhuluma. *“Bwana asimama ili atete, asimama ili awabukumu watu. Bwana ataingia katika kuwabukumu*

wazee wa watu wake na wakuu wao; Ninyi: ndinyi mliokula shamba la mizabibu; vitu mliyowateka maskini vi ndani ya nyumba zenu” Isaya 3:13-14.

Hatari ya mali ni hii! Kujenga tabia ya uhuru wa kujiona kuwa unaweza kujiamulia mambo pasipo kumtegemea jirani wala Mungu. Ukaacha kumtegemea Mungu kabisa! Hiki ni kiburi cha ajabu kabisa kinachosababishwa na mali.

Watu wanaweza kuhangaika kwa kujitajirisha, na mali wakaiabudu kuwa mungu wao. Na kufika mwisho mwema ni kitu kigumu, maana utajiri hauwezi kumfanya mtu apate uzima wa milele! Mungu anakemea kupata utajiri kwa njia ovu moja wapo ikiwa ujangili!

VITA YA KUPAMBANA NA UJANGILI NI VYETU SOTE

Viongozi wa dini wanaungana na watazania wote na jamii yote katika dunia hii kupambana katika nguvu zote kuutokomeza ujangili. Ujangili ni katika matendo ya laana yasiyovumilika na ni katika ufisadi mkubwa Mwenyezi Mungu alipowaumba wanyama na viumbe mbalimbali aliwawekea haki zao za kuishi kwa amani katika ulimwengu wao, wanadamu wanatenda dhambi kubwa sana kwa ukatili wanaoufanya dhidi ya wanyama hawa ambao ni Rasilimali kwa taifa na dunia nzima.

Serikali ya Tanzania inatakiwa kuzinduka ili kuwabaini wale wachache wanaofanya kitendo hiki kiovu, cha kikatili kuu wanyama. Watu hawa waovu wanawatumia watu wa ndani. Hapa Tanzania, watu watatu walishikiliwa na polisi kwa kosa la kuitungua helicopter iliyokuwa na rubani aliyekuwa analinda usalama wa tembo katika mbuga zetu.



Kitendo hiki kilitokea pale Maswa Game Reserve, mpakani mwa Serengeti National Park kaskazini mwa Tanzania, aliyekuwa Waziri wa Maliasili na Utalii Mh Nyalandu aliyasema hayo. Ujangili wa Tembo katika mbuga zetu umeonekana kuwa jambo au jukumu la watu fulani huku wengine wakiwa watazamaji. Kitendo cha kuuawa kwa rubani huyu kunaonyesha wazi gharama ya kuwalinda wanyama wetu wa porini.

Wauaji katika mazingira ya kustaaajabisha waliweza kutoweka, alisema aliyekuwa Waziri. Waziri wa Maliasili na Utalii Mheshimiwa Jumanne Maghembe aliruka na ndege hadi Maswa pamoja na Viongozi wa ngazi ya juu Serikalini kushiriki katika kuwasaka waharifu, hakika Kapteni Rogers amewakilisha utu wa ndani wa mwanadamu kiroho. Aliwapenda watanzania aliwapenda wanyama. Alikufa akiwatumikia wote.



Mashirika ya kimataifa yanafanya juhudi kubwa sana kupambana na ujangili, yanatoa pesa nyingi, sisi viongozi wa dini tumeona wajibu wetu kuungana na serikali yetu, kuungana na mashirika haya kufikisha ujumbe katika mahubiri yetu na hata kwa njia ya maandishi.

Mungu ni asili na mtawala wa uzima wa viumbe wote. Anaanzisha, anatumiza naye anafikisha uzima katika mwisho wake kwa kadri ya makusudi yake. Watanzania wanapaswa kuwatunza wanyama waliopo porini. Kumbuka kule Ulaya walikuwepo lakini sasa hali ni tofauti kabisa. Ujangili ni laana. Tuikatae laana hii.

HITIMISHO



Katika kitabu hiki, tumechagua maeneo muhimu yatakayomsaidia msomaji kuweza kupata ufahamu juu ya wanyama wa porini na faida zake. Tanzania ina hazina kubwa ya utajiri! Ni vema kuufahamu utajiri huu, kuulinda, kuutumia kwa kumtukua mola.

Wizara ya Maliasili na Utalii, ikishirikiana na WildAid, hawakukosea hata kidogo kuwatembeza viongozi wa dini katika mbuga za wanyama Tarangire, kujionea uumbaji huu na kuukemea ujangili unaofanywa na waovu wasiojitambua.

Atakaye kisoma kitabu hiki, ataungana na viongozi wa kiroho, kuikemea dhambi hii! Mwandishi amejitahidi kuonyesha maeneo machache na unaweza kujiuliza, hivi ni kweli maeneo haya yanapatikana Tanzania? Maneno machache ya Vitabu Vitakatifu,

Biblia na Quran yanaweka msingi imara wa kiimani, na kumwonya mtenda uovu auache mara moja!

Hitimisho la kitabu hiki linakutaka utafakari mtiririko wa mambo yafuatayo:

- Mungu ni muumbaji wa vitu vyote
- Ibilisi ndiye mshawishi wa ujangili
- Dhambi kubwa ya kwanza ya mwanadamu ni uasi
- Mungu anafahamu kuwa moyoni mwa mwanadamu kumejaa uovu
- Gharika haikuweza kuufuta uovu wa mwanadamu
- Sisi tukiwa wana wa Ibrahimu, tuliopewa urithi huu, hatuna budi kuulinda katika nguvu zote.
- Viongozi wa Kidini, wanao uwezo kupita silaha za dunia hii kuukomesha uovu huu wa ujangili.
- Kwa umoja wetu, tunao uwezo wa kuirudisha nchi hii katika hali yake ya uumbaji.
- Watu wote wakubali uongozi wa Mungu, na kuwa na hofu ya Mungu, wakijichunguza matendo yao kama yanampendeza Mungu au la.
- Wito kwa Watanzania ni kuwa na umoja, kulinda raslimali zao, na kuzitumia katika kumtukuza Mungu.

TEMBO-FARU

wana haki ya kuishi Tanzania

Ulinzi wa wanyama kwa mtazamo wa Kikristo na Kiislamu



Shk. Alhad Mussa Salum

Ujangili ni katika matendo ya laana yasiyovumilika na ni katika Ufisadi mkubwa Mwenyezi Mungu alipowaumba wanyama na viumbe mbalimbali aliwawekea Haki zao za kuishi kwa amani katika ulimwengu wao, Wanadamu wanatenda dhambi kubwa sana kwa ukatili wanaoufanya dhidi ya wanyama hawa ambao ni Rasilimali kwa Taifa letu.

Sisi viongozi wa Dini tunasimama pamoja na Serikali yetu, ujangili unatumiza sote.



Fr. John Solomon

Mungu ni asili na mtawala wa uzima wote. Anaanzisha, anatumiza naye anafikisha uzima katika mwisho wake kwa kadri ya makusudi yake. Watanzania wanapaswa kuwatunza wanyama waliopo porini kwa faida ya kizazi hiki na kizazi kijacho. Ujangili ni laana, tuikatae laana hii.

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