

and regional Bahai centers to the Bahais of Ethiopia. Formed in 1956, the National Spiritual Assembly of the Bahais of Ethiopia was legally incorporated in 1992. One finds Bahais in several hundred localities at present.

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www.iranicaonline.org/articles/east-africa#iv.%20BAHAI.

The Uganda Bahai community. A leading center for Bahai expansion, the Uganda Bahai community was formed considerably later. In 1951 six Bahais, four of whom Persians, arrived in the country. Among the most notable Persian Bahais were Musa Banani (1886-1971), in 1952 appointed a "Hand of the Cause" (Ayadi-e Amr-Allah; q.v.), his wife Samiha, his daughter Violette, and his son-in-law ?Ali Nakjavani. Many Ugandans accepted the Bahai faith rapidly. A number of them traveled westward across Africa to open new territories to the Bahai faith. In 1956 the National Spiritual Assembly of the Bahais of Uganda was formed. In 1961 the first Bahai House of Worship in Africa was dedicated in Kampala. During the 1970s the Bahai community of Uganda lost its legal recognition, as did many other religious communities during Idi Amin's rule, but by 1979 recognition was restored. Uganda has several Bahai schools and in 1992 had more than 335 local Bahai governing councils (more properly known as "spiritual assemblies").

The Tanzania Bahai community. Tanzania attracted the greatest number of Persian Bahais, namely eighteen. The foundation of the Bahai community was laid in 1951 by Jalal Nakjavani (1917-1982), the first contemporary pioneer to settle in Africa, his wife Darakšanda Na?imi, his brother-in-law Farhang Na?imi, and ?Ezzat Zahra?i. The Egyptian Bahai Hasan Sabri and the American Isobel Sabri were also influential in promoting the work of the new faith in Tanzania. Farzana Yazdani, her husband, and their family arrived in 1952 in Dar es Salaam, the former capital and chief port of Tanzania. In 1954 Dr. Farhumand left Tehran and settled in the country with his three children; his wife followed. Dr. Farhumand was particularly noted for his founding a multiracial clinic in Dar es Salaam and eventually served as personal physician to the first president of Tanzania. In the course of these early years, many Tanzanians became Bahais. The death of a Persian Bahai, Mrs. Afrukta, widow of a professor of medicine at Tehran University, provided the opportunity for the still emerging Bahai community of Dar es Salaam to establish the first multiracial cemetery in that city. Bahais can be found in 508 localities, of which 191 have spiritual assemblies (Yazdani, "Tanzania").

The Kenyan Bahai community. Like those of Uganda and Tanzania, the Bahai community in Kenya started to take shape in the early 1950s. Kenya was the recipient of the second largest contingent of Persian Bahais, namely thirteen individuals. This group included ?Aziz Yazdi, a businessman from Tehran, and his family; the ?Ala?i family; the ?Alizadas; Manucehr Ma?ani; the Sohaylis; and the Fananapadirs. The Bahai presence is greatest in the Western Province. The national spiritual assembly of the Bahais of Kenya was

formed in 1964. There are now over 700 spiritual assemblies (Sohaili, "Kenya").

The Somalian Bahai community. The Bahai situation in Somalia is strikingly different from that in the four other East African countries. The growth of the Bahai community was much slower in Somalia. The notable Persians who settled in Italian and British Somaliland were Sohayl and Cyrus Samandari (1934-58), Šidan Fath-A?zam, and Mahdi and Ursula Samandari. The last couple stayed for twenty years. There were Bahais in only one locality (Smandari, "Somalia").

Aside from activities that have led to a dramatic growth of the Bahai faith in East Africa, Persian Bahais, through the establishment of local and national Bahai governing councils, the donation of land and buildings, and support of the African Bahai Temple erected in Uganda in 1964, have made a significant contribution to the consolidation of the Bahai faith in Africa as a whole. Persians have also assisted Western Bahai "pioneers" in settling in East Africa.

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