

Federation
Samachar

Federation Samachar

Vol. 36, No. 1 | December 2013 | Safar 1435

UAKSIR
(Reunion Island)
joins Africa Federation



UAKSIR Delegation at the 25th
Africa Federation Triennial Conference

YOUR INTERNATIONAL AIRFARE SPECIALIST

giving you MORE, for LE\$\$

 **Gala Travels.com**
Browse • Book • Believe

-  Airfare
-  Hotels
-  Cruises
-  Vacations
-  Tours



CANADA'S LEADING OFFICIAL AUTHORIZED UMRAH AGENT FOR 9 CONSECUTIVE YEARS!

NOW OPEN FOR UMRAH PACKAGES AND VISAS



- Flights
- Visas
- Meet & Greet
- Transportation
- Accommodation
- Mazarath



1.888.299.GALA (4252)

WWW.GALATRAVELS.COM



ACCREDITED
BUSINESS



raha
welovebroadband

GAK Patel Building off Maktaba Street 1st Floor Dar es Salaam Tanzania
www.raha.com enterprise@raha.com PO BOX 12933 t +255 22 212530 f +255 22 2125231



Habib African Bank Limited

Incorporated in Tanzania

Contact:

Main Branch
P.O. Box 70086
Indira Gandhi / Zanki Street
Dar es Salaam
Tel: 255-22-2111107/8/9
Swift Code: HABLZTZ

Kariakoo Branch
P.O. Box 70086
Uhuru / Living Stone Street
Dar es Salaam
Tel: 255-22-2183056/59/60

Nkrumah St. Branch
P.O. Box 70086
Plot N. 68/69 Nkrumah St.
Dar es Salaam
Tel: 255-22-2182452,

15 Years

OF SUCCESSFUL OPERATIONS IN TANZANIA

History of the bank

Established in Tanzania in 1998, the Habib African Bank belongs to the famous, respected and trusted Habib family who are treated as the pioneers of the banking industry in the sub continent.

The Habib family has been at the forefront of an active and acclaimed international banking business for over eight decades. Following the death of his father at an early age, Habib Esmail joined a leading dealer in metals, copper and brass and subsequently became a junior partner in the firm within five years by virtue of his hard work, honesty and business acumen.

In 1920 he founded his own business of financing traders and introduced merchant banking under the name of Habib & Sons. After the death of Habib Esmail in 1931, his two sons, Dawood and Mohamed Ali not only consolidated their father's business but took it to new heights by extending to new areas.

Habib Bank Limited which later became the flagship of the Habib family's business was founded in Bombay (now Mumbai) in 1941. The bank relocated its head office to Karachi before the creation of Pakistan and played a pivotal role in meeting the basic banking and financial needs of the new country especially during its infancy.

Carrying the mantle from Dawood and Mohamed Ali, their sons shaped Habib Bank as one of the largest commercial banks in South Asia with 875 branches in Pakistan and 44 branches overseas. In January 1974 all domestic banks were nationalized in Pakistan; so was Habib Bank Limited. The group founded its operations in the UK in 1984, now known as Habibsons Bank Limited which expanded its network in the UK and opened a branch in Zurich, Switzerland.

The Habib Bank Africa Limited has been successfully operating in Tanzania for the past 15 years and operates from three Branches in Dar es Salaam.

Our policy

The edifice of Habib African Bank's policy is based on the most personalized services that it offers to its customers which is gradually becoming a scarce commodity in the present day banking world. Carrying forward our age old tradition of extending a cordial and quality service combined with complete confidentiality and utmost security of customers' funds, we have been welcoming our clients with good old fashioned greetings the moment they walk through our doors.

Our approach

It is a matter of great satisfaction for all of us at Habib African Bank that we have maintained the family tradition of offering a wide range of services at the most competitive pricing whilst remaining focused at extending top class customer care to our esteemed customers. Our highly experienced and well trained staff who are humble, efficient and courteous have earned a good name for expert customer care. Despite having a smaller network in the country, the convenient location of our branches makes banking with Habib African Bank a positive experience.

Products and Services

We offer cordial and top class customer care to our customers. Visit us to discuss:

- Current/Savings/ Fixed Deposits.
- Foreign Currency Deposits.
- Global Remittances.
- Imports & Exports.
- Letters of Credit and Import transactions.
- Travelers' Cheques.
- Telegraphic Transfers.
- Bankers Cheques.
- Foreign Exchange.
- Loans/Overdrafts
- Trade Finance.
- Demand Drafts.
- Salary Related Loans.
- Commercial and Personal Loans.
- Internet Banking and SMS Banking.
- Guarantees.
- Salary Processing.
- Bills Discounting.
- Insurance Premium Finance.
- Any other service we can offer.



4AWOMAN project was launched in 2010 to battle breast and gynaecological cancer disease that affects thousands of women in Madagascar and in the African continent.

This is the first and only project of oncology in Sub-Saharan Africa that aims at tackling gynaecological and breast cancer through actions on several fronts.

- Awareness
- Prevention
- Treatment
- Training
- Research

The project also includes supplementary actions dedicated to the improvement of maternal and children's health

AWARENESS * PREVENTION * TREATMENT * TRAINING * RESEARCH

HELP US MAKE A DIFFERENCE FOR THOUSANDS OF WOMEN AND CHILDREN IN AFRICA



MAKE A DONATION

BENEFICIARY NAME: FONDATION AKBARALY
ADDRESS: Enceinte STTA - Morarano, Alarobia - MADAGASCAR
IBAN: MG46 0001 4000 0150 0000 1101 088
ACCOUNT NUMBER: 50000011010
BENEFICIARY BANK: BM Madagascar
ADDRESS: 22, avenue de l'indépendance, Analakely, Antananarivo, Madagascar
SWIFT CODE: BAIMMGMG
INTERMEDIARY BANK: Banque de Mascareignes, 7eme etage, One cathedral Square - 1, Jules Koenig Street, Port-Louis, Mauritius Island
CODE SWIFT: BAIMMUMU
ACCOUNT NO: 2000 19300 3145
CORRESPONDENT BANK: Wells Fargo Bank (ex Wachovia Bank NA), New York
SWIFT CODE: PNBP US 3N NYC
ACCOUNT NUMBER: 2000 19 300 3145
UID: 392775

www.fondationakbaraly.org - www.4awoman.org



GROUPE SIPROMAD

Founded in 1972 and member of the France Madagascar Chamber of Commerce and Industry, Groupe Sipromad is a company engaged in commercial, industrial, agricultural activities, as well as in providing services. The Group currently employs over 2000 people.

With a turnover of € 65 millions, the Group's performance in 2010 ranked it 50th at the regional level and fifth in Madagascar. We face the future with full of optimism and serenity. The Group continues to make significant investments to achieve its objectives. The completion in 2012 of the highest tower in the Indian Ocean Region will be the cornerstone of the Group's expansion and will confirm its orientation in the field of advanced technology and innovation.

INDUSTRY SECTOR SICD - Tsipika SA

Our manufacturing facilities produce soap and detergents, bleach, wax, candles as well as nylon ropes, toilet paper and paper towels.

The Group also has a printing unit under a vertical integration strategy but also with a view to develop a high value added business.

TOBACCO INDUSTRY IOTC - GIT - FOCUS - MTN - FIRST MARKETING

Under the supervision of a management holding company, the tobacco sector starts as from the operation of a unit of 500 ha of tobacco culture, through the manufacture of cigarettes with high performance machines and latest technologies, and at the chain end, two companies ensure distribution and marketing.

A strategic partnership with the international group - BAT (Bristish American Tobacco) - was established in the field of cigarette production for the local market and export. BAT has also granted a license for the marketing of PALL MALL and BENSON & HEDGE brands.

REAL ESTATE SIDM - SOCIR - CONSORTIUM - PACKIMMO

With an important patrimony, the group is present in the real estate sector through its investment and property management companies.

In addition, Packimmo specializes in the acquisition, administration, sales, operations under a lease, rental or sale of land and other property, real estate promotion and construction.

HIGH TECHNOLOGY SECTOR ITECH - PROELEC - GCAB - FAIHTFUL WORLD

These subsidiaries are specialized in new technologies, especially in the field of security and remote monitoring, bank and office equipment, generators and other energy-

producing material.

They represent and distribute in the Indian Ocean area such brands as Giesecke & Devrient, France Espèces, Kyocera, Pramac and Schneider.

Newly created Faithful World specializes in creating paying games for internet and new smartphones and androids.

PHARMACEUTICAL INDUSTRY MADAPHAR

Madaphar is involved in the import and distribution of pharmaceutical and para-pharmaceutical, homeopathic products and medical accessories.

The company is in partnership with Planet-Pharma (France) but also with Glenmark, Ajanta Pharma, Lincoln Pharmaceuticals (India).

HOSPITALITY AND TOURISM SECTOR SILVER WINGS TRAVEL & TOURS HOTEL de FRANCE - HOTEL PLAZA SICEH VOYAGES GS AVIATION

From travel agency to hotels, through business aviation, the Group is present in the tourism field. With more than 90 rooms, our hotels are ranked three stars and are located in the centre of the capital.

GS Aviation has two aircrafts, one of which is specially equipped for medical evacuations. In the field of assistance, we work with Indian Ocean Assistance, International SOS Assistance and Mondial Assistance Mutuaid.

SHAREHOLDING BANK OF MASCAREIGNES BRINKS MADAGASCAR

- Brinks Madagascar: in partnership with Brinks France, Groupe Sipromad has created Brinks Madagascar
- Banque des Mascareignes - Madagascar: Groupe Sipromad is a shareholder in BM Madagascar, which is a subsidiary of BPCE, the second French bank.



Contents

- 7. First Word
- 9. Letters
- 15. News from Around Africa
- 56. Muslim World News
- 61. Obituaries
- 69. Down Memory Lane
- 70. In Black and White
- 72. Profile – Munawar A. Bijani
- 75. ANON
- 76. Talking Point
- 78. Inspiration
- 81. In Perspective
- 84. Reflections
- 86. Third Eye
- 88. Spirituality
- 91. Development Alternatives
- 93. Family Issues
- 94. Commentary
- 96. Wayside Wisdom

*Reunion (UAKSIR)
becomes a member of the
Africa Federation.
Pg. 15*



Around Africa Pg. 54 Down Memory Lane Pg. 68



Profile Pg. 72



Inspiration Pg. 78



Columnists:

Family Issues

Mohamed Khalfan

Reflections

Hassan Jaffer

Talking Point

Mohamed Khalfan

Spirituality

Zakira Shyroose Jaffer Dhalla

Third Eye

Ghulam Sajan

In Perspective

Mahjabeen Daya

Wayside Wisdom

Munir Daya

Commentary

Dr. Husein Khimjee

Development Alternatives

Dr. Ali Mehdi



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

Volume 36, No. 1
Safar, 1435
December, 2013

Chief Editor:
Munir Daya

Associate Editor:
Mahjabeen Daya

News Editor:
Shakeel Sheriff

AFED Liaison Officer:
Fatima Patel

AFED Archives:
Arifa Somji

Advertising:
Huseinali Shaban

Distribution & Operations:
Mukhtar Damji

North American Edition:
Ghulam Sajan

Printed by
Jamana Printers Limited
Dar es Salaam, Tanzania
+255 22 2861400

Correspondence to:

The Editor
Federation Samachar
P.O. Box 6710
Dar es Salaam,
Tanzania
Email:
samachar@africafederation.org
Internet edition:
www.africafederation.org

Please note that all letters to the Editor must include a name and mailing address even if this is not intended for publication. The views expressed in the Federation Samachar are not necessarily those of the Africa Federation or the Editorial Board. Federation Samachar is a non-profit magazine and printing costs are financed through advertising. We cannot endorse or guarantee any products or services advertised in the magazine.

First word

Exercise caution before posting something online



A large part of our community worldwide is connected to the Internet and this has had many advantages in helping the community establish networks, spread religion and discuss intellectual subjects and current issues.

As technology improves it is important that we understand the etiquette of using the Internet for our benefit instead of allowing our spontaneous reactions to harm us in the long term.

Social media is a mode that can broadcast a message to many in a matter of minutes. So just like businesses spread information about their products and services, followers of any religion use this mode to spread information about religious teachings, events and activities. There is no harm in that as long as comments that are aired are sincere and wish to aim towards peace and harmony in the community and the world at large.

Speaking about religion through social networking is a great way to educate the new generation about our Islamic teachings since many people belong to social networks. This is also a good way to enlighten them about good ethics.

Social networking groups and our community Federations and Councils also have academic forums thereby encouraging intellectual debate and boosting alliances and easing the spread of news, reports, circulars and announcements. Today if somebody dies in any part of the world, the news is known worldwide within minutes.

Technology has the power to bring our community together and facilitates our community to mingle with outside communities. Many preachers use their personal Facebook sites to relay Islamic lectures and conduct discussions through Face Time.

The rapid flow of information on networking sites allows people to share valuable information, promote causes and discuss subjects in a civil, intellectual and constructive way. Yet it is common to see discussions degenerate into

abusive, offensive and divisive arguments and to see irrelevant, incomplete or incorrect information spreading as if it were reliable information. Therefore there is a need for an ethical framework to guide our use of these sites.

Using the blessing of new technology we should think deeply about what we post online rather than opting for impulsive posting of one's thoughts with the temptation of getting people instantaneously updated or corrected. Quick responses or responses in anger can easily lead to distasteful material being posted that could well be classified as un-Islamic.

It is not uncommon for individuals and sometimes groups to write anonymous emails against jamaats, some of which are unduly malicious and personally attack individuals when often the full truth is not revealed. Democracy in our systems should accommodate grievances to be addressed from the office and anybody resorting to Internet propaganda should be simply ignored. More frequent meetings between Jamaat Boards and members do help.

One must remember that any data posted online is immediately out of one's control and could have long term consequences like regret, embarrassment, stress or loss of reputation. This is why it is best to think carefully when putting one's thoughts online and to be respectful and non-judgemental.

Let our emails and posts be supported by wisdom without malice so that when the outside world sees our comments online they would be drawn towards our Faith rather than being scared by the quality of dialogue. In our emails let us seek constructive solutions without bringing any members down. Surely, creative solutions can be attained more effectively through respectful communication.

Munir Daya

TANZANIA

THE LAND OF KILIMANJARO, SERENGETI & ZANZIBAR

Tanzania beckons for a holiday experience of a lifetime.

Leave your footprints in equatorial snow on Mt. Kilimanjaro, explore picturesque landscapes in Serengeti, Ngorongoro and Selous where wildlife roam free in teeming numbers, relax on the pristine beaches of Zanzibar and watch the world go by.

With over 50 years experience organizing memorable safaris, Tanzania is our passion.



TAKIMS HOLIDAYS
— SINCE 1950 —



www.takimsholidays.com

Email: info@takimsholidays.com

Phone: +255 22 2110346 / 7 / 8



Letters

Letters to the Editor

All letters sent by mail or email will be considered for publication unless the author specifically refuses its publication.

Letters must carry the name and contact information of the author even if this is not intended for publication.

Letters will be subject to editing for brevity, clarity and content.

Only destructive letters and those lacking objectivity or reason will not be published.

Readers are requested to keep letters short and to the point.

Samachar is a key unity factor

Congratulations to all members of the Editorial Board on being appointed for the term 2013-16. I am sure that with your vast experience in this field you will carry on doing a fine job. The high standard and quality of the magazine are attestations of your dedication and zeal. Printing a publication on voluntary basis is no easy task - kudos to the Editor and his team.

My late father was an avid supporter of Federation Samachar as he felt that not only does it inform but serves as a key unity factor. The special Samachar edition on my father, Marhum Rafik Somji, after his death is a treasured piece of honour and history.

I personally always follow the Federation Samachar closely. Keep up the good work and God Bless.

Shabbir Rafik Somji
Zanzibar.

A great magazine and a great Federation

I wish to congratulate and thank the Editor of Federation Samachar, Munir Daya and his team along with the Africa Federation for the sterling work and progress it is making in both the secular and religious field.

My family and I have been avid readers of the Federation Samachar since its inception. It has been full of communal and religious information and has always given its readers an insight into the daily activities of both the Federation and our various communities and jamaats.

In the last few years the magazine has really taken a new turn for the better. It is not only well presented and full of eye-catching colours but now it also covers our community on a global basis and imparts thought-provoking ideas and in-depth religious matters. Congratulations for such an excellent publication.

The way Africa Federation has developed in the last few years under the present leadership is amazing to say the least and on behalf of myself and the entire

Ahmed Karim Family of Mombasa, Kenya I send my congratulations to the Africa Federation Board and pray to Allah (SWT) to reward all of you for your sincere and selfless efforts.

Let us remember with Sura-e-Fateha our elders and leaders who laid the foundation of the Africa Federation and are no longer with us.

Sultanali A. Karim
London, U.K.

Calling for transparency

It is a pleasure to see Br. Munir Daya and his team back at the helm of Federation Samachar. I wish you all the best and hope that you will use your good office to bring about accountability and transparency within our institutions. Perhaps a Khoja Spring?

Shabir Mamdani
U.K.

TADA appreciates Federation Samachar

I am writing to congratulate Brother Munir Daya on his re-appointment as the Editor-in-Chief of the Federation Samachar.

I have known Munir since the time I was the General Secretary of the Tanzania Cricket Association and I am sure he will recollect my acquaintance with him though we have not met over the past few years.

Perhaps words will not be able to describe Munir. His scholarly

contribution is huge and indeed considered an asset to the society we live in.

I look forward to meet him and walk through Memory Lane and talk about the future. I also look forward to receiving copies of the Federation Samachar

Dinesh Vaishnav
Executive Secretary
Tanzania Asian Development Association (TADA), Dar es Salaam.

Our travel services are healthy for your diet



AIR TICKETS



CAR RENTAL



VISA FACILITATION



CONFERENCE FACILITATION



HOTEL ACCOMODATION



TRAVEL INSURANCE



CORPORATE TRAVEL



LEISURE PACKAGES



TOURS & SAFARIS



TAILOR MADE HOLIDAY



CORPORATE KIT / VALUE ADDED SERVICES



WORLD SIM



LUGGAGE TRACKING



PRIORITY PASS



WIFI



The Only ISO 9001:2008 Certified Travel Management Company in Tanzania



The Largest Network in Tanzania
 3 Branches in Dar es Salaam
 1 in Arusha and 1 in Mwanza
 Associate Company in USA:
 Skyline Travel Inc.

24/7 service via Airport Branch
 HOTLINE : +255 713 540 881

Mobile : +255 754 451111
 E-mail: info@skylinktanzania.com

www.skylinktanzania.com





We have a vibrant community and media

Hardeek Abhinandan (Heartiest Wishes) for the April, 2013 issue of Federation Samachar and all the past ones. It is always a pleasure to read the pages of the Federation Samachar just to relive the glorious days of yester years and to be abreast with current events.

This media is an important instrument we have from which history of the community will be written and which writers/journalists will fall back on to trace the history/ancestry of the community. Hopefully these documents will be archived for future generations and posterity. May Allah (SWT) give you all the Taufeeq to produce such wonderful issues in the future.

It may not be out of place to recommend the introduction of a Federation Samachar News-wire on the same pattern as that adopted by the World Federation (WF) and the Organization of North American Shia Ithnasheri Muslim Communities (NASIMCO). The advantage of this will be that news would be spread as they occur. Also the re-introduction of a Gujarati page could be considered for future issues. The brief history and the trade directory of our community settled in East Africa and the Congo, in Gujarati, published by the Supreme Council of the Khoja Shia Ithnaashery Jamaats of Africa in 1960 could be reproduced in installments. I have a copy if needed.

Ours is a vibrant community world over, though we are but a fraction of the Shia population. Many envy us for our administration, progress and our ability to perform our religious duties day in day out. The World Federation (WF), regional federations working hand in hand with the jamaats *in situ*, churn out regular programmes that are full of religious knowledge as well as secular subjects such as health, fitness, education, sports and recreation, business, trade and finance and other varied subjects or topics.

From the Federation Samachar of Africa, Ja'ffari News of Toronto and news-wires from the offices of the WF/NASIMCO, the community is kept abreast of development projects and other up-coming programmes. Other jamaats should initiate publishing such important information.

I had an opportunity of viewing the WF Ramadhan Report, Year 2012 that had astonishingly mesmerizing statistics. Are we aware that over 188,000 deserving orphans, children, seniors, widows and disabled from Afghanistan to Tanzania (over 13 countries) were assisted by the WF during the Ramadhan Relief Programme for the year 2012? Or, for that matter, do we know that the health team of the WF, according to its Annual Report on Health for 2012, assisted and supported thousands of patients in India, Pakistan, Iraq, Kenya and Tanzania? I am confident that other regional federations must also be undertaking such humanitarian activities in their regions. These activities merit wider publicity so that people are aware that besides religious obligations being discharged, philanthropy is well and alive.

The zeal, enthusiasm and dedication with which the younger generation of both genders, especially female, has taken up the challenge in running our institutions must be applauded. I am truly proud of these selfless budding leaders world-wide and have full faith in them to keep the Khoja Shia Ithnaashery Flag flying, with the blessings of Allah (SWT) and the teachings of Ahlul-bait (AS). It is a joy to see these young individuals flourish. If I had my way, I would put them on the cover of our magazines now rather than posthumously!

As for volunteers in the community, there aren't enough words to express our gratitude to them. Without these

dedicated volunteers, the elected executives, themselves volunteers, would find it tough to see through their envisaged programmes. Is it not time that a Volunteers' Day is declared when suitable ceremonies are organized to bestow appreciation awards to those deserving these? I propose the organising of a function, at whatever level feasible, at which top volunteers from each jamaat, regional federation or the World Federation can be recognized.

And the last word is reserved for the philanthropists of the community. The huge amount of funds that pour into our needed projects, whether for building mosques, imambarghas, housing, schools, health or sports centres and the like is truly impressive. These achievements are not possible without the financial support of individuals and businessmen of the community world over. Therefore it is of paramount importance that donors in the community be suitably recognised at functions in their honour.

I have the honour of contributing to the Federation Samachar and hopefully I will strive to submit constructive and critical summations in the future.

Raza Kara
Toronto.

Congratulations

I pray this message reaches you all in the best of your health. May I tender my very sincere congratulations on the re-appointment of Munir Daya as the Chairman of the Editorial Board of the Africa Federation for the term 2013 – 2016. I wish the Editorial Board good luck in its endeavours.

Bashir Tejani
Arusha.



LG
Life's Good

Mosquito Away)))

Air Conditioner
Ultrasonic Repellent Technology

It's Time to
Kick Out
Mosquitoes



*Tested in a controlled laboratory setting; results may vary in actual use. Long term effect not tested and mosquitoes may become resistant. This product is one of the ways to manage mosquitoes and not intended to replace other protective devices against mosquitoes. Refer to www.lg.com/usa/air/conditioners for best conditions.

With LG, It's All Possible

ALSHAAF BARGAIN CENTRE LTD
Mkwepu St, P.o Box 1931,
Dar es salaam, Tanzania.
Tel: +255 22 2114114 / 2118989 / 2117309 /2131494
Fax: +255 22 2113002
www.alshaaf.com



LG Call Center **022-2114114**



Preservation of Culture and Identity

Marja-e-taqleed, Aga Ali al-Husayni al-Sistani has strongly recommended us to preserve our culture and language. He normally gives guidance after careful thought and with wisdom.

Looking back at over the last thirty or thirty five years, the reality is sad. Many (if not most) of our youths, particularly in the West, cannot speak or do not want to speak their mother tongue even at home.

Why is there a lack of importance given to our mother tongue? Is this because we consider our own language and culture to be inferior – perhaps a sign of inferiority complex? Early immigrants to the West thought it fashionable to replace their language with English. Should we let this continue?

I have seen Arabs, Afghans, Iranians, French, Japanese and Chinese speaking their vernacular at home. The Jews put heavy emphasis on their children learning either Hebrew or Yiddish. Go to a Khoja home today, and most likely the medium of conversation will be English. And we take pride in that.

What I am calling for is that we speak English but not at the cost of losing Gujarati. What is wrong in being bi-lingual or multi-lingual? Alas! We are discarding what Providence has gifted us. Hardly do we realise that slowly, we are eroding our rich cultural heritage.

Culturally, in few years' time, we will be a poor community. We may become like the Indians of The West Indies. Their cul-

ture and religion has changed - one has to see Ashura observances in Guyana to know this.

What are the likely consequences of our present approach? In the process, we will succumb to the host nations' cultures. We will absorb bad with the good. When our children wish to watch TV, they will be able to do so only in English and be exposed to alien values (not compatible to our Islamic values). And slowly, they will accept these foreign values and discard our own heritage.

When England was not happy at the pace of its colonisation of India, they carried out a survey to know the reason. And this is what Lord Macaulay had to say to the British Parliament on 2nd February, 1835:

"I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native culture and they will become what we want them, a truly dominated nation."

This gives us a glimpse as to the likely consequences. Physically and outwardly, we may appear to be free but our minds are enslaved.

What is the solution? The solution lies with us. We have to start providing teaching classes for our languages. This should be on a compulsory basis at madrasahs. And the lead must come right from the top - The World Federation down to regional federations, councils and jamaats.

Parents' efforts and co-operation are also vital to ensure that the required language is spoken at home. We all have to contribute our share in making sure we do not lose our valuable heritage and values.

We are scattered geographically among English, French and Portuguese speaking nations. So, we also need a common language (bond) to keep us united and understand each other. It is sad many children are not even able to converse with their grand-parents. This results in loosening of spiritual bonds that are normally so cherished.

Today, it may appear to be late, but tomorrow, it will be an opportunity lost. Please remember; it is not English (or French) versus our mother tongue. WE NEED BOTH. And let us start doing something to regain the loss of our heritage.

The Holy Quran states: *"Bismillahirrahmani-rrahim - "49:13 – And we made you nations and tribes that you may identify with one another. Indeed, the noblest of you in the sight of Allah is the most God wary among you."*

**Zulfikarali M. Fazel
Chestnut – Herts
England.**

Samachar in French

I am aware that the Editor, Munir Daya and the Associate Editor, Mahjabeen Daya were recently looking into getting some pages of the Federation Samachar translated into French.

It is my pleasure to introduce you both to Sister Malecka of Re-Union whose contact details I have provided. Mashallah Sister Malecka has translated

Dr. Amar Nakshwani's book into French and is proficient in English.

Both of you are talented Editors of arguably the most popular magazine in the Khoja world. I do hope that you all can discuss directly with each other the possibility of translating the magazine (some articles at least) into French language particularly for readers

in Madagascar and Re-Union.

I pray this will be the beginning of a great relationship and be the cause of great success and benefit to all parties and the pleasure of Allah (SWT). Ameen.

**Zakira Shyrose Jaffer Dhalla
Toronto.**



1STOP Solution

A Foreign Currency
Exchange

In the competitive business world today, Foreign Exchange Services are becoming increasingly important. You need a reliable financial partner so that you are able to focus better on your core business and gain and maintain that competitive advantage..... That is where Jaffery Forex Bureau comes in. Famed for the reliability, security and competitive exchange rates, you can be sure that you are getting the best deal when you are with Jaffery! We exchange all major currencies at the best rates. We offer the fastest and safest way to transfer money overseas. Through the network of reputed banks, we offer electronic funds transfer services for your convenience. We transmit your payment instructions using modern financial telecommunication networks; and also notify you when you receive funds.



Jaffery Forex Bureau Ltd.
Forex and Money Transfer Service

Capital House, Plot 68, Ben Kiwanuka Street, P.O. Box. 3707, Kampala, Uganda.
Tel: 256-41-347090/1, Fax: 256-41-347089, Email: jaffery@imul.com, www.jafferyforexbureau.com





Reunion (UAKSIR) becomes a Member of the Africa Federation



At the 25th AFED Triennial Conference: Seated L to R: AFED Office Bearers: Aunali Khalfan, AFED Hon. Secretary, Amine Nassor, AFED Vice Chairman and President of UAKSIR, Anwarali Dharamsi, AFED Chairman, Shabir Najafi, AFED Vice Chairman, Mohamed Hemani, AFED Treasurer and Kumail Manji, AFED Assistant Hon. Secretary. Standing L to R: Volunteers from Dar es Salaam Jamaat: Maisam Dossa, Arif Dhirani, Sadiq Alishan, Yasir Walji, Ali Rehemtulla, Shiraz Walji (President, Dar es Salaam Jamaat), Shahidally Gulamali, Abbas Chandoo, Nazmul Jivraj, Farhan Yusuf, Jaffer Ali, Ali Chandoo and Imran Abbas.

The application for membership of the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa (AFED) by the Union des Associations Khodjas Shia Isnashri de la Reunion (UAKSIR) was accepted by a unanimous vote of delegates at the 25th Africa Federation Triennial Conference held in Dar es Salaam from 26th – 27th April, 2013.

This occasion will go down in the history of our institution, similar to when the Conseil Regional Des KSI Jamates de L’Ocean Indien (CROI) became a member of the Africa Federation in 1961.

The Constitution of the Africa Federation was amended to accommodate the membership of UAKSIR, and also to provide for three Vice Chairmen of the Federation.

Alhaj Shabir Najafi is the elected Vice Chairman of the Federation at the Secretariat. Alhaj Navazaly Rossanally Molou

of CROI and Alhaj Amine Nassor Goulamaly of UAKSIR are the other two Vice Chairmen of the Federation by virtue of their present positions as Presidents of their respective organizations.

With UAKSIR joining the Federation, the total Jamaats under the Federation stands at 44 with a population of about 22,000 heads.

Alhaj Anwarali Dharamsi, Chairman of the Africa Federation when welcoming UAKSIR said, “I am extremely delighted to witness this great occasion, it is a continuation of a long journey we embarked in 2010, a road map towards transforming our vision into reality. Topmost in our goals is to evolve, march forward together and strive to elevate our community to a higher level of success and development.”

Continued on page 17

- ★ Scanner
- ★ Photocopy Machine
- ★ Fax Machine
- ★ Binding Machine
- ★ Lamination Machine
- ★ Printer
- ★ Typewriter
- ★ Shredder
- ★ Exercise Books
- ★ Note Books
- ★ Counter Books
- ★ Glossy Paper
- ★ Cash Box
- ★ File/Folder



& many more



MASUMIN
PRINTWAYS & STATIONERS LTD

Head Office Wholesale & Retail:
Jamhuri Street, P.O Box 20073, Dar es Salaam, Tanzania
Tel: 2117090, 2117358, 2136344 Fax: 2117357
Mobile: 0713 325 488 E-mail: info@masumin.co.tz

Why Burn yourself in the Heat while everything is under one Roof

FiveStar
write more.....

- ★ **Exercise Books**
- ★ **Counter Books**
- ★ **Analysis Books**
- ★ **Spiral Note Books**
- ★ **Writing Pads**
- ★ **Scribbling Pads**
- ★ **Graph Pads**
- ★ **Ruled Paper**
- ★ **Typing Paper**
- ★ **Commercial Printing**
- ★ **Stationers Printing**

Five Star Printers Ltd

Plot 58 Nyerere Road

P.O.Box 662 Dar es Salaam Tanzania

Tel: (255) 22 2865681/2 Fax: (255) 22 2865669

Mobile: (255) 713 333 000, 682 777 666

Web page: fivestar.co.tz Email: ashik@fivestar.co.tz

Around Africa



Reunion (UAKSIR) ... continued



At the AFED Secretariat Office in Dar es Salaam. Sitting L to R: Shabir Najafi (AFED Vice Chairman), Aunali Khalfan (AFED Hon. Secretary), Amine Nassor (AFED Vice Chairman and President, UAKSIR). Standing L to R: Husseinali Shaban (Management Accountant), Shahista Manji (Office Secretary), Fatima Patel (Admin. Secretary), Zahra Sheriff (AFTAB Admin. Secretary), Arifa Somji (CHB Admin. Secretary), Mehdiya Sheriff (EBS Admin. Secretary) and Ahmed Alloo (Senior Accountant).

The President of UAKSIR, Alhaj Amine Nassor said, “It is a new road map towards bringing our community closer together, and to strengthen our unity. As a new member of the Africa Federation, I find this as an opportunity to work with my colleagues in AFED and to learn from each other for the benefit and development of our community members.”

Alhaj Navazaly Molou (President of CROI), sent a message saying, “My best wishes and congratulations to the Chairman of the Africa Federation, Alhaj Anwarali Dharamsi on his re-election unopposed. And, on this momentous occasion of UAKSIR becoming a member of the Africa Federation, I extend best wishes and congratulations to the President of UAKSIR, Alhaj Amine Nassor, who is now also the Vice Chairman of the Africa Federation.”

The President of UAKSIR and now the third Vice Chairman of AFED, Alhaj Amine Nassor visited the Secretariat on Tuesday, 30th April 2013. He was introduced to staff and provided with an orientation of the setup and the working of the Secretariat.

Fact File:



Reunion is a French island with a population of over 800,000 inhabitants located in the Indian Ocean, east of Madagascar and about 200 km. southwest of Mauritius, the nearest island.

The Union des Associations Khodjas Shia Isnashri de la Reunion (UAKSIR) was established in 2005 and is made up of four Jamaats in Saint Denis, Saint Paul, Saint Andre and Saint Pierre with a total population of about 1500 people.

Colours In Harmony

Goldstar
PAINTS

Rangi inayodumu zaidi



Rangi inayodumu zaidi

Headquarters & Factory

106, Mwakalinga Street, Chang'ombe,
P.O.Box. 909, Dar es Salaam, Tanzania.

Phone: +255 22 2865222 / 2862933 / 2862964 / 2861677

Fax: +255 22 2863005, Email: info@goldstarpaints.com

Branches

Mwanza Depot: +255 28 2502269 - Moshi Depot: +255 27 2752351

Arusha Depot: +255 27 2548309 - Mbeya Depot: +255 25 2503031

Goldstar Kenya

P.O.Box. 47670-00100, Bondo off Dunga Road Nairobi, Kenya.

Telephone: +254 20 234 55 30 / 31 / 32, Fax: +254 20 234 5533



Goldstar Paints Tanzania Ltd.



An ISO 9001:2008 Certified Organization

Around Africa



Africa Federation's 25th Triennial Conference and 74th Supreme Council Session hosted by the Dar es Salaam Jamaat



AFED Chairman, Alhaj Anwarali R. Dharamsi delivering the Keynote Address.

The 25th Triennial Conference and the 74th Supreme Council Session of the Federation of KSI Jamaats of Africa (AFED) hosted by the KSI Jamaat of Dar-es-Salaam was held from 26th to 28th April, 2013 at the Ladies Imambargah in Dar es Salaam.

The Session was attended by over 120 participants from Madagascar, Reunion, constituent Jamaats from mainland Africa, from overseas institutions, and included other invitees.

Opening Night:

The Opening Ceremony commenced with recitation of verses from the Holy Qur'an by Br. Alihassan Kassam. The opening address was delivered by the Deputy Convenor of the Organizing

Committee Br. Ali Chandoo, followed by a welcome address by the President of Dar-es-Salaam Jamaat, Alhaj Shiraz Walji.

Alhaj Anwarali R. Dharamsi, who was re-elected unopposed as Chairman for the 2nd term of office 2013-2016 was inducted, followed by the elections of the Vice Chairman at the Secretariat, the Hon. Treasurer and six Trustees of the Africa Federation (AFED).

The AFED Chairman then delivered his Keynote Address to the gathering. This was followed by a message from the President of the World Federation Alhaj Dr. Asgar Moledina. In his absence, Dr. Moledina's message was read out by Alhaj Shabir Najafi, the World Federation Executive Councillor and the AFED Vice

Chairman. The Secretary General of the World Federation, Alhaj Shan-e-Abbas Hassam then addressed the Conference. The representative from the Conseil Regional of Madagascar, Alhaj Hussein Meralli Bhalloo also addressed the Session.

The Opening Night was graced by the presence of the Ambassador of Islamic Republic of Iran, Alhaj Mahdi Aga Ja'fari, the Dar es Salaam Jamaat Resident Aalim, Sheikh Murtaadha Alidina, Ulemas and Scholars. Also present were the President of Reunion Association (UAKSIR), Alhaj Amine Nassor (with his delegation of six members from the Reunion Jamaats), past AFED leaders, Jamaat elders, invitees, ladies and gents members of our community.

Continued on page 20

Around Africa



Continued from page 19



From L to R: Hon. Mahdi Agha Ja'fari (Iranian Ambassador to Tanzania) presenting the Hussein Medal to Sheikh Dr. Murtadha Alidina.



From L to R: Shiraz Walji – Dar es Salaam Jamaat President after presenting the Abbasi Medal to Professor Karim Manji. In the centre is Dr. Manji's mentor and father-in-law, Mohamed Dewji.



From L to R: Seyed Hassan Naqvi – Chairman, AFED Tabligh Board presents the Abbasi Medal for Sheikh Fazleabbas Dattoo of Portsmouth (UK) to Alhaj Sibtain Sadik, Vice Chairman of Mombasa Jamaat.



From L to R: Alhaj Anwarali Dharamsi – AFED Chairman presenting the Haydari Medal to Alhaj Hassan Jaffer.



From L to R: Shane Abbas Hassam, World Federation Secretary General presenting the Abbasi Medal to Alhaj Aasif Karim.

Presentations and Awards:

The Chairman, Alhaj Anwarali Dharamsi presented medals to five prominent members of the community in recognition of their honorary and selfless services to the community and humanity at large. Citations for each of the recipients were read out, giving a brief chronicle of their remarkable achievements, services and contributions.

The recipients were:

Alhaj Hassan Jaffer of Mombasa who received the Haydari Medal.

Sheikh Dr. Murtadha Alidina of Dar es Salaam who received the Hussein Medal.

Sheikh Fazleabbas Dattoo of Portsmouth (UK) who received the Abbasi Medal.

Around Africa



From L to R: AFED Chairman, Anwarali Dharamsi presenting a symbolic certificate for the Central Board of Education's achievement to the President of Dar es Salaam Jamaat, Shiraz Walji.

Professor Karim Manji of Dar es Salaam who received the Abbasi Medal.

Alhaj Aasif Karim of Nairobi who received the Abbasi Medal.

An Award was also presented to the **KSI Jamaat of Dar es Salaam** due to a milestone achievement of the Central Board of Education (CBE). The Al Muntazir Schools and A³ Institute of Professional Studies managed by the CBE were accredited by the International Organization for Standardization (ISO) for Quality Management Systems (2001:2009). A symbolic handover of the certificate was done by the Chairman of AFED, Alhaj Anwarali Dharamsi to the President of Dar es Salaam Jamaat, Alhaj Shiraz Walji.

The AFED Chairman also acknowledged and appreciated jamaats that organized events of the Africa Federation in the years 2012-2013. The jamaats were presented with a "Token of Appreciation" by the Federation. The jamaats awarded were:

Mombasa Jamaat for hosting the Ladies Sports Festival in April 2012;

Arusha Jamaat for hosting the 73rd Supreme Council Session in April 2012;

Moshi Jamaat for hosting the Tuwasiliane Golf Festival in February 2013;

Arusha Jamaat for hosting the Tuwasiliane Golf Festival in February 2013;

Tanga Jamaat for hosting the Tuwasiliane Football and Volleyball Festival in March 2013;

Dar-es-Salaam Jamaat for hosting the 25th Triennial

Conference and 74th Supreme Council Session in April 2013.

Sports Persons of The Year 2012:

The following were selected and declared as Sportsman and Sportswoman for the year 2012:

Sportsman of the Year: Mohamedraza Lalji of Arusha.

Sportswoman of the Year: Fariyal Raza of Arusha.

Deliberations:

The Conference Agenda included the presentation and adoption of the Accounts, Minutes, Resolutions and Board Reports for the term.

The Conference approved the application for membership of the Union des Associations Khodjas Shia Isnashri de la Reunion (UAKSIR) and the proposed amendments to the Africa Federation Constitution were adopted to accommodate new membership of UAKSIR.

Following the adoption of the amendments to the constitution, the Federation now has three Vice Chairmen. The Vice Chairman at the Secretariat will be elected at the Conference. The other two Vice Chairmen shall be the President of the Conseil Régional Des KSI Jamates de L'océan Indien (Regional Council of Madagascar) and the President of the Union des Associations Khodjas Shia Isnashri de la Reunion (UAKSIR) by virtue of their positions as Presidents of the Territorial Councils.

Secretariat, Accounts, Budgets and AFED Boards' Presentations:

The Secretariat and the Boards made presentations of their reports for the term ended 2013. Most of the presentations were brief, forward-planning and informative. The following presentations were made:

Secretariat and Economic Upliftment – Aunali Khalfan.

The Conseil Regional of Madagascar – Hussein Bhalloo.

Audited Accounts, Budgets and Trust Board Report – Mohamed Hemani.

AFED Commercial Complex Project – Kumail Manji.

Capacity Building Group (CBG) – Sameer Kermalli.

Housing Development Board – Munawer Bharwani.

Continued on page 23



BE A REAL WINNER

Achieve your Goals

- Building Wealth ~ Since '86
- Through Managed Investments in Land

Sabi Ahsan@gmail.com
Cell: 416-931-1339

Around Africa



Tabligh Board (AFTAB) – Seyed Hassan Naqvi.

Women's Board – Sister Fatim Somji.

Sports Council – Mahmood Somji.

Education Board (EB) – Samir Habib.

Central Health Board (CHB) – Shabbir Kermalli/
Dr. Kadhim Dhalla.

Central Bilal Board (CBB) – Mohsin A. Lalji.

Regional Bilal Muslim Missions – Mujtaba Peera/
Mumtazhussein Alloo.

Africa Youth Network (AYN) – Nishathussein
Karim.

Federation Samachar, Editorial Board – Munir
Daya.

Adoption of Resolutions:

The following resolutions were deliberated and adopted at the Conference:

- Amendments to the Africa Federation Constitution to facilitate the membership of Union des Associations Khodjas Shia Isnashri de la Reunion (UAKSIR).
- Renewal of Resolution for Management of Property Portfolio for a further period of three years to the next Conference in 2016.
- Ratification of Resolution Adopted at the 73rd Supreme Council Session on Income-Generating Capital Investment Loan.

The following were also presented and adopted at the Supreme Council Session:

- The revised Terms of References of the Central Bilal Board (CBB).
- The revised Constitution of the Bilal Muslim Mission of Tanzania (BMMT).
- The proposed Marriage Contract, with some proposed amendments.

Office Bearers:

The full Africa Federation team of Office Bearers for the term 2013-2016 is as follows:

Chairman: Alhaj Anwarali Dharamsi.

Vice Chairman at the Secretariat: Alhaj Shabir Najafi.

Vice Chairman from Madagascar: Alhaj Navazaly Molou.

Vice Chairman from Reunion: Alhaj Amine Nassor.

Honorary Treasurer: Alhaj Mohamed Hemani.

Honorary Secretary: Alhaj Aunali Khalfan.

Honorary Assistant Secretary: Alhaj Kumail Manji.

Trustees:

Alhaj Mehboob Versi - Tanzania

Alhaj Mushtak Fazal - Tanzania

Alhaj Sultan Molu - Kenya

Alhaj Ebrahim Jaffer - Kenya

Alhaj Ebrahim Kassam - Uganda

Alhaj Mohamedraza Manji - Uganda

Electoral Commissioner: Alhaj Gulam Khaku - Mombasa

Internal Auditor: Alhaj Mohamed Lalji - Dar-es-Salaam

External Auditor: S. A. Jaffer and Company - Dar-es-Salaam

Nominated Councillors:

Alhaj Amir Somji - Arusha

Alhaj Amir Merali - Mombasa

Alhaj Feeroz Jagani - Nairobi

Alhaj Gulam Khaku - Mombasa

Alhaj Mohamed Nathoo - Dar-es-Salaam

Alhaj Rizwan Peera - Arusha

Alhaj Shabbir Virjee - Arusha

Alhaj Shabbir Kermalli - Dar-es-Salaam

Alhaj Shafik Kanji - Moshi

Alhaj Zulfikar Dewji - Dar-es-Salaam

Africa Youth Network Conference:



A Youth Conference organized by the Africa Youth Network (AYN) was held simultaneously with the 25th Triennial Conference and was attended by 38 participants from Dar-es-Salaam, Bukoba, Madagascar, Mombasa, Nairobi and Tanga. The Conference was facilitated by Shabbirhussein Khalfan and Sameer Kermalli.

This Conference was ably organized by the Capacity Building Group (CBG) and participants presented their resolutions to the 74th Supreme Council Session.

In his address, the Chairman of the Africa Federation assured the youths of his team's full support.



NEW THINKING.
NEW POSSIBILITIES.



FIFA WORLD CUP
Brasil



ALL NEW 2013

SANTAFE

Hyundai East Africa Ltd - Plot 62, Nyerere Road.
P. O. Box 19129, Dar es Salaam
Telephone 022 2862 097/9 Cell 0754 225 507
Email sales@hyundai.co.tz

exper!ence
Hyundai



CROI Madagascar Session Held Successfully

Alhaj Navazaly Rossanaly Molou inducted as new Chairman



Seated: L to R Alhaj Mohamed Raza Djivan, Alhaj Amine Nassor (AFED Vice Chairman – Reunion), Alhaj Navazaly Rossanaly Molou (CROI Chairman – AFED Vice Chairman – CROI), Alhaj Shabir Najafi (AFED Vice Chairman – Secretariat), Alhaj Mohamed Raza Khamis, Alhaj Aunali Khalfan (AFED Hon. Secretary). **Standing:** Alhaj Zoher Dinmamod, Alhaj Ahmed Akbaraly, Alhaj Anilmahomed Alimamod, Alhaj Zahid Djivan, Alhaj Riaz Soujataly, Alhaj Naïde Jamal, Alhaj Hussein Bhalloo, Alhaj Tessine Asgaraly, Alhaj Rizwoine Issoufaly.

The 31st Session of the Conseil Régional Des Khojas Shia Ithna-Asheri Jamates De L' Océan Indien (CROI) was held in Antananarivo from 17th to 18th May 2013 with a good attendance of leaders and members from several Jamaats in Madagascar, Mauritius and Reunion. During the official opening Session on Friday night, a large number of community members, both gents and ladies were present to witness the occasion.

The Africa Federation (AFED) Office Bearers also attended the Session. The delegation comprised of Alhaj Shabir Najafi, AFED Vice Chairman, Alhaj Amine Nassor, AFED Vice Chairman and President of the Union Des Associations Khodjas Shia Ithnasheri De La Reunion (UAKSIR) and Alhaj Aunali Khalfan, Hon. Secretary of the Africa Federation (AFED).

Joint Meeting - CROI with AFED:

A Joint meeting of the Outgoing and Incoming CROI Managing Committee was organized with participation of the AFED Office Bearers. It was held on the terrace of the Central Hotel in Antananarivo on Thursday, 16th May. A number of issues were discussed with a focus primarily on the current needs and the future development of our community, especially in regards to Madressah, Tableegh, Higher Education, Healthcare and Economic Upliftment.

AFED Vice Chairman, Alhaj Shabir Najafi stressed the need to work cohesively with all members and involve philanthropists and well-wishers. He said this is vital in the light of the new challenges we face in our areas, more so with the current globalization challenges taking root in many countries.

It was agreed that the CROI Secretariat will prepare a dossier for further

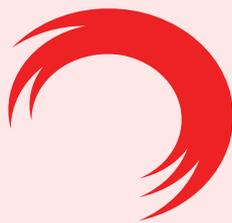
discussions and collaboration with the AFED Secretariat. It was also agreed for CROI to initiate and carry out a proper census of all jamaats in Madagascar. This will make it possible to plan better services for the jamaats with regard to welfare, housing, education needs, etc. The statistics can also be utilized for forecasting development and for emergency preparedness, like the recent cyclone in Tulear.

A brief report on the 31st CROI Assembly:

The 31st CROI Assembly started on Friday, 17th May. The deliberations were focused, informative and healthy with good participation from jamaats and other dignitaries.

The AFED Vice Chairman from Reunion (UAKSIR), Alhaj Amine Nassor delivered an address on behalf of the AFED Chairman, Alhaj Anwarali

Continued on page 27



powercomputers

telecommunication limited

TOTAL IT SOLUTION

**WEB &
SOFTWARE
SOLUTION**

**TRAINING
CENTRE**

**SERVERS,
PCS, LAPTOPS,
PRINTERS...**

**POWERNET
WIRELESS
INTERNET**

**VEHICLE
TRACKING
DEVICES**

**TALLY
ACCOUNTING
PACKAGE**

**NETWORK
SECURITY**

**SECURITY -
THE DIGITAL
WAY**

**TECHNICAL
REPAIR &
NETWORKING**

HEAD OFFICE

Elia Complex (Basement) Zanaki - Bibi Titi Road., Tel: 2133039,
P.O.Box 8758, Dar-es-Salaam, info@powercomputers.net

SHOPPERS PLAZA BRANCH

Mayfair Plaza, Mikocheni Area,
Tel: +255 22 2774229,
P.O.Box 8758, Dar-es-Salaam,
shoppers@powercomputers.net

ARUSHA BRANCH

Bondeni / Makongoro Street,
Opp. CCM Mkoa / Stadium,
Tel: +255 27 2546091 / 92, Fax: +255 27 2546090
P.O.Box 10217, Arusha, Tanzania,
arusha@powercomputers.net

MWANZA BRANCH

Kenyatta Rd, Opp. NMB
Tel: +255 28 2500631, Fax: +252 28 2137379
P.O.Box 2263, Mwanza, Tanzania,
mwanza@powercomputers.net

WEBSITE: <http://www.powercomputers.net/>



Around Africa

Continued on page 21



Dua Al Wahda being recited at the 31st Session of the Conseil Regional Des Khojas Shia Ithna-Asheri Jamates De L'Ocean Indien (CROI).

Dharamsi who was away in Iraq and Iran for Ziyarat. In his message, Alhaj Anwarali Dharamsi strongly emphasized the need to build relationships with other communities and organize inter-faith programs to strengthen public relations with all faiths and people from different denominations. He cautioned members to be mindful of what we preach and how we present ourselves to the outside world. The core of the message by the Africa Federation Chairman was *“Our Unity is Our Strength; and Our Strength is in Our Unity.”*

The AFED Vice Chairman at the Secretariat, who is also a World Federation Executive Councillor, Alhaj Shabir Najafi delivered a message on behalf of the World Federation President, Alhaj Dr. Asghar Moledina who was absent as he was recuperating from surgery. Dr. Moledina also put emphasis on the importance of strengthening unity amongst the members of all our federations worldwide.

Four Members Honoured:

Conseil Regional of Madagascar presented medals to four members in recognition of their selfless and honorary

services rendered in various fields to the Conseil and to the community at large. The presentations were made during the official opening of the 31st CROI General Assembly. All recipients were also presented with citations that were read out in Gujarati by the Secretary General of CROI, Alhaj Mounis-Raza Fidahoussen.

Those awarded the Hussein Medal were Alhaj Aunali Ghiela, Alhaj Mohib Alihoussen Pirbhay, Alhaj Tehsin Arif Molou and Alhaj Kassim Raza Hassanaly.

There was a special recognition from CROI for the support and services of Ms. Fatima Patel, the Administrative Secretary of AFED.

Inauguration of the New Chairman:

At the 31st Session, the newly elected Chairman of the Conseil Regional of Madagascar, Alhaj Navazaly Rossanaly Molou was inducted in a brief ceremony. Navazaly bhai was elected unopposed in the March 2013 CROI Presidential Election for the term 2013-2016.

After his induction, Alhaj Navazaly addressed the august body and spoke on

his plans and expressed his determination to work closely with jamaats and visit all the jamaats to meet up with the leadership and community members. He promised to support initiatives to promote a good working environment and developments in the jamaats, and the membership of Madagascar.

Alhaj Navazaly thanked the outgoing President, Alhaj Sabirhoussen Goulamaly and his Office Bearers for their efforts in resolving the issue of the membership of CROI with the Africa Federation and for other work they did during the last term.

The names of the new Office Bearers and the Managing Committee members of CROI are:

Navazaly R. Molou, President

Mohamedraza Jivan, Vice President

Anil Mahomed Alimamod, Secretary General

Rafik Fidhoussen, Hon. Treasurer

Zakhi Saleman, Hon. Jt. Treasurer (Musafirkhana)

Hussein Bhalloo, Committee Member (Communications and Investments)

Zahid Mamodbakar, Committee Member (Social Services)

Zoher Mahamodraza, Committee Member (Education)

Reza Badouraly, Committee Member (Sports)

Chahik Rajabaly, Committee Member (Sports)

Feride Ismael, Committee Member (Economic Upliftment)

Naide Jamal, Committee Member (Economic Upliftment)

A “Round Table Meeting” with all Madagascar Jamaat Presidents, CROI Office Bearers and Managing Committee members with AFED officials was held after the closing of the General Assembly. Various topics were discussed including sharing of information and effective communications between AFED, CROI and Jamaats under CROI.



AFED Delegation visits historic Kilwa



From left: Alhaj Ramzan Dhanji, Alhaj Gulamabbas Dharsee, Alhaj Aunali Khalfan, Alhaj Mohamed Hemani and Ustad Shaiban who is the Care-Taker of the Mosque.

On Sunday, 24th November 2013, the Africa Federation (AFED) Hon. Treasurer, Al Hajj Mohamed Hemani, AFED Hon. Secretary, Alhaj Aunali Khalfan accompanied by two elders originally from Kilwa, namely Alhaj Gulamabbas Dharsee from Dar es Salaam and Alhaj Ramzan Dhanji (presently residing in London) travelled by road from Dar es Salaam to Kilwa.

They observed that there is a need for substantial renovation and repair work to maintain the community's historical structures in Kilwa. The Gents' Section of the Imambargha needs a new ceiling and electrical wiring for lights and fans. This is for use for a Madressah for boys and girls. Students who attend the Madressah are mainly primary school children.

At the Cemetery which is within the Mosque and Imambargha Complex, there are a few graves but these have no names or dates. One grave indicates the year 1928.

It is estimated that the cost of renovation work will be about US\$25,000/- in order to enable optimum usage of the facilities. Donors can contact the AFED Secretariat in Dar es Salaam as repair works will start soon. Alhaj Gulamabbas Dharsee is currently overseeing the supervision of repairs and renovation to some of the community's existing buildings in Kilwa.

Alhaj Gulamabbas recalls that there was one "Wadi" (Shamba) named Hussein Bagh bought in early 1900s, at Rupees Five Thousand through donations by the elders of the community. The income from the Shamba helped to pay for the workers' wages etc. Unfortunately no information is presently available of the Shamba.

About Kilwa



Kilwa is a coastal District located about 330 Kms to the south of Dar es Salaam. It is one of the six districts of Lindi Region of Tanzania. Kilwa is divided into three different towns: Kilwa Kivinje, Kilwa Masoko and Kilwa Kisiwani with Songo Mnara and Sanje Ya Kiti. The population of Kilwa is about 180,000; most of them live in poor conditions.

In the early 16th century, Vasco da Gama extorted tribute from the wealthy Islamic state. Another Portuguese force commanded by D. Francisco de Almeida took control of the island in (1505) after besieging it. In 1512 an Arab mercenary captured Kilwa and expelled the Portuguese. The city regained some of its earlier prosperity and in 1784 it came under the rule of the Omani rulers of Zanzibar. After the

Continued on page 29



AFED Visits Mwanza



AFED Officials with some community members in Mwanza: L to R: Arshad Jetha (Member - Mwanza Jamaat); Salimali Panjwani (Hon. Secretary – Mwanza Jamaat); Mohamed Moledina (Vice Chairman - Mwanza Jamaat); Aunali Khalfan (Hon. Secretary – AFED); Anwarali Dharamsi (Chairman – AFED); Mehboob Rajabali (Chairman – Mwanza Jamaat); Alihussein Khakoo (Member- Mwanza Jamaat); Hussein Pirbhai (Trustee – Mwanza Jamaat); Jawad Pirbhai (Member- Mwanza Jamaat); Muzzafarali Nathu (Treasurer – Mwanza Jamaat); Mukhtar Rajabali (Mukhi – Mwanza Jamaat) and Zulfikar Karim (Trustee - Mwanza Jamaat).

The Africa Federation (AFED) Chairman, Alhaj Anwarali Dharamsi accompanied by the Hon. Secretary, Alhaj Aunali Khalfan visited Mwanza Jamaat on Sunday 15th and Monday 16th December 2013.

Similar to several upcountry jamaats in Tanzania, our community population has been decreasing in Mwanza over the past ten years and currently stands at around 300 persons. There are 120 registered members. Most of the youth who go overseas for higher education do not return. Some families have migrated to join their children.

At the meeting with the Mwanza Jamaat, the AFED Chairman congratulated the newly elected Office Bearers, Managing Committee Members and the Trustees of the Jamaat elected in September, 2013. The team is led by Alhaj Mehboob Rajabali.

Discussions covered several important areas, including development opportunities of the Mwanza Jamaat and its membership. Mehboob Bhai also spoke about the Jamaat's fixed real estate assets which are in prime locations in Mwanza town. The

Jamaat's Trustees are in the process of updating the lease documents of the Jamaat's buildings which are mostly rented by our community members.

The AFED Chairman underscored the need for the Jamaat to remain focused in areas such as tableegh and in developing cordial relationships with other communities.

The AFED Chairman complimented the Vision Learning Centre (VLC) Madressah in Mwanza that operates

Continued on page 30

AFED Delegation visits historic Kilwa... *continued*

Omani conquest, the French built and manned a fort at the northern tip of the island, but the city itself was abandoned in the 1840s. It was later part of the colony of German East Africa from 1886 to 1918.

Kilwa Kivinje was the site of the German's southern administrative headquarters in the late 19th Century. The old Boma and German market hall are from this colonial period. Old colonial buildings and crumbling remains of ancient Omani buildings and mosques can be seen to this day.

According to a community member who lived in Kilwa from his young age up to 1960, the Khoja community came to Kilwa in late 1800s and established businesses and by 1905

(1320/1321 AH) there were about 50 families. Later on 22 families proclaimed the Madh'ab of Ahlulbayt (A.S.) by separating from the mainstream Khoja Ismailis. As a result, in 1906, they had to find suitable place to establish a Mosque and Imambargha. The community approached the German Consul General in Kilwa who gave the plot, where the Mosque, Imambargha and Madressah presently exist, free of charge. The project is said to have been completed in 1912.

At the same time, land was obtained behind the Imambargha and a wall made from coral stones mixed with lime was built around the Cemetery (which still exists) to divide this between the Ismailis and Ithna-Asheris. At that time there were 25 Khoja Shia Ithna-Asheri families and 35 Ismaili families in Kilwa.

Around Africa



AFED Visit to Mwanza and BMMT Mwanza... *continued*

under the patronate of Alhaj Murtaza Alloo, for its successful participation in the 9th AFED Qura'n Competition in Arusha recently. He extended compliments to VLC students (and parents) for showing keen interest in Qur'an and religious studies.

The Jamaat was also requested to ensure that they participate in AFED events, like the Sports Festival, Youth Seminars, Leadership Development and other programs. The Jamaat was informed that the Women's Board will be visiting Mwanza to launch small scale commercial upliftment schemes for women and families in Mwanza.

Mwanza Jamaat is currently in the process of reviewing its constitution which was last drawn in 1968.

The AFED delegation visited the various properties of the Jamaat and had a brief discussion with the Jamaat's Chairman on future plans to extend or rebuild some of the properties to increase the Jamaat's income to meet operating expenses.

At the mosque, after Maghribain prayers, the visiting Zakir, Maulana Sheikh Ilyas Husain from India recited majlis. The program was followed by Alhaj Anwarali's address to the community. In his address, the AFED Chairman briefly outlined the various activities of the Africa Federation and also spoke about the need for *Hukook* funds to support community projects.

The AFED Office Bearers also met

with some community members in the Jamaat's office. This meeting was also attended by the Jamaat's Office Bearers and Trustees.

AFED Visit to BMMT

The AFED delegation also visited the Mwanza Bilal Muslim Mission of Tanzania, (BMMT). Chairman Alhaj Sibtain Meghjee spoke about BMMT activities in Mwanza and showed the AFED delegation the renovation work being carried out at the Centre after the visit to Mwanza by the Central Bilal Board (CBB) Vice Chairman, Alhaj Mohamedraza Dewji and the BMMT Tanzania Chairman, Alhaj Riyaz Nasser. Several religious events and social services are undertaken by the Bilal Mwanza Branch in the Lake Zone.

AFED hosts Visitors



Photo Caption: From L to R: Br. Kumail Manji (AFED Asst. Hon. Secretary), Br. Aunali Khalfan (AFED Hon. Secretary), Br. Shabbir Jeraj (President, Toronto Jamaat), Br. Shan-e-Abbas Hassam (Secretary General, World Federation) and Br. Mohamed Hemani (AFED Treasurer).

On 17th September, 2013 the Africa Federation (AFED) Office Bearers hosted the World Federation Secretary General, Br. Shan-e-Abbas Hassam and the Toronto Jamaat President, Br. Shabbir Jeraj at the Secretariat Office in Dar es Salaam.

Issues of mutual interest were discussed such as future development plans of the Toronto Jamaat, guidelines for visiting preachers, youth and sports development, inter-faith collaboration, the World Federation plan for a global census, learning resources and progress of the Madressah Centre of Excellence (MCE), economic upliftment of small businesses and support of orphans and widows.

The Toronto Jamaat President, Shabbir Jeraj said that the Toronto Jamaat will direct more assistance to needy community members in Africa through AFED and would assist AFED students who need support in Canada. He also offered assistance, in conjunction with the Organization of North American Shia Ithnaasheri Muslim Communities (NASIMCO), to help seek repayments of loans taken from AFED by Higher Education students studying in North America



Jaffery Medical Centre's Mobile Clinic treats over 20,000 Kenyans



L to R: Jaffery Mobile Board member Rajbali Bandali with Dr. Mohsin Jaffer and Fauzia Jaffer of *The Mohsin and Fauzia Jaffer Foundation*. Also in the picture is Judith Owino - Jaffery Medical Clinic Administrator, Mujtaba Peera - BMMK Administrator and the Principal of Kichaka Primary School. Footwear was donated to all the students of the school.

In August 2013, Dr. Mohsin and Fauzia Jaffer of *The Mohsin and Fauzia Jaffer Foundation* visited Kichaka Primary School in Shimoni, Mombasa where they donated footwear to all students at the school. Their visit was in response to a report by the Jaffery Mobile Clinic that jigger parasite infections on exposed feet are common in these rural areas.

For the past two years, over 20,000 people in rural Kenya have received medical treatment, thanks to the

Mobile Clinic facilitated by the Jaffery Medical Board and Jaffery Medical Clinic. The Mobile Clinic is sponsored by *The Mohsin and Fauzia Jaffer Foundation*. Every day the Mobile Clinic visits a centre either in Kichaka, Mkwaju, Shimoni, Burani, Miamba, Moyeni or Bahakanda.

The Jaffery Medical Clinic started in 2007 and is a low cost, non-profit organization run by the Jaffery Medical Board under the Khoja Shia Ithnasheri Jamaat of Mombasa. The

clinic is located adjacent to the Hyderey Mosque in Old Town, Mombasa and provides quality healthcare to the entire local community. The clinic is equipped with diagnostic machines, a laboratory, a dental clinic and a pharmacy.

Recently the clinic's laboratory received an automated analyser that processes biological samples for diagnosis of disease. The equipment was donated by the Beta Charitable Trust, U.K., through the World Federation.

96 attend BMMK's CPD Seminar

The Bilal Muslim Mission of Kenya (BMMK) conducted a Continuous Professional Development (CPD) Seminar from 17th December to 27th December 2013. A total of 96 participants from Kenya, Tanzania, Uganda and Bujumbura attended. The CPD develops Muballigheen in their efforts to effectively propagate Islam.

The Lead Facilitator of the seminar was Sheikh Ayub Rashid. Born in Arusha, Tanzania. Sheikh Ayub has a BA in Islamic Law and a Masters

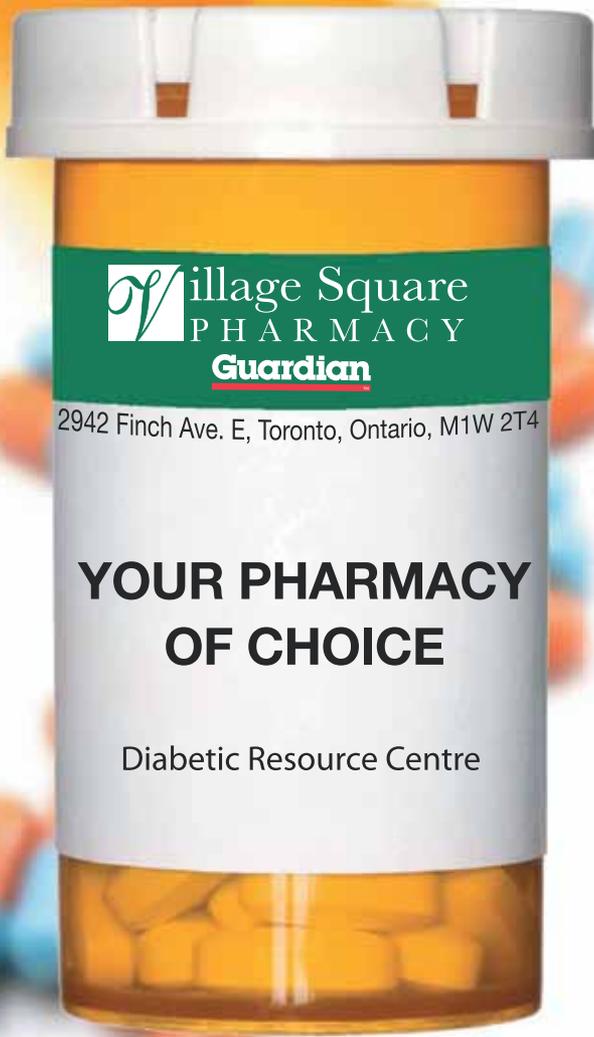
Degree in Islam and Community Studies. He is a qualified Muslim Chaplain from Markfield Institute of Higher Education in Leicester, UK. He is currently a lecturer of Islamic College for Advanced Studies in London and the Imam of Friday Jamaat with Khairul Amal Trust in London.

Other facilitators of the CPD Seminar included Hassan Kariuki, Sheikh Stambuli A. Nassir, Murtaza Jaffer, Salim Chiro and Ust. Mohamed Hashim.

The Seminar covered the following topics:

- Leadership and Team building skills.
- Community Development.
- Food and Nutrition.
- Teaching Methodologies.
- Building a Community.
- Mass Media.
- Islam and the Economy.
- Ulum Al Quran.

On the final day of the seminar the participants prepared an action plan on personal and community development.



Muscle Aches *and* Pains?

Ask us about our exclusive

Pain Gel

Tel: (416) 492-4167

Akil Dhirani R. Ph

*See us for all your **travel vaccines***



Impressive development of Arusha projects

The Chairman of the Africa Federation (AFED), Alhaj Anwarali Dharamsi and the Hon. Treasurer Alhaj Mohamed Hemani attended the Ground Breaking and Foundation Stone Laying Ceremony of the KSI Jamaat Arusha Al-Mahdi Commercial and Housing Project held on Saturday, 2nd November 2013.

The Project is being developed on Jamaat Plot No. 13, Sokoine Road/Swahili Street in Arusha Town. The building shall have twelve floors and will consist of a basement parking area, commercial areas on the ground and first floor, and residential flats on 10 floors. The residential area shall have 10 three bedroom apartments and 20 two bedroom apartments.

The Project is expected to be ready in two years and has been specifically launched to cater for the present demand of housing at reasonable cost for members of our community in Arusha to own.

The Jamaat will sell the flats to community members at a reasonable price. The criteria for the sale of the flats will be laid down by the Jamaat.

The Africa Federation has facilitated a bridging loan to Arusha Jamaat of US \$500,000 to get the project off the ground.

The function was also attended by the Arusha Jamaat President Alhaj Ghulamhussein Mukhtar and officials, past Presidents of Arusha Jamaat and members of the Jamaat.

On the same day, the AFED Office Bearers together with Arusha Jamaat officials and the Al-Qa'eem Project committee members visited the AFED Al-Qa'eem Housing Project to see the progress of construction work.

The AFED Al-Qa'eem Housing Project is located on Plot 9, Jacaranda Road in Arusha town. This is an eight storey building consisting of 24 flats (each floor will have - two flats of two bedrooms each and one flat of three bedrooms each). This housing project is also for members of our community in Arusha.

The construction of the Al-Qa'eem Housing Project commenced in August 2012 and delivery of the building is expected by April 2014.



The Al-Qa'eem Building under construction.

The total cost of the project is US \$2,800,000 and there remains a deficit of US \$500,000 to finish the project. Community members and well wishers are requested to support this noble project. *Hukuk* funds can also be utilized for this project. Overseas members who wish to donate funds can do so through the Regional Federations or through the World Federation.

The AFED Office Bearers were pleased to witness good progress. The contractor is now undertaking the interior work, tiling, cabinets and other finishing work.

The Chairman of the Africa Federation, Alhaj Anwarali Dharamsi and the Hon. Treasurer Alhaj Mohamed Hemani also attended the formal Opening Ceremony of the Parking Area constructed at the Arusha mosque compound.



Women's Board Health Forum Held in Arusha

The Africa Federation Women's Board (AFWB) in collaboration with the KSI Jamaat of Arusha held a session on "Health and Relationships" on Monday, 16th September 2013. The Program was also attended by the Board Chairperson, Fatim Somji.

The purpose of having this session was to share views of ladies from different walks of life within the community on how different families cope with same issues in different ways. This topic generated much discussion amongst the ladies and solutions on how to handle issues were presented.

Some ladies shared a few ideas they had gained from other seminars such as the Marriage Seminar organized by the Africa Federation Tabligh Board and Africa Federation Youth Network and the Myers-Briggs Type Indicator (MBTI) personality test facilitated by the Africa Federation Capacity Building Group.

The following points were noted to be looked into:

1. Requirement of a female gynecologist.
2. Awareness on breast and cervical cancers.
3. Annual medical check-ups.
4. The need for a gym and sports facility for women.
5. Women's health issues, especially hormonal imbalances.
6. Pre-Marriage seminars.
7. Educating adolescents on sexual relationships and hygiene.
8. Seminars on "Knowing Oneself".

The Forum provided a platform for ladies to interact and discuss various issues relating to women and how they could help each other. A network was initiated for ladies to share health related information such as recipes, health tips and other useful tips.

The Forum was fruitful and it was felt that these should be held more frequently in different jamaats to help ladies come up with solutions to ordinary problems through discussions and sharing of ideas.

The Women's Board of the Africa Federation has called upon all jamaats to organize similar seminars.

BMMT and BMMK Organize Free Eye Camps for Thousands

The Bilal Muslim Mission of Tanzania (BMMT) and Bilal Muslim Mission of Kenya (BMMK) organized several free eye camps in Tanzania and Kenya during 2013. Here are highlights of some of the eye camps held during the year:

- In Tanzania, at Kimamba, Kilosa District, BMMT hosted a free eye camp from 27th to 29th September 2013 at Mwenge Primary School and surgeries were scheduled at Kimamba Hospital. A total of 1,981 patients were screened out of which 1,416 patients were prescribed with glasses, and 277 received sunglasses. In addition, 1,059 units of eye drops and ointments were dispensed to patients. Vitamins were also distributed to 202 eye patients. Upto 114 cataract surgeries were successfully performed. BMMT held the eye camp in collaboration

with the Ministry of Health and Jamana Printers Limited of Dar es Salaam.

- In Mtibwa, Morogoro District, BMMT, with the support of Mtibwa Sugar Estate Ltd, Seif Nassor Secondary School and District Officials organized a free eye camp from 29th November to 01st December 2013. Upto 2,132 patients were screened and treated with medication, vitamins, and many received spectacles or sunglasses. In addition, 102 patients underwent eye surgery. The eye camp was sponsored by Beta Charitable Trust of the U.K. and transport was provided by Tanzania Road Haulage Ltd, African Overseas Trading Co. Ltd. and Br. Mushtaq Fazal.

- BMMT also held a free eye camp at

Nachingwea Primary School, located about 620 km. from Dar es Salaam. The camp was fully sponsored by Beta Charitable Trust, U.K. Nearly 3,022 patients were screened over a three day period from 29th March, 2013 to 1st April, 2013 and 112 cataract surgeries were performed during this period. Another 140 cataract surgeries were carried out from 26th to 28th April, 2013 by the same team of doctors and nurses.

- In Kenya, BMMK, in conjunction with Kwale District Eye Centre (KDEC) organized an eye camp on Tuesday 22nd October 2013 at the Dumbule Primary School in Kinango. The medical team screened 85 people, including a few students of the school, and referred 24 people for prescription glasses.



Nairobi Housing Project Launched



A model of the Nairobi Shia Asna Asheri Jamaat (SAAJ) Housing Project.

The Chairman of the Africa Federation, Alhaj Anwarali Dharamsi accompanied by the Vice Chairman, Alhaj Shabir Najafi, Hon. Treasurer, Alhaj Mohamed Hemani and the President of Arusha Jamaat, Alhaj Gulamhussein Mukhtar travelled to Nairobi on Saturday 2nd November 2013 to attend the Ground Breaking Ceremony of the Nairobi Shia Asna Asheri Jamaat (SAAJ) Housing Project.

The Project comprises a basement plus five storey building which shall have 35 units of three bedroom apartments and car parking facilities for the owners of the apartments.

The plot acquired in May 2011 is conveniently located close to the Jaffery Islamic Centre, El-Molo Drive, off James Gichuru Road, Nairobi. This was purchased in 2011 through a Bridging Loan of US\$1M facilitated by the Federation of KSI Jamaats of Africa (AFED) to Nairobi Jamaat (SAAJ). The concept of the project is based on self-financing through sale of the flats to SAAJ members who can afford to purchase these.

The Ground Breaking Ceremony took place on Sunday 3rd November 2013 and was attended by the AFED Office Bearers, Nairobi Jamaat Chairman, Alhaj Murtaza Kanani, AFED Trustee, Alhaj Ebrahim Jaffer, Nairobi Jamaat Trustees and Office Bearers.

Among those present were the past AFED Chairman Alhaj Ramzan Nanji, President of Arusha Jamaat, Alhaj Gulamhussein Mukhtar, Chairman of Nakuru Jamaat, Alhaj Mohamed Zeeshan and his Office Bearers, Nairobi Jamaat Resident Aalim, Sheikh Nur, Chairman of the Housing Project Committee, Alhaj Mohamed Hassanali, the Vice Chairman of the Housing Project Committee, Alhaj Feeroz Jagani, members of the Project Committee and members of Nairobi Jamaat.

This Project will provide houses to first time home owners in our community at a reasonable cost. The market indicators in Nairobi show that real estate properties will continue to appreciate in value.

The Housing Project Committee was appointed by the General Body of Nairobi Jamaat in January 2013 to oversee the project. The project is expected to be ready within 18 months and operates in accordance with the Terms of Reference (TOR) drawn and agreed upon at the Extra Ordinary General Meeting held on 24th February, 2013.

The following are members of the Housing Project Committee (HPC):

1. Alhaj Mohamed Hassanali – Chairman.
2. Alhaj Feeroz Jagani – Vice Chairman.
3. Alhaj Aleemabbas Moledina – Hon. Secretary.
4. Alhaj Mustafa Pirmohamed – Hon. Treasurer.
5. Alhaj Mohamed P. Bandali – Member.
6. Alhaj Mohamed Kermalli – Member.
7. Alhaj Hussein Rashid –Member
8. Alhaj Mehboob Moledina – SAAJ Trustee .
9. Alhaj Akber M. A. Jaffer – SAAJ Trustee.
10. Alhaj Ebrahim Jaffer – SAAJ Trustee.

The AFED Chairman, Vice Chairman and Hon. Treasurer took the opportunity of their visit to meet the newly elected Chairman, Alhaj Murtaza Kanani and his Managing Committee to discuss the housing project and other pertinent issues relating to the Jamaat. The meeting was also attended by the Chairman and members of the Housing Project Committee and elders along with the Chairman of Arusha Jamaat, Alhaj Gulamhussein Mukhtar and Chairman of Nakuru Jamaat, Alhaj Mohamed Zeeshan.



AFTAB Marriage Workshop held in Nairobi

The Africa Federation Tabligh Board (AFTAB) in conjunction with Nairobi Jamaat (SAAJ) organised Seminars on the 13th, 14th and 15th of September, 2013 at the Imambargha of the Nairobi Jaffery Islamic Centre. The Seminars held were on the following modules:

- In-Laws Workshop
- Parents of Teens Workshop
- Recently Married Couples Workshop

The Marriage Workshop had been previously held in Nairobi in 2011 and had received excellent reviews from participants. The In-Laws and Parents of Teens Workshops were organized for the first time in Nairobi.

All the three Workshops were quite interactive with a fair amount of self discovery and self reflection. The workshops were facilitated by Br. Abbas Merali.

In-Laws Workshop

This Workshop was attended by 43 participants. Over a span of almost three hours, key areas that were examined included:

- Issues faced by newlywed couples and what parents/In-Laws can do to avoid these problems so as to achieve a harmonious relationship between a newlywed couple and the In-Laws/parents.
- Three principles that every In-Law should know.
- Concerns raised by the participants were:
 - Moulding the Daughter In Law to the customs and traditions of the new household. This was debated very critically.
 - The sensitive issue of living together or separate from children.

- Importance of letting your child be an adult allowing them to make their own mistakes.

Parents with Teens Workshop

Day Two was attended by parents with teens and young children. It was a six hour session and was attended by 41 participants.

The session was held in two segments.

The first segment examined the importance of a good home environment on nurturing successful young adults and how this can be achieved. A primary point highlighted was the importance of loving and respecting oneself so that one can translate that to genuinely respecting and caring for members of the household.

In addition, the wheel of life and communicating love was examined. This was done through interaction between the facilitator and participants. Most answers were discovered by the participants themselves.

The second segment of the Workshop tackled challenges that children face in today's world especially during the transition to adulthood and how parents can ease that transition.

Group discussions took place and conclusions were drawn that principles such as respect, listening, understanding, support, responsibility and independence are required with young adults. Br. Abbas further dissected each principle and stressed its importance.

At the end of the Workshop, all

participants were required to write a letter to their spouses and their children appreciating three qualities they respect in each of them. This was an expressive part of the Workshop as both the writers and recipients of the letters opened up, expressed and appreciated emotions that normally do not surface easily or often enough.

Workshop for the Recently Married

The 28 participants who attended this Workshop were a blend of engaged couples and couples married for not more than seven years.

The aim of the Seminar was to cover three main key areas:

- The emotional change cycle.
- The five love languages.
- Tips on how to keep the buzz alive.

The Workshop was very interactive and had good group discussions.

The Workshop stressed the issues of respect, love and peace and on acknowledging how change can affect emotions daily. It also covered the subject of understanding the different approaches that people use to express love and appreciation.

Participants were asked to write a letter to their spouse, appreciating three qualities about him or her. This had an encouraging impact on both the writer and recipient.

The subject of sexual etiquette was also addressed during gender segregated sessions.



The 9th AFED Annual Qur'an Competition draws 132 Contestants

The KSI Jamaat of Arusha hosted the 9th AFED Annual Qur'an competition on 14th and 15th September, 2013 under the Africa Federation Tableegh Board - AFTAB. The competition was fully sponsored by the Federation of KSI Jamaats of Africa (AFED).

The aim of the annual Qur'an competition is to encourage and promote the recitation, awareness and understanding of the Holy Qur'an, and to propagate its message amongst the young and older generations in our community.

Prior to the competition, all jamaats were given an opportunity to select four candidates (two male and two female) for participation in each of the following categories:

- i) Open Qur'an Recitation
- ii) Hifdh

Participants were divided into the following age groups:

- Group 1: 10 - 12 Years
- Group 2: 12+ - 15 Years
- Group 3: 15+ - 18 Years
- Group 4: 18+ Years

This year, a third category was introduced, "Fadhilah of Ahlulbayt (AS) from the Holy Qur'an" for which 30 selected verses were sent to the jamaats for the participants' perusal, each having a merit related to members of Ahlulbayt (AS). Jamaats were to propose three male and female participants from ages 10 and above.

The AFTAB Chairman, Seyed Hassan Naqvi spoke at the Opening

Ceremony and stressed the need for all jamaats under AFED to encourage and make special efforts for the children and the youth of our community to learn the Holy Qur'an and its tafseer. He pointed out that our madrassahs have an important role to play in this regard.

Seven jamaats comprising of 132 participants from all over East Africa took part in various categories of the Quran Competition. These were:

| Participating Jamaat | Female Participants | Male Participants |
|----------------------|---------------------|-------------------|
| Arusha | 14 | 13 |
| Dar-Es-Salaam | 18 | 17 |
| Mombasa | 16 | 10 |
| Moshi | 4 | 5 |
| Mwanza | 12 | 7 |
| Nairobi | 8 | 7 |
| Tanga | None | 1 |
| Total | 72 | 60 |

The AFTAB Chairman was saddened by the absence of participation from some jamaats and he expressed hope that these jamaats will participate in future events.

The lead Judge, Sheikh Swaleh also addressed participants explaining the system and method of judging. The competition was judged by a panel of experts, all of who hailed from Dar es Salaam. The criteria encompassed critical areas of recitation rules, delivery and ability of the participants.

The third category that was introduced this year "Fadhilah of Ahlulbayt (AS) from the Holy Qur'an" was judged by Maulana Nurulhasan, Resident Aalim of Arusha Jamaat. Participants under

this category varied significantly in age as the competition was open to anyone above the age of 10.

The Grand Closing Ceremony was held in Arusha Mosque on Sunday, 15th September at 8:20 p.m. followed by dinner. The ceremony was attended by Arusha Jamaat officials and dignitaries, the AFED Honorary Secretary, AFED Councillors from Arusha, the Chairman of AFED Sports Council, participants, parents, religious scholars, judges, Heads of Madressahs, Madressah Teachers, AFTAB members, AFED Women's Board Chairperson, Arusha Ladies Managing Committee members and community members.

At the Closing Ceremony, the President of Arusha Jamaat, Alhaj Ghulamhussein Mukhtar stated that the Arusha Jamaat was proud to host the Qur'an competition this year. He stressed the importance of organizing such events that encourage the recitation and Hifdh of the Holy Qur'an. He said he was optimistic that more would be done to promote the recitation and study of the Holy Book by our jamaats.

The Hon. Secretary of the Africa Federation, Alhaj Aunali Khalfan who was the Chief Guest at the Closing Ceremony underlined and stressed the importance of strengthening madressahs and operating them professionally. He gave an example of the well-structured and resourceful Vision Learning Centre (VLC Madressah) in Mwanza, under the patronage of Br. Murtaza Alloo. He also spoke about the importance of

Around Africa



teaching Arabic language to students in madressahs so that they are in a better position to understand the verses of the Holy Qurán. He assured all jamaats of AFED's support for the madressahs and explained the ongoing project of the World Federation with Regional Federations in developing the "Madressah Centre of Excellence." He thanked Arusha Jamaat for hosting the event and the Organizing Committee for making this noble task possible.

In his speech on behalf of Seyed Hassan Naqvi, Br. Murtaza Kara, AFTAB Board Member, thanked Arusha Jamaat for hosting the competition and paid tribute to the selfless services of the Organizing Committee and volunteers. He stressed that the success of the competition is very much dependent upon efforts by the organizing jamaat and parents. He urged parents to support and encourage their children to participate, saying that every participant is a winner.

The Convenor of the host Organizing Committee, Br. Rizwan Peera, thanked all the donors, volunteers, participants, parents and various community organizations that helped organize the competition.

The Winners and Prizes

All participants received a Certificate and a Medal of Recognition and the judges too were honoured.

The winners of the Open Qur'an recitation and Hifdh received trophies while each of the participants of the Category of "Fadhilah of Ahlulbayt (AS) from the Holy Qur'an" received plaques. The winners in each Group were:

Quran Recitation

| 10+ - 12 | Girls | Boys |
|----------|-------------------------------|---------------------------------|
| 1st | Sadiqa Mazahir - Mombasa | Ali Dhalla – Mwanza |
| 2nd | Sakina Lalji - Arusha | Yasin Parpia - Mwanza |
| 3rd | Sana Mistry - Mwanza | Aliridha Virani – Dar es Salaam |
| 12+ - 15 | | |
| 1st | Zainab Khimji - Mwanza | Mohammed Hassan - Mwanza |
| 2nd | Fatema Virjee - Mombasa | HaiderAli Habib - Mombasa |
| 3rd | Sadiqa Nazerali - Mombasa | Mukarram Rashid - Arusha |
| 15+ - 18 | | |
| 1st | Sabiha Rahim - Arusha | Salman Karim - Mwanza |
| 2nd | Fatima Dhalla – Dar es Salaam | Kumail Rahim - Arusha |
| 3rd | Sabah Dewji - Mwanza | Syed Aliakber - Mombasa |
| 18+ | | |
| 1st | Sayyeda Somaiya - Mwanza | Hussein Alloo - Mwanza |
| 2nd | Sarah Somji – Dar es Salaam | Imran Versi - Moshi |
| 3rd | Sakeena Habib – Mombasa | Syed Mohammed Mehdi - Mombasa |

Qur'an Hifdh

| 10+ - 12 | Girls | Boys |
|----------|-------------------------------|--|
| 1st | Siddiqa Sherali - Arusha | ZishanAli Sadak - Mombasa |
| 2nd | Safiya Khaki - Moshi | Mohammed Jawaad Dhalla - Dar es Salaam |
| 3rd | Sana Mistry - Mwanza | Yasin Parpia - Mwanza |
| 12+ - 15 | | |
| 1st | Maliha Mazaher - Mombasa | MohammedAbbas Suleman - Moshi |
| 2nd | Zainab Khimji - Mwanza | Mohammed Dattoo - Arusha |
| 3rd | Nayaab Parmar – Dar es Salaam | Ejaz Bhalloo - Dar es Salaam |
| 15+ - 18 | | |
| 1st | Masuma Fazel - Mombasa | Syed Aliakber - Mombasa |
| 2nd | Ayman Shivji - Nairobi | FazleAbbas JanMohammed - Mombasa |
| 3rd | Zahra GulamHussein - Mombasa | Murtaza Bhanji – Dar es Salaam |
| 18+ | | |
| 1st | Fatima Fazal - Nairobi | Syed Mohammed Mehdi - Mombasa |
| | Zahra Jaffer - Nairobi | - |
| 2nd | Mehdiyah Manji - Arusha | Imran Versi - Moshi |
| 3rd | Nelly Mistry – Mwanza | Aliasgher Mukhtar - Arusha |



Annual Qur'an Competition...



The winners along with Panel of Judges, Officials of the Africa Federation, AFTAB, and Arusha Jamaat.

Tanga to host Tuwasiliane Sports Festival

The Tuwasiliane Football and Volleyball Tournament, scheduled to be held in Tanga was postponed in March, 2013 due to a tragic incident that occurred in Dar es salaam involving the collapse of a building adjacent to our mosque which caused death and injury to many, including members of our community.

This Festival for men is now scheduled to be held during the Easter Holidays from 18-21 April, 2014. The Ladies Sports Festival will be held in Dar es Salaam at the same time.

This year the Festival will include cricket. The Sports Council proposes to include the game of Bhoor, a popular game in our community in Madagascar and Reunion. It will be introduced as a demonstration game.

The Convenor of the Organizing Committee is Hassanali M. Dhirani (Tel. +255 754 318 183 or +255 652 318 183, e-mail hassandhirani@yahoo.co.uk).

Dar es Salaam to host Ladies Sports Festival

The Africa Federation (AFED) Secretariat has announced that the 5th AFED Ladies Sports Festival will be held in Dar es Salaam, Tanzania during the Easter Holidays from April 18-21, 2014 .

The Convenor and Head of Discipline of the Organizing Committee for the Festival is Shakera Dhanani (Tel. +255 715 786 350, email 78692110@raha.com).



PORTSERV INTERNATIONAL LTD

- Bagging of free flowing grain and fertiliser at destination .
- Lightening or transference of cargo from large bulk carriers and tankers to smaller vessels, within the territorial waters of the receiving country .
- Providing turnkey operations from vessel hold to ultimate destinations including inland transportation to destinations in land locked countries.

201 Amber Street | Markham | Ontario | Canada | L3R 3J7
Tel: 905-470-7066 | Fax: 905-470-9958
E-Mail: portserv@portserv.com



Public Speaking Program Held for Women in Dar es Salaam



Seated in the front row with the participants of the program are from left: Members of the Women's Board, Nasreen Nanji and Lateefa Moloo, Fatim Somji, Chairperson of the Women's Board, Mujtaba Peera, Facilitator, Farhan Yusuf, Hon. Secretary of Youth Affairs of KSI Jamaat of Dar es Salaam and Shirin Jeraj (behind M. Peera), Member, Youth Affairs of KSI Jamaat of Dar es Salaam.

The Africa Federation Women's Board, the Africa Youth Network and the Youth Affairs of KSI Jamaat of Dar-es-Salaam jointly held a course called "The Purposeful Speaking Program for Women." The two-day course was held on the 29th and 30th of June 2013 in Dar-es-Salaam and was facilitated by Br. Mujtaba Peera of Mombasa with the aim of grooming women of our community in public speaking.

Public speaking is an important skill in today's world, yet many people have the fear of speaking in public. Phobia holds them back and keeps them restricted from expression. A specially designed course such as the one organised in Dar-es-Salaam helps to empower an individual to speak in public confidently and effectively.

The course consisted of a training session and a speech delivery session where participants were told to give a speech of three minutes to an audience. This assignment allowed them to utilize the tips and techniques they learnt during the training seminar.

Among other issues, participants were taught time management and how to present themselves when delivering an address. They were advised not to read speeches, but rather to make eye contact, use voice modulation, and include pertinent gestures and pauses in their delivery.

The program was educational and good feedback was received from participants.



Africa Federation extends support to Al Ahad Islamic Centre (SIJPA), USA



At the Al Ahad Islamic Centre, Shia Ithna Asheri Jamaat of Pennsylvania (SIJPA) are: (L to R): Br. Saleem Mawji (SIJPA Hon. Secretary), Br. Mohammed Khaku (SIJPA President), Br. Aunali Khalfan (AFED Hon. Secretary), Br. Mohammad Dhirani (Past President of AFED and Dar es Salaam Jamaat), Br. Yusuf Mohamedali Chandoo, (SIJPA Committee Member), Br. Ali Abdul – (SIJPA Asst. Secretary) and Br. Riyaz Kermalli (SIJPA Vice President).

On Saturday 26th October 2013, the Al Ahad Islamic Centre in Allentown, USA celebrated Eid-e-Ghadeer and Eid-e-Mubahila. The program was well attended and an inspiring majlis was delivered by Sheikh Maulana Sakhawat Hussein.

After the program, the President of Allentown Jamaat, Br. Mohammed Khaku introduced two guest speakers, Alhaj Mohammed Dhirani and Alhaj Aunali Khalfan, who have served our community in Africa in various capacities for many years.

Br. Khaku first introduced Alhaj Mohammed Dhirani, Past President of the Dar es Salaam Jamaat and Past Chairman of the Africa Federation for several terms. He recalled that Mohammedbhai was present at the ground-breaking ceremony of Al Ahad Islamic Centre when the land was

purchased in the year 2000. He had then planted a tree which has now blossomed.

Alhaj Mohamed Dhirani spoke briefly about his experience with community services, saying that he had retired from taking public positions. Mohammedbhai talked about community achievements in Tanzania and stressed the importance of education. He outlined future challenges facing our community in Tanzania such as marital matchmaking issues because girls outnumber boys by a ratio of 1.3 to 1.

Brother Khaku then introduced Alhaj Aunali Khalfan, the current Hon. Secretary of the Africa Federation and former Chairman of the Central Health Board (CHB) of the Africa Federation and the Central Medical Board (CMB) of Dar es Salaam Jamaat. Aunali has

served in various capacities for many years in Dar es Salaam Jamaat.

In his speech, Brother Khalfan extended salaams and Eid Greetings from the Chairman of the Africa Federation, Alhaj Anwarali Dharamsi and the community members in Africa. He gave the congregation a summary of activities of the Africa Federation.

Brother Khalfan talked about progress in secular and religious education and of financial assistance provided to needy and deserving students. He said 468 students have benefited from Higher Education loans from the Africa Federation. These students have completed their studies and some are still repaying their loans.

He said there are currently 122 students studying in various colleges and



Mohammed Dewji Featured on Cover of Forbes Africa magazine



Businessman, philanthropist and politician Mohammed Dewji (38) of Dar es Salaam became the first Tanzanian to feature in a lead story and appear on the front cover of the July 2013 edition of Forbes Africa magazine. Mohammed was recognised for his fine entrepreneurship skills that raised their company's business portfolio from \$30 million to \$1.1 billion in only twelve years.

Forbes Africa is Africa's "first-ever international business publication created for the African executive." The magazine reached its highest-ever circulation, with an average of 21,471 copies distributed each month, during the first quarter of 2013. According to the African Bureau of Circulations of South Africa, circulation grew by 22.5% from the previous quarter, from an average of 17,538 copies circulated.

Speaking to reporter Kristin Palitza of Forbes Africa, who interviewed him in an article entitled, "The \$1.3 Billion Tsar of Dar", Mohammed revealed that when he joined the family-run business, Mohammed Enterprise Tanzania Ltd (METL) in 1999, the annual revenue was about 26 million dollars.

"Today, our projected revenue for 2013 is just over a billion dollars in Tanzania alone. We employ more than 24,000 people and have a diversified group of companies in trading, manufacturing, agriculture,

financial services, real estate, mobile telephones and distribution," he told Forbes.

According to Mohammed, the revenue from their group of companies constitutes a little over 3 per cent of the Gross Domestic Product (GDP) of Tanzania and employs 5 per cent of the formal employment sector. "In agriculture, METL is the largest landowner in Tanzania with over 60,000 hectares. In textiles, we are the largest textile manufacturers in sub-Saharan Africa," he said.

Mohammed has a humble personality and when asked about his father, Gulam Dewji who started Mohammed Enterprises, he responded, "People often ask me: 'Who is smarter, you or your father?' I ask them back: Is the person who goes from zero to 10 smarter, or someone who goes from 10 to a thousand. Obviously, it's much easier to go from 10 to a thousand than to start from zero. So I believe my father is much smarter than me."

Africa Federation extends support to Al Ahad Islamic Centre (SIJPA), USA *continued*

universities in the USA, Canada, United Kingdom, Australia, India, Malaysia, South Africa, Kenya and Tanzania.

Brother Khalfan emphasized the need to build a robust foundation for our children and stressed that the new generation shall have an important role to play in our society as world dynamics are changing rapidly. He said the need for embracing newer technology and striving for capacity building and development is now greater than ever before.

Br. Khalfan commended the Shia Ithna Asheri Jamaat of Pennsylvania (SIJPA)

management for their vision, structured and good management of activities. He said, "The Al Ahad Centre is a great achievement for this community. In 2002 the Allentown Jamaat was blessed with this wonderful facility and I commend the leadership for their foresight and efforts to develop the Centre. Today, Alhamdulillah, we have good and secured facilities for everyone including children and physically challenged people."

Br. Khalfan also conveyed a message on behalf of the Africa Federation and on behalf of the Africa Federation Chairman, Alhaj Anwarali Dharamsi

whose message was, "I am pleased to announce a donation of US\$10,000 for Al Ahad Madressah specifically for religious activities and promoting the standards of teaching and learning at the Madressah and also a donation of US\$10,000 towards the expansion of Al Ahad Parking Lot." It was noted that half of the amount was donated personally by Alhaj Anwarali Dharamsi for Isale Thawab of the Marhumeens of Dharamsi family and the other half by the Africa Federation.

The Al Ahad Islamic Centre acknowledged the generosity extended to the Centre.



AFED's Central Health Board (CHB) Organizes Health Camp in Antananarivo, Madagascar



Dr. Girish Choudhary, Dr. Dimple Parekh, Dr. Shital Punjabi from India and Dr. Neelam Ismail and Dr. Sajida Dhalla from Dar es Salaam.

A Health Camp was organized by the Central Health Board (CHB) of Africa Federation (AFED) in collaboration with the Conseil Regional of Madagascar (CROI) and the KSI Jamaat of Antananarivo from 11th to 14th of September 2013. The Health Camp consisted of the following departments – Orthopedic, Gynecology, General Medical and ENT (Ear, Nose and Throat).

Five doctors travelled to Madagascar. The first group from Ahmadabad, India included Dr. Dimple Parekh, a specialist Orthopedic Surgeon assigned to run the Orthopedic Camp; Dr. Shital Punjabi, who is an In-Vitro Fertilisation (IVF) Infertility Specialist was assigned to conduct the Gynecology Camp and Dr. Girish Choudhary was assigned to run the ENT camp.

The second group was a team of two doctors from the Central Health Board (CHB) from Dar-es-Salaam, Tanzania. They were Dr. Neelam Ismail and Dr. Sajida Dhalla who were assisted

by a local doctor, Dr. Voahangy, in-charge of Al-Zahra dispensary of Antananarivo, KSI Jamaat.

A total of 255 community members participated. The Camp was conducted at the KSI Jamaat Imambargha Complex where separate arrangements and timings were made for gents and ladies. The overall administration was entrusted to volunteers of KSI Jamaat of Antananarivo (the *Mareez Committee* and Health Board) with Dr. Ismail and Dr. Dhalla providing assistance and guidance.

The doctors carried out general, orthopedic, gynecological and ENT consultations, blood pressure measurement as well as Electrocardiography (ECG) for some patients and a pelvic ultrasound for all women who attended the gynecology clinic.

The Health Camp was open to members of other communities. Our community members from upcountry jamaats were also encouraged to attend the Camp.

Health Awareness lectures regarding Arthritis and Gynecology were held. The lectures were delivered by Dr. D. Parekh and Dr. S. Punjabi respectively.

Detailed reports of the findings and recommendations were handed over to the Medical Board of the Jamaat for further action. The following are some common health challenges and findings in our community. The situation is identical to our other jamaats where such Camps have previously been carried out:

- Cardiovascular Diseases
- Diabetes
- Obesity/High Blood Pressure
- Gynecological Disorders
- Arthritis and/or Osteoarthritis (Chronic Knee Joint Pain, Back Pain, etc.)

There is a need to hold regular “Health Awareness/Health Education” programs in our jamaats in Madagascar. One way could be through regular lectures in our madressahs and schools so that health awareness spreads to the grass roots level of our community.

Sports and physical activities also need to be encouraged by providing facilities like an indoor gymnasium to both gents and ladies who can train at different times.

The Conseil Régional of Madagascar (CROI), the Antananarivo Jamaat and the Medical Board of CROI and the Jamaat are expected to pursue the health-related issues facing our community in Madagascar.



Africa Federation Board Appointments 2013-2016:

The following individuals have been appointed on Boards of the Africa Federation (AFED) for the term 2013-2016:

AFRICA FEDERATION TABLIGH BOARD (AFTAB)

Email: aftab@africafederation.org

Sayed Hassan Naqvi - Chairman
Aliraza Rajani - Vice Chairman
Mohsin Manji - Hon. Secretary
Murtaza Kara - Member
Razia Janmohamed - Member
Shyeda Hasham - Member
Fatema Zehra Chandoo - Member
Fatima Meghjee - Member

CENTRAL BILAL BOARD (CBB)

cbb@africafederation.org

Alhaj Mohsin Lalji - Chairman
Alhaj Mohamedraza Dewji - Vice
Chairman
Alhaj Inayat Alidina - Hon. Secretary

BILAL MUSLIM MISSION (TANZANIA)

bilaltz@africafederation.org

Riyaz Roshanali Nasser - Chairman
Bilal Muslim Mission of Tanzania
Mehboob J. Somji - Vice Chairman
Iffat Thawer - Hon Secretary
Mohamed I. Karim - Hon. Treasurer
Sheikh Mohamed Abdi - Committee
Member
Sheikh Yakub Nyingi - Committee
Member
Ismat bai Mukhtar - Committee
Member
Minhaal Fazleali Kassam -
Committee Member
Karrar Rashid - Committee Member
Pyarali Shivji - Trustee
Mohsin A Lalji - Trustee
Mohamedraza Dewji - Trustee

BILAL MUSLIM MISSION (KENYA)

admin@kenbilal.org

Abbas H. M. Nasser - Chairman
Shamsheer Mawji - Vice Chairman
Fazle Abbas Bhanji - Hon. Secretary
Muhamed Husein Jafferli - Hon.
Assistant Secretary
Hussein Khakhi - Hon. Treasurer
Azim Hussein - Hon. Assistant
Treasurer
Akber Kassamali - Committee
Member
Ahmed Dhalla - Committee
Member
Murtaza Dungersi - Committee
Member
Mohamed Hassanali Merali -
Committee Member
Mustafa Peera - Committee Member
Nadeem Rajabali Bandali -
Committee Member
Sultan Pyarali Molu - Trustee
Abbas A.M. Jaffer - Trustee
Amir J. Merali - Trustee
Abbas A.M. Nasser - Trustee
Gulamabbas Khaku - Trustee

THE AFRICA FEDERATION EDUCATION BOARD

education@africafederation.org

Samir Habib - Chairman
Tehsin Takim - Vice Chairman
Shama Dewji - Secretary
Mohamed Sumar - Member
Hassan Dewji - Member
Zainab Alidina - Member
Mehdiya Sheriff – Administrative
Secretary

THE AFRICA FEDERATION SPORTS COUNCIL

sports@africafederation.org

Mahmood A Somji - Chairman
Salim Khakhi - Vice Chairman
Hassan Dhirani – Hon. Secretary
Hameed Sheriff - Member
Mustafa Virjee - Member
Fazle Kassam - Member
Arif Dhirani - Member
Qambar A. Somji - Member
Aleemabbas Moledina - Member
Shahik Rajabaly - Member, CROI
Reza Houssenaly - Member, CROI
Amide Rojehoussen - Member, UKSIR

WOMEN'S BOARD

women@africafederation.org

Fatim Somji - Chairperson
Tahera Sumar - Hon. Secretary
Kulsum Khaku - Member
Nasreen Nanji - Member
Latifa Moloo - Member

FEDERATION SAMACHAR EDITORIAL BOARD

2013-2016

samachar@africafederation.org

Munir Daya - Chief Editor
Mahjabeen Munir Daya - Associate
Editor
Shakeel M. Sheriff - News Editor
Fatima Patel - Liaison Officer, AFED
Secretariat
Mukhtar Damji - Distribution &
Operations
Husseinali Shaban - Advertising
Arifa Somji - Representing AFED
Archives



Africa Federation delegation visits Indian High Commissioner in Dar es salaam



L to R: Br. Shiraz Rashid of Dar es Salaam, Alhaj Aunali Khalfan (Hon. Secretary, AFED), His Excellency, Indian High Commissioner, Mr. Debnath Shaw, Anwarali Dharamsi (Chairman, AFED), Mohamed Hemani (Treasurer, AFED) and Kumail Manji (Asst. Hon. Secretary, AFED).

To maintain and develop external relationships, a delegation of the Africa Federation paid an official visit to the Indian High Commission in Dar es Salaam, Tanzania on Friday, 20th December 2013.

The delegation headed by the Africa Federation Chairman, Alhaj Anwarali Dharamsi, included Hon. Secretary, Aunali Khalfan, Hon. Treasurer, Mohamed Hemani, Assistant Hon. Secretary, Kumail Manji and Mr. Shiraz Rashid who accompanied the AFED delegation. They were warmly received by His Excellency Debnath Shaw, the High Commissioner of India to Tanzania at his office, along Kinondoni Road in Dar es Salaam.

His Excellency, Mr. Debnath Shaw was appointed High Commissioner of India to Tanzania and joined the

Indian Mission in Dar es Salaam on 23rd July 2012; he took over from former Indian High Commissioner to Tanzania, His Excellency, Mr. K. V. Bhagirath.

Alhaj Anwarali gave a concise history of the Khoja Shia Ithna-Asheri community in Africa, covering the first migration of Khojas and other Gujarati Indians to East Africa, Madagascar, Mozambique, Somalia and Congo from the 1850's. He said the majority of migrants were from Cutch Bhuj, Ahmedabad, Hariyana and Porbandar who ventured and started exploring settlement prospects in Africa. Anwarali Bhai further pointed out that the population of Khoja Shia Ithna-Asheris presently is about 140,000 and spread over five continents.

The AFED Chairman mentioned to the High Commissioner on the Commerce and Industries that our community members are involved in Africa and he stressed that there is a lot to learn from their counterparts in India.

The High Commissioner was briefed on the Documentary Film – “*The Khoja - A Journey of Faith*” being developed and produced by the Mulla Asghar Memorial Library and Islamic Resource Centre, Toronto, Canada. His Excellency expressed keen interest when briefed about this project.

The delegation explained the rationale for the documentary which is to demonstrate how the Khoja Shia Ithna-Asheri Community has developed, and to convey to future

Around Africa



generations an understanding and appreciation of their ancestors' struggles, trials, tribulations and to also convey a message that without firm adherence to faith and Islamic culture and values, the community would not have survived.

The High Commissioner was also briefed on the structure and operations of the Federation and on the religious, economic, social and humanitarian services that are offered by our community. A brief outline was given of the healthcare and medical referral services which are provided by the Central Health Board (CHB) of the Africa Federation in association with some hospitals and medical institutes in Mumbai, Ahmedabad, Chennai, Bangalore and Manipal.

He was also briefed on Higher Education saying about 50 students from our Jamaats in Africa are pursuing degree courses in India, mostly in Manipal. He said the Education Board of the Africa Federation has provided a Centre for students for social and religious functions.

The High Commissioner said the new visa system introduced recently was a global requirement introduced by the Indian Government. He explained that on-line applications introduced in Tanzania provide a simple application process. He suggested applicants should apply at least two weeks in advance of travel to India. For emergency and serious medical cases, the High Commissioner said that the Indian High Commission has special arrangements for such cases, like figure printing of a stretcher case etc.

The High Commissioner also explained the procedure regarding the Person of Indian Origin (PIO) Card. Later, the AFED delegation met with the Consular Officer responsible for PIO Card processing. The following information was obtained (more details on the Indian High Commission Website).

Person of Indian Origin (PIO)

The new PIO Card Scheme, 2002, is in operation since 15th September, 2002. All persons of Indian origin

who are in possession of the passport of any other country except Pakistan, Bangladesh, Afghanistan, Nepal, Bhutan, China, Sri Lanka or any other country specified by the government, are eligible for PIO Card if:

- He/She had any time held an Indian passport.
- He/She or either of his/her parents or grand parents or great grand parents was born in India or permanent resident in India provided neither was at any time a citizen of any other specific country.
- He/She is a spouse of a citizen of India or a person of Indian origin covered under 1 & 2 above.
- Iranian nationals of Indian Origin can be granted PIO card after MHA approval.

One of the several benefits available to PIO Card Holders is that a PIO card holder shall not require a separate VISA to visit India. The card is valid for 15 years.

Defibrillator installed in Dar es Salaam Jamaat

On the 5th of October, 2013 the KSIJ Dar es Salaam in conjunction with the World Federation and Africa Federation organized a training session at the Men's Imambargah for volunteers, local medical students and professionals in the medical field on how to use a newly acquired Automatic External Defibrillator (AED) in the event of an emergency at the mosque.

The AED is a portable device that checks the rhythm of one's heart. If needed, it can send an electric shock to the heart to try to restore a normal rhythm. AED units are used to treat sudden cardiac arrest (SCA).

The AED was donated to the KSI

Dar es Salaam Jamaat by the World Federation. The World Federation also sponsored Dr. Mohamed Peera of Toronto, Canada (originally from Dar-es-salaam) to conduct a training session in Dar es Salaam.

The training session started after recitation of the Holy Quran. A demonstration was arranged using a mannequin. Dr. Peera provided instructions on emergency first aid and Cardiopulmonary Resuscitation (CPR) and showed how the AED unit works if applied in the case of an emergency.

The session was interactive and many people asked questions and were given the opportunity of trying the AED

unit on the mannequin. Participants acquired practical knowledge and a sense of accomplishment for their preparedness in serving the community in the future.

Dar es Salaam Jamaat President, Shiraz Walji was also present. He said the AED is a vital addition to the Dar es Salaam Imambargah and expressed his gratitude to the World Federation for the AED and thanked Dr. Peera for his visit and training session.

The World Federation and CHB are collaborating to provide AED units to several jamaats in Africa.

Around Africa



Madagascar Football Tournament unites Shias and Sunnis

A memorable football tournament was organized in Tamatave (the second biggest town in the island of Madagascar) with the initiative of the Sunni community, who invited a total of four Sunni and Shia teams to participate in this unique tournament.

The event was held from April 18-20, 2013. The objective was to gather Khoja Shias and Sunni Muslims in the same place to demonstrate to all in Madagascar that we are united as

the followers of the religion of Islam.

Two teams of Shias and two teams of Sunni Muslims participated in this event. Three teams came from Madagascar, and one team from Reunion Island represented France. The teams included Hafez Foot - Tamatave, Conseil Regional FCK - Tana, Sporting Club, Tana and Union de La Reunion Foot.

The Union de la Reunion Foot team from Reunion Island (representing

France) won the tournament. They played very well and demonstrated great skills in each and every game they played.

Later, the Sunni community invited all participants and officials from Madagascar and Reunion Island to a Dinner. Almost 80 Shia and Sunni youths enjoyed an evening of camaraderie, enjoying good food, sportsmanship, and a promise of friendship.

Dar-es-Salaam wins 2nd Shujaa Volleyball Trophy

The Youth Committee of the Shia Asna Ashri Jamaat Nairobi in conjunction with the Nairobi Jaffery Sports Club organized their second Shujaa volleyball tournament from 20th to 22nd September 2013 in Nairobi.

A total of seven teams participated with 21 matches being played for qualification into the finals. Teams from Dar es Salaam, Arusha, Mwanza, Lindi, Tanga, Kampala and Mombasa participated.

Arusha, Dar es Salaam, Lindi and Mombasa had one team each and Nairobi entered three teams. Tanga, Kampala and Mwanza gave their apologies for not being able to attend.

The tournament commenced on Friday, 20th September from 9.30 p.m. and ended on Sunday, 22nd September, 2013 when the finals were played between Dar es Salaam and Lindi Stars.

Lindi Stars and Dar es Salaam played very well throughout the tournament and had a well contested match in the finals which Dar es Salaam won.

The tournament trophy was donated



Standing L to R : Zulfikar Rajwani, Mohammed Merali, Hasnain Moti and Salim Akber.
Sitting L to R : Arif Dhirani, Rizwan Shivji, Aliasgher Meghji and Aftab Manji.

by Br. Sajjad Manji in memory of his parents, Alhaj Anverali Manji and Mrs. Shirinbai Manji. Shirts for the tournament were donated by Global Automotive Parts Limited and AZKO German Engineering.

The closing ceremony was held at the

Nairobi Jaffery Sports Club Pavilion where various elders and dignitaries were present. The tournament was an overall success. Many guests and participants commented that such tournaments should be hosted more often by different jamaats.

Around Africa



Youths Help Boost Solidarity Day Collections

At the Youth Conference held in Dar es Salaam in April 2013, the youth expressed their desire and commitment to serve the community. To this end, the Secretariat had the honour to create an opportunity to involve the youth of our community in planning, promoting and managing the Solidarity Day 2013 collections for the Africa Federation (AFED).

The following Ad-hoc Committee was appointed to work hand-in-hand with the Youth Representatives of the Jamaats and the AFED Secretariat.

| | |
|--------------------------|-----------------------------|
| Farhan Yusuf | Convenor |
| Imran Sherali | Asst. Convenor |
| Alihassan Kassam | Member |
| Fatema Meghji | Member |
| Haleemah Muhammad Husayn | Member |
| Maisam Dossa | Member |
| Tahirhassan Dewji | Member |
| Zahra Lalji | Member |
| Zahra Sheriff | Member |
| Shahana Nassor | Representative – Madagascar |
| Mohammed Waqar Kassamali | Representative – Mombasa |
| Salimali Panjwani | Representative – Mwanza |
| Ayman Jaffer | Representative – Nairobi |

For the first time, the Kilimeru Sports of Arusha working in collaboration with the Jamaat and AFED Councillors in Arusha collectively organized a Charity Walk on Sunday, 7th July, 2013. The event raised generous collections.

In a news release, the Chairman and Office Bearers of the Africa Federation (AFED) thanked the Youth Representatives, the World Federation of KSI Muslim Communities, the Conseil Regional of Madagascar (CROI), the Association of Reunion (UAKSIR) and all the jamaats that participated. All donors and well-wishers were thanked for their support and contributions towards the Solidarity Day Fund.

The sum of US\$ 200,000 was collected in AFED's Solidarity Day Fund, 2013. The results were announced during the celebration of the birth anniversary of our living Imam, Al Hujjah Al Mahdi (ATFS).

The funds will be utilized by the Africa Federation for the less fortunate and deserving members of our community in our jamaats throughout the year to support education, healthcare, and other essential requirements.

Impressive Swimming Pool for Dar es Salaam



The Opening Ceremony of the KSIJ Swimming Pool in Dar es Salaam took place on 2nd of August 2013. The Chief Guest at the Opening was Maulana Sadik Hassan who addressed the guests during the ceremony.

Guests included the Dar es Salaam Jamaat President, Shiraz Walji and the Chairman of the Swimming committee, Amin Walji who also addressed the gathering. Also present were the Vice Chairman of Dar es Salaam Jamaat, Azim Dewji, the President of the Africa Federation, Anwarali Dharamsi and former

Presidents of Dar es Salaam Jamaat, Asgher Bharwani and Mohammed Dhirani (also a Past Chairman of the Africa Federation).

A fund raising appeal for the swimming pool, initiated by the Master of Ceremonies, Mushtak Damji, Mukhi of Dar es Salaam Jamaat helped raise a few thousand dollars.

After the formal ribbon cutting opening ceremony four youths, who were the first to plunge into the pool, competed in a race with the winner being awarded a one month free membership.

The swimming pool has different timings for men and women and membership fees range from TShs. 20,000/- to TShs 50,000/- per month.



DAR ES SALAAM GLASS WORKS LTD



Specialists in Aluminium Architectural Products

The Company that Changes the skyline of Cities

Tel: +255 22 2181419 / 2183774

Email: darglass@raha.com



Cemetery in Dar es Salaam being rehabilitated



The over 100 year old cemetery in Dar es Salaam containing about 2,530 graves is currently being rehabilitated by the Dar es Salaam Jamaat. The project involves making all graves of the same shape with standardized grave plaques. The objective is to create more space, easier identification of graves and to improve the general appearance of the cemetery.

The ongoing project includes laying of pathways to ease members' visitation to graves and it is also planned to have ramps for wheelchair access.

The cemetery was donated to the community by the Abdulrasul Satchoo Peera family in 1907.

Each grave costs TShs. 55,000/- to be rehabilitated plus an additional TShs. 25,000/- for the standardized grave plaque. The Dar es Salaam Jamaat has appealed to every member to at least donate the cost of rehabilitating the graves of their marhumins.

Bagamoyo Mosque Renovated



The Bagamoyo mosque that was built in 1889 was recently renovated by the KSI Jamaat of Dar es Salaam.

Renovation work included painting of the interior and exterior of the

mosque, changing the roof, electrical and plumbing repairs and upgrading the washrooms.

The Bagamoyo Mosque will now be covered under the aegis of the

Africa Federation. The Federation also administers and maintains other mosques in Africa where members have left leaving Jamaat properties un-attended.

With a Vision to make Mombasa and Kenya a hub to relief agencies, millers and traders.



**GRAIN BULK
HANDLERS LTD**

Grain Terminal



Services include:

- + Discharge of bulk grain vessels;
- + Delivery to road and rail in bulk and bags;
- + Clearing and Forwarding;
- + Warehousing for bagged cargo;
- + Bulk silos for long term storage;
- + Railage of bulk/bagged consignments;
- + Fleet of trucks for shunting within Mombasa Island;
- + Gazetted and recognized by Kenya Revenue Authority (Customs and Excise Department) as a customs area allowed to receive cargo.

Head Office:

Grain House,
Beira Road, Shimanzi
P.O.BOX 80469-80100
Mombasa, KENYA

Tel: (+254-41) 2230184, 2225430, 2314290, 2224117

Wireless: (+254-20) 2435130, 2435131

Fax: (+254-41) 2316845, 2230232, 2228939, 2228145, (020)2435117

Mobile: (+254) 0722205452, 0719439917, 0719439919, 0733-631333

ISDN LINE 0703017000 • **Email:** gbh@grainbulk.com; **Website:** www.grainbulk.com

Around Africa



Mohammedraza Lalji is AFED Sportsman of the Year



Mohammedraza Hussein Abbas Lalji of Arusha was announced as the winner of the Abul Fazl Trophy at the 74th Supreme Council Session held in Dar es Salaam in April, 2013. He was nominated by

the Arusha Jamat. Mohammedraza was winner of the Sportsman of the Year trophy presented by Kilimeru of Arusha for the year 2012/2013, prior to being declared the AFED Sportsman of the Year for 2013/2014.

Popularly known as “Bhaijaan”, Mohamedraza was born in Nairobi. He completed his “A” Level studies in Arusha prior to pursuing further studies in Industrial Automation.

His enthusiasm for sports began early during his childhood. He participated in various sports activities in schools and in the general community, playing cricket, football, volleyball, table-tennis and swimming. He is also an athlete and

a rally driver.

Mohammedraza’s many achievements include climbing both Mount Kenya and Mount Kilimanjaro, participating in the Safari Rally organized by Arusha Motor Sports Club, actively participating in cricket tournaments and many sports festivals organized by the Africa Federation.

Mohammedraza is also a social worker and is active in community services. He has been a volunteer for many years and was a member of the Arusha Jamat Media Team. He also served as a committee member of the Arusha Youth Development Committee and as a member of the Kafan Dafan Committee.

Faryal Raza is AFED Sportswoman of the Year



Faryal Raza of Arusha was declared by the Africa Federation as the Sportswoman of the Year at the 74th Supreme Council Session held in Dar es Salaam in April,

2013. She was presented with the Abul Fazl trophy for the year 2012.

Faryal recently completed her “A” Levels in Jaffery International School, Arusha and aspires to be a doctor.

With badminton being her favourite sport, Faryal also enjoys playing baseball, netball, football, table tennis and she is also a good swimmer.

Faryal has participated in almost all Ladies Sports events organized by the Africa Federation including the Moshi Festival, the Ladies Sports Festival held in Nairobi

and the Mombasa Sports Festival, all held in recent years.

In the Mombasa Festival, Faryal participated in netball, baseball (rounders) and badminton. She emerged as a winner in badminton for the 16 to 21 age group. In the same Festival she was declared the Sportswoman of the Festival for the age group 16 years and above.

In the year 2011, Kilimeru Ladies Sports of Arusha acknowledged Faryal with the “Best All-Rounder in Sports Award”, and for the year 2012-2013 she was nominated as “Best Sportswoman.”



Mtwara Student excels in ACCA examinations

Sabrina Mohammedrafik Jaffer, a student of the Jaffery Institute of Professional Studies in Mombasa recently scored the highest marks in English Corporation and Business Law of the Association of Certified and Corporate Accountants (ACCA) held in June 2013 achieving a grade of 85%. Originally from Mtwara, Tanzania, Sabrina completed her “O

Levels at Waliul-Asr in Kibaha, Tanzania.

ACCA is the global body for professional accountants with 147,000 members and 424,000 students in over 170 countries. They provide renowned finance and accountancy qualifications for any organisation in any sector, and have 83 offices and 400 examination centres around the world.

Around Africa



Elections

Nairobi – Elections on 22nd September 2013

Chairman - Alhaj Murtaza Kanani
Vice Chairman - Alhaj Fazleabbas Chandoo
Hon. Secretary - Alhaj Imran Jaffer
Hon. Assistant Secretary - Brother Muhammed Jaffer
Hon. Treasurer - Alhaj Sadiq Merali
Hon. Assistant Treasurer - Alhaj Shabbir Khimji
Committee Member - Alhaj Shakir Merali
Committee Member - Alhaj Anis Kassam
Committee Member - Alhaj Tanvir Khan
Committee Member - Alhaj Tahseen Khatau
Committee Member - Alhaj Mohamedali Khimji

The following were elected as Trustees to assume office on 22nd December 2013:

Alhaj Ebrahim Jaffer
Alhaj Akber M M Jaffer
Alhaj Mehboob Moledina

The following were elected as Office Bearers of the Nairobi Jaffery Education Board to assume office on 22nd December 2013:

Chairman - Alhaj Feeroz Jagani
Vice Chairman - Alhaj Hussein Rashid
Hon. Secretary - Alhaj Hasnain J. Jagani
Hon. Treasurer - Alhaj Mohamediqbal H. Kalyan

Lubumbashi – Elections held on 11th May 2013

Alhaj Mohamed Rafiq Rehmatullah - President
Br. Sarfaraz Hussein Rehmatullah - Hon. Gen. Secretary
Alhaj Mehdi Khwaja - Treasurer
Br. Muhammad Abbas Aasar - Mukhi
Alhaj Ali Raza Meghani - Member
Alhaj Sajjad Hussein Rehmatullah - Member
Alhaj Shahzad Devjani - Member
Alhaj Aezaz Khoja - Member
Alhaj Amirali Karmali - Trustee
Alhaj Sultan Dhamani - Trustee
Alhaj Sajjad Thawer - Trustee

Conseil Regional Des Khoja Shia Ithna-Asheri Jamaates De L'Ocean Indien – Elections held on 17th March 2013

Alhaj Navazaly Rossanaly Molou - Chairman CROI
Alhaj Mohamed Raza Djivan - Vice Chairman & Education
Alhaj Anil Alimamod Rajabaly - Hon. Secretary
Alhaj Rafik Meraly - Hon. Treasurer
Alhaj Zaki Saleman - Hon. Assistant Treasurer & Moussafirkhana
Alhaj Zoher Dinmamod - Assistant for Education
Alhaj Ahmed Alibay Soundarjee - Tabligh
Alhaj Yakat Kadaya - Health
Alhaj Zahid M Bakar Djivan - Social Actions
Alhaj Hussein Amirali Bhalloo - Communication & Investment Monitoring
Alhaj Shaik Rajabaly & Alhaj Reza Pirbay - Sports & Leisure

KSIJ Kuwwatul Islam Jamat Zanzibar - Elections held on 25th October, 2013

Br. Mohamedraza H. Dharamsi - President
Br. Mujtaba Perdhan – Vice President
Br. Mohamed Taki Jaffer – Hon. Secretary
Br. Gulamabbas M. Saleh – Hon. Treasurer
Br. Naushad Mohamedali Alarakhia – Trustee
Br. Hassnein M. Dharamsi – Mukhi
Br. Baker M. Dharamsi – Mutwalli
Br. Sikander Ibrahim Saleh – Committee Member
Br. Sameer Hussein Alarakhia – Committee Member

KSIJ Mwanza – Elections held on 25th September, 2013

Mehboob Rajabali – Chairman
Mohammed Moledina – Vice Chairman
Muzaffarali Nathu – Treasurer
Salimali Panjwani – Secretary
Sajad Rai – Joint Secretary
Amir Ahmed – Managing Committee Member
Zuher Bandali – Managing Committee Member
Mohamed Faiyaz Fazal – Managing Committee Member
Arshad Jetha – Managing Committee Member
Zulfikar Karim – Managing Committee Member
Alihussein Khakoo – Managing Committee Member
Jawad Pirbhai – Managing Committee Member



15 Students from the Council of European Jamaats (CoEJ) Volunteer in Kibaha



Volunteer Alijavad Jaffer bonding with a child.



Jubilant children during the CoEJ Visit.



CoEJ Volunteers in Kibaha.

In Summer 2013, the Council of European Jamaat (CoEJ) sponsored 15 volunteers to visit East Africa to work with children in Kibaha, Dar es Salaam.

At the end of Ramadhan, a group of 15 volunteers set off to Kibaha, Dar es Salaam, to teach children various skills. They aimed to ensure that their efforts provided both an educational and entertaining experience for the children.

On the first day volunteers hosted an Arts Fair, and this included engaging the students in face painting, teaching them origami and other crafts. The students then enjoyed a fancy dress session and posed for photographs.

On the second day the volunteers held a Science Fair. This event was inspired by the hadith of Imam Jaffer Al-Sadiq (AS) who said, *“Everything has its tax and the tax of knowledge is to teach its people.”* On this day, the volunteers interacted with the students in an interactive educational environment.

A volunteer said, “We planned to teach the children from what we had learned at the schools that we attended in the U.K., this included naming the bones of the body (biology), making a periscope (physics) and also the pressures faced by an ordinary bubble and its liquid make up which allows it to float (chemistry).

On the first weekend in Kibaha, the volunteers also participated in an Eid ul Fitr program and listened to a sermon by Sheikh Murtaza Alidina. They were very inspired by the majlis, nasheeds and duas.

One of the volunteers on the trip, Alijavad Jaffer recommends that many more youth in the U.K. should visit East Africa to volunteer with Shia brethren in Kibaha. He thanked CoEJ and organizers Dr. Sadik Merali and Sr. Auzmah Rajani.



The World Federation establishes Mawkib (Outpost) for Zawaars

Every Arba'een upto one million people walk from Najaf to Karbala. The walk can take between two to three days, and many walk barefoot. At each mawkib (outpost), volunteers are ready to assist the zawaars, providing water, tea, food, foot massages, and repairs for shoes and bags.

This year, the World Federation established a mawkib on the Najaf to Karbala walk route. The outpost located on position 1086 provided facilities for rest and recuperation, overnight stay, food and drink, and medical facilities. On average, 5,000 meals were served daily and 2,500 zawaars received medical attention each day.

Dr. Abbas Khan martyred

On 2nd January, 2014 the Council of European Jamaats (CoEJ) announced the death of Dr. Abbas Khan aged 32, an orthopaedic surgeon from London. He was captured in November 2013 in the ancient city of Aleppo after travelling from Turkey on a humanitarian effort to help victims of hospital bombings in Syria.

Dr. Husein Jiwa, President of CoEJ said that Dr. Abbas Khan has left behind a spirit of generosity and selfless sacrifice, and will be an inspiration to many as the community mourns his loss.

NASIMCO announces Scholarship Winners

In December 2013 The Organization of North American Shia Ithnaasheri Muslim Communities (NASIMCO) announced the winners of the Community Service and Academic Achievement (CSAA) 2013-14 Scholarships. The winners are:

- Mohsin and Fauzia Jaffer Foundation Scholarship Award (\$3,000) - Asiya Dewji of Vancouver.
- Marhum Sultan Davdani Scholarship Award (\$2,000) - Aliredha Walji of Minnesota.
- Jaffer Family Foundation Scholarship Award (\$2,000) - Rima Rizvi of Miami.
- Marhum Roshanali and Marziabai Datoos Scholarship Award (\$1,000) - Mehreen ZahraJiwan of Toronto.
- Marhum Mohamedali Kanji Memorial Scholarship Award (\$1,000) - Ali Hussein Yusufali of Orlando.
- Sajeda Karim-Alidina Memorial Scholarship Award (\$1,000) - Mohamedmehdi Khaku of Allentown.
- Marhum Abbas Alloo Scholarship Award (\$1,000) - Sarah Fatema Walji of Toronto.
- Haj Hussein Rajabali Bhimani Scholarship Award (\$1,000) - Azra Fatema Jessa of Toronto.

The awards will be presented by the respective Jamaats. Sura-e-Fateha is requested for the Marhumeen in whose names the scholarships are sponsored. NASIMCO can be contacted by any family wishing to create a scholarship in memory of their marhumeen.

Marriage and Parenting Workshop held in Orlando

Under the auspices of Hussein Islamic Centre of Orlando and the Central Board of Education, the Social Services Division held six Workshops pertaining to marriage and parenthood geared towards various age groups from teenagers to senior adults. The Workshops were conducted at different conference centres over two weekends – October 26-27, 2013 and November 1-2, 2013.

The Workshops comprised of the following topics:

1. Selecting the Right Spouse (ages 18 -28).
2. The Journey into Adulthood (ages 14-24).
3. Parents as Teen Coaches (parents of 10-18 year olds).

4. Early Parenting.
5. Effective in-Laws (first time/new In-Laws).
6. Marriage Preparation (engaged couples and couples married upto 5 years).

The presenters for the events, Abbas and Shaheen Merali are residents of the United Kingdom. They have held similar seminars in the UK, India, Kenya and Tanzania. Abbas and Shaheen Merali have been married for over ten years and are the co-authors of 'The Heavenly Path – From Marriage to Parenthood' available in four different languages and 'The Heavenly Path – Selecting a Spouse' published by the World Federation.



Hundreds of Volunteers make Ansar Day a success in Toronto, Montreal and Minnesota



Volunteers handed out over 3,000 flowers and 750 lunches and bottles of water.

Ansar Day is an annual event, described by organizers as making the message of Karbala heard to the “indigenous consciousness and the contemporary mind, expressed through our love for Imam Hussain (AS).” Hundreds of volunteers cook and pack fresh meals, then distribute these to the general public on the streets of major cities, also distributing water bottles and flowers. They raise funds through fundraising events and by creating paintings that are auctioned.

The World Federation reports that throughout the month of November 2013, three North American cities -- Montreal, Toronto and Minnesota -- decided to “answer the call” in many creative ways. On the streets of these cities, groups of volunteers gave out food to the hungry, distributed specially labeled water, handed out roses with information tags, presented videos and speeches, and chanted in a chorus.

Minnesota’s first Ansar Day was well organized, and in Montreal and Toronto, Ansar Day was a huge success. In Toronto, 260 volunteers prepared meals at a kitchen and handed out at least 750 lunch boxes and bottles of water, 3000 flowers and held an event to auction 50 paintings to raise funds for charitable causes.



Pedestrians reading the message of Karbala.

While Ansar Day aims to making the message of Karbala heard wide and clear, its main objective is to further strengthen our communities by reaching out with love to the outside community.

See www.ansarday.org for more information.



Dar Elders address Toronto Baraza



Sitting L - R. Shabbir Jeraj, President Toronto Jamaat, Gulam Sajan, Past President Toronto Jamaat, Gulam Najafi, President NASIMCO, Asghar Bharwani, Past President Dar es Salaam Jamaat, Mohamed Dhirani, Past President Dar es Salaam Jamaat, Razak Damani, Past President Toronto Jamaat, Nazir Gulamhussein, Past President Toronto Jamaat. Front Row L - R Kassim Moledina, Shenny Dungersi (Baraza Organizer) Asaf Nasser, Yusuf Siwjee, Sikander Noormohamed, Abdalla Kermalli, Gulam Jiwan, Mohamed Sumar, Murad Hassanali, Back Row L-R Kassam Bharwani, Asgher Dhirani, Ali Amirali, Baker Mehdi, Ebrahim Suleman, Mehboob Siwjee (Mukhi Toronto Jamaat), Bashir Alidina, Pyarali Somani, Shenny Khalfan, Hassan R. Jaffer, Mohamed Kermalli.

The Baraza Group in Toronto hosted four elders from Tanzania on Friday 22nd November, 2013 at the Crescent Village Community Centre. The four guests were, Alhaj Mohamed Dhirani, Past President of Dar es Salaam Jamaat and Past Chairman of the Africa Federation, Alhaj Asghar Bharwani, Past President of Dar es Salaam Jamaat, Alhaj Mohamed Sumar and the Editor of Federation Samachar, Alhaj Munir Daya.

The Session was well attended and included the current Chairman of NASIMCO, Alhaj Ghulam Najafi, current President of Toronto Jamaat, Shabbir Jeraj, the current Mukhi of Toronto Jamaat, Mehboob Siwjee, past Presidents of Toronto Jamaat, the Executive Committee of the Baraza Group and other members and guests.

Mohamedbhai spoke on the history of the community in Africa providing details of the past that many were not aware of. He also talked about how the jamaats in Africa have developed over the years under the umbrella of the Africa Federation. He further addressed a few issues which he considered to be of benefit to Toronto and other North American Jamaats.

Asgharbhai related the history of the Al Muntazir School going back to the days when the community purchased the Korean Cultural Centre in Dar es



Members of the Dar es Salaam Elders Group invited to the Baraza Gathering. L to R: Mohamed Sumar, Mohamed Dhirani, Asghar Bharwani and Munir Daya.

Salaam. The Al Muntazir School was initiated at this Centre and has since spread to more locations in Dar es Salaam.

The President of Toronto Jamaat, Shabbir Jeraj spoke briefly about the Jamaat and said that despite having come from Africa he had not heard much of the history related by Mohamedbhai and Asgharbhai.

The Toronto Baraza was started by Marhum Muhammad Hussein Samji in the summer of 2000. It has been traditional for the group to invite community dignitaries from overseas as guests in order to share thoughts and know more about community developments worldwide. The Africa Federation Chairman, Alhaj Anwarali Dharamsi and the Africa Federation Hon. Secretary, Alhaj Aunali Khalfan have also been guests of the Toronto Baraza.



NASIMCO Secretary General raises concern about US Immigration Bill at White House



(L to R): Co-Chair of WASITRAC Debadutta Dash, Massachusetts State Rep. Garrett Bradley, Judge Heather Bradley, and Democratic Washington State Treasurer, Habib M. Habib (also Co-Chair of WASITRAC) and Secretary General of NASIMCO.

Mr. Habib M. Habib, the Secretary General of the Organization of North American Shia Ithnasheri Muslim Communities - NASIMCO (also the Democratic State Treasurer of Washington State), in his capacity as Co-Chair of Washington State-India Trade Relations Action Committee (WASITRAC) attended a White House closed door policy briefing meeting on 20th December, 2013 with a panel of senior White House officials and several key members of the U.S. Government's administration.

The meeting was followed by a private White House holiday reception and a handshake with the President of United States, Barack Obama and the First Lady Michelle Obama.

The policy briefing meeting covered many upcoming reforms that the current administration has been focused on, including health care and immigration. The panel was moderated by Matt Nosanchuk, Associate Director, White House Office of Public Engagement, and

included Christen Linke Young, Senior Policy Advisor for Health Policy; Tyler Moran, Deputy Policy Director for Immigration; Kevin Concannon, Under Secretary for Food, Nutrition, and Consumer Services, USDA; Sam Kass, Senior Policy Advisor and Executive Director of 'Let's Move', White House Office of the First Lady; and Betsey Stevenson, Member, White House Office of the Council of Economic Advisers.

Addressing his question to the United States Deputy Policy Director for Immigration, Tyler Moran, Mr. Habib M. Habib expressed concern regarding the comprehensive Immigration Bill, which recently was passed by the Senate. He referred specifically to the elimination of "the fourth preference" in the Bill which gives rights to USA citizens to sponsor their siblings to the United States for permanent settlement. Mr. Habib made clear that family reunification is an especially important issue for the South Asian community, which highly values family ties, and requested the Director of Immigration to support and to increase efforts towards ensuring its inclusion in the Immigration Bill. He was assured that his concerns had been noted and that the administration is supportive of this inclusion.

The World Federation Meets in Mumbai, India

The Sixth Executive Council meeting of The World Federation for the term 2011–2014 took place on Saturday 4th January, 2014 in Mumbai, India. Over 60 delegates, invitees and volunteers attended the session. The meeting included planning for the Triennial Conference which will take place in Dar es Salaam, Tanzania in May, 2014 and also discussed the World Federation presidential elections to take place later this year. It was proposed that elections for the next President of The World Federation take place from Thursday 27th March to Saturday 29th March 2014 with results to be announced by 13th May 2014.

At the meeting, it was confirmed that a team is currently working on the proposed Generation Plan which involves collecting qualitative and quantitative data from the community in order to tackle the needs of our community in every region. The Plan is expected to create a strategy, with clear and definitive objectives and an action plan for the next twenty years for The World Federation and Regional Federations.

The full report of the Sixth Executive Council meeting will be carried in the next issue of the Federation Samachar.

Obituaries

FHR Kara (Fidahussein Habib Remtulla Kara) (1922-2013)

Fidahussein Habib Remtulla Kara, fondly known as “FHR” to his friends and admirers and “Kara” to his friends in England, was born in Dar es Salaam on 2nd November, 1922. He passed away on Saturday 12th October 2013, just before his 91st birthday.

As a young man who hailed from a very humble background, FHR developed and demonstrated some excellent qualities in his life. He was a born leader, leading by example both on and off the sporting field. He had an inquiring mind, liberal thoughts and he was passionate about progress with reformist ideas. He was a prolific writer, an avid reader, a witty person possessing a great sense of humour and above all, his achievement in the sporting field, especially cricket was unparalleled.

After completing his education in 1937, he joined the Banque du Congo Belge (Congo Bank) Branch in Dar es Salaam as a junior clerk.

He had a passion for Urdu Poetry and was fully conversant with the works of Allama Iqbal, Mirza Ghalib, Ali Akbar Nahawandi, Josh Malihabadi and Aasim Randeri.

FHR had a role model in the personality of Quaid E Azam Mohamedali Jinnah, a brilliant lawyer and the first Governor General of Pakistan after its independence from the British in 1947. FHR’s admiration and high regard for this highly respected personality was such that one of the options contemplated seriously prior to his move to the Belgian Congo was to follow in the footsteps of Quaid E Azam and pursue a career in law by studying in the UK.

After Quaid E Azam’s death in September 1948, FHR partnered



with Professor R.D. Shariff, a teacher in English language and geography. Together they embarked upon a marathon task and a noble mission of publishing a pictorial book on the life and times of Quaid E Azam, Mohamedali Jinnah. Under the patronage of Hon. Abdulkarim Yusufali Karimjee the booklet was published in Dar es Salaam in December 1949. The proceeds from the sale of this book went to a Girls’ College being built in Pakistan in the memory of Quaid E Azam. Today this book of photographs is a sought after piece of work.

FHR’s companions during his years in Dar es Salaam were a unique group. One could describe them as a liberal think tank. “Outside the box” pioneer thinkers such as Sachoo Gulamali Abdulrasul Sachoo, Pyaralibhai Merali, Habib Mussa Virjee, Azad Sachedina, Amir Kanji and Mohamed Rattansey formed part of this forward thinking cluster of friends. The surge of liberal thought and progressive and reformist mindset among these youths was spurred and inspired by the 1947 Indian and Pakistani Independence from the shackles of colonialist powers.

FHR was a frequent contributor to *Inqilaab* magazine and together with *Sal-Sabil* and *Munadi*, these publications enhanced religious and communal understanding.

In 1947 under the editorship of FHR, a Gujarati publication namely “INQILAAB” which translated literally meaning “REVOLUTION”, was published in Dar es Salaam. This publication looked at the core values of Islam and the huge sacrifice given by Imam Hussein A.S on the plains of Kerbala and what lessons were drawn. INQILAAB challenged the traditional practices within our community which had no bearing on true Islam or for that matter the teachings of Ahlulbait A.S.

FHR married Khairon Gulamali Nasser Mawji in Mombasa in September 1951.

FHR’s career in banking progressed steadily until 1953 when he decided to move from Tanganyika (now Tanzania) to the Belgian Congo (now Democratic Republic of Congo). There too, FHR’s natural leadership quality, confidence and charm enabled him to have a very cordial relationship with members of the Bohora, Ismaili, Sunni and the British communities. His sporting achievements on the cricket ground played a huge part in his popularity across the spectrum by bridging disparate groups.

In Kisangani, the Ismaili community made a special request to FHR to receive the Aga Khan at the airport on behalf of the Ismailia community. FHR also met, when in Tanganyika the then Aga Khan Sir Sultan Mohamed Shah (Grandfather of the current Aga Khan) who congratulated him

Continued on page 63

PROVEN BEYOND DOUBT BY TANZANIAN FLEET OWNERS



CA 1075 - 3.5 Ton Cargo Truck with drop side body

- Load Capacity: 3500 Kg
- Dimension (L x W x H) 7,465 x 2,490 x 2560
- Wheel base: 4,200 mm
- Engine: 4 cylinder, 4 stroke, water cooled direct injection, 118 hp



CA 1120 - 8 Ton Cargo Truck

- Load Capacity: 8000 Kg
- Dimension (L x W x H) 8,490 x 2,480 x 2,710
- Wheel base: 4,700 mm
- Engine: 6 cylinder, 4 stroke, water cooled direct injection, 180 hp

AVAILABLE IN STOCK: ATTRACTIVE PRICES

GF TRUCKS & EQUIPMENTS LTD

P. O. BOX 22692 DAR ES SALAAM | TANZANIA | PLOT 92 NYERERE ROAD

TELEPHONE: +255 22 2863705 | 2861841 | +255 2861843/45 | +255 75400040 | +255 769 333808

FAX: +255 22 2861846 | EMAIL: info@gftrucks.com | Website: www.gftrucks.com





FHR shaking hands with an admirer.

CRICKET MEMOIR

FHR is most fondly remembered and held in awe as a cricketer. He captained his school team in 1940 and then played for Government Services and the Bohoras Club till the formation of the Ithnaasheries Club in 1951. Taking advantage of his six feet height and well built body, FHR used to open the bowling with his right arm medium paced outswingers and later resorted to spin. A middle order batsman, he would thrash the ball to all parts of the ground. During his career in Dar es Salaam spanning from 1938 to 1953 he scored 8 centuries. He was accompanied by his younger brother Muslim who was also a formidable sportsman playing volleyball and representing Dar es Salaam and Tanganyika at cricket. Muslim was an accomplished wicketkeeper and an attacking middle-order batsman. The brothers enjoyed their sports and were proud to represent their club and country.

FHR formed an integral part of the Tanganyika side that competed in East African tournaments. Interestingly when he left for Congo in 1953 he was invited to join the Tanganyika team to play Uganda with the airfare paid. Though Tanganyika lost, FHR was 'Man of the Match.'

He was also invited to lead Dar-es-salaam against Zanzibar on 5th September, 1951 but he declined the offer as he was getting married on that day in Mombasa. However, he could not resist the temptation of playing for the Mombasa Ithnashery Club against the Goans on his wedding day.

During the Diamond Jubilee celebrations of His Highness The Agakhan, FHR played for Dar es Salaam Combined against East African

on his cricketing achievement after leading his team to victory against the Ismailis during the Diamond Jubilee Cup match.

FHR served as the secretary of the K S I Jamaat of *Kisangani* from 1953 to 1960. During his tenure as the secretary, the *Kisangani* Jamaat went through a transformation and a change for the better. A Jamaat was formally established. He organized the Imambargah and a madressah to teach Quran to youngsters. FHR's mother Fatmabai taught the Quran. A delegation led by Marhoom Ebrahim Hussein Sheriff Dewji, the then Chairman of the Africa Federation together with Marhum Babu Ladak, Marhum Rafik Somji and accompanied by Marhum Sheikh Ansari visited Kisangani to raise money for the Foundation Fund. FHR played an important role in assisting the delegation to fulfill their mission. He also forged excellent rapport with the Late Ali Mohamed Jaffer Sheriff Dewji and Late Mulla Ashgarali M. M. Jaffer.

After enduring civil wars in Africa, FHR moved to London with his family in the year 1965. Between 1965 and 1968 he ran a launderette in Walthamstow, East London. For many years, Khaironbai and FHR looked after girl students from Congo and East Africa and oversaw their education, providing them with boarding and lodging facilities. In 1969, FHR and his family then moved from Poole to be close to their children and grandchildren. Khaironbai died in 2011.

Their house in Poole at 115 North Road was situated on a corner plot. FHR turned the garden into an orchard where he grew and tended apples, pears and plum trees which seasonally produced so many delicious fruits that he had to give away boxfuls to visitors and family members living in London, Portsmouth and Kent. His garden was full of different coloured roses and fragrance of jasmine and other flowers was ever present in the air.

Continued on page 64

Obituaries

Ismailis for the 'Diamond Jubilee Cup' scoring an unbeaten innings of 109 and then claimed 9 wickets for just 20 runs to lead his side to victory. His Highness the Aga Khan was the first to congratulate him.

A middle order commanding stroke player who adjusted his style of play to suit the situation, he could defend for hours or hit the ball to all parts of the ground. He never wilted under pressure and his uncanny ability to lift the performance of his lesser contemporaries to greater heights made him one of the finest captains. He commanded the faith and respect of his team mates as well as his opponents. He conducted himself to the strict code of cricket ethics, and is remembered for his attitude to the game which he enriched with grace, simplicity and nobility.

He started playing cricket again in 1972 when he moved to Poole, England. By then he was 50 years of age. His performances for Poole Cricket Club in Dorset were extraordinary. He took over 750 wickets but because of failing eyesight was less keen on batting.

In 1980 at the age of 60 he wrote himself into the Town and County Southern League records with remarkable bowling performances.

He became the second player in the Southern League history to capture 50 wickets, taking 5 or more wickets in an innings in seven consecutive matches! His feat was reflected by the newspaper headlines below:

- 6-20 (*Kara completely bewildered the batsmen*),
- 5-27 (*tight bowling by Kara*),
- 5-18 (*Evergreen Kara*),
- 5-24 (*Spun out by Kara*),
- 5-36 (*Beguiling Kara*),
- 5-33 (*Lively bowling by Kara*),
- 8-7 (*A fine spell by Kara*),
- 9-13 (*Kara wrecks his opponents*),
- 8-28 (*Spin favourite from Poole*),

His batting also earned him praise. Playing for Poole against the Agrarians, FHR took 5-50, and then guided his team at 99 for 9 to a draw with an unbeaten 42.

FHR's illustrious cricket career spanned from 1938 to 1995 with an interval of 12 years of playing no cricket while he was living in Congo. He earned laurels and accolades in his lengthy sports career which has rarely been accomplished by any cricketer in East Africa.

Br. Mohamed Nathoo, a veteran



Two cricketers of the community, FHR (Marhum Fidahussein Habib Remtulla Kara) and Mohamed Nathoo enjoyed a close friendship over the last two decades.

retired Tanzanian cricketer writes :-

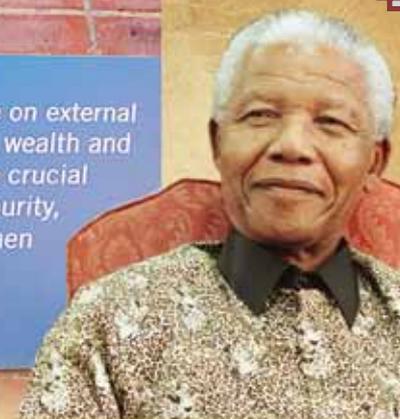
"Since the commencement of my sports career in Zanzibar, the renowned and legendary name of FHR was being mentioned, discussed and echoed whenever the topic of cricket emerged."

May the soul of Marhum rest in eternal peace, Amen.

A Moral Thought

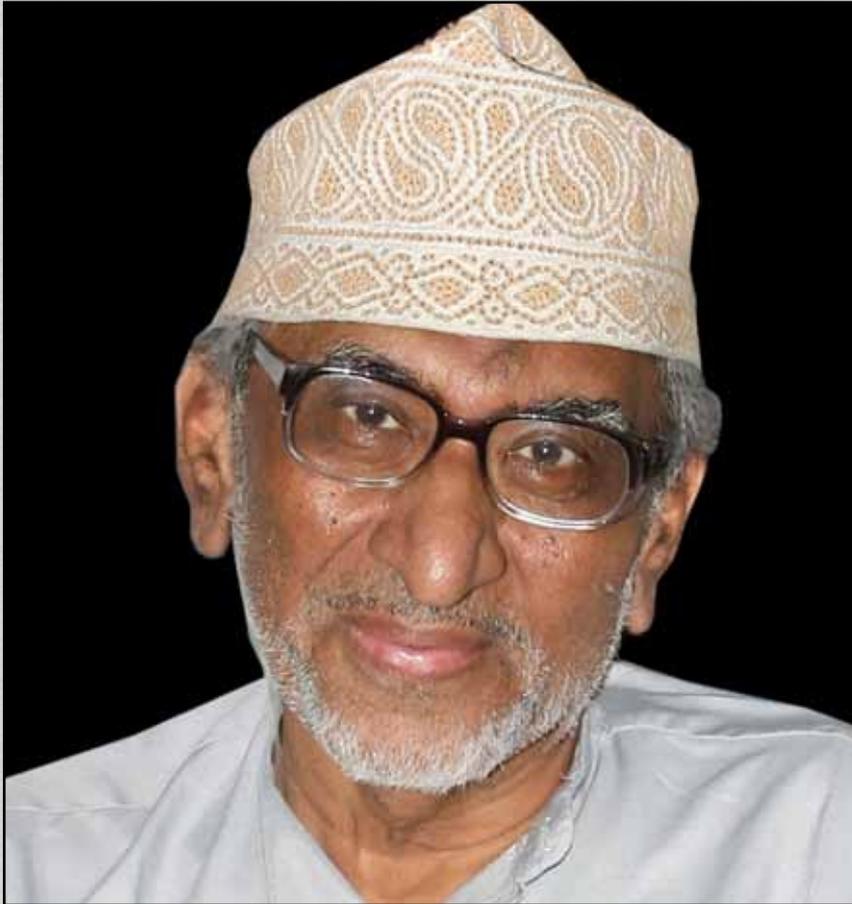
"In judging our progress as individuals, we tend to concentrate on external factors such as one's social position, influence and popularity, wealth and standard of education...but internal factors may be even more crucial in assessing one's development as a human being: humility, purity, generosity, absence of vanity, readiness to serve your fellow men – qualities within the reach of every human soul."

Nelson Mandela in a letter to Winnie Madikizela Mandela, 1977.



The Late Nelson Rolihlahla Mandela (1918-2013), former President of South Africa lived an extraordinary life. Mandela was an anti-apartheid revolutionary, politician, and philanthropist and served over 27 years in a South African prison on Robben Island for his political activism to end apartheid. After his freedom, Mandela served as President of South Africa from 1994 to 1999. This quote is placed on the brick wall of his family home in Soweto, Johannesburg.

Marhum Ma'alim Muhsin Alidina (1943-2013)



Marhum Muhsin Alidina -- fondly called Maalim Jangbario -- was born in Zanzibar in 1943 to the famous Rajabali Alidina family. From his youthful days, Maalim Muhsin showed profound enthusiasm in secular as well as communal fields.

An avid cricket fan, player and record keeper, he made his presence felt conspicuously at community gatherings, at a very young age. Besides, he was an active Boy Scout, always seen holding the banner of his scout group. His devotion to sports and studies made him a popular student at King George VI Secondary School, where he completed his secondary and high school studies, and then proceeded for undergraduate studies in social studies and linguistics at the University of East Africa in Nairobi, Kenya.

Marhum excelled in his studies, mastering seven languages, including Arabic and Farsi and graduated with honorable results. He returned to Dar es Salaam, Tanzania, where he served as a teacher at Shabaan Robert Secondary School and Mzizima Secondary School, and then joined the Department of Kiswahili at the University of Dar es Salaam, as a lecturer and a research student. Above other things, his main focus at the University was in the compilation of the Kiswahili Dictionary.

Despite his heavy academic responsibilities, Marhum Muhsin was actively involved with community services, not only at sports, but more so, with the educational challenges at the Ithnasheri Union, where he held several responsible positions. One of his most outstanding contributions to the entire Tanzanian community was

his initiative to start an academic center that embraced both secular and religious studies. The result was the birth in 1986 of what is now the Al- Muntazir Islamic Seminary.

His contribution in the area of tableegh will remain unmentioned if we exclude his invaluable endeavours at the promotion of the message of Allah through publications. He always found time to contribute regularly to *The Light* magazine and used his linguistic skills to translate from sources in such languages as Gujarati and Urdu into English. In fact, there have been several works of the Shia world famous scholar, Sayyid Saeed Akhtar Rizvi, wherein the Sayyid acknowledges Maalim Muhsin's endeavours as a proofreader and editor of such works.

After working sincerely and untiringly for almost forty years in Tanzania, Maalim Muhsin was called upon to migrate to the United States of America, to yet serve the Muslim communities there. In 1993, therefore, Marhum Muhsin joined the Al-Khoei Foundation of New York where he continued to offer his services for yet another twenty years.

Between 1996 and 2004, Ma'alim Muhsin, worked very closely alongside Bashir A. Dato and others on a series of important initiatives when he was part of the Islamic Education Board (IEB) of the Organization of North American Shia Ithnasheri Muslim Communities (NASIMCO). They organized six retreats that focused on a number of themes for youths and madaris that included: *A Vision for Youths*, *The Target Profile of a Madrasah Graduate*, *Curriculum Development Process*, *Madrasah Drive for Excellence Program*, *Towards the Qur'anic Worldview*, and *Bringing it All Together*. The proceedings of all the retreats were published. IEB-NASIMCO also put out several Resource Papers authored by different scholars to address a void

Obituaries

in the available resources necessitated by the conceptual frameworks developed at the Retreats for core madrasah courses.

Ma'alim Muhsin fully supported the mission of IEB-NASIMCO and was an ardent advocate of its activities. He offered interesting ideas for the retreats, attended almost all of them held in different cities of North America, contributed to the discourse either by speaking at the retreat or conducting a workshop, and provided constructive feedback afterwards.

Sheikh Fazil Al-Sahlani, the Imam of the Foundation, has aptly described Marhum Muhsin as "a moving encyclopedia." Nothing else would adequately describe to us the universality and diversity of the legacy that Marhum has left behind. At the Al-Khoei Foundation of New York, Marhum held several positions at different times: Librarian, Principal of Al-Iman School and, at the time of his death, Director of Programs. His competence at seven languages gave him access to all the cultures represented by these languages, and enabled him

to deal amicably with the congregants of diverse ethnicities, observing the sensitivity that is lacking in many places where diverse ethnicities prevail.

Being an indefatigable person, Maalim still found time to take a permanent position as a lecturer/professor of Swahili at NYU (New York University), a prestigious university of higher learning. Add to that, his unique experiences both as a secular and as a religious scholar, enabled him to accept the position as Registrar of Students at the Institute of Islamic Research Centre, an Academic Centre offering post-graduate courses leading to Masters/Doctorate Degrees in Islamic Studies.

An exemplary trait of Ma'alim Muhsin was that he was very humble and selfless and did not seek to be in the limelight. Given his extensive knowledge of Islam and his amiable nature, he was frequently approached to speak at events or to write articles for magazines. He made a point of reaching out to others, and encouraging them to substitute for him or contribute alongside with him. His encouragement extended to providing

any help needed in this undertaking.

All said and done, Marhum Maalim Muhsin Alidina was a teacher, a scholar, a polyglot and, above all, a friend, to the youths (especially of Al Husseini Madressa, New York where he was a teacher), and to the seniors of the Khoja community. He epitomized the best qualities of the Khojas at different cultural gatherings that he regularly visited for his services. It does not come, therefore, as a surprise that on the day of Eid-UI-Fitr when his death was announced at Al-Khoei Foundation, the congregation spontaneously burst into tears and many began wailing. The loss was tremendous and overwhelming. This proves that, as a true beloved of Ahlul Bayt, Maalim lived according to the advice of Imam Ali; when alive, people craved for his company and when he died, people wept at his departure. May Allah give us strength to bear this great loss, and grant Marhum an eternal peace and abode in the vicinity of our Fourteen Masoomeen.

Contributed by Mohamed Raza Dungersi and Bashir A. Dattoo, Ph.D



Marhum Muhsin Alidina (far right) at an Africa Federation Meeting. Others in the photograph are: Front Row: (Left to Right) Late Hussein Manekia, Late Amir Mulla, Late Rafik Somji, Raza Kara, Mohammed Dhirani, Late Habib Mulji, Late Abass Alloo, Late Muhsin Alidina. Second Row: (Left to Right) Mohammed Kermalli, Munir Sheriff, Late Yusuf Dattoo, Mustafa Kara, Mohammed Lalji.

Marhum Alhaj Sheikh Hassim Abdulmomin of Madagascar



(Institute Islamique de Madagascar), which was attended by over 2000 people (including dignitaries from around the world including officials of the World Federation and the Africa Federation), Marhum was recognized by the Bilal Muslim Mission of Kenya, Tanzania and Uganda who jointly presented a plaque to him. The Africa Federation and the Conseil Regional also presented the INISMA Chairman with a plaque to mark the historical occasion.

In Antananarivo, during the wiladat of our Holy Prophet (SAWW) held on 9th February 2012, the Chairman of the Africa Federation, Alhaj Anwarali Dharamsi recognized Marhum's dedicated services in the cause of Islam and for promoting the madh'hab of Ahlul Bayt (AS) in Madagascar. He bestowed upon Marhum Sheikh Hassim Abdulmomin the prestigious Abul Fadhil Abbas Medal.

It was with deep sorrow and grief that members of the community worldwide received the news of the demise of Alhaj Sheikh Hassim Abdulmomin. He passed away peacefully at his home in Antananarivo on May 12, 2013 and was buried the same day.

Marhum Abdulmomin was a man with a quiet demeanor, yet his strong, melodious voice would confidently ring out with beautiful salwaats and naare-Hyderi slogans in the Madagascar imambaragh.

Alhaj Hassim Abdulmomin was known to community members of all ages in Madagascar. His work in the field of tableegh, reaching out to the native people of Madagascar was of particular significance.

In 1982, Marhum delivered a passionate speech at the first ever

Ashura procession in Morondova, Madagascar, and the interest of the general public inspired Marhum to dedicate his life to the promotion of tableegh activities to the indigenous population in Madagascar.

A Professor of Natural Sciences by profession, Marhum was the Chairman of Institut Islamique de Madagascar (INISMA), an organization involved in external tableegh in Madagascar. This organization is similar to the Bilal Muslim Mission in East Africa. INISMA was set up with the efforts of Marhum Abdulmomin, Marhum Roshan Jamil, Al Haj Mohamedraza Khamis, Al Haj Razaly Hirdjee and other community members.

On February 12, 2012, at the impressive inauguration of the INISMA Rassoul oul Akr'am Tableegh Building

Marhum's demise occurred just fifteen months later after this event. Alhaj Anwarali Dharamsi sent a message of condolence to the community in which he said, "It is a sad moment and I am at a loss of words to say much...the parting of Marhum is a loss not only to the family but to the community as well. It is with a heavy heart and sadness that I extend heartfelt condolences on behalf of myself and my colleagues from the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa to the family of Marhum Sheikh Hassim Abdulmomin and to the Office Bearers of INISMA on this bereavement".

May Allah SWT rest Marhum's soul in eternal peace and amongst the fourteen Masumeen, Amen.

Down Memory Lane

Africa Federation Remembers Marhum Alhaj Ebrahim Hussein Sheriff Dewji – A Leader of Great Wisdom, Intellect and of farsighted Vision

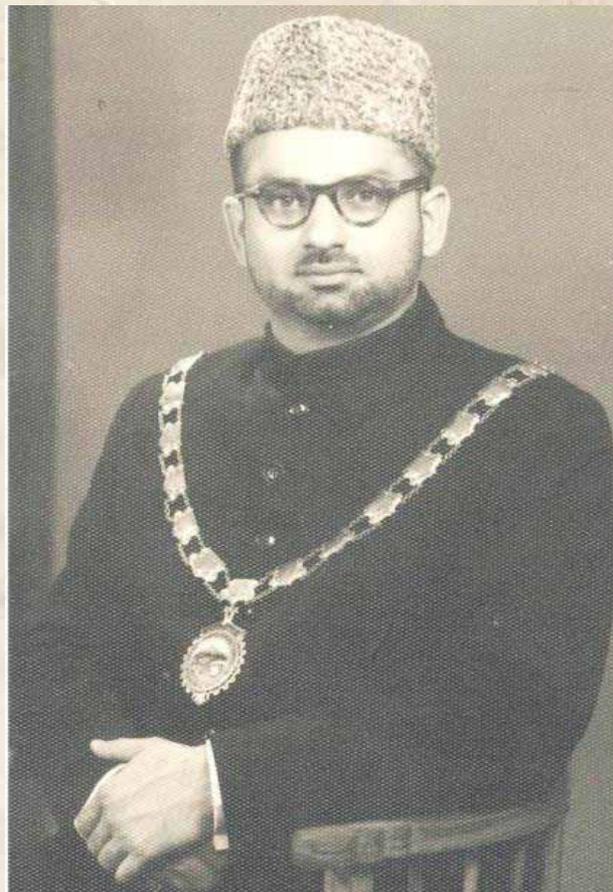
The sadness of the news of the sudden passing away of Al Hajj Ebrahim Hussein Sheriff Dewji on 9th January, 1964 in Zanzibar at a young age while in the position of the Chairmanship of the Africa Federation (AFED) still echoes up to this day in the minds of many who knew him, it was a moment of great sadness and shock across the Shia Ithna-Asheri community in Africa, and beyond its borders.

If one reads through the accolades and tributes written by various leaders, friends and others from within and outside our community following his sudden death, one realises how great and eminent this young devotee of the community was. He lived a short life but left magnificent and indelible footprints on the path of the history of our community in Africa and in the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa.

Ebrahimbhai was a unique and great leader, a visionary, a champion of unity and mindful of the welfare of the community. “*Ek Bano and Nek Bano*” was his slogan. When he took over the helm of the Federation in 1958, he visited each and every Jamaat in East Africa; he also visited Madagascar, Mauritius, Somalia, India, Pakistan, Iran, Iraq and several other countries. He always left a favourable and lasting impression on those with whom he came across in contact; his logical and unique approach to problem solving was remarkable, he always strived with his dissecting mind and intellect with humbleness.

Among his memorable contributions that epitomize his two terms in office are:

- As Chairman of AFED from 1958 - 1964 he was the first person to obtain an Ijaza from *Marja e Taqlid* of the time, Ayatollah Seyyed Muhsin al Hakim that paved the way for the centralization and disbursement of *huquq* funds.
- Reaching out to Madagascar, Mauritius and Somalia leading to the involvement of the Indian Ocean Islands communities and the Somalia communities as members of AFED. The formation of the Madagascar Territorial Council in 1961 was a symbol of his unique efforts and commitment. Similarly, the farsightedness and dedication of the elders of Majunga Jamaat helped in the process; among them was Alhaj Issoufaly Fazul Chenai, a prolific writer who became an interim President of the Territorial Council in 1961. The Madagascar Territorial Council (presently, Conseil Regional of Madagascar) officially joined AFED in 1962 following a crucial meeting held in Tulear. Ebrahimbhai and his Madagascar counterparts played significant roles in bringing the Khoja Shia Ithna-



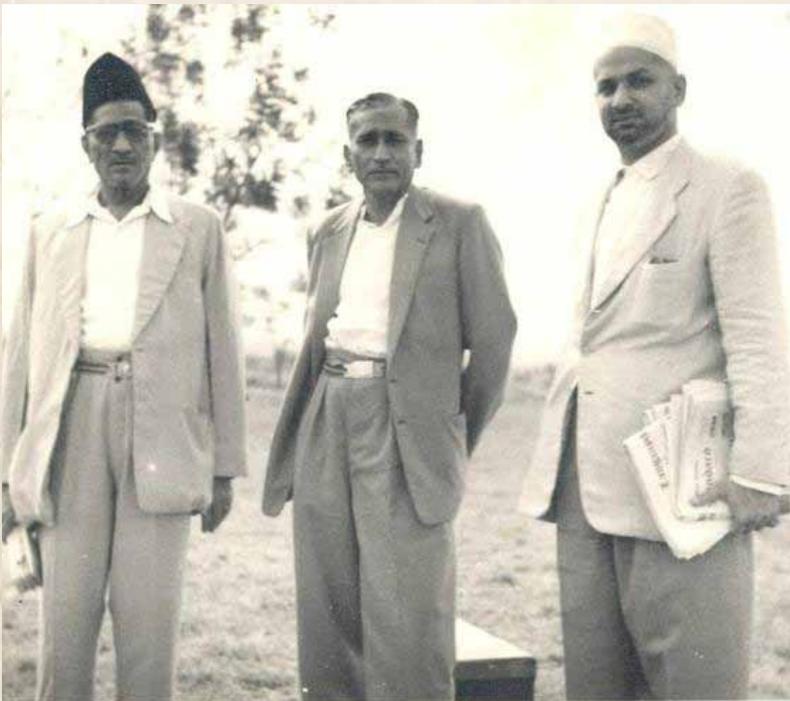
Asheri Jamaats of Madagascar under one Institution and later on to become a member of AFED. Alhaj Rajabaly Soundardjee was the first elected President of the Madagascar Territorial Council from 1962 to 1964. This was one of Ebrahimbhai's several ambitions in life to unite the community which he attained successfully.

- Under the aegis of AFED, several Ulema were recruited from the Indo-Pakistan sub-continent to be posted as resident Aalims in various Jamaats all over East Africa and Madagascar.
- With the forthcoming independence of the East African territories, he foresaw the economic opportunities that lay ahead and encouraged the business community to pool their resources for joint ventures on large scale. Thus the Kibo Match Factory, the Jamhuri Sisal Estate Ltd. and the Ithna-Asheri Investments Ltd. projects materialized.
- His services were not confined to our community only. He served also as Mayor of Arusha and as a nominated member of the then Tanganyika Legislative Council.

Down Memory Lane



Late Ebrahimbhai seen here at work in the AFED Head Office which he established in Arusha, Tanzania.



From left: Haji Mohamedali Ladak, Haji Mohamedali Sheriff and Haji Ebrahim Sheriff at Moshi Airport before they left for a fund raising trip to other jamaats.

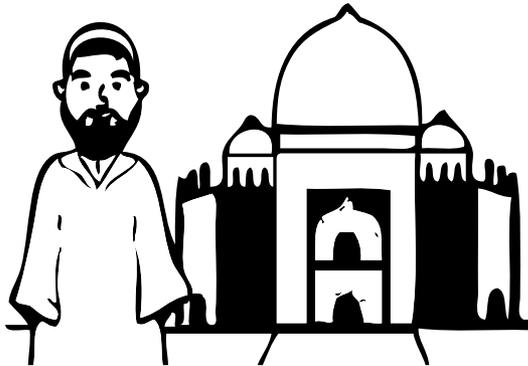
With his services within and outside the community in his short life span, he left behind an exemplary model of leadership to emulate. Truly, only few are blessed with the opportunity to leave such an imprint in life. Marhum Ebrahimbhai was one of such few.

Ebrahimbhai was born on 10th April 1923 in Zanzibar, in the renowned family of Sheriff Dewji Jamal, his grandparent. Haji Dewji Jamal first came to Zanzibar from India in 1860 and soon settled on the Island of Zanzibar. Haji Dewji Jamal was one of the founders of the Khoja Shia Ithna-Asheri Community in Zanzibar in 1881.

The family sacrifices and their devotion towards imparting religious teachings and social services remains enshrined in the history of our community, going back to several generations.

May Allah by His infinite mercy and grace, place Marhum's soul in eternal peace and an abode in the vicinity of our Fourteen Masoomeen (A.S.). Please recite Surah Fateha for Marhum Ebrahimbhai and all Marhumeens.

Preachers do not adequately relay lessons from Imam Husain's Martyrdom



Many times, several of our communities worldwide are faced with the same annual rituals, rites and narrations of elegy and authority. Preachers often repeat the narrative: *“Imam was great, he made a great sacrifice, his story was tragic, he was immaculate, we should follow the Imams,”* etc. All true, no doubt... but in the whole traditional narrative - where are the lessons? Where is the application? What is the teaching itself?

If a mathematics teacher gave the narrative: mathematics is good, it teaches you accounting, it can help you in transactions, Pythagoras was a great mathematician, Newton came up with great equations etc., all that is no doubt true but students would return to their homes having learnt no real mathematics. We need to ask - do we learn teachings of Imams in our lectures? Do we seek lectures of the kind from which lessons are learnt? Or do we seek lectures that continue the trend of the *“same annual circuit of rituals, rites and expected narrations of elegy, and authority.”*

Allah (swt) sent “Messengers” for a reason, and called them so for a reason, namely: they carried a “Message”. If one focused on the *messenger* and left the *message*, one loses the entire point. Similarly, Imams are those who upheld, transmitted and demonstrated the tradition of the Prophet. If we don't learn from what they offered to teach, we also lose the whole point. It is therefore important to know about their teachings. If we fail to open our eyes to this, we might continue wandering forever and our love would be like a tree that bears no fruits. For the lessons are the fruits.

Some of the lessons we should get include:

- (1) In his protest, Imam Husain (a.s.) demonstrated the universal values of “freedom of thought, freedom of assembly and freedom of expression of opinions.” We need to ask ourselves, how tolerant are we to the freedom of thought, freedom of assembly and freedom of expression of others?
- (2) Imam Husain (a.s.) gave immense importance to Salat. He prayed in the midst of battle and worshipped the whole night before Ashura. How much importance do we give to Salat? Do we even recite the Adhan/Iqamah the way he said it? Do we separate our Dhuhur and Asr, knowing that this was the pattern of the Imams, including Imam Husain (a.s.)? Are we ready to improve our Salah to the one practiced by Imam Husain (a.s.)?
- (3) Imam Husain (a.s.) stood for the rights of the downtrodden. How much do we care for the poor and downtrodden? Do we give the poor-tax (Zakat) on our money (which is a religious obligation anyway)? Or do we say there is no Zakat on us (those blessed with money) as it is not payable on present day currency. Any excuse (to not paying Zakat because of currency change) will not be accepted. God's taxes were imposed on us to help the poor. Why don't we do this at least to care for the poor?
- (4) Imam Husain's (a.s.) reliance was great on Allah (swt). He said: *“Oh Allah, he who found You lost nothing. And he who lost You, lost everything.”* Do we also rely on praying to Allah (swt)? Or do we invoke to intermediaries to Him? Do we follow Imam Husain's (a.s.) pattern of Dua? Or do we create our own pattern in his name? What did we learn from Imam Husain (a.s.)? And what did we “create by ourselves” in regards to him?



Preachers do relay lessons from Imam Husain's Martyrdom

During the month of Muharram we are given a wonderful opportunity to hear lectures that are meant to change our lives and give us a renewed meaning to Islam. It is true that parts of the narrations relate to the life of our Imams, particularly the martyrs of Karbala, but how can their teachings be separated from the personalities?

Most lecturers (many young group of lecturers are qualified graduates who have studied in Qum in addition to studying in recognised universities) have different topics that they talk about to their congregation each year. The more proficient preachers cover current affairs and offer guidance on how we can change for the better as individuals and as a community. If a preacher only focused on the life of the martyrs of Karbala such lectures would be incomplete.

The example of the mathematics teacher does not apply in our lectures because when it comes to the events of Kerbala there are three aspects. The Ahlul Bayt (A.S.), the tragic events that transpired and finally the lessons for us to inculcate into our daily lives. Preachers normally cover all three aspects.

It is true that some rituals need to be discontinued. Changes are however taking place. For example more attention is now given to charity and donating blood to blood banks on Ashura.

The Messengers of Allah (SWT) have given us many messages to uplift the quality of our lives and we have heard this over the years from the pulpit. The effects of social media and to some extent the teaching syllabus in some modern-day universities do tend to distract followers from the right path. However hard preachers may try, the ultimate responsibility is on parents to guide their children to the right path.

On the lessons referred to, the community has made progress:

1] In November 2013 a lecturer at a Mosque in Toronto said our mosques should be kept open to outsiders and emphasised on reaching out to non-Muslims by good deeds. We also have inter-faith groups worldwide that mingle with members of the broader community. More needs to be done but the situation is much better than was the case about a decade ago.

2] Masha'Allah our community takes pride in its prayers. The majority of people pray their Wajibaat Salat. We give the Adhan in the best possible way and rulings of the Marjah do not compel us to separate our afternoon prayers. We all need to improve concentration when praying and may Allah (SWT) guide us to do this. Deeper concentration in one's prayers requires a will, an understanding and a desire to do so.

3] Our community renders charity to different needy people be they Muslims or not. We have helped in national tragedies in India, Pakistan, Kenya, Madagascar, Tanzania, Bosnia and have Water Well Projects, Eye Camps (that have given sight to many blind people), Out of the Cold programs (that help many non-Muslims in Toronto), Child Sponsorship and Education Schemes among many others.

We are obligated to pay our religious taxes and many do so. Those who do not will inshallah be guided and our preachers have never abstained from speaking about the importance of charity in Islam.

4] Preachers who give more importance to anybody other than Allah (SWT) are at fault. As Imam Husain (a.s.) said, "*Oh Allah, he who found You lost nothing. And He who lost You, lost everything.*" Ultimately the universe is a creation of God.



Munawar A. Bijani

A Self-Made Software Engineer at the Forefront of Creating Videogames for the Blind.

By Mahjabeen Daya



Munawar A. Bijani.

He is a modest, yet self-assured 26-year-old, scheduled to major in December 2014 with a Computer Science Bachelor's Degree from the University of Central Florida. Since 2002 he owns BPCPrograms which now has ten employees. Today, Munawar A. Bijani's company ranks 17th on the internet's "Top 25 Web Sites for Gamers Who Are Blind – 2013", and he has at least 70 followers on his Twitter account where he and his fans discuss programs and read his posts such as "we're looking for a Sound Designing Technician", or "we're looking for a voice actor; paid position; must be able to do British accent (any dialect)."

All this is quite remarkable, but what is more remarkable is that Munawar Bijani has been blind since the age of four!

Munawar is one of three sons born to Ali and Zeenat Rajabali Walji Bijani.

He lives with his parents and 24-year old brother Murtaza in Orlando, Florida. Munawar's twin brother, Muntazir passed away suddenly in Orlando in the year 2008 of respiratory failure at the age of 21, and it was a tragic loss to the family.

Speaking of his passion for designing video games for the blind, Munawar introduces himself on his website as someone who has been "developing games for about eight years using Microsoft's DirectX and XNA technology, written profile management applications using MYSQL and MSSQL."

He has experience in PHP, .NET, Java, and JavaScript. He says, "I run my company of ten staff where I also do budgeting, accounting and project management besides writing programs, technical manuals, while doing reviews of software on the market."

Munawar also takes up paid contracts as a developer and a programmer. For example, at the University of Central Florida, he reviews the university's online courses for accessibility using assistive technology such as JAWS and Window-Eyes before the courses go live in order to make sure the courses are accessible in reality, not only in theory. "I analyze the courses I am given and write reports on them which are then reviewed by the development team, so this job requires me to do a lot of technical writing."

"I became blind at the age of four from Retinopathy in one eye and Glaucoma in the other", says Munawar. As an eight year old, he enjoyed playing games on his computer, guided by audio games that relied on sound - the pings, pops, bangs, and bursts of music made each game exciting. Munawar remembers playing games as "Ryu", tossing fireballs at enemies in *Street Fighter* and as "Sub-Zero" laying down sheets of ice in *Mortal Kombat*.

By the age of 16 Munawar had already designed his first game with the help of Braille Lite. He called it "Treasure Hunt." In this game, the player uses a keyboard to search for treasure while avoiding the bad guys when a voice prompts, "There's an enemy here; do you want to fight it and get points, or just move on?"

Munawar got more adventurous after playing games such as *Shades of Doom* and a submarine game. He wanted to make his own 3D game. "I thought, it would be so cool, if a blind person could actually fly a fighter jet," he said. He wanted to take these limiting games a step further.



Braille Keyboard.

And so, Munawar learned Windows based programming software by reading manuals in Braille that were hundreds of pages thick. He created various programs such as *Site 1.0*, *Trivia 1.0 and Trivia 1.1*. Then he created *Unending Adventure 1.0 and 1.1* and also *1.23*. “Most of this game was written on a train when commuting to school for four hours one way! I made the most of free Wi-Fi!” he says.

Three years later, he got his friends Angel Colon and Graham Pearce to help him “port” his games to MS DOS using QBASIC. (In due course, in 2002 Munawar made them partners in his company, BPCPrograms, using the first initial of the trio’s last names). He enlisted the help of his brother (Marhum) Muntazir and volunteers to test the game, record sounds and then he enlisted many blind people to test the first launch.

Finally, in November, 2010 Munawar launched the world’s first accessible combat simulator for the blind. It is called “Three-D Velocity,” and it is now hugely popular as it has revolutionized the entertainment industry for the blind. Patrick Kelley, a blind player of Three-D Velocity says that the game is scaled down, “but it is detailed enough to where a blind person actually feels like they can fly a plane.”

Shyrose Jaffer-Dhalla interviewed Munawar Bijani for Ja’ffari News in May, 2004 when he was 17, and remembers him being an extraordinary individual even then. She called him

a “teacher, author, poet, computer programmer, webmaster, Regional Winner of a Science and Engineering Fair, the recipient of the History and Presidential Academic Excellence Award, and the prestigious Disney “Dreamers and Doers Award”, (a scholarship he won out of 900 contestants who had normal vision or were visually impaired). She recalls that Munawar was a medal bearing runner, golfer, wrestler, swimmer, track and field athlete, and especially remembers the deep love amongst the three brothers of the Bijani family.

Munawar is truly an example of the potential that Allah SWT has given human beings. Munawar credits the Holy Quran as the source of inspiration that governs his life. While developing all his games, Munawar has always made time for his spiritual development. At a young age he owned a Braille copy of the Holy Quran and he taught himself how to read the Quran. Then he authored a manual to help fellow visually impaired people read the Quran in Braille. All this was at the age of 17!

In December, 2013 when this issue of *Federation Samachar* was going to press, Munawar was busy selling the much-awaited upgraded version of “Three-D Velocity 2” online to his fans. Stephani Grimes, in an article entitled, “*Blind Man Leading Charge to Revolutionize Gaming Industry*” reported in January 2013 that Munawar’s Three-D Velocity, at the price of \$43, had been downloaded 11,000 times since it was released

three years ago. Says Grimes, “Blind gamers say it is a huge step up from previously available entertainment, and it is hoped that with its popularity will come further innovations in the field.” And so, with the launch of Three-D Velocity 2, Munawar is ensuring that his “fighter-plane flying fans” are not in the least disappointed! His dream of taking video games for the visually impaired to the next level has become a reality.



Diagram in Braille.



Text in Braille.

References:

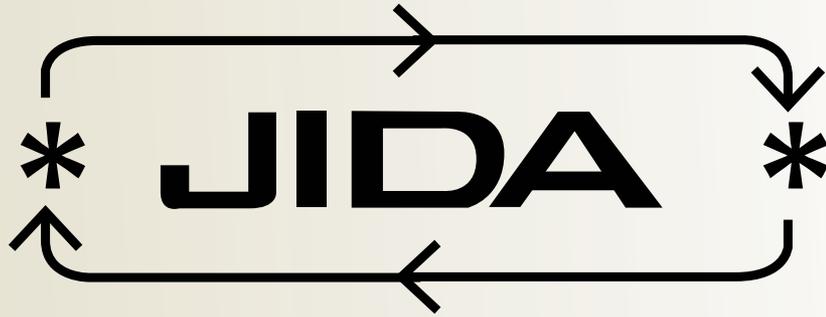
Ross, Winston, “Videogames for the Blind”. <http://www.thedailybeast.com/articles/2012/12/16/videogames-for-the-blind.html>.

Dhalla, Shyrose-Jaffer: “A Vision Beyond the Ordinary – Achievements of a Visually Impaired Student”. Ja’ffari News, Toronto, May 2004 and www.world-federation.org.

Reichard, Raquel and Nagy, Stephany “An Eye for Gaming”. Knightly News and YouTube Video, November 2012. <http://www.youtube.com/watch?v=s1TMGSSc7Y>.

Grimes, Stephani: “Blind Man Leading Charge to Revolutionize Gaming Industry.” KSL Broadcasting, Salt Lake City, UT, January 4, 2013. <http://www.ksl.com/?nid=148&sid=23606073>.

Top 25 Web Sites for Gamers Who Are Blind – 2013. <http://www.7128.com/top25/topsitesblind.html>.



JIDA is a non-profit making company established in Dar es Salaam. It offers temporary loans to members of the Khoja Shia Ithna-asheri community in Dar es Salaam. Loans are not for establishing or expanding business but for emergency expenses or for urgent payments due.

Examples of emergency expenses that qualify for consideration include, costly local medical tests, payment of unusually high utility bills including restoration of water storage or supply, maternity complications, unforeseen statutory fines and other emergency expenses.

Loans offered are not large but adequate to meet such emergencies. Loans can be offered at short notice.

These temporary loans are available to both, the self-employed and salaried persons. The applicant must however have an income that would enable him/her to repay the loan within an agreed period of time.

Lending is kept confidential.

Please note that JIDA does not address Welfare Cases.

For more information please contact in confidence
Alhaj Habib Virani,

Cell phone: +255 784 602 444

Email: teegees@raha.com **Website:** www.jidatz.com.

Time Management is part of Taqwa



Is the time generally allotted by a Jamaat to a *Khateeb* for Friday Sermon and Prayer longer than reasonable?

And yet does the *Khateeb* take even longer than that?

And because of this, aren't Mu'mineen inconvenienced? They include the old and the sick and those who sit on the floor and change postures every while, if space permits.

However, apart from inconvenience, the major issue is the human nature for enduring sustained concentration. The normal human span of sharp concentration is only 20 minutes for any monologue religious sermon, and even less if the topic is repetitive or generalized and worse still, if the audience know what to expect to hear. What follows after that, if not earlier, is a drift of mind to unconnected issues to and fro or a momentary snap dozing. So, it is said quite wisely, "Finish speaking before the audience finishes listening."

Now let us ponder on the need for efficient "time-management".

As life is a divine gift, so is time and yet life in this mortal world is "*less than part of a day*" (Q. 23: 112, 113, 114), almost a fleeting moment. This makes time precious.

As the human population is now over seven billion while the size of the planet Earth is the same, and its degradation

in the form of deforestation and environmental abuses is gaining pace, the struggle for livelihood and education in life has become accentuated. Every human being needs more time to meet the growing challenges of life, which has now become more complex.

We now need the period between sunrise and sunset to be longer than 12 hours and the cycle of day longer than 24 hours. But we know this is not possible.

Therefore, the night span for sleep has become curtailed, the commutation between home and work-place and back fast-tracked, lunch is combined with dinner - all in the attempt to create time for spiritual enlightenment, livelihood, education and family attachments, all of which are part of *Ibadat*.

Time is precious

Time is now a rare commodity. It has become an art to speak less and inform more; it has become a part of a good culture first to seek an appointment and then knock at the door for a visit. Another show of good behaviour is to keep time for engagements and appointments and above all, to be conscious of the "pressing time" of others. This is a reflection of a good quality in a person - like one who is a *Muttaqi*.

Having referred to Friday Sermons, let us take a lesson from the Suratul Jum'aa of the Holy Qur'an.

"O' you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know" (62:9), "But when the prayer is ended, then disperse in the land and seek of Allah's grace, and remember Allah much that you may be successful" (62:10) The message is to be quick for prayer, and back to earning one's livelihood.

Is it a wonder, therefore, that a sizeable number of the members of the congregation rush out of the mosque for home or work-place, and among the old, for the washroom, while the final programme of the session has not yet been completed?

In any town where the mosque is not large enough, the majority of the Mu'mineen come much early before a call of *Adhan* to secure space for being seated on the floor.

Let us remember that Friday Prayer is not the only one prayer for which the mosque is visited. There are also other daily prayers for which times are created for visitation.

The core message of every Friday Sermon is *Taqwa*. The *Khateeb* advises the audience, like he says, he advises himself also regarding *Taqwa*. *Taqwa* means being dutiful to Allah (SWT) and avoiding sins for fear of Him.

Good time-setting and compliance for the convenience of all is one aspect of *Taqwa*. Keeping time for completion of a sermon strengthens the effectiveness of the message of *Taqwa* also in the sermon.

The issue of time management is crucial and has been raised in timid low whispers but to no avail, so far. Nothing will change unless we seriously want to change this, probably through ordinance.

Swing the Rod and Spoil the Child.

by Mohamed Khalfan



When another student that day was also caught by the teacher doing something wrong, all other boys in that single class of the jamaat's entire primary school once again broke out of boredom and kept chanting loudly in chorus "*fimbo*", "*fimbo*" until the teacher made his decision if there should be one more display of caning.

"*Fimbo*" is a Kiswahili word for "*soti*" in Gujarati, and "stick" or "cane" in English.

The editorial comments on Corporal Punishment which appeared in the last issue of *Federation Samachar* took me back to down memory lane. I recalled vividly the experience of witnessing rituals of students being caned in a style which had the effect of inflicting humiliation and bruising the self-respect of a child rather than inculcating any discipline.

That was in about the year 1938 in Zanzibar when I was a temporary student of this "school" waiting for

admission into Standard One of the government sponsored Indian Boys Primary School granted only in the beginning of every new year.

The jamaat's school of five grades was housed in one single room. The students studying in standard one to five were identified by the desks at which they sat. The students numbering about 30, mostly small boys, crowded the room to the extent that the lone teacher could not have a liberal swing of his cane for good effect.

Hurt More

So the students spilled out of the room into the open court yard *en masse* to witness the burly tall school servant lift up the "offender" physically to position his bottom towards the teacher so that he could be caned. For the boy who put on tightly an old pair of shorts which he may have out-grown, the caning hurt more.

And there was another school which

also administered caning almost daily as if it was part of the curriculum. It was a night madressa (school). An old person, who was not one among the teachers, but a part of management, walked into almost every class with a list of names in one hand and a cane in another in the middle of an on-going period. He was the caning master. He could forget the list and go back for it, but not the cane. The cane he used was always with him whenever he was present in the school.

He would go through the attendance register of each of the eight classes, note down the names of the absentees of the night before and then make a round of classes for caning of those who failed to bring an 'excuse note' from their father. Those whose notes and facial expressions were suspect did not escape caning. The target was the soft palm of the right hand.

A student would brace himself for a swift swing and then pretend that the sharp landing of the stroke with

Talking points

a flesh-thud sound hurt more than it did, and yet another would put a brave face and accept a stroke with a small giggle as if he was doing a favour to the caning master.

Excuse Note

Some fathers never thought it important in life for them to be bothered with writing an excuse note even when the absence was justified. They thought that caning in schools, for reasons valid or not, was good for children. Else, as the saying went, it was *“Spare the rod and Spoil the child”*. What was true, however, was: *“Swing the Rod and Spoil the Child.”*

Besides, the father also knew little of the emotional bruise of a child who, in the absence of an excuse note, would be laughed off as a liar in the class when he tried to convince truly that there was a valid reason for his absence, and perhaps, in return for his truthfulness,

he would suffer two strokes instead of one.

Like the Editor of Federation Samachar rightly warned in his editorial, a child accustomed to caning would take application of violence as normal to punish his siblings at home. To him, violence or physically hurting others would seem normal in life.

Like an adult, a child is also a bundle of emotions with self-pride apart from other aspects of human nature. It is not acceptable that a child should be spanked or caned at home, and it is worse if this is done in the presence of other members of the family. It is worse if this physical punishment is administered by someone who is not part of the family and then in the presence of others in a class room.

The tradition of caning in schools was so highly rated as part of a school’s

prestige that even boys wanting to “play a school” would look for a text book – however tattered – and inevitably a cane so that the acting teacher in the play could act with the credentials of a real teacher.

However, as a compelling exception, a child should not be disappointed if he invites to himself a caning punishment for abusing school discipline despite being repeatedly warned. It is a humiliation, not to him but to the school if his invitation is spurned.

The laws of Tanzania, reportedly, allow punishment to be meted out to such an incorrigible rowdy student but not to exceed four strokes and to be administered only by the Head Teacher after he is satisfied himself that the intended punishment is the last resort for up-holding discipline in the school.

TIME TELLS

A Launch of a New Book – A Copy for every Household.

“Time Tells” are mere two simple words, but they speak volumes when they form a title to a book, which is the first of its kind in the recent time for the community.

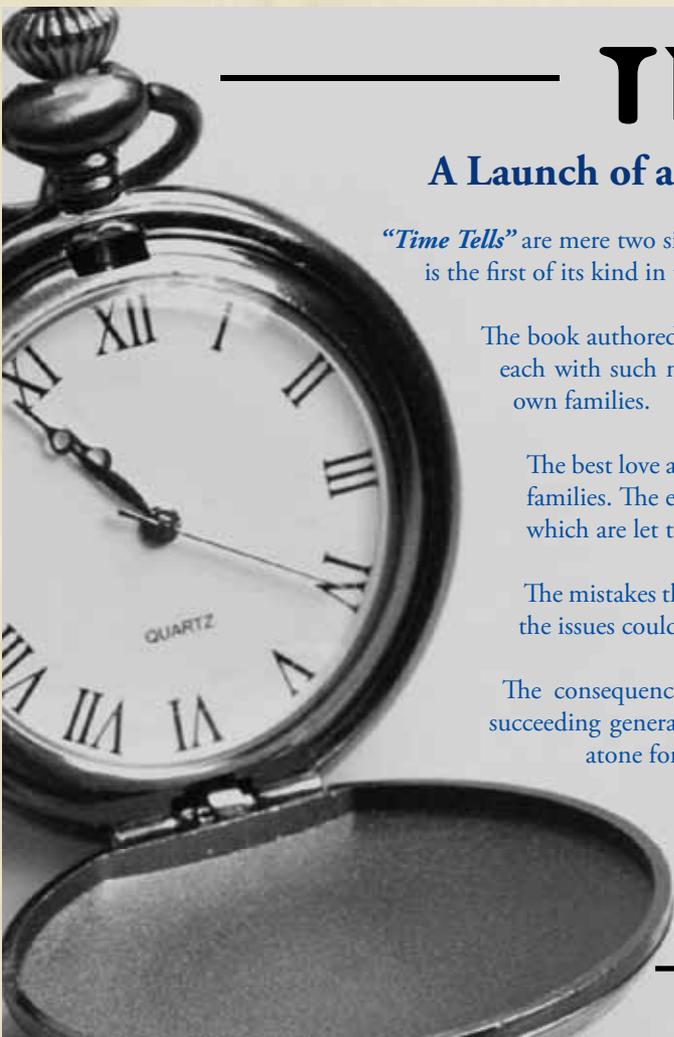
The book authored by Alhaj Mohamed Khalfan of Dar es Salaam, Tanzania has 30 Parts, almost each with such moving episodes as if these were already the existing concerns of the readers’ own families.

The best love and concern we have are for our families. The most common issues in life are of families. The easiest issues to handle in life are those of families. And yet, these are the issues which are let to develop into problems while the intentions are good for solving them.

The mistakes that creep in are simple but not that simple to recognize. The times later tell how the issues could have been avoided from surfacing, and addressed differently when surfaced.

The consequences in ramification to affect the lives of others innocent will linger on in succeeding generations while the actors at the scene of the time may no longer be around to atone for the wrongs inflicted on others. But Time never fails to Tell.

“He utters not a word but there is by him a watcher at hand”
(Sura Qaaf Verse 18). Let us beware of the word that can wreck a family because it was unwisely a wrong one.



A Glimpse of Greatness

A personal reflection on Marhum Mulla Asgharali M.M. Jaffer

by Shyrose Jaffer Dhalla



Walking by the television screen today, I caught sight of a grainy video from the 1980's of Marhoom Mulla Asgharali Jaffer (Islamic lecturer, published author, profound leader and founder of the World Federation) lecturing on “Joys and Pleasure” on Ahlulbayt TV channel. In just a few minutes I was riveted to the screen and overcome with a sense of awe at his many talents, his worldly wisdom, his command of so many languages, his knowledge of Islam, history and the arts.

No wonder he had won (posthumously) the television channel's “Award of Excellence” at last year's prestigious London Gala Dinner.

Suddenly, I was overcome with deep regret that I had not truly understood his greatness, nor had taken the time

to learn from him when he was alive.

I surely had the opportunity; for the legendary Mulla Sahib (along with his lovely wife, Sakina aunty) was my *houseguest* 20 years ago when my husband and I were newlyweds in Boston, USA. He had graciously accepted our invitation to do the opening ceremony of the newly built Islamic Masumeen Centre of New England and had donated a large sum towards its purchase on behalf of the World Federation.

Even though there were many wealthy, high profile people in the community that he surely had the honour of staying with, he chose to accept our invitation and stay with us in our humble, one-bedroom apartment, quite simply because of the distant family relationship he shared with my

husband, Mohsin.

Marhoom Mulla Sahib and his wife, Sakina aunty were truly a down-to-earth couple and easily adjusted to our threadbare accommodation and my newly-acquired cooking skills.

We showed them the city in our rickety car, took them shopping and accompanied them to dinner invitations. Spending such intimate time with them allowed us to see how such an important man kept up with a hectic schedule, how he dealt with gushing, talkative, admirers and how he effortlessly adjusted his *choice of language* and seemingly limitless vocabulary according to the cultural background, life experiences and intellectual level of the people he was introduced with. We watched in fascination as he chatted easily with

Inspiration

simple folk as well as with highly-educated intellectuals, doctors and surgeons, local American politicians and high-profile dignitaries.

He had an unbelievable memory and astonishingly, he remembered people's names as soon as he was introduced to them. And within quick seconds, he would be able to successfully reference relationships of these new people to relatives and friends, some even long-deceased, from across various cities, countries and ethnicities.

Despite his jet lag, he politely sat through PowerPoint presentations, lengthy meetings to discuss financial projections and emotional testimonials of those who had worked so hard to build the Centre. He knew just when to nod sympathetically, smile wryly or to remain absolutely silent. His every action seemed to make a statement.

He was truly an awesome person to behold.

And yet, because I was young, had grown up in the West and did not know much about our Khoja history, I regrettably did not truly comprehend that a very great, incredibly influential and world-famous personality was living in my home.

This is especially because Mulla Sahib and his wife did not put on any airs or pretentiousness. It simply felt like a larger-than-life elderly uncle had come over with his friendly wife.

Watching them function as a couple was an experience in itself. They had profound respect and a great affection for each other. He spoke to her with obvious love and indulgence and would address her with great respect despite the fact that she was much smaller in stature and quite youthful in her demeanour.

She would wake up in the middle of the night to make him his customary tea as he prepared for his *Salatul Layl*

and would quietly place the teacup with the accompanying favourite biscuits beside him on his prayer mat.

Whenever large groups of people came to visit him, she would discreetly disappear and keep herself occupied. His staying late at meetings and at, often, unscheduled appointments never fazed her or even caused her facial expression to change. She took his erratic, ever-changing schedule in stride and never, ever questioned him. She did, however, often murmur to him, ever-so-softly, that he'd better get some sleep now as he had an early meeting the next day.

The most touching moment to witness was when a large group of Mulla Sahib's childhood friends, who had driven over to Boston from New York for the opening ceremony of the mosque, requested that he spend the night chatting with them in their hotel lobby. Mulla Sahib took Sakina aunty aside and in a soft tone beseechingly asked in Gujarati, "Can I please stay with my friends for the night?"

She immediately smiled and indulgently nodded in agreement and he sighed, unable to contain his joyous relief.

I had to shrink in the shadows, cover my mouth and literally giggle into my hands. It was comical to witness and yet such an incredibly loving scene of an elderly couple that had not stopped treating each other like newlyweds.

Mulla Sahib and Sakina aunty took the time to chat with us, to share stories with us and to even exchange some jokes with us over the dinner table! They truly had an awesome sense of humour and laughed easily.

Sakina aunty even shared something they rarely spoke about in public -- their harrowing experience when they were both imprisoned by Saddam Hussein! In that politically volatile time, Mulla Sahib had anonymously

documented the story in a short book on the experience entitled "I was a prisoner of Saddam" but only a select few knew who the true narrator was.

The terrible ordeal had obviously emotionally traumatized them as they described how they were imprisoned separately and painfully recalled how each had tragically assumed that the other had been killed.

Dazed, confused and psychologically tortured, they were led to believe that they were being taken to be executed only to suddenly find themselves in an airplane seat. Turning to the passenger beside them, they were shocked to find sitting beside them the spouse they had given up for dead. It was a joyous, yet very tearful reunion when they were still fearfully unsure where the airplane would eventually take them.

Since then, aunty explained, uncle had given her the responsibility of the safekeeping of their passports whenever they travelled. Sakina aunty opened the passports and even casually gave me a look at their pictures and birthdates before we stored them together in a safe place at our apartment.

The first day that I met Mulla Sahib was especially memorable for he immediately recognized me as the granddaughter of the famous Marhoom *Maulana*, prolific writer and *nawhkhwaan* from Tanga, Tanzania -- Mulla Moledina Jaffer, or as he was popularly referred to, by the thorough street he lived on, Mulla Pugu.

I knew little about how famous my paternal grandfather had truly been and had never even met anyone who had actually met my grandfather but Mulla Sahib remembered seeing and hearing him recite majlis from the mimbar when he visited Mulla's hometown, Mombasa, over 50 years prior.

Continued on page 80

Inspiration

Mulla Sahib conveyed a genuine sense of admiration and esteem for my illustrious grandfather and proceeded to tell me exactly what the majlis had been about even though he had only been a little boy in the audience at the time! I was amazed to see that he could remember great details such as the fact that my grandfather wrote his own content and recited without the help of notes (a rarity in those days, explained Mulla Sahib), which language he recited in and even which nawha (*latmiyya*) and marsiyas my late grandfather had penned and published.

In spending those few minutes to give me an appreciation of the high regard that my grandfather had earned in our Khoja community, Mulla Sahib gave me the priceless gift of newfound respect and pride for my family history. I never again met anyone who could give me such detailed and credible testimony about our past.

When we visited London a year later, we paid a visit to Mulla Sahib and Auntie Sakina and were very flattered to see that they were actually *disappointed* that we had not agreed to be their houseguests. The idea of staying with such an important family was preposterous to us but they were genuinely sad about it and made us promise that we would stay with them next time.

Mulla Sahib ushered us into his home-office to find us the address of a mutual relative and the impromptu invitation offered us a rare glimpse into the personal working space of a great man at work. He had his own home library here and had an extensive collection of huge, hardcover and extremely imposing looking books on the neatly lined shelves. A cursory glance revealed that a huge majority of the books were not even about Islam. There were large books open at various pages on the main desk, with many books strewn about and in small piles on the side table, the coffee table, the floor and even on the couch. Oddly

enough, it didn't seem disorganized or messy; there seemed to be a definite system to the scene. In retrospect, I realize now that it was the sign of many projects at various, different stages of development.

Mulla Sahib was a multi-tasker par excellence.

Handwritten notes and copious pages of handwritten research were everywhere. At the back of the door hung two pairs of his trademark *sherwani*. Yet another *sherwani* was placed on the back of a chair, presumably cast off in a hurry upon returning from reciting a majlis at nearby Stanmore's Hujjat Imambargah. His slippers were placed neatly beside the sofa and I quietly marked Sakina aunty's recent presence in the evidence of the half drunk cup of tea and accompanying plate of biscuits on the coffee table.

To prove to us that they had ample space to accommodate us, Sakina aunty took us by the hands and led us out of the room to physically show us the beautiful, wallpapered, guest bedroom upstairs. Her endearing, persuasive style made us smile. "This," she said pointing, "will be your bedroom. And this--your own shower room--connected right through this door. This room will be waiting for you. You must promise me you will come back and stay with us next time."

Sadly, we never did get the chance for this great opportunity. Both Mulla Sahib and Sakina aunty passed away only 2 years later and that too just a few months within each others' deaths. We mourned their loss but a part of us was so pleased that Sakina aunty did not have to live too long without her beloved partner on this earth. It would have been unbearable to see her alone without his tall, protective and loving presence by her side.

As the years go by, I slowly learn more and more about how great a man Mulla Sahib really was. I occasionally come upon his books, see his lectures,

read about his monumental actions in our Khoja history and hear reverential anecdotes about his time as a master politician that almost seem like folk-legends in some parts. The more I learn, the more regretful I feel that I did not know all this about him when I had met him for the first time.

My growing recognition of his many achievements becomes all the more awe-inspired when I try to reconcile this knowledge with how truly down-to-earth Mulla Sahib was when he spent those few days with us in our cramped apartment.

It shows me that an ordinary human being from a small town can accomplish extraordinary, incalculable feats and still stay so human. That the trademark of greatness, no matter how great one is, still remains to be emotionally connected to others in a sincere, engaged way with the utmost of exemplary conduct.

That the legacy one leaves behind can be even greater than one's own wildest dreams.

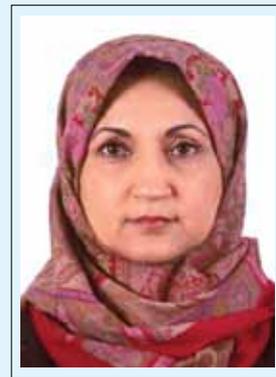
That the memories one leaves behind can leave such a mark that it inspires those left behind to also aspire for greatness.

And that a man who loved to read so much that he built his own library in his home can leave such an example that it can stir an entire world-wide community to build a multi-million dollar, state-of-the-art reference centre dedicated to his memory and call it The Mulla Asghar Memorial Library and Islamic Resource Centre.

It is true that there can never be another exactly like the unique Mulla Asghar Sahib. But it is also true that greatness in each of its unique forms *can* exist and *can* be achieved with hard work and perseverance. And it was Mullah Sahib who showed us this and it is he who paved the way.

In Perspective

How two million Indians became slaves as “indentured workers”.



by Mahjabeen Daya
Dar es Salaam, Tanzania.
B.A. (Hons.), M.A.,
Ph.D. Candidate

In 1838 indentured Muslims from India arrived in Guyana. Raymond Chickrie, <http://www.caribbeanmuslims.com> says, “The year 1838 marked a historical time on our calendar because it led to the rebirth of Islam (following the demise of the religion amongst the African Muslims in Guyana). It was in the year 1838 that 94 Hindustani (Indian) Muslims arrived in the colony of British Guiana on board the first two “coolie” ships – the Hesperus and the Whitby. This account debunks the myth that Muslims were not among the first set of indentured immigrants to the colony.”

It is a known fact that people of the African, Chinese and Indian diaspora are settled in large numbers in most parts of the world. Did you know that many of these people are descendants of slaves or indentured workers?

In the 19th century, two million Indians became slaves as they had entered into indentured labour agreements in faraway lands. Indenture was a system of bonded labour instituted by colonial India and the colonial governments of many countries after the abolition of slavery.

The selling and buying of slaves had been a normal practice until July 1833, when a Bill to abolish slavery throughout the British Empire was passed in the House of Commons and by the House of Lords in England.

In the United States of America, the “thirteenth amendment”, abolishing slavery, was passed by the Senate in April 1864, and by the House of

Representatives in January 1865.

These laws did not free enslaved people immediately; it took many years for the practice to stop. When slavery began to be abolished in many parts of the world, slave owners began to look at other options. They began to recruit hundreds of thousands of Indians from Indian cities and villages and made agreements or contracts with indentured workers, derogatively referred to as “coolies”. The Indians did not know what they were getting into and soon found themselves working in the same impoverished, cruel and pitiful conditions as the slaves they were replacing, mostly with lesser pay.

Why did the British colonial government encourage the export of people from India? In her 1987 essay, “*Indians Within Apartheid. Indentured Labour and Group Formation in South Africa*”, Dr. Fatima Meer explains that many people had no choice. She writes, “Indians were driven

into indenture abroad by the British colonization of their Indian homeland. Their world collapsed about 1837 when the *zamindaris* (landowners) upon whom they had relied for respite from taxes in lean years, small loans, and above all justice, disappeared and were replaced by the British, absentee landlords, and prohibitive money lenders.” (Meer, 52).

In his book, *A New System of Slavery: The Export of Indian Labour Overseas 1830-1920*, historian Hugh Tinker offers a study of the forerunners of Indian workers to the year 1974. His text represents the first attempt to provide a comprehensive study of the whole process of emigration from rural India, across the seas to more than a dozen countries, starting in the early nineteenth century, and continuing up to the 1920s and 1930s.

Tinker writes that when slavery was abolished, there was a demand by British, Dutch, and French ruled administrations for labour in the colonies and settlements of the Indian Ocean area, needing people to work in sugar, tea or cotton producing colonies or “construct roads, harbours, offices, jails”. By the year 1800 there were some 6,000 Indian slave “coolies” at work on the estates of Mauritius, while in Reunion (where slavery was not abolished until 1848) there were

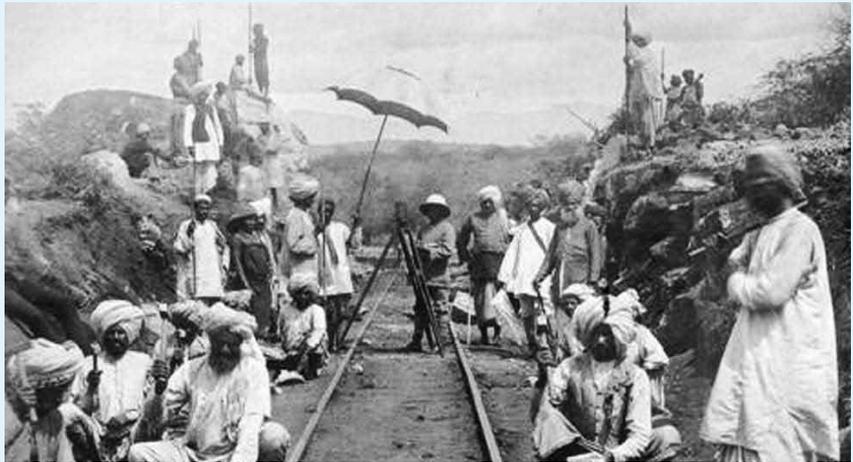
Continued on page 82

In Perspective

also thousands of enslaved Indians. By 1838, more than 25,000 Indians had been shipped to Mauritius. Some did not fare well as indentured workers, and many died during their indentures. The conditions of recruitment, shipment and employment were so poor that in 1839, a commission was set up by the Colonial Secretary in Mauritius to investigate and report the findings. As a result, “overseas emigration (from India) for manual labour was prohibited, thus was closed the emigration to Mauritius, Demerara, Reunion, and Ceylon; and incidentally to Australia, where 89 Indian labourers had been despatched in 1838.” (Tinker, 69).

Statistics show that ships full of Indian “coolies” were continually supplied to dozens of countries. In Surinam, 18 per cent of the Indians died within twelve months of landing, and the human traffic was stopped in June, 1874. After the initial 30,000 “coolies” imported into Mauritius, it is estimated that 525,482 Indians emigrated under indenture to French and British sugar colonies between 1842 and 1870. Of these, 351,401 went to Mauritius, 76,691 to Demerara, and 42,519 to Trinidad, with 15,169 to Jamaica. Natal (South Africa) took in 6,448 and Reunion imported 15,005 between 1860 and 1870. Other French colonies took 16,341 in that decade (Tinker, 113).

Dr. Meer writes about the effects of the indenture system today on Indian descendants in South Africa who she says have been disenfranchised and oppressed for the past one hundred years, with signs of progress only seen since the 1940s or 1950s. “Indentured labor was introduced in Natal (South Africa) in 1860, a quarter of a century after it had begun in Mauritius...” She then poses the question, “why did Natal import labour when there was Black population available? Why did Indians succumb to being indentured?” She states that Indian workers were



From 1886-1901, more than 19,000 indentured labourers from India worked under harsh conditions to build the East African Railway (and bridges) connecting Kenya and Uganda (see <http://www.asianafricanheritage.com>). Reporter Anjali Nurani estimates that the number is 30,000. She reports that 38 Indians died on the job each month over these six years. (Watch K2TV video, <http://www.youtube.com/watch?v=P--gzigVUNw>).

easier to govern especially as the lands they worked in were not theirs (they worked for 14 hours a day), and according to the plantation owners, they were cheaper to hire. She writes that when indentured workers stopped coming into South Africa in 1911, upto 152,184 Indians had already been brought into the country.

In total, “over a million Indian labourers went overseas to tropical plantations in the forty years before 1870; though the figure could be as high as two million.” (Tinker, 115). In many of the colonies, the Indians were either “Girimit-Wallah” (the Agreement People) with three to five year contracts, and the “Khula” people who were free people without contracts who had sailed to foreign countries as free men, seeking opportunities. For example, many sailed to East Africa of their own volition from the ports in Karachi (Sind) and Porbandar (Gujarat). In “*Overseas Indians: The Global Family*” author Shuba Singh writes that an East African Economic Commission report of 1917 recognized the crucial role of Indians in the economic development of the region: “the Indian places a useful part in opening up trade, stimulating the wants of the natives and inducing them

to part with their products for purposes of export.” (Singh, 99)

It appears that the British government could not find enough “native labour” in Kenya and Uganda to construct the railway. Sir John Kirk, Chairman of the Uganda Railway, told the British Government, “We began by trying native labour but we found that we could not get enough of it, to begin with... Then came a time of famine... and labour was almost impossible to get. Then we appealed to the Indian Government.” (Tinker 278).

Compared to market rates, the Uganda Railway “coolies” were offered a “relatively high pay”, i.e., Rupees 15 per month with rations. A large number of recruits were taken from Karachi. Upto 19,000 “coolies” were indentured for the railway and they worked in harsh conditions – some Indians and Africans, including a British overseer became victims of lions in the bush. It was common for labourers to suffer from malaria and tropical diseases. Most of these workers were Muslim, Hindu and Sikh and had come from the Punjab, from Sind and some from the North Western Frontier Provinces of India (now Pakistan). Tinker reports that

In Perspective

“over half the railway coolies returned to India at the end of their indentures, about one-fifth returned to India at the end of their indentures, about one-fifth were invalided home, and about 7 per cent died during their indentures. The remainder re-engaged, or set up as traders or mechanics, or cultivated their own plots in East Africa.” (278). Some took up employment to work in the railway trains or stations. Those who returned were in very bad shape. Tinker reports on a particular shipload of returning emigrants: “When the *Sirsa* landed 279 men in Karachi in 1900, after serving their indentures on the Uganda Railway, the Port Health Officer reported, ‘To the extent of 75 percent of their number are more or less broken in health.’” (175).

Most indentured workers were underpaid. They lived under terrible conditions in the plantations and suffered mental stress, sometimes succumbing to depression, alcoholism, domestic violence and/or criminal activities. If they managed to make their way back to India, it was in a demoralized state. One man called Thakur Gajadhar, age 34, got off a ship called the *Hereford IV* in India, after 15 years in Surinam, with savings of only Rupees 1. He did not even have money to take the train back to his village and he wrote to the authorities asking for assistance.

In British Guiana, (now Guyana) there were 14,609 indentured workers by the year 1901, and in Fiji, by 1904, there were 22,790 Indians under indenture (Tinker, 194). Statistics show that in Fiji, in the years 1911 and 1912, one in every nine hundred indentured coolies committed suicide (Tinker, 337).

Over the years it became apparent that the practice of indentured workers was

appalling and no better than slavery. And so, after a series of debates starting in 1915 in India, on 15 August 1921, the practice of exporting indentured workers from India was abolished. Indian freedom activist Mohandas K. Gandhi had also launched political campaigns to discourage the practice of indenture, calling it a “national stigma”. It should be noted that in 1915 the colonial administration directed that the term “coolie” should not be used in any official communications, and that the word should be replaced by the term, “indentured Indian immigrant.”

Indians are now settled in almost every part of the world, and many are descendants of indentured Indian immigrants. Prof. N. Jayaram, who is a Sociologist and Professor of Research Methodology, Tata Institute of Social Sciences, Mumbai reports the following in *Diversities in the Indian Diaspora: Nature, Implications, Responses*, published in the year 2011:

“It is estimated that besides six million Indian citizens, there are more than twenty million people of Indian origin all over the world (Government of India 2001: 680). Taking 10,000 as the minimum figure, overseas Indians are found in as many as fifty countries, and in seven more countries, they number between 5,000 and 10,000. In as many as six countries (Malaysia, Myanmar, Saudi Arabia, South Africa, United Kingdom, and United States of America), their number is estimated to be more than a million. The people of Indian origin form the single largest ethnic community in Fiji (49 percent), Guyana (53 percent), Mauritius (74 per cent), Trinidad and Tobago (40

percent), and Surinam (37 percent). They form substantial minority communities in Asian countries like Hong Kong, Malaysia, Singapore, and Sri Lanka, and in South Africa and East Africa. They also have a significant presence in Australia, Canada, the United Kingdom, and the United States of America.”

The history of indentured labour is being studied in history, politics and literature. Some of the most poignant stories and poems have been written about this era, especially by writers in the Caribbean, West Indies, Fiji, Singapore, and Guyana. It would be interesting to know if our community members in Africa have any family history to share, with regard to the practice of indentured labour.

Bibliography

Indenture & Exile: The Indo-Caribbean Experience – Edited by Frank Birbalsingh, Tsar Publications, Toronto, 1989.

Diversities in the Indian Diaspora: Nature, Implications, Responses. N. Jayaram (Ed.). Oxford, 2011.

Meer, Fatima: “Indians Within Apartheid. Indentured Labour and Group Formation in South Africa.” In *Migration and Modernization – The Indian Diaspora in Comparative Perspective*. Editors Richard Harvey Brown and George V. Coelho; Studies in Third World Societies, Publication Number Thirty-Nine, Virginia, U.S.A. (1987).

Singh, Shuba. *Overseas Indians: the Global Family*. Shipra Publications, Delhi: 2005.

Tinker, Hugh. *A New System of Slavery: The Export of Indian Labour Overseas 1830-1920*. Oxford University Press, London, 1974.

Reflections

The History of the Institution of Madrasah in our Community - Part 5



by Hassan Ali M. Jaffer
Mombasa, Kenya

As this article is being serialized some of the situations may have changed. Readers are welcome to write to us with any information with regard to the comments of the author. Editor



In the previous issue the columnist ended his column saying that at the grassroots level we lack institutes for the development of human resources that offer specialized training in the modern modes of education for application in primary, secondary and university educational systems.

He said that “Whatever limited specialization that might have emerged of late in certain places, both amongst the Shia and Sunni, are geared to the local regional needs. Global perspectives to cater for the needs of the widely dispersed Muslim societies spread all over the world are yet to be evolved. This is a burning issue that people are hesitating to discuss for fear of getting alienated by the traditionalists.”

Dr. Seyyed Hossein Nasr, a Professor of Islamic Studies at the George Washington University, Washington D.C. is among the foremost scholars of Islamic, Religious and Comparative Studies in the world today. He provides a penetrating observation in this context. “In Persia, as elsewhere in the Muslim world there are today two types of men concerned with religious questions:

- the traditional authorities, who are as a rule completely unaware of the nature of the mental structure of the modern man or at best the modern world, and;
- the modernized so-called “intellectuals”, whose attachment to Islam is often only sentimental and apologetic and who usually present a version of Islam which would not be acceptable to the traditionalists or to the Muslim community (ummah).

“Only in the past few years has a new class of scholars, still small in number come into being which is both orthodox and traditional in the profound sense of these terms and at the same time knows well the modern world and the language

Reflections

necessary to reach the intelligent Western reader” writes Dr. Seyyed Hossein Nasr in his introductory comments to the book, “SHIA”, while introducing the personality of Allama Sayyid Muhammad Husain Tabatabai (p.18-19).

In 2001, I had some consultative meetings with four Madrasah managements in Ontario, Canada, to review the question of empowering madrasah teachers to be more effective. Below is a letter written to me by a headmaster of one madrasah which analyses the North American scene.

“My initial comments are as follows:

- “The proposal in theory is great but impractical at the level it is intended. The biggest flaw that I see in this whole concept and the desire to move forward with the madaris agenda is the lack of understanding of how the Madrasah has evolved, what purpose it serves, what value does the community place on it, what is the manpower behind it, what are the local dynamics in each Centre, what are the resources available to it and so on.
- “The madaris are essentially 95% if not 100% run under the patronage of individual jamaats. However, the jamaats’ managing committees do not have time or the desire or expertise to run it or oversee it and they are very happy to transfer this responsibility to teams of volunteers who choose to run the madressa because they feel that we have to take care of our future generations. This makes the jamaat managing committees very happy because they can say they are running the madressas

whilst they have little or no input and the volunteers are happy to run the madressa without jamaat interference and politics. The jamaats overlook the finances and everyone is happy.

- “The moment you try and bring the madressa back under jamaat control (which in actual fact they are), you would be looking for trouble for many reasons.
- “In Toronto, we have three madressas with student enrolment (referring to the Year 2001) being approximately 1200 students (Bathurst has about 400/450, East 400/450, West (Brampton) 350/375). Numerous efforts from within have failed to bring them together to share a common syllabus because periodically they become mini fiefdoms for some administrators or patrons.
- “The community is not quite sure how to view the madressa. It has still not come to terms that the madressa plays an important role in nurturing its children. Is it a beginning and an end in itself instead of an extension to family life? The values imparted in the madressa seem to stop at the madressa gates. A child will not be permitted to miss secular school except in an emergency or major illness but madressa can be missed at the slightest pretext.
- “Essentially madressa in Toronto is offered for approximately thirty to thirty two Sundays in a year (figures of 2001) – which works out to approximately 30-32 hours of Diniyat and 30 – 32 hours of Quran per year.

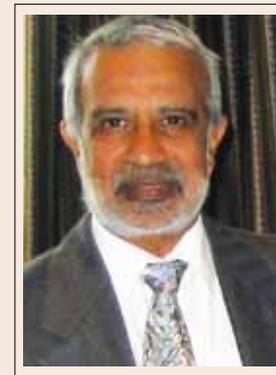
- “If madressas are meant to be an end in itself and the only source of knowledge then we are in trouble.
- “The teachers are all volunteers with perhaps less than 10% who are qualified as teachers.
- “The logistics and local requirements/dynamics in each Centre are different. The ethnic mix in Brampton for example is 30% Khoja, 20% Arab/other, 50% Pakistani/Indian. This brings about its own challenges.
- “The other dynamics at play are that in Western countries many parents are unfortunately not educated in madressas. Furthermore they have never had an opportunity to go to madressa when they were young. Our history in Europe/Canada is approximately forty years. Many of the original immigrants came as refugees and by the time they got over the shock of being refugees and realized that they had to cater for their children’s religious needs, the children were grown up and in many cases the children were parents too. Thus the madressas to a certain extent are catering for children and parents too.
- “Realizing this need we in Brampton proposed an adult class this year. The original proposal was to hold classes with the theme – back to the basics – on a fortnightly basis – every other week for 1 hour.

When the parents drop their children for madressa they can stay back for an hour.”

To be continued in the next issue.

Third Eye

Whither Our Brotherhood?



by
Ghulamabbas Sajan
Toronto, Canada.

While growing up, I heard inspiring stories of true brotherhood. I'd heard that when our forefathers immigrated to Africa some came as businessmen but many more came as labourers. Some of them worked for migrant entrepreneurs. These businessmen were not only interested in profits but, to a very large degree, they were interested in the well-being of their employees. They cared for their employees and when they found some potential in them, they opened shops for these employees who then became *dukawallas*. This cycle continued resulting in more and more people becoming masters of their own destiny. Many were enterprising as well and they developed their own industries.

In jamaat meetings it was often the case that people disagreed with each other but at the end of meetings, those with differences would amicably go together for tea as if nothing had transpired.

Where is that spirit now? Granted, some people give large donations but overall where is the spirit of brotherhood? Our first jamaat was in Zanzibar and yet this was the place where we saw the first division. Today with a dwindled population, it still persists in having two jamaats.

When we look at the Khoja community, we are less than 125,000 people. There

are concerns that with immigration to various parts of the world will our community be able to overcome divisive trends in the community and survive? This concern has very eloquently been addressed by Hassan A. Jaffer in his lectures and more so in his book, "Whither My Community?"

A reduced level of brotherhood and in many cases total lack of it will lead to apathy and a nuclear lifestyle. Some, through ignorance or malice, advocate that there is no use of organized jamaats or any council or federation. Some of us fall for this, believing that this is the right course of action. Our organizations seek discipline and good management with the spirit of brotherhood. The fact that we do not always like the administration does not mean that they should be discarded. Those who do wrong should be democratically guided in the spirit of brotherhood.

Today the trend is to ridicule and degrade people who do not think "our" way. When elections are lost, this is taken as a personal defeat rather than accepting the fact that the community has chosen an alternative for better or worse. In these days of electronic mail, the push of a computer button sends messages to many people instantly. Negative messages - often using pseudo names - are sent and in most cases the information is like the

tabloid media - incorrect! The damage done through instant emails with incorrect information is irreversible. The sender/s may think his/her or their identity is protected but in reality it is abundantly clear who has penned such writing from the style of writing. At the same time, making false accusations will result in severe penalty from Allah (SWT) Who is willing to forgive sins in disobedience to Him but will not forgive injustice done to His creation.

Where is the concept of good manners? We take pride in citing examples from various Imams (a.s) but in practice we do not do what we have been told.

When we try to find reasons behind such behaviour, we find that jealousy is one of the factors. Then there is the case of insecurity among some leaders who intentionally seek to keep members of the community ignorant on some crucial issues. This is all done at the cost of amity.

Ironically, sometimes it is religious scholars who create more problems. When it so happens that other religious scholars are respected more for any reason, some scholars suffer from insecurity and can easily be a source of division within the community.

Third Eye

Sometimes this lack of brotherhood also extends to scholars who we respect very much but they barely talk to other scholars to discuss the problems of the community at large. Recently I was in Najaf and Karbala and I was shocked to see three jamaat salaah being held in the same *haram* at the same time just because people preferred to pray behind their own religious heads. Where is unity and where is the spirit of brotherhood?

Now let us see what our blessed religion of Islam tells us.

I was fortunate to acquire the book, "The Scale of Wisdom" by Ayatullah M. Muhammadi Rayshahri. This book of over 1400 pages is divided into 419 sections. One of the sections is on Brotherhood. There are quotes from the Holy Qur'an and sayings from the Ahlul Bayt (a.s.).

The section on brotherhood accentuates how any community like ours should have members who work with devotion to maintain the ideals of the community. If we become non-caring for our community, we will be like lost sheep.

Primarily, we are brothers to each other and when one is hurt, we should feel the pain like the pain in one part of the body hurts the entire body. Therefore, when there is a disagreement, misunderstanding or divisive action, it becomes a community responsibility to make peace. To state that it is none of anyone's business, is a defeatist position to take.

Islam tells us that a brother should

not necessarily only be a blood brother. We should all be brothers in belief. Therefore, ignoring rifts in the community weakens the spirit of Islam.

In the same vein, it is improper to support a brother when he or she is wrong irrespective of what position the person holds in the jamaat. Having high credentials of wealth or religious knowledge do not make anyone immune from error and therefore he or she must be questioned when one feels their behaviour or stand is incorrect.

I will cite one particular issue here. Our community has shown concern that some of our youth prefer marrying outside the community. Some are also getting disillusioned with Islam. We refuse to accept Imam Ali's (a.s.) saying that every generation should be dealt with differently. If we carry out our rituals differently, while remaining within the bounds of sharia, we can address many of the concerns. For example, are monologues the only means of communicating between opposite sexes? Must we always have partitions so that men and women cannot intermingle and instead follow the dictum, "See these boys outside the mosque? You cannot talk to them but must marry one of them."

In the university one's daughters are often told, "you should talk to fellow students but you cannot marry anyone of them." In intellectual forums or even in educational sessions why don't we accommodate mixed sitting as long as girls or women are in proper *hijab*?

In brotherhood every action should be for Allah (SWT) and not for the pleasures of this world. If it is for Allah (SWT) there will be piety and

real concern for each other. Then the pain in any part will hurt the entire body (ummah).

We have examples from the Ahlul Bayt (a.s.). They were wronged but they never once took revenge. As a matter of fact they prayed to Allah (SWT) to guide the wrongdoers. What lesson have we learned?

In the process of brotherhood, our ultimate motto has to be that we should be in a position of trusting almost everyone. Of course there will be individuals from whom we should stay away. This is unfortunate but the reality is that there will be some whose bottom line is this world and the hereafter is of little relevance. These are the people who glamorize acts of disobedience to Allah (SWT).

Helping a needy person is an act that is loved very much by Allah (SWT). An act of such goodness in this world will gain returns of many folds in the hereafter.

If we go back to our forefathers' days of ultimate brotherhood, piety and treating each generation the way it deserves to be dealt with, there will be peace and harmony all around. We will sleep better for we will have no grudges and our community will remain intact even when the influence of nuclear families is globalized.

In conclusion, I quote Imam Ali (a.s.), "*I swear by Allah, these (sandals) have more value to me than ruling over you, except for being able to uphold the law and prevent wrongdoings.*"

Let us make Imam Ali (a.s) proud of us.

The Power of a Kept Promise



by
**Zakira Shyrose Jaffer Dhalla,
B.A (Hons), M.Ed.
Toronto, Canada.**

My mother taught me one of the most precious lessons of life: *that a promise is sacred*. She did this by example. She never lightly promised an ice cream or a trip to the park. If she said it, I could be sure she would do it.

I learned to believe in her without question and to wait patiently for her to deliver on her promises, even when it seemed impossible that she could accomplish what she had promised. She never let me down.

For an impressionable child, this trustworthiness of an authority figure was a valuable gift that not only gave me a complete psychological sense of security but, more importantly, became the foundation of my entire perception of all human beings.

It taught me to first believe that human beings are trustworthy. And later, as I matured and saw the world, that human beings can be trustworthy if they are committed to an existence of moral ideals and values.

When I, myself, became a parent, my mother taught me a new lesson. “Never lie to your children,” she would caution as she observed my transactions with them. “If you break their trust, you will shake their faith in human beings.”

Mom’s acute analysis of human psychology brought a new dawn of consciousness into my understanding of the world. Human beings need to

be able to have trust in others. Those who cannot trust others lead a life of hopelessness, suspiciousness and self-imposed loneliness. Their lives are full of unhappiness and bitterness.

For without trust what is there left? If a person’s word means nothing then how do you have any pure interaction? A person’s trustworthiness is the key basis for one to take their verbal and non-verbal actions at face value. And every human encounter, in order to be successful and to function smoothly, requires us to disarm ourselves to a certain level. Without this, each of us would have to be in constant survival mode, forever forced to eye the other defensively and as a potential threat.

The world functions on promises. In fact, the spoken promise, or verbal agreement, is an accepted legal and binding contract in the field of law. This, in essence, indicates that the world has accepted a collective code of conduct: *that a person’s word has to account for something*.

The supreme code of moral conduct, Al-Islam, has always considered the sanctity of the promise as one of the fundamental values in governing human relations.

In fact, Allah (swt) commands that believers, in addition to other incumbent acts, to actively fulfill and faithfully keep their promises in order to be considered truly righteous.

“It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).”

Holy Quran 2:177.

Why this great emphasis on actually fulfilling a promise? Because Allah (swt) knows that when you break a promise, you truly break a heart. You shake that person’s faith in the goodness of people. You re-open a wound and make them realize that people are not worth relying on or trusting. And eventually this breaks their trust in God Himself – because He ultimately gets unfairly blamed for the actions of His free-willed creations. And that is a huge loss!

A world full of wounded hearts that have been hurt by broken promises is a world full of bitter, untrusting soulless creatures with no humanity and no hope – like barren land where nothing can grow.

Spirituality

I can no longer count the many times people come to me for spiritual counseling and say to me “I can’t fall in love or marry because someone broke my heart once” or “I rely on no one for this world is full of traitors” or “I trusted her/him and I won’t make that mistake again with ANYONE.”

People don’t even give financial credit or loans to *upstanding citizens* of the community anymore because of the regrettable actions of just a few unsavoury characters. Isn’t it truly a colossal tragedy when everyone (even genuine people) must be assessed as potential betrayers because a few unreliable people ruin it for everybody?

Unethical behaviour, especially when it comes from fellow believers hurts the most. For if a Shianey Ali cannot be trusted then there truly is no hope. When one has such great Divinely-sent

role models, teachings and examples and yet still not be inspired and guided then *what* can teach them?

The destructive, heart-shattering power of a broken promise is evident in the perpetual and pervading atmosphere of suspiciousness, lack of faith in others and hopelessness that we are increasingly seeing in our daily transactions. Whether it is in jamaat work, business or even in the course of more personal relationships, people have begun demanding that things be documented in writing. And despite this, we continue to see an alarming rate of even such *written agreements* not being honoured!

This deplorable and dangerous stage of unethical behaviour has taken us to a new low. It is a state of affairs that may ironically precipitate the coming of our 12 Imam (a.s) to eliminate

the hypocrisy of the *very* people who traditionally and quite beseechingly call out to him to create a just society. We may just become the cause of his coming to save us from *ourselves*.

As sincere lovers of Allah (swt) and followers of the 14 Masumeen (a.s) we cannot ever allow ourselves to forget the sanctity and the immense power of a kept promise.

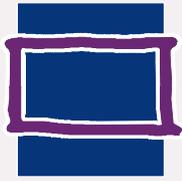
A promise is a promise.
Big or small.
Spoken or written.
To a child or an adult.

To fulfill a promise must remain our trademark and our identity. For a man or woman who is true to his or her word earns the respect of not only their fellow human beings but of God Himself.

ADVERTISEMENT RATES IN THE FEDERATION SAMACHAR

| | | |
|----------------------|---------------------|------------|
| Inside Cover | - TShs. 960,000/- | (US\$600) |
| Front inside page | - TShs. 960,000/- | (US\$600) |
| Primary doublespread | - TShs. 2,400,000/- | (US\$1500) |
| Full page | - TShs. 720,000/- | (US\$450) |
| Half page | - TShs. 480,000/- | (US\$300) |
| Centre pages | - TShs. 2,400,000/- | (US\$1500) |
| Back inside cover | - TShs. 960,000/- | (US\$600) |
| Back page | - TShs. 1,280,000/- | (US\$800) |





dolson interiors
we design your lifestyle!

The Widest Selection Blinds & Screens

Made-to-Measure Blinds in 5 Easy Steps:



venetians



**commercial
rollers**



residential rollers

1

We work with you to select the most suitable blinds from our extensive range of rollers, venetians, verticals, romans, pleated, and panels.

2

We schedule measurements at your location and at your convenience.

3

Get a no-obligation quote based on your sizes and selections.

4

We will work with you to ensure you get what you love at your price-level.

5

Upon confirmaton, installation (at no additional charge) would take between 3 days to 4 weeks, depending on selection made and availability.



Mkwepu Street, Opposite UBL Bank, Dar-es-Salaam
Ph: +255 684 911 111, +255 22 212 8044
Email: sales@dolsoninteriors.co.tz
www.dolsoninteriors.co.tz



/dolsoninteriors



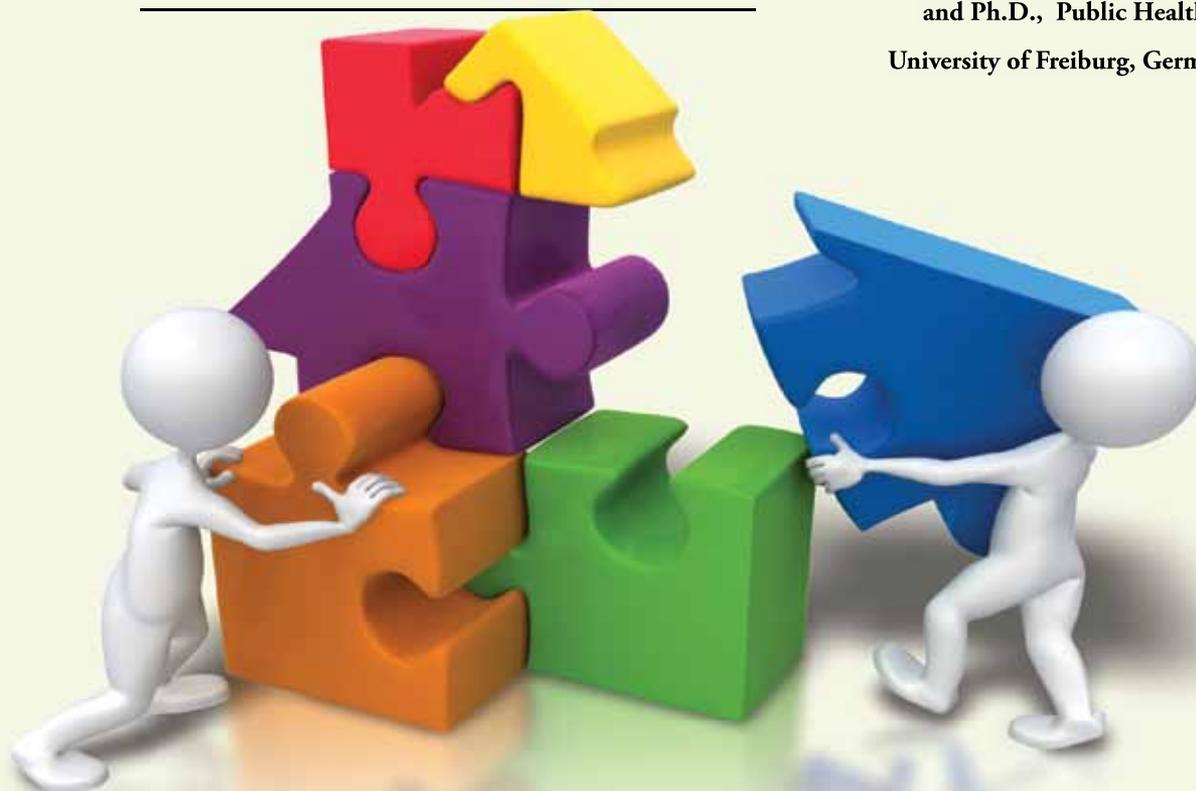
Development Alternatives

Digging Deeper Into Development Problems

--let's research on how our
wealth is being spent!



By Dr. Ali Mehdi,
New Delhi M.A., Globalization
and Ph.D., Public Health,
University of Freiburg, Germany



Development problems are often quite complex, which largely explains why, despite the efforts of numerous international, national and local agencies, they remain intractable across Africa and several parts of Asia and Latin America. The experience of our community is not much different either. Things have improved over the years, but we still remain behind others in most aspects of life. Why haven't we been able to progress as others have? What explains our predicament? In this piece, I argue

that we have focused our resources and energies on addressing the immediate causes and haven't dug deep enough to explore and address the intermediate and ultimate causes that plague our community.

Exploring intermediate and ultimate causes of our development failures would require sound and systematic research, and unfortunately, there is not even a single research institution that focuses on the development problems of our community. There

are some problems that are quite generic and afflict other communities as well – for instance, the lack of quality healthcare and education in India. Some problems are specific to certain communities – for instance, minorities and lower castes face varying degrees of overt or covert discrimination in both public and private spheres. And then there are problems which are specific to individual communities – for instance, caste discrimination in the case of Dalits, which is a very unique phenomenon and different

Development Alternatives

from other forms of discriminations in many ways. One who knows about racial discrimination cannot claim to understand caste discrimination as well without having studied it specifically, in its own right.

Even if the problems are generic or shared by other communities, there may be different reasons or factors in different communities. For instance, lower female enrollment in schools among the Dalits could be due to caste discrimination, while among Muslims, it could be due to religious reasons (*hijab*). The problem is the same, but their causes are different in different communities, and they would have to be addressed differently accordingly. There cannot be one solution for all the communities in all the cases. Another example is the role of separate toilets for girls and their impact on female enrollment.¹ Now, in this case, we do not really need to open separate schools for girls to improve female literacy and enrollment when the problem can be addressed by means of constructing separate toilets for them. It will be a waste of our limited resources and energies.

Another cause of backwardness is considered to be poverty, and we feel that with education, this will be solved on its own since educated people get good jobs and earn well. Nevertheless, if we look at existing research, we find out that there is no automatic link between better education and secure employment. And when that happens over a long period of time, people lose incentive in investing in their children's education.² Many Dalit leaders believe that the root causes of their poverty and backwardness are not lack of education, healthcare,

jobs, etc, but lack of self-respect and confidence as a result of centuries of caste discrimination. Research has proved it to be true. A recent World Bank study highlights that 'being an SC (Scheduled Caste or Dalit) significantly lowers the probability of movement out of poverty even after we control for the effects of many other factors', and that 'individual's own self-confidence, sense of power, and aspirations for the future' are critical factors affecting upward mobility (*Moving out of Poverty*, 2009). John Rawls, the greatest political philosopher of the 20th century, also saw 'self-respect and a sure confidence in the sense of one's own worth' as fundamental for social justice (*A Theory of Justice*, 1971). Is it also the case as far as our community is concerned, we need to find out?

Resources are always limited, and to achieve optimal results, it is imperative to plan and evaluate community development projects based on solid evidence borne out of research. While this may seem obvious, unfortunately it is rarely followed in practice. We may start out on the assumption that, belonging to the community, we are fully aware of its problems. And this is particularly the case with our community leaders who lead the majority of our development projects. Has anyone of us gone out to ask community members what they feel their problems are? What they think are the reasons for our lagging behind? What they think could be potential solutions?

Take the issue of poverty. Does our community not generate enough wealth worldwide to eradicate poverty within? Yet we have poverty within

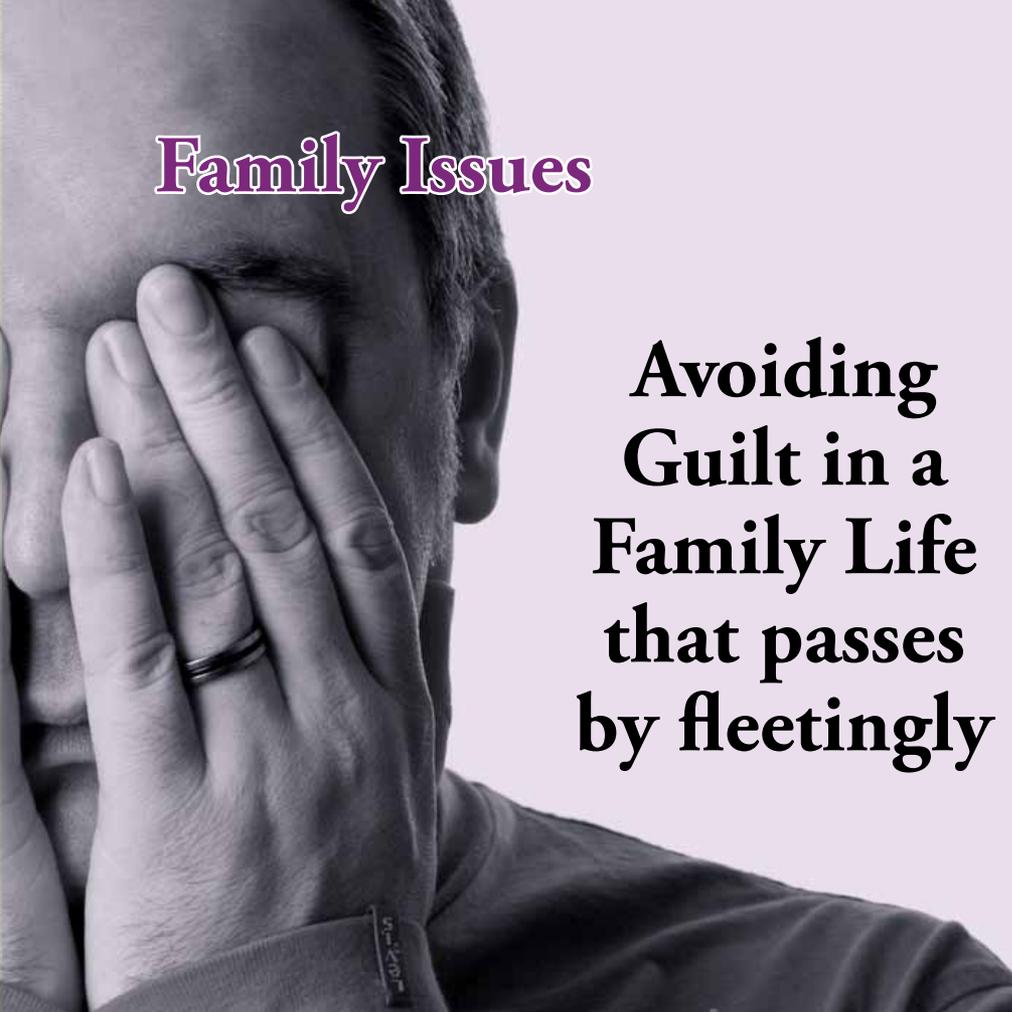
ourselves despite obligatory religious taxes that are meant to eradicate poverty along with donations from philanthropists. Can we not create a Research Board to study spending methods with the objective of directing wealth towards useful spending?

Some time back, I wrote a column in the *Business Standard* (26 September 2010, titled 'Getting to know the India that is Bharat'), in which I argued that the country's policymakers, right from the very top levels of the Central government to the local Pradhans, have very little knowledge of the actual living conditions of ordinary people, particularly the poor and the marginalized, which is why they are not able to deliver on development. I am afraid that is also the case with most of our community as well, especially so in India.

Ali Mehdi is a New Delhi-based Consultant who works on social sector and development issues. Views are strictly personal. You are welcome to send your comments at mehdi2604@gmail.com.

Endnotes:

- 1 For e.g., J S Ifthekhar. 'Schools sans toilets hit girls' education'. *The Hindu*, Hyderabad, 19 April 2013.
- 2 See, for instance, the paper by Craig Jeffrey, Roger and Patricia Jeffery. 'Degrees without Freedom: The Impact of Formal Education on Dalit Young Men in North India'. *Development and Change*, Vol. 35, Issue 5, pages 963–986.



Avoiding Guilt in a Family Life that passes by fleetingly



by
Mohamed Khalfan
Dar es Salaam, Tanzania

A healthy-looking middle-aged person visited his family doctor complaining of fatigue, a diminished appetite and restless sleep.

The doctor diagnosed the condition as “functional depression”, that is, depression whose cause was temporary. The doctor knew of the death of the mother of the patient which had occurred some weeks before, after a short illness.

Grief on account of death in a family is normal but not such as should disturb one’s daily life or affect physical health. However, grief can generate depression when there is also a feeling of guilt.

This happens when a person has either a mild, nagging, or strong, haunting feeling that he or she could have taken alternative decisions which could have staved off the death occurring when it did.

There can also arise a feeling that the death, though inevitable, could have been made to occur with greater comfort to the deceased.

What can give rise to a feeling of guilt in a person is also the thought that one had failed, through delays, perhaps for no valid reasons, to fulfill the dream or the hope of the deceased, say, to perform a pilgrimage or visit loved ones living in another continent, or perform a wedding of a son or daughter.

Mortal life

We all know that to predict the timing of death fairly in advance and be correct is impossible. Therefore, as long as reasonable efforts were made to save the life of a deceased, this should not raise a feeling of guilt as ultimately, life spans are destined by Allah (SWT).

The other way is to examine the reasons (on hindsight) wishing that they could have been different or sooner. What is necessary is to assess whether the decisions taken and their timings were in the first place, or at the time well intentioned and proper.

Let us remember though, that unless a feeling of guilt arises from neglect, insensitivity or lack of consideration towards the deceased member, which is not uncommon in a family, it is an indication of love for the deceased.

Having seen so many deaths around us let us also “*have, show and prove*” love for each other in the family. If a family member, like mother, father, wife or husband has certain fond dreams or good intentions or compelling hopes to fulfill there are no reasons for delays knowing that health can suffer or death can occur unpredictably anytime. Such fulfillments must not be delayed unless there are strong reasons to justify this.

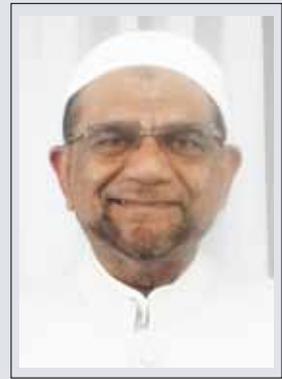
We are beings of emotions and hopes with our personal values attached to them. We need to respect the reasonable wishes of others, more so of the members of our own dear family. We are together in a family for a fleeting moment which we wrongly see as a long, mortal life.

Commentary

QUR'AN

- The Authentic Book of Allah

This is the fifth in a series of articles on the Holy Qur'an.

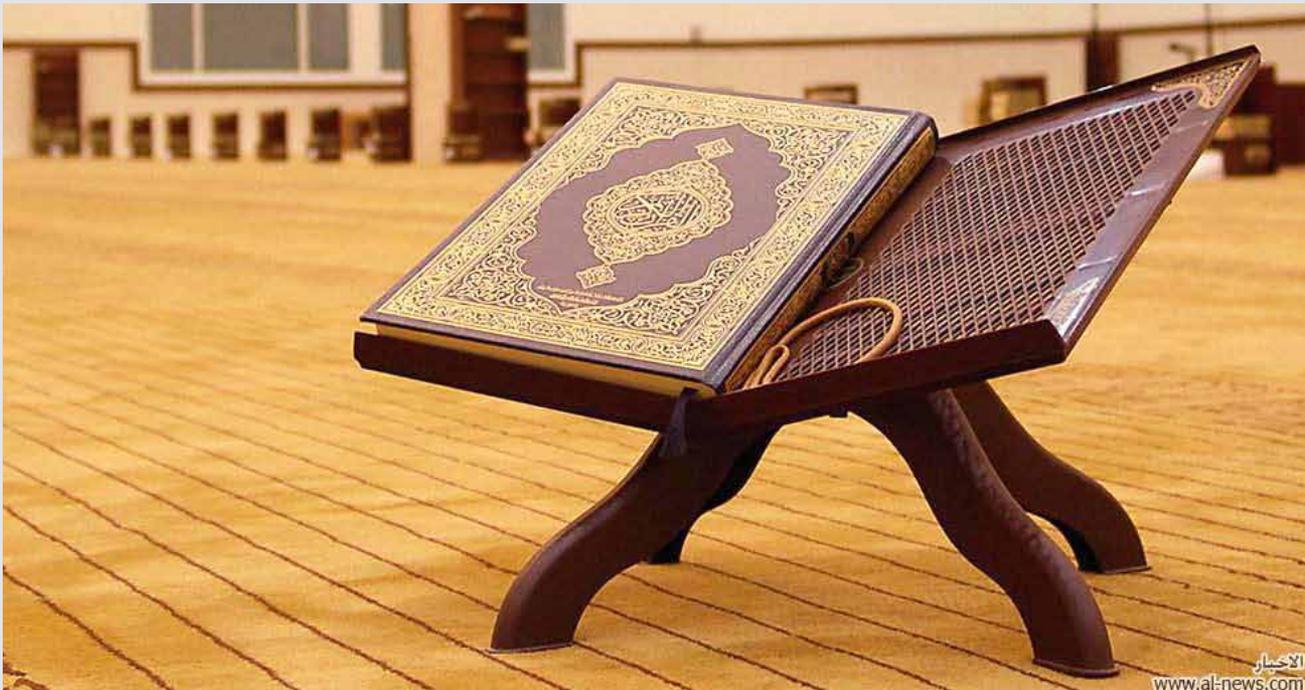


by Dr. Husein Khimjee,
Ph.D.
Toronto, Canada

When Abu Lahab shouted obscenities at Rasul Allah (S) who was delivering a *khutba* to a group of Makkans, Allah Subhanahu wa Taala revealed a prophecy:

*Perish the hands of Abu Lahab, perish He!
No profit to him from all his wealth, and all his gains;
Burnt soon will he be in a fire of blazing flame;
His wife shall carry the (crackling) wood as fuel;
A twisted rope of palm-leaf fibre round her (own) neck!
(Surah Al-Masadd Verse 1-5)*

This prophecy was fulfilled to the letter.



As Islam began to rise and was becoming a reality, and as the enemies of Islam further decided to destroy it completely by waging the war of Badr, their efforts only resulted in their total defeat. Many of their leaders perished at Badr. Abu Lahab himself perished a week after Badr, lost in every way, and totally consumed with grief and his own fiery passions. Abu Lahab, who had wielded so much power during the Makkan past, a wealthy man, married to a very beautiful woman, Jamilah, and endowed with youthful sons to

take pride in the Makkan society that adored sons and despised daughters to the point of burying them alive, now lay fallen to such an extent that no one was willing even to remove his corpse which lay in the hot sun giving out a foul smell. Abu Lahab was totally destroyed.

It is very interesting to note that prophecies in the Qur'an reveal not only that Qur'an is the True Word of Allah, but they also contain miracles of their own. For example, after the

prophecy, Abu Lahab still continued in all possible ways to disrupt the message of Islam. Abu Lahab clearly wanted Islam to be wiped out. If this prophecy was not the word of Allah, he could have actually wiped out the message of Islam quite easily. All that he had to do was to falsify the above prophecy. He could have just accepted Islam and claim that, by accepting Islam, all his previous bad deeds were erased. By accepting Islam, he would have thus falsified the prophecy and could have said, "See, I was always telling you that

Commentary

these are not the words of Allah. If these were, I would not have accepted Islam. Now I have accepted Islam and, according to Islam, since anyone who accepts Islam has his or her bad deeds wiped out, all my past deeds ought to be wiped out. If not, then, either Islam is wrong, or the prophecy against me is wrong.” Muslims would have had nothing to say. The confidence with which the prophecy is revealed in the Qur’an and the fact that he did not accept Islam shows, clearly, the truthfulness of the Qur’an in any statements it makes.

Take another prophecy that was fulfilled during the mission of Rasul Allah (S).

At the time of Rasul Allah (S), there were two super powers in the world: the Roman Empire in the West and the Persian Empire in the East. Each of them had a clear ambition to be the only super power on earth. There were, therefore, wars between these two super powers. Sometimes it was the Roman Empire that had the upper hand, and vice versa. In the years 614-615 A.D., however, the Persian Empire managed to defeat the Roman Empire under Heraclius. This was, indeed, a major defeat. The Roman Empire lost control of Jerusalem and other important Centres. Constantinople was the only major city not subjugated under the Persian Empire.

The Qurayshites of Makkah began to rejoice at this news. They were hoping that the newly emerging Islam, which appeared to be so weak and helpless, would also be wiped out under the Persian persecution and pressure.

Allah Subhanahu wa Taàla, under these circumstances, when it was impossible even to imagine that the Roman empire could regain any of

their occupied lands, prophesied this in Suratu al-Room (The Romans):

“Alif Lam Mim. The Roman Empire has been defeated in a land close by: but they, (even) after (this) defeat of theirs, will soon be victorious within a few years. With Allah is the decision in the past and in the future: on that day shall the believers rejoice - with the help of Allah. He helps whom He will. And He is exalted in might. Most merciful. (It is) the promise of Allah. Never does Allah depart from his promise: but most men understand not.”

And so it happened...exactly as Allah promised. Within just seven years of the fall of Jerusalem, the Roman Empire fought a successful battle of Issus in the year of 622. Within the next two years, the Roman Empire successfully penetrated Persia.

Within the same span of time, the persecuted and weak Muslims had already completed the historical *hijrah*, had settled in Madina, Islam was forming itself into a power to reckon with and, in the year 624, as the Romans were penetrating completely the Persian Empire, and Muslims were defeating the Quraysh at the Battle of Badr. The Qur’an’s prophecy was fulfilled to the letter.

Prophecies - Fulfilled after the passing away of Rasul Allah (S)

There are many prophecies that were fulfilled after the passing away of Rasul Allah (S), exactly as prophesied in the Qur’an. The one that has direct bearing upon us is the one in Suratu al-Jumuàh. Allah Subhanahu wa Taàla revealed:

“(It is he) who has sent amongst the unlettered –Ummiyyeen - a messenger from among themselves to rehearse to them his signs, to sanctify them, and to instruct them in scripture and wisdom

although they had been, before in manifest error. As well as (to confer all these benefits upon) others –Aakhareen - of them, who have not already joined them: and he is exalted in might, wise.” (62:2-3).

What a wonderful prophecy! This was revealed in Madina when Muslims were still a small community. No one could even imagine Islam would get a foothold beyond the boundaries of Madina, or even Arabia. Muslims were still struggling against all odds and conspiracies of the Makkan Qurayshites, their confederates and Madinian Jewish tribes. In an atmosphere like this, a prophecy was revealed promising Islam to be the reality for all peoples of the world. The Deen of Allah, in which people of all races, the Aakhareen (i.e., non-Arabs) would join.¹⁸ No-one could visualise that at the time but, Allah had already ordained it, as we see in this prophecy. We are the fulfilment of this prophecy of Allah because we are the people of the *Aakhareen* referred to in this prophecy. We, the converts from Hindus of the past, and billions of others belonging to other races, cultures and nationalities!

Footnote:

18: *Islam is the Deen for the whole universe and its Rasul, Sallallahu àlayhi waaalihi wasallam, was sent as a blessing to the universe; sent as the one who would invite mankind, with Allah’s permission, to the Deen of Allah: O Rasul! Undoubtedly We have sent you as a witness, as the Bearer of Good News and a Warner; and as one who invites to Allah’s (Grace) by His permission, wasirraajan muneera - and (a) lamp spreading light (33:45-46).*

(Continued in the next issue)

Living with respect to all

We just observed the month of Muharram and Safar and showed our love and feelings for Imam Husayn (a.s.). The majlises we attended reminded us, yet again the need to revive the spirit and love of religion. The majlises reiterated the fact that our lectures are meant to induce love for Islamic values and moral living whereby people of other faiths judge us by our positive actions while we seek obedience to Allah (SWT).

Today we live in a global village and while we have every right to care for our community members, just like any association or group cares for its members, we are obliged through humanity and through true Islamic values to also care of the plight of others. On these lines it is unIslamic to discriminate against one's employees (due to racism or any other reason), it is wrong to suppress others or for that matter to pollute the environment or to seek to harm other groups unless in self-defence.

Recently I had the opportunity to visit Robben Island where the former South Africa President Nelson Mandela (who died on 6th December, 2013) was imprisoned for 27 years in the worst of conditions. I wonder how he stayed in this cell for so many years (Mandela served 27 years in prison, first on Robben Island, and later in Pollsmoor Prison and Victor Verster Prison). In his book 'The Long Walk to Freedom' Mandela said, "No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

In the same book he also says, "I am fundamentally an optimist. Whether that comes from nature or nurture, I cannot say. Part of being optimistic is keeping one's head pointed toward the sun, one's feet moving forward. There were many dark moments when my faith in humanity was sorely tested, but I would not and could not give myself up to despair. That way lays defeat and death."

In the early 1890s, Mohandas Gandhi worked as a lawyer in South Africa. One day, while travelling in a first-class train compartment on business, he was ordered to move to Third Class, which was designated for non-whites. Gandhi refused, producing his valid First Class ticket as evidence of his right to stay. At the next stop, he was thrown off the train. This experience transformed the shy, apolitical young lawyer into a bold, fearless activist whose campaign for equality and human rights was successful, yet brought to an end by an assassin's bullet about 65 years ago.

Gandhi was undoubtedly one of the great Indian political figures of the 20th century. His message of justice, tolerance and non-violent changes are valid even more today when double standards allow atrocities to be committed by some while others are judged to be wrongdoers for the same crime. In a statement published in 'Young India' in 1924 he said, "I learned from Hussein how to achieve victory while being oppressed."

Colonialism, racism and discrimination are officially denounced by the United Nations, an organisation which was founded in 1945 after the Second World War by 51 countries committed to maintaining international peace and security to develop friendly relations



by
Munir Daya
Dar es Salaam, Tanzania

among nations and promote social progress, better living standards and human rights.

However in reality, there are so many heinous crimes being committed worldwide which have increased terrorism and shattered world peace and security. The world is seeing an increasing level of disrespect to fellow human beings.

On the same token, the U.S. drone attacks that aim to eliminate targeted individuals are killing more and more people particularly in Pakistan and Afghanistan. These drone attacks often miss targets and kill innocent civilians and children but yet the attacks have been justified even though they kill people who are defenceless.

The teachings of Muharram once again remind us about what Imam Husain (a.s.) has said: "Tolerance is a man's ornament, keeping promises is a sign of nobility, arrogance is a sign of selfishness, and bonding with others is a grace."

Our community lives in different parts of the world and one of the better things to happen in the last decade is our increasing contribution to the society around us irrespective of race, creed or religion. This positive behaviour is being increasingly noticed. To an extent that when we complain to higher authorities in different countries or organisations about some wrongs in society, our opinions are sometimes heard.



Tanzania Road Haulage (1980) Ltd.
and Group Of Companies



Anwarali Dharamsi
CEO

Moving you forward

Always evolving for better ways to move your business forward.
Expertise in: Import - Export Logistics - ICD facilities and
Transport Services. Dedication and accountability is our
trademark since 1980.



**BUSINESS
PARK**

ICD

RAIL SLIDE

VEHICLE FLEET

LOGISTICS



INLAND CONTAINER DEPOT

COMPREHENSIVE TRANSPORT FACILITIES

MODERN EQUIPMENTS

P.O. Box: 21493, Nelson Mandela Express Way,
Dar Es Salaam, Tanzania. Tel: +255-22-2850625, 2850508
Email: info@trhtz.com Web: www.trhtz.com

TANZANITE EXECUTIVE SUITES



TANZANITE EXECUTIVE SUITES

P.O.Box 64, Morogoro Road, Mali Street, Dar es Salaam, Tanzania

T: +255 222 127 277 F: +255 222 126 375 E: info@tanzaniteexecutivesuites.com

www.tanzaniteexecutivesuites.com