



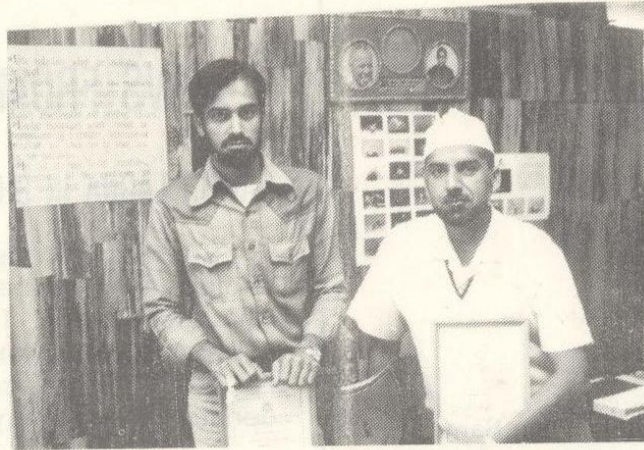
# federation samachar

A Publication of the Federation of Khoja Shia Ithna-Asheri Jamats of Africa  
P. O. Box 6710 - Dar-es-Salaam  
(For free circulation to members only)

VOLUME 21 NO. 2

Editors: Habib J. Mulji, Fidahusein A. Hameer, Munir Daya

ZILKAAD 1405 JULY, 1985



## INNOVATORS RECOGNIZED

The Government of Tanzania, through the National Scientific Research Council, has recognised the joint efforts of Ali H. Sheriff and Bashir Lalji of Arusha in developing the technology of using waste oil as fuel. Both have been presented with a National Certificate, a shield and a Cash Prize of Shs. 50,000/- for their innovation.

To find cheap and convenient fuel for his ceramic factory at Arusha, Ali Sheriff, and his colleague Bashir M. Lalji, undertook various experiments and after lengthy trials, developed a technology of using waste oil obtained from vehicles as fuel.

The technology now popularly referred to as "Waste Oil Technology" is meant to ignite waste oil which on its own is not inflammable. It involves the dripping of waste oil with ordinary tap water on a hot metal splash plate in a rough ratio of four to one. Water on coming in contact with the hot metal surface instantly vaporizes, thereby atomising the waste oil and rendering it combustible. The only equipments required are two empty containers and two 6" x 6" metal plates.

A group of professors and lecturers from the Dar-es-Salaam University visited the Company's Workshop at Arusha and assessed the technology as innovative and original.

This technology has been found to be convenient and versatile and has far reaching economic effects. It can be used in rural and urban areas to generate heat ranging from 350°C good for cooking and baking to 1300°C for foundry and smelting works.

The waste oil technology has not only spread within the country, particularly in areas where firewood is scarce, but has been adapted in far off places like Djibouti, Somalia, Zimbabwe and Malawi.

## LETTERS TO EDITOR

My Dear Brothers,

I was happy to note the layout and the content of the April issue of the Federation Samachar. This publication of our Council is now playing its role. I see these days young and old members scramble to obtain their copies of the Samachar as compared to the past when there would always be some copies uncollected for a long time.

Please keep up the effort to make the future issues even more interesting. The biggest room in the world is room for improvement.

Yours sincerely,

ALI H. SHERIFF  
ARUSHA.

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My Dear Brothers,

I have received a copy of the Federation Samachar of April '85 and have read the issue with great interest. Thank you for the excellent report on Dar Sports Festival. Articles contributed by Asafali and Mohamed Khalfan were informative and stimulating.

I wish to make one observation, that inspite of your humble appeal in the last Supreme Council Meeting held at Arusha in April '85 not a single local Jamaat has found it necessary to report its activities while overseas Jamaats have cared to publish their reports. On Page 15, you have repeated your appeal, so let us hope, in your next issue we shall read something about our local Jamaats.

To overcome the problem of receiving news from Jamaats, I suggest that your Board, should appoint its own Representative in every Jamaat who can gather reports that can be certified by either the Chairman or the Secretary of the Jamaat for publication. Such representatives can also pursue individuals to write articles of interest for publication in the Federation Samachar. Nothing like trying.

Yours sincerely,

ASHAK TAKI  
MOSHI.

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## APPEAL

To make the Federation Samachar more informative, we call upon Jamaats throughout the world to send reports to us of all interesting events that may have taken place in their respective territories. We look forward to a renewed cooperation from all Jamaats in this matter.

EDITORIAL BOARD

## NEWS FROM THE SHIA WORLD

### SAMUH LAGNA IN BHAVNAGAR - INDIA

For the seventh consecutive year, a programme of Samuh Lagna was held by the Gujarat Federation at Bhavnagar, India. This year, 35 marriages were solemnised. The World Federation has contributed Rupees 60,000 towards this, and may give a further donation if necessary.

Executive Councillor Mohamed Bharwani of Birmingham represented the World Federation on this occasion.

The marriages took place on the 3rd of April, 1985.

### MOSQUE/IMAMBADA PROJECT IN TROLLHATTEN - SWEDEN:

The Jamaat in Trollhatten has already commenced the construction work on its Mosque/Imambada project. In all, it is going to cost them approximately £290,000

The foundation laying ceremony was held on Friday the 12th of April, 1985.

Dr. Amirali G.N. Lakha represented the World Federation at the Ceremony. Dr. Lakha conveyed good wishes to the Jamaat, and briefed them on the current activities of the World Federation. He also assured the Jamaat that the World Federation was keen to see the project through to its successful completion, and hoped that Momineen from all the world over would generously contribute towards the project.

The World Federation has so far contributed £20,000 towards the project.

## HAWZA-E-ILMIYYAH (MADRESSA SYED EL KHUI):

The Hawza opened its doors to the students on the 13th of Rajab (4th April, 1985). A formal opening ceremony was held on Sunday the 14th April, 1985 at Birmingham.

The opening ceremony was attended by almost all the ulemas residing in United Kingdom, including the distinguished guest, Hujjatul Islam Wal Muslimeen-Aqa Syed Jawad Gulpaygani. After an introductory speech made on behalf of the World Federation, the local representative of Ayatullah-il-udhama, Aqa-e-Gulpaygani and director of Islamic Centre at Holland Park - London, Aqa-e-Hujjatul Islam Shahabadi gave an encouraging speech in which he described this step as an important milestone. Birmingham Jamaat accorded its best co-operation in making this programme a success and after the ceremony at the Imambada, guests were requested to visit the Madressa.

There are three TULABAH at present and Maulana Zafar Abbas Saheb Qibla is the Principal of the Hawza.

The World Federation thanks all the ulemas who attended, and the Presidents and the members of various Jamaats, Anjumans and Institutions who turned up in good number.

Messages of goodwill and congratulations were received from the Federation of Khoja Shia Ithna asheri Jamaats of Africa, the Dubai Jamaats and the Jamaat in Allentown (U.S.A.)

## NEW OFFICE BEARERS FOR TORONTO JAMAAT

At the Annual General Meeting held at the Ja'ffary Islamic Centre, on Saturday March 30, 1985 the following office bearers were elected:-

President	Huseinali M. Paryani (Chacha)
Vice President	Hussein K. Bharwani
Secretary	Ashik M. Kermali
Treasurer	Mohamed K. Alibhai
Mukhi	Mohamedtaki J. Merali (Life Member)
Past President	Ibrahim Kassim
Planning Board:	Sajjad Ebrahim Kurban Versi Raza Hirji
Councillors:	
Youth, Social, Sports And Volunteers:	Mahmood N. Amersi
Literary:	Shabbir S. Ahmed
Special Youth Project:	Shabbir Chagani
Marriage And Reconciliation:	Mrs. Zarina G. Saian
Visiting The Sick And Burial Rites:	Mohamedali H. Rashid
Employment, Immigration And Social Welfare:	Raza A. Kaba
Mrs. Shirin Sumar was elected Chairlady of the Ladies Section at the Ladies General Meeting held on 27 April, 1985.	

### THE BEST THING

To give your enemy is	.....	forgiveness
To an opponent	.....	tolerance
To a friend	.....	your ear
To your teacher	.....	respect
To your home	.....	care
To your student	.....	encouragement
To your child	.....	good example
To your father	.....	reverence
To your mother	.....	conduct
To your self	.....	confidence
To the poor	.....	charity
To all	.....	kindness

## AROUND AFRICA

### MWANZA

The Mwanza Volleyball team who were the winners of the Late Abdulrasul Nasser Virji Volleyball Trophy at the Sports Festival last December, were felicitated by their Jamat with a special picnic at the Yasmin Farm.

Presided over by Councillor Baqir Alloo, the outing was a resounding success. The then Chairman of Mwanza Jamat, late Haji Mohamedjaffer Nasser Virji, officially presented the trophy to Mr. Mohamedali Rai, the team Captain.



*The star of the Mwanza team in Dar es Salaam was Roshanali Sherif Walji (pictured) who also won the man-of-the match award for his team's semi final match.*

At a condolence meeting arranged by the Jamaat to pay tribute to the late President, Al-haj Mohamedjaffer Nasser Virji, a memorial fund to be used for educational purposes was launched and pledges amounting to over Shs. 130,000/- were received.

### MOSHI

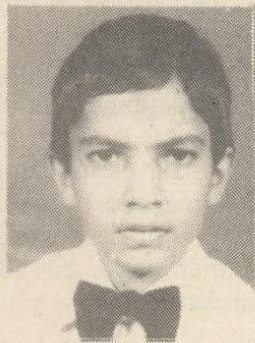
Moshi District Council has given assent to Moshi Jamat's proposal of providing fresh water to two villages near Himo. The project is being undertaken in commemoration of the 1400th birth anniversary of Imam Husein a.s.

The construction of two brake pressure tanks cum DP will cost some Shs. 60,000/- and fresh water is expected to flow to the villages in a few weeks time.

Meanwhile, in the Essay Competition Organized by the Supreme Council to celebrate the 14th centenary of the birth of Imam Husein a.s., two young brothers brought glory to Moshi Jamat.



*Mohamed Fayaz E. Haji, aged 11 years won the first prize and was awarded four years scholarship for Secondary Education.*



*Not to be very much outdone, his young brother, Muntazir, aged 9 years, won the third prize and received a cash prize of Shs. 1,000/-.*

On the sporting front, Moshi youths won the MOHAMEDNAQI CUP with a landslide victory over Kilimeru, Arusha.

### KINSHASA

A management shuffle took place in Kishasa (Zaire) when the following office bearers were elected at the Annual General Meeting held on March 30, 1985.

President	Fuad Datoo
Hon. Secretary	Saeed Vazir
Hon. Treasurer	Rustam Dharsi
Committee Members	Zahir Rawji, Husein Kasam (Wassana)

### MAURITIUS

To embrace and accomodate Non-Khoja Shias residing in Mauritius, the Port Louis Jamaat has amended its constitution by removing the word "KHOJA" from its title. The Jamaat is now registered under the name of SHIA ITHNAASHERI JAMAAT.

Meanwhile at the General Meeting of Port Louis Jamaat held on 12th April, 1985 the following members were elected as office bearers for the year 1985 to 1987:



*Mr. Haiderali H. Pirbhai  
newly elected President of  
Port Louis Jamaat*

President	Haiderali H. Pirbhai
Vice President	Shabbir Hussein Rajani
Secretary	Rajabally Goolam Husein
Assistant Secretary	Ackbarally Abdoola Cassim
Treasurer	Sajjadhussein Rajani
Auditors for 1985	Goolam Hussein Kassam Kassamaly Esmael Ally Ackbar Gulamaly Nazarally

## NAIROBI

At the Annual General Meeting of the Jamaat held on Friday, 12th July, 1985, the following office bearers were elected for the year 1985/86:-

Chairman	Mr. Manzooral M. Kanani
Vice-Chairman	Mr. Riazali Sheikh
Hon. Secretary	Mr. Anwer Manji
Assist. Hon Secretary	Mr. Zaki Jagani
Hon. Treasurer	Mr. Mohamed Walji
Assist. Hon. Treasurer	Mr. Mustafa Pirmohamed

### Committee Members:

- 1) Mr. Salim Dato
- 2) Mr. Ramzanali M. Nanji
- 3) Mr. Hassan Rashid
- 4) Mr. Farmanali Dato
- 5) Mr. Sadiqali Meghji
- 6) Mr. Onali Nanji

Hon. Auditor Mr. Mumtaz Kanji

## MOMBASA



During Mahe Ramadhan, the Ithna-Asheri Young Men's Union once again distributed foodstuff, this time consisting of Maize meal, rice, sugar, tea and dates, at Mackinnon Road. In the pipeline is a similar distribution at Kilibas. Both the projects have been undertaken in co-operation with the Bilal Muslim Mission of Kenya.

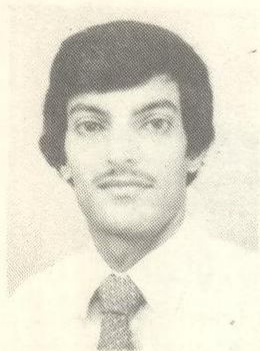
Also organized during Mahe Ramadhan was a Quran Recitation Competition in which Brothers Omar Khamis, Sajjad Walji and Shafiq Valimohamed emerged with honours.

Lectures, Question-Answer session etc., are regularly organized by the Union and recent guests have included Al-haj Haider Haji, President of the World Federation, Al-haj Mohamed Pradhan, Chairman, Bilal Trust of Pakistan, and Seyyid Saed Akhtar Rizvi.

Jaffery Sports Club's cricket team had a successful 1984-85 season. Seen above is the youthful side with the array of beautiful trophies including the Late Ebrahim H. Sherrif trophy won at Dar es Salaam last Christmas.

# THE PSYCHOLOGY OF SELF-DISCIPLINE

By: Munir Daya



*This article by Mr. Munir Daya first appeared in the New Outlook Magazine in which the writer regularly contributes in the column on psychology.*

*When someone loses sight of his goal but doubles his zeal he becomes a fanatic. And sadly this is what most of today's generation is becoming in the quest of what they call 'changing with the times' - Fanatics! From the present vogue of life we live, it appears that there is no room for any compassion, charity, mercy, gratitude or any altruistic feelings like self-denial or giving others preference over oneself. We are moving along with times and subconsciously murdering our culture, integrity and dignity to appear more developed.*

Corruption, indecency, hooliganism, immorality and what have you are looming on our streets like the spirits from hell. Girls put on short dresses in the spirit that going naked is a social advancement or perhaps to advertise themselves to be given and take females. Through such sinful endeavours girls sacrifice their chastity and moral values to earn a few coins or just for fun. What happens to their future appears to be nobody's business.

## RUINED MARITAL STATUS

Some husbands, in spite of having a wife at home, have their minds reeling over other girls and at times people's wives (!) and all this in the name of fun. The poignant repercussions in the form of a ruined marital status or poor child upbringing are never envisaged.

Such is the trend towards modernisation that girls wearing veils or fully covered clothing are often scorned at and said to be orthodox since people prefer to sell their respect and dignity in the cause of social advancement.

Youths parade in nude in the name of 'every one is free' but do not realise that freedom without discipline means chaos and hooliganism.

Similarly we have got ourselves very enthusiastic about wealth, this to the extent that everybody tends to look at everybody else and everything as a means to wealth. Those in influential position see their authority as a means to wealth and in the process they betray their responsibility to the public.

The greed for wealth strips us of our humanity and weakens our sense of responsibility and altruism. It destroys our ability to see men as ends in themselves rather than means to an end. It destroys our sense of community and converts society into a market place where purchasing power is the measure of all things.

## SOCIAL PRICE

It obviously is necessary for us to give more thought to the consequences of our fanatical quest for wealth. Those who care to be free and humane cannot afford to be greedy!

The social price of corruption is enormous. Corruption corrodes the societal values which are vital for national building. The result is that people are filled with cynicism that nothing can be done unless someone is 'fed' and this leads to a decay in government machinery since it fails to administer its objective.

And since the corrupt is only interested to get what he wants, there is a danger that only the less qualified and incompetent will be employed, since the qualified and more competent are not as vulnerable.

To curb the above fallacies what one needs is self-discipline, an art without which we become creatures obsessed with self-interest.

Self-discipline is the soil in which the continuity of law, order and selfless service flourish. Lack of it can destroy us individually and in society and can also drown our way of life into immorality, barbarism and corruption.

Self-discipline is not only associated with sexual behaviour and such allied habits as smoking and display of the person but is concerned with every facet of our lives, from the way we behave and live to our reactions to the ups and downs of life.

## OWN PERIL!

The whole of life is a discipline and self-discipline is

the key to a wise and reasonable management of the self which catalyses an appreciation and enjoyment in living. those who reject it do so at their own peril!

However pretending that you do not feel the urge when you do actually feel it, or clamping down on it, is not self-discipline but is infact repression. Repression normally leads to frustration and when one is frustrated he often resumes to his old habit with guilt and sin.

One may discipline himself for the fear that others will disapprove of him on learning of his habit. He may for instance not go around with a girl because her brothers may find out or that talk will go around that he is a playboy.

Backing out in such fashion is not self-discipline in true essence since you are only held back by fear and when your urge is strong enough, it will outweigh the fear and you will do what you want to.

## SENSE OF PROPORTION

To possess self-discipline one has to be honest with oneself and to admit his faults and shortcomings instead of eluding them by harbouring pretensions for their non-existence.

It is also imperative to see in the right perspective, the wrong things you have or do and to develop a true sense of proportion about them. They are not wrong or sinful because we enjoy them but because they are infact harmful in the true sense.

One chain-smoker claimed that smoking gave him relief from tension and he called smoking a good lubricant to the brain. Obviously he was harbouring a wrong apprehension as he overlooked the medical disadvantages behind smoking and also the drain it is to one's pockets. And by calling smoking a 'good lubricant' did he mean that non-smokers cannot think on equal capacity as himself?

The fact is that smoking makes the nerves more tense and while it may provide temporary relief, a non-smoker can work for longer periods with a fresher mind.

More often it is one's own conscious which reveals whether he is doing something right or wrong. For instance when you smoke, you avoid doing so in front of elders in the name of 'respect'. Why then is this so when you so confidently can drink milk in front of your parents? That's where the conscious clicks and provides an acid test that, yes you are indeed doing something incorrect!

## BLIND - LOVE

Similarly when one mentions discotheques, the conscience clicks to tell you it is not a very moral place. Readers may think that I am trying to put back the times but may I ask when a boy and girl sway their bodies, and embrace each other to the tunes of sexy and emotional songs, does there not arise a stimulating link between them? And with such passionate aroma what can one expect if not unwanted pregnancies and blind-love short-term marriage bonds which like eggs are only made to be broken.

I say this to stress that things are wrong because they are actually harmful and not because we enjoy them. But since pleasure is associated with such incidences, we need self-discipline to help us back out.

Where self-discipline is missing then you are obsessed with yourself and are then only concerned with what you get and want. You are then a slave to your impulses and desires!

Self-discipline helps us to live wisely and happily with other people. We can recognise when something is getting too strong a hold over us to the detriment of the other things in our life. This is because we are then prepared to accept our faults rather than covering them in our self-pride and ego. We can through such discipline know when something has gone far enough and it is time to draw the line, and when we feel extra strongly about something and are in danger of inflating its importance, or becoming unreasonable and intolerant.

Instead of allowing aggravation to rise within us so that arguments get heated, we can diplomatically change the subject on time or agree to differ. And when we know somebody is getting too fond of us but cannot feel the same way, we cool it off before the other person is badly hurt.

## SELF-DISCIPLINE

Self-discipline helps us to stay in command of ourselves and our lives. Used correctly it neither cramps nor limits us but enables us to be selective and so make the most of time and opportunity. It is also useful as far as our interests and enthusiasms are concerned. Recognising the time limitations we are faced with, we make choices but what we decide, we do properly rather than doing it all but unwell.

Self-discipline stops us to overwork or conversely it

prevents waste of time from too much talking or too much indulgence in leisure or sports to the detriment of one's intellectual life. There is always time if we will but use it right!

Finally, self-discipline helps in building relations between us and other people. You are really incapable of loving anyone by yourself if you cannot at least consider the well-being of other people as much as for yourself. Whilst a lack of self-discipline makes us inconsiderate and unreliable, an honest consideration for others is part of the make-up of a disciplined personality.

The cornerstone of one's value system is the question "what will I think of myself if I do this?" Love doing, what you are doing, not because of its temporary pleasure but because of its long term benefits. Do this and you are self-disciplined but if you intend to postpone it to the future, then you are like the rustic who waits for the river to run out before he crosses, yet the river glides and will glide on forever!

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## YOUR AMAZING BRAIN

The memory capacity of even an ordinary human mind is fabulous. We may not consider ourselves particularly adept at remembering technical data, but consider how many faces we can recognise, how many names call up some past incident, how many words we can spell and define. It is estimated that in a lifetime, a brain can store 1,000,000,000,000,000 (a million billion) bits of information.

This bit of information which you have just added to your built-in computer is startling enough, but just consider this fact: From the moment of birth the human brain begins to lose its cells. After the age of 35, the average adult human loses about 100,000 brain cells (called neurons) daily, due to aging, impaired circulation, or other causes. At birth an individual starts out with about 12 to 20 thousand million neurons, but these nerve cells do not divide and reproduce like many other cells in the body, such as those in the skin or liver, so those that are lost are not replaced.

One would therefore conclude that the average person's IQ would decrease by middle age. Not so, a recent study shows. In fact, the IQ went up at least 20 points in those individuals studied. This study also indicates that the brightest of the boys grew up to be the smartest men. But the girls with the highest IQ increased the least by their middle age. This is

due to the fact that women held undemanding jobs and were not given the chance to grow.

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## HOWZA IMPRESSES VISITING COUNCILLORS

Councillors attending the 43rd Council Session at Arusha were deeply impressed by the progress made by students when they visited MADRASATUL QURAN AL HAKIM.

There are presently 12 boys and 10 girls pursuing a three years' course and in the first two months most of the students (both boys and girls) have grasped the Arabic vocabulary well and are also conversing in Arabic.

As part of their three year's course, students will study FIQH, TAFSIR, BELIEF, ISLAMIC CULTURE, AKHLAQ, ARABIC LANGUAGE AND ORATORY. For practical training the boys recite Majlises at Mosque and Kabrastan.

The Madressa also organised an Intensive Two Months' Course in March, 1985 when seven boys from Mombasa, Dar es Salaam, Arusha and Kigoma were taught Arabic Language, Islamic History, Islamic Culture, Fiqh, Oratory, Akhlak and TADABBUR FIL QUR'AN. It is envisaged that such short courses will be organised from time to time to train manpower for our Jamaat's Madressa.

## ISLAMIQUE MISSION IN MADAGASCAR

Out of a total population of ten million in Madagascar about one million are Muslims, mostly in the Eastern Part of the Country. Most however lack even basic teachings of Islam and are craving for true MAZHAB

The people are receptive to the messages of Islam, and to this effect the Mission ISLAMIQUE EHLE BEITE of Madagascar, formed three years ago with the blessings of both the Madagascar Territorial Council and the Supreme Council of Africa, is reported to be doing an excellent job. Some 40 people, mainly Christians, have recently accepted the Shia Ithnaasheri faith.

In order, to train manpower to spread Islam, one of the new converts has been sent to QUM (IRAN) for Islamic Studies. Seven boys are studying at Madrasatul Rasulul Akram in Nairobi and two boys and two girls are pursuing higher studies at Madrasatul Qur'anul Hakim at Arusha.

We wish the Mission every success in their efforts to propogate Islam.

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## COUNCIL DELEGATION IN TANGA

The Chairman of the Federation - Alhaj Mohamed Dhirani paid an official visit to Tanga from Friday: 3rd May to Monday: 6th May, 1985. He was accompanied by: the Vice-Chairman: Hāji Habib Mulji, the Hon. Treasurer: Mr. Mohamed Hasham, President of Moshi Jamat: Mr. Ahmed Daya, the Councillor from Dar-es-Salaam: Mr. Raza Kara and the Ex-Treasurer of the Council: Mr. Akber Dhirani.

The Delegation held two meetings with the Managing Committee of the Tanga Jamaat. They also met the Dispensary Committee led by its Chairman Alhaj Anwer Siwjee. Various important issues and problems were discussed at these meetings.

### Extension of Imambara:

On the night of 15th Shabaan, the Chairman performed the opening ceremony of the extension of the Ladies Imambara.



*Recitation of Holy Quran at the opening ceremony of the Ladies Imambara.*

In what was a colourful ceremony, the President of Tanga Jamat: Alhaj Kassim Kanani said that the project of extension was undertaken at a cost of Shs. 500,000/- to mark the 1400th Birth Anniversary of Imam Husein A.S. He also stated that the

extension was carried out entirely with the financial, moral and dedicated support of the members of Tanga Jamat.



*Mr. Anwer Siwjee, the Past President of Jamaat and the Chairman of the Celebration Committee hands over the keys to the President of the Tanga Jamaat, Mr. Kanani. Sitting on the right is Mr. Murtaza Chandoo, Immediate Past President of the Jamaat.*

He specially mentioned three members. Mr. Anwer Siwjee, Mr. Sajjad Akberali Khakoo and Mr. Mazaher Hassan Dhirani who worked day and night in supervising the construction. Each of them were presented with mementos in recognition of their selfless services.



*The Chairman of the Federation, Mr. Dhirani with Mowlana Safdar Husein Jalali, seen cutting the tape to mark the opening of the extended Ladies Imambara.*

## New Projects:

Alhaj Kassim Kanani declared that Tanga Jamat had other projects in the pipeline such as a New Mosque, Muslim Nursery School and a Housing Scheme and he looked forward to the Council's assistance and co-operation in floating these projects

Whilst thanking the council's delegation, Mr. Kanani said: "We have witnessed the official visit of the chairman after many years and the cordial welcome accorded to your delegation is a clear indication of our love for the Federation." He appealed to Mr. Dhirani to serve the Federation for the second term.

Alhaj Anwer Siwjee, (the chairman of the sub-committee formed to celebrate the 1400th Birth Anniversary of Imam Husein A.S.), then narrated how the celebrations were marked and thanked all those who worked tirelessly to make the occasion a success.

In response, the Chairman of the Federation, Mr. Mohamed Dhirani said that the extension of the Imambara was a befitting tribute to the memory of Imam Husein A.S.

## A Word of Advice Concerning Sports

In his speech, Mr. Dhirani said that the purpose of the first ever SPORTS FESTIVAL organised by the Supreme Council in December, 1984, was to unite youths from all over Africa and develop their talents. He stated that even at places where two Jamaats had previously existed, the youths remained united under the banner of their SPORTS CLUB and played an important role in unifying the Jamaats.

Alhaj Dhirani, however, expressed his shock and dismay in seeing that Tanga was the only place in Africa where the youngsters had two Sports Clubs having different objects and opposing each other vehemently to the extent of creating enmity amongst themselves. He said that it was "unbelievable to see the members of the same Jamat who are the followers of Imam Ali A.S., can possibly create the feeling of enmity amongst themselves whilst they are on the sports field."

The Chairman cautioned the youths that "such feelings, if allowed to grow stronger, would endanger the very existence of us as a community." He continued by saying: "you are the leaders of tomorrow and how can you lead the community to prosperity if you do not have consideration, sense of

justice and love for each and every member of your Jamaat!!" He appealed to the youths in the name of Imame Zamana A.S. to be united and play under one banner. "You can have as many teams as you want, but under one Sports Club", advised the chairman.

## Economic Upliftment:

Mr. Dhirani then spoke on the economic upliftment of the community and explained how the Education Board awarded scholarships. He encouraged youths to acquire Higher Religious Education at HOWZAS in Arusha, Nairobi or Iran and thereafter continue to pursue other professional studies to become Doctors, Engineers etc.

The Chairman went on to say that he was much impressed by the excellent progress made by the Dispensary in Tanga and requested its chairman Haji Anwer Siwjee and his colleagues to "remain as devoted as at present"

In conclusion, the chairman of the Federation assured Tanga Jamaat that the Council would render all possible assistance to them in their proposed projects and wished them success in their endeavours. He also thanked them for the warm welcome accorded to the Council's delegation,

## Mombasa Undertakes

### Ambitious Projects:

At a Special General meeting of the Mombasa Jamat held on June 1, 1985, a mandate was given to a 16-men Committee to embark upon what could really be termed an "ambitious" project.

The proposed project will consist of a Madressa, Jamat Secretariat, Multipurpose hall, Dispensary, Aalim quarters, Bewa-yatim quarters and Flats.

Under the Chairmanship of Haji Ashiq Rashid, the Committee has been functioning at full speed and the project is now reported to be in the final stages of planning.

May the Almighty Allah bless the Jamat in its endeavour.

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## THE CHAIRMAN OPENS THE EXTENSION OF HAIDERY MADRESSA IN NAIROBI



*L.R.:- The Chairman of Nairobi Jamat, Mr. Manzooral Kanani, Haji Rajabali Dattoo, Alhaj Khurshid Ali Sheikh, and the Chairman of the Federation, Haji Mohamed Dhirani*

On 4th April, 1985, the Chairman of the Federation performed the Opening Ceremony of the Extension of Haidery Madressa in Nairobi.

The ceremony was also graced with the presence of Maulana Sayed Saeed Akhtar Rizvi, Maulana Sheikh Durrul Hassan and young and old members of the Nairobi Jamat.

The construction cost for the extension was about Shs. 600,000/-. The Supreme Council granted one third of the amount i.e. Shs. 200,000/-. The family of Late Mulla Nanji donated Shs. 200,000/-, and the family of Salehmohamed Jagani donated Shs. 50,000/-. The balance was raised by the members of Nairobi Jamaat. Mr. Mohamed Kermali of Messrs Aircon undertook all electrical work free of charge. All wooden flooring was carried out ex-gratia by Messrs. Econo, and Mr. Hassan Khatau of General Aluminium provided windows at cost price. The Architect Mr. G. Panesar and the Structural Engineer Mr. Gulamabbas Kassam provided their professional services without any fee.

In his address, the Chairman of the Federation Mr. Dhirani said: "Behind this impressive building, there are the efforts of the workers who not only planned it but saw to its completion.

It is indeed an event for which the Nairobi Jamaat could be proud of and in this respect I offer the Federation's congratulations to the Nairobi Jamaat through its able and young Chairman Alhaj Manzooral Kanani by whose leadership this extension was made possible."

Emphasising upon the importance of religious education Mr. Dhirani concluded by saying: "It should be remembered that however an impressive building it may be, it would not serve any useful purpose if it was not fully utilized for the purpose meant. We have to ensure that religious education is imparted in a methodical manner inculcating Islamic behaviour in the children."

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## THE CHAIRMAN OPENS THE TEACHERS' TRAINING SEMINAR AT NAIROBI.

The first ever Teacher's Training Seminar for ladies and gents was held at Nairobi from 5th April, 1985 to 7th April, 1985 at Haidery Imambara in Nairobi.

In what was an educative tight schedule: starting from 9.00 a.m. in the morning and ending at about 11.00 p.m. at night, the teachers from Dar es Salaam, Moshi, Arusha, Tanga, Mwanza, Songea, Kigoma, London and Nairobi actively participated in the THREE-DAY SEMINAR which included Group Discussions at the end.

Welcoming the delegates, the Chairman of the Nairobi Jamaat Alhaj Manzoorali Kanani said: "It gives me a great pleasure to welcome such a large team of honourable guests and participants to this seminar. My greatest pleasure is in the fact that the honour to organise the first seminar for our religious teachers, both male and female, has been snatched by the Nairobi Jamaat. Our Jamaat has always granted highest importance to the duty to impart religious instructions to our children."



*Alhaj Manzoorali Kanani, the Chairman of Nairobi Jamaat welcoming the participants.*

Opening the seminar, the chairman of the Federation Alhaj Mohamed Dhirani thanked the Nairobi Jamaat for hosting the seminar which was contemplated by the council itself. Stressing upon

the importance of the seminar, he said: "This is a very important venue for all the teachers wherein all of you can discuss thoroughly your difficulties, your setbacks and embark upon progressive ideas and solutions which could not all change the method of religious education but could bring about much needed revolution in it."

The seminar was chaired by Dr. Nizar R. Merali - the Chairman of the Islamic Education Board of the World Federation of Khoja Shia Ithna-asheri Muslim Communities.

Leading speakers and educationalists like Maulana Sayyed Saeed Akhter Rizvi, Mr. Raza G. Datoo, Mr. Mohsin A.M. Jaffer, Mr. Ali H. Sheriff, Mr. Shabbir G. Datoo, Mr. Mustafa Peermohamed, Mrs. Raziabai Tejani, were personally present and presented papers at the seminar. (Papers prepared by the ladies were read out by gents).

In all about 63 papers on various topics prepared by the above and by Huseini Madressa Girls Section, Dar es Salaam and the Khoja Shia Ithna-asheri Education Board, Mombasa, were presented and circulated to the participants in a neatly bound folder.



*Maulana Sayyed Saeed Akhter Rizvi presenting a paper at the seminar.*

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Some of the TITLES of the papers introduced were as follows:

"SYLLABUS PLANNING FOR RELIGIOUS EDUCATION IN EAST AFRICA."

"EXTRA CURRICULAR ACTIVITIES."

"TEACHING AIDS AND MATERIALS."

"HOW TO TRAIN MADRESSA TEACHERS EFFECTIVELY IN THIS DAY & AGE."

"HOW TO FACE CLASS."

"TADABBARUL QURAN"

"8-4-4 SYSTEM OF EDUCATION & ISLAMIC RELIGIOUS EDUCATION SYLLABUS INTRODUCED IN KENYA."

GROUP DISCUSSIONS took place on the following subjects:-

- 1) WAYS AND MEANS OF CURING THE PROBLEM OF ABSENTEEISM IN MADRESSA.
- 2) WAYS AND MEANS OF GETTING PARENTS INVOLVED IN THE RELIGIOUS EDUCATION OF THE CHILDREN AT MADRESSA.
- 3) METHODS TO ENSURE THAT OLDER PUPILS (ABOUT 14 YEARS AND OVER ATTEND THE MADRESSA WITH THE SAME ENTHUSIASM AS THEY DID WHEN THEY WERE YOUNGER.
- 4) METHODS MADRESSAS MAY EMPLOY TO MOTIVATE THE TEACHERS TO TAKE THEIR WORK MORE RESPONSIBLY AND SERIOUSLY.

The seminar afforded the participants an opportunity to exchange views and to know each other. They were all very well looked after by the Nairobi Jamaat and they all left for their homes after their deliberations very much pleased and enlightened.

It is hoped that the Haideri Madressa, Nairobi, would publish a book containing the papers and the Group Reports, for the benefit of others who could not attend the seminar.

Such seminars are beneficial and should be held at least once a year. The council compliments the Haideri Madressa of Nairobi Jamaat for hosting the seminar and expects other Jamaats to follow the Nyayo.

## THE SEVEN RESPONSIBILITIES

By: Sayyid Saeed Akhtar Rizvi  
(an extract)

A boy attains majority (becomes baligh — adult) when he reaches the age of fifteen years, or semen is ejaculated from him (in sleep or when he is awake), or pubic hair starts to grow.

A girl attains majority when she is nine years old, or when pubic hair starts to grow.

When a boy or girl attains majority and is sane (i.e. not mad), he or she is called **mukallaf** or **mukallafah** respectively. We may translate this term as, one who is obligated to follow the rule of **shariah**; one who is considered responsible for his/her words and deeds.

As soon as one becomes **mukallaf**, one is responsible for one's belief, words and actions. It is incumbent on every person to have correct faith the moment he or she becomes **baligh**. Therefore, for all practical purposes, he/she must acquire correct knowledge of fundamental beliefs - **Usul-e-deen**, roots of religion - long before the expected time of attaining **bulugh** (majority, adulthood).

There are SEVEN things which the **mukallaf** MUST look into at the moment of his/her attaining majority:

- 1) Roots of Religion, **Usule-deen**;
- 2) Learning **salat** (practical - if not learned earlier);
- 3) If he or she had done anything, during childhood, which makes a **ghusl** compulsory (e.g. had touched a dead body), he or she must do **ghusl** at once in order that his/her **salat** and other such actions may be correct;
- 4) Learning important rules of **salat** and other obligatory things like fast etc. (if not learned earlier);
- 5) If there are other people's rights on him or her, they must be repaid to those persons, or they should be requested to forgive him/her;
- 6) He/she must learn necessary rules of **shari'ah** regarding his/her occupation or profession, (like trade, partnership, employment, rent etc.) in order that his/her earning may be lawful.
- 7) He/she must know the major sins, in order to avoid them; also other unlawful things, so that he/she may protect him or herself from them.

The same rules apply to the one who accepts Islam after spending some time in **kufr** (disbelief).

# A CAREER IN COMPUTERS

By: Husein Yusuf Sheriff

*(This article is being published following numerous enquiries received by the Education Board).*

Quite conceivably, a number of youths within the community may be contemplating a career in the highly, specialised field of COMPUTER TECHNOLOGY. It is therefore imperative that they acquaint themselves with salient features of this very vast field - more so since the developing countries lag far behind the Western world.

## FIELDS IN COMPUTER TECHNOLOGY

Broadly speaking, the field could be divided on the following basis:

- a) Computer Operator
- b) Computer Programmer
- c) Systems Analyst
- d) Computer Technician/Engineer

The syllabi for all the above mentioned courses include acquisition of a sound knowledge of the basic of computers. Bearing this in mind, let us now look, at what basically a course in each of the fields entail:

### a) COMPUTER OPERATOR:

The skill of a computer operator lies in the speed with which he or she can process information through the computer. A good understanding of how the computer works and a skill in the art of using a keyboard (normally like that of a typewriter) would therefore be the purpose of the course. This field of computing does not require an emphasis in science subjects in FORM IV.

### b) COMPUTER PROGRAMMER:

Computers understand specially devised languages. And, a programmer is one who instructs the computer in that language. These instructions are known as the "software" - while the computer is the "Hardware".

There are many types of languages and each type of computer understands one such language only. For example, IBM Computers understand the RPGII language while most microcomputers understand the Beginners All purpose Symbolic Instruction Code, "BASIC" in short.

Anyone wishing to pursue a course in this field will need to have a good background of science and mathematics.

### c) SYSTEMS ANALYST:

A systems analyst is trained to understand all types of computer systems, since it is his job to convert a layman's requirements into an appropriate computer system. The analyst is trained to be thoroughly proficient in softwares as well as hardwares. Obviously therefore, a good background of science and mathematics is a must.

### d) COMPUTER TECHNICIAN/ENGINEER:

The maintenance and repair of any sophisticated equipment requires specialised knowledge, and computers are no exception. This is a highly specialised field and requires a thorough knowledge of physics and mathematics.

The more sophisticated the computer, the more distinct is the demarcation. The sophistication of the equipment and the diversity of the fields necessitates specialisation in one field only.

The Computer Industry is the fastest expanding industry in the world today. This may not be evident here but in the West, employment opportunities are abundant because of the vastness of the field.

Computer Operation and Programming are two fields which can be "conquered" within relatively short periods. And, in East Africa, these two faculties have tremendous possibilities with training facilities also available locally. It therefore follows that these two could be recommended courses, in line with the present policy of the Education Board of the Supreme Council.

The following institutions offer training facilities in the two fields:

#### (1) TANZANIA:

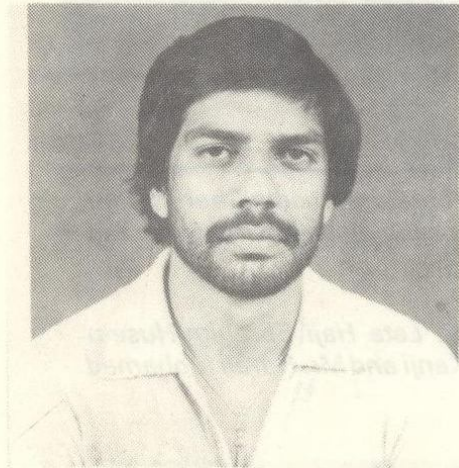
DAR ES SALAAM INSTITUTE OF  
COMPUTER SCIENCE AND MANAGEMENT,  
TAZARA KINONDONI HOSTEL BUILDINGS,  
BAGAMOYO ROAD,  
P. O. BOX 15674,  
DAR ES SALAAM. TEL: 68529

The Coordinator,  
COMPUTER PROGRAMMING COURSES,  
C P W LTD.,  
P. O. BOX 2240,  
DAR ES SALAAM.

- (2) KENYA:  
N C R COMPUTER SCIENCE INSTITUTE,  
MRS. V. KHAN TEL: 333855, NAIROBI.

ELECTRONIC DATA PROCESSING  
INSTITUTE,  
THIRD FLOOR, AMBALAL HOUSE,  
P. O. BOX 84143,  
MOMBASA. TEL: 313443

## MUNIR BAGS COVETED SPORTS AWARD



*Munir Mahmood Sheriff*

Yet another "Sheriff" has inscribed his name on the ABUL FAZL trophy, presented annually to the Best Sportman within the Community in Africa.

Munir Mahmood Sheriff, aged 28 years, married and a father of two, was awarded the magnificent trophy at the 43rd Council Session held in Arusha last Easter.

For Munir, the year 1984 could well be termed as the "Year of Sporting Achievements". Representing Tanzania in the East and Central Africa Quadrangular Championship, he received the man of the match award for his all round performance in the Tanzania/Zambia clash and added another feather to his cap by winning the Best Bowler of the series award at the end of the tournament.

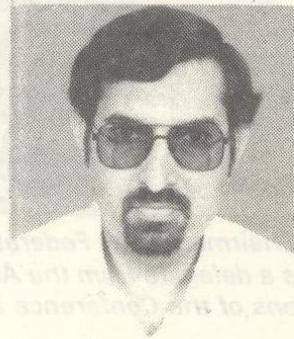
His performance at the Sports Festival in Dar-es-Salaam last Christmas earned him the Best Allrounder award, thereby crowning the years achievements.

Though famous for his prowess on the cricket field, Munir also plays Squash, Table-Tennis, Volleyball, Football and Hockey. In short, a dedicated sportsman.

Besides being a dedicated sportsman, he is a good businessman. He manages a furniture manufacturing concern in Arusha.

## "I YEARNED FOR HIGHER EDUCATION"

By: Late Zulfikar M. Shermohamed  
Arusha



*This article was written by Marhum Zulfikar days before his sudden demise recently. Momineen are requested to recite a sura-e-fateha for the ithal sawab of the deceased.*

Born in Tanga, I obtained my primary and secondary education there. However, my quest for further education prompted me to apply to the Education Board of the Council for financial assistance to enable me pursue my goal.

I opted to go to the famous Aligarh Muslim University to pursue as a course leading to a Bachelor of Commerce degree, which I obtained in 1971 with honours.

Like any student in a foreign country, nostalgia was a constant "companion" Nevertheless, I stayed on for a further period of one year to pursue a post-graduate course in Bank Administration.

Upon my return, I worked for Messrs. Coopers & Lybrand and later with some private organizations before settling down in my present job with Sunflag (T) Ltd., Arusha.

Education is an instrument of progress in life. With the assistance of our council, I made a career for myself. I most certainly hope the Supreme Council will continue to render assistance to students desirous of pursuing higher education - and my younger community brothers will take advantage.

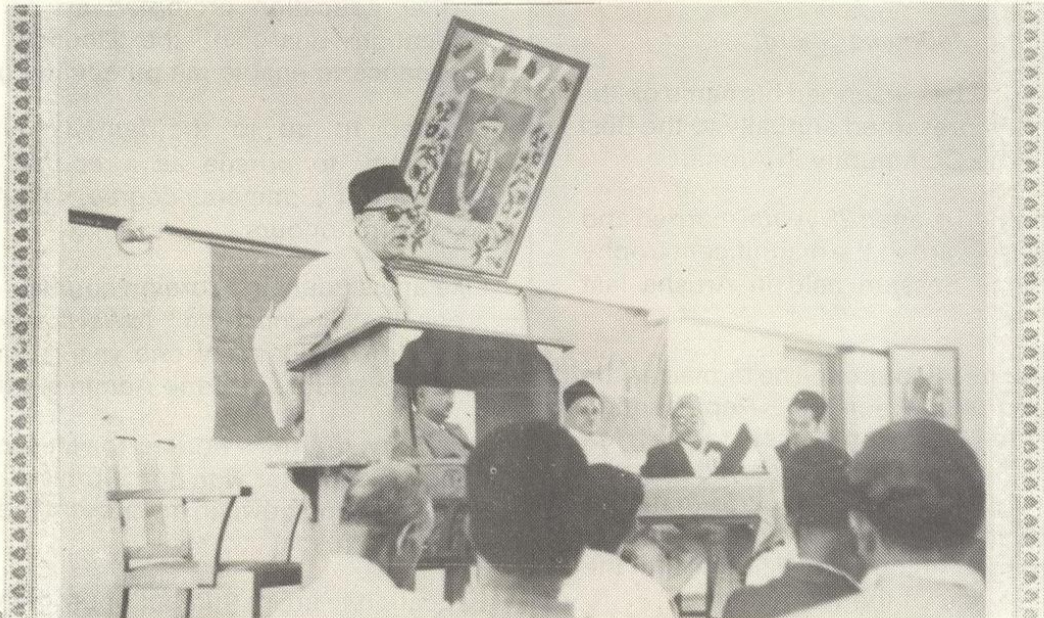
## DOWN MEMORY LANE



*One of the Past Chairmen of the Federation - Late Haji Ebrahim Husein Sheriff, then in his capacity as a delegate from the Arusha Jamat is seen emphasising a point at one of the sessions of the Conference at Kampala.*

*L.R.:-*

*Mr. Yusuf K. Alibhai, Late Mulla Gulamhusein Kanji, Late Haji Ebrahim Husein Sheriff, Haji Mohamedali Shariff, Late Haji Mohamed Kanji and Mr. Nurali Mohamed Merali.*



*Late H.K. Jaffer MBE, a prominent councillor from Kampala, making a point at the 1948 conference held at the Kaderbhoy Hall, Mombasa.*

*Seen in the background are Late Abdulrasul Nasser Virjee, Late A.H. Nurmohamed, Ali Mohamed Jaffer and Late G.N. Lakha.*





Zawaars from East Africa snapped with Zawaars from Pakistan at Mashhad in Iran on 31st July, 1958.

## EFFECTIVE MAJLISES

*The following lecture was recently delivered by Mr. Ali H. Sheriff of Arusha at G.C.G. Seminar held at the Institute of Finance Management in Dar es Salaam.*

The subject I have been asked to deal with is a sensitive one and I am mindful about the possible serious implications if it is not dealt with care. But it is a subject that affects us all and the majority of us have been feeling that a change is required to see that our majlises are made more interesting, educative and effective.

While the subject has often been discussed informally by various groups in the community there have not been forthright suggestions for improvement. As far as I know this is the first time that the subject is being tackled on a formal platform.

I do not propose to submit a researched analysis nor a detailed report on this subject. My paper contains some observations which are meant only to provoke the subject so that the participants are encouraged to come up with relevant suggestions and proposals so as to help make our majlises more effective and inspiring. At the end of the exercise of review and self-criticism, I hope the participants will summon courage to be frank in their expressions and in giving their suggestions.

The simple meaning of majlis is a sitting or session and in Islam it is a unique platform for propagation of religious knowledge, ideas, discussions, debates, etc. During our Prophet's time and those who succeeded him maintained useful platform.

But the term majlis we normally refer to has a difference and its origin can be traced to the time of our fourth Imam in Medina after the tragic event of Kerbala. In order to keep up religious discourses which was being systematically discouraged by Umayyad regime, our fourth Imam would arrange majlises ending with some recollection of incidences at Kerbala which proved effective against the Umayyad propaganda against Ahlul Bait. This exercise has been found to have served useful purpose and has endured through ages.

Shite Muslims all over the world including we Khoja in East Africa have majlises apparently for the purpose of propagation as our fourth Imam had, in starting the practice.

Majlis of Imam Zainul Abedin and Bibi Zainab in Medina brought about awakening, resurgence of

love for Ahlul Bait and for Islam and ultimately resulted in outright revolt in Medina against the Umayyad regime. When we read about the incidence of Harra we get a feeling of what had happened.

In this century we may wish to recall how majlises were effectively used in 1950 against the British and American interest in Iran and later on in sixties and seventies which resulted in ousting of an unpopular regime along with its powerful protector. Again over the past five years it is through majlises that the masses have been educated, politicised and psychologically and physically prepared to accept, establish and nourish and Islamic Government for which they now even willingly sacrifice their lives.

It is in this context and background that we have to take stock of effects of majlises on us as a muslim community and try to explain the many missing dimensions.

The knowledge of Islam as our religion, the cohesive society that we are enjoying and the love for our Ahlul Bait is to an extent owing to our regular majlises. Therefore it would be wrong to state that majlises have made no impact on us as a community.

But let us ask ourselves:-

- (a) Whether the knowledge of Islam we claim to have is deep rooted and has enabled us live like good Muslims? Or have our majlises given us a shallow and rudimentary understanding of our religion?
- (b) Whether the Islamic teachings that we have been hearing from our majlises have helped in making ours a strong and united community or have we been kept together only by a sense of belonging?
- (c) Whether our regular majlises have inspired us to genuinely love Ahlul Bait and produced a sense of commitment and sacrifice like they (Ahlul Bait) have shown to uphold Islam, or, have our majlises made us only content in expressing emotions and sentiments for them?

If our majlises have not been effective as my general observations have, let me believe then there are reasons:-

- (a) The tenets of Islam as found in our Holy Book is in Arabic. The volume of written

work to explain the finer points in Quran as narrated by our Imams are in Arabic and later translated in Farsi and Urdu. All these languages are alien to us.

- (b) There has not been any attempt by us in the past to have formal religious education whereby we could have among us qualified preachers to prepare and recite majlis in a language conveniently understood by us.
- (c) As a result we have had to resort to two ways in keeping up our tradition of majlises. We have either been getting a Molvi from abroad or have our own mullas reading out printed majlises. We also have mullas who prepare their majlises copying out their texts again from printed books written for audience other than ours. Therefore, the text and style of such majlises have been falling short of our expectations and taste. Having lived in this part of the world, our outlook, attitude and tastes are quite different from our counterparts in India and Pakistan where these majlises are prepared, compiled and printed. In the generations to come our brothers who have migrated to the Western countries will inevitably develop tastes different from ours.
- (d) The language problem in our community demands our special attention. Our sister communities have their own languages - Bohoras, Ismailis, Memon etc. There is an advantage of having one common language. A Majlis in the language conveniently understood by the majority would be an effective majlis. Unfortunately this is a setback in our community.

If we accept these observations then we have to ask ourselves some more questions which may lead us to some solution:-

- (a) With extensive English and Gujarati translations now being done of our important religious works and with several religious weekly and monthly journals, should we not encourage our youths to start giving short religious talks after namaaz, short majlises on wafaat and khushalis and later on as they gain confidence longer majlises during Muharram and Ramadhan.
- (b) Community members be educated on the necessity and significance of such well

prepared majlises in English or Gujrati and its expected impact on our young generation.

- (c) The text of short talks and short majlises be initially confined to historical facts, akhlaqiyat and hadith which have proved favourite topics.
- (d) Similar to marsiya khani a contest for short majlises be arranged annually to create interest and awakening in the community.

When we are discussing the topic of making our majlises more effective we are in fact attempting to ensure that our present and future generation obtain the message in a correct manner thereby helping us to be better muslims

It is an exercise which needs regular appraisal to ascertain its effectiveness.

## EFFECTIVE CRITICISM

If you want criticism to be effective, keep it mild- especially the first time. There's no point in making people so angry that they don't see the value in what you are saying. The object of criticism is not to punish people, but to get them to appreciate where they went wrong and resolve to do better in future.

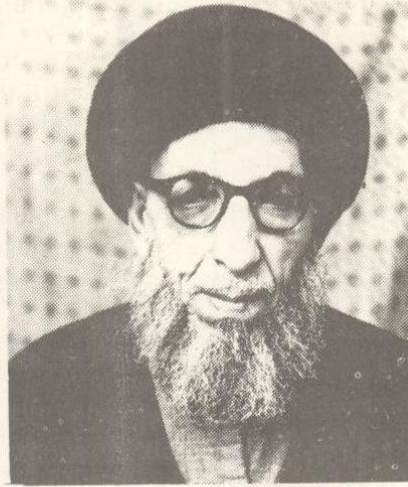
If you want your criticism to be more effective- as well as less unpleasant to you and to the person/s concerned, try to remember these three fundamental points:-

1. Criticise in private. Take the person aside; don't expose someone's shortcomings in front of others.
2. Investigate first! Don't blame people for anything until you've heard their side of the story. Start by asking questions. Get all the facts on the table. Then base your criticism, if any, on those facts.
3. Be human! Realize and admit that you've made some mistakes yourself. Do what you can to help the person/s in doing better from now on.

Remember that it is easy to be critical. The real test is to come up with constructive alternatives.

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## LATE SAYYED MUHSIN EL HAKIM



Late Sayyed Muhsin el-Hakim was a Marja' supported by an undisputed consensus. Apart from being FAQIH, he took keen interest in the developments taking place throughout the world, and had a good following.

Despite the show of force and might, the Government of Iraq knew very well that El-Hakim's word was as good as law. Thus, when he declared that COMMUNISM tantamounted to disbelief and atheism, the base of the Ba'athe regime in Iraq was affected. As a result, the regime killed chiefs of various tribes, businessmen and other influential personalities who supported El-Hakim. Finally, they subjected El-Hakim himself to various inconveniences and torture.

But the family of El-Hakim continued to serve the cause of Islam undauntedly.

Two years ago, the whole family consisting of 90 individuals including ladies and children, were apprehended and put behind bars. SIX of them, three of whom were Sayyed Muhsin el-Hakim's own sons, were summarily executed.

On MONDAY, 5TH OF MARCH, 1985, TEN more members of El-Hakim's family were executed. Their names are as follows:

1. Hujjatul Islam Dr. Syed Abdul Hadi El-Hakim, the son of Ayatullah El-Hakim aged 45.
2. Allama Syed Hasan, son of Martyr Syed Abdul Hadi el Hakim, aged 23 years.
3. Allama Syed Husain, son of Martyr Syed Abdul Hadi El-Hakim, aged 21 years.
4. Ayatullah Syed Majeed, son of Syed Mahmood

El-Hakim and nephew of Ayatullah El Hakim, aged 59 years.

5. Hujjatul Islam Syed Muhammed Redha, son of Ayatullah Syed Muhammed Husein el Hakim, aged 45 years.
6. Hujjatul Islam Syed Muhammed, son of Ayatullah Syed Muhammed Husein El Hakim, aged 43 years.
7. Hujjatul Islam Syed Saheb, son of Ayatullah Syed Muhammed Husein El Hakim, aged 41 years.
8. Syed Ziya, son of Martyr Syed Kamaal El Hakim and grandson of Marhum Ayatullah El Hakim aged 25 years.
9. Syed Baha, son of Syed Kamaal El Hakim, aged 23 years.
10. Syed Muhammed Ali, son of Syed Jawaad El Hakim, aged 27 years.

The above were executed without according them the basic rights of defending themselves.

Other members of El-Hakim's family are still in detention. It has not been possible to have any contact with them, inspite of intervention by several international organisations of human rights, including the Amnesty International.

The members of El-Hakim family consist of eminent theologians and scholars and the Muslim Ummah is greatly concerned about the welfare of Ulemas in Iraq.

Whilst the Council has protested to the Government of Iraq, it offers sympathies to the family of El-Hakim and requests all its members to pray for the safety of our Ulemas in Iraq.

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