



Federation Samachar

Volume No. 25, No.3. Muharram 1412, July 1991
A publication of the Federation of Khoja Shia Ithna Asheri Jamaats of Africa

Editors: Mohamedali Chagani, Munir Daya.

A SESSION WITH DIFFERENCE ! AND THERE WAS NO ROOM FOR INDIFFERENCE !

The Session was the 49th of the Supreme Council of the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa held in Arusha, Tanzania during 31st May to 2nd June, 1991.

- For the first time the participants at such a Session were divided into five working groups each with its ad hoc Chairman. They discussed certain Reports and Papers separately but simultaneously and produced recommendations for adoption at the subsequent open Session.
- While the Chairman, Alhaj Habib J Mulji's speech last session in Nairobi, Kenya, was the longest - 70 minutes - in the history of the Council, it was at this session, the shortest - 35 minutes - and the message it carried had the most "down-to-earth" signal.
- The Session was preceded by an informal three-hour-gathering of the heads of the Jamaats. This was organised by the Arusha host Jamaat with the approval of the Secretariat. It lacked the normal formalities. What it did not lack was the frankness in the exchange of views and information - all for the common good of the Community and for the sole pleasure of the Lord.
- The master of ceremony was the real "Master of All" jovial treatment. He was no lesser a personality than Brother Amir Somji himself who was also the Chairman of the Organising Committee of the Host Jamaat. He endeared himself so much with his quips that he did not fail to earn an invitation from Alhaj Mulla Asgherali M. Jaffer, the WF President to administer a similar treatment at the October 1991 Triannual Conference in Stanmore, U.K.

Cont. page 21.



The Chairman of the Federation receiving the key to the flat at Karachi from Al haj Anver Rajpar during the 49th session at Arusha.
Seen in the centre is the Vice Chairman of the Federation Al haj Mohamed Khalfan

A "challenge" to ponder over the "Challenge"

A sizeable Community of some 1200 Khoja Ithna Asheris had settled and domiciled in Somalia for over 110 years through three generations and adopted the place as their country.

The members were born, grew and educated in the Country which they sincerely believed to be their permanent earthly abode. Indeed they grew to feel the Country so endearing that they rarely travelled outside the Country except for pilgrimage to the Middle East.

The Community had toiled to establish respectable means of livelihood with religious contentment and through prudence and frugality had established a strong investment portfolio which they believed they could indubitably depend on during bad times.

The Community had identified themselves in the Islamic spirit with the aspirations of the people of Somalia for the prosperity of the country through common loyalty, national unity and political stability.

Suddenly what was beyond comprehension developed and loomed heavily as a monstrous reality. They found themselves dispossessed of all they had earned, saved and owned - dispossessed of the means of livelihood nourished through generations and dispossessed of even the will or the desire to retrieve any of their belongings in the face of sudden and imminent danger to their lives and honour.

Dispossession was heart-rendering. But the anguish of displacement from the country is difficult to describe. The Community was not in any way connected or involved in the violent rebellion and intertribal struggle for political and economic domination but their alien racial origin lent a political tone to their predicament in the inter-tribal struggle which caused some casualties in the Community as suffered by other warring tribes and factions.

It is said that if money is lost nothing is lost; if health is lost something is lost; if life is lost a great deal is lost, but if faith is lost then all is lost. All praise is due to Allah (s.w.t) that a good deal in terms of honour, life and faith was safe.

With this tribulation not only the Somalia Community but our entire World Community has been put to a divine test and trial. To succeed would represent a worthy challenge taken nobly by a worthy Community. To falter would present us as unworthy of even a challenge.

A family, a Community or a nation thrives on challenges. We overcame the challenge of rescuing the Community to safety. We still have a challenge to find the displaced families new homes. We have the religious will, we have the generous means and capacity, and we have the reason (for eternal bliss) to meet the challenge. What remains is to translate all these into results.

Let us imagine ourselves in their place. Mere imagining it sends a shudder in us. Let us take the tribulation and calamity of our Somalia brethren as our own and respond wholeheartedly to please Allah (s.w.t) and pray that He will spare us the same experience, for we shall have succeeded in the test.

A man with humanity is one who, in seeking to establish himself, finds a foothold for others and who desiring attainment for himself, helps others also to attain! A hadith says that Islam teaches worshipping the Creator and loving His Creatures. The displaced are our own brothers and entitled to more than love and all that flows from it!

There is yet another aspect of the Challenge which in turn thrusts upon us a new and greater challenge. Can we remain sure of a durable political, social and economic stability in any Third World country considering that these countries are at such a massive economic disadvantage in the present World Economic Disorder?

This is yet another challenge—a challenge to ponder !

The Editorial Board regrets the denunciation misnomer which appeared on the cover page of our last issue above the photograph of Ayatollah Abul Kaseem El-Khui.

The denunciation was, of course, directed at the atrocities in Iraq that our Marja and brethren were subjected to.

It is nevertheless gratifying to note that some readers from around the world cared to write to us about the illusive caption.

EDITORS

Letters should be addressed to:-
THE EDITORS,
FEDERATION SAMACHAR,
P.O. BOX 6710,
DAR ES SALAAM.

Editorial contributions may be telexed in on Number 81029 RNTKIL or Faxed on Number 20896 in Dar es Salaam.

FRANK AND EFFECTIVE

Seeing the recent improvement in the standard of your issues, I am prompted to offer regular contributions to the Samachar.

I request that a special column known as ANONYM COLUMN be introduced for my contribution. The theme will be such as would provoke thoughts on certain issues.

I wish to remain anonymous to ensure that the Column is frank and effective.

Enclosed herewith is my first contribution as a debut for the Column in the next issue. If it is published this will signify your acceptance.

You are at liberty to decline publication of any contribution (instead of editing it) should you find it unacceptable.

ANONYM.

The Samachar has always welcomed frank opinions, critical but unbiased articles of thought provoking relevance.

Having pursued your preliminary contribution, we would be willing to allocate space for you in forthcoming issues but with the ultimate right of rejection if the print material is found unadapt.

We meanwhile thank you for your interest in the Samachar.

EDITOR.

GREAT INTEREST

We have to advise you that with immediate effect our address will be 7925 Serapis Avenue, Pico Rivera, CA 90660.

We are receiving regularly, copies of the Federation Samachar, which are then placed at our Huseini Imambara for our members who read them with great interest. From now, you may mail the magazine to our new address given herewith.

G. DHALA,

LOS ANGELES JAMAAT President

I would like to express my appreciation for regular receipt of all the issues of Africa Federation's circulars and the Federation Samachar during the past years. I have found these most informative and interesting and really a unique source of information. I would accordingly appreciate if you would continue to put me on your mailing list on my new enclosed address.

MAQBUL RAHIM. USA

A LITTLE BIT TOO SHORT

I refer to your Editorial Comment in the Federation Samachar, Volume No. 25 No. 2 of Ramadhan 1411 (March 1991) and wish to accentuate on the importance of wearing the appropriate Hijab.

Many of our ladies now wear the Islamic dress proudly and with so called conviction but flout the original purpose for which the dress has been ordained. The veil worn is often shorter than that prescribed and very often the legs, chin and hair are not appropriately covered whilst the face is beautified with make-up and the body, with the sweetest smelling perfume.

Such shortcomings may appear petty but do they not amount to the same thing as praying 3 rakaats for Zohar instead of four or fasting upto 6:00 p.m instead of the prescribed time and performing 6 rounds (tawaf) of Khane Kaba during the Haj instead of the stipulated seven.

The message is simple but absolute. Just as there are no concessions on other intrinsic observances, there are similarly no concessions in the general wearing of the purdah.

An appropriate Hijab has much more to it than meets the eye. Women when talking to men have been asked to cast down their eyes. How serious are our ladies to this effect? I leave that for them to sincerely self-question themselves!

There are so many ironies and double standards in the observance of the Hijab that one wonders if we are at all serious about this. For example a father may be fighting to get approval for his daughter to wear Hijab in schools but on the other hand the mother will not be wearing the Hijab at home in the presence of a male servant or when visitors come home. "He is just like my brother", is not an open general licence to take one's Hijab off. For instance a husband is mahram but a fiance is namahram and the fact that he is going to get married to you does not make him mahram in advance. Similarly women have been told to find a female doctor first before going to a male doctor and with a little bit of effort this is always practicable.

We are not talking about others but about my sister and your sister and about my daughter and your daughter. With the present mode of Islamic dress are we not being a bit too short sighted?

The Chadar is not just a piece of cloth and neither is it a tradition or culture. It is a religion and there can be no exceptions in religion. Let's not be happy-go-lucky on this issue and instead vie to observe the Hijab with a down-to-earth attitude allowing no exceptions.

KURBAN A. KHAKI
 DAR ES SALAAM

SOMALIA

THE PROBLEM AND WHAT NOW ?

Despite the fact that it is one of the few African countries whose inhabitants are ethnically homogenous, sharing the same language, culture, history and religion, Somalia has been one of the most volatile nations on the African continent.

Covering an area of 246,300 square miles, it is also among the poorest and most underdeveloped countries in Africa. It borders the Indian Ocean to the East, the Gulf of Aden to the North, Ethiopia and Djibouti to the west and Kenya to the South-west.

Only 2 per cent of the Country's land is arable, the rest being desert and semi-desert and it has a population of about 8 million people. The Somalis are a Hamitic (Cushite) people and are related to the Ethiopians. Almost all inhabitants speak Somali and Arabic which are both official languages and 99 per cent of them are Sunni Muslims. As a result, the Country is a member of both the Arab League (although it is not, strictly an Arab nation) and the Islamic Conference Organisation of Islamic Countries.

The vast majority of rural Somalis are pastoralists with a small percentage involved in farming of sugarcane, bananas, sorghum, maize and gum.

During the colonial era, Britain held the Northern part of the Country, which controls the strategic Gulf of Aden, while Italy controlled the remaining area which was larger but strategically less important.

After the second World War, Italy lost all her colonies and Somalia became a full British mandated territory until independence on July 1, 1960.

The country subsequently was insinuated with a growing Soviet influence and in 1978 the Government

sent troops and heavy arms to Ogaden, a huge Eastern region of Ethiopia inhabited by ethnic Somalis who wanted to secede and join the Republic of Somalia.

The situation blew into open war between Somalia and Ethiopia in which the Ogaden rebels and the Somali army were defeated. Ironically the Ethiopians were aided by Soviet military advisers and this angered President Barre who expelled the Russians from his country in 1977 and turned to the West and rich Arab Countries like Saudi Arabia for economic and political aid.

Barre then began asserting himself and his family and favoured his small but much despised Marehan clan to positions of power in the Government and armed forces.

The Ogadenis (of Ogaden) who had earlier supported Barre during and immediately after the war with Ethiopia became disillusioned by the corruption and favouritism in the regime and other clans also became uncompromising with clandestine anti-government groups being formed.

Fighting broke out between Government and Opposition troops about two years ago and the slide from instability to chaos in the country is generally considered to have been catalysed on 14 July, 1989 when Barre's security forces fired on Muslims protesting the arrest of their religious leaders in Mogadishu.

Witnesses and Human Rights Organisations say 450 people were killed and soldiers rounded up 48 men and boys the next day and shot them on the beach. Only one survived.

Human Rights groups have compiled long lists of atrocities, including one at a soccer stadium where former President Barre's personal guard fired on a crowd that jeered the President. Diplomats say 109 people were killed.

Months before the latest fighting broke out, resistance movements took control of much of the Country and amid opposition and armed resistance, the former



The Pioneer of the Operation, Al haj Sajjad Rashid addressing the media in Mombasa as Chairman Al haj Habib Mulji looks on.



Behind the scene man, Al haj Hassan Jaffer being honoured in Dar es Salaam

President last year offered to reform the Country's political system.

However this was futile and in a last ditch effort to save his crumbling regime, most forces were concentrated in and around Mogadishu where the final attack by the opposition was launched on December 30 last year.

This conquest for Mogadishu which saw the former President flee his Country also led to the evacuation of our Community from Somalia at the height of hostilities when the capital was in a state of anarchy with killing, raping and looting being the order of the day.

The demise of the Barre regime is unlikely to mean the end of internal conflict in Somalia as none of the rebel movements have so far given a clear indication as to their future policies. It would appear that the only unifying factor among them has been the determination to remove the Barre regime from power. But time will tell if the rival factions will find common ground to work together.

Here was a sizeable Community which had adopted Somalia as their country and built for themselves and their children "a roof" through three generations. All that they had earned, saved, and invested was with them in the Country. Uprooting could not be comprehended even remotely.

As they are of Asian origin, unlike other evacuees and refugees of Somali origin, they can hardly expect to be able or even be allowed for political expediency to return to claim or repossess their homes and businesses which have been pillaged and occupied.



Citation of valour to the Captain by Al haj Habib Mulji.

MISSION ACCOMPLISHED BUT..

When the onslaught on Mogadishu began in December 30, 1990 the Somali Capital was put into a state of anarchy and the lawlessness that prevailed forced most of our Community members to immediately seek refuge in our Imambarah.

Our Community suffered its first casualty on 5 January when rebels looted the house of Habib Janmohamed and killed his daughter. Subsequently almost all houses and shops were plundered and the lawlessness and violence in the city reached a stage whereby Somalis who remained sheltered in their homes also became victims. There were number of rape cases and killings in the course of looting.

Early evacuees told of a city in smoke, with large sections blasted and burned in bloody battles that left corpses decomposing everywhere.

Prior to the upheaval we had about 1200 members in Somalia who were primarily involved in small business ventures in the capital town of Mogadishu. A few of them lived in Merca and Brava.

On January 4, 1991, 17 brothers were accommodated on an Italian rescue aircraft and on another flight 24 members were on board. The third evacuation flight of the Italian plane had no members of the Community. The Secretariat instructed the Nairobi Action Committee to despatch chartered planes to evacuate the Community but no airline was willing to risk the air-lifting because the Mogadishu airport had become the target of rebel forces.



What fun it was... or thank God its over with ! Brother Sajjad Rashid and Ashiqhussein Rashid after being honoured in Dar es Salaam

Feature

This 'Catch 22' situation prompted the idea of a sea-borne rescue operation which was launched by the Chairman of Mombasa Jamaat, Alhaj Sajjad Rashid with 18 male and female volunteers.

The vessel 'Ambassador 1' was chartered at the Mombasa port for 'Operation Ghadeer' which posed dangers because it was a journey into the unknown and the reaction of the battling factions in Somalia could not be presumed.

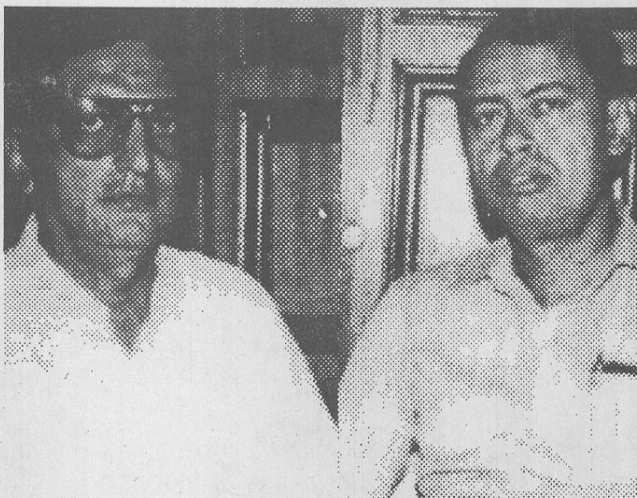
Ground formalities were then hurriedly completed with volunteers being recruited and medicines being procured along with food and drinks. Naval protection was sought from the Italian Government whilst assistance from Kenya, Pakistan and Italian Governments was discussed.

The vessel eventually sailed off on Tuesday 10 January 1991 at 2200 hours following a little delay because many crew members resigned when advised of the Mission and another Chief Engineer had to be flown in from Greece for the trip.

The vessel arrived on the outshores of Mogadishu on Saturday 12 January 1991 at 1145 hours and on the same day the Italian Ambassador to Somalia, who was earlier expected to assist in the safe passage of our brothers, was forced by circumstances to leave Somalia and close the Embassy there. However our people were informed about the rescue mission and were given a VHF set for direct communication with the ship.

Arrangements were then made to meet the rebels and the Italian frigate lending company to the ship assisted towards this. A boat with 7 members went ashore but the engine seized and they were grounded on the beach amidst sniping and remained ashore for 3 days.

With fuel running low there was this dreary worry that the rescue operation would have to be aborted without even those seven grounded members as there were no tugs or diesel to enable their safe return on board the ship.



The ground Commandos at Mogadishu.
Liakat Datto and Bhikabhai Dosara.

However the 2 Mogadishu people on the Mission, Brother Liyaqat Datto and Bhikalal Dusara made advantage of their geographical knowledge of the place and went into the Port whilst fighting was on. They arranged for the diesel and tug and subsequently escorted our ladies during the evacuation.

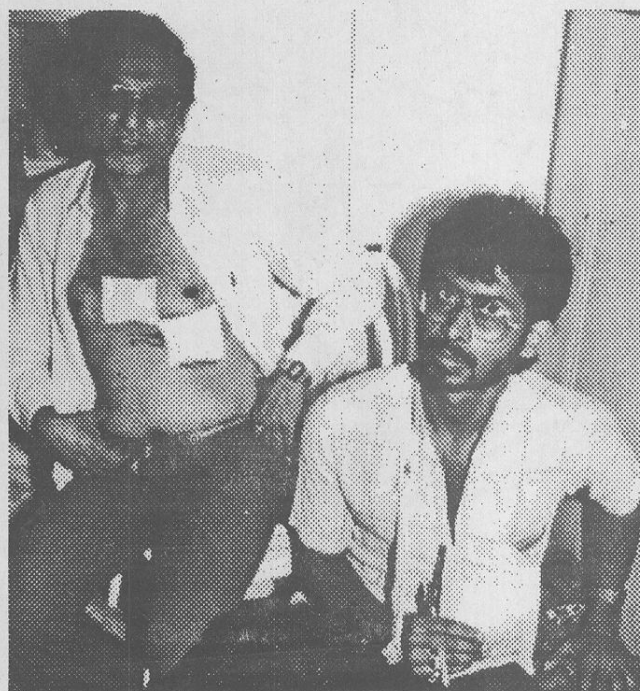
The rebels had meanwhile agreed not to fire during the evacuation period and hence the entire exercise had to be expediently undertaken to avoid sudden exposure to sniping that could have arisen if the rebels had been impatient.

After various twists in fortunes and some dramatic moments, 1053 people were rescued which included some members from other communities. The whole Operation was completed at 2100 hours on Tuesday, 15 January.

The evacuees came on board with virtually only the clothes they had on. The sea was very rough and the boarding operation was very scaring. Miss Hellen Hildebrandt, the ship's passenger service manager, said the evacuees boarded the ship while in tears, frightened and hungry but sighed with relief once on board.

The M.V. Ambassador 1 sailed into Mombasa on 17 January after a painstaking journey that lasted 36 hours.

The evacuees included 300 children, 3 blind persons, 1 paralysed man and 7 expectant mothers (one of whom gave birth soon after the vessel docked into Mombasa). 2 people had bullet wounds, one of whom was hit when boarding a boat to take him to the ship. Adequate arrangements were made to accomodate and cater for the evacuees and indeed the many volunteers deserve commendation for their untiring moral and financial support.



Injured with bullets but relieved, to be out.

The Chairman of the Supreme Council, Alhaj Habib J. Mulji, led a contingent to Mombasa to accord a welcome to Brother Sajjad and his crew and to comfort and reassure our panic stricken brothers from Somalia that all would be fine.

When on the board, he presented a citation of valour to the Captain of the Vessel, Mariyo Milutin for sailing successfully through dangers and especially for his courage, in steering his vessel as much as 250 metres near to the shore to pick passengers and to ensure clear VHF sound contact.

All arrivals were taken from the ship to Hyderi Imambada to rest and for refreshments and lunch. Those needing urgent medical attention and several stretcher cases were rushed to hospital direct from the ship, and others received further medical attention from a team of doctors from our Community. A lady in labour was taken to hospital where she later delivered a baby boy.

The same night, Mombasa Jamaat hosted an official welcome to the guests from Somalia, where among other speakers, the Chairman of the Supreme Council, Haji Habib-bhai Mulji, delivered a memorable speech in which he paid glowing tribute to Haji Sajjad Rashid and his team of brave volunteers. He warmly welcomed the families from Somalia and assured them of all care and sympathy.

After this evacuation, about 104 members had been left in Mogadishu and 78 in Merca but were subsequently evacuated by two chartered flights under the arrangements of the Supreme Council. Alhaj Sajjad Rashid again volunteered to lead a team of volunteers to organise the evacuations and when in Somalia he also paid a courtesy call on the Interim Prime Minister on behalf of the Community. Amongst those evacuated were 36 people from other Communities. Five members of our Community opted to remain behind in Somalia.

The evacuation demonstrated the unity and devotion of our Community with people coming forward to assist financially, physically, morally and with great hospitality. The Community in Mogadishu experienced 3 fatal cases during the crisis and we offer our condolences to the bereaved families and pray for the departed souls.

Behind the scene, the Chairman of Nairobi Jamaat, Brother

Ashikhusein Rashid, who had direct contact with the vessel, undertook a massive administrative exercise without which the Operation would probably not have been successful. He was ably assisted by Brother Hassan Jaffer of Mombasa who also kept all quarters constantly informed of progress during the evacuation.

They made contact with the Kenya Government, various Embassies and International Organisations to obtain among other things, entry permission into Kenya for the evacuees and naval protection for the vessel when in Mogadishu.

The female volunteers on board performed a noble and brave task by participating in the Operation as did the male volunteers who risked their lives to save others. Infact the harbour where the evacuation was done was bombed only a few days later making it totally inaccessible.

Press coverage for the Somalia unrest has concentrated on the tragic consequences of the conflict, the killings, massacres and looting but much less has been said about the ordeal of evacuees in trying to find new homes and build their lives in a new country. For this reason the trauma has not ended with the escape, for many of the evacuees.

The relocation of the distressed families is a challenging task and can only be tackled through an international effort with adequate monetary backing to finance the resettlement exercise. Our entire Community worldwide has a role to play to this effect, be it morally, financially or physically.

Our Somalia brothers had been living there for over a century through three generations. Their loss of property and means of livelihood plus the uncertainty of the future with also a risk of separation from extended families during the resettlement exercise are all agonizing aspects. But however precarious their situation may be, at least they have their lives !

Through a joint effort it is upto us to make their lives worth living for !



The elderly endured it too. On the deck of M.V. Ambassador 1 at Mombasa

CHRONOLOGY OF EVENTS TO THE EVACUATION.

1. 5.12.1989

Br. Hashim Okera of Mogadishu Jamaat visited Dar es Salaam to discuss the situation with the Office Bearers of the Federation. He was advised that the Community in Somalia should prepare themselves for certain interim options to be resorted to in case there was a sudden change of situation. The immediate two options were :-

- (a) To send young unmarried daughters (about 70) to Nairobi and
- (b) To ensure that all passports remained valid in the event of sudden travel to seek refuge in other countries if the Capital was threatened.

2. 21.12.1989

Br. Manzoor Kanani of Nairobi, Councillor of Africa Federation and the World Federation, had a meeting with Nasimco Office-bearers and Councillors in Toronto to discuss the possibility of hijrat of our brothers from Somalia.

3. 21.2.1990 to 25.2.1990

The Chairman of the Federation, Alhaj Habib J. Mulji, accompanied by a high powered delegation, visited Somalia for a first hand assessment of the political, economic and educational situation. Correspondence exchanged after that visit kept on indicating that the political situation was not alarming and the Capital, Mogadishu was safe.

4. October 1990

The Vice Chairman of the Federation, Alhaj Mohamed A. Khalfan of Dar es Salaam had an extensive meeting in Toronto with Nasimco President, Br Ahmed H. Bhalloo, Toronto Jamaat President, Br. Gulam Sajan and the Immigration Committee Chairman, Br. Raza Sumar on the procedures of Hijarat for the Somalia Community.

5. 18.11.1990

Mogadishu Jamaat was advised to monitor the situation closely and to send all young women to Nairobi, Mombasa and Dar es Salaam should the necessity arise.

6. 3.12.1990

The Chairman of the Federation spoke to Mogadishu from Nairobi to inform the Jamaat that according to the latest World News bulletin from the BBC, Opposition fighters were only 30 miles away from the Capital and advised that arrangements should be made to leave Somalia before the situation aggravated.

This information was also conveyed to Mogadishu Jamaat by telex from Mombasa on the following day.

Br. Habib Mulji simultaneously asked Nairobi, Mombasa and Dar es Salaam Jamaats to appoint a 'Somalia Action Committee' immediately. The Committees were vested with full powers to formulate plans to receive our Community members from Somalia.

7. 21.12.1990

The Chairman of the Federation met the Chairman of Nairobi and Mombasa Jamaats in Nairobi and discussed with them the possibility of air-borne evacuation of our people by chartering Kenya Airways, Somalia Airlines or any other airlines willing to undertake the evacuation.

8. 24.12.1990

The Mogadishu Jamaat was again advised to remain on the alert with adequate preparations to immediately send women and children to Kenya and Tanzania on the first signals of uncertainty.

9. 29.12.1990

Mogadishu Jamaat was now strongly advised to immediately send all women and children to Nairobi and those who could not afford airfares were offered free travel at the Supreme Council's expense.

10. 30.12.90 - 9.1.1991

The situation worsened with the entry of opposition forces into Mogadishu. Indiscriminate shooting and looting put the whole city in chaos, communications with Mogadishu went dead. Foreign nationals were sheltered in their Embassies, Mogadishu Airport was closed and Relief Operations conducted by certain International Organisations had to come to a halt.

11. 10.1.1991

Alhaj Sajjad Rashid, Chairman of Mombasa Jamaat, and his team of male and female volunteers left by chartered ship AMBASSADOR 1 to Mogadishu to rescue our Community members.

This rescue Mission was planned, led and accomplished by Al haj Sajjad Rashid.

He was assisted by his brother Alhaj Ashikhusein Rashid, Chairman of Nairobi Jamaat, who managed all logistics and administrative formalities with Kenya, Pakistan and Italian Governments to make this Mission possible.

Alhaj Hassan Jaffer of Mombasa who is a Councillor of Africa Federation and World Federation kept our worldwide Institutions well informed by FAXING them with up-to-date developments.

12. 17.1.1991

The ship arrived in Mombasa safely with 1053 people. The Chairman of the Federation, accompanied by the Chairman and officials of the Dar es Salaam Jamaat and the Hon. Treasurer of the World Federation flew to Mombasa to give Al haj Sajjad Rashid and his team of volunteers a Heroes welcome and also to receive and comfort members of our displaced Somalia Community.

THE NIFAQ FACTOR IN MUSLIM RESPONSE TO DESECRATION OF HOLY SITES

The story of the recent brazen and brutal desecration of the holy shrines at Najaf and Karbala by Iraqi Baathists has a familiar historical ring about it. It has happened before and also follows a pattern set by the Saudi Wahabis at the behest of Najdi Sheikhs early this century when they razed the graves of the Qurba of the Prophet (S.A.W.W.) in Makkah, Madina and elsewhere in the Hijaz. And the perpetrators of these vicious deeds get away with little or no condemnation.

When in 1926 the Najdis committed their atrocity there was a feeble voice of Muslim protest raised in the world and it petered out. The Najdis, backed by their masters' military might and propaganda support, began further vicious campaigns against Islamic sentiments and practices and have since gone on unchecked. As a result the desecrated tombs today, though visited by pilgrims in their throngs, still remain barren and subject to the whims of the Najdi rulers.

The Takriti ruler drew inspiration. Despite being at the receiving end of his erstwhile masters' bombardment and painted as a villain of the time, is still firmly ensconced in power and with a free hand to persecute a helpless, neglected, oppressed people of Southern Iraq, the Shias. No safe haven nor protection is clamoured for them. These

Shias are the remnants of a larger population that was deliberately massacred when it sought sanctuary in the holy shrines of Najaf and Karbala.

How these evil forces managed to get away scot-free? Because the Muslim Ummah has chosen to remain ignorant of the true motives of these forces vis a vis Islam. The Najaf and Karbala, like Makkah and Madina shrines are not dear to Shias only but are of intellectual and sentimental value to all Muslims. Najaf and Karbala were, with Baghdad, the centres of the flowing of Islamic learning, science and civilisation from the eighth century onwards. The damage and destruction have not been confined to Najaf and Karbala but also to bayt-al-hikmah and al-Mustansira where famous Muslim mathematicians, philosophers, astronomers, alchemists worked. Thus, the desecration is of concern to Muslims world-wide. The carnage of genocide against its own Muslim population, labelled Shias, must arouse the Muslim conscience in a true Islamic spirit.

Muslims need to clear nifaq from their conscience for the Koran cautioned the Prophet against the Munafiqin. Nifaq is a hidden cancer, a worm that eats at the very fabric it thrives in. As the Swahili saying goes "Kikulacho ki nguoni mwako" (That which bites you is in your own clothes). The Arab states which rallied with arms and men behind the US-led coalition to "free Kuwait" against the Iraqi regime have suddenly gone quiet and do not hear the wails, mounds of suffering men, women and children whose lives, properties, sentiments and identity are at the mercy of the same tyrannical regime. Such is the manifestation of nifaq and yet the Muslim Ummah choose to ignore it.

"Soon the oppressors shall know the fate that awaits them." (Al-Qur'an)

IF YOU ...

are approached and want to decide to offer your religious dues outside your community for tabligh projects in Africa

AT LEAST ...

consult the Community and have the satisfaction that you have consulted

BECAUSE ...

tabligh has to be carefully planned and executed. There are consequential needs that ensue and have to be met to sustain the results which mean more planning and more funds from somewhere.

THEREFORE ...

The Community follows policies reviewed each year carefully by delegates of all jamaats based on long experience and prevailing circumstances and a clear foresight about the future conditions and obligations.

PLEASE REMEMBER ...

that dues paid to the Community are utilized for tabligh projects according to the "shari" decisions made by the Community and then accounted for to the Community. The spiritual tranquility is religiously important. Unity of purpose is also essential.

News in short

10TH ANNUAL NASIMCO CONFERENCE

The conference which was held in Toronto, Canada, during 18-19 May, 1991, is reported to have been well attended by delegates and invitees who included Mulla Asgharali M. M. Jaffer, the President of the World Federation. It had 30 items on the agenda which only goes to show the speed of consensus achieved.

Br. Ahmed H. Bhallo, the President of Nasimco, touched on many issues in his address to the conference, notably the new world situations which develop around the community, the good relations with the World Federation, the Africa Federation and other institutions in other regions and the existence of the vast potential human and financial resources in North America which can be mobilized and applied to meet the local and international needs of the community.

Br. Ahmed brought to the attention of the conference the urgency with which the plight of the community from Somalia has to be addressed by the North America Community.

Br. Ahmed lauded the excellent work shown by the Islamic Education Board, the Medical Advisory Board and the Zainabia Child Sponsorship of the World Federation and by the Hawza Ilmiya of Medina (U.S.A.).

Br. Ahmed sincerely urged Mulla Asgharali M. M. Jaffer and his colleagues to offer their candidacy to continue to the second term of the World Federation.

Khoja (Pirhai) Shia Ithna-asheri Jamaat, KARACHI - Pakistan

The Jamaat has been admitted into the membership of the World Federation this year.

This is said to be the largest single Khoja Jamaat with an approximate population of over 30,000.

An Annual General Meeting of the Jamaat has been set for 5th July, 1991, to receive and adapt, among other things, the report and accounts for the years 1989 and 1990.

The report mentions performances which are commendable. Social aspects of the activities are also heartening. As an example, guide-lines have been prepared and made effective from September 1990 for simplicity and economy in wedding functions. The Jamaat's Family Relations Committee registered 80% success, which is relatively high, is reconciliation.

The Jamaat has also embarked on large projects. The purchase of the plots for the projects has already cost Rs. 6 million.

The office-bearers of the Jamaat are Br. Hamid Ali Bhojani, President; Dr. Sibtain A. R. Dossa, Vice-President; Br. Dost Mohamed Bhojani, Hon. General Secretary; Br. Ali Hussain Shariff, Hon. Joint Secretary, and Br. Iqbal Hussain Bachoo, Hon. Treasurer. There are also ten members in the Managing Committee.

SCANDINAVIAN CONFERENCE

The Trollhattan Jamaat in Sweden organised a Conference of all Jamaats in Scandinavian countries which are Sweden, Denmark and Norway on 8th June, 1991.

Including the said Jamaats there were representatives present from 8 institutions at the conference held in the Jamaat's mosque in Trollhattan.

This was the first conference of its kind. The Jamaats agreed in principle to form a permanent co-ordinating organisation.

It is the policy of the Africa Federation, as adopted at the 48th meeting of the Supreme Council in Nairobi, Kenya, to support and ensure formation of regional federations in Europe and Pakistan also so that it is such federations who become eligible to the World Federation membership instead of individual Jamaats, with a view to strengthening the World Federation with like and strong members.

It is hoped that the formation of the Scandinavian organisation will be a step forward towards a formation of an European Federation.

IMAM HUSEIN'S MARTYRDOM AND THE ORIENTALISTS

This is an abridged article titled "Husein's Martyrdom is beyond the comprehension of orientalist" By M. A. Khalfan, Dar es Salaam

Among orientalists were those who studied and commented - at their own scholastic levels and more for the large Western readership - on a number of historical events which took place in the Muslim world after the advent ("founding") of Islam ("Mohammedanism"). These included the important events like the proclamation of Prophethood by Muhammad (S.A.W.W.) and his Migration ("flight") to Medina. They also commented on the Battle of Kerbala only as relevant to the episode during the Umayyad Rule.

They studied the event presumably with the traditional eye for some oriental oddities and therefore naturally they failed to perceive or comprehend the central religious pivot to Husein's struggle against the evil rule of the Umayyads. They chose to view Husein's apparent defeat and fall of the moment only in political terms and explained them away cursorily with such "saleable" and therefore remunerative derivatives as: "Ill-fated"!; "A Mistake of Judgement"!; "Adventurism"!; "Struggle for Power"!; etc. One Sir William Muir has ventured audaciously to the extent of deriding Imam's struggle as "treasonable" and his martyrdom "an impotent design"!

Now this misconception on the part of these writers cannot be excused or rationalized even by the assumption or under the cover of any controversy over the facts because no such controversy ever existed.

Jolted To The Core

On the contrary, the event which took place some 1300 years ago is one of the few historical events the facts whereof have been faithfully and impartially chronicled and preserved in great detail.

This was possible because the massacre had jolted the Muslim Ummah emotionally to the core and

charged its atmosphere with passion. There were ready ears for repeated narrations of the atrocities with critical concern for authentic details which were not lacking. Indeed, an important source for the details was a historian of the Umayyad Court, Hamid bin Muslim, who was specially assigned by Yezid to report on the happenings in Kerbala.

Of all the people, Husein's allegiance was seen by the Umayyads as most essential, first at the religious level, because in contrast to Yezid's characters, Husein was saintly in his convictions, thoughts, conduct and dealings - deeply imbued with piety, righteousness and true Islamic consciousness. In short, he was an embodiment of virtue commanding an enviable respect of the Ummah.

To crown these attributes, Husein was a beloved grandson of the Prophet who held him very dear. In fact the famous saying (quote) of the Prophet: "Husein is from me and I am from Husein" distinguished his special relation to the Prophet - and through the Prophet - to Islam.

Essential In Political Terms

However, what made Husein's allegiance most indispensable at the political level to the whole 'set-up of succession' for Yezid was the general covert acceptance among the masses and the overt acknowledgement, by some vocal sections, of Husein as the rightful successor after the death of Muawiya.

To Umayyads, Husein's allegiance was essential in political terms. To Husein, his refusal was obligatory in religious terms!

It was therefore in this simmering situation that Husein was seen in Iraq and Hejaz as the only dependable and formidable champion in the cause of Islam, and, in this process, the only ray of hope for the people for their redress against the Umayyad tyranny.

In the circumstances, Husein, in addition to championing the cause of Islam found himself concomitantly placed in the role of representing the interests of the weak and the poor who formed the majority of the Ummah; and that his each and every action, whatever it was, in dealing with Yezid, would irreversibly be affecting the interests of the masses at this crucial stage of the struggle against the Umayyad rule.

It was evident that the swearing of allegiance by Husein to Yezid would legitimize the usurpation of Caliphate by Yezid, sanctify Yezid's actions and deeds in his capacity (?) as the Caliph while they were un-Islamic (prohibited and sinful in Islam) and diminish the enkindled spirit of the people who were beginning to muster courage and were prepared to be led in the struggle.

Unparalleled In Savagery

What was even worse, the allegiance would consequently have a considerable historical effect with a long term repercussion on Islam itself. The submission of Husein, the noblest of the Muslims to the most corrupt like Yezid, in the eyes of Islam, would set a seal to the direction in which Islam was already set by the Umayyads: "the subversion of the true spirit of Islam"! Husein's allegiance would have thus negated the painful achievement of the 23 years of the mission of the Prophet, his grandfather.

Husein, who led a saintly life, chose a saintly way to die. He slew and was then slain in the way of Allah. That, as the Qur'an asserts, was the mighty achievement.

The massacre and atrocities that followed on that fateful day of "Ashura" was unparalleled in savagery, and so was the example of valour, determination and tranquillity of mind set by the martyrs.

The carnage stunned the Muslims into a shock mingled with indignation. The chain of reactions and interactions soon weakened the grip of the Umayyads over Iraq and Hejaz, and eventually, as a consequence of the event, the Umayyad Rule was extinguished.

This was the historical result of the historical struggle and sacrifice of Husein and his companions, which are otherwise rated by orientalists as 'ill-judged', 'ill-fated', 'impotent' and other ratings in such vein.

A Masterpiece!

The so-called "adventurism" took place some 1300 years ago and yet its echoes reverberate generation after generation - through ages! The event has been traditionally commemorated each year by some millions of Muslim devotees - comprising a number of nations. What is more, some millions of such devotees from whole over the

world have visited Kerbala, the place of martyrdom, during the last thirteen centuries and more continue to do so to pay homage to the martyrs.

If such was the tremendous and glorious historical result of that event, then despite his apparent defeat and fall, Husein's strategy was a master-piece.

Of course, no pen, whatever its motive, can in any degree limit, vary or alter the impact which the martyrdom had on the unfolding of the subsequent events in the history of the region, and continues to bear - through Islam - on man at the global level.

However, the failure of the authors to perceive or comprehend the significance and philosophy of this martyrdom itself creates a subject of interest for study for Muslims.

When explaining historical events it is normal for the authors, in their attempt to analyse the causes, to subject them to political and economical scrutiny. They are therefore able to appraise the events only in material terms.

And indeed, as the sole material motives and considerations can almost invariably be traced in the shaping of innumerable events in the history of man, and the authors themselves being generally material-minded, they have fallen into the trap of applying the same material-criterion in explaining away the event of Kerbala, as if man in his or this life has no spiritual side or role which can reign supreme, regardless of the material ones.

Piteously Shallow

Even assuming that the authors believed in the spiritual side of the life, that is, in the existence of God and the Hereafter, with the lack of conviction in such belief, it is inconceivable to them that a person would opt to forfeit his precious life without material gain or consideration in this supposedly "real" life as a price for upholding his religious convictions or faith.

Besides, the basic knowledge of these authors about Islam is normally and piteously very shallow. They are unlikely to succeed even if they earnestly and sincerely attempted to comprehend or even approximate "the feel" or the religious sentiments and consciousness with which persons with blessed and guided souls are imbued. Such comprehension

can be possible only to the "insiders" who are in the same plane in their relation and submission to God. (ma'rifat).

The "saleable" term of "fanaticism" which is normally so generously punctuated in the authors' works on Islamics is in fact an exposure of their ignorance about this special "feel" or "grip" as a spiritual motive fervour or force in a true Muslim.

What is more, the authors further fail to connect loyalty (allegiance) to the State with a religious obligation in a theocratic structure of self-rule which evolves round the Qur'an and Sunnah, and to appreciate that a member of the Ummah has to weigh his religious conscience against the demand for allegiance.

The authors also appear to be unaware or perhaps prefer to ignore that Islam enjoins Muslims to struggle against a despotic ruler transgressing the laws of God, and that, whatever the political connotations, the struggle (jihad) is essentially (or centrally) a religious exhortation. However, a political ambition can only be imputed if or where the one waging the struggle, allegedly in the way of God, is himself no better in religious terms than the one against whom it is waged.

Myopic Picture

Husein's struggle against Yezid was not one between the two "equals" like allegedly between "the two princes fighting over succession", and if it were, then it was between the Prince of Virtue and the Prince of Evil, one fighting for and the other against Truth and Justice.

The authors further could not have avoided deriving a myopic picture of Husein's mission as they viewed the event in isolation and out of context of not only the teachings of Islam but also the early struggle of the Prophet against the Meccan unbelievers, whose one of the main leaders was no other than the father of Muawiya.

If the Qur'an had been consulted, especially the verses dealing with the early hypocrites and the enjoinder to struggle in the way of God, it is still doubtful that the authors' perception would have been righted, for the perception of the spiritual side of any of such events as Kerbala's is as much, if not more, a matter of inspiration and guidance in individual as that of academic research.

What can be even more baffling to the authors is perhaps the conception of a religious devotion ('hoobb') of Husein's companions (devotees) to their religious leader (Imam), who was merely a mortal, however saintly!

Perhaps they expected Husein to be deified first or perhaps associated with the Divinity of God (unthinkable in Islam), before his followers could have been acknowledged as having been religiously inspired to join him voluntarily in sacrificing their lives for a religious cause and NOT in pursuit of power; and thus by a stroke of pen transform the otherwise "ill-fated" death to a glorious one!

Subtle and Insidious

Finally, the philosophy of martyrdom in Islam! It appears that the traditional prejudice of the West against 'martyrdom' in Islam persists unabated, though it is only a simple and innocent defensive weapon, but very effective because of its peculiarity, and that is, it can be used only by the righteous! Those against whom the weapon of martyrdom is used can themselves neither make a similar use of it nor avoid its toll!

The effectiveness of martyrdom is relevant even today when the forces of oppression and exploitation still exist and now move and operate with a sophisticated finesse; and their attempts to control Islam and the conscience of man are even more subtle and insidious.

Orientalists will continue to treat all events of martyrdom in Islam - Husein's is no exception - and malign its philosophy with the same traditional disaffection as they treat Islam. No wonder they call martyrdom fanaticism!

For the faithful, death is the cause of rejoicing, because it relieves him from all worldly misery and troubles, and takes him to a place of external peace and comfort, where he will receive all the bounties of Allah; but in contrast, it brings bad news for the infidels (non believers).

"Imam Hassan (A.S.)"

Al Murtaza School Initiates \$ 800,000 Expansion.

The Al-Murtaza School in Karachi has begun construction of a \$ 500,000 Juniors School which will cater for about 850 students from Pre-Nursery to class 111 level.

A function was held on March 31, 1991 to coincide with the Wiladat day of Imam Hassan (A.S), during which the Foundation was laid by the Chief Guest, Brother Dilawar Agha, a prominent member of the Community. Also present were the President of Pirhai Jamaat, Hamid Bhojani and the President of Zainabia Trust and Mehfil-E-Murtaza, Anver Rajpar.

Brother Dilawar Agha represented the Agha family which has contributed \$ 250,000 towards the proposed venture. The remaining financial commitment came from a Bande Khuda and the Panju Jessa family in London who each pledged \$ 125,000.

Brother Shainey Haji, the Chairman of Al-Murtaza School outlined the school's activities in perspective whilst Brother Dilawar Agha emphasized on the importance of education and commended the management of Al-Murtaza School for the great strides taken since it was founded in 1982.

The history of Al-Murtaza School dates back to a humble beginning when classes were held in a rented residential house until an optimum level was reached whereby more students could not be accommodated.

A further building was bought in 1984 to help alleviate the congestion and whilst this and the former building sufficed until 1988, the problem of adequate



space in the years to come had been envisaged and another building was constructed on a newly acquired plot.

Construction on the new Plot was completed in early 1988 and Classes commenced in August, 1988 after which the rented first building was relinquished. At present about 1000 pupils, both boys and girls, attend the school and the attendance will be almost doubled in the term commencing August, 1992 when the proposed Junior School is expected to be ready.

After completion of the Juniors School, the Al-Murtaza School plans to reconstruct the girls school building in a project that is anticipated to cost \$ 300,000. Of this the Agha family has already pledged \$ 150,000/=.

Islam.... Second official religion in Hungary.

With the number of Muslims in Hungary rapidly growing and with their increasing requests for implementing Islamic decrees in social and individual spheres, the Government of Hungary declared Islam as the second official religion in the country.

The Hungarian Office of Religious Affairs made this decision and reiterated that it was governmental policy to establish peaceful coexistence amongst different religions. Hence, it declared Christianity as the first and Islam as the second official religion of Hungary.

In Office.....

KAMPALA JAMAAT BACK INTO EXISTENCE!

The news of the revival of the Jamaat - after a lapse of 14 years is greeted with a good deal of praise and thanks to Allah (s.w.t.).

The Jamaat was officially declared once again functional with the following election:-

Haji Pyarali R. Khimji.	President
Haji Roshanali M. Alibhai.	Vice-President
Haji Dr. Asgher G.K. Moledina.	Secretary
Haji Mohamed G. Manji.	Treasurer
Haji Habib Walji	Trustees
Haji Gulamali Manji.	Trustees
Haji Gulamabbas N. Jamal.	"

Haji Ebrahim Kassam.

"

Haji Pyarali R. Khimji.

"

The members present at the meeting held for election passed a special vote of thanks to Br. Pyarali R. Khimji, who with perseverance and dedication looked after the cemetery and asserted a lone physical presence to protect the interest of the Community.

The Jamaat will now put on greater efforts to re-acquire all other religious premises and properties of the Community in Uganda.

We put on record in this issue the names of the following members who apart from the elected members, will also go down in the history of the new Jamaat as its founding members:-

1. Br. Jaffer Ali G. Visram.
2. Br. Mohamedali N. Somani.
3. Br. Rifat Ali Sheikh.
4. Br. Razarali N. Jamal.
5. Br. Yusuf K. Alibhai.
6. Br. Shabbir Gulam Jamal.
7. Br. Rizwan Razakali Jamal.

Welcome back into the fold!

KINSHASA JAMAAT

The following have been elected into office in Kinshasa :-

Alhaj Akber Somani	President
Br. Murtaza A.L. Haji	Hon. Secretary
Br. Sajjad Thawer	Hon. Treasurer
Alhaj Muslim Kara	Committee Member
Br. Afzal Abdalla	"

TANANARIVE MADAGASCAR

The following have been elected to run the Tananarive Jamaat in Madagascar :-

Mamodaly Piraly Darmsy.	President
Rossanally H. Vally	1st Vice President
Liakat Housseny D. Jaffer	2nd Vice President
Moulla Akil Amiraly K.	
Bandjee	General Secretary
Amirmamod Alimamod	
Rajabali	Joint Secretary General
Mahamodraza Hedaraly	
Dinmamod	Treasurer
Bassirhoussen Dandjee	Members
Ikbal Akbaraly A. Soundardjee	"

TORONTO JAMAAT

The Executive

Gulam Abbas Sajan	President
Mahmud Dewji	Vice President
Safdar Nasser	Treasurer
Sultan Davdani	Secretary
Mohsin Mohamed	Mukhi
Mohsin Kamalia	Past President

The Councillors

Siraj Mehdi	Youth
Sis. Naseem Esmail	Marriage and Reconciliation
Mohamedali Rashid	Visiting the sick and Burial rites
Baker Mehdi	Social welfare and employment
Sis. Mehmuna Kanji	Special youths projects
Jaffer Kermalli	Planning Board
Hussein Dharsi	"
Murtaza Jaffer	"

The Ladies Committee

was elected on March 9, 1991 with the following ;	
Sis. Zarinabai Bharwani	Chairlady
Sis. Lailabai Kara	Committee member
Sis. Naseem Esmail	"
Sis. Nargis Valimohamed	"
Sis. Shirin Sumar	"

VANCOUVER

At the Annual General Meeting of the Shia Muslim Community of British Columbia held on April 28,

1991 in Vancouver, the following were elected in to office for 1991-92:

Akber Mithani	President
Anver Nathu	Vice President
Mahmood Jaffer	Secretary
Mohamed Dewji	Asst. Secretary
Habib Rashid	Treasurer
Jaffer Ladak	Asst. Treasurer
Mohamed Hemraj	MRC
Asgar Ladak	Asst. MRC
Asgar Virji	Committee member
Mohamed A. Dewji	"
Roshan Dewji	"
Sultan Jagani	"
Amir Rashid	"

LOS ANGELES JAMAAT

At the Annual General Meeting of the Los Angeles Jamaat held on June 8, 1991, the following were elected to the Executive Council for a term of two years:

President:	Gulamabbas A. Khakoo
Vice President:	Dr. Mohsin Ali Khaku
Secretary:	Gulamabbas M. Dhalla
Asst. Secretary	Sis. Farha M. Nathani
Treasurer:	Amin Najafali Dhala
Councillor:	Dr. Murtadha A. M. Khakoo
Councillor:	Muntazir G. F. Karmali

TRUSTEES:

Gulamabbas M. Dhalla, Pyarali Hasanali, Dr. Mohsin Ali Khakoo, Dr. Sajad M. Janmohamed and Sister Farha M. Nathani

THE ARUSHA JAMAAT

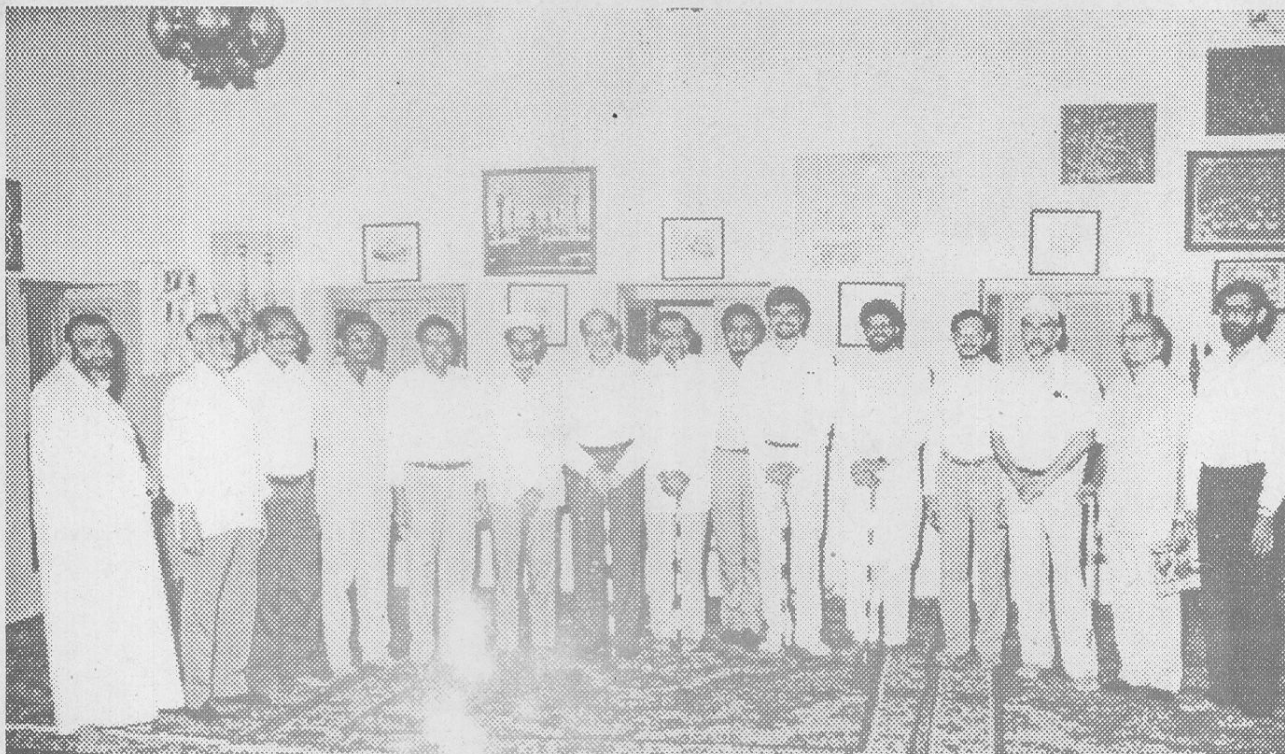
At the Annual General Meeting held on 3th July, 1991, the following have been elected:

Br Mohamed Raza Sultanali	Chairman
Br. Mohamed Manji Walji	Vice Chairman
Br. Muntazir Raza Remtulla	Hon. Secretary
Br. Shams Bhalloo	Hon Treasurer
Br. Hussein Mohamed	Manager
Br. Gulamhussein Mukhtar	Member
Br. Sajjad P. Hemani	Member
Br. Murtaza Hirji	Member
Br. Mehdi Rashid	Member

THE RE-UNION ISLAND JAMAAT

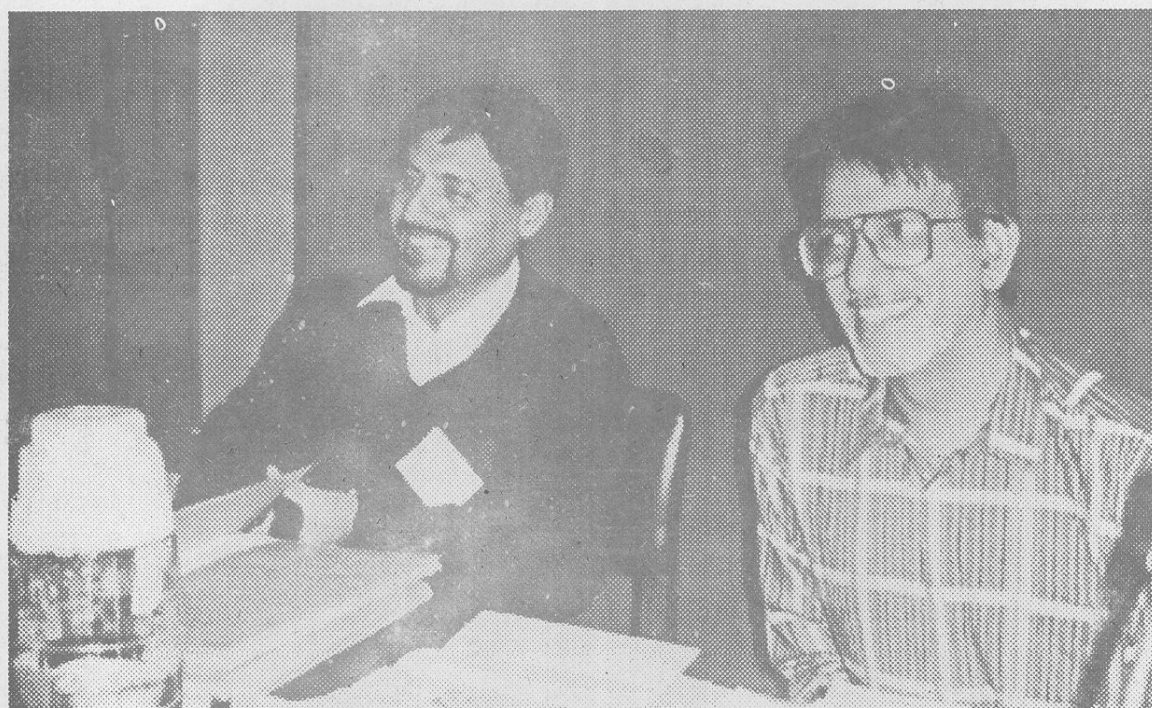
At the General Meeting held on 22nd June, 1991, the following have been elected for a three year term:-

Br. Goulamaly Rossanally	President
Br. Nassor Alihoussen	1st Vice President
Br. Jivani Mahmoud	2nd Vice President
Br. Radjahoussen Goulamabbase	General Secretary
Br. Nassor Amine	Joint Secretary
Br. Fazul Chenai Irchad	Treasurer
Br. Djafferally Moutouza	Joint Treasurer
Br. Hassanaly Mohamed	Member
Br. Akbaraly Amiraly	Member
Br. Kassamaly Mamodaly	Member
Br. Kassamaly Mamodhoussen	Member
Br. Doungar Vazir	Member
Br. Ramatoula Mohamed	Member
Br. Alimamod Shakir	Member



During better times....

Group photo taken when Supreme Council delegation visited Somalia last year



Al-haj Murtaza Walji, the Hon. Trasurer (left) and Al-haj Habib Virani, the Hon. Gen-Secretary of the Federation caught in a cheerful mood suggesting the confidence of preparedness before the Chairman and the Office bearers were led into the Conference Hall for the opening of the meeting of Supreme Council, Arusha.



ITHNASHERI GYMKHANA, ZANZIBAR 1933. WINNER OF CRICKET K.J. CUP

Sitting (chair L-R. Nurali A. Jessa, Sultan R. Nathani, M. D. Kermali, Hassanali Dawood walli (Hashnu), Sherali N. Meghji (Sherali Nidege), G. M. Kermali (Kabana), Yusuf G. Dharsi.

Standing L-R. Abdul Nasser (Father), Yusuf R. Nathani (Maalim Yusuf), Amir M. Rahim, Ahmed Daud Walli (Bachulo).

By courtesy of Gulamali M. Remtulla.

In brief....

Police raided the London office of the Islamic Relief Agency in January this year confiscating cheques, accounting books and publicity materials appealing for pledges to victims of the Gulf war.

The police claimed that the raid was conducted because of reported offences and because some leaflets calling for donations were inaccurate. After investigation the police subsequently issued a clean report absolving the Relief Agency of any offence..

The irony was that non-Muslim Agencies working for the same cause were never interfered with.

.....

The world Muslim population has reached to 1.225 billion, according to an official at the International Islamic Centre for Population Studies in Al-Azhar University of Cairo.

Dr. Imran Abdurrahim said 800 million Muslims are living in Asia, 309 million in Africa, 16 million in Europe, 5 million in America and about 1.5 million in Australia, Arab daily Asharg Al-Aswat reported.

The highest number of Muslim minority is living in India with over 95 million and the Soviet Union with 55 million, it said.

.....

Vandals ransacked a mosque in South East London in February this year causing damage of about \$ 5000. Rooms were daubed with paint and racist graffiti, furniture was damaged, carpets ripped and books torn.

The attack has been attributed to racist thugs and is only one of many similar incidents where Muslims have been suffering racist attacks. The attacks have increased considerably after the Gulf crisis especially because Muslims are being identified as supporters of the 'enemy', Saddam Hussein, which is contrary to what the real situation is.

.....

Australia's Muslim and Arab communities were advised to take special precautions following the bombing of a mosque in Sydney in January this year.

The attack on the Islamic Centre mosque has been the most sinister of a series of incidents which have angered muslims and put the police and political leaders in a trauma.

It is also reported that some women have had their hijab ripped from their faces and have also been abused on streets.

The Country's Prime Minister, Bob Hawke and other political leaders have condemned the attacks.

.....

A student at the Imam Jafar Sadeq Theological School in Gorgan has an inherited copy of what is the World's smallest known Quran which dates back to 1094 Hijra (17th Century).

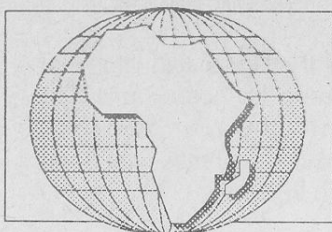
The 2cm x 1cm manuscript of the Quran weights only 6.42 grams and is placed on an octagonal silver frame. According to pertinent documents, the writing of the manuscript was completed on the birth anniversary of Prophet Mohammed (SAW), 317 years ago.

The copy has been authenticated by 10 prominent Ulema and its script is very legible.

For the Reader...

To defray printing costs we now invite donations from readers. You can pledge a page for a minimum of 5000 Tanzanian Shillings or 500 Kenyan Shillings, All pledges and Mailing requests should be addressed to

**The Editor, Federation Samachar.
P.O.Box 6710, Dar es Salaam.
Tanzania.**



Central Health Board explores venue for treatment

During the past decade we have been enjoying medical care coupled with back up services provided by the Medical Advisory Board (MAB) of the World Federation in the United Kingdom.

However, the number of patients requiring specialized medical treatment has been increasing and with the escalating cost of treating patients in the U.K, the expenses involved are indeed becoming prohibitive. For this reason, venues other than the United Kingdom have to be sought for treating specialized medical cases with equally good medical facilities but at an affordable price.

To explore this issue further, the Chairman of the Central Health Board, Al-Haj Alihussein Janmohamed and Dr. Fuad Sheriff visited Nairobi, Birmingham Bombay and Karachi on a fact finding mission between 22 January, and 8 February this year.

They have reported a number of medical facilities available in Nairobi which have yet to be fully utilized by us. Besides, the Nairobi Jamaat offers the facilities of a neat and clean Musafirkhana adjoining our mosque which could be well utilized by patients as well as accompanying relatives. The Regional Representative of the Central Health Board, Al-Haj Ramzan Nanji who is based in Nairobi has been most willing and helpful in looking after patients and in arranging for appointments with Doctors, hospitals etc.

The Health Board has suggested that in future, medical facilities in Nairobi ought to be given due consideration for at least some of the less complicated cases before referring them abroad.

There are three well known hospitals in Nairobi viz. Nairobi Hospital, Agakhan Hospital and M.P. Shah

Hospital. Almost all general medical and surgical cases can be handled and facilities for certain specialized investigations like CT Scan are also available. The Nairobi Hospital enjoys the reputation of being the best but is more expensive.

The Committee visited a number of hospitals and medical institutions in Bombay and Karachi. Some of the hospitals visited have only recently been opened and are equipped with modern medical facilities. According to the Board, there are a number of very good hospitals in Bombay and Karachi where medical treatment and care are to International standards and at a reasonable cost. In Karachi, the Zainabia Trust has offered the Central Health Board free use of a fully furnished flat for visiting patients and accompanying relatives. The Board has also been assured of a full back up service by the Managing Committee of the Mehfil-e-Murtaza which include arrangements to receive patients from the airport to arrange for their appointments with doctors and hospitals and to generally look after the patients during their entire stay in Karachi.

Such facilities are yet to be established in Bombay. In the meantime however, the patients as well as accompanying relatives can be accommodated at a very neat, and centrally situated 'Juma Lalji Musafirkhana' at Dongri which is managed by Anjumane Faize Panjatani under the Chairmanship of Murrabi Roshanalibhai D. Nasser.

Three hospitals contacted are willing to offer short term postgraduate training programmes for our students and courses would be tailored to our requirements. The hospitals are the Jaslok Hospital in Bombay, the Orthopedic & Medical Institute in Karachi and the Aga Khan University Medical School in Karachi.

A cardiac consultant at Hinduja and Jaslok Hospitals and one of the well experienced medical educationists in India, Dr. Nair, showed deep interest in arranging for the training of our technicians, nurses and ancillary staff. He was also willing to organize practical training for our Doctors and to assist in pertinent matters.

Following the visit, the Health Board has inferred that the medical facilities available in Nairobi, Bombay and Karachi are to International Standards with equally good post operative care and at only a fraction of the cost of similar treatments in the U.K. and other European capitals.

Medical patients wishing to have more information on hospitals or on contact addresses may contact the Central Health Board based in Dar es Salaam.

Diary man is young at 92



Al Haj Akberali Noormohamed

When the opening of the last Conference of the Madagascar Territorial Council was done with a recitation from the Holy Quran, strangers must have wondered why the reciter had uttered his name and the date, before commencing recitation.

The curiosity of why it was done would have faded or may have remained unexplained had we not met the reciter, Alhaj Akberali Noormohamed subsequently at Morondava during the Africa Federation's Chairman's visit to the Jamaat.

Akberbhai is a fatherly figure of Morondava Jamaat and at 92 is known and adored by most members of the Madagascar Territorial Council.

Since childhood he has been fond of maintaining a personal diary and therefore is very particular and exact with dates and incidents. Because the proceedings of the last Territorial Conference were being recorded, he commenced proceedings with the name of the reciter and the date to avoid any subsequent incoherence.

Akberbhai was born in Lalpur and came to Madagascar when he was 16. His diary bears details like the highest and lowest rainfall each year, the important names of Community leaders, the details of all children born and the like. Indeed his diary had always been very handy in obtaining details when a copy of any Community member's birth certificate is to be procured from the Government.

At this age he still retains the vigour and vitality of a youth. He would not refuse a lift home on a motor bike and would jump onto the rear seat like a youngster. He still cycles and sometimes would light heartedly challenge any youth to a race.

When he came to Morondava, the local Asians could not recite Quran and were amazed when Akberbhai recited the complete Quran within 10 days.

He started reciting Talkin in his youth and so far has done so 250 times, twice on each "mayyat" and has visited each "Kabar" continuously for the first 40 days. He has also organised several burials and has todate recited the complete Quran 2,500 times.

He has stayed in the same building for 72 years and served Morondava Jamaat in the capacity of Secretary for 60 years before relinquishing the post ten years ago. For 50 years, he has cooked 1,000 nyaz in the same "dheg".

His life span has allowed him the the opportunity of the "Taklid" of five "Mujtahed" viz :-

1. Aka Hassan
2. Aka Abdul Hassan Isfahani
3. Aka Burjardi
4. Aka Mohsin Hakim
5. Ayatullah Al-Khui

He has never sought admission into a hospital and has overcome any health impairments by reciting Quran. During his life, he has only been injected twice that is after going for Haj due to which he fell sick.

Akberbhai is still erect and usually walks 3km in the morning and evening. He has a fatherly affection for every member of Morondava Jamaat and each one of them of any age is at ease with him.

Akberbhai has 10 children 4 boys and 6 girls and has remained a very pious person since he came to age.

Even after going through the thick and thin of life where one experiences many sour incidents, Akberbhai has maintained a cheerful disposition that would comfort any grieved heart.

We are proud to have a person like Akberbhai in our Community and to Allah we would pray to extend his life span further so that his warm affection prevails for many years to come.

Certainly such exceptional personalities are rare to find in our or any society but they do vividly exhibit how resourceful one's life can be made.

..... From Cover Page

THE FIFTH AND IMPECCABLE

In addition, the venue and menu were so conducive that they were bound to influence the trend of the session towards a greater success. They did just that.

The session which was hosted by the Arusha Jamaat and held at the prestigious Arusha International Conference Centre was their fifth such hosting. With such an impressive experience of the previous four sessions, no wonder that the organisation of the fifth was impeccable, adding more experience - as a good measure - for some more such future hosting.

The session was opened at 9.30 p.m. on Friday, the 31st May, 1991 with a recitation of verses from the Holy Qur'an and then a welcome speech by the Chairman of the host Jamaat Alhaj Mohamedraza Sultanali, and it ended on Sunday, the 2nd June at 4.00 p.m. with the recitation of the verses of "Wahdaa"

Present at the session were 38 Councillors and about 70 invitees who included:-

1. Alhaj Mulla Asgherali M. Jaffer - The President of the World Federation.
2. His Excellency Syed Hussein Tokhteh Charge D'Affairs of The Islamic Republic of Iran.
3. Alhaj Husseinali Paryani, Nasimco, Toronto, and Vice President of World Federation.
4. Alhaj Aunali Salehmohamed, Council of Gujarat, India.
5. Alhaj Anverali Rajpar, President, Mehfil-e-Murtaza, Karachi.
6. Hujjatul Islam Syed Saeed Akhtar Rizvi, Dar es Salaam.
7. Alhaj Mohamedjaffer K. Gulamhussein, Mehfil-e-Murtaza, Karachi.
8. Alhaj Abbas Alloo, Ex-President, Nasimco, Toronto.
9. Dr. Amir G. N. Lakha, Medical Advisory Board, London.
10. Alhaj Azadali J. Kasam, Stanmore Jamaat, London.
11. Alhaj Mustafa R. Jaffer, President, New York Jamaat.
12. Alhaj Abdulhussein Dahya, London.

THE POLICY AND DIRECTION

Among the office-bearers of the Federation present were:-

- | | |
|--------------------------------|---|
| 1. Alhaj Habib J. Mulji | - Chairman |
| 2. Alhaj Mohamed A. Khalfan | - Vice-Chairman |
| 3. Alhaj Habib P. Virani | - Hon. Secretary |
| 4. Alhaj Murtaza Walji | - Hon. Treasurer |
| 5. Alhaj Mohamed A. Hassam | - Trustee, Tanzania |
| 6. Alhaj Yusuf A. Datoo | - Trustee, Kenya |
| 7. Alhaj Asgherali M. Janmoh'd | - Chairman
Madagascar
Territorial Council |

Also present was Alhaj Mohamed G. M. Dhirani, the immediate past Chairman of the Federation. The absentees were other Trustees:

Alhaj Ramzanali M. Nanji, Kenya (ill-health) and
Alhaj Gulamabbas M. Janmohamed, Tanzania (safari)

As the Chairman of a Federation that was established 45 years ago and embraces 41 Africa Jamaats comprised of a total population of some 17,000 of the Khoja Community, his opening speech is always an important feature of the proceedings because it sets the policy and direction in the continuous path of the history of the Community.

Some clear signals about the message that the speech was to carry were seen in the Chairman's short message which had appeared in the souvenir programme (booklet) published by the host Jamaat for the occasion:- The Chairman said in the message: "NO COMMUNITY can live and survive as an introvert section of a large society .. more so in the present time. "NEW SIGNS keep on surfacing all the time in the constant process of history being made. 'The signs take shape as new situations, whose consequences have direct and indirect effects on the Community. Some are direct at the Community level and some indirect through the national level. How does each of us equip himself to analyse the situations?"

(He goes further to answer his own question: how?)

FORESIGHT AND PRAYER

"A PARTICIPANT at our meetings of the Supreme Council equips himself with an open and anxious mind, a keen sense of foresight and above all, a prayer for inspiration for a sound judgement. (If or when so equipped), he becomes a part of a large consensus with an aura of confidence (and not a lone dissident!).

"AND WHEN HE comes up with a made-up or resolute mind, then it is on one aspect only, and that is, his contributions (at the meeting) shall be entirely for the common good of the Community and solely for the

Meeting Report

pleasure of his Lord (and he warned that) his Lord is cognizant (aware) of what is in the hearts"

And sure enough, the Chairman broached an important new issue to be tackled with a high degree of foresight having regard to the past and the present as we look ahead.

The theme of his message was: What was the Community? What are we now? And what are we heading to?

What was the Community?

What was needed was not a mere cursory glimpse on the past, but a thorough and meaningful look to the past, carefully surveying the long path of history which the Community trod through four generations in the span of some 150 years. This will give us an insight not only of how we became what we are but also a sense of awareness and some foresight for the preparation of an onward journey on the same path of history which continues to unfold as we look towards the horizon.

The Session was informed of the proposition of a project by the Federation to commission a Professor in History in the Community to make a research, compile materials and write up a history of the Community in Africa.

The Chairman said that the history will also serve as a testimony to the challenges faced and surmounted by our forefathers in the span of 150 years through generations in the fields of spiritual and material development and especially in the matter of unity, harmony and progress through establishment of Jamaats in various centres, small or large, and the eventual consolidation of these characteristics of the Community by the formation of a Federation.

The history will put on record the sense of foresight, commitment and sacrifice demonstrated by the elders who preceded us in forming the Federation and then consolidating for the good of the Community.

With a copy of the history at hand in each household in the Community, there will be a little chance of the posterity tolerating any one in or outside the Community to shake or topple the whole edifice of unity and harmony so arduously built up by the forefathers.

WHAT ARE WE NOW?

The speech also brought us to the second aspect of the message: "What are we now"? This we do not exactly know. The Community in Africa has undergone some major changes in the distribution, growth and density of its population at geographical and occupational levels.

The Chairman commented that we lack the most important information which no Community can do without for estimating and chartering its growth and needs projections and for drawing plans accordingly.

The information necessary through census included age-ranges, marital status, the state of religious and other education, health, social and housing situations, etc.

The session therefore adopted the Secretariat's recommendation for a census-exercise to be undertaken professionally through computerisation so that the data can be updated regularly to "a current state" to serve the purpose.

WHITHER?

The third and final aspect of the message of the Chairman in his speech was:- "What are we heading to?" He echoed the concern he had expressed in his message as contained in the host Jamaat's souvenir Programme and quoted above.

Taking up the clue a discussion group from the participants floated a recommendation for Committees to be formed at national levels and one at the international level to function under the direction of the World Federation. Such Committees will be formed after viable procedures have been discussed and approved.

After the adoption of the minutes of the 48th Session held in Nairobi, Kenya in 1990, the following matters arising out of the minutes were included in the Secretariat's paper to explain the stages they had reached in the process of execution of the work:-

- Ad-hoc Hawza Committee
- Commission on Female Higher Education
- The Draft New Constitution of the Africa Federation.

The Session also received and adopted annual reports of the following bodies under the Supreme Council:-

The Secretariat, Somalia Relief Committee, Tabligh Committee, Bilal Muslim Mission of Tanzania and of Kenya, Madagascar Territorial Council, The Education Board, Sports Council, Central Health Board (CHB), Sociology Committee, Think Tank Committee (TTC), and Editorial Board of the Federation Samachar.

THE SECRETARIAT'S REPORT

The Secretariat's report mentioned of the visits to more Jamaats. By the end of the second year of his

term, the Chairman and his delegation had thus visited in all the Jamaats in Nairobi, Mombasa, Moshi, Arusha, Madagascar, Re-Union Island, Mauritius, Tanga, Mwanza and Bukoba.

The Secretariat's report also informed of the continuous efforts to re-acquire the religious and Wakf properties in Uganda and to re-possess Trusteeship of some 100 Wakf properties of the Community in Zanzibar.

The Report also informed of the amounts of business loans and the amounts for welfare assistance disbursed, in the year.

The Report concluded as follows:-

"The Secretariat does not - cannot - claim that it has done the best, but it has attempted to do the best possible. Admittedly the volume of work keeps us on our two (legs) but the moral and spiritual responsibility that goes with it keeps us on our toes."

"The satisfaction of the attempt and the awareness of the responsibility are self-rewarding. If we are seen to be succeeding then to Allah is our praise and if otherwise, then to Allah is our prayer."

NOT CONCERN BUT ALARM

The Tabligh Report showed cause for not concern but alarm. It states as follows on the style of preaching:-

"The effective style and preparation of preaching suitable for youths in particular and the Community in general of the present age is a matter which continues to raise concern and needs a constant appraisal at Jamaats' level."

"It is reiterated here that if the style and preparation of preaching are not improved for effectiveness, the spiritual well-being of the Community will irreversibly suffer in a span of one generation or two and then the question of ascribing responsibility will arise."

On Jamaats' madressas it warns: "the mere existence of madressas at the Jamaats' level does not imply that the whole purpose of the madressas is being achieved and the benefits due are imparted to the Community."

"It is the effective religious education to the children and women and the effective preaching in general which can ensure the continuity of the spiritual well-being of the Community from one generation to another."

A MATTER OF PRIORITY

The session adopted the Tabligh Report which has called for visit by co-ordinators to all madressas to assess

their effectiveness and chart out a co-ordination to achieve maximum results. It also calls on all Jamaats to arrange regular sessions to impart the basic knowledge of Fiqh to ladies in the Community and establishment of Islamic reference libraries as a matter of priority.

As a follow-up of the Tabligh Report, the Session adopted seven resolutions on the following issues:-

- To implement the preaching code adopted at the Molvis Seminar in Dar es Salaam in 1990. The 11 points code was published in Vol. 25 Issue No. 2, Ramadhan 1411/ March, 1991 of the Federation Samachar.
- The scope of services provided in the agreement with Resident Alims to be reviewed so as to meet the present needs of the Community and the present local conditions.
- On arrival of new Resident Alims in Africa for the first time, they should be briefed by the Jamaats concerned on local conditions and environment as regards the cordial inter-communal and inter-racial relations existing.
- The Jamaats to impress upon the parents their prime responsibility which extends up to "Akherat" - to ensure the enrolment of their children in madressas and attendance of the youths at Hussainiya. (majlises)
- Jamaats should arrange regular sessions of Islamic Questions and Answers at the level and in presentation which are suitable to youths.
- Tabligh Committee to formulate new guide-lines and introduce questionnaires to be responded to by all Jamaats vis a vis their annual Tabligh activities by 31st December, and the Tabligh Committee to produce its consolidated report on the information received at the annual session of the Supreme Council.
- Religious Audio/Video libraries to be established and to be expanded where they exist. Lists of titles to be sent to the Secretariat at regular intervals to facilitate inter-exchange among the libraries in the Community.

BILAL KENYA LAMENTS

The Kenya Bilal Muslim Mission has recorded a steady progress with further 273 new converts to Islam in 1990. The Mission presently operates 11 Mosques, 14 Madressa, 14 Nursery Schools, 2 Primary Schools and 1 Academy with a total enrolment of 1722 students in Madressas, 1384 Nursery Schools and 629 sponsored schools as at December, 1990.

Meeting Report

The Kenya Mission is going ahead with extending the scope of teaching to include technical courses, in addition to the present typing and sewing courses for girls so that Shia African students can acquire also decent means of livelihood for a dignified living on completion of studies.

The Kenya Mission laments that some intelligent Shia students have to discontinue secondary education for lack of school fees. With commitment to the new faith, the acquisition of secondary education is essential to brighten their prospects for employment. They can thus prove an asset to the growing new community.

The Kenya Mission continues to experience financial constraints which limits its expansion.

Our Community in Kenya can assist in easing this constraint if the religious dues and collection from all individuals are mobilised through Jamaats for central budgeting at the Supreme Council level.

BILAL TANZANIA: NEW VISION

The Tanzania Mission has started to implement its important programme, adopted last year, of promoting self-managed Communities centred around mosques/madressas called "The Shia Centres" in various towns and in various suitable locations in Dar es Salaam.

Such centres are to be registered in the name of the Mission but the day-to-day affairs are to be managed by the Communities' own Committees headed by the Sheikh employed and appointed by the Mission. Their Report explains:

"The purpose of the Programme is to create a sense of belonging, involvement and commitment to the newly established Communities and to enable them to portray their own image and a dignity of self-identity. Such Communities are expected to grow fast in numbers while their financial and policy affairs are to be facilitated by the Mission through their own Committees."

"Rules and regulations are to be established for the composition and functioning of such Committees to ensure certain degrees of independence in their day-to-day administrative affairs as distinct from policies."

Such centres are starting in Ujiji, Singida, Tabora and Zanzibar as a fore-runner of many to follow, insha'allah.

The session lauded the programme and in view of its importance, directed the Mission as a short-term priority to establish centres also in rented premises where plots are slow to obtain and as construction takes time.

The Session further directed the following in the form of resolutions:-

- Kenya and Tanzania Mission should establish and maintain close co-operation and liaison in their common activities (like publication of books) and especially in the exchange of good preachers during Muharram and Ramadhan.
- Due publicity in the media be given to the activities of both the Missions possibly also by issue of quarterly bulletins of their own.
- The Constitutions of both the Missions which are now out-dated after the lapse of some 26 years be re-drafted by 31st December, 1991 for discussion and replacement of the existing one at the next meeting of the Supreme Council.

EDUCATION BOARD WARNS

The Board meets once each year while the 11 members Secretariat of the Board met 9 times between Moshi and Arusha during 1990 under the Chairmanship of Br. Ahmed H. K. Daya of Moshi.

The Chairman of the Board together with a member of its Secretariat joined the Delegation of the Chairman of the Federation in the visits to Madagascar, Re-Union, Mauritius, Tanga, Mwanza and Bukoba where the issues of education were discussed with the Jamaats' officials concerned.

The Board's Report mentioned, among other things the establishment of a small unit of career guidance at Al-Muntazir Islamic Seminary for the Dar es Salaam students and one at the Jamaats' library in Nairobi for the Nairobi students.

The perennial financial constraint imposes a severe limitation to the Board's ability to grant scholarship loans to even the few deserving applicants who are forthcoming. The launching of an Education Foundation Trust Fund at an international level has never seemed more urgent than now to assist the Board before it is forced to cease inviting applications. It would be a pity if any bright applicant is denied the opportunity to a higher education due to lack of funds. And yet this will be the case if the Board is denied funds or pledges from the Community.

It should be noted that the costs of new scholarships are many times higher than before while repayments of the old scholarship loans are received at the pre-inflation rates.

SPORTS COUNCIL FOR MINI TOO!

The Council proposes to organise the next Sports Festival during Christmas holidays in 1992.

In the meantime, the Council is also looking at ways and means of organising mini-festivals at two or three centres between the grand Festivals.

The Chairman of the Council, Alhaj Asaf Gulamhussein while on a visit to Madagascar in the delegation of the Chairman of the Federation in December 1990 met the youths leaders there. A plan to send a contingent of sportsmen to Madagascar is being considered as a start of a sports link.

CHB - THE BABY WHO SKIPPED THE CRAWL

CHB is the case of a baby who started moving by leaping even before it learnt to crawl. It feels that it should have been borne much earlier-seeing the state of affairs it has to attend to. So to catch up, it leaps. It is wise to look before you leap. Sometimes it is wiser to do both at the same time.

The leap and bounds have helped CHB cover a remarkably good distance even before the completion of one year, as evidenced by its Report.

CHB organised 6 Batches of Dietician classes in Dar es Salaam, Mombasa, Nairobi and Arusha.

CHB posters and stickers started appearing in large displays even where the smokers and the non-believers in diet least expected them.

The extensive medical screening programme commenced with a pilot project in Morogoro and then in Tanga. The programme will extend to other Jamaats also. The statistical reports, however more or less alarming - will be revealed with not only a paternal concern but also with a professional frankness, if they follow the trend of the ones on the Dar es-Salaam Jamaat.

CHB has started issuing its journal which serves as one of the means of getting closer to the individuals (who read it) in the Community for the purpose of educating the Community on preventive health-care.

One of the main objects of CHB is to explore venues other than U.K. for referring specialised medical cases for treatment owing to escalating and prohibitive costs prevailing in U.K.

The CHB Report states that with this object in mind the Chairman of the Board, Alhaj Alihussein Janmohamed accompanied by Dr. Fuad Sheriff visited Nairobi, Birmingham, Bombay and Karachi and were impressed with the availability of medical treatment and care of international standard at reasonable costs.

In this short interim period, CHB has already assisted 17 cases, all of them except one are self financed for venues as follows:- Nairobi 7, Bombay 7, Karachi 1, Birmingham 2.

CHB enjoys a close co-operation from the Medical Advisory Board of the World Federation in their mutual efforts to serve the Community in healthcare.

Alhaj Anver M. Rajpar, the Chairman of the Zainabia Trust, Karachi on behalf of the Trust handed over the keys of a flat in Karachi to the Chairman of the Federation at the session. The 2 bedroom flat which is fully furnished has been gifted to CHB.

A team of donors led by Alhaj Anver M. Rajpar also made at the session a formal offer of furnishing a rented 2-bedroom flat in Bombay and paying one year rent. The flat has been offered to CHB on a token rent lease by the generous owner at the central location along Napien Sea Road.

CHB hopes to raise shs. 3 m/= through donations to meet its budgeted expenses for the year 1991/92.

"SOCIOLOGY FROWNS ON "RIVAJ"

The collection of old documents, minute books, reports, magazines, photographs, etc., for the archives continue. After a certain stage, classification will begin.

The Report mentions about a parallel undertaking: Looking into the Community's socio-religious traditions ("rivaj") and tracing their historical origins to establish if they have any religious relevance or indeed any functional value. Remedies would be proposed to bring about a discontinuation of those traditions which conflict with Islamic values.

THINK TANK COMMITTEE (TTC) ON MATRIMONIAL PROMOTION

Of the two Releases: one was on the Effectiveness of Preaching for the Present Age. This is ably being attended to by the Tabligh Committee. The other is on Matrimonial Promotion. The Committee has submitted recommendations to the Secretariat on this.

Meeting Report

The Report concludes by emphasising: "It has to be appreciated that primarily it is for the Community members either to point out the burning issues and the solution to the T.T. Committee for appraisal or at least to offer solutions to any issues highlighted by the T.T. Committee. T.T. Committee offers itself as a forum or a channel where none before existed for this important exercise of communication and channelling of ideas and thoughts which are otherwise shrouded in shyness". If shyness is slow to erode then for less courageous shyness can be braved in the shroud of anonymity.

THE EDITORIAL BOARD OF THE FEDERATION SAMACHAR COST AND CURIOSITY

The Report mentions about the current circulation which is 3,000 English and 1500 Gujarati with an estimated aggregate readership of 18,000/20,000.

The Report reiterated the need for the Samachar to be provided with regular information on events and activities at Jamaat's level.

The Report warned on the rising costs of issues. The Supreme Council does not have any special funds or accounts to finance the publication for free distribution. The cost has to be met by pledges and generous donations.

The high postage rate has added to the cost of the undertaking as the demand Overseas for "Federation Samachar" has grown considerably.

Two participants at the Session pledged to donate T.Shs. 20,000/= each per issue. The Board is confident that others will emulate this example to ease the financial burden.

(The last issue, as an example, cost T.Shs. 150/= per copy. It would be a pity if someone, out of curiosity to collect and not read, collects a free copy because others do and then the curiosity having been satisfied, he either immediately relieves himself of the copy or lets it collect dust somewhere at home and then it is the copy which is frowned upon and not the dust. Ed).

THE SOMALIA RELIEF COMMITTEE

The Report presented by its Chairman, Alhaj Ashikhusein Rashid of Nairobi was discussed at great length.

In his opening speech, the Chairman of the Federation also spoke on the situation.

He drew a picture before the participants of the experience whose mental agony can be known only to the victims. He said:

"The sudden turn of the situation was so fearsome that the entire Community of 1,200 persons found themselves facing an approaching danger to their lives, property and honour. No one was sure that amidst the on-going violence, looting and lawlessness who would survive what. There reached a stage that there was no hope at all of extricating oneself from the calamity; then what a hope for the entire Community?"

"There were the fear-stricken faces of the young children glued towards those of the elders for solace and some re-assurance only to find that theirs were even more fear-stricken. And then there were the Women and daughters who would shudder even to think of the possible horrible outcome."

"No one knew in the family if one saw one another as a family for the last time or if the family would remain intact. One could not be sure of what was in store the next day - indeed the next hour!"

"As the supplies of food and medicine were exhausting and as no one could be sure of what was the fate of others in the Community the fear increased and eventually families began to summon enough courage, abandon their homes and seek refuge in the mosque and Imambara. Of course, they offered no signs of any lesser danger except that being together gave the sense of some security. Whatever comes of them they would brace up and face together. In the face of all this danger what sustained them was their reliance on the protection from Allah (s.w.t.)."

All Praise is due to Allah (s.w.t.) that the Community was rescued at the nick of time. The greater challenge is to rehabilitate them.

There is a close co-ordination between the Africa Federation, the World Federation, Nasimco and Mehfile Murtaza in the on-going efforts to find the Community ex-Somalia new homes Overseas.

The matter was further to be discussed at the June, 1991 meeting of the Executive Council of the World Federation.

THE WORLD FEDERATION

The President of the World Federation, Alhaj Mulla Asgherali M.M. Jaffer who represented W.F. at the session spoke at length touching many important issues including the situation of the Community ex-Somalia, the importance of a common taklid of one 'Marja' by the entire Khoja Community, and the message put across to the participants by the Africa Federation Chairman in his speech. He lamented on the lack of appreciation for a clear leadership qualification or a leadership code for the World Federation leadership in particular. He urged close unity against any elements adverse to such a unity.

Mulla Saheb echoed the concern and anxiety expressed by Habib-bhai in his speech on the atrocities committed in Iraq and elaborated on the latest development which caused more anxiety. Subsequently a Resolution of Condemnation was adopted unanimously.

THE EXECUTIVE COUNCIL OF THE WORLD FEDERATION

The Supreme Council, at the recommendation of the Secretariat, adopted the following procedure for nominating five Councillors from Africa on the WF Executive Council:-

- (a) One from Kenya, one from Madagascar, two from Tanzania, Rwanda, Burundi and Zaire and the Chairman of the Africa Federation being the fifth ex officio.
- (b) The appointment to be made by the Africa Federation Chairman in consultation with the other office-bearers of the Federation.

The following are at present Councillors from Africa:

- (a) By appointment:

Alhaj Habib J. Mulji	Chairman, ex officio
Alhaj Ashikhusein Rashid	Kenya
Alhaj Aliraza Rajani	Tanzania
Alhaj Moh'dhusein	
M. D. Kermali	Tanzania
Alhaj Asgherali M. Janmohamed	Madagascar

A certain number of Councillors are elected on the Executive Council at the Conference of the World Federation. Among those elected at the 1988 Triannual Conference included two from Africa. They are:

- | | |
|---------------------------|---------|
| Alhaj Hassan A. M. Jaffer | - Kenya |
| Alhaj Manzoorali Kanani | - Kenya |

The next Triannual Conference of the World Federation will take place in October, 1991 in Stanmore, U.K., insha'allah.

THE 1991 W.F. CONFERENCE

The Africa Federation is entitled to be represented by 18 delegates who would include a certain number from Madagascar Jamaats.

The Secretariat has been directed by the Supreme Council at the Session to invite the names of candidates from the Jamaats and to make a selection in the event of the number of candidates exceeding the required number of 18 delegates to ensure a fair representation at Jamaat's level.

In addition to the 18 delegates from Africa, The Executive Councillors will also be entitled to attend and vote at the Conference.

On certain matters of principles relating to the World Federation, the Supreme Council at its 48th Session held in Nairobi, Kenya, in 1990 set out policies by which the Africa Federation remains guided.

REGISTRATION BY 31ST AUGUST, 1991

Three important Resolutions were adopted at the Session, of which one was on the exercise of Census which has already been mentioned above.

Another Resolution was on the commencement and maintenance of a Register at the Secretariat to record the particulars of all title deeds and trust deeds of the properties of Jamaats. The Jamaats are also required to provide two sets of photocopies of such deeds. The importance of preserving such records and that too at two separate centres need not be emphasised.

What is more, external auditors while auditing the Jamaat's annual accounts, are required to verify the existence and physical possession of the originals of all such deeds and include an appropriate statement to this effect in the Audit Certificate. The Secretariat has to be informed within 30 days of any adverse statement in the Audit Certificate on this matter.

All Jamaats are required to comply with the main provisions of the Resolution by 31st August, 1991.

RESIDENT ALIMIS

The other Resolution was aimed at streamlining the terms and conditions under which the Jamaats avail themselves of the services of Resident Alims. The Resolution provides for the term of all new or renewal agreements to be three years instead of the present two years. The entitlement in respect of dependants has been properly defined. The rates of some allowances have been increased in view of the inflation in the relevant costs.

All Jamaats and Councillors have been informed of the precise texts of these Resolutions by a recent circular.

POETIC PRESCRIPTION - THE QUESTION OF DOSE?

The "Shaeri" spree lavished at the 1990 Session in Nairobi, Kenya was conspicuous by its absence in this

Meeting Report

session until belatedly Dr. Fuad Sheriff of CHB if not lavished, he ravished the session with one or two apt "shers" and saved the day and therefore the tradition.

THE ACCOUNTS

The Audited Accounts for the year ended 30th September, 1990 were adopted. The annual accounts continue to show perennial deficits in the running of the Secretariat, despite increases in the donations. The rise in costs outstrips the steady increases in the donations. The notable items under costs-increases are salaries and wages, telephones and postage and the publication of the quarterly Federation Samachar. But all these are essential which the Secretariat cannot do without.

The Tabligh Account however operates well-balanced according to the budget. The biggest beneficiary of grants is the Bilal Muslim Mission of Tanzania and also of Kenya to a lesser extent as there is a limitation experienced on the sources of religious dues in Kenya for Tabligh.

TABLIGH ACCOUNTS

The 1989/90 Tabligh Accounts show a special item of expenses for the year which was for the celebration of 1400th year Al-Ghadeer. The bulk of it was disbursed through Bilal Muslim Mission of Tanzania in publication

A TALE OF LANGUAGES

Traditionally Gujarati is the language used by almost all the chairmen of the Federation for delivering the opening speech and generally for conducting the sessions. However a good deal of proceedings also take place in English, especially from the floor side.

At this Session in Arusha there was, fortunately, a facility of a simultaneous translation from English into Gujarati. Some participants, especially those from Madagascar and those originally from Somalia, made use of the earphones connected to the acoustic system of the conference room to listen to the Gujarati translations whenever the proceedings took up the English language.

This underscores the need to preserve the use of the Gujarati language as the common spoken language of the community at the global level, while the language has not yet been lost totally especially in the West.

BUDGETS

Also approved were the Supplementary Recurrent Expenditure Budget for 1990/1991 and the Budget for the year 1st October, 1991 to 30th September, 1992.

The Budgeted income is ambitious. However, again the Secretariat Account reflects a deficit budget. Fair amounts have been budgeted for Welfare and Education assistance as usual.

The budget for tabligh expenses is also fairly improved over the last years.

TOO MUCH FOR TOO LONG

Going through the Accounts of the Federation carefully for the past recent years, one cannot fail to see not only the considerable increase in the demand for services, loans and welfare assistance but also galloping increases in their costs. This is understandable. What is disturbing is that the dependence has been too much and for too long on one traditional major and uncertain source of funds rendering the entire functioning of the whole organisation vulnerable to any adverse consequence to the source.

A clear fore-sight warrants a quick shift in the dependence in the form of a creation of a Foundation fund, such substantial and such stable as to enable the Community and its organisation to sustain itself as a functional and progressive entity in whatever inforseen circumstances of constrain.

The main function of the Federation, as we all know, is comprised of religious education, instructions, preaching and "azadati" and a consolidation of unity through co-ordination of these at Jamaat's level. The end results are the spiritual well-being of the children in particular and of the Community in general and consequently a successful and blissful hereafter.

AT STAKE

If this function is constrained or disturbed or curtailed or ceases owing to lack or short of funds from the traditional source, much more will therefore be at stake as explained above.

In fact, the position can be much more serious than this message attempts to put across to the Community.

To rise to an occasion of challenges is a duty but to prepare for such a possible occasion is a greater duty.

BODIES AND HEADS!

Finally, the Secretariat in its Report gratefully acknowledged also the assistance it received during the year from the following bodies headed by their respective Chairmen as named:-

- The Territorial Council of Madagascar
(Alhaj Asgherali M. Janmohamed, Antananarive)
- The Education Board
(Alhaj Ahmed H.K. Daya, Moshi)
- The Sports Council
(Alhaj Asaf Gulamhusein, Mombasa)
- The Central Health Board
(Alhaj Alihussein M. Janmohamed, Dar es Salaam)
- Tabligh Committee
(Alhaj Raza G. Kara, Dar es Salaam)
- Sociology Committee
(Alhaj Mohamed A. Nathani, Dar es Salaam)
- Think Tank Committee (TTC)
(Alhaj Gulamabbas M. Janmohamed, Dar es Salaam)
- Editorial Board, Federation Samachar
(Alhaj Mohamedali Chagani, Arusha)
- Somalia Relief Committee
(Alhaj Ashikhusein M. Rashid, Nairobi)
- Bilal Muslim Mission of Tanzania
(Alhaj Fidahusein A. Hameer, Dar es Salaam)
- Bilal Muslim Mission of Kenya
(Alhaj Yusufali Kermali, Mombasa)
- Hilal Committee (Panel)
(Alhaj Sheikh Durul Hassan, Alhaj Ahmed I. Hasham and Alhaj Najafali M. T. Tejani, Dar es Salaam)
- Re-Acquisition of Zanzibar Trust Properties Ad-Hoc Committee
(Alhaj Mohamed K. Nasser, Dar es Salaam)

The Editorial Board at the special recommendation of the Secretariat has attempted to provide as much useful information as possible on the proceedings of the Session with a view to keeping members of the Community informed. The satisfaction of the Community of being able to "focus" where it chooses and at the same time being in the "picture" results in a good "image"

.....

JAMAATS TO PAY JOINT LEVY

Following Resolutions submitted by Moshi Jamaat of Tanzania and the Secretariat at the 48th Session of the Supreme Council held in Nairobi last year, in respect of subscription for the Africa Federation and levy for the World Federation, it has been resolved to have a joint levy collection which will be as follows :-

1. Tanzania Jamaats will pay a total sum of shs.200/= per head annually comprising of shs.100/= as a subscription for the Africa Federation and shs.100/= as a levy for the World Federation.
2. Kenya Jamaats will pay shs.30/= per head annually, made up of shs.20/= as a subscription for the Africa Federation and shs.10/= as a levy for the World Federation.

The new rates are effective from the year 1990.

FATWAS PLEASE !

It is believed that a number of Jamaats and individual members of the Community may have asked and be holding Fatwas on important matters from our MARJA-E-TAKLID AYATULLAH AS-SEYYED ABUL QASSIM AL-KHUI, which are of valued information for the Community in general.

At the 48th Session of the Supreme Council in Nairobi, the secretariat was directed to request all Jamaats to collect all such Fatwas accompanied by respective questions from their members and provide these plus those held by the Jamaats to the Secretariat.

The Council plans to publish a booklet of fatwas and it is hoped that Jamaats and individuals will cooperate to make this proposal a reality.

Health Board appoints Secretary.

Following the resignation of Brother Shaukat Jaifer from the Central Health Board, Brother Fazleabbas A. Dhirani now replaces him in the capacity of Honorary Secretary.

Fazleabbas is 30 years old and married with one daughter. He was educated in India and Pakistan where he qualified as a Civil Engineer.

He currently operates his own building contracting company and on a lighter note



Fazleabbas Dhirani

Meeting Report

said that he hoped his association with the CHB would one day enable him to build a dispensary.

Delegation Visits Mwanza and Bukoba

The Federation Chairman, Alhaj Habib Mulji accompanied by the Hon. Secretary, Alhaj Habib Virani, the Chairman of the Dar es Salaam Jamaat, Aliraza Rajani, the Chairman of the Education Board, Ahmed Daya, a member of the Board, Mohamedhussein M.D. Kermali and Seyyed Hassan Majid of Iran paid an official visit to Mwanza and Bukoba in the first week of March this year.

The Chairman of Mwanza Jamaat, Murtaza Nasser and Councillor Baqir Alloo of Mwanza joined the delegation during its visit to Bukoba.

In both towns, the Chairman and his delegation visited Jamaat Institutions and held various meetings with different Committees.

In each town, the Chairman made a public address to the entire Jamaat so as to update members on various issues of concurrent relevance.

In Bukoba, the Chairman and his delegation, on the invitation of the Regional Commissioner, Ndugu Paul Kimiti, paid a visit to him at his residence. The delegation was escorted by the Chairman of the Bukoba Jamaat, Alhaj Rustamalibhai Ladha and other members of the Jamaat.

The visit was well received by both Jamaats as they had a first hand opportunity to meet Council office bearers.

SAMACHAR SPREADS OUT

In response to our request, some Jamaats have sent us the means of members who will represent the Samachar in their regions or towns.

Whilst we convey our sincere thanks to the Jamaat which have responded fast to our request, we call upon the representatives to ensure that reports covering activities undertaken by their Jamaats are sent to us regularly. At the same time their assistance in collecting and remitting pledges to defray printing costs will be appreciated. Printing costs for one page are estimated at T.shs. 5,000/= or K.shs 500/=.

Jamaats which have not yet submitted names of their representatives are requested to do so without any further delay.

The representatives who have been nominated to date are :-

- MOMBASA (KENYA)
Br. Mohamedraza H. Janmohamed
- MOSHI (TANZANIA)
Br. Murtaza Lalji
- MTWARA (TANZANIA)
Chairman of the Jamaat
- TANGA (TANZANIA)
Br. Shaukat Dhirani
- KUWATUL ISLAM, ZANZIBAR
Br. Hussein B. Mohamed

We also have a representative in Toronto (Zahir Paryani) and invite foreign Jamaats to appoint one person to liaise with us for news that can be classified under the 'Shia World' news.

The above nominees will be directly responsible to the Editorial Board.

TWO CHILDREN NEED MEDICAL AID

They are three years old, from different countries of Africa and have been suffering incapacitation since birth. One has a complicated heart condition requiring a curative surgery and the other is suffering from "Thalassemia Major" needs urgent bone-marrow transplant. Advice has been given against delays.

The medical costs in U.K. are £ 12,000 for the heart patient and £ 30,000 for the Thalassemia patient. The mother of the latter with her child are already in U.K. but cannot proceed with the treatment because of the magnitude of the cost. In both cases, the costs are beyond the means of the parents.

The Secretariat has launched an appeal to the Community for contributions. More information can be obtained from The Secretariat or The Central Health Board, P.O. Box 6710, Telex: 41181 NATPACK TZ, Fax: 32382, 31221, Dar es Salaam.

PROFILE M. A. CHAGANI

Born on 7 June, 1935 at Tabora, Tanzania the current Chief Editor of the Federation Samachar, Brother Mohamedali Chagani is a social worker of long standing.

Starting with services as a volunteer in his home town Tabora during the good old days of the 50's, he has served a number of community institutions in various capacities.

In Dar es Salaam during his long stay of around 15 years he has served first as the Joint Secretary and later as the Hon. Secretary of DSM Jamaat. It was during his Secretaryship of DSM Jamaat that the establishment of Al-Muntazir Islamic Seminary was reactivated and he was actively involved during its formation stages. He was a member of the first Board of Governors until his term of office as the Hon. Secretary came to an end. He has also served as a Councillor and at present is among members forming the Secretariat of the Supreme Council Education Board based at Moshi. Brother Chagani has also been the Hon. Secretary of the Federation of K.S.I. Jamaats of Africa for a brief period until he decided to move to Arusha for permanent settlement in 1987. His other social commitments include being a member of the Board of Directors of National Investment, an investment company comprised of members of our community. He has also held the post of Governor of the Golden Crescent Group.

On completion of his Secondary Education, Brother Chagani joined the then Standard Bank of South Africa Ltd in 1957 at Mwanza. When the Colonial Banks were nationalised in 1967, he was absorbed in the National Bank of Commerce, which he served for 30 years reaching the post of Chief Advances Manager at the time of his retirement in 1987. At the present he runs a hardware business in Arusha with his son.

Married with three children his hobbies include stamp collection, gardening and sports. His sports activities at present are confined to tennis only, which he plays regularly.

Mohamedbhai is assisted by Brother Munir Daya who is a Joint Editor of the Samachar.



M. A. Chagani

PROFILE ALI SEIF

Ali Self is amongst those young men who have been ambitious and desirous of achieving success and fame in the profession of their choice and aptitude.

During the years 1985/86 while working for the Danish Volunteer Training Centre, just a few miles outside Arusha, he became fascinated with electronics and resolved to make a career in this field.

He applied for an Education Loan from the Supreme Council and was granted funds enough for a two years sandwich course in microelectronics in the United Kingdom.

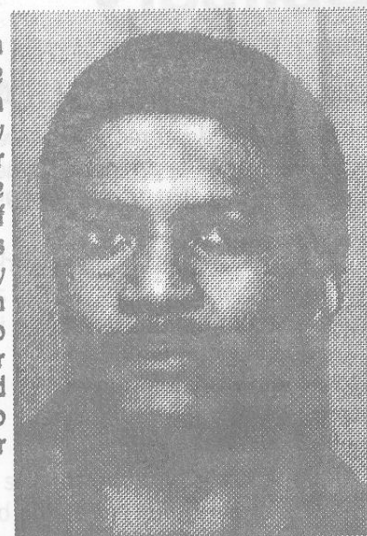
Microelectronics technology is a rapidly expanding field with great competition among industrialised Nations. Not only are electronic equipment shrinking in size but the final products are more reliable and cheaper to produce. This technology has been adopted by a lot of industries around the world with great success. Countries like Singapore, Malaysia, Taiwan among others, have been very successful in mobilising their work force and providing them retraining facilities on a large scale as well as encouraging young men and women to take up computing.

Brother Ali Self managed to qualify with an ordinary National Diploma in Electronic Engineering at the end of his two year course.

Considering that he had done extremely well academically, he was encouraged by the Head of the Electronics Department to pursue a higher Diploma in Electronic Engineering. This obviously demanded a substantial amount of financial commitment since it required loan pay back within a reasonable period of time. But, with total commitment and by the Grace of Allah that ambition became a reality.

At present Ali Self is a Design Engineer with a Hawker Siddeley Company designing software for locomotives with customers ranging from as far as New Zealand and Canada. This has provided him an enormous opportunity to deal first hand in engineering with some very talented men and women in this business.

About the Education Loan he says, "I have now realized my ambition and am steadily progressing up the career ladder with what I believe is a bright future ahead of me. This has encouraged me to repay the Education Loan expediently thereby also setting an example for other young and ambitious candidates who wish to treat on similar lines"



Ali Seif

"WHY" ?

"WHY NOT" ?

A Jew was asked: "Why do (you) Jews reply to questions by posing questions" ? He replied : "And why not" ?

How often a married life, as an example, is soured by an unintended and unnecessary "retort" in the form of a question being countered by a question when a reply is available for a cordial dialogue.

Example one

Husband: "Did you then buy me that pyjama suit" ?

Wife : "Did you leave money with me" ?

She should have said : "I could not because you did not leave the money with me".

Example two

Wife : "Have you collected the registered mail from the Post Office"

Husband : "Didn't you see how busy I was today" ?

He should have said : "I was very busy today"

Is this a habit? No! It is worse. It is a behaviour. Is it acquired, if so, how ? Or is it a natural behaviour coming from the normal human weakness like arrogance, ego, selfishness, etc.? In any case, can it be improved ? But how can one ever think of improving this harmful social behaviour if one is not conscious of it ? See !!

Anonym : "Hey Reader ! Do you have such conversation behaviour" ?

Reader : "Whatever makes you think so" ?

BELOVED ?

NOT ALL THE WAY !

There is a risk of a very much beloved daughter failing to become even a lesser beloved wife.

Everyone's daughter is beloved but not to the extent that she is brought up so unbelovedly that she cannot take "NO" for an answer even if her demands are unreasonable.

The risk to the matrimonial adjustment leading to stability become real when the beloved daughter assumes the status of a wife and immediately notices a difference in the love which she understands and defines as 'giving in to the desires and demands of the one who is loved.'

What parents who are weak in exercising their authority over their children can do - AT LEAST - is to cease exercising their authority - absolutely weakly !

"Dad Dear ! Do not bring in magazines which carry trash like the Anonym Column."

"Anything you say Dear."

REAL TRUE LOVE PAINS

One commercial aspect of popularising the sale of novels is for authors to depict a flawless and profound love between a wedded couple at the start of a married life. Boys and Girls reading such novels tend to build up their expectations accordingly which is worse than a dream.

If children must read such novels, do them a favour. Have a message stamped at the end of the novel;

"SO THAT WAS THE MARRIED LOVE PENNED;
THE TRUE AND BETTER LOVE PAINS."

(Readers' brief comments on the message conveyed in this Column will be published in the next issue. Editor).

Obituary

**Inna lillahi wa inna ilaihirajeun
BR. AUNALI K. GULAMALI**

It was with deep regret that we recorded the death of Br. Aunali after a prolonged illness in recent months. He died on Monday 10 June, 1991.

The late Aunali had been working for the Secretariat as the Accountant since 1988 and he was on a sick leave in recent months due to his infirmity.

The late Aunali is survived by a wife, a daughter and a son.

May Allah (s.w.t) repose the departed soul in His Mercy and grant patience to the bereaved family.

**ALHAJ YUSUFALI ABDULLA
PIRMOHAMED**

We record with profound regret the sad death of Alhaj Yusufalibhai which occurred in Lindi on 16 May, 1991 at the age of 63.

The late Yusufalibhai was amongst the oldest residents in Lindi and served the Jamaat there in various positions for over 30 years. He served diligently and with devotion even during the later stages of his life when his health had become infirm.

At the time of his death, Marhum was a Trustee and a member on the Management Committee of the Jamaat.

May Allah (s.w.t) repose the soul in Mercy. Sura-e-Fateha is requested for the deceased.