

INSIGHT

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THE
WORLD
FEDERATION

OF KHOJA SHIA ITHNA-ASHERI
MUSLIM COMMUNITIES



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To rise above the mediocre to that which is high and sublime.

The need of time is to ensure that we have a strategic plan of the next decade that provides roadmap for the entire Community to realise the above vision.

Hasnain Walji

When our forefathers set off from the port of Porbander in the mid and late 19th century, their challenges were to move away from famine and economic hardship. The immediate danger that confronted them was to cross the vast expanse of the Indian ocean in a dhow and later to establish themselves in a land practically unknown to most of the world. In order to survive and retain our faith and culture we had to remain a closely knit society in order to survive as a minority.

To day, our wanderlust appears unceasing. Now we ply the skies in First and Club Class cabins on modern jets in search better pastures. The concept of a global village has not left us unaffected and the spread of our community to virtually all corners of the globe is a living proof of that. With that the dynamics of the community has altered. We can no longer remain parochial nor be inattentive to the society we live in. The dynamics of community in India are different to the dynamics in Africa. Even the dynamics of United Kingdom are different to those in North America.

The KSI community, as we now know it is less than 150 years old. The forerunner of regional organizations, the AF has passed the half century mark and the last conference marked 25 years of the existence of WF. It goes without saying that each of these institutions evolved in keeping with the needs of time and in accordance with the prevailing rate of change. The rate of change some 25 years ago was significantly slower than it is now.

As we are to embark on the next millennium, the world pace of change has gathered such momentum that we can hardly afford rest on our laurels and watch

the world go by. To survive as a vibrant living entity, the community has no choice but to keep abreast of the changes around it, understand the impact of the modern era and adapt to the changing world.

So when we deliberate on the shape of things to come, we need to be aware of these diverse dynamics and need to think globally as well as locally. We should not be afraid to address the very basic questions such as:

- Current Expectations of the grassroots in different regions
- Composition of Jamaats or Local communities
- Necessity , Role & Function of Regional Bodies
- Necessity, Role & Function of the World Federation
- Interaction with other Organizations

Each of the above needs to be evaluated, examined candidly, in the light of the needs of the community. If any of them are found to be superfluous or redundant or inhibiting our progress and smooth functioning then we should not be afraid to change or even abolish certain structures. By the same token, if they are deemed to function optimally, in interest of the community, we should not force change for the sake of change.

To attempt to deal with the challenges of the times to come, it is far from sufficient to be content with proposing constitutional changes to the WF constitution. For bringing about a change, we need more than our just our head (figurative) examined. We will need to evaluate, examine every arm and leg, every finger

WE EXIST TO SERVE

and toe. Any recommendations to have an optimally functional, fully accountable head would be ineffective without healthy and vibrant limbs,. Unless that commitment is forthcoming, tinkering with the administration or the constitution will be no more than a self-gratifying cosmetic exercise. It will not rejuvenate the body of the community but merely remove some wrinkles temporarily.

At the same time let us remind ourselves of the promise of Almighty Allah in *Surah Al-Ankabut* (69):

**Wallazina Jaahadu Fiina
Lanahdiyannahum Subulana;**

**And as for those who strive hard
for Us, We will certainly guide them in
Our ways;**

We are indeed thankful to Allah, for His Guidance through the schools of Ahlul Bait (as). Striving for excellence, serving with sincerity and simplicity, enabling and facilitating all community endeavors, are very much part of the culture at the World Federation Secretariat. My colleagues and I consider that our measure of success lies in how far have we been effective in engaging the grassroots, empowering frontline workers and supporting jamaat and regional efforts and projects. Over the past two years your secretariat has been working towards a document titled "Transforming Vision to reality" which has been a template used by the office bearers and other team members to achieve the short term the objectives defined at Conference 2000.

Those present at Conference 2000 will recall that this was an invigoratingly engaging exercise demonstrating clearly that the community leadership across the globe not only expected the World Federation to deliver the highest level of services but was also committed to participating in that delivery process. As we approach the next conference, later this year, I invite community leaders, frontline workers and intellectuals to revisit the vision espoused by our founders and reiterated at Conference 2000. That vision is

- Education for all
- Health care for all
- Self sufficiency for all
- Representation for all
- Effective leadership at all levels

Much more can be achieved in the realization of the noble vision if we engender team spirit, cultivate consensus and enhance coordination amongst all our institutions across the globe. For the community to

optimize its resources the need of time is to ensure that we have **a strategic plan of the next decade that provides roadmap for the entire Community to realise the above vision.**

Simply put, a strategic plan will determine where the community is going over the next decade, how it's going to get there and how we will know if it got there or not. It can help an organization to focus its energy, to ensure that members of the organization are working toward the same goals, to assess and adjust the organization's direction in response to a changing environment. In short, strategic planning is a disciplined effort to produce fundamental decisions and actions that shape and guide what an organization is, what it does, and why it does it, with a focus on the future.

I have therefore asked the Vice President, Dr Ahmed Hassam to lead a team that produces a Strategic Planning document by the Triennial Conference 2003 addressing major societal transformations: emerging social issues representing a global multiplicity, not just of cultures but also of perspectives, ideas and demands. It is the need of time that we must ourselves take charge of change. We must revisit the mode and methods of how we address the needs of the community. We must adopt strategies where we can all interact more and more with all our organizations around the globe; identify and nurture new coalitions to leverage our resources as we serve the Community. We need to define new strategies to actualize the potential of the younger members of our community to serve and eventually prepare for leadership roles for the challenges to come.

I appeal to you all to come forward and contribute by way of your input at various stages in the preparation of this definitive document. Your input and participation will greatly enhance the diversity and depth of this exercise to engage the great minds of the community towards a global strategy for the enhancement of our Community.

As the Community moves towards the horizons of progress, let us also not lose sight of Marhum Mulla's vision of the Community he envisaged in 1990.

"A united community where every act of good will is propelled and driven by sincere intention to please Allah and none else. We need a society where Taqwa is way of life, where Amrbil Maruf and Nahi Anil Munkar is the norm and practice. We need a society where the youths are saved from the rising tide of Kufr and its influence, where our men and women follow Shariah with pride and without apology. And rise above the mean and the mediocre to that which is high and sublime" Let us continually bring these values to the fore as we chart out future strategies.



“ The need of our time is to stand up and be counted as a Muslim ”

Submission made by Dr. Sibtain Panjwani at the meeting with members of the British Muslim Community at the Foreign and Commonwealth Office on 21/11/2002 with Mike O'Brien MP.

Mike O'Brien MP

The Parliament Under Secretary of State
Foreign and Commonwealth Office
London SW 1A 2AH

20/11/2002

Dear Minister,

Many thanks for inviting me to the meeting this Thursday (21/11/2002) with members of the British Muslim community. This is an important initiative established by your predecessors and carried on by you that provide the Muslim representatives the opportunity to raise and clarify range of foreign policy issues. Regrettably, I am unable to attend the meeting due to prior commitment.

However, I would like to take this opportunity to convey to you the concerns of the community that are as follows:

1. The prospect of war in Iraq is viewed by overwhelming majority of British Muslims with considerable unease. We believe that following the resolution passed by the United Nation Security Council resolution 1441 and the return of UN weapons inspectors to Iraq after an absence of four years is an achievement for international diplomacy. For six months or more it had seemed that war rather than a resumption of inspections was by far the likelier prospect, with all the risks to human life particularly Iraqi civilians and to regional stability that the use of military force would entail. The United Kingdom government must build upon this diplomacy to avert war as ordinary Iraqis have already deeply suffered over the past decade or so.

The moving reports coming out of Iraq which is confirmed by United Nations stating that the majority of Iraqis continue to survive on a semi starvation diet due to shortages of both food and money. This has resulted in malnutrition amongst young children, which is compounded by epidemics of malaria, cholera, typhoid and other infectious diseases. The worst scenario is in South Iraq and its marshes, in particular, where children are suffering from cancer. Their eyes reveal a desperate plea of helplessness. Cancer is a terrible scourge upon humanity at best of time. In Iraq, it is taking its toll at an alarming rate. All too frequently some or all of these children's needs are denied as a direct result of sanctions imposed by the United Nations that are vigorously supported by the United Kingdom Government.

We acknowledge and appreciate that our government upholds human rights, respecting the worth of individuals and the democratic doctrine of freedom and equality. It is, therefore, all the more proper for United Kingdom to have the people of Iraq in mind in the face of appalling and cruel suffering which goes on unabated upon them for some time now.

We know that there is no easy formula.

At the same time, given the breadth of suffering humanity in Iraq, it is not enough for our government to toll the bell of diplomacy backed with credible threat of force. It can do more. The British government being a permanent member can use its influence at the United Nations to work actively towards orientating a change in direction of the current policy of the United Nations within the international community. But, to remain a party to a policy that threatens war on Iraq under the excuse of a 'material' breach and without UN resolution will inevitably gives rise to an intolerable suffering put upon a section of humanity. This is to carry a burden for which history will surely attach a collective guilt upon all nations. We, as a nation, must recapture our sense of what is right. The time has come for new policy to be conceived and enacted.

The new policy should at least introduce a new criterion of judgement that seeks to

a.) Promote basic necessity of life for an individual in Iraq

b.) Respect the needs of the whole Iraqi society.

2. Since 11th of September 2001, many commentators have used the current climate of uncertainty and war to promote a narrow and blinkered view of Britishness to call into question the identity of British Muslims as citizens of the UK. Britishness does diverge within and between many groups who make up the diverse culture of Britain and Muslims are no different in drawing their Britishness from their own experiences as they begin to reflect seriously about the political space now available to them. The diversity, breadth and conviction of British Muslim views need also to include, as part of their faith, an explicit, imperative problem that needed to be solved: the forgotten Muslims, throughout the world, who suffer also from frequent, savage acts of terrorism.

There is no doubt that the cataclysmic event of 11th of September was a defining moment that requires



introspection from for all who inhabit this world. Ordinary British Muslims on that day were as appalled and as shocked as the rest of the citizens of United Kingdom. British Muslims are as resolved in their determination as any other group in the UK to bring the perpetrators to justice. However, there are also concerns of British Muslims that needs to be expressed.

Firstly there is a problem with the word terrorism itself. The words 'terrorist' and 'terrorism' do not have any coherent meaning today. Many of the worst atrocities are carried under the cover of robust counter terrorism where many innocent lives are lost and even today, successive Israel authorities present their control over the occupied territories as battles against international terrorist groups who threaten the west. It is rather strange that some social commentators weigh up the rights and wrongs of subjugated people of the Gaza in particular children throwing stones at Israeli soldiers, while these soldiers are shooting down unarmed civilians with alarming regularity in the name of the struggle against terrorism. And to make matters worse and more complicated is that certain nation states such as Libya, Syria and Iran are regarded as terrorist states, while others who are guilty of violence in front of our eyes are not.

It appears to many British Muslims that the word terrorism has drifted and hijacked for one's own self interest, purpose and image and menacingly the word has become a propaganda word to affix to a religion like Islam and their adherents Muslims. With this undercurrent of anti Islamic feelings creeping in to the debate it is hardly surprising that Islam has drifted into the space once filled by Lenin, Stalin and Mao Tse tung.

Secondly, to a British Muslim and many others, the idea of war with Iraq with the aim of pursuing a regime change and justice for the people of Iraq is difficult to reconcile. We have to ask, is war that will inevitably displace some millions of people within and from Iraq, increasing civilian deaths by maiming their lives, driving them in to the misery of poverty and ultimately, taking away a children's right to life, really achieving justice? And this is at a time when a deep wound of oppression and injustice is perpetrated against Muslim. This does not even come into the equation of justice. Subjugated people of Palestine are killed every day, economic sanction and air strikes have killed one million innocent lives in the past ten years within Iraq, ethnic cleansing in Bosnia which has been allowed to happen for far too long, massacres in Chechnya, not to mention the crusades and colonial experiences that has left a deep scar within the collective Muslim psyche. In this depth of despondency, the world appears to remain almost oblivious as if a Muslim life has little or of no value.

These are bitter experiences of our time. It is self evidently true that human civilization benefits when it adopts praiseworthy traits in their conduct such as truthfulness, honesty, benevolence, self-sacrifice and a sense of fairness. These are enduring values of progress and attainment. By the same measure, it descends to its worst elements when greed, injustice, oppression, arrogance and stubbornness become the guiding stars of human condition. This then becomes the breeding ground for terrorists and the terrorism of the individual and state, which emerges and displays evil acts of chilling consequences.

It pains and disturbs Muslims greatly that there are intolerant and deviant people within the milieu of Muslim society who have used their own design to inflict serious damage to the very fabric of our society and to the image of Islam and Muslims. As Muslims, we must take responsibility and endeavour to rid this darkness from within us. Today, we are compelled to not only expose their deviances but also express with vigour the authentic Islam within the framework of the Holy Qur'an and the Traditions of the Holy Prophet (SAW). This reassertion must present the heart of the Islamic message beyond all human biases and divisions and emphasise that the unity of mankind is at the very heart of the Islamic message. No cannonball rhetoric will have any impact unless we first raise voice of reason and fairness to make the case for oppressed Muslims.

The need of our time is to stand up and be counted as Muslims, whom the Quran describes as 'people most balanced' who are members of Abrahamic, monotheistic family of religions and let us present Islam as a living faith capable of providing explanation of the meaning for a human life to a world that is seeking direction and orientation. In Britain, we draw strength from the rich mix of cultures that has made us what we are today. Most Muslims in this country feel comfortably Muslim and British. We pray that a day never arrives in the UK when the test of patriotism is whether one belongs to a mosque or not.

I do apologise for this lengthy submission but felt that I should express the feelings of the community members to you with the sincere intention of creating awareness and better understanding. We are grateful, indeed, for the high measure of understanding and support that has been given to us over the years by you and your predecessors.

Yours Sincerely,

Dr. Sibtain Panjwani

Secretary General

The World Federation of KSI Muslim Communities



An introduction to CETAB

Careers Education Training Advisory Board

Striving For Excellence in Education

The mission of CETAB is to ensure equal access to education and to promote educational excellence and love of knowledge in every field throughout the community. CETAB have chosen to support each stage of the educational and career lifecycle, starting from school age through to continuing education whilst pursuing a career.

The CETAB team is composed of youths who have experience in running education-related projects in the community. They are supported by individuals in the community who act as project leaders. There is a need for more Project Leaders and if you are interested please contact us at cetab@world-federation.org for further details. For the current term (2001-2004), a number of objectives were defined in a Vision to Reality document. Many of these have been accomplished, though much more needs to be done, as CETAB's focus is to be truly effective on a worldwide scale.

Some of the activities of CETAB that have been completed or are in progress include:

Loans

- ❖ Publicised information about grants and maintain a database of UK education grants.
- ❖ Formalised collection of previous loans, setting up repayments and in some cases full repayments.
- ❖ Established a system of continuing correspondence with applicants, whatever the outcome of their applications.
- ❖ Granting and administering 'MGN' and 'Academic Excellence' loans for students from Africa.
- ❖ Embarked on information gathering activities e.g. where are third party scholarships available from, what are local Jamaats doing, etc.

Schools

- ❖ Attended the meeting of Community Schools of E Africa and assisted in inspectorate programme.
- ❖ Principals of community schools in E Africa and North America were put in touch with each other. This has now resulted in the formation of SISNA - Shia Islamic Schools of North America.

Publicity

- ❖ Newsletter: Published 2 issues. The response has been fantastic: Extra funds for projects, recognising achievements, promotion of teachers and teaching, assistance with promoting other projects of CETAB.
- ❖ Various articles on the CETAB website. In year 2001 – 30 articles; in 2002 – 37.

- ❖ Organised small gathering of graduates to promote the activities of CETAB and create awareness.

Students

- ❖ Launched the Students Support Network (SSN), an initiative to provide support to students in universities worldwide. This enables students to communicate with each other, share career news and material, attend Jamaat functions, arrange for transport to attend Majalis and meeting other student needs especially in a foreign country. We also intend to use SSN to introduce new students to their local Jamaats.
- ❖ Initiated a visit to students at Universities by a young religious scholar. Other visits planned.
- ❖ Events being organised in partnership with other youth bodies in various jamaats.
- ❖ Finalising the graduate recognition programme. Careers
- ❖ Facilitating student trips to promote awareness of opportunities in communities and countries. A tour of East Africa by youths from Europe/USA/Canada is being planned for Spring 2003.
- ❖ Online Career Counselling service
- ❖ Providing appropriate career information to encourage school leavers to get into higher education.
- ❖ Created a links page for Jamaat information and universities on the web.
- ❖ Providing our community with information on job opportunities.
- ❖ Initiated a skills database.



A Chemical Ecologist Who Makes a Difference

Prof. Ahmed Hassanali



In a groundbreaking research Prof. Ahmed Hassanali and his team of scientists and postgraduate students have decoded the communication scents in desert locust insects. The import of this discovery has led to the production of natural chemical products that have shown a lot of promise to save food crops from the devastating attacks of desert locust swarms. The behaviour-controlling agents ensuing from his chemical-biological research are both environmentally friendly and cost effective, with the possibility of slashing the costs from about fifteen dollars to less than a dollar per hectare, thus saving millions during a single locust plague. This potential impact would be a giant stride in the agricultural economy of developing countries of Africa, the Middle East and western Asia, which comprise lands populated largely by Muslims.

Scent is the most important means of communication in insects. Using knowledge gained from a series of experiments, Prof. Hassanali and his team have identified different chemically-based messages that mediate the behavioural traits of locusts, such as cohesiveness in the larval and adult stages, synchronous development and communal egg-laying. The larval and adult stages use different chemical vocabulary to stay together. Introduction of the adult vocabulary into larval bands causes confusion, disruption of larval communication, and eventual disruption of the band. As the individual locusts scatter, they die in large numbers and become prey to birds and other predators in the desert.

Professor Hassanali's pioneering research is conducted at the internationally recognised International Centre of Insect Physiology and Ecology (ICIPE), where Hassanali has risen through the ranks over the last two decades to become the Principal Scientist and Head of the Behavioural and Chemical Ecology Department. The Department's primary role at the Centre is to work on the chemical

communication systems of a variety of important insects (and other arthropods) such as locusts, tsetse flies, stem borers, mosquitoes and ticks.

Ahmed Hassanali was born December 12, 1941 in Zanzibar and after early schooling on the island won prestigious scholarships to study the chemical sciences at University of Adelaide, Australia. In 1965 he graduated with 1st Class Honours and was the top student in his class. In 1967 he was awarded a fellowship by the educational arm of United Nations, UNESCO, to pursue studies in natural products chemistry. These studies earned him his PhD from University of Nottingham, Britain. A few years later he spent a year under a Royal Society Fellowship at University of Sussex, Britain, where he undertook chemical ecological research on the control of parasitic weeds. This led to the registration of patents for synthetic compounds for novel control of these weeds. The field experimentation of these compounds was conducted in Egypt, India, Tanzania and Nigeria.

While completing his doctorate, Hassanali worked as a research assistant at University of Dar es Salaam, Tanzania. Upon attaining his doctorate, he became a lecturer, then rose to Associate Professor within five years and full Professor five years later. He taught chemistry to undergraduates and has supervised students reading for their master's degrees and doctoral dissertations. In addition to his academic responsibilities he conducted research on chemical issues confronting industries in Tanzania.

During his tenure at University of Dar es Salaam Hassanali was instrumental in the curriculum development of chemistry in schools and the structuring of examinations for O-Level and A-Level examinations. He became the Chairman of the Examinations Council and the Bureau of Standards for Chemistry in Tanzania. He also wrote a number of papers in the field of natural products and parasitic weeds, which were published in international scientific journals.

He became a prolific writer when he left the University in 1981 to become a research scientist at ICIPE in Nairobi, where he co-authored more than a hundred scientific papers. In addition to his research he has edited topical newsletters and serves on the editorial boards of three international journals: Journal of Chemical Ecology, Discovery and Innovation and the Journal of Insect Science. He is an elected fellow of the African Academy of Sciences, and has been elected to the International Congress of Entomology.

Besides his scientific pursuits, Prof. Hassanali enjoys reading Quran to explore its multi-layered meanings and to integrate its revelational insights with science. He indulges in Sufi poetry and ideas relating to the socio-economics of development and



underdevelopment. He readily volunteers his services as a teacher to the local communities and schools in Kenya, and regularly unwinds with a vigorous game of squash. Prof. Hassanali is married to Zainab (Jenny) Valji, and has three children. His daughters Rumina and Raabia and son Ali have followed in his footsteps in the world of sciences becoming a paediatrician, pharmacist and mathematician, respectively.

In the study of entomology, Prof. Hassanali has applied his academic prowess in chemistry to search for solutions to insect-related problems that have

plagued agriculture, animal health and human health in the third world. His research, publications and patented products have created new solutions to these problems with actual or potential impact in Africa and elsewhere in the world. He serves as a shining beacon to the young in pursuit of academic excellence and a life dedicated to scientific learning, and application to practical problems in his area of expertise. Prof. Hassanali is admirable proof that one man with strategic partnerships can make a difference in humanity. Such stuff is what progressive civilisation is made of.

Is IWECE for YOU?

International Work Education and Cultural Experience

A program sponsored by CETAB

- IWECE is a program designed for senior university and college students living in a western environment.
- The program aims to educate the participants about their roots and past while at the same time providing them with practical work experience in their field of study.
- Generally placements range from 4 to 8 weeks and students are paired with professionals working in organizations abroad.

Want more information

- For more details contact:
cetab@world-federation.org
- Please remember to tell us what you are studying and which university/college you are studying at, so we can tell you more about placements that are available.



Experiencing the Tanzanian Healthcare System through the IWECE Program

By: Aly Reza Sheraly

The International Work Education and Cultural Experience (IWECE) is a program designed for senior university and college students living in a western environment. The program aims to educate the participants about their roots and past while at the same time providing them with practical work experience in their field of study. Generally placements range from 4 to 8 weeks and students are paired with professionals working in organizations abroad.

This summer I was fortunate enough to participate in this program. As a pharmacology student at the University of Toronto, my studies lie primarily in the development and usage of pharmaceutical drugs to treat illness. In Tanzania, as in most developing countries, pharmaceutical drugs are very expensive and thus most patients are unable to afford such treatments. In the rural areas where proper healthcare facilities and staff are lacking, many patients frequently resort to traditional healers to cure their diseases. In addition, the introduction of modern medicine and pharmaceutical drugs is a recent phenomenon that challenges the well-established practice of traditional medicine. This conflict between modern and traditional medicine was the basis of my research study.

Selected factors were considered when studying the medicinal habits and preferences of rural and semi-rural inhabitants of Tanzania. Under the supervision of Dr. Mushin Sheriff, a medical doctor from Dar es Salam working for Medewell dispensary, a questionnaire was created to probe this issue.

In addition, to conducting this study, I was able to observe practices at various private and public healthcare facilities. One such organization was Shia Ithna-Asheri Charitable Dispensary and Hospital of Arusha. Through the guidance of Dr. Mohammed Sheriff, a senior medical doctor employed at the dispensary, I was able to observe how the healthcare system functions in Tanzania. Coming from Canada, it was difficult and unfair to make a direct comparison of the two healthcare systems. I found it difficult to understand how any healthcare worker could function with the lack of proper facilities, human and laboratory resources. Dr. Mohammed Sheriff noted that while difficult to cater to the overwhelming needs of the people, it is achievable with patience, hard work and dedication.

Often patients are unable to afford basic medical tests such as blood work, which can significantly help physicians in their diagnosis. Thus physicians rely on their training and experience to serve the patient

to the best of their ability. In addition the use of western medicine is highly restricted due to the high costs associated with the treatment. Dr. Mohammed Sheriff mentioned that similar products are being supplied by Indian pharmaceutical companies at fraction of the cost, increasing the affordability and access to medicine. For example, a patient suffering from HIV would cost around 300 USD a month for treatment using western medicine, yet similar products supplied by India are costing in the range of 70-90USD a month. Considering the average monthly salary is 30 USD a month, such alternatives are necessary to make treatment accessible. In addition, eye drop medicine is made on site at the hospital. The medicine is mixed into a solution and stored in reused vaccine bottles and placed in the refrigerator. This reduce and recycle method and other innovate methods has helped to contain and control the staggering costs of treating illness.

I also accompanied the Bilal Muslim Mission Mobile Eye Camp sponsored in collaboration with MEDEWELL to Zanzibar where they had set up to operate on local villagers who had developed cataracts free of charge. Usually, in elderly people, a film of insoluble protein deposits over the lens of the eye, thus blocking light from entering the eye resulting in blindness. The damaged lens of the eye can be removed and an artificial lens is inserted in its place, partially restoring sight to the patient. While a simple operation, in Tanzania, this service is under represented and thus a vast majority of patients go untreated. It is estimated that approximately 8000 new cases of cataracts develop each year while only 1500 corrective operations are conducted. Thus many patients are unnecessarily forced to live with this correctable blindness.



Cost effective means of treatment. To prevent orbital swelling due to the injection of local anesthetic, a tennis ball is used to counteract the pressure. As crude as it may appear, it gets the job done.



In Zanzibar, 60 villagers were operated on over a span of 3 days by Dr. Dilawar Pariani. The day after their operation, the bandages were removed from the patient's eye, and the result could be seen instantaneously just by looking at their face. The size of the smile was a measure of the success of the operation. These patients often have to be constantly cared for and accompanied in all their activities; now after the surgery, they are able to live more independently. I was shocked to find out the entire operation only cost 95 USD. Yet for most Tanzanian villagers this cost exceed their means and they continue to live with a blinding disease that can be easily corrected. In addition, their inexperience with modern medicine and surgery makes them reluctant to be operated on despite being offered the service free of charge.

From these experiences I can see that there are many severe issues affecting the Tanzanian healthcare system. Amongst the primary concerns is the affordability of services. Many people are unemployed or have very little income and thus health takes a lower priority than housing and food. When someone falls ill, not only can they not afford the medications to treat the illness, they are unable to afford the diagnostic lab tests that can help the physician to properly and effectively diagnose the illness. Dr. Mohammed Sheriff says that he often has to rely on his past experience and frequent monitoring to assign proper dosage of medicine because the patient can not afford a simple blood test to show if therapeutic or toxic dosing has been achieved. Moreover, many patients travel a great distance to these hospitals making frequent checkups difficult.

Dr. Muhsin Sheriff adds that it makes the physician think about the necessity of the test as the patient must pay for the test. In Canada, blood work is done at the hospital routinely and without a second thought, however in Tanzania, such practice is not possible. Associated with these lab tests is the lack of proper and modern equipment. Hospital labs are able to perform a variety of important diagnostic tests and both x-ray and ultrasound machines are available, yet there are still many lab tests that are unavailable as the machines are too expensive. Often charitable hospitals will assist the patient with medicine and treatment costs but still with this assistance patients are having difficulty.

In Canada, the focus of the healthcare field has become strongly centered on curative medicine. The goal of treatment is to control or cure disease on a patient by patient basis. In Tanzania, due to the lack of healthcare providers and specialists, this individualistic approach to medicine is not possible. Thus there is a growing trend to focus on preventative medicine. The aim is to improve the health and quality of life of the overall population to suitable and sustainable level. Once this basic standard



Aly Sheraly observing the operating room in the Jamaat sponsored charitable hospital in Dar es Salaam.

of living is achieved it will be easier for healthcare workers to specialize and target rarer and more advanced diseases.

For example, many villages and even urban regions lack clean water supplied by pipes or deep wells. They rely on local ditches as their primary source of water. In the district of Kibaha, just north of Dar es Salaam, about 78% of villagers rely on ditch water. Beyond the clean water issue, open sources of still water are the breeding grounds for mosquitoes, which are the primary carriers of malaria. The district has a population of about 130,000 people and about 100,000 cases of malaria were reported over a period of one year while 5,000 people were hospitalized due to the disease. Thus by digging deep wells for villages, not only is a clean source of water provided but villages can close these open ditches thus reducing the potential for severe outbreaks of diseases. Organizations such as the World Islamic Propagation And Humanitarian Services (WIPAHs) are digging both shallow and deep wells in Tanzania. I was fortunate enough to visit some of the areas where these wells were and I could see the impact it had on improving living standards. No longer did villagers have to travel upwards of 5-10 km just for clean water, rather the water source was made available for them.

In addition to the healthcare experience, I spent the month immersed in the culture. I experienced life in a predominately Muslim country and adopted a life-style that was very different from the Western life. The mosque plays a central role in daily life and activities. No matter where you were in the city, you could hear the Azan being called at prayer time. The participation for daily Jamaat prayers is much greater than in Toronto. Many leave their business at Zuhr time to go do Jamaat prayers at the mosque. Then they go home to eat lunch and return to their affairs. For most, the mosque, the home and the business are all in close proximity to each other making travel between these points very short. There are large turnouts for Thursday night majlis and especially for Friday Juma prayers. After finishing at work, the routine was to return home relax and



spend time with the family. I don't think there was a single day that went by where the family didn't eat dinner together. Compared to Canada, this was a major difference as often busy schedules prevent families from eating around the same time.

As part of the program, I had to interview members of the community. One such interview was conducted with Br. Haji Sahab, a co-founder of WIPAHS. He stressed that du'as were not meant just to be read, but rather to be implemented and that the wealth of knowledge in Islam was to be shared. He is a man possessed with passion to serve humanity. Under him, schools have been built in many villages, including the campus at Kibaha which is a spectacular achievement. It is a modern school, a home for secondary school girls and a Teacher Training program for women. The campus also has several other facilities including a hospital clinic, which is currently under construction.



The hospital clinic at the Kibaha complex sponsored by WIPAHS under construction and nearing completion.

This experience was truly unique and there were many people I wish to thank for making it possible. I wish to thank CETAB the educational division of World Federation and Br. Murtaza Dato, chairman, for sponsoring my travel to Tanzania. To Dr. Mushin Sheriff for supervising and organizing my work experience and to the Bilal Muslim Mission and WIPAHS for allowing me to participate in their various community outreach programs. In addition, I wish to thank Dr. Muhsin Sheriff and Dr. Mohammed Sheriff for providing me with accommodations over the month long experience.

I now realize the sacrifice my parents made when they decided to migrate. They left everything that was familiar to them and traveled into the unknown. They left family, friends, an Islamic environment and of course the mishkaki. They sacrificed all this so that they could provide a better life for their children in terms of education and safety. If they every had any doubts or regrets about the choice they made, I want to affirm to them that they did indeed made the right choice. Although growing up in a Muslim environment has many advantages, so too does growing up in a non-Islamic environment. We are constantly on guard, identifying and deciding between halaal and haram. This for the most part has made us more aware and more determined to protect and maintain our Islamic identity. I saw and enjoyed all that Tanzania had to offer but I wouldn't want to grow up anywhere other than Canada.

Aly Reza's complete report, along with a list of recommendations for future projects, can be viewed on the CETAB website at:

<http://www.world-federation.org>



Arif Hasham

B.Sc PGCE CBiol. MIBiol.

Arif is a young man just turning 28, born in 1975 in Moshi, Tanzania. He is the middle member of a family of three – an elder sister, married

and settled in Vancouver and a younger brother, studying in London. His parents were both born in Lindi in Tanzania and his father, Hasham Abdulhussein Hasham is operating his own accountancy practice in London.

At the age of six in 1981, the family emigrated to UK and settled in West London. Primary and secondary education was at the Lady Margaret School in Southall. In 1992, Arif passed nine GCSE subjects excelling in the sciences. He took three A-Levels for the next two years, his main interest being in Biology.

He then went on to study Applied Biology for the Higher National Diploma at the University of North London in 1994-95. Having completed the course in one year, instead of the normal two years duration, he then went on to Kingston University in Surrey, for a degree course in Applied Biology. Three years of studious effort prized him a first class honours classification in Applied Biology. With his excellent academic performance by the end of the second year at Kingston University, he was encouraged to pursue a research based final year project in the new area of Molecular genetics and Biochemistry. The field work was carried out at St. Thomas' Hospital in London, where he worked on the research of cervical cancer predictive techniques, using recombinant DNA technology.

Such was the excellence of the academic work, that his project was put forward for the nation-wide UK Biology competition for an outstanding project. He was awarded as one of the top three biologists in 1998 for his project excellence. Arif had by now acquired the thirst of academia and was torn



between pursuing his project for a doctorate degree at St Thomas' or go straight into teaching. The studentship offered at the time was of insufficient level to allow Arif to pursue the doctorate studies, so he enrolled on the PGCE teacher training course at the prestigious Roehampton Institute in London.

The trainers there were so impressed with his natural teaching flair that as part of the required training, he was sent to one of the best and top ranking schools in UK, St Paul's School in Barnes, where he performed excellently. The second school he was sent to was Harlington Community School in Hillingdon. Here, he showed the same professionalism in his teaching techniques. He got his PGCE in 1999 and was now a qualified teacher for secondary school teaching.

The experience gained during his training posts at the two schools, exposed Arif to two very different student cultures, with different catchment's population and social background and abilities. He made the decision to teach at Harlington, where he felt his teaching abilities were most needed to enhance the student learning experience. For the first year, 1999/00, Arif was teaching Science at all levels in the secondary school. Such was his calibre of teaching and administrative skills, that the following year he was made the Head of KS3 Science, Head of Biology and Deputy Head of Science, responsibility levels which are not normally attained after one year's experience. In the following year, he was promoted to Head of KS4 Science and Deputy Head of Sixth Form.

By the beginning of the current academic year, 2002/03, Arif surpassed himself to the post of Head of Sixth Form at a young age of twenty seven.

On the professional level, because of his excellent project and ongoing work in the field of molecular genetics where he acted as consultant and commented on such issues, he was invited by the UK Institute of Biology to become its Honorary Member, an accolade usually given to much senior academics. That paved the way for his Chartered Membership with the Institute of Biology.

At the communal level, Arif has been teaching Science at the Husaini Tuition Centre at Stanmore for two years now. He has also been a very prominent member of the course team for the GCSE Study Skills Course annually in Birmingham, organised by WF/CoEJ. He has also shown a keen desire to be part of the team for the annual Summer camps in Sweden and hopes to join-in this year.

Arif got married in February 2001 to Saidia, who is pursuing her own career in accountancy in a multi-national firm based in London.

The community will no doubt benefit a lot in the educational field from the involvement of this affable, likeable and amicable young man. We pray for his continued success and look forward to his increased participation in the educational arena of the community.

"A COMMONLY DEVALUED WAJIBAT - ACQUISITION OF KNOWLEDGE"

Since my childhood, I have been hearing the two famous traditions from the Holy Prophet (S.A.W.W) on education: "Acquire knowledge from the cradle to the grave" and "Acquire knowledge even if it means going to China". I have also heard that the Prophet (S.A.W.W) was once approached and asked what would he do if he were told that he only had one extra hour to live in this world. The Prophet (S.A.W.W) replied that he would acquire knowledge.

Extrapolating from the traditions it is clear that the quest for education should end at death, hence necessitating the continuous acquisition of knowledge by all Muslims - men and women. Furthermore, it is obvious from above that, the Holy Prophet (S.A.W.W) had utmost respect for acquiring knowledge and even legitimized foreign travel for the purpose. From history we see that our Imams also highly valued knowledge and did their best to disperse it to their followers; for example, the 5th Imam (A.S) established the first university and taught chemistry, among other things, to his students.

Although many Muslims, at the present time, realize the importance of education, unfortunately most of us either do not or for some reasons cannot continue acquiring knowledge. This difference has taken us from being the forerunners in major technologies to a position where we are dependent upon non-Muslims for assistance. To regain the honour and prestige that the Muslims once held, Muslims who have the means (financial, mental etc.) have a duty to further themselves academically.

As the Khoja Shia Ithnaasheri Community, we Alhamdulillah have both the mental and financial means to undertake various Islamic projects including supporting further education in our community. We have proved our potential in numerous projects as in establishing a community, madressa, Imambara/mosque etc. wherever we live in the world, if circumstances permit. Furthermore, in other communities, we even have academic institutions and medical centres.

All that said, perhaps we have not done justice to the field of knowledge to the extent emphasized by the Holy Masumeen (A.S). Yes we have our own schools, but should we only aim at educating our youths to A' levels. Shouldn't we think of establishing our own Universities both for secular and Islamic



Studies? And if this is too difficult, shouldn't we at least build hostels, in stable and reputable countries, and ask our members, from less fortunate places, to travel to these countries for higher learning.

When referring to "China" the Holy Prophet (S.A.W.W.), in my opinion, referred the most technologically advanced state of that time. China was also perhaps the furthest point from Arabia at that time. And what did the, then, Chinese had to give to Islam? And if the Prophet (S.A.W.W.) thought of China, as his followers why should we think locally and be satisfied with such an achievement.

As we all desire to be the soldiers of the 12th Imam (A.S) and pray for his reappearance, wouldn't it be expected of us to be prepared in every possible way to facilitate his mission when he comes? Other than his constant remembrance, shouldn't we also have professionals ready to serve him. Or do we expect the Imam to be victorious by using his spiritual powers, and in that case we could sit back and keep saying "wa'ajil" and expect miracles. If Imam Hussein (A.S.) did not use his spiritual powers against the enemy why should we expect his grandson to do so? And as Muslims, are we in any position to fight the enemy if the Imam was to reappear today?

It is thus important for each and every one of us to think how could we best serve the 12th Imam (A.S.) and Islam, and try to be the best in our own fields. Education is one such way; by advancing ourselves we may achieve our independence and be of better assistance to the Imam. To confront the enemy, we need to at least come to its standards - if not be better - and to do so we need to be independent of the enemy and not constantly depend on the enemy.

I believe that just praying for the reappearance of the Imam, with minimal preparation, will not facilitate his coming. And I see higher education as my contribution and struggle for facilitation the Imam's reappearance. I further believe that we should not just aim for educating ourselves but should strive for the highest quality of education.

I, thus, appeal to the whole Khoja Shia Ithnaasheri Community to consider higher education seriously. Those with the mental means should come forward and those with financial capabilities should assist those in need. As for the leaders in the community, I urge you to cut down the bureaucracy and work as one body; for in the end all leaders should have a common goal – advancement of Islam.

Student

By the name of Allah, the Beneficent, the Merciful

As-Salaam 'alaykum.

I have been asked by Br. Murtaza Datto, chairman of CETAB, to share some of my experiences as a young Muslim who hopes to go into journalism. I was born and raised in Toronto, but my parents are from Tanzania. Their ancestors, however, migrated to Tanzania from the Gujaraat province of India during the late 19th century. Through this unique lineage, I belong to the East African, the Indo-Pakistani, and the Muslim community, all within Canadian society at large.

Next to Islam, the greatest gift my parents gave me was the freedom to develop my own identity. Growing up, I was always very conscious of world events, particularly those that were affecting the Muslim world. Every night my family would sit together and watch the CBC National News.

Today, I do not hesitate to call myself a "Muslim Canadian." I believe that our duty is to forge a strong Muslim presence in the west. But we can only do this if we have the courage to speak the truth and stand up for what is right.

When I first decided that I wanted to be a journalist, some people thought I was crazy. Let's face it: Journalism is not a glamorous profession. It's dangerous, low-paying, the hours are terrible, and only 20% of your work ever gets published. But as time wore on, world events unfolded, and the media became more and more biased, I realized that becoming a journalist was how I could best serve

Islam – no matter what obstacles Shaytaan would put in my path. Journalism is about learning the truth, and then communicating it to the masses. To me, there could be no nobler profession in the world.

By the age of 19, my first story was published nationally. It was about how Muslims are unfairly stereotyped by the western media. By 19, I had my first article published in the Toronto Star, Canada's most read newspaper; and by age 21, I had even written some guest editorials. Most recently, a prominent, mainstream Canadian Islamic organization appointed me as Host and Associate Producer of their upcoming nationally televised series Living Islam. All of these achievements are not my own, but are, I believe, a blessing from Allah, the most Generous.

This year, I was accepted into the Graduate School of Journalism at Columbia University. Academics and practicing journalists consistently rank Columbia as the best school in the world for journalism. It is where they select and award the Pulitzer prizes – Journalism's top honour, and major America media corporations like NBC, CBS, and CNN routinely hire Columbia graduates as writers, reporters, producers, and anchors. The admittance rate is approximately 15%. Although the Journalism class is very diverse (over 38 countries are represented), to my knowledge there are no other Muslims in the program.

My goal in pursuing a career in journalism is to serve the Muslim community in a field where we are



incredibly misrepresented. Today, more than ever before, we need Muslim journalists who are trained in western media techniques and can provide balanced, honest, and insightful journalism. We need to tell our own stories to the rest of the world, and not allow others to tell on our behalf.

Through my degree and contacts at Columbia, I hope to set an example, opening a gateway for thousands of young, talented, and God-fearing Muslims into the western media. The degree will also get me an interview for any job the media world. What happens from then onwards is in the hands of Allah, the Most High.

The total cost for the program, including tuition and living expenses, is approximately \$55,000 US. Through Allah's help I am half way there, but I still require \$25,000 US. It is a significant amount, but the dividends will insha Allah be much larger than the investment. If you would like to invest in this dream, please contact me at al2167@columbia.edu (samples of all my work can be provided). In doing so, you will *insha Allah* be helping me to spread the beauty of our deen to the rest of the world.

From: Muhammad Athar Lila

MUSLIM DRESS REQUIREMENTS IN SCHOOLS

This reply is to a direct question from Renee Middleton , Head of Curriculum Access Provision at Greenwich Education Services

What exactly is Islamic dress?

Islamic dress for both sexes should be modest and not tight-fitting, transparent or accentuate the body shape. In practice this means a wide variety of styles can be worn. Boys should always be covered between the navel and knee and girls reveal only their hands and faces.

How will Islamic dress affect the wearing of school uniform?

Provided that Muslim girls are permitted to wear long, loose versions of a school skirt, trousers, long sleeves and a headscarf to cover their hair, they can comply with school uniform as regards colour, fabric etc without problem. The school has a right to expect that Muslim parents provide their children with clothing in a material suitable to the climate of the UK and to see that any headscarf or *hijab* worn by their daughters can be safely tied for work in the science lab, domestic science or CDT workshops.

What sportswear will be suitable?

The most suitable sportswear for boys and girls is a track suit which, when used for games, physical education or team sports, would replace the more usual British shorts and vest, and quite happily respect Islamic modesty. The privilege of being allowed to wear track suits could of course be extended to any non-Muslim children who request it.

What if pupils wear Islamic protection?

Many Muslim children wear Qur'anic verses which may be wrapped or sewn in cloth or contained in small metal boxes or lockets worn on a chain or string around the neck or upper arm, or pinned inside clothes. These are religious artefacts and not jewellery. It would display great understanding if pupils were not required to remove them.

Is changing for sports a problem?

One area which gives rise to serious concern and cannot be justified on any terms is the practice of public showering or being naked in front of others, which is completely forbidden in Islam. The practice of allowing Muslim children to shower in bathing costumes does not solve the problem while other children are naked and in the same communal shower area. Islam forbids undressing in front of others or being among others who are undressed. The only practical solution in a school environment would be the installation of individual shower cubicles.

In the absence of separate cubicles for changing and showering, Muslim children should be permitted to shower at home. This is a subject which requires sensitivity and understanding from school staff.

ACKNOWLEDGEMENTS TO IQRA TRUST TO REPRODUCE THE ABOVE

Yusuf Husein

email:churchill_house@hotmail.com
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My Perception Of Teaching As A Profession

'Give a man a fish and you feed him for a day.

Teach a man to fish and you feed him for the lifetime.'

If the people of the world are rated according to their work and profession then undoubtedly teachers are at the top of the list. It is because this occupation handles the most significant and delicate work of the society, and the consequences or results of it cannot be compared with any other line of work.

This is the work done by our Prophets and Imams. They took the responsibility to give education and training to the people and brought a whole lot of difference in the world. Those who take this duty including me feel proud of ourselves as we are doing something that was done by our Prophets and Imams.

Teachers can make a difference in the life of the not only students but in the life of the whole nation. School is place where children were brought from the society to get education and were sending again to society after training provided by the teachers. This schooling can make children a good or a worse member of society. The responsibility lies on our shoulders as teachers we are training our youths. It was our teachers who prepared us to get an honorable place in the society and now it is our turn to return.

At any stage of our lives we might have act as a teacher like mother teaching something to their children or elder brother is telling something to the young ones but teaching in a school is much more different from it. In a school, teacher takes the responsibility of making a modification in the life of the pupils in more formal and systematic way. She/ He follows the pattern demanded by the society and as a result, they are accountable to the public for their work

The child who entered the school in the same way as any raw material entered in the factory to produce some thing valuable and of same kind. However, school is not a factory where the same kind can be produced repeatedly, because in the school, the dealing is with the human mind and the human mind is complex, challenging and different for every pupil. The social, emotional and intellectual needs of every individual is different, therefore it is a challenge for us as teachers to satisfy the needs of each student in the class.

Some times people believe that teaching is such an easy task that any body can become a teacher. I personally believe that training about how to teach is very important. Its better that at this stage I must share my own experience as a teacher. I started teaching twelve years ago. When I entered in this profession, it was for me to somewhat a profession where no training is needed and initially I taught for five years as an untrained teacher. After that, I realized that I must know more about how to teach as I felt that most of the time I was following the same old methods of teaching by which I was taught in the school. The methods, which were outdated, were not appropriate considering the demand of the age.

I took a training of one year from a college of education and it changed my whole approach towards teaching profession. It was for the first time I realized that my job as a teacher is not an ordinary thing but I am all the time involved in developing human personalities. My every action can bring a change in the life of my students. I understand that teaching is not something ordinary to do but it is a passion. The teacher is like an artist who is chipping small bit from a rock to make it

something valuable. I learned that teaching is not limited to just bookish knowledge but rather it is the development of student's personality and behavior. The teachers are the ones who help mold students for the rest of their lives, they are the inspiring people to whom students trust and finally they can be the friends of the students. I feel that I would not have that insight without going through certain level of training.

Other than that, what you give to your students, I feel that even you learn a lot from them. Every day passes opens a new door of knowledge for me and that is why it is said that your knowledge increases once you distribute it to others. This is the only profession where other than financial benefits; people get another benefit that is increment of knowledge every day.

In the end, I would request all my youngsters to have at least once in their life time the experience of teaching, the experience that you will remember for years. You need to keep this in mind that it is one of the noblest professions adopted by out Holy people to bring healthy change in the society. It is the backbone of the society because society would collapse without proper education of children. Remember that no engineer, doctor, technician can be produced with out giving proper education therefore the nation who are successful in this world are those who give priority to education. Do not forget that the greatest gift that you can give another person is knowledge, which can bring change in their lives.

By Sukaina Hussain

Why so few Khojas at Oxbridge?

When I began my degree at the University of Cambridge, one of the first questions I asked myself was 'Why are there so few Khojas here?' Was it because institutions such as this have a reputation of being incredibly hard to get into? Surely not – our community generates a large number of high achieving youngsters, who would have no problems crossing the academic hurdles. Perhaps it was because Oxbridge is far from where we live and people didn't want to live away from home. But that couldn't be true either because lots of people attend universities such as Manchester and Warwick. I realised then that the only possible reason for the small numbers was a perception that Oxbridge was a stuffy, old English style institution, exclusively for the rich and conservative in society, where everyone is a snob.

From my experiences here I can assure you that these views are totally unfounded. In fact, the exact opposite is true. In a climate of multiculturalism, equal opportunities and opening up, Universities are looking to re-address the balance of students in their institutions. The establishments are judged by their percentage of female/state-school/ethnic minority students, and so look favourably to such applications. This is reflected in the changing community that is the student body: a vibrant group of diverse people, very few of them from ultra-rich backgrounds.

I have thoroughly enjoyed my first term here, and although the academic pressure is constant, the number of extra-curricular activities mean that there is little time to feel lonely. Admittedly, I have had to learn some basic skills to survive away from home, but I feel that the



experience has been well worth it. The advantages of a degree from a world class institution such as this are numerous, plus the teaching standard is excellent - Oxbridge consistently attracts eminent academics of the highest calibre. Not only that, but Oxbridge is the only institution to provide two to one tutorial, as opposed to ten/twenty to one elsewhere.

If our society is to achieve its potential, our children need to obtain the best education this country has to

offer - and by automatically discarding Oxbridge based on some stereotypical view can only harm us in the long run. I strongly encourage people to consider an application to Oxbridge - or at least to visit an open day. You may be pleasantly surprised!

Ali Panju

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Student Support Network - Update

The Student Support Network (SSN) which was launched in Autumn 2002 has been an overwhelming success so far. We have over 100 students registered with us from as far as Australia, USA, Canada, Dubai and a good majority so far from within the UK. SSN has been recently launched during the youth conference in Orlando and we are looking forward to more students from USA and Canada to register. Registration has become a lot easier with the introduction of online registration via the WF website. We recently had Sheikh Abbas Ismail who visited students of Cambridge on behalf of CETAB

SSN. We will be organising similar visits for various students at their University.

Alhamdulillah with so many of our students studying such a wide range of subjects at various Universities the choice and guidance of careers is abundance within our community and it is inevitable that Students doing their GCSE's and A level's can take the opportunity of contacting us at CETAB where we can get them in touch with students already doing the course which they wish to pursue or even if they wish to find out more about a particular University. Please contact cetab@world-federation.org for further information on SSN and the services it offers.

An Invitation from CETAB

CETAB organises "Small Gatherings" which in the past have proved highly successful and very informative.

The purpose of the Gatherings is two fold:

- (a) To inform our youths about the work being undertaken by The World Federation's Careers, Education, Training Advisory Board; and
- (b) To request your participation in the projects which are being undertaken.

These sessions are hosted by the youths of CETAB and to make them truly informal and give everyone a chance to discuss their ideas. Numbers are strictly limited to a maximum of only 15 invitees.

To register for the 26 January 2003 session, or the subsequent ones, please e-mail your request to:

cetab@world-federation.org

YND conference / workshop ORLANDO

Around 150 youths from USA, Canada, and the UK participated in the YND conference/workshop in Orlando, 29-30 December 2002. Nearly all jamaats in North America were represented at the gathering in Florida, with representation from larger jamaats like Toronto and New York, as well as from smaller jamaats like Los Angeles and Montreal. There was also international representation from London, Stanmore.

The theme of the conference was set to prepare the community and its individuals for the 12th Imam (A.S) on a global, community, and an individual level.

Following Tilawat-e-Quran and introduction by Sister Mehreen Pirmohammed representing the host jamaat Orlando, the YND NA regional representative Br Zaheer Abbas Kareem introduced the conference. The first two key note addresses during the morning session of the first day focused on the global preparation. Br. Khalil Jaffer from Canada delivered an excellent speech on

the topic *The Imminent Dhuhr of Imam Mehdi (A.S)* whilst Sheikh Jihad from Australia told us why we should be proud to be shias. In between, there was an update on what the Youth Network Desk has achieved on a global, regional, and a local level. Br Arif Chandoo (YND Europe Reg. Rep) from London talked about the progress amongst youths in Europe and Br Zahid Khimji from Stanmore gave a snapshot of the activities undertaken by the youths on a local level in London.

The afternoon session addressed the two remaining aims, namely preparation on a community and an individual level. This was conducted in form of various workshops and gave the participants an opportunity to take part in interactive sessions. Sister Meimuna Walji (Leicester, UK) and Sheikh Jihad conducted the workshops titled *Ma'rifat and Actions*. The second workshop was about Marriage, and its role to build a successful community. These were moderated by Sister Zeenat Datoo (London, UK) and Khalil Jaffer. *Islamic Education - Toward a generation of North American Ulema* was the third workshop, and these were moderated by Sister Arifa Hudda and Sheikh Saleem Bhimji (Canada). Following the fruitful discussions, spokes persons from amongst



the youths, produced reports during the evening, focusing on key issues discussed during the first day.

The second day consisted of reporting from the workshops, presented in an excellent manner by the youths. Br Hussein Walji, WF executive councillor, from Minnesota concluded the conference with a powerful message to the youths before the Orlando youth-co coordinator, Br Imran Karim, closed the conference.

A detailed report together with recommendations from the conference is in process and will be presented once finalised. The report will be available on www.world-federation.org

Shafique Govani

YND co-ordinator
WF Secretariat
Zilqad 1423 / January 2003

‘Do not feel ashamed if the amount of charity is small because to refuse the needy is an act of greater shame’ (Imam Ali a.s)

Building Shelters for Needy families in Palitana, Gujarat, India

It is only with your contributions coupled with the firmest handle of faith in the Almighty, that we can alleviate the sufferings of impoverished Muslims around the world. If everyone engages in building his/her life around the community, progress and success are without end and rewards are untold.

With a generous contribution from a donor, the Khoja Shia Ithna Asheri community of Palitana, on 19/9/ 2002, together with guests and dignitaries from the many jamaats of Gujarat, assembled in the hundreds, to witness the opening ceremony of a complex of 12 flats at Al Ameen Park, alhamdulillah.



Opening ceremony of a complex of 12 flats in Palitana.

The chief guest for the occasion was the President of the World Federation Alhaj Hasnainbhai Walji together with the Secretary General Alhaj Sibtain Panjwani, the Executive Councillor and Liason Officer Alhaj Aunajibhai Salehmohammed and the Executive Councillor, Alhaj Mustafabhai Jaffer of New York. President Janab Gulubhai Bhurani and his office bearers as well as the President of KSI jamaat of Palitana Janab Dawoodbhai and his management committee, received the delegation from the World Federation warmly. Among the local dignitaries present were Murrabi Gulamali Bhanji (Bapu), Janab Sajjadbhai Verteji, Janab Amirbhai Dosani and Janab Gulamali Megani.

The twelve flats in Al Ameen Park, Palitana, is the second phase of housing to the previous flats built by the World Federation in the early nineties. The poor and the needy families of our community in Palitana, some cramped in one single room, without privacy and proper amenities will now be able to come out of their desperate condition and will look forward to better days ahead. These twelve flats will add to the total of over five hundred flats for the poor and the needy of our community in Gujarat, built by the World Federation through the support of our community world wide.

Building shelters is not only what can be done in Palitana. If we all assess our own lavish conditions in the West and then look at the less endowed conditions of our community in places such as India, we all should feel a sense of sadness and determination to do more, inshallah..

The World Federation appreciates the support of the donor and this project is dedicated for the Ithale Sawab of Marhum Mohammedtaki Moledina and Marhum Gulamali Mehdi Kassamali Haji.

Dr Sibtain Panjwani
Secretary General



The Imambada Opening at Kera, Kutch

“A Ceremony of Unity and Perseverance”

The Imambada opening at Kera in Kutch, India on 17th September 2002

We can sometimes forget, in the countless meetings and conferences our community holds for its own betterment, the fundamentals for progress; the ingredients necessary to keep our community's spirit alive: unity and perseverance. The opening ceremony of the Imambada hall at Kera shows both these elements. After persevering through a most damaging earthquake, Kutch has by the grace of the Almighty, risen to shine and we must take note of the rays of togetherness and determination that were firmly present in this particular gathering.

Not that long ago, on 26th January 2000, Marhum Mulla Asgherali M M Jaffer performed the foundation ceremony during his last official visit to Kera. We now see that this magnificent imambada complements the existing mosque built over 100 years ago which retains its beautiful character in all its splendour. The construction from its beginning to the completion was fully financed from the donation obtained by Alhaj Mohammedbhai G Hassam of Toronto. The chief guest at the opening ceremony was the President of the World Federation - Alhaj Hasnainbhai Walji, together with his delegates. The team had arrived from London after attending the Constitutional conference, the Executive Council Meeting and the celebrations marking the 25th anniversary of the World Federation. The President formally performed the opening with recitations from the Holy Quran.



Kera - Kutch Imambada Opening by: Alhaj Hasnainbhai President of WF

Accompanying the President were the Secretary General Alhaj Sibtain Panjwani, Executive Councillor and the Liaison officer Alhaj Aunajibhai Salehmohammed(Ahmedabad), Executive Councillor Alhaj Mustafabhai Jaffer(New York) and Executive Councillor Alhaj Mohammedbhai Moledina(Dallas).



Opening at Kera - Kutch of Roza Mubarak of Bibi Zainab (S.A) and Bibi Sakina (S.A) by the Secretary General, Dr Sibtain Panjwani

In attendance were the members from the Khoja Shia Ithna Asheri community of Bhuj, Kera, Mundra, Nagalpur and Mandvi. The delegation from the Kutch Federation was led by the Chairman of the Kutch Federation - Akberali Mawji, Secretary of the Kutch Federation - Alhaj Rajabali G Hassam, Janab Mohammedhussein Abdulhussein(Mundra), Janab Ramzanali Damani(Bhuj), Janab Mohammed Jaffer(Kera), Janab Abidali Bandali(Kera), Janab Mehboobali Hassanali(Mandvi). The Jamaats from Gujarat were represented by Janab Sherali Mawji (President- Mariya), Janab Mushtaqali Kassam (Treasurer-Mariya), Alhaj Ramzanbhai Asaria (President - Bhavnagar), Janab Abbasbhai (Secretary - Lalpur) as well as Alhaj Rajabali Dosani (Past President - Council of Gujarat) Janab Shabbirbhai Noorani (Editor - Labbaik). Janab Salimbhai Dosani (Ahmedabad) and Janab Bashirbhai Kanani(Lalpur).

After the opening ceremony, there were moving recitations by the children of Kera Madressa followed by a special presentation of awards to students from throughout our community in Kutch marking educational achievements. There are 225 students within our community in Bhuj, Kera, Mundra, Nagalpur and Mandvi out of which 149 students are wholly supported by the Zainabiya Child Sponsorship Scheme. This year 41% of the students did exceptionally well and some of them have achieved over 90% marks in their overall performance. It is apt to say that the ceremony was a signpost for us all. After the earthquake, it marked the beginnings of educational progress and community spirit. This is what we must strive to improve.

Dr Sibtain Panjwani
Secretary General



**“If you want to pray to Allah for better means of subsistence,
then first give something in charity”
(Imam Ali a.s)**

The Opening of Masjide Hasnain (a.s.) in Randhia - ‘a commitment to faith’

The 13th of Rajab (21/9/2002) in Randhia was a day of twin celebrations. On this day, the community remembered the legacy of Imam Ali (a.s) and also thanked Allah (S.V.T) for blessing the village with a recently completed and beautifully renovated Masjide Hasnain (a.s). Its opening was eagerly awaited by the whole community which included invitees from other faiths, exemplifying the communal spirit, who also live in Randhia. Whenever we see a gathering of people of different faiths, showing a type of mutual understanding between each other, it should reinvigorate us to do the same wherever we are in the world today.



Randhia Mosque



Randhia Mosque Opening on 13th Rajab 1423

With Nara-e-Takbir, a supplication for the safety of the mosque and tawfiqat for the momineens of Randhia, the opening of the mosque was sanctified. Among those who accompanied the Secretary General Alhaj Sibtainbhai Panjwani for the opening ceremony were the Executive Councillor and Liaison officer Aunalibhai Salehmohammed, the Executive Councillor of the World Federation Alhaj Mustafabhai Jaffer of New York and Past President of the Council of Gujarat Alhaj Rajabalibhai Dosani. Other prominent members who attended the ceremony included Alhaj Salimbhai Dosani, editor of Labbaik - Janab Shabbirbhai Noorani and Janab Tanvirbhai merchant.

The state of the Shia Ithna Asheri sadaat community of Randhia in Amreli in India is relatively poor compared to their predecessors just two generations ago. Back then, many were landowners and derived incomes from ownership of land. However, the reason the community became poor was two-fold. Firstly, the new congress in the 1940's legislated that uncultivated acres of land owned by landowners go to landlords and secondly, not much emphasis was given to education at that time, so as to bring more opportunities to landowners.

The building and opening of mosques should serve as a constant reminder as to the significance of mosques in our daily lives.

The World Federation through the generosity of a donor carried out the entire project of renovation of the Mosque. The World Federation appreciates the support from the donor and this project is dedicated for the Ithale sawab of Marhum Mohammedali Kernalibhai Nasser.

Dr Sibtain Panjwani

Secretary General



MASJIDE - E- ALE MOHAMMED IN ISLAMABAD

The mosque was recently built by the World Federation in Sector G-8 -Islamabad. The mosque is in regular use. Regular prayers are held in the mosque. During the holy month of Ramadan, services of an 'Alim' was being utilised. In addition to the normal prayers, special 'Daroos' are held in the afternoon and are attended by many momineens. The World Federation conveys its appreciation for the generous donation by a donor. May Allah SWT give him and his family tawfiqat to carry on His work. Amen.



MASJID JAFRIA AT MANSEHRA



This Mosque was recently completed at Manshra in Pakistan. Being the only Shia mosque in the city, it has the status of "JAMIA MASJID". Principal of ' MARKAZ-E-AHLE-BAIT' located at Ghazi Town – a suburb of Mansehra leads the Juma prayers and delivers lectures during the Holy Month of Ramzan. The World Federation conveys its appreciation to the donor and his family for giving the opportunity to serve. May Allah swt give them tawfiqat to carry on His work. Amen



Are we visible?

Most realistic people will utter that since we are a relatively small community, it is difficult for us to create a form of media which can represent us on a prominent level. I agree but not wholeheartedly because as a community with talents unknown, initial financial structures existing within our framework and influential un-Islamic political or zealous groups **that exist in the world**, this statement needs to be challenged with unflinching force.

The time of Imam Ali's (a.s) reign of reforms, after being elected as caliph on 24th Zil-Hijja 34A.H, dictates the significance he placed on effective communication of Islam. He appointed Omar bn-Salaama for Arabic language and literature (prose), Abdillah bn Abbas for principles of Administration and Rhetorics, Abdr-Rahman Solaami to look after the art of reading the Qur'an correctly, Komayl bn Ziyad for Mathematics, Engineering and Astronomy and Abada bn Sameet for poetry and logic¹. The wholesomeness of his administration, showing he was using all forms of medium available, from the emotiveness of poetry, to the precision of prose and influence of rhetoric, quickly establishes why we need to further the cause of media.

Are forms of media present within our community? Which form of media is a realistic target for us? How will it help us? Obvious questions certainly, pointed ones definitely but thought about with any practical relevance, hardly. You may have heard of 'Radio Ramadhan', 'Tabligh Videotapes' or 'Islamic Leaflets and Magazines' echoing in the distance, trying to fill our community's media vacuum. These echoes are worthy premises for us to develop for it means we can proverbially hollow, 'it can be done.'

Larger scale television or radio? Answer: contacts and more contacts. A collection of data of the who's who of media involvement in our community from Radio One to the BBC to Muslim Channels is a requisite requirement for the first phase of our media development. This simply demonstrates that at present, we do not have a contactable number of media skilled people in our community because we do not know that they exist. We may declare that we have heard or seen them but never have we become proximate to them. Therefore, what do our present media initiations and those voids we want to fulfil show?

We may not be able to immediately create a full-blown media network – this would be the idea of those who are excessively optimistic

to the point of nigh return to reality. But we can foster the growth of individual or groups of contributions to different media outlets in society. For example, a group concerned with either vying for a regular column in established newspapers or concentrating on the promulgation of a 'True Islam' video/printed production. These are realistic targets.

Whichever form of media is suitable for us, we must realise that our reasons for using it must be wholly Islamic and whatever we represent, must be of that nature. No it is not an obvious point because by involving media skilled members of our community who do not adhere to the obligatory acts of Islam or comprehend how to portray the magnificent religion of Allah (S.W.T) in its true form, without being bias or ignorant, is a hurdle to overcome. If knowledge is not present within this media project, the impact of messages through forms of media will be un-Islamic and subsequently, as we see throughout history till the present day, dangerous, in developing Muslims and Non-Muslims alike.

In amongst these initial media avenues, it is imperative to remember the statement I began with for to negate the size of our community would be to miss vital facts about our community's existence, what it has achieved so far and what it can achieve. This will set a clear path rather than murky waters where we have witnessed, time and time again, that community contributors have become stuck with each other due to a lack of knowledge and skills of the fundamentals of an idea, organisation or those workers involved.

This is a hefty project to undertake and I have purposely inserted the word 'hefty' to put people off because for those of you who decide to contribute for the Almighty, it must be acknowledged that we must start slowly but surely, with the right doses of optimism and idealism, together with a realistic vision and above all, unity and respect. Only then can we strike a chord of our own, Inshallah.

Imranali Panjwani, YND Essex

Note from the YND Coordinator, Secretariat - Shafique Govani:

It is clear from the article, 'Are we Visible?', that there is a media vacuum within our community. In order for us to initiate this media project, there is a questionnaire for you to fill in so that this project can be developed for the betterment of our community, Inshallah.

¹ Nahjol-Balagha, Imam Ali. Sermons, Letters, Sayings compiled by Sayyid Shareef ar-Razi, p76.



Questionnaire on promoting a form(s) of Media within our Community

In reference to the **article: 'Are we Visible?'** on the above subject, the Youth Network Desk is collecting data on relevant skills associated with media. In order for us to do this, we kindly request the Regional Federation, their constituent Jamaats and *all* Jamaat members to fill in the following questionnaire for the betterment of our community in the way of Islam, inshallah:

Name:

Address:

Telephone:

E-mail:

Jamaat:

Job Title/Level of Study/Present Status:

If any at all, At what level are you skilled in media studies? *(please circle or underline relevant answer)*

None GCSE A-Level

University Degree Other *(please specify)*:

Do you have any other qualifications such as languages or public speaking, which will be helpful in forming or taking part in the media process?

Whatever your qualifications, how do you feel that you can best help the cause of media in our community?

If you are involved in a media body in society (e.g television, radio, newspaper, public forum of a kind etc...), please specify the nature of your involvement?

If you are not involved in a media body, please elaborate on any experiences you have had with forms of media?

If you have any contacts or recommended avenues by which our community can pursue the cause of media, please could you specify them:

Please specify any community involvement that you have or are currently engaged in:

Please e-mail, fax or post this questionnaire to the World Federation. Jazakallah.

The World Federation of KSMC
Islamic Centre, Wood Lane, Stanmore
Middlesex HA7 4LQ United Kingdom

Fax: +44 (0)208 954 9034

E-mail: youth@world-federation.org

Youth Network Desk January 2003



Zainabia Child Sponsorship Scheme.... an unfolding miracle



Although there are no shortages of special events and heart rendering incidences that occur within the daily routine of Zainabia, this year by far the biggest event has been the trip by the ZCSS team to India, and the impact it has had on the enthusiasm of the team and the sheer magic of actually seeing the fruits of their work in front of their eyes. When one is working from an office, one never actually grasps the scale of human tragedy that poverty and deprivation causes. It is only when one sees this with ones own eyes that it actually hits the heart and the tears begin to flow. The tears also flow, when one actually sees the difference the scheme like the Zainabia Child Sponsorship Scheme is making, but this time the tears are of gratitude to Allah SWT for having given one the opportunity to be a part of the movement that is actually making a difference. THE WORLD FEDERATION.

Usually only one or two workers from the ZCSS go to visit the schools in India, but this year with encouragement and sponsorship from private donors, eight members of the team could make this trip. I am extremely grateful to these donors for having had faith in the work of ZCSS, and I have no doubt that they will see the fruits of this trip for many years to come.

Our first port of call was Gujarat. This is where the scheme had originally started back in 1982, as there were children there in child labour and the poverty was rife. Now Gujarat has come a long way from those days, and although poverty is still present, but the ignorance that compounds poverty is by far and large gone. Today Zainabia is sponsoring over 3500 children in Gujarat alone and out of this there are roughly 350 graduates. Zainabia is also running tuition classes as well as vocational training centres and where there was ignorance and desperation once, there are coaching classes and Madressas' now. We visited six towns in Gujarat, where ZCSS is active, and we had ample opportunities to; not only ask questions to the students to gauge the standard of education, but we also got opportunities to interact with them on a more relaxed and social level. I have to concede that they played better

cricket than us! During the trip to Gujarat there were many occasions when I used to walk a little further from the schools, with the noise of children playing and learning in the background and think. **I wonder, how many mothers must have prayed, and for how many years, to bring a scheme like Zainabia to fruition!** Zainabia has come a very long way in Gujarat and I pray to Allah SWT for peace in Gujarat and a quick end to the political tension that currently exists there, and for the safety of all our children and our educational institutions in Gujarat. Amen

After three days in Gujarat, we went to Bangalore. Zainabia has done a lot of work in and around Bangalore especially in towns like Alipur. This is the town that was nearly destroyed by the hurricane in 1984. There was an enormous human tragedy in Alipur and surrounding villages like Kareempur and Potenhalle. On top of the natural disaster, the people of Alipur were extremely poor and there were almost no credible educational facilities available and therefore the children were largely illiterate. Zainabia constructed a school in there in 1994. This was oversubscribed from the day it opened, therefore a second floor was constructed in 1996. This school has been so successful, that it ranks amongst the top school for that area, according to the records of Karnataka state dept. The demand for places in this school is so great that this year a third floor was added to this school. It was one of our pleasant duties during this trip in open the third floor of this school. We spent a full day at this school, and had ample opportunity to talk to students as well as staff and the board of governors. The school was humming with intellectuality and knowledge and when one looked around at the town of Alipur which is very basic, one could not but marvel at the unfolding miracle that ZCSS actually is... **If one were to close ones eyes and look at the school with the eyes of ones soul, one would see the glow of knowledge radiating from the walls of this school.**

The town of Kareempur is about 20 miles from Alipur, but Kareempur has not yet had the advantages of the ZCSS School. It is not difficult to see the difference. Kareempur is



still a very minimal and a very poor village and although there is a school being run in the local mosque, the amenities are far from adequate. During this trip, the other pleasant task we had was to perform the ground breaking ceremony for the construction of a Zainabia school in Kareempur. This was probably the most memorable time for me personally. As Mohamed Alibhai was breaking the ground with the hoe, I could not help feeling that I was witnessing an event that will be a turning point in the history of Kareempur. **The parents of the whole town came to the ceremony with hope in their hearts and tears in their eyes. They kept hugging us and crying out of gratitude, and we could not help but shed tears at their desperation. Not many words were spoken, but the eyes spoke and the hearts bonded. Only a parent can understand the despair of another parent and as all of us in the team are parents ourselves, our hearts could connect with theirs without any need for words.**

After Bangalore, we travelled to Avalconda. This is the town, where all the children were in debt slavery to Bedee merchants in the late 1980s. The World Federation freed all the children and a school was constructed. This town is now bustling with the noise of school children speaking English as well as their

local languages and indeed this is the first year that there have been five children from Avalconda who have applied for graduate sponsorship. ALHAMDULLILAH. After another losing game of cricket with the local kids, we were on our way to Chennai. Chennai and Hyderabad are the two last places we visited. In both these places, Zainabia works through the local Anjumans and Trusts and gives aid for education. We had opportunities to meet the university graduates in both these cities and again as I took a step back and looked at our graduates from the team, interacting with the graduates in Chennai and Hyderabad, who would not have had the same opportunities had it not been for ZCSS, **I wondered if our graduates ever realised the magnitude of the work they did for Zainabia back in Stanmore, and how charitable hearts and good intentions with faith in Allah SWT, when combined becomes a force that can overcome generations of illiteracy and poverty. It is then, that I realised that Zainabia was indeed a miracle unfolding.....**

Mohamed Visram
Chairman ZCSS

Shawwal 1423 / December 2002

A Donation of Support to a Worthy Cause

HSBC kindly donates to the Zainabiya Child Sponsorship Scheme



*HSBC presentation to ZCSS
HSBC Headquarters, Canary Wharf, London.*

From left: Shafique Govani (Manager Operations, WF); Mr. K B Shankar (Head of South Asian Banking, HSBC Bank); Mohamed Visram (Chairman ZCSS, WF); Dr Sibtain Panjwani (Secretary General, WF); David Lewis Community Banking Manager, HSBC Bank)

Donating to charities is considered to be an exemplary action, for to help just one person, is to change their entire lifestyle. HSBC has paved ways for such a change and donated £10,000 to a cause that would generate a tear within even the most hardened of individuals. This cause is the Zainabiya Child Sponsorship Scheme (ZCSS).

What is the ZCSS? It is a scheme which has the sole purpose of educating children within the community so as to make them self-sufficient, dignified and confident to remove the shackles of poverty which they endure on a daily basis. This means the scheme provides educational support and opportunities for the child from nursery to university level. It is run by 'The World Federation of the Muslim KSI communities' - a community based charitable institution that is registered in the United Kingdom.

The ZCSS scheme started in 1982, supporting a handful of students. Today, it has over 11,000 students on the scheme in places such as India, Bangladesh, Thailand and Pakistan. The latest intake of children and students are from Kenya. Thankfully with the donation from HSBC we can further expand our horizons and give meaning to the lives of poverty-stricken children. The World Federation appreciates HSBC for their measure of understanding and support towards this worthwhile cause.



Aeinullah Eye Clinic Bangalore - India

Empowerment in Action

Progress Report – January 2002

Eye and Diabetic Camp was conducted on 13th January 2002 in Bangalore for the inhabitants of Bangalore and surrounding areas.

- Combined camp was conducted because of close association between eye disease and diabetes.
- It was made available to the public free of charge.
- Over 370 people attended.
- 55 patients were selected for Cataract Surgery.
- 45 patients were operated by Dr Sameen Zamindar and Dr Irshad. 100% success - alhamdulillah.

The whole project was funded by donations raised locally.



Dr Mirza Sajjad the Trustee and Chairman of Medical Sub-Committee of Imamia Education & Welfare Trust briefing patients on what to expect during and after Cataract surgery



Preparing for Cataract surgery



Dr Sameena Zamindar performing Cataract surgery

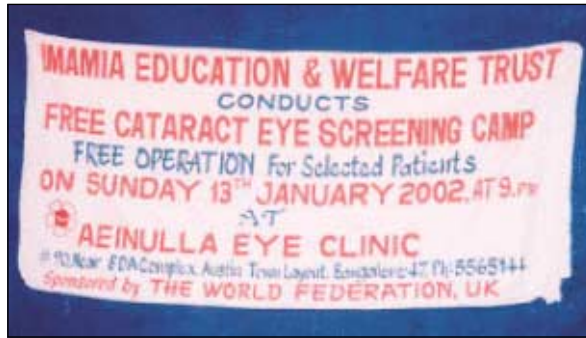


Dr Irshad performing Cataract surgery



Mr Mirza Mohamed Mehdi President of Imamia Education & Welfare Trust giving words of comfort to patients after surgery





Our banner

This was a joint project with:

- Ramaiah Hospital who provided medical and technical support. They also provided free medicines and a dietician to advise patients.
- Mahaveer Eye Hospital (Drishti) who provided their facilities at greatly reduced cost.

The project was so successful that it has received widespread recognition at local teaching hospital and government health department level in addition to momoineens of Karnataka and other NGO's (non-government organisations).



Project Drishti was also involved

Appeal - Please help a girl gain her Dignity and Walk

Miss Shahad Hashim Jaafar of Kadhimiya Iraq

Shahad is a 12 year old girl and comes from a sadaat family from Kadhimiya in Iraq. The young girl is today in need of an extensive and complex surgery to improve her quality of life. She needs to come to UK for this vital treatment and the total cost of her treatment is £20,000.

Following events have taken place during her early years:

- She was born with a defect in her lower spine that rendered her incapable of controlling her bladder and bowels.
- She also had defective brain circulation and a defect of her feet (club feet).
- At the age of 5 days, she had an operation to correct her brain circulation.
- At the age of 4 years she underwent an operation to correct deformed feet and closure of spinal defect.
- At the age of 9 years, she had further surgery on her feet.
- At the age of 10 years, Shahad's mother died and her father is now looking after her.

Give Shahad A New Lease Of Life By Contributing To This Appeal.

Please send your contribution to:

The World Federation of KSMC
Islamic Centre
Wood Lane
Stanmore
Middlesex HA7 4LQ
UK

*Please make cheques payable to **The World Federation** and mention Shahad Appeal Fund at the back of the cheque.*

Will you help us to improve her suffering? Will you make a contribution now to help Shahada ?

Please Donate Generously & Help Improve a Life



World Federation Launches Seniors Desk

In His Name, the Most Beneficent, the Most Merciful

The Khoja Shia Ithna Asheri community is spread out in different parts of the world. Communities, and in particular the seniors, are surrounded by various kinds of environments and face innumerable opportunities and challenges, depending on which country they reside in. With this fact in hand, it is vital that the community as a whole does its utmost in order to address the specific needs of the seniors across the world in our communities. Facing challenges such as isolation and feelings of helplessness and hopelessness, we must find a way to engage the seniors and improve their quality of life.

"If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour." (17:23)

The Seniors Desk will strive to facilitate and enable our communities worldwide to seriously address the various needs of our seniors. With an overall goal to optimise function and improve quality of life, the Seniors Desk will champion initiatives in co-ordination with other jamaats and federations to start addressing the needs of our seniors.

The Holy Prophet (s.a.w.) said: "He who does not respect the elderly and is not kind toward old people is not amongst us (i.e. he is not a Muslim)."

Imam As-Saadiq (A.S.) said: "The position of an old person among his people is like that of a position of a prophet amongst his nation."

OUR VISION

- To elucidate the needs of seniors across the world in our communities in the areas of:
 - Religious and Spiritual needs
 - Social and Community Service needs
 - Cultural needs
 - Financial needs
 - Housing and Settlement needs
 - Medical and Psychological needs
 - Educational needs
- To increase the awareness amongst Jamaats and Regional Federations about the importance of seniors and their contributions in the progression of the community;
- To create a seniors network amongst the World Federation Communities worldwide;

- To achieve unity within and amongst the Khoja communities and individuals. Furthermore, to establish and develop the communication and links with Muslim seniors' organizations from non-Khoja communities;
- To set up a structure whereby seniors can share their experiences and problems/challenges in daily life;
- To create a forum where seniors can communicate with other groups of people and expertise of the community. The seniors' network will facilitate in providing speakers and experts of various contemporary topics in all parts of the world.

OUR GOALS & OBJECTIVES

A. Internal Strength amongst World Federation Jamaats

First and foremost, it is fundamental to have internal strength. Internal strength on an individual level means striving towards reaching a higher spiritual level and increasing one's level of knowledge. Internal strength on a community level involves unity and active seniors in the various jamaats.

To develop internal strength, the Seniors Desk will:

- *Establish Senior Bodies* - by identifying jamaats that already have active seniors, and encouraging and strengthening them. These jamaats can then be used as role models for others. Once the above are identified, we will actively encourage the remaining jamaats to establish an active seniors body. The World Federation Seniors Desk will set up a framework and guidelines that will facilitate the establishment of seniors' bodies.
- *Facilitate Seminars* – Seminars will be held in the different regions on a regular basis on a regional level. Also, seminars will be arranged where seniors from all parts of the world can gather in one place. The community is, Al-hamdulillah, blessed with a range of learned speakers, who can share their knowledge and experience from the various backgrounds and environments they come from. We will arrange for the seniors to have access to chosen learned persons, who can answer their questions, religious as well as secular.

B. Establishing an International Seniors Database & Developing a Communication System

It is critical that we have as accurate a possible database of the total number of seniors in our jamaats and regional federations. Strategies can



then be implemented in an organized, coordinated and seamless manner. It is of paramount importance that we are able to communicate with the seniors in a variety of different ways through this database.

To establish this database and a communication system, the Seniors Desk will:

- Develop a database in partnership with the World Federation Information Technology Desk in a variety of different languages (especially Gujarati and English) through Jamaats and regional federations that is dynamic and can continuously be updated.
- Publish and circulate (through this database), a seniors specific newsletter to all seniors in the community in Gujarati and English with interesting articles, news of other seniors, information about services, religious knowledge and articles.

C. Elucidating the Needs of Our Seniors Across the World

The Seniors Conference in Toronto has given the World Federation an excellent foundation of the needs of seniors, especially in North America and Europe. However, we still need to receive feedback from seniors in other parts of the world such as Africa, India, Pakistan, and Middle East.

To determine the various needs of our seniors on a more global level, the Seniors Desk will:

- Create a needs survey to receive information and feedback from seniors across the world;
- This survey will be in Gujarati and English and will be circulated to the seniors through jamaats and regional federations;
- The information will be collated and analysed at the Seniors Desk and will be integrated with information from the Seniors Conference held in Toronto Canada on May 24, 2002.

D. Raising Awareness About the Importance of Seniors in our Community

The Seniors Desk will be instrumental in raising awareness of the special importance and contributions of the seniors in the progression and development of our communities worldwide. This will allow the jamaats and regional federations to continuously engage them as a group in the important decisions of our communities and at the same time being sensitive to their needs.

To raise awareness about the importance of seniors in our community, the Seniors Desk will:

- Create an audio CD of 40 majlises of Marhum Mulla Asghar Saheb in Gujarati for distribution to seniors across the world;
- In order to impress the world communities of the importance of seniors in our community, the

World Federation will develop a process whereby jamaats and regional federations can provide feedback and information in the creation of a book of personalities. This book of personalities will be dedicated in the Memory of Marhum Mulla Saheb and will profile the names, brief life histories and important contributions of 40 seniors who have made a significant impact in our communities in the past and the present. This book will then be circulated to all households through jamaats and regional federations.

ROLE

The role of the Seniors Desk is to promote, enable and facilitate the activities of the seniors' bodies across the world. This includes guiding and advising the seniors and seniors' bodies in various matters. It also includes assisting them and providing them with necessary resources – physical, human and financial - where appropriate.

STRUCTURE

Following is an overall outline of the structure of the World Federation Seniors Desk (SD). Figure 1 gives an overview of the structure. The structure is based on a number of layers. The first layer consists of the *Seniors Desk Coordinator, at the World Federation secretariat*. The next layer, *WF SD Regional Representatives* will be the SD's arm on a regional level. Finally, the outer layer represents the *seniors' bodies elected on an individual jamaat level*.



Figure 1. The SD structure

SD at the secretariat / SD co-ordinator	
• SD co-ordinator appointed by the Secretariat of the WF • Reports to the Secretariat	
SD Regional Representatives	
• nominated by SD / Secretariat of the WF • appointment in liaison with regional federations • reports to the SD co-ordinator • No. of representatives per region on a pro-rata basis	
✓ Africa	2
✓ Europe	2
✓ Middle East	1
✓ North America	2
✓ IndoPak	2 (India 1 / Pakistan 1)
Jamaat Seniors' Bodies / Co-ordinator	
• Nominated / Elected / Appointed on individual Jamaat level	



WF-IEB - PLUGGED IN ALL OVER THE WORLD

MALTA
"Most probably, I am the only shia Muslim on the island and I am seeking ways to start doing daw'ah among my sunni brethren. I need to learn to do this properly with the right frame of mind. I was searching on the web about tableegh [shia] and would appreciate some help in this matter."

ITALY
"I am writing to you to inform you that the brothers and sisters in Italy have organized their annual gathering in the northern city of Rimini. This year event will be marked by the occasion of the birth anniversary of the Imam of our age Imam Al-Mahdi (as)."

CHILE
"We are very happy...and you can know the islamic situation on Chile. At the moment there is only one islamic centre in country - follower of Ahlul Bayt (A.S.)- So in rest nothing in spite of on our zone we are many shia muslims on south."

BOSNIA
"I have recently come to know that you may supply English versions of your Bosnian magazine 'Musli-manski Zivot'. My father is Bosnian, and is a frequent reader of your magazine, and I have become interested in the views and ideas that you have."

POLAND
"There are not many Shias in Poland, we only have a small organisation...we would like to have more contacts with organizations such as yours, as we feel a little isolated here."

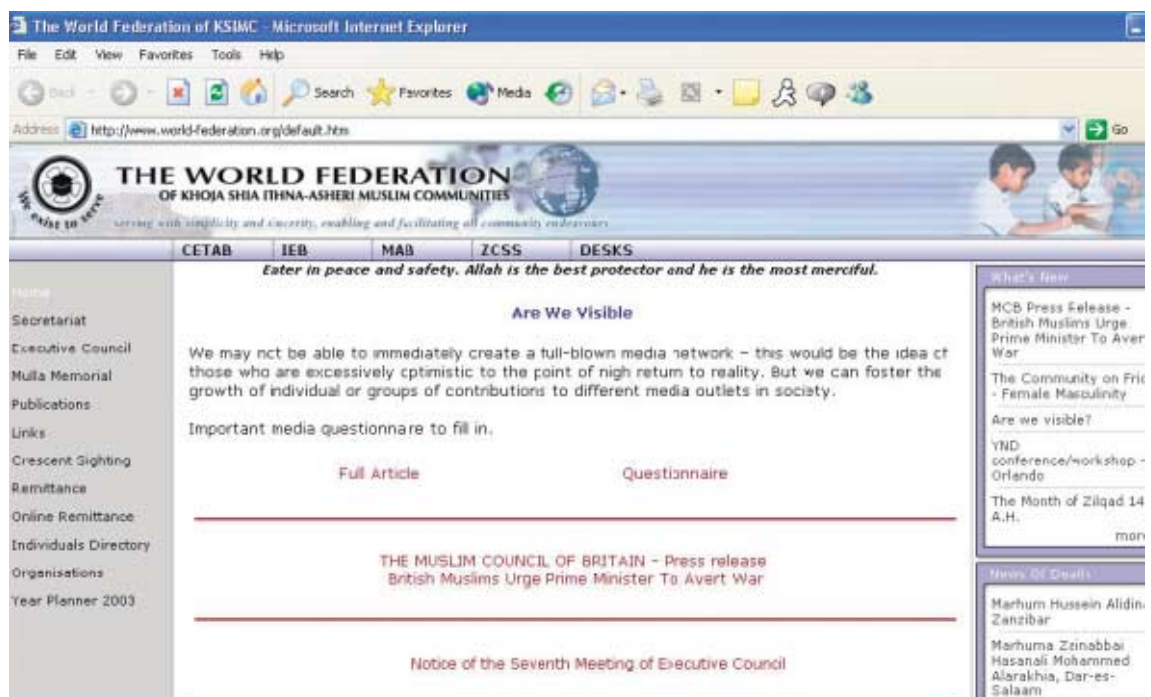
AZERBAIJAN
"...approximately 85% of the population are followers of Ahlul Bayt A.S... Now all the Masjids are open and people have chance to learn the religion."

USA (Re: www.quran.org.uk)
"Salaam Alaikum Wa Rahamahtula Wa Barakhatu. MaSha Allah. This is a beautiful site. Insha Allah I will spend Ramadan familiarizing myself with it. May Allah reward you for your work!!"

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