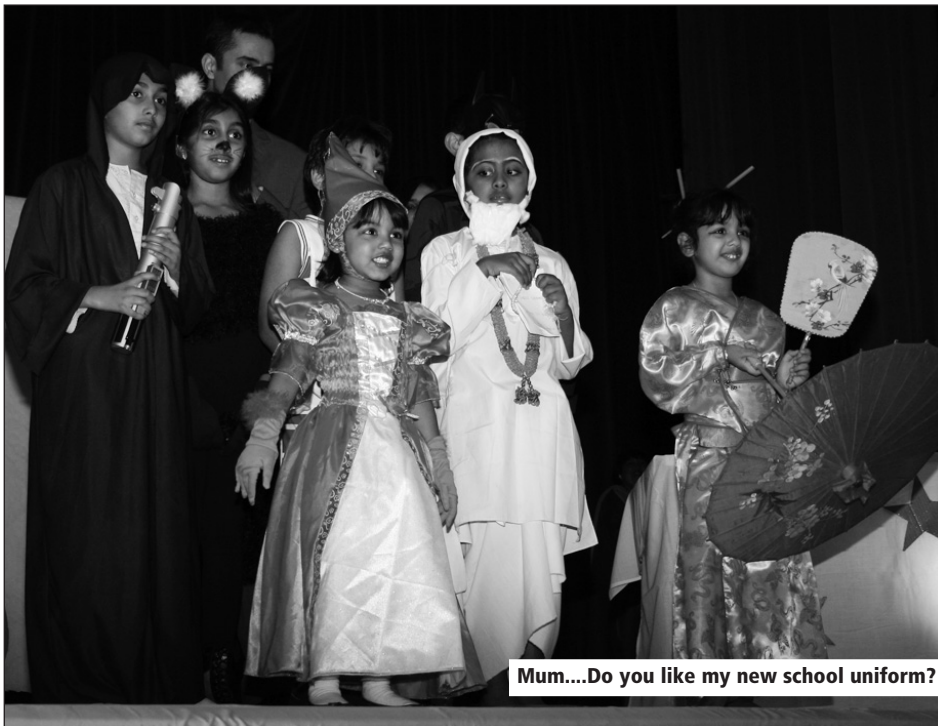


**AZAD wishes everyone a prosperous, healthy and peaceful 2009. Let's take a look at what happened in 2008...**



Mum....Do you like my new school uniform?

## Eid Function

**T**he function this year was celebrated one week late due to Diwali and the efficiency of the Hindu community we were pushed back, and only heightened the excitement, not to worry it happened eventually. This year it was the turn of London branch to provide the festivities. The long anticipated return was well received in Greenford in a simple venue that did the job! Birmingham and Leicester branches organised coaches and it brought back some nostalgic memories. *continued on page 3...*

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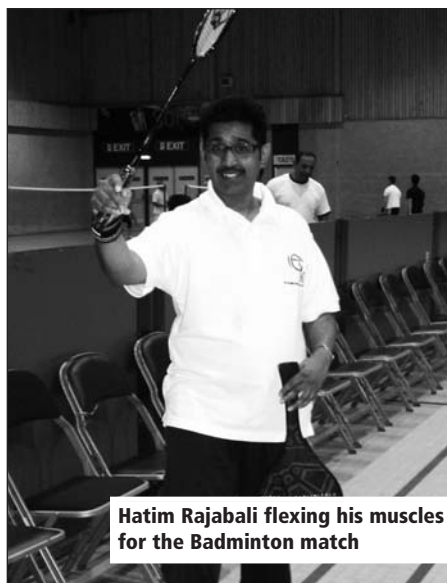
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## Sports Day 2008

**O**n September 7th 2008 we had the Sports Day. And what a day... Filled with fun, frolics, fantastic food, and fierce competition the day was a roaring success. It was held at Cocks Moore Leisure Centre in Brum, and graced we were to have a dry day. While the golfers golfed the hours away on a relatively challenging course, the rest were inside lobbying high and dropping short.

I, for one, thoroughly enjoyed taking over 'Take-A-Break' Services station in true Bohra style - Samosas, Dokra and of course Chai aplenty.

*continued on page 2...*



Hatim Rajabali flexing his muscles for the Badminton match

# Sports Day

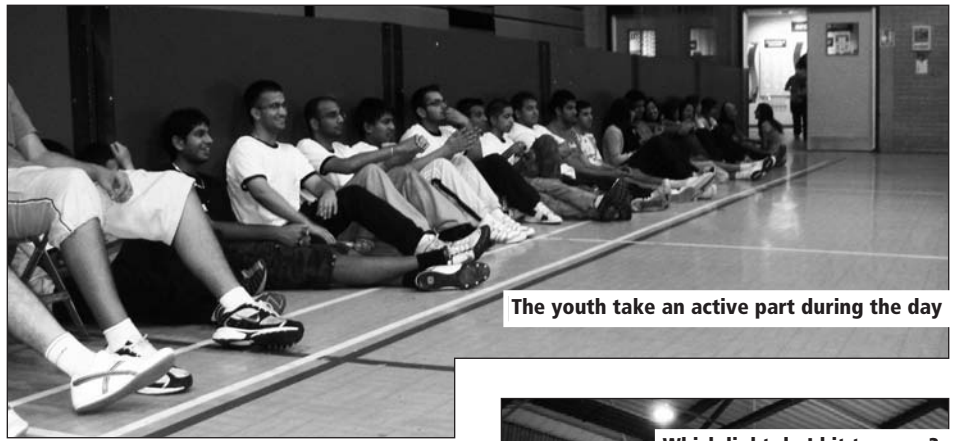
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Crowned champions were Badminton : Mens singles- Ali Ayub; Mens Doubles- Asgar Dunganwalla & Asgar Tayabally ; Mixed Doubles- Mohamed & Hamida Kapasi; Women's Singles- Mumtaz Vanat; Volleyball- Peterborough; Golf- Doc Hirani.

While these remarkable athletes were acknowledged with momentous trophies, let us not forget the unsung hero in Rizvan Sadikot who organised and ran the event seamlessly. I hope that we can encourage a few members of our youth to fill these big shoes...literally!!!

Looking forward to the next one

**Aquil Rajabali**  
Birmingham



The youth take an active part during the day



It's in the tree... this could be a long day



Which light do I hit to score?



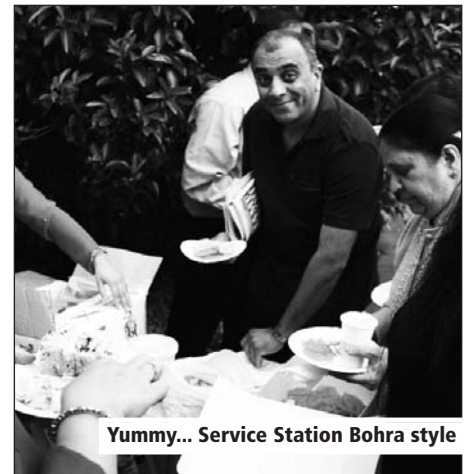
Yummy... Service Station Bohra style

# Eid Function 2008

...continued from page 1

Eager to please, the theme was Game Shows and we had some of old favourites, Family Fortunes and Play Your Cards Right. With a little computer wizardry, a projector and a screen Family Fortunes brought the crowd together, although the mishmash families were interesting!!!

Then came Play Your Cards Right and ably hosted by London President and general



Yummy... Service Station Bohra style



Who will bid for this priceless item? That's the painting not Shakil!

all-rounder aShakeel Hirani the crowd were screaming 'higher' and 'lower', and let me tell you, vocal chords do not get weaker as you get older!

As ever the food was enjoyed by all and the seemingly new custom of auctions raised some good funds. The day was ended with a hand-shake and a hug and off home we went with bellies full and smiles on our faces. Well done London!

**Aquil Rajabali**  
Birmingham

# Great Eastern Run

12th October 2008

**T**he Great Eastern Run Half Marathon and 5km Fun Run took place on a very sunny 12th October 2008 in Peterborough, which unfortunately for Asgar, Sabina, Hanifa and Batul Dungarwalla meant missing 2008's Eid Function in London taking place on the same day.



2702 people took part in the half marathon and Sabina, Hanifa and Asgar were among them raising money for charity. The route around the suburbs and centre of Peterborough, although fairly flat was made very difficult with the unusual wave of heat for an October day. The heat was made easier to handle with the enormous amount of support from local residents as well as family members who came out along the route to cheer us runners on.

Despite the intense heat, everyone finished the race; Sabina came in at 2 hours 7 mins finishing in 1884th place, Asgar finished in 2404th place at 2 hours 24 minutes and Hanifa completed the run in 2 hours 43 minutes coming 2614th place. Batul Dungarwalla also took part in the 5km Fun Run. The event made for an excellent day with £500 being raised for the Stroke Association. Thanks to all members of the community who backed the event with donations and active support, which helped us all to finish the run!

## Sabina Dungarwalla



# 70th Wedding Anniversary 1938-2008



**I**would like to congratulate my beloved grand parents, Ibrahim and Sakina Jaskanwalla on reaching their 70th Wedding Anniversary.

The Platinum celebration was held on July 21st 2008 and was attended by more than 400 family and friends and the Lord Mayor of Bradford and his wife.

Due to the political unrest in 1972 they were forced to leave Uganda and came to the UK. They have been living in Bradford for 35 years.

My grand Father is now 92 and my grand mother is 84, and with the blessings of Allah swt they have been blessed with 3 children, 9 grand children and 15 great grand children.



Despite their age and ill health they are still both very happy in their life and are always with the family in good times and bad. We are very fortunate to have such wonderful, caring, loving parents, grand parents, great grand parents and are all delighted to see them reach this amazing milestone in their life.

They got married in India on the 3rd February 1938. My grandmother was only 13 years of age and my grandfather was 21. Soon after their marriage they moved and settled in Uganda and had a very happy and prosperous life.

Once again CONGRATULATIONS MAA AND PAPA on your very special 70th Wedding Anniversary from your loving children, grand children and great grand children.

**By Shairoze Vanparekh**  
(grand daughter)

# Bohra's Way to Go

**In many ways, the Dawoodi Bohra worship like other Muslims, but in others are unique....**

Educated, hardworking, honest, non-fanatic and patriotic, colourful and out going, and living with the times... yet proudly Gujraatis.

Observing the Holy Day of Ashura in Different parts of the world each year has made most Bohras travel around the world getting exposed to different cultures and different tunes. The beautiful multicoloured ridhas of the Bohra women is an indication of a subtle blend of the traditional and the modern living of the Bohras.

The Bohra cuisine boasts of the Rajesthani, Gujraati and Moghul cooking and is the best of Indian foods.

Bohras are the only Muslims with the Muslim Calender ... and had the for-sight by banning smoking the day tobacco was discovered 400 hundred years ago.

The Only Translation of the Holy Quran in English, approved by the authority of the Al-Azhar University, is by the renowned Bohra, Yusufali.

The Bohras are the only Community allowed to renovate and upgrade The Holy Shrines of Moulana Husein in Cairo and Karbala, of Moulana Abbas in Karbala and Moulana Ali in Najaf by the respective governments of Egypt and Iraq.

The President of the British Chamber of Commerce, Gulam Noon, of India, is a Bohra, the first non-white, non-christian in 300 years history of its existence... and so was the ex-finance secretary of the European Union at Brussels, Bashir Khanbhai of Tanzania..

The City of Nairobi, was started by a Bohra, Jivanjee, who also started the first newspaper in East Africa ( which is now run as the 'Standard'). His statue still is kept by the Government of Kenya in the Jivanjee Gardens in Nairobi... The Bohras were the first Indians in the world to venture out of India almost 400 years back and live in the hinterland of Africa, and as far away as China, and for many decades now in the Americas...

All this from only a million of us today...

# A Couple of Ramzan Stories

Although the incidents happened a while ago, we are including them in AZAD to show the extent to which some Bohra members suffer at the hands of the Kothar.

## **Gender bias: Bohras stage stir**

Chennai Sept. 3: Jesus whipped the merchants who profaned the Temple, according to the Bible.

Bohra Muslim women and men in the city reportedly damaged at least two cars of the mosque authorities on the first evening of Ramzan on Tuesday when women were denied iftaar snacks (fast breaking snacks) as they did not pay a monthly rent of Rs 1,500 per prayer mat (space).

Bohra Muslims, a business community from the Shia sect of Islam, have one exclusive mosque on Moore Street here. As in any other mosque in the city, they have arrangements to break their fast during the month of Ramzan. While many of the Sunni mosques in the city don't allow women for breaking fast, the Bohra mosque has a segregated space for women.

But this space has acquired a price tag since last Ramzan. "The mosque officials started collecting Rs 1,500 from every woman during Ramzan last year and issued passes to them for entry into the mosque. Mosque means 'God's House.' It should not be commercialised," fumed Fatima, a 20-year-old who was asked to get out of the mosque on Tuesday along with 60 other women who could not afford the passes. There are no charges for men.

"We have been coming here for the last 40 years. The system of collecting money from women for prayer mats and the food for breaking fast was introduced last year by a five man-committee which is managing the mosque," said Zainab, a 60-year-old woman who was also reportedly made to starve on the first evening of fasting.

Abbas Millwala, secretary of the mosque was on a damage control mission. "Yes there are some problems. I don't want to comment on it," he told this newspaper.

"Ramzan is meant for empowering the poor in the community, not to drive them away," said Pervez, a regular visitor to the mosque.

## **From the Deccan Chronicle, September 2008**

Tanzeem member, Amil and his son beaten up by Bohra ladies in Husaini Masjid on the issue of selling Musallah space:

On the first night of Ramazan, Saturday 30th August 2008, the Husaini Masjid in Mumbai's Roza Tahera (Dhabbu) Street became a battle ground between Mumineen and money-making Kotharis. The Amil had sold the musallah space in ladies section at the rate 552 per musallah before Ramazan and had issued them entry-passes. A Tanzeem Committee member was empowered and installed at the gate to allow only pass-holder mumeenat to inter. This caused a rift between him and other non-pass-holding mumeenat. In the rift took an ugly turn when the arrogant Tanzeem member pushed out one lady and the child in her arm fell down and started crying in pain. Seeing this brutality, her husband along with other Bohra ladies and gents thrashed the arrogant gate-keeper. As Amil and his son came on the scene to save the situation the agitating mumineen bashed them too.

Amil's son received severe injuries. Some one called the police, which arrived instantly. Mean while Muslims from surrounding areas were gathered there in large number. They were cursing Bohras for selling the musallah spaces and using the place like Masjid for commercial purposes and making mockery of Islam.

Soon the news went to other adjoining Bohra Masjids. The Bohras in Qutbi Masjid rushed to the Amil there and demanded to refund money collected from them for allotting musallah spaces.

Bohras are also agitating everywhere against many fold increase in wajeat and Sabil amount this year. I have already received report of ferment among Bohras of Chennai (Madras) and Mandasore where the amount of wajeat has been doubled this year. Many more such incidents are expected this year. It looks the request to Sayedna Saheb to preserve sanctity of Ramazan has gone disregarded in their greed for money.

This was due to the exploitation of Sayedna's own loyal followers and anti-Islamic activities of his Amil and not because of involvement of any reformist Bohra as usually blamed.

**Source: Saifuudin Insaf**

## Disturbing News in Mumbai Samachar

**Tuesday, 23-9-2008**

**A** ccording to this news Imran Fazal Zanzibarwala a Dawoodi Bohra business dealing in jewelries and gift article of Bhurch town in Gujarat was some Ayaan of the local Jamat. He had collected many lakhs of Wajeat rupees in this Ramazan and invested the entire amount in shares. He went in loss of lakhs of rupees due the sudden down fall in the share market.

He and his wife Durayya were worried about the consequence of not returning the Wajeat amount. Not finding any alternative they decided to end their lives. First they consumed poison and tried to commit suicide but failed. Then they died by slitting their throats by knife.

# Livelihoods go up in Smoke in Dhule

**The riots in India between Hindus and Muslims had consequences for Bohra families. Below is an article from The Times in India in October 2008.**

**DHULE (MAHARASHTRA):** Shabbir Merchant Burhani is a broken man today. He can't hold back his tears as he talks about the loss of his shops at Datta Chowk in Dhule. He owned Burhani Complex and a mall on the ground floor which was gutted in the communal riots which broke out on October 5th. "I have lost Rs.1.35 crore totally," he said. Five shops of the 40 in the complex were looted by the mob.

Mr. Burhani's shops were being targeted for the third time. First, in the 1992 riots after the Babri Masjid demolition and then in 2000. But the damage then was not so extensive. "They could have looted the mall. Why did they have to burn it down and destroy it? Twelve years ago, it cost me Rs.72 lakh to build it," he said. "What is our crime?"

The Dawoodi Bohra community to which he belongs lost 28 shops in the city. Only four shops remain. "We don't even have insurance as we are not permitted to take risk cover. The mall was a very posh building and an easy target. What is our fault? We are businessmen, we pay tax to the government and we are Hindustanis. What is our crime?" he asked.

The eldest of six brothers, Mr. Burhani said he and the others had called the police many times but no help was forthcoming. "We know the people who did this as my brothers can identify them," he added. Another businessman, Lateef Anwar, a partner in Mega Enterprises, which is a government-approved octroi and toll tax collection agency, has been losing Rs.9.13 lakh a day since October 5. Mr. Anwar's company has a contract with the Dhule Municipal Corporation to collect the tax and has to deposit Rs.9.13 lakh daily as per the terms. He has deposited a bank guarantee of Rs.5.85 crore in case he defaults.

### Workers terrified

"I cannot even start the toll centres as my workers are terrified. The collection centres were attacked by mobs of 200 to 300 people and all 24 centres at various points in the district were burnt down on Sunday [October 5]. My workers ran away in fear and are unwilling to return," he said.

Mr. Anwar, a Malegaon-based businessman, finally had to seek police protection and will restart the collection centres once the security is in place.

"The mobs came with petrol and started burning down the centres. There was no one to stop them," he pointed out. Being a Shiv Sena corporator did not help Kalpana Mane in the riots. Her house in Madhavpura was targeted and mobs looted the place. Her godown was completely burnt.

"I was inside my house with my children for three hours before I managed to escape. The mob destroyed my furniture and television set and other items," she said. "I don't know why this has happened.

We had so many peace meetings but it did not work. My workers are trying to salvage what is left in the godown but there is not much," she pointed out.

She said most of the Hindu houses in the lane were targeted and burnt down. "I am not living here without protection," she said.

The lane in Madhavpura is piled high with stones used in the riots and truckloads of debris were being cleared when curfew was relaxed last Saturday.

**Meena Menon**

The Times, India

# Moharam Around the World

Here is a quick snap shot of how Moharram was commemorated in the different Reformist Centres around the world.

## Canada

This year, as in previous years, the Association of Progressive Dawoodi Bohras in Ontario (A.P.D.B.O) observed the martyrdom of Imam Hussein (SAW) and his companions, at their Centre in Hamilton. Because of long distances and the winter weather, the majlises took place only on Ashura eve and Ashura day. Many members frequented the Shia centres across the Greater Toronto, Hamilton, and Kitchener areas during the rest of the 10 days.

Our Ashura eve began with Isha namaaz, followed by marsiya, a short 'bayan' in English by Saifuddin Rajabali, and maatam. About 40 members shared spinach, roti and rose milk brought by them.

On Ashura day, about 80 people came together to pray the zohor and asar namaaz and duas, followed by marsiyas, waez, and maatam. This year, we were very fortunate to have the presence of Dr Abdul Aziz Sachedina, Professor of Islamic Studies, University of West Virginia, U.S.A. Dr Aziz has been coming to Toronto for lectures for the past 25 years and has a special affinity for the Progressive Bohras. He travels a long distance to spend an hour with us on Ashura day and his lectures are truly inspiring as well as enlightening.

This year, the theme of his lectures was "Truth and Truthfulness" in all aspects of life and relationships, from personal to the public as well as political. Dr Aziz said it was not enough to just sit back and feel badly about injustices. One needed, as one's duty, to take it one step further and do what ever was in one's power to implement change for the better i.e. ask questions, write letters, demonstrate, give alms etc...

When asked for example "What about Gaza?" he replied, "and what about Darfur?". His point was that there were many atrocities being committed the world over and we have a responsibility to focus on them all. Dr Aziz impressed us with his courage and honesty, expressing universal truths, not just for Muslims, but for all humanity.

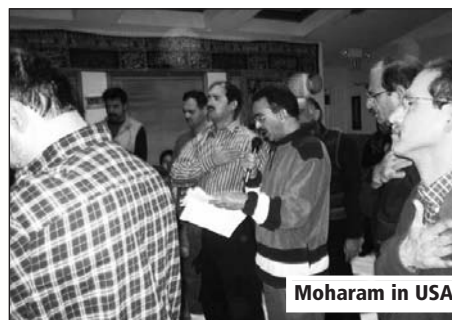
The Ashura lecture was conducted in English, with the shahadat waez recited in

Gujarati, for the benefit of the elders. The meal of haleem, kadhi and sherbet was a communal effort, partly sponsored, partly prepared by volunteers at the Centre.

The year 2009 has started with much global strife and difficulties. Many of our members, on an individual basis, have become involved in writing letters to politicians and voicing concerns. Some are involved with helping the Islamic Communal Food bank in Toronto.

It becomes clear that it is not enough merely to grieve and recount the events of Imam Hussein's sacrifice and martyrdom year after year. At the same time, we need to actively pursue the principles of justice, equality and service to humanity in one's own lives to make Imam Hussein's sacrifice meaningful.

**Naseem Jivanjee**  
Ontario, Canada



## USA Danbury, Connecticut

December 27th 2008 ushered in the New Year as per the Hijri Calendar. With it came the most sanctified month in the Muslim calendar, the month of Moharram. As in previous years, December 29th 2008 marked the beginning of the 10 day mourning period. In North America, in the city of Danbury, C.T, Moharram was commemorated with great enthusiasm by the Reformist Dawoodi Bohras under the banner of BYANA (Bohra Youth Association of North America). The venue was the recently bought Bohra Youth Center. Mourners from far flung areas of New York, New Jersey, and Hartford attended the Majlises. The local Bohra community along with their Shia friends had jointly organized this event to honor the memory of the great Martyr of Islam.

Sister Zakira Azra Batool was invited to address the congregation. An erudite and a powerful orator, she enlightened the gathering with an insight into the tragedy of Karbala, its reasons and its consequences. In her daily sermons (vaez), she shed light on the history of Karbala by emphasizing on the events, by contemplating on the great virtues of the Martyr and by translating those great moral and spiritual lessons into our own lives. Her discourses in Urdu enhanced the mourners knowledge on the great historic event in which were exemplified such soul-stirring virtues of unshaken faith, undaunted courage, willing self-sacrifice, steadfastness in the right and unflinching war against the wrong.

A guest speaker Md Ayub, a professor of the Hartford Seminary was also invited to render three lectures in English during weekends. It was a very satisfying experience for the congregation who were enlightened by a scholarly lecture on Islam and the tragedy of Karbala.

Shahedane-Karbala Niyaz was also served everyday sponsored by generous momineens. On Roz-E- Ashura, the 10th day, mourners, both male and female congregated since morning reciting, Marsiyas and Nohas and took part in the ceremonial Matam-E-Husayn as a display of their devotion to the slain Martyr. Sham-E-Ghariba was observed after Maghreb with great piety and solemnity. Sister Zakira Azra Batool dexterously recreated the grief-stricken and blood smeared epic of Karbala with her powerful oration. The proceedings ended with the traditional dish of Haleem and roti being served.

The event was possible due to the untiring efforts of the BYANA President Asrar Ahmed, the newly appointed treasurer Hamida Haidary, committee members Sabiha Ali and Saeeda Quaisar. Of course there were scores of volunteers who too pitched-in. The event was celebrated in the true spirit of Islam, thus strengthening the bonds of brotherly love which unite all who hold sacred the ideals of brotherhood preached by the holy Prophet of Islam.

**Reyaz Hussain**  
USA



## Udaipur

Like every year, Moharrum in Udaipur this year - 1430 Hijri (2009) - was commemorated with usual gusto and solemnity. All the Bohra neighbourhoods were decorated with sabeels from which water and sherbet were served. Majlises were held two times a day and ended with a niyaz in the evening.

Professor Mehdi Hasan from Malegaon performed waez at Wazeehpura masjid for 10 days from 10 am. to 2 pm. He elaborated on the sacrifices of Imam Hussain(AS) and Ahle Bait and emphasised the principles of justice and truth for which the shohda laid their lives. In all the majlises he urged the young and the old to lead their lives as exemplified by Imam Hussain(AS) and his companions. Mulla Peer Ali Mohammed, Mulla Saifuddin Bhai IR&Sons also contributed greatly to the morning majlises. Heart-wrenching nohas and naats were performed by Asghar Ali Jawariya wala and party, Moiz Ali Kankroliwala and party, Hatim Ali Chachuliyawala and party and Muzammil Hussain and party.

The Girls Wing – a women’s group of reformists - organised women-only majlises between 4 pm and 5 pm everyday at Rasoolpura masjid. Several private gatherings of women commemorating Moharrum were also held in various homes too.

There were late evening majlises for people who could not attend during the day. Mulla Peer Ali Mohammed, Mulla Saifuddin Bhai IR&Sons and all the noha and naat parties once again presided over these gatherings. Every evening there used to be Niaz-e-Imam Hussain at the jamaatkhana.

The Shabe-Ashoor majlis was held at Wazeehpura masjid on the 9th of Moharrum. Naats and nohas were the highlights of the evening, and mumineen did purjosh maatam in memomry of Imam Hussain until two in the morning.

On Ashura day, like every year, the alam started at Moiyadpura masjid and ended at Wazeehpura masjid after passing through various mohallas. The procession, organised

by Anjumane Fidaye Hussaini, is a great finale of the 10-day of Moharrum and all of Udaipur reformist community spills out on to the streets. Passion and pathos of the occasion are all too evident as noha parties sing elegies and azadars perform continuous matam. Women usually line up the streets, and crowd the windows and rooftops to watch the procession pass by.

Once the procession reached Wazeehpura masjid, Professor Mehdi Hasan recounted Shahadat-e-Imam Hussain(AS) and that of his 72 companions. In the evening Sham-e-Ghariba was held at the same masjid and Dr. Abbas Alavi performed the maqal and described the journey of Bibi Zainab from Karbala to Kufa and then later from Kufa to Shaam. Asghar Ali Jawariyawala, like every year, performed the noha "Ghbrayegi Zainab" and then "Aakhri Salaam" in his inimitable style. By the end of it, not a single eye was dry.

### Nasir Javed

[www.dawoodi-bohras.com/events/Udaipur](http://www.dawoodi-bohras.com/events/Udaipur)

## UK Leicester

This year the month of Moharram was the coldest that I can ever remember. In Leicester we had our daily Majaaalis's at the Huseini Manzil, with Mullaahsaheb Mohammedbhai Sarangpurwalla leading the daily agenda. Organised by the Leicester Branch Committee supported as usual by our members and the Jaman supplied by our beloved ladies. A big thankyou to all the volunteers who played a vital part in making it a success.

### Kuresh Lokat

## Birmingham

Another year and another ten days of Muharram pass, with our minds increasingly enlightened, our souls more awakened and our knowledge deepened.

In Birmingham, Muharram is always a time to reflect on the foundations of Islam and how we are able to stand today as Muslims, and of course to commemorate the fundamental events that occurred in Karbala in the year 680.

This year we had the pleasure of inviting yet another young scholar to join our majalis', Imranali Panjwani. With a degree in Law, and an increasing doubt that this was not the path he so wished to follow, Imranali went onto to study Islamic Studies for

4 years at the Al-Mahdi institute in Birmingham. We were lucky enough to have him impart his knowledge to us, in the form of lectures. In English, he covered an array of topics from human existence to death, and from the malleable nature of faith to what it is to be Shia, with a fair few thought provoking elements to keep everyone alert!

The lectures were delivered with depth and simplicity, where we discovered that death is not the end of life but just the next stage in our existence; that 'suffering' relates to preparing our souls for the hereafter; that within the realms of human existence, we should try to avoid manipulation of our innate inclination; that Faith is a part of Islam, but Islam is not necessarily a part of Faith, or is it?; understanding the invaluable purpose of the learned few, how and why they earn their name badges of Sheikhs, Scholars or Mu'allim; and that the Quran is a 'mystical' type of communication from Allah, and exploring both its status and spirit as well as the appreciation, we as Muslims have for it.

To hear all the lectures in their full glory, please go to [www.dawoodi-bohras.org.uk](http://www.dawoodi-bohras.org.uk), then click on Birmingham Branch, and then click on Moharram Majlis 1430 (2008) - Imranali Panjwani.

Birmingham jumaat has a long standing history of youth participation. As we continue to sow that seed, and with Fazleabbas bhai being the ever enthusiastic cheerleader to rally them round, and provide the material, we thank the youngsters for their eloquent enthusiasm. No Muharram would be complete without the Hussam uncle's bayan of the tragedy of Karbala in our very own mother tongue. And finally, to those who read marishayas so effortlessly and beautifully, Thank you.

### Afroze Rajabali

## Bradford

For the first time in Bradford we had hired a hall, had niyaaz everyday and mashalla had English speaking lecturers, and maulana from Pakistan coming to do the Urdu vaaez everyday. We also had people from Preston, Bolton, Rochdale and Sheffield joining us and at one point had over 60 people. Everyone in Bradford feel that this year we have gained much knowledge and understanding. May we continue to go from strength to strength.

### Fatema Huseinbhai

# The Bohra Oppressive Taxation System

The article below came to AZAD from a number of sources but we cannot find the original author. It explains the internal taxation system within Bohras.

Morarji Desai had once described the rule of the Bohra High Priest as 'government within government', Nothing could be more true. Along with the coercive powers of Indian government, the coercive powers of the Bohra high priest has also grown. Same could be said about the taxation. Both have grown apace. Many readers may be alarmed at the mention of taxation system enforced by the Bohra high priest. Could it be possible? Can any private agency levy a parallel taxation system? Is it permissible? Permissible is certainly is not. Yet no one can deny its existence as far as the Bohra are concerned. Not only this, it tends to be highly oppressive, and of course, no less exploitative. Oppressive in the sense that these taxes are collated ruthlessly at the pain of social ostracism.

Uptodate records are maintained in the most scientific manner. No 'defaulter' can ever escape from his dragnet. There is no exaggeration in this statement. Many Bohras jokingly but privately say that the Government of India must learn from our priesthood how to collect the taxes efficiently. Before we go into collection aspect we would like to throw some light on the nature and categories of taxes collected by the priesthood.

A Bohra has to pay to the high priest even before he is born and continues to pay until after he is dead. Thus the taxation is levied on the foetus as well as on dead ancestors. Taxation on foetus is a novel idea hardly tried by any government in the world. Perhaps, the family planners can learn an idea from this. The levy on foetus is called hamal (literally pregnancy). A separate column is provided for in the taxation form. Regular printed forms are provided to the collectors.

In all, seven taxes are levied on a Bohra during his life-span before his birth and after his death. They are as follows:

(1) Sila: Sila literally means keeping contact. This is supposed to be collected as an offering for a hidden Imam who will appear one day and the amount would supposedly be passed on to him. However, it goes into the private coffer of the priest family. This is unique to the Bohras and is not found in any other Muslim community, nor has it anything to do with the teachings of Islam as such.

(2) Fitrah: It actually means payment at end of fasting month of Ramadan. This was ordained by the prophet and is meant for the poor so that they can also partake of Eid celebrations along with the others. Its quantum is supposed to be a few measures of grains or monetary equivalent thereof and is a humanitarian measure. The general Muslims pay fitrah directly to the needy person a day before Eid. However, the Bohras are compelled to pay to the priesthood in cash which goes straight to line the silken purse instead of to the needy. This year the priesthood is charging

this at the rate of Rs. 28 per head. The rate is enhanced every year in line with inflation.

(3) Zakat: This obligatory payment enjoined by the holy Quran and the prophet fixed it at 2.5% of ones wealth and income at the end of an year. It is supposed to be spent on the poor, the needy, the orphans. The widows, the travellers, for manumission of slaves and for paying off debts of indebted. As per the Quran it is taken from the rich as an obligatory levy and paid to the poor and needy. It is, as it would be seen, a great humanitarian and welfare measure which was conceived by Islam much before the concept of welfare state came in existence. It was no charity but a compulsory levy for the rich. Generally the Muslims pay Zakat directly to the needy in a country like India. But the Bohras are not free to do so. The payment is to be compulsorily made to the Syedna who adds it to his family's income without any compunction. The poor and needy among the Bohras and there are hordes of them contrary to general impression cannot dare ask for their share which is their due.

(4) Khums: It literally means one fifth. As per the Quran the one fifth of the war booty was to be taken by the Prophet for his family's maintenance and also for performing functions of a head of community. However, it remained prevalent among the Shia communities. The Shia used to pay one fifth of sudden gain to their Imam from the progeny of the Fatima the Prophet's daughter. The Bohras of course now pay to the high priest who is not Imam (but a Dai i.e. his deputy)

(5) Haqqun nafs: It literally means payment for the salvation of the soul. It has nothing to do with Islamic teachings. There is no mention of it in the Quran. This was invented by the da'is. No dead among the Bohras can be buried without paying this tax. On paying this tax the priest gives ruku chitthi (note to Allah) for the salvation and for entry into the paradise. This note is kept on the chest of the deceased and buried. A Bohra, the priesthood insists, cannot enter paradise without this note from the Da'i addressed to God, even if he had been highly virtuous and pious. Payment to the high priest is a must. The extent of payment generally depends on the financial status of the deceased and real hard bargaining is done by the priesthood in the matter. No Bohra can ever be buried without this payment. The relatives of the dead face lot of harassment and forget their own sorrow, and worry more about this payment. It is most inhuman practice and deserves to be strongly condemned. It amounts to dishonouring the dead and the sentiments of the bereaved for personal greed. It can be compared with the sale of indulgences by the Pope during medieval ages. Perhaps it is more inhuman. Many dead bodies remain unburied for hours until the bargaining is finalised.

(6) Nazar muqam: it is a vow money kept aside in fact for payment to the needy. The present high priest takes it away too and now in the form of compulsory levy. He regularly exhorts the Bohras not to insure themselves or their business as the same is haram (prohibited) in Islam. Instead they should spare vow money and pass it on to him. Every Bohra family is coerced into paying some

amount of nazar muqam every year. This also has nothing to do with the teachings of Islam. It was more of an individual belief converted into compulsory levy for the priestly family's insatiable greed for wealth.

(7) Salam and payment for titles: In addition to all these compulsory levy a Bohra also has to give 'voluntary' personal offering to the high priest which may vary from a few rupees to a few lakhs of rupees depending on the financial capacity of the person concerned. The high priest may also decide to award a title to any rich or middle class Bohra and demand capricious sum for it which also may run into few thousands to few lakhs. It becomes for a Bohra a question of his izzat (social respect and prestige) and he can hardly refuse taking population of the Bohras (roughly about a million) into account it is safe bet to say that the high priest and his family yearly collects not less than Rs. 20 crores by way of these taxes and 'voluntary' payments. As pointed out above, the collection of these taxes is done very efficiently and systematically. Like the government taxation authorities notices are issued to the 'assessee' and he is required to pay up before the given date. If he fails to pay, marriage, burial or any other function in the 'defaulting' family held up.

If one goes for marriage or burial outside the domain of the high priest's authority i.e. in or through reformists or other community, the person would face total boycott which is most dreaded by the Bohras. Thus the Bohras have no option but to pay up. Thus there is hardly any >> 'defaulters'. All the payments are of course in black money. More they collect more their coercive power increases. Can any religious or other establishment collect taxes? It is for the constitutional pundits to answer but the fact is that a Bohra has to pay double taxes. All the money so collected, needless to say, goes into the private coffer of the Syedna. Part of it finds its way in foreign banks, part is spent on his family's luxurious living and a part is spent of course on buying political support. Many chief ministers and governors line up before the high priest as it is too tempting to resist his money power. Last year the chief minister of Madhya Pradesh sent plane to take the Syedna to Indore and accorded him the status of state guest. In March this year, the Chief Minister of Rajasthan Shri Hardeo Joshi also accorded the same status to the high priest and at his behest stopped the reformists from visiting the Galiakot shrine grossly and unabashedly violating their constitutional right. Mr. Arjun Singh, the then Congress (I) Vice President, rushed to receive Syedna at the Indore airport. Official and unofficial 'donations' amounting to lakhs of rupees are made on such occasions.

The reformists have repeatedly urged upon the Government to institute an inquiry into the financial empire of the Syedna, but with no result. The Syedna's exactions go on unrestrained and his coercive power goes on ever increasing. The Syedna also lends unqualified support to Muslim fundamentalists and makes donations to their organizations to brace himself up further. Can the Government touch him?

# Struggle to Save Great Bohra Reformist's Grave

**Sir Adamjee Peerbhoy was a great Reformist and benefactor to the Bohra community. He spent considerable sums of his own money to build facilities for the Bohras including the Saifee Hospital in Mumbai. Here, Sir Adamjee Peerbhoy's great, great grand daughter explains the battle to ensure his grave survives destruction at the hands of the present Dai and his family and how Saifee Hospital was usurped from the Bohra community by the same family.**

## **We begin by an article sent to AZAD about the current situation regarding Saifee Hospital.**

Even the Saifee hospital Bombay is degenerating into a hotbed of medical mismanagement, corruption and nepotism and is headed for major disasters.

Influential Bohras are able to get private rooms, beds and services which are denied to people with no means. The work of doctors and staff is being constantly interfered with by Shezaadas and those with connections. All the hype that surrounded its opening is slowly but surely getting unravelled. Food is being pilfered, medicines and supplies are being stolen and there is little control on visitors who have influence with the authorities.

In fact they are renting out rooms to out-of-town Bohras like a hotel !!! If you pay a little "extra" to the key staff, you can get added services which are not normally included. Even Arabs are renting rooms there under the guise of medical checkups and then bringing in women of ill-repute at night, with the staff turning a blind eye, no doubt well rewarded for their efforts.

Recently a case was botched up there. A poor Bohra woman from Africa, who had come for treatment after receiving donated money from family and kind friends, was kept in the ICU for almost 25 days and charged 9000 rs per day. In spite of requests and begging the management, incl. the Bhaisaheb who runs the place, to reduce fees for her as a humanitarian gesture, they turned a deaf ear. After shifting her to a semi pvt room and another month or more of treatment, they discharged her, saying that her severe diabetes is now under control and we have saved her leg from amputation as it was nearly nerve-dead.

She purchased medicines for about 6 months treatment amounting to nearly 30,000 Rs and flew back. Lo and behold, within 3 days of returning, she died of kidney failure, a fact which was kept from her. Her relatives are too far and powerless to do anything now, it's too late. Besides, requests to obtain her file later from the

hospital have met with no success. Is it worthwhile making a comment? She was a very pious and God fearing woman who had blind faith in the Syedna. This is what abde Syednas' undergo daily because of their blind faith...

**Yusuf Kundawalla**

## **A letter from Mariyah Merchant**

Salaams,  
I am the great great grand daughter of Sir Adamjee Peerbhoy (both from my mom's and dad's side direct descendant) and you cannot imagine how we have survived this insult for so many years. Reading about it hurts much more.

Other than the Saifee Mahal, there is Saifee Hospital that Sir Adamjee Peerbhoy (my grandfather) donated for the benefit of the Kaum and for the Bohra travelers; there is also a bungalow at Matheran taken away by this leader's family. There is a sanatorium (musafirkahana opposite Charni road station) with many rooms for travelers and hall for majlis, with Sir's kabar and Bohra kabaraastan at the back side. This was originally given by my grandfather as a favor for the original Dai (there was a case against present leader's father for poisoning his brother/father, to take up the Dai position) to enable him to serve the community better. Not to mention that all this property is worth crores or rupees. So the present owners are not the real owners of these properties. The entire property has been taken away by this leader's family and renamed under the leader's name.

Moreover, my family was not allowed to do zaiyrat of our grand father. We had to file a law suite to save the kabar from being broken down; otherwise a new 5 star hotel could come in its place. We won the law suite that makes it compulsory for the leader to save the grave of my grandfather's and his name on the door. But lost an uncle who was a lawyer (Abidbhai Merchant) and another uncle (Mansoorbhai Jani) who was the spearhead for the law suite, after about 5 -15 days after we won that law suite. They gave their lives away for

saving Sirs' kabar from being broken down.

This property and hospital belongs to the community. These donations were given for the benefit of the whole community not for one leader's ownership or one family income source. These properties were supposed to be free for Bohra community use, not to be charged tons of money for surgery and hospitalization or burial. That was the original goal for donation.

The original trustees who cared for property's correct use and wellbeing (for Bohra community left by the Sir) were changed by this current leader of Bohras into people who are his puppies. It is the only thing that is remaining to be done to return the property back to the Bohra community. It was my father's (Mohammedali Merchant) goal to file another law suite to be able to change the trustees that are better able to serve the Bohra community, but my family does not have enough money or resources to fight another law suite that would change these trustees, therefore we cannot do much. This law suite is the only thing in between the Bohra communities and this leader and his gang.

If a group of people interested in serving the community filed a class law suite against the leader for change of trustees, then we could get these properties back to use for the poor and needy, rather than for the use of rich. Please SPREAD the news about the need for this law suite in your conversations so that something can be worked out for filing this lawsuit for the benefit of the community. Any of you can lead to a change, otherwise the first email would never have been sent.

I need to clarify one thing, that it is not in the best interest of our family to add another lawsuit to our heritage so we will not personally file the lawsuit. My grandfathers and relatives have suffered a lot, and have lost a lot of lives. Anything from here on will have to be a class action as I have mentioned in the email...

**Khuda Hafiz,**  
Mariyah Merchant

# Obituaries

## The Lion of Reformism - Husseinbhai Hamdani

The following obituary was read out by Mr. Fazlehusain Kapasi in remembrance of one of our great Reformists, Mr Husseinbhai Hamdani, on 13 July 2008.

Abdalla bin Abdalla, Husseinbhai Hamdani's father, came to Zanzibar from Yemen in 1918 as a stow away. From there he came to Mombasa in a dhow and gradually in 1919 made his way to Kampala. In 1928 the first constitution for the Kampala Jamaat was formulated and Abdalla bin Abdalla was one of the founder trustees of Kampala jamaat.

Husseinbhai was borne in Kampala in 1922. His father died in 1939 and so the family responsibility fell on his shoulders at the tender age of 17. The family went through hard times and Husseinbhai lost out on formal education. He got married to Aruaben in 1943.

Although he could not read or write any language he was self taught in English, Swahili, Nubian, Gujarati and Luganda. Arabic was his mother tongue and those who knew him will remember his command of Gujarati. His lack of formal English did not stop him becoming a very successful businessman in Uganda and Canada. His Lugandi was so good that recently in the Ugandan court where he used Lugandi to give evidence; the Judge commented that he was a true Mugandi and wished that Husseinbhai would stay over in Uganda.

In his youth, Husseinbhai had tried his hand at several businesses in Uganda and his success came with Poultry farming. Even in this he once lost all his stock in an epidemic that affected poultry he bounced back and became number one in Uganda for poultry supplies.

In Kampala, any public event and Husseinbhai would surely be there and no cricket match was worth watching if Husseinbhai and Late Hassnibhai were not there. The players and spectators would be sure to get loud proclamations of 'Shabas' or 'Labbal' from the pair for every bit of good or bad play. Husseinbhai loved his tombolla and his, and Hassnibhai's membership of Indian Recreation Club added flavour to the sports and the evenings at the club.

Like his father Husseinbhai was always

interested and took active part in Jamaat matters. He was a fervent devotee of the Dai until his trip to India in early 1960's. While in Bombay he witnessed the lavish life style of the Shezadas and Shezadis (so called princes and princesses of Syedna's families). To his horror, he also found out how Kothar was making it easy for young Bohri girls to get into legal prostitution. It was the visit to Kampala of the late Syedna Taher Saifuddin that did the ultimate and permanent damage to his devotion. He witnessed at first hand the true colours of Kothar. The exploitation of the community and the sheer contempt with which the Kotharis treated community members shocked him to the core.



It was after the death of Syedna Taher Saifuddin, when the present Dai came to power, that things went from bad to worse. The first act of the present Dai was to declare that his father, the 51st Dai, did not know his own faith and nullified the jamaat constitution which his father had sanctioned after 4 years of negotiations with East Africa Jamaats. He formulated a new constitution and sent it to the East Africa Jamaats as a directive. When Mr. Kurban Kachi who was then the secretary of Kampala Jamaat, brought it to me, (I was then the joint secretary) I was shocked by it. We both felt that we had to move to halt this constitution from becoming a reality. We went straight to Late Abbasbhai Rajbhai (who was the Jammaat president) whose reaction was similar to ours. At that time Abbasbhai and Husseinbhai were not on talking terms and without Husseinbhai's support there was no hope of succeeding in opposing the new constitution. Mr Kachi and I went to Husseinbhai's house and read

out and translated some of the important clauses to him. His immediate reaction was 'Aa Haram che'. "This is unholy". He not only pledged his full support but also agreed to make up with Abbasbhai in the interest of the community.

A general meeting of the Jammaat was called in our workshop where a public reconciliation of Husseinbhai and Abbasbhai took place and all present signed a memorandum opposing the new constitution. Husseinbhai, from there on, became one of the leading figures in the fight against the new constitution. The fight lead to several court cases, some ending in the highest court of the land. The fight cost dearly in time and resources. The financial burden of the cost was not borne by the Jammaat but by individuals among whom Husseinbhai was a generous contributor. His office, his time and his children's time were all applied to our cause. A number of episodes happened during these years of our struggle, which I can not go into, as time does not permit.

When Iddi Amin expelled us from Uganda, Husseinbhai first took his family to Yemen. This did not work out for them and he decided to move to Canada. Fortunately, and partly because of his personality and his frankness, the immigration officers allowed him and his family stay in Canada. He rose to the challenges of a new life in a new country and proved his acumen by becoming one of the well-to-do families in Canada. His passion for reformist activities remained high. He contributed the largest amount (Dollars 100,000) to the 1986 Bohra Reformist Trust which was founded at the 1986 at the All World Conference in Leicester. He helped establish the Association of Progressive Dawoodi Bohras (APDBO) in Canada making a very handsome contribution towards the acquisition of the Reformist centre there.

In Kampala, after the family of Late Taherbhai Malkan repossessed Jamaat properties, disputes arose between the The Muslim Supreme Council and the Malkans. Husseinbhai, as a trustee of Kampala Jamaat, was called upon to give evidence in the cases that followed. Husseinbhai, despite his age and ailing health, made several trips to Uganda, gave evidence in the courts and helped resolve the case by arriving at a consensus judgement. In terms

of the judgement, for his efforts, he was awarded the value of a property. Husseinbhai passed on the proceeds of this value to the 1986 Bohra Reformist Trust. We all know, much has been made of this donation. Husseinbhai, till his last day believed that he had acted in the best interest of the Reform Movement and had made the right decisions in this matter. I agree with him.

Husseinbhai has not only done his best for the Ugandan Reformists but has made contributions to the global Reformist activities. Amongst the beneficiaries are: the Malegaon Kabrastan, prayer hall and library; help in Aurangabad and project to help the poor and countless others.

Husseinbhai's philanthropy has reached beyond the Reform Movement. He contributed handsomely to non-Bohri Muslim organizations. He built a splendid masjid in St. Catherine, right next to his house. A significant landmark, the masjid is the pride and joy of the Muslim community in St. Catharine. It has a lot of facilities which are used on a daily basis by the community. It must be Allah's reward that his Ghusal took place in the same masjid, his janaza namaaz was offered in the same masjid and his janaza left for his final journey from the same masjid. The attendance of over 1000 people at his funeral is a testimony of the respect and love he earned during his life. On the day of the funeral the Mayor and the police helped by closing some of the roads to allow the mourners easy access to the cemetery.

Husseinbhai's life can not be summarised in the short time available today. He had the ability to communicate with and win over adults, children, ladies, dignitaries and ordinary folks. His friends will remember him for his story telling skills, his love for fun, the late nights with him, his appetite for good food, and for his support in crises. His family will remember him as a loving caring and larger than life Dad, Grandad, Great Grandad and husband. I will remember him for being my best friend, being my elder brother, for understanding and trusting me and for being my partner in our common cause and for his support till the very last. May Almighty Allah bestow upon him the choicest place in Jannat and may He give Sabbar and strength to his family to bear this heavy loss. May Allah be Rahim and Karim to Aruaben and give solace to her in her time of grief. Amen

**Fazlehusin Hassanbhai Kapasi**  
Birmingham UK

## Sheikh Ahmed Ali Rajnagarwala

Sheikh Ahmed Ali was born on the 1st January 1914 and died on 21 June 2008 at the age of 98. He married Sugrabai in 1926 at the age of 12 on the insistence of the late Sayedna Taher Saifuddin Saheb who also performed their nikah. He is survived by four sons, Yusuf, Abbas and Luqman and four daughters, Shirin, Sakina, Shaher Banoo and Nafeesa.

He joined the Jamiyah Saifiah, Surat at an early age where he studied and reached to the final degree of "Al-faqihul-Jayyed" after which he became well versed in Tafseer, Hikmat, Taweel Haqiqat and the history of Fatemi Imams.

Thereafter he was awarded the title of "Sheikh" by Sayedna Taher Saifuddin Saheb and given the title of NKD by Sayedna Burhanuddin Saheb. He wrote 102 books and Rasails and wrote the tafseer of the Quran in lisane-dawaat.

After the outrageous assault on innocent Bohra women of Udaipur in Galiakot in the presence of Sayedna Burhanuddin Saheb resulting in mass revolt in Udaipur in 1973 an undercurrent began to develop amongst the teachers of Jamiyah Saifiah and Amils in general. They were especially perturbed by the high handedness of Jamiyah's rector, Yusuf Najmuddin. Before it could become a serious challenge to the religious establishment, Yusuf Najmuddin thought it fit to curb the dissidents by force and threat. He went to Surat in November 1974 and incited the students of Jamiyah to violently attack four eminent teachers of the Jamiyah, Sheikh Hasan Ali, Sajjad Husain, Ali Hassan and Ahmed Ali by alleging that these teachers did not believe in the authority of the Prophet and Sayedna.

A large crowd of Jamiyah students, with the help of local goons, went on the rampage in the streets of Surat for two days and severely attacked these Sheikhs' houses and



assaulted them and their family members. Sheikh Sajjad Husain died in the hospital the next day as a result of these attacks.

Sheikh Ahmed Ali Saheb was one of those teachers of Jamiyah who were harassed and humiliated. They were called to Bombay and were made to stand with their hands folded for several hours on the doorsteps of Saifee Masjid and then they were compelled to kneel down and walk up to the Sayedna putting their shoes on their heads. Even then they were not pardoned. Sheikh Ahmed Ali Saheb was brought to Udaipur by Bohra Youth to remain in peace.

Sheikh Saheb participated in the First World Dawoodi Bohra Conference held in Udaipur in February 1977 and where he made an impression. He also performed several nikahs in mass marriages held on 16th March 1975.

He delivered Moharram vaizes in Udaipur and gave his religious guidance on the occasion of several Jamat activities.

His death is a great loss for the Reformists of Udaipur. Bohra Chronicle joins all braved Reformists in praying that may his soul rest in peace and Allah give him place in heaven.

(AZAD also prays that may Allah give them strength to bear their loss).

From Bohra Chronicle

# WHISPERS...

## So how much is going on that we've missed?

### Who got HITCHED? Mubarak Thai...

Amir Kapasi to Asma from Pakistan  
Zainab Sadikot to Ammar Babrawalla from Pakistan  
Rahim Sulemanji to Uzaima Bagasrawalla from Birmingham  
Abid Lokat to Zeba Ali from Leeds  
Kuresh Lokat to Joanna D'Souza from Leicester

### ...who's yet to complete the journey...

Aquil Rajabali got engaged to Zuleka Lokat

### Marriage Milestone

The dream of getting to even 50 years of marriage seems like a long shot for most of us... so when Ibrahim kaka and kaki Jasdawalla reaching their 70th Wedding Anniversary even the Major Bradford was shell shocked! So a heartfelt Mubarak to them both and we wish them well for the years to come.

..And Many congratulations to Hakim Kaka and Fisa kaki Tayabali from Boston who reached the Golden age of their marriage. 50th Wedding Anniversary...WOW!

### Baby BOOM!

The DBRJ's future generation is taking form... With so many families to congratulate; I hope we caught them all!

### Congratulations it's a boy!

Shakil and Sakina Marzaban, London for their little baby boy Hassan Hasan and Shehnaz Isaji, Preston for their little bundle, Adam Zahir and Huma Kapasi, Dubai for their little stork delivery, Aadil Abbas and Zakiya Lokat for their little boy, Husayn Yusuf and Zainab Sidat, Leicester for their new arrival Unays Seamus and Masuma Harrison – London – on their baby boy Ciaran.

### It's a Girl...Congratulations!

Imtiaz and Taheera Sulemanji, Leicester on the birth of their little princess Aymen!

### And to those who are almost there, GOODLUCK...!

Burhaan and Zainab Vanat on their twins due in March 2009  
Amir and Asma Kapasi on their baby due in February 2009  
Abbas and Batul Roowalla on their baby due in January 2009  
Zoher and Sakina Bharmal on their baby due in 2009

### They left, they saw, they bought... New Homes!

All grown up and lots more house work to do...  
Kuresh and Joanna Lokat in Leicester  
Tahseen and Hasnain Mushtaq Ali in Stirchley, Birmingham  
Rahim and Uzaima Sulemanji in Hinckley, Leicestershire

### YOU'RE A STAR!

Our very own Zahera Kapasi from Nuneaton attained a Distinction in her Masters in 'Child and adolescent Mental health' this year. The clever cookie produced a thesis on 'Adolescent representation of parent and child conflicts in South Asian Families' from which extracts will be published in 2009! Both her family and friends are extremely proud of what she has achieved!

### Exams... Eeeek!

Well done to all those folks who took their GCSE'S and A-levels this year and did oh so very well...and to all those 'young adults' who have flown the nest to University to broaden their minds and spend their parents money ..I salute you... Be good and have fun!

### LLB Our pride

We wish Shabana Kapasi (below) congratulations on passing your LLB exam. Good luck for the future.

All our love from Dad, Mum and Naanimaa  
From Adamali and Batul Kapasi, Bolton



### Saluting the soldiers

The Reform Movement saw the passing away of some mighty Reformist in 2008. They fought with courage, humour, compassion and the utmost integrity for justice and freedom for us all. Reformists all over the world salute them for the liberty we experience today and offer them our gratitude for all that they have done for us. We pray that Allah keeps these great warriors close to His side and brings them eternal peace.

Sheikh Ahmed Ali Saheb  
Huseinbhai Hamadani  
Gulam Abbas Rajbhai  
Zulfikar Hussein in Aurangabad

For UK local and national news visit [www.dawoodi-bohras.org.uk](http://www.dawoodi-bohras.org.uk) and to add yourself to the address book. The address book is international so, even if you live outside of the UK, please fill in your details and send them in.



Visit the Dawoodi Bohra Reformist website for news and views on Reformist activities: <http://www.dawoodi-bohras.com> and friends: <http://www.dawoodi-bohras.org.uk/friends>

AZAD is a self financing newsletter. It is published by the Dawoodi Bohra Welfare Society (registered charity no. 272508). Editor: Haki Kapasi, 25 Abbey Road, Smethwick, West Midlands B67 5RA. Telephone 0121 429 3202 Fax 0121 429 8835 E-mail [haki@inspire.eu.com](mailto:haki@inspire.eu.com).  
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