

Anjuman Wazifa Sadaat O Momineen of North America, Inc

P.O. Box 844, Hicksville, NY 11802

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As of August 2020, the Anjuman has loaned out approximately US\$ 2.20 million to 415 students pursuing undergraduate, graduate and post graduate degrees in educational institutions in the United States. We are neither able to thank Allah enough for His mercy nor you for the continued patronage. Thanks.

EXECUTIVE COMMITTEE – NEW MEMBERS

The Anjuman is pleased to announce the addition of three new members to the Executive Committee. The new members are Mr. Abid Mumtaz (New Jersey), Mr. Ali Madad (New York) and Mrs. Shazia Momin Rizvi (Maryland).

Mr. Abid Mumtaz is a IT professional and him and his family have been long standing supporters of the Anjuman. Abid brings in-house IT expertise and will be furthering the cause of the Anjuman in many different ways.

Mr. Ali Madad is the son of late Dr. Sikandar Madad who was one of the founding directors of the Anjuman. Ali Madad is an advertising and design professional and a second generation supporter of the Anjuman. Having seen the working of the Anjuman up close, he will be able to contribute significantly and carry the legacy of his father forward.

Mrs. Shazia Momin Rizvi also happens to be a third-generation member of the Anjuman. She is the granddaughter of Dr. Ali Momin (Member of the working committee of the Anjuman in India and Pakistan) and the daughter of Mr. Hasan Momin, a former President and Board Member of the Anjuman. Shazia has just recently completed her Ph.D. in Special Education and will be steering the Anjuman's initiative for creating a panel of experts in academia for guidance and counseling of the students.

YADGAR FUNDS UPDATE

Mr. Ali Madad of Long Island, NY has initiated an endowment fund with \$5,000 in the memory of his late father, Dr. Sikandar Madad, a founding member, a two term President and a Board Member of the Anjuman. We are thankful to Mr. Ali Madad for his generous participation and request the readers to offer a Sura e Fateha for the soul of Dr. Syed Sikander Madad Naqvi s/o of Syed Yawar Madad Naqvi.

CONDOLENCE

The Anjuman offers our sincere condolences to the following members:

1. Dr. Sarfaraz Hasni of Maryland on the demise of his mother Mrs. Khurshid Hasni who passed away recently in Maryland.
2. Mr. and Mrs. Zahid and Shehla Rupani of New Jersey on the death of their father/father-in-law, Mr. Dost Mohammad Rupani who passed away recently in New Jersey. Mr. Dost Mohammad Rupani was a stalwart of the Shia Community in Pakistan and was associated with Pak Muharram Committee until he moved to the US a couple of decades ago. He was a walking encyclopedia of the shia history in Pakistan and his death has left a huge gap that would never be filled.
3. Mr. Zain Razzak and Mr. Husain Razzak on the demise of their mother, Mrs. Razia Razzak of New Jersey who passed away recently after protracted illness.

We pray to Allah to forgive the sins of the above mentioned marhoomeen and grant them the highest abodes in Jannat ul firdous with the intercession of the Masoomeen (a.s.). We request the readers to kindly offer a sura e fateha for the departed souls.

AZADARI AND OUR RESPONSIBILITY

As we commemorate the arba'een of Syed us Shuhada and his 72 companions, we extend our heartfelt condolences to the Imam (A.S.) of our time on the martyrdom of our third Imam, Imam Husain (A.S.) and his 72 companions on the plains of Karbala in 61 Hijri (year 680). The supreme sacrifice of Imam Husain (A.S.) finds no parallel in the history of mankind and the victory of so few over so many has never been replicated. The sacrifice of Imam Husain (A.S.) has a universal message of truth, justice and the propagation of the message started right after the martyrdom of the Imam by Janab e Zainab SA through the institution of azadari. To date, azadari remains the foremost medium of propagation of this message of justice, truth, steadfastness, patience, courage, love, human rights, compassion, trust and faith and we are blessed to have this annual renewal of our faith through azadari. One wonders though if Imam Husain (A.S.) laid down his life only for the preservation of the religion of Islam for his shias or is it a universal message that he delivered for the mankind? If it is a message for mankind, then azadari is not an end in itself but a means for the propagation of the message of Imam Husain (A.S.) to every human on this planet. The question arises then if the institution of azadari is being used to deliver the voice of Karbala to the masses?

If Azadari was to be an end in itself, it would have been sufficient for Syeda Zainab SA to organize a few majalis and be content with that. However, her mission was the transmission her brother's message to world and make it a universal movement. While it started from current day Syria, Azadari spread to the greater Arab world, Iran, parts of Africa and then to the Indian sub-continent, far-east and parts of modern day Europe. Whichever part of the world Azadari went to, it took on a local flavor as it is observed in different parts of the globe, has cultural undertones and observations. The reason for this adaptation was to appeal to the common man in that locale and make it relevant to the masses. Had it not been for the local adaptation of the medium, language and customs, the message would have been confined to just the Arab world.

As we migrated to the West, it became our responsibility to convey the message of Imam Husain (A.S.) to the masses here. The institution of Azadari in the West has certainly been established in a very big way and continues to grow and prosper. However, we observe that it has yet to take on a local flavor and it is in a very large way a replica of what we had practiced in our countries of origin. Doubtlessly, we are fulfilling the wishes of Bibi Fatima (S.A.) by commemorating the events of Karbala and mourning over the martyrdom of her son and his companions; yet we have kept the message to ourselves. We have been observing the

azadari behind closed doors of our imambargahs and Hussainyahs and for the most part, have not communicated the message of Husain (A.S.) to our friends, neighbors and the communities we live in. This would require a rethinking of our ways of commemorating Karbala as well. Our practices, observances, rituals and symbolism that we use to remember the tragedy of Karbala has a meaning for us based upon our cultural heritage and memories. However, these practices and rituals have little relevance to the land we live in.

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The message of Karbala has a universal human appeal and it is incumbent on us to communicate the message in such a way that it becomes relevant to the masses. For beginners, we have to first make the masses understand the message by letting them in to our Husainiyas and Imambagahs or reaching out to them for them to understand what we are crying for; once we have developed the minds of the masses, then our rituals, practices and symbolism will have a meaning for them too.

It is for us to ponder and devise ways of demystifying our rituals, practices and ways of observing azadari and to make Karbala relevant to the common man. We need to re-think our practices in the local context and analyze if we are, in reality, presenting Imam Husain's (A.S.) case to others in a way they are attracted to it or are we frightening them away with some of our rituals. Are we delivering the Imam's message in the language, manner and medium that the masses understand? It remains our responsibility to make Imam Husain's (A.S.) message relevant to the land we live and to the people we live with in a fashion that they can relate to it and then automatically the Weeping, Matam, Alam, Zuljinnah, Panja, Taboot and the Zulfiqar will become potent symbols for them representing the victory of truth and social justice over tyranny and oppression.

MEMBERSHIP DUES

As we enter the last quarter of the year, we wish to remind the members to bring their memberships up to date and pay their annual dues for 2020 if they have not done so. We remain ever so grateful for your support to the Anjuman and your assistance to the community.

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Membership Form

(Tax Exempt under IRS 13-3588100)

Dear Sir,

I wish to become a member of the Anjuman Wazifa Sadaat o Momineen and enclose herewith my check/cash/online payment for US\$_____being the subscription for the year _____ or for Life time Membeship. I hereby undertake to abide by the Anjuman's Constitution, Rules and Regulations as approved by the Board of Directors.

Date: _____

Full Name: _____

Telephone No. _____

Email: _____

Address: _____

Introduced By: _____

I am donating a sum of US\$ _____

to support educational programs of the Anjuman.

I am contributing US\$__ from my Khums money. *(Anjuman has obtained 'Ijaza' from Ayatollah Seyyed Ali Al- Seestani)*

I am donating a sum of US\$_____to establish an "Endowment Fund" in the memory of my late _____, the income from which will be utilized by the Anjuman for supporting its aims and objectives.

Name and contact information of person(s) who may be interested in Anjuman's membership:

Name _____

Address and Tel #: _____

Name _____

Address and Tel #: _____

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CREDIT CARD AUTHORIZATION FORM

CARDHOLDER INFORMATION

Name: _____

Billing Address: _____

City _____ State _____ Postal Code _____

Country _____

E Mail Address : _____

Telephone Number: _____

CREDIT CARD INFORMATION

Credit Card Type MasterCard Visa American Express Discover

Credit Card Number: _____ Security Code: _____

Expiration Month: _____ Expiration Year: _____

Cardholder Signature: _____

Date: _____

DONATION INFORMATION

I authorize a one- time charge on my credit card in the amount of \$ _____

I authorize a recurring charge on my credit card in the amount of \$ _____
once every _____ (month/year) beginning on _____
and ending on _____ or indefinitely.

The Purpose of my contribution is:

Annual Membership Dues

Lifetime Membership Dues

Khums

Contribution to Yadgar Fund in the memory of _____

Donation

Repayment of my student loan from the Anjuman