

ALI SHERIFF

VOLUME 24/No. 2

JAMADIUL-AKHAR 1410  
JANUARY 1990



# federation samachar

*A Publication of the Federation of Khoja Shia Ithna-Asheri Jamaats of Africa*

*P.O. Box 6710 - Dar es Salaam*

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## HAJI NAJI THE GREAT MISSIONARY



## From the Editors Desk

In this Issue we pay special Homage to the Late Allama Haji Gulamali Haji Ismail, popularly known as 'Haji Naji' who was the pioneer of Rah-e- Najat' (the Path of Salvation), a Gujarati monthly magazine which is now in its 100 the year of publication.

The Rah-e- Najat Magazine has enlightened thousands of our Community membrs on a wide variety of religious issue, without the publication of which, our Gujarati speaking members would have remained in the dark on important Islamic literature.

Marhum 'Haji Naji' also published many brochures and books on topics ranging from Islamic history, ethics, biographies of the fourteen Masoomeen, the tragedy of Kerbala, Doas (supplications), a massive Commentrary of the Quran and elegies amongst other.

Their is a common adage saying that 'the Pen is mightier than the Sword' and indeed it is considering the immense benefit the publications of Marhum 'Haji Naji' have rendered to our Community worldwide.

In the following pages we have epitomised on how the Great Missionary's contributed towards consolidating our faith and just these few pages should give our esteemed readers an insight on how much our Community benefited through his literatures.

May Allah rest the soul of Marhum in eternal peace Ammen.

Editors

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## MAILBAG

Dear Brothers,

ASSALAMUN ALAIKUM

Thank you for your latest issue of Federation Samachar - September, 1989. We should be very grateful if you could publish the following changes in the structure and function of Medical Advisory Board:-

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With Salaams and Duas.

Yours sincerely,

Dr. M.T.I. Walji.

Chairman,

Medical Advisory Board.



## HAJI NAJI

### THE GREAT MISSIONARY

**E**ven if the clouds of darkness were to overtake the world, even if the rains of calamities were to pour upon the earth and even if the storms were to destroy the world or the waves of the sea were to pound upon land and envelope the earth within the abyss of the ocean, the noble life of Haji Gulamali Haji Ismail will continue to inspire the Shia world and his services to the community will remain everlasting.

**The above is a tribute to Haji Gulamali Haji Ismail, (popularly known as 'Haji Naji') by Brother Nisar Husain Ali Mohammed, a one time Hon. Secretary of Husaini Youvak Mandal of Bombay, India.**

The outstanding services in the cause of Islamic teachings rendered by 'Haji Naji' for over 50 years to the Gujarati speaking Shia Ithnaasheri Community, will always be remembered with reverence. It is our duty to keep our history forever afresh so as to draw guidance and inspiration from it and keep on marching progressively into the future. Therefore, in order to understand and fully appreciate the yeoman services of Haji Naji, we have to go back into history and examine the early days of the Khoja Shia Ithnaasheri Community in India.

Almost 200 years ago our forefathers were converted to Islam from Hinduism. However, as we all know, after the death of the Holy Prophet (S.A.W.) of Islam, Muslims were divided into two camps, namely Shia and Sunni. There are numerous sections of the Sunni sect and with a lesser degree, the same is the case with the Shia sect. Generally the word Shia is synonymous with Ithnaasheri sect as the other Shia sub-sections are known by special names, such as Ismailis, Zaidi, etc.

The bulk of the Khojas converted to Islam in India, were in the early days following the Ismaili sect and their spiritual leader, the Aga Khan, enjoyed a respectable position due to his connections with the British Raj. Sunnis also commanded a strong position due to the influence of the Mogul Emperors and in fact their Aalims provided the necessary religious services and guidance to all Muslims. The Ismailis in those days believed in 12 Imams and used to follow all the other tenets of Islam such as fasting during the Holy month of Ramadhan, prayers five times a day, going for the Hajj pilgrimage to Mecca, holding majlis of Imam Hussein, etc.

With the passage of time, while those Muslims professing the Sunni sect remained as Sunnis, there was a significant change in those following the Ismaili sect as a

result of instructions by the Aga Khan III to stop all the above stated religious activities. He declared himself as the Imam of Ismailis. The rift in the Ismaili fold started with a protest by the family members of Habib Ebrahim, known as "Bara Bhaiya" (Twelve brothers) who argued that the Ismaili sect was not keeping to true Islamic values. The family of Habib Ebrahim together with 50 other families who joined them in the protest, were barred from entering the Jamat Khana.

The conflict between the Shia Ithnaasheri and the Ismailis continued to worsen and reached such a stage that in 1850 four of the twelve brothers from the Habib Ebrahim family were murdered by the Ismailis. This did not defer them and they continued their campaign against the Ismaili sect. They were joined in this mission by other families and in 1861 the movement gained momentum leading to the formation of the Khoja Shia Ithnaasheri community in India.

Haji Gulamali was born in 1864 when the Khoja Shia Ithnaasheri community in India was in its infant stage and the Khoja Ithnaasheri were facing untold hardships. His religious training started when Seth Jamalbhai Hirji Mas-kawala, who had employed his father Haji Ismail, engaged the services of a Sayyed from Bombay to impart religious education to his son. Haji Gulamali also began to learn from that Sayyed along with Seth Jamalbhai's son. However, Seth Jamalbhai's son was not interested in religious education, and as a result, the Sayyed teacher was discharged. But Haji Ismail sent his son Haji Gulamali to Bombay with the Sayyed so that the boy could learn Qur'an. After learning the Holy Qur'an, Haji Gulamali returned to Wardha where his father resided. At that time he was 12 years old.

In Bombay, during this period, the number of people becoming Shia Ithnaasheri was increasing day by day. Hence, a need was felt to recruit the services of an Aalim to teach religious concepts to the new converts. In this connection, Haji Devjibhai Jamal went to Iraq and requested the then Mujtahed, Ayatullah Sheikh Zainul Abedeen Mazandarani to make available to the community in Bombay one Indian Maulvi. Fortunately Mulla Qadir Husain, a young man of 30 years from Madras has just arrived in Kerbala. Despite his protestations, he was asked by Ayatullah Sheikh Zainul Abedeen Mazandarani to leave Iraq and travel to Bombay for missionary work.

Thus, Mulla Qadir Husain accompanied Haji Devjibhai

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Jamal to Bombay in 1290 A.H. and set himself arduously to the task of tabligh and of imparting religious knowledge to the newly converted Shia Ithnaasheri. For this purpose he started a Madressa, instituted congregational prayers (Namaz-e-Jamaat) and Majlises.

Religious activities among the Khoja Shia Ithnaasheri thereby propulgated in Bombay. Haji Ismail who then resided in Wardha was desirous of giving religious education to his young son Gulamali. Therefore, Haji Gulamali was sent to Bombay at the age of 12 years, leaving behind the patronage of his loving parents. Arrangements for lodging and boarding were made with Mulla Qadir Husain who was to be his mentor.

Haji Gulamali was the most popular student in Mulla Qader Husain's Madressa and showed great respect and reverence for his teacher. He used to clean his teacher's shoes and when the teacher rose to go out he would keep the shoes at his feet to wear. He also used to perform other tasks for his teacher and Mulla Qader Husain noting his diligence and devotion, one day gave a prophetic blessing when he said to Haji Gulamali, "Son, you are lifting my shoes today, but wait for the day when people will lift yours." Even people coming to visit Mulla Qader Husain used to express love and affection towards Haji Gulamali. For three years he lived with Mulla Qader Hussain and learnt Qur'an, Urdu, Persian, etc. Thereafter he returned to Wardha to join his father who had left the employment of Seth Jamalbhai and started his own business, trading in ghee.

In Wardha, Haji Gulamali, taking time from his business activities, used to arrange majlises at his house. He used to gather a few men and women and deliver sermons. This was the beginning of the noble task of spreading religious knowledge by Haji Gulamali. There was a tremendous boost to his religious knowledge when Haji Ismail took the family to Kerbala on pilgrimage where they stayed for a month and a quarter. During this trip Haji Gulamali copied down 200 masails that he heard from Sheikh Zainul Abedeen, the Mujtahid.

The religious pursuits of Haji Gulamali continued to flourish under the guidance of Mulla Qader Hussain, who was instrumental in his stay at Malegaon to teach the people Namaz, Roza, etc. He stayed in Malegaon where a new Mosque had just been completed, to give his services free of charge, although Mulla Qader Hussain offered to make arrangements for his maintenance. Instead Haji Gulamali opted to start his own business of leather and raise funds for his upkeep. Mulla Qader Hussain was very much delighted by Haji Gulamali's decision and wrote to Sheikh Zainul Abedeen and obtained permission for Haji Gulamali to lead congregations prayers.

From Malegaon after a stay of one year, Haji Gulamali went to Mahuwa, where the Shia Ithnaasheri residents

wanted to start a Madressa. Along with Haji Noor-mohamed Meghji, he offered his services to the community members in Mahuwa on honorary basis. There was no mosque in Mahuwa at that time, so Namaz and Majlises were being held in the Jamatkhana. Several dis-services to the community members in Mahuwa on honorary basis. There was no mosque in Mahuwa at that time, so Namaz and Majlises were being held in the Jamatkhana. Several dis-services to the community members in Mahuwa on honorary basis. There was no mosque in Mahuwa at that time, so Namaz and Majlises were being held in the Jamatkhana. Several dis-

Haji Gulamali Haji Ismail, following in the footsteps of the founders of the religious history of the Khoja Shia Ithnaasheri community, was one of the persons to have actually witnessed its birth. When he undertook to spread the true religion, the community was completely ignorant of the concept of Shia Ithnaasheri faith. There were those among its membership who even believed in reincarnation. To try to remove this ignorance was to face direct confrontation with the fanatics of the Khoja Ismaili community who had formed a group of 'fidayeens' in Bombay to vex and attack important personalities among the Khojas professing the Ithnaasheri faith.

Haji Gulamali carried out this task in adverse circumstances when odds were against him and such a task could never be devoid of dangers. He lit the lamp of the Ithnaasheri faith through Gujarati literature on religious matters and brought brilliant light of the knowledge of truth to the doors of not only those residing in towns and cities but also to the most backward villages of the sub-continent.

Those who strive for the cause of religion shower obligations on the world. The fruits of their struggles are goodness, truth and world peace and due to support of these virtues, mankind lives in peace and harmony. Haji Gulamali Haji Ismail, the standard bearer of the Ithnaasheri faith in the entire Gujarati world, has given priority to religious work from the beginning of his life till his death. He started missionary work of the Ithnaasheri faith at such a critical time that it may be considered as a giant effort, bearing in mind the difficulties of the time. The religious services rendered by 'Haji Naji' Saheb extend over more than half a century and his achievements in the literary as well as missionary field are indeed an inspiring lesson to all of us and will be remembered for ever in the history of the community.

Haji Gulamali's missionary zeal, sincerity of purpose, spirit of service, sense of sacrifice, faith in Allah, profound love for the Prophet (SAW) Ahlul-Bait (A.S.) crowned his efforts with glorious success. The Shia Ithnaasheri community in India would have been groping in the darkness of ignorance but for his selfless services and dedication.

*We pay homage and respects to this great missionary.*



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### THE PIONEER OF RAHE NAJAT

One who does not acknowledge efforts of people who have served mankind, fails to express his gratitude to the Creator. Hence, the appreciation of the services of religious Missionaries who devoted their whole life in the cause of God and in propagation of the true faith, is a matter of great value and accordingly merits a special place in history.

The late Haji Gulamali Haji Ismail, was the pioneer of 'RAHE NAJAT' (meaning the path of salvation), a Gujarati monthly magazine, the achievements of which are peerless in the cause of propagation of religion. It was after starting 'Rahe Najat' that Haji Gulamali assumed the pen-name of 'Haji Naji'. This name became so popular that 'Haji Naji' is known all over the Ithnaasheri Khoja community in the world.

Innumerable persons have found guidance from the writings of 'Rahe Najat' and have come to the right path. There was a time when nobody even envisaged that the Shia Ithnaasheri faith would prevail among the Khojas. Haji Naji was one of the pioneers among the preachers of the religion, who fulfilled his mission to spread the true faith tactfully by publishing 'Rahe Najat' and also brochures and books on topics of the history of Islam, ethics, biographies of the 14 Masoomeen, tragedy of Kerbala, Doa (supplications), translation and commentary of the Holy Qur'an, elegies and Salaams, religious and social problems, etc. He kindled the torch of learning by spreading the radiance of education and diffusing the knowledge of truth for the benefit and guidance of the illiterate masses.

Marhum Haji Gulamali started his literary career by writing a small book named 'Noor-e-Hidayat' in 1309 A.H. contents of this booklet included Kalema, names of our Imams, information about namaz, etc. Thereafter, his next book was 'Mifta-hul Jinan' about masails (religious rules) which to this date is a household name. This book was followed by 'Tran Maas na Amal' (rituals for three months). His fourth book was 'Chashme Gham' (a book of nauhas). He did not demand any payment for writing these booklets and his friends who distributed them to far away places, charged only a token price to defray printing and stationery expenses.

The success of his booklets on religious matters inspired Haji Gulamali to start a monthly journal and accordingly he launched 'Rahe Najat' from Bhavnagar in 1310 A.H. The decision to publish 'Rahe Najat' as a monthly journal in conjunction with the publication of other religious books had a dual purpose. First, of earning his

livelihood and second of continuing his quest for preaching. The first copy of 'Rahe Najat' came out in zilqaad, which incidentally is the month in which Imam Ridha (A.S.) was born and also 'Dahwul Ardh' falls on the 25th of this month. Also it is during this month that Allah sent his blessings on earth and Hazrat Adam (A.S.) descended on Earth from Heaven.

'Rahe Najat' was written in simple and lucid Gujarati, easy to read by young and old alike. In a leaflet taken out to propagate the magazine, it was stated that this magazine would contain traditions, life history of the Prophets and other Imams, moral lessons and occasional articles that would strengthen the faith and bring about innumerable benefits in this world as well as in the hereafter.

True to its word, 'Rahe Najat' has set an unparalleled record in the history of Islamic periodicals published in India, inspite of heavy odds against its publications due to various constraints. It is extensively read in Gujarati speaking communities of India, gaining amazing popularity among the Hindus and Aga Khan readers also. Its function as a guide on our faith and as an instrument of tabligh, were to see fruitful results when many Ismailis - followers of the Aga Khan - converted to the Ithnaasheri faith after reading 'Rahe Najat.' Even Sunnis and Hindus were impressed and influenced by this increasingly popular monthly magazine.

There is a true story of a Hindu youth by the name of Jethalal who on reading 'Rahe Najat' for the first time was so overwhelmed by its simple, direct and informative contents that he became a regular subscriber. With the passage of time, 'Rahe Najat' helped Jethalal to see the light and accept the true faith. His conversion to Islam was entirely due to the missionary work of 'Rahe Najat'. Whatever doubts he had in his mind were cleared when he travelled to Bhavnagar and visited Haji Gulamali with whom he used to spend hours till late in the night discussing various religious matters to seek solutions to his doubts. 'Rahe Najat', true to its name, became a path of salvation for Jethalal, who began practising the Ithnaasheri faith secretly behind closed doors.

After his visit to Haji Gulamali in Bhavnagar, Jethalal returned to Bombay and divulged his secret to Haji Dewjibhai Jamal, who arranged for him to go to Najaf, Iraq, to acquire further higher religious knowledge. Jethalal's parents and his young wife were greatly disturbed by these developments in his religious convictions and made all efforts to dissuade him. However, since Jethalal was now truly and firmly convinced by the teachings of Islam,

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he told his wife that he would only accept her if she embraced Islam. She refused and so Jethalal, who had changed his name to Sheikh Jaffer, renounced her and returned to Najaf, got married to a muslim lady and settled there till his death.

The message of 'Rahe Najat' reached Africa when during one of his pilgrim trips to Iraq, Haji Naji met several Khoja Shia Ithnaasheri brothers from Africa. Following an exchange of views with them, the Khoja brothers showed interest in 'Rahe Najat' and other religious publications by Haji Naji. thus Haji Naji widened the horizon of his noble work. History will bear witness that in the early days of the Khoja Shia Ithnaasheri community's settlement in Africa and Madagascar 'Rahe Najat' was the only magazine that propagated Islamic knowledge and the only companion to the believers of the Shia faith. 'Rahe Najat' removed their ignorance and taught them how to remain steadfast in their faith and to apply it to their daily lives.

In Ramadhan 1312 A.H., Haji Gulamali started another monthly magazine named 'Noor-e-Iman'. Its purpose was to impart knowledge of Majlis, elegies, odes, etc. to the Gujarati speaking public and this publication continued for 27 years. Another historical magazine titled 'Bagh-e-Najat' was started by Haji Gulamali in 1326 A.H. The subject matter of this magazine was Muslim History of Bani Omayya and Bani Abbas and the life of our Imams (A.S.). This magazine continued its publication for 13 years.

In order to improve and smoothly operate 'Rahe Najat's printing and also to fulfil his life-long ambition of publishing 'Qur'an-e-Majid' in the Gujarati script with a commentary (also in Gujarati), Haji Gulamali decided to have his own printing press. However, at that time there were many problems of doing so in Bhavnagar since the King of Bhavnagar had banned such activities. To overcome this, Haji Gulamali transferred his office and residence to Ahmedabad. He purchased a printing press in the month of Rajab, 1314 A.H. and named it 'Ithna Asheri Printing Press.' 'Rahe Najat' No. 9 Vol. 8 was published from this press.

The publication of the Holy Qur'an in Gujarati was no doubt a gigantic undertaking. However, with a missionary spirit, Haji Gulamali put all his energy and resources into this work. He recruited Muslim workers especially for this assignment and after many troubles and tribulations, the first part of the Holy Qur'an in Gujarati was published. It is however interesting to note that this great work which had since won so much appreciation, was opposed and censured on flimsy points by our Sunni brothers. They claimed that it was not proper to scribe the Holy Qur'an into the language of Kuffar (non-believers). This matter created such a tense situation that, fearing violence, Haji Gulamali took refuge in Khambhat as a precautionary measure. After a stay of a few days in Khambhat he

returned to Ahmedabad when the fear of violence subsided.

In reply to arguments by certain Muslim leaders that Haji Saheb had committed a grave sin by printing the word of Allah in Kuffar's(!) language, he managed to convince them with great patience that all the verses in the Qur'an irrespective of language, are of equal merit with all being the words of Allah. He said that because each year, they write 'Bismillah', which is the very first verse of the Holy Qur'an, in their account books with any type of ink and consider it proper, it makes no difference whether one writes one verse or a thousand verses, in the same manner. He explained to them that some persons did not know how to recite Qur'an in Arabic language and to teach them Namaz, the suras had to be written in the language they could understand. He thereby justified the printing of the complete Qur'an in Gujarati for the benefit of Gujarati speaking muslims.

This argument had the desired effect and in order to convince them further, he read the four page commentary of 'Bismillah' to them. They listened attentively and were satisfied. It was indeed a great accomplishment and such gentle and friendly manners by Haji Naji were a vital force in popularising not only 'Rahe Najat' but all the works published by him.

Whilst dissidence on the Qur'an issue was successfully subdued, Haji Naji was confronted with another problem, that of some Muslim book-binders refusing to bind the translated Qur'an volumes. In order to overcome this obstacle bookbinders of Momin community were assigned to do this work but they were slow and the publication of the Gujarati translation of the Qur'an was thereby delayed. The exercise regained momentum after the antagonism against it subsided and our Sunni brothers understood the value of the work and agreed to bind the volumes.

There were other bottlenecks like when the volumes were offered for sale. Questions were raised as to how can the word of Allah be sold for profit and was it appropriate to sell the Qur'an to a Kaffir. All these hurdles and impediments were created to prevent Haji Saheb from achieving success in his work which now stands monumental and unmatched even today. Haji Gulamali had a good habit of referring to the Mujtahids for solutions whenever he was confronted with any doubt in religious matters. Hence, this problem also was referred to the Mujtahids, who gave a ruling that Qur'an copies could be sold at cost price without keeping any profit and be given free of charge to Kuffar if they require it for genuine study.

In 1351 A.H. (Nov. 1932) fire broke out at night in a building adjacent to Haji Naji's house, which in fact was not only his residence, but also the 'Rahe Najat' office and printing press. The fire soon engulfed Haji Naji's house causing extensive damage by destroying his household effects, the printing press, large stocks of books and



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several rare manuscripts. The loss incurred was around Rs. 55,000/-, quite substantial amount in those days.

Just as the fire raged to consume his belongings, Haji Gulamali was awakened by the shouts of his neighbors and led his family safely out. People rushed to offer sympathy but the grand old man of 70 years gently smiled and said, "The Prophet (S.A.W.) has said that a test attends upon Momeen every forty days - this was Allah's will and I submit to His will, when asked by the firemen if he had any valuables to save, Haji Saheb said, "Save the religious books if you can and those account books which contain transactions of amanat money I hold."

In spite of the heavy loss, Haji Gulamali continued his services with the same zeal and enthusiasm. His rendering of religious services in the areas of Bhavnagar, Gujarat and Kathiawar through 'Rahe Najat' and various other means is a bright chapter reflecting his piety and sense of religious duty. This missionary work was a golden leaf in his life for which the Shia community should be grateful.

Africa can never forget Haji Saheb. The only source of guidance and constant contact with religious knowledge for those Khoja converted from Ismailis to Shia Ithnaasheri faith after their arrival in East Africa, was 'Rahe Najat' which came every month regularly. The same applies to Somalia, Zaire (then Belgian Congo) and Madagascar. In very early days, religious occasions were observed by reading from 'Rahe Najat', 'Noor-e-Iman', and 'Bagh-e-Najat.' These periodicals contained ethical and historical articles including special Majlises and elegies. Later on Haji Naji's Shahadatul Auliya, Masa'eb Panjetan: Ahwale Kerbala and other works became a must to Zakirs. Hundreds of Khoja Shia Ithnaasheri in East Africa and Madagascar became zakirs through reading Haji Naji's books.

Those of Haji Naji's books written with particular regard to our womenfolk merit special mention. His books such as 'Tohfatul Momenat' (gift to the Momin women), 'Shehzadi Abbasa,' 'Shehzadi Hoor,' 'Shehzadi Maleka',

'Zehrabanoo', 'Ahwal-un-Nisa', etc. are notable examples of Haji Saheb's genius as a thinking and farsighted writer at his best. He wrote about the contemporary social problems faced by young girls, wives and mothers. He offered solutions in a form of captivating drama and dialogue about the increasing customs which had penetrated into our society. In all cases his solutions and advices were always based on the teachings of Ahul Bait. Women in East Africa and Madagascar read these books with great interest and recommended titles to each other. Ahwal-un-Nisa was at times given as a gift to daughters by their parents at the time of their marriage.

The continuous publication of 'Rahe Najat' was at one stage threatened when in 1335 A.H. its clientele dropped drastically as thousands of rupees were blocked in Africa because of non-payment of subscriptions. This setback forced Haji Naji to announce the closure of the publication of 'Rahe Najat'. This announcement came as a shock to the Shia community, particularly to people in Africa, who appealed to Haji Saheb for continuation of the monthly magazine and pledged their full financial support. Payments of arrears and new subscriptions started pouring in and these noble gestures impressed Haji Saheb very much and thus the closure of 'Rahe Najat' was averted.

Haji Gulamali has written many books which have been a source of guidance on religious matters to momineen. According to available statistics 184 books have been listed to his credit; in addition to the volumes of monthly magazines namely 'Rahe Najat', 'Noor-e-Iman', and 'Bagh-e-Najat'. The services Haji Naji has rendered in the cause of religion are lessons for us all. Let us hope that the entire Khoja Shia Ithnaasheri community will draw inspiration from the life of Haji Naji and be prepared to give whatever sacrifices that might be required for consolidating and uplifting the Shia Ithnaasheri faith.

It is but our sacred duty to pay homage to such a noble person. May Allah rest his soul in peace. Amen.

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HAJI NAJI  
From P. 9

## ARUSHA

Khoja Shia Ithnaasheri Jamaat, Arusha organised a special function on where Alhaj Ali Sheriff gave a detailed account of the services and achievement of Haji Gulamali Haji Ismail, the pioneer of 'Rahe Najat' and resolved to establish a small printing unit under the banner 'The late Haji Naji Publishing Unit' to satisfy the printing needs of the Jamaat and its sub-sections, namely Darul Elmiah Library, Yadgare Murtazawi Madressa and Ithnaasheri Charitable Dispensary. Their initial requirements of a cyclostyling machine, typewriter, photocopier, book binder, guillotine (paper cutter) and a printer for the computer (preferably image writer) are expected to be raised through donations by philanthropic momineen of the community locally and outside.

## KARACHI, PAKISTAN

Khoja (Pirhai) Shia Ithna Asheri Jamaat, Kharadhar, Karachi, Pakistan organised a Quiz programme and a Mushaira to pay homage to Allama 'HAJI NAJI'. Well-known poets paid glowing tribute to the meritorious services rendered by Marhum Haji Gulamali Haji Ismail.

In a report on these programmes published in the Jamaat's News Bulletin of Nov-Apr. 1988-89 issue they said about Haji Naji and I quote.

"Allama Haji Naji's virtuous life is a source of inspiration to the listeners of his noble deeds. The purpose of paying homage to his person and his deeds is to propagate and create a sense of service and piety in the community.

## IN COMMEMORATION OF 'RAHE NAJAT' CENTENARY....

Momineen throughout the Shia world paid tribute to Haji Naji on the occasion of 'Rahe Najat's' centenary. Following are details of some celebrations and programmes by various groups and institutions.

### HOMAGE TO "HAJI NAJI"

BY 'SABIR' THARIANI.

*Books on faith are wide spread far;  
And every word a message gives  
For truth and make the hero great  
And in the thorns like roses he lives*

*And those who are in learning, rare  
For such noble heroes care*

*He served for fifty years long  
And spread Ithna Ashari Faith, forlorn  
And changed the barren land in fields  
With graceful showers pouring down.*

*Guided by the Mehdi's beam  
Prophet's Grandsons, helping him.*

*The Path of Truth leans Heavenwards  
The Nectar gives a lasting life;  
Due to Faith a world survives  
And Heaven's Gardens, fruits provide.*

*Brightness now due to Faith  
Doomed is now the darkened depth.*

*Every nook and corner shines  
With the shining message sure,  
That in Haji's efforts chimes  
The Faith of Fourteen Ma'soom's Pure*

*In this Fourteen Ma'soom's Faith  
Is the Heaven's Roadway straight.*

*No pen can praise his efforts great  
His life he spent in cause of Truth.  
He fought the war with utmost faith  
He lived for God to say the sooth*

*He fought the fight with wooden sword  
And Allah's Mercy did reward.  
Faith ensigns Gujrati's homes  
Due to him and him alone  
Prayers, rules and problems all  
He has solved them all, forlorn*

*Faith in people lives through him  
Else the light of Faith was dim*

*Books in numbers he did he did write  
On the Faith to rightly guide  
From the pulpit and the pen  
Quran's Tafseer he inscribed*

*None can guess the pains he took  
For the pureness of the Book.  
Preacher of the Faith of God  
Preacher of the Prophet's Faith  
Every moments he did live  
And preached the Truth in every breath*

*God will give him he deserved  
He with faith. His Faith preserved.*

*Faithless we did never care  
To understand his worth so great  
But he never bared for that  
And served his God until his death*

*Though was he disheartened soul  
Never gave up he, his goal*

*We, the sinners of all times  
Live on hopes of Mercy fair  
And in the Final Clarion Call,  
May we all His Blessings share*

*Full of sin is "SABIR'S" life  
With His Mercy-may he strive*

### EDITORIAL NOTE:

(Sabir Thariani first published a Gujarati Souvenir Issue in 1942 as a homage to Haji Naji to mark the Golden Jubilee of RAHE NAJAT. The above is an English translation published in 1971 by PEERMOHAMED EBRAHIM TRUST)



## THE WORLD FEDERATION

The World Federation declared the year 1409 as 'Haji Naji' Year to commemorate the centenary of Rahe Najat monthly started by the great son of Khoja Shia Ithna Asheri Community, Al Hajj Allama Gulamali Haji Ismail. The World Federation also published a special booklet titled 'A tribute to Haji Naji'. The world Federation, in conjunction with donors from Karachi, has sponsored a complete wing at the Kidney Centre there at a cost of pound 60,000. The wing will be named the Haji Naji Wing. This is part of the Haji Naji Year commemoration and a cheque for pound 20,000 being the first of three instalments for the Centre has already been paid in order to commemorate the 100th anniversary of publication of "Rahe Najat". The world Federation of Khoja Shia Ithna-Asheri Muslim Communities has also offered two fully-paid scholarships for Islamic studied in any Western University.

The Scholarship is being offered to those who has completed studies at any Hawza or Higher Islamic Education Institution in India or Pakistan.

The applicant may be given assistance to update his English so as to enable him to obtain admission into a University.

The Scholarship is gratis and not a loan. Any candidate who qualifies and wishes to take the advantage, may communicate directly to the following address:-

**THE WORLD FEDERATION OF  
KHOJA SHIA ITHNA-ASHERI  
MUSLIM COMMUNITIES,  
P.O.BOX 60,  
STANMORE,  
MIDDLESEX HA7 4JB - U.K.**

## BOMBAY, INDIA

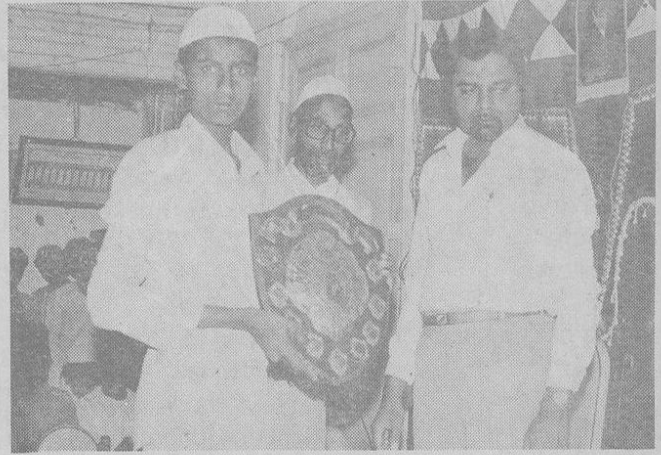
Anjuman-e-Himayat-UI-Islam, Bombay India Celebrated 'Rahe Najat' Golden Jubilee in 1971. A special souvenir number was published in Gujarat by Sabir Thariani, which was translated in English and published by the Peermohamed Ebrahim Trust, Karachi, Pakistan. This souvenir issue titled 'Homage to Haji Gulamali Haji Ismail (Haji Naji)', contained the left history of Haji Naji in full details and messages from many prominent personalities of India.

## BHAVNAGAR, INDIA

Masoomen Trust Madressa Committee, Bhavnagar, India organised a 'Haji Naji' Tehsile Religious Education Competition in March, 1989. 55 Madressa students from all over Gujarati participated. The winner Nisarhussain Kadival, was awarded a magnificent shield.

On 3rd Shaaban 1409, Maulana Mussavi Saheb per-

formed the opening ceremony of a new Imambara of the Dilharbag Khoja Society in Bhavnagar which has been named 'Husseini Haji Naji Hall.'

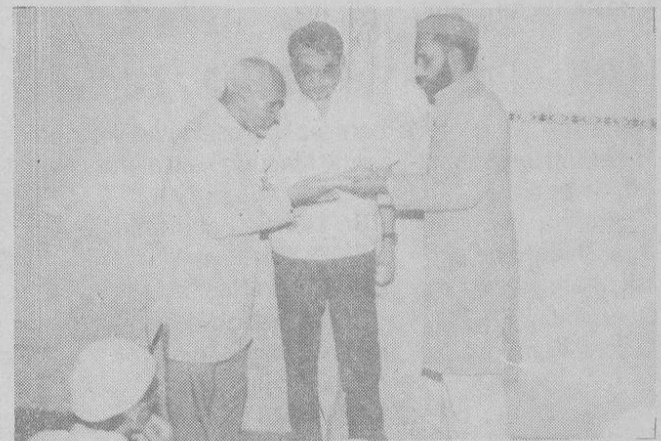


*Winner of the 'Haji Naji Tehsile Religious Education Competition' Nisarhusain Kadival receiving a Shield.*

Opening of the Imambara extension at Talaja Road, Bharat Nagar area in April, 1989. This extension has been named 'Husseini Haji Naji Imambara.'

Establishment of a 'Haji Naji' Boys Hostel at Bhavnagar in June, 1989 by the Husseini Education and welfare society, to cater for the needs of Khoja students coming to Bhavnagar from nearby villages for studies.

Publication of the Gujarati translation of a booklet by the world federation titled 'A Tribute to Haji Naji by the Bhavnagar Madressa Committee. The Gujarati translation



*Maulana Zuhurul Mustafa presenting a copy of the Gujarati translation of the booklet 'Tribute to Haji Naji' to Janab Arzoo Nurani, a grandson of Haji Naji.*

booklet titled 'Rahe Najat-ni-Sadi' was launched in June, 1989 by the grandson of Haji Naji, Janab Arzoo Nurani, who is himself a well-known poet.

Cont. to. P. 7

## LOS ANGELES, U.S.A.

The following office bearers were elected earlier this year to the Executive council of the Shia-Ithna-asheri Islamic Jamaat of Los Angeles, USA for a period of two years:-

President:-	Gulamabbas M. Dhala
V/President:-	Mrs. Farha M. Nathani
Secretary:-	Gulamabbas G. Khakoo
Treasurer:-	Ashraf M. Virji
Councillors:-	Dr. Mohsin A. Khaku Mazaher G. Sivjee
Board of Trustees:-	Gulamabbas M. Dhala Pyarali Husanali Amin N. Dhala Dr. Sajjad M. Janmohamed Dr. Mohsin A. Khaku.

## TORONTO, CANADA.

A policy has now been formulated by Toronto Jamaat whereby any person seeking to become a member of the Jamaat, must first produce a Clearance Certificate from his/her previous Jamaat. This certificate should certify that the person was a member of that Jamaat in good standing and at the same time stating his/her marital status.

All intending migrants to Canada wishing to settle in Toronto and to become members of the Islamic Shia Ithna-Asheri Jamaat of Toronto, are requested to take note of the foregoing.

## TROLLHATTAN, SWEDEN, JAMAAT.

The following office bearers were elected into office during the Annual General Meeting held at the Trollhattan, Sweden.

Chairman:-	Br. Mohsin Panjwani
Vice Chairman:-	Br. Salim Govani
Secretary:-	Br. Sultan Rashid
Treasurer:-	Br. Mehboob Kanani
Comm.Member:-	Br. Anwer Alladin Br. Abidali Hirani Br. Sajjad Govani
Trustees :-	Br. Munawwarali Hirani Br. Fidahusseini Master Br. Sultan Rashid Br. Gulam Rajpar Br. Sultan Govani

The Jamaat has adopted a system of having various sub-committees under the Managing Committee which

submit their progress report periodically to the Managing Committee. In addition to these sub committees they also have a Finance Committee, Appeals Committee and one to study the proposed revised constitution of the World Federation.

## ZABOOR DISCOVERED

The oldest book of Psalms of David dating back to the 4th century B.C. has been discovered in Southern Egypt. The discovery is significant as the 490 page book is sacred for Muslims, Jews and Christians who consider it a Divine Revelation.

The Holy Quran refers to it as Zaboor which was revealed to Hazrat Dawood (A.S.). It was discovered some two years ago from an ancient tomb near Abu Suef, 135 Kms. South of Cairo, The book has a cover of wood and leather and finally delicated paper and has 150 hymns of praise. It has been preserved in Coptice Museum in Cairo.

The archaeologist said they did not want to announce the discovery until the age of the book could be determined, a process that took two years. The Middle East News Agency which released the news did not mention the language of the book.

## ISLAM IN THE UNITED STATES.

Islam is the fastest growing religion in the United States of America, the New York Times reports, and is growing most rapidly among American blacks. Of the six million Muslims in the United States, most are immigrants and their Children. But at least one million are believed to be black Americans.

Most of the new converts have embraced mainstream Islam, a far cry from the separatist and often violent faith espoused by Elijah Mohamed in the 1960's

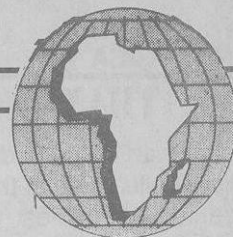
## THE STRANGE FRUIT!

A man in Southern India claimed that a mango tree in his garden bore a mango with an Arabic inscription La Ilaha (Ilallah (there is no God but Allah).

This was reported by the Press Frust of India which attributed the claim to Haji Mohamed Multani who claimed to have seen the unripe mango on a 2 year old tree in the garden of his house in Hyderabad.

The inscription is said to have grown with the fruit and Haji Multani was planning to give it to a Museum when it ripened. Large crowds of curious people visited the tree but no official statement with regard to authenticity has been made by any religious Organisation.





## KHALFAN IS NEW VICE CHAIRMAN.

Following the untimely demise of the former Vice Chairman of the Federation, Marhum Mohamed Raffik Gulamali Somji who passed away in Dubai on October 7, 1989, Alhaj Mohamed Abdulla Khalfan has now been installed into office to serve in the capacity of this appellation.

Born in Mombasa on 5 April, 1932, Khalfan is a Tanzanian national married with two sons and one daughter, all of whom are married and have children.

Alhaj Khalfan is currently the Managing Director of an auto repair and re-spray company and proprietor of a business consultancy firm in Dar-es-salaam. He is also a Member of the Board of Directors of the National Investment Company.

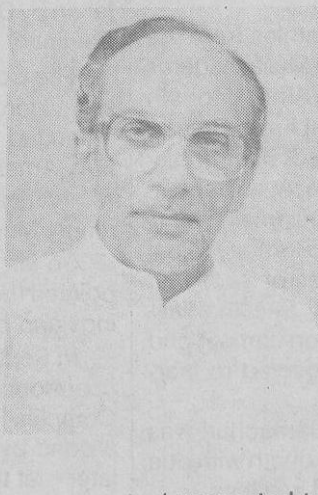
After his parents moved to Zanzibar in 1938, Khalfan received his Islamic education in the once famous Faize Night Free School and a secondary education upto matriculation of the London University.

Being a cricket player and a sports fan in Zanzibar, he had the opportunity in 1953/1954 to serve the Ithna-ashery Gymkhana as its Honorary General Secretary.

In 1956 when the Sultan's Government in Zanzibar announced its intention to review the Tenancy Act, a non-racial public meeting formed a body known as Zanzibar Tenancy Association and elected him as one of the two interim secretaries and spokesmen before the Review Committee to ensure protection of the tenants' interests.

On moving to Dar es Salaam with his family in 1958 to work for the family business, he took up the position of Joint secretary of the Dar es Salaam Jamaat and worked closely with the then Honorary Secretary, Al haj Mohamed G.M.Dhirani. Later he also served the Jamaat as Honorary secretary and a Trustee during certain terms. His first experience as a Councillor was some 30 years ago and continued to serve the Dar es salaam Jamaat for one more term. He also was the President of Ithna-asheri Union for two terms in 1963 and 1964.

Alhaj Khalfan represented the Ithna-asheri Community in the efforts then being made by Dar es Salaam Asians to obtain the Government permission to establish the first private Secondary School in Tanganyika after Independence. The efforts were successful and the School is what we today call the Shaban Robert Secondary School. His



special interest has always been tableegh. despite the mounting pressure of his duties as the General Manager of a parastatal company, until his retirement in 1988, he sought and spared time to teach in Maddressas, gave sessions on Islamic subjects to Ithna-asheri students in secondary schools, wrote Islamic and thought provoking articles for publication and gave lectures in the Mosque and Imambara in Dar es Salaam. He was also among the Friday preachers on the national Radio Tanzania when this facility was temporarily extended to Ithna-asheri preachers. Because of his keen interest in the field of tableegh, he chaired certain sessions and seminars held in Dar es Salaam On both occasions in 1983 and 1984 when

requested to prepare and present papers at the G.C.G. seminars, his subjects had the religious connotation for the community.

Certainly his induction as Vice Chairman is befitting and the Federation is sure to receive some very worthwhile contributions from him.

We wish him all success in Vice Chairmanship position.

## NOMINATED COUNCILLORS.

In accordance with Article No: 23 of the Constitution, the Chairman of the Federation, Alhaj Habib Mulji, has appointed the following momineen as nominated councillors.

- |                                   |                |
|-----------------------------------|----------------|
| 1. Alhaj Mohamed G.M. Dhirani,    | Dar es Salaam. |
| 2. Alhaj Asaf M. Gulamhusein,     | Mombasa.       |
| 3. Alhaj Abbas H.M. Nasser,       | Mombasa.       |
| 4. Alhaj Aliraza Mulla Nanji,     | Nairobi.       |
| 5. Alhaj Muslim H.R. Kara,        | Kinshasa.      |
| 6. Alhaj Mohamedali Sheriff Jiwa, | Moshi.         |
| 7. Alhaj Ahmed H.K. Daya,         | Moshi.         |
| 8. Alhaj Ali Hussein Sheriff,     | Arusha.        |

## AROUND AFRICA

### THANK YOU.....

The chairman of the Federation, ALHAJ HABIB MULJI and his colleagues at the Secretariat have expressed their gratitude to almost all the Jamaats in Tanzania, Kenya, Madagascar, Somalia, Zaire and Reunion for their messages of Condolence received on the sad demise of the late Vice-chairman Alhaj Mohamed Rafiq Gulamali Somji.

He has also received messages of Sympathies from the President of the World Federation, Alhaj Mulla Asgerali M.M. Jaffer, President of NASIMCO, Alhaj Mohsin Kamalia, President of Mehfile Murtaza, Alhaj Anver Rajpar, Hoojatul Islam Sayyid Saeed Akhtar Rizvi of Bihar India, Hoojatul Islam Sayyid Muhammad Moosavi, Ayatullah AL-KHUI'S representative in Bombay, Haji Gulamali Bhanji and Alhaj Roshanali Dawood H. Nasser of Bombay, Alhaj Mohamedali Pardhan of Karachi, the Director of the Islamic Propagation centre in Tehran, Alhaj Sheikh Aliasghar OWHADI, the Toronto Jamaat, London Jamaat and from many others who were closely connected to Marhum Raffikbhai.

A special Issue of the Federation Samachar was published to mark the fortieth of Marhum's death with due regard to marhum's numerous Communal services.

## THE KHOJA SHIA ITHNAASHERI TANGANYIKA EDUCATION COUNCIL

In 1971, in the wake of Arusha Declaration, came the acquisition of private buildings in Tanzania. The K.S.I.T.E.C. was also affected when its two buildings were taken over.

However, when the Hardship Committee was set up the Council put up a petition for return of the properties on the grounds that the income derived from them was used to provide social services to the needy and that these were religious properties. Records show that the application was made in 1978 and recently it was revealed that the Government had exercised compassion and had agreed to release the properties.

**On 19th September we heard the good news that the properties had been officially released into the hands of Al-hajj Habib Jaffer Mulji, the Chairman of the Federation.**

The Education Council properties are situated at Upanga, along U.N./Kalenga Road and Jamhuri Street and a list of tenants has been made available to the Council.

Meanwhile, the properties will be revalued, inspected, tenancy formalized and Tenancy Agreements signed with legal tenants. Our heartfelt gratitude and prayers for those

who have striven so hard to get back for us the properties they will benefit the needy in providing social services such as education which is the *Traison d'etre* of the Education Council.

Efforts are also afoot to get permission to reclaim land adjacent to the Boarding House for a Sports field to serve the Education complex at the Haji Mohamed Jaffer Boarding House.

The Extension block at the Boarding House undertaken by Dar es Salaam Jamaat for the Al-Muntazir Islamic Seminary is slowly coming up.

The Council is now in a better position to reactivate itself vigorously and hopefully once the Constitution is amended these activities will be facilitated. The Constitution Amendment Sub-Committee has met and made recommendations which will be discussed at the next Ordinary Meeting of the Education Council in January 1990

So far, all but Singida and Kigoma Jamaats have appointed their Councillors who receive minutes of all meetings and papers.

In September 1989, the Hon. Secretary undertook an unannounced visit of The Alibhai Panju Jaffery Education Complex in Mombasa and was well received and shown around by The Complex Administrator, M.A. Jagani and later met the Board Chairman, Aunali Moledina.

Elections of the Office-bearers and Councillors are expected during the forthcoming Supreme Council Meeting at a date and venue to be announced later. We hope all Jamaats will hold elections of their Councillors and that the elected Councillors will make time to attend to this important activity, education.

With the release of properties, hopes have risen on Council being able to provide Boarding facilities in Dar es Salaam. The Education Councillor, Sajjad Jusab, a grandson of the Benefactor of the Council, is working on a paper proposing the creation of one education authority for education. The Council welcomes suggestions and opinions from one and all.

## TANGA ELECTIONS

At the Annual General Meeting held on 7 October, 1989 the following were elected to serve the Tanga Jamaat for the 1989/1990 year.

Chairman	Br. Shabbir H. Alidina
Vice Chairman	Br. Mohamedraza A. Hassanali
Hon. Secretary	Br. Mohamed G. Chandoo
Jt. Hon. Secretary	Br. Shabbir A. Allarakhia
Hon. Treasurer	Br. Br. Bashir H. Karim
Jt. Hon. Treasurer	Br. Abbas Dungersi
Committee Members	Br. Mahmoud Y. Dhirani
	Br. Sajjad A. Khakoo
	Br. Shabbir A. Bhaloo



## AROUND AFRICA

### MWANZA JAMAAT - ACTIVITIES.

#### YOUTHS VISIT LEPERS

Volunteers of the Jamaat paid a visit to the Bukumbi Leprosy Camp, some 27 miles away from Mwanza town, to distribute second hand clothes to the inmates of the camp. This camp has about 400 people most of whom are lepers. The visit by the Mwanza youths was much appreciated as the inmates were badly in need of clothing, especially the Children.

Mwanza Jamaat has expressed its grateful thanks to the Dar es Salaam Jamaat's welfare sub-committee who sent them the clothes for free distribution.



*Mwanza Youths distributing clothes at Bukumbi Camp.*

#### IFTAR DURING MAHE RAMADHAN.

At the request of BAKWATA leaders in Mwanza, the Jamaat served Iftar on 29th Ramadhan to about 300 people. This function was attended by the Party Secretary General, Ndugu Rashidi Kawawa, who was the Chief Guest, and other Party and Government officials including the Regional Party Chairman, Regional Party Secretary, District Commissioner, BAKWATA leaders and leaders of other Muslim communities such as Ismailis, Memons and Bohoras. This is the first time that Mwanza Jamaat has organised a function of this nature and certainly it proved to be a great success.



*The Party Secretary General Ndugu Rashidi Kawawa is seen with Mwanza Jamaat Chairman Rafik Dhalla and other leaders at the Iftar.*

**AROUND AFRICA**

**FEDERATION FLAG FUND-  
A RECORD HIGH.**

A Federation Flag raising ceremony was arranged by the Jamaat in the Mosque immediately after Idd Namaz. such a ceremony has not been held there for many years and its revival this year made it a unique event. The occasion was to be associated with a fund raising campaign for the Federation with a proposal for the highest donor to raise the flag. This was however amended at the suggestion of Brother Parveez Fazal who suggested for the Resident Aalim, Maulana Syed Sabir Hussein to be given the honour to raise the flag whilst other members of the community were given an opportunity to contribute towards the flag Day Fund.

Incidentally, Mwanza Jamaat recorded the highest collection among all the constituent Jamaats of the Federation for the Flag Day Fund and deserve a pat on th shoulder for this magnificent achievement.



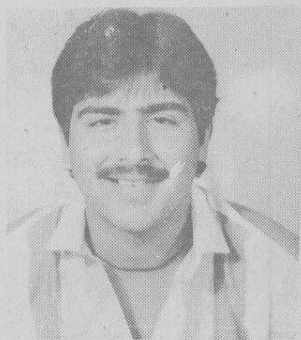
*The Mwanza Jamaat Resident Aalim, Maulana Syed Sabir Hussein raising the Federation flag.*

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**ACADEMIC ACHIEVEMENT  
SAJJADHUSSEIN A. MANJI**

Brother Sajjadhussein Anverali Manji, the son of the former secretary of Nairobi Jamaat and the present secretary of Nairobi Jaffery Sports Club, Haji Anverali Manji, was recently awarded the President's Prize for drawing and painting for the year 1988, by the Faculty of Arts & Design, Landsowne independent University College, London.

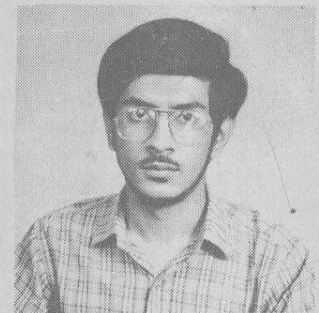
It is further reported that this award to Brother Sajjadhussein was granted to him not only due to his high achievement but also for his positive commitment and involvement with the work of the department.



*Sajjadhussein Anverali Manj*

**STUDY THROUGH COUNCIL LOAN**

Brother Fazleabbas H. Pirmohamed of Nairobi was the first student to go abroad for further higher education with a scholarship through the world Federation. He left Nairobi in January, 1986 for a three years Bachelor of Business Administration degree course at the Banich College, City University of New York in New York city, U.S.A. He returned home in December, 1988, having successfully completed his studies and obtaining a BBA Degree.



*Fazleabbas*

Born in Zanzibar on 6th May, 1966, Fazleabbas together with his parents settled in Nairobi, Kenya, in January, 1970 after a brief stay in Dar es Salaam, Tanzania. He finished his primary school



## AROUND AFRICA

education and went on to pursue his Secondary education, completing his 'O' levels in December, 1982 and 'A' levels in December, 1984 at the Jamhuri School, obtaining 3 principal passes.

His quest for further education led him to apply for admission in a number of colleges and universities in the united States and he was finally successful in getting admission at the Banbich College, City University of New York to pursue for the Bachelor of Business Administration in computer systems. Banich College is rated as the second best overall and first public institution among all such institutions in New York.

He reports that his three years stay in New York was most enjoyable and the kindness and hospitality extended to him by the large and helpful community in New York, made it very easy for him to feel at home.

It is most encouraging to note that although Fazleabbas was granted a scholarship loan for three years, he utilised the funds for one year only. For the rest of the two years he made his own arrangements by raising funds through working during spare time. Fazleabbas has also started repaying the loan soon after his return to Nairobi.

We say well done and keep it up to Fazleabbas and wish him all success in his further endeavours.

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We say well done and keep it up to Fazleabbas and wish him all success in his further endeavours.

## RESTORATION OF OUR COMMUNITY'S ESTATES

On behalf of our Community, the Chairman of the Federation has expressed his deep gratitude to H.E. The President of the United Republic of Tanzania, Alhaj Ali Hassan Mwinyi for being kind in restoring to us the estates that were once nationalised. He has prayed that the President's kind gesture will certainly be rewarded by Allah.

Six properties have been returned to the Supreme Council of which Tanganyika Education Council will get benefits from two buildings. The other two will benefit Dar es Salaam Jamaat and the remaining two to our Federation.

The claim to re-acquire these properties was lodged at the time of previous management of the Supreme Council and the Secretariat is grateful to Alhaj Mohamed Dhirani, the past Chairman, who very efficiently led all the delegations which went to discuss the issue at the Ministry and the State House. We are also grateful to other brothers who have in one way or the other assisted the Secretariat in this matter.

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## NAIROBI

Shia Asna Asheri Jamaat of Nairobi had their annual general meeting on 17th November and the following were elected as office bearers.

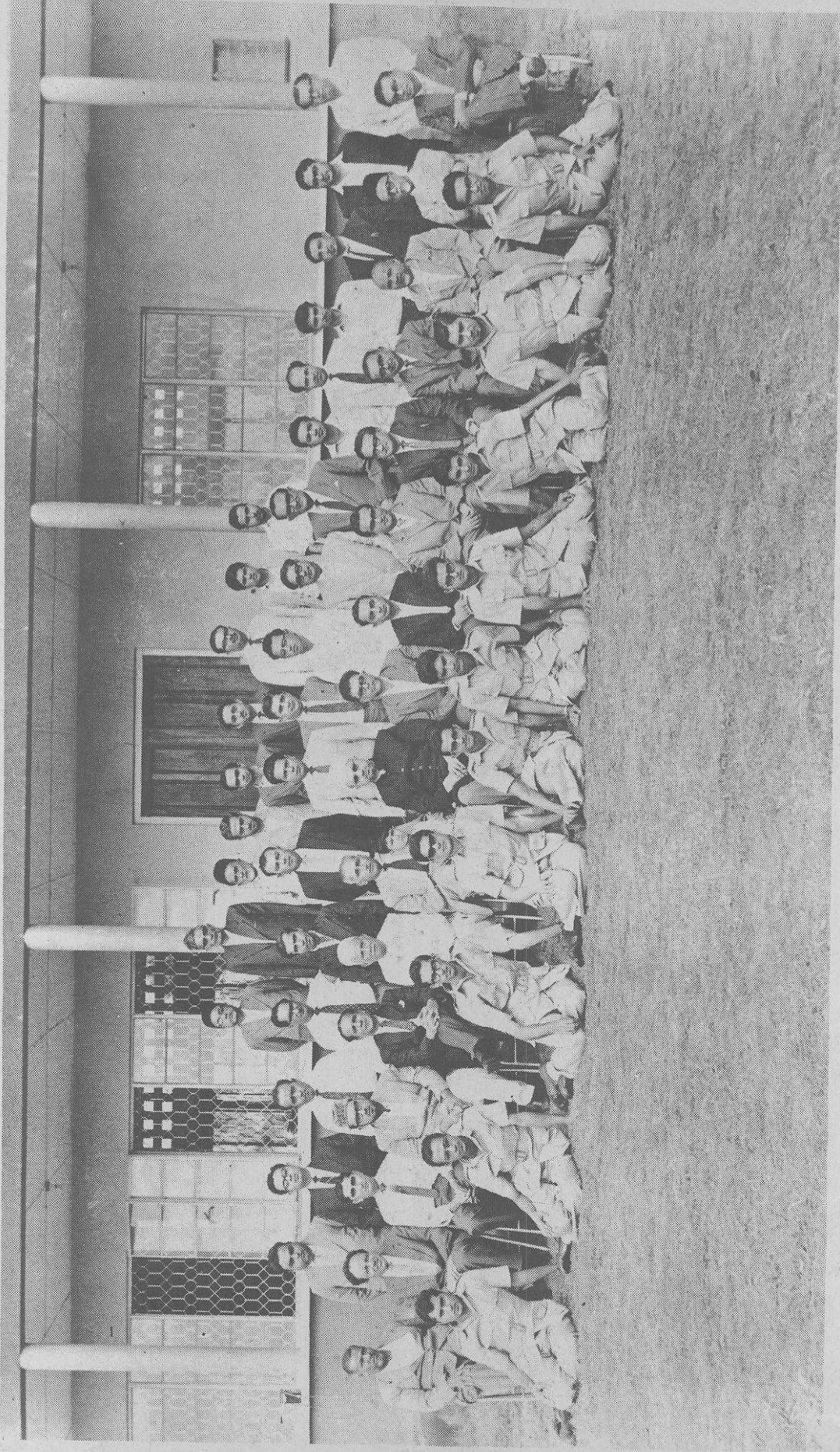
Chairman: Ashiqhusein M. Rashid  
V. Chairman: Gulamali M. Chagani  
Hon. Secretary: Anver M. Manji  
Hon. Asst Sec.: Onal A. Nanji  
Hon. Treasurer: Mustafa A. Pirmohamed  
Hon. Asst Treas: Ramzanali K. Abdullah  
Committee Members: Sayed Hussein A. Jaffer  
Abduraza H. Khalfan

Committee Members: Shabir A. Nanji  
Nazir A. Kalyan  
Hussein A. Lakha  
Riazali K. Shiekh

### News in short:

Nairobi Jamaat youths successfully organised an expedition to climb Mount Kenya. With such enthusiastic response another expedition to climb Mt. Kilimanjaro is being attempted.

# DOWN MEMORY LANE



DELEGATES AND VOLUNTEERS AT THE FEDERATION CONFERENCE HELD IN MOSHI IN 1961  
UNDER THE CHAIRMANSHIP OF LATE ALHAJ EBRAHIM HUSSEIN SHARIFE.



## DOWN MEMORY LANE



**Ithnaashery Gymkhana – Winners of the K.J. Cup 1956.**  
Standing (from left to right) – G. Dhalla, A. Gulamhusein, Y. Juma, S. Dharsee, A. Juma and E. Jivraj.  
Sitting (from left) – R. Ismail, N. Meghji, N. Jessa, A. Tejani, G. Ismail.  
On the floor – J. Peera and Baker Tejani.

**OBITUARY  
CORNER.**

Since the publication of our last issue, a number of momeeneen whose contributions towards community services merit acknowledgement have passed away from this world. Their brief background follows and we pray to Allah to forgive their shortcomings and receive them with kindness, placing their souls in the vicinity of out Chaharda Masoomeen. Ameen.

We also convey our heartfelt condolences to the bereaved families. May Allah grant them courage and patience to bear these irreparable losses.

Ameen.

**INNA LILLAHA WA INNA ILAIHI RAJEUN.**

**THE LATE RAMZAN R. JAFFER.**

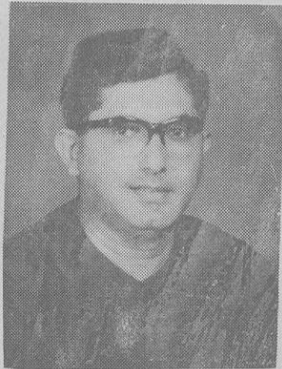
Residents of Dar es Salaam of long standing will remember Ramzan R. Jaffer who was a popular figure in the City's Social Circles during the 60s and early 70s. Sadly this prominent social figure is no more.

Marhum Ramzanbhai who passed away on 24 Zilkad 1409 (28 June, 1989) was born on 25 January, 1925 in Zanzibar. He leaves behind 3 sons and a daughter.

Marhum was highly inclined towards optics and it was in 1951 when he opened his first optical shop in Dar es Salaam and increased this to two shops later. He dispensed spectacles for 20 years to the satisfaction of local ophthalmic surgeons and for the Government run Muhimbili Medical Eye Centre which was in the Faculty of Medicine, University of Dar es Salaam.

In Dar es Salaam he was a Councillor since 1960 and he served in various philanthropic, charitable, political, welfare and sports Associations. He was also once the Deputy Mayor of Dar es Salaam.

Marhum Emigrated to England in 1976 and after pursuing a part-time course in Dispensing Optics for three



*RAMZAN R. JAFFER*

years he successfully obtained a diploma in Dispensing Optics from the Association of British Dispensing Opticians.

He opened a practice on Edgward Road, which was initially a partnership but Marhum bought it out to be sole proprietor and to mark the achievement of being an independent optician, Marhum was presented with an engraved carriage clock by the News Editor of the 'Optician' Magazine.

The photo below was previously published in the Federation Samachar and we reproduce it, with however a sad irony that the 'glory receiver' is no more.

May Allah rest his soul in Eternal peace.



*Ramzan Jaffer receives a carriage clock from Philip Mullins and Daniel O'Sullivan (1) at the opening of his practice*



## THE LATE ALHAJ AHMED A.M.LAKHA. LONDON.

Marhum Ahmed A.M.Lakha was born in Zanzibar in 1900. From the very early days of his adolescence his interest in acquiring secular as well as religious knowledge was very much evident. To this effect he attained high level of education through private means, specialising in Arabic and Persian languages.

A staunch supporter of the Federation Marhum Ahmedbhai was a kind hearted philanthropist, Zakire Hussein and a good orator. Due to his gift of oratory he established himself as a renowned Zakir for almost 65 years and the young generation benefitted from his teaching of religion at the Evan Smith Madressa Primary School, where he was a teacher for many years.

His many achievements and recognitions include a decoration by the Sultan of Zanzibar in 1936 of a Silver Jubilee Medal, nominating him as an Honourable member of Zanzibar Legislative Council and the decoration of M.B.E. in 1952 by the British Government. He also served as the President of Hujjatul Islam Jamaat of Zanzibar for many years, representing them in Federation Meetings since its inception. He has also served as the Vice Chairman of the Supreme Council and was awarded the 'Husein Medal' in appreciation of his dedicated services, to the Community.

His passing away in London on 24/6/89 has deprived the community of a rare personality with a high calibre of learning and a humble heart. We join the family in their sorrow and offer our heartfelt condolences. May Allah receive him with kindness and grant him a place in Jaware Masumen Ameen.

## THE LATE HAJI MOHAMEDHUSSEIN S.LALJI ARUSHA.

Al Haj Mohamed Husseinbhai Lalji (Mzee Lalji as popularly known in Arusha), who passed away peacefully on 18/7/89 at Arusha, Tanzania, was a dedicated social worker. He dedicated his entire life imparting religious knowledge to our children.

Born in Zanzibar in 1925, Marhum Mzee Lalji actively participated as a Maalim of Faize Ithnaasheri Night School and also held the post of Headmaster of the Said School for one full term. His other services in Zanzibar include Ithnaasheri Volunteer corps, Sabile Hussein management and organisation of Hussein Day.

Then Mohamedhusseinbhai migrated to Arusha in 1968 where he continued his community services, particularly in the field of religious education. He was in charge of the Madressa run by the Jamaat and took a leading part in religious ceremonies, lead Namaze Jamaat as and when necessary, conducted Aamals on special occasions and assisted in the Kafan Dafan activities. He was

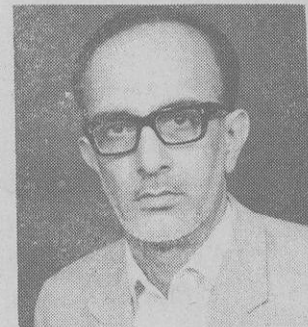
also an active member of the Supreme Council team of advisors on moon sighting exercise, which has proved to be most beneficial to the Community.

The death of Marhum Mohamedhusseinbhai has deprived Arusha Jamaat in particular and the whole community in general of a most valued elder whose guidance and wise counsel on religious matters will be very much missed.

We offer our heartfelt condolences to the bereaved family members and pray to Allah to receive family members and pray to Allah to receive Marhum Mohamedhusseinbhai with kindness resting his soul in eternal bliss within the proximity of our Chaharda Masumeen - Ameen.



LATE AL-HAJ MULLA AHMED LAKHA KANJI

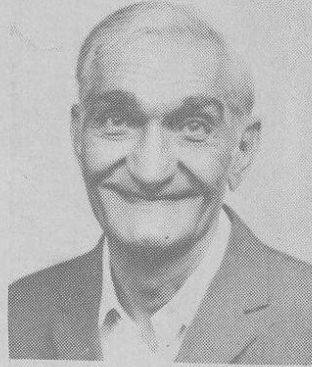


Late Haji Mohamedhussein S. Lalji Arusha.

**OBITUARIES**

**LATE HAJI NAZARALI KASSAM  
MOHAMED BHARWANI.**

Haji Nazaralibhai was born in India and at a very young age came to Africa and joined his father's business at Hoima - Bunyoro in Uganda. Starting from scratch he built up a flourishing business with able support from his brothers.



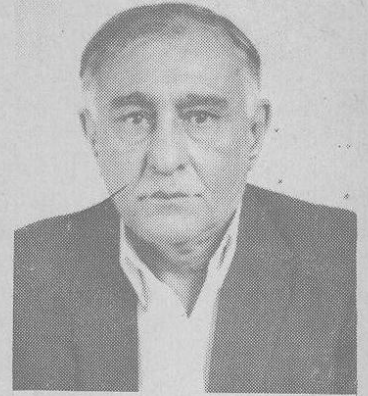
*Haji Nazarali Kassam  
Mohamed Bharwani.*

Marhum Nazaralibhai's family was instrumental in initiating the move to build an Imambara in Hoima with timely assistance, both morally and material, from other momineen. All the visiting zakirs and Aalims used to be guests of this family. In spite of failing health, Marhum's attendance in majlises was regular.

Almost all his children from East Africa and United Kingdom were present at his funeral in Toronto and so were all members of the Jamaat in full force to pay tribute to this selfless social worker.

**LATE HAJI RAJABALI  
NOORMOHAMED JIVRAJ.**

Marhum Rajubhai, as he was popularly known, joined his father's business in Arua at a very young age. Arua in those days had only two Khoja families. Later on after the arrival of the Kaba family in Arua, these families joined forces and with concerted efforts built a Mosque Imambara complex to cater for the socio-religious needs of the community. The Mosque Imambara buildings opening ceremony was conducted by the late Haji Ebrahim Sheriff, the then president of the Africa Federation.



*Haji Rajabali Noormohamed*

Because of the nature of the produce business of his father's firm Marhum Rajubhai had to be on the wheels all the time, taking produce and hides to Mbale and Kampala as well as marketing cigarettes of which they had a monopoly.

In spite of his economic well being the late Rajabalibhai was a very simple man, pious and always ready to help those who needed his assistance.

**HOLY PROPHET (S.A.W.) SAYS:**

CHARITY AVERTS IMPENDING CALAMITIES. THE TAX OF CHARITY SHOULD BE COLLECTED FROM THE RICH AND GIVEN AWAY TO THE POOR. IT IS BETTER TO GIVE ONE PIECE OF SILVER IN ONE'S LIFETIME, THAN TO GIVE A HUNDRED WHEN ABOUT TO DIE. TO MEET FRIENDS CHEERFULLY AND TO INVITE THEM TO A FEAST ARE CHARITABLE ACTS. TO EXTEND CONSIDERATIONS TOWARDS NEIGHBOURS AND SEND THEM PRESENTS ARE CHARITABLE ACTS.

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GIBRAEL WAS ADDRESSING ME IN FAVOUR OF WOMAN TO SUCH AN EXTENT THAT I WENT TO FEEL TO DIVORCE THEM WOULD BE A SIN. IT IS INCUMBENT ON YOU TO BEHAVE WITH YOUR WOMENFOLK WITH GRACE AND KINDNESS. DO NOT OPPRESS THEM; DO NOT BEHAVE WITH THEM WITH HARSHNESS. ALLAH WILL PUNISH YOU FOR OPPRESSING WOMAN IN THE SAME MANNER AS FOR OPPRESSING THE ORPHANS. ALLAH COMMANDS YOU TO TREAT WOMAN WELL, FOR THEY ARE YOUR MOTHER, SISTERS AND AUNTS.



## MOSQUE GALORE

### MOSHI MOSQUE MARKS 25 YEARS

**F**ebruary, 1989, our brothers in Moshi celebrated the 25th Anniversary of their Mosque complex, which consists of the Mosque, Imambara, Musafarkhana, Maulvi's Flat, Madressa and Gusalkhana.

The benefits, here and in the here after, to those who build mosques and other places of worship, are well known and often heard from the pulpit. The 'Sawab to donors and helpers' are constant for the entire period the said places of prayers only but are also widely used for the propagation of our faith. They are also places where people meet and develop fellow-ship, brotherhood and understanding with a view to assist each other and create harmony.

These facts were reiterated by various speakers who were invited to the function. The Chief Guest, Alhaj Mohamed Dhirani, then the chairman of the supreme council, reminded the gathering that the first task undertaken by the Prophet of Islam after the declaration of his Risalat. was to build a Mosque. Alhaj Dhirani laid em-

phasis on the proper use of these facilities for the benefit of members of the community and mankind in general. Other speakers who addressed the gathering included the Resident Aalim of Moshi Jamaat, the chairman of the Jamaat Alhaj Kassamalibhai Sheriff, the Principal of Arusha Hawza, the Chairman of Nairobi Jamaat, Alhaj Ashikhussein Rashid, Bwana Ali Sheriff who spoke on behalf of the Chairman of Arusha Jamaat and Alhaj Manzoor Kanani a former resident of Moshi.

Brother Mohamedraza Shariff of Moshi gave a brief background of the Mosque and people involved in its construction. He paid tribute to all the elders, some of whom were present in the function, who made it possible for all of us today to be proud of our heritage. Brother Hussain Karim read out all the Messages received from institutions and individuals far and wide with apologies from those who could not attend the function personally.

After speeches, reports and presentation of awards, momineen present were treated to a sumptuous dinner.



*Moshi Mosque Complex*

## Opening of Imambara at Minneapolis (USA)

The third of Sha'aban, 1409 was one of the most auspicious and important days in the history of Anjumane Asghari, Minneapolis.

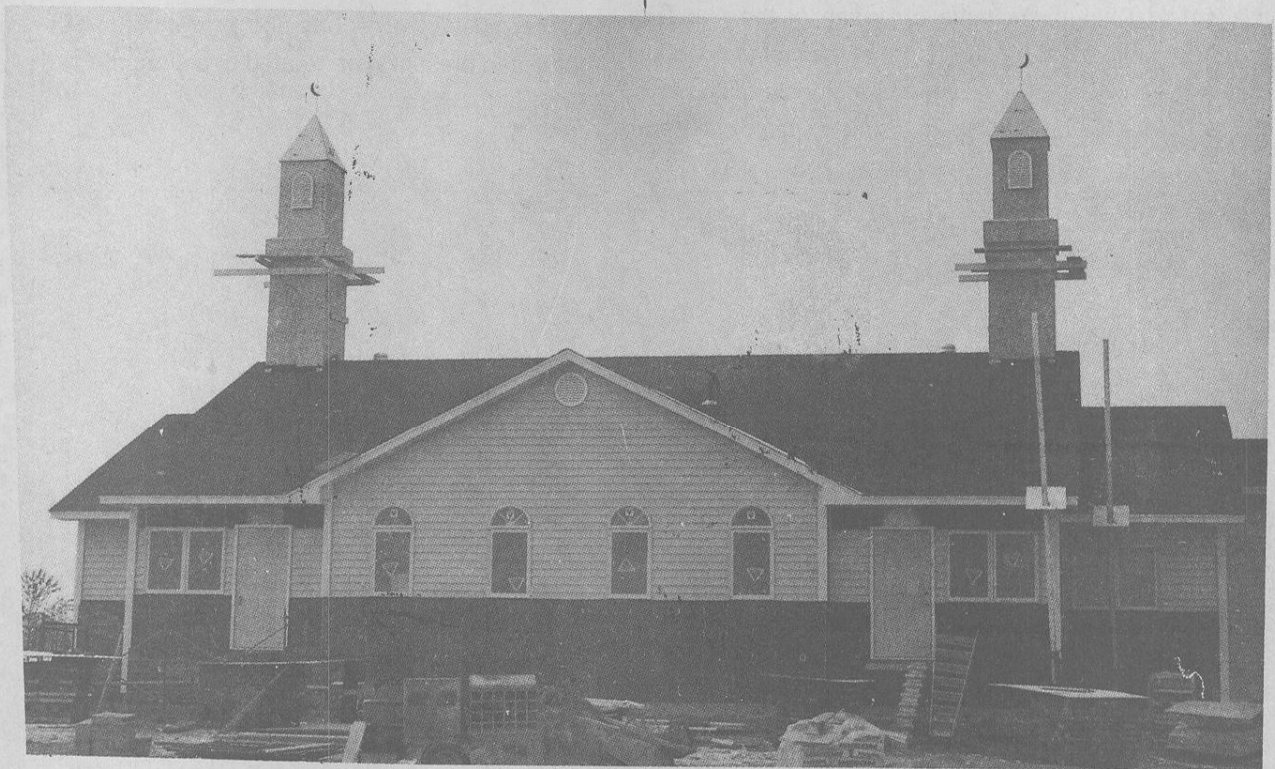
The young and energetic members of the community finally succeeded in catering for the most important need of our community in that part of the world.

With the initial support of the World Federation to the tune of US Dollars 40,000 they were themselves able to raise another matching sum. Haji Roshanbhai Dewji, President of Vancouver Jamaat, has been of great help to them in raising the balance.

In the presence of several guests from far and wide, the President of the world Federation, Alhaj Mulla Asgherali M.M.Jaffer, opened the Imambara and wished the new-formed Jamaat all the success in its undertakings.

Maulana Abedi and Executives of NASIMCO also graced the occasion.

In order to make this Imambara functional and to avail of its best use and benefit, the World Federation has sent Maulana Zafar Abbas Saheb during the second half of the holy month of Ramadhan. According to the reports received, Mumineen in Minneapolis have found his presence very illuminating.



MINNEAPOLIS (USA) IMAMBARA COMPLEX



## PHOTO SPOTLIGHT



*Hujjatul-Islam Syed Lavasani laying the foundation of the proposed extension of the Al-Muntazir Islamic Seminary. The chairman of the Federation, Habib Mulji and President of Dar es Salaam Jamaat, Aliraza Rajani (partly hidden) are on the background.*



*The Chairman Alhaj Habib Mulji was recently given a pleasant surprise on his birthday when a cake with the Federation Emblem (pictured above) was presented to him.*

## ON MORALITY.....:

### YOUR ROLE IN REFORMING SOCIETY:

#### 1. Duty of the individual in reforming society:

Every individual in an Islamic Society is required to help and co-operate with others, as much as he can, in the reformation of the society and in the elimination of corruption from it. Allah says in the Qur'an, sura Al-Maidah verse 2, "Help you one another in righteousness and piety, and help not one another in sin and aggression." Certainly, the best of help and co-operation is that done in reforming the society, as well as being required to reform the society, an individual is required not to cause corruption in it. Allah says in the Qur'an, "And do not mischief on the earth after it has been set in order (7:56)."

It is an established rule in Fiqh that what is Haram to take is also Haram to give. This is so because making the Haram available for others is in itself an act of corruption and a deed of mischief. If a Muslim is unable to reform or change the evil, then at least he must not corrupt or help in the spread of corruption. Thus we see it is Haram to take the bribe from others. Also, it is Haram to give Riba (interest) as it is Haram to take it. The Prophet (S.A.W) said; Allah curses the one who takes interest, and the one who gives it, and the one who writes its contract and the one who witnesses it. In another Hadith, the Prophet (S.A.W) said; Allah curses the one who bribes and the one who takes the bribes and the messenger between them.

#### 2. Evidence confirming the responsibility of the individual in reforming the society:

First from the Qur'an - Allah says; The believers, men and women, are protectors (supporters), one of another: they enjoin what is just (al-ma'aruf) and forbid what is evil (al-munkar). (9:71)

"Al-ma'aruf" is a collective name for all that Islam orders us to do. Conversely, "al-Munkar" is the name used to describe all that Islam forbids. Further in Sura Luqman, Allah tells us that Luqman said to his son by way of instruction; O son, Establish regular prayers, enjoin what is just and forbid what is evil, and bear with patient constancy whatever befalls tide you; for this is firmness in affairs, (31:17).

Throughout the twenty three years of Qur'anic revelation, Allah placed the duty of individuals in reforming theft societies. This was done by telling the stories of some of

Beginning with this issue we begin to serialise the late Ayatullah Khomeini's sagacious views on various issues affecting our daily lives. In the following excerpt he defines and discusses self-pride and its consequences .

Editors.



## **AYATULLAH KHOMEINI**

the past nations who were cursed and destroyed by Allah because they did not care to enjoy good and forbid evil. The aim of telling the stories was mainly to admonish the believers not to disregard their duties. Allah says in Sura Hud, verse 116; But why were not there among the generators before you those endowed with understanding forbidding against mischief in the earth, except a few of those whom We delivered from among them? (11:16). This implies that only those who used to forbid others from mischief in the earth were saved from the punishment of Allah. The punishment was set unto the generations before Islam, because they disregarded and neglected 'Amr bil Ma'aruf and Nahi anil Munkar', i.e. enjoining what is good and forbidding evil. In Sura Al-A'raf, verse 165, Allah says; So when they did forget what they were warned with, we delivered those who forbade evil and seized those who were unjust with a dreadful chastisement because they were transgressing. (7:165). This verse indicates that those who were rescued, were rescued because they forbade and prohibited mischief. Thus, it is compulsory to forbid evil and prevent corruption from spreading in the society.

Second from the Hadiths - There are many traditions (Ahadith) in the sunnah of the Prophet (S.A.W) which emphasises the responsibility of the individual in reforming the society and purifying it from evils. The Prophet (S.A.W) said; The one who does not concern himself with the affairs of the Muslims is, certainly, not one of them. No one can deny that reformation of the society, elimination of evils from it and co-operation with others to achieve this are but manifestations of one's concern with the affairs of the Muslims. The Prophet (S.A.W) also said; One of you that sees an evil, let him correct it by his own hand, if he is not able to do so, then by his tongue, if still unable to do it, then by his heart, and this is the weakest of Faith (i.e. one's faith in minimal when he is able to change evil only by rejecting it).

This hadith is clearly ordering every individual to bear the responsibility of eliminating evil from the society. This meaning is further emphasised by the sentence; "If he is unable to change evil by his hand or tongue, then one has to change it by his heart". This is so because changing by the heart means that a person must hate the evil and feel disgusted when seeing it. Despite the fact that hating the evil is not going to put an end to it, it is in fact a preparation or a preliminary stage for the actual eradication of all its symptoms. Hating the evil prepares oneself to do something more practical against it in the aim of changing it. A human does not usually feel inclined to change or eliminate something which he likes or loves, but we certainly do not mind having changed what we hate or dislike. When a heart hates evils, it becomes a living heart that is filled with Iman. A Muslim cannot afford to live without having this hatred for Munkar (evil), if he loses it

then this is a sign of sickness in his heart, the cure for which must be looked for in Iman itself. Some people consider the one who does not reject Munkar, at least by his heart to be a renegade ((murtad). The Prophet (S.A.W) also said; By Allah, you will have to enjoy what is just and forbid what is evil and you will have to punish the transgressed those before you when they neglected their duties.

In this hadith there is a clear indication, that every individual is responsible for the welfare of the society and therefore reforming it. There is also in the hadith, an emphasis on the prevention of those who are evil-livers from corrupting and spreading evil on earth.

Third from Aql (common sense) - Despite the fact that it is already evident from the Qur'an and the Hadith that an individual is responsible towards reforming the society; this can also be justified on the basis of reasoning and common sense. Three justifications can be made:

### **1. An individual is influenced by the society:**

Man is a social creature that is continuously affected and induced by the society in which he lives. Man's spirit weakens and sickens or strengthens and becomes healthy depending on the degree of virtuousness of the society. The Prophet (S.A.W) said; Every child is born with natural instinct (i.e. clean and pure). It is his parents who bring him up as a Jew or a Christian or a Magus. So to the infant, his parents constitute his small society which directly influences him and decides for him his future. Even in the Muslim societies nowadays, we can see this factor. The straying youth and the evil-livers in these societies are mostly a result of careless, neglectful and may be straying parents. On the other hand, the good, virtuous and righteous youths are the result of good, virtuous and righteous parents. Similarly, the big society with all that it contains plays a major role in the formation of the personality of individuals who become either tools of destruction or tools of reformation, depending on the nature of the society in which they live.

### **2. The necessity for the establishment of a Salih (virtuous) society:**

It is essential for an individual to contribute in establishing the Salih society. This is so, because a Muslim is required to achieve the purpose for which he was created, the worshipping of Allah alone. Allah says: I did not create Jinns and Man but to worship Me, (51:56)

Worship is a collective noun for all things that Allah loves us to say, do or follow. This comprehensive meaning of worship necessitate the Muslim to make all his sayings, deeds, behaviours and relations with others be in accordance to the Islamic Law (Shari'ah). But, the Mus

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lim cannot mould his life into an Islamic model unless the society in which he lives in is modelled into a true Islamic society. If the Muslim happens to be existing in a Jahili society which he cannot reform into an Islamic one, then he will not be able to live a true Islamic life as expected from him. With the situation as such a Muslim individual must move out of this society into another in which he can establish a real Islamic life. This is a command from Allah, Who says;

"Verily those whom the angels take away at death while they are unjust to their own selves in sin," they (the angels) shall ask them, "In what state were you?" They shall reply, "Weakened and oppressed were we in the land". They (the angels) will say, "Was not the land of Allah vast for you to migrate therein?" So these are those who refuge shall be Hell, and what a bad resort it is. (4:97)

This verse was revealed concerning those who were able to migrate from Mekkah to Al-Madinah, but preferred to stay in the Kafir society where they could not establish the Deen. Therefore, it is binding upon every Muslim to care for the society in which he lives and climate 'munkar' as soon as it appears or takes place. A Muslim must not disregard even the smallest degree of corruption and 'munkar', because evil deeds are just like microbes which infect the human body. If it does not sicken all, at legal with time, it reduces the body's resistance to diseases which one day will deprive the body its life. Because of this, we find that the first and foremost duty of the Islamic State is to establish the virtuous Salih Islamic Society and to eradicate all acts of mischief and corruption from it. Allah says in the Qur'an, "Those who, if We establish them in the land, establish regular prayers, give the Zakar enjoins the right and forbids wrong; With Allah rests the end of affairs." (22:11)

### 3. Salvation from collective punishment:

By being serious and sincere in reforming the society an individual rescues himself from collective punishment or extensive disasterous penalties which afflict the society. It is the Sunnah (practise) of Allah, that any society in which corruption prevails, offences are committed and the people make no effort to oppose the 'munkar' will be punished severely by collective punishment that hits every one of them whether good or evil, except those who join good, forbid evil and reject corruption. The evidence of this is in both, the Qur'an and the Sunnah of the Prophet (S.A.W).

- (a) From the Qur'an: Allah says in Sura Al-Anfal verse 25; "And guard yourselves against an affliction which may afflict not only those who committed injustice among you in particular, but all of you; and know that Allah is severe in the requital of evil." (8:25) Ibn Abbas in his

tafsir for this verse has said that Allah has ordered the believers not to agree to evil in their community or keep quiet about it, should they do so, the punishment from Allah will collectively afflict them. Thus the implication of the verse is that you should fear a punishment which does not only hit the Zalim but also the Salih as long as there is no reformation and effort to change the evil.

- b) From the Sunnah: It is reported that the Prophet (S.A.W) said; The example of the one who avoids falling in what Allah has made haram and the one who has already fallen in the haram is like a group of people travelling in a ship. Some of them occupied its top parts and some occupied its lower parts. Those who are in the lower deck have to go upstairs to get their water. As they pass by those who are at the top, they say to them; "We are thinking of making a hole in our share of the ship (i.e. the bottom) and by this we do not cause you any harm". If those who live on the upper deck let them do what they wish to do, then both the parties will get drowned, but if they prevent them, then both the parties will be saved.

This hadith implies that the ship is the society. The group at the bottom of the ship are those who destroy and corrupt the society and the group at the top are the rest of the people in the society. If they stop the evil group from committing evil, then they have done good for all the society, but if they pay no attention or take no action, then the whole society will be destroyed.

So we see that there is evidence in both the Qur'an and the Sunnah, that collective punishment will be sent to a society in which 'munkar' is not being prohibited and evil is not being eradicated.

The measure of how Salih the society is:

If the individual is responsible for the reformation of the society and for the eradication of evil from it, then we need the definition of the Salih society. The answer is that a Salih society is no other than an Islamic Society which is based on the Islamic Shari'ah. It is the society which is governed according to the Islamic social system which is derived from the Qur'an and the Sunnah. Such a system organises all the affairs of the society and provides for every individual a peaceful, descent and secure living. A non-Salih society (i.e. Fasad society) is that which is not based on the Islamic Shari'ah and is not governed by the Islamic social system. Such a society, in which corruption, evil and indecency prevails is a Jahil society. In other words, Salih Islamic Society is the society which is based on the teachings, disciplines and morals of Islam and in which Islamic ruling system is applied.

## MORALITY

**U**jb is the Arabic term for the over-estimation of one's virtues and good deeds and satisfaction with them,



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accompanied by a feeling of superiority on their account. Of course, feeling pleasure and happiness in the performance of virtuous deeds and a sense of humility and modesty before God and gratitude to God for His favours is not *Ujb*, but is a praiseworthy (Mamduh) trait. As the great compiler of hadith, al-Allamah al-Majlisi may his grave be filled with fragrance—quotes the great scholar and thinker, al-Shaykh Baha'al-Din al-Amili (R.A) as having said:

"There is no doubt that when anyone performs good deeds, like fasting, night vigils, etc., he feels some kind of joy and pleasure within him. This pleasure and joy, if it is on account of the feeling that Almighty Allah has conferred on him favour and grace, which caused him to perform such acts of piety, while he is afraid of their loss and is anxious lest they disappear, and asks Almighty God for their continuity and abundance this kind of exultation and gladness is not *Ujb*. But if the exultation and pride is felt on account of the belief that it is he who possesses all such good qualities, and if he glorifies his own deeds with confidence in his goodness, considering himself to be free of all faults and vices, it reaches such a point that one believes that he is conferring some favour upon God in performing these deeds. This feeling of exultation and pride is *Ujb*."

*Ujb* has various degrees, as indicated by this hadith, including the following classifications:

*First Degree:* *Ujb* with regard to faith and belief in true doctrines; its opposite is the *Ujb* in kufr (infidelity), shirk (polytheism) and fallacious creeds.

*Second Degree:* The *Ujb* in good traits and qualities as opposed to the *Ujb* in moral vices and detestable qualities.

*Third Degree:* The *Ujb* in pious deeds and good actions as opposed to the *Ujb* in abominable deeds and repulsive acts.

There are certain other degrees also, but they are not significant enough to be put in a separate class. We shall, by the help of the Almighty, discuss these three degrees of *Ujb*, their causes and their cure.

### The *Ujb* Of The Faithful

Some of the previously mentioned states of *Ujb* can be clearly detected if one pays a little attention and is vigilant, but some others, being very subtle and concealed, cannot be detected unless one is carefully critical of oneself and minutely analyzes one's deeds and actions.

The first and foremost stage, which is the most extreme and the most fatal, is the state of vanity in which a person believes he has conferred a favour on his Supreme Benefactor, the King of Kings, by having faith in Him or by performing the duties enjoined by Him. Such a person im-

agines that through his belief he has contributed to the splendour and magnificence of the Religion of Truth by having faith in Him.

In the same way, while serving the creatures of God in matters prescribed or recommended by the religion—like the giving of obligatory and recommended alms, helping and protecting the weak and the destitute he thinks he is putting them under obligation. Sometimes this feeling of doing a favour for them is so concealed that it is not known to the person himself.

At the second level is the state in which an individual considers himself as a favourite of God, and includes himself in the ranks of the saintly and among those nearest to God. However, this type of person simulates humility and tries to project an opposite image of himself.

In the next state, the individual considers himself to be worthy of being rewarded by Almighty Allah in return for his faith, good behaviour and good deeds. He counts himself among the true believers and considers himself to be a pure, innocent and pious being. If a misfortune befalls him, or he faces adversity, he complains about the ways of God in his heart and questions the justness of His actions. He harbours resentment towards Allah in his heart while outwardly expressing satisfaction.

In the other stage of *Ujb*, the individual considers himself as being superior to others and more pious. He thinks himself to be more perfect and unfailing in the observance of compulsory duties (*wajibat*) and more regular than others in the observance of recommended religious precepts (*mustahabbat*). A person who has reached this stage reaches a point when he denies whatever virtue he perceives in others, suspecting the sincerity of their virtues in his heart and considering his own deeds as being free from any kind of fault.

### The *Ujb* Of The Faithless

The bad deeds of unbelievers, hypocrites, polytheists, atheists, sinners and transgressors occasionally cause them to become proud of their evil deeds and think highly of themselves. They consider themselves as men of courage, link faith and belief in Allah with superstition, and consider the observance of religious precepts as a kind of narrow-mindedness. They look down on the performance of good deeds and observance of religious duties and rites as the signs of a weak mind and as evidence of a lack of common sense.

Wicked and vicious qualities have penetrated their hearts and, as these acts have gained great charm and grace in their eyes, they consider them as accomplishments. As pointed out in the first hadith, at one stage, bad deeds appear to be good to the evil person and he perceives them as virtues. This is an allusion to the Qur'anic verse which says:

"What! is he whose evil deed is made fairseeming to

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him so much so that he considers it good?" (Chapter 35:8)

Such people, who are ignorant and negligent but consider themselves as being learned and aware, are the most wretched of creatures. Spiritual doctors are incapable of curing them. No admonition or advice can have any influence on them, but can even produce opposite results.

We should seek refuge in God from the mischief of the self, whose wiles draw men from sinfulness into infidelity and from infidelity to *Ujb*.

The self and the Devil make people accustomed to a sin by diminishing the seriousness of that sin. In this way, all major sins become diminutive in his eyes, and the Divine laws of the Shari'ah, belittled by him, recede into insignificance. His evil deeds culminate in Infidelity, Apostasy and *Ujb*.

### The Snares and Wiles Of The Devil

The designs of Satan are not haphazard, but are according to a calculated plan. It is not possible that the Devil would induce a God-fearing person of clean character to commit a sin like murder or fornication, nor would he provoke an honest, pure soul to commit theft. In the beginning, he starts at the bottom and in a low key. He steals into your heart and persuades you to be extremely careful and dedicated regarding the recommended duties, prayers and acts of piety. While you do this, he will turn your attention towards the sins of a certain sinner and will make you compare his deeds with your own. Then he will whisper into your ears that you have enough grounds, both on a rational as well as a religious basis, to consider yourself as being superior to that person. He achieves two things through these insinuations: it inculcates a feeling of general distrust regarding God's creatures and it imbues a person with self-satisfied conceit. Both of these qualities are destructive and are the sources of various vices and evils.

At this juncture, you should tell yourself and the Devil that it is possible that the person guilty of committing that sin may possess other good qualities unknown to you or

might have performed certain good deeds which may lead to his deliverance. Perhaps Almighty Allah has afflicted him with this sin so as to protect him from *Ujb*, which is worse than sin. As is written in Al-Kafi Vol. II, page 313:

Moses (A.S.) asked Satan to tell him about the sin by means of which he infiltrates the hearts of the progeny of Adam (A.S.) and conquers them. Satan replied that it is the time when they feel *Ujb* about themselves, overestimate their good deeds and the gravity of their sins becomes lessened in their eyes.

### Self-Love As The Source Of Ujb

Since the human being is plagued with the evil of self-love, it is the source of all human faults and moral vices. It is better if we reflect upon our good deeds and try to judge them justly, and see whether we deserve to be rewarded and praised on their basis or if we should be reproached, punished and condemned because of them.

Is your Salat meant for the sake of acquiring nearness to God, or for the sake of the company of the houris of Paradise and for sensual ends? Be cautious regarding the guiles of the self and Satan, who do not want your pious acts to be taintless, and if these (acts) might be accepted by God by His Grace, despite their tacit, the Devil and the carnal self do not want them to reach their final destination. Through and improper pride they bring all your deeds to nothing, and the little benefit that you aimed at is also not obtained.

You helpless creatures bewildered by false hopes, aspirations and self-love! Do not have such a good opinion of yourselves. Ask your heart whether it is in search of God or whether it is in love with itself.

God! We seek refuge in Thee from the mischief of Satan and the guiles of al-nafs al-ammarah (the carnal self). You Yourself protect us from their wiles for the sake of Muhammad (S.A.W.) and his Progeny (A.S.).

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FRIENDSHIP IS IMPOSSIBLE IN A LIAR. MISPRESENTATION SPOILS NARRATION. LYING SPOILS NEWS. UNTRUTHFULNESS IS NOT ISLAMIC MORALITY. UNTRUTHFULNESS AND HYPOCRISY DEGRADES MORALITY. A WISE MAN RELIES ON HIS EFFORTS AND THE FOOL RELIES ON HIS HOPES. THE HIGHEST KNOWLEDGE FOR MAN IS THE KNOWLEDGE OF HIS OWN SELF.

"IMAM ALI (A.S.)"



## NAMING THE NEWBORN CHILD

By MOHAMEDALI CHAGANI

It is the parents duty and the right of the newborn child that the child be given a suitable Islamic name. The choice of a good name must be made with the niyyat (intention) of the child being blessed with the barakat of the name. The importance of selecting correct names is shown in several Ahadith of the Prophet, some of which are narrated below.

- (i) Ibn Umar relates that Rasulallah (S.A.W.) said: "Surely the most liked of your names with Allah is Abdulla and Abdurrahman."  
— Moslem, Tirmizi.
- (ii) The Prophet of Islam (S.A.W.) is reported to have said: "when you name then become bondsman - meaning that join the word to the names of Allah".  
— Haakim, Tabrani.
- (iii) Abi Wahab Al Jasha'ee relates that Prophet Muhammad (S.A.W.) said: "Keep the names of Ambiya (Prophets) A.S. and the most liked names by Allah are Abdullah and Abdurrahman and the most truthful ones are Harith (planter and earner) and Hammam (thoughtful or intent) and the most unliked ones are Harb (war) and Murrah (bitter).  
— Abu Dawood.
- (iv) It is related that the Prophet (S.A.W.) said: "whoever is named after me with the hope of being blessed, he will be blessed and be in peace till the day of Qiamah."  
It is further related that Rasulallah (S.A.W.) said: "to whomever a boy is born and is named Muhammad because of love for me and with the intention of the barakat of my name then he and his son will enter Jannat."  
— Kanzul - Ummael.
- (v) Aby Darda relates that the Prophet (S.A.W.) said: "You will be called on the day of Qiyamah by your names and the names of your fathers, so keep good names."  
— Abu Dawood.
- (vi) Rasulallah (S.A.W.) has said: "To whomever a child is born he should be given a good name, a sound education and when he becomes of age he should be married."  
— Mishkaat.
- (vii) Abdullah ibn Shukair says that when Rasulallah (S.A.W.) asked anyone his name, if it was a good name it became apparent on his face, and if it was not a suitable name he would be displeased - and when he entered a village or a town he would ask what it was called and if the name was good he would be pleased and if it was not suitable, this could be seen on his face.
- (viii) Undesirable names and incorrect spelling which may distort the meaning of a good name should be

changed. Rasulallah (S.A.W.) used to change bad names for good ones. Abdullah ibn Umar relates that one of his sisters was named Aasiya (disobedient). This was changed by Rasulallah to Jameela (beautiful). Aasiya with an Alif is a desirable Islamic name. The prohibited one is with an Ayn. Zainab bint Abi Salama says that I was named Birra (pious) and Rasulallah said: "Do not claim piety for Allah knows those who amongst you are pious. Name her Zainab."  
— Muslim.

- (ix) That names do effect the lives of a person and his descendents is shown in the following Hadith: "Saeed ibn Musayyib relates from his father that his grandfather went to the Prophet (S.A.W.) and was asked, "what is your name?" He replied, "Hazn". (Sorrow). The Prophet said, "you are Sahi (contented). He replied, "I will not change the name my father gave me." Ibn Musayyib says: " Thereafter sorrow was always with us."  
— Bukhari Ahmad, Abu Dawood.

The Prophet (S.A.W.) prohibited people from keeping names which contain any element of Shirk, like linking 'Abd' to names other than those of Allah. He also forbade pompous and self-glorifying names. For us, it customary to leave the naming of the child to the father's sister (Foyma) or alternatively an awkward name is selected from an almanac (Jantry). This has no place in our teachings and often leads to children having to live with inapt names forever.

Efforts to anglicise or westernize Islamic names is bad and cheap, and reveals an un-Islamic attitude. All Muslims should be proud of their names and faith. Children should not be called by distorted or westernized names like Mahmud for Muhammad, Aggie for Ahamad, Solly or Sully for Suleyman, Sam for Abdussamad, Fahi, Fatu, Fatli, Faatim or Tima for Fatima, Jubi or Beida for Zubeida, Julie for Zuleikha and the like.



Innocent Sam?

## What the Chairman has said in Mombasa....

### A CHALLENGE WITH CONFIDENCE IN YOUTHS

The entire purpose is not sports accompanied by festivity merely for the sake of sports and festivity. Sports being popular among youths in all ages serves as one of the means to get them together as participants, fans and well-wishers at a single venue periodically from far and wide to reach them. Youths of the Community need to be reached if they are to be made aware of their responsibilities to the Community.

It is collective exercise and cultivation of perseverance, discipline, team-spirit, self-confidence and above all, mutual understanding and fraternity through "sports-get-together". But that is not the end.

As the youths grow up to take the place of their elders and leaders in the Community, the qualities cultivated by them are now applied to a noble advantage in the service of the Community with due dedication to the faith.

It is in this spirit that the bi-annual programme of the sports festival will be seen to be coming to fruition in each generation. And it is in this context that I offer my sincere prayers to Allah Subhanahu Wataala for the success of the youths in general and the participants, the fans and the Sports Council in particular.

(An extract from the message of the Chairman, Alhaj Habib J. Mulji on the occasion of the Fifth Sports Festival of the Sports Council in December, 1989 in Mombasa)

#### .....WHEN ADDRESSING A LARGE GATHERING OF YOUTHS:

As the Chairman of the Supreme Council, I carry a responsibility in the matter of youths of the Community. Therefore I shall use this occasion not in its traditional lighter side but the other side.

All praise is due to Allah, that this evening I have before me a large gathering of youths. Those who come from other far countries will act as ambassadors to carry with them the message and exhortation of the occasion for the youths.

A gathering like this of youths before me gives me a feeling: that here before me is a backbone of the Community. You are the force, the energy and the hope of the Community and how you will be a decade or two from now. Amongst you some will grow up to become professionals, some thinkers, some skilled workers and a few the future leaders of our Community.

You all are going through an important stage of your life and if you care to take advantage of the opportunity and openings that come in your way, seriously, your success will be the Community's success. And those

amongst you who opt to carelessly waste their prime years will look back upon those opportunities and opening (which are no more) with regret. It would be too late when they wake up to realise that they have wasted an opportunity that was never to come again.

One of the purposes of making this elaborate arrangement of Sports Festival is for the youths to meet, compare their skills and experience, compete and learn from each other about the opportunities of life in the field of sports, education and employment. Our experience have shown that such gatherings of youths have proved helpful and fruitful. But we probably have more to gain and achieve.

#### HIGHER EDUCATION

Considering the prevailing circumstances of affluence and improved economical means, the youths of our Community have generally begun to develop a wrong notion about their future security and entertain attitudes which are short-sighted. This, if not contained and changed, will have serious effect on youths as an important part of a Community and also on himself as an individual.

I therefore appeal to the young members of the Community to take higher education seriously. Good economic times come and pass but youthful period in life comes only once. If one achieves good education, acquires useful art and skill and learn trade, then these will be his lifetime asset, which will ensure independent true security in life and freedom of movement. You should take maximum advantage in seeking guidance and obtaining information regarding educational opportunity and career openings from the Education Board of the Supreme Council. You will Inshallah derive immense benefits from the CAREER GUIDANCE SEMINAR organised by the Education Board in collaboration with the World Federation to coincide with this Sports Festival.

#### SOCIAL EVILS

Secondly, I wish to take this opportunity of expressing my deep concern about the way some of our youths have taken their way of life for granted. The evils of the West which have gripped the youths in that part of the World could easily creep into our Society of youth and teenage. We are a Community whose belief and faith is based on true Islam. We are supposed to be guided by Quran and the teachings of Ahlul Bait. And it is very hard to believe that our youths' behaviour and habits could ever be un-Islamic.

I appeal to all the youths in the Community to guard

Cont. to P. 32.



# THE FIFTH SPORTS FESTIVAL

The fifth Sports Festival was expected to be held in Mombasa from Sunday 24 December, 1989 and to coincide with this, the Education Board of the Supreme Council of the Federation of Khoja Shia Ithnaasheri Jamaats of Africa in collaboration with the world Federation of Khoja Shia Ithna-asheri Muslim Communities had organised a Career Guidance Programme 'CAREERAMA'.

The Sports Festival has over the years helped to foster communal brotherhood with sportsmen from far flung and remote areas congregating to contest for glories.

The inaugural event was held in Dar es salaam in 1984 with four games and ten contestants and the last Festival held in December 1987 embraced seven games and 18 contestants

The full coverage of the Sports Festival will appear in our next edition and from our archives we publish hereunder, the story so far with regard to winners.

## SPORTS FESTIVAL RECORDS PAST WINNERS.

CRICKET LATE IBRAHIM SHERIFF DEWJI TROPHY		
1984	JAFFERY S.C.	MOMBASA
1985	JAFFERY S.C.	MOMBASA
1986	JAFFERY S.C.	NAIROBI
1987	UNION S.C.	DAR ES SALAAM

VOLLEYBALL: LATE ABDULRASUL NASSER VIRJI TROPHY		
1984	JAFFERY S.C.	MWANZA
1985	JAFFERY S.C.	MWANZA
1986	ITHNA-ASHERI UNION CLUB	SONGEA
1987	UNION S.C.	DAR ES SALAAM

SQUASH: LATE MOHAMEDALI MEGHJI TROPHY		
1984	UNION S.C.	DAR ES SALAAM
1985	UNION S.C.	DAR ES SALAAM
1986	UNION S.C.	DAR ES SALAAM
1987	I.U.S.C.	STANMORE

TENNIS LATE ABDUL HUSEIN NURMOHAMED TROPHY		
1984	JAFFERY S.C.	MOMBASA
1985	JAFFERY S.C.	MOMBASA
1986	JAFFERY S.C.	NAIROBI
1987	JAFFERY S.C.	NAIROBI

GOLF: HAJI MOHAMEDALI SHERIFF TROPHY		
1984	NOT HELD	

1985	JAFFERY S.C.	MOMBASA
1986	KILIMERU GYMKHANA	ARUSHA
	NOW DISCONTINUED	

FOOTBALL: ABDULRASUL LAKHA TROPHY		
1987	UNION S.C.	DAR ES SALAAM

TABLE-TENNIS:-ALHAJ MOHAMED DHIRANI TROPHY		
1987	JAFFERY S.C.	NAIROBI

BADMINTON: MULLA ASGER TROPHY		
1987	JAFFERY S.C.	MOMBASA

## MWANZA BOYS SHINE

The youths of Mwanza recently participated in a mini sports Festival organised by Kigoma Jamaat. This event greatly enhanced the sporting as well as brotherly links between members of the Jamaats taking part in the mini sports Festival. Mwanza boys came out with shining colours having won the Table Tennis Tournament and being Runners up in the Football tournament. They were not so lucky in volley-ball but managed to secure the third position. Brothers shaheed Parviz Fazal and Ahmed Gulamrasul Najafi of Mwanza were declared as Best Football player and Best Volleyball player respectively.



Chairman Mwanza Jamaat Alhaj Rafik Dhalla seen taking part in the Bicycle Race.

## SPORTS

During February, 1989, the GCG youths in Mwanza held a ground fund raising Bicycle Race in honour of the visit of their top Executive. The Mwanza Jamaat Chairman, Alhaj Rafik Dhalla also participated in this bicycle race in order to give encouragement to the youths of our community. A total of Shs. 300,000/- was raised through sponsorship, to be used for service oriented projects of the Group.

Among activities during the Holy Month of Ramadhan, the Jamaat organised table tennis, carrum, darts and badminton tournaments through its youth wing, the husseini volunteers corps. These games were arranged at their Religious/Social Cultural Centre Hall daily at night after majlis. The winners were as follows:-

Table Tennis	- Abbas S. Khimji	- Winner
	- Amir Ahmed	- Runner up
Badminton	- Abbas S. Khimji	- Winner
	- Mazaher Ramzan	- Runner up
Carrum	- Murtaza A. Manji	- Winner
	- Saleem A. Parpia	- Runner up
Darts	- Anver K. Andani	- Winner
	- Abbas S. Khimji	- Runner up

All the winners and runners up of the tournaments were awarded trophies on 27th Ramadhan during the Idd Gifts presentation programme. Brother Abbas S. Khimji

was declared as the Best Player of the tournament for his outstanding performance in Table Tennis, Badminton and Darts.

### KARIM AWARDED FIBA LICENCE

Basketball is not a popular sport amongst our Community but not for Zulfikar Karim (27) who has been awarded on International basketball refereeing licence.

The former national player has attended refereeing courses in Nairobi and Lagos and in 1986 he was declared runner-up to the Sportsman of the year.

### OUR CRICKET STARS.

The Tanzania Cricket team which won the 24th Quadrangular Cricket competition, hosted by Tanzania at Dar es Salaam in September, 1989, consisted of several Shia Ithna-asheri youths from the Union Sports Club, Dar es Salaam and Kilimeru Gymkhana, Arusha. These boys proved their worth and displayed outstanding performances throughout the matches against our visitors from Zambia, Malawi and Uganda. Our Community Members who played for the team were Gulamraza Sheriff of Kilimeru Gymkhana, Arusha, Hasnain Tejani, Jameel Kermalli, Kazim Nasser, Sajjad Lakha and Shakir Sherali.

We congratulate them for their tremendous performance which helped the national team us winning the title.

**Well done.**

From P. 30. **What the chairman said.....**

themselves from the social evils which have gripped the youths of the West. It is the duty of all well-intentioned youths to flash a discreet alarm to their respective Jamaat leaders if they have evidence of these social evils creeping into the Community. You are the guardian of our faith, culture and good ethics and with your timely action the present and future generation will be saved.

I see it appropriate here to quote a Hadith of our Prophet HAZRAT MUHAMMAD (S.A.W.).

"On the day of Judgement we all will be asked to explain how did we spend our youthful years? How we earned our livelihood? How we spent what Allah had given us? What did we learn from Quran and Ahlul Bayt? And how much did we convey to others?"

There are important lessons we can draw from this Hadith of our beloved Prophet (S.A.W). The youthful years and earnings are Allah's blessings and should not be

misused. It is not only our duty to learn and understand Allah's message for mankind but we have a further duty to convey the message to each other.

Let us make this Hadith our guideline and our life programme. Let us learn to take our life seriously. We have a duty to ourselves and our future generation.

As the Chairman of an Islamic Institution, I am answerable to Allah and IMAM-E-ZAMANA (Ajjalalloho Farajah) and if I had missed this opportunity to convey all that what I have said, then I am sure it would have been a breach of the trust you have placed in me.

*(A portion of the address of the Chairman, Alhaj Habib Mulji, in December, 1989 in Mombasa before a large gathering of youths from a number of countries on the occasion of the Fifth Sports Festival. Inshallah full report with photographs will appear in the next issue).*