



Sijill Article

Amirul Mumineen's Approach to this World

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وعِمارة الدنيا كذا الاخرى معا * دين الهدى لهما معا قم فاعمر

Syedna Taher Saifuddin RA

Strive for success in this world and the hereafter * That is the truly guided path

In many of his sayings, Amirul Mumineen SA emphasizes the Hereafter by highlighting the transience and futility of this world. For example, in one instance he likens this world to a snake that is smooth to touch but whose poison is fatal. In the context of the strong attraction humans instinctively have to the instant gratification of this world, such strong imagery is necessary.

However, overall our Mawali Tahereen's approach to this world is a positive one. In a world seemingly full of despair and suffering our Hudaat Kiraam's approach focuses on its potential for good, truth, profit and prayer. Not only does this approach help us live as good human beings in this world, but it helps us make this world a bridge to the heavens, provided we prepare for the Hereafter.

As Shzd Tahera baisesha explains in her [article](#) published in Sijill this week, Amirul Mumineen SA focuses on the importance of the approach we take to this world. In other words, this world is what we make of it.

[Maulana Ali] reminded his companions that the world is neither good nor bad in and of itself, but that both the good and bad of this world are with reference to its people. We should not reproach the world for our own defects. Yes, its characteristics are base, but it does not hide them from us. Rather, it warns us time and again, showing us plainly by the deaths of our fathers and mothers that our fate will be exactly the same. The world is a bridge to paradise for the person who looks at it with the eye of reflection. It is here that one has the opportunity to prepare for the hereafter, to pray and perform good deeds, deeds that serve as a passport to heaven. But for the person who neglects to prepare for the hereafter, the world is a bridge to hellfire. In both cases, the world is not responsible for the fate of its inhabitants. It is they who choose their path. They make of the world what they will. They use it or abuse it as they will. (Shzd Tahera Baisesha's article is [published here](#))

Syedna Taher Saifuddin RA presented Amirul Mumineen's approach to dunya in

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his qasida "al-aqlu fil-insaani-a'lal jawhari":

Amirul Mumineen, Maulana Ali, famously known as Haydar, Said the following words about this world:

It is the home of truth for those who are truthful

The home of wellbeing for those who comprehend

A masjid for Allah's loved ones, those who practice piety

Prostrate in sajda, and continually praise God

Place of prayer for the angels

Noble, pure, dazzling in their luminous station
 Place where revelation descends
 From the lord of the high heavens, lord of land and sea
 Place where God's saints, awliya, transact
 Earning His blessings
 O human: apply yourself with passion
 Work hard to profit in both abodes
 Don the garment of God's religion
 Wear the robe of piety, taqwa
 Religion in the world is like the soul in the body
 Know this well, and pay heed
 This world is your home, your residence
 Live honorably, its honor derives from you
 Take service from the world, do not become its servant
 And you shall live with dignity and respect
 Strive for success in this world and the hereafter
 That is the truly guided path

Recently, Syedna Fakhruddin TUS expanded on this approach to Dunya in his waaz on the 19th of Shehruallah. Syedna explains that Maulana Ali encouraged Mumineen to fully take advantage of all worldly and spiritual opportunities. However, it should never that deen is forgotten - there must be balance in life. The 5 minute [video clip](#) was recently published on [FatemiDawat.com](#).

Syedna Fakhruddin himself is also an example of this approach. Syedna's dedication to Dawat 'ilm and khidmat throughout his life was such that Syedna Qutbuddin anointed him as his successor to the exalted rutba of Dai al-Mutlaq. At the same time, Syedna excelled in secular education and business. He topped the cohort of Bombay University in his Arabic literature B.A. and achieved an M.A. from the University of London. As did Syedna Ismail Badruddin RA, Syedna Fakhruddin established and managed successful and profitable businesses.

Our Hudaat Kiraam and our Daiz-zamaan practice what they preach and they lead by example, not only with their words. May Allah Ta'ala grant us the strength to live by this approach and build this world and the Hereafter.

Publications

Shzd. Dr. Tahera Baisaheba Article "Ali's Contemplations on this World and the Hereafter in the Context of His Life and Times"

We are pleased to present this fascinating paper by Shzd Dr Tahera Baisaheba that explores one of the primary themes of Amirul Mumineen's SA orations (khutbah-s): the contemplations on this world and the Hereafter.

The article entitled "Ali's Contemplations on this World and the Hereafter" was published in Essays in Islamic Philology (ed. Ali Reza Korangy et al 2016). (To purchase the collection of essays [click here](#)).

Here is an excerpt from the article:

Discussing Ali's oration defending this world, Ibn Abi al-Hadid implicitly refers to the context as justifying the 180-degree turn from Ali's usual approach, and he comments: "This piece is in praise of the world, and it illustrates Ali's ability to control his themes, maneuvering them in any which way he wished. Almost all his orations are in censure of the world, whereas here, he praises it. But he is true there, and he is true here." Even in the orations that contain harsh condemnation of this world, if we look closely,



the approach is more complex than meets the eye. Although Ali is saying that the world deceives, through his castigation of the world, he is, in fact, metonymically castigating the people of the world— humans, who by their own volition have become enamored of her, to the degree that they have become oblivious to the hereafter. Knowledge of the context is vital in interpreting these oratorical texts. Just as Ali's orations help explain his times and scenes, his times and scenes help explain his orations. Understanding the background of his orations gives us a fuller awareness of why they were said and what they meant to their original audience. As we have seen, the orations discussed in this article are firmly grounded in the political reality of Ali's time, as well as in the literary scene of early Islamic Arabia. Contextualization provides us with a richer sense of those associations.

The PDF of the full text of the article is available on [FatemiDawat.com](#).

Waaz Video Excerpts

Syedna Fakhruddin TUS Amirul Mumineen Waaz 1437H

Syedna Taher Fakhruddin TUS delivered waaz and prayed shahadat of Amirul Mumineen SA on the eve of 19th Shehre Ramadan 1437H, in Iwan-e Fatemi, Darus Sakina, Mumbai. This week we present [4 short video excerpts](#) from the waaz mubarak. (on YouTube and Vimeo).

1. Balance of Both Worlds - In the first excerpt, Syedna Taher Fakhruddin explains that Maulana Ali encouraged Mumineen to fully take advantage of all worldly and spiritual opportunities. However, it should never that deen is forgotten - there must be balance in life. Syedna Fakhruddin elaborated on how an ideally balanced life should be divided into three parts...
2. The Dai of "Abu-Turab" - In the second excerpt, Syedna

Taher Fakhruddin narrated that when Syedna Burhanuddin RA traveled with Syedna Khuzaima Qutbuddin RA to Najaf, both Du'at entered Maulana's Ali zarih mubarak together for daakhli and ziarat. In this clip, Syedna Fakhruddin also draws parallels between Syedna Khuzaima Qutbuddin's amal mubarak in court, and Syedna Daud bin Qutubshah's amal mubarak in Akbar Badshah's court.

3. "Khak-e-Shifa" - In the third excerpt, Syedna Taher Fakhruddin narrates a few anecdotes about khak-e-shifa and the power of belief and conviction in the context of healing and in life in general.
4. Syedna's Doa & the Greatest Wasila - In the fourth excerpt, Syedna Taher Fakhruddin prays for Mumineen with the

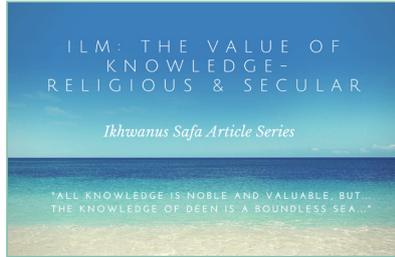
wasila of Aimmat Tahereen and Du'at Mutlaqeen - he explains that when Amirul Mumineen asked Rasulullah to pray for him, Rasulullah took the wasila of Maulana Ali himself. Syedna Fakhruddin prayed for fathe-mubeen, for the safe guarding of Dawat, to keep Mumineen united in this world and the Hereafter. He tells Mumineen, that they are all with him, in the saya of their Dai.



Ikhwanus Safa Article Series

'ILM – Part 5 – The Value of Knowledge-Religious & Secular

Last week's article is the fifth article in a 10-part-sequence of articles on 'ilm. It outlines the Ikhwan's emphasis on the value of all types of knowledge, whether religious or secular. "The Ikhwan us Safa maintain that all the many types of knowledge,



secular and religious, practical and philosophical, are noble and confer respect and honour. Knowledge is life for the heart from the death of ignorance as rain is life for the dead earth... but by far they say, the most noble, subtle, exalted and wondrous of all knowledge is the knowledge of deen... Ilm of deen is food for the soul; in its pursuit is right-guidance and ultimately salvation." Encouraging the reader in the pursuit of knowledge, the article concludes that "there is a vast chasm between ignorance and knowledge, in the eyes of society and of God; those who have not made any effort

to learn will simply not understand or esteem the value of knowledge."

Below is an excerpt from this week's article:

The Ikhwan us Safa maintain that all the many types of knowledge, secular and religious, practical and philosophical, are noble and confer respect and honour. Knowledge is life for the heart from the death of ignorance as rain is life for the dead earth. Knowledge is light for the eyes in darkness, strength of the body from weakness, and a weapon against enemies. People of knowledge are elevated and become leaders, their deeds are trusted, and all others follow them. With knowledge even the slave can reach the status of free men, and be welcome in the courts of kings. Knowledge is peace for the heart, comforter in solitude, companion in aloneness. Its acquisition is betterment for this world and the next. Those who are given knowledge are truly fortunate and blessed.

Read the full article on FatemiDawat.com.

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This newsletter will inshaallah be published every Friday. It will include the latest news and instructions from Syedna Fakhruddin's office and will be published in Dawat-ni-zaban and Gujarati. It will also highlight the latest updates on FatemiDawat.com. Please register to receive the newsletter regularly at info@fatemidawat.com

Sijill is an Arabic word which literally means official letter. It was a term often used in the Fatimid chancery. The name is inspired by the most auspicious letter 'Sijill-ul-Bisharat'.