

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

Sijill

A Weekly Newsletter Of
Fatemidawat.com

سجیل

Issue 49

26th Rabi ul-Awwal 1436H

(Surat Aale-Imraan: 159)

And when you have resolved [to do something], rely on God; for God loves those who rely [on Him].

Featured updates:

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الْمُتَوَكِّلِينَ*

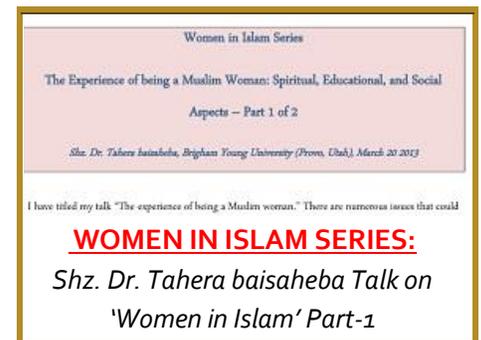
(Surat Aale-Imraan: 159)

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SIJILL ARTICLE: Resolve, Conviction & Faith in Allah Ta'ala

As the month of Rabiul Awwal, the month of Rasulallah's SA Milad, ends we remember our guide and Prophet, Rasulallah SA. There is no better exemplar of resolve, conviction and faith and *tawakkul* in Allah Ta'ala than Rasulallah SA. In the early days of establishing the religion of Islam, Rasulallah SA faced extreme slander, persecution, and hostility from the tribe of Quraysh. Initially, the numbers of those who followed

Rasulallah SA were very limited and the people of the Quresh tribe ridiculed Rasulallah's SA mission. As the number of Rasulallah's followers increased, the Quresh's ridicule turned to concern and hostility. When the season of Hajj approached, the Quresh plotted together and decided that they would tell all those who came to Mecca for Hajj that Muhammad was a magician who enchanted people into following him (Hajj was an Abrahamic tradition and people came for Hajj to Baitullah even before Islam). Though many powerful people of Quraysh were against him, Rasulallah SA had the protection of Maulana Abu Talib AS, Rasulallah's SA paternal uncle, who had great stature in the tribe. When Rasulallah's SA grandfather Maulana Abdul Muttalib AS passed away, it was to Abu Talib that he entrusted the upbringing of Rasulallah SA. While Rasulallah SA was in Maulana Abu Talib's AS protection, the Qurayshis dared not attempt to kill Rasulallah SA. Indeed, as a poet has eloquently



expressed, if it were not for Abu Talib ^{AS} and his son Ali ^{SA}, the religion of Islam would not have been established. Soon enough, the Qurayshis approached Imam Abu Talib ^{AS} and asked him to restrain Rasulullah ^{SA} and threatened him with dire consequences. Maulana Abu Talib ^{AS} tested Rasulullah's ^{SA} conviction and resolve: Abu Talib informed Rasulullah of the Quraysh's threat and the increasing difficulty of the situation, seeming to imply that protection of Rasulullah ^{SA} and his cause was becoming impossible. Rasulullah ^{SA} felt that now, even Maulana Abu Talib ^{AS} was abandoning him. His eyes welled with tears as he said to Abu Talib ^{AS}: "I swear by Allah Ta'ala, if they put the sun in my right hand and the moon in my left hand, and demand that I forsake this religion and mission, then by God I will not. Not until this religion spreads across the lands or until I die professing it." Maulana Abu Talib ^{AS} replied, "I swear by Allah Ta'ala that I will never forsake you. Go and establish Da'wat as you have for I will never surrender you to them." Such was Rasulullah's ^{SA} resolve and such was his *tawakkul* and faith in Allah Ta'ala. A true practitioner of the teaching in the Qur'anic Ayat quoted above, "and when you have resolved [upon a matter], then keep your faith in Allah Ta'ala. (Surat Aale-Imran: 159)" Today, Rasulullah's ^{SA} Da'wat continues. An Imam in the progeny of Rasulullah ^{SA} graces the face of this earth. In his seclusion, his Da'i establishes his Da'wat. We have not seen Rasulullah ^{SA}, but we see in his Da'i today the same resolve and conviction. We see absolute unshakeable *tawakkul* and faith in Allah

Ta'ala.

In his qasida written on Eid ul Fitar last year, Syedna Qutbuddin ^{TUS} wrote, "I am *fida* on my Maula Imam-uz-zaman with pure intent and firm resolve."

أَقْدِي عَلَى مَوْلَى الْخَلَائِقِ مَالِكِي
بِخُلُوصٍ نِيَّاتٍ وَعَزْمٍ مُحْكَمٍ

Throughout this year, we have seen Syedna ^{TUS} face all challenges with a firm resolve and complete trust in Allah Ta'ala. He is a living exemplar of resolve and *tawakkul*. May Allah Ta'ala give us the strength to follow his example and remain steadfast in our belief in his Da'wat, the Da'wat of the 52 Dai's, the Da'wat of Imam-uz-zaman and the Da'wat of Rasulullah ^{SA}. May Allah Ta'ala give us strong resolve and faith in Him in all our endeavours.

WOMEN IN ISLAM SERIES: Shz. Dr. Tahera baisesha Talk on 'Women in Islam' Part-1

We are proud to launch our new Series "Women in Islam". As an introduction to this series we are pleased to present a talk by Shz. Dr. Tahera baisesha entitled, "The Experience of Being a Muslim Woman: Spiritual, Social and Intellectual Aspects."

This talk was presented in March 2013 at Brigham Young University (BYU) in Provo, Utah, on the place women in the context of Islam. Shz Dr. Tahera Baisesha was invited to this talk by the Chair of the Department of Asian and Near Eastern Languages, Dr. James Toronto. The talk was very well received. In their coverage of the event, on a BYU-student-produced-newssite, *The Digital Universe*, described Tahera baisesha as, "the Muslim woman that no "Islamophobe" would ever want you to meet."

(<http://universe.byu.edu/2013/03/22/lif>

[e-according-to-a-muslim-woman/](http://universe.byu.edu/2013/03/22/life-according-to-a-muslim-woman/)).

Her paper addresses four keys areas: spirituality, education, veiling, and a woman's role in the family and in public life. For each of these areas, Shz. Dr. Tahera baisesha presents scriptural and legal pronouncements, historical and contemporary examples, and her own personal experience as a Muslim woman.

The first part published this week presents the introduction and the sections on Spirituality and Education. The second part will be presented in an upcoming issue of Sijill inshaallah. Dr. Tahera baisesha begins by contextualizing the issue of Women in Islam by highlighting the reality that Islam is not monolithic. "Hailing from different parts of the world, Muslims come from disparate linguistic, socio-economic, historical, and ethnic backgrounds.... It is important to remember that the life experience of Muslim women (and Muslim men too) is not a set, monolithic one, but rather, that it differs from place to place, from time to time, and from individual to individual. We need to recognize that there are other factors, in addition to the religious one, that determine the life a Muslim leads. One of the most important of these other factors is local culture, expressed in the practices, customs, traditions, and rituals of a particular place in a particular time." Addressing the aspect of Spirituality, Dr. Tahera baisesha states: "The Holy Book of the Muslims, the Qur'an, puts women on an equal spiritual footing with men. [It is important to define "spirituality" versus "worldly" or "secular", where women have separate roles than men.] In terms of their spirituality, women are addressed as beings with souls, just like men, as beings who have the potential to obtain nearness to God through worship and good deeds, just like men."

She also draws attention to the women that are held in high spiritual regard by all Muslims such as Maryam^{AS} and Maulatuna Fatema^{AS}.

Dr. Tahera baisesha begins her discussion of the Education of women in Islam by quoting Rasulullah's SA *Hadith* that "Seeking knowledge is a mandatory duty for every Muslim man and woman". She concludes that, "The need of the hour among Muslims generally, both male and female, is education. Many Muslims live in developing countries where levels of literacy are low, even among men. As Muslim societies become more educated, and more exposed to different cultures and ideas, one can hope that it will help cultivate more open-minded and rational societies. I am hopeful that modern technology can go part of the way in achieving these aims, and that in the case of women from more conservative families, or those with fewer means, remote education and working from home will provide some workable options. Universities such as Harvard, MIT, UCLA, and the University of Chicago are beginning to offer on line courses, even degree programs, to worldwide student bodies. In Kashmir, India, where both security and tradition keep women at home, several software companies have set up remote offices where women can program from their home or from local offices. This is not an end solution, but as intermediate steps, they can aid us in getting to the final goal."

To read the full text of Part 1 of this talk (Introduction, Spirituality, Education) please visit Fatemidawat.com. Part 2 (Veiling, Women's Roles in the Family and in Public Life and Conclusion) will be posted in upcoming issues inshaallah.

ANNOUNCEMENT & AMAL

DETAILS: Milad Imam-uz-zaman^{SA}

Syedna Khuzaima Qutbuddin^{TUS} will preside over Milad Imam-uz-zaman^{SA} Khushi Majlis on Saturday, 4th Rabiul Aakhar 1436H (24th January 2015) at 4.00PM at Darus Sakina, Thane. Syedna^{TUS} will do bayaan and zikar of Tayyib Imam^{SA} in the Majlis. Majlis will be followed by Maghrib Isha Namaaz and Khushi Jaman. In Bakersfield Shz. Taher baisesha will preside over Milad Khushi Majlis on eve of Milad Imam-uz-zaman^{SA}, 4^{mi} raat of Rabiul Aakhar (Friday, 23rd January 2015) at 5.45PM PST (Saturday 24th January 7.15AM IST). The Majlis will be broadcast live and will be available for replay using this link <https://www.youtube.com/watch?v=mGQWBcwWnmM>.

Mas'uls (Coordinators) in each town will inform local mumineen about their respective Majlis programs. In towns where coordinators are listed, please contact them directly for further details. Mumineen in other towns and cities should take barakaat on this auspicious occasion. Mumineen should recite qasida composed by Syedna Taher Saifuddin^{RA} Milaadu Maulanal-Imamit-Tayyibi (PDF of text on website) and take part in the Majlis in Bakersfield through the link provided above.

NEWS & EVENTS: Shz. Dr. Abdeali baisesha & Shz. Dr. Husain baisesha Visit to Vadodara & Ziarat of Syedi Musanji bin Taj & Meeting with High Dignitaries of the Alavi Bohra Community

On 25 Safar 1436 (17 December 2014), sons of al-Dai al-Fatemi His Holiness Syedna Khuzaima Qutbuddin^{TUS}, Shehzada Dr. Abdeali Baisesha and Shehzada Dr. Husain Baisesha visited Vadodara for ziyarat of al-Mawla al-Fadil Syedi Musanji bin Taj

Saheb^{OS} and to meet with mumineen mukhliseen of Baroda. Abdeali baisesha and Husain baisesha, and the mumineen zaireen with them did ziyarat with much tamakkun, alhamdulillah. And mumineen of Baroda who met with the Baiseshas also expressed their conviction, belief and love for Syedna Khuzaima Qutbuddin^{TUS} and also offered their khidmat for the cause of Da'wat. In the course of this visit, the Baiseshas and mumineen with them were delighted to be warmly welcomed by High Dignitaries of the Alavi Bohra Community to their central headquarters at Tayyebi Mahal, Baroda. The Alavi Mazoon al-Sayyed al-anbal Baisesha Haatim Zakiyuddin, Alavi Mukasir Baisesha Mohammad Nooruddin and Alavi Rasul-Hudood Baisesha Zulqarnain Hakeemuddin extended their ikraam and gracious hospitality. The Dignitaries fondly recounted the visits of His Holiness Syedna Taher Saifuddin Saheb^{RA} earlier and later His Holiness Syedna Mohammed Burhanuddin Saheb^{RA} accompanied by His Holiness Syedna Khuzaima Qutbuddin Saheb^{TUS} who was Mazoon ud-Dawat at the time, and shared photographs of those memorable occasions. There were lively conversations on the longstanding and close relationship between the two communities which has been based on mutual understanding and trust. The Baiseshas were given a tour of the historic building where the Alavi Dais have resided for nearly two centuries, and shown the community's historic collections of photographs and memorabilia. Syedna Khuzaima Qutbuddin^{TUS}'s Shezadas thanked the Dignitaries for this meeting and hospitality imbued with mohabbat and sincerity and extended their invitation to the Dignitaries to visit Darus Sakina

in Mumbai in the near future. They prayed that these warm relations continue to flourish.

FROM THE CRADLE TO THE GRAVE MONTHLY SABAQ

SERIES: Part 2 – Introduction –The Meaning & Purpose of Shari'at

Last week the second part in the series 'From the Cradle to the Grave' was presented. In the 16 minute video, Shz Taher Bhaisaheb addresses the meaning and purpose of the Shari'at of Islam, Shari'at Mohammadiyya. Through the sabaq he raises and answers pertinent questions: Why is it important to approach Shari'at using our intellect (and not just as a set of rituals)? Why is it that the Shari'at of Islam is valid today and not other divinely revealed religions? What is the meaning of Shari'at? What is the

purpose of Shari'at? Why is violent retribution wrong and against the example of Rasulullah SA (reference to recent events in Paris)? What is a balanced life according to Shari'at? Part 2 (16 min) of the sabaq series is now available for viewing on Fatemidawat.com and <https://www.youtube.com/watch?v=7viJvyObRiY>. The Sabaq series is also available as a podcast on the [iTunes](https://www.apple.com/itunes/) and the podcast is also available for [Android/3rd party players](https://www.google.com/android). When you click on the above links, please subscribe to the podcast so you will automatically get updates. [Part 1](#) (12 min) and [Part 2](#) (16 min) of Shz Taher Bhaisaheb's Cradle to Grave sabaq series is available for viewing on Fatemidawat.com and YouTube - [Part 1](#) and [Part 2](#)

ANNOUNCEMENT: Syedna

Qutbuddin^{TUS} Regular Sabaq

Syedna Khuzaima Qutbuddin^{TUS} will deliver Sabaq to mumineen at Darus Sakina on Saturday the 27th of Rabiul-Awwal (17th January 2015) at 4PM inshaallah.

ANNOUNCEMENTS: Saturday Bethak

As earlier stated in the philosophy of Da'wat and the Guiding Principles, access to the Dai is available for all mumineen, not just a select few. Following the end of Ashara Mubarak, bethak audience with Syedna Qutbuddin are once again scheduled every Saturday (starting Saturday 23rd Muharram/ 15th November). Bethak is at 6.30pm at Darus Sakina, Thane after Imamat Namaz. Mumineen are invited for Salawat Jaman.

This Newsletter

This newsletter will inshaallah be published every Friday. It will include the latest news and instructions from Syedna Qutbuddin'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'.

Updates this week

- SIJILL ARTICLE: *Resolve, Conviction & Faith in Allah Ta'ala*
- WOMEN IN ISLAM SERIES: *Shz. Dr. Tahera baisesaheb Talk on 'Women in Islam' Part-1*
- ANNOUNCEMENT & AMAL DETAILS: *Milad Imam-uz-zaman^{SA}*
- NEWS & EVENTS: *Shz. Dr. Abdeali bhaisaheb & Shz. Dr. Husain bhaisaheb Visit to Vadodara & Ziarat of Syedi Musanji bin Taj & Meeting with High Dignitaries of the Alavi Bohra Community*
- FROM THE CRADLE TO THE GRAVE MONTHLY SABAQ SERIES: *Part 2 – Introduction –The Meaning & Purpose of Shari'at*
- ANNOUNCEMENT: *Syedna Qutbuddin^{TUS} Regular Sabaq*
- ANNOUNCEMENT: *Saturday Bethak*

Upcoming updates

- Da'wat History Series: *Sijillul-Bisharat*
- QJSP: *First Higher Education Scholarships Details*
- Syedna^{TUS} Ashara Waaz Highlights
- Shz Taher bhaisaheb monthly sabaq broadcast
- Ikhwanus Safa Article Series – 3rd Installment
- Matrimonial Forum and Nikah
- Quran recitation with commentary analysis (regular).
- Hikayaat: *Morals & Fables from Dawat Kitaabs*
- Article Series: *Women in Islam*
- *Fatemi Madrasa new material*
- *Fatemi Dawat Architecture – Galleries and Presentations*
- *Fatimid Literature Article Series*
- Q&A series on pertinent issues: *Shari'a compliant finance, qasar namaz.*

If you have any suggestions for updates and content please email info@fatemidawat.com
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