

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Al-Dai al-Fatemi – written in Arabic Calligraphy – one of the insignia of Syedna

Sijill

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سجل

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Featured updates:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

(Surat Fatir: 1)

*Praise be to Allah Ta'ala the Creator of
the Heavens and the Earth.*

**SIJILL ARTICLE: Fatemi Da'i –
Fatemi Da'wat**

Maulatuna Fatema's^{SA} name comes from Allah Ta'ala's name *Fatir* (Creator). In the *kitaabs* of Da'wat the meaning of Maulatuna Fatema's name is explained at many levels. On one level, *Fatema* is from *fa ta ma* - which literally means to cut, or separate. In the context of Maulatuna Fatema herself, it means to separate the Shi'a from punishment. In several of his qasidas, Syedna Taher Saifuddin^{RA} acknowledges Maulatuna as the one who safeguards mumineen from *Jahannam*. The bayt below is from one such qasida:

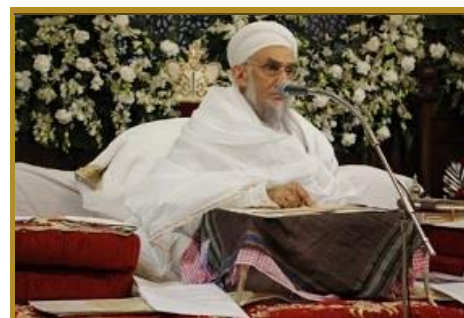
*Their mother is Fatema;
her love will separate and safeguard her
Shi'a from fire*

وامهم الزهراء فاطم حبا
لشيعتها حقا عن النار فاطم

Our Imams and their Dai's chose to use Maulatuna Fatema's^{SA} name to identify their Da'wat.

The Imams are known as *a'immah fatimiyyeen* (singular *al-Imam al-Fatemiyy*), the Dai's are known as *du'at fatimiyyeen* (singular *al-Da'i al-Fatemiyy*), and the Da'wat is known as *Da'wat fatimiyya* or *Fatemi Dawat*. The Dawat is recognized as Fatemi Dawat because Maulatuna Fatema is the crucial link through which the *noor* of Mohammed and Ali is reunited in the succession of Imams. It is through Fatema^{SA} that the Imam is the son of Rasulullah^{SA} and the son of Amirul Mumineen Imam Ali^{SA}. In parallel, the Dai is known as *al-Dai al-Fatemi* because he is the Dai of the Fatemi Imam and establishes the Da'wat of Rasulullah^{SA} and Amirul Mumineen^{SA}.

The Da'wat is also known as Fatemi



BAYAAN VIDEO
Excerpt of Syedna Qutbuddin Doa in Milad Bayaan

Women in Islam Series

The Experience of being a Muslim Woman: Spiritual, Educational, and Social
Aspects – Part 2 of 2

Sh. Dr. Tahera baisesheba, Beigham Young University (Poon, Utah), March 20 2013

WOMEN IN ISLAM SERIES:
Shz. Dr. Tahera baisesheba Talk on 'Women in Islam'
Part-2



**AMAL DETAILS: Maulatuna Fatema SA
Shahaadat**

Above is an old photo of Jannatul Baqi' – the qubba of Maulatuna Fatema SA before it was demolished in 1925.

Da'wat. As Syedna Taher Saifuddin^{RA} states in his qasida in the shaan of Maulatuna Fatema:



Pure Fatema

This luminous Fatemi Dawat is known by her name

During the *zuhoor* of the Imams in Egypt, there was an occasion in which the enemies of the Fatimids slandered the Imams by accusing them of *conveniently* tracing their lineage to Fatema, a woman, to establish their connection with Rasulullah^{SA}. (The norm was to trace one's lineage through men, not women.) The Imam's *hudoob* swiftly replied by reciting the Qur'anic *ayats* in which Eissa nabi is referred to as the son of Maryam (for example 'that is Eissa son of Maryam' - Surat Maryam: 34). We commemorate the solemn occasion of Maulatuna Fatema's SA *shahaadat* on the 10th of Jumadul-Ula by remembering that we are children of Fatemi Dawat and followers of the true Fatemi Dai. We are believers that a Fatemi Imam, in the progeny of Mohammed, Ali and Fatema, graces the face of this earth. We offer praise and thanks to Allah Ta'ala for the *ni'mat* of being linked, for having a *nisbat*, with Maultanuna Fatema-tuz-zahra^{SA} 1400 years after her *wafaat*.

We pray: *Fatemi Dawat – Zindabad; Fatemi Dai – Zindabad.*

BAYAAN: Excerpt of Syedna^{TUS} doa in Milad Majlis Bayaan

On 29th Rabiul Akhar, the days of Syedna's Milad, Aqa Maula^{TUS} delivered waaz Mubarak in which he

showered mumineen with the barakaat of 'ilm of Aale Mohammed. Highlights of the Bayaan were published in [Sijill 54](#).

During the Bayaan, Syedna also beseeched doa to Allah Ta'ala for himself and for all mumineen. The video excerpt of that heartfelt doa (2 min) is presented on Fatemidawat.com. Syedna prayed:

"Do tasbeeh of Imam Husain's name 128 times, take his wasila and beseech doa, and in that doa remember your Dai also. May Allah Ta'ala give me the strength to perform Imam-uz-zaman's khidmant, to work for the betterment (khair-khuwahi) of mumineen, and to help alleviate mumineen's troubles. May Allah Ta'ala keep every mumin in wellness and prosperity; may they always be very happy; may their problems get resolved; may they excel in their businesses; may their children excel in their education; may their wish for marriage get fulfilled, may their wish for children get fulfilled. May Allah Ta'ala open wide the doors of their sustenance; may they continue to excel. And I tell every mumin and every mumina: always serve the Da'wat, do whatever you can, with your efforts and with your contributions. The service (khidmat) of Da'wat is a great joy."

May Allah Ta'ala grant us the strength to perform the *khidmat* of Da'wat and may Maulana's^{TUS} doas be answered for all of us. May Allah Ta'ala grant Syedna^{TUS} longest life till *qiyamat* in the *khidmat* of Imam-uz-zaman and may He keep Syedna's benevolent shade upon us always.

ANNOUNCEMENT & AMAL

DETAILS: Maulatuna Fatema^{SA} Shahaadat Majlis

Syedna Qutbuddin^{TUS} will preside over the shahaadat Majlis of Maulatuna Fatema^{SA} on Saturday, 10th Jumadal-Ula (28th February) at 4PM inshaallah. Syedna^{TUS} will recite shahaadat bayan

in the majlis. All mumieen are invited for Salawaat jaman after waaz and namaaz.

In Bakersfield Shz. Taher bhaisaheb will preside over Maulatuna Fatema^{SA} shahaadat Majlis on 10mi raat of Jumadal-Ula (Friday, 27th February) from 6.20PM till 8.00PM PST (7.50AM till 9.30AM Saturday 28th February IST). The Majlis will be broadcast live through this [link](#).

Mumineen are urged to gather on this auspicious occasion and pray Syedna Taher Saifuddin's^{RA} qasida *Maulatuna Fatematuz Zahra* and a salaam in Dawat ni zaban composed by Shz. Dr. Bazat Tahera Baisaheba. PDF and audio of Qasida is presented on Fatemidawat.com.

The khutba that Maulatuna Fatema delivered after Rasulullah's wafaat is also presented on this occasion with a side-by-side translation. The khutba is heart rending oration in face of Rasulullah's wafaat and the calamitous events that followed, the least of which was the denial of her rightful inheritance. The khutba and its translation is an excerpt from an academic article on orations in the Islamic tradition by Dr. Bazat Tahera Baisaheba.

WOMEN IN ISLAM SERIES: Shz. Dr. Tahera baisaheba Talk on 'Women in Islam' Part-2

We are proud to present the second installment in our new Series "Women in Islam". This is the second part of the introduction to this series, from a talk by Shz. Dr. Tahera baisaheba 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 Baisaheba 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-news site, *The Digital Universe*, described Tahera baisesaheba as, "the Muslim woman that no "Islamophobe" would ever want you to meet."

(<http://universe.byu.edu/2013/03/22/life-according-to-a-muslim-woman/>).

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

Dr. Tahera baisesaheba began the first part of this talk 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."

The second part of this talk published this week presents the sections on Veiling and Women's role in the family and public life. The first part was published in [Sijill 49](#) and is available on fatemidawat.com.

In Part 2, the section on *Veiling* begins

with a quotation of the Qur'anic Ayat on which veiling and the dress code prescribing modesty is based: *The Quran prescribes modest dress for men and women: [Nur 24:30-31]: "Tell believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do. And tell believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or ...". Islamic law, based on this verse and on traditions ascribed to the Prophet Muhammad, prescribes modest dress for men and women... For women, interpretations of what constitutes modest attire are more varied. Muslim women's attire is influenced by local culture, as well as the legal school in Islam to which they belong.*

Dr. Tahera baisesaheba describes the three broad categories of veiling and then addresses the arguments commonly cited, particularly in the West, for the banning and discouragement of the wearing of the *hijab*.

On the topic of the role of women in family and public life, Dr. Tahera baisesaheba states: *Islamic law, the Shari'a, addresses this issue in terms of the complementary nature of the roles played by a man and a woman within a family. The husband's primary responsibility is to provide for his family. The wife's primary responsibility is to nurture her family. The Islamic scriptures do not restrict the husband from cooking and taking care of his children, just as they do not restrict the wife from working and earning. However, this role is considered secondary to his or her primary role, which is that of provider and nurturer respectively. Motherhood is raised to a sacred level, in the prophetic hadith "Paradise lies*

beneath your mother's feet" (al-jannatu tahta aqdami l-ummahat). There are no comparable hadith for men, and this hadith emphasizes the nurturing role of the mother, her pivotal role in raising her children as good human beings. Moreover, the Islamic scriptures guarantee women a measure of financial independence, by giving women the right to inherit and own property independent of the control of father or husband or brother. In comparison, it was not until at least ten centuries later that women were given the right to own property in most parts of Europe. The Prophet's first wife, Khadija, was a wealthy businesswoman. She first came into contact with her future husband when she employed him to carry her goods and trade them in Palestine.

She concludes her presentation by asking Muslims to take responsibility for the issues present in Muslim societies with regard to women's rights: *It is important for Muslims to recognize that there are problems in Muslim societies with regard to women's rights. There are similar problems in other societies too, but it is important for Muslims to take responsibility. Muslims living in the Far East, South Asia, the Middle East, Africa, and the West, all need to look within their own communities, to address issues of deficiency, in sublime areas such as human dignity and spiritual egalitarianism, as well as mundane areas, such as education, safety and property rights. In many cases, answers can be found within their own religious and cultural traditions. But the Prophet Muhammad's directive was to seek wisdom, "even from as far away as China," and Muslims should not hold back from adopting beneficial progressive ideas, no matter where they come from.*

To read the full text of Part 1 of this

talk (Introduction, Spirituality, Education) and Part 2 (Veiling, Women's Roles in the Family and in Public Life and Conclusion) please visit Fatemidawat.com.

MEDIA: Article on QJSP in the Free Press Journal

The Free Press Journal recently reported on the efforts of the Qutbi Jubilee Scholarship Program (QJSP) to promote Higher Education in the Dawoodi Bohra Community and society in general, particularly education for girls. Below is an excerpt from the article.

"To encourage girls' education in Dawoodi Bohra community, Syedna

Khuzaima Qubuddin, the head of the community, launched a scholarship program, "Qutbi Jubilee Scholarship Program (QJSP)" under the banner of Zahra Hasanaat Charitable Trust. Under the program, 30% reservation has been given to female candidates, who wish to pursue higher education said Aziz K Qutbuddin, son of Syedna Khuzaima Qutbuddin, during a press meet here on Monday."

The article is presented on the media section of Fatemidawat.com.



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 Mubaraka, 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: *Fatemi Da'i – Fatemi Da'wat*
- BAYAAN: *Excerpt of Syedna ^{TUS} doa in Milad Majlis Bayaan*
- ANNOUNCEMENT & AMAL DETAILS: *Maulatuna Fatema ^{SA} Shahaadat Majlis*
- WOMEN IN ISLAM SERIES: *Shz. Dr. Tahera baisesha Talk on 'Women in Islam' Part-2*
- MEDIA: *Article on QJSP in the Free Press Journal*
- ANNOUNCEMENT: *Saturday Bethak*

Upcoming updates

- Cradle to the Grave: Part 4
- Ikhwanus Safa Article Series – 4th Installment
- Syedna ^{TUS} Ashara Waaz Highlights
- Matrimonial Forum and Nikah
- Quran recitation with commentary analysis (regular).
- Hikayaat: Morals & Fables from Dawat Kitaabs
- 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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