

سراج المنام



Fatemi Dawat Art and Architecture Series: Jame' Anwar Photo Essay.

Sijill

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Featured updates:



**QASIDA ME'AWIYYAH E-BOOK:**

Shukur-Recounting & Giving Thanks for the Achievements, Milestones & Ihsanaat of Syedna Mohammed Burhanuddin <sup>RA</sup> (from Sijill 47)



**NAZARAAT:**

"Abu Mohammed, Your Father – Taher Saifuddin"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي  
الْآخِرَةِ مِنْ خَلْقٍ، وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ،

(Surat al-Baqara: 200-201)

There are men who say: "Lord!  
Give us (Thy bounties) in this  
world!" but they will have no  
portion in the Hereafter. And there  
are those who say: "O Lord! Grant  
us the benefits of this world and  
the blessings of the hereafter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مَنْ رَزَقَهُ اللَّهُ وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ص فَقَدْ  
أَصَابَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، وَلَا أَشْكُ لَهُ بِالْجَنَّةِ،  
وَإِنَّ فِي حُبِّ عَلِيٍّ وَوَلَايَتِهِ عَشْرِينَ خَصْلَةً، عَشْرَةٌ  
مِنْهَا فِي الدُّنْيَا وَعَشْرَةٌ فِي الْآخِرَةِ\* (1) الزهد  
(2) والحرص على العلم (3) والورع في الدين  
(4) والرغبة في العبادة (5) وتوبة نصوح (6)  
والقيام في الليل للصلاة (7) والإيثار من الخلق  
(8) والحفظ للقرآن (9) وبغض الدنيا

(Rasulullah <sup>SAW</sup>)

He who is given the bounty (rizq - rozi)  
of the valaayat of Ali has attained the  
goodness of this world and the  
Hereafter, and I do not doubt that he  
will enter jannat. Ali's love and  
valaayat entail twenty virtues: 10 in  
this world (dunya) and 10 in the  
Hereafter (aakherat). 1) renouncing  
materialism, 2) desire to seek  
knowledge, 3) piety and scrupulosity,  
4) eagerness for worship, 5) sincere  
repentance, 6) waking up in the night  
for prayer, 7) putting your trust in God,  
not people, 8) memorizing the Quran,  
9) aversion to this world (dunya).

## **SJIILL ARTICLE: Ten Virtues of a Mumin – (9) Aversion to Dunya**

Rasulullah SA said, “he who is given the gift (*rizq, rozi*) of the *valaayat* of Ali has attained the goodness of this world and the Hereafter, and I do not doubt that he will enter *Jannat*.” Ali’s love and *valaayat* entail twenty virtues: 10 in this World (*dunya*) and 10 in the Hereafter (*aakherat*). The ten in this world are: 1) renouncing materialism ([Sijill Article 90](#)); 2) desire to seek knowledge ([Sijill Article 91](#)); 3) piety and scrupulosity ([Sijill Article 92](#)); 4) eagerness and desire for worship ([Sijill Article 93](#)); 5) sincere repentance ([Sijill Article 94](#)); 6) waking up in the night for tahajjud prayers ([Sijill Article 95](#)); 7) to put trust in God and not people ([Sijill Article 96](#)); 8) memorizing the Quran Majeed ([Sijill Article 97](#)).

This year during Ashara, Syedna TUS narrated this Hadith and explained the many facets of this Hadith and the individual virtues. Syedna introduced the Hadith saying that this is a *bishaarat* for the Shi’a of Amirul Mumineen SA. He added that in one sense, those with true *valaayat* would necessarily have these virtues. If for some reason one with *valaayat* does not possess these virtues, then upon hearing this bayaan he/she should make a firm commitment to acquire them. **The ninth virtue is aversion to this world (*bughdud-dunya*).**

Rasulullah SA said, “this world (*dunya*) is a prison for the believer (*mumin*) and paradise (*Jannat*) for the disbeliever (*kafir*.” Amirul Mumineen SA wrote to Salman al-Farisi RA, *Indeed, this world is like a snake—its touch is smooth, its poison fatal. The foolish lad rushes towards it, and the intelligent man is wary of it. Turn away from its attractions, for it will only be with you for a short time. Shrug off its cares, for you will soon depart from it. When you are most comfortable with it,*

*beware of it the most. For each time its companion rests confidently in a happy event, an adversity forcefully removes him from it.*

Syedna al-Mu’ayyad al-Shirazi stresses time and again that this world is transient. In one instance, he describes it as a series of trials and tribulations and its inhabitants as those trapped in a cave, drunk with its temporary lures. Our Mawali Tahereen AS make such strong statements about the temptations of this world because these temptations are enticing. The purpose of these statements is to remind us of the passing nature of this world and to emphasize the endurance of the Hereafter (*aakherat*).



That is not to say that one should not live a full life in this world. Amirul Mumineen SA said that the pious (*muttaqeen*) share this world with the people of this world (*ahlud-dunya*), but the people of this world do not share the Hereafter with the pious. The former live the best life in this world and they also journey to the Hereafter with adequate provisions and a profitable trade. Conveying a similar concept, Syedna Taher Saifuddin RA refers to *dunya* and *deen* in his qasida as twins. He counsels *mumineen* that their worldly affairs should be conducted in accordance with their religion, and that religion should in fact be the moral compass that directs their worldly affairs (see [Sijill Article 84](#) “The Twinship of Deen & Dunya”). Our Hudaat Kiraam AS encourage us to

live life in this world to the fullest but with the Hereafter and our purpose in mind. Living life in this world according to the guidance of our Hudaat Kiraam and the precepts of Shari’at ensures that all worldly pursuits also garner *sawaab*. The key is prioritization. Amirul Mumineen SA said that when *dunya* and *aakehrat* go hand in hand that is the best. But in the case of a conflict between the two, Eisa Maseeh’s AS teaching is proverbial: if there is a situation in which you must choose between *dunya* or *aakehrat*, then you must prioritize *aakehrat*. May Allah Ta’ala grant us the wisdom to prioritize everlasting Hereafter over a transient material world. May we continue to follow the guidance of His *awliya’* to live a full and fulfilling life in this world and prepare for the Hereafter.

In our increasingly materialistic world, we are fortunate that we have a living guide, a Dai, who continuously reminds us of the permanence of the Hereafter, and the balance required to achieve happiness in this world and the *aakherat*. May Allah Ta’ala grant Syedna Qutbuddin TUS longest life till *qiyamat* to continue to guide us and our children.

We end with the prayer that is quoted in the ayat in the beginning of this article. Not the prayer of those who seek *dunya* with no share in *aakherat* (Surat al-Baqar: 200), but the prayer of those who say, “O Lord! Grant us the benefits of this world and the blessings of the hereafter” (*Rabbana aatina fid-dunya hasanatan wa fil aakherati hasanatan waqina azaab an-naar* – Surat al-Baqara: 201).

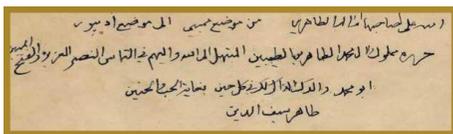
## **NAZARAAT: “Abu Mohammed, Your Father – Taher Saifuddin”**

*On the auspicious occasion of Tabarrukaatu Ayyamil Urs, the second Urs of Syedna Mohammed*

*Burhanuddin's RA, we are pleased to present the following Nazaraat Entry prepared by Shz Dr Husain Bhaisaheb:*

In the unmatched letter which he wrote with his own hand to Syedna Khuzaima Outbuddin (TUS), Syedna Taher Saifuddin (RA) inscribed several indications of Syedna Outbuddin's high destiny of becoming Dai. One of these was his signing the letter in this manner: "(From) Mohammed's father, your father, who thinks of you in every moment, with utmost love and longing, Taher Saifuddin." Upon reading this letter, Syedna Mohammed Burhanuddin (RA) recited the Qur'anic ayat "khitamuhu misk" (Surat al-Mutaffifeen, Ayat 26), which means "It is sealed with musk."

Syedna Taher Saifuddin normally referred to himself in his correspondence as "Mohammed's father". In this letter, he used the unique expression "Mohammed's father, your father", thereby indicating the special status of these two sons near him. This special status was frequently highlighted by Syedna Burhanuddin during his lifetime, most notably at the time of performing nass on Syedna Outbuddin, and also at the very beginning of his ehed mubarak upon the wafaat of Syedna Taher Saifuddin (details in future *nazaraat* article inshaallah).



May Allah give Afdal-ul-Jaza to both his Dais, our Waliyyun-Nemat, Syedna Taher Saifuddin RA and Syedna Mohammed Burhanuddin RA. May their nazaraat from *'la illiyeen* continue to flow towards their successor and *waris* Syedna Khuzaima Outbuddin TUS, and from him towards

all mumineen, muminaat and their children. Ameen.

### **Fatemi Dawat Art and Architecture Series: Jame' Anwar Photo E-book**

On the auspicious occasion of Tabarrukaatu Ayyamil Urs, the second Urus of Syedna Mohammed Burhanuddin's RA, we take the opportunity to present this annotated photo gallery of Jame' Anwar by Shz Dr Aziz Bhaisaheb.

The renovation of this Fatimid Masjid was a great milestone and a testament to the *theshaan* of *zuhoor* reserved for the 52nd Dai al-Mutlaq. Syedna Burhanuddin often said, "since the day we reconstructed Jame'a Anwar, the *barakaat* in Dawat has multiplied exponentially and by the virtue of Jame' Anwar hundreds of Masjids have been built all over the world."

Jame' Anwar (also known in Cairo as Jame' al-Hakim) was built by the 15th Imam Aziz Billah and completed by the 16th Imam al-Hakim Biamrillah. It was one of the four Masjids in Fatimid Cairo (*al-Qahera al-Mu'izziyya*) in which the Fatimid Imam lead Friday Namaaz and Khutba. The other three masjids are Jame' Azhar – built by Moiz Imam AS, Jame' Atiq, and Jame' Ibn Tulun. There are multiple grand gates that guarded this palatial city, and Jame' Anwar is immediately inside one of them called Babul-Futuh (Victory Gate).

The Masjid was built based on the model of Jame'a Azhar. All four sides of the Masjid have covered prayer halls, and in the middle is a large open courtyard. The main covered hall, on the side of the qibla, is highlighted by its larger size, the raised ceiling leading to the *qibla*, and the three domes. The Masjid has two prominent Minarets in the western side near the entrance (the top parts of the minarets are later additions from the Mamluk period).

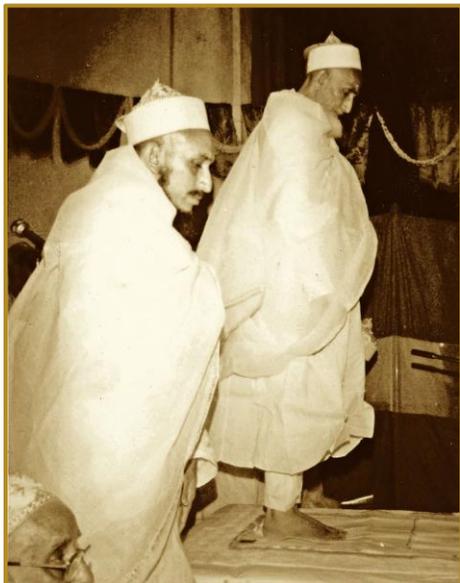
In the 19th century AD, the Masjid was damaged in an earthquake after which it remained in a ruinous state for decades. In his bayaan, Syedna Burhanuddin narrated that after Hajj Syedna Taher Saifuddin RA visited Misar and he prayed Namaz in Jame' Anwar and committed to one day rebuilding the Masjid. This *niyyat* of Syedna Taher Saifuddin was fulfilled by his successor, Syedna Mohammed Burhanuddin.



In 1398H (1978), after the *iftitah* of the Zarih of Maulatuna Zainab AS, in which Syedna Outbuddin TUS accompanied Syedna Burhanuddin, the 52nd Dai announced his intention to begin work on the reconstruction of the massive Masjid. The task was extraordinarily challenging because within the ruins of the Masjid, a school, stables, and warehouses had been constructed. Only the two minarets and parts of the *qibla* prayer hall remained intact. The Egyptian government accepted Syedna Burhanuddin's request to renovate the Masjid. Within the short time of two years the Masjid was vacated of encroaching structures and

the entire Masjid was rebuilt to its former glory. Syedna Qutbuddin's great khidmat in this project is little known to most people and will perhaps be narrated at a future time.

In the year 1400H (1980), Syedna Mohammed Burhanuddin performed *iftitah* of Jame' Anwar and then performed Ashara Mubaraka in 1401H in Fatimid Misar. Ten thousand mumineen from around the world gathered for Ashara. That same year, Syedna Burhanuddin also observed Lailatul Qadar in the grand Masjid. Syedna Qutbuddin accompanied Syedna Burhanuddin in the *iftitah*, Ashara and Lailatul Qadar. A unique photo of the 52nd and 53rd Dais praying Namaz in Lailatul Qadar was captured by a mumin from Dubai. On a visit to Dubai Syedna Burhanuddin saw the photo while gracing Shk Taher Saasa's home for ziafat. Syedna Qutbuddin was also in Dubai and was attending the ziafat but was in a different room at that time. Syedna Burhanuddin summoned Syedna Qutbuddin and showed him the photo and said, "*ghano acho photo che.*"



The Masjid was almost entirely rebuilt except for the minarets, parts of the qibla-side-covered-prayer-hall, and the qibla. All the pillars were rebuilt and

replicated based on the design and shape of the surviving pillars. The ceiling was also rebuilt using timber similar to that of the original. Although the original layout, structure, and design was maintained, a new element was added: beautiful white marble was laid on the floor of covered prayer halls and the courtyard. The addition of the marble was a manifestation of the idea that the renovation was not simply a restoration for the sake of architecture, but also so that these ruins could once more be used effectively as a sanctuary for prayer. A masjid that is used as a *masjid*.

The towering qibla of Jame'a Anwar is unique, and it survived the earthquake that damaged most of the masjid. After the renovation, the original place of the qibla was maintained. The architecture and engravings surrounding the qibla are replicated from the original design of the Fatimid qibla in Jame' Azhar, but instead executed in white marble and gold leaf. The iconic and beautiful qibla of Jame' Anwar marks the place of namaaz of all the Imams from Imam al-Aziz billah SA until Imam Aamir Biamrillah SA.

Syedna Burhanuddin RA namaaz on all his visits to Misar in Jame'a Anwar in the *mubarak mehraab* (qibla) in which the Imams led namaaz in time of *zuhoor*. All others who were given raza to lead namaaz in Jame'a Anwar were instructed to pray outside the *mehrab* niche (i.e. immediately behind the actual qibla), except Syedna Qutbuddin. As per Syedna Burhanuddin's instructions and raza, Syedna Qutbuddin also led namaaz praying in the *mubarak mehraab* (qibla) of the Imams.

The *mishkat* (lantern) in Jame'a Anwar is also unique. The design was derived from a carving in one of the original stucco grill window in Masjid al-Aqmar. This *mishkat* became known as *Mishkat*

*al-Anwar* and was used in many new masjids constructed in Syedna Burhanuddin's era.

The *mishkats* have *ayat un-noor* written on them in beautiful Kufic calligraphy. A deep well in the middle of the courtyard of the masjid emerged during construction. A minister from the Egyptian government commented to Syedna Qutbuddin that perhaps the sweet water of the well was connected to the sweet and holy water of Zam Zam.

May Allah Ta'ala give *Afdalul-jazaa'* to Syedna Mohammed Burhanuddin from our Fatimi Imams. This tremendous achievement and revival of this Fatemi Masjid will be etched in the history of Dawat as one of the great glories of the 52nd Dai al-Mutlaq Syedna Mohammed Burhanuddin.

It is apt to end with this *bayt* from the qasidas written by Syedna Qutbuddin in remembrance of Syedna Burhanuddin:

*He brought to life the Jame' Masjids of the Fatimid Imams  
Proclaiming their magnificence to all.*

جوامع مصر الفاطميين عامرا \* لشاناتهم آياتهم كان  
معلنا

*Anwar, Azhar and Aqmar  
Are longing and yearning for him.*

وأنورهم مع أزهر ثم أقر \* اليه هياما واشتياقا تحننا

**NEWS & EVENTS: 52<sup>nd</sup> Dai al-Mutlaq Syedna Mohammed Burhanuddin<sup>RA</sup> Urus – Tabarrukaatu Ayyamil-Urs**

On the occasion of 52nd Dai Syedna Mohammed Burhanuddin RA second Urus Mubarak – *Tabarrukaatu Ayyamil Urs*, Syedna Khuzaima Qutbuddin TUS presided over Khatmul Quran Majlis on the eve of the 14th and 15th of Rabiul

Awwal in the Poconos, USA. On eve of Urus Mubarak, 16mi raat, Syedna TUS presided over Urus Mubarak Majlis and Darees. After Sadaqallah, Qasida Mubarak written by Syedna Qutbuddin TUS in remembrance of Syedna Mohammed Burhanuddin RA was recited. Bayaan recording of Syedna Burhanuddin RA bayaan was then played.

May Allah Ta'ala elevate Syedna Burhanuddin RA in the highest echelons of Jannat in A'la 'iliyyeen.

May Syedna

Burhanuddin's *nazaraat* continue upon us, the followers of his successor, Syedna Khuzaima Qutbuddin TUS.

May we receive the *ne'mat* of Syedna Burhanuddin's RA ziarat in Rozat Tahera with his Mansoos.

**SIJILL ARTICLE: Sabar & Shukur – Remembrance of Our Beloved Syedna Mohammed Burhanuddin<sup>RA</sup> (from Sijill 47)**

Nearly a full year has passed since the *wafaat* of our beloved father, the 52nd Dai al-Mutlaq, Syedna Mohammed Burhanuddin RA. He was the personification of love, piety, humility, sincerity, and compassion. He was part of our consciousness day and night. His voice still echoes in our ears - delivering bayaan, reciting Imam Husain's *shahaadat* and doing do'a for us. With our own eyes, we saw the brilliance of Imam-uz-zaman's *noorin* his luminescent face. With our own hearts, we felt the awe of his presence, the warmth in his eyes, and the earnestness in his voice. Throughout our lives, it was impossible to imagine a time without him. Two years after his *wafaat*, it is still painful to accept that he is no longer among us.

The Rasa'il Ikhwanus-Safa' narrates this anecdote about the time when the wise philosopher Socrates was imprisoned and forced to drink poison.

Before his death, Socrates' students gathered around him and wept, they knew that they could not prevent his death. Socrates asked them, "Why do you cry for me when you know that I am leaving your company for the company of great philosophers and noble men?" The students replied, "We know that you will be in Paradise. We do not cry for you, we cry for us. We cry for the benevolent and wise father we are losing. We cry for our loss."

**As we approach Syedna Burhanuddin's Urus Mubarak, it is the time for *Shukur* – remembrance of and gratitude for his countless *ihsanaat* and bounties—and it is also the time for *Sabar* – fortitude and forbearance.**

The two *ayat-s* quoted above counsel us to offer *shukur* and to take refuge in *sabar*. These two *ayats* are the 152nd and 153rd in Surat-ul-Baqara. As we remember Syedna Burhanuddin RA and offer *shukur* for his *ihsanaat*, we are certain that he remembers us *mumineen*. For we are those who have pledged ourselves to his living legacy, his true successor Syedna Khuzaima Qutbuddin TUS. Indeed Syedna Burhanuddin RA's greatest *ihsaan* upon us is that he left in our midst his successor to guide us and pray for us just as he did. As we seek refuge in *sabar* and prayer, our pain is eased by the presence of his successor Syedna Khuzaima Qutbuddin TUS. It is in this spirit

of **Shukur** and **Sabar** that we present this special issue of Sijill. [Click here](#) to read the full article written by Shz Dr Aziz Bhaisaheb and published last year.

**QASIDA ME'AWIYYAH E-BOOK: Shukur-Recounting & Giving Thanks for the Achievements, Milestones & Ihsanaat of Syedna Mohammed Burhanuddin<sup>RA</sup> (from Sijill 47)**

*Zikrun-ne'mat is shukrun-ne'mat*. This saying means that recounting *ne'mats* is part of offering gratitude for *ne'mats*. Syedna Burhanuddin's *ihsanaat* and *ne'mants* are innumerable and we offer gratitude for them by recounting them. As the Dai of Imamuz Zaman, Syedna Burhanuddin RA guided us for 50 years. He gave us the bounty of Aale Muhammad's ilm. He graced us with his priceless do'a day and night. His achievements in the *khidmat* of the Imam's Da'wat are immeasurable. In his Qasida Me'awiyya (100 verse qasida written on the 100th Milad of Syedna Burhanuddin), Syedna Qutbuddin TUS narrated the events celebrating the 100th Milad and also recounted some of the milestones and achievements of Syedna Burhanuddin's era. Using this qasida as a framework, we are pleased to present an e-book presentation highlighting Syedna Burhanuddin's *ihsanaat*.

The *abyaat* in the Qasida recount Syedna Burhanuddin's long and auspicious era. It also recounts the renovation of the Jamea Anwar and the construction of many other masjids in towns and cities where *mumineen* reside, particularly the renovation of Jame' Kufa and the reconstruction of Masjid-e-Mu'azzam in Surat. The qasida also recounts Syedna Burhanuddin's construction of Zarihs and particularly the mihrab of Amirul Mumineen in Kufa. It recounts Syedna Burhanuddin's tireless travels to cities and towns where *mumineen* resided. It recounts Syedna Burhanuddin's construction of *madrasas* and schools for education of our children. The qasida recounts Syedna Burhanuddin's pilgrimages with thousands of *mumineen* to Baitullah and for ziarat of Awliyaa' kiraam. The qasida recounts Syedna Burhanuddin's practice of hosting a meal for all *mumineen*

around the world twice a year. It recounts Syedna Burhanuddin's reconstruction of Saify Hospital, which became a landmark in the city of Mumbai. The qasida recounts Syedna Burhanuddin's construction and recent renovation of Rozat Tahera. The qasida recounts Syedna Burhanuddin's efforts for the upliftment of Mumineen.



These abyaat are presented in an e-book format with accompanying photographs. Some of these photos are being published for the very first time and have been taken by Shz. Dr. Aziz Bhaisaheb, who was fortunate to travel often with Syedna Burhanuddin and also fortunate to have the opportunity to capture close, personal and religiously significant memories from Syedna Burhanuddin RA's era. This presentation is on [Fatemidawat.com](http://Fatemidawat.com).

### **FATEMI MADRASA: Quran Workshop**

Fatemi Madrasa will be conducting an

online Quran recitation workshop on December 22nd, 29th, and January 5th from 7-8pm EST. The workshop will focus on learning how to recite suras from the 30th Sipara according to the rules of *tajweed*. Additionally, children will also have the opportunity to work on *tajweed* on a one-on-one session at a later time. All students between the ages of 10-20 are welcome to attend. Please email Shireen ben Hamza at [shireen5221@gmail.com](mailto:shireen5221@gmail.com) to register for the workshop by December 17th. Shireen ben is Hafizatul Quran, a former student of Jamea tus Saifiyah, and she is currently working on her PhD at Harvard University.

#### **This Newsletter**

This newsletter will inshaallah be published every Friday. It will include the latest news and instructions from Syedna Outbuddin's office and will be published in Dawat-ni-zaban and Gujarati. It will also highlight the latest updates on [fatemidawat.com](http://fatemidawat.com). Please register to receive the newsletter regularly at [info@fatemidawat.com](mailto: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: *Ten Virtues of a Mumin – (9) Aversion to Dunya*
- NAZARAAT: *"Abu Mohammed, Your Father – Taher Saifuddin"*
- Fatemi Dawat Art and Architecture Series: *Jame' Anwar Photo E-book*
- NEWS & EVENTS: *52<sup>nd</sup> Dai al-Mutlaq Syedna Mohammed Burhanuddin<sup>RA</sup> Urus – Tabarrukaatu Ayyamil-Urs*
- SIJILL ARTICLE: *Sabar & Shukur – Remembrance of Our Beloved Syedna Mohammed Burhanuddin<sup>RA</sup> (from Sijill 47)*
- QASIDA ME'AWIYYAH E-BOOK: *Shukur-Recounting & Giving Thanks for the Achievements, Milestones & Ihsanaat of Syedna Mohammed Burhanuddin<sup>RA</sup> (from Sijill 47)*
- FATEMI MADRASA: *Quran Workshop*

#### **Upcoming updates**

- Cradle to the Grave – Part 6
- Ikhwanus Safa Article Series
- Quran recitation with commentary analysis (regular).
- Hikayaat: Morals & Fables from Dawat Kitaabs
- Article Series: Women in Islam
- 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](mailto:info@fatemidawat.com)

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