

SILK-E-HAYAAAT

UMOOR DEENIYAH

Issue 7 | Zilhijjatil Haraam - 1442 | English

Every Masjid in the world has one common element – be it a cozy, one-storied building nestled in the remote valleys of Yemen, or a grand, iconic Jame-Masjid with its minarets overlooking surrounding neighborhoods: **they all share the same qiblah**. By facing in the direction of the Ka'bah, every Masjid through its very design, reminds us of Allah Ta'ala and His countless bounties.

At its core, **Umoor Deeniyah** is about viewing everything around us, be it matters of the here or the hereafter, **through the noor of Allah Ta'ala**. It is about applying a lens of *ibaadat* to the activities of our day-to-day lives, such as eating and drinking, turning them into acts of *sawaab*. In this regard, the themes of both the Masjid and Umoor Deeniyah unite, teaching us to keep Allah Ta'ala at the forefront of our thoughts and in everything that we do.

**Mehraab (Qibla) of
al-Jame al-Anwar (Cairo)**
Photograph by : M. Mustafa Jarma

The Beauty of Allah Ta'ala

Article by: Insiyah Shk Mohammedhusain bhai Ramakrawala, Alumna of Aljamea-tus-Saifiyah, Surat

“I want to understand Islam... where should I begin? Which books should I read? Which documentary should I see?” Have you ever had this conversation with a non-Muslim friend? Needless to say, it is not easy to explain the deep philosophies of Islamic theology, or the vast complexities of Islamic jurisprudence in a single sitting. Personally, I prefer the approach of an African scholar who has explained that rather than recommending a book or an article to a person who has no prior knowledge regarding Islam, it is more effective to simply take them to a local Masjid.

Let them listen to the harmonious recitation of the Quran. Let them take in the pleasing aroma of oudh and bask in the golden radiance of intricate architecture. Let them witness the graceful movements of the *musalli*, the soothing hums of *dua*, and the peaceful but powerful aura of those in prayer. **In short, let them experience, first-hand, the beauty of Allah Ta'ala.**

Rasulullah ^{SAW} has said, **“Allah is indeed *jameel* (one with extreme beauty), and loves beauty.”** This beauty seeps all the way down to every aspect of Shariat. Through the way we dress in our white *kurtas* and colorful *ridas*, to the way we conduct our business with honesty and integrity, to our values and morals that Maula ^{TUS} inculcates during every *majlis* and *waaz*, everything is designed to be beautiful, for Allah loves

beauty. **Anyone familiar with this philosophy would quickly realize that conversely ugly practices such as cruelty, lies and deceit, and unjust violence are not commended by Islam.**

Having been created in *ahsane taqweem*, humanity has always had a fascination with beauty – and has strived to capture it through arts and culture. Regarded all across the globe as a noble pursuit, art has developed in several forms through the course of millennia. From the oldest known cave paintings dating back 44,000 years to the oldest known musical instruments being from 40,000 years ago, art has been a prominent part of the world's civilizations and cultures from the very beginning; it is an important part of our heritage as human beings.

Religion has also had a profound influence on the development of art. For centuries, artists have aspired to embody the memory of Isa Nabi ^{AS} and his followers on both canvas and stone - giving birth to many different forms of visual art in the process. Hymns dedicated to his teachings has inspired both rich and poor alike to perfect the techniques of vocal art. Consequentially, painting and singing are two of the most popular forms of art in the western world today.

Subsequently, art has branched out and developed in other forms in the Muslim world. Since making depictions of Allah Ta'ala and the prophet through drawings was forbidden, Muslim scholars relied heavily on the written word to pass forward their remembrance of Rasulullah ^{SAW} and to capture the holy words of Allah Ta'ala. **The necessity and drive to give a more tangible form to the verses of the Quran as well as the teachings of the prophet, gave birth to two very significant art forms that dominate Islamic arts: Quranic recitation and Islamic art and calligraphy.**

Islamic calligraphy strives to deliver in written format, the verses of the Quran in the most beautiful way possible. **Its artistry is rooted in the allure of**



Farzando preparing tazyeen for Asharah Mubarakah.

Photo Courtesy: Sh Taher bhai Disawala, Aamil Saheb, Eldoret

symmetrical design, geometrical patterns, and balanced proportions. The beauty of the verses' physical form is meant to inspire the reader to put in action - the verses' beautiful morals.

Today, Arabic calligraphy stands ode to its rich history and serves as a memorial to the divine beauty of the spiritual realm. **Even the most important Masjid in Islam, the Ka'bah is adorned with calligraphy of the Quran.** It can be found engraved in its door and embroidered into the curtains it is draped with. **As Allah Ta'ala is *jameel*, so is the doorway to his 'bait'.**

In our community the art of Arabic calligraphy is given the utmost importance. We are always taught to use '*khush khat*' in our schools and universities. **It is so revered that it is used for the tazyeen of Masajid around the world during significant *mawaqee*t,** the most monumental of them being the ten days of Asharah Mubarakah.

The word *tazyeen* means to decorate, or to adorn an object with something of value. It was a common practice for kings in the medieval era to have their family sword adorned with gold and expensive gems. This would serve not a practical purpose, but a symbolic one as it would signify, **that the stature of the heirloom in question is so great, that it be surrounded by items worthy of its eminence.**

We see a similar correlation between *namaz* and *wuzu*. **The idea is that *namaz* is an act of such exaltedness, that it be preceded by the cleaning of**

the entire body through *taharat*. That it be prayed only in the cleanest of clothes, and only in the cleanest of places. In a very simple way, *wuzu* is the *ohbat* or preparation for *namaz*.

Similarly, and quite fittingly I would say, *tazyeen* is at its core, *ohbat* for Asharah. The *azamat* of these days is such that we prepare our Masajid for the *zikr* of Imam Husain ^{AS}. The blend of stunning golden calligraphy on green and red bases contrasted by the simplicity of the modest clothing we wear during these days creates a somber and solemn ambiance which brings forward the remembrance of the hardships faced in Karbala. During these ten days, the scent of *misk* and *kastoori* awakens the memories of the final moments of the 72 who went into battle. The sounds of recitations enchant and encourage us to learn more about the past that secured our salvation and the salvation of humanity.

It is this stimulation that gives this magnificent art form its true value. Hundreds of man-hours, techniques and skill invested into creating this final outcome.

This is the reason why our Masajid are adorned with the art form of *tazyeen*. Even last year when the pandemic forced us into social distancing, we made sure that our homes were embellished with *tazyeen*, especially during the ten days of Asharah. **Families came together to put up red and green banners on their walls, artists and designers assimilated to create new banners and calligraphies for all to replicate in their homes.** Some found memorabilia of past Asharahs which they put up in the hopes of recreating the atmosphere we had before these unforeseen circumstances.

The revered days of Asharah Mubarakah will once again soon be upon us. Let us ready ourselves for the *zikr* of Imam Husain ^{AS}. Let us prepare our clothing to be simple and somber to reflect our state of mourning. **And finally, let us adorn our surroundings through an art form which truly befits the exalted stature of Asharah Mubarakah, and let the beauty of Allah Ta'ala and Zikre Husain into our lives.**



Farzando doing *ohbat* for Asharah Mubarakah by putting up *tazyeen*.

Photo Courtesy: Sh Taher bhai Disawala, Aamil Saheb, Eldoret

GLIMPSES FROM AROUND THE WORLD

TNC Matchmaking in

Jamnagar

The Jamnagar Jamaat has an organized way of supporting Mumineen through the *nikah* process. From the time a Mumin couple registers themselves for their *nikah*, they are assigned a member from TNC who helps them in their journey. The identified member guides the Mumin couple in carrying out the *rusumaat* properly. They keep the required elements (for *rusumaat*) ready beforehand so that the couple does not face any difficulty. Mumineen can approach their identified member even after they're married if they require any kind of help or assistance in arranging meetings with a counsellor.

According to ITS Data,

3,07,037

Mumineen have recieved the Azeem Sharaf of Ziyarat
of Imam Husain ^{AS} in **Karbala**.

Burhani Karbala Scheme in

Palitana

It has always been the *mansha mubarak* of Aqa Moula ^{TUS} that every Mumin gains the *azeem sharaf* of *ziyarat* of Imam Husain ^{AS} at least once in a lifetime. Keeping this lofty goal in mind, the Burhani Karbala Scheme has been started in Palitana with great success. Through this 155 Mumineen have completed the *ziyarat* of Karbala and another 82 individuals are planning to do the *ziyarat* of Panjatan Paak. Mumineen can also get Qardan Hasanah for upto 60 months – ensuring that even the simplest of families can do the *ziyarat* of Imam Husain ^{AS} with their own hard-earned savings.

Solidarity through Libas al-Anwar in

Nairobi



The *majalis* that are conducted in Nairobi are unique in one way. Each and every *baligh* Mumin present during the *majlis* is required to wear *pheto* or *paagri* as applicable. Mumineen visiting Nairobi are also familiar with the rule that to attend a *majlis* or *darees* or any similar event, *pheto* or *paagri* is a must. The Mumineen of Nairobi believe that this is but a natural way to show respect to the *libaas* handed to them by Aqa Moula ^{TUS}. The idea of wearing *pheto* or *paagri* during *majalis* as a sign of solidarity has historical significance. In the late 60's and mid 70's a storm was brewing in East Africa and Mumineen wished to stand apart from *munafeqeen*. At that time, the elders of Nairobi resolved that one unique identity that the *mukhleseen* of Nairobi would adopt is Libaas al-Anwar, a tradition which is in practice to this day!

Tajheez Takfeen Rites in

Mumbai

The Hizbul Huda Society in Mumbai have offered to do Tajheez-Takfeen for Mumineen for several years now. If a Mumin passes away, their family members can contact members of this organization through the phone or visit them in their office. The team always tries to ensure that the entire Tajheez-Takfeen amal is completed within 7-8 hours, and that the family of the deceased face the least amount of difficulty through this heartbreaking process.

KHIDMAT GUZAAR INSIGHTS

Majmui Shadi - Weddings fit for Kings

Shk Mansoor bhai Janoowala, Aljamea tus Saifiyah (Marol)



Between 1427H and 1428H, we organized a '*majmui shadi*' (group wedding) comprising around 40 couples in Sagwara. Every wedding planned for the entire year was organized into one grand scale event. We raised a collective fund to ensure that the wedding was both very affordable and grand in nature. To understand just how majestic the celebrations were - normally there would be 180 – 200 people in a wedding procession. However, in the '*majmui shadi*' almost the entire town participated in the procession. All 4 *mohallas* in Sagwara were decorated with *milaad*-style lights and *tazyeen* and there was '*fakhir jaman*' for all residents and guests for 2 days and 2 nights.

All expenses, from the band to '*phool na haar*', were incurred from the collective fund. Furthermore, we

tried our best to ensure that every family were treated equally. It is understandable for each family to have preferences such as whose horse is in the beginning of the procession or whose *nikah* is performed first. However, these were all resolved through 'chit picking' and everybody was content with the results. Overall, this model of wedding celebrations proved highly successful to the point that all families were very happy with the grandeur of the celebrations. One can only imagine that to have such a wedding, a fortune would need to be spent. However through the *dua* of Moulana ^{TUS}, even the simplest of families were afforded a wedding fit for kings.

9 Tips for Aspiring Zakereen

M. Murtaza bhai Sidhpurwala, Janahul Tarannum (Surat)



I would recommend Mumineen aspiring to do Zikre-Husain to keep the following in mind to improve their recitations:

Perform vocal warm-up exercises daily:

Even simple warmups such as breathing exercises can provide stability and control to your voice.

1

Listen to Sautul-Imaan Audios:

They will provide you with a good learning base and can greatly help in 'ear training' which is essential for effective and proper recitation.

2

Select the right *kalaam* for you:

The *kalaam* you select should be compatible with the texture and range of your voice.

3

Understand the *kalaam*:

An in-depth understanding of the *kalaam* will add feelings in your recitation and stir the hearts of the *same'een* (listeners)

4

Find the right volume:

Do not scream while reciting! On a similar note (surprisingly) whispering too causes a certain amount of strain on our vocal cords. Speak softly but don't whisper.

5

Keep your chords hydrated:

Water soothes, stimulates, and hydrates our vocal cords so be generous in its intake. Avoid fizzy cold drinks which can irritate your throat.

6

Sleep well:

The required 8 or more hours of sound sleep is as essential for vocal health as it is for your general health.

7

Recite within your range:

Overdoing it can cause damage to your throat!

8

Physical Exercise:

Good physical health definitely helps in maintaining vocal health as well!

9

1334H - Surat
 1335H - Surat
 1336H - Surat
 1337H - Surat
 1338H - Sidhpur
 1339H - Mumbai
 1340H - Sidhpur
 1341H - Mumbai
 1342H - Karachi
 1343H - Mumbai
 1344H - Mumbai
 1345H - Mumbai
 1346H - Surat
 1347H - Mumbai
 1348H - Karachi
 1349H - Mumbai
 1350H - Mumbai
 1351H - Mumbai
 1352H - Mumbai
 1353H - Karachi
 1354H - Surat
 1355H - Udaipur
 1356H - Madina
 1357H - Kapadwanj
 1359H - Khambat
 1360H - Colombo
 1361H - Surat
 1362H - Dohad
 1363H - Mumbai
 1364H - Jharlapatan
 1365H - Sidhpur
 1366H - Rampura
 1367H - Mumbai
 1368H - Mumbai
 1369H - Surat
 1370H - Mumbai
 1371H - Mumbai
 1372H - Karachi
 1373H - Kolkata
 1374H - Udaipur
 1375H - Karachi
 1376H - Sidhpur
 1377H - Mumbai
 1378H - Mumbai
 1379H - Karachi
 1380H - Mumbai
 1381H - Mumbai
 1382H - Karachi
 1383H - Sidhpur
 1384H - Mumbai
 1385H - Karachi
 1386H - Mumbai
 1387H - Mumbai
 1388H - Mumbai

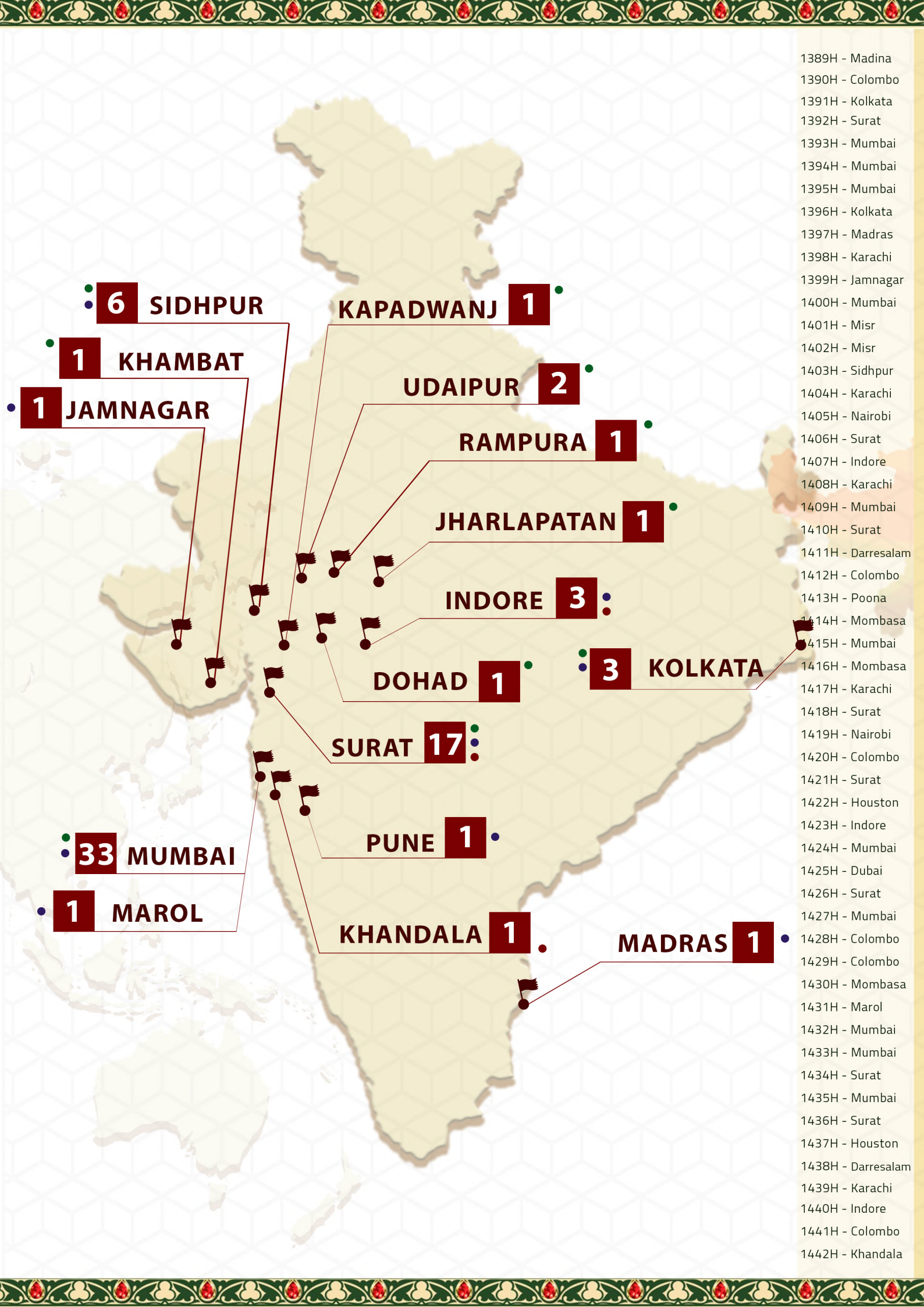
Syedi Abdeali Imaduddin ^{QS} has given us the lofty *tasawwur* that the flag of Panjatan Paak ^{AS} is flying high in all 3 *jazair*! All due to the endeavors of the Dai al-Zamaan. Over the past century, we have witnessed Al-Dai al-Ajal Syedna Taher Saifuddin ^{RA}, Al-Dai al-Ajal Syedna Mohammed Burhanuddin ^{RA}, and Al-Dai al-Ajal Syedna Aali Qadr Mufaddal Saifuddin ^{TUS} raise the *alaam* of Imam Husain ^{AS} across the globe through Asharah Mubarakah. Through this *azeem amal*, they have etched the *zikr* of Imam Husain ^{AS} on our hearts. The same can be visualized through the maps given below showing which *mawaze* received the *azeem sharaf* of having Asharah Mubarakah with Dai al-Zaman through 1333H to 1442H.

نشان پنجن

تازہ تر ہے شہ سے جگ میں بوستان

اور بلند گنہ جزائر میں





The *rusumaat* of Dawat are an integral part of being a Mumin and often as serve as memorable milestones of our life – for us, as well as our loved ones! We have prepared a short quiz on the subject which might definitely pique your interest! Test your knowledge regarding these *rusumaat* and have fun with your family and friends in the #12Q Rusumaat Challenge!



CLICK HERE
TO ATTEMPT THE QUIZ

DID YOU KNOW

Al-Dai al-Ajal Syedna Mohammed Burhanuddin ^{RA} attended the Meherjaane Aalame Islami Conference in 1396H in the Royal Albert Hall in London. Prominent figures of the Islamic world were present in the conference and discussed the contemporary challenges faced by the Muslim world. When it was time for *namaz*, Syedna ^{RA} promptly left his seat to complete his prayers, while other leaders were having an intense discussion. His unwavering punctuality for *namaz* left a lasting impression on many who were present, which they even spoke about and acknowledged.

QUOTES SECTION



"Barakat, all of barakat is in halaal"

A WORD FROM OUR READERS

The Long Wait

I have always tried to travel to Hazrat Imamiyah at every possible occasion. For me, just a single *jhalak* of *deedaar* would make the entire trip worth it!

Sadly due to the pandemic, it has been a long time since I have been in Aqa Moula's ^{TUS} *hazrat*. However, I firmly believe that acting upon his wishes especially during this pandemic is indeed a way of securing his *nazar*. May Allah Ta'ala grant all of us the sharaf of making it to his *hazrat* very soon! Ameen.

Hatim Fakhri, Surat

A Dress which invites Trust

I have recently started my own business and have already experienced a reoccurring phenomenon. I have noticed that every time I visit the shop in *deeni libaas* – *topi* and *kurta*, customers seem to trust me more and their general acceptance for my word increases! I am just amazed everyday by how professional my business life has become – due to the clothes gifted to me by my Moula ^{TUS}!

Alaqmar Shabbir Sariya, Rajkot

The *azeem nemat* of *imamat namaz*

Every year during Sherullah, I regularly prayed all 5 *faraz* in the Masjid. However, this year I was afraid I would not be able to do so because of my job. In such a time, Aqa Moula ^{TUS} bestowed me with the *sharaf* of *imamat* - which was beyond my imagination and can be exemplified as Allah Ta'ala has stated in the Quran as "*noorun ala noor*". He has uplifted our souls and enlightened us with Ilme Aale Mohammed. I have learnt that the person leading the prayers is responsible for elevating every individual's *namaz* towards Allah Ta'ala. The gratitude and *shukur* I feel towards receiving this responsibility cannot be expressed in words!

M. Qaidjohar Fakhri, Surat

