

# SILK-E-HAYAAT

UMOOR AL-AMLAAK

Issue 9 | Rabi al-Akhar - 1443 | English

MADRASAH

Al-Jamea-Tus-Saifiyah

MASJID

Al- Masjid al-Saifee

MUJTAMA

Mohammedi Hall

MANZIL

Mumineen Residence

Syedi Amirul Jamea al-Muqaddas<sup>QR</sup> has elucidated that there are 4 centres of *tarbiyat*, each starting with an M. These are the Masjid, the Madrasah (school), the *manzil* (home) and the *mujtama* (society). Each has a vital role in the upbringing of a child. Hudaat Kiraam<sup>AS</sup> have continually strived to develop supporting infrastructure for all four centres; a responsibility entrusted to members of Umoor al-Amlaak today.



# Eye of the City

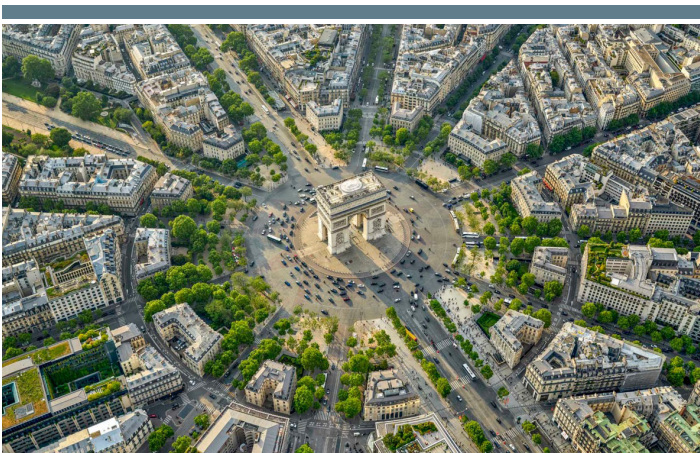
Author: Murtaza TH, Alumni Aljamea tus Saifiyah - Surat

Syedna Aali Qadr Mufaddal Saifuddin <sup>TUS</sup> showered his blessings on the day of Ashura upon all who made their journey to Aljamea-tus Saifiyah - whether physically attending or present in spirit. For me personally, to be in the presence of such architectural magnificence which embodied philosophical traditions and historical memories was truly an honor and a privilege. Some historians have attributed the value of an architectural entity, such as a city, to its physical structure, with its layout, design and the memories of events, people and occasions encased within. In the mid-19<sup>th</sup> Century, French prefect Georges-Eugene Haussmann was charged with the large-scale renovation of Paris. The resulting layout and city planning into squares, parks and boulevards served as inspiration for other cities, including New York, Chicago, Rome, Madrid, Barcelona, as well as modern day Cairo, to name a few. A focus of Haussmann's redesign of Paris was the Arc de Triomphe (The Triumphant Arch; it honors those who fought and died for France in its many wars) and stands prominently in the center of Champs-Elysees, around which twelve bustling avenues radiate from it. Such a layout sheds light on how life became organized around the central relevance

of the monument and what it signifies to the people of that place.

The word *markaz* (center) is synonymous in our culture with a center where people gather for religious, cultural, and social activities. *Markaz* is also the Arabic word for the geometric center, the principal point around which things are gathered or organized. Syedna Abdeali Saifuddin <sup>RA</sup> proclaimed that since Syedna Yusuf Najmuddin <sup>RA</sup> was in essence and name 'Yusuf', whichever city he stays in, by virtue of his residence, is indeed 'Misr' - the capital city of the Fatemi Empire. Maula is our *haqiqi markaz*; he is at the center of our lives and represents the principle ideal we strive to follow.

Throughout our history, Awliya Allah <sup>AS</sup> have organized our communities around a common *markaz*. One of Rasul Allah's <sup>SAW</sup> forefathers, Moulana Qusai, organized and granted different areas of Makkah to the Quraysh tribe - with Baitullah at its center. One of the first activities Rasul Allah <sup>SAW</sup> performed after *hijrat* was to erect a Masjid; his *as'haab* followed him in building their homes around it. Likewise, A'immat Tahereen <sup>AS</sup> in Misr and Doat Mutlaqeen <sup>RA</sup> in Yemen and Hind (India) have highlighted the significance of *masajid* as central to our lives. This illustrates the fundamental value of devotion and underlying principle of togetherness around which our communities are built. The most striking example depicting the radiating relationship between the Masjid (*khuda nu ghar*) and our homes and communities is the restoration of Jame' Anwar. Syedna Mufaddal Saifuddin's <sup>TUS</sup> efforts were at the heart of this project. Syedna Mohammed Burhanuddin proclaimed that the proliferation of an abundance in *barakaat* in Dawat stemmed from the restoration of al-Jame al-Anwar. In all corners of the world, *masajid*, *manazil*, *madaris*, *mujtama'at*, *mohallas*, businesses and all aspects of Mum-



Arc de Triomphe and Radiating Avenues, Paris.

Photo Courtesy: CNN Brasil Website

ineen's lives experienced exponential growth and prosperity. Syedna Burhanuddin <sup>RA</sup> also initiated the momentous project carried out by the Saifee-Burhani Upliftment Trust (SBUT) to uplift the standard of living of Mumineen residents neighboring Saifee Masjid and Raudat Tahera. This modern rehabilitation of the area serves as a perfect example of intertwining standard of living, economic, social, educational and environmental considerations with the idea of the Masjid and Maula at its core.

A way of life centered physically and spiritually around Masjid and Maula, has been advocated in Ikhwan al-Safa. Imam <sup>AS</sup> has compared the life of one who regularly frequents the Masjid for *namaz* and *majalis* to that of the *mala'ekat* orbiting Allah Ta'ala's *arsh* continually engaged in *tasbeeh*. According to this philosophy, for us to receive *barakat*, Awliya Allah <sup>AS</sup> have made great efforts to create a pristine atmosphere of ibadat that offers protection and helps refrain from wrongdoing in all aspects of life – be it in our economic and business realms, personal lives and social settings, or spiritual and worldly environments.

To live in a devoted atmosphere leads to forming close social and spiritual bonds within the community as a whole. These bonds exemplify strength in unity and protection as observed in the hexagonal shape of the honeycomb; a design Syedna Burhanuddin has incorporated, to signify such strength and such bonds, in Masakin Mohammediyah – the student residences at Aljamea tus Saifiyah, and along the walls of Aljamea tus Saifiyah in Nairobi. Imam <sup>AS</sup> affirms the virtues of such a design in Ikhwan us-Safa and details how each hexagon fits neatly with those adjacent so as not to allow any foreign substance to enter and tarnish the honey within. Likewise, the *imaani* atmosphere – that Doat Kiraam <sup>RA</sup> have created for us also cultivates a strong sense of community with a united purpose.

Finally, in order to understand the true value of this unique atmosphere, we must look at the

members and groups within these communities that revolve around their Masjid and Maula. As with layout, design and architectural features, historical accounts suggest that the deeds, virtues and importance of members and groups contribute to the grandeur and nobility of a place. Rasul Allah <sup>SAW</sup> compared the strong and supportive nature of communal bonds among Mumineen to a *bunyaan* (building), the parts of which bind and strengthen when together. This union instils in us a sense of personal ownership and prompts us to respect and look after our communities and shared resources. As social psychologists are keen to point out – small changes in our surroundings have significant impacts on us. For example, *nazafat* – of our homes that *mala'ekat* frequent; of our *mo-hallas* which are named after Awliya Allah; of our Masjids where we congregate for ibadat; of our schools where we acquire knowledge and all other personal and public properties – not only pays respect to our surroundings which Awliyaullah <sup>AS</sup> have carefully shaped for us, but also has positive and constructive effects on our actions, attitudes, and overall well-being.

Amirul Mumineen <sup>AS</sup> and his efforts in looking after more than 1000 *vigaah* of land, guide us to make the most of what we are endowed with, be it our personal assets or shared community resources. Purpose, dedication, and pure intentions – especially with regards to *amlaak* – will make sure we care for our communities. In all aspects of our lives, through our deeds and virtues we are connected to and always return to our center – our *markaz*, as we are guided by the light emanating from our Maula.

'*Har Mumin nu ghar Jamea che*'. Such be our commitment to embracing this atmosphere in our deeds and ways of life, and our efforts to preserve and look after our communal and personal resources, that we one day realize the aspiration Aqa Maula has in us when he, after blessing us to be a part of Jamea, praised Jamea itself for accommodating individuals of this caliber within its glorious walls.

## Completing an Impossible Project

Shk Aliasger bhai Kothawala, Amil Saheb - Udaipur



Every Masjid project - however difficult it may seem at first, can be completed with the *dua* and *nazar* of Maula <sup>TUS</sup>. Twenty-one years ago, Syedna Mohammed Burhanuddin Aqa <sup>RA</sup> appointed me as an Amil in Dhar. I was specially instructed by Syedi Aliasgar Bhaisaheb Kalimuddin Saheb <sup>DM</sup> to build a masjid. The project was already approved but had not progressed. Syedi Saheb <sup>DM</sup> stressed Maulana Ali's <sup>AS</sup> *ka-laam*, "When someone expects good of you, be true to his expectations."

After reaching Dhar and inquiring as to the lack of progress on the masjid project, I discovered that the Jamaat was at risk of falling short in funding to complete the project. Over the course of the next six months, after attending *asbaaq*, people readied their minds for something they had never done before. Finally, we agreed to

start collecting funds, and that we would only go forward with the project if we could amass the amount required for its completion. This assuaged concerns around lack of funding. We approached every single family and presented our plan. Our efforts received an immediate boost; in the very first day of outreach Mumineen committed strongly to the Masjid.

Soon, we received *raza* to collect funds from other avenues as well. It would come from Mumineen from many different places. We were also bestowed with *inayat* from Huzur Aala <sup>TUS</sup>. Aid came from every possible way and a seemingly impossible project was successfully brought to fruition. Mumineen helped in every which way. There is no doubt in my mind that it was indeed Maula's *nazaraat* that led to success.

Employing Worms in

Sagar



The Sagar Jamaat has been spearheading vermiculture to earn an income and help finance Jamaat operations. Vermiculture is the process of rearing worms for the process of decomposing vegetable and food waste into nutrient-rich 'worm manure'. This can be used as fertilizers to grow all sorts of plants and vegetables. Setting up farms for vermiculture does not require much space, but can become a reliable, consistent source of income. For these reasons, the Sagar Jamaat invested in setting up two of these 'mini farms'. The natural fertilizer produced through employing worms is sold at a profitable price in the market.



## GLIMPSES FROM AROUND THE WORLD

Water Conservation in

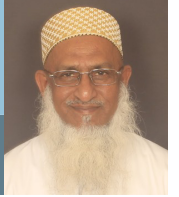
### Sironj



Climate change is impacting every corner of the world and continues to require innovative solutions to conserve our earth's precious resources. In Sironj, Mumineen use an allotment of land to farm various fruits and vegetables. Over the past few years, Sironj has suffered from water scarcity, especially during hot summer months. This lack of water had made it very difficult to maintain the farm. To tackle this problem, the Jamaat made built a small check dam across a waterway to harvest water; the dam retains excess water during the monsoon season. Now, there is enough water stored year-round to sustain the farm, and to provide water for other utilities.

## Preserving Our Masajid

Sh Moiz Bhai Ragib, Manager (al-Masjid al-Moazzam)



On the grand occasion of the inauguration of al-Masjid al-Moazzam in Surat, Syedna Mohammed Burhanuddin Aqa <sup>RA</sup> created a committee of 21 dedicated members to maintain it. He appointed his two sons, Syedna Mufaddal Saifuddin <sup>TUS</sup> and Shehzada Huzaifa Bhaisaheb Mohyuddin <sup>QS</sup> as heads of this board to oversee each and every aspect of maintenance and preservation of this grand masjid – tangible and intangible. A *Misaal Shareef* that was sent at that time explained in great detail the ins and outs of how this Masjid was to be given constant and continuous care. Furthermore, the *Misaal* emphasized that not only was the physical maintenance of the Masjid important, but giving the Masjid its due respect was also integral to its overall preservation.

Our Hudood Kiraam <sup>AS</sup> have always taught us how *masajid* should be respected, honored,

and protected by all those who come to worship. Once, Amirul Jamea al-Muqaddas Syedi Yusuf Bhaisaheb Najmuddin <sup>QS</sup> entered a Masjid that had not been properly cleaned. He inquired about the state to a nearby *khidmat-guzar*, who responded that the manager should have ensured that the Masjid was properly cleaned. He immediately asked, “Is the manager the only person responsible for cleaning the Masjid?” Immediately, we realized that this was a shared responsibility. In another instance, when Syedna Mufaddal Saifuddin <sup>TUS</sup> visited to al-Masjid al-Moazzam to oversee an on-going project, he saw a chocolate wrapper lying on the ground. In a move that is an inspiration to us all, he leaned down to pick it up and did not even allow us to take it back from him. It is incumbent upon every Mumin partake in maintaining their Masjid.

Ahmedabad

86

Burhanpur

45

Indore

48

Kolkata

6

Bhopal

32

Dohad

47

Jamnagar

173

Madras

18

Nasik

25

Mumbai/Marol

40

Nagpur

34

Yemen

48

Poona

16

Rampura

88

Surat

44

East Africa

31

Far East

16

Indian Ocean

25

Khaleej

7

Pakistan

31

UK

6

Taherabad

47

Ujjain

74

USA

13

## MASAJID COUNTS

ACCORDING TO JAMIATS

Total Masajid

1000+

On countless occasions, al Dai al Ajal Syenda Mohammed Burhanuddin <sup>RA</sup> has told us that *barakaat* has widespread all across Dawat, from the day that Al-Jame Al-Anwar was rebuilt. The following infographic is an attempt to put this into perspective by depicting the Masjids in Aalame Imaan.



## GLIMPSES FROM AROUND THE WORLD

Making the Best of What's Available in

### Deengarhbaria

In 2018, when a new Jamaat was formed in Deengarhbaria in Gujarat, members soon realized that they faced a shortage of assets and income. They investigated ways to create some financial stability and found a plot of land owned by the Jamaat that was untouched and unused. After doing due research on the possibilities, the Jamaat decided to convert the space into a warehouse. Through many meetings and dedication, as well as the *raza* and *dua mubarak* of Aqa Moulana <sup>TUS</sup>, the project was completed and the Jamaat has benefited greatly.

Managing Archives in

### Godhra

Over the years, the Godhra Jamaat have updated their systems in order to maintain important documents and archives. They regularly update both charity and Waqf documents, as well as property documents, and have also implemented a filing system by creating an index and organizing documents accordingly.

## A WORD FROM OUR READERS

### The Barakat of al-Jamea al-Anwar in our lives

When I received the *sharaf* of *khidmat* of cleaning our local Masjid, I remembered the *amal* of Aqa Maula <sup>TUS</sup> in the *nazafat* of al-Jame al-Anwar. This *khidmat* allows me to appreciate and maintain cleanliness and hygiene in all aspects of my life.

Fatema Ezzy, Dubai

### An Iftitah of Blessings

In the last twenty years during which I have lived in Sangamner, my family and I have dreamt of Aqa Maula <sup>TUS</sup> visiting our town. Out of gratitude for all the bounties I have received, I hope to participate in the *khidmat* of building a Masjid and communal space for Mumineen, so that we may be bestowed with the *sharaf* of *iftitah* on the hands of Aqa Maula <sup>TUS</sup>.

Huzaifa, Sangamner

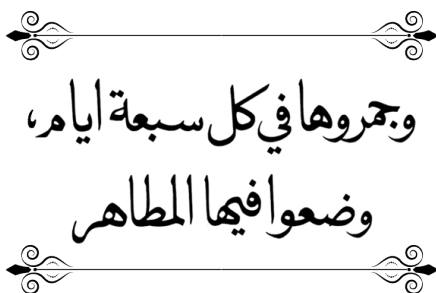
ACTIVITY OF THE MONTH

AMLAAK QUIZ

Our monuments hold some of the most beautiful examples of Fatemi architecture, and we are blessed to have countless opportunities to enjoy their magnificence. How strong is your knowledge regarding Dawat's revered *amlaak* and Heritage? Attempt the quiz below and find out!



QUOTES SECTION



Venerate your masjids, Keep them clean, ensure that they are made fragrant with incense at least once every seven days and provide means of attaining taharat therein

