



Gems of History

A BRIEF HISTORY OF DOAT MUTLAQEEN^{RA}

From Moulatona al-Hurra^{RA} ul-Maleka^{RA}

& Syedna Zueb bin Moosa^{RA}

to Syedna Abdullah Badruddin^{RA}



Mulla Yusuf Mamujee

Author's Bio

Mulla Yusuf Mulla Mamujee Hassanally, resident of Colombo, Sri Lanka is the youngest son of the late Mulla Mamujee Hassanally and Mulla Dayam bai Karimbhoy. He was born in Bagasra in the state of Gujarat, India on 7th Shawwaal ul-Mukarram, 1365H (3rd September, 1946). He had his primary and secondary education in Colombo and graduated in Arts with Economics and Islamic Culture from the University of Mumbai.

He has to his credit readings on the history of A'immat Tahereen^{SA}, Doat Mutlaqueen^{RA} and their hudood. It was his fascination of Fatemi history that motivated him to compile this brief account of Doat Mutlaqueen^{RA} in the English language.

His other major interest is photography. He has an extremely rare collection of photographs of all the visits of Syedna Taher Saifuddin^{RA}, Syedna Mohammed Burhanuddin^{RA} and Syedna Aali Qadr Mufaddal Saifuddin^{TUS} to Colombo.



Gems of History

A brief history of
Doat MuTlaqeen^{RA}



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Dedication

“With utmost humility and reverence, this book is dedicated to my beloved Maula and spiritual father, al-Hayy ul-Muqaddas Syedna Mohammed Burhanuddin^{RA} and his mansoos, Syedna Aali Qadr Mufaddal Saifuddin^{TUS} without whose collective doa and benedictions, this work would not have borne fruition. I sincerely pray that Maula^{TUS} accepts my novice attempt and forgives my flaws, which are countless.”

الوزارة السيفية المعظمة

صفحة (۲)

ضمیمہ



۸۰۲
وم ۱۴۳۷ھ

انے ہوئے تمیں اُسال

یوم عرس الداعي الاجل الفاطمي سيدنا طاهر سيف الدين رضي ايكاونما داعي
انے باونما داعي الداعي الاجل الفاطمي سيدنا محمد برهان الدين رضي في



ناموقع پراکتاب طبع کري شائع کرواني مع الدعاء المبارک مرزا طلب کيدي ،
من الموقف النوراني والحل السامي القدساني

اشرق الله انواره

تمنے یر کتاب طبع کري شائع کرواني مع الدعاء المبارک مرزا
فضل تھئي چھے ، انے یر کتاب نونام

“Gems of History”

(Doat Mutlaqueen RA: A Brief History)

انے تاریخی نام

جواهر الاخبار للدعاة الاطهار

س۳۷انتہ

فضل تھیو چھے ،

وفقل الله لاداء الخدمات بالنشاط الكامل * محظوظا بالسعادة والفرح في العاجل والاجل *

حرر نہار الیوم الثالث عشر من شهر رجب الاصب ۱۴۳۷ھ

سینہ اعمر خیر
س۳۷انتہ



۸۰۲
م ۱۴۳۷ھ

من مجلس الوزارة السييفية المعظمة ادام الله هجتها وهاءها
من موضع ممبئي الى موضع كولمبو
الى - الاخ النجيب ملا يوسف بهائي ماموجي حفظه الله تعالى وسله
بعد السلام الجليل والاكرام الجميل
اعلام كـ

الداعي الاجل الفاطمي الحي المقدس سيدنا ومولانا ابوالقائد جواهر
محمد برهان الدين رضوان الله عليه نا ۸۴ ما ميلاد مبارك نا ميقات سعيد پر
تميس ير - دعاة مطلقيين رضوان الله عليهم في تاريخ - انگریزي زبان ما
لکھوani نية کیدی ، انے تر بعد ۱۴۲۰ھ ما مولانا الحي المقدس رضی فی حضرة
عالیة قدسانیة اشرق الله انوارها ما یر کتاب تیار کروانی مرزا طلب کیدی ،
تماری عرض مطابق مولانا الحي المقدس رضی یر کرم انے احسان فرماوی کتاب
تیار کروانی مع الدعاء المبارك مرزا مبارك فضل فرماوی هتي ،
مولانا الحي المقدس رضی انے اپ مولی طع نا منصوص سيدنا ومولانا
ابوجعفر الصادق عالی قدر مفضل سيف الدين اطل الله بقائه الشريف الى يوم الدين
في دعاء مبارك سي تميس یر ا کتاب نے تیار کرواما گھنوبدل الجهد کیدو ، ایضا
الجامعة السيفية نا انے دیگر خدمت گذارو یر من کتب الدعوة الهادية اخباری
تحقیق واسطے سعی کیدی ، جبر نا سبب یر کتاب هوے تکمیل نے پہنچی چھے ،
ایم تميس یر عرض کیدی ،



Foreword

‘Gems of History’, recounts the rich history of al-Doat al-Mutlaqeen^{RA}, from the time of Maulatona al-Hurra ul-Maleka Arwa binte Ahmed^{RA} to 50th al-Dai al-Mutlaq, Syedna Abdullah Badruddin^{RA}, and the significant socio-political events of each era.

This book provides not only a glimpse but a detailed timeline of significant incidents in the history of al-Doat al-Mutlaqeen^{RA} who have led and guided the Dawoodi Bohras through the vicissitudes of time, periods of sedition and politically unfavourable conditions. It is this inspired leadership, this benign guidance and fatherly love and concern for their followers, that is the bedrock of the faith of the Dawoodi Bohras. And it is this faith and love for al-Doat al-Mutlaqeen^{RA} that binds the community together. This book, I am certain, will serve only to strengthen that faith further.

Today, English has become the most popular language for all sources of knowledge, particularly for the younger generation. Mulla Yusuf Mulla Mamujee has made a fine effort in encapsulating nearly eight hundred years of history in English. This vast and rich history has been distilled from authentic sources into a concise, simple and readable format. It will, in particular, benefit the English-speaking members of our community as an alternate source of knowledge.

I am certain that the book will allow the reader to gather the strands of time and events in the history of al-Doat al-Mutlaqeen^{RA}, link it to the present and thus create an even stronger bond and love for the 53rd al-Dai al-Mutlaq, His Holiness Dr. Syedna Aali Qadr Mufaddal Saifuddin^{TUS}. It is, I believe, an essential book to be read and preserved in every Dawoodi Bohra home.

I congratulate Mulla Yusuf Mulla Mamujee on his many years of efforts and achievement and look forward to the second volume of the book, containing the history of the 51st, 52nd and 53rd al-Doat al-Mutlaqeen.

-

Dr. Qaidjoher Ezzuddin

April 2016

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Hamd and shukr to Allah^{TA} for the countless bounties showered upon us, the most priceless being that of imaan and walayat of Awliya Kiraam^{SA}.

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I am especially beholden to Jamila behen Shehabi of the Legal Department who reviewed and vetted the entire text several times to make sure that the language and tone was consistent throughout.

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I appreciate very much the interest taken by my family members, my friends and their associates in the project. It is due to their anticipation of the book and their constant enquiry and encouragement that I could push myself harder towards completion

Last but not the least, thanks go to my dear wife Masuma, daughters Fatema and Insiya, and son-in-law Mulla AliAzhar Potia for their continuous support and reassurance.

Contents

Dedication	I
Foreword	II
Acknowledgements	III
Contents	V
Preface	IX
Introduction	X
Reader's Note	XI
Style of Arrangement	XI
Formatting Conventions	XI
Transliteration of Arabic words	XII
Ummud-Doat il-Mutlaqeen, Maulatona al-Hurraat ul-Maleka Arwa binte Ahmed ^{RA}	1
The birth of Imam Taiyib ^{SA} and the prelude to satr	3
The 1 st Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Zoeb bin Moosa al-Waade'ee ^{RA}	7
Syedna Khattaab bin Hasan ^{RA}	8
The 2 nd Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ibrahim bin Husain al-Haamed ^{iRA}	10
The 3 rd Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Hatim Mohyi'uddin bin Syedna Ibrahim al-Haamed ^{iRA}	12
The qabr mubarak of Syedna Hatim ^{RA}	14
The 4 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali Shamsuddin bin Syedna Hatim al-Haamed ^{iRA}	16
The 5 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali bin Maula Mohammed bin il-Waleed ^{RA}	18
The lineage of al-Waleed	18
The 6 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali bin Hanzala ^{RA}	21
The 7 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ahmed bin Mubarak ^{RA}	22
The 8 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Husain bin Syedna Ali bin Maula Mohammed bin il-Waleed ^{RA}	23
The 9 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali	



bin Syedna Husain ^{RA}	25
The 10 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali bin Syedi Husain bin Syedna Ali bin Hanzala ^{RA}	26
The 11 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ibrahim bin Syedna Husain ^{RA}	27
The 12 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Mohammed bin Hatim bin Syedna Husain ^{RA}	29
The 13 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali Shamsuddin bin Syedna Ibrahim ^{RA}	30
The 14 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Abdul-Muttalib bin Syedna Mohammed ^{RA}	32
The 15 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Abbas bin Syedna Mohammed ^{RA}	34
The 16 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Abdullah Fakhruddin bin Ali bin Syedna Mohammed ^{RA}	35
Syedi HasanFeer Shaheed ^{QR}	36
The 17 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Hasan Badruddin bin Syedna Abdullah Fakhruddin ^{RA}	39
The 18 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali Shamsuddin bin Syedna Abdullah Fakhruddin ^{RA}	41
The fitnat of Jafar	41
The 19 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Idris Imaduddin bin Syedna Hasan Badruddin ^{RA}	45
The ikhlaas of mumineen in Hind	46
The writings of Syedna Idris ^{RA} , principally the epic Uyoon ul-Akhbaar	47
The 20 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Hasan Badruddin bin Syedna Idris Imaduddin ^{RA}	50
The 21 st Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Husain Husamuddin bin Syedna Idris Imaduddin ^{RA}	52
The 22 nd Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Ali Shamsuddin bin Syedna Husain Husamuddin ^{RA}	53
The 23 rd Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Mohammed Izzuddin bin Syedna Hasan Badruddin ^{RA}	54
The 24 th Dai al-Mutlaq, Ad-Da'il Ajaal, Syedna Yusuf Najmuddin bin Sulaiman ^{RA}	57

The 25 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Jalal Shamsuddin bin Hasan ^{RA}	60
The 26 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Dawood Burhanuddin bin AjaI Shah ^{RA}	63
The 27 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Dawood Burhanuddin bin QutubShah bin Khwaja bin Ali ^{RA}	66
The beginning of Sulaiman's fitnat	68
The conclusion in the court of Emperor Akbar	70
The 28 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna ShaikhAdam Safiyuddin bin TaiyibShah ^{RA}	74
The 29 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Abdut-Taiyib Zakiyuddin bin Syedna DawoodBurhanuddin bin QutubShah ^{RA}	76
The false claim of Ali bin Ibrahim	76
The 30 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Ali Shamsuddin bin Syedi Hasan bin Idris ^{RA}	78
The 31 st Dai al-Mutlaq, Ad-Da'il AjaI, Syedna QasimKhan Zainuddin bin Feerji ^{RA}	79
The 32 nd Dai al-Mutlaq, Ad-Da'il AjaI, Syedna QutubKhan Qutbuddin Shaheed bin Syedna Dawood Burhanuddin bin QutubShah ^{RA}	80
The shahadat of Syedna Qutbuddin ^{RA}	81
The burial of Syedna Qutbuddin ^{RA}	83
The 33 rd Dai al-Mutlaq, Ad-Da'il AjaI, Syedna FeerKhan Shujauddin bin MalakShah ^{RA}	86
Ahmed and the Hujumiya sect	89
The 34 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Ismail Badruddin bin Maulaya Raj ^{RA}	92
Maulaya Raja bin Maulaya Ali ^{QR}	92
The 35 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Abdut-Taiyib Zakiyuddin bin Syedna Ismail Badruddin ^{RA}	99
The 36 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Moosa Kalimuddin bin Syedna Abdut-Taiyib Zakiyuddin ^{RA}	103
Syedi Khan-ji Feer ^{QR}	104
The 37 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna NoorMohammed Nooruddin bin Syedna Moosa Kalimuddin ^{RA}	107
The 38 th Dai al-Mutlaq, Ad-Da'il AjaI, Syedna Ismail Badruddin bin Syedi ShaikhAdam Safiyuddin ^{RA}	111



The 39 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna Ibrahim Vajihuddin bin Syedi AbdulQadir Hakimuddin ^{RA}	114
Syedi Bawa Mulla Khan ^{QR} and Syedi AbdulQadir Hakimuddin ^{QR}	114
The 40 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna Hebatullah al-Mo'ayyad fid-Deen bin Syedna Ibrahim Vajihuddin ^{RA}	120
The fitnat of Ismail and Majdu	123
The 41 st Dai al-Mutlaq, Ad-Da'il Aja, Syedna Abdut-Taiyib Zakiyuddin bin Syedna Ismail Badruddin ^{RA}	128
The 42 nd Dai al-Mutlaq, Ad-Da'il Aja, Syedna Yusuf Najmuddin bin Syedna Abdut-Taiyib Zakiyuddin ^{RA}	132
The 43 rd Dai al-Mutlaq, Ad-Da'il Aja, Syedna AbdeAli Saifuddin bin Syedna Abdut-Taiyib Zakiyuddin ^{RA}	136
The intellectual luminaries of the time and the passing on of the Fatemi legacy	137
Masjide-Mo'azzam and Darse-Saifee, then and now	140
The nasihat 'Ilm na moti jaro'	144
The 44 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna Mohammed Izzuddin bin Shaikh Jivan-ji ^{RA}	146
Syedi Fakhruddin Shaheed ^{QR}	146
The 45 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna Taiyib Zainuddin bin Shaikh Jivan-ji ^{RA}	151
The 46 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna Mohammed Badruddin bin Syedna AbdeAli Saifuddin ^{RA}	156
The 47 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna AbdulQadir Najmuddin bin Syedna Taiyib Zainuddin ^{RA}	160
Refuters to the conferment of nass on Syedna Najmuddin ^{RA}	161
The hudood and intellectuals of the time	164
The 48 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna AbdulHusain Husamuddin bin Syedna Taiyib Zainuddin ^{RA}	168
The 49 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna Mohammed Burhanuddin bin Syedna AbdulQadir Najmuddin ^{RA}	172
The 50 th Dai al-Mutlaq, Ad-Da'il Aja, Syedna Abdullah Badruddin	



bin Syedna AbdulHusain Husamuddin^{RA}

177

Epilogue	CLXXXI
Glossary	CLXXXII
Appendices	CLXXXIII
Table of Doat Mutlaqeen ^{RA}	CLXXXIV
Bibliography	CLXXXVIII
Books of dawat	CLXXXVIII
Dawat publications	CLXXXVIII
Other publications	CLXXXVIII
Author's Bio	CLXXXIX



Preface

The idea of compiling a brief account of Doat Mutlaqeen^{RA} was first conceived during my visit to Yemen in 1416/1995, on the auspicious occasion of the 84th milaad of al-Hayy ul-Muqaddas Syedna Mohammed Burhanuddin^{RA}, of which I was fortunate to be a part of.

I was greatly awed by the majestic sight of the fortresses of Shibaam, Zemarmar and Af'eda. The steep and rough terrain made me wonder and appreciate how the Doat Mutlaqeen^{RA} of Yemen had conducted dawat and guided their followers through dire times. They had shielded mumineen from the onslaughts of enemies within and without, and had nurtured them towards the path of righteousness at all times. My new-found admiration was undoubtedly inspired by the presence of their successor, Syedna Mohammed Burhanuddin^{RA}, in their midst.

I felt a need, rather a duty, to share what I had learnt of the history of Awliya Kiraam^{SA} of Yemen and Hind since the advent of satr. The golden era of peace and prosperity that we enjoy today has not come without sacrifice. Chapters of history are filled with the hardships they have endured, from oppression, imprisonment, even persecution to the extent of martyrdom, all for the sake of safeguarding us from the perils of this world.

I chose to write this book in English for the benefit of the large number of mumeneen who are comfortable with the language. Till date, no comprehensive account of the history of Doat Mutlaqeen^{RA} has been produced in English and therefore I take great pleasure in making this first attempt. If I am able to ignite in my reader the very same emotion that motivated me to take up this writing, then I will have achieved my goal.

– Abde Syedna^{TUS} Yusuf Mulla Mamujee

Introduction

“They are my brethren, they shall believe in me even though they have not seen me, how I yearn to see them!”

Such is the manner in which Rasulullah^{SAW} expressed his desire to witness the era of Doat Mutlaqueen^{RA}. And indeed such is their virtue that chronicles in their anticipation were narrated since the time of the Prophet Musa^{AS}.

In preparation of their advent, Rasulullah^{SAW} sent his noble wasi Ameer ul-Mumineen, Maulana Ali bin Abi-Taalib^{SA}, twice, to sow the seeds of ikhlaas in the rugged lands of Yemen. Similarly, four centuries later, the 18th Imam, Imam Mustansir^{SA} dispatched 3 emissaries to the west coast of India to sow the seeds of imaan there. The Imam^{SA} then, on the hands of Syedna Al-Mo’ayyad ush-Shirazi^{RA}, set into motion the task of imparting knowledge to Doat Mutlaqueen^{RA}. This was essential in preparation for the long night of satr, a period in which Doat Mutlaqueen^{RA} would conduct dawat on behalf of the Imam^{SA} in seclusion for centuries to come.

The 20th Imam, Imam Aamir^{SA} commanded Maulatona al-Hurra ul-Maleka^{RA} to institute the office of al-Dai al-Mutlaq. Upon the commencement of satr, Syedna Zueb^{RA} was chosen as the first incumbent. While appointing him, Maulatona Arwa^{RA} took from him a sacred oath that no al-Dai al-Mutlaq shall pass away without first appointing an equivalent successor in his stead, so that the chain of Doat Mutlaqueen^{RA} remain unbroken until the Imam^{SA} reveals himself and takes back the reins of dawat.

The dai, as vicegerent of the Imam in seclusion, would have ‘itlaaq’. That is, he would conduct dawat on behalf of the Imam^{SA} with undisputed authority in religious and temporal affairs. Thus, he would be al-Dai al-Mutlaq.



Reader's Note

This book is aimed at those readers who are comfortable with the English language and wish to read the history of Doat Mutlaqueen^{RA} in an easy and lucid manner.

A short explanation on the arrangement, formats and transliteration rules used throughout is given here. **It is strongly recommended that the reader go through this section to fully understand all parts of the book and to enhance the overall reading experience.**

Style of Arrangement

The book is arranged into 51 chapters giving a brief account of Maulatona al-Hurra^{RA} ul-Maleka^{RA} and Doat Mutlaqueen^{RA}, from Syedna Zoeb^{RA} to Syedna Abdullah Badruddin^{RA}. The book is not an attempt to encompass each and every incident of history, rather, it is meant to be a comprehensive compilation of the important aspects.

Each chapter starts with the full name of the dai, date of wafaat, tenure and location of the qabr mubarak. It then gives a brief historical account of the dai and includes prominent dignitaries of the time. Short sections have been created in places with well-defined topics to help divide the narrative. The main text is backed with various photographs, some of them being quite rare.

Remarkable facts have been highlighted in aside boxes and there is at least one such box in each chapter. Beside each paragraph are short and crisp margin notes that help to quickly glean the outline of the narrative or recall the gist of pages read previously.

The book ends with several appendices.

Formatting Conventions

All proper nouns such as names of persons, places, tribes, books and Hijri months are given in Title Case. Common nouns, even if transliterated from Arabic, are given in small case.

The meanings of transliteral words are given in different manner in the text depending on the

context. Words that are integral to the narrative have their meaning in the sentence that use it. Words that appear once or twice in the book have their meaning immediately after it in brackets. Lastly, words that appear several times in the book are *italicized* and one needs to refer to the Glossary for their meaning. Similarly, words that are not easily translated and need a phrase or more are also given in the Glossary.

Dates are expressed in varying levels of detail. Most incidents have only the Hijri year without specific month and date. Such years are given suffixed with an ‘H’ to denote Hijri. Occasionally, when referring to world incidents, years are given in Gregorian and are prefixed with CE (Common Era). If the full Hijri date is available (or at least the month and year, which is enough for proper conversion), then the equivalent Gregorian year is written after the date with a / (forward slash) between both. This is so that the reader can understand that part of history in the worldwide context. Hijri dates that fall before 1582 CE (when the Gregorian calendar replaced the Julian calendar) have been expressed as per the Proleptic Gregorian calendar (dates calculated backwards from the epoch).

Transliteration of Arabic words

Arabic is the chief language for books of dawat and all material in this book has been sourced from such books. We cannot have a book of Fatemi history in English without transliterated Arabic words, mainly because sometimes, English translations simply cannot do justice to the original.

Although comprehensive rules for Arabic transliteration exist in academia, they have not been used in this book. The chief reason for this is that transliterated words are hard to read and this book has been written with the intention of being easy to consume. Nevertheless, a simple set of rules have been implemented throughout with a view to promote basic learning of Arabic pronunciation and a few of them are enumerated here

Of particular note is the transliteration of اَلْ (alif laam or ‘al’). Grammatically, اَلْ acts as a definite article when it precedes a noun and additionally as the preposition ‘of’ (idafah) when it comes between two nouns. اَلْ is pronounced differently based on the diacritic (e’raab) preceding it. Modern transliteration rules spell it as ‘al’ irrespective, but this book uses ‘ul’ and ‘il’ as per the preceding diacritic. For e.g. the third month of the Hijri calendar رَجَبُ رَجَبُ, which means ‘the First of Spring’; this would be written as ‘Rabi al-Awwal’ elsewhere but is written as



‘Rabi ul-Awwal’ in this book as it is pronounced.

Pronunciation is also determined by the consonant following it. When any word begins with 14 specific alphabets, the **Alif** preceding it is assimilated into one word. This might sound very complex to follow, but comes naturally to those who recite the Qur’an. For e.g. **Al-Noor** (the light) is pronounced and written as An-Noor, while modern transliterations would write it as Al-Noor. Those looking for details should lookup ‘Sun and Moon Letters’ on the Internet.

The above spelling convention has been used everywhere, with exceptions made for oft used spellings. For e.g. the laqab (title) of Doat Mutlaqeen^{RA}, **Burhan** and **Saif** to cite two, are not written as ‘Burhan ud-Deen’ and ‘Saif ud-Deen’ but as the familiar ‘Burhanuddin’ and ‘Saifuddin’. This is, as stated before, to not overdo the learning to a point where it becomes uncomfortable to read. Other examples are spellings such as Rasulullah instead of ‘Rasool ul-lah’ and Abdullah instead of ‘Abd ul-lah’.

Another exception is made for compound names like **AbdulQadir** and **AbdulHusain** that are simplified as ‘AbdulQadir’ and ‘AbdulHusain’ with the capital in-between to properly highlight the two nouns in it. Other such examples are ‘ShaikhAdam’, ‘QasimKhan’, ‘AbdeAli’ and ‘HasanFeer’.

An exception is also made for certain words that are spelt a particular way in important publications of dawat. A prime example is **Ad-Da’il al-Mutlaq** which has been transliterated as ‘al-Dai al-Mutlaq’ in conformity with modern rules instead of the actual pronunciation which is Ad-Da’il Mutlaq.

Of final note is the usage of the ‘ (single quote) within a word. This is to prevent two adjacent consonants from being pronounced as a single digraph as per regular English pronunciation, for e.g. Eid ul-Ad’haa instead of Eid ul-Adhaa.

**Ummud-Doat il-Mutlaqeen,
Maulatona al-Hurra ul-Maleka Arwa
binte Ahmed^{RA}**

Wafaat: 22nd Shabaan ul-Kareem 532/1138
Qabr Mubarak: Zi-Jibla, Yemen

Maulatona al-Hurra ul-Maleka Arwa binte Ahmed^{RA} was the male-ka (queen) of Yemen and ruled for more than half a century. She was brave, devout and extremely learned and well versed in all fields of knowledge. The 20th Imam, Imam Mansoor al-Aamir bi-Ahkaam-illah^{SA} graced her with every honour and commanded her to establish the sacred office of al-Dai al-Mutlaq in preparation for satr. She is thus affectionately and reverently called ‘Ummud-Doat il-Mutlaqeen’ meaning ‘Mother to Doat Mutlaqeen’.

Maulatona Arwa^{RA} was the daughter of Ahmed bin Mohammed bin Qasim as-Sulaihi. He was the brother of Syedna Ali bin Mohammed as-Sulaihi^{RA}, who brought almost the whole of Yemen under Fatemi domain and conducted dawat in it. Maulatona Arwa^{RA} was born in 440/1048 during the reign of the 18th Imam, Imam Ma’ad al-Mustansir bil-lah^{SA}. She was orphaned at a very young age and was taken under the guardianship of Syedna Ali bin Mohammed as-Sulaihi^{RA} and was brought up by his wife Syeda Asma binte Shehaab^{QR}. In 459, Maulatona Arwa^{RA} married their son Syedna Ahmed al-Mukarram^{RA}.

That same year, Syedna Ali bin Mohammed as-Sulaihi^{RA} was treacherously killed by Saeed bin Najah. Syedna Ali^{RA} had earlier defeated Saeed’s father and had brought his territory of Zabeed under Fatemi domain. In vengeance, Saeed attacked the caravan of Syedna Ali^{RA} while he was travelling to Mecca, killed him and took Syeda Asma^{QR} and other noble ladies of the household cap-

**The early years
of Maulatona
Arwa^{RA} in the
household of
Syedna Ali^{RA}**

**Syedna Ali^{RA}
is killed and is
succeeded by
Syedna Ahmed^{RA}**

The capital of Yemen is shifted to Zi-Jibla and all affairs are entrusted to Maulatona Arwa^{RA}

Syedna Ahmed^{RA} expires

tive. They were imprisoned at Zabeed but were freed after a few months. Syedna Ali^{RA} was succeeded by his son Syedna Ahmed al-Mukarram^{RA} to the throne of Yemen. Syedna Ahmed^{RA} killed Saeed bin Najah and regained control over Zabeed.

After the death of Syeda Asma^{QR} in 467, Syedna Ahmed^{RA} on the advice of his wife Maulatona Arwa^{RA} shifted the capital of Yemen from San'aa to the beautiful and strategically located city of Zi-Jibla. He ordered a palace to be built in the new capital and named it Daar ul-Izz. He was assisted in the affairs of the state by Maulatona Arwa^{RA}. Whilst there, he suffered a paralytic stroke and was advised by doctors to take care of his health; hence he moved to a fortress on the mountain of Ta'kar. He then entrusted the affairs of the state and the dawat in Yemen, Hind and Sind to Maulatona Arwa^{RA}.



A panoramic view of Zi-Jibla

In 477/1084, Syedna Ahmed^{RA} passed away. Maulatona Arwa^{RA} kept the news of his death a secret until the next year when she received a letter from Imam Mustansir^{SA} appointing her son Syedna Ali al-Mukarram al-Asgar Abdul-Mustansir^{RA} as dai. Two years later, the Imam^{SA} sent another letter to all the sultans, mashaikh and mumineen of Yemen emphasising the position of Syedna Ali^{RA} and Maulatona Arwa^{RA} and instructing them to remain loyal and faithful to both.

Upon the demise of Syedna Ali al-Mukarram^{RA}, Maulatona Arwa^{RA} was in complete charge of the affairs of the state and dawat. Maulatona Arwa^{RA} administered the affairs of the state most efficiently and with exceptional ability. She was aided by the chief judge of Yemen, Syedna Lamak bin Maalik^{RA}, and his son Syedna Yahya^{RA}. In addition to governing the kingdom, she conducted dawat in Yemen on behalf of Imam Mustansir^{SA}. Maulatona Arwa^{RA} was held in high regard by Imam Mustansir^{SA}. The Imam raised her to the rank of hujjat and commanded the doat to follow her orders.

There was regular exchange of communication between the Fatemi court in Cairo and Yemen. Through a sijil dated Zilqadat il-Haraam 481, Imam Mustansir^{SA} entrusted the affairs of dawat in Hind to Maulatona Arwa^{RA} and instructed her to appoint Ahmed bin Marzuban as the dai of Hind, after the death of his father Marzuban bin Is'haq. This was because much earlier, in a sijil dated Rabi ul-Awwal 468, the Imam had entrusted the affairs of dawat in Hind to Syedna Ahmed al-Mukarram^{RA} and Maulatona Arwa^{RA}.



*Remains of the palace of Maulatona
al-Hurra ul-Maleka^{RA} in Zi-Jibla*

In 487/1094, Imam Mustansir^{SA} passed away in Cairo and was succeeded by Imam Ahmed al-Mustaali^{SA} as the 19th Imam. Soon after, Imam Mustaali^{SA}'s brother Nizaar claimed imamate for himself and eventually seceded from dawat. Maulatona Arwa^{RA} remained

**Maulatona
Arwa^{RA} is in
complete charge
after Syedna Ali^{RA}
expires**

**Affairs of
the dawat in
Hind are also
entrusted to
Maulatona
Arwa^{RA}**

**Imam Aamir^{SA}
instructs
Maulatona
Arwa^{RA} to
institute the
office of al-Dai
al-Mutlaq**

firm and steadfast in her loyalty to Imam Mustaali^{SA}. In 495/1101, Imam Mustaali^{SA} passed away after a reign of seven years and was succeeded by his son Imam Mansoor al-Aamir bi-Ahkamillah^{SA} as the 20th Imam. On the instructions of Imam Aamir^{SA}, Maulatona Arwa^{RA} instituted the office of al-Dai al-Mutlaq.



The court of Maulatona al-Hurra^{RA} ul-Maleka^{RA}

The birth of Imam Taiyib^{SA} and the prelude to satr

The 21st Imam, at-Taiyib Abul-Qasim Ameer ul-Mumineen^{SA} was born on 4th Rabi ul-Aakhar 524/1130. Imam Aamir^{SA} informed Maulatona Arwa^{RA} of this in a sijil called 'Sijil ul-Bisharat', meaning 'Message of Good Tiding'. In this, he addressed Maulatona Arwa^{RA} with many grand titles; one of them being 'al-Hurrah' or 'the Free'. He then stated that Imam Taiyib^{SA} was his successor, and instructed her to publicly announce this throughout Yemen.

Imam Aamir^{SA} dispatched this sijil through an envoy Shareef Mohammed bin Haidara along with an old and worn out handkerchief as tashreef (a royally bestowed souvenir). Upon reaching

Yemen, Shareef Mohammed delivered the sijil to Maulatona Arwa^{RA}, but by an oversight did not hand over the handkerchief. Maulatona Arwa^{RA} inquired whether the Imam had sent a tashreef along with the sijil but Mohammed's response was negative. However, after a few days, he found the handkerchief while looking for his clothing and delivered it. Tears welled up in the eyes of Maulatona Arwa^{RA} upon seeing the old handkerchief. When the hudood present asked her the cause of her grief she replied that the Imam^{SA}, by sending the old handkerchief, had signalled to her his impending shahadat.

As predestined, Imam Aamir^{SA} attained shahadat in Cairo by a band of Nizaaris (followers of the renegade Nizaar) who attacked him with poisoned daggers on 3rd Zilqadat il-Haraam 526/1132. In his final moments, Imam Aamir^{SA} summoned his hudood and in their presence reaffirmed nass on Imam Taiyib^{SA}. A cousin, Abdul-Majeed al-Haafiz, was appointed as his regent and was entrusted the administration of affairs for the time being until Imam Taiyib^{SA} took over the reins.

But after a period of time, Abdul-Majeed reneged on his pledge and declared himself the Imam and Ameer ul-Mumineen. The political condition in Egypt turned chaotic and anarchy prevailed. Abdul-Majeed through his agents killed many hudood and doat of Imam Aamir^{SA}. As divinely ordained, Imam Taiyib^{SA}, then only two years old, opted for satr. Abdul-Majeed also made overtures to Maulatona Arwa^{RA} for recognition of his false imamate, but she vehemently rebuked him.

Maulatona Arwa^{RA} conducted dawat on behalf of Imam Taiyib^{SA} from 526H until her wafaat in 532/1138. During her final days, she prepared a will in which she decreed that her personal treasures be offered to Imam Taiyib^{SA} upon her wafaat. The will describes, in minute detail, the weight and colour of each gem and the particulars of each piece of jewellery and runs into several pages. Maulatona Arwa^{RA} made multiple witnesses to the will including some-

In addition to the sijil Imam Aamir^{SA} signals his impending shahadat

Abdul-Majeed is appointed as Imam Taiyib^{SA}'s regent

Abdul-Majeed renegades and Imam Taiyib^{SA} opts for satr

Maulatona Arwa^{RA}'s last will



**The many
noble qualities
of Maulatona
Arwa^{RA}**

**Welfare measures
initiated by
Maulatona
Arwa^{RA}**

**Maulatona
Arwa^{RA} had
engraved
the names
of Aimmat
Tahereen^{SA} in the
jaame of San'aa**

one from India. The meticulousness with which the will was prepared, the extensive preamble and the contents of the will itself signify that Maulatona Arwa^{RA} wished to offer something far more precious than mere gems and jewels to Imam Taiyib^{SA}. Indeed, it was a reference to the Doat Mutlaqeen^{RA} who would administer dawat in the name of the Imam^{SA} for hundreds of years to come.

According to the 19th dai Syedna Idris Imaduddin^{RA}, author of 'Uyoon ul-Akhbaar', Maulatona Arwa^{RA} was the embodiment of perfection and possessed many noble qualities. She had a strong voice, a sharp memory and could memorize poetry and recall historical incidents with great accuracy. Among the hudood of her time was her foster brother Syedna Khattaab^{RA}.

It is narrated that Maulatona Arwa^{RA} herself delivered sabaq to doat and hudood from behind a curtain.

As the queen of Yemen, Maulatona Arwa^{RA} administered the region with extraordinary skill and dexterity. She initiated numerous welfare measures for its people which secured their economic prosperity. Her efforts in the sphere of education are notable. She established numerous schools and ensured its teachers were well provided for.

Syedna Idris^{RA} further records that Maulatona Arwa^{RA} refurbished and extended the eastern wing of the Jaame Kabeer in San'aa and engraved the names of Aimmat Tahereen^{SA} in the Kufi script above the qibla of the jaame. With the passage of time however these engravings were lost, perhaps deliberately concealed. During the 52nd dai Syedna Mohammed Burhanuddin^{RA}'s visit to Yemen in 1402/1982, the inscribed names of Aimmat Tahereen^{SA} miraculously came to light.



*Syedna Mohammed Burhanuddin^{RA} praying namaaz
at Jaame Kabeer in San'aa*



*Names of A'immat Tahereen^{SA} were revealed
above the qibla in 1402H*

Maulatona Arwa^{RA} also built a beautiful jaame in Zi-Jibla that has four entrances and a spring of continuously flowing water. Her qabr mubarak is on the east of this jaame. When Maulatona Arwa^{RA} built it, she demarcated the site of her burial outside the area of the masjid. After her wafaat, enemies attempted to dig her qabr mubarak under the pretext that it was within the precincts of the

**After wafaat,
enemies attempt
to desecrate the
qabr mubarak**

masjid. As they proceeded, documents were unearthed which explicitly proved that the qabr mubarak was not within the boundaries of the masjid. These documents were duly attested by prominent judges and witnesses of the time. Thus, the allegations proved false and this miracle of Maulatona Arwa^{RA} thwarted the attempts of the enemies to desecrate her qabr mubarak.



The jaame of Maulatona al-Hurraat ul-Maleka^{RA} in Zi-Jibla



*Syedna Aali Qadr Mufaddal Saifuddin^{TUS}
by the mihrab of the jaame*

The qabr mubarak was later enclosed in a zareeh. In 1416/1995 the zareeh mubarak was refurbished by the 52nd dai Syedna Mohammed Burhanuddin^{RA} and is today visited by thousands of mumineen from all corners of the world.



The old zareeh mubarak of Maulatona al-Hurra ul-Maleka^{RA}



The new zareeh dedicated by Syedna Mohammed Burhanuddin^{RA}



Syedna Burhanuddin^{RA} performing ziyarat of Maulatona al-Hurra ul-Maleka^{RA} in 1381H

The 1st Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Zoeb
 bin Moosa al-Waade'ee^{RA}

Wafaat: 10th Moharram ul-Haraam 546/1151

Tenure: 13 years, 4 months and 17 days

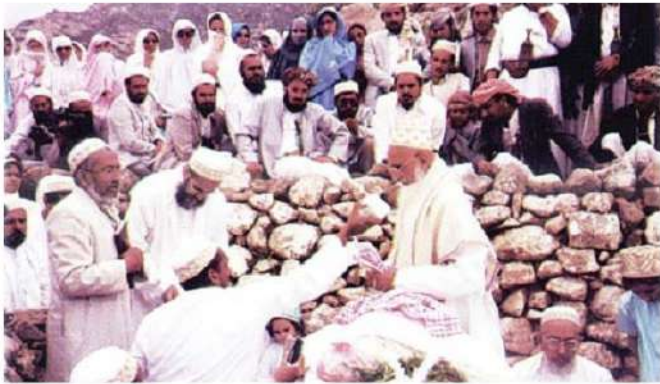
Qabr Mubarak: Hoos, Yemen

**How ilm reached
 Syedna Zoeb^{RA}**

Syedna Zoeb bin Moosa^{RA} assumed the august office of al-Dai al-Mutlaq upon the wafaat of Maulatona al-Hurra ul-Maleka Arwa^{RA}. At that time, he was residing in the town of Hoos in northern Yemen. Syedna Zoeb^{RA} acquired ilm from Syedna Yahya bin Syedna Lamak^{RA} who in turn acquired it from his father Syedna Lamak bin Maalik^{RA}. Syedna Lamak^{RA}'s mentor was Syedna al-Mo'ayyad ush-Shirazi^{RA}, the baab ul-abwaab of Imam Mustansir^{SA}. Syedna Taher Saifuddin^{RA} thus stated in a verse, "*The incessant flow of the barakaat of Syedna al-Mo'ayyad ush-Shirazi^{RA} has always aided Doat Mutlaqeen^{RA}.*"



*The qabr mubarak of Syedna Lamak
 bin Maalik^{RA} in Lahaab*



*Syedna Mohammed Burhanuddin^{RA} reciting
salaam by the qabr mubarak*

When Syedna Yahya^{RA} sought to select the most deserving for the office of al-Dai al-Mutlaq, a number of salateen of Yemen considered themselves to be worthy of being appointed to the august office. Syedna Zoeb^{RA} however remained humble and unpretentious. His humility has been compared to that of Jabale-Toor (Mount Sinai) in the account of Nabi Moosa^{SA}. When Nabi Moosa^{SA} expressed his wish to see Allah^{TA}, all the mountains aspired for the honour of this manifestation but Toor remained humble and was thus chosen. Syedna Zoeb^{RA}'s great humility rewarded him the highest position in the dawat of satr, that of al-Dai al-Mutlaq.



*The qabr mubarak of Syedna Yahya bin
Syedna Lamak^{RA} in Lahaab*

The humility of Syedna Zoeb^{RA}



*Syedna Mohammed Burhanuddin^{RA} reciting
salaam by the qabr mubarak*

**Syedna Zoeb^{RA} extensively studied the theological works of
dawat and extracted their hidden treasures.
He is thus described as 'Farraas ul-Kutub',
meaning 'Very Avid Reader of Books'.**

Syedna Khattaab bin Hasan^{RA}

Syedna Zoeb^{RA} appointed Syedna Khattaab bin Hasan^{RA} as his mazoon. Syedna Khattaab^{RA} was milk brother to Maulatona al-Hurra ul-Maleka^{RA} and the chief of the tribe of Hajur from Qodam in Hamdaan. He authored many theological works like 'Muneerat ul-Basaair' and 'Ghayat ul-Mawaleed' and a collection of poems that include the oft recited eulogy in honour of Maulatona al-Hurra ul-Maleka^{RA}.

During the time of Maulatona Arwa^{RA}, Syedna Khattaab^{RA} had to face a formidable challenge from his brother Sulaiman. Sulaiman was steeped in vices and his conduct caused immense distress to

**Syedna Zoeb^{RA}
appoints Syedna
Khattaab^{RA} as
mazoon**

Syedna Khattaab^{RA}. Syedna Khattaab^{RA} persistently tried to reform Sulaiman, but he was adamant in his atrocious conduct. With great reluctance, Syedna Khattaab^{RA} finally went to battle against him and in one of the encounters Sulaiman was killed.

Later, Syedna Khattaab^{RA} took the sons of Sulaiman under his care and raised and nurtured them in his house. However, upon being instigated by Sulaiman's supporters, the sons treacherously killed Syedna Khattaab^{RA} in his sleep in Safar ul-Muzaffar 533/1138. Syedna Zoeb^{RA} was deeply grieved at the death of Syedna Khattaab^{RA}. He then elevated Syedna Ibrahim bin Husain al-Haamedi^{RA} to the rank of mazoon.

Before his demise, Syedna Zoeb^{RA} publicly conferred nass upon Syedna Ibrahim^{RA}. Syedna Zoeb^{RA} is buried in Hoos but the site of his qabr mubarak is unknown. During his reign, Syedna Zoeb^{RA} built a masjid in Hoos. The masjid lay in ruins for decades and was repaired and restored by the 52nd dai Syedna Mohammed Burhanuddin^{RA}. The effort was diligently overseen by the 53rd dai Syedna Aali Qadr Mufaddal Saifuddin^{TUS} and the masjid was formally dedicated by Syedna Burhanuddin^{RA} during his fifth visit to Yemen in 1407/1986.

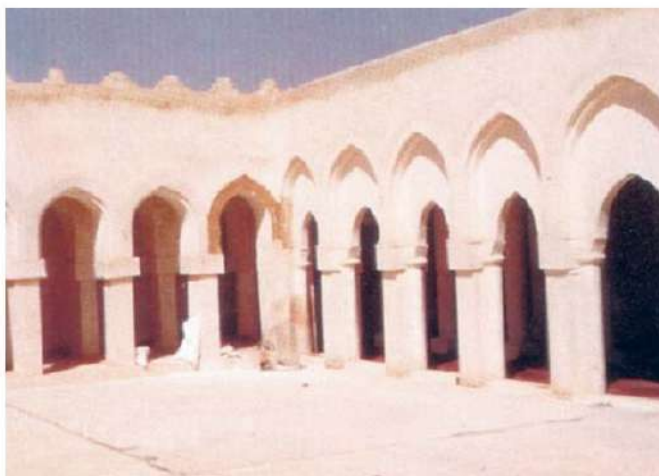


The masjid of Syedna Zoeb^{RA} in Hoos before it was restored by Syedna Mohammed Burhanuddin^{RA}

**Syedna
Khattaab^{RA} is
forced to take up
arms against his
brother Sulaiman**

**Syedna
Khataab^{RA}
is killed by
Sulaiman's sons**

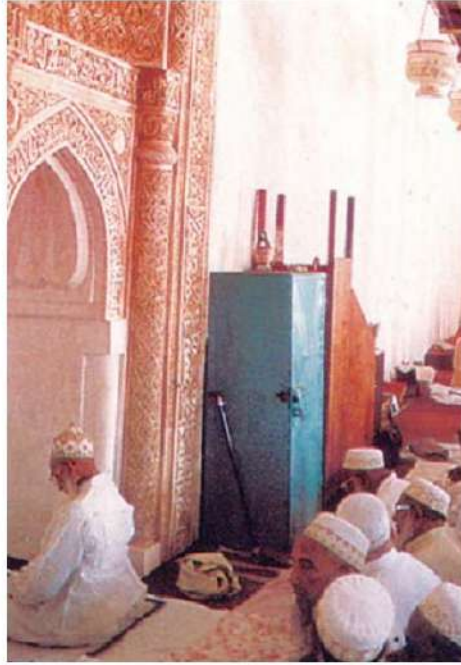
**Syedna Zoeb^{RA}
confers nass on
Syedna Ibrahim^{RA}**



The masjid after restoration



The mihrab of Syedna Zueb^{RA}'s masjid before restoration



Syedna Burhanuddin^{RA} in the mihrab of the restored masjid

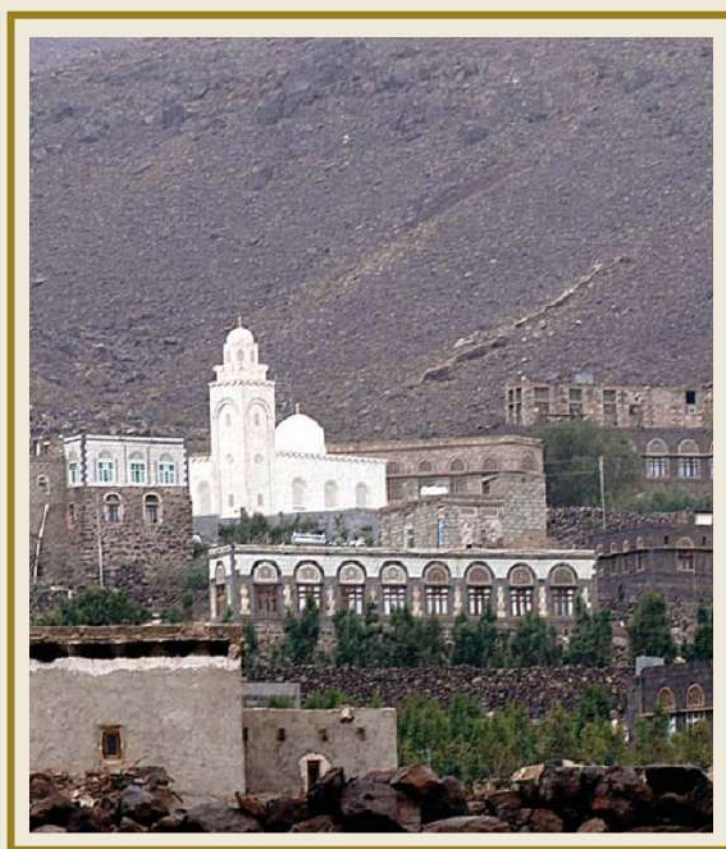


The 2nd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ibrahim
 bin Husain al-Haamedi^{RA}

Wafaat: 16th Shabaan ul-Kareem 557/1162

Tenure: 11 years, 7 months and 6 days

Qabr Mubarak: Ghayl bani-Haamid, Yemen



*A panoramic view of Ghayl bani-Haamid with the qubba mubarak
 of Syedna Ibrahim^{RA} in the center*

Syedna Ibrahim^{RA} was an eminent theologian whose notable writing ‘Kanz ul-Walad’ is a great work on haqiqat. Only the dai’s mansoos has the prerogative of studying ‘Kanz ul-Walad’, hence the name of the book, which literally means ‘the Son’s Treasure’.

Syedna Ibrahim^{RA} appointed Syedna Husain bin Ali al-Waleed^{RA} as his mazoon. Syedna Husain^{RA} was an accomplished scholar and had written a number of books and treatises. His wafaat on 5th Ramadan ul-Mo’azzam 554/1159 was a deep shock to Syedna Ibrahim^{RA}. Syedna Ibrahim^{RA} thereafter elevated his son Syedna Hatim^{RA} as mazoon while the position of mukasir was accorded to Syedna Mohammed bin Taher^{RA}. The period of Syedna Ibrahim^{RA}’s dawat was relatively peaceful. Close to his wafaat, Syedna Ibrahim^{RA} publicly conferred nass on Syedna Hatim^{RA}.

The site of the qabr mubarak of Syedna Ibrahim^{RA} was unknown for a long time. It was destined for the 52nd dai Syedna Mohammed Burhanuddin^{RA} to conclusively identify and authenticate this hallowed location. This was during his first visit to Yemen in 1381/1961 while still the mansoos. When Syedna Burhanuddin^{RA} arrived in Ghayl bani-Haamid to identify the site of the qabr mubarak, a native unexpectedly approached him and declared that if they were in search of the burial site of the author of ‘Kanz ul-Walad’, then he could guide them to the place. The Yemeni then led Syedna Burhanuddin^{RA} to the qabr mubarak of Syedna Ibrahim^{RA}. In 1402/1981, Syedna Burhanuddin^{RA} after performing ziyarat, penned an ibarat in Arabic on the qabr mubarak that translates to, “*This is the qabr of the great dai Syedna Ibrahim^{RA}, the author of Kanz ul-Walad.*” Much later, Syedna Burhanuddin^{RA} sanctified the qabr mubarak with a mausoleum.

Syedna Ibrahim^{RA}, the author of Kanz ul-Walad

Syedna Ibrahim^{RA} publicly confers nass on Syedna Hatim^{RA}

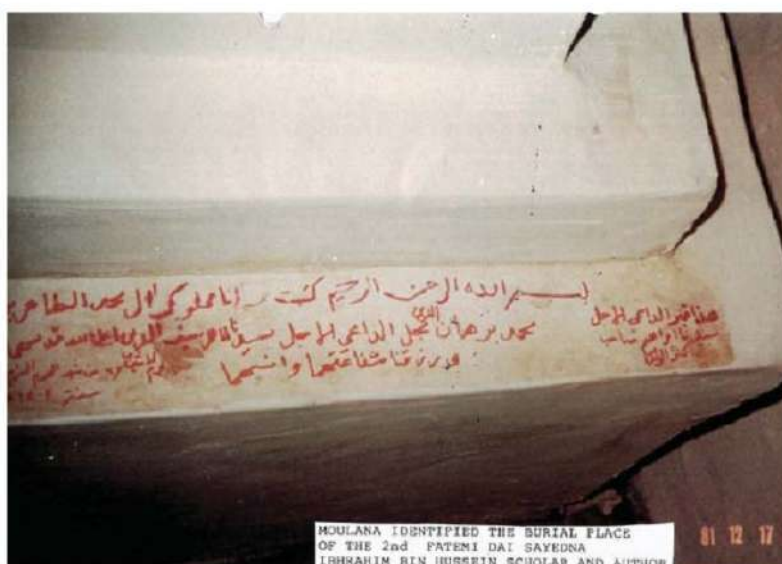
The site of the qabr mubarak of Syedna Ibrahim^{RA} is authenticated by the 52nd dai



*Syedna Mohammed Burhanuddin^{RA} at the qabr mubarak of
Syedna Ibrahim^{RA} in 1381H*



*Syedna Burhanuddin^{RA} writing an ibarat
on the qabr mubarak*



*The complete ibarat on the qabr mubarak
of Syedna Ibrahim^{RA}*



*The qubba mubaraka built by
Syedna Mohammed Burhanuddin^{RA} in 1428H*

It was Syedna Ibrahim^{RA} who directed that washek namaaz (special prayers) be prayed on the auspicious eves of the 1st & 27th of Rajab ul-Asab, the eve of 15th Shabaan ul-Kareem, the eves of 17th, 19th and 21st Ramadan ul-Mo'azzam and for the most auspicious of all nights, Lailat ul-Qadr. Syedna Ibrahim^{RA} also introduced washek on the eves of Eid ul-Fitr and Eid ul-Ad'haa.



The 3rd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Hatim Mohyi'uddin
 bin Syedna Ibrahim al-Haamedi^{RA}

Wafaat: 16th Moharram ul-Haraam 596/1199

Tenure: 38 years and 5 months

Qabr Mubarak: Al-Hutaib ul-Mubarak, Yemen



*A picturesque panorama of Hutaib
 with the qubba mubarak of Syedna Hatim^{RA} (right)
 and the masjid of Mansoor ul-Yemen (left)*

Syedna Hatim^{RA} had served his two predecessors with utmost dedication and sincerity. He was a prolific writer, a poet and a very able organizer. His eloquent sabaq and orations, in which he expounded the noble virtues of Maulana Ali bin Abi-Taalib^{SA} and Aimmat Fatemiyeen^{SA}, drew large numbers to the fold of dawat. Some of the tribes from Himyar and Hamdaan similarly entered the fold of dawat and handed over the coveted fortress of Kawka-baan to Syedna Hatim^{RA}.

Syedna Hatim^{RA}'s influence and authority spread all over the region and followers began to multiply. The ruler of San'aa, Sultan Ali bin Hatim, alarmed and highly perturbed by this, mobilized a large force and marched against him. Ahmed bin il-Jubair il-Hobari, then a dignitary of dawat, turned traitor and joined Ali bin Hatim. In the ensuing encounter, Syedna Hatim^{RA} chose to withdraw from the fortress of Kawkabaan. He then moved to Haraaz where he strengthened his position.

Having firmly established himself in Haraaz, Syedna Hatim^{RA} was given possession of the fortress of Hajur in Zahra by his son-in-law, and subsequently the fortress of al-Hutaib ul-Mubarak. The fortress of Hutaib was situated in the territory of his most staunch supporters and followers, the Ya'borees and Banu Hamdaan, and was well secured and fortified. Syedna Hatim^{RA} established his headquarters in Hutaib. He delivered sabaq and wrote treatises from the cave named 'Kahf un-Naeem' literally meaning 'Cave of Blessings' situated below the fortress of Hutaib. Scholars and learned men from all over Yemen travelled to Hutaib to acquire ilm.

The chief of the Ya'borees, Saba bin Yusuf, was the commander of Syedna Hatim^{RA}'s army. He conquered the fortress of Shibaam and then Lahaab, whose inhabitants pledged their loyalty to dawat. Shibaam is the highest peak in Haraaz rising 9,000 feet above sea level. Shortly after these victories, members of the clan of Banu Hakam treacherously murdered him. Saba's death caused immense grief to Syedna Hatim^{RA}. This martyr was known with

**The eloquence of
Syedna Hatim^{RA}**

**Syedna Hatim^{RA}'s
influence alarms
the ruler of
San'aa**

**Syedna Hatim^{RA}
establishes
himself in the
fortress of
Hutaib**

**The commander
of Syedna
Hatim^{RA}'s army
is treacherously
killed**

the honorifics of 'Saif ul-Imam' and 'Saif ud-Dai' meaning 'Sword of the Imam' and 'Sword of the Dai' respectively.



Remains of the residence of Syedna Hatim^{RA} in Hutaib



An old photo of Kahf un-Naeem, the 'Cave of Blessings'



*Syedna Mohammed Burhanuddin^{RA}
praying namaaz in Kahf un-Naeem*

Syedna Mohammed bin Taher^{RA}, appointed as mazoon by Syedna Hatim^{RA}, resided in San'aa. He assisted the dai in administering the affairs of dawat from there. He was an intellectual and a renowned scholar and his most notable writing is 'Al-Anwaar ul-Latifah'. After the wafaat of Syedna Mohammed bin Taher^{RA} in 584/1188, Syedna Ali bin Maula Mohammed bin il-Waleed^{RA} was elevated to the rank of mazoon. He was a pupil of his predecessor and a scholar of great distinction who was to later become the 5th dai.

**Syedna Mohammed bin Taher^{RA} has also written
the widely recited supplication 'Doa ul-Aql il-Awwal',
commonly known today as 'Bawisa ni Doa'**

Syedna Hatim^{RA} adorned the office of al-Dai al-Mutlaq for more than 38 years, one of the longest amongst the Doat Mutlaqeen^{RA} of Yemen. During his tenure, he wrote numerous treatises on philosophy, theology and history. Some of his renowned works are 'Tan-beeh ul-Ghafeleen', 'Ash-Shumoos uz-Zaherah', 'Tohfah ul-Qolob', 'Al-Majalis ul-Hatemiyyah' and a collection of the noble attributes of Maulana Ali bin Abi-Taalib^{SA} named 'Al-Mafakhero wal-Ma'aathir'. His laqab was Mohyi'uddin, meaning 'the One who En-livens deen'.

**Syedna Hatim^{RA}
appoints Syedna
Mohammed
bin Taher^{RA} as
mazoon**

**The writings of
Syedna Hatim^{RA}**

The famous miracle of soil from the qabr mubarak transformed to gold coins

Syedna Hatim^{RA}'s mausoleum was razed in the past

The 52nd dai initiates numerous development projects in Haraaz

The qar mubarak of Syedna Hatim^{RA}

Numerous mojezaat (plural of mojezah or miracles) are attributed to Syedna Hatim^{RA}. The most oft narrated miracle is that of the Yemeni Shaikh Ali bin Saeed al-Yabori. Shaikh Ali used to regularly perform ziyarat of Syedna Hatim^{RA}. He was facing many difficulties and over time fell into poverty. One day, after ziyarat, he prayed to Syedna Hatim^{RA} so that his hardships be alleviated. Before leaving, he picked up a fistful of earth from the qabr mubarak and put it in his handkerchief. When he opened the handkerchief at home, to his astonishment, he found that the soil had miraculously transformed into dinaars (gold coins). The news of this miracle spread all over Yemen.

Shaikh Ali bin Saeed later travelled to India and married again. Among his numerous descendents are the two aqilats of Syedna Taher Saifuddin^{RA}, Husaina Aisaheba, mother of the 52nd dai Syedna Mohammad Burhanuddin^{RA} and Fatema Aisaheba.

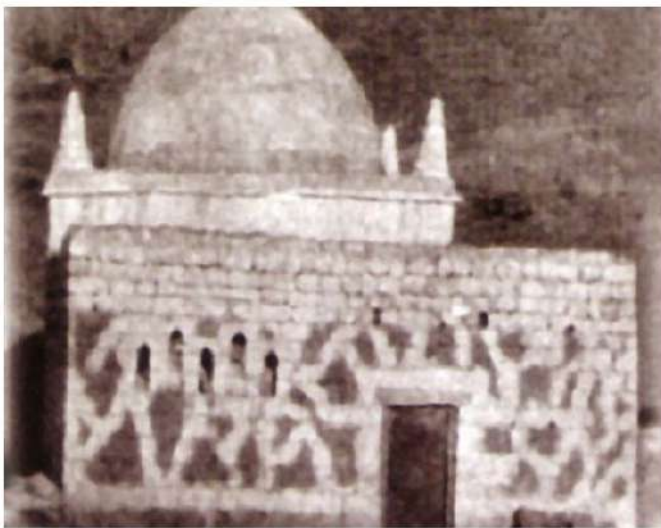
During the period of Doat Mutlaqeen^{RA} in Yemen, a mausoleum existed on the qabr mubarak of this great dai, but the monument was razed by the opponents of dawat. The 51st dai Syedna Taher Saifuddin^{RA} had sent a marble musalla (marble slab) for the qabr mubarak of Syedna Hatim^{RA}. However, this was not placed upon the qabr mubarak due to the hostile situation prevailing at the time. In an elegy written in memory of Syedna Hatim^{RA}, Syedna Taher Saifuddin^{RA} states, *“O breeze of Saba! Blow towards the grave of the gracious (Syedna) Hatim, and convey our humble greetings by resting your cheek on the earth where he lies.”*

When the 52nd dai Syedna Mohammed Burhanuddin^{RA} first visited Yemen while still the mansoos, there was only a grave of mud sans tomb at the hallowed site. During his reign, Syedna Burhanuddin^{RA} initiated numerous development projects in Haraaz, particularly the restoration of the masoleums of Doat Mut-

laqeen^{RA}. In each project, the 53rd dai Syedna Aali Qadr Mufaddal Saifuddin^{TUS} was ever present in assistance. Also present was Syedna Burhanuddin^{RA}'s brother, Syedi Yusuf bhaisaheb Najmuddin^{QR}. A mausoleum in marble was built on the qabr mubarak and a tarmac road was constructed from Manakha to Hutaib. Syedna Burhanuddin^{RA} formally dedicated the qubba mubarak and inaugurated the road during his visit to Yemen in 1396/1976 which coincidentally marked 800 years of the wafaat of Syedna Hatim^{RA}.



An old picture of Hutaib with Syedna Hatim^{RA}'s qubba mubarak seen at the bottom right



The old qubba mubarak before it was razed by adversaries



The qabr mubarak of Syedna Hatim^{RA} when Syedna Mohammed Burhanuddin^{RA} first visited Yemen in 1381H



Syedna Burhanuddin^{RA} reciting salaam by the qabr mubarak in 1381H





Pictures of the old qubba mubarak, including the one dedicated by Syedna Burhanuddin^{RA} in 1396H

In 1428/2007 Syedna Burhanuddin^{RA} built a new magnificent mausoleum on the qabr mubarak in the likeness of Raudat Tahera. He performed iftitah on his 96th birthday amidst a huge congregation of mumineen. Today, thousands of mumineen from all over the world flock to Yemen for the ziyarat of Syedna Hatim^{RA} and other Doat Mutlaqeen^{RA}.



The present-day qubba mubarak of Syedna Hatim^{RA} dedicated by Syedna Mohammed Burhanuddin^{RA} in 1428H in the likeness of Raudat Tahera

**The 52nd dai
builds a new
magnificent
mausoleum**



Syedna Aali Qadr Mufaddal Saifuddin^{TUS} placing rubies on an engraved ibarat in the qubba mubarak

4

The 4th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ali Shamsuddin
 bin Syedna Hatim al-Haamedi^{RA}

Wafaat: 25th Zilqadatil-Haraam 605/1209

Tenure: 9 years, 10 months and 9 days

Qabr Mubarak: San'aa, Yemen

Syedna Hatim^{RA} had entrusted the task of educating his son Syedna Ali^{RA} to Syedna Ali bin Maula Mohammed bin il-Waleed^{RA}. The distinguished tutor educated him in all realms of knowledge and tempered him to perfection. It is narrated that when Syedna Ali bin Mohammed^{RA} learnt that Syedna Hatim^{RA} had appointed him as his mansoos, he made a submission to Syedna Hatim^{RA} that the pupil was equal to the tutor now, but also outweighed him in one virtue; that he was the son of Syedna Hatim^{RA} and thus nass be performed on him. Thereafter, Syedna Hatim^{RA} declared his son Syedna Ali^{RA} as his mansoos.

The ikhlaas and loftiness of Syedna Ali bin Mohammed^{RA} is said to surpass even that of angels.

Initially, Syedna Ali bin Syedna Hatim^{RA}'s headquarters were in Hutaib. But the Ya'borees of Haraaz, who enjoyed considerable influence and dominance during the time of Syedna Hatim^{RA}, created dissent amongst mumineen. The loyalty of the Ya'borees towards the dai and dawat diminished and they became apathetic towards deen. They killed their leader Hatim bin Saba al-Yabori

The submission and loftiness of Syedna Ali^{RA}

The Ya'borees create dissent so Syedna Ali^{RA} shifts headquarters to San'aa

**Syedna Ali^{RA}
moves to
Zemarmar where
he expires**

who supported the dai. Hatim bin Saba was the son of Saba bin Yusuf who had led many campaigns for Syedna Hatim^{RA}. Under these adverse circumstances, Syedna Ali^{RA} shifted his headquarters to San'aa. From San'aa, Syedna Ali^{RA} dispatched emissaries to Haraaz and other parts of Yemen to reconcile the various rival factions and bring about peace and unity.

Syedna Ali^{RA} later moved to Zemarmar and took the children of Hatim bin Saba under his care. The fortress of Zemarmar was within the jurisdiction of San'aa. During his stay in Zemarmar, Syedna Ali^{RA} suddenly fell ill and was hurriedly taken to San'aa on a miyana (sedan chair). It is said that he was poisoned by his enemies. Close to his wafaat, Syedna Ali^{RA} summoned a meeting of his hudood and eminent citizens and conferred nass upon Syedna Ali bin Mohammed^{RA}. He is buried in San'aa but the site of his qabr mubarak is unknown.



An artist's depiction of the old city of San'aa, where Syedna Ali bin Hatim^{RA} shifted his seat of administration



The 5th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ali
 bin al-Maula Mohammed bin il-Waleed^{RA}

Wafaat: 27th Shabaan ul-Kareem 612/1215

Tenure: 6 years, 9 months and 2 days

Qabr Mubarak: Aghmur (Haraaz), Yemen

Syedna Ali bin Maula Mohammed bin il-Waleed^{RA} succeeded Syedna Ali bin Syedna Hatim^{RA} at a very advanced age, probably the oldest to assume the office of al-Dai al-Mutlaq. He was the first dai from the lineage of al-Waleed of the Quraish tribe.

Syedna Ali^{RA}, the first dai from the lineage of al-Waleed

The lineage of al-Waleed

Two incidents are narrated of the forefathers of Syedna Ali^{RA}. During the period when Islam was still nascent, Rasulullah^{SAW} visited Taa'if to teach Islam. However, the people of the town resented Rasulullah^{SAW}'s preaching and disrespected him. Seeking respite, Rasulullah^{SAW} visited a farm on the outskirts of Taa'if owned by a Quraishi (of the Quraish tribe), Utba bin Rabi'a al-Waleed. Rasulullah^{SAW} asked for water to quench his thirst and Utba sent a bunch of 18 grapes through one of his orderlies. The fruit satisfied Rasulullah^{SAW}'s thirst and he prayed for Utba. Due to Rasulullah^{SAW}'s invocation, 18 Doat Mutlaqeen^{RA} were born in the progeny of Utba, the first being Syedna Ali^{RA}.

Utba bin Rabi'a al-Waleed offered 18 grapes to Rasulullah^{SAW}

**Imam
Mustansir^{SA} sent
blessed water to
Ibrahim bin Abi-
Salama**

**The cup of the
blessed water
continues to heal
others**

**Most of the Doat
Mutlaqeen^{RA} in
Yemen are from
the lineage of al-
Waleed**

**The many
writings of
Syedna Ali^{RA}**

The other incident narrated is of the ikhlaas of Ibrahim bin Abi-Salama, the grandfather of Syedna Ali bin Maula Mohammed^{RA}. Ibrahim bin Abi-Salama visited the hazrat of Imam Mustansir^{SA} in Cairo as an emissary of the dai of Yemen, Syedna Ali bin Mohammed as-Sulaihi^{RA}. During his stay in Cairo, Ibrahim bin Abi-Salama fell ill and consequently could not attend the hazrat of the Imam^{SA} for some days. Imam Mustansir^{SA}, having heard of Ibrahim's illness, sent him an earthen crock of blessed water. Ibrahim bin Abi-Salama took a sip of the water and made a miraculous recovery. He then visited the hazrat of the Imam^{SA}, paid his obeisance and was granted permission to return to Yemen. He took the earthen crock with him.

In his hometown, the crock acquired reputation for its healing properties and water from the vessel cured scores of people. Over a period of time the crock broke. Ibrahim bin Abi-Salama had the shards powdered and continued to use it for shifa (divine cure). When on his deathbed, Ibrahim bin Abi-Salama instructed his family to place the remnants of the powdered crock in his grave.

Starting from the 5th dai Syedna Ali^{RA} upto a period spanning more than three and a quarter centuries, 18 noble personages from Aale-Waleed (the lineage of al-Waleed) ascended to the office of al-Dai al-Mutlaq, right until the last dai in Yemen, the 23rd dai Syedna Mohammed Izzuddin^{RA} (the only two intermittent exceptions were that of the 6th and the 10th dai who were not from the al-Waleed lineage). After the seat of dawat moved to India, the 30th dai Syedna Ali Shamsuddin^{RA} was once again a descendent of al-Waleed.

Syedna Ali bin Mohammed^{RA} first studied under his uncle, Syedna Husain bin Ali^{RA} and later acquired ilm from the eminent scholar Syedna Mohammed bin Taher^{RA}, the mazoon of the 2nd dai Syedna Ibrahim^{RA}. Syedna Ali^{RA} was a prolific writer and a celebrated

scholar who was held in high esteem by his predecessors. He possessed a wealth of knowledge on the eras of zuhoor and satr. He is credited with having written 18 treatises on haqiqat and other religious and philosophical subjects. Among his works are 'Taaj ul-Aqa'id', 'Mukhtasar ul-Usool', 'Az-Zakhirah', 'Majalis un-Nus'he wal-Bayaan', 'Al-Mufeedah', 'Lubbul-Ma'arif', 'Jilaa ul-Uqool' and 'Al-Eezaahe wat-Tabyeen', the last four being works of haqiqat.

A volume of Al-Eezaahe wat-Tabyeen, a work in haqiqat scribed by Syedna Ali^{RA} himself is today preserved in the archives of dawat. Similarly, Syedna Ali^{RA}'s Mukhtasar ul-Usool and Az-Zakhirah written by Syedna Ali Shamsuddin^{RA} and Syedna Yusuf Najmuddin^{RA} respectively are also preserved.

The headquarters of Syedna Ali bin Mohammed^{RA} was in San'aa. His mazoon was Syedna Ali bin Hanzala^{RA}. The dai maintained cordial relations with the Hamdaanid rulers and visited their fortress of Zemarmar as guest of the ruler.



*A picturesque panorama of the city of San'aa,
the headquarters of Syedna Ali^{RA}*

Mohammed bin Ahmed al-Ahwari was one of the hudood of Syedna Hatim^{RA} who had been placed in rank after the mukasir. Syedna Ali bin Syedna Hatim^{RA} also put Mohammed in charge of the af-

Mohammed al-Ahwari, in-charge of Southern Yemen, went against dawat in the past

Mohammed repents, but once again turns against dawat

Syedna Ali^{RA} confers nass on Syedna Ali bin Hanzala^{RA}

fairs of dawat in southern Yemen. Later on, Syedna Ali bin Syedna Hatim^{RA} learnt that Mohammed's actions were against dawat and that he was trying to instil ill-will and hatred amongst the dignitaries of dawat. Syedna Ali^{RA} intended remove him from dawat but he passed away before he could take action.

When Syedna Ali bin Mohammed^{RA} took charge, Mohammed al-Ahwari showed repentance and sought forgiveness. The dai accepted his forgiveness but did not grant him a place in the tarteeb. Mohammed objected to this and once again turned against dawat. He went to Sayhaab, his native place, and declared himself as the dai. All hudood of dawat declared bara'at from him. Syedna Ali bin Mohammed^{RA} appointed Abdullah bin Mansoor in his place to look after the affairs of dawat in southern Yemen.

Syedna Ali bin Mohammed^{RA} lived to over 90 years of age, perhaps the oldest amongst the Doat Mutlaqeen^{RA} of Yemen. When he perceived that his wafaat was imminent, he publicly conferred nass upon his mazoon, Syedna Ali bin Hanzala^{RA}.



An aerial view of the mountains of Haraaz where the qabr mubarak of Syedna Ali bin Maula Mohammed^{RA} exists (exact site unknown)



The 6th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ali
 bin Hanzalah^{RA}

Wafaat: 12th Rabi ul-Awwal 626/1229
 Tenure: 13 years, 6 months and 14 days
 Qabr Mubarak: Hamdaan, Yemen

Syedna Ali bin Hanzala^{RA} served dawat with utmost dedication and sincerity and had held the rank of mazoon under his predecessor. Syedna Ali^{RA} was a distinguished scholar and an intellectual of high esteem who gained prominence throughout the domain. From the time of the 3rd dai Syedna Hatim^{RA}, scholars and students flocked to Syedna Ali^{RA} to acquire ilm. People travelled to him from different regions to seek answers and solutions to their problems. His writings, 'Simt ul-Haqaiq' and 'Ziya ul-Huloom', are great works of haqiqat.

Syedna Ali^{RA} was an expert in astronomy.

Syedna Ali^{RA} belonged to the clan of Banu Hamdaan. He was humble and amiable and due to these noble traits, he earned the respect and goodwill of the leaders of various tribes in Yemen. The ruler of Hamdaan was a partisan of the Ayyubids and the Haafezis. The Haafezis had gained influence in some regions of Yemen. Despite his affiliations, the Hamdaanid ruler had cordial relations with Syedna Ali^{RA}. In fact, the tenure of Syedna Ali^{RA} witnessed the extinction of the Haafezis in Yemen. Even the Zaidi imam consult-

Students flocked to Syedna Ali^{RA} from the time of the 3rd dai

Syedna Ali^{RA} has amicable relations with rulers of all clans and sects



**Syedna Ali^{RA}
confers nass on
Syedna Ahmed^{RA}**

ed Syedna Ali^{RA} for guidance on complex and apparently unresolvable issues.

Syedna Ali^{RA}'s seat of administration was San'aa, but he frequently visited the fortress of Zemarmar. He appointed several waali throughout Yemen, Hind and Sind and stressed upon them to strictly observe the tenets of sharia. His mazoon was Syedna Ahmed bin Mubarak^{RA} while Syedna Husain bin Syedna Ali bin Maula Mohammed bin il-Waleed^{RA} was his mukasir. When his wa-faat was imminent, Syedna Ali^{RA} conferred nass upon Syedna Ahmed bin Mubarak^{RA}.



The 7th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Ahmed
 bin Mubarak^{RA}

Wafaat: 28th Jumadal-Ukhra 627/1230

Tenure: 1 year, 3 months and 16 days

Qabr Mubarak: San'aa, Yemen

Upon assuming the office of al-Dai al-Mutlaq, Syedna Ahmed bin Mubarak^{RA} dispatched emissaries to various places in Yemen and Hind where mumineen resided. San'aa remained his seat of administration and Syedna Ahmed^{RA} maintained cordial relations with the various rulers in Yemen.

Syedna Ahmed^{RA} was the son of Mubarak, brother of the 5th dai Syedna Ali^{RA}. He bestowed the rank of mazoon upon his cousin brother Syedna Husain^{RA} and also performed nass on him with hudood and mumineen as witness. Syedna Husain^{RA} was the son of the 5th dai Syedna Ali. The rank of mukasir was accorded to Syedi Ahmed bin Ali^{QR}, the son of the 6th dai Syedna Ali bin Hanzala^{RA}.

**Syedna Ahmed^{RA} was the second dai from
 the progeny of al-Waleed.**

**Syedna Ahmed^{RA}
 retains San'aa as
 the seat of Dawat**

**Syedna Ahmed^{RA}
 performs nass on
 Syedna Husain^{RA}**



The 8th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Husain
 bin Syedna Ali bin al-Maula Mohammed bin il-Waleed^{RA}

Wafaat: 22nd Safar ul-Muzaffar 667/1268

Tenure: 39 years, 7 months and 24 days

Qabr Mubarak: San'aa, Yemen

**The writings and
 noble virtues of
 Syedna Husain^{RA}**

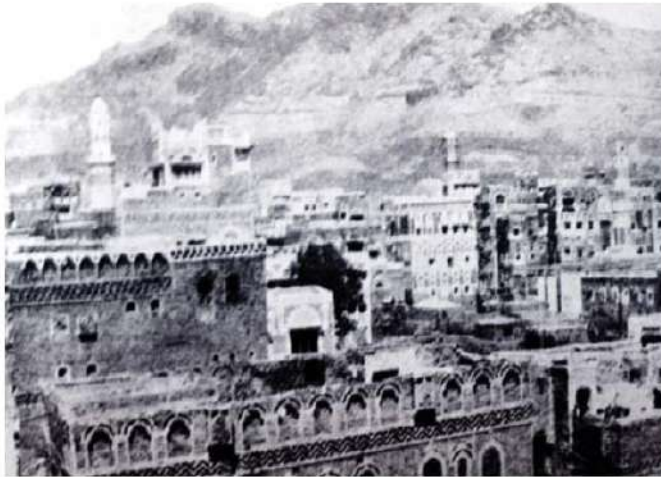
**The mazoon
 and mukasir of
 Syedna Husain^{RA}**

Syedna Husain bin Syedna Ali^{RA} was the son of the 5th dai, the celebrated Syedna Ali bin Maula Mohammed bin il-Waleed^{RA} under whom he acquired knowledge and training. Syedna Husain^{RA} was a prolific writer and his famous works of haqiqat are 'Al-Waheed-ah', 'Aqeedat ul-Muwahedin' and 'Al-Eezaahe wal-Bayaan'. Of the noble virtues of Syedna Husain^{RA}, it is narrated, that Asaduddin a cousin of the Rasulid ruler Al-Malek ul-Muzaffar, was so awed by Syedna Husain^{RA}'s persona that he, his entire family and many of his associates gave misaaq and entered the fold of dawat.

Syedna Husain^{RA} retained the headquarters of dawat in San'aa. His mazoon was Syedi Ahmed bin Syedna Ali bin Hanzala^{QR}, an intellectual of great distinction who assisted him in conducting the affairs of dawat. His mukasir was Syedi Mohammed bin As'ad bin Mubarak^{QR}. In 651H, Syedi Ahmed^{QR} passed away in Zemarmar and with his demise Syedna Husain^{RA} lost a sincere and dedicated deputy.

Syedna Husain^{RA} had cordial relations with the clans of Banu Hatim and Banu Ghassaan. The Banu Hatim were based in the for-

tress of Zemarmar. They had extended their hospitality to Syedna Husain^{RA}. During his stay there, a quarrel arose between them and Syedna Husain^{RA} strived hard to reconcile them. After his departure, the quarrel intensified leading to the loss of lives.



An old picture of the city of San'aa

The period of Syedna Husain^{RA}'s dawat lasted for nearly four decades. During his tenure, the Abbasid dynasty came to an end when their last ruler, Musta'sim bil-lah was killed in 656H. Before his wafaat, Syedna Husain^{RA} declared his son Syedna Ali^{RA} as his mansoos.

It is said that eclipses of both the sun and the moon occurred close to the wafaat of Syedna Husain^{RA}.

**Syedna Husain^{RA}
has cordial
relations with
other clans**

**Syedna Husain^{RA}
declares his son
Syedna Ali^{RA} as
mansoos**



The 9th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ali
 bin Syedna Husain^{RA}

Wafaat: 13th Zilqadat il-Haraam 682/1284

Tenure: 15 years, 8 months and 20 days

Qabr Mubarak: San'aa, Yemen

**A fierce battle
 occurs between
 the Zaidi imam
 and Al-Muzaffar**

Syedna Ali bin Syedna Husain^{RA} retained San'aa as the seat of dawat like his predecessors. He appointed Syedi Husain^{QR}, son of the 6th dai Syedna Ali^{RA} as his mazoon and Syedi As'ad bin Hatim as-Sanjaani^{QR} as mukasir.

During the tenure of Syedna Ali^{RA}, a fierce battle broke out between the Zaidi imam and the Hamdaanid sultan, Al-Muzaffar. The confrontation was so ferocious that thousands from both sides were killed. When fighting reached the periphery of San'aa, the security and safety of its citizens was threatened. In such a critical situation, the ameer of San'aa, Badruddin Mohammed, pleaded with Syedna Ali^{RA} to leave San'aa for the fortress of Aroos immediately. Syedna Ali^{RA} decided to move to Aroos along with his family. Banu Hatim, the custodians of Aroos, welcomed Syedna Ali^{RA} and his family and extended all courtesies to them.

While in Aroos, Syedna Ali^{RA} ordered the removal of stray dogs since Aroos had earned notoriety for this nuisance.

Though Syedna Ali^{RA} migrated to Aroos, his mazoon and mukasir

remained in San'aa from where they conducted the affairs of dawat. They continued to impart ilm to the hudood and senior disciples. In 677H, the mazoon Syedi Husain bin Syedna Ali^{QR} suddenly passed away. His untimely demise caused an immense setback to Syedna Ali^{RA}. When hostilities ceased in San'aa and the city returned to the possession of the Hamdaanids, Syedna Ali^{RA} returned to San'aa. He then declared nass on Syedna Ali bin Syedi Husain^{RA}, the son of his deceased mazoon.



The city of San'aa, where Syedna Ali bin Syedna Husain^{RA} is buried (exact site unknown)

**The mazoon
and mukasir
of Syedna Ali^{RA}
remain in San'aa**



The 10th Dai al-Mutlaq, Ad-Da'il Aja,
Syedna Ali bin Syedi Husain
 bin Syedna Ali bin Hanzalah^{RA}

Wafaat: 1st Safar ul-Muzaffar 686/1287

Tenure: 3 years, 2 months and 18 days

Qabr Mubarak: San'aa, Yemen

**Syedna Ali^{RA}
 guides mumineen
 towards the right
 path during his
 short tenure**

Syedna Ali bin Syedi Husain^{RA} was the grandson of the 6th dai Syedna Ali bin Hanzala^{RA}. During his reign he guided mumineen towards the right path. His frequent preaching and sermons had a deep impact on them. He taught mumineen the difference between halal and haram, and exhorted them to strictly desist from acts forbidden by sharia. He instilled in them the great significance of devotion and love towards Ahlul-Bait^{SA}.

Syedna Ali^{RA} had appointed Syedna Ibrahim bin Syedna Husain^{RA} as his mazoon. Before his demise he conferred nass upon Syedna Ibrahim^{RA}.

Syedna Ali^{RA} was renowned for his mastery in astronomy.



The 11th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ibrahim
 bin Syedna Husain^{RA}

Wafaat: 10th Shawwaal ul-Mukarram 728/1328

Tenure: 42 years, 8 months and 9 days

Qabr Mubarak: Hisne-Af'eda, Yemen

Syedna Ibrahim bin Syedna Husain^{RA} was the fifth dai from the lineage of al-Waleed. He hailed from a family of distinguished personages. His grandfather, father and brother all adorned the sacred office of al-Dai al-Mutlaq. Syedna Ibrahim^{RA} tutored his nephew Syedna Mohammed bin Hatim^{RA} and later appointed him as his mazoon. Syedna Mohammed^{RA} and then Syedna Ibrahim^{RA}'s son, Syedna Ali^{RA}, both ascended to the rutba of al-Dai al-Mutlaq.

Syedna Ibrahim^{RA} resided in Daar ul-Anqa in the fortress of Af'eda. Daar ul-Anqa was dedicated to dawat by an eminent and influential citizen Husain bin Jahaf and his family. Later on, Husain bin Jahaf's son Shahwan, vacated the remaining part of the fortress and dedicated it completely to dawat.

During Syedna Ibrahim^{RA}'s tenure, there were prolonged rivalries and hostilities among different rulers and tribal leaders in Yemen which resulted in a severe economic crisis all over. Syedna Ali^{RA}, son of Syedna Ibrahim^{RA}, foresaw that the growing power of the Ashraaf in Yemen could bring the entire land under their control. He therefore constantly sought out fortresses for settling the people of

**The
distinguished
family of Syedna
Ibrahim^{RA}**

**Syedna Ibrahim^{RA}
resides in Daar
ul-Anqa**

**Syedna
Ibrahim^{RA}'s son
Syedna Ali^{RA},
purchases the
fortress of
Kawkabaan**

**The Zaidi
Imam grows
restless due to
the purchase of
Kawkabaan**

**Syedna Ibrahim^{RA}
proclaims
nass on his
nephew Syedna
Mohammed^{RA}**

Hamdaan and for this he spent large sums of money. He purchased the fortress of Kawkabaan from the waali of the sultan for 10,000 dinaars on 4th Zilqadat il-Haraam 725. Many families of Hamdaan then travelled to Kawkabaan with their belongings.

Mohammed bin Muta'h'har, the Zaidi imam, was greatly agitated and grew restless when Kawkabaan came into the possession of Syedna Ali^{RA}. He amassed a large force and made preparations to lead an attack, declaring that he would destroy Shibaam. Syedna Ali^{RA} was in the mihrab of the masjid reciting Qur'an when a man from Hamdaan came rushing to him with news of the Zaidi imam's impending march to Kawkabaan. He crudely said to the dai, "*You sit inside praying while the enemy's army is marching towards us from all sides!*" Syedna Ali^{RA} responded calmly, "*Allah^{TA}'s aid is with us!*" The man left ridiculing the dai. Soon afterwards, news was received that there was in-fighting within the enemy troops and Mohammed had rushed back to San'aa fearing rebellion. Syedna Ali^{RA} came out of the mihrab and queried, "*Where is the one who ridiculed us? Did he not see that Allah^{TA} has indeed assisted us?!*"



The coveted fortress of Kawkabaan

When his wafaat approached, Syedna Ibrahim^{RA} summoned the hudood and other notables, and in their presence proclaimed his nephew Syedna Mohammed bin Hatim^{RA} as his mansoos. Syedna Ibrahim^{RA} passed away around the age of 90.

The tenure of Syedna Ibrahim^{RA} is one of the longest amongst the Doat Mutlaqeen^{RA} of Yemen.



Hisne-Afeda, where the qabr mubarak of Syedna Ibrahim^{RA} is located



The 12th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Mohammed
 bin Hatim bin Syedna Husain^{RA}

Wafaat: 1st Zilhijjat il-Haraam 729/1329

Tenure: 1 year, 1 month and 21 days

Qabr Mubarak: Hisne-Af'eda, Yemen

Syedna Mohammed bin Hatim^{RA} was the grandson of the 8th dai Syedna Husain bin Syedna Ali^{RA}.

Syedna Mohammed^{RA} had the privilege of performing hajj and ziyarat of Medina during the tenure of his predecessor Syedna Ibrahim^{RA}, which was a rare achievement during those times. When he returned, Syedna Ibrahim^{RA} received him at the fortress of Af'eda along with a large number of mumineen.

Syedna Mohammed^{RA} had three sons, Ali, Syedna Abdul-Muttalib^{RA} and Syedna Abbas^{RA}. Ali was a great intellectual and a person of noble character. He had also undertaken hajj with his father. Tragedy struck when Ali passed away suddenly in his prime. Ali was deeply adored by his father and his sudden demise caused profound grief to the dai. He manifested his anguish in an elegy he composed for his deceased son. Ali had two sons Abdullah and Husain who were nurtured and brought up by their grandfather.

Syedna Mohammed^{RA}'s cousin, Syedna Ali bin Syedna Ibrahim^{RA} held the rank of mazoon. Syedna Ali^{RA} captured the fortress of Hi-

**The sons
 of Syedna
 Mohammed^{RA}**

jre Bani Uthman, but returned it back due to the pleadings of its people. He was always at the side of Syedna Mohammed^{RA} in conducting the affairs of dawat. Before his wafaat, Syedna Mohammed^{RA} publicly conferred nass on Syedna Ali^{RA}. His period of dawat, lasting little more than a year, is one of the shortest amongst the Doat Mutlaqeen^{RA} of Yemen.



Syedna Mohammed Burhanuddin^{RA} at Taibah with Hisne-Afeda in the background

**Syedna
Mohammed^{RA}'s
cousin, Syedna
Ali^{RA} assists
him and nass is
conferred on him**



The 13th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Ali Shamsuddin
 bin Syedna Ibrahim^{RA}

Wafaat: 18th Rajab ul-Asab 746/1345
 Tenure: 16 years, 7 months and 17 days
 Qabr Mubarak: Zemarmar, Yemen

**The Ashraaf
 march towards
 Zemarmar**

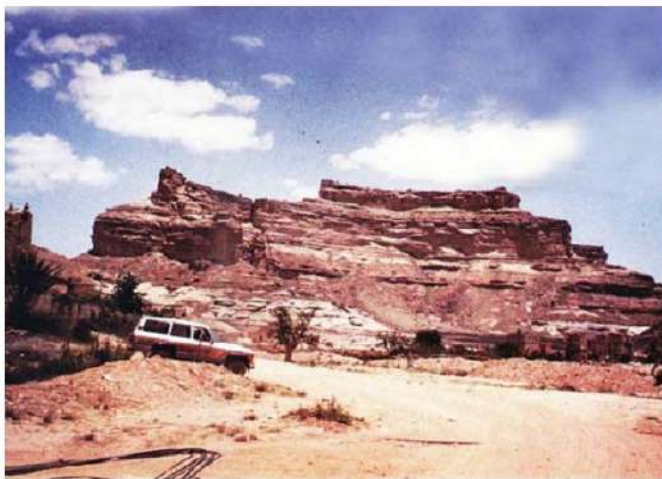
**The sultan of
 the Ashraaf
 reconciles with
 Syedna Ali^{RA}**

Syedna Ali Shamsuddin^{RA} was the son of the 11th dai Syedna Ibrahim bin Syedna Husain^{RA}. During the lifetime of his father, Syedna Ali^{RA} had acquired Hisne Kawkabaan for a huge sum of money and had accommodated his aqilat there.

During his tenure, the Ashraaf from the sons of Tajuddin bin Yahya bin Hamza marched to the fortress of Zemarmar and took control of it. Syedna Ali^{RA}, then residing at Hisne-Af'eda, mobilized a large force and sent it to confront the invader. A prolonged battle ensued. Finally, at the request of Syedna Ali^{RA}, Qazi Rudaini mediated and it was agreed that the Ashraaf would be given Kawkabaan and in return Zemarmar would be retained by Syedna Ali^{RA}. Syedna Ali^{RA} then moved Zemarmar in 733H.

During another prolonged confrontation, the mazoon Syedna Abdul-Muttalib^{RA} assisted by the dai's son Syedi Hasan^{QR}, acquired extensive territories on the periphery of San'aa including Raqbaan and Binte Raqbaan. The sultan of the Ashraaf, realizing the futility of a conflict with Syedna Ali^{RA}, made overtures for reconciliation. He conveyed a message to Syedna Ali^{RA} offering friendship and-

peaceful co-existence. Thenceforth, relations between Syedna Ali^{RA} and the sultan were cordial and peaceful.



The mountain of Zemarmar

The sultan desired to perform hajj and invited Syedna Ali^{RA} to join him in the pilgrimage. Syedna Ali^{RA} expressed his appreciation, but due to his health, asked his mazoon Syedna Abdul-Muttalib^{RA} to accompany the sultan instead. Many hudood, scholars and a large number of prominent citizens also joined the entourage. On their return to Yemen from hajj, the citizens accorded them a grand reception. Syedna Ali^{RA} welcomed Syedna Abdul-Muttalib^{RA} with great jubilation.

The year 746H was a sorrowful year for Syedna Ali^{RA}, for in the month of Safar ul-Muzaffar, the renowned scholar and lieutenant of the dai, Ali bin As'ad bin Hatim as-Sanjaani passed away. Just after four months, Abdullah bin Mohammed Shaibaani, another illustrious personality of dawat passed away on 23rd Jumadal-Ula.

Syedna Ali^{RA} held the laqab Shamsuddin, meaning 'the Shining Sun of deen'. Before his wafaat, he conferred nass on Syedna Abdul-Muttalib^{RA}.

**The sultan
desires to
perform hajj and
invites Syedna
Ali^{RA}**

**Hudood pass
away in the year
746H**



*Remains of the quboor mubarak of
Doat Mutlaqeen^{RA} in Zemarmar*



The 14th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Abdul-Muttalib
 bin Syedna Mohammed^{RA}

Wafaat: 14th Rajab ul-Asab 755/1354

Tenure: 8 years, 11 months and 26 days

Qabr Mubarak: Zemarmar, Yemen

Syedna Abdul-Muttalib^{RA} entrusted his brother Syedna Abbas^{RA} with the task of promoting and advancing education throughout the domain of dawat.

When the ruler of San'aa, Shareef Ibrahim bin Abdullah learnt of the death of Syedna Ali bin Syedna Ibrahim^{RA}, he sought to capture the territories now under the jurisdiction of Syedna Abdul-Muttalib^{RA}. Syedna Abdul-Muttalib^{RA}, on learning of the plans of the sultan, ordered his followers to prepare for the challenge by replenishing the armoury and mobilizing troops. Within a short time, a powerful force comprising of thousands was amassed in readiness. The brave warrior Syedi Hasan^{QR}, son of the 13th dai Syedna Ali^{RA}, was always by the dai's side. When the sultan received news of these preparations, he realized the futility of his intentions and immediately conveyed a message of peace and coexistence. Syedna Abdul-Muttalib^{RA} accepted his overture and thenceforth relations remained cordial.

In 751H the sultan desired to perform hajj once again and requested Syedna Abdul-Muttalib^{RA} to accompany him. Syedna Abdul-Muttalib^{RA} however declined the invitation as he was heavily

**The sultan of
 San'aa wishes
 to capture the
 territories of
 Syedna Abdul-
 Muttalib^{RA}**

Syedna Abdul-Muttalib^{RA} declines the invitation of the sultan to accompany him for hajj. The sultan suffers due to the derogatory remarks he made

engaged in dawat affairs. Additionally, he also advised the sultan himself to postpone the journey. The sultan rebuked Syedna Abdul-Muttalib^{RA} and commenced his journey to Mecca on 13th Shawwaal ul-Mukarram.

When he was travelling from Mecca to Mina for the completion of the rituals of hajj, the forces of the Turkish governor of Egypt intercepted his entourage. The troops apprehended him and seized his belongings. The sultan was held captive in a dungeon in the fortress of Kurk where he was subjected to severe hardship and ill-treatment for three years. In 754H, the monarch of Egypt died and his successor Khaleel Ashraf ascended to the throne. The new monarch set free the captured ruler of San'aa. Shareef Ibrahim upon his release arrived in Yemen in the month of Zilhijjat il-Haraam.

That same year, Syedna Abdul-Muttalib^{RA} proclaimed his brother Syedna Abbas^{RA} as his mansoos. For his mansoos, Syedna Abdul-Muttalib^{RA} used to state, *"If not for a certain matter, I would not have preceded (Syedna) Abbas."*

The practice of performing zabihat for the deceased, also known as 'Jeev ni Bakri', was introduced by Syedna Abdul-Muttalib^{RA}.



Syedna Mohammed Burhanuddin^{RA} at the qabr mubarak of Doat Mutlaqeen^{RA} in Zemarmar



*Syedna Burhanuddin^{RA} leading namaaz in the masjid of
Sultan Ali bin Hatim in 1381H*



The 15th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Abbas
 bin Syedna Mohammed^{RA}

Wafaat: 8th Shawwaal ul-Mukarram 779/1378

Tenure: 24 years, 2 months and 24 days

Qabr Mubarak: Hisne-Af'eda, Yemen

**Syedna Abbas^{RA}
 declined
 qadambosi
 to those who
 neglected
 namaaz**

Syedna Abbas^{RA} was the tenth dai from the lineage of al-Waleed. He greatly stressed on farizat namaaz and ordered mumineen to strictly adhere to it. Those who showed laxity or negligence earned the dai's displeasure and Syedna Abbas^{RA} deprived them of his audience and did not grant them the privilege of qadambosi.

**Syedna Abbas^{RA} ordered that no one be allowed to study
 taaweel until they were well versed in the zaahir of sharia.**

**Syedna Abbas^{RA}
 entrusts the
 administration of
 Haraaz to Syedna
 Abdullah^{RA}**

Syedna Abbas^{RA} bestowed the rank of mazoon upon his nephew Syedna Abdullah bin Ali^{RA} and entrusted the administration of the territory of Haraaz to him. Syedna Abdullah^{RA} was a renowned warrior who acquired the fortresses of Hamdha and Shanasib and annexed them to the domain of dawat. Syedi Ali bin Abdullah Shaibaani^{QR}, another celebrated warrior, came to Syedna Abdullah^{RA} from Yaam. He was ordered to stay in Haraaz. Thereafter, the affairs of dawat remained well ordained due to the efforts of Syedna Abdullah^{RA} and Syedi Ali^{QR}.

Syedna Abbas^{RA} made a brief sojourn to Hisne-Af'eda. However,

he was most comfortable in his own home, Daare-Hatim, and due to some ailments, he wished to return to it. After returning he declared nass on his mazoon Syedna Abdullah^{RA}.



A view of Hisne-Afeda, the final resting place of Syedna Abbas^{RA}



Syedna Mohammed Burhanuddin^{RA} undertaking the long arduous journey on foot up the rugged terrain of Hisne-Afeda for the ziyarat of Doat Mutlaqeen^{RA}

**Syedna Abbas^{RA}
declares nass
on Syedna
Abdullah^{RA}**



The 16th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Abdullah Fakhruddin
 bin Ali bin Syedna Mohammed^{RA}

Wafaat: 9th Ramadan ul-Mo'azzam 809/1407

Tenure: 29 years, 11 months and 1 day

Qabr Mubarak: Zemarmar, Yemen

Syedna Abdullah^{RA} had six sons, all of whom served Doat Mutlaqeen^{RA} and dawat. Of them, Syedna Hasan^{RA} and Syedna Ali^{RA} adorned the office of al-Dai al-Mutlaq.

Syedi Ali Shaibaani^{QR} is assigned to train the dai's elder son, Syedi Husain^{QR}

Syedi Ali^{QR} and Syedi Husain^{QR} pass away

Syedna Abdullah^{RA} assigned Syedi Ali bin Abdullah Shaibaani^{QR} to tutor his elder son, Syedi Husain^{QR}. Syedi Ali was an eminent scholar and an intellectual who assisted the dai in dawat affairs. Under Syedi Ali^{QR}, Syedi Husain^{QR} mastered different branches of knowledge. When Syedi Husain^{QR} completed his studies, Syedi Ali^{QR} suggested that Syedna Abdullah^{RA} personally test his son. Syedna Abdullah^{RA} found Syedi Husain^{QR} deserving to be his mansoos and intended to appoint him so. Abi-Taalib, son of the 14th dai Syedna Abdul-Muttalib^{RA} was also an acclaimed scholar and the perception of the people was that Abi-Taalib would succeed Syedna Abdullah^{RA}. But Syedi Husain^{QR} surpassed him in virtue and thereafter opinions changed in his favour.

Syedi Ali bin Abdullah^{QR}, mentor to Syedi Husain^{QR}, passed away in 788H. Another tragedy took place in the year 796H and it sent shock waves throughout Yemen. Syedi Husain^{QR} was served poi-

soned dates which shortly caused his death. Ali bin Abdullah bin Syedna Abbas who was with Syedi Husain^{QR} also died as a result of consuming the dates. Syedna Abdullah^{RA} was deeply grieved and distressed by this event.

Syedna Abdullah^{RA} then entrusted the administration of the region of Haraaz to his third son Syedna Hasan^{RA} and appointed his second son Syedi Abdul-Muttalib Najmuddin^{QR} as commander-in-chief. Under the guidance of his father, Syedna Hasan^{RA} acquired excellence in all realms of knowledge. The grief and agony of Syedna Abdullah^{RA} on the tragic death of Syedi Husain^{QR} was somewhat mitigated when Syedna Hasan^{RA} attained excellence.

In 794H, on the initiative of Syedna Hasan^{RA} and under the command of Syedi Abdul-Muttalib^{QR}, the fortress of Shibaam was conquered. Soon after the victory of Shibaam, Syedna Hasan^{RA} was blessed with a son, Syedna Idris^{RA}, destined to become the 19th dai.



The fortress of Shibaam, one of the highest points in Yemen

Syedna Abdullah^{RA} conferred nass on Syedna Hasan^{RA}. Once when Syedna Hasan^{RA} fell seriously ill in Haraaz, widespread anxiety and concern was visible throughout the domain. But he recovered, relieving the apprehensions of the people. Syedna Abdullah^{RA} held the laqab Fakhruddin, meaning 'the Pride of deen'. He passed away in Zemarmar at the age of 85.

**Syedna
Abdullah^{RA}
assigns
responsibilities
to his second and
third son**

**The fortress
of Shibaam is
conquered**

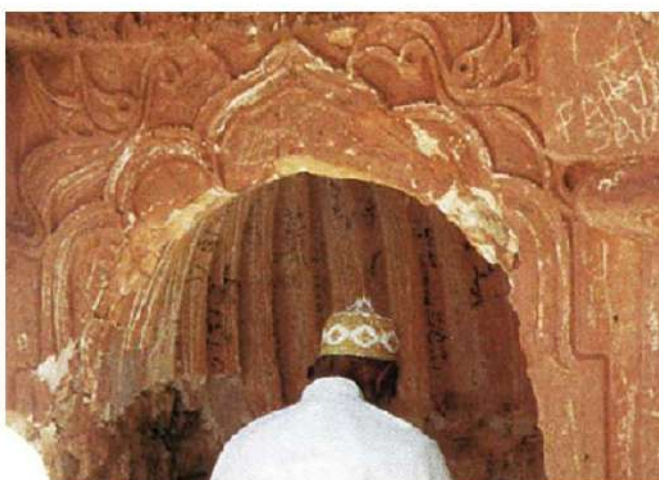
**Syedna
Abdullah^{RA}
confers nass on
Syedna Hasan^{RA}**



Site of the qabr mubarak of Syedna Abdullah^{RA}



Ruins of the masjid of Sultan Ali bin Hatim



Syedna Mohammed Burhanuddin^{RA} leading namaaz in the masjid of Sultan Ali bin Hatim

Syedi HasanFeer Shaheed^{QR}

The waali of Hind at that time was Maulaya Ali bin Is'haq^{QR} who resided in Patan. Upon his death, Syedi HasanFeer Shaheed^{QR} succeeded him. Syedi HasanFeer^{QR} was very well-known for his piety and knowledge. It is narrated that the ruler of Patan was once reciting the Qur'an and was puzzled by the ayat, "... they will not enter jannat till a camel passes through the eye of a needle... (Surah 7:40)" He sought interpretation of the ayat from the learned men of his court. None of them were able to convincingly answer him. Someone suggested that Syedi HasanFeer^{QR} would be able to answer the question, and thus he was summoned.

Syedi HasanFeer^{QR} remarked that the ruler, with his royal sitting and loftiness, would not be able to comprehend the answer. He asked the ruler to exchange places with him; he wear Syedi HasanFeer^{QR}'s clothes and stand humbly in front of him while Syedi HasanFeer^{QR} don his regal robes and sit on his throne. The ruler, eager to know the answer, accepted and did exactly as asked. Syedi HasanFeer^{QR} then enlightened him that his compliance itself was the answer to his query. The ruler was very perceptive; he understood the comparison of the camel to himself and the needle hole to a humble person, and that submission indeed was the gateway to jannat. His satisfaction from this answer and the virtuosity of Syedi HasanFeer^{QR} urged him to give misaaq. He also gave many expensive tributes to Syedi HasanFeer^{QR} in appreciation.

Syedi HasanFeer^{QR} answered many other perplexing questions with the episode of the three golden heads being oft narrated. The Roman ruler sent three golden heads and asked which of these was the worthiest. The heads were evaluated by experts were found to be equal in size, weight and making. When they gave up, Syedi HasanFeer^{QR} was asked to assess their worthiness.

Syedi HasanFeer^{QR} examined the heads and asked for water to be

The ruler of Patan sought the interpretation of an ayat

Syedi HasanFeer^{QR}'s interpretation satisfies the ruler completely

Syedi HasanFeer^{QR} is summoned to appraise three golden heads

**Syedi
HasanFeer^{QR}
gives his
judgement on
each head**

**Due to the
jealousy of the
other learned
men, Syedi
HasanFeer^{QR} is
martyred**

brought. He poured water into the ear of the first head. Water trickled out of the mouth. *"This is the head of a fool; he divulges everything"*, explained Syedi HasanFeer^{QR}. Water poured in the ear of the second head came out of the other ear. *"This is the head of an ignorant; whatever good he hears he simply forgets"*, he said. Water poured in the ear of the third head flowed out of the throat. Syedi HasanFeer^{QR} declared, *"This head belongs to a wise man; he preserves whatever he hears in his heart and is thus the worthiest head of all."*

With this astonishing analysis, the ruler's respect for Syedi HasanFeer^{QR} grew and it made the other learned men in court jealous. They plotted against him and subsequently, Syedi HasanFeer^{QR} was martyred on 23rd Moharram ul-Haraam 795/1392 at a very young age. He was buried in Denmaal in Gujarat, and the hallowed site is a major place of pilgrimage for mumineen today.



The qubba of Syedi HasanFeer^{QR} in Denmaal



*Syedna Aali Qadr Mufuddal Saifuddin^{TUS}
performing ziyarat of Syedi HasanFeer^{QR}*



The 17th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Hasan Badruddin
bin Syedna Abdullah Fakhruddin^{RA}

Wafaat: 6th Shawwaal ul-Mukarram 821/1418

Tenure: 12 years and 27 days

Qabr Mubarak: Zemarmar, Yemen

**The mazoon and
tactical expert
Syedi Abdul-
Muttalib^{QR}
expires**

**Syedna Hasan^{RA}
appoints his
nephew as
mazoon and
brother as
mukasir**

Syedna Hasan Badruddin^{RA} ascended to the throne of dawat and appointed his elder brother Syedi Abdul-Muttalib Najmuddin^{QR} as his mazoon. He was a tactical expert who had commanded the army and successfully led many expeditions during the time of his father, the 16th dai Syedna Abdullah Fakhruddin^{RA}. He was also an eminent scholar who could resolve intricate religious matters. However, he suddenly passed away on 5th Safar ul-Muzaffar 811/1408 at Ta'iz. The news of his death was withheld from everyone till Syedna Hasan^{RA} in Zemarmar was informed.

Syedna Hasan^{RA} was deeply grieved at his brother's untimely demise. He summoned his nephew Syedi Mohammed bin Idris Asaduddin^{QR} to Zemarmar and bestowed on him the rank of mazoon and entrusted to him the command of the army. Syedi Mohammed^{QR} spent generously for dawat and cleared the debts of earlier Doat Mutlaqeen^{RA}. Syedna Hasan^{RA} appointed his own younger brother Syedi Ahmed bin Syedna Abdullah^{QR} as mukasir.

Syedna Hasan^{RA} contemplated appointing either Syedi Mohammed^{QR} or Syedi Ahmed^{QR} as his mansoos. But unfortunately, Syedi

Ahmed^{QR} died suddenly at the young age of 22. Shortly afterwards, on 25th Jumadal-Ula 821/1418, Syedi Mohammed^{QR} also expired. Upon the unexpected deaths of both the mazoon and mukasir, Syedna Hasan^{RA} was overwhelmed with grief and it affected his health.



Site of the quboor mubarakah of Doat Mutlaqeen^{RA} and the masjid of Sultan Ali bin Hatim in Zemarmar

As his wafaat drew near, Syedna Hasan^{RA} proclaimed his brother Syedna Ali^{RA} as his successor. Syedna Ali^{RA} was in Shibaam at that time. Syedna Hasan^{RA} held the laqab Badruddin, meaning 'the Full Moon of deen'. When he passed away, his son Syedna Idris^{RA} led the janaza namaaz and the burial took place in Zemarmar in the precincts of the masjid of Sultan Ali bin Hatim.

The mazoon and mukasir expire

Syedna Hasan^{RA} proclaims his brother Syedna Ali^{RA} as his successor



*Syedna Mohammed Burhanuddin^{RA} in the mihrab of
the masjid of Sultan Ali bin Hatim*



A portrait of Ahmed Shah I

18

The 18th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ali Shamsuddin
 bin Syedna Abdullah Fakhruddin^{RA}

Wafaat: 3rd Safar ul-Muzaffar 832/1428

Tenure: 10 years, 3 months and 27 days

Qabr Mubarak: Shareqa, Yemen

Upon hearing the news of Syedna Hasan^{RA}'s demise, Syedna Ali Shamsuddin^{RA} rushed from Shibaam to Zemarmar reaching the following day. On his arrival, Ameer Imaduddin ordered the beating of drums and the lighting of fire in celebration. He declared that, *"One king, one dai has passed away and in his stead, is this dai!"* Syedna Ali^{RA} took up residence in the fortress of Zemarmar. Here however, the Zaidis caused a great deal of trouble and Syedna Ali^{RA} surrendered the fortress to them for the well-being and safety of mumi-neen. Syedna Ali^{RA} then moved to Af'eda and then to Shibaam.

**Syedna Ali^{RA}
 rushes to
 Shibaam on
 hearing of the
 demise of Syedna
 Hasan^{RA}**



*Quboor mubarak of Syedna Ali^{RA} and hudood before
 the construction of the qubba mubarak in Shareqa*

**The calamitous
and distressing
episode of the
treason of Jafar
in Hind**

**Jafar sails to
Yemen without
the approval of
Maulaya Hasan^{QR}**

**Jafar is asked
to follow the
directives of
Maulaya Hasan^{QR}
upon returning to
Hind**

The fitnat of Jafar

The most calamitous and distressing episode during the period of Syedna Ali^{RA} was the split caused by the treason of Jafar in Hind. This was the first major split in dawat during the period of satr. Jafar bin Khwaja, a native of Patan in Gujarat, was a student in the madrasah of Ahmedabad. The madrasah was headed by the then waali of Hind, Maulaya Hasan bin Maulaya Adam^{QR}. It was then a regular practice that upon completion of their elementary education, the more promising students of the madrasah were sent to the hazrat of Doat Mutlaqeen^{RA} in Yemen for higher studies. Jafar, however, aspired to go to Yemen even before he had completed his elementary education.

Jafar sought the approval of Maulaya Hasan^{QR} to sail to Yemen, but the latter urged him to first complete his basic education in Ahmedabad. Jafar completely disregarded Maulaya Hasan^{QR}'s instruction and secretly sailed to Yemen via Bharuch. The news of his unauthorized departure from Ahmedabad had by then reached Syedna Ali^{RA} in Yemen. When Jafar landed in Yemen, Syedna Ali^{RA} called for the letter of authorization from the waali, but Jafar was evasive and failed to produce it. Nevertheless, he was accommodated and provided with all facilities required to pursue his studies.

After a two-year stay in Yemen, he sought permission from Syedna Ali^{RA} to return home. When permission was granted, Jafar raised the question of his tarteef in Ahmedabad. Syedna Ali^{RA} directed him to refer the matter to the waali Maulaya Hasan^{QR}. Since the response of the dai was not as desired, Jafar extended his stay in Yemen by a year apparently to continue further studies. He thought that a year more of study would qualify him for a rank amongst the learned men in Ahmedabad. At end of the year, he renewed the question of his rank. Once again Syedna Ali^{RA} asserted that the decision lay with Maulaya Hasan^{QR} and gave him a letter addressed to the waali and advised him to follow the waali's

directives. It was evident to Syedna Ali^{RA} that Jafar had come to Yemen solely to gain a rank of seniority and find favour with the dai, rather than seek knowledge.

Frustrated and now disappointed, Jafar thereafter travelled over land to Aden and then sailed to Hind. On landing at the port of Diu on the west coast of Hind, Jafar was accorded a warm reception by mumineen as was customary for those returning from Yemen on completion of higher education. When Jafar had departed from Yemen, Syedna Ali^{RA} had authorized him to lead namaaz by imamat enroute upto the port of Aden only. Jafar however, led namaaz in Diu and many other towns enroute to Ahmedabad. He also took misaaq and collected wajebaat without permission, thereby violating the tenets of dawat.

In Ahmedabad, Jafar called on Maulaya Hasan^{QR}. Maulaya Hasan^{QR} severely reprimanded him for his breach of conduct, of leading namaaz without raza and commanded him to notify the congregations he had led to re-pray their namaaz. For Jafar, to comply with the waali's order was seen to be demeaning and humiliating. He thus defied the farmaan and left Ahmedabad for his native town of Patan. Being a well-known and influential figure in Patan, he was warmly welcomed there.

From there on, Jafar turned hostile towards dawat. He launched a campaign of vilification against Syedna Ali^{RA}. He disseminated ideas and beliefs against the doctrines and religious tenets of dawat and denounced its custodian. By his treachery, almost the entire community in Patan and its vicinity was alienated from dawat.

Maulaya Raja bin Maulaya Ali^{QR} was the amil of Patan at that time. He was an acquaintance of Jafar since childhood. He approached Jafar and urged him to return to the fold of dawat, but his efforts were to no avail. Jafar was adamant and persisted in sowing seeds of dissent in dawat. He pressurised Maulaya Raja^{QR} to quit Patan

Enroute to Hind, Jafar leads namaaz and collects dues without permission

Maulaya Hasan^{QR} severely reprimands Jafar

Jafar turns hostile towards dawat

Maulaya Raja^{QR} counsels Jafar but is forced to migrate to Morbi

Jafar's malicious campaign spreads to Ahmedabad and the mumineen there are oppressed

The exemplary endeavours of Maulaya Hasan^{QR} and Maulaya Raj^{QR}

by threatening him. Maulaya Raja^{QR} thereafter migrated to Morbi with his family, leaving behind all his property and belongings, carrying only his religious books.



The qubba of Maulaya Raja^{QR} in Morbi

From Patan, Jafar spread his malicious campaign to other parts of Gujarat. In Ahmedabad he got support from the Sunni administration and with this he unleashed a reign of terror against mumineen. They were intimidated and coerced to renounce their beliefs and those who were defiant were severely persecuted. Hundreds of women and children were tortured and put to death. Desperate to escape from torture and death, thousands of mumineen pledged their allegiance to Jafar, forsaking the walayat of Aale-Mohammed^{SA}. When Syedna Ali^{RA} learnt of the high treason of Jafar, he ordered the waali Maulaya Hasan^{QR} to persuade mumineen towards righteousness.

During this critical period, the endeavours of Maulaya Hasan^{QR} and his son Maulaya Raj^{QR} were exemplary in keeping mumineen within the fold of dawat. Maulaya Hasan^{QR} used to individually call those who had strayed and explain to them the path of haqq. His son

Maulaya Raj^{QR} visited the homes of mumineen at night in the guise of a beggar. When someone came out to give alms he used to reveal his identity and urge them not to renounce their imaan. By this act, many who had gone astray came back to the fold of dawat. When the enemy learnt of this, they captured Maulaya Raj^{QR} and mercilessly cut him to pieces.

Syedi Luqmaan-ji bin Habibullah^{QR}, a distinguished hadd used to often visit the qabr mubarak of Maulaya Raj^{QR} and state that, “Were it not for the efforts of Maulaya Raj^{QR}, we would not be mumineen today!”

The campaign of Jafar lasted for many years and finally ended during the era of the 19th dai Syedna Idris Imaduddin^{RA}. The traitor met with a death befitting his heinous deeds when he was slain in the town of Champaner.

The misfortunes that had befallen mumineen in Hind due to Jafar’s treachery had a profound effect upon Syedna Ali^{RA} in Yemen. Syedna Ali^{RA}’s repeated reprimands to him had gone unheeded. It was a cause of deep anxiety and mental agony for the dai and it also affected his health. His brother, Syedi Ma’ad Izzuddin^{QR} took him to Shareqa.

When the time of his wafaat approached, Syedna Ali^{RA} declared nass on his nephew Syedna Idris^{RA}. The 52nd dai Syedna Mohammed Burhanuddin^{RA} dedicated a magnificent mausoleum to Syedna Ali^{RA} in 1428/2007 during his visit to Yemen on the occasion of his 96th milaad.

The campaign of Jafar finally ends during the era of the 19th dai

Jafar’s treachery causes deep anxiety to Syedna Ali^{RA}

Syedna Ali^{RA} declares nass on his nephew Syedna Idris^{RA}



The qubba mubarak of Syedna Ali^{RA} dedicated by Syedna Mohammed Burhanuddin^{RA} in 1428H



Syedna Burhanuddin^{RA} at the qabr mubarak of Syedna Ali bin Syedna Abdullah^{RA} in 1381H. Accompanying him are Syedi Saleh bhaisaheb Safiyuddin^{QR} and Syedi Yusuf bhaisaheb Najmuddin^{QR}



*Syedna Aali Qadr Mufaddal Saifuddin^{TUS} at the qabr mubarak of
Syedna Ali^{RA} during the tenure of Syedna Burhanuddin^{RA}*



The 19th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Idris Imaduddin
 bin Syedna Hasan Badruddin^{RA}

Wafaat: 19th Zilqadat il-Haraam 872/1468

Tenure: 40 years, 9 months and 16 days

Qabr Mubarak: Shibaam, Yemen



A panoramic view of the fortress of Shibaam (right), birth place of Syedna Idris^{RA}, and the qubba mubarak built by Syedna Mohammed Burhanuddin^{RA} (left)



The qubba mubarak of Syedna Idris^{RA}

Syedna Idris^{RA}, the thirteenth dai from Aal e Waleed was born in Shibaam in Rajab ul-Asab 794/1392, shortly after the conquest of the fortress. Syedna Idris^{RA} maintained friendly ties with the Rasulids of Zabeed, while relations with the Zaidis of San'aa remained hostile. The Rasulid, Az-Zaahir supported Syedna Idris^{RA} during confrontations with the Zaidi, Al-Mansoor Ali. Syedna Idris^{RA} regained possession of many fortresses from the Zaidis. The dai also had the support of the Taherid brothers, Ali and Aamir who had acquired control of Aden and Zabeed in southern Yemen, which were earlier held by the Rasulids. Syedna Idris^{RA} appointed his predecessor's brother Syedi Ma'ad Izzuddin^{QR} as his mazoon.

Between 839H and 840H, large areas in Yemen were hit by an epidemic that affected numerous towns and cities. Many settlements were totally wiped out. The epidemic took a heavy toll on scholars and illustrious personalities including hudood of dawat and the dai's close associates. Syedna Idris^{RA} lost his mazoon Syedi Ma'ad^{QR}, his two sons Abdul-Muttalib and Quraish and some of his nephews and cousins. The worst affected area was San'aa and its neighbourhood where a large population perished. Later when Syedna Idris^{RA} chose his brother Syedi Ali bin Syedna Hasan^{QR} as his mansoos, the latter too passed away within a short period.

During this epidemic, Syedna Idris^{RA} initiated the namaaz and doa of Daf'il-Aafaat. The text of this doa implores Allah^{TA} to grant protection from calamities, disasters, the malevolence of evil-doers, and to allay fear, to safeguard against famine, mishaps, disease and epidemics. It seeks from Allah^{TA} immunity from deafness, dumbness, and blindness, and protection from the misfortunes of fire, drought and drowning. Syedna Idris^{RA} in his exhortation further makes a plea to Allah^{TA} to grant security to the town and its inhabitants and to all other territories where mumineen reside. He aspires for cordial relations with the ruler and his subjects and prays for the destitute and those in captivity. In conclusion, Syed-

**Syedna Idris^{RA}
maintained
friendly ties with
other rulers**

**Large areas in
Yemen are hit by
an epidemic**

**Syedna Idris^{RA}
formulates
Daf'il-Aafaat
during the
epidemic**

na Idris^{RA} implores Allah^{TA} to make the task of his followers easy and comfortable and lead travellers safely to their destination. The namaaz and doa of Daf'il-Aafaat is today offered daily by mumineen after maghrib namaaz.



*Syedna Mohammed Burhanuddin^{RA} at the qabr mubarak of
Syedna Idris^{RA} in 1381H*

**The ikhlaas of
the mumineen
of Yemen had
steadily declined**

The ikhlaas of mumineen in Hind

The period of Syedna Idris^{RA} witnessed a steady decline in the ikhlaas of the mumineen of Yemen. Syedna Idris^{RA} had tested the loyalty and dedication of his followers and had woefully observed laxity in them. Once, a learned person from Hind visited the haz-

rat of Syedna Idris^{RA}. The dai accorded him a warm welcome and seated him above all the Yemeni notables present. Over 300 scholars and learned persons were then present in court and their disapproval was apparent on their faces. Syedna Idris^{RA} observed their expressions and lamented that their acceptance and commitment towards dawat had diminished. He warned them that in the near future, the seat of dawat would move to Hind and with it the barakaat also.

To test the ikhlaas of the mumineen in Hind, Syedna Idris^{RA} sent two misaals (missives or letters of injunctions) to the waali of Hind, Maulaya Adam bin Sulaiman^{QR}. The first stated that the total authority of the waali was to be transferred to the bahishti (water bearer) who was in the service of the waali. It also stated that the second letter was not to be opened until the injunction in the first was completed. Upon receiving the dai's communication, Maulaya Adam^{QR} without reservation, proceeded along with mumineen to the bahishti and informed him of the dai's order.

The simple bahishti was dumbfounded and extremely perplexed. He pleaded with Maulaya Adam^{QR} that he was just a common water bearer and that he be excused of executing this order. Maulaya Adam^{QR} explained to him the significance of the dai's command and urged him to lead namaaz by imam. The bahishti was made to memorize short surah from the Qur'an and taught the basics of namaaz. He then led maghrib namaaz as imam. Subsequently, the second misaal was opened and in it, it was ordained that authority be reverted to Maulaya Adam^{QR}.

The entire sequence of events was reported back to Syedna Idris^{RA} and he narrated it to the mumineen of Yemen. He lauded the unflinching ikhlaas of Maulaya Adam^{QR} and the mumineen of Hind and drew a comparison between them and the mumineen in Yemen. Maulaya Adam^{QR} expired in 836H after serving five Doat Mutlaqueen^{RA}.

To test the ikhlaas of the mumineen in Hind, Syedna Idris^{RA} appoints a bahishti as waali

The waali of Hind, Maulaya Adam^{QR} prepares the bahishti to lead namaaz

Syedna Idris^{RA} lauds the ikhlaas of Maulaya Adam^{QR} and mumineen



The qubba of Maulaya Adam^{QR} in Ahmedabad, the waali of Hind

Uyoon ul-Akhbaar, a documentation of Fatemi history from the inception of Islam to the satr of Imam Taiyib^{SA}

Contents of the first four volumes

The writings of Syedna Idris^{RA}, principally the epic Uyoon ul-Akhbaar

Syedna Idris^{RA} ranks as one of the most prolific writers and the greatest Fatemi historian in the period of satr. He has authored a large number of scholarly works that cover history, theology and philosophy. Chief amongst these is ‘Uyoon ul-Akhbaar’, meaning ‘Water Springs of History’. ‘Uyoon ul-Akhbaar’ is a comprehensive seven-volume documentation of Fatemi history from the inception of Islam to the satr of Imam Taiyib^{SA}. The narrative is woven around the history of each imam for which Syedna Idris^{RA} has objectively selected the oldest and most authentic documents as his source.

The first volume of Uyoon ul-Akhbaar deals with the life of Nabi Mohammed^{SAW} and his forefathers. The second and third volumes are on the life of Maulana Ali bin Abi-Taalib^{SA} after the wafaat of Rasulullah^{SAW} and contains detailed accounts of the battles of Jamal, Siffeen and Neherwaan. The fourth volume gives an account of Aimmat Tahereen^{SA}, beginning with Imam Hasan^{SA} right upto the zuhoor of Imam Abdullah il-Mehdi bil-lah^{SA}.

The fifth volume describes the advent of the Fatemi rule in North Africa and an account of Imam Mehdi^{SA}, Imam Mohammed al-Qa-

aim^{SA} and Imam Ismaa'il al-Mansoor^{SA}. The sixth volume narrates the history of Imam Ma'ad al-Moiz^{SA} including the conquest of Misr, the transfer of the seat of dawat to Misr, followed by the eras of Imam Nizaar al-Aziz^{SA}, Imam Husain al-Haakim^{SA}, Imam Ali az-Zaahir^{SA} and the beginning of the rule of Imam Mustansir^{SA}. The last volume covers the remaining reign of Imam Mustansir^{SA}, the establishment of the Sulaihi rule in Yemen, the schism following the wafaat of Imam Mustansir^{SA}, the reigns of Imam Mustaali^{SA}, Imam Aamir^{SA} and Imam Taiyib^{SA}, the commencement of satr and the subsequent dawat in Yemen.

The other notable works of Syedna Idris^{RA} are Nuzhat ul-Afkaar, Risalat ul-Bayaan, Ziya ul-Basaair and Zahr ul-Ma'aani; the last two being significant works in haqiqat. Also by Syedna Idris^{RA} are a few writings in response to other Islamic sects and a volume of poetry. Oriental and western academics have both drawn extensively from the works of Syedna Idris^{RA}. Even today, his works are widely referred to by scholars and research students.

A microfilm of Uyoon ul-Akhbaar that gloriously describes Egyptian art, culture, science and religion was presented to the then President of Egypt, Gamal Abdel Nasser Hussein by Syedna Taher Saifuddin^{RA} when the President visited Aligarh Muslim University.

Syedna Idris^{RA} held the laqab Imaduddin, meaning 'the Strong Support for deen'. His writings are truly one of the best of sources for seekers of ilm today. He passed away at the age of 78 in Shibaam after having appointed his son Syedna Hasan^{RA} as his mansoos. A mausoleum was erected on his qabr mubarak by the 22nd dai Syedna Ali Shamsuddin^{RA}. But during the time of the 23rd dai Syedna Mohammed Izzuddin^{RA}, the hostile Zaidi ruler Shara-fuddin destroyed the qabr mubarak and the mausoleum was converted into a warehouse.

**Contents of
the last three
volumes**

**The other notable
works of Syedna
Idris^{RA}**

**The qabr
mubarak of
Syedna Idris^{RA}
was destroyed in
the past**



The qubba mubarak of Syedna Idris^{RA} as it existed many decades ago



The qabr mubarak of Syedna Idris^{RA} before construction of the qubba mubarak

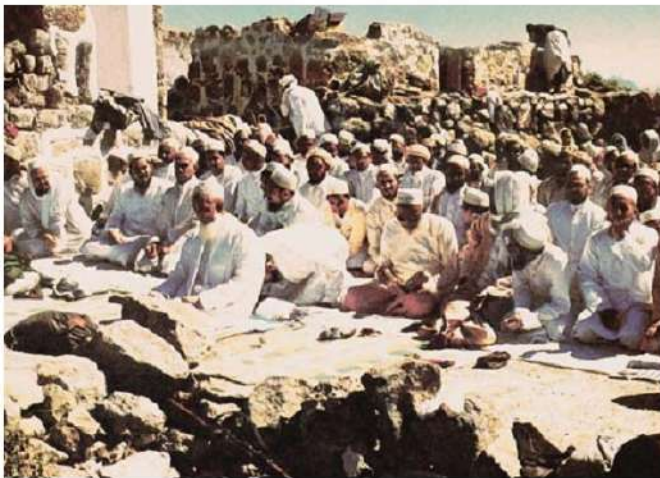
The 52nd dai dedicates a splendid marble edifice to Syedna Idris^{RA}

The 52nd dai Syedna Mohammed Burhanuddin^{RA} travelled to Shibaam during his maiden visit to Yemen in 1381/1961 and performed ziyarat. In each of his numerous visits he had expressed his earnest wish to erect a mausoleum at the hallowed site but various factors had prevented this from happening. However, Al-lah^{TA} fulfilled this wish and Syedna Burhanuddin^{RA} dedicated a

splendid marble edifice on 15th Shawwaal ul-Mukarram 1431/2010 amidst a large congregation of mumineen.



Syedna Burhanuddin^{RA} performing ziyarat of Syedna Idris^{RA}



Syedna Burhanuddin^{RA} praying namaaz in the masjid of Syedna Idris^{RA}



*Syedna Burhanuddin^{RA} at the qabr mubarak of Syedna Idris^{RA}
after dedication of the qubba mubaraka in 1431H*



The 20th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Hasan Badruddin
 bin Syedna Idris Imaduddin^{RA}

Wafaat: 15th Shabaan ul-Kareem 918/1512

Tenure: 45 years, 8 months and 26 days

Qabr Mubarak: Masaar, Yemen

Syedna Hasan^{RA} held the laqab of Badruddin. He encouraged education and bestowed great favours upon students. The rank of mazoon was given to Syedi Abdullah Fakhruddin^{QR}. Syedi Abdullah^{QR} was an erudite scholar who composed a collection of na'at (poetry specially written in praise of Rasulullah^{SAW}) and named it 'Wasilat ul-Mulam', meaning 'An Intercessor for the Pained'.

These qasaid (plural of qasida or Arabic poetry) are 'Muqaiyad ut-Tarafain', a figure of speech in Arabic literature lexically meaning 'encaged at both ends'. This denotes that each couplet of a qasida begins and ends with the same alphabet, which is quite a literary feat. Syedi Abdullah^{QR} composed a qasida for each of the 28 Arabic alphabets; the first qasida has each couplet starting and ending with 'alif' (the first letter of the Arabic alphabet), the second with 'baa' (the second letter of the Arabic alphabet) and so forth right upto 'yaa' (the last letter of the Arabic alphabet), thus composing 28 such qasaid.

Syedna Hasan^{RA} used to shower special favour on anyone who

**Syedna Hasan^{RA}
 appoints Syedi
 Abdullah^{RA} as
 mazoon**

**The qasaid of
 Syedi Abdullah^{QR}**

Syedna Hasan^{RA} demonstrates to the people of Yemen their shortcoming and the worthiness of the mumineen of Hind

Syedna Hasan^{RA} declares Syedna Husain^{RA} as his mansoos

came from Hind. This was because he recognized them to be most steadfast in their faith. This did not go down well with some notables of Yemen. To demonstrate to them their shortcoming and the worthiness of the mumineen of Hind, Syedna Hasan^{RA} asked for the most ordinary person of the household. He was told that it was the saqqa (water bearer). Syedna Hasan^{RA} then sent the saqqa to Hind with a letter granting him authority. In Hind, everyone complied with the injunction of Syedna Hasan^{RA} and obeyed the saqqa. When news of this reached Syedna Hasan^{RA}, he called all the notables of Yemen and informed them of this episode. The saqqa stayed back in Hind till his demise and his qabr is in Ahmedabad.

Upon the demise of his mazoon Syedi Abdullah^{QR}, Syedna Hasan^{RA} appointed his own brother Syedna Husain^{RA} as mazoon and the position of mukasir he gave to Syedna Husain^{RA}'s son, Syedna Ali^{RA}. Syedna Hasan^{RA} openly declared Syedna Husain^{RA} as his mansoos before his wafaat.



A sight of the Masaar mountain where Syedna Hasan^{RA} and other Doat Mutlaqeen^{RA} are buried

Syedna Hasan^{RA} had the longest reign amongst the Doat Mutlaqeen^{RA} of Yemen.

21

The 21st Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Husain Husamuddin
 bin Syedna Idris Imaduddin^{RA}

WWafaat: 10th Shawwaal ul-Mukarram 933/1527

Tenure: 15 years, 1 month and 25 days

Qabr Mubarak: Masaar, Yemen

Syedna Husain^{RA} appointed his son Syedna Ali^{RA} as his mazoon while his nephew and son of his predecessor, Syedna Mohammed^{RA} was given the rank of mukasir. Syedna Husain^{RA} resided in Shibaam, the fortress which was the birthplace and headquarters of his father Syedna Idris^{RA}.

Syedi Hasan bin Nooh Bharuchi^{QR} was of immense help to the dai in administering the affairs of dawat smoothly. Syedi Hasan^{QR} was a distinguished scholar and a very influential figure. He was a native of Bharuch, a town now in Gujarat, India. He was a prominent trader and had trade relations even with Yemen and other Arab lands. He was known as 'The King of Traders'. He settled in Yemen in 904/1498 and became a student of the 20th dai Syedna Hasan Badruddin^{RA}. His monumental work is the detailed historical treatise, 'Kitaab ul-Azhaar'.

It is recorded that during the latter part of Syedna Husain^{RA}'s tenure, it was Syedi Hasan^{QR} who corresponded with the waa-li of Hind Maulaya Raj bin Maulaya Hasan^{QR}.

**Syedna Husain^{RA}
resides in
Shibaam**

**Syedna Husain^{RA}
is assisted by
Syedi Hasan
bin Nooh^{QR} in
administering the
affairs of dawat**

Syedna Husain^{RA} held the laqab Husamuddin, meaning 'the Sharp Sword of deen'. He declared his son Syedna Ali^{RA} as his mansoos before wafaat.



*Syedna Mohammed Burhamuddin^{RA} by the quboor mubarak of
Doat Mutlaqeen^{RA} in Masaar in 1381H*



The 22nd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ali Shamsuddin
 bin Syedna Husain Husamuddin^{RA}

Wafaat: 21st Zilqadat il-Haraam 933/1527

Tenure: 1 month and 11 days

Qabr Mubarak: Masaar, Yemen

Syedna Ali Shamsuddin^{RA} was the sixteenth dai from the lineage of al-Waleed.

Syedna Ali^{RA} had an amicable and pleasant personality and he drew mumineen closer to dawat. He summoned mumineen collectively and individually, inquiring about their well-being, giving them valuable advice and guiding them towards the right path.

The pleasant personality of Syedna Ali^{RA}



Syedna Mohammed Burhanuddin^{RA} at the quboor mubarak of Doat Mutlaqeen^{RA} in Masaar



Syedna Ali^{RA} held the laqab of Shamsuddin. His incumbency was the shortest amongst Doat Mutlaqeen^{RA}, lasting more than a month. When his wafaat approached, he conferred nass upon his cousin Syedna Mohammed^{RA}.



The 23rd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Mohammed Izzuddin
 bin Syedna Hasan Badruddin^{RA}

Wafaat: 27th Safar ul-Muzaffar 946/1539

Tenure: 12 years, 3 months and 6 days

Qabr Mubarak: Zabeed, Yemen



Syedna Mohammed Burhanuddin^{RA} performing ziyarat of Syedna Izzuddin^{RA} in 1381H



Syedna Burhanuddin^{RA} reciting salaam by the qabr mubarak of Syedna Izzuddin^{RA} in 1431H



**Syedi Hasan^{QR} is
dauntless in the
service of Syedna
Izzuddin^{RA}**

**Sharruddin sends
an ultimatum
to Syedna
Izzuddin^{RA}**

**Sharruddin is
deterred by the
declaration of
Syedi Hasan^{QR}**

**Syedna
Izzuddin^{RA} tests
the ikhlaas of
the mumineen in
Yemen**

Syedna Mohammed Izzuddin^{RA} resided at Masaar and conducted the affairs of dawat with the help of Syedi Hasan bin Nooh Bharuchi^{QR}. In dealing with enemies, Syedi Hasan^{QR} was dauntless and assertive and wielded immense influence and power. His mere presence deterred the Zaidi ruler of San'aa, Sharafuddin, from considering any incursions into the territory of dawat.

Sharafuddin was a constant source of distress to Syedna Izzuddin^{RA} and in the annals of dawat he is known as 'Sharruddin' which means 'the Evil One of deen'. Once he sent an ultimatum to Syedna Izzuddin^{RA} demanding the surrender of the fortress of Masaar. Syedna Izzuddin^{RA} sought the view of those present in the court on the course of action to be taken in response to Sharruddin's demand. Some remained silent while others suggested to give up the fortress. Syedi Hasan bin Nooh^{QR}, who was also present, courageously declared that, *"If the enemy attacks with bullets of lead, then we will retaliate with bullets of silver!"*

When Sharruddin learnt of Syedi Hasan^{QR}'s remark, he declared that the fortress of Masaar could never be captured while Syedi Hasan^{QR} was alive. After the demise of Syedi Hasan^{QR}, Sharruddin resumed hostilities and caused immense trouble and hardship to Syedna Izzuddin^{RA}. Syedna Izzuddin^{RA} finally surrendered the fortress of Masaar and moved to Zabeed.

During this period, preparations were being made to transfer the seat of dawat to Hind. Syedna Izzuddin^{RA} had observed that the devotion and loyalty of mumineen in Yemen had diminished. They had become indifferent towards the dai and his farmaan was ignored. To test their ikhlaas, Syedna Izzuddin^{RA} sent a message on the auspicious day of Eide-Ghadeere-Khum to the mumineen gathered for namaaz, that he would not be leading imamat namaaz and someone ranked third or fourth in tarteef had been bestowed raza instead.

When the messenger conveyed Syedna Izzuddin^{RA}'s farmaan in

the masjid, the senior ranking hudood present raised doubts and believed that the messenger had erred. It was their contention that Syedna Izzuddin^{RA} would not grant raza to a junior ranking hadd when seniors were present. The messenger went back twice and each time Syedna Izzuddin^{RA} directed him to repeat his earlier pronouncement. The hudood adamantly refused to believe the messenger and themselves went to Syedna Izzuddin^{RA}. Syedna Izzuddin^{RA}, angered at their conduct, reiterated his message and the hudood reluctantly prayed namaaz.

Following namaaz, Syedna Izzuddin^{RA} arrived at the masjid to take misaaq of mumineen. During the course of his bayaan, he expressed his displeasure at the conduct of the hudood. He further declared that the seat of dawat would in the near future shift to Hind and the mumineen of Yemen would lose the bounties and benevolence hitherto enjoyed by them.

In the year 945H, Syedna Izzuddin^{RA} travelled by sea to perform hajj. The drinking water on board had been poisoned at the instigation of Sharruddin. When Syedna Izzuddin^{RA} took a sip of the water, he instantly sensed that it was poisoned. He immediately terminated his journey and returned to Zabeed.

As was destined, the seat of dawat was soon to move to Hind. When Syedna Izzuddin^{RA} foresaw his wafaat, he selected Syedna Yusuf Najmuddin^{RA} of Sidhpur as his mansoos. Multiple copies of the letter of appointment were prepared; one was retained in Yemen, while the others were dispatched by separate boats to the waali, Syedi QasimKhan^{QR} in Ahmedabad. It is said that when Syedna Izzuddin^{RA} heard that the Mughal Emperor Humayun had taken over Gujarat, he said, *"Wherever (Syedna) Yusuf may be, there be peace and security, no harm nor misfortune will ever come to him!"*

Syedna Mohammed^{RA} held the laqab Izzuddin, meaning 'the Dignity of deen'.

**Senior ranking
hudood doubt
the farmaan
of Syedna
Izzuddin^{RA}**

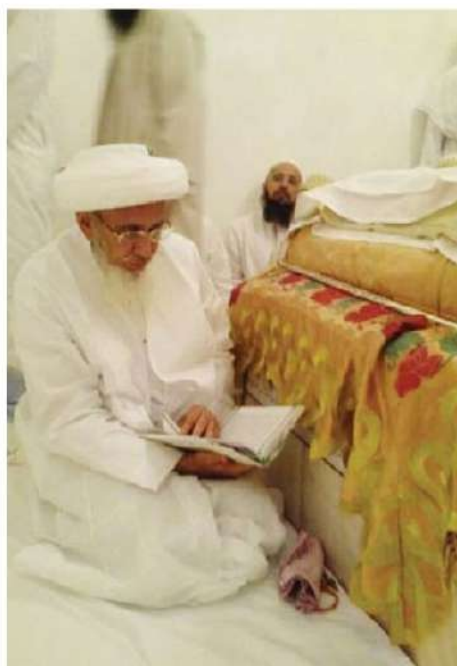
**Syedna
Izzuddin^{RA}
declares that the
seat of dawat
would shift to
Hind**

**Syedna
Izzuddin^{RA}
embarks for hajj
but returns**

**Syedna
Izzuddin^{RA} selects
Syedna Yusuf^{RA}
of Sidhpur as his
mansoos**



The qubba mubarak of Syedna Izzuddin^{RA} in Zabeed



Syedna Aali Qadr Mufaddal Saifuddin^{TUS} reciting salaam by the qabr mubarak of Syedna Izzuddin^{RA}

Syedna Mohammed Izzuddin^{RA} was the seventeenth dai from the lineage of al-Waleed and the last dai of Yemen before the seat of dawat moved to Hind.