



Alhamdulillah-i-Ta'ala, we are much pleased to present on the Mubarak occasion of Milaad Imamuz Zamaan Tayyib, al-Sijill –ul-Mi'ah, the 100th Issue of Sijill - the newsletter of Fatemi Dawat. Through Sijill, mumineen from across the globe are able to partake abundantly of the barakaat of Fatemi Dawat by keeping current with Maulana's akhbaar, obtaining barakat of majalis mashahid, and gathering ever-deeper knowledge of our aqeedah (doctrine), history, literature, and practice. We humbly araz saajadaat ush shukur in Hazrat Aaliyah Imamiya for this azeem nemat.

Ten Virtues of a Mumin – The Ten Virtues in the Hereafter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا،

(Surat al-Isra': 21)

And truly the Hereafter is greater in degrees (darajaat) and greater in preferment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ رَزَقَهُ اللَّهُ وِلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَحَّ فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، وَلَا أَشْكَ لَهُ بِالْجَنَّةِ، وَإِنْ فِي حُبِّ عَلِيٍّ وَوَلَايَتِهِ عَشْرِينَ خِصْلَةً، عَشْرَةٌ مِنْهَا فِي الدُّنْيَا وَعَشْرَةٌ فِي الْآخِرَةِ*... ۰۰۰

وَأَمَّا الَّتِي فِي الْآخِرَةِ (١) فَإِنَّهُ لَا يُحْشَرُ لَهُ دِيْوَانٌ، (٢) وَلَا يُنْصَبُ لَهُ مِيزَانٌ، (٣) وَيُعْطَى كِتَابَهُ بِمِيزَانِهِ، (٤) وَيَكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ، (٥) وَيَبْيِضُ اللَّهُ وَجْهَهُ، (٦) وَيَكْسَى مِنْ حُلِّ الْجَنَّةِ فِي ظِلِّ الْجَنَّةِ، (٧) وَيَنْظُرُ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ، (٨) وَيُشْفَعُ فِي مِائَةِ مَنْ مِنْ أَهْلِ بَيْتِهِ، (٩) وَيَنْعَمُ فِي الْجَنَّةِ، (١٠) وَيَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ،

(Rasulullah SAW)

He who is given the bounty (rizq - rozi) of the valaayat of Ali has attained the goodness of this world and the Hereafter, and I do not doubt that he will enter jannat. Ali's love and valaayat entail twenty virtues: 10 in this world (dunya) and 10 in the Hereafter (aakherat)...

And the ten virtues he will attain the Hereafter are: 1) his register of deeds will not be scrutinized, 2) a weighing scale will not be set out for him, 3) he will be given his book in his right hand, 4) he will be decreed safety from Hellfire, 5) Allah Ta'ala will illumine his face, 6) he will be clothed with the robe of Jannat in the shade of Jannat, 7) Allah Ta'ala will look at him with Rehmat and mercy, 8) he will be allowed to intercede for a hundred of his kin, 9) he will receive the abundance and bliss of Jannat, 10) he will enter Jannat without judgment.

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Sijill-ul-Bisharat – The Announcement of Imam Tayyib's SA Birth (From Sijill 50)

In the previous ten Sijill Articles we highlighted and explained each of the ten virtues of a Mumin in this world (Sijill Articles 90-99). In this special issue of the 100th Sijill, we present the ten virtues of a Mumin in the Hereafter (Aakherat). These ten virtues detail the reward that a true Mumin receives in the Aakherat; a true Mumin is one who loves Amirul Mumineen SA, the Imams and their Dais, bears walaayat for them, and lives his life according to their guidance and example. It also follows that this reward is for those who had committed their lives to acquiring the ten virtues of this world.

Each of the virtues of the Hereafter describes the bliss awaiting a Mumin in Aakherat in terms that we can understand. As in the Quran Majeed, abstract concepts are expressed using physical examples and this-worldly concepts that we can relate to and understand. The ten virtues underscore the primary tenet of our belief, that our sincere walaayat for our Mawali Tahereen ensures that we will attain salvation and Jannat - this is the essence of the ten virtues of the Hereafter. That is the great benevolence of Allah Ta'ala and his Awliya' Kiraam. But it is what we have done and

achieved in our life in this world and our efforts to attain the ten virtues of this world that determines our level and darajaat in Aakhirat. The Quran Majeed declares, “See how We have given preference to some of them over others. And truly the Hereafter is greater in degrees (*darajaat*) and greater in preferment (Surat al-Isra’: 21).”

These are the ten virtues of the Hereafter; they are described here very briefly:

1. **His Register of Deeds (*diwan*) will not be scrutinized (*la yuhsharu lahu diwan*).** The Quran Majeed asserts that on the Day of Judgment (*Qiyamat*) “when scrolls (of deeds) will be unfurled” (Surat al-Takweer: 10), a Mumin will enter Jannat because of his walaayat without scrutiny of his Register. His deeds will determine his darajaat in Jannat.
2. **A weighing scale (*mizaaan* - balance) will not be set out for him (*wa la yunsabu lahu mizaaan*).** In one ayat, the Quran Majeed refers to the weighing scale (*mizaaan*) that has been placed to weigh people’s conduct (Surat al-Shura: 17). In another ayat it is stated, “so whosoever does an atom’s weight of good shall see it, and whosoever does an atom’s weight of evil shall see it” (Surat al-Zalzala: 7-8). A weighing scale will not be placed for a Mumin to determine his entry to Jannat, because by the virtue of his walaayat, which the greatest good deed of all, the scale is tipped in his favor.
3. **He will be given his Book in his right hand (*wa yu’ta kitabahu bi-yameenih*).** Several ayats refer to this concept of a Mumin receiving his Book in his right hand. “That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed. So as for he who is given his record in his right hand, he will say, “Here, read my record! Indeed, I was certain that I would be meeting my account.” So he will enjoy a pleasant life, in a lofty Garden, in which clusters of fruit are in easy reach. ‘Eat and drink in reward for what deeds you put by in former days’” (Surat al-Haaqqah: 18-24). Because of the virtue of walaayat, a Mumin will receive his Book in his right hand and enter Jannat as a result of the “deeds he put by.” While washing our right hand during wuzu, we pray, “O Allah, give me my book of deeds in my right hand, and do not give it to me in my left hand.”
4. **He will be decreed safety from Hellfire (*wa yuktabu lahu bara’atun minan-naar*).** The last ten days of Shehriullah are those of “freedom from Hellfire” (‘itqun minan-naar). Throughout Ramadaan we pray, “O God, I ask Heaven (Jannat) from you and beseech you to save me from Hellfire (Jahannam).” Imam Sadiq SA once pulled up his sleeve and said, “If one of our Shi’a is thrown into the fire because of his sins, I will put this hand of mine in the fire and pull him out. If I do not do this, I am not your Imam.”
5. **Allah Ta’ala will illumine his face (*wa yubayyidu-llahu wajhahu*).** On the Day of Judgment, the Quran asserts, “some faces are blackened, and some faces made radiant. As for those whose faces are blackened, they will be told, ‘Did you disbelieve after you had believed? Then taste the chastisement for what you disbelieved!’ But as for those whose faces are made radiant, they shall be placed in God’s mercy, abiding forever therein” (Surat Aale-Imraan: 106-107). Also during wuzu, in the doa we pray while washing our face, we say, “O Allah illumine my face with the light of ma’rifat – the light of knowledge of you- on the day that you illumine the faces of Mumineen and blacken the faces of Mushrikeen, and illumine my face with the light of faith (imaan).”
6. **He will be clothed with robes of Jannat in the shade of Jannat (*wa yuksa min hulalil-jannati fi zulalil jannah*).** The de-

scriptions in the Quran describe Jannat, which is purely spiritual, with physical examples of bliss and manifestations and joy in this world. In one detailed passage, the Quran Majeed describes Jannat and refers to its garments of ‘fine green silk and brocade’: “God has therefore shielded them from the evil of that day, and has granted them radiance and joy. And He has rewarded them for their patience with a Garden and silk, reclining therein upon couches. They will not find therein either blistering sun or bitter cold. They will be shaded with its coolness, and its clusters [of fruits] will hang low. And there will be circulated among them vessels of silver and cups having been [created] clear [as glass], clear glasses [made] from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger [From] a fountain within Paradise named Salsabeel. They will be waited upon by immortal youths—when you see them, you will think them to be scattered pearls. When you look around you there, you will see bliss and a great kingdom. Upon them will be garments of fine green silk and heavy silk brocade. They will be adorned with bracelets of silver and their Lord will give them a pure drink. ‘Verily this is your reward, and your endeavor is valued and recompensed” (Surat al-Insaaan: 12-22).

7. **Allah Ta’ala will look at him with rehmat and mercy (*wa yanzuru-llahu ilayhi bir-rahmah*).** The Quran Majeed states, “Those who believe, have performed the Hijrat, and have struggled in the way of God with their possessions and their lives have a higher station with God; and they will triumph. Their Lord gives them good tidings of mercy (rahmah) and beatitude; they shall have gardens wherein they will live in enduring bliss” (Surat al-Tawba: 20-21).
8. **His intercession will be admitted for a hundred of his kin (*wa yushaffu’u fi me’atin min ahle baytih*).** The intercession (shafa’at) of our Mawali Tahereen ensures Jannat. Such is the power of our Mawali Tahereen’s intercession that even those who treasure their walaayat are given the honor to intercede for their kin and seek forgiveness for them.
9. **He will receive the abundance and bliss of Jannat (*wa yuna’amu fil-jannah*).** Jannat is described in numerous ayats of the Quran as “Jannaat al-Na’eem” (gardens of abundance and bliss). “Sovereignty on that day will be God’s. He will judge. Those who had believed and had performed righteous deeds will live in Gardens of Bliss” (Surat al-Hajj: 56).
10. **He will enter Jannat without judgment (*wa yadkhulul-janna-ta bi-ghayri hisaab*).**

It is by virtue of walaayat that we will receive this bliss in the Hereafter. It is by virtue of walaayat and guidance of the successor of Amirul Mumineen SA that we will make every effort in this world to attain the ten virtues of a Mumin. Imam AS has defined walaayat as obedience (taa’at); following the guidance of our Hudaat.

Knowing that we will receive such benevolence from Allah Ta’ala by virtue of walaayat, it is incumbent upon us to live up to the ten virtues of a Mumin in this world. It is incumbent upon us follow the guidance and example of our Awliya’ Kiraam and keep our faith in Allah, to observe taqwa and piety, to pray and remember Allah Ta’ala, to seek knowledge, to seek forgiveness, to recite the Quran and be kind and generous. May Allah Ta’ala grant us the inspiration and strength to do so. By the grace of Imamuz-Zaman SA, may Allah Ta’ala grant longest life in full health to his Dai, Syedna Khuzaima Qutbuddin TUS, by whose walaayat we will surely achieve the ten virtues of this world and the ten virtues of the Hereafter. Insha’allah-o-Ta’ala.

The walaayat of Rasulullah SA is only valid if one possesses the walaayat of Amirul Mumineen SA. The walaayat of Amirul

Mumineen SA is only valid if one possesses the walaayat of the Imams in the progeny of Ali and Fatema SA, until Tayyib Imam SA and his successor Tayyib al-Asr SA (whose Milad Mubarak we celebrate this week). The walaayat of the Imam is valid in time of seclusion only if one possesses the walaayat of Du'aat Mutlaqeen. The walaayat of the 51st and 52nd Dais is only valid if one possesses the walaayat of their true successor, the 53rd Dai I-Mutlaq

Syedna Khuzaima Qutbuiddin TUS. It is by walaayat of the Dai of our age that our walaayat for all the Dais and Imams is valid, for he is the successor to their Nass and their knowledge. As we recite in the Misaaq, "[That is] the way of God which has taken its course before; you will never find any change in God's way"

(Surat al-Fath: 23).

EBook

Ten Virtues of a Mumin – The Ten Virtues in this World and in the Hereafter

In this special 100th issue, we present an eBook of this hadith which during Ashara Mubarak, Syedna Qutbuiddin TUS narrated and explained. In the previous ten Sijill Articles we highlighted and explained each of the ten virtues of a Mumin in this world, and in this 100th Sijill we highlighted the ten virtues of the Hereafter. Syedna introduced the Hadith saying that this is a bishaarat for the Shi'a of Amirul Mumineen SA. He added that in one sense, those with true walaayat would necessarily have these virtues. If for some reason one with walaayat does not possess these virtues, then upon hearing this bayaan he/she should make a firm commitment to acquire them.



goodness of this world and the Hereafter, and I do not doubt that he will enter Jannat." Ali's love and walaayat entail twenty virtues: 10 in this World (dunya) and 10 in the Hereafter (aakherat). The ten in this world are: 1) renouncing materialism (Sijill Article 90); 2) desire to seek knowledge (Sijill Article 91); 3) piety and scrupulosity (Sijill Article 92); 4) eagerness and desire for worship (Sijill Article 93); 5) sincere repentance (Sijill Article 94); 6) waking up in the night for tahajjud prayers (Sijill Article 95); 7) to put trust in God and not people (Sijill Article 96); 8) memorizing the Quran Majeed (Sijill Article 97); 9) aversion to this world (Sijill Article 98); and 10) generosity (Sijill Article 99). The ten virtues of the hereafter are described in the 100th Sijill Article above.

Rasulullah SA said, "he who is given the gift (rizq, rozi) of the walaayat of Ali has attained the

Qasidas in Translation

Milaadu Maulana-I-Imam-it-Tayyibi

Syedna Taher Saifuddin RA composed numerous qasidas in praise of Panjetan Paak – Rasulullah SA, Maulana Ali SA, Maulana Fatema SA, Hasan Imam SA and Husain Imam SA. He also composed thousands of verses in praise of A'immah Tahereen and Du'aat Mutlaqeen. Many of these deeply meaningful qasidas are recited by mumineen on religious occasions.

On the auspicious and joyous occasion of Milad Imamuz Zaman, we are pleased to present the qasida written by Syedna Taher Saifuddin RA in praise of Imam Tayyib with English translation by Shzd. Dr. Tahera baisaheba.

These are a few lines of the translation:

*Today is the milaad (birth-anniversary) of Imam Tayyib
Its barakaat pours down like refreshing rain*

*Tayyib is the son of the Fatimid-Tayyibi Imams
Concealed yet manifest*

*Leading light of the sons of Abu Talib
Who give to seekers (talibeen) beyond expectation*

*He performs miracles that prompt the intelligent to marvel
He possesses excellent virtues, their tent pitched high above the sky*

*His concealed soul (lahut) derives from God's majestic essence
His body (nasut) is created from all things pure [5]*

*Even though his person is absent from our midst
His station, to me, is never absent*

Read the full translation and qasida on FatemiDawat.com.

القصة المباركة
في مدح مولانا الامام الطيب في القاسم امير المؤمنين
قالها الداعي لاجل سيدنا طاهر سيف الدين رض

| | |
|---|---|
| مِيلَادُ مَوْلَانَا الْإِمَامِ الطَّيِّبِ | * بَرَكَاتُهُ تَهْبِي كَغَيْثٍ صَيِّبٍ |
| الطَّيِّبِ ابْنِ الطَّيِّبِينَ الْفَاطِمِيِّ | * مِنْ الْإِمَامِ الْحَاضِرِينَ الْغُيِّبِ |
| هُوَ عَرَّةٌ لِلطَّالِبِينَ أَعْتَدِي | * لِلطَّالِبِينَ يُفِيدُ فَوْقَ الْمَطْلَبِ |
| ذُو مَجْزٍ لَذِي الْعُقُولِ مُحَيَّرٍ | * ذُو مَفْخَرٍ فَوْقَ السَّمَاءِ مُطَبِّ |
| لَاهْوَتُهُ الْمَكْنُونُ مِنْ جَبْرُوتِهِ | * نَاسُوتُهُ مِنْ كُلِّ شَيْءٍ أَطْيَبِ |
| إِنْ غَابَ مِنْ بَيْنِ الْعِبَادِ بِشَخْصِهِ | * فَلَدِّي لَيْسَ مَقَامُهُ بِمُغَيَّبِ |
| يَأْصَابُ الْعَصْرَابِ مَوْلَانَا الْإِمَامَا | * مِ الطَّيِّبِ الْمَعْرُوفِ بِاسْمِ الطَّيِّبِ |
| أَسْرُورَ قَلْبِ الْمُصْطَفَى الْمِكِّيِّ وَالْ | * مَدْفُونِ شَجَا فِي مَدِينَةِ يَثْرِبِ |
| يَأْتُرَ عَيْنَ لِلَّهِ عَظِيمَةٍ | * يَجْلُو الْعَمَى عَنْ كُلِّ مَرءٍ مُعْطَبِ |

Announcement & Amal Details

Milad Imam-uz-zaman SA

Shz Dr Abdeali Bhaisaheb will preside over Milad Imam-uz-zaman SA Khushi Majlis on 4th raat of Rabiul Aakhar 1436H (Tuesday, 12th January 2016) after Maghreb Isha namaaz at Darus Sakina, Thane. He will deliver bayaan and do zikar of Tayyib Imam SA in the Majlis. Majlis will be followed by Khushi Jaman. The Majlis will be broadcast live through this link and will be available for replay.

Mas'uls (Coordinators) in each town will inform local mumineen about their respective Majlis programs. In towns where coordinators are listed, please contact them directly for further details.

Mumineen in other towns and cities should take barakaat on this auspicious occasion. Mumineen should recite the qasida composed by Syedna Taher Saifuddin RA, Milaadu Maulanal-Imamit-Tayyibi (PDF and translation on website) and take part in the Majlis in Mumbai through the link provided above.

News and Events

Shz Dr Abdeali Bhaisaheb leads Janaza namaaz in London

Fatema ben Ebrahim, wife of Mulla Hatim bhai Ebrahim, passed away in London on Wednesday night 30th of January, (lailat al-khamis, 21st Rabi ul Awwal). Shehzada Dr. Abdeali bhaisaheb lead janaza namaz on Thursday evening. Fatema ben was buried in the Dawoodi Bohra Qabrastan, Najmi Bagh, Brookwood Cemetery in London. The Fatemi Dawat Janaza Committee of London ensured that the janaza ghusl kafan and dafan was performed with dignity and correctly per the rites of our Fatemi mazhab, and that the family of the deceased were cared for at every step of the way. All of this is only made possible by the guidance, raza and doa mubarak of our Aqa Mola Syedna Khuzaima Qutbuiddin TUS. May Allah ta'ala grant Fatema ben rehmat and Jannat, and shafaat of our Mawali Tahereen, especially the 51st, 52nd, and 53rd Dais.

Sijill Article

The Philosophy of Celebrating Milad of Imam-uz-zaman (From Sijill 50)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

(Surat Yaseen: 12)

We have encompassed all things within a clear Imam.

The core of our faith is that in every age there is an Imam, a representative of Allah Ta'ala on earth, who guides mumineen to the Right Path, Siraat-e-Mustaqeem. Recognition and ma'rifat of this Imam is necessary for salvation and najaat. Rasulullah SA has said, "one who dies without knowing the Imam of his age, dies a death of ignorance (jahiliyyat)." The first pillar of Islam is walaayat, which includes the recognition and obedience of the Imam-uz-zaman. The Qur'anic ayat quoted above states that all things, all knowledge and the essence of creation, is encompassed in the Imam.

Though the Imam is in seclusion, it is our firm belief that an Imam in the progeny of Mohammed and Ali is present on the face of the earth at all times. The Imam is the spiritual sun whose light shines in the night of seclusion through his Dai, the spiritual moon. As the physical moon reflects the light of the sun, the spiritual moon, the Dai, reflects the light of the spiritual sun, the Imam. The existence of the Dai is in itself proof of the existence of the Imam. Allah's wisdom dictates that night follows day, yet no sane person claims that the sun has ceased to exist when it sets every evening. It is also Allah's wisdom that dictates that the Imam enters the 'cave of seclusion' during certain periods. Those with sound minds and strong belief do not doubt for a second that the Imam is existent even though he is in seclusion.

The celebration of the Milad of Imam-uz-zaman, the Imam of our age, on the 4th of Rabiul-Akhar is a day for us to rejoice and remember the Imam to whom we pay allegiance and through whom we will achieve salvation and najaat. It is the day to remember and acknowledge that an Imam in flesh and blood graces the face of this earth today.



The reason the Milaad of Imam-uz-zamaan is celebrated on the 4th of Rabiul Akhar is that it is the birth anniversary of the 21st Imam, Imam Tayyib SA. The 21st Imam was born in the time of zuhoor and he then entered into seclusion. When he entered into seclusion, his father Imam Aamir, the 20th Imam, appointed a Da'i to represent him and establish his Da'wat, at the hands of Maulatuna Hurratul Malika. The Da'wat during the time of the Imams' seclusion is known as the Da'wat of Imam Tayyib, Tayyibi Da'wat. We know the Imam of our Age by the name of his forebear the 21st Imam Tayyib. Just as we address Imam-uz-zaman (the Imam of our age) as Tayyib al-Asr (Tayyib of our age) our hudaat made it a practice to celebrate the Milad of Imam-uz-zaman on the day of the Milad of Imam Tayyib the 21st Imam. Thus, 4th Rabiul Akhar is known as the Milad of Imam Tayyib and also the Milad of Tayyibul-Asr, Imam-uz-zaman.

We offer thanks to Allah Ta'ala on this day that he has guided us to the recognition of the Imam of our through his Dai in our midst. Those with the eyes of baseerat and faith see the light of the Imam shining in him.

Sijill-ul-Bisharat – The Announcement of Imam Tayyib’s SA Birth (From Sijill 50)

On 4th of Rabiul Aakhar 524H, the 21st Imam, Imam Tayyib Abul Qasim SA was born. The 20th Imam, Imam Aamir sent the good tidings (bishaarat/bushra) of the birth of his noble son to his Hujjat Maultuna Hurratul Malika in Yemen in an iconic Sijill (epistle/letter) which is famously known as the Sijill-ul-Bisharat (the Epistle of Good Tidings). The 19th Dai Syedna Idris Imaduddin in his Ki-taab Uyun ul Akhbar presents the text of the Sijill.

In the Sijill, Imam Aamir informs Maulatuna Hurratul Malika AS that he has been blessed with a son and successor whom, “Allah Ta’ala has brought forth from the essence of prophecy, light brought forth from light.” This is a powerful image of one Imam coming after another from a unified source of light.

On the occasion of Milad we are pleased to present a full translation of the Sijill by Shz. Dr. Tahera baisesaheba including a preface to the Sijill in Syedna Taher Saifuddin’s RA Risaalat Daw’u Nooril Haqqil Mubeen 1385H (pp. 58). The full document and English translation is presented on Fatemidawat.com. Below is an excerpt.

God has brought him forth from the essence of prophecy, light brought forth from light, giving him to me as a gift that strike sparks from delight’s flint-stones. I have named him Tayyib, because of the pure fragrance, teeb, of his essence, and given him the filonymic, kunyat, Abu-l-Qasim, which is the kunyat of his grandfather, prophet of right guidance; for his substance, jawhar, has been brought forth from his substance.

I offer gratitude to God Most High for this great blessing, for He has made a brilliant star rise in the skies of my empire, a glowing light in the firmament of my majesty and loftiness. I offer gratitude in

SIJILL UL BISHAARAT

Epistle of Glad Tidings

Announcing the Birth of the 21st Imam Tayyib Abul Qasim Amirul Mumineen Sent by the 20th Imam to Maultuna Hurratul Malika in Yemen

Translation of Preface and Text of Sijill by Shz. Dr. Tahera baisesaheba

Preface of Sijill in the Risalat of Syedna Taher Saifuddin RA *Daw'u Nuril Haqqil Mubeen* 1385H (pp. 58)

When the line of the Imamate reached Imam Aamir bi-Ahkamillah Amir ul Mumineen—who was the sixth among the cycle of ‘Ashhaad’ (Ashhaad is the name of the third ‘saatra’, or heptad, of Imams), comparable to the sixth in each cycle, especially his grandfather Mohammad, God’s *salawaat* on him and his noble progeny, in receiving God’s victorious aid and *ta’eed*, and in establishing the true faith—his banners became firmly entrenched, his signs shone clear, he vanquished enemies in all lands, he raised God’s faith over all faiths, and all people of his age bowed before him. He is the tenth Imam after the Manifestation, *zuhoor*, of the Imam (Mahdi billah), eleventh after the Concealed

the hope that it will ensure the continuity of God’s blessings and the steady rain of His gifts and kindnesses. I ask God to fulfill my dearest hopes in him, to keep the rope-chain of the Imamate’s links unceasingly connected, one link after the other, as long as days are connected with nights. I ask God to make him a refuge for guidance-seekers, proof against nay-sayers, succor for the distressed, a rain-cloud for the drought-stricken, shelter for the fearful, and bliss for people of perception—so that the world gains by his felicity the largest share and portion of bliss, and the Imamate smiles widely in happiness.

This Newsletter

This newsletter will inshaallah be published every Friday. It will include the latest news and instructions from Syedna Qutbuddin’s office and will be published in Dawat-ni-zaban and Gujarati. It will also highlight the latest updates on fatemidawat.com. Please register to receive the newsletter regularly at info@fatemidawat.com

Sijill is an Arabic word which literally means official letter. It was a term often used in the Fatimid chancery. The name is inspired by the most auspicious letter ‘Sijill-ul-Bisharat’.