

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 baisaheba

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 Imam (Husain al-Mastoor), twentieth from the first Imam (Hasan), and twenty-second after his grandfather, the Prophet of mercy. His Dawat's banners fluttered through the world. But like his noble forebears, his primary concern was to elevate pure souls through the stages of ascent until they reach the Abode of Peace.

He prayed to his Lord, full of majesty and bounty to grant him his ultimate wish and his dearest hope through the arrival of his like, the birth of his son.

God blessed him with the birth of a successor: *khalifah*, *wali ul ahd*, *mansoos*, *waaris*, heir to his high station after him, blazing sun of the Imamate, God's strongest proof and highest blessing, surging sea

of light, pride of all the Imams of the family of Mohammad, stringer of their pearls, seal of their virtues, essence of the physical and cosmic world, one whose peer does not exist, support of all people of conviction, Imam, son of an Imam, Tayyib Abu-l-Qasim Amir ul Mumineen; God's *salawaat* on him, on his forebears and his progeny, all pure Imams before and after him.

He presented the glad tidings of Tayyib Imam's auspicious birth to the mumineen in his Dawat and proclaimed his high station to them. Announcing this Nass in the eastern lands of the earth and the western, he informed the people that Tayyib would be Imam and having gathered all its virtues and qualities, he would sit on the throne of the Imamate.

He sent an epistle, *Sijill*, to the felicitous lands of Yemen, to Hurra tul Malika, *sayyidah, radiyyah, taherah, zakiyyah*, a noble lady, pure and virtuous, builder of the fortified palace of Dawat in the Concealment, *satr*, of the Imam, founder and initiator, giver and receiver of divine aid, *ta'eed*, rightly guided and rightly guiding, our *mawlaat*, Mawlatuna, from whose blessings we have come into being, in the lap of whose graces we have been nurtured, our *sayyedah*, Sayyedatuna Arwa binte Ahmad, may God be well pleased with her, may He grant her wishes, may He raise her to the highest and most lofty station, may He sanctify us through the flowing stream of her kindness, and aid us through the continuous gaze of her benediction.

In this auspicious, *mubarak* Sijill, Aamir Imam announced the glad tidings, *bishaarat*, of Tayyib Imam's birth and his Nass upon him, and his command to him to establish the Dawat. It is a noble and auspicious *Sijill*, unique, announcing Tayyib's peerless and matchless distinction, and giving glad tidings that its blessings will continually pour down on the followers, Shia, of the family of the Prophet Mohammad. Angels vie to kiss its luminous lines.

The Text of the Sijill ul Bishaarat

In the name of Allah, the Compassionate, the Merciful

From God's servant and his chosen one, Mansoor Abu Ali al-Aamer bi-Ahkaamillah Amir ul Mumineen, to Hurra tul Malika, *sayyidah, radiyyah, taherah, zakiyyah*, a noble lady, pure and virtuous, peerless among the people of her age, master of the kings of Yemen, Islam's support, the Imam's devotee, faith's treasure, believers' support, disciples' shelter, guidance-seekers' refuge, sincere

supporter of the Imam, the Amir ul Mumineen, and nurturer of his propitious followers. May God preserve her authority and her blessings, and may He grant her all aid, *tawfeeq*, and support.

Peace, *salaam*, upon you.

Amir ul Mumineen praises God—there is no god but He—and asks Him to shower *salawaat* on his grandfather Mohammad, seal of the prophets, and master of the messengers. May God bestow *salawaat* and *salaams* on him and his pure, rightly guided progeny.

(NOTE: Aamir Imam is referring to himself as Amir ul Mumineen – it is conventional in formal Arabic writing to refer to oneself in the third person. In the following lines of the Sijill, I have changed the ‘he’ to an ‘I’ for better rendering in English.)

And after that:

God’s blessings on me cannot be counted. They have no boundary and no limit, and minds cannot encompass them. For they are like clouds—each time a cloud pours down and moves away, another richly heavy cloud takes its place. They are like the sun, blazingly bright. Continuous, connected, unending. They are like the rain-clouds, coming one after the other, morning and evening.

Among the most sublime of these blessings in value, the greatest in eminence and distinction, and the loftiest in majesty and pride, is the gift which God has just given me: a pure son, righteous and pleasing, virtuous and God-fearing. (His birth) took place on the eve of Sunday, 4th of the month of Rabi ul Akhar in the (Hijri) year 524 (=March 1130 AD).

The royal pulpits revel in the fragrance of his name, the hopes of Bedouins and city dwellers alike stretch toward his gifts, darkneses are illumined by his brow’s glow and his forehead’s splendor, and the Fatimid empire’s pearls of virtues and eminence are strung together in him.

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 filionymic, *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 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.

You (O Hurra tul Malika) have a special place in my esteem and your lofty station has no peer or match. I have informed you of this happy news—of magnificent value, great pride, and sweet-scented report—because I want you to obtain the largest share of its joy, and to disseminate the happy news to all believers in your domain, near and far; such that pearls of its delight are strung among them, and its fragrance wafts like freshly-ground sandalwood to Bedouin and city-dweller alike. Know this, and act upon it. God willing, Insha'allah.