

UNIVERSAL
LIBRARY

OU_220596

UNIVERSAL
LIBRARY

ISLAMIC RESEARCH ASSOCIATION

SERIES, NO. 4

KALAMI PMR

ISLAMIC RESEARCH ASSOCIATION SERIES:

- No. 1. **Diwan of Khaki Khorasani.** Persian text, edited with an introduction, by W. Ivanow. 1933. Price, cloth Re. 1-10
- No. 2. **Two Early Ismaili Treatises, i.e. Haft Babi Baba Sayyid-na and Matlubu'l-mu'minin** by Nasiru'd-din Tusi. Persian text, edited with an introduction, by W. Ivanow. 1933. Price, cloth .. As. 14
- No. 3. **True Meaning of Religion, i.e. Risala dar Haqiqati Din,** by Shihabu'd-din Shah. Persian text, with a complete English translation, by W. Ivanow. 1933. Price, cloth Re. 1-4
- No. 4. **Kalami Pir, or Haft Babi Sayyid Nasir.** Edited and translated into English by W. Ivanow. 1935. Price, cloth Rs. 6-8
- Arabon ki Jahaz-rani, i.e. Arab Navigation,** by Syed Sulaiman Nadwi. *In Urdu*, (in preparation).
- Al-Jahiz and his time,** by Dr. M. Bazlur Rehman, M.A., Ph.D. (in preparation).
- A Greed of the Shi'ites,** being a translation of the **Risalatu'l-i'tiqadati'l-Imamiyya** of Ibn Babuya, by Asaf A. A. Fyzee, M.A. (in preparation).

Obtainable from all leading Oriental Booksellers in Europe, such as Heffer and Sons, Cambridge ; Luzac and Co., London ; Paul Geuthner, Paris ; Harrassowitz, Leipzig. In India : Thacker and Co., Bombay, etc.

or

from the Honorary Secretary of the Association :

Asaf A. A. Fyzee, Esq., M.A.,

43, Chaupati Road, Bombay, 7, India.

ISLAMIC RESEARCH ASSOCIATION

No. 4

KALAMI PIR

A TREATISE ON ISMAILI DOCTRINE,
ALSO (WRONGLY) CALLED

Haft-Babi Shah Sayyid Nasir

EDITED IN ORIGINAL PERSIAN AND TRANSLATED INTO ENGLISH

BY

W. IVANOW

BOMBAY

1935

PUBLISHED BY A. A. A. FYZEE, ESC,
SECRETARY, ISLAMIC RESEARCH ASSOCIATION,
43, CHAUPATI ROAD, BOMBAY, 7

PRINTED BY P. KNIGHT
BAPTIST MISSION PRESS,
41 A. LOWER CIRCULAR ROAD, CALCUTTA.

PREFACE

Intimately connected as it was with the Sulie, and many other religious and intellectual movements in Mediaeval Persia, Ismailism forms a very important, although an extremely difficult, problem for research. The repeated and severe persecutions, to which the sect was periodically subjected, not only made the literary activity of the ismailis practically impossible, but also resulted in an almost total destruction of their earlier religious literature, very little of which now remains. Although the student can on many occasions notice obvious traces of Ismali influence in the different phenomena of the intellectual evolution of Persia, he can never, or, at best, very rarely find reliable and authentic documents to establish the connection as an indisputable fact.

The accounts of the earlier historians and heresiologists are usually of very limited value. Rarely are their opinions based on genuine original documents; and even when such documents were available, the author's religious prejudices or political animosity invariably prevented him from taking an impartial attitude.¹ For this very reason one of the most important problems of research in the Mediaeval culture of Persia is to discover, and, when discovered, to make easily accessible, genuine original works dealing with the doctrine of Persian Ismailism.

Very few works of this kind have, so far, found their way into Western libraries, and from them to the press. Most of those that have are works of Nṭisiri Khusraw. They represent the earlier phase of the doctrine, prevailing under the Fatimids of Egypt. The doctrine of the Nizari branch which is more important from the point of view of the later evolution of Persian thought, is much less known. Such isolated documents as are available demand corroboration and a careful verification of the statements contained in them.

The task of searching for such documents is very difficult, requiring great energy, persistence, patience, expense, much time, and, above all, good luck. Moreover, even when a hitherto unknown work is found, the discovery may not be of any great help, for in the great majority of cases copies of such works are very poor, full of mistakes and perversions of the text. Furthermore, even when such a work is found, and, after all, corrected

¹ As, for instance in the case of Atā Malik Juwayni, the author of the *Ta'rikhi Jahan-gusha* or of Rashid al-Din, the author of the *Jami'u't-tauarikh*.

and brought into a tolerably satisfactory form, the student is confronted with yet another difficulty, namely, that of finding a publisher for his work ; since it is quite obvious that Ismaili treatises owing to their special and limited appeal cannot have a large sale.

Persian literature includes some of the greatest masterpieces not only of Islamic but also of the world's literary inheritance, both as to form and substance. Students accustomed to these high standards may read the mediaeval Ismaili works with feelings of some disappointment. They must appear amateurish, unskilled, unpolished, rustic, unsystematic and stylistically imperfect. The very devotion and high religious exaltation breathing from their pages at times detract from their force and value impelling their authors to adopt a rather strained interpretation of certain verses of the Coran and of *hadiths*, little convincing to non-Ismailis, and occasionally even in conflict with Arabic grammar. We may not admire all this, but the peculiar psychological, social, and spiritual conditions in which these works were composed must be taken into account. It must be obvious that the severely persecuted community of the Ismailis in Mediaeval Persia could not produce a large body of highly trained theologians such as were available to the orthodox majority, who enjoyed the patronage of the authorities. It seems rather remarkable that there were any men of learning found amongst them. It is quite possible that many of these authors fully realised their limited qualifications for literary work, and it must have been their devotion and sense of duty alone which gave them the courage to embark on compiling their works for the enlightenment of their less advanced co-religionists.

The *Kaldmi Pir*, which is edited and translated in this volume, possesses all the imperfections mentioned above, together with the usual corruptions of the original text which inevitably occur in the works which are repeatedly copied. Notwithstanding all these drawbacks the *Kaldmi Pir* is of outstanding importance to the student as it gives the fullest known account of the Nizari doctrine in its purely religious aspect. With the aid of such other treatises as have up to date been published we can now form an idea, based on first hand information, of the doctrine which was preached by the Ismailis of Alamut. We have no longer to depend upon the entirely fanciful and thoroughly adulterated accounts of their doctrine as given by their enemies,—and this, undoubtedly, is a considerable step forward.

Every student of the history and religious evolution of Persia will join us in our feelings of gratitude to the President **and** members of the Executive Committee of the Islamic Research Association, who, realising the importance of the subject, found the

necessary funds for this work to be published, as well as several others. Two of these belong to an early period, namely *Haft-bdbi Baba Sayyid-nā* (end of the XIth c.) and the *Matlubu'l-mu'minin*. The latter is supposed to be a work by Naṣīr-u'd-dīn Tūsī (first half of the XIIIth c.).¹ Another work, which the Association has published, dates from the middle of the Safawid period (first half of the XVIIth a), namely the *Diwān* of an Ismaili poet, Imām-Qulī of Dizbād, surnamed Khākī Khurāsānī²; and, ultimately, a modern work, *Risāla dar fyaqiqati dīn*, by Shihāb-u'd-dīn Shāh, which reflects the developments of the later period.

Though there are some more Nizari works known, this small collection represents fairly fully some of the different currents in the evolution of the Nizari doctrine. It will undoubtedly help to the better understanding of this most important movement,³ which for centuries has always been so badly misunderstood.

In conclusion I have to thank all my friends who have in one way or other helped me in bringing to completion this work, Ismailis just as well as non-Ismailis, and especially the President of the Association, Mr. Ali Mahomed Mecklai, and the Secretary, Mr. Asaf A. A. Fyzee, whose friendly collaboration has been of great value.

W. IVANOW.

The 15th June, 1934.

BOMBAY.

¹ Published both in one volume, No. 2 of the series, Bombay, 1933.

² No. 1 of the same series, also Bombay, 1933.

³ Edited from an autograph copy, as No. 3 in the same series, with an English translation (1933).

TABLE OF CONTENTS

	Page.
PREFACE	v
INTRODUCTION :—	
I. The Author of the Treatise, and the Date of Composition:—	
1. The Author is not Nâsiri Khusraw ..	xi
2. The autobiographical Story of Nâsiri Khusraw ..	xvi
3. <i>Haft-bdbi Abulshdq</i> ..	xxi
II. The Doctrine of the <i>Kalami Pir</i> ..	xxvii
1. God and Creation ..	xxxix
2. Religion ..	xxxiii
3. Prophethood (<i>Nubuwwat</i>) ..	xxxvii
4. <i>Imdmat</i> ..	xxxviii
5. Religious Hierarchy (<i>Hudûdi din</i>) ..	xliv
6. The System of Ethics ..	xlvi
7. Salvation and Future Life ..	xlvii
III. The Manuscript and the Work :—	
1. The Manuscript ..	xl ix
2. The Text of the Work ..	liii
ADDENDA: the original version ..	lviii
TRANSLATION :—	
<i>Oibdcha</i> ..	1
1st Chapter ..	5
IIInd Chapter ..	12
IIIrd Chapter ..	16
IVth Chapter ..	40
Vth Chapter ..	53
V'Ith Chapter ..	84
VIIth Chapter ..	90
APPENDIX (Extract from the <i>Haft-bdbi Abû Ishdq</i>) ..	115
INDEXES :—	
1. Names of Persons ..	119
2. Geographical and Ethnical Names ..	123
3. Works quoted or referred to ..	124
4. Technical Terms ..	127
5. Quotations from the Coran ..	140
(5. <i>Hadiths</i> , etc. ..	141
CORRECTIONS AND EMENDATIONS OF THE TEXT ..	145
PERSIAN TEXT :—	
Preface (in Persian) ..	r
The Text ..	A · I · I · V

INTRODUCTION.

I. THE AUTHOR OF THE TREATISE, AND THE DATE OF COMPOSITION.

1. *The Author is not Nāsiri Khusraw.*

The title of the work here edited and translated, the *Kaldmi Pir*, and even more explicitly, the *Haft-bdbi Sayyid Nasir*, as the treatise is also called, implies the fact that the author is the famous Persian poet, moralist, traveller, philosopher, and the well-known Ismaili missionary, Shāh² Sayyid³ Nāsir, or, really, Abū Mu'in Nāsir b. Khusraw Qubādiyānī, who was born in 394/1004,⁴ in the small town of Qubādiyān, on the Oxus river,⁵ and died, most probably, ca. 480/1087.⁶ That he was

i The term *Pir* is used by the Nizāris of Persia, Central Asia, and India as an equivalent of the term *hujjat* (in its Nizāri meaning). Very rarely this term is applied to some Ismaili saints who are not considered as *hujjats*. This term is obviously derived from Sufic, or rather darwish terminology, and sometimes is used in its original sense by the Ismailis, too, especially in Central Asia. How old this practice is, is difficult to find, but it may have been in existence already in Middle Ages, when it was introduced by the Nizāri missionaries in India. Cf. the heading of the list of *hujjats*, published in the "Ismailitica" (*Memoirs of the Asiatic Society of Bengal*, 1922, p. 06), where this term is also used in the sense of *hujjat*.

² The honorary title *Shāh* is also of Sufic, or rather of darwish origin. It apparently came into general use about the beginning or middle of the IX/XVth c. According to Dawlatshāh Samarqandī, this title was already added to the name of Nāsiri Khusraw in Badakhshan in his time, i.e. the end of the IX/XVth c. See his *Tadhkiratu'sh-Shu'ard'*, ed. Browne, 1901, p. 64. Normally the title *Shāh* is added by Ismailis only to the names of their Imams, rarely to those of the other saints.

³ Nizāris of India and Central Asia firmly believe that Nāsiri Khusraw was a Sayyid, i.e. a descendant of 'Alī, through the Ithna-'ashari Imam Mūsā Kāẓim. In all his known genuine works there is no indication of this, and, in fact, it appears only in the pseudo-auto biography which is often referred to here, and which most probably was compiled in some Ithna-'ashari circles not earlier than in the X/XVIth c. In some *tadhkiras* he is called 'Alawī, but obviously in the sense of being the follower of the 'Alids, i.e. a Shi'ite. As I have already suggested in my "Guide to Ismaili Literature" (London, 1933), p. 89, it seems most probable that his being a Sayyid was due to an error,—Sayyid Nāsir for Sayyid-NA.Nāsir. As all high dignitaries of the Fatimid time he probably had the right to the title Sayyid-na, and the contraction of these two similarly sounding syllables probably led to his being generally called Sayyid, without—nd.

⁴ See Browne, "Lit. Hist. of Persia," vol. II, p. 226.

⁵ This is mentioned not only in the *Safar-nama*, but also in his *Diwdn*, cf. Browne, "Lit. Hist. of Persia", vol. II, p. 221, and the *Diwdn*, Tehran, 1929, p. 297.

⁶ Cf. H. Ette's article on Persian Literature in the "Grundriss d. iranischen Philologie", vol. II, p. 280. It may be recalled, however,

the author of the work is plainly mentioned in the concluding lines of the treatise,¹ and is alluded to in some other passages. In addition to this, the whole of the first chapter is devoted to a supposed autobiographical story of Nāṣiri's conversion to Ismailism.

The internal evidence of the work itself shows that all this ought to be rejected as purely fictitious. It establishes the indubitable fact that the real compiler of the work was not, and could not have been Nāṣiri Khusraw, and that the name of the real author, and the exact date at which he compiled the treatise, are unknown.

The grounds for such rejection are : 1. Striking difference in language, which in the present treatise is fairly modern, probably going no further back than the Safawid period, totally differing from the language of the genuine known works of Nāṣiri Khusraw.

2. The presence of numerous glaring anachronisms. Many events, persons, and books are referred to or quoted which only came into existence centuries after the time of Nāṣir. These anachronisms are so numerous that they cannot be entirely attributed to occasional interpolation, and often are closely connected with the basic " fabric " of the work.

3. Great difference in the doctrine. This doctrine is quite different, both in letter and spirit, from that found in the known works of Nāṣiri Khusraw. It came into existence at least a century after his death.

The unsophisticated Ismailis of Central Asia, mostly hill-men inhabiting the inaccessible gorges of the Upper Oxus, who have preserved copies of this treatise, regarding it as one of the most sacred books of their religious literature, firmly believe that this work records the *kaldm*, or the " word ", of their ancient *Pir*, i.e. Nāṣiri Khusraw. When the anachronisms which it contains are demonstrated to them, they try to find an escape in the theory that the original version of the treatise was the work of Nāṣir, but that in the course of time different people have modified it by introducing different alterations, and interpolating extracts from other works.²

that different authors give different dates for his birth and death, varying within very wide limits. The Central-Asian Ismailis, obviously following the pseudo-autobiography, believe that he lived till the age of 140. Though I have seen several Ismailis who have visited the gravo of Nāṣiri Khusraw in Yumgān, I never could get from them any definite information as to whether there is any tomb-stone reording the date of his death.

¹ In some MSS this is mentioned also at the beginning of the work, after the usual *ammd ba'd*.

² As may be inferred from different remarks in the note by A. A. Semenov in his description of the Ismaili MSS in his collection (*Bulletin of the Russian Academy of Sciences*, 1918, pp. 2193-2202), he is so much impressed by this story of the Ismailis of the Upper Oxus that

Long established religious tradition must always receive the most careful consideration. But such consideration in this case would be misplaced, for it is evident that the trend of ideas of the genuine works of Nāṣiri Khusraw is quite different from that in the *Kaldmi Pir*. Nāṣiri Khusraw flourished under the Fatimids, and in his *Diwdn* refers to some eminent writers of their time.¹ Though his theories in the *Wajhi din* and the *Zddu'l-musdfirin* do not completely agree with the purely orthodox Fatimid tradition,² this, however, does not imply that Nāṣir belonged to a different school. It is known that long before him, when the Fatimid doctrine was not yet completely crystallized, there were some substantial differences in the ideas preached by different eminent *dd'is*. Traces of some of these are still preserved, as in the controversy between Abū Ya'qub as-Sijzi (d. 331/942), in his work, *Kitdbu'n-tnisrat*, which is a refutation of the *Kitdbu'l-mahsul*, a work by his colleague, Abū 'Abdi'l-rah Muhammad b. 'Aḥmad an-Nasafi (d. also in the same year, 331/942).³ But though their differences were serious, they were not so deep as to cause a real split. The later efforts of some eminent Ismaili authors, e.g. Hamidu'd-din Ahmad al-Kirmanī (d. ca. 410/1019), who wrote his *Kitdbu'r-riyḍd*, to reconcile both points of view,⁴ indicate that they were not regarded by Ismaili experts of that time as irreconcilable. From the unflattering epithets which Nāṣiri Khusraw bestows on Abū Ya'qub Sijzi,⁵ it is possible to infer that the former probably belonged to the school of the opponents of the latter. This school, most probably, was regarded in official circles as somewhat unorthodox,—this can be seen from the fact that none of Nāṣafi's works is now preserved by the Ismailis who followed the Fatimid tradition,⁶ while about a dozen works by his opponent are still available. But the works of Nāṣir himself, compared with the treatises of his contemporaries in Cairo, show that on the whole he remained closely connected with the main stream of the Ismaili thought of his time.

If we turn to the *Kaldmi Pir*, as it is at present, we find that its doctrine is the purely Nizāri system, already fully developed, and far removed from the original Fatimid ideas. The principle which here dominates the whole structure is that

he apparently accepts it, regarding the anachronisms which the KP contains merely as later unauthorised interpolations.

¹ Cf. "Guide to Ismaili Literature", p. 90.

² So I was assured by a well-informed Bohora Tsmaili, who read these works.

³ See the "Guide", p. 35.

⁴ See *ibid.*, p. 46.

⁵ See the *Zddu'l-mu,sdfirin*, Berlin, 1922, p. 422.

⁶ Even the titles of his works are not preserved at present, and it is doubtful whether he really had many to his credit.

of the Great Resurrection, or *Qiyâmatu'l-qiydmât*, which was proclaimed by Imam Ḥasan 'aid *dhikri-hi's-salām* in Alamut, **and** the worship of the Imam of the time. All this differs **from** what is found in the genuine works of Nâsir. In all of these there is no reference to Nizâr, his claims to Imamât, or to the split which arose after his death, because Nâsir died in his remote Yumgân probably some seven years before the split occurred.

The theory that the work was originally written by Nâsir, but was subsequently modified and expanded by later editors (unless it is admitted that the treatise was completely rewritten, so that almost nothing of the original was left), thus seems quite unacceptable. Traces of the Fatimid tradition and terminology, found in the *Kaldmi Pir*, do not permit us to regard them as the "debris" of an original nucleus of the work. On the contrary, they can mostly be traced to different old fashioned works which the compiler perused, probably very indiscriminately, at a late period, when their original implications had already been forgotten.

The theory of such modification also seems highly improbable for other reasons. The present day Ismailis regard the book with great reverence. Surely, he would have been a daring man who would light-heartedly strike out anything from it, or add to it anything of his own, or from others' works.¹ The copies of the *Kaldmi Pir* that are available, new and old (the oldest so far known being transcribed about 150 years ago), are all identical in their contents, and even contain no real variants. Occasionally the same mistakes are found in different copies, apparently independent of each other, and coming from different localities. This shows that these mistakes were made at an early period, and were then faithfully transferred from one copy to the other. A similar state of things is found with other known works of Nâsir. A copy of the *Wajhi din*, transcribed some 410 years ago, and another one, almost exactly 200 years old, do not differ from the most recent transcripts except in obviously involuntary errors of the copyists.

It may well be asked : how then does it come about that this treatise is alleged to be the work of Nâsiri Khusraw, and why was the story of his conversion, introduced as the first chapter, added?

¹ Whenever mistakes in the copies of the *Kaldmi Pir* are pointed out to the Central-Asian Ismailis, and correction is suggested, they appear rather reluctant to alter it. As they say, the book is sacred, and what may appear to our faulty mind as an error, may contain a sea of wisdom behind it. Thus it is not the fault of the copy, but of our own imperfect knowledge and reason ; and not to correct the apparent error is better than to correct it, because God only knows what is right. If any inconsistencies or fundamental faults are pointed out to them, they get upset.

It is impossible to find a decisive answer at present. Quite probably, this work, originally composed in Persia, was taken by a pilgrim to Badakhshan, or other Central Asian district where the cult of Nāṣiri Khusraw was very strong. Noticing that the work contained references to Imam Mustansir bi'l-lāh,¹ someone "guessed" that the treatise, written in the time of Mawla-nā Mustansir, in which the name of the author was not given, must surely have been the work of the famous contemporary of that Imam, the "Shah Sayyid Nāsir".² Once such a conjecture was made and accepted by others, it is quite possible that the same person, or someone else, who knew the pseudo-autobiography of Nāsir (which probably was written about the end of the X/XVth c), added an extract from it, in the form of the first chapter, which is quite irrelevant in this work.³

Possibly the modifications were introduced here for the purpose of *taqiyya*, in order to protect those in whose possession the work might be found by fanatical persecutors: it would be safer to attribute it to the famous ancient saint, who was revered not only by the Ismailis, but also by Sunnites⁴ and Ithna-'asharis.

It must be noted that with all this there is no reason to treat the *Kalāmi Pir* as a "fake". The Work obviously was composed by a devoted and highly inspired Ismaili, whose thorough knowledge of his religion is beyond doubt. Whatever was the real reason or purpose of the introduction of the portions connected with Nāṣiri Khusraw's authorship, they do not detract from its importance and value as a genuine document concerning the evolution of Ismailism.

1 It must be noted that there were two Imams, both named Mustansir bi'l-lāh. The first was the Fatimid caliph of Egypt (427-487/1036-1094), in whose reign Nāṣiri Khusraw travelled to Cairo. The second was an Imam who flourished apparently towards the end of the IX/XVth c. in Persia. From the fact that his name is mentioned jointly with that of Salamu'l-lāh it is possible to infer that Mustansir the Second, and not the First, is referred to here, because it is the Second who had a son, and successor, called Salamu'l-lāh.

² Such references to Mustansir bi'l-lāh, obviously the Second, are found on pp. 67 and 103 of the text. Both of them are found in the corresponding places in the *Haft-bdbi Abu Isliq*, and thus most probably belong to the original version.

* The style of this autobiographical note does not resemble the usual prose biographical accounts, but poetical references to the author, which are found in many long *mathnawi* poems, especially of the later mediaeval period, under the headings: "*dar ahwdli kktid guyad*", or "*aharhi hdli musannij*", etc., in which paragraphs nothing but emotional and "impressionistic" matter is supposed to be proper, just as has been included in the first *bab*.

⁴ At present the tomb of Nasiri Khusraw, as I am told, is in charge of Sunnite *khalifas*, who collect money from pilgrims. Not only Ismailis, but also many Sunnites come to pay homage to the shrine.

2. The autobiographical Story of Nāṣiri Khusraw.

The story of Nāṣir's conversion to Ismailism, after his meeting with Bābā Sayyid-nā, i.e. Ḥasan b. aṣ-Ṣabbāḥ,¹ his visit, in the society of the latter, to the court of Imam Mustanṣir, etc., which forms the contents of the first chapter, comes into conflict with all that is known about the history of the movement, and the biographies of these two great Ismailis. With regard to the chronology of the life of Nāṣiri Khusraw only scanty information is available ; but, as it comes from his own works, it is, most probably, reliable. The biographical data of Ḥasan b. Ṣabbāḥ, also very incomplete, come from the *Sargudhashti Sayyid-nd*, a biographical work, which is now probably lost. It was undoubtedly compiled by an author who knew Sayyid-nā's life well, and, most probably, based his work, at least partly, on his patron's personal narrative. There is therefore no doubt that the few dates which are preserved in the extracts made by early Persian historians, are, on the whole fairly reliable. These show that the story contained in the first chapter of the *Kaldmi Pir* is chronologically impossible.

It is significant that this tradition makes *Bābā Sayyid-nā* the senior and more important of the two. Ḥasan b. Ṣabbāḥ was the founder of the Ismaili power in Alamut ; he was to a great extent responsible for the reformation of the religious system, was the ^k "Jesus of the Great Resurrection",² who "forty years before its advent blew the first trumpet heralding it",³ etc. On the other hand, for an ordinary Persian Ismaili, Nāṣiri Khusraw was merely a provincial dignitary of a remote and almost fabulous province of Badakhshan, whose real part and works were soon forgotten outside Upper Oxus districts. It is quite intelligible, therefore, why in popular legends Nāṣiri Khusraw, who in reality was something like fifty years older, appears as Ḥasan's junior.

The opening lines of the story given in the first chapter literally agree with the account given in the *Atash-kadaḤ Adhar*, the well-known biographical work on Persian poets,

¹ There is not the slightest doubt that Bābā Sayyid-nā, mentioned in this story is the same person as generally known in historical works under the name of Ḥasan b. aṣ-Ṣabbāḥ. The term *Baba* is apparently of Central Asian origin, and probably is borrowed, as many other titles, from Sufie terminology. It is obvious that Ḥasan was referred to simply as Sayyid-nā already in the Alamut period, as can be seen from the title of his biography : *Sarguzashti Sayyid-nd*. Therefore "explanations" of some learned Ismailis from Shughnan, who tried to make A. Semenov believe (cf. his paper mentioned above, in the *Bulletin of the Russian Academy of Science*, 1918, p. 2107, note 1), that Baba Sayyid-na and Ḥasan b. Ṣabbāḥ were two different persons, were one of those fictions which the imaginative Badakhshanis are sometimes fond of inventing,

² Cf. *Haft-bdbi Bdbd Sayyid-nd*, p. 20 (orig. MS.).

³ Cf. *Rawḡat-i HdaMhn*, the 26th *tasammir* (= JRAS, 1931, p. 561).

by Lutf-'Ali Beg Adhar (comp. in 1180/1767). His biography of Nâsir is based, as he says, on a *risdla*, written by Nâsir himself. In reality, as shown by H. Ethé and E. G. Browne,¹ it is probably based on earlier *tadhkiras*, such as the *Haft-Iqlim* (comp. in 1002/1594, by Amin Râzi), or Taqî Kashi's *Khuldstu'l-ash'dr*, Khûsh-gû's *Safina*, etc. (these works, unfortunately, still remain in MS., and are not easily accessible). The legends about Nâsir probably are quite old, because some of them are already recorded in the *Âthdru'l-bildd* by Qazwini (middle of the XIIIth c.).

All the data concerning Nâsir's biography are contained in references found in his own works. So many modern authors have referred to them in their articles on Nâsiri Khusraw that they may be safely taken as well-known to all interested in Ismailism. It is well-known how insufficient they are to give a complete account of his evolution. Some of these references, when critically examined, are by no means as simple in their implications as they at first appear. For instance, it is not clear whether Nâsir was an employee in the revenue department, as the well-known sentence in the opening lines of his *Safar-ndma* is taken to imply. This work, just as his *Diwdn*, were obviously intended for the general public as well as for the Ismailis. Accordingly, all references to Ismaili matters were intentionally made vague and ambiguous in order to be understood only by those for whom they were meant. It is possible to understand the sentence in question in the sense that Nâsir was a collector of the Ismaili religious dues. Further on, his confession about his frivolous life, drunkenness, and then of a sudden "awakening" after a dream, etc., seems too great a contrast with the general tone of his work to be accepted literally, and most probably is a picturesque detail intended for the general reader.

Many details in his further narrative appear very strange when scrutinized. On his journey to Mecca Nâsir does not join a caravan of pilgrims, as was the usual practice, but goes on his own, accompanied only by his brother and a servant. This

¹ See E. G. Browne, "Lit. History of Persia", vol. II, 218. It may be added that in the collection of A. Semenov (see his note in the *Bulletin of the Russian Academy of Sciences*, 1918, pp. 2188-2190) there is a MS., apparently coming from Shughnan, the *Safar-ndma'i Ndsiri Khusraw*, or simply *Risdla*, which contains the well-known pseudo-biography, and is most probably the *Risdla* "composed by Nâsir himself", referred to by Lutf-'Ali Beg, in the *Atash-kada*. According to A. Semenov, it completely agrees with the story of the first bdb of the KP, and adds many silly details, such as Nâsir's becoming awazir of the Fatimid caliph, then a wazir of the 'Abbasid caliph, then residing in Alamut, etc. I also heard about this *Safar-ndma* from the sectarians, as also about another work, *Qawhar-riz*, which describes Nâsir's travels in Badakhshan.

² See Browne, *ibid*.

method of travelling would be far more risky and expensive in his days, for a pilgrim. Then, instead of taking the shortest route, he makes a long detour via Syria and Cairo. The *Safar-ndma* contains no direct indication as to his conversion to Ismailism. But if it is accepted that he was a pious orthodox pilgrim at the beginning of his journey, then it must be admitted that his conversion took place during his peregrinations. Again, he is received by the caliph in Cairo, obviously as an Ismaili. Surely, no ordinary revenue collector from abroad on his pilgrimage would interest the king of a large state, at that time in the zenith of his power. It is also possible to think that he was regarded not as an ordinary Ismaili, but for some reason deserved this high distinction. He was a man of mature age, about 45 years old, at the time of his sudden conversion to what he (if he was orthodox) would regard as a heretical sect. This fact, and these distinctions, within only a short time after his conversion, seem strange. The legend adds that he was appointed by Imam Mustansir as a *hujjat*, or bishop-resident, of the large and important province of Khorasan. In his own writings there is no explicit indication of this. There is no documentary evidence as to his appointment. This is merely inferred from the fact that in his poems he uses the term "*hujjat*" (= proof) as his *nom-de-plume*, probably intended to convey the sense of the "Ismaili bishop". Even if the sectarian tradition is correct (as most probably it is), there is no indication as to whether he really was appointed as a *hujjat* on his visit to Cairo, or whether his promotion took place later on. It is known that he was for some time working in Mazandaran,¹ but it is not clear whether this refers to the time before or after his journey. It is probably a fact that he spent the end of his life in Yumgan, in the wilds of the inaccessible hill tract of the Upper Oxus. It would be the most surprising place for the residence of the bishop of such a large *see* as Khorasan, with which he would have to be in constant touch, in case he really had been a *hujjat* in charge of it.

An explanation of all these strange facts can be found in the theory that Nāṣiri Khusraw already was an Ismaili, a trusted servant of the *da'wat* in charge of the religious funds,

1 Cf. Browne, *op. cit.*, p. 225. The *Baydrmt l-adydn*, by the contemporary of Nāṣiri Khusraw, Abi VI-Ma'ali (wrote in 485/1092), cf. C. Schefer, "Chrestomathie Persane", II, p. 161, attributes the authorship of the *Wajhu'd-din* to Nāṣiri Khusraw, who converted to his doctrine many of the people of Tabaristan (i.e. Mazandaran). Unfortunately, he gives no hint as to the date of his activities there. If we accept the hypothesis of his being an Ismaili before his journey to Cairo, which seems quite probable, there is nothing impossible in his having spent a considerable time in Mazandaran, carrying on his propaganda, before he was transferred to his native Khorasan.

before he started on his journey. Then it becomes clear why he preferred to travel alone by circuitous routes, why he came to Egypt, was received by the caliph, and probably was really appointed to some post in Khorasan or Badakhshan.

When Nāṣiri Khusraw returned to Balkh after his seven years' absence, on Saturday the 26th Jum. ii, 444/23-X-1052, Bābā Sayyid-nā, i.e. Hasan b. aṣ-Ṣabbāḥ, was probably not yet born in his native Kay (an ancient town, not far from the present Tehran). In any case he must have been a mere child.

Though his biography is also only very imperfectly known, there are in it not so many hopelessly blank periods as in the case of Nāṣir. A very interesting account is preserved in the *Tarikhī Jahan-gusha*, which was completed in 658/1260, by Atā Malik Juwayni, a minister to Hulagu, the Mongol. He was officially deputed to prepare a history of that time, and devoted a long account to the Ismailis. His account of Hasan b. aṣ-Ṣabbāḥ is based on the *Sargudhashti Sayyid-nd*, mentioned above. This latter work was also used later on by another minister at the Mongol court, Rashidu'd-din, in his *Jamī'u't-tawdrikh* (completed about 710/1310).

According to the *Sargudhasht*, Hasan b. aṣ-Ṣabbāḥ was originally an Ithna-'ashari, but was closely connected with the Ismailis (who were numerous in Kay). His close association with them, especially with one Amira'i Darrāb, was accompanied by frequent discussions of the Ismaili doctrine. After a severe illness Hasan, then a lad of 17, became particularly inclined to adopt Ismailism officially, and probably very soon after was formally converted by a local *dd'i*, called Mu'min (*Jahdn-gushd*, 70).¹ Apparently soon after this (unfortunately it is not stated how many years or months later), the chief *dd'i*, or, perhaps, the *hujjat* for that part of Persia, Ibn 'Aṭṭāsh,² came to Kay in 464/1071-1072. He welcomed the talented new convert, and took much interest in him. In 467/1075 Hasan was summoned by him to Isfahan, the residence of Ibn 'Aṭṭāsh, and two years later was sent to Cairo, where he arrived in 471/1078 (*Jahdn-gushd*, 71). In an interesting passage in the *Jdmi'u't-tawdrikh*, mentioned by Browne,³ which does not appear in the *Jahdn-gushd*, before his conversion Hasan was "under the influence of Nāṣiri Khusraw". The passage is very ambiguous and doubtful in many respects, and may be a later addition by someone. The nature of this "influence" is not clear, whether it was

¹ See the facsimile edition by E. Denison Ross, London, 1931.

² Ahmad b. 'Abdi'l-Malik b. 'Aṭṭāsh, often mentioned by different historians, is regarded by modern Ismailis as one of the "*Shuytikhu'l-jabal*", but never appears in the works belonging to the Fatimid tradition, probably because they generally take very little interest in the affairs of Persia.

³ See Browne, *op. cit.*, p. 201, and footnote 4.

produced by the works of Nâsir, or by personal intercourse. Nasir visited Ray on his way to Cairo, but there is no information whether he was ever there again before or after that visit. In any case this influence was not great, and Juwayni completely ignores it.

The purpose of Ibn 'Attâsh's sending Hasan to Cairo might well be completion of his education, or introduction to the authorities. His visit was not a success. He stayed there only for eighteen months, and was never received by Imam Mustanşir.¹ Ultimately, serious complications arose, and he was exiled to Maghrib. Only a severe storm at sea in which his ship was wrecked near the Syrian coast gave him the opportunity of returning to Persia, where he arrived in Dhū'l-Hijja 473/June, 1081.

The *Sargudhasht* explains his failure owing to his pronounced pro-Nizâr views which were objectionable to the all-powerful Commander-in-chief, Afdal, who supported the candidature of his son-in-law Musta'li, the younger son of Imam Mustanşir.

All this seems very doubtful, and must be an anachronism. In 471/1078, when Hasan visited Cairo, Musta'li was only a child, not older than four. Afdal, obviously, could not have been his father-in-law, and the struggle between the parties of the different princes was scarcely acute. If all the circumstances are considered, it would appear quite probable that there were some other quite prosaic causes for Hasan's failure. He was at that time a young man, probably less than thirty, a poor student from remote Persia,² and had no influential friends to support his case. In a position like his things rarely go

¹ Cf. Browne, *op. tit.*, p. 203, chiefly based on the *Jami'ut-tawarikh*, which seems to give more details than the *Jahdn-guahd*. The "jealousy of Musta'li" referred to there, is an anachronism. The story, given in the same *Jdmi-'nt-tawdrikh* (see Browne, *ibid.*, p. 201), about Hasan's inquiring from Mustanşir concerning his successor on the throne, is quite childish and legendary. In Fatimid literature references to these events appear only much later, and are also obviously based not on documents, but on legends. One of these rare references is found in the *Majdlittu'n-nash wal-baifdn* by Sayyid-na 'Ali b. Muhammad b. al-Walid, the fifth Yamanite *da'i* who died in 612/1215 at the age of 90 ("Guide," No. 231); in the 124th *majlw* he mentions that "Ibn Sabbah" asked Mawla-nâ Mustanşir as to who was to be his successor. Mustanşir refused to reply (*dafa'a-hu*), promising that he will know in due course. And this was,—the author adds,—before Musta'li was bom. The latter was, according to the majority of historians, eighteen years of age at the time of his ascension to the throne, in 487/1094. According to H. A. R. Gibb (see *Encyclopaedia of Islam*, under "Musta'li"), he was born the 20th Muharram 467/16-ix-1074, and thus was just under four years old when Hasan arrived in Cairo. This story therefore appears to be a legend, even if we disregard the statement of the *Sargudhasht* about Mustanşir's not having received Hasan, which is probably reliable.

² In the *Jdmi'u't-tawdrikh* (see Browne, *op. cit.*, p. 201) is mentioned that he travelled disguised as a carpenter.

smoothly,—irritating procrastination of the officials, apparent indifference and lack of appreciation of the ambitious and enthusiastic young man, etc., would possibly play not a small part in his unsuccessful visit to Cairo.

It will thus be seen that the story given in the first chapter of the *Kaldmi Pir* is purely fictitious, from beginning to end, and we may safely reject it.

The same applies to the other details of the first *bdb*. A modest, sober-minded, and clever man, such as Nâşiri Khusraw appears in his genuine works, especially his *Safar-nama*, would never write such a bombastic, boastful, exaggerated, sentimental, and utterly incoherent account as this, with all these plainly fictitious details about his "900 *tafsirs*" which he studied, etc., intended to strike the imagination of the reader. Though quite worthless, the first *bdb* is included into this edition only in order not to interfere with the entirety of the work.

3. *Haft-bâbi Abû Işĥq.*

It was mentioned above that (as far as it was possible to ascertain), different copies of the *Kaldmi Pir* do not contain real variants.¹ The difference between them is mostly confined to different degree of carelessness with which the copy is transcribed, and the extent to which the Arabic quotations, which are found in the treatise, are perverted. After the text edited here was already printed, I received a Manuscript copy of another Ismaili work which is called *Haft-bdbi Abû Işĥq*, i.e. "The Book of Seven Chapters" by Abû Işĥq.² A collation of our text with this work gives most interesting results.

Who was this Abû Işĥq, and when did he live? This remains a mystery, in spite of all efforts to collect information. It is not even certain whether this book is really to be attributed to him. The Central-Asian Ismailis, from whom the original copy was obtained, do not take any interest in such matters. There are, so far as known, at least three works under the designation of *Haft-bdb* :—of Bâbâ Sayyid-nâ, of Abû Işĥq,

¹ The present edition, as will be shown further on, is based on two MSS, one about 150 and the other 120 years old. Unfortunately, the St. Petersburg copies could not be consulted, either in the original, or in photograph. One of them was brought from Shughnan in 1914 by I. Zarobin (see VV. Ivanow, "Ismaili MSS in the Asiatic Museum of the Russian Academy of Sciences", in the *Bulletin of the Russian Academy of Sciences*, 1917, p. 368), and the other one presented by A. Semenov (see A. Sernenov's note on his own collection, in the same *Bulletin* of the Russian Academy, 1918, pp. 2193-2202, where a long quotation is given from the beginning). I. Zarobin's copy is dated 1321/1904, and Sernenov's—1333/1915.

² It was most obligingly lent to me by Hâjî Mûsâ Khân Maĥallâtf, of Poona, to whom I must acknowledge my great gratitude.

and of Shâh Sayyid Nâsir. The first was published in the same series as the present work, and does not appear to be a work of Bâbâ Sayyid-nâ. The last one, which is the subject of this volume, has nothing to do with "Shâh Sayyid Nâsir". It may therefore be averred that the third one is likewise wrongly attributed to Abû Ishâq. Moreover, amongst the faithful some attribute to him quite a different *Haft-bâb*, namely that which is referred to under the name of Bâbâ Sayyid-nâ. It is hopeless to find a way out of this impasse. Every sectarian has his own ideas, and is confident that *his* statement alone is true. Most probably, as it seems, there really are, or at least were, some works which were really the products of these three authors, but it is now impossible to find which is which, and probably the three which we possess now have nothing to do with them.

If we compare our treatise with the *Haft-bâb* of Abû Ishâq, we find that they differ in some parts, agree more or less in others, and in some portions coincide literally. The first chapter of Abû Ishâq's work, *dar ithbâti râhi haqq wa ahli bâtil*, is a literal quotation of the whole of the second *bâb* from the *Haft-bâbi Bâbâ Sayyid-nâ*¹ thus taking the place of the autobiography of Nâsir which forms the subject of the first *bâb* in our text. All the other six *bâbs* have the same headings as the *bâbs* in this work, and, from the end of the third, agree more or less literally in both versions. The second *bâb* in our version covers, in different phraseology, the contents of the first and the second *bâbs* in Abû Ishâq's version.

[If we analyse their contents, we can see that some portions of the *Kalâmi Pîr* are omitted in the HBAI,² and that these almost invariably are obvious quotations from different works, even when there is no explicit statement to this effect. Some quotations appear in both. Very rarely there are what may be regarded as quotations, which appear in the HBAI, but are not to be found in the KP.³ Thus there is no doubt that we have here to deal with two different versions of one and the same work. There may arise many questions as to which version is the

¹ In the original the heading is : *dar rna'ni wa bayâni ân~ki 'azza wa 'alâ ba-sûrati khwishtan abada'l-abadîn bad-in 'âlam zuhûrî dârad*, see pp. 8-14 of the lithographed edition. The heading in the HBAI seems to be doubtful.

² Henceforward the following abbreviations are introduced : KP for *Kalâmi Pîr*; HBAI for *Haft-bâbi Abû Ishâq*, and HBBS for *Haft-bâbi Bâbâ Sayyid-nâ*.

³ They are usually short, and it is not easy to find when they really begin and where they end. The most important of them, apparently from an old Ismaili source, is the one which gives some details of the ceremony of the proclamation of the *Qiyâmatu'l-qiyâmât* in Alamut by Imam Hasan "alâ dhikri-hi's-salâm. It is given here in an Appendix (see p. 115), and translated in the footnote on pp. 60-61.

original, how the difference has appeared, and when and for what purpose it was introduced.

Before taking up this matter it would be as well to give a list of the more important anachronisms in this treatise which must go to show that the work cannot be by Nâsiri Khusraw:

1. Numerous references to Bâbâ Sayyid-nâ, to some of his works, to the *Qiyâmatu'l-qiyâmât*, etc.,—all of which belong to the beginning and the middle of the VI/XII c.

2. Numerous quotations from the *Haft-bâbi Bâbâ Sayyid-nâ*, which was composed about 596/1200.

3. A reference to the commentary on the *Nahju'l-balâgha*, by 'Umar b. abî'l-Hadîd al-Mada'inî (d. 655/1257).¹

4. References to Nasîru'd-dîn Tûsî (d. 672/1273), and apparently to his work, the *Rawdatu' t-taslîm*.²

5. On p. 22 (text) it is stated that more than five hundred years passed since the last Ithna-'ashari Imam "disappeared" in 260/874, thus indicating the date about 800/1398.

6. Verses of Hâfiz Shirâzî are quoted (d. 791/1389).³

7. The *'Umdatut-tâlib* (*fî nasab âl 'Alî ibn Abî Tâlib*), by Ahmad b. 'Alî Ibn 'Inaba (d. 825/1422) is referred to on p. 75 (text).⁴

8. Many extracts are given from the *Sahîfatu'n-nâzirîn*, by Sayyid Suhrâb (?), who completed it in 857/1453.

9. Imam al-Mustansir bi'l-lâh (II), and his son, Salâmu'l-lâh are referred to on p. 67 (text). They flourished, most probably, about the end of the IX/XV c.

10. A quotation is given on p. 44 (text) from the well-known *Lata'ifu't-tawâ'if*, composed soon after 933/1527 by 'Alî b. Husayn al-Wâ'iz al-Kâshifî (d. ca. 939/1533).⁵

The difference between the two versions chiefly consists in their attitude towards the Ithna-'ashari ideas. The author of the *Kalâmi Pir* seems to be strongly under their influence. In his first *bâb*, apparently entirely derived from the pseudo-autobiography of Nâsir, which most probably comes from Ithna-'ashari circles, he particularly stresses the supposed descent of

¹ See p. 37 of the Translation.

² Cf. further, p. 71 of the Translation, and footnote 1.

³ So far it has only been possible to identify one, on p. 73 (text).

⁴ In the HBAI the reference is very short; in the KP it is considerably expanded, while the compiler gives some details which do not agree with what is really said in the *'Umda*. See p. 71, note 2.

⁵ To these we may add the genealogy of the Imams, given in the end of the third *bâb* (here on pp. 49-52 of the text). It is remarkable that though the text of the KP is usually regarded as "sacrosanct", and therefore unalterable, custom permits every copyist to revise, to correct, and to bring up to date the list of the Imams, thus opening wide the gate for the flood of perversions and mistakes that are in this way introduced. Probably no two copies of this work completely agree in this passage.

Nâsiri Khusraw from the Imams of the Twelvers. He invariably styles Mûsâ Kâzim, Hasan 'Askarî and others as *Imâm*, contrary to the views of the Ismailis. On three different occasions he introduces the quite un-Ismaili conciliatory idea about Mûsâ Kâzim's being also an Imam, though only a temporary acting one (*mttstawda'*), similar to Hasan b. 'Alî. He refers to and freely quotes Ithna-'ashari treatises, such as the *Kitâbu t-tawhîd* of Ibn Bâbûya, the *'Umdatut-tâlib*, the *Latâ'ifu't-tawâ'if* by 'Alî b. Husayn Kâshifî, and apparently several other Ithna-'ashari works, of controversial contents, the titles of which he does not mention. Contrary to what can be observed in old Ismaili literature, mostly produced in Sunnite surroundings, and therefore extremely restrained in its expression of Shi'ite feelings, the tone of the KP strikingly resembles that of Ithna-'ashari literature of the Safawid period. Fierce and prolonged struggle against their Sunnite neighbours inflamed Shi'ite sentiment amongst Persians, so that all restraint in its expression was thrown away.¹ The *Kalâmi Pir* is also more generous in poetical quotations, than early Ismaili works,—also a sign of a later fashion in literature ; these quotations again are in the same ultra-Shi'ite tone of the Safawid period.

The *Haft-bâbi Abû Ishâq* is more moderate in its tone. Except ifor the *Latâ'ifu't-tawâ'if*, and a few other unidentified works from which quotations are added into the KP, the works that are quoted in these two versions are the same, only in the HBAI these quotations are shorter and "smoother" than in the KP. As mentioned above, the pseudo-autobiographic story of the first *bâb*, and all references to the authorship of Nâsiri Khusraw are absent here. The only reference to him is contained in a single line which mentions that he travelled to Egypt at the time of al-Mustansir bi'l-lâh (I).²

Thus the impression is left that the HBAI may be the original version, composed not earlier than the end of the IX/XVth c, but later on, probably towards the middle of the X/XVIth c, under the Safawids, it was remodelled, expanded, and attributed to Nâsiri Khusraw, for the purposes of *taqiyya*, or, perhaps, out of a sincere desire to bring about a sort of

¹ Though in India Ithna-'asharis always were the chief rivals and opponents of the Nizârîs, in Persia, where many extremist Shi'ite ideas are quite common in the masses of the population, amongst the darwishes, different sectarians, etc., the mass of public opinion was always rather favourable and friendly towards the Ismaili community. It seems that persecutions were chiefly engineered either in official circles, or amongst the bigoted clergy, and were based on worldly considerations, encouraged by the hope of impunity, rather than by real religious sentiment. The fact that after 700 years which passed from the fall of Alamut there are still many thousands of Ismailis in Persia proves that the public sympathies were not on the side of the persecutors.

² The passage is quoted in the footnote 8 on p. 43 of the Translation.

reconciliation between these rival Shi'ite sects, the Ismailis and the Ithna-'asharis. The passages which were introduced from the different Ithna-'ashari works change nothing in the Ismaili doctrine, but might be useful to bridge the differences between the two rival religions.

The matter, however, cannot be left here : an examination of the *language* of both these versions shows that the language of the HBAI is, on the whole, more modern than that of the KP.¹ This feature is so pronounced that the question may arise whether the HBAI is a more modern rendition of the KP itself. This is, indeed, quite improbable : it would be necessary to believe that some two hundred years or so ago there was such a critically minded, tactful, and moderate editor who would notice the anachronisms of the version, the exaggerations of its controversial tone, and would draft a new version which would give the substance of the book, without much of its undesirable heterogeneous elements.

The only probable theory which may be suggested is this : both these versions do not represent the original redaction of the treatise. This, most probably, had only six *bâbs*, was compiled not earlier than the end of the IX/XVth c, and was probably more archaic in its contents. It was subsequently revised in Persia, and, in order to bring it into a perfect form, the seventh *bob* was added at the beginning. To accomplish this the editor added a new *bâb*, which was taken from the *Haft-bâbi Bâbâ Sayyid-nâ*, namely its most important second *bâb*, the language of which was in some places modernized.

Some other editor, perhaps in Central Asia, produced another version by adding to the original (which was to some extent modified), the story of Nâsiri Khusraw's conversion, references to his authorship, and different other quotations, and this new version came to be described as the work of Nâsiri Khusraw.

¹ Here is a specimen of how one and the same sentence is given in these two works. KP (p. 48, line 12) : *chunân dar Khudâ mustaghriq shuda bâshand ki juz Khudây-râ hîch nâ-binand wa nâ-dânand*. In HBAI : *chunân dar Khudâi-yi Khudâ mustaghriq bâshand ki ba-juz Khudâwandi Ta'âlâ kasi dîgar hîch nâ-dânand wa na-binand*. In some places, in Persian translations of the Arabic passages which are quoted here, the language of the KP is much more antiquated than in the HBAI, but it is not easy to find whether the translation belongs to the compiler or is quoted by him together with the Arabic passage. For instance cf. KP (in an omitted passage) : *agar û pîsh uftâdî man tâbi'i î shudamî agar man bar angikhta na-shudamî . . . (û) bar angikhta shudî*, etc. In HBAI : *agar û pîsh mi-uftâd nâ-châr bâyard man tâbi'i û shudam . . . agar man bar angikhta na-shuda bûdam . . . (û) mi-shud*. In many places (in the second half of the work) the text agrees literally, and yet here and there the HBAI shows traces of modernization of the language. It is difficult to decide how far this tendency belongs to this individual copy only, or is a feature of the work itself.

In order to make the relation between these two versions clear, it may be represented here in tabular form :

(Unknown Original Version.)

(It was composed in the end of the IX/XV c, had only six *bâbs*, and was shorter than new versions.)

Haft-bâbi Abû Ishâq.
(The original version was slightly abbreviated, a *bâb* was added from the HBBS, namely the second, which is made the first here. Language modernized.)

Kalâmi Pîr.
(A new *bâb*, containing the story of Nâsiri Khusraw, is added to the original, together with many quotations from various Ithna-'ashari sources.)

The presence of so many quotations from Ithna-'ashari sources in the *Kalâmi Pîr*, and clear traces of the strong influence of their ideas, can be attributed to different causes. It is possible that the compiler, and especially the final editor, had very few genuine Ismaili works at their disposal, as the Ismaili literature, most probably, was already scarce and difficult to obtain in their time. Another cause may be this : it was a general practice among Persian Ismailis, in modern times, and, most probably in Middle Ages, to send their boys to Ithna-'ashari schools. The Ismaili community, almost exclusively consisting of peasants living in remote corners of their arid country, could not afford to have schools of their own, even if there had been no restrictions and persecutions. Under circumstances such as these, proper education could only be received at the schools of the majority, i.e. of the Ithna-'asharis. It is quite obvious that those boys who received such education would quite involuntarily preserve many of their school ideas during the whole of their lives, and this was most probably the case with the final editor of the *Kalâmi Pîr*.

Once the version was thus "discovered" and introduced to readers as a work of Nâsiri Khusraw, it was probably never altered, and all copies preserve it in exactly the same condition in which it was left by the last editor. The reverence in which the great ancient *Pîr* was held, guarded it against all attempts at alteration, as well as correction of the gradually accumulating errors and perversions of the text.

II. THE DOCTRINE OF THE *Kalâmi Pîr*.

A voluminous monograph would be required to analyse adequately all the ideas which either form the main subject of the *Kalâmi Pîr*, or are referred to in connection with them. The work is extremely unsystematic, probably owing to unskilled remodelling, or to haphazard interpolations. Subjects very often are changed abruptly, or left unfinished; sometimes the author repeats the same matter again and again; at others he deals with some other idea in several different places. Therefore it is not always easy to follow his arguments, or to form at once a complete idea as to what he really intends to convey to his readers. It would be difficult to devise a method for introducing even the minimum of system into the work; perhaps the only way that can be suggested is to rewrite the whole work anew.

As the space here available is limited, it is only possible to offer a few notes on the basic ideas of the *Kalâmi Pîr*, intended to assist the reader. These notes are intended to form a kind of systematized table of contents, giving a survey of what the work contains on each of the fundamental dogmas of Tsmailism, with as little comment as possible. For details, and for all secondary matters which the work contains, the reader is referred to the original text, or its translation, which may be perused with the help of the indexes.

So far as it is possible to ascertain, no genuine documents belonging to the transition period between the purely Fatimid and the fully developed Alamuti doctrine have been preserved. The works of the Fatimid period which are still preserved by the Musta'lians of India and the Yaman,¹ will, when carefully studied, probably yield ample information as to the dogmatic basis on which the Nizari reformers started. After the date of these works there is a large gap in our information, and the earliest known Nizari works date from the end of the twelfth, c, i.e. from the period a hundred years later. It is therefore not possible to follow how a purely dynastic dispute led to a deep split in the doctrine of the sect, or to find who were the real reformers and initiators of the new ideas. It is not even possible at the present time to determine whether the Nizari reforms were grafted on what was hitherto the perfectly orthodox Fatimid doctrine, or whether the movement was based on the ideas of a local extremist section of Persian Ismailis which till that time remained in obscurity.²

¹ For the list of the works belonging to Fatimid literature see V. Ivanow, "A Guide to Ismaili Literature" (Prize Publication Series of the Royal Asiatic Society, No. XIII, London, 1933), especially pp. 29-51.
² It is a well-known fact that some tenets of the Nizari, i.e. the reformed doctrine are already attributed by different historians and

The period of transition can be roughly fixed between the date of the death of Mawlâ-nâ Mustansir in 487/1094, and the year 559/1164, when the reformation was already an accomplished fact, and was officially proclaimed in Alamut by Imam Hasan 'alâ *dhikri-hi's-salâm*. Musta'lian sources (usually quite unreliable when they refer to Nizari affairs) make Mawlâ-nâ Nizâr himself responsible for the reform,—the "objectionable innovations" (*bid'at*).¹ So far as it is possible to ascertain, however, there are no indications in Nizari literature to Nizâr's activity as an author, or to his being the initiator of any special doctrine. Thus it may be safely accepted that he cannot be regarded as the real author of the reform.

Similarly it is somewhat doubtful whether the part of reformer can be entirely ascribed to Hasan b. aṣ-Ṣabbâḥ, in spite of the definite allegations of various Persian historians and heresiologists, who are quite conscious of the difference between what they call *ad-da'watu'l-qadîa*, or old Fatimid *da'wat*, and the new religion, *ad-da'watu'l-jadîda*, the reformed school.² There are numerous short quotations from the works of Hasan b. aṣ-Ṣabbâḥ³ and from those of Imam Hasan 'alâ *dhikri-hi's-salâm*,

heresiologists to the earliest Ismailis, and Qarmatians. Such are extremist ideas about the Imams, the idea of cancelling all outward obligatory forms of worship, etc. All these ideas, attributed to early Ismailis, may be in reality transferred by later historians into earlier periods either intentionally, or owing to their carelessness or the lack of the sense of historical perspective. It is, however, highly probable that such extremist tendencies always existed in Tsmailism. There are in Fatimid literature traces of the struggle which the official circles had to carry on against them; the case of the split of Druzes, in the beginning of the V/Xlth e., shows how serious some of them were.

¹ Such allegations are found, e.g. in the treatise composed by al-Âmir (the caliph, 49/5-524/1101-1131), his *Risâlat al-Amiriyya* (see "Guide", No. 17:§); after him the same allegations are repeated in various controversial Musta'lian works, and in the **Uyûu'l-akhbâr* by Sayyid-nâ Idrîs id. * "Guide", JNo. 258), etc. It may be noted that in the works of Musta'lian authors the term *bid'at* is often used in an amazingly wide sense: any divergence from their opinions concerning the succession not only of the Imams, but also of *dâ'îs*, can be regarded by them as *bid'at*.

² These terms are used by Sharastani, Juwayni, Rashidu'd-din, etc., but apparently never appear in genuine Ismaili works.

³ Nizari authors usually, when speaking about Ismaili works, apply to them not the term *kitâb*, or *risâla*, but *fast* Plur. *fusûl*. The *Fusûli mubâarak* apparently implies the works of specially revered authors, such as the Imams, or great saints, such as Bâbâ Sayyid-nâ. As information about this literature is very scarce, we may review here the quotations which are so far accessible. The largest quotation seems to be the beginning of a commentary, by Bâbâ Sayyid-nâ, on the *Khutbatu'l-bayân* (which is attributed to *Alî ibn Abî Tâlib himself), quoted on pp. 79-81 in the present treatise; on p. 92 a quotation from Sayyid-nâ (on *sangi siydh*) seems to be taken from the HBBS, 30 (or in both cases quoted from one and the same source); on p. 114 (*fîtrat* means knowledge of the Prophet and the Imam). Many more quotations are given in the HBBS:

scattered through Nizari literature.¹ Perhaps there are also many quotations which are not duly acknowledged. None of their works is so far known in its entirety. It would seem, from the quotations which are known, that the ideas of Ḥasan

p. 11 (orig. MS.), concerning Jesus and Ma'add; p. 20 (rites accompanying the proclamation of the *Qiyāmat*); 26 (love for sanctity); 29 (Turks are Jinns); 30 (see above, the same as KP 92); 35 (commandment to help friends). Most probably some of the quotations, which are simply marked as taken from the *Fusūli mubārak*, may also belong to him. For instance, the quotation from these *fusūl*, found on p. 59 of the KP (a dispute between a Daylamite and orthodox in Isfahan) literally agrees with a passage in the HBBS, p. 5, line 15 to p. 6, line 2 (of the edition). Thus it seems possible that in reality this is not a quotation from the HBBS, but from the original treatise by Bâbâ Sayyid-nâ. There may be some more quotations from him in the *Fasl dar shinākhti Imâm wa Hujjat* (Mem. of the As. Soc. of Bengal, vol. VIII, 1922, pp. 13-24), in the *Rawdatu't-taslīm*, etc. Cf. also the "four *fasls*" by Bâbâ Sayyid-nâ, referred to by Shahrastani in his *K. al-Milal wa'n-nihal* (Cureton, 118-9).

The *Fusūl*, attributed to Imâm Hasan 'alâ dhikri-hi's-salâm, and the isolated quotations from him (*mî-farmâyad* . . . , or some other expression), are much more frequent than those from Bâbâ Sayyid-nâ. In our work there are quotations from his address (*khutba*), on pp. 65-66, probably delivered by him on the proclamation of the *Qiyāmat*, followed by a few shorter quotations (p. 66). On p. 63 there is another interesting quotation (about "killing the death"). On p. 90 are given three passages from the *Fusūli mubārak* (on "relativity", idâfat, and on the possibility of seeing God at the *Qiyāmai*). All three are found in the HBBS, pp. 26-27, where they are attributed to him. In the HBBS quotations are found on p. 15 (*Fasli mubārak*); on p. 16 (from the *khutba*, attributed to 'Alî himself, most probably quoted by Mawlâ-nâ), the prophecy about his coming to establish his throne in Egypt, then in Daylam, etc. (cf. also p. 18; also in the 26th *tasawwur* of the *Rawdatu't-taslīm*, fol. 112v); p. 18 (about the division of the Imams into groups of ten: *awsiyâ*, to Taqî Ahmad; *Imâmân*, to Mawlânâ Nizâr, "who was the 19th or 20th"; and *Qd'imdn*, after him); p. 21, reference to an epistle addressed to Husayn b. 'Abdî'l-Malik (perhaps a son of 'Abdu'l-Malik b. 'Attâsh?); 21-22, another epistle, to Qâdî Mas'ûd; 22, another epistle (*fasl*), to Amîr Haydar son of Mas'ûd (perhaps the son of the preceding?); 23, an epistle in Persian (*Fasl ba-Fârsî*); 23, another quotation, in Arabic; 26-27, as mentioned above, are the same as KP 90; apparently the quotation which is given on p. 28, from a *Fasli mubārak*, also belongs to Mawlâ-nâ; 30, on *shakhsi sawâb* and *shakhsi adhâb*; 33, on eternity of union with God at the *Qiyāmat*; apparently to him belong the quotations given on pp. 33 and 35. A very interesting quotation from a *Fasli Tâzi* (i.e. in Arabic) referring to his (Hasan's?) birth, with references to Khudâwand Muhammad, Khudâwand Hasan (i.e. 'Alâ'u'd-dîn and Jalâl'u'd-dîn of Alamût?), and a mention of Hasani kabîr (i.e. Hasan 'alâ dhikri-hi's-salâm?). There are many references to him in the *Rawdatu't-taslīm* (ascribed to Nasîru'd-dîn Tûsî); most probably the latter work contains many quotations from Hasan's *fusūl*, though it is very difficult to identify them, or to find where such quotations begin and end, as they are not directly acknowledged. Most probably the majority of references to *fusūl* in general (without the mention of the name of the author) are in reality quotations from the works of Hasan "aid dhikri-hi's-salâm, such as in the *Fasl dar bayâni shinākhti Imâm*, mentioned above, and in the *Mallûbu'l-mu'minîn* (which is lith. together with the HBBS).

b. as-Sabbâh scarcely differed much from Fatimid dogma.¹ Information derived from Ismaili sources, and preserved by some Persian historians, as in the case of the *Sargudhashti iSayyid-nâ* which was perused in the *Jahân-qushâ* and the *Jâmi'u't-tawârikh*, represents Sayyid-nâ as strictly observing the rules of the *sharî'at*. So much so that he even executed his own son for such a comparatively trivial offence as drinking wine.²

Accordingly, it can only be assumed that the real initiator of the religious reform was Mawlâ-nâ Hasan 'alâ *dhikri-hi's-salâm*. This conclusion is supported by many quotations from his works, though how far his reform had actually gone, cannot be accurately gauged.

The deplorable scarcity of available Nizari literature,³ and its amateurish and eclectic character in general, can only be attributed to the disorganization, and later on disappearance of an organized priestly class. Although priests are often a great impediment to the healthy evolution of a nation, yet in a small isolated community, often subjected to persecution, organized priesthood affords the only means of preserving the continuity of religious and cultural life. The Nizari reform contributed to the change from the state of a highly organized church, not dissimilar to that of Catholicism, to a complete democracy under a Divinely appointed hereditary head, the Imam. For the student of Ismaili literature this must be deplored because it deprived the movement of its highly qualified intellectual leading class, thus upsetting the normal evolution of the literature, the ideas, and the ideals of Persian Ismailis, inherited by them from the earlier periods.

The *Kalâmi Pîr*, being a late work, very eclectic in its contents, does not reveal much about the history of the reform, or its real extent. The author of this work which was most probably written more than three hundred years after the introduction of the reform, describes the Nizari doctrine as it was preached in Middle Ages. The value of this work, from the point of view of the student, lies in the greater details which it gives of the Nizari system than are to be found in any other known work of Persian Ismailis.

The work is not concerned with philosophical matters and obviously avoids them. The purpose of the author was apparently twofold: to give the necessary instruction to his co-religionists, and to dispel any possible doubt which might arise in the minds of the sectarians who were chiefly recruited from

¹ Cf. about his works the "Guide", pp. 101-102.

² Cf. *Jahân-qushâ*, (>8; E. G. Browne, "Lit. Hist. of Persia" vol. II, p. 418.

³ For what remains now of it see "Guide", pp. 101-117 (omitting No. exxxv and 665).

amongst the Ithna-'asharis, or who lived amongst them.¹ The first half of the book deals chiefly with controversial matters, while the second is devoted to dogmatic questions, though both these subjects are not entirely separated from each other.

The controversy, as dealt with by him, assumes a highly acrimonious tone. It is based to a large extent on a rather free interpretation of different verses of the Cor'an, or on the evidence supplied by tradition, often of purely legendary character. These legends are usually derived from Ithna-'ashari sources, and their exaggerated and excited tone lessens the force of much that is serious and substantial in the Shi'ite claims. It would be quite out of place here to go into the details of these controversial matters, especially as it is impossible at present to separate genuine Ismaili tradition from the Ithna-'ashari point of view, which the author adopts so readily. Accordingly, it is only the dogmatic parts of the treatise, reviewing the basic doctrines of Ismailism, such as those of God, Prophethood, Imamatus, etc., which are dealt with here.

1. *God and Creation.*

The KP does not give any real formula of the Ismaili creed. Several times (pp. 14-15, 33, 39) it refers to the usual all-Muhammadian formula of *shahâdat*.² It is written on the arches of the Throne of God (*tâqi 'Arsh*) (14, 39); it is symbolized by Paradise, and by the *Tuba* tree (33). The *Tûbâ* is at the same time a symbol for *dhâti Imâm*, or Divine Substance of the Imam (105).

The Coranic verses II, 285 and IV, 135 (which contain the rudimentary creed of Islam, i.e. "believing in God, His Angels, His Books, His Apostles, and the Last Day")³ are invariably accompanied by an additional explanation that under the expression "the Last Day" the faithful have to understand 'Alî ibn Abî Tâlib, i.e. generally the Imams, who are of the same substance as 'Alî, and are always present in this world (8, 23, 41).

¹ The difference between the tone in which he carries on his controversy with the Ithna-'asharis as compared with the Sunnites, is quite remarkable. There is nothing more than a fairly polite rejection of the belief in the hidden twelfth Imam (22), and a few other matters, which are mentioned.

² The formula given on pp. 14-15 obviously is the usual Ithna-'ashari formula, which most probably came in here together with other matters contained in the first *bôb*. The latter, as mentioned above, is derived from Ithna-'ashari sources.

³ Cf. A. J. Wensinck, "The Muslim Creed", p. 8. Angels are usually explained in Ismaili works as abstract forces, or ideas (cf. the 19th *tamwwur* of the *Rawdatu't-taslim*). Here, in the KP, probably in quotations derived from Ithna-'ashari works, the idea of angel is often taken literally.

The author refutes agnosticism under the form of extreme profession of *tanzih*, i.e. transcendence of God, to whom no attributes associated with the experience of the world of senses can be ascribed (58-59). " God has form and qualities, and at the same time has no form and no qualities " (59-60). The author struggles with this difficult thesis * and tries to explain that it is possible to know Him through the Imam, who participates in the Divine Essence.² " His ear is the ear of God ", etc. (91). The author quotes the well-known, but rather mysterious *hadīth* concerning the Prophet having seen God at 'Arafāt, " riding a camel, and with a red cloak on His shoulders " (60), and also refers to the ancient sacred books and different *hadīths* in which it is said about God's having created man in His image (60). This, of course, does not mean that God, in all His unconceivable and limitless greatness and glory, can be manifested in a mortal man, Adam (60), but the author seems to understand this in the sense of Sufic pantheism : God, in the forms accessible to man, as through a " veil ",³ gives an opportunity to man to understand, feel, and know His being present in the world. In human form generally this " touch with Divinity " is more intense than anywhere ; and in the chosen one, the leader of mankind, this attains a very high degree. Only instead of an ascetic, who by practicing austerities and devotion attains such " union with God ", the author admits a specially appointed hereditary and eternal " the True Man ", *Mardi Waqt*, who is the focus of the Universe, helping mankind to attain the knowledge of God, the Source and the Ultimate Goal of being.

Quite in agreement with these Sufic theories, the purpose of creation is knowledge of God (52).⁴ Man is the most perfect of all creations (52-53, 72), the microcosmos (73, 90) ; all things are created for him (52).

His nature contains all the elements of the Universe ; he develops from the atom, passes through a long evolution, until

¹ This idea is apparently one of the earliest and most important iii Nizari doctrine. The HBBŚ devotes to it the whole of the second *bāb*, and portions of the fifth *bāb* (pp. 30-31 of the orig. MS.).

² Apparently the best formula for this idea is the well-known passage in the Gospels (St. John, I, 18) : " No man hath seen God at any time ; the only Son, who participates in the Substance of the Father, hath revealed (the knowledge about) Him ".

³ *Hijāb* in this sense is nearer to the idea of " dress " as its purpose seems to be not to hide completely, but only not to expose entirely something sacred to profane gaze.

⁴ We must note that the terms *ma'rifat* and *khudāshināsī* which are so often used in this work, imply not only merely theoretical knowledge about God's existence, but recognition, and acceptance of all the consequences of such recognition. The English word ** knowledge " does not convey the idea completely.

he becomes a true, but reduced, copy of the world (53-54). In man the element of Divinity is greater than in any other creature (53). It is he who had to take upon himself the immense burden (*bâri amânat*) of consciousness and responsibility for his actions before God, which was entrusted (*amânat*) to him (72-73). This clearly implies recognition of free will, though this point is not explicitly formulated, probably because the subject is too subtle and difficult. The term *tawhîd*, implying the recognition of One Sole Source and Master of the world, is repeatedly mentioned (cf. 28, 79, 80, 85, 102). It is used in more or less the same sense as in Sufism. But the term *wahdat*, in *ahli wahdat* (cf. 48, 106, 108), has not the Sufic, but the Ismaili mehaning, of the Imam and his hujjat. It may be noted, however, that in the KP quite primitive Islamic ideas are sometimes apparently accepted literally, while usually they are interpreted in an allegorical sense.¹

2. Religion.

The fundamental Nizari idea of religion is a development of the original Islamic conceptions rather than of the Sufic. The authors of all known Nizari works; including the author of the KP, are never tired of repeating it. The purpose of the existence of the Universe is the realisation of a certain cosmic harmony, in which every created being knows its Creator, knows His Divine Will, and would completely obey it (cf. p. 52, etc.). As one of the phases of this cosmic process, God Himself acts in such a way as to permit mankind to learn about His transcendent Substance, and His Will, which all belong to the realm of Absolute Reality (*haqîqat*), which is beyond the perception of our senses, and lies outside the visible world. In His limitless bounty, He periodically sends to mankind his special Apostles, who are ordinary men except for the fact that they are endowed with special inspiration (*wahy*), which comes directly from God, by direct Divine action, *ta'yîd* (literally "helping"). When such Apostle finds that mankind is not yet ripe to understand the nature of Absolute Reality, revealed to men, he ceases to endeavour to enlighten them further, and limits his mission to imposing upon mankind a rigid system of social and religious laws,—the *sharî'at*. This is primarily intended to reduce to a minimum the inevitable mischief which would result from the internecine quarrels the tendency of which is innate in human nature.

¹ Cf. p. 69 (text) where it is said that the story of the *Mi'rdj* of the Prophet is to be accepted literally. There are also references to *Qalam*, *Kursî*, etc., apparently taken from some Ithna-'ashari sources. The story of the angels, worshipping the image of ⁴Alî on Friday (p. 88), is obviously non-Ismailitic, and may be a later interpolation.

Sharî'at, which is connected with the visible world, to which it belongs, cannot be the Reality. As everything of this world, it is only its *zâhir*, or outward form, or *mithâl*, symbol, referred to, or symbolizing the *mamthûl*, or *bâtin*, i.e. the laws of the transcendent Reality, *haqîqat*, the hidden foundations on which all is built (55). It is impossible to follow only the *tanzîl*, and *zâhir*.¹ The *tanzîl*, i.e. the Coran, also implicitly contains a revelation of the *haqâ'iq*. These, however, cannot be understood by everybody, and are therefore hidden, *bâtin* (56-57). The majority of mankind, pre-occupied with their own worldly affairs, are incapable of perceiving these hints as to the nature of the Absolute Reality, but a small minority may be ripe for this. For the guidance of these, and in order to spread the true knowledge, there is always in the world another, permanent, Messenger of God, who participates in the Divine nature. He is fully authorized to convey to mankind this original knowledge, by the revelation (*ta'wîl*) of the inner meaning of the Divine revealed Message (*tanzil*) which is intended for all, only so much as people are capable of understanding it (57, 109, etc.). The part of the *Wasî* (i.e. the Imam) is to complete the work of the Prophet, and to prepare people for the acceptance of the full truth when the next Apostle of God is sent (18, 55, 57, etc.).

The original religion of mankind, *fîrât* (104) is a kind of religious instinct, or pure religious sense, inborn to every one. It is the natural state of the human soul, living in agreement with God's commandments, in unhesitating and complete obedience to Him (114).² What the author apparently tries to express, is this : man, being endowed with a higher faculty,—his reason (and, probably, also freedom of will), must not surrender these his higher faculties to his bestial instincts. If he does so, a conflict with the Divine Will arises, and produces misery and evil. For this reason very few men are spiritually strong enough to recognize God and His Will without special Divine guidance (52, 62, and especially 112). This is why such guidance must always be available in the world, in the person of the Imam. Without it the world cannot exist even for a moment, and is bound to fall into chaos and destruction. Without Divine guidance man's own ideas of God and religion can easily mislead him, thereby taking him further from God instead of helping him to come nearer, and creating an obstacle (113) between man and God, or His world of Reality (89). The same error and corruption enters when man tries to depend

¹ Apparently what is implied is the recognition of the literal meaning of the Coran only, to the exclusion of any allegorical interpretation, as is the case with some strictly orthodox schools of Islam, such as, e.g., Ash'arites.

* Cf. about the *fîrât* cf. Wensinck, "The Muslim Creed", pp. 42 sq.

entirely on his own reasoning by analogy (which can be necessarily based only on very limited experience) ; this *qiyâs*, as it is technically called, as also the consensus of the opinion of the community, *ijmâ'*, cannot be relied upon. Ismailism completely disregards both these methods in matters of religion.¹

Ismailism, apparently with very few other sects of Islam, develops the dogma of Prophethood into a peculiar system of the religious evolution of mankind to whom God sent His prophets for guidance. There are great and small cycles : the great (*dawra'i a'zarn*, 19, or *ta'rîkhi buzurg*, 51), is equal to 360,000 years.² The small cycles are seven thousand years each ; they are subdivided into (approximately) millennial periods, at the beginning of which what may be called a founder of a new civilisation appears,—Adam, Noah, Abraham, Moses, Jesus, Muhammad, and the expected *Qâ'im* (14, 57, 64, 05, 73 sq., 102).³ Every great period is started by the introduction of a new religion. This religion, exercising great influence upon mankind in the beginning, gradually loses its original force (55, 69), and is ultimately replaced by a new system. And so it goes on for six thousand years. At the beginning of the last, seventh millennium in the cycle, the promised *Qâ'im* appears,⁴ and introduces the final form of a revealed religion, the *qiyâmat*,

¹ These principles were rejected by Ismailism at the earliest period. The works belonging to Fatimid tradition are never tired of repeating their condemnation of them.

² It is difficult to find how the Ismaili authors arrived at this particular figure. The whole idea obviously belongs to mystic speculation. No mention is to be found about the circumstances of the preceding *dawr* of seven millennial cycles, or any other *dawrs*. Persian Ithnâ-asharis often ascribe to Imam Ja'far Sâdiq a book (which I could never find), in which, according to them, the story of the successive "worlds" is told, when the earth was inhabited only by ants, or by other animals, all of which ultimately died, clearing the place for another period. This seems to be quite close to the Ismaili idea of *dawrs*.

³ It is remarkable that some other prophets and Apostles who are mentioned in the Coran, such as Hud, Sâlih, and others, and who also are styled Rasûlû'l-lah are never referred to, and the term *nabî* is almost invariably used in the sense of Great Prophet, one of these six. Terms like *anbiyâ awliyâ*, also *nîkân* (=the "good ones") are used fairly frequently (see the index); but it seems that these are employed here in ordinary sense, and are not directly connected with the Ismaili doctrine.

⁴ It is very interesting to note that these periods which are supposed to be a thousand years long, historically seem to be of much shorter duration. Most probably Ismaili authorities knew well that between Jesus and Muhammad only less than six hundred years passed. In any case, the proclamation of the Great *Qiyâmat* in the year 559 after the Hijra of the Prophet requires no comments. Moreover, in the earlier phases of Ismailism there are clear traces that there was a tendency to regard as the *Sâbi'u'n-nu'raqâ'*, i.e. the seventh Great Prophet, the Imam Muhammad b. Ismâ'il, who died not later than 200 A.H. only. This title is not applied (in all Nizari works that I have seen so far) to Mawlâ-nâ Hasan *alâ dhikri-hi's-salâm*, but this seems to be due merely to the fact that the use of the term *Nâtîq* was for some reasons discontinued.

which is the same as the *haqîqat* (here obviously taken in a Sufic sense).¹ Thus the *shari'at*, or *zâhir*, finds its final completion in the revealed *bâtin*, which is the *dîni qiyâmat* (or simply *qiyâmat*), i.e. the religion of the Last Day. It would be inaccurate to translate the term *qiyâmat* by "resurrection", in accordance with the all-Islamic terminology, because the Ismaili implications of this term are quite different, and do not include "rising in flesh" and the Judgment. Here the orthodox eschatological ideas are apparently concerned only in so far as the promise that the faithful will see God Himself, in His Real Substance.²

It may be noted that the *Qiyâmat* which was proclaimed at Alamut by Hasan 'alâ *dhikri-hi's-salâm*, was for some reasons regarded as particularly important, the Great *Qiyâmat* (*Qiyâ-rnatul-qiyâmât*), being the last one for the first half of the Great Cycle, 180,000 years from its beginning (19, 51).³

At the *Qiyâmat* God becomes visible to all ; He can be seen directly (by *naẓar*), and no one will need indirect information, received through others (*ta'lîm*) (112). At that moment, in reality, all will be one : the *Qâ'im*, the *Qiyâmat*, the knowledge, the worship, the object of worship, the reward, etc.,—all these will be one and the same thing (112). The faithful will lose their individualities, their consciousness of their own being, and they will see only God (48, 112). This is obviously very close to the Sufic state of *fanâ fil-Haqq*.

The author does not take up the question whether this world is eternal or finite. But judging from the fact that the *Qiyâmat* proclaimed on the 17th Ramadan 559 8-viii-1164 was the end of only the first half of the great cycle of 360,000 years (51), the matter was not so pressing.

A few words about conversion may be added. Conversion is described as finding the correct spiritual path (92-93) after losing all hope of finding truth in all other religions of the world, except the "rightly guiding and truly guided" one, which the

¹ We may note that the doctrine of the *Qiyâmat* is rarely commented upon in the early Ismaili works, in which the term is used in the general Islamic sense. Only a late author, Sayyid-na 'Imâdu'd-dîn Idrîs, who died in 872/1468, devotes several pages to this question in his *Zahrut ma'dni* (cf. "Guide", No. 260).

² About the controversy as to whether God will be seen on the day of Resurrection see Wensinck, "The Muslim Creed", pp. 63 sq. Here it is said that God will be visible as person {*mu'ayyan wa mushakhkhaṣ*, p. 90=HBBS, 27); cf. also p. 112. It is not clear whether the expression "see" should be taken in a literal sense, or allegorical. The work abounds in passages in which it is difficult to see whether the author introduces certain ideas as allegories, or takes them literally.

³ Apparently none of the known Nizari works explains why this particular *qiyâmat* is regarded as so important, and why should it be regarded as the end of the first half of the great cycle.

new convert joins. The inner meaning of Islamic forms of worship are explained (94-97) with the help of *ta'wîl*.

3. *Prophethood (Nubuwwat).*

Generally Ismailism, and the Nizari doctrine, as explained in the KP, differ very little from the all-Muslim ideas about Prophethood. It is only in its relation to *Imâmat* that sectarian beliefs assume peculiar development. The fourth *bâb* is entirely devoted to this question, especially pp. 54-56 ; other parts of the book, as pp. 35-36 and 60 are also important.

The Imam is the spiritual guide of the world at every moment of its existence. His absence from the world, even if for a moment, would cause its complete collapse. The Prophet, on the other hand, appears only periodically. Once in a millennium God sends a great Prophet, or Apostle (*Rasûlu'l-lâh*), for what may be regarded as periodical cleaning and overhauling the social life of the mankind (55, 69). He conveys the message of God, which implies both the *zâhir* and the *bâtin*. But, as mankind is not yet ripe to appreciate the wisdom connected with transcendent realities, his functions become limited to introducing new order into the social life of nations. Human nature is so quarrelsome, selfish, and cruel, that without being bound by the strict ties and chains of severe law, the *sharî'at*, the beast in man would easily overpower his higher self, and the inevitable internecine struggle would lead to the complete extinction of the human race (68).

The Prophet who is the " proof of God's existence " (9, 14) with mankind, corresponds with 'Aqli hull, or the Primeval-Cosmic Conscious Formative Principle of the Plotinian philosophy in the Universe (57).¹ His " light ", or luminous substance of Prophethood, is eternal, and existed before the world was created (104). He was sent by God as His plenipotentiary, *ûlû'l-azm* (52). There were so far six great Prophets. The last of them, Muḥammad, declared that after him there would be no more great Prophets. Therefore it is obvious that at the end of his millennial *dawr* the promised *Qiyâmat* would set in (69).

All the Prophets descend from one and the same stock (*nasi*) (26-27, 38) ; they are called *Nâtîqs*, or " Preachers " (68). Their mission in their absence is supplemented, continued, and expanded by the teaching of the Imams. There is, and always was in the world an uninterrupted chain of Imams who continue the work of the *Wasî*, or the Executor of the Prophet's will, 'Alî ibn Abî Tâlib. The Prophet and the Imam are the

¹ This is assumed both by Fatimid and Nizari tradition. As is well-known, this idea is widely accepted in Sufic philosophy, and even by many eminent theologians of orthodox schools in their attempts to bring the *kalam* in agreement with philosophical ideas.

same in their substance (84-85). The Great Prophet participates in *Imâmat* (or *walâyat*) in addition to his own *nubuwwat*, i.e. prophethood (86), and thus there is no possibility of these two Divine functions clashing with each other, because they are thus united in one and the same person. *Imâmat* or *Walâyat* is regarded as superior to the rank of a prophet in general, and the "light" of prophethood, *nûri nubuwwat*, comes from the "light" of Imamat, *nûri walâyat* (74).¹ This is why the Imam of the time can cancel the commandments of the *sharî'at* of the Prophet (*ibid.*). As they are essentially the same, the Imam, or *Asâs*, as he is called when he co-exists with a great Prophet, does not carry on his preaching when the Prophet is still alive.

Every Apostle starts a new religion, and forms a new civilisation (*millat*),² cancelling the religion of his predecessor (52, 63). His religion is intended for everybody, and is expressed in language which is intelligible to people generally, without regard to their being educated or not, in parables and allegories (54).

The author unhesitatingly accepts the Islamic belief that Muhammad is the last and final Messenger of God, the *khâdtimuâl-anbiyd*" (69); that all his miracles are real, and that his ascension to heaven, *mi'râj*, is true (69). Whoever does not believe in these, or disobeys any of the prescriptions of the *sharî'at* without the permission of the Imam, is a *kâfir*, and his repentance will never be accepted (69). After the Prophet the authority passed to 'Alî, and from him to his rightly appointed direct descendants, the Imams; whoever does not believe in this is also like a *kâfir* (70).

4. *Imâmat.*

A special chapter, the fifth, probably the most important and interesting in the treatise, is devoted to the doctrine of *Imdmat*: there are also important references to it in other parts of the book.

The "light" of Prophethood, as mentioned above, existed before the creation of the world. The same is the case with the "light" of Imamat, because in reality both are the same (76). *Alî (i.e. Imam in general) existed before the world was created (36),—this is a favourite subject of many shi'ite poems.³

¹ The KP gives no information as to the part played by the 124,000 prophets which (50d has sent at different periods to mankind. Cf. also above, p. xxxv, note 3.

² The term *millat*, usually translated by "nation", "community", etc., in this sense would surely be better rendered by "civilisation" or *millati Islâm* can only be translated by "the world of Islam".

³ Many poems of this kind are attributed to Shah Ni'matî l-lâh Walî Kirmânî (d. 834/1431), and a legion of minor Shi'ite poets. This.

As an Imam is always present in the world, which cannot exist without him even for a moment (as the Prophet said), it is to be assumed that he was ever-present in the preceding *dawrs* also, i.e. in the periods of other prophets (115). The memory of the earliest periods, however, is lost, and the Nizaris are only certain about the presence of the Imams from the time of Abraham. After him *Imâmat* became permanent (*lâzim wa wâjib*), continuing in his descendants,—*dar nasli û qarâr girift* (76).

As is well-known in the time of the Fatimids the title of Imam was not applied to 'Alî himself, who was styled the *Wasî*, *Walî*, *Asâs*, or rarely *Sâmit*. The *Wasî*, or the Executor (of the Prophet's will),¹ appears as an official and religious term, while *Asâs*, and especially *Sâmit*, are mostly used in connection with esoteric speculations. In addition to this, Ismailis apply to him the term which can be considered as common to all branches of the Shi'ites,—the *Walî*. It is very difficult to select an appropriate English term which would convey at least the principal implications of the original; perhaps the best would be "one who stands the nearest" (to Cod). For the sake of conciseness we may use the expression "the Friend of God" by which the term *Walî* in this sense is usually translated, warning, however, that "friendship" in this sense is not to be understood as friendly relations between equals (20, 23, 24, 41, etc.).² The author of the KP also uses the expressions *Mawlâ*, or *Amâru'l-mu'minîn*, which may be regarded as typically Persian, and are very much used by the Ithna-'asharis.³ They are often employed to avoid calling 'Alî by his name, as this would

idea is often the motive of the poems of an Ismaili poet of the Safawid period, Imâm-Qulî of Dizbâd, near Nishâpûr, who is known as Khaki Khurâsânî, and whose *Dîwân* is lithographed and published in this series. But it must be carefully noted that this never refers to 'Alî ibri Abî Tâlib as an individual. 'Alî in this sense is merely a name for imam in general, the *Substance of 'Alî*, or *Imâmat*, which during his period of Imamship miraculously rested upon him, just as it rests on every Imam after him, and rested on every Imam before him. Nothing is so wrong as to understand this in the sense of "incarnations", and to mix it up with Indian and other primitive ideas of *karma*, etc. This is what A. Semenov does in his edition and translation of the *Qasida'i Dhurriyya*, by Raqqâmî Dizbâdîi (not by Khâkî, as stated by him, but by Khâkî's son, 'Alî-Qulî, son of Imâm-Qulî); see "An Ismaili ode on the incarnations of god-'Alî" (in Russian),—"Iran", vol. II, St. Petersburg, 1928, pp. 1-24.

¹ Sometimes this term is understood in this work in the sense of "heir"; the author sometimes plainly speaks about "bequeathing" the authority of the Prophet, as on pp. 42, 75, etc.

² Indian Nizaris, i.e. the Khojas, usually avoid applying the term *Walî* to 'Alî.

³ This seems really not to be the Ismaili, but the general Persian practice, introduced at a late period. Early Ismaili works, in Arabia, do not monopolize it for 'Alî.

be disrespectful.¹ The term *Asâs* here appears probably only in quotations from older works, those treatises which belong to the school of Nâsiri Khusraw (57, 101, 102, 109); here sometimes it has quite a different meaning, being applied either to the *hujjat*, or, perhaps, *dâ'î*.²

As mentioned above, the name 'Alî is sometimes used as a term referring to the Imams in general.³ The term *Qâ'im*, originally used for the promised Messiah, or the Seventh Great Prophet who is to come on the Day of Resurrection, here in the KP is often used instead of *Imâm*.

'Alî is the *ûlû'l-amr* (23) mentioned in the Coran : he is the " Last Day " (8, 23, 24, 41), referred to in the Coran. He is one to whom God has entrusted His own duties (*kâri khwîsh*) on earth (24); he is the redeemer of the sins of mankind (*dûstî-yi 'Alî gunâh-râ mi-khûrad*) (88) ; obedience to him is the same as obedience to God Himself (24), etc. All this is applicable to Imams in general.

The *nass*, or explicit and unequivocal appointment of 'Alî as the *Wasî*, the Executor of the Prophet's will, was made at Ghadîr Khumm (38, 40, 41), when the Prophet uttered the well-known statements : " 'Alî is the lord of all those whose lord I am ", and " 'Alî is to me as Aaron to Moses ".

He is superior to all prophets and saints (74, 8G) ; the purpose of his mission is to "pay the debts of the Prophet" (57), i.e. to complete his preaching of religion, supplementing the lacunae left by the Prophet in his system. To him the faithful must swear allegiance (*bay'at*) (61) ; there is no greater offence (*ẓulm*), and no greater impiety (*shirk*) than to regard any one as equal to or superior to 'Alî (56). The title *Mawlâ-nâ*, " Our Lord ", which in the Coran is applied to God (61), can also be applied to 'Alî.⁴

According to the speculations of the early philosophical literature on the *haqâ'iq*, or the prototypes of things in the world of realities, the *Asâs*, or *Wasî* corresponds with the *Nafsi kully* or the Cosmic Conscious Principle of Animation in the Plotinian system. This is also to be found here (57), though, as has been shown, the KP takes not much interest in philosophy.⁵

¹ To say in Persian simply 'Alî, without the invocation of blessings, «tc, is considered very impolite, and to repeat each time all the titles would be too long. It may be noted that in Persia generally the term *Mawlâ-nâ* is applied only very rarely to other saints than the Imams (as e.g. Rûmi). In the Isma'ili texts the title *Mawlâ-nâ* is given to Imams only. But in India at present the title has been much misused, and has lost all its original implications : it may be given to any one.

² On p. 76 *asâs* apparently is used for *dd'i*.

³ Cf. above, p. xxxviii.

⁴ Cf. above, note 1.

⁵ It appears from other Nizari works (cf. the *Rawdatut-taslîm*, the 26th *tasawwar*) that the *Nafsi kull* is usually identified with the *hujjat*;

Imâmat is higher (*afdal*) than *nubuwwat*, or prophethood (74, 86),¹ and the "light" (*nûr*, i.e. substance) of the latter is derived from the former (86); but Great Prophets (Adam, Noah, Abraham, Moses, Jesus, and Muḥammad), as mentioned above, combine in themselves both the *nabî* and the *walî* (74, 86).

As one can see, the majority of these ideas are the same as those which were developed in the earlier period of the evolution of Ismailism. But in his indiscriminate borrowing from works of different periods the compiler introduces various ideas which are obviously quite obsolete in the Nizari school. For instance, on p. 103 he mentions that in every '*aṣr*' (-what he means by this term is not clear) there are seven Imams. This, as the context shows, is probably taken from an early work, like the *Wajhi dîn* of Nâsiri Khusraw, together with the speculations about the mystical significance of numbers.² Or, on p. 76, it is said that Imams are *mugarrabân*, the people "who stand very close to God", and are of the chosen ones. This would be appropriate to the chosen amongst ordinary mortals, but seems quite strange after all that is said above about the Divine nature of the Imam.

The Nizari strata of the doctrine show a much more extremist tone: the Imam is the Absolute Reality (*wujûdi mutlaq*) (66); all that exists—exists through him. One who knows this must offer him praises and thanks (66). He is the "proof of God" (*hujjat*) (62), and it is for this reason that some Imams have said: "What is said about God refers also to us" (62); the nature of the Imam is the mysterious tree of *Tubâ* in Paradise (105). He is the real Lord of the world (47, 61), the centre (*maddr*) of the heavens and earths; without him the world cannot exist

Imam is regarded as the hypostasis of the Primal Divine Volition, *logos*, the *amr*,—"be". Scarcity of Nizari works does not permit us to come to a definite conclusion on this point at present, but it seems highly probable that the eclectic author of the KP, who apparently was not well conversant with philosophical matters, simply took this statement, together with others, from a work belonging to the school of Nâsiri Khusraw, continuing Fatimid tradition.

This logically follows from what i: said above, but is against the earlier, i.e. Fatimid theories, which chiefly emphasize the importance of *nubuwwat*. It may be noted, however, that the idea of superiority of *Imâmat* over *nubuwwat* is also widely accepted by Ithna-'asharis of extremist shade, by Sufis, etc. *Mawlâ ba-zâhir tâlibi Payghambar bûd, wa dar haqîqat murshidi û bûd* — 'Alî was only in appearance a disciple of the Prophet, but in reality was his preceptor,—can be heard from every darwîsh when he is asked about the relation between them.

² In the HBBS, in a quotation from the *Khutba'i mubâarak*, i.e. apparently an address by Imâm Hasan 'alâ dhikri-hi's-salâm himself (see p. 18 of the orig. MS.), the Imams are divided into groups of ten. The members of the first group are called *Awaiyâ*, those of the second group, —*Imâm*, and those of the third, —*Qâ'im*. Cf. also the "Guide", p. 8, footnote, and the footnote on p. xxix above.

(74, and *passim*). If, by any chance, he would disappear from the world even for a moment, the world would instantly collapse (21, 22, 26, 61, 62, 74). The Imam looks upon the world 100,000 times a day, and it is only owing to this that the world lasts (26, 48, 65). Not only this earth, but 18,000 other worlds ^x thus depend on him (18) ; he is the source of life (*nuṭfa*) of the Universe (27),—the light which makes visible every thing, heaven and earth (27).

Imamat in relation to mankind originally means the office of "guide", or "leader" (*pîshwâi*) (35-36, 61). The leader who is thus referred to is the Imam, through whom God will call mankind on the Day of Judgment, as is said in the Coran (XVII, 73) (48). This guidance implies not only the introduction of orderliness into the moral sphere but also into the functions of the cosmic mechanism (68-70). He conveys to mankind the knowledge of the mysteries of the Universe and of God (70), the knowledge of the invisible and supersensual realities (21), which cannot be attained without him. This is the reason why every one who during his life does not come to recognize his significance in this world, and does not try to receive this knowledge from him, dies as a godless and ignorant man (*kâfir*), for whom there will be no chance of immortality after death (27, 48, 69). To recognize and follow the Imam is the same as following God Himself (21, 24, 26, 72, 115).

God can be known to man only through *Mardi waqt*, i.e. *The Man*, the head of mankind, who is present in every period of time (40, 60, 67, 115) ; he receives directly from God his instructions and inspiration (69), without any intermediate agency, such as Jabra'îl (28). He is the most miraculous and supernatural substance in the visible world, *mazharul-'aḡâ'ib* (65), whether being manifest to all, during the period of *kashf*, or hidden, during the period of *satr* (66-67), which depend on his wishes either to bless mankind with his presence, or to punish them by being absent from the sight of the majority. His complete *zuhûr*, i.e. when he appears as a powerful king, is like day ; and when he is hidden from the sight of the majority of his followers, it is like dark night all over the world (67).

The Imams are the *dhurriyyat*, the "progeny, (born) one from another", mentioned in the Coran (III, 30, and many

¹ These "'worlds" (*âlam*) should not be understood in accordance with the modern ideas, as different planets, or stars, on which there is life similar to that on our planet. These '* worlds " most probably are nothing but cosmic periods, or "geological epochs", using the modern term, and refer to different periods of our world, or earth. Though there is never any direct indication, it seems that we will not be far wrong if we guess that these ^{k*} worlds " are connected with the periods of seven thousand years each, and the ^k Great Era * of 360,000 years, mentioned above (p. xxxv). Cf. also in the *Raiydatu't-taslûn*, JRAS, 1931, pp. 527-528.

other places) ; they are the *ahli Bayt*, or members of the household of the Prophet, and *Htrat*, or "close relatives" whom the Prophet, in his last will, bequeathed to his followers, together with the Book of God which was revealed to him, and which cannot be separated from the *ahli Bayt* (34, 76).

All the Imams are of the same substance and nature as 'Alî; there are no smaller or greater Imams amongst them (65). The line of the Imams can never become extinct or interrupted (31).¹ All Imams are infallible, sinless (*ma'sûm*), and free from fornication (44). As is said in the Coran (II, 118), the covenant of God is never made with the vile (34-36). It is said also about them that the legacy of the Prophets is not left to any one unless he deserve it (42). Thus it will be seen that even if the Imam does not in appearance follow the prescriptions of the *shariat*, one must not think that the Imam commits a sin : the Imam can completely disregard the *shar'î'at*, can cancel it, or alter it (75), because its prescriptions are inapplicable in the realm of Absolute Reality to which he belongs. He can at any time cancel his own earlier commandments, or any prescription given by his predecessors (70). His followers, therefore, have no right to judge him by his actions, or to follow his example (*fi'l*), without his explicit command, as his actions may have special reasons, beyond the comprehension of ordinary mortals (45).

Personally, as individuals, except for the Divine Power which is connected with them, the Imams are ordinary mortals, subject to all the infirmities which are inseparable from our own physical bodies (50, 115) ; they can have any possible human form, state, etc., can be "dressed in 30,000 different dresses" (65). But when the Imam is concealed (*mastûr*), there are always some chosen ones amongst his followers who know where he is, and are in contact with him, leading to him those who are very anxious to see him (22, 26, 50, 115). It can never happen that the Imam is completely "lost", and that no one of his followers can find his way to him (26).

The Imam is appointed as such by the direct indication of his father, i.e. by the *nass*, which may be either express, *sa'îh*, or implied, *khafî* (49, 62, 76). The ordinary Imam, who forms a link in the eternal chain of Imâmat, is called *mustaqarr*. But sometimes an Imam, for some reasons, appoints one of his sons as an acting Imam, whose Imamhood is only personal, and cannot be transferred to any one. Such Imam is called *mustawda'* (49, 75). This was the case with Ḥasan son of 'Alî

¹ I intentionally abstain here from making any comments on the succession of the Imams as given at the end of the third *bdb*, because this question must be examined thoroughly, and would require more space than is available here.

(49).¹ Generally such acting or "personal" Imam (*mustawda*) does not differ from the ordinary (*mustaqarr*) Imam in any thing except in *wasâyat*. He is in his time the greatest of all men, and possesses the knowledge of the mysteries of Imamât (75) which the ordinary sons of the Imam do not possess.

5. *Hudûdi Din*.

We have already referred to the evolution of the priestly organisation in Nizari Ismailism.² The subject is very interesting, but is too large and complex to be dealt with here. It may briefly be stated that the hierarchy apparently attained its highest development under the later Fatimids, and began to shrink after the split, both in the Musta'lian and the Nizari branches. The "seven ranks", or degrees (*hudud*), which is the Plural from *hadd*, originally meaning "limit"), always played a conspicuous part in Ismaili symbolism, and these *haft hudûdi dîn* remained in the Nizari system as a more or less fossilized dogma inherited from antiquity, when it already ceased to reflect the real features of the priestly organisation.³ There is no trace in the KP (as also in other known Nizari works) of anything like the "degrees of initiation" into the secret doctrine about which the orthodox historians tell so many fanciful stories.⁴

Though these traditional *hudûd* are often referred to in the KP, they seem to have only a symbolical character. The office of *dâ'î*, as far as it is possible to see from the known Nizari works, was probably taken over by the *mu'allim*, or (religious) teacher.⁵ This probably indicates that the interests of the leading circles have turned from the expansion of the Ismaili community to the question of merely its preservation. What was the difference

¹ The theory of temporary Imams apparently was introduced after the split. It is interesting that in the HBBS only the term *mustaqarr* is found (*Imâmânî mustaqarr*, in general sense, cf. pp. 12, 40, orig.), and the term *mustawda* is not mentioned at all. In the *Rawdatut-tasîhn* it also seems to be absent. Thus it may be of quite late origin. In the Fatimid period, as is well-known, Hasan b. 'Alî was regarded as an ordinary Imam.

² Cf. above, p. xxx.

³ The number seven is still retained in a hierarchy of honorary ranks by the Nizaris of India, though the present ranks have nothing to do with the original system. Cf. JRAS, 1931, p. 557, note 2.

⁴ See "Guide", p. 19 sq.

⁵ It may be noted that the office of professional *dâ'î* or missionary disappears in the Nizari branch probably soon after the split, but this does not mean that no propaganda was carried on whenever an opportunity presented itself. Thus it is known that in India, far away from the domination of the brutal Mongols, Nizari missionaries had great success soon after their metropolis was practically ruined. In India, however, they adopted terms of Indian origin, and rarely called themselves *dâ'î*.

between the functions of the three lower ranks, the *mustajîb*, or initiated, the *ma'dhûni asqḥax*, or the junior *ma'dhûn* (one who is permitted to preach), and the senior (*akbar*) *ma'dhûn*, is not quite clear (93).

The most thorough change took place in connection with the office of *hujjat*. Under the last Fatimids there were twelve (or even twenty-four) *hujjats*¹, and the term implied a bishop-resident, in charge of a large *see*, which usually covered a large province. In the Nizari system there is only one *hujjat*. He is a kind of diminutive copy of the Imam, and stands in relation to the latter the same as that of Imam to God. He is endowed with the inborn superhuman knowledge of the Imam and all his mysteries. It is only through him that one can know the Imam, just as it is through the Imam that one can know God. He is no longer a highly qualified, experienced, and capable priest, promoted to this office from lower ranks of the hierarchy, but usually a close relative of the Imam, sometimes even a woman, or even an infant.² In the symbolical schemes of the world he symbolizes the *Nafsi hull**, thus taking the place which in Fatimid literature is occupied by the Imam himself.

The terminology connected with the *hudûd* becomes rather confused. The earlier term *hujjat* in the sense of the bishop-resident cannot be used in its former sense, and is replaced by a rather archaic expression, *lhâhîq* (Plur. *lawâhiq*, cf. 93, 103), which is not as common in Fatimid literature as *hujjat*, though it is a synonym of it. The author apparently consciously uses the term *lâhiq*, in order to avoid confusion with the term *hujjat*, used in its new sense.

The term *bâb*, which under the Fatimids was applied to the chief *hujjat*, is mentioned by the author several times (64, 101, etc.), but its meaning is quite vague. Sometimes, as on p. 57, it is clear that it is used in the sense of the Imam, as also in the form *Bâbi aqdas* (67).⁴

The *hujjat* (in the new sense of the term) is infallible (*ma'sûm az khatâ* 58); he knows the Imam without any intermediary (*wâsita*) (94); just as all the Imams are the same in their substance, so all the *hujjats* are the manifestation of one and the

¹ As is known, there were at a later period as many as 24 *hujjats*, twelve being called the "*hujjats* of day", and the other twelve,—the ** *hujjats* of night". It seems, however, that the number twelve was purely symbolic; at the same time it appears that at any rate toward the end of the Egyptian period, these titles tended to become simply honorific.

² Sometimes even a *book* may be regarded as the *hujjat*.

³ Cf. above, p. xl, note 5.

* Most probably as an allusion to the well-known *hadîth*: "I am the city of knowledge, and 'Alî is its gate (*bâb*)".

same Divine or superhuman substance (44). At the periods when the Imam has a full manifestation, *zuhûr*, i.e. is not only a religious leader but also ruler of a nation, the *hujjat* abstains from preaching, though, by the order of the Imam, he may carry on with it (68) ; it is impossible that both the Imam and the *hujjat* should be hidden (68).

It may be added that many sides of the question of the *hujjat* remain quite dark in this treatise (as also in almost all other known Persian Nizari works). This clearly shows that the doctrine was introduced only at a late period, and was not thoroughly "worked out" before the circumstances in which the Nizaris had to exist became very adverse to them, and their literary activity was reduced to a minimum.¹

6. *The System of Ethics.*

The *Kalârni Pîr* is especially generous in advice of an ethical nature. Such advice forms rather a prominent feature of Persian Nizari literature in general. It must not be forgotten that the most popular and classic work on ethics in Persian, the *Akhlâqi Nâsirî*, was composed by Nasîru'd-dîn Tûsî, who was at that time,—at least officially,—an Ismaili, and wrote for the Ismaili governor, or *muhtasham* of Qâ'in, Nâsiru'd-dîn 'Abdu'r-Rahîm.² Even to-day Persian Sufic moralistic works in prose, and particularly in verse, form the favourite reading of all the Persian-speaking Ismailis.

These speculations on the principles of righteous life and virtuous behaviour are all thoroughly religious in spirit, and Shi'itic in their substance. Just as in their paintings Persians recognize only pure, undiluted bright colours, so all these moral counsels are so ideal that they cannot be made applicable to ordinary mortals.

The highest class of mankind, the people who have attained the highest religious virtues, *ahli waḥdat*, are entirely absorbed in God, so that their will becomes the will of God, and their actions become the actions of God.³ Ordinary mortals who believe

¹ It seems that the fullest account of the doctrine about the *hujjat* is given in the *Ma'dinu'l-haqâ'-iq*, or the *Fast dar shinâkhti Imâdrn wa hujjat*, which was edited and translated by me in the VIIIth vol. of the *Memoirs of the As. Soc. of Bengal*, 1922, pp. 1-76, especially pp. 18-23, and 32-42. The HBBS and the *Rawdatu't-taslîm* are remarkably reticent on this point. Thus it is possible that this dogma, just as that of the *muatawda'* Imam, received its fullest development only at the post-Alamut period, and thus appears to be the product of some special conditions of the mediaeval evolution of the community.

* Cf. JRAS, 1931, pp. 527-528.

³ This seems to be derived from Sufic ideas, with the numerous anecdotes, such as those about al-Hallâj, etc., which are always on the tip of the tongue of every religiously inclined Persian.

in God are the " people of gradual progress ", *ahli tarattub*. The degree (*martaba*) of their piety may vary with individuals, but their general tendency is to perfect themselves. And lastly, there are the hopelessly vile and deliberately unclean people, *ahli tadâdd*, i.e. the people of chaos and destruction, who are determined and obstinate in their resistance to any good counsel, and every word of truth (48).

Amongst the virtues which are attributed to the righteous, *ahli wahdat*, many resemble in spirit Christian ideals : to regard one's fellow co-religionist as better than oneself ; not to spare even life in helping him ; not to refuse him anything in one's possession, etc. (48). We find a detailed definition of the righteous on pp. 70-71, with the division of the people into the *ahli yamîn* and *ahli shimâl*. The ideal qualities of an ideal *mu'min* are given on pp. 77-78.

These general ethical ideals are entirely dominated by religious views. The chief of them, obligatory (*farḍ*) to every Ismaili, is love for 'Alî (23) and his legitimate successors (24, 38, 39, 40). Prayer without sincere love for 'Alî is inefficient (23). Unreserved and unhesitating obedience to 'Alî and the Imams is obligatory (*wâjib*) (47, 76). One must not follow the example of the actions of the Imam (which he can easily misunderstand), but only his explicit commandments and teaching (46, 47). The worst sin is to criticise the Imam (45),—it means that one does not believe in the Imam at all, and possesses no *îmân* (45). Obedience to the teacher is necessary (47). No Ismaili must ever stop in striving to attain the highest possible degree of moral perfection (46-47); he must not be afraid of persecutions, however severe they are ; he must help his co-religionist in the hour of need, etc. (47). Good deeds, *ḥasana*, are defined on p. 76. He must always avoid following the impulses of his lower nature, and must discipline himself (69).

7. *Salvation and Future Life.*

Though references to eschatological ideas are very frequency in this treatise, they are symbols, and not realities. Besides, the majority of such discussions are obviously derived from various works which belong to the earlier tradition, such, for instance, as the *Sahîfatu'n-nâzirîn*, a work belonging to Nâsiri Khusraw's school, on which the seventh *bâb* in the *Kalâmi Pîr* is chiefly based. In addition to this, here and there are to be found expressions in which the primitive Islamic eschatological and cosmogonical ideas are referred to without any special comment, and thus obviously have to be taken literally. There is also a strong Sufic element, with its theory about absorption of the soul in the Absolute.

Apparently the real Nizari theory is that of the conscious soul's progress towards God by gradual acquisition of the knowledge of Divine mysteries, which are gradually revealed to the faithful by the *hudūd*, or the priestly teachers, and ultimately the *hujjat* and the Imam. When the human soul thus attains its highest wisdom, it becomes assimilated with the Highest Wisdom of the Universe which is an eternal substance, Divine in its origin. Thus what was originally an individual human soul, becomes entirely identified with and absorbed in God.

Rûh, soul, comes from the highest phase of the Divine Activity, the *amr*, or Primal Command (46).^{*} It is eternal ; those who have no real faith have no *rûh* (46). The term *nafs* (PI. *nufûs*), is also used to convey the idea of soul, in *nafsi juz'iyya* (70), which seem to refer to the lower faculties of the spirit.

Knowledge of God, *ma'rifat*, is the basis of salvation, and it is acquired through following the instruction of the *hujjat* (47).² Recognition of, and obedience to the Imam of the time leads to the attainment of salvation (73), or, as it is called, the *ma'âd*, or return to the Original Source (91). Ismailism recognises the intercession of the Prophet and the Imam (72), though it is not clear, how, and before whom they intercede in this abstract scheme. Quite in agreement with Sufic ideas, the knowledge of one's self, *ma'rifati nafsi khûd*, produces the same effect as the attainment of the knowledge of God (73), but how is not explained in detail. Probably this is merely a restatement of the well-known *hadîth*.

One of the most interesting features of Nizari thought is the admission of many phenomena of religious life, and of some eschatological ideas, as being immanent to the human mind. Though the author apparently feels great difficulty in formulating his thoughts clearly, it is possible to think that his efforts most probably find their best expression in the well-known Christian formula : the kingdom of God is within us,—*mardumî'st*, as he says (91-92).

Notwithstanding the above, the author admits the literal truth of some primitive Islamic beliefs.³ So, the idea that the good and evil actions of man will be weighed on the Day of Judgment must be accepted literally (110).^{*} On the other hand, it appears quite inconsistent after this to think that Paradise

¹ This should not be taken as a philosophical revelation, but probably is entirely based on the literal meaning of the verse of the Coran (XVII, 87), without any regard to the Plotinian or any other doctrine.² The *hujjat* is here obviously not generally an organiser of the propaganda, and this embraces the lower ranks of the priestly organisation as well.

³ Cf. also above, p. xxxiii, note 1.

⁴ Cf. on this subject also Wensinck, "The Muslim Creed", pp. 167 sq.

is merely a psychic state (105 sq.), and that Hell is complete annihilation.¹ At the same time, it may be added, the material elements of the physical self, or human body, can again re-enter the evolution of the cosmic process (92), but this has nothing to do with the spirit or individuality of man.²

There are many other interesting questions of minor importance which are raised by the author. Unfortunately, he deals with them mostly in a haphazard way, and it would not be easy to bring them into any kind of system. In addition to this, the eclecticism of the work makes it difficult to find, without a special study, which ideas really belong to the Nizari school of thought, and which are merely picked out of some obsolete work which the author happened to peruse. His apparent inconsistency, and occasional obvious contradictions, as mentioned above, can only be explained by his indiscriminate borrowing from different works, and also by later interpolations by others.

III. THE MANUSCRIPT AND THE WORK.

1. *The Manuscript.*

The first known copy of the *Kalâmi Pîr* was apparently brought from Shughnan by a Russian official in Turkestan, who in 1902 travelled in the Upper Oxus districts, and later on took an interest in Ismailism.³ A photostatic copy of the MS was preserved in the Asiatic Museum of the Russian Academy of Sciences, St. Petersburg. In 1914 another copy, dated the 1st Dhî hijja 1321/18-ii-1904, also from Shughnan, was brought to St. Petersburg by a Russian ethnologist, I. I. Zarobin. It was also deposited in the Asiatic Museum.⁴ In 1918 yet another copy was presented to the same Museum by A. A. Semenov. It is dated Rajab 1333/ May 1915.⁵

¹ Nevertheless, '*adhâb* in the future life is here lavishly promised to sinners and infidels, with many quite realistic details.

² Metempsychosis (*tanâsukh*) is decidedly rejected by all Ismaili authors, as *kufr*. Evolution, rebirth, etc., sometimes mentioned in a rather poetical way, just as in some Sufic works, refer to the elements of the body, scattered by decomposition. These transformations are concerned with material particles, which may again enter the composition of the body of a man, or an animal, or insect, etc. This has nothing to do with "incarnations".

³ He was Consul General for Russia at Bombay in 1905. In his letter, dated the 29th July 1934, he writes that he knows nothing about the whereabouts of the original copy, and cannot now even remember whether he really brought one from Shughnan.

* A note on this copy is given in W. Ivanow's "Ismaili MSS of the Asiatic Museum", in the *Bulletin of the Russian Academy of Sciences*, 1917, pp. 368-371.

⁵ See A. Semenov, "A Description of the Ismaili MSS collected by A. A. Semenov", in the same *Bulletin of the Russian Academy of Sciences*, 1918, pp. 2193-2202.

Unfortunately, it was quite out of the question either to get a loan of these MSS, or even to obtain photostats from them, for the present edition.

The text here offered is originally based on a much older copy, dated Sipânj, the 23rd Rab. ii 1219/l-viii-1804.¹ It is a fairly good copy, preserving some archaisms in its language. Unfortunately, its condition is not good. Some pages are missing, while other pages are entirely or partly illegible because the MS is damaged by water. As it was not possible to obtain another copy, or to arrange for the loan of the St. Petersburg MSS, it was decided to prepare a tentative edition from the copy available. As far as it was possible to ascertain from some learned Nizaris, almost all the missing passages in that MS dealt with purely controversial matters, leaving all essential subjects unaffected.

When the printing of the text was nearly completed, another, and this time complete copy, came to light. It was the oldest so far known, being dated Saturday the 14th Shawwâl 1207/the 25th May 1794²; the place where the copy was made is not mentioned, but it also, for certain, comes from Shughnan. The end of our text, which is damaged in the preceding copy, is entirely based on this one.

A collation of both these copies revealed the most interesting fact of a remarkable absence of variants, though apparently the two copies are quite independent each from the other. The older copy does not contain as many archaisms in the language as the preceding one; but there are numerous cases in which one and the same error, or a similar perversion of the Arabic quotations appear in both. Thus it seems that such errors are introduced from an earlier original.

All passages which were omitted in the first copy, and thus were not included into the lithographed text, were carefully studied in this new copy. They are summed up, and inserted, in small type, in the translation in their proper places. All of them are mainly derived from Ithna-'ashari sources, and present nothing important with regard to Ismaili doctrine. Therefore it was decided not to give them in full, in the form of special appendices.

¹ It belongs to Mukhi Muḥammad Mir, a resident of Bombay, who very kindly lent it to me for the preparation of this edition. It is a volume of 465 pages, of about 16° size, on thick grey hand-made paper, apparently of Central Asian origin, 15 by 8 cm., nine lines 4,5 cm. long to a page. The handwriting is rather childish, as is often the case with these "home-made" copies. The text is enclosed in thick *jadwal* lines.

² It is a volume of 305 pages, 24,5 by 13 cm., 12 lines 7 cm. long to a page, on hand-made paper, enclosed in double *jadwal* lines. Bukhara binding.

The MS 1219 * presents nothing remarkable in its ways of dealing with the text, the orthography of Persian and Arabic words, etc. It is a typical production of a Central Asian copyist of very inferior class.² The MS 1207 is much better, though it is also a work of an amateur, who was very careful and diligent, but, as we can see from his rather childish handwriting, not highly educated. Arabic passages in both copies are mostly unintelligible. In the case of the Coranic verses it was fairly easy to correct them. But in the case of different *hadîths*, especially rare ones, the matter was quite hopeless. Fortunately, these hopelessly mutilated passages were all accompanied by Persian translations, so that it was possible to omit their Arabic version in a few particularly bad cases, without interfering with the text and the sequence of ideas. Only obvious errors have been corrected without special reference, together with the usual mistakes in the use of different letters, in the way of marking the *idâfat*, etc., which are common in all the inferior copies written in Central Asia. Occasionally, however, it was possible to find better readings, or to correct the text from a comparison with the original works from which the passages were quoted, or with the *Haft-bâbl Abû ishâq*, mentioned above (see p. xxi sq.). All these corrections are noted in the footnotes to the translation.

A very interesting feature of the oldest copy, MS 1207, is the fact that on many pages isolated words, and sometimes whole passages, not only in Arabic, but also in Persian, are vocalised. The vocalisation of the Arabic words usually does not call for special note,—it shows that the copyist quite correctly understood the meaning of the signs of vocalisation. But it is worth drawing the attention of the student to the most extraordinary vocalisation which the copyist gives to *Persian* words.

The most ordinary word, the 3rd pers. Sing. from the Substantive verb, *ast*, is invariably vocalised as *assut*! *Nîst* becomes *nîssut*; *chîst*=*chîssat*; *hast*=*hassut*; occasionally it is *assat*,—*naql assat ki*; *Khudâssut*=*Khudâ'st*; there is also *but-parassat*—*but-parast*. This extraordinary passion for *tashdîd* appears to be common with the suffix of the 3rd pers. Plur. of the verbs: *nîutannad*=*nîstand*; *khwânannad*=*khwânand*; *bi-dânannud*=*bi-dânand*; *na-mî-tûnannud*=*na-mî-tawânand*; some-

¹ For the sake of brevity these two copies are referred to under the date of their transcription.

² Almost all copies of Ismaili works preserved in the different districts on the Upper Oxus are prepared by sectarians for their own use. There are no professional scribes, and every Ismaili who masters reading and writing with elementary instruction in the religion, ultimately receives permission to copy, and to possess a MS of this or that work. So, obtaining a copy from his friends, he carefully transcribes it for himself as correctly as he can.

times the *tashdîd* is most surprising : *passari* 'amm—*pusari* ⁶*amûi*. In Arabic words it is often quite superfluous : *khabbâr*, *sabbab*, *shajjara*=*khavar*, *sabab*, *shajara*, etc. At the same time it is clearly marked nas for *nass*. How the Central Asian Ismailis read Persian is shown by interesting vocalisation : '*atrat*, *nusbat*, *mi'âd*, *tuddâdd* (= *tadâdd*), etc. It is remarkable to see *haqayyiqat* written instead of *haqîqat*. The use of the *hamza* is very fantastic—*Yâ'jûju wa Mâ'jûju*=*Yâjûj wa Mâdjûj*; sometimes the copyist puts a *jazm* over the long *i* in the words like *dîn*.¹ And so this goes all through the copy. These vocalisation marks are added in red ink, together with occasional glosses to Arabic words.

Whether it is possible to attach much significance to this, or not, it is difficult to decide. Similar vocalisation is occasionally found in Central Asian MSS, but usually in a small number of examples which are always treated by the reader as incidental mistakes. It would be interesting to pay special attention to these, and to examine the matter thoroughly.

2. The Text of the Work.

As already mentioned,² the text of the *Kalâdrni Pîr* consists mostly of quotations from different works, partly Ismaili, and partly Ithna-'ashari. Some of them can be identified, though they are not mentioned by their titles. Other works remain so far unidentified, but it is quite possible that gradually their titles will be found. The difference in the character of the contents, in the language, style, various anachronisms, etc., show at once that we have to deal with passages taken from different sources. But it is not always possible to be quite certain where the quotation begins and where it ends.

The relation of the *Kalârni Pîr* to the *Haft-bâbi Abû Ishâq* has also been discussed above.³ Here an approximate analysis of the composition of the KP, with regard to its agreement with the text of the HBAI and the identifiable quotations, is given below :

- pp. 8-11. *Muqaddima*, or *dibâcha*; original, but partly modified by the final editor. Different in the HBAI.
- pp. 11-12. Beginning of the first *bâb*. On p. 12, lines 5 to 11, it literally agrees with the *Âtash-kada*, by *Luff-Alî Beg Âdhar* (p. 187 of the Bombay lith. ed., 1277/1860). Further on the subject remains the same, but the text is different.

¹ This latter practice is quite common in India. All editions of the Coran which appear in Bombay, etc., have this incorrect marking of the long vowels.

² Cf. above, p. xxii.

³ Cf. above, pp. xxi-xxvi.

- pp. 13-17. Some matters, especially on pp. 14-15, are taken from the second *bâb*.
- pp. 17-19. The beginning of the second *bâb*; it is different from the HBAI, but has apparently been taken from Ismaili sources.
- pp. 19-23. Correspond to some extent with the first *bâb* of the HBAI. The subject is the same, but the text does not agree literally except in a few passages. Repetition on pp. 21=26.
- pp. 23-26. The beginning of the third *bâb* here agrees with the beginning of the third *bâb* of the HBAI, but soon both versions part, and agree only rarely. The KP seems to derive its controversial discussions from some Ithna-'ashari sources. The HBAI is shorter, and much more restrained.
- pp. 26-27. Quite different from the HBAI. Apparently derived from Ismaili sources. Repetitions : pp. 24=40; 26=21 ; 27=31.
- p. 27 (line 14)—p. 34 (line 7). Not in the HBAI. Based on the XVth *bâb* of an early Arabic Ithna-'ashari work, the *Kitâbu't-tawhîd*, by Ibn Bâbûya al-Qummî (d. 381/991), see pp. 110-114 of the (Tehran) lith. ed., 1285/1869. Some passages are literally translated (p. 30, line 11 = p. 113 ; p. 31, line 14 = p. 113, etc.). Most probably some other Ithna-'ashari work was also used. Repetitions: pp. 31=27; 32 = 107, etc.
- pp. 34-37. Not in the HBAI, though something in common is found in the end of p. 34. Apparently derived from an Ismaili work. Reference to *al-Jam' bayna's-Sahîhayn* (see footnote 2 on p. 29 of the Translation),
- p. 37 (line 5)—p. 38 (line 3). Not in the HBAI. Almost literally quoted from the 3rd *Sahîfa* of the *Sahîfatu'n-ndzirin* which is here incorporated almost entire.

1 The *Sahîjatu'n-nâzirîn* is a small treatise, divided into 36 *sahîfas*, composed in 856/1452 or 857/1453, the first date being given in the *khâtima* of the copy in Zeroobin's collection, and the second in Semenov's and the Bombay copy (cf. "Guide", No. 611). The first two copies do not contain the name of the author, but in the preface of the Bombay copy the name of the author is given as Sayyid Suhrâb. According to oral tradition, he was a pupil of Nâsiri Khusraw, but nothing beyond this is known about him. It seems that the statement of the Bombay copy is based only on this oral tradition which cannot be accepted as conflicting with the date given above. The work itself agrees remarkably in the sequence and dealing with subjects with the *Rawdatu't-taslîm*, often referred to above, and attributed to Nasîru'd-dîn Tûsî (cf. "Guide", No. 642). It is much shorter, and deals with the subjects in a strictly "Badakhshani" way, i.e. in the style of the works belonging to the school of Nâsiri Khusraw. There is no doubt as to the connection between these two works when they are compared ; in addition to this, at the end of the 26th *sahîfa* a reference is given to a work called *Risâla'i Raw-*

- p. 38 (line 3)—p. 44 (line 5). Not found in the **HBAI**. Apparently derived from some Ithna-'ashari sources. In the passages which are omitted in the lithographed text the same *al-Jam* bayna's-Sahîhayn*, and also the work called *Jâmi'*, and attributed to Abû Hâshim are mentioned. Repetitions : 40=43.
- p. 44 (lines 5-17). Not in the **HBAI**. Literal quotation from the *Latâ'ifu't-tawâ'if*, by 'Alî b. Husayn al-Wâ'iz al-Kâshifî (comp. between 933/1527 and 939/1533, the latter being the approximate date of the author's death). The quotation is taken from the second *bâb*, seventh *fad* (p. 30 of the Bombay lith. ed., 1311). In the passage which follows, and which is omitted in the present text, the same *al-Jam* bayna's-Sahîhayn* is again referred to ; also the two *Sahîhs*, of Bukhârî and Muslim ; the *Shark* on the *Nahjiil-balâgha*, by 'Umar ibn Abî'l-Hadîd (d. 655/1257) ; the compiler also mentions his own works : a *risâla* of controversial contents, and another one, in the same style, *Kitâbi Arba'in*.¹
- p. 44 (line 18)—p. 52. Very loosely agrees with the **HBAI**, although almost every sentence is differently worded. There are many traces of " editing ", in what touches on the question of Nâsiri Khusraw.² The list of the Imams is generally variable in this work. Here the names do not completely agree with those given in the **HBAI**.³
- pp. 52-56. The fourth *bâb* ; agrees fairly well with the **HBAI**. The text on p. 52 very much resembles the 21st *Sahîfa* from the *Sahîfatu'n-nâzirîn*, though it does not agree with it literally,
- pp. 57-58. The contents are the same as in the **HBAI**, but the wording agrees only occasionally,
- pp. 58-70. The fifth *bâb*: it generally agrees with the **HBAI** almost literally.
- p. 59 (lines 3-6). A quotation from the **HBBS** (p. 5, line 15_y to p. 6, line 2), referred to as *Fusûli mubâarak*.
- p. 61. Both *bayts*, quoted here, are omitted in the **HBAI**.

(*datu'l-muta'allimni* (which in Zaroobin's copy is perverted into *Rawdatu'l-muqallimîn* ; no information as to whether it is mentioned in Semenov's copy). One could be not far wrong in assuming that this is the same work as the *Rawadatu't-taslîm*.

¹ See p. 37 of the Translation.

² The only reference to Nâsiri Khusraw which is given in the **HBAI** is quoted in note 8 on p. 43 of the Translation.

³ As is already mentioned on p. xliii, note I, and on p. 42, note 4, a commentary on this portion of the treatise is reserved for a special article to be published hereafter.

- p. 62. The *bayt* at the top of the page (repeated on pp. 63_y 72) is omitted in the HBAI.
- p. 63, line 12. The *bayt* is omitted in the **HBAI**. Two important quotations from Hasan 'alâ *dhikri-hi's-salâm*, referred to as *Fusûli mubâarak*. The same in the HBAI.
- p. 65, line 10. The *misrâ'* is omitted in the HBAI. The *Khutba* of Hasan 'alâ *dhikri-hi's-salâm* is quoted,
- p. 70 (line 18)—p. 72 (line 9). Omitted in the HBAI. The compiler, or the final editor, apparently simply copied this passage from an Ithna-'ashari or Sufic work, preserving even the original heading : "*rnas'ala'i panjum dar ma'âd* ", though there is no mention of other *mas'alas*. As it is omitted in the HBAI, it may be inferred that it is a later interpolation,
- p. 72 (line 10)—p. 89. Agrees fairly well with the HBAI, though in the latter the text is slightly expanded (cf. pp. 74, 76, 77).
- p. 73, line 1. Quotation from Hâfiz ; also found in the HBAI.
- p. 73, line 8. From the *Rawshanâ'î-nâma* of Nâsiri Khusraw, cf. p. 528, line 7 of the Tehran edition,
- p. 75. References to the '*Umdat*'-t-tâlib,¹ and the *Rawdat*'-t-taslîm.²
- p. 79, line 10 to p. 80, bot.; p. 81, line 2 to 13³; p. 86, lines 8-17; p. 87, lines 12-14; p. 87, line 18 to p. 88, line 17,—all omitted in the HBAI.
- pp. 89-94. The sixth *bâb* ; agrees fairly well with the HBAI, and in some passages with the HBBS.
- p. 89, lines 16 sq. Apparently taken from the HBB8, 25.
- p. 90, lines 7-12. Literal quotation from the HBBS, 27. Also found in the HBAI.
- p. 90 (line 15)—p. 91. Literal quotation from the HBBS, 27-28. Also found in the HBAI.
- p. 91, line 15. The same *bayt* is quoted on p. 115.
- p. 92. Literal quotations from the HBBS, 29, 30, 31.
- pp. 94-116. The seventh *bâb* ; agrees fairly well with the seventh *bâb* in the HBAI. Many literal quotations from the *Sahîfatu'n-nâzirîn*, in both versions,
- p. 104, lines 7-18. From the 25th *Sahîfa*. Lines 14-17 are inserted from the 24th *Sahîfa*.

¹ Cf. p. xxiii and p. 71, note 2 of the Translation.

² As mentioned above, p. liii, note 1, it is not quite certain as to whether this version is really the same as the *Rawdat*'-t-taslîm which is known. Cf. also p. 71, note 1 of the Translation.

³ This seems to be quoted from the beginning of a work by Bâbâ Sayyid-nâ himself,—his *Shark* on the *Khutbatu'l-bayân*, which is an apocryphal work attributed to 'Alî ibn Abî Tâlib.

- p. 105 (line 10)—p. 106 (line 15). From the 35th *Satîfa* (the order of separate sentences slightly altered),
 p. 106 (line 16)—p. 107 (line 5). From the 33rd *Sahîfa*.
 After this the quotation is not literal,
 p. 108, lines 4-7. From the same 33rd *Sahîfa*.
 p. 108 (line 13)—p. 110 (line 4 ?). From the 34th *Sahîfa*.
 The end of the quotation is not quite literal,
 p. 110, lines 10-12. From the 31st *Sahîfa*.
 p. 111, lines 11 sq. From the 16th *Sahîfa*.
 p. 116—end. Different from the HBAI. Apparently
 " edited " and supplemented with references to Nâsiri
 Khusraw's supposed authorship.

The passages which are identified most probably show that the author of the original version preferred to paraphrase his sources, while the supposed final " editor " of the present version simply copied them, as in the case of the quotation from the *Latâ'ifu't-tawâ'if*, and the " fifth *mas'ala* " from an unidentified work.

It is difficult to offer any observations here on the language of the work, so long as some portions of it, which may be quotations from different sources, remain unidentified. On the whole, the language seems to be rather mixed : old forms and expressions appear here and there, but are not typical of the treatise as a whole. It may be mentioned that there are many instances of the archaic form of the preposition *ba* with *-d-* before pronouns : *badîshân*, *badîn*, *badân*=*ba îshân*, *ba in*, *ba ân*, etc. (only rarely *badû*—*ba û*, as on p. 98). The old particle *mar-* which is used with postposition *-râ*, is found quite often here (mostly in literal translations from Arabic),—cf. p. 47, line 13 : *mâ mar-Khudây-râ'im*. There are occasional instances of the old " *yâ* of narrative ", *yâ-yi istimrâri*, as also of *yâ-yi sharf*, with verbs ; occasional forms of the " second Future ", of Perfect and Pluperfect with *mî-*; occasional peculiar expressions like *yawmi âkhir Shâhi Mardân-râ khwâst* (p. 41, line 13), in which *khwâst*=meant. This expression is quite typical of Nâsir's *Wajhi dîn*, where it is found quite often.

Such expressions as *wâzhgûnagî* (p. 45, line 16) ; or *bâlîdan* (p. 53, line 15, to be read so instead of " *mawâlîd* ", given in the text) ; or *mândan* used as a transitive verb (p. 49, line 18 : *wa hîch chîz az û bâz na-mânad*—" and will keep nothing from him "), etc., seem to be incorporated from various quotations from older works. The numerous forms of the Precative : *bakhshâd*, *kunâd*, *dihâd*, etc., which appear in the end of different chapters, in conclusive invocations of God, most probably are not real archaisms, but Central Asian (" Badakhshani ") peculiarities similar to the pseudo-archaisms often heard in the jargon

Persian which is taught in schools, and occasionally still used in poems in India.

The translation offered here tries to give a clear idea of the contents of the original, by following it as closely and literally as possible. When translating a work like this into a modern and Western language, one often finds great difficulty in rendering many terms and ideas by their ordinary equivalents. The text itself is very faulty, and very often it is not clear whether its continuity is not interrupted. Thus the student should treat both this edition of the text and its translation, as merely tentative. Only when a good early copy of the original version is found will it be possible to correct the text, and prepare a final version of the translation.

ADDENDA

THE ORIGINAL VERSION OF THE *Kaldmi Pîr* FOUND.

On the 30th of October, 1934, I received from an Ismaili friend of mine, Qudratu'l-lâh Beg, of Hunza, near Gilgit, a Persian MS containing yet another version of the *Haft bâb* of Abû Ishâq, this time,—at last,—genuine and original. An examination of this work, and a collation of its text with both the *Kalâmi Pîr*, and the version which heretofore was referred to here under the title of the HEAT, proved beyond doubt that the latter two works are merely amplified versions of this earlier treatise.

Thus, quite unexpectedly, the mystery of the origin of the* *Kalâmi Pîr* has been solved.

Most unfortunately, at the time when the Manuscript reached me, the text of the KP, its translation, and the introduction were for the most part printed, except for a few pages only. Though this new find obviates much of what is said in the introduction, and necessitates quite a new set of notes and comments on the text and the translation, it is too late now to change everything, and all that is possible is to append this short note in order to bring the new find to the notice of students. There is some consolation in the fact that the book came just in time to avoid the necessity of publishing this note separately, in some periodical, where it would not be so easily accessible to those who may take an interest in the important work of the *Kalâmi Pîr*.

It is interesting to find that almost all the deductions and inferences concerning the nature of the original version, which were summed up in the introduction, have turned out to be correct. But there can be no doubt that although our text is based on this original version, nevertheless, as both the KP and the (pseudo-) HBAI have much material in common which is not to be found in the original HBAI, it must be assumed that both works are based on some intermediate version which has not yet been traced.

Although one cannot be certain, it would appear as if each of these different versions was in some way connected with a particular locality. The *Kalâmi Pîr*, as edited in the present volume, appears to be typical of Shughnan and the adjacent districts. The (pseudo-) HBAI seems to be in use in the districts which are nearer to Badakhshan proper, while the original version is found now in Hunza, in the Eastern side of the highlands inhabited by the Ismailis. Most probably the well-known conservatism of the sectarians makes them stick to their

particular versions, which thus are peculiar to different villages, or groups of villages.

It will be possible to see from the detailed comparison of both texts, given further on, that the KP contains the whole of the text of the original version of Abu Ishâq, with the omission of only one important passage,¹ and with occasional verbal variants. Thus the student can easily form his own opinion about it by perusing the present edition.² The additions contain as much material as the original work itself. These new additions most probably were chiefly inserted by the compiler of the intermediate version, the rest being contributed by the author of the KP, and is mostly taken from Ithna-'ashari sources.

The new find by no means undermines the importance of the KP as a document for the study of Ismailism in Persia. On the contrary, it makes it still more valuable. The date of compilation of the KP still cannot be precisely determined. But a comparison of both versions permits us to some extent to penetrate the almost absolute darkness which up to date conceals from us the different stages in the evolution of Mediaeval Ismailism. Even the heterogeneous element which is so strong in the KP, in the form of the Ithna-'ashari and other influences, has its value for a detailed study of the history of the Ismaili movement.

The original *Haft-bâb* of Abû Ishâq is a book of 125 small pages.⁸ It is very simple and unpretentious in its style, may

¹ This is the passage describing the ceremony of the inauguration of the *Great Qiyâmat* at Alamut by Imam Hasan 'alâ dhikri-hi's-salâdm. It is partly preserved in the (pseudo-) HBAI, from which it is translated in the footnote on pp. (50-61 of the Translation. The full original text of it is given further on, on p. 115, together with an English version of the portion that is omitted.

² Of all passages that are omitted in the present edition of the KP only two are also found in the original. The first (see p. 14 of the Translation) in the original is much shorter than in the KP, occupying only 11 small pages (18-30 of the Hunza copy). It deals with the controversy with Sunnism, giving absolutely nothing new or interesting. The second passage (see p. 98 of the Translation) is less than four pages (111-115 in the Hunza copy), and deals with some abstruse speculations about symbolism of numbers. It is interesting to note that all other passages that are omitted in the present edition of the KP belong to the compiler of that version, and are not found in the original.

⁸ The Hunza copy is over a hundred years old, and is written on thickish hand-made paper, the "Khoqandî" variety, obviously of Central Asian origin, of greyish colour, 20 by 12,5 cm., 13 lines to a page, 6,5 to 7 cm. long. The handwriting seems to be the same all through the copy, but differs slightly from page to page. This may be explained by the fact that probably its original owner copied it leisurely, with long intervals between different pages. His handwriting is quite unskilled, as of a man who rarely takes a pen into his hand, and his orthography is deplorable, while Arabic quotations are mostly perverted beyond recognition. Two, or just over two pages normally are contained in one page of this lithographed text.

be even rustic or boorish in expression, but entirely free from chaotic repetitions, anachronisms, and inconsistencies which are so numerous in the KP. It is plain, restrained in argument and especially in controversial matters,¹ and creates a far better impression than its later amplified versions. The name of the author is found in its proper place, unfortunately simply in the form Bû Ishâq, without any surnames, or the name of his father. Sectarian tradition apparently preserved no information about him, and almost nothing can be gathered concerning him from his book except for the fact that he was most probably a native of the district of Mu'minâbâd, in Quhistân, in Eastern Persia.² There are some certain peculiarities in his language which support this.³ In his first *bâb*, dealing with the story of his conversion, he mentions that he met an Ismaili missionary (whose name is not given),⁴ and that ultimately,

¹ The work contains no abuse of the enemies of 'Alî, and even is markedly cautious in expressing various dogmatic issues in conflict with Sunnite ideas. There is every reason, therefore, to think that it was composed while the government was still Sunnite, i.e. before the advent of the Safawids, who permitted, and even encouraged the abuse of the adversaries of the Imams and of Shi'ism.

² Mu'minâbâd is an arid district in Eastern Persia, occupying the South-Eastern part of the valley of Birjand. It begins just a few miles East from the town of Birjand, and stretches some distance South of Sarbîsha. Some Ismaili villages are still found there; most probably they were much more numerous in the XVth c. There are also many Ismaili hamlets scattered in the adjacent districts, West and North from Mu'minâbâd, as far as Qâ'in, and even further. The reason why it is possible to think that the author belongs to this district is his reference to it on pp. 78-79 of the original text (omitted in the KP). The Hunzascribe, being unfamiliar with Persia, apparently misunderstood the name of the place, and made it meaningless *'dar Mu'min bâd Quhiutân', obviously omitting an *alij*. In this passage (as may be seen from the Appendix), the author says that on the day of the celebration of the *Qiyâmat* in Alamut Mawlâ-nâ had given orders that it should be celebrated "in Mu'minâbâd of Quhistân and everywhere". The reason that this rather remote locality was singled for special reference clearly indicates that the author was particularly interested in it, most probably being a native or a resident of it.

³ The most prominent feature of the Manuscript is the indiscriminate use of the pronoun *û* instead of *ân*, and occasionally *hamû* for *hamân*. The language being otherwise quite correct Persian, it is possible to regard this as a trace of the Southern Khorasani pronunciation of *ân* as *û*, which is still common. In addition to this the author is very fond of the expression *paydâ shudan*, *paydâ kardan*, etc., which is more in common use in Khorasan than in any other Persian province (in Indian and Badakhshani Persian it is never used in its original sense). Yet another Khorasanism is the frequent use of *chû* for *chi*.

⁴ This missionary is converted into Bâbâ Sayyid-nâ by the author of the KP. It may be noted that the author of the original version never uses the expression Bâbâ Sayyid-nâ, but calls him simply Sayyid-nâ, quite in accordance with Persian usage, as preserved in the old histories, such as *Jahân-gushâ*, *Jâmi'u' t-tawârîkh*, *Guzida*, etc. This additional title Bâbâ most probably is, as suggested above, p. xvi, note 1, of Central Asian origin.

being presented to the person whom he calls Badî'u'd-dîn Khwâja Qâsim, he was made a *ma'dhûn*. The blessings accompanying the name of this Khwâja Qâsim imply that the latter was already dead at the time when the book was composed. It is clear from the way in which reference is made to him that he was not an Imam. In any case, however, he appears to have occupied a very high position in the Ismaili world. Looking at the list of the *hujjats*, we find the name Qâsim Shâh who lived about that time.¹ The coincidence is significant, and it is quite possible that Khwâja Qâsim mentioned in the book really was the *hujjat* who is referred to in the list under the name of Qâsim Shâh.

The work itself gives no direct indications as to its date. The latest persons or events that are referred to in it are : Nasîru'd-dîn Tûsî (who died in 072/1273) (cf. p. 50 in the text of the KP), and the fact that from the disappearance of the last Imam of the Ithna-'asharis, Mahdî, more than 500 years have already passed (of. p. 22 in the KP). This gives the date as the beginning of the IX/XVth c.

In the end of the third *bâb* (in the place corresponding with pp. 49-51 in the KP) the genealogy of the Nizari Imams is given, which ends with Mustansir bi'l-lâh (III) as the Imam of the time.² This genealogy differs from the present official version, and it is obvious that this Mustansir III is the same person as Imam Gharîb Shâh of the official version. The Imams, as is well-known, in addition to their personal names, had many surnames, honorary titles, and probably special names under which they were known amongst their followers only. Thus it is almost hopeless to be certain as to who is who in case the names do not coincide. In any case it is quite obvious that Gharîb-Mîrzâ, cannot be a personal name or title, and can obviously be only a surname. Some authors³ give his name as 'Abbâs, and it is quite possible, and even probable, that he might have had the official honorary title Mustansir bi'l-lâh, like his grandfather.

¹ Cf. V. Ivanow, ^{kk} "Ismailitica", *Memoirs of the As. Soc. of Bengal*, vol. VIII, 1922, p. 89. The author of the KP made him Imam Mustansir bi'l-lâh, the Fatimid caliph of Egypt.

² After the last *khudâwand* of Alamut, Kuknu'd-dîn Khûrshâh, the author gives (p. 50 of the copy): Shamsu'd-dîn Muhammad; 'Alâ'u'd-dîn Mu'min Shâh; 'Alâ'u'd-dîn Qâsim Shâh I; 'Alâ'ud-dîn Qâsim Shâh II ibn Qâsim Shâh; 'Imâdu'd-dîn Salâm (or Islâm) Shâh I; 'Imâdu'd-dîn Salâm (or Islâm) Shâh II ibn Salâm Shâh; Jalâlu'd-dîn Mustansir bi'l-lâh I I; 'Imâdu'd-dîn Salâm (or Islâm, or 'Abdu's-Salâm) Shâh I I I (the last two are omitted in the KP); and, ultimately, the Imam of the time Mustansir bi'l-lâh III.

³ This is Muhammad Taqî Mahallâtî, the author of the *Âthâri Muhammadi*, composed in 1310/1893. He is generally quite unreliable, except in matters connected with the story of Imam Hasan-*Alî Shâh.

The only author, so far known, who gives the date of his death is the Indian Nizari, Nar-Muḥammad, who in his work, *Satvêṇî*,¹ attributes to him a short reign of three or four years only, 899/1494 to 902 (or 903)/1497. Although the dates given in the *Satvêṇî* do not generally stand criticism, nevertheless, as there were nine generations of the Imams after 650/1252, we can assume that Gharîb Shâh, or Mustansir III, flourished not later than the end of the IX/XVth c, and thus the original version of the *Haft-bâb* of Abû Ishâq was written about that time.

This original HBAI is divided into seven chapters, with the same headings as those in the KP. The story of his own conversion which Abû Ishâq narrates in the first *bâb*, surely is of very limited interest to anybody except to himself, or people connected with him. For the religiously inclined reader who looks only for instruction, and not for lyrics, it is perfectly useless. Most probably both the compiler of the (pseudo-) HBAI, and the author of the KP held an opinion like this. The former simply omitted it, replacing it with the most important second *bâb* of the HBBS. The author of the KP appears to be a more ambitious man, who probably had a very high opinion of his own scholarly attainments. Instead of rejecting this uninteresting first chapter, he conceived quite an extraordinary idea to turn this story of an obscure rustic Ismaili from Eastern Persia into an autobiographic account of the experiences of the great poet, traveller, philosopher, and missionary of Ismailism, Nâṣiri Khusraw himself.

It would probably be wrong to attribute to the editor any unfair motives. Surely, if his motives were not really pious, he could easily have attributed the work to himself. And yet he had not even done anything to preserve the memory of his own name, which seems to be completely forgotten. Most probably, being rather uncritical and too enthusiastic, he was himself misled by the spurious autobiography of Nâsir, and the apocryphal works of which there was probably never any scarcity. Anyhow, his success was really brilliant: the work of an obscure author, which probably would have been forgotten very soon, has become through his ruse one of the most sacred books of the Ismailis of the Upper Oxus districts, and has been carefully preserved, in many copies.

An analysis of the text of the KP, and its comparison with the text of the (pseudo-) HBAI are already given above, on pp. lii-lvi. Here it is sufficient to add a review of the most important discrepancies between the text of the KP and the

¹ *Satvêṇî-jî Vêl*, a versified treatise in Sindhi, composed towards the end of the XVth c. by Nar-Muhammad Shâh, son of Imâm-Shâh. His dates are given in the Samwat era.

original version.¹ The time has not arrived yet to give a complete list of all the minor and less important variants, because the text of the KP, as given in this volume, is based only on two very imperfect copies, and cannot be regarded as absolutely reliable. On the other hand, the copy of the original HBAI, which was received from Hunza, is also extremely imperfect, containing many obvious mistakes and omissions of words and sentences, in addition to terrible orthography and almost hopeless perversions of Arabic quotations. It appears, however, that such variants almost never interfere with the contents of the books, and are rather immaterial from this point of view.

It may be added that, as a rule, the present copy of the original HBAI shows great passion for brevity, omitting the usual blessings accompanying the names of the Prophet or the Imams, or introductory Arabic formulas with the quotations from the Coran (such as *qâla'l-lâh ta'âlâ*, or *qâla Rasûlu'l-lâh*, etc.). It clearly avoids poetical quotations which are so numerous in the KP. Often when one is given it is written in such a way that it is not easy at first sight to see that it is poetry.

Here is a complete analysis of the alterations which the editor of the *Kalâmi Pîr* has introduced into the text of the original version of the *Haft-bâbi Abû Ishâq*.

The initial Arabic passage on p. 8 is an interpolation, and the text begins with *Shukr wa sipâs* ... to line 11, ending with ... *khûd andâkht*. On p. 9 the text is continued on lines 5 to 8 (... *rasânad*), and then is continued again on line 13. It is interesting that the editor of the KP manipulated the text in such a way as to make the verse of the Coran XIII, 8 to refer to himself, while in the original HBAI it refers to God. The name of the author, Bû Ishâq is found in the passage corresponding with line 14 ; it is also interesting to note that in the Arabic invocation, " may God establish it (the *da'wat*)", etc., the text gives *thabbata-humâ*, i.e. both, the *da'wat* and the

¹ As can be seen from the details further on, the KP contains much additional matters chiefly in the second, third, fifth, and seventh *bâbs*. Those passages which are contributed by the editor of the KP are mostly derived from Ithna-'ashari sources. The numerous short interpolations, which are the chief cause of the KP appearing so chaotic, unsystematic, and full of repetitions, almost invariably belong to one and the same type : it would seem as if the author had * ready made * sets of quotations from the Coran and *hadîths*, on various favourite topics, and whenever such a topic is referred to in the original text, he automatically drags in one of these stereotyped sets of quotations, regardless of whether it is really needed or not, or whether he is giving it for the first time, or is merely repeating himself. To this type of insertions belong the numerous repetitions of some verses of the Coran, pieces of poetry, etc. Not rarely, as the reader may see, his interpretations of the Coran are very strained, and sometimes the verses are quoted or translated incorrectly. Sometimes *hadîtha* are systematically treated as verses of the Coran (cf. Index VI).

author ! The end of the *muqaddima* is the same, except for some unimportant variants in wording.

In the *First bâb*, after the heading, only the first sentence belongs to the original, up to *ahwâli în banda ân bûd ki*, which is here repeated on p. 12, line 14, and from here to the end the texts agree, except in occasional short interpolations. Thus the experience of a young Persian Ismaili, seeking after knowledge, was planted by the editor upon the 77 years old sage, Nâsiri Khusraw. The interpolations are : on p. 12, line 15 (*man 'arafa . . .*). On p. 14, l. 6—*wâjib ast ki û-râ bi-dânad* ; lines 12 to 18 (*wa qissa'i . . . to . . . padhiruft*), and line 19 (*dar tâqi . . .*) to p. 15, line 1 (*. . . Allah*) ; on p. 15, line 16 to l. 17 (*ba-hukmi . . . mubîn*), in addition to a few minor variants. It appears that the end of line 17 is a *misrâ'*, and should be read : *'aql sargardân-u man hayrân-u sabr-am munhazim*. On p. 16 there are again many minor variants. On line 13 the words *nâmî man Bâbâ Sayyid-nâ'st* are omitted, and the name of the Ismaili missionary is not mentioned at all. On lines 18-19 omitted from *awwal . . . to . . . khabar dâda ki*.

On p. 17, line 3, instead of the name of Mustansir bi'l-lâh, Khwâja Qâsim *ridwânû'l-lâhi 'alay-him ajma'in* is given (not clear, why the Plural is used). On line 4, after the word *bi-rasîdam*, is added *wa ma'dhûn shudam*. After this all is omitted to line 15 (*. . . chi mahâl*).

It is thus clear that the author was a modest *ma'dhûn*, who was promoted by the Mediaeval *hujjat* Khwâja Qâsim, somewhere in Persia.

The beginning of the *Second Chapter* suffered very little, and only minor variants occur. It must be noted that as a rule the original author, Bû Ishâq, prefers to quote different *hadîths* and even verses of the Coran in Persian translation, but the editor of the KP invariably restores their Arabic text, and adds a few more Arabic passages on his own account.

The portion which is omitted in the passage which is not printed in the text of the KP (p. 20) occupies just over 11 small pages (end 18 to beg. 30 of the Hunza copy), as mentioned above.

On p. 21 (line 5) Imam Zayd is called the son of Imam Zaynu'l-'âbidîn. Passages which are omitted in the original are : lines 8-11 (*chunânchi . . . bâshad*) ; 12 (*wa ra'y . . . khilâfat-râ*). On lines 13-14 the text is bad in the KP : for *dar 'asrî*, etc., it is necessary to read *dar har 'asrî*, which makes a great difference. On p. 22 are interpolated : lines 2-4 (*nîz . . . dawri û*), lines 5-7 (*ya'nî . . . shaivand*). On p. 23 the fantastic story about the dispute of the sons of Imam Ja'far Sâdiq is entirely omitted. Instead of it there is only a short sentence, stating that after Imam Ja'far the Imam was Ismâ'îl, not Mûsâ Kâzim.

The *Third bâb* is altered very considerably, and long pas-sages are interpo-

ba rûzi âkhir); p. 24, 1. 16 to p. 25, 1. 13 (*wa hadrati . . . rastagâr*); lines 15-17 (*Imâm hamîsha . . . mubîn*) ; p. 26, line 4 to 1. 9 (*rûzâ . . . nîst*) ; p. 26, 1. 10 to p. 27, 1. 8 (*haqq-râ ba Muhiqq . . . as-salâm*) ; p. 27, 1. 11 to p. 45, 1. 2 (*wa margi kasî . . . shinâsand*). This long passage is mostly compiled from Ithna-'ashari sources ; it is also absent in the newer version of the HBAI, as is shown above (I). liii). On p. 45 the Arabic sentence on lines 17-19 is omitted, as also lines 3-5 on p. 46 (*wa Khudâyî . . . qawlu-hu ta'alâ*). Only a few sentences, which follow the end of line 13, are much amplified in the KP (not in the printed text). From p. 47, line 19 to p. 48, 1. 9 (*ba-hukmi . . . ishân*) omitted in the original. The end of the third *bâb* is badly perverted. On p. 49, lines 6-7, the story is about Ismâ'il son of Abraham, not Ismâ'il b. Ja'far, and instead of the name of Mûsâ Kâzim there appears Lshâq (Isaac). From line 8 to 13 (*ya'nî . . . wa paydâ*) the text is an interpolation, as also lines 15-16 (*naql . . . namûdand*). On p. 50, lines 17-19 (*wa man . . . rasîd*) are inserted instead of the original passage, given in the footnote 8 on p. 43 of the translation. Though the new HBAI stops here, the original version adds the most important passage (cf. note 1 on p. 44 of the Translation) which runs as follows : *wa Sayyid-nâ nîz badân Jmdrat rasîd wa 'inâyati tamâm dar kâri û raft, wa farzandi û Mawlâ-nâ Nizâr ki nassi Imâmat bar û bûd nâ Sayyid-nâ supîrd, wa û-râ hujjati Daylamân wa Târim wa ân hawâli kard*. Thus we can see that according to the ideas of Bû Lshâq, it was Imam Nizâr himself whom Imam Mustansîr entrusted to Sayyid-nâ. Though this passage is far clearer than that in the KP and (pseudo-) HBAI, yet it is not quite satisfactory from the stylistical point of view, and most probably is corrupted by scribes.

Further on, on 1. 2 there is, of course, no reference to "*Âl wa Haydarâbâd* ", both fictitious places. There are many small variants in the subsequent lines. The list of the Imams ends with Mustansîr (III), and the concluding invocations are slightly different in their wording.

The *Fourth bâb* is copied quite faithfully, and though there are many small variants, some of which are important yet it seems to be quite free from interpolations, or substantial omissions.

The *Fifth bâb* begins quite all right, again with verbal variants, but from p. 60 interpolations appear again. Thus p. 60, 1. 6 to 1. 9 (*ehunân-ki . . . bi-kash*); lines 17-18 (*Khudây-râ . . . hâl*); p. 61, lines 5-8 (*sharif nîz . . . ta'âlâ*) ; lines 10-11 (*û mubîn . . . badîn*); lines 12-13 (*ya'nî . . . dawri û*); line 16 (*hadîth . . . as-salâm*), and the last line. On p. 62 the first line ; lines 4-6 (*Khudây-râ . . . guftand*) ; lines 7-8 (*ma'rîfat. . . ta'âlâ*) ; line 9 (*har chi . . . ûst*) ; p. 62, line 11 to p. 63, 1. 3 (*mabda'î paydâ shawad*); in addition to several verbal insertions, the *bayt* on line 12 is also an interpolation on p. 63. On p. 64,

lines 12-15 (*yâftand . . . gashtand*). On p. 65 important alterations are introduced by the editor in lines 5-8. In this passage (which is also given in a slightly different form in the pseudo-HBAI), on lines 7 sq., the references are not to Mawlânâ 'Alî, but to Sayyid-nâ ; the text is differently worded. Lines 9 and 10 are an interpolation. On p. 66, lines 3 to 14 are much altered. The original text is given in the Appendix, on p. 115. There are minor insertions in the last three lines of the page.

On p. 67, lines 2 to 7 are omitted. It is very strange that the quatrain (lines 6-7), containing the most important reference to the Imams Mustansir and Salâmu'l-lâh (cf. above, p. xxiii) is omitted. As it appears in its proper place in the (pseudo-) HBAI it is possible to suspect that it is wrongly omitted in the Hunza copy of the Orig. HBAI, but in reality should be there.

Further on, on the same page, the quotation on l. 10 is omitted, as also on line 13. The end of the last line should be read : . . . *hujjat wa dâ'iyân and*.

On p. 68 the first two lines are omitted ; also lines 4-5 (*{nûri . . . asrâr bûd*). In the original version the fifth *bâb* ends here. On line 12, after the word *bâshad*, follows : *chunânchi dar zamâni Khudâwand 'âlâ dhikri-hi's-salâm bûd*. After it there is a short concluding invocation. The twenty-one pages which are added here are entirely an interpolation by the editor of the KP, or his predecessor, because the (pseudo-) HBAI also contains the same matters to a considerable extent (cf. **P. Iv**).

The *Sixth bâb* is again almost entirely free from interpolations, except for p. 91, lines 7-15 (*ba-hukmi. . . aşlan*). Here the editor of the KP in many places abbreviates the original text, omitting some words and short sentences.

The *Seventh bâb* is again to a very great extent an interpolation. Up to p. 99 there are only verbal variants, but from there are found longer insertions : lines 10-19 (*qawlu-hu. . . . end of the last line*). On p. 100, line 7 (*mu'allimân . . . na-gardânand*) ; lines 15-17 (*wa în . . . 'alîm*). On p. 102 the text of the passage (after the 17th line) which is omitted in the present edition, is the same as in the original (pp. U1-115 of the MS). On p. 103, line 4 the name of Mustansir bi'l-lâh is not mentioned in the original version, but the text generally agrees literally, and it is possible that the quatrain was purposely omitted for some reason. The passage beginning on line 5 (*chunânchi . . .*) and ending on p. 104, line 18 (. . . *khûd*) is interpolated. The last line on p. 104 and lines 1-9 (to . . . *tayyiba*) belong to the original text, but after this a long passage again is inserted up to p. 111, line 4 (. . . *hâwiya*). As has already been mentioned in footnote 1 on p. 107 of the Translation, the change is abrupt; now it is clear that this is due to the negligent handling of the text on the part of the interpolator.

Further interpolations: p. 111, lines 10-15 (*ad-dunyâ . . . mathal*), and lines 15-17 (*chunânchi . . . shâbb*). The beginning of line 18 should be read : *wa sarâb nîstî-yi haqîqî ast, ammâ dar wahmi mardum ast. . .* In addition to verbal variants and small insertions on p. 112 there are an Arabic quotation on line 10, and a *bayt* on line 17. The *bayt* on p. 113, line 4 is also not original. On p. 114, line 4 the sentence *chunanchi. . . az man* is added. The work ends with the third line on p. 115. There is added in the original half a page of the usual concluding prayers, etc.

The student who will mark out all these interpolations in his copy will have an almost complete text of the original version of the real *Haft-bâbi Abû Ishâq*, except for two comparatively short passages, one dealing with controversy, and presenting absolutely nothing essential to the doctrine, and the other containing nothing but fantastic speculations about the symbolism of numbers. The minor variants are numerous, but they do not substantially alter the sense and the spirit of the original theories.

KALÂ MI PÎÊ

TRANSLATION

In the name of God, the Merciful, the Compassionate !

Praise be to God, the Lord of the worlds, the goal of the pious; and benediction and blessing be upon His Apostle, Muḥammad, with all his successors, the Good and the Pure; and upon his *Wasî*, and his " progeny " (*dhurriyyat*), for all time, eternally !

In the name of the present Lord of the World and the Interpreter of the Divine Will,—may God uphold his word, and help (us) to be obedient to him!

Thanks and praises to the Creator whose light of Divine help (*ta'yîd*), in a spark of enlightenment made the Primal Formative Conscious Cosmic Principle (*'Aqli kull*) seeing, speaking, and hearing by the light of His recognition (*ma'rîfat*). Through these the *'Aqli kull* could see and understand the mysteries of the Universe and the realities (*haqâ'iq*) of this illusory world, conveying this knowledge to the trusted angels and the preachers (*dâ'î*) of the path of faith. He made it the Proof of His Divinity for this world, and its inhabitants; by His overpowering might and irresistible command He lifted into the air, on the end of the spear of His omnipotence, the rebels and miscreants of mankind, and threw them at the feet of the weakest of His obedient worshippers. It is stated in the Coran and in the hadîths of the Prophet: (one must believe) (Cor. IV, 135) " in God, His angels, His revealed books, His Apostles, and the Last Day ".¹ And the expression "the Last Day" refers to 'Alî and his successors.² And God is the Lord, the One deserving (praise), the Living, the Eternal. On Him depends the manifestation (*zuhûr*) and revelation (*izhâr*) of the mystery of the infinite embryo of the world of spirits and of continuous creation. And the foundation, or the principle,³ and origin of Imamât,

¹ This quotation appears very frequently in this book, as will be seen, but it is always difficult to decide whether the author quotes the verse IV, 135, or its parallel in II, 285. Cf. A. J. Wensinck, *The Muslim Creed* (Cambridge, 1932), p. 8. Usually the expression " Last Day " is supposed to refer to the Day of Judgment.

² The expression *kwâst* in this sense appears very frequently in this work, as in the *Wajhi dîn*, in which it is very common.

³ The expression *nuqta'i nutfa'i Imâmat* seems rather strained. Most probably this is an error of the copyist, who first wrote by mistake *nuqta*, and then corrected himself, leaving the wrong word to remain.

whence comes the mystery of Prophethood (*nvbuwwat*), has never been interrupted. As the Prophet (blessing be upon him!) said: "To Him returns the commandment and every manifestation (*kashf*), as otherwise. . . " ¹ [9] ² One accepts Imamat by its obvious signs (*nahj*) and the preaching (*riwâyat*) of the hujjats of the time ; and the mystery of Imamat becomes manifest as a blessing, just as the clouds of God's generosity which He sends, and just as saintliness (*'iffat*) of His messengers and their (sincere) followers. By the mercy of God, in accordance with what is said (Cor. VI, 3) : " God knows your secret conduct and your plain, and He knows what ye earn ",—every one of the faithful, following the principle (Cor. II, 286): " It (the soul) shall have what it has earned, and it shall owe what has been earned from it ",—will become the slave of what is true (*mustaḥaqq*). God, make us to know what Thou likest and what pleasest Thou !

Incomparable glory belongs to the Proof (*ḥujjat*) of the Allhighest, i.e. Muḥammad the Muṣṭafā (God bless him and his descendants, and accept them !), who is the greatest and the best of all prophets. Riding his horse of persuasion on the course of preaching, he has given the people fear and hope in order to bring them out of the darkness of ignorance and error, and make them come to God with the help of the light of Divine knowledge (*ma'rifat*), to walk along the highway to Paradise (*ṣirdtu'l-mustaḥaqim*), purifying them thoroughly (Cor. XXVIII, 33). ' Said God (Cor. III, 30) : " Verily, God has chosen Adam, and Noah, and Abraham's people, and 'Imrân's people above the world,—line of descendants in which one succeeds the other,—and God hears and knows ". God called the people on the earth to embrace His religion through the medium (*hijâb*) ³ of his Prophet. The ways of God are the best!

On many occasions brothers and friends, the followers of the right guiding religion (*da'wati ḥâdiya*) asked this humble slave of the Pure Imams (i.e. the compiler of this treatise) to write a book on religion, referring to the verse of the Coran (XIII, 8): " Verily, thou art a warner, guiding all the people ". And this humblest slave of the truly leading and rightly guided religion of Ismailism (*da'wati ḥâdiya** *i mahdiya*' *i Ismâ-îliyya*),—may God establish it firmly in the Eastern parts of the world and in the Western!—(prayed) God to help him with His eternal assistance and constant guidance, to keep him away from those who err and commit mistakes, from the devils of the time, and the Antichrists of the day,—those who in appearance accept the

¹ The *ḥadīth* is left unfinished, probably being regarded as well-known,

* Figures in heavy type refer to pages of the original text.

³ About this terra see the Introduction, II.

teaching of the prophets and preachers, but who in reality are content, like beasts, with straw and leaves of trees. They fall, therefore, from the human state to that of speechless animals, as is said in the Coran (XXV, 46) : " They are only like the beasts,—nay, they err more from the way ".—So he (the author), after offering thanks, praises, and glorification to God, [10] explains here—in an unskilled way—all that he has learnt about the ways of the righteous men (*muhiqqân*) of his day. Let this book be a help to the community of the faithful, to the beginners, and the newly initiated (*mustajībân*), in their progress ! May they mention this humble slave in their prayers of thanks to God, praying for mercy and help to the Lord of the World and of Time, the Creator of mankind and demons,—may His power be exalted and His authority be extolled! Verily, He is the most reliable of the helpers and assistants,—we rely on Our Lord only!

This treatise is composed of seven chapters :—

- I. On the biography of the author, and the circumstances under which he joined the true religion of the Ismailis.
- II. Demonstration of the futility of the doctrine of the seventy-two (erring) sects.
- III. Proving that in the world no sect, except this one, attains salvation, and that this one only is true.
- IV. On the meaning of Prophethood, the office of the *Wasî* of the Prophet, on revelation of the Coran and its allegorical interpretation,—I will explain this with the help of God.
- V. On the meaning of Imam at; the periods of time during which the Imam remains hidden or manifest ; and on the meaning of the Great Resurrection.
- VI. On the spiritual and the physical world, on the beginning of things, and their ultimate goal, and on the degrees of spiritual progress, from the newly initiated believer, to the Imam.
- VII. On the allegorical interpretation of some prescriptions of the religion; of some verses of the Coran; on various instructive matters ; also on the reasons for this book being divided into seven chapters ; and on some parallels between the phenomena in the Universe and in human nature.

All which is true and correct, is what Our Lord,—be exalted His greatness, and be extolled His mention!—has put into the mouth of this humble slave. And all that,—God forbid!—is incorrect, depends on ill luck and temptations, which befell the author. " What befalls thee of good is from God, and what befalls thee of evil is from thyself " (Cor. IV, 81).

May our Lord help all His slaves to comply with the commands of the true religion, may He turn away their hearts [11] from what is bad and improper, and make them enlightened, seeing and hearing by the light of the knowledge of the cosmic Conscious Formative Principle (*'Aqli knll*). Verily, He is the best of all helpers and assistants !

CHAPTER I

On the biography of the author, the humblest slave of the only leading and rightly guided religion of the Ismailis.

"When God wishes something to be, He brings into existence the causes which produce it." The story of this humble slave is this: when I began to distinguish my right hand from the left, my heart became preoccupied with studying different sciences,¹ and practising different virtues, until I was able to understand the letters of the Book of God,² and the celestial mystery which was conveyed to us by our Prophet,—blessing of God be upon him!—i.e. the Coran, which I knew before my tenth year of age. After this I occupied myself with literature and grammar, studying the largest dictionaries, grammar, and etymology, in the epistolary and in the legal language;—this took five more years. Then I took up astronomy, geomancy (*rami*), geometry (*ilmi Iqlîd*), Almagest (*ilmi Majistî*), measurements, and details connected with these (?).

When I turned to the study of religious disciplines, I looked through 900 commentaries (*tafsîr*) on the Coran, I studied the art of reciting the Coran, and I busied myself with studying different other sciences, and attaining perfection. I left the country of Daylam, and the district of Haydarâbâd,³ in order to see the world, and to acquire knowledge of secret (*bâtin*)⁴ sciences. I visited Egypt, Byzantium, Greece, and Babylon in the space of thirty years. Then⁵ I took up the study of law and the traditions of the Prophet,—blessing of God be upon him!—commentaries on the contradictory verses in the Coran,

¹ Here begins the portion derived from the pseudo-autobiography, as it is quoted in the *Atash-kada'i Adhar*, by Lutf-'Ali Beg (Bombay, 1277, p. 187[^] line 4).

² The *Atash-kada* gives apparently a better reading,—6a *hiḥẓ* instead of *ba khatt*, i.e. "I was lucky to learn the Coran by heart".

³ In the geographical works of that period: Yâqût's Dictionary, the *Nuzhatul-qulûb* of Qazwînî, etc., there is no mention of such a district. Obviously, the name is quite fictitious. In his genuine works, as is well-known, Nâsiri Khusraw himself says that his birthplace was Qubâdiyân, a town on the Oxus river, a dependency of Balkh. *Atash-kada* makes his birthplace Isfahân.

⁴ Babylon, or Bâbul, was at the time of Nâsiri Khusraw in ruins already for a thousand years, but its fame as the city of magicians persisted even much later. This is why the author makes Nâsir to travel there.

⁵ Most probably these repeated "*ba'd az în*" do not really imply the sequence in time, as otherwise the programme of Nâsir's studies would be quite extraordinary.

and all verses containing prescriptions or prohibitions, mention of things permissible and things forbidden. I studied the different schools of reading the Cor an, in their variations accepted in different cities, which were centres of learning. I found some books by Imam Muhammad Bâqir,—blessing of God be on him!—the *Kashfî kabîr*,¹ or the "Great Revelation", and the other *Jâmi'i saghîr*² or the "Smaller Collection". Similarly, I found the book *Shâmil*, or "Comprising everything",³ and a manuscript written by my ancestor, Imam⁴ 'Alî ibn mûsâ Ridâ, having discovered it amongst the works of Imam Muhammad b. Hasan 'Askarî. I also read other books which were being used by the people at that time. Then [12] I started the study of the four ancient books, i.e. the Torah of Moses, Gospels (*injîll*) of Jesus, Psalms of David, and the Books (*Suhuf*) of Abraham,—all being the Word of God, addressed to the people of that time. Then I found and studied the books of Sh-m-r-qîs, of Sîjûrân-s,⁵ and of the younger Ptolemy, the Jew.⁶ Six more years passed in this. Then afterwards, turning again to the disciplines belonging to Islamic religion, I became very interested in philosophy, logic, laws of religious and physical nature, in the most learned Organon, in medicine, politics, and in magic figures.⁷

Not a single science was left in the world which I had not studied,

¹ Apparently quite fictitious, because it is not known at present.

² An early work, *al-Jâmi'-u's-saghîr*, is ascribed to Ibrahîm b. Muhammad b. Sa'îd ath-Thaqafî, who was a contemporary of 'Alî himself. Cf. *'KashfîM-hujub* by Kantûrî (Calcutta, 1330), No. 758. It deals with *fiqh*.

³ Apparently quite fictitious. There are many works called *Shâmil*, but none of them is ascribed to Imam Muhammad Bâqir.

* The title of "Imam", prefixed to the names of these Ithna-'ashari saints, shows that the compiler slavishly copied the passage from a non-Isma'ili work. No Isma'ili of any sub-sect regards either 'Alî Ridâ or Hasan 'Askarî as Imams.

⁶ These names are either quite fictitious, or are mutilated in the course of transcription to such an extent as to become quite unrecognizable.

* Ptolemy, the astronomer of the third c. was a Greek, as is well known. Who is this "younger" Ptolemy, is difficult to find. It is strange that he is called Yahûdânî, not simply Yahûdî. *Yahûdâna* is called a strip of yellow cloth which the Jews had to wear as a distinctive sign of their community. Ibn al-Qiftî, in his *Ta'rikhu'l-hukamâ*, mentions five different Batlimiyûses, but none of these is a Jew.

This mysterious expression "*ashkâli mi'a*" appears in a more detailed form in the *Âtash-kada* (p. 187, line 11): *shakli sad dar sad ki jaddi buzurgwâr-am AmîruH-mu'minîn 'Alî dar rûzi qal'i dari Khaybar Haqq sbhâna-hu ta'âlâ û-râ hâsil namûda*, i.e. "the magical figure, containing one hundred by one hundred (of mystical figures ?) which God the Allhighest taught my ancestor, the Commander of the Faithful 'Alî, on the day of pulling off the door of Khaybar"—(this refers to the well-known legend about 'Alî's forcing the gate of the fort of Khaybar).

Be it the Torah, the New Testament, Psalms, or the Coran.¹

I have been thinking for seventy-two years, day and night, only to realize now that I know nothing. I performed four *fyajj* pilgrimages,—two great *hajjs*, and two lesser, of *Bayii ma'mûr*, and *'umra*.² During these pilgrimages I distributed all my property to the poor and needy. In all my life I never broke the fast, but fasted continuously. Neither when travelling, nor when resting, did I ever show anger or displeasure to anybody, but was always polite to every one. I never criticized any religion, nor its founder, except for the well-known miscreants (*ahli tadâdd*) and their false doctrine,—in short, I never spoke badly of any one.

When I reached the age of maturity, my soul was seized with a passion for knowledge of God, and of His worship in accordance with the *hadîth* : "Whoever knows himself, he recognizes his Lord", and "every one is born to follow a true religion (*fitrat*)".³ I was so burdened with my thoughts that sometimes, feeling this burden (of thoughts) unbearable, I used to go to the hills and deserts. Sometimes I appealed to the people who in appearance were very different from me, thinking I might find them sympathetic, and asked for their advice. But these people advised me to take up the usual (*zâhir*) studies. Anyhow, I did my best in these studies, but my heart was more and more consumed by the fire of disappointment, as I could not find what I was searching for,—my way [13] to the One who is to be worshipped. So long as it was possible to endure, I profited by the ordinary (*zâdhir*) disciplines, but my soul started to groan : "Oh, we are sad". And the heart started to moan : "Oh, we grieve". So I wept over my entirely wasted life, so much that at times it appeared as if my depressed soul was parting from the body, and praying for help ; and my bleeding heart caused tears to burst from my eyes in longing for refuge and solitude.

Thus, I was confused in every possible way, thinking about the purpose for which the prophets had come,—of whom they taught, and whose knowledge they preached ? What are the seeds of love which are sown in the heart and the soul ? Who is the Creator of all creations, and who is the Father who produced life ? What is the ultimate purpose of bringing into

¹ This *bayt* is not found in the *Âtash-kada*. Here the similarity between these two versions comes to an end, and in their continuation they become quite different.

² This term is applied to the ceremonies of the pilgrimage which is undertaken when the pilgrim already resides for some time in Mecca, and has already performed the ordinary *hajj*.

³ About the *fitrat* cf. further, pp. 103, 104, 114 (text). Cf. also A. J. Wensinck, op. cit., pp. 42, 214.

being the things which did not exist ? In every class of living creatures some species are higher than others, and in those (highest) species again some particular form is superior to others. For instance, amongst animals—the lion, amongst birds—the falcon, amongst jewels—the ruby ; and the case is the same with all other things. Hence, who is at present the noblest man in mankind, and how is it possible to know him ? How is it possible to get out of the abyss of ignorance, which is real Hell, to the open space of knowledge, which is eternal Paradise ? By whose guidance can one reach Him ? Who is the friend from whom one can obtain the information which nobody in the whole world appears to possess ?

A thousand friends who are ignorant of God

May be sacrificed for the sake of a stranger who knows Him.

The way to the knowledge of God is not the road which may be trod by the feet of individual reason and comparison (*qiyâs*). Reason only realizes that this way cannot be found merely with the help of reasoning (*qiyâs*), without anybody's instruction (*ta'lim*). If we suppose that this way can be found with the help of the reasoning of an individual mind, we know that in the questions of intelligence, i.e. in the matters in which one is guided by reasoning, every individual intellect obstinately refuses to follow another, and to submit to it. Every one decides for himself. It is obvious then that the way of attaining knowledge (*ma'rifat*) is different for every individual, and may be opposite to that of others. Therefore, the God to whom every one thus finds his way [14] must be different in every case from the gods of others, and in such a case many gods may appear,—the ugliness of such a situation needs no comment.

Taking all this into consideration, it follows that every individual mind in the question of the knowledge of God should follow the mind which is the most perfect of all intellects, receiving special assistance from God Himself. Without his help no individual intellect can acquire the knowledge (*ma'rifat*) of God. Such an intellect is the Cosmic Formative Intelligence (*'Aqli hull*),—all individual reasons are subject to it. And this is the " Proof " (*hujjat*) of God the Allhighest. All creatures are obliged to know it. And it is to be manifest always, because if it were absent for a while, creatures would lose the proof of the existence of God, and would take up their own reasoning and deductions. Then nobody would be able to find the real way to the Allhighest, and would sink into error and impiety.

It is narrated in the story of Adam, Eve, and the cursed Iblîs : " God taught Adam the names of all things, and then presented the things to the angels " (Cor. II, 29), but the angels said : " No knowledge is ours but what Thou Thyself hast

taught us " (*ibid.*, 30). It is narrated that Adam instructed angels as to these names, and " declared to them their names " (*ibid.*, 31), as also the story of "and when We said to the angels : prostrate before Adam,—and they prostrated, save only Iblîs " (*ibid.*). He did not prostrate before the pure Light of God the Allhighest, " he was of the *jinn*, and revolted from the biddings of his Lord " (Cor. XVIII, 48). Being originally a *jinn*, and proud of his origin, he did not prostrate before " His Light", and was punished for ever.

But that Light exists in the world, by the command of God ! Adam committed a sin, but returned to God, saying : " O our Lord, we have wronged ourselves " (Cor. VII, 22), and God accepted his repentance. After Adam's having committed sin came God's instruction, when He gave Adam three sacred formulas (*kalima*) which were written on the arches of the Throne of God : " There is no deity but God, Muḥammad is His Apostle, [15] the Commander of the Faithful, 'Alî, is the Friend of God, and Fâtima is the daughter of the Apostle of God ".¹ Then He accepted Adam's repentance.

Thus it appears that these formulas were revealed by God ; and the deductions of an individual reason, *qiyâs*, may be seen from the story of Iblîs,—curse be upon him !—who protested, arguing : " Thou hast created me from fire, and him Thou hast created out of clay " (Cor. VII, 11). When God ordered him to prostrate before Adam, he refused, saying that he was of fiery substance, while Adam was of dust, that the substance of fire was higher than that of earth, and the superior should not submit to the inferior. "The first who reasoned (*qâsa*) was Iblîs,—curse be upon him ". He said that prostration is due to God only, and this was the cause of his being cursed for ever : " Then go forth therefrom, for, verily, upon thee is My curse unto the day of judgment " (Cor. XXXVIII, 78-9).

Let us now return to the original narrative. Thus I became convinced that in reality I had acquired no knowledge. I felt utterly depressed and full of anxiety, repeating continually to myself the verse of the Coran (XXVII, 63): "Is not He the One who answers the distressed when he calls upon Him ? " And then the sun of mercy and help suddenly shone from the sky of the Divine bounty of Our Lord,—prostration and glorification be at his mention !—which lifted into the air of His Love this stray atom of dust.

Once I attended an assembly in which the conversation was about the knowledge of God (*ma'rifat*). Every one had something genuine to relate, and every one expressed his opinion

¹ This is an obviously Ithna-'ashari formula, derived from the same Ithna-'ashari sources as the other non-Ismaïli details of this story. Cf. also Wensinck, *op. cit.*, pp. 197, 240 sq.

on the subject, as he understood it. I felt very sad, and hot tears ran down my cheeks. I reflected : " Why do they smite cold iron, what are they seeking ? Why do they not seek after the real matter ? How long will they run after their own fantasies, never turning towards the command of God, never answering His demand, in accordance with His command : " We have counted everything in the *Imâmi mubîn* " (Cor. XXXVI, 11) ? My mind was occupied with these sad thoughts, my self-control was at breaking point, and I was very perplexed, when suddenly a person entered, and joined the people who were present. I did not know him, but his outward appearance suggested great piety. As soon as I noticed him, I wished [16] to find out who he was, and followed what he was saying. From the little that he said, one would have noticed at once that he knew the secret of the Water of Life,, and of Eternal Existence. My heart told me : now that you have found the end of the thread, do not let it slip from your hand,—search, and do not miss the chance by not going after this man.

Hold firmly the belt of those who go up,—
Do not miss the advice of the wise.

When he left that assembly, I followed him resolutely. I asked him : " Man of angelic bearing, what is thy name, who are thy people, and where art thou going ? I am sick, and full of sadness, I need medicine to cure my pain. My sickness is strange : it is neither headache, nor weakness, nor fever. Nothing on earth can cure it, as it has come from heaven ".

When he saw my sickly countenance, he at once gave me the medicine, saying : " It is good for thee that we, being God's physicians, take no remuneration from anybody. We are fresh water, not foul food. But tell me, from whence cometh thy illness ? "

I replied to him : " My sickness comes from this: God is one and the Prophet is one ; therefore, all other religious leaders must be false and futile". He said: "Yes, so it is, and the true religious leader, Imam, the true religion, and the real proof of truth is only one, and the revealed book of God is one. My name is Bâbâ Sayyid-nâ,¹ and I am appointed in this province (*jazîra*) to lead those who are lost in the desert of errors, out to recognition of the Imam of the day,—exalted be his mention,—making them see and hear the great proof (*hujjati a'zam*), thus ultimately making them reach the eternal Paradise in future life ".

I spent some time with him, and received great assistance,, and, ultimately, had the lucky chance of going to kiss the

¹ This is the usual surname applied to Hasan b. as-Sabbâh.

threshold of the house of the Lord, the Ruler of the world, the greatest Proof (*hujjat*) of God the Allhighest, Creator of the world and of humanity. It is about him that it is said: "The first thing that God created was his light", i.e. the light of the Prophet. And also: "The first thing that God created was the Pen (*Qalam*)". It is [17] also said that: "The first thing that God created was the Reason (*ʿAql*)".

The One who is the Giver of bread to His slaves,
Sees what happens with every one of His followers.

Thus I had the honour to be presented to the great Lord, Mawlâ-nâ al-Mustansir bi'l-lâh,¹—prayers and blessings of God be upon him! I was received with great honour and great favour. I was like an atom of dust upon which the Sun shone from the height of its glory.

After being treated with distinction which was greater every day, I was greatly honoured and royally favoured in being appointed the chief *dâʾî* (*dâʾîʿd-duʾât*) of Khorasan. After this I remained for some time at the court of the Lord of "*kâf* and *nûn*" (i.e. the Creator). On one occasion the Imam summoned the *hujjats* and the *dâʾîs*. In his address the Imam asked Bâbâ, Sayyid-nâ, whom to put in charge of Badakhshân. My grandfather,² Bâbâ Sayyid-nâ, suggested this humble slave. When Our Lord, the Imam, glanced in my direction, my heart became filled with light, and I fainted. He kindly said to me: "Sayyid Nâsir, I appoint thee the *hujjat* of Badakhshân,—God help thee". I kissed the earth in complete obedience, received my instructions, and started for Badakhshân, through Balkh. I made a sign, and hills came to meet me,—this was the miracle of the Imam. So it happened, all that was destined and decided, as it is with all human affairs,—otherwise what could an ordinary mortal do % So that I had to carry on, fostering the guiding and rightful Ismaili preaching,—"what God wills, exists, and what God does not will, never comes into existence".

Now, may this humble slave write in this book all that Our Lord,—great and Almighty He is,—puts in his mind. Verily, He is the best of all helpers and assistants. To Him is our account, and He, the One, is all that we need,—Our Lord!

¹ Muatansir bi'l-lâh, the Fatimid caliph of Egypt (427-487/1036-1094).

² This is simply an expression of respect, as it is understood now by the Ismailis of Central Asia, not implying real relation.

CHAPTER II

On the futility of the doctrine of the seventy-two (erring) sects.

People in the world can be divided into two different groups. First of all they can be divided into two kinds: atheists, who neither belong to [18] any recognized religion, nor follow any of the great prophets; they even do not search for a true religion. The other group is that of the people who belong to different religions. It is obvious that if there would be no necessity in one who possesses the knowledge of God, i.e. in the prophet, or in one whose reason is more perfect than the reasons of ordinary individuals of his time,—in such a case every one would have to rely only on his own reason whenever he tried to acquire the knowledge of God. It is well known how greatly reasons vary in strength, some of them being stronger than others. If a weak mind were capable of understanding the same matters as a stronger one, there would be no real difference between weak and strong reasons. But, as we have seen, there is much difference between them, and the weaker ones have to follow the stronger ones, so that, in following them, they attain a higher degree of perfection. And it is necessary that such gradation of reasons should culminate in one, the highest, higher than which there should be none, and which directly, without anything intervening, receives the Divine guidance (*tâ'yîd*) from God Himself. He is the "proof" (*hujjat*) of the Real God (*Haqq*), which must be available at every period of time. If there were other reasons, which similarly receive direct guidance from God, there would be the same confusion, as when relying on ordinary reasons. At every period many religions would thus spring up, and the ordinary people would remain uncertain as to which religion they should follow. Thus it is necessary that there should be one religion always, and one only, just as there must be one *hujjat* always, i.e. the human witness of the existence of God and of His commandments.

We now take up the question of the people who belong to different religions. We have to mention first that in every millennium (approximately), God sends a preacher (*Nâtiq*), who, at the outset, starts preaching the highest and absolutely true religion (*haqîqat*). But when his preaching has no effect, either because the people do not accept it, or do not understand it, or deliberately oppose it out of pride, as mentioned in the Coran, the *Nâtiq* receives the order to hide his teaching in allegories. He thus throws a veil of greatness and glory over it, and chains

men, hand and foot, with strict and rigid prescriptions of an ordinary religion (*sharî'at*). He, the *Nâtiq*, then always raises a *Wasî* to remain after himself ; the *Wasî* is the guardian of the inner meaning (*ta'wîl*) of the prescriptions of the *sharî'at*. Both the revealed law (*tanzîl*) of the *Nâtiq*, and the explanation of the Divine allegories (*ta'wîl*) of the *Wasî*, contain direct commandments concerning the Imam of the day, who is the lord of 18,000 worlds,—exalted be his mention !

When this *sharî'at* and this *tarîqat* * remain for a long time among the people, they take them for [19] the original and absolute truth, *haqîqat*. They gradually cease to derive any longer much advantage from its formal side (*zâhir*). Then a new *Nâtiq* is sent, who cancels the rules and laws (*sharî'at*) given by his predecessor, and, first of all, starts preaching the *haqîqat*. And if the people again do not respond to this preaching, he lays the foundations of another allegorical system (*mithâl*), and again binds the people with the chains of strict laws. This is because the people, who are incapable of following the doctrine of the *haqîqat*, are like cattle that are attracted only by straw and grass, but disregard the fruits. The obstinate animal needs a strong chain to bind it.

The new *Nâtiq* similarly raises a *Wast* to come after him. In these seven millennial periods, which form a part of a great cycle of 360,000 years, some 170,000 years, or about this, have already elapsed. At its end, during the last period of seven thousand years, the Great Resurrection was to arrive. There were six *Nâtîqs* during it. The first of them was Adam, from Ceylon (*Sarandîb*) ; the second—Noah ; the third—Abraham ; the fourth—Moses ; the fifth—Jesus ; and the sixth—Muhammad the *Mustafâ*,—may God pray for him and his family, and bless him,—whose religion cancels those of all his predecessors. But the complete revelation was the " Great Rise " (*Qiyâmati qiyâmât*), at the end of the millennium which was his *dawr*. He himself said : " My community will become split after me into seventy-three sects. Seventy-two of them lead to perdition and error, and only one of them leads to salvation and peace ".²

Every sect, of course, pretends to be the only true one. I made inquiries from representatives of those, whom I had the

¹ This term occurs also on pp. 46, 69, 112 (text). The author uses it here as a synonym of the *sharî'at*, and it seems that it is introduced for stylistic purposes rather than for conveying a special meaning.

* Here ends the passage which is not found in the HB *Abû Ishâq*, and the contents begin to agree, though widely varying in phraseology. Only in a few passages the agreement is literal. In the HB *Abû Ishâq* from the beginning of the Second Chapter to this passage there are only six small pages dealing with the same question, i.e. the proof of the necessity of the Imam.

chance to meet. Some of them said : + " We follow the example (*sunnat*) of the Prophet and the practice of the community (*jamâ'at*) ; we follow the Corah, the hadîths, the *ijmâ'*,¹ and the deduction by reasoning (*qiyâs*) ". I asked these people : " Have you personally heard the explanation of the Coran and the hadîths from the Prophet himself, or from the people who personally learnt these from the Prophet ? "—They replied : " No ". Then I asked : " How did you come to know God from this Coran ? " ² They replied : " With the help of dictionaries ". I said : " There are many words in dictionaries which have a great number of meanings,—how do you select the right equivalent ? " They replied : " We accept the decision of experts (*ijtihâd*), following those variants which withstand our criticism (*ra'y wa qiyâs*) ". I asked them : " Do you not relate this hadîth: whoever interprets the Coran arbitrarily, commits absolute impiety (*kufr*) ? [20] And also another hadîth : whoever falsely attributes a statement to me (i.e. the Prophet), will be seated in fire (in Hell) ? "

[The passage which is omitted here continues the same controversy, in the same strain. Every school of Islam interprets the Coran and hadîths in a different way, holds different opinions as to the fundamental principles of *faqh*, etc., often contradicting themselves. Abu Hanîfa, e.g., regards allegorical interpretation of the Coran unlawful, and yet himself allegorically interprets such expressions as God's sitting on the 'arsh, explaining the latter as *istilâ'* ; or *yad*, His hand, as *qudrat*, etc. Again, such authorities as Ghazâlî and Fakhru'd-dîn Râzî are very doubtful as to the legal authoritativeness of the *ijmâ'*, or consensus of the faithful. Many authorities doubt the validity of *qiyâs*, or deduction by analogy. The presence of so many doubtful points shows that the system is not completely sound.

After this the author takes up the question of the personal qualities of Abû Bakr, 'Umar, and 'Uthmân, apparently deriving many details of their biographies and characteristics from some Ithna-'ashari works. He refers to various spurious *hadiths* which were circulated to support the claims of the early caliphs.

The author then takes up a brief review of the biography of the Prophet, emphasizing the miraculous element, his struggle against the *mundfiqs*, and his relations with 'Ali. The latter's rights to succeed the Prophet are vigorously defended. His superhuman knowledge was generally recognized, and even his enemies and rivals referred to him in ease of difficulties.

All these controversial matters are treated in a rather unrestrained and high-pitched tone, while giving absolutely nothing new or specifically Ismailitic. Therefore there is no need to restore this lacuna in full.]

The revelation and the interpretation of the Coran cannot be connected with any one but the Prophet and his legitimate

¹ *Ijmâ'*, or traditional consensus of the faithful, is recognized by the Sunnitea as one of the foundations of the religion, together with the Coran and Sunna. Even the earliest known Ismaili works completely reject it.

* The term used in the original, *Kalâm*, obviously means here the Coran—*Kalâmu'l.lâh*.

successor, the *Wasî*. And no one can be his *Wasî* except the one who is nearest to him. In the case of the Prophet there was no one nearer to him than 'Alî,—prostration and glorification be due at his mention ! Those authorities who allegorically interpreted the Coran, such as Ibn 'Abbâs and others, merely taught what they had learnt from 'Alî. His discourses, in the form of allegorical interpretation (*dar tarîqati ta'wîl*), are so well known that there is no need to mention them here. There are also many *hadîths* which are related from the Prophet concerning 'Alî. For instance : " I am the city of knowledge, and 'Alî is the gate of it " ; or " Thou (i.e. 'Alî) art in like relation to me as Aaron to Moses " ; " Thy flesh is my flesh, thy blood is my blood ".

Someone may ask you about the Qâ'im,¹ or the One who is the source of the *ta'wîl*, or allegorical interpretation, One " whose sandals have caught in each other ",² or about the story of the events at Ghadîr Khumm, or the meaning of the verse of the Coran (IV, 62) : " Obey God, and obey the Apostle, and those in authority amongst you ". Reply: someone asked the Prophet, —who are these your " those in authority? "—He pointed at Our Lord 'Alî, and said (Cor. V, 60) : " Verily, God and the Prophet are your protectors (*walî*) ".³ Once the Prophet was asked : " What is faith (*imân*) ? " He replied : " I believe in God, His angels, His (revealed) books, His Apostle, and the Last Day ".⁴ Here the " Last Day " means Our Lord 'Alî, because the Prophet, the one who conveys the revelation (*tanzîl*), is the " First Day ". Therefore the *Wasî*, who gives the allegorical interpretation (*ta'wîl*), must be the " Last Day ",—and faith in him is obligatory. There are, as has been said, many verses in the Coran and many *hadîths* to the same effect.

We have explained here, from the point of view both of logic and tradition, that when any one falsely and without right assumes claims of being an Imam or a leader, it means, in reality, that he has no faith in the " Last Day ", which is mentioned by the Prophet, and that he has never had the faith. Thus he is an unbeliever (*kâfir*) and an outcast (*murtadd*).

¹ As mentioned above (Introduction, I I, 4), the author uses this term rather vaguely. Here it obviously means Imam in general.

² Allusion to the well-known story about the Prophet's putting right the sandals of 'Alî, who was then a child.

³ This verse (V, 60), which is quoted so often here (cf. also pp. 23, 40, 41, 91 of the orig. text), is usually accompanied by a Persian translation from which one may see that the author reads *wallâ-kum* instead of the correct *waliyyu-kum*, translating: verily, God has appointed to you a *walî* and His Apostle. It is interesting that in HB Abû Ishâq in corresponding places no translation is given. As the sentence becomes quite ungrammatical if we accept this reading, the ordinary version is adopted here throughout the translation,

⁴ Cf. above, p. 1, footnote 1.

[21] May Our Lord help us, and save us from the devils in the form of false Imams !

There are some people who maintain that they are Shi'ites, the followers of Mustafâ and Murtadâ, and of their successors. Are not they really good and respectable people ? So, I asked them: " And what is your belief ? " Their reply was that they believed in the commandment (*'ahd*) concerning the Imamât of Our Lord 'Alî, and they wondered whether he was to return (to this world in person). Other people believe in the Imamât of Zayd, son of Our Lord 'Alî.¹ Others again believe in the Imamât of Muhammad ibn Hanafiyya, who is expected to return. All this is very amusing, because these persons were not appointed by a *nass* (or direct command), nor had they the Divine commandment (*'ahd*) regarding their Imamât; but their followers have invented theories (about them) which are bewildering to every sane man. *Khilâfat* becomes void when there is no explicit appointment, or special indications, or knowledge, or spiritual wisdom. God in His revealed Word said " The knowledge of God is recognition of the Imam of his time ".² Because the Imam, being the proof (*hujjat*) of the existence of God, is always present, and conveys to mankind the knowledge of One.

Neither courage, nor daring, nor external piety, nor precedent, nor the agreement of the community, nor any practical considerations make the *khilâfat* valid. I would say that the condition is the caliph's being a descendant (of the Prophet) through Fâtima. He should be a true successor of his predecessors (*dar 'ahd*), and the only one of his time (*dar 'asr*). Some people say he need not necessarily be the son of his predecessor (*dar 'ahd*), and that it is possible that at a given moment there may be ten imams. Though the absurdity of such a belief is quite obvious, we have given in our preceding explanations, and in the statements above, a clear demonstration of the futility of such ideas. We will also mention this in the chapter devoted to the question of Imamât.

Other sects, again, believe in the return of Our Lord Ja'far (the Sâdiq).

But we believe that the meaning of Imamât is leadership of humanity, conveying to it the real knowledge (*ma'rifati haqiqî*) of God (*Khudâ*), and of the ways leading to spiritual union with Him (*Khudâ'î*). Such a Guide is necessary at every period, as otherwise mankind [22] would remain in ignorance

¹ 'Alî, as is known, had no son called Zayd. Imam Zayd was the son of Ḥasan ibn 'Alî.

² This passage does not occur in the Coran. It may be noted that the author on many occasions, as will be seen further on, sometimes even quite systematically, regards various Arabic sentences as Coranic verses. Perhaps to some extent this may be due to the interference of the pious but ignorant scribes.

or in error, the knowledge of God would be neglected (*mu'appal*), and the Truth (*kawni haqq*) would disappear,—God save us from such beliefs!

God has also said: "... the day when We will call all men through their Guide (Imâm)" (Cor. XVII, 73), i.e. on the day of Judgment. And in a *hadîth* it is also said by the Prophet: "If the earth remains without an Imam for even a moment, it will perish with all its population". This will also be explained in the chapter dealing with the question of Imamât.

Some other sects believe that Imamât continued until the time of Hasan 'Askari, and from him it was transferred to his son Muhammad, who is the promised Messiah (Mahdî), expected to come in the end of time. He is alive now¹, and has been so for more than five hundred years,¹ hidden in a cave, or well. He is soon going to come out of it. They tell of many fantastic things concerning his impending return, fix the time of his advent, and disclose that he will fulfil certain prophecies (*sharp*).

To this I can reply: "If your Imam is coming at any time that he thinks best, and in any way he likes, of what use are all your calculations and prophecies about the time of his advent?" Besides, every normal man knows that no human being can live for such a long time, and cannot remain all this time hidden in a cave. They may try to bring forward the example of Noah, who lived about a thousand years, as mentioned in the Coran (XXIX, 13): "And he dwelt among them for a thousand years save fifty years". Or the story of the Ephesian Sleepers. To this I can reply: "All this needs an allegorical interpretation (*ta'wîl*), and only with the help of it can be understood".

And if Muhammad ibn Hasan 'Askari was an Imam, it would have been most necessary for people to get into touch with him. Otherwise it would have resulted in a suspension of Imamât, for people in this world would have remained without knowledge of God (*ma'rifat*), having had no proof (*hvjat*) of His existence. Such an Imam would have been a source of great suffering to humanity, while the real purpose of the Imam is to be a source of Divine mercy to the world. But it is well known to everyone that nobody has ever come into touch with him, and no wonder,—[23] how can one come into touch with someone who does not exist?

[Here a few pages have been lost in the original MS. The passage deals with the story of the dispute which arose amongst the sons of Imam Ja'far Sâdiq immediately after his death, when all of them claimed Imamât for themselves. Ultimately they go to the *Hajaru'l-asvâid*, the sacred stone in the corner of the Ka'ba, and ask it to decide the matter. And, surely, the stone begins to speak, at the prayer of Ismâ'il, showing a good knowledge of the Coran, and supporting Ismâ'il's rights against his

¹ As is known, he disappeared in 260/874.

brothers. (A similar miraculous story is usually narrated about Imam Zaynu'l-'âbidîn). Only Ismail is the *mustaqarr*, or real hereditary Imam, and all other brothers are only "personal" or acting Imams, *mustawda'*. Mûsâ Kâzim swears allegiance to Isma'îl. They are both the same in their mission, not opposed one to the other, the difference being only outward.]¹

May Chir Lord save all his faithful followers from the evil of those who follow the Devil, and may He make them to see, think, and hear by the light of His knowledge!

To him is our account to be given, and He is all that we need!

¹ Cf. further on, p. 75 (text).

CHAPTER III

Explaining the truth that except for this true religion of the Ismailis there is no religion which secures salvation.

In the Second Chapter we have already found that everyone ought to have a religion, and that such a religion must be only that of the descendants of Muḥammad and 'Alî, in accordance with the command of God Himself (Cor. IV, 135) : " (Believe in) God, His angels, His prophets, His books, and the Last Day",¹ and that the latter expression means Our Lord 'Alî and his successors, who are his direct descendants (*dhurriyyat*). Belief in them is obligatory. God the Allhighest says (Cor. IV, 02) : " Obey God, and obey the Apostle, and those in authority amongst you ", i.e. Murtaḍâ 'Alî,—may God ennoble his countenance!²—this is according to the command of God (Cor. V, 60) : " Verily, God and His Apostle are your protectors (*ivali*)³ Those who believe, are steadfast in prayer, give alms, and bow down ". This means : I have appointed 'Alî as a Divine Protector, leaving to him, who is My Friend, the beloved, and the closest one to Me, to decide the questions of the prayer, the fast, the *hajj*, and all other matters connected with this life and the future life. Prayer, the fast, and the *hajj* will be accepted at My palace from everyone who does these for the love of 'Alî, the Divine Protector ; but these will not be accepted at My palace from those who do them without love of 'Alî and his successors, even if they at the same time show obedience and devotion as great as the distance from the West to the East. [24] " Verily, God is your Protector " (Cor. V, 60).

Thus we see that 'Alî is the Divine Protector (of mankind), and the *Wasî* of Mustafâ ; obedience to them means obedience to God the Allhighest. And God in the Coran (XL, 47 ?) says : " Verily, (I have appointed him) as the Divine Protector on the earth, and have handed over to him the Divine command (*amr*), and to him belongs the authority (*hukm*) in all matters concerning worship ". This means that worship of him is worship

¹ Cf. above, p. 1, note 1. Though the initial lines of the text literally agree with the corresponding place in the HB Abû Ishâq, yet afterwards the two versions are quite different, as far as the beginning of p. 26 of the text.

² This form of invocation of blessing upon 'Alî, as is known, is chiefly used by Sunnites. Here it appears quite irregularly, alternating with '*alay-hi's-salâm*' (used also by the Ithna-'asharis), and the Ismaili form, —*li-dhikri-hi's-sujûd iva't-tasbîh*.

³ Again the same doubtful verse, cf. above, p. 15, note 3.

of God. As God the Allhighest commands : " The knowledge of God means the knowledge of the Imam of the time "-¹

It is related of Imam Ḥasan,—blessing of God be upon him!—that he delivered a sermon, mentioning in it : " I am a descendant of the Prophet ; and God made devotion to me obligatory to every Muslim, as commanded in the Coran (?) " : . . . " and to both his uncles, and both grandsons, and his helpers, and *ansâr* may devotion be given till the day of Judgment ".* This means : till the " Last Day ".

And the Prophet said : " After me my community will be split into seventy-three sects ; but only one of them leads to salvation, the others,—to Hell".³ The King of men (*Shâhi mardân*, i.e. 'Alî), Salmân, Bû Dharr, Jâbir Ansârî, Suhayl,⁴ the *muhâjirs*, the *ansârs*—all of them—were present on that occasion. The King of men then asked : " O Prophet of God,—who will be saved ? And who are those who are condemned to perdition ? "—The Prophet replied : " O 'Alî, it is thou and thy followers (*shî'at*) who are the happy ; O 'Alî, it is thou and thy followers who are the superior ". [25] This is in accordance with the Coran (VI, 154) : " Verily, this is My right way ; follow it then, and follow not various paths ".

After Aḥmad his followers became divided into seventy-three sects,

One of them right, all others leading to perdition.

That single sect is those who follow the *Ahli Bayt*,

Other seventy-two are full of errors.

O you, these " others ", nowadays only the Successors of the Prophet save,—

Open your ears, and listen to (the Prophet's) reply.

I, from amongst these people, have decided to follow the Successors of the Prophet,

But take as thy leader, friend, any one thou likest.

As the Prophet said in a *hadîth* : " My descendants (*dhurriyyat*) are like Noah's Ark : whoever got into it, is saved, and whoever opposes them,—is drowned ".⁵

¹ Here again this *hadîth* is treated as a verse of the Coran. Cf. above, p. 165, note 2.

² Again a sentence wrongly regarded as a verse of the Coran. The *ansâr*, as is known, were the inhabitants of Medina who followed the Prophet after his *hijrat* to that town.

³ As may be seen, this chapter opens with simply a paraphrase of the contents of the second chapter.

⁴ All these persons are great Shi'ite saints, equally recognized by all Shi'ite subjects. Very little authentic is known about their biographies. The information about Salman is excellently summed up in L. Massignon's pamphlet *Salman Pâk*, in the series of the Société des Études Iranien, No. 7 (Tours, 1934). For others see in the *Encyclopædia of Islam*.

⁵ This *hadîth* is already quoted by Ibn Bâbûya, in his *Risâlatu'l-Itiqâdât* (Najaf, 1343), p. 130.

When I am in Noah's Ark, with the Prophet and the
Wasî,

Let the earth be overtaken by the deluge, let the sky
rain misfortunes !

The dog that was with the Ephesian Sleepers was saved.
How will not I be saved, being with the Successors of
the Prophet ?

We have already described all those seventy-two erring
sects ; now we have to give details of that one sect which leads
to salvation.¹

This sect consists of the people who believe that there is
always an Imam, and that the world cannot exist without him.
There always is, always was, and always will be an Imam, in
accordance with the commandment of the Coran (XXXVI,
11) : " And everything have We counted in a plain indication
(*Imâmi mubîn*) ". One cannot imagine this by himself. The
world is continuously changing, and it cannot exist by itself ;
therefore, the existence of the world must depend on someone.
(This matter will be discussed in detail in the chapter dealing with
Imamat). And such " someone " is always present; always was,
and always will be. This " someone " is the Imâm,—prostra-
tion [26] and glorification be due at his mention !²

The Prophet said: " If the world remains without an Imam
even for a moment (or while, or minute), verily, the earth would
perish with all its population". The Imam looks upon the
existence of the world a hundred thousand times every day so
that this world may remain alive. And different prophets have
said (the same thing) in the books revealed by God, i.e. the
Torah, the New Testament, the Psalms, and the Coran of the
Apostle of God.

In the Psalms, the Torah, the New Testament, and the
Coran,—

In these four books there is (the mention of) 'Alî.

Every prophet who came, referred to the Lieutenant of
God (*Qâ'im*)³ of his time. The Prophet says that the Imam
is always present in the world, and there never is a time when
no one can get into touch with him. He always has a " proof ",
hujjat, and *dâ'î*, preacher, who inform the followers, and reveal
the truth to those who seek after it, being specially com-
missioned for this purpose by him. God Himself says in the
Coran (?)⁴: " The knowledge of God is but recognition of the
Imam of the time ". He is always present in order to reveal

¹ Here again both the texts, this one and that of the HB of Abû
Ishâq, begin to agree to a considerable extent.

² Again the texts are different.

³ i.e. the Imam.

⁴ Cf. above, p. 16, note 2, and p. 20, note 1.

the knowledge of God to mankind, "and to be My Testimony (*hujjat*) to them".

And I may add that he should be a Fatimid¹; and he should be in every time, and every circumstance, as is said in the Coran (III, 30): "Verily, God has chosen Adam, and Noah, and Abraham's people, and 'Imrân's people above the world,—a progeny (*dhurriyyat*), of which one succeeds the other; God both hears and knows (all)". Thus God says that the prophets descend one from the other, as we have proved it here. And in another place (Cor. XXVII, 16) it is said: "And Solomon was David's heir". Concerning Zachariah, the Prophet said (Cor. XIX, 5-6): "Then grant me from [27] Thee a successor (*Walî*) to be my heir",—i.e. so Zachariah prayed to God. And similarly Moses inherited (his office) from Shu'ayb, as is stated in the Coran (VI, 83-87): "This is our proof which we gave to Abraham against his people:—We raise the rank of whom We will: verily, thy Lord is wise and knowing. And We gave to him Isaac and Jacob, each did We guide. And Noah We had guided before, and all his seed,—David and Solomon, and Job, and Joseph, and Moses and Aaron,—for thus do We reward those who do good. And Zachariah, and John, and Jesus and Elias, all righteous ones; and Ishmael, and Elisha, and Jonah, and Lot, each one have we preferred 'above the worlds; and of their fathers, and their seed, and brethren: We have chosen them, and guided them into the right way".—Thus it is proved that the prophets inherited the office one from the other, and each one is a testimony of the claims of the other.

From the time of Adam to the time of 'Abdu'l-Manâf

They were brought from the pure descent, born by holy mothers.²

Thus it is clear that the only true Imams are the Ismaili Imams, who are the successors (*dhurriyyat*) and the "family" of the Prophet. The latter himself said: "One who dies without having recognized the Imam of his time, dies like a heathen, and the heathens go to Hell". It is just as if he died without following the Prophet. And God says in the Coran (XVII, 73): "The day when We will call all men through their religious leader (Imam)".

God the Allhighest says in the *sûral* of "Light" in the Coran, referring to the position of the successors (*dhurriyyat*) of the Prophet (XXIV, 35): "God is the light of the heavens and the earth: His light is as a niche in which is a lamp".³ This

¹ Cf. above, p. 10.

² The same quotation is repeated on p. 31 of the text.

³ These discussions are apparently derived from some Ithna-'ashari works. One of them, the *Kitâbu't-tawhid*, by Ibn Bâbûya al-Qummî, is explicitly referred to, but the author's version contains also other matters which are not found in that work.

means that God guides and leads his slaves from the darkness of idolatry, error and perdition to salvation by the light of the Imam of the time, i.e. his light of guidance. Really, a source of Light is God who brought this world from the mystery of non-existence into being.¹ Its existence is apparent in the seed, and it is the hidden creator and maker. Thus the light of Lordship [28] is the Imam of the time, the light which fills the heavens and the earth,—how is it you cannot discover it in your own heart ?

In the *Kitâbu't-tawhîd*, by Ibn Bâbûya,² the properties (*sifât*) of the Great I is very great to the world and its inhabitants (Cor. XXIV, 35) : " God is the light of the heavens and the earth ; His light is as a niche in which is a lamp, and the lamp is in a glass". This means that the light of the Truth the Allhighest is in the heavens and the earth; it shines from the lamp of the Prophet; by its light God guides the people. And the "glass" is the heart of 'Alî, who is the *Wasî* of the Prophet. And the "star" glittering as a jewel,³ lit from the blessed olive tree (*zayûn*, is Abraham, the Friend of God, and 'Imran. The Prophet was a descendant of the former, and 'Alî was a descendant of the latter,—'Alî ibn Abî Tâlib was neither a Jew, nor a Christian.

The Apostle of God said: " Knowledge almost comes out of the mouth of the Successor of the Prophet, even before he starts speaking ". The light of 'Alî is the light of Imâmat which after him (remains) in his progeny (*dhurriyyat*). And an Imam, during the period of his office and in his lifetime, is the Guide of the people. His purpose is to lead mankind from the desert of ignorance to the boundaries of the abode of faith, of belief in One God, and of knowledge of Him, thus leading the mankind to reach God and to abide in God (*Khudâ wa Khudâ'î*), rescuing from the stuffiness of ignorance, which is a Hell of stupidity, and leading it into the open air of spirituality.

The Apostle of God says : " The *lamp* (mentioned in the Coran) is the light which contains the (Divine) knowledge {*ilm*}. I will transfer it to my Executor (*Wasî*) when I die. It is like a

¹ The peculiar order of words of this passage may suggest that it is a literal translation from Arabic.

² Ibn Bâbûya, or—to give him his full name—Abû Ja'far Muhammad b. 'Alî b. al-Husayn b. Mûsâ Ibn Bâbûya al-Qummi, surnamed Shaykh Sadûq (d. 381/991), was the author of many famous Shi'ite works. His *Kitâbu't-tawhîd* is not mentioned by Brockelmann (I, 187), but it was lithographed, apparently in Tehran, in 1285/1869. The commentary on the *âyâtih-Nûr* is found in the 15th *bâb* of the treatise, and the matters dealt with here are treated on pp. 110-114 of the lith. edition. In our text the Arabic original is either almost literally translated, or very closely paraphrased.

³ As is well known, there was a belief in the antiquity that jewels themselves emit light.

glass lantern, shining most brilliantly and purely. And the light and radiation of prophethood and of *walâyat* speak without the need of an angel descending (with a message) from heaven ".

'All gives orders to the great king (?) to return,—

'Alî does the work of the Prophet without the assistance of Jabra'îl.

The same "Verse of Light" (*âyatu'n-nûr*), mentioned above, i.e. "God is the light of the heavens," etc. (Cor. XXIV, 35), [29] means that the light of prophethood and of *walâyat* make the heavens and the earth full of light. "They are lit by the moon, the stars, the sun, the lights of this world, and by the angels of light." And the prophets, the *wasîs*, and the learned teachers who are sent by the Guiding Imams, all tell us that the meaning of the "place for the light" is the spout (*anbûba*) which is placed in the middle of the candelabre (or lantern). If so, the *misbâh* should be the wick, which is placed in the spout. And the properties of that light which appears in the "dress" (*kiswat*) of wind, may be imagined from the simile : a street in which there is a lamp, placed in a hanging glass lantern (*qandîl*), and the latter shines and glitters, for it is said further in the same verse of the Coran (XXIV, 35) : ". . . . the lantern as though it were a glittering star; it is lit from a blessed tree, an olive, neither of the East, nor of the West ". Thus this glass lantern is like a star which shines brilliantly, being fed by the oil of the olive tree, which is the most blessed and most useful, and which grows in the Promised Land. Seven prophets prayed over it : Abraham, the Friend of God, was one of them. It does not grow in the Eastern lands, such as Tibet and China, nor in the Western lands as Tanjer or Tartûs. But (Cor. XXIV, 35) : ". . . . its oil would well-nigh give light, even though no fire touched it,—light upon light;—God guides to His light whomsoever He pleases". This means that this light shines and glitters so much that it makes everything shine brightly, even without the aid of fire, and even more than this, for—"light upon light ; God guides to His light whomsoever He pleases ". By the light that this tree gives, God the Allhighest guides whomsoever He pleases towards the light of religion and faith in him, i.e. towards the Imam of the time. " And God (Cor. XXIV, 35) strikes out parables for men, and God all things doth know", i.e. O Muḥammad, the dawn of God the Allhighest makes the parables enlighten you. This means that He explains abstract ideas in the form of concrete conceptions connected with visible objects (*ma'qûdât dar libâsi mahsûsât*). And the day will come when the people will understand them, and their purpose will become apparent to all. God knows everything, be it the most subtle abstract idea, or perceptions through the senses (*mahsûsât*), [30] or allegory.

So far we were giving the tafsîr, *ot* plain interpretation (of the "Verse of Light") ;—now we may take up its *ta'wil*, or allegorical interpretation.

The learned have much to say of these matters—of ideas or abstractions (*ma'qûlât*), the sensual perceptions (*mahsûsât*), and the allegory (*tamthîl*). Some of them say that by the "light" here is meant faith, by the "niche"—the faithful, and by the "lamp",—his heart. They symbolize faith by a light burning inside the lantern (*qavdîl*). This lantern is similar to a glittering star. The formula of the *tawhîd*, i.e. profession of the unity of God, is symbolized by the blessed tree. This tree has its share and lot in sunshine, which means fear of sin.

The greatness of this formula (*tawhîd*) will well-nigh light up the world with its brightness even without its being uttered by the faithful. But when it is pronounced, and if the pronouncing of it has a special purpose, then, as we have said, the ray of 'Alî's light becomes manifested. Some people say that this allegory implies the Prophet, and that the "niche" is the bountiful breast of that Great Man, while the "lamp" is his luminous heart, and the "wick"—his pure actions, because worship comes from Prophethood. And the expression "Neither of the East nor of the West, the oil of which would", etc., indicates its being free from Jewish and Christian ideas, because Jews, when praying, turn to the West, and the Christians—to the East. The blessed tree is the tree of Prophethood, i.e. Abraham, the Friend of God, because the prophets are his descendants. And the pure light of Muḥammad the Chosen and of his successors will well-nigh shine for the people though no fire reaches it.

Other people say that the "niche" is Abraham, and the "lamp" is Ismâ'îl, and the "wick" is the Apostle of God, because the latter sometimes is alluded to as the "lamp" (*sirâj*). And the meaning of the expression: "the oil of which would well-nigh give light", etc., is that the good actions of that Great Man (i.e. the Prophet) are apparent before (anything) was, is, or will be; and that he will receive inspiration (*wahy*). And the light of 'Alî is the pure light of the Prophet, and also that it descends from all prophets, such as Adam to Abraham and to the Final Prophet,—just as we mentioned above concerning the verse (Cor. I 11, 30): "Verily, God has chosen Adam, and Noah", etc. [31].

From the time of Adam to the time of 'Abdu'l-Manâf*
They were of pure descent, born by holy mothers.²

¹ 'Abdu'l-Manâf was great-great-grandfather of Muhammad.

² The same *bayt* is quoted on p. 22 (p. 27 of the text).

Some other people again say that the " niche " means 'Abdu'l-Mutallib,¹ the " lamp ",—'Abdu'l-lâh,² and the " wick," the one who ascended to heaven, i.e. Muḥammad, who is neither from the East, nor from the West, but an inhabitant of Mekka which is the centre of the world.

It is also related from the true Imam (*Imâmi bar haqq*) Ja'far the Sâdiq, that he said: "We are the " niche", and the "wick of the lamp" is our ancestor, Muhammad the Mustafâ; and God guides through our Protectorship (*ivalâyat*) whomsoever He pleases ".

Ibn Bâbüya,—mercy of God be upon him !—who was one of the great associates of the Imam (i.e. Ja'far the Sâdiq)³ in his work *Kitâbu't-tawhîd*, relates from 'Isâ ibn Râshid,⁴ who related from Imam Muhammad Bâqir that the expression " the niche in which there is a lamp " means the light of "Alî in the bountiful breast of the Commander of the Faithful, 'Alî ibn Abî Tâlib, because the knowledge of the Prophet completely fills the heart of 'Alî. The Prophet said: "I am the city of knowledge, and 'Alî is the gate of it ". The same Imam explains the meaning of the expression "the oil of which well-nigh would give light " as: the world itself is about to give out the wisdom (*'ilm*) which belongs to the successors of " the glory of mankind " (i.e. Muḥammad the Mustafa), even before any one asks about it.

The expression " light upon light " means that the Imam is directly supported by the light of Divine wisdom and foresight, which is eternal. (When one Imam dies) another, who is also a successor of the Prophet, comes, and this continuity has never been broken, and never will be, from the time of Adam, to the time of the Final Prophet, and after him, to the advent of the *Qa'im* of Resurrection. The Imam is the *Wasî* (here—*awsîyâ*) whom the True One makes His Caliph, or lieutenant on earth, and is to mankind the proof of His existence. The earth will never at any time be without one of them, so that mankind should always praise the True One, the Most High.

The " wick " of that " lamp " is raised above and saturated, with oil, which symbolizes the knowledge of the Unity of God (*tawhîd*), just as purity, [32] light and splendour "over them" also mean oils of different kinds. " Neither of the East, nor of the West " means that the tree does not grow in the Eastern lands where the Sun does not shine much after the noon has

¹ The grandfather of Muḥammad.

² The father of Muḥammad.

³ As we have seen above (p. 23, note 2), Ibn Bâbüya flourished a hundred years after the death of Imam Ja'far Sâdiq.

⁴ See the *Kitâbu't-tawhîd*, p. 113. The *ishâd* which is given here, should be: " said Tarîf b. Nâsîh from 'îsâ b. Râshid, from Muhammad b. 'Alîb. al-Husayn ".

passed, till the end of the day. And that tree is "not of the West" because the Sun does not shine much from sunrise till noon.¹

It is also said that the olive tree has a property of never seeking shade ; it always remains under the sunshine, so that it is burnt by it ; through this the tree and its fruit never remain unripe. The hotter the sun is, the more it benefits the tree, which avoids every form of hindrance or obstacle which gives shadow. It is said that this tree originally came from Paradise, and was brought thence to this world. Not being one of the trees of this world, it cannot be termed Eastern or Western.

And, as it was mentioned, such a light is burnt in the houses of " great men ", the " great men " being prophets, saints, apostles, and the successors (*Ahli Bayt*) of the Prophet. And that tree is the tree of Tūbā which grows by the tank of Kawthar, and the branches of which spread all over the seven heavens. Its roots are in the back of the Bull and the Fish. Its branches cast a shadow from the East to the West, and a branch of it hangs over a window of the cell of every inhabitant of Paradise : —he finds on it everything that he needs.² This tree is the symbol of the Last of the Apostles and the Guide of the paths, the Messenger of God ; and also of 'Alī and his successors, as God revealed it in the chapter " Abraham " (Cor. XIV, 29): "Dost thou not see how God strikes out a parable ? A good word is like a good tree whose root is firm, and whose branches are in the sky ", i.e. O Muḥammad, dost thou know how God strikes a parable of thee, and of thy successors (*Ahli Bayt*) ? He mentions that they are similar to the holy formula of *tawM̄d*, saying that every "good word" is like a sacred tree, which is the tree of Tūbā, the roots of which are firm in the earth, and the branches of which are in the sky. It is related from Imam Ja'far the Sādiq, and he related it from Imam Muḥammad Bāqir that the " good tree " [33] is the Apostle of God, its branches are Murtadā 'Alī, and its root is Fātima the Zahrā+, the " Best of women ", the daughter of the Apostle of God,—prayers of God be upon her ! And the fruits of that tree are the sons of Fātima, Hasan and Husayn, including the successors of the later. And the leaves of that tree are the Shi'ites and the followers of 'Alī (*mawāliyyān*)³ Then he said : " Whenever a Shi'ite dies,

¹ In the text, line 2, instead of *ba-tābad* better to read *na-tābad*, and on line 3—*na-mī-tābad*. The earth is here regarded as flat and immoveable.

² Cf. further on, p. 107 (text), where similar matters are narrated about the Tūbā-tree.

³ The double Plural of this term (instead of the original Plural *mawālī*, from *mawlād*) probably shows that this passage is derived from an Arabic work. Here it is used in its original sense of "client", i.e. freedman, or new convert from non-Arab communities, as opposed to *Shi'at*, i.e. supporters of 'Alids from amongst pure Arabs.

a leaf falls from the tree ; and when a child is born in a Shi'ite family a new leaf comes out in the place of that fallen one". And it is related from Ibn 'Abbâs that Jabra'îl said to the Apostle of God: "Thou art a tree, and 'Alî and Fâtima are the branches of that tree, and the fruits of that tree are her holy sons, while the leaves of the tree are Shi'ites and the supporters (*mawâliyân*) of the *Ahli Bayt*:'

The "good word" means faith, and the "good tree" means one of the faithful (*mu'min*). God revealed in the *sûrat ar-Rahrnân* (LV, 22-23): "From both of them come forth pearls and corals,—then which of your Lord's bounties will ye twain deny?" This means that the pearls and corals symbolize the *Ahli Bayt* of the Apostle of God. And the Prophet said that Murtada 'Alî, Fâtima, and their two sons are alluded to here.

It is related from Ibn 'Abbâs, from Salmân, Sa'd ibn Jubayr, and Sufyân Thawrî¹ that when rain-water descends from the door of the heaven, and a drop falls into a shell, which is in the sea, a pearl appears. The sea here means the Prophet, Murtadâ 'Alî and Fâtima, and the pearls and corals are Imam Ḥasan and Imam Ḥusayn. And the Apostle of God himself said: "God created me and my uncle's son as one tree",—i.e. that he is the trunk of that tree, and 'Alî is the branch of that tree, while Hasan and Husayn are the fruits of it, the leaves being the followers and Shi'ites. Every one who grasps that tree or its branches [34] is saved from Hell and Fire. But every one who does not, and who disobeys, is a sinner,—he will undergo a painful punishment. The Prophet also said: "I leave with you two treasures,—if you keep them, you will never err: the Book of God and my "close relatives" (*itrat*), who are the *Ahli Bayt*. They (and the Goran) will not be separated one from the other until you reach the tank of Kawthar {on the Day of Judgment)."

Thus it is plain that amongst the seventy-three sects of Islam the only community that will attain salvation is the one that follows Ismâ'îl, and the Ismaili Imams; here is the proof of this—(Cor. XXXIII, 33): "God only wishes to take away from you, as the members of his Prophet's family (*Ahli Bayt*), all uncleanness, and to purify you thoroughly". This is a correct indication of the meaning which is as follows: God removes you, O *Ahli Bayt*, from everything that is unclean and vile, keeping you clean and guarding you from every form of pollution of this world. [Follows a passage in which it is said that all Imams are *ma'sûm*, sinless, but the first three caliphs surely could not claim to be this.]

¹ The famous Shi'ite saint and the *râwî* of *hadîths*, a contemporary of the Prophet. Sa'd ibn Jubayr, mentioned here, is a secondary Shi'ite saint, also of the same time.

There has been an Imam in the world ever since the Day when God asked His creatures : " Am I not your Lord ?"¹ The Imam must be the wisest of men,—it makes no difference to him whether his community elects him or not. God says (Cor. II, 118): "My covenant touches not the evildoers". This means : My covenant, which is Imamat, is not for the wicked.

Another proof is (Cor. XI, 115): "Lean not unto those who do wrong", i.e. do not befriend the evildoers. And another proof (Cor. XLIX, 6) : "If there come to you a sinner with information, then discriminate",—this indicates that you should not act in accordance with the advice of an evildoer, or otherwise you will be sinful yourself. Imamatus will never belong to the vile, and it is sinful to befriend evildoers.

[Here a passage is omitted, in which the author tells that there are many false *hadiths* which were invented to support the claims of the different political parties, and lines of caliphs. The author summarily refutes them. In the course of argument the author refers to the work called *al-Jam' bayna's-Sahihayn*, which he styles "one of the most authoritative works of the Sunnites"²].

[35] God the Most High in His Coran has revealed (Cor. III, 138): "Muhammad is but an Apostle; apostles have passed away before his time". This means that if they were apostles of God (?) Muhammad surely must be an Apostle of God. Muhammad is chosen by God, as is said in the Coran (XXXVI, 1) : "In the name of God, the Merciful, the Compassionate ! Y.S. By the wise Qur'an", etc.—i.e. O Muhammad, thou art better than all, and thou art one of the apostles. "Verily, thou art of the apostles following the right way" (Cor. XXXVI, 2-3). Therefore it is clear that Muhammad, the Apostle of God, was ordered to show the right way to men so that they should not fall into error and sin. It is said (Cor. LUI, 3-4) : "He does not speak out of lust. It is but an inspiration inspired", i.e. his speeches are inspired or conveyed through Jabra'il.

Ibn 'Abbâs relates this *hadith* from the Prophet himself : "We are prophets, and we do not bequeath to anyone that we leave except to those who deserve this", i.e. the succeeding descendants (*dhurriyyat*), about whom God has said (Cor. III, 30): "... the descendants who succeed one another, and God both hears and knows", i.e. We left the Coran and the *Ahli Bayt* amongst you ; and all that is left, is left in truth

¹ From Cor. VII, 171.

² Two works with this title are mentioned by Brockelmann : the earlier, by Abu 'Abdi'l-lâh Muhammad b. Abî Nasr Futûh al-Mayurqî (bom 420/1029, d. 488/1095) (cf. I, 368); and the later, by 'Abdu'l-Haq b. 'Abdi'r-Rahmân Ibn al-Kharrât al-Ishbîlî (b. 510/1116, d. 581/1185) (cf. I, 371). Most probably here the latter is referred to, as the better known of the two.

and sincerity, and plainly for the purpose of preventing man from straying away off the right path. Both of these will guide the people, and remain as a "proof" of God, just as God said (Cor. V, 44): "To Him belongs the kingdom of the heavens and of the earth", and (Cor. II, 256): "He is the Highest and the Greatest". And it is again said in the Coran (II, 118) that God said (to Abraham): "Verily, I will set thee as a leader (Imam) for men", i.e. God has given Imams to the faithful. [36] And (Abraham) asked: "And (wilt Thou raise Imams) from my posterity?"—God replied: "My covenant touches not the evildoers" (Cor., *ibid.*).

And it is also said in the Coran (IV, 174): "O ye folk! proof has come to you from your Lord, and We have sent down to you manifest light", i.e. the light of Prophethood and of Imamate. And the Prophet also said: "My Lord promised me that the devotion of the faithful would not be accepted unless it includes also the love for 'Alî and the *Ahli Bayt*".

The True Lord with Ahmad the Chosen
Entered a covenant, and promised him,
That no faith would be accepted,
Except for love for 'Alî and his descendants.

The Prophet said: "It was written on the gate of Paradise before the world was created, a thousand years before Adam (?): there is no Deity except Allah, Muḥammad is His Apostle, and 'Alî is his brother".

Before Adam he (the Prophet) had existed for thousands of (years).

Many years it was written about love for the Friend,
On the door of the highest Paradise (was written) that
Ahmad

Is the Prophet, and "Alî is his brother.

And also:—

On the arch of the Throne of God is written the name
of Muḥammad.

Who has written it?—The light of the Prophet (and) of
'Alî.

And it is also said by the Prophet: "Whosoever calumniates or dislikes 'Alî, [37] to him I will never extend my protection. His piety or generosity will not be accepted, and he will go to the centre of Hell, together with the erring"; just as God the Allhighest said in the Coran (XLII, 9): "There is naught like Him, for He both hears and sees; His are the keys of the heavens and of the earth". And also¹: "Verily, God created

¹ From here, and as far as line 3 on the next page of the text, is given a quotation from the third *Ṣaḥīfa* from the *Ṣaḥīfat-n-nāzirin* (cf

Adam in His own likeness, and breathed into him His own spirit \ This means: do not make your faces appear vile, because really God created Adam after His own image, and breathed into him His own spirit. The Divine form (*sûrat*) is the Universal Conscious Life Principle (*Nafsi bull*), and Adam is the *Nâtîq*, or Prophet of his own time, who had the " immediate support " (*ta'yîd*) of the Universal Life (*Nafsi kull*). In the system of *ta'wîl* the expression "face " always symbolizes the Imam. Thus this expression really means : do not disgrace the Imams in the way that the adversaries do, by regarding false pretenders as true Imams. The *Nâtîq* in every period calls the people, showing them the way (*şûral*) of following the (human form) of the true Imam.

And the meaning of the " Divine spirit " in this expression is explained in the Coran (IV, 119) : " His Word which He cast into Mary, and a Spirit from Him ", i.e. the Word of God, which is the spirit, descended to Mary. And it is mentioned also in this verse (LXVI, 12) that the One who breathed this Spirit, the Great, made it descend into the womb of Mary : " And Mary, daughter of Tmrân, who guarded her purity, and We breathed therein of Our spirit, and she verified *both*¹ the words of her Lord and His books, and was of the devout ". And in the *ta'wîl* the meaning of the " virgin " is an allegory for the *hujjat*, the proof of God; and the womb means ear. Just as in the womb the material human form comes into existence, so does the spiritual form grow by the hearing of speech through the ears. And the meaning of the whole verse in the *t-a'wîl* interpretation is this : Mary, who was the *hujjat* of 'Imrân, kept her ears [38] away from the ordinary (*zâhir*) speeches, devoid of the *ta'wîl*. Then the Word of God became granted to her, in the form of the *ta'wîl*. In this she brought up Jesus, who was the Spirit of God.

In this verse there appears the mention of the breathing of spirit, as well as profession (of faith) by (pronouncing) *both*² formulas; and what is allegorized by " spirit " is the word (of God), or the formula (*kalîma*). The expression " (she was) of the devout ", found in the same verse, means "closely con-

Introduction, III). The Arabic quotation is not a verse of the Coran, but probably a *hadîth*. Here it is mutilated, and therefore does not correspond with the Persian translation, which accompanies it. In the *Sahîfa* it begins with the words : *Îâ Uiqahbihû 'l-u'ûjha*, which are missing here.

¹ In the ordinary version of the Coran this word stands in the Plural, but the author, with his poor Arabic, reads it in the Dual, *bi-kalimatâni Rabbi-hâ*, quite incorrectly, as it should be *bi-kalimatay*. The Persian version, which accompanies this quotation, shows that he really read it as the *Dual*.

² Again the same expression,—see the preceding footnote. Here it apparently is identified with both halves of the formula of *shahâdat*.

nected",—Mary was one of the hujjats.¹ Prophets have descended from Abraham, and Imams—from 'Imrân, as is said in the Coran (III, 30): "Verily God has chosen Adam," etc. This means that the "posterity" (*dhurriyyat*) of the prophets descend one from the other, from the time of the (creation of the) world, to the time of the Final Prophet, and will do so to the end of the world.

So many thousands of years before the foundation of the Universe,

Muhammad and 'Alî were sitting together.

God the Allhighest said in the *sûrat* "Counsel" in the Coran (XLII, 22): "Say: I do not ask a hire for it,—only the love of my kinsfolk. And he who gains a good action (We will increase good for him thereby)", i.e. say, O Muhammad: I do not ask any reward from you for my being an Apostle,—I do not take a fee from prophets or from the followers, for preaching. I only want friendliness shown towards my successors (*Ahli Bayt*). This makes the slave of God nearer to the Allhighest. And everyone who works (*kasb kunad*) for one of my successors [*dhurriyyat*], i.e. who is obedient to me, and (feels) love (for the Apostle's descendants), becomes nearer to me, and will become associated with me. As the Prophet said (to 'Alî): "Thou art in relation to me as Aaron to Moses, for the sake of his great ancestors, the changing world, and undulating sea". This refers to the person whom the Prophet calls his brother, his cousin, and his lieutenant. All the obedient faithful are honoured by the reference to him: "'Alî is the Lord of those whose Lord I am",—the Prophet on the day of Ghadîr Khumm said this to his followers.

And further he said: "God, befriend those who befriend him, help those who help him, and disregard those who disregard him". The proof of the correctness [39] of this *hadîth* is found in another *hadîth*: "The Prophet said: the first thing which God created was the cupola (of the sky?). He wrote on it: "there is no deity except Allah, Muhammad is Apostle of God, and 'Alî is the *Wasî* of Mustafâ". Then God created the Throne (*'Arsh*), and wrote on its foundations the same formula: "there is no deity except for Allah, Muhammad is His Apostle, and 'Alî is His face (*ivajh*)". Every one who thinks that love for the Prophet is obligatory, and love for the *Wasî* is not, thinks erroneously. And every one who thinks that he can recognize the Prophet, while not recognizing the *Wasî*,—is an unbeliever." Then the Prophet said: "Are not my kinsfolk protection to you? Love for them is as love for myself, and whoever disregards them, commits a sin". Someone asked: "And who are

¹ Here the quotation from the third *Sahîfa* ends.

thy kinsfolk, O Prophet?" He replied: " 'Alî and both my grandsons, with all other Imams, who descend from the Father of Imams, Husayn, and who are sinless (*ma'sûm*) by God's will,—verily, they are the *Ahli Bayt*", etc. And the Prophet added (concerning 'Alî): " Thy flesh is my flesh, and thy blood is my blood ". True it is what the Prophet said.

Many companions of the Prophet certified to the correctness of this *hadîth*. The Prophet said: First God created a screen (*hijâb*), and wrote on it, after the formula of the *tawhîd*, the words: "Muhammad is the Apostle of God and 'Alî is his *Wasî*". After this God created the Throne, *'Arsh*. The command was given to the Pen (*Qalam*): "Write". The Pen asked: "What shall I write?" The voice came from the world of the unseen: "Write:—there is no deity but Allah, and Muhammad is His Apostle". The Pen moved thirty thousand years over the Throne before it wrote on its foundations that formula, i.e. the formula of *tahlîl*,¹ and that Muhammad is the Prophet of God. Then again came the voice: "Write". Again the Pen asked: "What shall I write?" The voice came: "Write:—verily, the Commander of the Faithful 'Alî is the Friend of God". When the Pen heard the name of the Punisher, it broke and split through fear. It took thirty thousand years more to write this formula, that 'Alî is the *Wasî* of Mustafâ. Then God created the earth. [40] Therefore whoever pretends to be the friend of the Apostle of God, but does not love the *Wasî* of the Prophet, he lies about his love for Muhammad. He is thus a liar before the community. And whoever pretends that he recognizes the Prophet, but does not recognize the *Wasî*, he on the Last Day will not believe in Muhammad,—peace be upon him!—and thus is disobedient.

Then the Apostle of God said: "Whoever loves 'Alî and his successors, loves me also, and whoever loves me, loves God".² And he said further: "But he who hates 'Alî and his successors, hates me, and whoever hates me, hates God".

Thus said the Apostle of God: "Know that my kinsfolk (*Ahli Bayt*) are Imams. Therefore, love for them is the same as love for myself, and hostility towards them is the same as hostility towards myself".

Some companions asked: "O Prophet, tell us, what does this mean, so that the people may avoid error". The Prophet replied (by a verse from the Coran, LXXVI, 1): "Does there not come on man a while in his existence when he ceases to be something worth mentioning (by others, i.e. when he is dead)?" And in another place it is said (Cor. V, 60):

¹ *Tahlîl* means repeating the formula *Iâ ilâha illâ'l-lâhi*,="there is no deity except God".

² Cf. above, p. 32.

" Verily, God and His Apostle are your protectors (*walî*) ",¹ i.e. 'Alî, Commander of the Faithful, is the "Friend" of God, and the *Wasî* of the Prophet. For this reason while the Prophet was returning from the *hajj*, which is called the "highest *hajj* ", when he arrived at a place which was called Qayyimatu'l-Qadr, on the night of Qadr, Jabra'îl descended [41] and revealed this verse (Cor. V, 71) : " O thou Apostle, preach what has been revealed to thee from thy Lord ; and if thou dost not, thou hast not preached His message", i.e. O Muḥammad, appoint the *Wasî*, and impart to the people that 'Alî is the Imam. If thou dost not do this, thou art not deserving of Prophethood, in accordance with the verse (Cor. XXXVI, 11) : " And everything have We counted in the obvious guide (Imam)", i.e. he sees and knows about everything and everybody in the world, in accordance with this verse (Cor. IV, 62) :² " O ye who believe, obey God, and obey the Apostle, and those in authority amongst you ", i.e. obey the King of Men, Murtadâ 'Alî,—as the expression " those in authority " refers to him.

Then the Prophet ordered (his men) to unload camels, and to make a *minbar* (preaching chair) from the pack-saddles. Then he took 'Alî by hand, led him to the *minbar*, made him sit down, and started an eloquent sermon, saying "I believe in God, His angels, His apostles, and the Last Day".² And the Last Day means the King of Men (= 'Alî) and his successors, as the Prophet meant it. Thus it is obligatory to believe in him. Then the Prophet said: " Those whose Lord I am, 'Alî is their Lord also", because it is said: "Verily God is your Protector (*walî*) " (Cor. V, 60).³ It is clear, therefore, that⁴ 'Alî is the " Friend " of God, and the *Wast* of the Prophet, as it is said about him in the Coran (IV, 62) : " Obey God, and obey the Apostle ", etc.⁴

[Here a few pages are omitted in the original, in which the author again refers to ancient history, i.e. the Egyptian campaign of Usâma, who was sent there by the Prophet. With other Shi'ites, he tells that Abû Bakr and 'Umar did not go with the troops. Further he tells the well-known fact that when the Prophet on his deathbed wanted to dictate his will, 'Umar interfered, and the Prophet died before this could be done. The author refers to the same *al-Jam' bayna's-Sahihayn* (cf. above, p. 29), and to the *Jâmi'* which he attributes to the authorship of Abu Hâshim.⁶]

[42] Ibn 'Abbâs relates from the Prophet a *hyadîth* as follows : " We are living with prophets,⁰ and we do not bequeath

¹ Cf. above, p. 15, note 3.

² Here the " revealed books " are omitted. Cf. p. 1, note 1.

³ Again the same difficult verse, cf. p. 15, note 3.

⁴ Cf. above, p. 15.

⁵ It is difficult to find what this book really is, as the title, the name of the author, and the subject are referred to so vaguely.

⁶ Apparently in the sense : we live observing the same customs as all the prophets did. Cf. above, p. 35 of the text.

anything that we leave after us except to those who deserve this", i.e. except to the successors (*dhurriyyat*), who are mentioned in the Coran (III, 30): "the descendants, one succeeding the other,—and God hears and knows (all)". This means: I have left the Coran and my successors with you; and what I left you was left truly and sincerely for the purpose of saving the people from error.

And we heard the Prophet saying (Cor. XIX, 5): "Then grant me Thou a successor (*walī*), to be my heir",—i.e. Zachariah prayed to God for this.

Therefore one can realize the extent of the lies and tricking of those cursed people who seized from Fâtima the garden of Fadak, the house and the inheritance of the Prophet of God, despite the fact that he himself gave her all this during his lifetime, and that those who seized this had nothing to prove their right. Fâtima, the Most Virtuous of women, produced witnesses to the effect that her father had left all this to her. But those vile and impudent people have covered themselves with eternal shame by rejecting her witnesses, though they were such persons as the Commander of the Faithful 'Alī, Umm Kulthûm, Salmân, Bû Dharr, Suhayl, Miqdâd, Jâbir Ansârî,¹ and all the members of the Prophet's family, including Umm Ayman, to whom the Prophet promised Paradise.

It is related in the works of Bukhârî and of Muslim,² both of which are amongst the most authoritative books recognized by the Sunnites, that the Prophet, and his most beloved daughter, Fâtima, were much aggrieved by some of their enemies until they left this frail world. The Prophet himself used to say: [43] "Fâtima is a part of myself, and what affects her, affects me". For this reason it is clear that those enemies are eternally cursed, because, as the Prophet said: "Whoever hates 'Alī, Fâtima and my grandsons,—he hates myself, and who hates me, he hates God Himself". And whoever hates God and His Apostle, is eternally cursed.⁴

It is also related from Ibn 'Abbâs that the Prophet said: "O 'Alī, God has married thee to Fâtima, making the whole of the earth her dowry. Thus whoever walks on the earth, feeling hatred towards Fâtima, he walks like a thief".⁵

Friends, look upon this with the eye of justice, and you will realize the extent of the fraud, and the inhumanity of

¹ These again are the famous Shi'ite saints who were contemporaries of the Prophet and 'Alī. Umm Kulthûm was one of the four daughters of Muhammad.

² The famous early collections of *hadīths*, both with the same title *al-Jâmi' u's-ṣaḥīḥ*.

³ Here in the original copy are given a few lines of curses upon the enemies of 'Alī, almost illegible.

⁴ Cf. above, p. 33.

⁵ Literally: the earth is taboo (*harām*) to him.

those heretics who were so impudent as to deprive the Prophet's most beloved daughter of possession of the garden of Fadak,—they could not part with this garden for the sake of the person to whom the whole of the surface of the earth had been given as a dowry! They broke the covenant of Ghadîr Khumm, they withheld the last will (*wasiyyat-nâma*) of the Prophet! Know that the crime of taking away the garden of Fadak, and the injustice to Fâtima were so glaring and clamorous that some of the Omayyade and Abbasid caliphs, who felt that it was wrong, wanted to restore her rights returning the garden to her descendants. [44] The first of them was 'Umar ibn 'Abdi'l-'Azîz (99-101/717-720), who was the most pious amongst the Omayyades. After him amongst the Abbasid caliphs were Ma'mûn (198-218/813-833), Mu'tasim (218-227/833-842), and Wâthiq (227-232/842-847). They handed over the garden to the descendants of Fâtima. When it came to the turn of Muta-wakkil (232-247/847-861), he took it back from them, but Mu'tadid (279-289/892-902) handed it over. But Muktafî (289-295/902-908) took it back, and Muqtadir (295-320/908-932) again returned it.

In the book called *Latâ'ifu't-tawâ'if*¹ it is narrated that once Hârûnu'r-rashîd said to Mûsâ Kâzim: "Give me an idea of the boundaries of the garden of Fadak so that I may restore it to thee, because I know that with regard to this a crime was committed against the kinsfolk of the Prophet". Mûsâ Kâzim replied: "If I define the boundaries of that garden, thou wilt not feel like restoring it to me". Hârûn swore that he would restore it. Then Mûsâ Kâzim said: "The first boundary of the garden of Fadak is Aden". On hearing this Hârûn became pale. He said: "And then?" Mûsâ Kâzim said: "The second boundary is Samarqand". The face of the caliph became yellow, but he said: "And then?" The reply was: "The third boundary is the African Maghrib". The face of the caliph changed from yellow to purple; and with great anger he said: "And then?" Mûsâ Kâzim said: "The fourth boundary is the sea of Armenia". The face of the caliph from red turned to black. He reflected awhile, and then turned to Mûsâ Kâzim, and said: "Thou hast mentioned the boundaries and the provinces of my empire. This means that all my possessions belong by right to the descendants of Fâtima, and thus the Abbasids have usurped the rights of the kinsfolk of the Prophet?" Mûsâ Kâzim replied:

¹ The *Latâ'ifu't-tawâ'if*, by 'Alî b. Husayn al-Wâ'iz al-Kâshifî (d. ca. 939/1533), was composed by him, as he himself mentions in the opening lines of it, after his release from captivity in 933/1527. The passage, which belongs to the second *bâb*, seventh *jasl* (p. 30 of the Bombay lithograph, 1311), is here quoted literally, with remarkable accuracy. The quotation is not found in the HB Abû Ishâq.

"Did I not tell thee from the beginning that thou wouldst not agree with these boundaries, but thou didst not listen to me "}

[Here a few pages are lost in the original, in which the author repeats the usual Shi'ite legends about the sufferings of 'Alî and Fâtima to which they were subjected by their adversaries,—in rather bitter tone. All these most probably are derived from various Ithna-'ashari works, and resemble very much the stories recited at the *rawda-khwânî* assemblies in Persia. Further the question is raised about the *mut'a* marriages, which were permitted by the Prophet, but prohibited by 'Umar; the story of Abû Dharrs being exiled by 'Uthmân, etc. In the course of his argument the author refers to different books : *al-Jam' bayna's-Sahîhayn*, mentioned above (cf. pp. 29 and 34), the collections of *hadîths* of Bukhârî and of Muslim, the *Sharh* on the *Nahju'l-balâgha* of 'Alî, by 'Umar ibn Abî'l-Hadîd al-Madâ'inî (d. 655/1257, cf. Brockelmann, I, 405) : but the most interesting is his reference to his own work (*risâla*) of controversial contents, and *Kitâbi* or *Kitâb-hâyi Arba'in*, also on the *qabâ'ih* of the adversaries of 'Alî.]

We have thus proved that the true Imams are only the Ismaili Imams who have nothing to do with impurity and sin, and are entirely free from these. They always have a *hujjat*, or a *dâ'î*, or a teacher (*mu'allim*)² who [45] instructs people in knowledge of God and His recognition, who always upholds the standard of the law of the religion. They learn the truth from the One who is the Source of the truth [*Muḥiqq*] of their time, and follow what he teaches. And when the *Muḥiqq* is manifested personally, nobody has any right to question, why the Imam orders to act in one way, and acts himself in another. One must say: "I follow thee in what thou teachest me, not in what thou doest, because no one can know the mystery of thy actions save Him".³ For, the follower who questions the actions of the Imam, places himself on the same footing as the Imam,—God forbid such a thing ! God the Allhighest mentions in the Coran (III, 35, and V, 1): "God acts as He pleases, and orders whatever He wishes". And in another place He says (XXI, 23): "He shall not be questioned concerning what He does, but they shall be questioned". This means that the acts of God are not to be questioned, but the acts of His chosen servants, such as *hujjats* and *dâ'îs* can be questioned. Sometimes it happens that he (the Imam) acts in such a way as to tempt his followers.⁴ And if,—God forbid!—the followers criticize his actions, they will fall into great temptation and come under his wrath. Sometimes he shows himself in his real nature (*haqîqat*). His followers who belong to the world of relativity (*idâfa*) can see it. But, as they belong to this

¹ Here the quotation ends.

² Hence the text again agrees, more or less, with that of the HB Abû Ishâq.

³ Cf. on this subject above, Introduction, II.

⁴ HB Abû Ishâq gives *âzmâ'ish* instead of *âsâ'ish*; the former reading is to be preferred.

relative world they cannot understand the world of absolute reality (*haqîqat*),—and since this is impossible, they cannot comprehend the mystery of it. Whoever tries to judge according to his reason, which is of this relative world, the things of the world of realities, he falls far short of the attainment of that real world, and thus submits himself to eternal damnation.¹ The man who says that the Imam must act in this way, and not in that, would be in the same position as if he says : "I am the *Muhiqq*, or the Source of truth, and the Imam must follow me". Thus, he has no faith in the Imam. It would be the same as if a miserable animal compared itself to a human being, who is the most perfect of creations, and demanded the human being to follow it. Or, as if inorganic elements claimed that plants should be inferior to them. Nothing but perversion and depravity will result from such an attitude. Such people are mentioned in the Coran (XLVIII, 6): "And to torment the hypocrites, men and women, and the idolaters, men and women, who think evil thoughts of God ;—over them is a turn of evil fortune, and God will be wroth with them, and has prepared for them Hell,—and an evil journey shall it be !" [46] On the Day of Resurrection they will be hanged by the feet, and severely tortured.² They will say: "O Creator, we have seen all that we should see, and heard all that we had to hear. Let us return to the earth so that we may try to act righteously within our powers, in accordance with Thy command, as it has become clear to us now". But God said (Coran, XLVIII[^] 11), in spite of their excuses, that they were overpowered by the influence (of considerations) of their property and their families,—He will not help them. It is mentioned about those who had thus acquired such an experience (XXXII, 12) : "... hang down their heads before their Lord (saying) : O Lord, we have seen and we have heard ; send us back then, and we will do right. Verily, we are sure".

Such a truthful religion is that of the Ismailis. They do not observe the actions of the Imams of their time, but follow what the Imams teach. Because the relation between the pupil and the teacher is that of the ear and the tongue, or of wife and husband : ear must learn from tongue, and woman must conceive from man. Besides, *sharî'at* is the sphere of the material, and *tarîqat*³ and *haqîqat* are the sphere of the spiritual. Action belongs to the material world, and word belongs to the spiritual. As this truthful community have

¹ Cf. p. 113 of the text, where the same question of the *qawl* and of *fi'l* of the *Muhiqq* is again taken up.

² Examples of primitive eschatological ideas are numerous in this work, as is already noted in the Introduction.

³ Cf. above, p. 13, note 2. Here *tarîqat* is associated with *haqîqat*.

already left the world of material, with which *shar'at* is concerned, and reached the world of spiritual, which is that of reality, *haqîqat*, their eyes are turned towards the word (*qawl*),¹ i.e. the spiritual world . . .

[A short passage which is illegible in the original is omitted here. It contains some controversial references to the enemies of 'Alî, apparently not connected with these speculations. They are omitted in the HB of Abû Ishâq.]

About the spirit (*rûh*) it is said in the Goran (XVII, 87) :
 "Say : the spirit comes at the bidding of my Lord". And God the Allhighest says, that, as the spirit belongs to the world of command, it is living, because the command of God is always with it. Whenever the spirit breaks from Him, it becomes separated, and dies. Giving orders to anyone has the form of speech, *qawl*,—not the form of an action (*fi'l*) ; the meaning of command (*amr*) is ordering. As the people who stick only to the letter (*zâhir*) of religion do not receive the command of the *Muhiqq*, or the Bearer of the truth of their time (i.e. Imam), they are as if dead,—as the command does not come to them; they have no spirit, and, therefore, are dead.

As the power of understanding and reasoning varies with different people, every one should go by the way which may help him to attain [47] his perfection. He must learn the things in the form in which he would be able to understand them. The way to salvation is to receive instruction from the spiritual guide, who directs to the right path,—i.e. from the greatest *hujjat*. It is impossible that the teacher should *act*² on one and the same occasion in such a way as to make his action varied to suit respective degree of intelligence of his followers. His action can only be one in each case. But he can *speak* in a different way to each follower, in accordance with his capacity of understanding. We made it clear, therefore, that the pupil should not take exclusive note of the actions of his preceptor (which he may misunderstand), but he must follow the teaching of his guide, and obey his orders, whatever the teacher may order (without asking why and for what reason he should do so).³

The Ismailis of the world are those who have made a final determination to live and act in accordance with Truth, under adverse or favourable circumstances, in hardships or in pleasures, in despair or in joy, doing everything to help one another, making the utmost effort, and patiently bearing every form of

1 The HB Abû Ishâq again gives a better reading,—*qawl* instead of *qabûl*; the text should be altered in this way.

2 The text again may be improved by collation with the HB Abû Ishâq. Read (p. 47, line* 2) : *na-mituwânâd bûd ki mu'allim*, etc.

3 Added from the HB Abû Ishâq.

exile,¹ to which they may be subjected. They must be firm in the temptations which the *Muhiqq* of their time may force them to undergo. It is said in the Goran (II, 150-151): "We will try you with something of fear, and hunger, and loss of wealth, or souls, and fruit; but give good tidings to the patient, who when there falls on them a calamity, say: verily, we are God's, and, verily, to Him do we return; these, on them are blessings from their Lord and mercy, and they it is who are guided".

Everything that is found on earth or in heaven belongs to the kingdom of Our Lord (*Mawlâ-nâ*), as is stated in the Goran (III, 186): "God's is the kingdom of the heavens and the earth". Therefore, everything that is in existence there is entirely under the command of *Mawlâ-nâ*, whether willing to obey, or not (Cor. XIII, 16): "All those who are in the heavens or on the earth prostrate before God, either voluntarily or perforce".

They are prepared to suffer hardships for the sake of the True One, and for the Lords of the period of *satr*, i.e. the hidden Imams, in preference to the pleasures which they may obtain in this world, in accordance with the secret meaning of the *hadîth* (?): "They are rejoiced in suffering for the sake of God". This world exists for the sake of people like them, so long as such people regard themselves of no importance, in accordance with the *hadîth*: [48] "If the world remains without the Imam even for a while, it will perish with all its population". He, the Imam, every day looks 100,000 times upon the creation of the world, in accordance with the *hadîth*: "Whoever dies without having recognized the Imam of his time, he dies as an idolater, and idolaters go to Hell". And it is also said in the Goran (XVII, 73): "The day when We will call all men through their religious leader (Imam)". This means that the adversaries of the religion (*ahli tadâdd*) are those who see themselves before anything, and do not see God,—this is the state of unbelief (*kufr*). Such people are adversaries (*ahli tadâdd*), and will never attain the belief in One God (*tawhîd*).

The people of "gradual progress" (*tarattub*) are those who see both,—their own selves and God, and this is idolatry (*shirk*) and insincerity (*nifâq*).

The people who really profess the belief in One God (*ahli wahdat*) are those who see God only, and do not see themselves, nor do they have much regard for their own affairs or their own lives; but they are entirely absorbed in God, never taking any notice of, nor being interested in anything but God. They regard themselves as nothing in relation to God's existence.

¹ Apparently a mistake. The HB Abû Ishâq gives '*azîmatî*', which is much worse. Probably the correct is *adhiyyatî*, or molestation.

This is the state of those who really believe in the unity of God, His being the only Truth, the Kingdom of God, and Divinity.

Thus the people who are *ahli tadâdd*, i.e. those who are opposed to religious belief, should try to attain the state of the people of "gradual progress" (*tarattub*), and the latter should strive to attain the state of the people of *waḥdat*. And the latter have to try to become firmly convinced (*sâhib yaqîn*), after having passed all the degrees of the belief in the unity of God. Among themselves they should treat each other as if one recognizes that his friend is better than himself, and he should love him better than himself, and risk even his life in order to help him. He must not hide anything from his friend, and must regard all his possessions as belonging to his associate. This is the religious law of this community. And the higher law is that they do not see nor know anything except for Our Lord (Mawlâ-nâ),—exalted be his mention!—[49] and for Mawlâ-nâ are ready to sacrifice themselves, their friends, anything. May Mawlâ-nâ+ give us all the possible help, in developing real obedience to himself, and may he extend his mercy to all. Verily, He is such, with Him is our account, and we do not want anyone except Him!

They say that at the time of the Prophet the Imam was Mawlâ-nâ 'Alî, and after him was Imam Ḥasan, who was an "officiating" (*mustawda'*) Imam, i.e. Imamât was only entrusted to him personally. He occupies a position between the hidden and the manifest *hujjat* (*hujjati bâtin wa zâhir*),—though the state of being hidden or manifest (of such an Imam) differs from that of the ordinary Imam. For this reason Imamât was not transferred to his descendants. The real, inheriting Imam, *mustaqarr*, was Mawlâ-nâ Ḥusayn. Imamât was to remain permanently with him and his posterity, just as in the case of Mawlâ-nâ Ismâ'îl, who was also called Maliku's-salâm,—he was *Imâmi mustaqarr*, while Imâm Mûsâ Kâzim was only *Imâmi mustawda'*.¹ It is said in the Coran (VI, 98): "Now we have detailed the signs of the permanent settlement (*mustaqarr*) and of the (temporary) depository (*mustawda'*) unto a people who discern". And it is also said in the Coran (XI, 8): "There is no beast that walks upon the earth but its provision is from God. He knows its settlement and its (temporary) resting place (*mustaqarr wa mustawda'*); all is in the perspicuous book". This means that God the Allhighest said, that to all the believers in God, found between the heavens and earth, two

¹ This statement, as also above, cf. p. 18, is a surprising revelation to every Ismaili. No branch of the Ismaili sect accepts this, and the theory, it seems, is entirely due to the requirements of the *taqiyya* on the part of the author, who generally is very much influenced by Ithna-'ashari ideas. Cf. above, Introduction I; also further on, p. 75 (of the text).

persons give them their bread,—the real (Imam) and the temporary,—this is clear and obvious.

After him (i.e. Imam Husayn) there was Mawlâ-nâ Zaynu'l-'âbidîn, then Mawlâ-nâ Muhammad Bâqir, then Mawlâ-nâ Ja'far the Sâdiq,¹ then Mawlâ-nâ Ismâ'îl. It is said that amongst the sons of Imam Ja'far the Sâdiq there was a dispute, and every one claimed Imamât for himself. The Imamites say that the (right Imam) was Mûsâ Kâzim. To the followers of their school I reply : Imamât is transferred by *nass*, or clear appointment, and the original *nass* was given to Mawlâ-nâ Ismâ'îl, and only after this a *nass* was given to Mûsâ Kâzim. An Imam, on whom depends the existence of the earth and of the heavens, may find it necessary to do things that we, ordinary mortals, cannot understand or comprehend.²

In addition to this, there was no doubt in the Imamât of Mawlâ-nâ Ismâ'îl until the time when the *nass* was also given to others. And a doubt about the *ʔiaşş* of Imam Mûsâ Kâzim arose the very moment the *nass* [50] was given. If he really had been an Imam, it follows that his line would not have ended with his descendant, Hasan 'Askarî. We have already proved the point about the extinction of the line in the preceding chapters.³ But there is always apparent (*qâ'im*) one of the line (*dhurriyyat*) of Mawlâ-nâ Ismâ'îl. The period of life of each of his descendants is just the ordinary and natural space of time, and there is always a possibility (at least) of some people seeing him, so that whoever is very keen and anxious to see him, can do so. All the promises (*wa'da-hâ*), found in the Coran and the *hadîths*, regarding the advance of the Qâ'im, of the Resurrection (*Qiyâmat*), of the cancellation of the law (*sharâ' i'*), and reward of the faithful which will be mentioned in the next chapter,—all these have been fulfilled, and will be fulfilled only in connection with the descendants of Mawlâ-nâ Ismâ'îl.⁴

¹ As is well known, the line of the Imams, as above, so far is recognized also by the Ithna-'asharis (who regard Ḥasan as an ordinary Imam).

² This is one of the instances of the author's disregard for history. It is an indisputable fact that Imam Ismâ'îl was nominated first, and Mûsâ Kâzim after him, as is usually narrated, after the premature death of his elder brother, or, as the Nizârîs believe, in order to hide the real Imam from the schemes of the Abbasids. It is interesting that in the HB Abû Ishâq these details are omitted. Most probably all this is an emendation of the editors, though it is absolutely incomprehensible why should have they so much perverted the facts.

³ Cf. above, p. 17.

* After this follows the genealogy of the Nizari Imams, which is "corrected", supplemented, and, of course, perverted, by individual efforts of every scribe who copied the work. Therefore it is probably impossible to find two copies of the *Kalâmi Pîr* in which the sequence and the names of the Imams would be identical. The present copy is

After Mawlâ-nâ Ismâ'îl there was Mawlâ-nâ Muhammad, then Mawlâ-nâ Radiyyu'd-dîn Ahmad, then Mawlâ-nâ Wafiyyu'd-dîn Muhammad, then Mawlâ-nâ Taqiyyu'd-dîn Muhammad,¹ then Mawlâ-nâ Mahdî 'Abdu'l-lâh (297-322/909-934)²; he made himself manifest in the Maghrib, as it was predicted in the *hadîth* of the Prophet: "The sun will rise from the West (Maghrib) at the end of three hundred years". This means that the Sun of Imamât would rise from Maghrib three hundred years after the Hijrat of the Apostle of God. When he manifested himself, he conquered the cities of the Maghrib, of Syria, and Egypt,³ founded the city of Mahdiyya, and later saved Egypt from famine. After him there were Mawlâ-nâ Muḥammad Qâ'im (322-334/934-946), then Mawlâ-nâ Mansûr (334-341/946-953), then Mawlâ-nâ Mu'izz (341-365/953-975), who is very famous. He founded Cairo.⁴ Then Mawlâ-nâ 'Azîz (365-386/975-996), then Mawlâ-nâ Hâkim (386-411/996-1021). He collected a number of scholars to whom he ordered to compose astronomical tables (*zîj*) for him, which tables are well known. Khwâja Nasîr (i.e. Nâsîru'd-dîn Tûsî) mentions this in his work "Explanation of Almagest" (*Tahrîri Majistî*).⁵ After him Mawlâ-nâ Zâhir (411-427/1021-1036), then Mawlâ-nâ Qâhir (i.e. the same Zâhir),⁶ and then Mawlâ-nâ Mustansir (427-487/1036-1094).

I went from Balkh to Egypt, and had the honour of calling on him. Very soon I gained such distinction that I was appointed the chief *dâ'î* of Khorasan and Badakhshan, and was sent to Badakhshan. My grandfather (*jadd-am*), Bâbâ Sayyid-nâ,⁷ also attained great distinction⁸; and I became an assistant in

much better than many other copies, and these passages are intentionally left as they are, without any emendation or collation with other versions, to give the student a correct idea of what such genealogies are. A special paper is being published elsewhere by the author of these lines, and the whole matter is analysed there.

¹ In the present official version of the genealogy this Imam is called 'Abdu'l-lâh.

² The dates of the reign of these caliphs are not given in the text, but are supplied for the convenience of the students.

³ These conquests, obviously, are not only those of al-Mahdî, but also of other Fatimids.

⁴ Here Qâhiriyya, wrongly instead of Qâhira.

⁵ Cf. Brockelmann, I, 511.

⁶ Obviously a mistake of an early lazy scribe, who absent-mindedly wrote here Qâhir, and then did not strike it off. It is interesting that the same mistake reappears regularly in all copies. In the HB Abû Ishâq the order is correct.

⁷ Cf. above, p. 10.

⁸ In the HB Abû Ishâq instead of this fictitious story it is simply stated: *Dar 'ahdî û Ḥakîm Nâsiri Khusraw 'Alawî az Balkh ba Mişraft wa ba khidmati ân hadrat rasîda wa irshâd yâfta, dâ'î-yi Khurâsân shud*, i.e. "in his reign Ḥakîm Nâsiri Khusraw 'Alawî went from Balkh to Egypt. Being presented to the caliph, and having received instructions, he became a *dâ'î* of Khorasan".

all his affairs. [51] Mawlâ-nâ Nizâr, upon whom was the *nass* of Imamât, entrusted to Bâbâ Sayyid-nâ (one of his descendants).¹ Bâbâ Sayyid-nâ was appointed the chief *hujjat*,² and Daylamân, Târim, Âl,³ and Haydarâbâd⁴ were entrusted to him.

After him (i.e. Nizâr), there was Mawlâ-nâ Hâdî, then Mawlâ-nâ Muhtadî, then Mawlâ-nâ Qâhir,⁵ then Mawlâ-nâ Hasan 'alâ *dhikri-hi's-salâm* (557-561/1162-1166),—he took off the ties and chains from the necks of his followers. 180,000 years had passed from the great ancient era to that time. The Prophet has himseK predicted the date. And all that had been prophesied by Moses in the Torah, by Jesus in the New Testament, David in the Psalms, Abraham in his " Books ", Zoroaster in the Book of Zand, and Bû Sa'îdî Mânawî in the Book of *Angliyûn* (Euangelion),⁶ and all signs of the prophets came true with Mawlâ-nâ Hasan 'alâ *dhikri-hi's-salâm*. After him was Mawlâ-nâ Diyâ'u'd-dîn⁷ Muhammad (561-607/1166-1210); then Mawlâ-nâ jalâlu'd-dîn Hasan (607-617/1210-1220); then Mawlâ-nâ 'Alâ'u'd-dîn Muhammad (617-653/1220-1255); then Mawlâ-nâ Ruknu'd-dîn Khûrshâh (653-655/1255-1257); then Mawlâ-nâ Shamsu'd-dîn Muhammad; then Mawlâ-nâ Mu'min Shâh⁸; then Mawlâ-nâ Qâsim Shâh; then Mawlâ-nâ Qâsim Shâh, son of Qâsim Shâh; then Mawlâ-nâ 'Imâdu'l -haqq wa'd-dîn Salâm; then Mawlâ-nâ Salâm Shâh, son of Salâm Shâh; then Mawlâ-nâ Gharîb Shâh; then Mawlâ-nâ Bû Dharr 'Alî; then Mawlâ-nâ Shâh Murâd; then Mawlâ-nâ Dhû'l-faqâr; then Mawlâ-nâ Shâh Nûru'd-dahr; then Mawlâ-nâ Shâhi dîn Khalîlu'l-lâh; then Mawlâ-nâ Shâh Sayyid Abû'l-Hasan 'Alî; then Mawlâ-nâ Shâh Sayyid Abû'l-Hasan; then Mawlâ-nâ, one who ariseth by the command of God, the ruler (*Qâ'im*) of the present time and of eternity, the

¹ In all copies, and even in the HB Abû Ishâq, this place is badly mutilated, and is extremely ambiguous. It is not clear by whom and what was handed, and to whom. It may appear as if Mustansir, or Nizâr, has handed the Imamât to Hasan b. Sabbâh,—which is obvious nonsense. There is no doubt that something is omitted here, most probably (and naturally) the words : *farzandi khûd-râ*, as suggested in the translation.

² The early historians, such as Atâ Malik Juwaynî, Rashîdu'd-dîn, and Qazwîni never mention Hasan b. Sabbâh's being a *hujjat*.

³ Obviously for Amid, the ancient town in Mazandâran.

⁴ A fictitious name, cf. above, p. 5, note 3.

⁵ In some genealogies, and in the *Ta'rikhi Guzîda*, etc., the name *al-Qâhir bi-ahkâmi'l-lâh* is merely a title of the next Imam. However, in the official version of the genealogy it is regarded as the name of a different Imam.

⁶ Euangelion of Mani is mentioned in the *Fihrist* of Ibn Nadim, in his account of Manichaeism; but he does not refer to this Abû Sa'îd. Perhaps this may imply the name of a late translator of the book, who lived in Muhammadan time?

⁷ In some copies 'Alâ'u'd-dîn, which form is usually accepted by the historians.

⁸ This name, and a few other names, do not appear in the present official version of the genealogy.

source of generosity and mercy, Our Master and Our Lord, one who knows the mysteries of what is open and of what is hidden, Our Lord Shâh Khalîlu'l-lâh,—prostration and glorification be due at his mention !¹

As it was explained above, it is necessary that an Imam should be the son of an Imam, a descendant of the line (*dhurriyyat*) of the former Imams, as God Himself said (Cor. I 11, 30) : "... as a line of descendants, one succeeding the other ; and God hears and knows ". Truly, he possesses noble qualities and high virtues, and the knowledge which leads to God and to Divinity. It is said in a *hadîth* : " The knowledge of God is the knowledge of the Imam of the time ".

This is the state of those who attain the true belief in the unity of God (*waḥdat*), and a degree of perfection on the way to eternity and eternal life. That teaching [52] for the spreading of which all the prophets and saints came (by the glory of Mawlâ-nâ—exalted be his mention, and great be his word!—who is the greatest of all the prophets), now, verily, is continued in the system of this true religion, by the virtue of His Truth (*bi-ḥaqq ḥaqqi-hi*).

May Mawlâ-nâ, by his generosity and mercy, guide all to the road of the "Direct Path", may he give us the power to obey his hujjat, who opens wide the door to the mercy (of the Imam) for the people in the world. Verily, he is in charge of all this, He, to whom our account is to be rendered. Our Lord, the One, besides whom we need nobody !

¹ Shâ Khalîlu'l-lâh, as is known, was assassinated in Yazd some time between 1229/1814 and 1233/1818.

CHAPTER IV

On the meaning of Prophet hood, on *wasâyat*, or the office of the Executor of the Prophet's will, on the revelation of the Goran, and on its *ta'wîl*,—with the help of Our Lord ! Lord, let us say here only what is right, let only the true statements be made here by this humble slave !

In this chapter, as in the previous chapters, and even to a greater degree than in those chapters which are to follow, the matters are dealt with in such a way as to make them plain and intelligible to the ordinary people ; those who are intelligent themselves, can easily understand what is told in them.

The term " prophet ", *nabî*, literally means " informer " ; and the " messenger ", *mursal*, means one who is sent to somebody to inform him about something. He, the Prophet, is also called "the lord of resolution" *ûlû'l-'azm*, because his mission is to give mankind a new law, and to cancel the old one.¹

The purpose of creation, and its ultimate goal, is the attainment of the knowledge of God, the Creator. But no one can gain knowledge of anything without acquiring some idea as to its form and its properties. It is impossible for man to acquire the (direct) knowledge of the form and properties of God. We will deal with this subject in detail further on, when dealing with I. mam at. All beings in this world came into existence only through the existence of man, either with regard to their physical existence (*sural*), or the idea (*ma'nî*) ; and no other living being has such (direct) connection (*nisbat*) with God as man has.

With regard to the physical composition (*sûrat*) we may see that man, created " in the best form (*sûrat*) ",² possesses in the way of intelligence or physical force all that he needs for his existence, or for gaining some benefit, or for defending himself against his enemies ; he is capable of understanding the nature of all apparent things, of their genus and species ; he can overpower [53] every one of them by appropriate means, bringing them under his control.

With regard to his intellectual powers man is the only one of all other living beings who possesses the faculties of thought and reasoning. With the help of these two faculties he is able to distinguish the bad from the good, and to understand abstractions, and laws of nature, or to attain the

1 The contents of this paragraph closely resembles that of the 21st *Sahîfa* of the *Sahîfatu'n-nâzirîn* (cf. Introduction, III).

* Allusion to the Coraîi, XCV, 4.

knowledge of God, if he is of sound mind. He may follow a righteous way of living, and possess such virtues as generosity {or self denial}, humanity, mercifulness, courage, etc. Or he may possess good qualities, or talents, such as intelligence, a powerful body, a talent for eloquence, etc. ;—all these are possessed only by man, and are peculiar only to man.

The power of God (*quwwati Ilâhî*), by which everything in the world exists, attains its full manifestation in man, and thus all forms of creative activity, that are scattered in nature, are synthetized in man. He, therefore, is the most perfect creation with regard to his substance and qualities (*dhât wa sifât*); this is because he is composed of all the elements of all created things,—“ he possesses a little bit of every thing in his composition, and a combination of elements ”.

His real substance (*haqîqat*), in its evolution, passes through the idea (*malakût*) of every thing that exists ; and while passing through every such “ world ”, it absorbs the reality (*haqîqat*) and the properties of that “ world ” ; if it were not so, the human mind would not possess the knowledge and the understanding of the laws of God and of the nature of the world (*haqâ’iqi mawjûdât*).

Entering first the celestial spheres, it acquires the faculty of independent movements (*harakâti shawqî*) and (Divinely) emanated inspiration (*inbi’âthi wahy*) as to its own source (*mabda’*) ; from the latter originate the lights (*anwâr*) which human nature possesses.

Entering then the realm of the elements (*‘anâsir*), it acquires the four “ natures ” (*tabî’at*),—warm, cold, wet, and dry, of the combination of which the human temperament consists. Then it enters the realm of (solid) matter (*mawâlîd*), assuming the form of foetus (*in’iqâd*), and then developing into flesh, skin and limbs which give it solidness and strength. It accepts then the spirit of growth (*rûhi nâmiya*),¹ which becomes the cause of its growing (*bâlîdan*).² Next appears sexual instinct, feeling of hunger and thirst, and procreative power ; these powers are the strongest in plants, like the date tree which draws its water from a distant place; from its single seed many seeds ultimately come into existence.

Then the soul receives the animal spirit (*rûhî haywânî*), which becomes the source of its (conscious) life and intellect

¹ The noun *rûh* is usually masculine, but here it appears both masculine and feminine, just as in many other Ismaili texts. Apparently this depends on the shading of its meaning: it is feminine when it is used to denote an ordinary psychical faculty.

² So in the *Haft-bâbi Abû Ishâq*, which quite obviously gives the correct reading, instead of the rather strained expression *mawâlîd* used in the original text here. Most probably the verb, *bâlîdan*, which is rather obsolete, was quite unfamiliar to the scribe, who “ corrected ” it.

(*idrâkât*) ; from this it acquires the faculty of reaction at irritation, and [54] perception through the senses. By the first it repulses every thing that hurts it, and by the second it distinguishes between what is good to it, and what is not.

Then the soul receives the spirit of human soul (*rûhi insdni*), which is the reasoning and conscious nature ; with the help of this it is able to understand the eternal laws (*haqiqat*) of things, and, ultimately, to attain the knowledge of God (*ma'rifat*).

Thus we have shown that in the composition of the human nature there are equally mixed the (instincts like those of) eating and drinking, and, on the other hand, thought and consciousness (*khirad wa hûsh*). This explains the presence of the diabolical as well as the angelic and human elements in the nature of man. As a poet says :

Thou art (at one and the same time) a devil, a brute,
angel and man,—

Thus thou art what of these elements predominates in
thee.

Thus it necessarily follows that some one, amongst human beings, is required for the purpose of bringing mankind from the state of bestiality and devilishness to the angelic and real human state, from immorality to righteousness, and from ignorance to knowledge. This cannot be attained unless man is frightened by something, and given a hope (stimulating his moral progress). Primitive man by his nature does not realize anything which is not his own experience of physical things which give him pleasure or pain; it is necessary for a prophet to explain the devil-like and brutal behaviour in concrete similes, based on experience of senses, and so frighten these primitive people from acquiring undesirable habits. Thus he tells them that the place for sinners is Hell, and that Hell is a place full of fire, with snakes, scorpions and poisonous plants (*zaqûm*). In the same manner he explains the meaning of the angelic qualities of man in concrete forms, telling them that the place for the good is Paradise, which is a garden, full of good food and drink, pretty girls and boys. A prophet always has to express his teachings in the form of such primitive similes, which are intended and devised equally for the understanding of people of all grades of intelligence, down to the lowest. Primitive people do not understand anything except what can be associated with the experience of their senses, and it is of no use talking to them about anything beyond this ; but intelligent people will at once grasp the purport of the simile.

At the same time the prophet must give to the people his commandments, which they have to follow in order that the world should not lapse into a state of anarchy; and these com-

mandments must be the same for all,—otherwise every one may claim to be an exception, or to have special privileges, and such conditions may be to the detriment of mankind. [55]

But the conditions of mankind are always changing, under the influence of stars, and peculiarities of different periods, and thus the *sharî'at*, or the Divine law revealed to mankind, must change. Thus, if the prophet leaves to them a book, its language must be allegorical, and its teachings must be expressed in similes. Only these are intelligible to the primitive people ; they cannot understand anything beyond the outward meaning of things, *zâhir*, because they are in their intellectual development similar to brutes ; these should follow the outward side of the Prophet's instructions ; and this, in reality, is similar to straw or bark. But those who are capable of understanding the inner meaning (*bâtin*), and themselves seek for knowledge of the real (*haqîqat*), living not only by their lower instincts, but also by reason and thought,—these can perceive the meaning of those instructions and commandments.

If, as we have proved, the prescriptions of the religion concerned with commandments for outward piety, *zâhir*, are changing with everything in this ever-changing world, it is clear that the internal meaning of the *sharî'at* is concerned with the existence of the world of the eternal and real. These, indeed, are necessarily unchangeable and unalterable, because theirs is the world connected with God and Divinity, and this is absolutely unchangeable in its substance. The Truth stands by its own meaning, and the reality of the world is the Truth (*Haqq*). The stable existence is to remain stable for ever. Thus we see that things in this world pass through different states outwardly ; but their substance which is the power of God, is permanent and unalterable. Therefore the letter, *zâhir*, of the religious teaching (*sharî'at*), which is concerned with the world as it appears to us, must be continually changing, while the inner meaning of it, the *bâtin*, which is the revelation of the eternal laws (*haqâ'iq*), is concerned with the world of reality ; and since the latter is the same as the world of the Divinity, it is unchangeable.

Thus it is necessary that someone should establish the outward religion, which contains the prescriptions equally obligatory to all, and expressed in a simple and concrete form, thus introducing law into this world. Such a person is called a *nabî*, or prophet. But similarly there should be a person who ought to explain the inner or deeper meaning of the religion (*bâtini sharî'at*). As human beings vary (in their intellectual capabilities), though their physical appearance may be similar to each other, such a person has to discriminate in giving different commandments to every one, discreetly, not a uniform command to all. He has to reveal the original meaning of the teaching

of the prophet, which the latter had to express in a form accessible to the understanding of everybody ; he separates the people who are capable of attaining the knowledge (*ahli haqîqat*) from those who can understand only through similes. He explains the meaning of these allegories, presenting them in an abstract form, just as the prophet in his teaching deals with the matters belonging to the world of sense. The revealed religion (*sharî'at*) is the outer form of the Laws of the Real (*haqîqat*), while the latter is the inner meaning of the religious practices. [56] The outward form is an indication of the inner contents ; the positive religion is an allegory ; the eternal laws of the Real, *haqîqat*, are only allegorized in it. The allegory must fully correspond with its implied meaning. Thus the world of Reality, which is the same as the world of Divinity, is to be lived in after earthly death, as stated in the Coran (XXIX, 64) : " Verily the abode of the next world,—that is life ". This means that there is no life or animation, except in man. It follows from this that whatever is given as an allegory in the *sharî'at*, i.e. prayer, fast, *hajj*, religious dues, the Coran, etc.,—of all these the reality is man¹ ; thus the prayer is (in) man, and the fast is (in) man, and the *zakât* is (in) man, and the Coran is (in) man, and so on,—every thing the same. Similarly, just as there is one who preaches these allegories, the *sharî'at*, so in the same way it is necessary that there should be one who explains what is allegorized in the religion, i.e. the *bâtin* of the *sharî'at*. Such a man is called *Wasî* i.e. the Executor of the Prophet's will.

It is stated in the Coran that Abraham, while leaving his last will to his own son, said (Cor. XXXI, 12) : " Do not practice idolatry, because it is a great crime ". Therefore, to be an idolater, or a worshipper of the object which is regarded as being similar to God, is to be a sinner. This " giving God companions ", *shirk*, is exactly what the followers of the *sharî'at* do sometimes. There is no greater sin and crime of this kind than to regard some one the equal (in his rights) of 'Alî,—peace be upon him ! The following of the real Truth (*haqîqat*), is the freedom from that " giving God companions or equals ", and this freedom depends on following the *Wasî*. The meaning of the office of the *wasî*, executor, as an ordinary term, is the person to whom one entrusts his property, family, and everything after his death, with the right to use these at his own

¹ These speculations, just as many others in this work, obviously show the great difficulty which the author encountered in his struggle with the language in expressing his ideas. What he tries to express here obviously is the idea which may be the best formulated in the well-known Gospel expression: "The Kingdom of God is within us". The author most probably avoided using prepositions (either *dar*, or *az*, etc.) in order not to commit himself to their physical implications.

discretion. Similarly, when the Prophet establishes the rule of his *sharî'at*, he entrusts to his *Wasî* his property, i.e. his Law and his Book, and his family, i.e. his community, making the *Wasî* their ruler. But, as his law and his book contain the outer (*zâhir*) and the inner (*bâtin*) sense, his sons, i.e. members of the community, carry a different share of the inheritance.

The doctrine of the Divine revelation (*tanzîl*) is connected with the *zâhir*, or the outward meaning of the sacred book, in so far as the *sharî'at* is based upon it. And, as the Prophet has to address all people equally, just as if giving an equal share to his own sons in his lifetime, he makes no difference between the different groups. To those who understand the *tanzîl*, or plain teaching, the *Wasî* gives the *tanzîl*, and to those who need the *ta'wîl*, or esoteric meaning, he gives the *ta'wîl*; thus he teaches every one according to his intellectual ability. [57]

Thus we have proved that, as the *ta'wîl* can only be given by a *Wasî*, every *Nâtiq* has a *Wasî*. So Adam had Seth, Noah—Sem, Abraham—Ismail, Moses—Aaron, Jesus—Simon, and Muhammad, the Apostle of God,—'Alî. The story of 'Alî,—prostration and glory be due at his mention!—may be found in every book and in every collection of *hadîths*; and, with the help of logical arguments and of indications in the tradition, we have already proved his high position.

The real point concerning him is contained in what the Prophet has said about him: "he will pay my debt". This means that while the Prophet had to express himself in allegories, and did not show his community the way to the inner sense of the religion, as was the command of his message,—*Mawlânâ 'Alî* had to pay the Prophet's debt. This means that he had to bring the people out of the allegorical religion, and the unintelligibility of the *sharî'at* in its *zâhir*, and lead them to the state of illumination (*paydâ'î*) in the world of reality (*haqîqat*).

The term *tanzîl*, or revelation, comes from the verb meaning to "bring down", or to make something descend from a higher to a lower place. And the term *ta'wîl* is derived from *awwal*, and means "to trace something to its origin". The *zâhir*, or external form, is the derivative; what lies under the (apparent) world is permanent and eternal. Thus the Lord of the *ta'wîl* is the one who turns his speech from the *zâhir* towards the inner reality, *haqîqat*, and helps people to see it.

The Prophet is also called Formative Conscious Principle (*'Aqli kull*), the Foremost (*Sâbiq*), the Throne (of God, *Kursî*), the Destiny (*qadâ*), the Pen (*Qalam*), the Speaker (*Nâtiq*), the Apparent (*zâhir*), the sky, the day, the noon, the city, the mover (*mutaḥarrik*), the Revealer (*munazzil*), and the one whose teaching ultimately is cancelled (*mansûkh*).

The *Wasî* is called Conscious Life Principle (*Nafsi kull*), the *Asâs* (foundation, i.e. of *Imamat*), the Second (or following),

thânî),¹ the Table (*Lawh*), free will (*qadar*), the letter N (*nun*), the Silent (*sâmit*), the Inner (*bâtin*), the earth, the night, the gate, the Quiet (*sâkin*), the Explainer (*mu'awwil*), and the Cancelling (*nâsikh*). The Prophet and the *Wasî* together are also called the "Two Foundations", *asâsayn*, and the reason and the mind are both together called the "two reasons", *'aqlayn*.

As the faculty of the reasonable speech is a form of the activity of the "reasoning mind", *nafsi nâtiqa*, the *Nâtiq* is supported by the *Nafsi kull*, from which he receives the *ta'yîd*, or spiritual assistance,—this is explained in different ways.

No *Nâtiq* is free from human weaknesses, as is told in the stories about prophets, and in the Goran. It is the spiritual help of the *Nafsi hull* that keeps him [58] from committing errors. It is said about the prophets in the Coran (XVII, 76): "And had it not been that We made thee firm, thou wouldst have well-nigh leant towards them a little". In other words, "had it not been that We supported thee, thou wert very near to feeling some liking for false people". This refers to the succession in the caliphate, which the Prophet could give to strangers. And this would be a great error,² if the Conscious Life Principle could commit it towards him.

And in every period of time it is inevitable that there should be a Proof, *hujjat*, who should be infallible as will be mentioned in the chapter dealing with this question.

May our Lord help his slaves, and may he make firm their belief turning away from the path of futility and error, and concentrating all their efforts and energy on carrying out the commands of the Lord!

¹ This is an obvious mistake for *Tâlî*, i.e. "one who follows" (the Prophet),—an expression which is not rare in the Arabic Fatimid works on the *haqâ'iq*, and is the usual and natural correlative of *Sâbiq*.

² Read in the text- *khqâtâ'ist*.

CHAPTER V

On the meaning of Imamat, on the periods of Occupation (*satr*) and of Manifestation (*kashf*) of the Imam, and on the meaning of the Great Resurrection (*Qiyâmatu'l-qiymât*).

With the help and blessing of Our Lord, the "One who ariseth" at the Day of Resurrection, the Lord of the eighteen thousand worlds, One who forgives the sins of mankind, we have explained in the preceding chapters, and made it clear, that things existing in this world cannot exist by themselves. Some one must give them existence and make them appear, because every design on the table of existence depends on an author; for the possessed cannot exist without the possessor.

With regard to this matter the people in this world, except for this truthful community (i.e. Ismailis), hold two points of view: one, which is the point of the school called *Mu'attila*, or agnostics, and the other, that of the sect called *Mushabbîha*, or anthropomorphists.

The *Mu'attila*, or agnostics, are those who hold that the Allhighest and Real One has no attributes (*sifât*). They say that he is free (*munazzah*) from form, that His Substance is beyond human knowledge, and can never be comprehended. This school is subdivided into two parties: one of them plainly denies His attributes, but the other does not deny His possessing such attributes, but admits them only because they regard that such attributes are suitable (*lâ'iq*) to Him, as, for instance, His being Omniscient.¹

We may ask these people: "what then is the object of His knowledge?" They would reply: "it is suitable to His Substance that it should include knowledge". They will say the same thing about all attributes, such as His almightiness, His hearing and seeing every thing, etc., as preached by the prophets. Thus, this school assert such attributes entirely on their own authority: the nature of the Deity, according to them, cannot be known, as He has no form, His Substance cannot be perceived, and His attributes can never be (directly) understood. Then how is it possible to know about His existence, [59] and how is it possible to worship Him? But prophets and saints have come

¹ The author simplifies the most complex question of the Divine attributes to suit his argument. Apparently under the name of the *Mu'attila* here he means *Mu'tazilites*, in some later interpretations of their theories. Cf. Wensinck, *op. cit.*, pp. 70-77.

for the purpose of teaching mankind to know Him, and thus of bringing them to Him.

In the *Fusûli mubâarak*.¹ or the "Blessed chapters", it is mentioned that once a Daylamite had a dispute with a representative of this particular school at Isfahan. His opponent said : " God has no hands, no eyes ", etc.,—he mentioned every part of the human body. The Daylamite replied : " O thou, tail-less ! The thing that thou describest is a melon or a water-melon ".²

The other school, the *Mushabbiha*, or anthropomorphists, hold that God has the appearance of a man; He sits on His throne, resting His legs on it, and holding in His hand a scale, by which He weighs the daily bread of people and gives it to them. This school does not permit an allegorical explanation of anything, but accepts literally everything that is mentioned in the Coran and in the *hadiths*. Thus they are just like animals that look only for the rind and chaff, and never get to the fruit and grain. Once a learned man from Gilan was asked : " What is weighed by the scale, which is mentioned (as being in the hands of God) " ? He replied : " On the one side of it there is rice, and on the other there is wheat ; the rice God showers to us, and the wheat He throws to the inhabitants of the hills ".³

They hold that the Coran is eternal, in form (*sûral*), or contents, and in written letters (*harf*). Whoever does not believe in this is a *kâfir*. Another learned man, belonging to this school, was asked once: " If someone dips the hair of a pig in wine, and with it writes quotations from the Coran on thy dress, will these quotations be eternal ? " The learned man replied : " Yes ". I said to him : " Will the *namâz* (in such dress) be lawful, according to thy persuasion ? " He replied : " No ". Said I : " Then how can such quotations be eternal, while a prayer with them is unlawful ? "

They say also that nobody knows the ways (*â'in*) of God ; the Prophet alone saw Him on the night of the Ascension when he went to the top of the sky. And they say that Jabra'îl used to descend from God, from the top of the sky.

¹ This quotation agrees with the so-called *Haft-bâbi Bâbâ Sayyid-nâ* (see p. 5. line 15, to p. 6, line 2 of my edition). It is very interesting to find why does the compiler style it "*Fusûli mubâarak* " ;—does this mean that he believes in the book being the work of Bâbâ Sayyid-nâ, or does he in reality quote an earlier work from which this passage is incorporated into the *Haft-bâb* ?

² Here the quotation ends.

³ This passage is not found in the *Haft-bâb* attributed to Bâbâ Sayyid-nâ, but its character resembles it very much. It is very tempting therefore to believe that it was taken from an earlier work, perhaps really by Hasan b. as-Sabbâh, and that the *Haft-bâb* also derived its contents from it.

Both these schools regard each other as *kâfirs*, and in this both are right. But this truthful community, i.e. the Ismailis (may God make it stable !) say : " Things in this world must have their Lord, who is, always was, and always will be ; He has form and [60] attributes, and, at the same time, has no form and no attributes." It is impossible for one to understand a thing unless he has something in common with that thing's substance and form, for otherwise the object would be entirely incomprehensible to him. And it is impossible to find any way of discovering what is beyond the limits of the knowable.

The intention of God is that He should become known through His Man (*Mardi U*), and should be worshipped in him. Thus He chose man from all creation, and bestowed upon him His own form, properties or attributes. Man is given His own figure, as testified by all the prophets and the righteous (*nîkân*). Thus (it is said that) when 'Azrâ'îl made the body of Adam from clay, the voice of God was heard to say : " Draw the figure of Adam ". 'Azrâ'îl said : " O Holy Creator, I do not know what design I have to draw ". The voice of the Creator said : " Take a bowl with water, place it before thee, look at My reflection in it, and draw the design of Adam in accordance with it ". So it is stated in the Coran (?) : " Verily the Merciful One created Adam in resemblance of His own form "-¹ It is not said that God became manifested in the form of Adam. Therefore the form of Adam is His own form. Similarly in the Bible (*Tawrât*) it is mentioned : " We wanted to create man according to Our own figure and form so that people should know Me, and should worship Me ".² Similarly, it is stated in the Injîl that once Jesus was asked what God was like ? He replied : " This same form " (i.e. human). And (in a *hadîth*) it is stated : " I saw God in 'Arafât, riding a camel, with a red cloak over His shoulders ". And Zoroaster in the book of A vesta says : " I f 3'ou want to see God, look at the human face ".³

Thus one must know God in His Man,—^{ki} know God by Muḥammad and the Ḥaydar of the time ".⁴

The prophets and the righteous (*nîkân*) thus indicated that he should possess human form,—great and exalted be He !—The truthful of the time call him Our Lord (*Mawlâ-nâ*),

¹ This Arabic sentence, apparently a *hadîth*, is frequently quoted here, invariably as a verse of the Coran (cf. also pp. 72, 103, 112, text). Persian translation, which accompanies this sentence, invariably regards the word *ar-rahmân* as a definition to " *sûrati-hi* ",—quite against the rules of grammar. It gives: *sûrati khâssi rahmânî-yi khûd-ash*.

² Cf. Genesis, I, 2(5-27 : " And God said : let us make man in Our image, after Our likeness. So God created man in His own image, in the image of God created He him ".

³ This seems to be purely imaginary.

⁴ In the HB of Abû Ishâq, with which this place literally agrees, this hemistich is omitted.

[61] Imam of the time, and the *Qâ'im* of the Day of Resurrection. The name Our Lord (*Mawlâ-nâ*) is one of the greatest names of God. It is stated in the Coran (II, 286) "Thou art Our Lord". And (IX, 51) "and He is Our Lord". And (XLVII, 12) "and Allah is the Lord of those who believe".

The meaning of the expression "Our Lord", *Mawlâ-nâ*, is the Lord of the world,—exalted and extolled be He!—who is called also the Imam of the time. The meaning of the Imam is the leader, or the head, and the leader is one whose commands and orders are obeyed by others, as all the slaves have to obey the orders and the commands of their lord. It is also stated in the Coran (XLVIII, 18): "God was well pleased with the believers when they did swear allegiance to thee beneath the tree", i.e. said God the Allhighest: "I am pleased with those of my slaves who take the oath of allegiance under the tree of Tûbâ to 'Alî,—peace be upon him". It is also stated in the Coran (XXXVI, 11): "And everything have We counted in an apparent guide (*ft imâmin mubînin*)".

He is obvious, if thou lookest into thy soul.

O thou, do not look only on the passions for the water and dust;

See the Light of the Truth by pure eyes,—

Thou canst not see it through this and that.¹

And (XVII, 73): "The day when We will call all men through their leader", i.e. to-morrow, at the day of Resurrection, God the Allhighest will call every community through the Imam and the leader of their time.

In a *hadîth* the Prophet says: "If the earth remains without an Imam even for a while, it will perish at once, with all its people". And in another *hadîth* it is stated: "Whoever died without knowing the Imam of his time, died as an unbeliever, and the unbelievers go to Hell". [62]

If thou dost not recognize the Imam of the time as the Truth,

Thou shalt go to Hell, regardless of a hundred thousand (years) of devotion.²

Unless the name of the Imam implies His own person, and all that is told refers to Himself,—exalted and extolled be He,—why should it be so that if He ceased to exist, the world also would cease to exist? And why should it be that one who does not recognize Him, dies as a *kâfir*, and his place is in Hell?

Once Imam Zaynu'l-'âbidîn was asked: "How do you know God?" He replied: "Through His Man of the time".

¹ Omitted in the HB Abû Ishâq.

² Omitted in the HB Abû Ishâq. Here it is quoted also on pp. 63 and 72 (text).

They asked : " And who is His Man of the time ? " He replied : " His deputy (*gumâshta*), i.e. the Imam of the time, is the Proof (*hujjat*) of God the Allhighest; he is sent down to mankind, as mankind cannot have (any other) proof ". They asked : " What is the knowledge of God ? " He replied : " Knowledge of God is the knowledge of the Imam of the time ". One of the Imams said : " What is said about God, is (also) said about us ".^x

And with regard to the fact that he,—exalted and extolled be He,—is called the *Qâ'im*, of Resurrection, we must say that he, the Imam, possesses all the open and hidden properties of God (*zuhûr wa butûni Khudâ*). Every tiling that is found in this world has its beginning, necessarily or otherwise, as well as its end; and everything that has no end has no beginning, because the beginning is only a counterpart of the end, and the end is the end only in relation to the beginning.

The different religions and sects have their origin in relation to the influences of the changing conditions of the world. Religions and sects also have a beginning and an end. This is obvious from the *hadîth* : " From father to son, generation after generation,—whosoever seeks after something shall find it ; he shall find it as having been already possessed by his ancestors, in the life of people. Verily, the earth is never left without a true leader (*hujjat*) of God the Allhighest ". It means that God said : " We made him Our proof amongst men, beginning with his ancestors, by a transmission of the appointment in the office (*naşs*), generation after generation, descendant after descendant ". God the Allhighest said (Cor., LVIII, 5): " That is that ye may believe in God and His Apostle ; and these are the bounds (*hudûd*) of God ; and for the unbelievers is grievous woe ". This means : every one who transgresses the *hudûd*, or the exalted bounds, becomes an unbeliever. He will receive a painful punishment,—God forbid ! [63] As a poet says :

If thou dost not recognize as true the Imam of the
time,
Thou wilt go to Hell, regardless of a hundred thousand
(years) of devotion.²

Thus it follows that everything has to have a limit ; and in the same way the religion introduced by every *Nâtiq* has to be cancelled and replaced by a new religion. As it is inevitable that every religion has to have a beginning, it has also to have an end. Such an end of the religion or sect is called its *qiyâmat*, or the Day of Judgement, and the final end of several religions is called *qiyâmatu'l-qiyâmât*; the person through whom this is effected is called the *Qâ'im* of the *Qiyâmat*.

¹ The name of the Imam who said this is omitted in both versions.

² The same quotation is also given on pp. 62 and 72 (text).

All the past Imams agree in regarding as the goal of everything its attainment of perfection. In the "Blessed chapters" (*Fusûli mubâarak*) it is stated that the *qiyâmat* is eternal in nature, and the substance of the *Qâ'im* always is present in the world, at every period of time. The perfecting of the religions and sects depends on him, and nothing can last without him, because (only) he can distinguish properly and explain the real meaning of the *sharî'at*, which is allegorical in its form.

We have already explained that every prophet who comes into this world to lay the foundation of a new religion, must appoint some one to lead the people out of the allegories and to show them the way towards (real) unitarianism (*wahdat*). Such a person is the *Qâ'im* of the Resurrection, and he has to exist always :

Under the rule of the *sharî'al* the people seek for him
in the heavens ;

But the Light of His manifestation is always apparent
on the earth.¹

Otherwise the people of this world would (always) remain with the belief in allegories only.

The *Qiyâmati qiyâmât*, or "Resurrection of resurrections", is when the *Qâ'im* manifests himself, with his punishing sword of Unity, to all the peoples of the world. With the first blow of the trumpet he will make all the people die, and with the second blow, by the hand of his almightiness, he will make them all alive again, and they will gain eternal life, the unending and Divine existence.²

And in the "Blessed chapters" (*Fusûli mubâarak*) by the Lord of the Earth and of Heaven, Our Lord Abû 'l-Ḥasan³ 'alâ *dhikri-hi's-salâm* it is stated : "We said that we would kill with the punishing sword of greatness and unity (*wahdat*) all the people of the world. On one occasion we killed some of them, and on another occasion we kept our promise, so that everything was fulfilled (*bâ sarî shud*) : and we also killed Death, and made all alive again.* Then by the eternity of the Eternally Extant, and by the existence of the Necessarily Eternal, we have taken the earth and the skies of the *sharî'at* off, and spread the earth and the skies of the Real Existence (*haqîqat*)."

[64] It is stated in the Coran (XIV, 49): "On the day when the earth shall be changed for another earth, and the heavens too". As Mustafâ came at the beginning of the last millennium,.

¹ Omitted in the KB Abû Ishâq.

² Cf. a quotation of the poetry ascribed to Khwâja Nasîr (Tûsî ?) in the *Ma'dinu'l-haqâ'iq*, fol. 10 (*Ismailitica*, I, pp. 19 and 36).

³ Usually his name is given as simply Hasan. In the HB Abû Ishâq, his name is omitted :—*Khudâwand 'alâ dhikri-hi's-salâm*.

⁴ Again a purely Christian idea.

and said that after him there would be no other *sharî'at*, it necessarily follows that the Great Resurrection, the *Qiyâmati qiyâmât*, is to come (at the end) of his period (*dawr*).

The indications given by all prophets and by all religions are similar to this. At the time of Adam Our Lord was called Malik Shûlîm, i.e. Seth; the followers of Adam are called *Jâniba*¹; they say that Malik Shûlîm is to return on the Last Day, when he will give his commandments to the people, and explain those mysteries of God's wisdom which are hidden in the *sharî'at*. The events that took place in the story of Adam and Iblîs, and all that happened, were connected with him.

At the time of Noah Our Lord was called Malik Yazdâq; and his followers are called Barâhîm²; they believe that he is to return on the last Day, to give his commandments, and to send the deserving people to Paradise, and the sinful to Hell. Noah complained to him that some people did not accept his teaching (*da'wat*), so he gave orders that all should be drowned in the *zâhir* of the *sharî'at*. 80 all were drowned, only those were saved who stuck to the Ark of Noah. Said the Prophet: "My legitimate successors (*dhurriyyat*) are like the Ark of Noah: whoever abides in it, is saved, and whoever keeps away from it is drowned".³

At the time of Abraham Our Lord was called Maliku's-salâm; and even to-day this truthful community invoke him in their prayers. The community of Abraham are called .Gabrs, and they also believe that Maliku's-salâm is to return on the Last Day. The story of Abraham's looking at the stars, the moon and the sun refer to the *dâ'î*, the *bâb*, and the *hujjat*. He never rested until he saw Our Lord, and when he saw him, [65] he served the Lord, and paid to him the tithe. Zoroaster was a *hujjat* of Our Lord, who appeared at the end of the period of Abraham.

At the time of Moses Our Lord was called Dhû'l-qarnayn. The story of his seeing at night the Light, over the tree means the *zâhir* of the *sharî'at*. The tree is man, or person, and the Light means the profession of monotheism and the unity of Our Lord. Moses used to call Our Lord *Shanba*, the Sabbath.⁴

¹ Cf. the *Haft-bâbi Bâbâ Sayyid-nâ*, pp. 10-13 (pp. 8-12 according to the original MS), where exactly the same matters are dealt with. Instead of this *Jâniba*, which seems very strange, it gives the correct *Sâbiyya*. It seems obvious that in the original this word was written without diacritical dots, and this caused the scribe to make a mistake.

² In the HB *Bâbâ Sayyid-nâ* (see the preceding note), original MS, p. 9, is given a more correct form, *Barâhîma*, i.e. Brahmins.

³ This is a well-known Shi'ite *hadîth*,—it is often quoted in the works of Ibn Bâbûya al-Qummî.

* In the HB *Bâbâ Sayyid-nâ* (orig. MS, p. 10) it appears that Moses himself was so called.

At the time of Jesus Our Lord was called Ma'add,¹ and at the time of our Prophet he was called *Mawlâ-nâ 'Alî, li-dhikri-hi's-sujûd*.

What Jesus meant by promising to come back, to complete the purpose of the *Qiyâmat*, and to show God to the people, was an allusion to 'Alî. The Prophet said that 'Alî ibn Abî Tâlib is to come at the Day of the Judgment, and to raise alone the banner of the *Qiyâmat*.

All the Imams are *Mawlâ-nâ 'Alî* himself, all of them are contained (*mundarij*) in him,—

"as a candle is lighted from another candle".²

All of them are one in their unique substance ; the Imam may appear sometimes as a youth, sometimes as an old man, and at another time as a child,—this is in order that the world should remain as it is. He is the manifestation of all mysteries, and he manifests himself in thirty thousand different guises ; every day he looks (*nazar mî-kunad*) thirty thousand times on his creations so that the world should remain in order.

The " Resurrection of (all) resurrections ", *Qiyâmati qiyâmât*, promised by all prophets and saints, was this : the Lord of the eighteen thousand worlds, Our Lord Hasan '*alâ dhikri-hi's-salâm*, was pleased to manifest himself in all his glory in the fort of Alamût,³ as he said himself in the course of his address (*khutba*) : " Rise, for the *Qiyâmat* has arrived! Verily, the expectation of the sign has come true, and it is this : the *Qiyâmat* which is the end of all *qiyâmats*, has arrived,—the day when one ceases to know through indications and signs ; the day when one ceases to know from revelations, from sayings of saints, and their indications, and when bodies are engaged in worship ; the day when the actions, the speeches, the guiding signs [66] and the indications have reached their final and ultimate goal. Whoever by his own eyes sees the Original Substance, he has seen all the revelations and all the Divine signs; but whoever perceives it through its names and attributes, he is misled and confused, and prevented (from real knowledge)."⁴

¹ So also in the *Rawdatu't-taslîm* (of. " An Isnailitic Work by Nasir'u'd-din Tusî", JRAS, 1931, p. 559), in the HB *Bâbâ Sayyid-nâ* (orig. MS, p. 11), etc., while the *Kâlâmi Pir* in other places (57, 74, 102) prefers *Sham'ûnu's-safâ*.

² Omitted in the HB Abû Ishâq.

³ Cf. above, Introduction, II.

⁴ Read : *wa man adraka-hu bi-as mâ'i-hi wa sifâti-hi wa huwa....* More details of the proclamation of the *Qiyâmatu'l-qiyâmât* are given in the HB *Bâbâ Sayyid-nâ*, p. 21 ; the account, given in the HB Abû Ishâq, is worth quoting in full (for the text see Appendix) :

" On the seventeenth day of the blessed month of Ramadân of the year 559 (8-VIII-1164), at the hour of the constellation Virgo, when the sun was in the sign of Cancer, he ordered that on the square of Alamût a *minbar*, or preaching chair, should be erected, facing the West. At the

And Our Lord, the *Qâ'im* of the *qiyâmats*,—prostration and glory be due to him !—is the Lord of all things in existence ; he is the Lord who is the Absolute Existence; He is all,—there is no existence outside of him ; all that is comes from him. He opened the gates of his mercy, making all, by the light of his knowledge, see, hear, speak, and live in eternity; praise and glory are due to him for his generosity,—every one who knowa has to render it ! Extolled in the extreme is that One, the Glorified One, whose essence is knowledge !

And then he delivered a speech, beginning with : " *Dhakartu fi-hi mâ'ltamasa-hu Sayyidu'n-nubl* " . . . And then he read an epistle beginning with : " *Nahnu'l-hâdirûn al-mawjûdûn* . . . "

With the help of the Lord, the *Qâ'im*u'l-*qiyâmat*, we will write some paragraphs about the date of the Great Resurrection (*Qiyâmati qiyâmât*), as predicted by prophets and leaders of the religion, as all of them gave information about it, and offered indications¹; also we will write a note on, and the translation of the address (*khutba*) of the Lord, explaining it as far as this humble slave of the rightful and rightly guided religion of Ismailism,—God make it firm in the Eastern lands of the earth and in the Western !—can understand. All tlm' will be mentioned in those " Blessed chapters " on behalf of Our Lord. We will now take up the question of the period of *satr*, or occupation, and of *kashf*, or manifestation.

In the time of every prophet who laid the foundation of the new religion, the Imam manifested himself in his own holy substance (*dhâti muqaddas*). The prophets had to point him out to the people. The periods of occultation, *satr*, had to come

four corners of the *minbar* four banners were placed ; the *murîds* from Khorasan were placed at the right side, the people from 'Irâqî 'Ajam at the left, and the people from Daylamân, Rûdbâr and Barda' (?)—in front, in the middle of the square. He ordered the *faqîh* Muhammad Bustî to ascend the *kursî*, and to sit on it. And then he, Lord of thousands of worlds and of men, Mawlâ-nâ Hasan 'alâ dhikri-hi's-salâm himself, dressed in white, and with a white turban on his head, descended from the Fort of Alamût, about noon, and very slowly approached from the right of the *minbar*, and ascended it. Then he thrice said greetings to the people: first to the Daylamites, then to those on the right, and then to those on the left. He sat for a while on the *minbar*, then rose again, and, holding his sword, he said in a loud voice : * O ye, the inhabitants of the world, Jinns, men and angels ! Know and be aware that this day is called the Day of Union. And whoever will follow the orders will be saved from the punishment of the Day of Judgment. Now you have to carry the news of these orders of Our Lord to all the faithful (*mu'minân*), so that they may understand them and obey them."

¹ It is not clear whether he has really written such a work. In the HB Abû Ishâq the text literally agrees in this passage, but instead of the first person Plur. of the Future tense is used the expression *nuwishta and*. This does not tally with the next sentence which again literally agrees with our text, and contains the words : *ba-qadrî ki în kamtarîni bandagân . . . râ ma'lâm bâdâ bâshad*.

after such a manifestation, as a trial for the slaves. If the followers of the Imam are not the people of unshakeable faith and seekers after the truth and knowledge, their hearts will go, and they shall become like lunatics. But if they firmly believe, and seek for the Truth, they shall attain perfect knowledge (of the Imam) ; they will know that Our Lord the *Qâ'im* of the *Qiyâmat* always is present in the world, always was, and always will be. [67]

Sometimes he is manifest, and sometimes hidden, sometimes in the form of a father, and sometimes in the form of a son, or a child, or a youth, or an old man, and at other times in the womb of his mother,—

'Alî was he who, still being in the womb of his mother,
Told the Prophet in his ears the meaning of the Coran,
by heart.

God the Allhighest said in the Coran (LVII, 3): " He is the first and the last, the manifest and the hidden, and knows everything " :

Sometimes he becomes an old man, or child, or youth ;
Sometimes he goes to the heaven in a *mi'râj*, sometimes
he goes into an abyss ;
What worry to a knowing man, even if He comes up in
a hundred forms,
Sometimes as Mustansir, and sometimes as Salâmu'l-lâh.¹

All this he reveals in such a way as to suit the understanding of mankind, in order that the world should remain. The people, being unable to see what is beyond their own selves, would be otherwise unable to know their Imam, and would not find a way to him. And if it were not so, as is said :

Before the creation of the world, so many thousands
years,

There already were Mustafa and 'Alî, sitting together,²

—there would be no unchangeability in the realm of the Divinity and Godhead; thus they appear to mankind in this way.

Sometimes it happens that a period of the concealment of the Imam (*satr*), and of the hiding of the real faith (*taqiyya*) arrives owing to the heaviness of the sins of the faithful, as is said :

¹ Cf. Introduction, I. This reference to Mustansir obviously must be considered together with another reference, on p. 103, in which he is mentioned in the terms implying his being the Imam of the time. These verses appear also in the HB Abû Ishâq.

² The same quotation appears on p. 38 (text).

Thou committest sins on the earth, and thou dost not know,
That the moon in the heaven becomes eclipsed due to thy evil acts.

This happens when Our Lord looks at them with anger ; and the return of the period of his manifestation (*kashf*) comes from his mercy, when he looks at his slaves with kindness. The period of manifestation and presence of the Imam is like day, and the Bearer of the Truth (*Muḥiqq*) is like the sun ; the period of occupation is like night. His *hujjat* is like the moon, the *dâ'is* are like stars. At night, when the sun is hidden, the light comes only from the moon and from the stars. So, during the period of the *satr*, or occultation, when the people of truth cannot come directly in touch with the sacred person of the Truth-giver (*Muḥiqq*), they can find the way to the right faith in obedience to, and knowledge of, the persons who at that time are deputed by the Imam. Such are the greatest *hujjat*, the *bâb*, or the sacred " gate " to his knowledge, [68] as is said :

The path to him lies through the heart of the *hujjat* ;
The *hujjat* knows everything by the direct Divine help (*ta'yîd*) to his heart.

At the period of the hidden (*mastûr*) Imams, during the first period of *satr*, which arrived soon after the death of the Prophet and of his *Wasî*, the *hujjat* was 'Abdu'l-lâhi Qaddâh¹ ; and in the second period of *satr* the *hujjat* was Bâbâ Sayyid-nâ.² And the eternal Light, Mawlâ-nâ Hâdî was he whose mysteries were known to Bâbâ Sayyid-nâ.

As at day-time the stars do not give light when the sun is in the sky, so at the time of Mawlâ-nâ 'Alî Salmân did not preach in his favour. At every period of the manifestation, the faithful must recognize the Bearer of the Truth (*Muḥiqq*) and learn his message (*sirr*) from those who are (intrusted with preaching (*da'wat*) in his favour, as he is in reality, and as in the relative form (*dar ḥdâqat wa idâfat*). And in the period of the *satr*, or occultation, his great *da'wat* is in charge of his *hujjat*

¹ In the HB Abû Ishâq is given 'Abdu'l-lâhi Mayrânî Qaddâh. References to him in Ismaili works are found very rarely. In a late work (belonging to Fatimid tradition) on esoteric Ismailism, the *Zahru'l-ma'ânî*, by Sayyid-nâ Idrîs (d. 872/1468), 'Abdu'l-lâh is regarded as a descendant of Salmân Fârsî.

² Cf. HB Bâbâ Sayyid-nâ, p. 20 of the orig. MS, where he is called "the great *hujjat* of the *Qâ'im* of the *Qiyâmat* and the Jesus of the *dawr* of Resurrection". It may be noted that this title of *hujjat* has nothing to do with the same title as it was used under the Fatimids ; this one conveys only the idea of the mystical lieutenant of the Imam whose office was introduced into the Ismaili doctrine only by the Nizârîs, after the split. Cf. above, note 2 on p. 44.

and his *da'is*. "There will be a guide (*hujjat*) to the people [after the Prophet]."¹ But it happens sometimes that the Imam, even during his personal manifestation (*zuhûr*), commissions the *hujjat* to carry on the *da'wat*; but it is impossible for both the Imam and his *hujjat* to be hidden. At the time of the *Qiyâmati qiyâmât*, when everything will be revealed, there will be no hindrance, either belonging to the physical world, the *zâhir*, or to the spiritual sphere, the *bâtin*, before the eye* of the people; then neither the *hujjat*, nor other dignitaries will be manifest, the *Qâ'im* will be then himself the source (*wujûd*) of everything.

In the book called *Kanzu'l-gharâ'ib* it is stated that the true prophets and the righteous saints came into this world by the order of God; they were Divinely supported, and instructed by Him, thus acting on His behalf, their mission being necessary (*wâjib*) to Him. The world cannot remain in order without the presence of prophets and their lieutenants. If all actions of mankind have to be regarded as proper and permissible (*kardânî*), it would result in the world's being ruined because then we would have to regard everything as lawful: murder, rape, all possible grave crimes, and even the slaughtering of all human beings by each other, as these are actions which a human being can do; and if every action were lawful, then these would be lawful too. Yet, if every (independent) action were prohibited and prevented from being done, life would be impossible,—both these extremities are impossible and absurd.

No one, except the Real Actor, knows for certain what action is lawful, and what is not. [69] It is therefore necessary to God, in the system of his created world, to select someone from amongst mankind, and to endow him with the knowledge of the value of actions, through the Divine inspiration (*ilhâm*) and revelation (*wahy*). Those who get their knowledge of the commandments of God, and the standard of actions through revelation (*wahy*), are called prophets, and those who receive it through inspiration (*ilhâm*), are the Imams and saints (*awliyâ*). They order the people to act in such a way that they separate good actions from bad, showing which are good and which are bad; then they command them to do those which are regarded as good, and prohibit the doing of those which are bad, so that the world should attain an orderly state, and should

¹ This is apparently a portion of Cor. II, 145, but the last words *ba'dar-Rasûl*, are not found in the original. We may recall that the original verse deals with the commandment to turn towards Mecca at the time of prayer, so that "men may have no argument (*hujjat*) against you", etc. The author, as usual, gives it quite a different meaning. In the HB Abû Ishâq the quotation begins correctly, with *li-al-lâ* but the words *bada'r-Rasûl* are also added.

not deteriorate. Such (a system of) commandments and prohibitions is called *shar'*, or law, and him who gives the law they call *sâhibi shar'*. The wisdom (*hikmat*) of God decides whom to send at each particular time, so that he may bring his book, which cancels the book and the *shari'at* of his predecessor. Whenever such is the order of God, it is the duty of the faithful to believe in the book and the *shari'at* of the prophet who cancels the law of those who came before him. The meaning of the *naskh*, or cancellation, is making it futile ; if the *shari'at* is cancelled, it becomes useless, one has to abandon it, and to believe in the new prophet. The real prophet is he of whom God said (XXIII, 40) : " Muhammad is not the father of any of your *men*, but the Apostle of God, and the final prophet ". He is also the one who gives the law, the rules of the spiritual progress (*tariqat*), the knowledge of the Reality (*haqiqat*), and the absolute knowledge of God (*ma'rifat*). All these forms of knowledge are found in his descendants ; they always were found, and are found at present ; and all his miracles, such as the *Mi râj*, or ascension to heaven, the splitting of the moon (by his finger), etc.,—all are true.

Whoever believes in a way different from this, and whoever objects to his *shari'at*, without the order of the Lord of the time, becomes a *kâfir* ; and even if he repents, his repentance will never be accepted. In reality he is folio whig the evil instincts of himself, thus becoming disobedient and a *kâfir*, in accordance with the utterance of the Prophet : " Whoever dies without recognizing the [mam of his time, dies as a *kâfir*, and the place of the *kâfir* is in Hell, even if he is a Jew, Christian, or Zoroastrian ". [70] This is because when there is no prophet or law-giver in the world, his people may be under various illusions (*sûrat-hâ*) ; if these are not destroyed by the Imam of the time, it is possible that all the people may become *kârif*s,—God save us from this ! He, the Imam, saves the mysteries of the prophets from oblivion, and with the help of these mysteries he calls to God all the people, in accordance with every one's capability of understanding, and teaches them the knowledge of God.

Such true Imams after the Prophet are the Commander of the Faithful 'Alî, and his descendants, till the Day of Resurrection. Whoever believes otherwise, is a *kâfir*, in accordance with what was said by the Prophet : " Whoever follows a religious leader other than 'Alî ibn Abî Tâlib, and his lineal rightful descendants, he is a cursed unbeliever, even if he is a faithful follower of 'Îsâ b. Maryam ".

With regard to what we said about the religions of the earlier prophets being cancelled, it should be noted that the commandments of the earlier Imams also can be cancelled ; this has happened on many occasions. It happens that, in

connection with the special requirements of their times, some prophets and Imams introduce new practices, peculiar to themselves ; and subsequently one of them, also for the benefit of some special requirements of the time, acts against the prescriptions of his predecessors. It is necessary to recognize each of these two contradictory orders in its proper time, and to follow the one which was ordered at the time in question, in order to be a faithful follower, as is stated in the Coran (IV, 62) : " O ye who believe ! obey God, and obey the Apostle, and those in authority amongst you ". So that one should not become one of the disobedient or deceiving, about whom God said (XXV, 46) : " Nay, they err more from the way ",—God save us from this!

The fifth question * is that about the *maâdd*, or the future life. This belief implies the return of the individual soul to its source, in one of these three ways :

The first is that of the souls of the good and obedient, whose good deeds in the world [71] outweigh their bad : those who are not criminals, heretics (*rnulhid*), or irreligious people, who in this world did not neglect matters pertaining to the future life, and never attached more importance to matters of this world than to those of that. Those who always spent their time in worshipping God, in doing meritorious deeds, in carefully following the prescriptions for the life in this world and in that, and being perfectly obedient ; and this is the virtue of the faithful which is something like the " Lote-tree of the last eternal limit" (*Sidratu'l-muntahâ*) of those who possess religious knowledge. The people who act thus are called the people of the right hand, or of the right wing ; they are the pious and righteous, the well-behaving, those who recognize the Imam of their time, as is said in the Coran (IV, 87) : " Whoso associates (himself) sincerely, shall have his share therefrom". Their virtues will be rewarded in Paradise, in the manner we have explained.

The second variety of the people is called the people of the left hand, or wing. They are seekers after the wealth and pleasures of this world, evil-doers, and offenders against themselves, and those who do not obey the orders of the Imams and the prophets ; as the Prophet said : " This world is like carrion, and only dogs are after it". Such people will go to Hell, which is to be their reward, as promised in the Coran.

The third kind of people are the heirs of the palace of Unity, the chosen servants of the Throne of the Almighty, and the

¹ No other *mas'ala* is so far mentioned, nor is any mentioned later on. It is obvious that this passage is taken from some other work, and the author forgot to strike out the heading. As an indirect proof of this conjecture it appears that in the HB Abû Ishâq this passage is omitted (as far as p. 72, line 9 of the text).

intimate trustees of the Abode of the Divine Union ; the Creator has given them the name of the associates (*muqarrabân*), according to the verses of the Coran (LVI, 10-11) : " And the foremost,—the foremost are those who are brought nigh ". They are beyond Paradise and Hell, and are allowed, after having witnessed the beauty of the Divine irresistible Might (*jabariit*), to be the witnesses of the world of the Divine Power (*malakût*). They are prophets and saints (*awliyâ*), and it is said about them :

I will not go to Paradise until I see Thy beautiful countenance,—

Of what use is Paradise for me if the Beloved is not there ?¹

When some one of the second group, i.e. the sinful ones, even in appearance (*ba-sûrat*) believes in Muhammad and his posterity, as stated in the Coran (III, 30), " Descending one from the other, and God is the One who hears and knows ", or, in accordance with the verse (IV, 62): " O ye who believe, obey God, and obey the Apostle, and those in authority amongst you ", and gives an outward testimony, [72] supporting this by the faith of the heart, he, though he has sinned (accidentally), after suffering punishment for some time, will be defended by the Prophet and his descendants, the intimate trustees (of God). By their intercession such a person will be saved, and will not remain for ever in the state of those who are being eternally punished.

Those who do not believe in all sincerity, who do not obey the Imams, and, perhaps, do not recognize the Imam of their time, are the *munkirs*, or unbelievers, and their place is in Hell for ever. If they do not attain the knowledge of the Imam of their time, or the knowledge of their own selves (*nafs*) (?),² they die as heathens, contrary to what is the case with the good, as God mentioned in the Coran (XCV, 5) : " Then We will send them to the lowest of the low ". And it was said before this : " We have created man in the best of form. If he does not recognize himself, We send him to the lowest of the low ",—God save us from this !³

If thou dost not recognize the Imam of thy time as the Truth itself,
Thou wilt go to Hell, even if thou wert obedient for a thousand years.⁴

¹ The same *bayt* is quoted on p. 111 (text).

² In another place, see p. 68, it is stated, in accordance with the well-known Sufic *hadith*, that whosoever acquires the knowledge of himself, he, through this, acquires the knowledge of God.

³ Here the " fifth *mas'ala* " ends, and the text of the HB Abû Ishâq again begins to agree.

⁴ The same quotation appears on pp. 62 and 63 (text).

All that is given in a condensed form in that first emanation (*tajallî*),¹ is here given in detail, in accordance with the verse : " God the Merciful created Adam in resemblance of His own form." ²

When we sent Adam out,
We put Our own beauty in the desert.

In accordance with a *hadîth*, God said : ' I was a hidden treasure, and wanted to become known, so I created the creatures, so as to become known to them ". This means that God the Most High says: " I was hidden, and wanted to become manifest, then I created the Universal Reason and the Universal Spirit (*'Aqli kull wa Nafsi kall*). And out of love for these two Lights I created the world and the people of this world, so that I might become manifest,—and I attained what I desired."

The Perfect Man was the crown of all creation, being a manifestation of the Divine attributes of Beauty and Greatness ; he accepted the burden of responsibility. A truthful wise man³ says concerning this : [73]

The Heaven could not take up the burden of the responsibility,
The fateful die then fell to my humble name.

Man comprises the whole (*jâmi'a*) of the Reality (*haqîqat*), in the sense that what is in a great mass diffused in the Macrocosmos, all this in nucleus is contained in man. This means that whatever is found in space (*âfâq*), is found in the soul (*anfus*). The man who attains the knowledge of the Imam of his time becomes an intimate servant of the Abode of the Divine Glory. Then he finds the path of happiness in both worlds, which is the knowledge of himself, and which is composed of the knowledge of the beginning of existence, and its ultimate purpose (*mabda' wa ma'âd*). It is said in a reliable *hadîth* : " Whoever attains knowledge of himself, he has already attained the knowledge of his Lord ".

Become a knower of thy own nature,—
Then be the first amongst men.⁴

As soon as one attains the knowledge of self, he attains the knowledge of the Imam of his time, his standing becomes high

¹ The term *tajalli* is used in Sufic philosophy, and apparently is never used in the early *haqâ'iq* works in Fatimid literature (which employs *inbi'âth*).

² Cf. above, p. 55, note 1.

³ The wise man in question is the famous Persian poet Hâfiz Shîrâzî (d. 791/1389).

* This *bayt* belongs to the *Rawshanâ't-nâma* of Nâsiri Khusraw (p. 528, verse 7 of the Tehran printed edition).

in creation, and he attains a high degree of honour, in accordance with the verse of the Coran (XCV, 4) : " We have indeed created man in the best of symmetry ". He becomes then one of the people of the "right hand", to whom will belong (Cor. XCVIII, 7) " gardens of Eden (which they shall enter), beneath which the rivers flow,—they will live there forever ".

Praise be to God, and thanks to Him, that this knowledge of the Real Truth (*haqîqat*) is so widespread nowadays that those who hear it, are unable to refute it, and many of those who denied it have now accepted it. Let us hope that they, by the generosity and the mercy of Our Lord, will gain complete faith, becoming members of the community of those who sit in rows waiting for orders at the door of the *Dîwâni taqarrub*, i.e. " Palace of easy access ", as important and intimate servants, in the Abode of trustfulness.

After the Prophet his *Wasî*, Executor, solves all the difficulties which arise in his community, preventing the people from falling into error, disobeying, or rebelling. After himself he appoints another Imam, and transfers to him the knowledge of the mysteries. Such *Waşh* were six in number, each with every *Nâtiq* : Seth at the time of Adam, Sam at the time of Noah, Ismâ'îl at the time of Abraham, Aaron [74] at the time, of Moses, *Sham'ûnu's-safâ* (Simon) at the time of Jesus, and the Commander of the Faithful at the time of Muḥammad.

The Commander of the Faithful 'Alî was the greatest amongst all prophets and saints, pious and holy. Concerning him there are many direct indications in the Coran and in the *hadîths*, such as the *suras* " *Tabâraka*", " *Yâ-sîn* ", * *Hal alâ* ", and the verses like " *Al-lâh nûru's-samawât wa'l-ard* " ; the *sûra* " *In-nâ anzalnâ* " is also about him, as God said that just as the month of Ramadân is better than a thousand other months, so the Imam of the time is greater than a thousand prophets and apostles.

This means that the light of Prophethood is derived from the light of *walâyat* (i.e. Imamship). Is there any honour that can equal what the Prophet said about 'Alî : " My flesh is from thy flesh, my blood is from thy blood, my body is from thy body, and ray spirit is from thy spirit " ? And there is a *hadîth* about Mawl-nâ 'Alî : " I am the city of knowledge, and 'Alî is its gate ".

I heard that he (the Prophet) uttered the words similar to jewels,

In the *hadîth* making the spirit to rise, uttered by his ruby-like lips :

" I am the city of knowledge, and 'Alî is its gate,"—

What an honouring *hadîth* (in favour of the one) whose watch-dog at the door I am.

In another poem :

If the seas become ink, and all trees—reed pens,
 If the seven heavens become paper, and Jabra'îl the one
 who offers praise,
 If all the *Jinns* and men were to write the praise to the
 Shâh,—
 Not even one point out of a thousand would be recorded.

It is necessary to know that the Imam is the ruler of the religion, and gives orders with regard to whatever he thinks is beneficial to the religious life or to the welfare of the people. His nature belongs to the realm of the greatest and most impenetrable mystery, and to the wisdom of the eternal infallible commandments, as stated in the *hadîth* : " If the earth were to remain without the Imam even for a while, it would perish ", as he is the centre of the heavens and of the earth, and the world cannot exist without him. [75]

Now we have to explain the difference between the real hereditary Imam, *mustaqarr*, and the temporarily acting Imam, *mustawda'*. The difference between them exists only in so far as the question of inheritance is concerned, as in the case of Imam Hasan and Imam Husayn.

The " personal " Imam, *mustawda'* is a son of the Imam, the oldest, if there are several of them, who also knows all the mysteries of Imamât, and so long as he discharges his duty he is the greatest of all people of his time. But he is not endowed with the privilege of transmitting his Imamât to his descendants, who can never become Imams, only Sayyids.

The ordinary Imam, *mustaqarr*, is endowed with all the privileges of Imamât, and transmits them to his successors. After 'Alî ibn Abî Tâlib the Imam was Imam Hasan, who was only a personal Imam¹ then Imam Husayn, the hereditary Imam, *mustaqarr*. After him Imam Zaynu'l-'âbidîn, then Muhammad Bâqir, then Imam Ja'far Sâdiq : after him Imam Mûsâ Kâzîm, on the same conditions as Imam Hasan after (Imam) 'Alî,²—he had not the privilege of transmitting the *naşs*, or heritage. After him Imam Ismâ'îl,³ who was an absolute Lord (*az arbâbi itlâq*),—his vision was directed to the Absolute Contemplated (*Manzûri Muṭlaq*). He did not follow the same practices as the followers of the letter of the law (*shar'*). And this is no defect at all in the realm of the Reality, as is stated in the Coran (XI, 8) :

¹ Cf. above, p. 41.

² Cf. above, pp. 18 and 42.

³ It is really strange to see such persistent and obstinate disregard of history. The author was surely acquainted with the fact that the appointment of Mûsâ Kâzîm was due to the premature death of Imam Ismâ'îl. Why should he pervert the facts, and for what purpose,—seems really puzzling.

" There is no beast that walks upon the earth but its provision is from God. He knows its settlement and its resting-place ; all is in the perspicuous book ". Since Ismâ'îl knew that Imamât was to remain with his descendants, he agreed to the *nass* of Mûsâ Kâzim, so that they were not opposed to each other. It is known to all that, as stated in the book called *Rawdatu't-taslîm*,¹ when Mûsâ Kâzim was imprisoned by the caliphs of Baghdad, his enemies told him that his brother, Imam Ismâ'îl, was trying to usurp his position. He replied : " How can you tell such lies,—he is the one appointed by God and by the Prophet, by the verse of the Coran (III, 30) : Descending one from the other, and God hears and knows". He then prayed for Ismâ'îl, saying : " God, do not deprive my descendants of the blessing of the descendants of Ismâ'îl ". This is narrated in the book called '*Umdat**u't-tâlib*,² which L. one of the (most) reliable works on the descendants of the Prophet. [76]

This case exactly resembles that of the prophets Ishâq and Ismâ'îl.³ So many descendants of Ishâq have perished, and ultimately the office of prophethood and of Imamât remained in the progeny of Ismâ'îl. We must now overcome our inclinations either to see things in a wrong light, or to disregard them, and must see that both are one and the same thing,—one does not exclude the other.

Remember that thou must obey and follow the Imam of the time ; thou must be prompt to do everything that he orders. The office of Imamât existed before the creation of the world,

¹ In the copy of the *Rawdatu't-taslîm*, by Nasîru'd-dîn Tûsî (cf. JRAS, 19.*M, pp. 527-564), which is at my disposal at present, there is nothing mentioned about Mûsâ Kâzim. There are, however, two doubtful points about this : it is impossible to be sure that the text really never contained any mention of Mûsâ Kâzim, and that such mention was not intentionally omitted by the scribe. And there may be some doubts as to this *Rawdatu't-taslîm* being the same work as referred to in the text, because in the *Sahîfatu'n-nâzirîn*, which is probably nothing but a simplified version of this supposed to be Tûsî's work, it is called, in the 26th *Sahîfa*, -*Rawdatu'l-muta'allimîn*, and thus the *Rawdatu't-taslîm* mentioned here may be quite a different treatise.

² In the '*Umdat**u't-tâlib* (cf. above, Introduction, III), pp. 208-209 of the Bombay lithogr. ed. of 1318, the story is quite different from this. There is nothing, of course, about the relations between Ismâ'îl and Mûsâ, as the latter was not appointed the Imam until Ismâ'îl died, but there is much about the rivalry between him and the son of Ismâ'îl, Muhammad. The attitude of Mûsâ Kâzim to his nephew appears to have been not as idyllic as our author represents it. The details of the story, which is given here, are omitted in the HB Abî Ishâq.

³ It is remarkable that Ismâ'îl, obviously the son of Abraham, who always is regarded as the Wasî, or the Imam, of Abraham's *dawr*, and is mentioned so often in this work, suddenly appears here as "*payghambar* ", i.e. prophet, quite in accordance with the Sunnite orthodox view. The passage is omitted in the HB Abû Ishâq, and thus it may be yet another later interpolation.

of space, and of Adam, but it became permanent, and was transferred from father to son (*dar nasl*), from the time of Abraham, as is mentioned in the Coran (III, 30) : " Verily, God has chosen Adam, and Noah and Abraham's people, and 'Imrân's people above the world ",—i.e. *' Verily, I have selected Adam and Noah, and 'Imrân's people " ; the latter refers to Abû Tâlib, because the ^k descendants one from the other, till the Day of Judgment " (Cor. III, 30), i.e. the Imams, have been in every period, and continue at present in the *'itrat*, or descendants of the Prophet. The Imam sometimes receives his office by an express appointment, *nassi sarîh*, sometimes by an implied indication, *-nassi khafî*. Therefore it is necessary that the Imam should either appoint as his successor one of his sons, or declare openly that after his death so-and-so is to be the Imam. In addition to this the *nass* may consist in the Imam's conferring upon one of his sons of something that is definitely associated with Imamât ; or he should give instructions to the *asâs*¹, or the Imam should tell this to one of his thoroughly trusted *hnjjats*, or *dâ'îs*, in a clear and unequivocal way.

Thus the Imams are those who are near God (*muqarrabân*), who are trusted by Him and chosen by Him ; and the Shi'ites, or followers of the Imams, are the people who (on the Day of Judgment) will be placed on the right hand. Theirs is the way which is called " good " in the *hadîth* : " Those who observe good customs and practices, they will receive a reward, a large reward ", i.e. " Whoever teaches the people a good practice, I shall teach him twice as much ", etc.,—so that ultimately all these people should act in expectation of the reward for good behaviour.

For these reasons it is necessary that the *hujjat*, the *dâ'î*, and the *madhûn* should carry on preaching of the religion (*da'wat*) within the limits of their ability and competence. It is said that if there is even an ant in its hole, and if some benefit to the *da'wat* may be expected [77] from it, the *dâ'î* must sit even years in expectation before that hole, waiting for the chance when that ant comes out; then he should preacil to it, as perhaps from that ant the religion (*din*) may be strengthened, and he, the *dâ'î*, can share the reward.

These dignitaries are the people who on the Day of Judgment will be placed on the right side ; all of them, either the *hujjat*, or the *dâ'î*, or *ma'dhûn*, or the *mu'allim*, or the *mustajîb*, must fear God, be chaste, clean in thought, strict in piety, obedient, truthful and sincere, genuinely generous, and must

¹ Here *asâs* is obviously used in a peculiar sense. In Fatimid literature the term *Asâs* is applied to *All only. Here it seems to be merely an equivalent of the *hujjat*, or *bâbî*, or even *dâ'î*. Cf. further on, p. 97.

possess a sincere faith in the *da'wat* of Our Lord. They must be absolutely ready to do any service for him, in accordance with the verse of the Coran (IV, 62) : " Obey God, and obey the Apostle of God, and those in authority amongst you ". They must regard it their duty to strengthen the religion, so that they may acquire a greater reward for the *da'wat* than other dignitaries. The religion and piety can exist only through the *dxvwat*, and the stronger this is, the greater is the reward. It is said in the book called *Nasâ'ih*¹ :

O faithful, obey His command.

It is for this that the Prophet received inspiration from God.

A faithful believer must be pious and self-restrained, as is said in the Coran (XLIX, 13) : " Verily, the most honourable of you in the sight of God is the most pious of you ". Know that it is necessary for you to follow obediently Him who is the Source of being. Know that God is watching you and is always present, at the time of your walking, or speaking, or sleeping. Live in such a way as not to be ashamed before God, who always sees you ; form a habit of being truthful, as it is a cure against misfortune. Pay the tithe of your income to him, because, as the Prophet said, " Payment of the tithe brings blessing upon the property ". The faithful must pay one-fifth of his income to the Prophet and his descendants. And every *dînâr*,² which is spent in the way of God, every hundred in this world will bring you one thousand in blessing in the future life. And it is stated in the *hadîth* : " Whoever gives money as charity for the sake of religion (*hasana*), will receive ten times as much in return". This is called the debt of the *hasana*. [78] It is said in the Goran (?) : "Pray, pay the tax ",—and also (LVII, 17) : " They have lent to God a goodly loan ". And it is said : " A hundred in this world in the next life will become a thousand ",—and this is the result of the " goodly loan " (*hasana*), as a reward for it.

Helping one's co-religionists and brothers is a fundamental religious duty,—do not become slack in its discharge, as this brings a great spiritual advantage. The purity of thought of the faithful is effected by moderation in food, in talk, and sleep.

¹ It is impossible to find from this short quotation whether this *Nasâ'ih* has anything to do with the *Nasâ'ihî mu'min* (probably for *Nasâ'ihu'l-mu'minin*). The latter is a short Sufico-Ismailitic work, chiefly dealing with ethics, most probably of a late origin. In the *HB* Abû Ishâq, where the *bayt* is also quoted, there is no reference to the *Nasâ'ih*. Perhaps also this is not the title of a book, but simply a term conveying the idea : " the poet says in admonition ".

² The appearance of such an archaic term may be explained, most probably, by its retention from an old work which is here quoted. It is common in the works on *fiqh*, both Sunnite and Shi'ite.

Do not show your pride in worldly matters, and do not despise those who are poor,—this becomes only the mean among the unbelievers, and the fools. Pray to God to give you right and sound faith, and the knowledge of God.

The purpose of being one of the faithful, *mu'min*, is to set an example to others, so that they should see and think : " Why should not I be like the *mu'min* ? " Suppress enmity and envy, and do not let hatred come into thy heart, because hatred, envy, and violence deprive the faithful of faith. Purify your hearts of enmity to each other, as it is not right of the faithful to have it in his heart. His heart is the house of God ; or, as the Prophet said,—" the faithful is the Throne of God ". This means that whoever has hatred in his heart, desecrates the house of God. And when the house becomes polluted, the master of the house cannot dwell in it. Thus the faithful loses his faith (*îrnân*). Keep away from fanaticism (*ta'assub*), except in the case of the enemies of the religion. Never tell lies to the friends of the Prophet and of his descendants (*'itrat*); and be polite to everybody, always observing the policy of generosity and goodwill,—these three virtues are the hidden axis of all pious deeds. If you quarrel amongst yourselves, do everything possible to secure peace : make your ideal humility or meekness,—by this you can make your lives and conditions similar to those in the heaven. Do not turn your faces away from those who represent the Imam of the time ; be steady in religion, because this world is only a loan, as stated in the Goran (LVIII, ƒ) : " That is that ye may believe in God and His Apostle ; and these are the bounds of God ; and for the unbelievers is grievous woe ". [79]

My dear friend, take care of thy soul, and keep away from evil and mischief as much as possible. Do not spoil in your youth the valuable jewel of the soul.

Bâbâ Sayyid-nâ says on this subject¹: "Limitless praise and thanks are due to the substance of Muḥammad, the chosen from all prophets, who collected the principles of the *sharî'at* of all the law-givers, in accordance with the verse of the Coran (II, 152) : " These, on them are blessings from their Lord and mercy, and they it is who are guided " : and to the manifestation the One who manifests the substance, which is, as the Prophet said : " I and 'Alî were both a light before God the Allhighest, fourteen thousand years before Adam was created ". And, explaining the things as they are in Reality, on the question of tawhîd, or the profession of God's unity, the Prophet said : " I and 'Alî come from one and the same light, I am 'Alî, and I am

¹ This obviously is a complete quotation of the *muqaddima* of Bâbâ Sayyid-nâ's own work on the *Khutbatu l-bayân* (cf. above, Introduction, III). In the HB Abû Ishâq only a few isolated sentences from it are given, as far as p. 80. line 14 (of the text).

from him ", i.e. " I am of his substance ". And in the abode of this world, for explaining His great might and authority, he, the Prophet, in a perfect (=last ?) speech (*khutba*), (referring to his position, which is as high as his perfect nature), tells that he is " the abode of wisdom, and 'Alî is its gate ". He came to open the doors of knowledge and to unlock the gate of wisdom and spiritual vision. And blessings on his descendants of whom every one is like a guiding star in the heavens, to show the way to all those who lost their way in the desert of sin and ignorance. And especially to that Substance, which cannot be regarded except as the dot of the holy nature in the plurality of the letters of the being, and in the centre of the circumference of the circle of the existence. This sacred manifestation cannot be described adequately by the language of the humble or of the noble, when one has to offer it praise and glory.

0 thou, the attribute of the Soul of the World,
 0 thou, who bringest faith and piety to all !
 There is no one except Thee who really speaks,
 Speaks in both worlds, by the tongues of all.
 Though God has sent an Apôstle,
 There is no Universal Spirit and Soul except Thee.
 Thou wert a companion of all, and from Thee
 Every one's heart and soul is full of light. [80]

Prayers of God and His blessing be upon him and upon his descendants and offsprings, the pure !

Then : For a long time I had the desire and inclination, hidden and open (to write a treatise) explaining the sermon, *khutba*, which is attributed to the Commander of the Faithful and the Imam of the pious, the centre of the religion (?), the defeater of the proud and the destroyer of unbelievers, 'Alî ibn Abî Tâlib,—greatest blessings be upon him !—The book is called *Khutbatu'l-bayân*, or, as some hold, *Khutba'i anâbat*, or the '* Sermon of the appointment of the lieutenant ", etc. ; it is based on the words of the Prophet. How can these sacred words be analysed and synthetized in such a way as not to appear to conflict with the letter of the religion, *zâhir*, and not. to provoke objections from the orthodox ?

To reply this I have to mention that in a *hadîth* it is stated : " The slave of God, with the help of the acts of piety, never ceases to approach Me by performing religious practices (in addition to what is commanded for every faithful), until I begin to like him (for the sake of these). And when I, God, really begin to love him, I become his hearing, by which he hears; and his sight by which he sees; his hand by which he takes, and his foot by which he walks ".¹

¹ Here apparently the quotation from Bâbâ Sayyid-nâ ends.

What is intended in this passage is this : the organs of man, and their functions, such as those of hands, feet, etc., or hearing, sight, etc., are connected with the nature of man. Thus in both (?) *hadīths* which are mentioned above, every name agrees (?).¹ It is clear that the Master of Life is the possessor of all the truth. Thus whatever man says, or hears under such circumstances, it is He, God, and no one except Him, who speaks or hears. Some of the people who attained to such a high degree used sometimes to utter words which may appear objectionable to the common people, and opposed to the letter (*zâhir*) of the *sharīat* ; for instance (the well-known expression) ^{wi} "I am the Truth", or ^{ki} "Praise be to me". The Prophet said : "I and ^kAlī are that Light which spoke to Moses". [81]

Al-lâh, Muhammad, and 'Alī are one and the same substance,

Though to those whose vision is imperfect they appear as three.

We may explain this : whenever iron is put into fire, surrounded with burning charcoals, and the fire is made to blaze, the iron, being exposed to the flames, and remaining in a close touch with it, is purified of its blackness, solidity, and impurity, and reaches the state in which it acquires all properties usually associated with fire itself, such as sparking or burning, which are the ultimate nature of fire, and which thus become found in iron. In the same way, the slave of God who attains the distinction of being specially favoured by God owing to pious actions, as mentioned above, becomes God's own, devoted hands and feet, hearing and sight. Then his every action is in fact the action or property of God, as the Prophet says (Cor. VIII, 17) : ⁴⁵ "Thou didst not shoot when thou didst shoot, but God did shoot". Though in appearance the act of shooting is attributable to the Prophet, in reality it was an act of the Truth.

Thus in this *hadīth*, concerning the position of "Alī, the Prophet said: "He ('Alī) is loved by God and by His Apostle". And as God has called him His Friend and His beloved, who can question, why and how this is ?

In another *hadīth* it is said : "'I and "Alī are praised, hi the Substance of God". And again he said : '* I am the word of God, the preacher (*Nâtiq*), and one who converses with God",—because conversation is the highest limit of friendly relations and association ; whoever attains this degree is as if praised in the Substance of God, who is only One.

As thus the Prophet calls him "the Word of God" ; and, as God has created both of them by His Word, bringing them into

¹ Here something is omitted in the original. It is not clear why both *hadīths* are referred to, while only one is actually quoted.

existence, this is in accordance with the words of God (Cor. XXXVI, 82): "Verily, His bidding is only when [82] He desires anything, to say it "be",—and it is". We may add that* bringing into existence", *îjâd*, means when that thing becomes apparent. And also it is said in the Coran (VIII, 7): "God wished to prove the truth true by His words". And He makes falsehood false by His words, too.

It is proved thus that all things are subject to the will of the *Sâmit*¹ of the Truth, i.e. the Imam, and are under his control, as stated in the Coran (VII, 52): "And the sun, and the moon, and the stars are subject to His biddings", or (XVII, 87): "They will ask thee of the spirit. Say: the spirit comes at the biddings of my Lord", as the Imam is "I am the Order of God and the Spirit". And the command (*amr*) of God is that by which the word of order, "be", appeared. Therefore, it is befitting to every soul that sees through illumination, inspiration, or inquiry by the word of the Preacher (*Nâtiq*), to say (Cor. LVII, 3): "I am the First and the Last, Manifest and Hidden, knowing every thing".

As God said that the Amir, i.e. 'Alî, is the Word (*Kalima*) of the Divine Command "be", therefore?, it follows, it is true that he is as is said: "I am the designer of men in the wombs of their mothers". Because every design which appears on the surface of nature, and by which every existent thing in this world is stamped, comes out of that (primaeval) Word of the Divine order.

This is why it is perfectly right that he, the Imam, should say: "I am the Word of God", because if, by chance, it disappears from the things of this world, everything ceases to exist. And this is why 'Alî said: "Thy medicine, though thou dost not realise this, is in thee; but thou missest it when it is absent."² And he said also: "Reflect about thy being an infinitesimal thing, and that in thee the Macrocosmos is condensed". In other words the Prophet says that 'Alî is comprised in himself as also is Macrocosmos: "Thou art the Guiding Book. The One who makes manifest (every thing), becomes Himself manifested in its letters". [83] For the same reason the saints of God said: ** I am the Coran and the first chapter of it, and the

¹ The term *Sâmit* (= the "Silent" one), as an equivalent of *Asâs*, or *Wasî*, appears very rarely, only in the earliest Ismâ'îlî works of the Fatimid period. In the Nizârî literature it seems to be never used normally, and appears only in an eclectic work such as the present.

² This, and the following Arabic quotations are taken from the apocryphal *Dîwân* of 'Alî ibn Abî Tâlib, cf., pp. 45-46 of the Bombay lithogr. ed. 1340. There are several variants; the second *bayt* begins with *wa tâhsabû* instead of *a taz'amu*; the third *bayt* ends with *al-mudmar* instead of *al-mazhar*.

spirit of the spirit, amongst the spirits that are the nearest unto Him"^{1(?)}

And the Prophet said : " O 'Alî, thou wert hidden with all the prophets, and thou hast become manifest with me ". And he added : " Thou art the book of God. Thou art the mystery of God, because no one knows thy mysterious substance except God. The mystery of God is revealed in His words which all deal with the exalted position, mine and thine ".

The Prophet also said : " All mysteries of God which are in the heavenly books, i.e. Tawrât, Injîl, and Zabûr, are in the Coran; and ail that are in the Goran are contained in the first chapter of it; and all that are in the *Fâtiha* are contained in the formula of the *Basmala*, " in the name of God " ; and ail that is found in this formula is contained in its first letter *h* (ح), and, ultimately, in the dot under that letter ". Thus it is obvious that 'Alî is the meaning of that dot, the mystery of God, the mystery of all heavenly books ; and that he was with all prophets and in all revealed books. Thus all the mysteries of the hidden heavenly books are in him. And, as all these heavenly books found their completion in the Prophet, it is thus obvious that they became complete in 'Alî. And whoever prefers to abide by the letter (*tanzîl*) of these revealed books, becomes like a Gabr, or a Christian, or a Jew,² or an Armenian, or Hindu, or an unbeliever, or an heretic ; he thus becomes one of the male or female unbelievers, those who " go on the wrong path ". And whoever attains the knowledge of *ta'wîl*, and acquires the knowledge (of the Imam), attains salvation and (eternal) relief.

From the Prophet, there was his " nearest Relative ",³ 'Alî, who was his hidden companion.—

He also was with all prophets secretly ;—

The Word of God was thus manifested. [84]

The basis of all systems (of religion) was the Substance of 'Alî,

The (Divine) wisdom found its perfection in him.

God revealed in the story of Moses that when the latter came near the fire, the fire cried : " Verily I am God ". It is said in the Coran (XX, 11-12): " And when he came to it, he was called to : O Moses, verily, I am thy Lord, so take off thy

1 This quotation apparently is not from the same *DUodn*, and seems to be not poetry, though its mutilated condition does not permit to be positive about this.

2 Here the term ** Jew " is given twice, in an ordinary Persian form as *Yah&d*, and in Central Asian form—*Jahilt*.

3 In both copies of the text, and in the HB Abû Ishaq, the quotation begins in the same way, though it seems to be wrong, as the sentence appears to be ungrammatical.

sandals". And when God sent fire, and the Mount Sinai was burnt, He said : " Verily, I am God, the Lord of the worlds ".

Thus the Real Truth is manifested in him, whose nature is the Light of God, in the first instance because, as mentioned in the verses of the Coran, it is revealed in the utterances of the Prophet : " Verily, I am with God, and I and 'Alî are two Lights before God, who existed fourteen thousand years before Adam was created ; and when he was created, this Light was transferred to his progeny, and it never ceased to pass from father to son, until it became divided into two branches, one of these being in the family of 'Abdu'l-lâh (the father of the Prophet), and the other, which was the branch of 'Alî, in the family of Abu Talib ; thus 'Alî is from me, and I am from him ".

And in another *hadîth* the Prophet says : " I and 'Alî both are from one and the same Light ". And it is stated in the Coran (XXIV, 35) : " God is the light of the heavens and the earth ; His light is as a niche in which is a lamp ". Thus as God is the light of the heavens and [85] of the earth, and as <all lights are rays from the light of Muhammad, thus 'Alî is the source of that light, because the Prophet is the real True Light (*Nûtri Haqq*), whose source is 'Alî :

'Alî it was who made the morning of Prophethood to dawn,
Muhammad is the seal-ring, and 'Alî is the design on its jewel.

Just as the Prophet said ; "I am the light from which Moses derived his light of guidance ", i.e. 'Alî is that light which was borrowed by Moses for guidance. That fire which cried " I am thy Lord " was that Light.

The Prophet says : " The Lord of all things is the Word "" be ", and "Alî is exactly that word". The Prophet also said : " I and 'Alî are from one and the same light ". The office of the Prophet depends upon mankind, and is limited by the reception of the revelation through Jabra'îl; he would not be commissioned for his mission until such inspiration is conveyed to him; it is obvious, therefore, that his mission depends on the services of Jabra'îl, as is made clear in the Coran (LIII, 3-4) : " ... nor speaks he out of lust,—it is but an inspiration inspired". And Jabra'îl is an angel bringing to the Prophet the inspiration from God, as stated in the Coran (V, 71) : "O thou, Apostle, preach what has been revealed to thee from thy Lord ". This implies :—" and thou art not commissioned to do something beyond this ". This mission of the Prophet is defined in the Coran (XIII, 40) : " Thy duty is only to deliver thy message, and Ours to reckon up ".

The position of 'Alî is that of *Walâyat* ; he has no intermediaries, but sees God without any intermediate "veils".

And again the Prophet said : "I am carrying on war with revelation (*tanzîl*), and 'Alî—with *ta'wîl*" ; but *ta'wîl* is the state of God Himself, as is said in the Coran (III, 5) : "None know^r the interpretation (*ta'wîl*) of it except God, and the righteous". This means that the Prophet and 'Alî belong to one and the same reality (*haqîqat*), and there is no differentiation (*ghay-riyyat*) in their substance,—it exists only in appearance and in persons. And all that they say about belief in the One God (*tawhîd*), or about the difficulties [86] which they solve,—all this wisdom is that of the degree of *Walâyat*, because the Prophet has the degree of prophethood and of *Wal&yat* as well. The Imam has the degree of *Walâyat* in mystery, and the prophethood is open and manifest, but the degree of the "Successor", or "Friend of God" is higher and superior to that of prophethood. Therefore the *Walâyat* of 'Alî is superior to the *Nubuwwat* of prophets, because the *Wal&yat* of the Commander of the Faithful is the same as the *Walâyat* of the Prophet about which the latter said : "I have moments of (direct) intercourse with God in which only the angels of the highest rank and prophets (?) can participate". This means that at some moments the Prophet has (direct) communication with God, in which no one can participate, except the highest rank of angels, like Jabra'îl, and the Apostles, like himself, who has the rank of prophethood, which belongs to the degree of *Wal&yat*, also belonging to the Prophet.

Thus it is probably that difficult subject which the Prophet explains, i.e. absorption in God (*fanâ' fî'l-lâh*), and eternal life in God (*baqâ bil-lâh*).¹ And the Prophet said also : "I am the dot under the letter **و**, and I am the hidden book". And he said also : "Wisdom is like a single dot, but the ignorant made it a multitude". This dot means the dot under the letter **و** in the initial word of the formula of *Basmala*, "in the name of God". And his substance, which is like a dot, forms every thing, as all the letters are developed from it. In saying that knowledge is but a single dot, he refers to his own substance because his substance is the essence of all knowledge. All the prophets through whom sacred books were revealed and all such heavenly books themselves, cannot be disconnected from these letters ; and the letters cannot be dissociated from the dot. Thus the dot participates and forms the basis of all. This is why the Prophet said : "O 'Alî, thou wert with all the prophets in mystery, and thou hast descended with me in open". This means : "O 'Alî, thou art the mystery of God ; and the mystery of God made itself manifested in the person of Muḥammad".

¹ Both these terms, *and* the subject itself, are entirely Sufic,—Ismailism proper does not know these.

In the state of Prophethood Not-being ('adam) became Thing (*shay'*) by Truth ;
 Every dot that was capable of possessing properties has become alive ;
 The kingdom and the power of every thing except God has become cancelled,
 When in the manifestation of the *Wasî* the Light of the age appeared from the Wine. [87]

The earth and the heavens, with all that is found in them, exist only by the Word of God, and cannot exist without it. By the will and order of God His Word manifests in that dot, mentioned by the Prophet (who called himself the dot under the letter v)-If it disappears from the heavens or the earth, how can things remain existent ? Thus all things come from 'Alî, as is related in the *ḥadîth* : " He is with the Coran, and the Coran is with him ",—because these letters of the Coran cannot be written without the dot ; and God called him " the dot ".

A dot became *alif*, and *alif* turned into all letters.
 Thus in every letter *alif* is called by a different name.

In the *Kashfî kâbir* and the *Jâmi'i kabîr*¹ it is written that the Prophet said : " I am the Speaking (*nâtiq*) Word of God ". As a poet says :

As *Alî was the " Speaking Word " (of God),
 He possessed properties like those of the Creator.

Another poet says :

It is the story of the light of a lamp and of a blind eye,
 Or of the privilege to witness a miracle, bestowed upon an atheist.

The Prophet said : " God is not something whose existence is to be doubted,—verily He is apparent to the whole of the world ".

A poet says :

There is nothing to wonder if God makes
 The whole of the world synthetized in One.
 Every one who knows this, knows that this glory belongs to 'Alî,
 Who is on the throne, as the head of mankind.

¹ These treatises are mentioned neither amongst Ismaili, nor Ithna-'ashari works. They are not referred to by Brockelmann. Perhaps the titles are given in a wrong form.

Another poet says :

If thou couldst learn, after a careful search,
The whole of the story, explaining the nature of 'Alî,
It would become clear to thee, by God,
That 'Alî is the one who speaks through all tongues.¹

The Prophet said : " From the light emanating from the face of 'Alî God created 70,000 angels, who pray for mercy for him, and for his friends, till the Day of Judgment". [88] And the Prophet also said :

" When I was taken to the heavens on the night of the Ascension (*Mi'râj*), and as I was passing through a corner of it, I saw an angel who sat on a chair (*minbar*) of light, and other angels were standing around him. I asked Jabra'îl, who this angel was ?—Jabra'îl replied : " Come near, and greet him ". When I went near him, and greeted him, I saw that he was my cousin, 'Alî ibn Abî Tâlib. I asked Jabra'îl: "When did he come before me to the fourth heaven?" Jabra'îl replied: "O Prophet of God, 'Alî is the Manifestation of the miracles ; he is the central support of the earth and of the heavens ; the earth and the heavens cannot exist without him. But the angels, out of longing for 'Alî, complained to God, and God has created an angel from the Light of 'Alî, and now all of them in the night on Friday, and on Friday itself visit him 70,000 times, offering their praises and glorifications to God ".

In the *Manâqib* of Imam Muhammad Bâqir² it is narrated that the Prophet said: " During my Ascension God the Allhighest spoke to me by the tongue of 'Alî ibn Abî Tâlib. I asked : " O my Lord, dost Thou speak to me, or 'Alî does this ? " The reply of God was : " O Muhammad, I am not similar to anything in the world ; so it is no good to think of Me in the same way as of human beings, or to compare Me with anything, and it is no good to see Me as something definable. I have created thee from My own light, and 'Alî was created from thy light. Then, looking at every corner of thy heart, I found^k 'Alî everywhere, and found that I loved no one more than 'Alî ibn Abî Tâlib. This is why I spoke to thee by the tongue of 'Alî, so that thy heart shall be quiet, and not frightened by awe ".⁸

The Prophet said : " Love for 'Alî destroys sins, just as fire consumes fuel".

¹ From here to p. 88, lino 17 of the text,—omitted in the HB Abû Ishâq.

² No work with such title is known amongst early Shi'ite books. "Most probably the author again gives a casual designation instead of its original title.

⁸ These stories sound extremely non-Ismailitic, and most probably are derived from some popular Ithna-'ashari works on the *Mi'râj*. They are not given in the HB Abû Ishâq, but from here both versions again begin to agree,—more or less.

The Prophet said: " If mankind could be united in the love for 'Alî ibn Abî Tâlib, God would not have created the fire of Hell'.

The Prophet also said : " God made a covenant with me that He will not accept the faith of any of His slaves except for the love to the Prophet, to 'Alî, and his descendants ". [89]

And he said : " Whoever is attached to 'Alî and to my descendants (*awlâd*), he is attached to me; and whoever loves me, loves God ".

And he said : " Whoever hates 'Alî and my descendants, he hates me, and he who hates me, hates God the Allhighest ".

True it is what the Prophet says! May Our Lord bless his slaves and make them pious, lending them His miraculous **help**, by His mercy and His generosity!

CHAPTER VI

On the origin of the physical and spiritual worlds, on the origin and the end of tilings, and on the explanation of the degrees of dignitaries, from the *mustajîb* to the *Imâm*.

In the preceding *bâbs* we have proved that only God has absolute existence : everything that *is*, exists through Him ; everything that separates itself from the existence of God, falls into absolute non-existence. Therefore the physical world, which is governed (by the laws), from the highest celestial sphere to the centre of the earth, exists only through the existence of God, i.e. it stands only by some force, which is one of the forms of the Might of God, and which makes it existent. The skies are like the father, the lights are like speech. (*nutq*)_t and their sons are the inorganic matter, plants and animals.¹ This power of God is spread in the heavens, which are like the father, and in the elements which are like the mother, and in the phenomena of physical nature (*mawâlîd*), which are like their children. All these are synthetized in man ; and because all such forms of the power of God thus become re-united in the person of man, his person, or form, lias to be that of God Himself. [90] The world is nothing but a magnified system of the properties of man ; and man is a synthesis of the properties (or elements) of the world. Thus, iii reality, man is the Macrocosmos ; the elements of which he is composed all return to their proper place (*markaz*). Therefore we can call these scattered elements, of which man is composed, the world of things (*âlami mawjûdât*).

The world of spirits, or of the spiritual, means the world of realities (*haqâ'iq*), i.e. the world of ideas revealed in religion (*din*). It is because the existence of every thing rests upon its real prototype (*haqîqat*) which underlies the genus of things of every kind. The reality underlying all things (together) is revealed in the conceptions of religion (*din*). The spiritual world is the world of life (*jân*), while the corporeal world is the world of body and of (inorganic) matter ; both together are complete, but separately are nothing.

In the " Blessed chapters " (*Fusûli mubâarak*) ² it is written that the body and the soul together form a body, and the soul and body together form a soul (or life, *jân*). The abstract *plus* the

¹ Tho subject of this paragraph agrees with the HB Bâbâ Sayyid-nâ, p. 25 (orig. MS).

² Thin is yet another literal quotation from the same source as that of the HB Bâbâ Sayyid-nâ. p. 27 (orig. MS).

sensual form together an abstraction, and the sensual *plus* abstract form together a sensual perception¹; because if you look at a living soul from the point of relativity, it will appear as a body; and if you look at a body from the point of view of absolute reality, it will be nothing but a living soul. And if an abstract notion is looked at from the point of relativity, it is nothing but a sensual perception, just as the sensual perception, looked upon from the point of view of the reality, is an abstract notion. If you look at the reality itself from the point of view of relativity, it will be relative, and if the relativity is seen from the point of view of reality, it will be the reality. And if one sees the Unity of God from the point of view of relativity, it will appear as plurality, but if the plurality of the creation is seen from the point of view of the reality, it appears as the Unity of God.

In the same "Blessed chapters"² it is written that whatever is entirely real, it has nothing to do with relativity. And everything that is only relative has no share in reality. And what is relative from reality, has nothing to do with either; and what is really real, and relatively relative, belongs to both these categories. Thus whoever sees the real and the relative in their proper positions, will be free from false and fictitious ideas.

It is also said in the "Blessed chapters"³ that on the Last Day, when God will manifest Himself as a visible person, the *ahariât* [91] will appear futile and fictitious.

We have already stated that on the Last Day everything will become alive, as is said in the Coran (XXIX, 64): "Verily, the abode of the next world, that is life,—if they did but know!" This means that no one is alive except him who attained the knowledge about reality (*haqîqat*), as is also said in the Coran (XVI, 21): "Dead, not living"; and the future life is (entirely) the realm of religious realities, *rûhdâiyyât*. Thus the world is (like) a man. The Prophet says⁴ that in the future life stones and heaps of dry earth will speak; and since none except man can speak, it thus appears that in the future life everything will return to its origin, and that the original form of man is that in which he was created. This world of sense is, as stated in the Coran (XLVIII, 10): "The hand of God is above their hands; and whoso perjures himself does but perjure himself

¹ This apparently means: an abstract idea, accompanied by an individual case of experience of senses, remains an abstract idea; but a perception of senses, even accompanied by an association with a general abstract idea, does not become by this an abstraction.

² This passage does not belong to the HB Bâbâ Sayyid-nâ, though to some extent resembles it.

³ Again a literal quotation from HB Bâbâ Sayyid-nâ, p. 27 (orig. MS).

⁴ Another quotation from the same work, p. 28 (orig. MS).

against himself ; but he who fulfils what he has covenanted with God shall bring him mighty hire ". This means that there is no hand above His hand, because his mystery is the mystery of God, his ears are the ears of God, his eyes are the eyes of God, his tongue, his mouth, his speech, his commands, his prohibitions, —all are those of God ; and the orders and prohibitions, the power of cancelling and altering are all in his hands. It is he who gives orders, by the saying (Cor. V, 60) : " Verily, your protector is God and His Apostle", and " Verily, I am the deputy of God on earth ".

" The hand of God is above their hands ",—is revealed concerning him,

Because there never will be anybody's hand above his hand.¹

The *sharî'at*, and the laws of this world, and the " return " (*ma'âd*) of all the faithful and pious, all refer to the sacred substance of Our Lord,—Exalted and Extolled be He,—as is stated in the Coran (X XI, 93) : " Everything returns to Us " ; and (XC VI, 8) : " Verily, the things return to thy Lord " ; and (II, 151) : " Verily, we are God's and, verily, to Him do we return ".

The world of man who acquires the knowledge of the Imam is the world of eternal life, and unending existence. But the end (*ma'âd*) of the unbelievers and renegades is nothing but eternal non-existence and final extinction, [92] which is spiritual Hell. Some of them may return (into life ?) in the form of animals ; but finally they will kill each other. As we have already mentioned, they will never attain the knowledge of the Truth,—except gradually. As we have shown, the people who possess the Truth are those who belong to the religion (*din*) of the *da'wat* of Our Lord. Thus none who does not associate with them can find the way to God. So long as he does not do this, he is fallen far away from God, who is eternal Life and perpetual Existence. And if he falls far from these, he goes to non-existence.

Thus it is clear that the people with whose help one may attain salvation (*ma'âd*), are the people of the religion (*din*) and of the *da'wat*. The salvation (*ma'âd*) of the enemies of religion (*ahli tadâdd*), is to seek for the Truth, to step on the highway of the Truth, and to become members of the " people of gradual progress ", *ahli tarattub*, i.e. the Ismaili community. And if they try then their best, they come back to the people of Unity, *ahli wahdat*. And those *mu'mins* who are in possession of good qualities and good morals, and are not defaulters in the discharge of their service to God, become angels. But those who turn their faces away from God, or those who mislead others,

¹ The same verse is quoted again on p. 115 (text).

are real *dîws* and *ghûls*. And those who in their goodness have not attained the degree of angels, and in their badness have not attained the degree of the *dîw*, shall become *.parîs*.¹

To sum up, the Throne of God, 'Arsh, the *Kursî*, the Board (*Lawh*), the Pen (*Qalam*), Paradise, and Hell,—all these refer to (the soul of) man. Thus, Paradise is the state of the man who calls people to God and to things Divine,—such a person is Good (*sawâb*). This is why the Prophet says that Salmân is the life (or soul, *jân*) of Paradise. And Hell is the state of the man who drives the people from God and from things Divine ; such a man is a punishment to himself and to ail the people of Hell.

Bâbâ Sayyid-nâ says² that if a black stone is to be punished, it is named after a bad man. Therefore it transpires that in the future life the black or white stone is (like) a human being³ ; and no one can attain freedom from fictitious beliefs until everything is visualized (*mu'ayyan*), and personified (*mushakkhâş*) for him.

With the help of Our Lord, we will tell this in the chapter on conscious mind (*nafsi nâtiqa*), explaining in detail what is the beginning and the end of things (*mabda' wa ma'âd*).

A faithful one, who possesses the virtues and devotion to God, and is helped by support (*inâyat*) and the mercy of the Lord of his time, whom he knows, develops a great longing for the knowledge of God, and seeks the way unto Him. Then, after wandering amongst the 72 sects, [93] he sees all their futility, and finds for certain that he, like others, worshipped not God but his own fictitious ideas and fantasies. The fire of remorse begins to devour him, burning his (personal or individual) existence or non-existence, or his individuality,—all become burnt. With the help of Our Lord, who shows him the right way, he comes across one of the functionaries (*hudûd*) of the true religion (*dîn*), i.e. a *dâ'î*, or a competent teacher. After the true teacher tries him in many ways, and finds him suitable as a servant to Our Lord, he reveals to him the doctrine of the *da'wat*, as much as he is capable to understand, and he accepts it with all his heart and soul (*jân*). Then he becomes subjected to various regulations and restrictions, from which he does not shrink. This new servant who is in possession of pure faith (*sâhib yaqîn*), receives the name of *mustajîb* (i.e. one who has the right to ask questions concerning the secret doctrine of the religion), and the teacher instructs him in the proofs and principles of the True Faith. Concerning this there is said in the Coran (II. 24): "... that God sets forth a parable of a moth,

¹ Apparently a paraphrase of the HB Bâbâ Sayyid-nâ, pp. 29-30 (orig. MS) ; the text does not agree literally, but the subject is the same.

² Here the quotation is literal, cf. the HBBS, p. 31 (orig. MS).

³ Or : " certain states of human soul ".

or of what is bigger than it". The moth (or gnat) rises from the water of knowledge of the Reality ; it is the weakest of all creatures that fly. The flying towards heaven is an allusion to its being inimical to the elephant, as it can fly amongst the different birds and the stars of heaven, by which are meant the dignitaries of the right faith ; the elephant is a heavy animal, which always has to walk on the earth. He cannot even look at the sky ; he is like the learned man amongst the followers of the *zâhir* of the *sharî'at*. But a mosquito gets through his skin (which is the *zâhir*). This is an allegory of the *rnustajîb*'s overpowering the people of the *zâhir*, and of making that doctrine lose its prestige in the eyes of its followers.

When the *rnustajîb* is perfected in his learning, and his learning becomes such as to make him able to teach others, and to lead them out of their errors, he receives the title of *ma'dhûni asghar*, or the "junior licencee", from the senior *rna'dhûn*, or from the teacher. He thus becomes licenced to deal with the people of those religions, and the teacher gives him a licence to preach amongst them. When he succeeds in this, and claims a higher degree, the *hujjat* gives him the title of the *ma'dhûni akbar*, or senior *ma'dhûn* ; this degree implies absolute freedom to preach amongst any people that he thinks necessary. When he tries to get a still higher degree, he becomes a teacher, *mu'allim*, by being appointed by the great *hujjat* in one of the provinces (*jazâ'ir*). He thus becomes one of the twelve *lâhiqs*, who are in charge of different provinces ; every *mu'min*, or *rnustajîb* who resides in that district or province is under his command.¹ [94]

In addition to these degrees there is the degree of the *dâ'î*. This degree gives no special province into his charge, but he has the absolute licence to carry on the propaganda. After this there is the degree of the highest *hujjat*, and after comes that of the Imam. There is no intermediary between the Imam and the Great *Hujjat*. The knowledge of the *hujjat* is Divine (*ta'yîdî*), and he is infallible, or error-proof (*ma'sûm az khatâ*) : he corresponds with the First 'Aql. One cannot know the Lord except through him, as one cannot know God except through God. Only one man can really know God, and this is the great *hujjat*. All other people know Our Lord only through him, as the manifestation and the brilliance of the Reason ('aql) appears in him only. He is the "Gate of Knowledge", and the Gate

¹ This state of things belongs, indeed, to a much earlier period, and probably ceased to exist soon after the split. The arrangement itself, and the terminology, are very archaic ; most probably the author took this from an early Ismaili work. The term *lâhiq*, which is rare even in the early literature, most probably is intentionally introduced, to avoid confusion with the term *hujjat*, which is used by the Nizârîs in a different sense.

of the glory and mercy of Our Lord. He is the means of knowing the Laws of the Reality (*haqâ'iq*), and of solving doubts ; he is the governor and the commander of all the true faithful, and whoever disobeys him is placed in Hell, and suffers eternal punishment. The manifestation of the Divine attributes and His exalted properties attains its perfection in the *fyujjat*. All *hujjats* are the same in substance. The Imam, who at the period of his (full) manifestation is the *Qâ'im* of the great Resurrection, is very near to him ; he is greater than the *hujjat*, through his revealing the mysteries of the Reality (*haqâ'iq*).

Whoever attains the mercy of Our Lord, is saved from punishment ; and whoever is subjected to it, will always remain in such a state. May Our Lord give us friends as help, and may He keep open for His slaves the door of His mercy! These degrees which we calculated here are seven; their mystery will be explained in the seventh *bâb*, or chapter, if Our Lord helps us.

CHAPTER VII

Explaining some of the *ta'wîls*, or allegories of different expressions ; the reasons of this treatise being divided into seven chapters ; and a summary of the interdependence between the Universe and the human individuality. All these I will explain, with the help of Mawlâ-nâ, Exalted and Extolled be He f

(A. The *ta'wîl* of the prescriptions of the *sharî'at*.)

Ritual Purification (tahârat). Its meaning is : making oneself clean from the acts which are committed by those who stick only to the outward side, *zâhir* of the teaching. Ablution means the returning to the knowledge of the Imam, because water in the system (*hadd*) of *ta'wîl* symbolizes the knowledge of the real truth (*haqîqat*). When a slave of God purifies himself from the acts of the *zâhirîs*, he attains the knowledge of the religion, which is the recognition of the Imam. And whenever he falls into *zâhir*, he has to return to the knowledge of *haqîqat*, so that he may be again purified. [95] Washing the head, the hands, the nostrils, and the mouth means (obtaining) the knowledge of the *dâ'î*, of the *Iâhiq*,¹ and the teacher (*mu'allim*). Washing the face and both hands to elbow means the knowledge of both the Fundamentals (*Asâsayn*).² The touching (*mash*) of the head and the feet means the knowledge of both fundamental principles (*ad*), and the rejection to converse with the wicked or with the adversaries of the true religion, and abstaining from communicating the secret doctrines to outsiders (*ahli zâhir*).

The substitutional purification, *tayammum*, means that if there is no possibility of coming into touch with the *hujjat*, one has to seek purification with the help of the *dâ'î*, or the teacher (*mu'allirn*), or the fully initiated (*ma'dhûn*).

Ritual uncleanness (*janâbat*) is of two kinds,—pollution in sexual intercourse, and in sleep. The meaning of sexual intercourse is instruction (*ta'lîm*). This means that if a mistake or error happens in it, the teacher must purify himself with the knowledge which comes directly from God (*'ilmi ta'yîdî*), which is the "flowing water". But if he cannot obtain this original (*ta'yîdî*) knowledge, he should purify himself with the knowledge derived from instruction (*ta'lîmî*),—and this is similar to *tayam-*

¹ About this term cf. above, p. 88, note 1.

² Usually this term implies the Prophet and 'Alî, cf. pp. 57 and: 102 (of the text).

mum. Pollution in sleep (*ihtilâm*) is a sign of adolescence. This means that when a faithful comes to the age of maturity, being instructed with the help of the original (*ta'yîdî*) knowledge and the disciplines of the religion, he must free himself from the teaching of the ordinary doctrine (*'ulûmî zâhir*).

Prayer (namâz). Its meaning is "being in contact" (*pay-wastagî*), because the word *salât*, prayer, comes from the word *waslat*, i.e. contact, junction.¹ This is the arriving at, or reaching the knowledge of the Imam and of the true religion (*dîni haqq*), after the purification (*tahârat*), which means becoming free from association with the adversaries. The call to prayer (*bângî namâz*) is preaching (*da'wat*), i.e. calling the people who seek for truth (*ahli haqq*) to the recognition and knowledge of the Imam. It is a very important matter,—for this reason one has to say : " Come to the best of actions ",²—it really is the best one can do. The Prophet said : " The *mu'adhdhins*, or the persons who call the people to prayer, will be those who have the longest necks on the day of Resurrection ". This means that the Prophet called the *dâ'î* long-necked, which in *ta'wîl* means one who knows the people well. Whoever knows the mysteries of the *sharî'at*, has arrived at *haqîqat*. And whoever has attained the knowledge of the Imam has arrived at the state of continuous prayer, as it is said (Cor. LXX, 23) : " Those who persist in their prayer ". Such people are exempt from the prescriptions of outward law (*sharî'at*). It is said in the Coran about the law (*sharâ' i'*) (LVII, 13) : " Within it shall be mercy, and outside and before it is torment ". The grave is the human body, and the torments of the grave are the prescriptions of the *sharî'at*. The trustees of Hell, the *Nakîr* and *Munkar*, are tyrants oppressing the outside world.

Our Lord, the King of the Day of Resurrection (*Qâ'imul-Qiyâmat*) is the Lord of the time,—prostration and glorification be due at his mention!—His rules and laws of the Resurrection [96] are the inner meaning of the prescriptions of the *sharî'at*. The angels conveying the reward are functionaries of his religion (*hudûdî dîn*). The inhabitants of Paradise are those who became emancipated from the letter of law (*zâhir*), and who attained the understanding of its inner meaning (*bâtin*). In this world their reward is their being relieved from undergoing the obligatory rules imposed by the *sharî'at*. The Prophet said: " Their punishment and chains on them become non-existent ". The meaning of the Day of Resurrection is what is said (Cor. LXXXVI, 9) : " The day when the secrets shall be tried ".

¹ This etymology is, of course, quite " mystical ".

² As is well known, this sentence forms a part of the Shi'ite formula of the *adhân*, or prayer call. It is never used by the Sunnites.

The meaning of the chief mosque is the *hujjat*, as all come around him ; other mosques are the teachers. The meaning of the *qibla* is the turning of everybody towards the *hujjat*, which is necessary ; but the *hujjat* turns his face towards the Imam only.

The meaning of the *fast* (*rûza*) is to observe the *taqiyya*, i.e. precautionary dissimulation, and to keep secret from the enemies the tenets of the religion which is to be preached (*dîni da'wat*). The day of the festival (of breaking fast) is the day of the Great Resurrection (*Qiyâmati qiyâmât*), when, by the omnipotence of the command of the *Qâ'im*, all people will be overpowered by argument and proof.

The meaning of the *zakât*, or religious tax, is teaching the religion, and making it reach the faithful in accordance with their capacity to understand it. All over the world the *zakât* is collected by the deputy governor (*wâlî*), who divides it according to the oath (?), *bay'at*, of different people.¹ Is it not that all the knowledge of the religion is found with the Imam, and he conveys it to everybody in proportion to his degree of advancement ? The distributor is the *hujjat*, who conveys as much of it as one can stand.

The meaning of *hajj*, or pilgrimage to Ka'ba, is gradually abandoning beliefs which one originally had; and advancing by stages, from *mustajîb* to *hujjat*. The uttering of the formula of *labbay-ka* means accepting the preaching of the *dâ'î*. And putting on the special pilgrim's dress, *ihrâm*, means getting away from the practice and the society of people who stick only to the letter of the religion, *zâhir*. Hunting, or taking possession, or sexual intercourse, etc.. all are prohibited until the *hajj* is finished. This means that when one abandons the people of *zâhir*, he must not preach to anybody until he reaches the Ka'ba and the *qibla* of the True religion, *haqîqat*, and receives the permission to carry on the preaching (*da'wat*). Running, or circumambulating (in the rites of the pilgrimage) means hastening towards the Imam. Observing the *hajj* ceremonies of *jam'* and *kasr* signifies the *hujjat* and the Imam. Throwing stones means driving away devil-like people. Taking the water of Zamzam is seeking after the knowledge of the religion. And taking away the *ihrâm* means getting away from the punishment of the prescriptions of *sharî'at*.

The meaning of the (restrictions connected with having) menstruations is this : every high priest (*lâhiq*) or teacher (*mu'allim*) who feels some doubt in religion, even if he has the permission [97] to teach others, must abstain from performing the *namâz*, i.e. continuing preaching (*da'wat*), until he over-

¹ In the HB Abû Ishâq, in which the text in this place, on the whole, literally agrees, the word *bay'at* is omitted.

comes that doubt. Pregnant women have no menstruations,—this symbolizes those who have accepted the real knowledge (*haqîqat*), and who thus became free from doubt and suspicion. As old women have no menstruations, thus those who are for a long time in the state of acceptance of the religion become immune from doubt and suspicion. The meaning of *istihâda* (or purification after menstruation) is referring in everything to the teacher (*mu'allim*), and inquiring of him so long as one feels a doubt in religion.

The meaning of *sleep* is being negligent in religious matters, after the knowledge of religion had been communicated to one ; and a complete neglect is like death. Sleep resembles death, though in reality it is not the same. Thus those who enter the religion and the *da'wat*, which mean life, may fall into the sleep of negligence. To awake from the sleep is to reflect about this negligence, and purifications after sleep mean returning to the knowledge of religion.

The meaning of dress, and generally covering one's nudity, is the keeping hidden, from those who do not deserve to be trusted, the things and the covenants that are secret.

Prostration when imploring forgiveness for the sin committed means this : if a believer who is fully initiated (*ma'dhûn*), or a *dâ'î*, commits a mistake, he must return to the higher (*bâtin*) knowledge which is with the *hujjat*, because the prostration (*sajda*) symbolizes the *Nâtiq* or the *hujjat*.

The meaning of travelling (*safar*) is progress along the degrees of *ta'lim*, i.e. learning the doctrine.

- The meaning of marriage (*nikâh*) is being connected with the teacher (*mu'allim*), and the conception of the seed of his orders, i.e. accepting the word of his preaching (*da'wat*).

The meaning of *divorce* is keeping aloof from unworthy people, i.e. those who are not worthy of being trusted with the word of the religion.

The meaning of *death* is failing to acquire true knowledge (*ma'rifat*), and true religion (*haqîqat*). The meaning of the *prayer over the dead* is this : when the pupil falls into ignorance, i.e. when he dies, himself, or when his true spirit (*rûhi haqîqat*) is killed by false teaching, his religious teacher helps him with the preaching of the true knowledge. If he accepts it, he becomes resuscitated, as if by the breathing of Jesus. If not,—he will be buried in the dust of the ignorance of superficial knowledge (*ilmi zâhir*), and he will decompose in it.

(B. The *ta'wîl* of some selected verses of the *Cor an.*)

In this treatise (*risâla*), thus much we have given of the *ta'wîls*, or allegorical interpretations, of different prescriptions of *sharî'at*, and of the outward meaning of the *Coran*, which also

are explained here. I will mention here yet another number of *ta'wîls* of the verses of the Goran.

God the Allhighest said (Cor. IV, 158) : " For the injustice of those who are Jews have we forbidden them good things ", from the food.¹ This means that those who were in touch with the Prophet, committed a crime, i.e. they referred his command about the appointment of his *Wasî*, as a caliph, to some one else,—and the meaning of crime (*ẓulm*) is committing what is not lawful. In the preceding chapters we have found [98] that the office of the caliph belongs only to the *Wasî* of the Prophet. Therefore " pure food " became prohibited to them, i.e. the interpretation (*ta'wîl*) of the Goran, which is pure. This was the (exclusive) privilege of 'Alî, because the whole of the Coran is bequeathed to him, while obvious doubts and taking possession by force belongs to people of *zâhir*, or superficial understanding of religion.

The knowledge of the mysteries of the prescriptions of *sharî'at*, and cancellation of the burdens imposed by these, are not for those who stick to the outward side of religion (*zâhir*) ; this is indicated in the verse of the Coran (V, 6) : " Lawful for you today are good things ". Day is the time when the sun is visible, and this symbolizes the appearance of the sun of Imamat, —to every one who reaches the sunshine of Imamat, and can see by it, good things are accessible, as is stated also in the verse (VII, 30) : " Say : who has prohibited the ornaments of God which He brought forth for His servants, and the good things of His providing ? " This means : Say, O Muḥammad, that the path of seeking the (inner) meaning (of religion) is prohibited to those who practice (outward) obedience, worship, and recite prayers, and to them the gorgeous dress and the ornaments are unlawful and improper, because God has prepared these pure ornaments (only) for His (thoroughly devoted) slaves. It is also said in the Coran (XLI, 44) : " Say : this is for those who believe,—a guidance and healing ", i.e. (these ornaments) are the verses of the Coran, which belong to the faithful; they indicate them the right path and the healing. Error and humiliation belong to those who stick to the outer side of the religion (*zâhir*), persisting in their belief that the Coran cannot be interpreted allegorically. The " pure bread " is the world of realities (*'âlamî haqîqat*), which is free from the contamination of doubt and error, and which is accessible to those who recognize the Imam of their time, so much as they have capacity for this, knowing their superior dignitaries (*hudûdî ulwâ*).

It is said in the Coran (XXXIII, 7) : " And when We took of the prophets their oath,—from thee, from Noah, and

¹ The last two words are apparently taken from the Cor. VII, 30.

Abraham, and Jesus ", to establish the religion.¹ This means : O Muḥammad, We took the oath of allegiance to Imamāt from all the prophets, who had to observe the covenant of Ghadîr Khumm, i.e. that they should lead the people to the *Qâ'im* of the *Qiyâmat*, observing the rights of their *Wasîs*, who are the guardians of the *ta'wîl* of the First and Last Day. It is said in the Coran (CX, 1): " When comes God's help and victory, and thou shalt see men enter into God's religion by troops,—then celebrate the praises of thy Lord, and ask forgiveness of Him. Verily, He is relentant ". This means : when the *Qâ'im* of the *Qiyâmat* manifests himself, the people will come in crowds to join the religion of Truth. Pray then for forgiveness, [99] and return to God from the ways of acting such as belong to the *zâhir*. One has to turn from what is a mere symbol in the outward form of religion, and go to what is implied in it. It is said in the Coran (II, 6) : " God has set a seal upon their hearts and on their hearing ; and on their eyes is a dimness". This means : God has sealed the hearts, eyes, and ears of the people who stick only to the outward form of religion (*zâhir*), so that they cannot find their way to the Truth (*haqîqat*). It is said in the Coran (IV, 54) : " They believe in Jibt and Tâghût ",² i.e. they believe in the leaders who lead them astray and make them err, as is said in another verse of the Coran (II, 17 or 166) : " Deaf, dumb, blind, and they shall not see " (or turn, from errors). There are many other verses which allude to those who are blind and deaf when concerned with the true Imams, but believe in the false leaders,—their hearts and eyes are sealed.

It is said about the true Imams (II, 258) : " The patron of those who believe, He brings them forth from darkness to light ", i.e. they, the Imams, make the whole world full of light. This is also said about the true Imams (XXIV, 35) : " God is the light of the heavens and the earth; His light is like a niche, in which is a lantern, and in the lantern is a lamp ". This means that the Light of the Truth of the Most High is the Imam of the time; it shines in the heavens and the earth, filling them with light. It shines from the niche of the Prophet, by whose light mankind is guided. The lamp is the heart of 'Alî, who is the *Wasî* of the Prophet,—he lights the glittering stars of the line of his successors (*dhurriyyat*), which shine from the blessed olive tree, i.e. Abraham, the Friend of God, and 'Alî, the descendant of 'Imrân. The Prophet is a descendant of Abraham, and 'Alî is a descendant of 'Imrân, as is said in the verse of the Coran (III, 30) : " Verily, God has chosen Adam, and Noah, and Abraham's people, and 'Imrân's people above the worlds ".

¹ The later words are not found in the Coran.

² Names of two demons or idols, mentioned in the Coran.

Tûbâ . . . from the Throne of God,—welcome¹
 Every heart that is obedient to the Imam of the time.

It has already been explained in the Third Chapter that the following verse refers to the false leader*. [100] (*Imâmâni bâtil*) (II, 259) : " But those who disbelieve, their patrons are (like) Tâghûl,—they lead them forth from light to darkness ". The name Tâghûl comes from *tughyân*,—disobedience, i.e. insubordination to the command of God, i.e. to the true Imams.² It is said (VI, 122) : " Is he who was dead and We have quickened him ", i.e. by the knowledge of religion we resuscitated him who through his ignorance was dead. It is said (XV, 99) : " And serve thy Lord until certainty shall come to thee ", i.e. one has to bear the burden of the restrictions of *shari'at* only until one has attained the state of complete conviction in his belief.

It is also said (Cor. XXIV, 31) : " And let them not display their ornaments . . . save to their husbands and fathers, or the fathers of their husbands ", i.e. women, by whom are meant the new initiates, should not disclose the secret doctrine. Teachers are compared with men, and new initiates with women,—they should not reveal to the enemies what they know about the doctrine and its preaching; they can speak about this only to their husbands, i.e. their teachers.

It is also said (V, 96) : " Kill not game while ye are on pilgrimage ",—i.e. one should not carry on preaching without special permission and instruction. But one has the right to kill small snakes, scorpions, and large snakes which are dangerous ; this means that one can fight the avowed enemies of the religion, the Gog and Magog who threaten the faithful,³ and whom Abraham has annihilated,—they were the people who used to stick (only) to the outward form of religion. And the story about how he smote their chief on his shoulder with an axe, means that he defeated them by their own arguments.

It is said (XVI, 92) : " Verily, God bids you do justice and good ". The meaning of justice is the rank of the Prophet, as justice means both *shari'at* and the Prophet. And the meaning of " doing good " is connected with the rank of the *Wasi*, i.e. Mawlânâ 'Alî, because it implies his doing some people a special favour (*'atâ*). This is the rank of the *Wasi'* who always was, and always will be, because (LVII, 3) : " He is the first and the last, and the manifest and the hidden ; and he knows all things ", choosing some people to whom he reveals his *ta'wûl*. It is said in a *hadîth* : " Doing good means

¹ In both copies this *bayt* appears in an incomplete form, in the first half some words being omitted. It is omitted in the HB Abû Ishâq.

² The etymology is again popular.

³ The next few words are illegible in both copies.

that you worship God as when you see Him present before you". And Mawlâ-nâ says : " I would not worship the Lord, could I not see Him, and if He did not prohibit fornication ".¹ [101] May Our Lord help His slaves to obey the religion!

(C. *The reason why this treatise is divided into seven chapters.*)

We have given here some interpretations (*ta'wîl*) of the Coran, so that they would not be missing in this work. Now we have to explain why this book is divided into seven chapters.

Looking into the system of the true religion, its Foundation (*Asâs*) and its Preacher (*Nâtiq*), we find that the degrees of its dignitaries are seven, from *Imâm*, *Bâb*, *Asâs*,² to *mustajîb*. On examining the Universe and human nature, we see that everything therein consists of units of seven. It is said in the Coran (XLI, 53) : " We will show them Our signs in the regions and in themselves ", i.e. we will show them the degrees of the dignitaries (*hudûd*) of the religion in the Universe and in their own nature. We will give here some of them.

First of all, the number of the first seven ranks (*ḥadd*) is a perfect number. The meaning of perfection is its being composed of numbers which are perfect in their being simple numbers,—thus it is a sum of simple (perfect) ones. This number is composed of three degrees : first the *Nâtiq*, secondly the *Asâs*, and thirdly the *Bâb*. They are perfect in their being only one in each kind; being taken in pairs they make four; four plus three is seven. We find that everything in the Universe and in human nature is composed on the same lines ; there is, however, another type, composed of eight. The latter is also derived from seven, because, if calculated from one, which corresponds with the degree of *ivalâyat*, it will make only seven. And still another type is composed of twelve, and this consists of four and three which make seven. Thus all numbers are reduced to seven.

There are seven heavens, which have seven planets ;³ there are seven earths, seven seas, seven climes, seven strong winds, seven days of the week,—these make seven times seven.

Man has seven parts of the body : two hands, two feet and legs, a face, nose, heart, liver, stomach lungs, spleen and kidneys. In another way : hair, skin, flesh, bones, veins, fat, and blood. Also seven senses of perception (*mudrik*) : hearing, sight, taste, smell, growth, [102] reasoning, and imagination.

¹ Follow a few sentences invoking curses upon the enemies of 'Alî and Imams.

² Cf. about this term p. 72, note 1. *Bâb* here probably means the *hujjat*. Usually Muhammadan astronomers accept nine *falaks*, adding to these seven also the *falak* of the fixed stars, and the *Jalaku'l-muhîr*.

Seven forms of instinct: attraction, touch, digestion, repulsion, direction, growth, and procreation. Man comes out of seven substances: plasm, clay, sperm, clotted blood, foetus, flesh, and bones. It is said: "We created him finally". Stability is found only in combination. And man in his life passes through seven phases: new born child, infant, child, boy, youth, adult, and old man. Thus these also appear in sevens.

"Muḥammad the Apostle of God" is written (in Arabic) with only seven letters. Similarly, the expression "there is no deity but Allah". The Coran is divided into seven parts (*qismat*); there are seven lengthy chapters in it. Seven chapters begin with a prefixed letter *mîm*; there are seven verses (in the first chapter): the formula "in the name of God" is also composed of seven letters.

There are seven lawgivers,—six periods of the religious law (*sharî'at*): Adam, Noah, Abraham, Moses, Jesus, and Muhammad the Apostle of God, and one is that of the *Qâ'im*,—prostration and glorification be due at his mention! The *Wasîs* are also seven¹: Seth, Sâm, Ismâ'îl, Aaron, Simon, and Mawlâ-nâ 'Alî. It is said in a *hadîth*: "(God) created them from seven, gave bread from seven, and they prostrated to God seven times" (?).

There are only seven tastes, seven colours. The expression "but Allah"² is the scale on which all the prescriptions of the religion become equal. The knowledge of the (hidden meaning of) letters is the foundation of all sciences. I have to say therefore: the formula of the profession of *tawhîd* contains two prescriptions, one negative, and the other positive, and seven "jewels". The expression "but Allah" consists of four elements. The sentence "there is no deity but Allah" in writing is composed of seven separate groups of letters which are joined to one another (*muqta'*). It consists of twelve letters. Altogether there are twenty-eight.

[The author continues in the same strain his speculations about these mystical numbers, seven, twelve, twenty-eight, etc. He seeks for explanation of their supposed to be mystical meaning in arbitrary and fanciful associating them with different planets, elements, physical faculties, etc., in accordance with the ancient ideas. It is hardly worth while to repeat all this stuff in full.]

We have found the sphere of religion similarly composed of groups of seven, cf. the *Nâtiq* and *Asâs*: three degrees of believers

¹ There is no mention anywhere of the name of the *Wasî* who will accompany the expected *Qâ'im*, and it seems that there is even no indication as to whether the latter will have one. The early Fatimid tradition regarded Imam Muhammad b. Ismâ'îl as the initiator of the seventh millennial *dawr*. But later on this belief was apparently forgotten; anyhow, it is never mentioned in the Nizari works. But even in this tradition there is no mention of the *Warn* of the *Sâb'u'n-nutaqâ'*, as the *Qâ'im* is there called.

² i.e. the second half of the Mhhammadan creed.

receive from the *Nâtiq* the revelation (*tanzîl*), and from the *Asâs* the interpretation (*ta'wîl*) ; these degrees are those of *mustajîb*, of *ma'dhun*, and of *mu'allim*. Four other degrees receive (the knowledge) by special favour, '*alâ* : the *Iâhiq*, the *hujjat*, and the two *asâses*.¹ [103] There are seven Imams in every period.² There are twelve *lâhiqs*.³ Altogether these are twenty-eight. The expression "there is no deity but Allah", which is basic (*mîzân*), in such matters, consists of twelve letters. The same is the case with the expression "Muhammad the Apostle of God", and the "Commander of the Faithful", "Alî ibn Abî Tâlib", "Muhammad ibn Isma'îl". Similarly, the name of the *Qâ'im*, the Lord of 18.000 worlds,—prostration and glory be due at his mention !—*Mawlâ-nâ Mustansir bi'l-lâh*, is composed of twelve letters. By his exalted name all creation is kept in existence. God the Most High said : "The Creator of everything and the nourisher of every living creature". And in another place is said : "Living One who never dies, Merciful, whose light never becomes extinguished in the heavens, on the earth, and in human beings". In the Coran (XXX, 21) God addresses these words to the *Nâtiq* : "Set thy face steadfast towards the religion as a *hanîf*, according to the constitution whereon God has constituted men ; there is no altering the creation of God,—that is the standard religion". This is proved by the words of God : "God created Adam after His own form, the Merciful",⁴ and (XXXII, 8) : "And breathed into him of His spirit". And it is said further on (Cor. II, 32) : "And when We said to the angels : prostrate before Adam,—they prostrated before him, save Iblîs, who refused and was too proud, thus becoming one of the unbelievers". He said : "Prostration is only due to God, but Adam is created from dust, and dust is a dark substance. I am created from fire, and fire is from light". When he thus disobeyed God, a curse fell upon him, and he became expelled forever. [104]

The same light is present in the world, and God's order to prostrate before Adam is an absolute duty and the foundation of the religious duties of man, who should recognize the Adam of his own time and know him, so as to be saved and to obtain peace.

¹ As already mentioned (cf. note 1 on p. 88), the *Iâhiq* and the *hujjat* are usually treated in Fatimid literature as synonyms.

² This is again a relic of the earlier strata of the Ismaili evolution. The "seven Imams" often appear in the *Wajhi dîn*, just as they are frequently mentioned in the early Fatimid literature. But later on the idea is more and more forgotten. In the genuine Nizari literature such references are quite exceptional.

³ Thus we can see that these *Iâhiqs* are the same as the *hujjata* (cf. note 1 on p. 88).

⁴ Again the same doubtful expression, cf. above, note 1 on p. 55 (of the translation).

The Prophet said : " I was a prophet when Adam was still between clay and water ". This means that God the Most High said that many thousand years before the creation of either the world or Adam, the light of Prophethood and of *walâyat* was with Him, behind the veil of the Substance which is " beyond doubt ". " I wanted to manifest Myself in the world, so I appeared in this form, and with these attributes. " ¹

This is the right religion (*dîn*) of God the Most High ; and in *ta'wîl* the word " religion " (*dîn*) means the Imam. The meaning of this (?) verse² is as follows : " Know, O *Nâtiq*, thy Imam and thy God, so that thou mayest acquire the right faith ". This right religion is the *jîtrat*, or predestined nature, which comes from God, i.e. (the religion of) the highest *hudûd*, or ranks, by which the human beings are living.⁸ This means that the higher ranks in the religious hierarchy, and those who possess higher knowledge, profess the same original faith of creation (*fdrat*). These people are merely the produce (*âthâr*) of the higher degrees of creation (*hudûdi* "*ulwâ*"), being only their visible personifications. If the veil of personality is lifted, only the original substance remains, as is said in the Coran (XXVIII, 88) : " Everything is perishable except His face ", and His face is the Imam. The same matter is referred to in the verse (?) ⁴ :
^{v%} Everything returns to its original state " .

Everything returns to its original state,—
 Pure gold, silver, and lead.⁵

In another verse (XXX, 10) : " God produces a creation, then He makes it go back again ", and (II, 200 ?) : " Then He revives it, and then makes it die ".

This is the end of the portion dealing with the parallelism between the Universe and the individual human beings (*âfâq wa anfus*). [105]

¹ These discussions, from the beginning of the part (c) in this chapter, are obviously derived from a work which closely follows the Fatimid tradition, apparently from the same *Sahîfatn'n-nâzirîn*. The 25th *Sahîfa* in literally quoted here, and the passage on p. 104, lines 14-17 is taken from the 24th *Sahîfa*.

² There is no verse of the Coran quoted here. In the 25th *Sahîfa*, which most probably is the original from which this passage is taken, it is also stated, after the word *Imâm* (here the end of the 7th line) : *ya'nî âyat in ast*; but no *âyat* is quoted. Thus it seems that it is omitted in the original itself.

³ The last words are omitted in the *Sahîfa*.

⁴ This is not from the Coran, but probably from a *hadîth*. In the 25th *Sahîfa*, which is probably the original, after this follows a quotation of the Cor. XXX, 10, which here appears further on. Here is inserted a portion of the 24th *Sahîfa*, including a *bayt*.

⁵ It is interesting to note that this verse appears in the *Sahîfa*, which generally avoids poetical quotations.

{D. *Allegorical interpretation of eschatological ideas.*}

Now we may take up different topics (*fawâ'id*), with the help and power of the Lord of the time ;—may it be that only what he puts into his slave's mouth will be said here!

'Abdu'l-lâh ibn 'Abbâs says that the tree, the fruit of which Adam tasted (though having been forbidden), and the leaves of which he put on himself as a kind of dress, was the tree of the knowledge of good and evil, i.e. it was a kind of wisdom. The fruits of that tree were the higher knowledge (*'ilmi bâtin*), so that people have a right to call it the tree of Paradise. And those leaves, in the middle of which the fruits grow, are the knowledge of the outward side of the religion (*zâhir*),—they only are food for animals.

If the tree of the knowledge of good and of evil is (within) man, as is said (Cor. XX, 118) : " . . . the tree of Paradise (or immortality) and the kingdom that shall not wane ",—then Paradise should also be (within) man. Because immortality (*khuld*) and the kingdom that shall not wane can only be fruits of the tree which (grows where one) sees God.

The words of repentance of Adam which he uttered, and which were accepted, also were (within) man, as may be seen from the Coran (XIV, 29): "A good word is like a good tree whose root is firm and whose branches are in the sky".¹ In the sphere of religious knowledge the expression the "tree of *Tûbâ*" signifies the true Imam. A ray from the light of his knowledge reappears in the nature of every inhabitant of Paradise who is a slave of the Imam, and who recognizes him. Whatever his faithful slaves accomplish in the religion, or in the realm of what is the command of God, all this becomes perfect at once, as God said (Cor. LVI, 35) : "And We made them virgins, with pomegranate-like breasts".

Tûbâ, as is well-known, is a tree in Paradise, and its branches overhang the highest part of it. Everything that the inhabitants of Paradise want, at once appears on its branches. This is an allegory for those who receive direct inspiration (*ta'yîd*) from God, as their knowledge (*'ilrn*), power (*gudrat*), and desire (*irâdat*),—all three are but one. Therefore, whatever may be the object of desire of those who are granted the *ta'yîd*, it is at once gained by the virtue of their knowledge of it.

All the inmates of Paradise have a share in the *ta'yîd*. For this reason it is narrated that a branch of the *Tûbâ* tree hangs over the window of the cell of every inmate of Paradise,

1 Here begins a literal quotation from the 35th *Sahîfa*. Though the original sentences are the same, their order is here different. Originally they are to follow the order such as this : p. 106, lines 10-15 ; p. 105, line 19-p. 106, line 9 ; p. 105, lines 12-18 ; p. 105, lines 18-19 ; p. 105, lines 10-12.

as indicated in the Coran (XLIV, 54): "We have given them the properties of (or: united them with) [106] the real *hûrîs* ".

This degree is not attainable to outsiders (*nâ-mahram*), or to enemies (*ahli tadâdd*). This is why in the Coran it is specially noted (LV, 72) : " *Hûrîs* kept back in the tents ",—i.e. there are some *hûrîs* who are kept aside under a screen. And whoever in his behaviour is like an angel, without having really attained the angelic nature, or one who possesses the angelic nature, but is (no longer ?) an angel,—he will be unable to attain the privilege of seeing the real *hûrîs*. This is indicated in the verse of the Coran (LV, 56) : " (Maids) whom no man nor *jinn* has deflowered before ",—this could be done only by angels, of angelic nature. As the soul returns and retreats to such condition and state as described, God grants every His friend, who possesses higher knowledge, an ever new pleasure, similar to that which a lover gets when meeting his beloved again.

On *hûrîs* (*hûrî'l-în*), and the *Tuba-tree*. Know that those whom God helps shall be able to see things as they really are, beholding the traces of Divine benevolence in every atom of His kingdom and Omnipotence.¹ And when the vision of the lights of the Substance of the Creator,² which is manifest in every atom, becomes hypostasized (*mutamaththal*),—no doubt, it will adopt the " most beautiful form " (*qhsanu's-sûrat*).—and this is what is meant by the *hurts* of Paradise. It is obvious that the state of beatitude (*tamattu'*)³ is not derived by the persons of clear spiritual vision from merely seeing (Paradise). It is only an act of the Divine command (*'âlamî amr*) that the whole of the spirit, and entire substance of the possessor of the knowledge (*ârif*) become assimilated (*mutamaththal*) with that form (*sûrat*) by the way of a complete union (*ittihâd*) and coincidence (*yakânagî*) because the contemplation of knowledge (*dânish*) of something by a person, becomes inseparable from the substance (*dhât*) of that person.

On *Paradise* and its *doors*.⁴ Know that in the realm of abstract ideas Paradise means eternal existence (*baqâ*) and knowledge (*dânish*). In the experience of the senses it means pleasure. Thus, in other words, it signifies the people who follow the Truth and attain the eternal life, i.e. those who are the masters

1 It is better to follow the reading given in the 35th *Sahîfa* : *Mulk wa Malakût* (here p. 106, line 11).

2 Instead of the expression *dhâtî mubdi'* (p. 106, line 11) it is better to read *dhâtî mubdi* as given in the 35th *Sahîfa*, from which this passage is quoted. The term *mubdi'* is always used in the early Ismaili works to convey the idea of " Creator ".

3 Instead of *tama'*, as on p. 106, line 13, it is better to read *tamattu'*, as in the same 35th *Sahîfa*.

* This is a literal quotation from the 33rd and 34th *Sahîfas* (from here as far as p. 107, line 5, and pp. 108, 1. 4 to 110, 1. 4 of the text).

of the *ta'wîl*, and those who know the real meaning of the Divine revelation, *tanzîl*. And the people seeking pleasures are those who are only looking for position and wealth.

The people of this world are divided into three classes : the advanced (*sâbiq*), the people of the right hand (*ahli yamîn*), and the people of the left hand (*ahli shamâl*). The first group, the *sâbiqs*, are those who profess the unity of God (*ahli wahdat*), [107] Perfection of Paradise depends on them, as the Apostle of God said with reference to Salman (Fârsî) : " Verily, Paradise wishes more to have Salmân amongst its inmates than Salman wishes to be in Paradise ". And it is also with reference to this, class of people that is said : " God, drown us completely (to save) us from its drowning (?) " ¹. Each of them has a separate cell, over which, and at the window of which, hangs a branch of the *Tûbâ* tree ; *hûrîs* and pretty boys serve them. The most revered amongst the inmates of Paradise are clothed with seventy thousand dresses of the silk of Paradise ; and the least respected amongst them are clothed with seventy dresses made of Paradisial silk.

They receive their drink from the four streams of Paradise, those of water, milk, refined honey, and wine. Their food comes from that overhanging branch of the *Tûbâ* tree from which they get whatever they like. There are also " *Hûrîs*, secluded in the tents" (Cor. LV, 72).

Paradise is the dwelling place of those who abstain from things sinful. But the enemies of the religion (*ahli tadâdd*) are the inmates of Hell, and are tortured by the adverse circumstances in this world,—they are the people of Hell. There is a reference in the Goran to these three classes of people (XXXV, 29) : " And of them are some who wrong themselves, and of them are some who take a middle course, and of them are some who vie in good works ".

When people leave this temporary world for the abode of eternity, first of all they have to answer the questions of Munkar and Nakîr : " Who is your Lord, what is your faith, who is the Prophet whom you follow, who is your Imam, what is the object of your worship (*qibla*), and what are you generally ? " If a proper answer comes forth from the slave : " My Lord is the Creator of the world, my faith is the pure religion of Muḥammad the Chosen, my Imam is the Imam of the present time, etc.",—then one of the doors of Paradise will be opened before him. But if his answer is unsatisfactory,—God forbid,—he will be

¹ This Arabic quotation, as is quite usual in these copies, is badly mutilated. It does not appear either in the HB Abû Ishâq, or in the 33rd *Sahîfa*, in the corresponding place. It probably means something like this : " God, drown us (in piety) to save us from being drowned in the affairs of this world ".

taken on to the bridge of the " Straight Path ", *Sirâtu'l-mustaqîm*, which means going uphill for a thousand years, and for one thousand years by a level road, and for one thousand years downhill ; it is thinner than a hair, and sharper than the edge of a sword. If his reply about his Lord being the Creator is satisfactory, an angel of mercy will appear on his right side, and will carry him over the bridge of *Sirât* just as if by a highway, [108] from the East to the West,—it will appear to him as soft and level as the palm of the hand. If his reply is unsatisfactory,—God forbid,—he will fall into Hell and fire, and will be severely tortured there.

The best of the inmates of hell are clothed with a thousand dresses of fire ; their food is the weight of a *man* of *zaqûm* poison, and half a *man* of fire : as this goes down to the stomach, it will burn everything in the four passages of the body, and half of it will stick in the throat, so that its burning will be noticeable on the four ways of the Universe,—it would be as dreadful as causing death.

Another class is formed by those people who try their best ; and some of them are the foremost (*sâbiq*), in their goodness.

It is well known that there are eight doors in Paradise, and these are the symbols for the eight forms of the activity of the human being, i.e. perception of senses, imagination, and reasoning power ; also the five external (*zâhir*) senses, and, in addition to these, thought, imagination, and reason ; when these seven faculties follow the last named, i.e. reason, surely only good actions are done by the individual¹ ; they lead him to the happiness of Paradise. Thus these eight faculties correspond with the eight doors of Paradise. And the one who attains Paradise is the man whose senses follow the dictates of reason. No sinful actions are done by him, and he continually practices only good and laudable actions,—Paradise is his eternal abode.

On the *streams* of Paradise. There are four streams in Paradise : water which does not harm : milk ; wine, and refined honey, as is said in the Coran (XLVII, 16) : " In it are rivers of water without corruption, and rivers of milk, the taste whereof changes not : and rivers of wine, delicious to those who drink ; and rivers of honey clarified ". The river of water is useful to every being,—to man, animal, and plant. This is a symbol for the preaching (*da'wat*) of a *Nâtîq*, which is intended to be understood by everybody. The meaning of the prescriptions of *sharî'at*, and the wise word of the *Nâtîq*, reach equally the people of unity (*ahli wahdat*) and [109] the people of gradual progress (*ahil tarattub*), who correspond with man, and also the enemies (*ahli tadâdd*), who correspond with beasts. Every *Nâtîq* has

¹ Instead of *mushakkhkas* (p. 108, line 0) the 33rd *Sahîfa* gives simply *shakshî*, which seems better.

his own peculiarities. Just as there is brackish water, which affects the health, or harmless water, so the different religious systems, *shar'ats*, initiated by different *Nâtiqs* are composed of different elements. Some elements are intended for everybody, such as promise of punishment, the circumstances of the Resurrection, or the command of abstention from doing what is prohibited.¹ Some of such prescriptions impose a burden upon the followers of the formal religion, as in the case of hard observances prescribed to the *Zâhirîs*, such as fast, prayer, religious tax, and *hajj*. Some other commandments are not burdensome, such as the command to cultivate laudable qualities, or to reveal the mysteries.²

Every one who follows the command of God is with the Creator,

And who does not follow it, he is not with Him.³

The river of milk brings benefit to a more limited number of beings than in the case of water. All plants and some species of living creatures, as, for instance, birds, have no need of it. This is a symbol of the mysteries of the great *hujjat*; ⁴ "the taste of which never changes",—i.e. they need no further interpretation (*ta'wîl*). This is concerned only with the people who possess power (*dawlat*) and who are engaged in special preaching (*da'wati khâss*) ⁵ (of the true religion), i.e. the followers of the Imam of the time, who obey what is ordered in the Coran (IV, b'2) : "O ye who believe, obey God, and obey the Apostle, and those in authority amongst you". The Prophet said : "I am the city of knowledge, and 'Alî is its gate", i.e. the most sacred *Bâb*.

Honey is used by a still more limited number of beings than milk. Only man and certain animals derive any benefit from it. It exists for the purpose of healing some diseases of man. This is a symbol of the *ta'wîls* of the *Asâs*, which are intended to cure the disease of imitative piety (*taqlîd*), and the stupidity (*jahl*) of the people. It is concerned only with the learned; just as is the case with honey which appears either as raw, or partly clarified, or completely clarified. The *ta'wîls* ⁶ are also of three degrees : interpretation of the meaning of a story,—which is the simplest; interpretation of the prescrip-

¹ Instead of *mahînân* (p. 109, line 4) in the 33rd *Sahîfa* there is *manhiyât*, which seems to be more suitable here.

² Apparently the negative particle *na* is omitted here, and one should read : "or not to reveal the mysteries".

³ This *bayt* is omitted in the *Sahîfa*.

⁴ Instead of the expression *hujjati a'zam*, which is so often used in this work, the *Sahîfa* gives in the corresponding place simply *hujjatân*, in the Plural.

⁵ In the *Sahîfa* simply *ahli da'wat*.

⁶ In the *Sahîfa* is added *wa tanzilât*, apparently by an oversight.

tions of religion,—the middle way; and interpretation of the similes which imply mysteries.

The river of wine is intended for a still smaller number of users than that of honey, just as wine is confined to the taste of human beings only. It gives relief from sorrow and sadness. It is a symbol of the *ta'yîd*, or Divine inspiration from the Imam, which is accessible only to a few men, [110] giving them relief from the fear of this world and the next. Wine is impure and forbidden to the people of this world, but permitted and pure to the people of Paradise, as is said in the Goran (XVI, 116) : " He has forbidden you that which dies of itself, and blood, and the flesh of swine ". (This prohibition) belongs to the teaching of the *Nâtiq*. Sometimes there is no difference for anybody, and it is forbidden even to the enemies of religion, *ahli tadâdd*. Sometimes, however, there is a difference, and it is lawful to the inhabitants of Paradise and the people of union (*ahli waḥdat*),¹ i.e. *hujjats*, *dâ'îs*, *ma'dhûns*, *mu'allims*, and *mustajîbs*.

In our religion wine is permitted, but
It is forbidden to drink it without seeing thy face,
O cypress, with the blossom like body.

On the " Straight Path " (*Sirâtu'l-mutaqîm*), on the Balance, and the period of time between death and Judgment.

Know that the *Sirât* is a bridge over Hell. It is thinner than a hair, sharper than the edge of a sword ;² it is the road of ascent for a thousand years of marching, of one thousand years of level road, and one thousand years of descent. Know also that the expression " counting ", *hisâb*, means the gathering of all one's good and bad actions,³ as is said in the Goran (XCIX, 7-8) : " And he who does the weight of an atom of good shall see it ; and he who does the weight of an atom of evil shall see it ". All this is attained through recognizing the Imam of the time. And⁴ one who acts in accordance with the command : " Take an account of yourselves before others take it ",—such people will always be busy with meditating over what they do or what they say. They will be of those about whom it is said in the Goran (LXXXIV, 8) : " He shall be reckoned with by an easy reckoning ", because, as is said also in the Goran (VII, 7-8) : " The balance on that day is true, and whosoever scales are heavy, they are prosperous ; but whosoever scales are light, they it is who lose themselves ". The meaning of heaviness of actions, when weighed on the

¹ The *Sahîfa* gives instead of this expression quite a Sufic term,—*ahli wasl*.

² These two sentences are literally quoted from the 32nd *Sahîfa*.

³ This sentence is taken from the beginning of the 31st *Sahîfa*.

⁴ From here the 31st *Sahîfa* is merely paraphrased.

balance of human acts, is varied. If the cause of the action is not the carnal self, contentment is derived from it, and one who acts in this way derives from it the feeling of pleasure, joy, and contentment, [111] as is said in the Coran (CI, 5) : " And as for him whose balance is heavy, he shall be in a well-pleasing life". The meaning of the weights which weight down (the opposite side of) the scale, are the influence (*athar*) of actions which cause confusion, such as acts of lust and passion, in the soul of man. Through these, one who acts falls into the deepest part of Hell (*hâwiya*), as is said in the Coran (CI, 6) : " But as for him whose balance is light his dwelling shall be the pit of Hell ".¹

It is said about Jesus in the Coran (IV, 169) : " His Word which He cast into Mary and a spirit from Him ". And Jesus says in the Injîl : " I am the Good that was sent from the heaven ".²

The purpose of those who are good is not to tell stories about what happens. Their purpose is to foresee what is going to happen in the future. God has given everyone life. He is the origin of life of the world and of man,—the world cannot exist without Him. Therefore, the world and man exist with Him, and His slaves exist with Him, while this visible world, and those who depend only on it, do not really exist. In the Coran (?)³ this visible world is compared with the false Imams, who are worshipped by the *kâfirs* and by the deceivers (*munâfiq*) : " This world is forbidden to those who belong to the next world ; and the next world is forbidden to those who belong to this ; and both these are forbidden to the people who belong to God ".⁴

I will not go to Paradise until I behold Thy beautiful face,—

Of what use is Paradise if the Beloved is not in it ?⁵

This visible world is compared with a mirage, as is said :—

What does resemble this world, if not a mirage ?

Only He exists—why dost thou run after the unreal ?

All people are deceived by it,—

Big and small, child and adult.

Mirage means in reality non-existence (*nîstî-yi haqîqî*); it exists only in human imagination. It appears that (real) worship

¹ Here the quotation and the paraphrase of the 31st *Sahîfa* ends. As the subject is suddenly changed without any apparent division in the text, we may think that it is mutilated, and something is omitted here.

² It is difficult to guess what verse of the New Testament is intended here.

³ This is obviously to be read : *hadîth*.

⁴ Cf. the 16th *Sahîfa*, in which the same *hadîth* is quoted.

⁵ The same *bayl* is quoted on p. 71 (text).

of God, and knowledge of God consist in completely (*li-kulli'l-wujûd*) taking away from one's mind the concentration on himself, and his self consciousness, cultivating instead of these the knowledge that one exists [112] only through Him, and that (in reality) is nothing by himself. In this way one can attain the recognition (*ma'rifat*) of the person who is united with Him (*Shakhṣi wahdat*). Such a person is the proof (*hujjat*) of God the Most High,—Mawlâ-nâ, exalted and extolled be He !

If at any time even a hundred thousand people form an agreement amongst themselves, this will not be a unity : no, it will be difference itself. It is necessary that they must be united by the ties imposed by God, by His commands and prohibitions. Only by this they may attain salvation and the peace of the soul. It is said in the Goran (LXVI, 6) : " They disobey not God in what He bids them, but they do what they are bidden ". If thou be a rebelling *dîw*, or devil, the door of *Sharîat*, or of *tarîqat* of God is different for thee, just as the ways of knowing God, or of worshipping Him are different.

The people of this visible world merely pronounce with their tongues the name of God, which is also a creation. They thus know only the name, not God Himself, because they do not know God through the Man of God. By their imagination, they have invented an idea for this name. Thus, obviously, they recognize their own fiction, not God. In their prayers and invocations they turn their faces towards the sky, or towards a house, but they obviously do not know the master of that house ; they are simply blind from their birth. It is about them that God says (Cor. II, 17): "Deaf, dumb, blind, and they shall not turn away",—thus they undoubtedly will be sent to that place (i.e. Hell) on the day of Resurrection. One cannot know God by (ordinary) ways of recognition, nor by (ordinary) knowledge. On the day of Resurrection one must not be conscious of himself or of anything. If you recognize Him, you will be nothing in your eyes, because He is everything. There is no closer degree of approaching Him than by regarding one's self as nonexistent. Therefore the *Qâ'im*, the Resurrection, the recognition, God, worship, the object of worship, knowledge, reward, etc.,—will all be one and the same thing, and it (really) is one and the same thing. We can see by intuition (*ba-hukmi nazar*) that all these things are similar to one another, and that all things (generally) are proofs of God's existence. And by the enlightenment of the Resurrection (*Qiyâmat*),—God Himself becomes His own proof. Then there will be no " seeing " (*nazar*), or intuition, and no instruction from others (*ta'llîw*),—He must be recognized by Himself, directly.

No man will recognize Him by his own effort,—
His Substance can only be known through Himself.

The relation between *sharî'at* and *qiyâmat* is that their sequence cannot be reversed, and *sharî'at* cannot follow *qiyâmat*, because it would anyhow remain the same *qiyâmat*. It is not true that the difference between these two is negligible, and that *qiyâmat* does not differ (from *sharî'at*), [113] because if it would really be opposed to it, it would be existence, and the opposite of existence cannot also belong to existence.¹ The Lord of the world, Mawlâ-nâ,—at whose mention be prostration and glorification!—says about this, that creation is a "veil" of its Creator,, and the state of creation is a "veil" of Divinity. Similarly,, *sharî'at* is a "veil" of *qiyâmat*.

There is no great distance between this world and that,
But on the road there there is a wall which is thy own
existence.

Thus, recognizing God, worshipping God, knowing God, invoking God,—all form "veils" of God. And even the word and the action of the True Man (*Muḥiqq*) is in reality his "veil". Justice and bounty of God are His "veils",—the "veils" of Divinity. If we say: "O God", we invoke God, not anything else. Some people ask me: "Thou dost say in Paradise: O glory be to God." But I say: "Thou art the Lord of both worlds, the Lord of Paradise and of Hell, everything is by Thy will and command!" Thou sayest: 'I want to become one of the inhabitants of Paradise'. They say to someone: "Be the king of the whole world". He replies: "If I am not permitted to be a subject, I do not want to be a king".

Every one who says: I know, or I do not know; or I recognize, or I do not recognize; or I want or I do not want; I worship, or I do not worship; I am, or I am not,—all this he says with regard to his belonging to a world of plurality (*kathrat*). If thou knowest something, it is the same in reality as thou dost not know it. And if thou dost not know, it is the same as if thou knowest. If thou existest, it is the same as if thou dost not exist, and if thou dost not exist, it is the same as if thou art existent. What hast thou to do with all these? What hast thou to do with thyself and with what is other than thyself? If thou dost not think in this way, thou wilt attain the state of a true believer, of one who believes in the unity of God (*wahdat* and *wâhid*). The expressions "this" and "that" have no meaning by themselves. Similarly "I" and "thou" also are meaningless. Thou art the same person as *he*. This is the meaning of *wahdat* and of *wâhid*, i.e. of unity and unitarianism. Resignation from thinking, speaking, acting, from one's self is both *sharî'at* and *qiyâmat*. But *sharî'at* is

¹ This paragraph is omitted in the HB Abû Ishâq.

your own *personal* (conscious) being or not-being, moving or not-moving, knowing or not-knowing, speaking or not-speaking, acting or not-acting, while *qiyâmat* means that the "self" disappears.¹

Prophets and Imams do not come for the purpose of teaching people something new. No, they come for the purpose [114] of clearing away from their memory all those things which they, the people, have learnt, which caused them to fall away from their original natural religion (*fiṭrat*), and thus bring them back to this their *fiṭrat*. Bâbâ Sayyid-nâ,—may God sanctify his spirit!—says that higher knowledge, the Prophet, and the Imam, all constitute the *fiṭrat*; and the Paradise from which Adam fell was also the *fiṭrat*.

The same Bâbâ Sayyid-nâ says : the natural religion (*fiṭrat*) of Arabs is such that they do not care about their relatives (?).² Thus the Prophet said : " I belong to the Arab nation, but (all) Arabs do not belong to me ", because in matters of religion nationality is of no importance, and the faithful may be recruited from any nation.

What learned theologians and philosophers tell in their highly artificial speculations, does not bring one to knowing God,—can a child be born from artificial sperm ? So, just as man can be born only from natural human sperm, so the human character, spiritual nature, and his salvation (*tab' wa sūral wa ma'âd*) can only be derived from the original (*fiṭratî*) speech of God. Mawlâ-nâ Ma'add (prostration be due at his mention),³ says that this may be proved by the *hadīth* (?) : " Reason corrects (the matter) in order that the correct should be (really) correct ", i.e. as the original *fiṭrat*. Mawlâ-nâ Bâqir,—prostration and glorification be at his mention !—says : " In the way of God there is no room for artificial constructions or sophisticated theorizing. When a brother in truth is initiated, joining the religion by the mystery of predestination (*fiṭrat*), the talk of learned theologians is not the best thing for him. It is necessary to bring people first to obedience, to *sharī'at* and its prescriptions (*ahkâm*), so that people may rise from the state of beasts, who go by their primitive ways. They should begin to feel as human beings (*naḥsânî*), and then actually become real human beings ". It is said that after this there is a still higher degree, that of reason, and the possibility (*mahall*) of righteousness (*sawâb*), which the people have to attain in order to become reasonable (*'aqlânî*) beings. Thus one degree is superseded by another, a more

¹ All these speculations seem to be purely Sufic in their character, and do not tally well with the general tendency of Ismailism.

² So also in the HB Abū Ishâq. Apparently this is a primitive explanation of the catholic tendencies of Islam.

³ Perhaps the name should be read *Mu'izz* ?

perfect one. The Messiah said : "I came not to reject the Torah, but to perfect it".¹

Physical birth takes place in the world of *tanzîl*, or of the Divine revelation which is intended for everybody. Spiritual birth takes place in the world of *ta'wîl*, or the revelation of the hidden meaning of the religion. *Tanzîl* itself consists both of the outward and of the hidden meaning, but usually the people disregard this fact, and thus they do not attain salvation (*ma'âd*). The Messiah said : " One who is not born twice will never attain the kingdom of heavens ".² If anyone performs all good deeds which are ordered by prophets and saints, *nîkân*, and even if he does more than this, if he recognizes all prophets, saints, and Imams of the past, and believes in them,—all this will be of no use for him, and he will die as a heathen unless and until he recognizes the Imam and the Lord of his own time ; [115] otherwise he will die as one who never believed in the Prophet, and his position will be the same as that of idolaters and renegades (*mushrikân wa wunâfiqân*). Knowledge of God, of the Prophet, and of the Imam, all are connected by God with the " Man of the time " (*Mardi waqt*, i.e. Imam). His command is the command of God the Allhighest, as is said in the Coran (IV, 62) : " Obey God, and obey the Apostle, and those in authority amongst you ". The command of the Imams of the past makes no difference (*hâsil na-dârad*).

Mawlâ-nâ Ja'far Sâdiq relates in the *hadîth* : " By father from grand-father, one descending from the other .. , that the Prophet said: one of my (direct) descendants is (always) standing by (*qâ'im*) in my community " ; the duration of lives of such lieutenants are the same as those of ordinary people. They will never remain inaccessible to anybody, but in every period there will be (at least) some chosen ones who will know and see the *Qâ'im*, and lead other people to him,³ as is said in the Goran (XXXVI, 11): " And everything We have included in the obvious Imâm ". And also (Cor. XXVIII, 88): " Everything perishes save for His face ". And also in accordance with this verse (XLVIII, 10) : " God's hand is above their hands ". It is he (the Imam) who is referred to here.

The verse " God's hand is above their hands " was revealed with regard to him, because
Nobody's hand ever is higher than his hand.⁴

¹ St. Matthew, V, 17 : "Think not that I am come to destroy the law and the prophets : I am not come to destroy but to fulfil".

² St. John, III, 3 : "Except a man be born again, he cannot see the Kingdom of God".

³ Cf. above, p. 42 (p. 50 of the text).

⁴ The same *bayt* is quoted above, on p. 91 (text).

It is related from Imam Zaynu'l-'âbidîn : " Recognition (*rna'rifat*) of God is recognition of the Imam of the time, devotion to whom is as obligatory to everybody as obedience to God ". It is said: " And (he is) from God the Allhighest ". Thus recognition and obedience to him is obligatory and incumbent upon the slaves of God, so long as the sky and the earth last.

It is impossible to think that there could not have been an Imam before Muḥammad the Chosen. [116] In reality for many thousand centuries before this world and people (were created) he was, he is at present, and will (always) be. After recognition of the Imam one must also know that there always was an Imam from the time of the creation of the world to the creation of Adam, from Adam to the last Prophet, from the Last Prophet to this moment; that he always is, and will be, to the end of the world. Obedience to him is the same as obedience to God, —it is obligatory to all slaves of God. It is said in the Coran (LI, 56) : " And I have not created the *Jinn* and mankind save that they may worship Me ",—" and know Me "¹ Therefore worshipping God is bound with recognizing Him, and knowing God is the most difficult thing. The proper (*haqq*) and the first available way is that one may need (somebody else's) instruction (*ta'lîm*). The Prophet said that slaves of God and the faithful should know and recognize Him, and should act in accordance with their knowledge of Him, so that " to-morrow on the Day of Resurrection " they would not feel ashamed and disgraced.

We have explained the right way leading towards salvation, —now we may finish this, invoking blessings upon the Prophet and his Successors.

Praise be to God, the Lord of the worlds, the praise of those who offer thanks to Him ; and prayers and blessings be on His Apostle, the trusted, and on all Good and Pure, and on the truthful Imams. May Mawlâ-nâ give his gracious help to all the faithful so that they are pious, and may He bless this humblest of all the slaves of the guiding and rightly guided *da'wat*,—may God establish it in the Eastern parts of the earth as well as in the Western,—(help him) with His eternal help and unending guidance ! May He keep the heart and the tongue of this His slave, and of all the slaves of God, from things improper, either in thinking or in speaking ! May He open the door of His bounty to the world and its inhabitants, and may He grant his guidance to the path of salvation to this humble slave, through his connection with the line of the good and pure Imams, whose great *hujjat*,—the means and the source of all blessings,—no one can disobey, in accordance with the

¹ The last words are not found in the Coran.

verse of the Coran (LXXVIII, 38) : " The day when the Spirit and the angels shall stand in ranks, they shall not speak save to whom the Merciful permits, and who speaks aright". [117] May He make us sure-footed on His " straight path ",—" Verily, He is the best of all helpers and assistants, by His bounty and mercy,—O the Most Merciful of all the merciful! "

This is the end of the book, called " Seven Chapters " (*Haft Bâb*), by the King of the wise-men, and the head of those who search for the Truth, the proof (*hujjat*) of the *Qâ'im*, the Eternal,—Abû Mu'în, the *amir* of *amirs*, the leader of men, *Sultan Shah Nâsiri Khusraw*,—may God sanctify his sacred spirit!

Finished with the help of God, the Nourisher, on the 14th of the month of Shawwâl, Saturday, of the year 1207 (i.e. Saturday, the 25th May, 1793). It was on that day that this copy was completed.¹ The copyist prays those who serve the religion of the time, and who search after the true faith, to be so kind as to correct any mistakes and omissions, if such there be, when being gracious enough to read this book. But God knows best!

¹ Strangely, there is no mention of the name of the copyist, and of the place of copying, while both are usually given in every copy.

END.

APPENDIX

The text and the translation of the passage which is found in the original version of the *Haft-bâbi* Abû Ishâq, but is omitted in the *Kalâmi Pîr* (cf. note 4 on p. 60 of the Translation, and pp. xxii and lxvii in the Introduction).

[p. 76] روز هفدهم ماه رمضان سنه تسع و خمسين و خمسائه به عالم
سنبله و آفتاب بسرطان بفرمود که در میدان الموت منبر بنهادند روی در جانب
مغرب و چهار علم بر چهار گوشه منبر بر پای کردند، و رفیقان¹ خراسان بر دست
راست منبر و رفیقان عراق (عجم)² بر دست چپ منبر، و دیلمیان³ و رفیقان
رودبار برابر (بایستادند)، و بر میان کرسی بنهادند روی⁴ در منبر، و فقیه
محمد بستنی را [p. 77] بفرمود که بران کرسی میدان رفت، و خداوند علی
ذکره السلام جامعه سفید پوشیده و عمامه سفید نزدیک نصف نهار از قلعه فرود
آمد و از دست راست منبر در آمد و بآهنگی⁵ هر چه تمام تر بر سر منبر
شد، و سه بار سلام کرد، اول بر دیلمیان و دیگر بر دست راست و دیگر بر دست
چپ، و لعظه بر سر پای بنشست و باز برخاست و شمشیر حمل کند، و آواز
بلند گفت، الا ای اهل العالمین از جن و انس و ملائکه بدانید⁶ که مولانا
قائم القيامة لذكره السجود و التسبیح خداوند موجودات (است) آن⁷
خداوندی که اوست وجود مطلق، اوست از همه روی (از) نفی وجود خود
بیرون، ازان (که) تعالی عما بشرک به الظالمون⁸ بر گشاد در رحمت خویش
و همه را زنده گردانید بحدود خویش، حمد و شکر او واجب است بر هر داننده،
و تعالی [p. 78] عن ذلک علواً کبیراً و هو... (?)⁹ الی مدته و العارف بذاته،
بعد ازان فرمود آن¹⁰ عبارتی که اولش این است، ذکر و فی ما القیمة (یا)

¹ In the pseudo-HBAI is given *murîdân*. ft

² So in the pseudo-HBAI.

³ In the original text is given here (and three lines further on)—*Daylamân*, which is an obvious mistake.

⁴ In the pseudo-HBAI—*rû-ba-rûyi minbar*.

⁵ In the pseudo-HBAI—*âhastagi*.

• From here the text in the pseudo-HBAI is different. The text here agrees with the KP, p. 66, line 3, but there are many variants.

Instead of *ân* in the original is given *û*.

& This Arabic sentence is not found either in the KP or the pseudo-HBAI.

a In the original text there is no interruption here, but an omission seems to be quite obvious. Cf. p. 66, l. 7 of the text.

10 Instead of *ân* here is *û*.

سید السند (?)، و بعد از آن نسخه نامۀ که اولش این است نحن العاصرون
الموجودون بخواند،¹ و دیگر خطبۀ اول بخواند، لحظۀ بنشست و برخاست
و خطبۀ دوم بخواند و بعد از آن محمد فقیه بستنی روی بمنبر بر سر کرسی
بایستاد و بشرح (?) آن² خطبه و نامۀ بزرگ واز بخواند بتمامت، و خداوند
همچنان ایستاده بود تا تمام خوانده شد، پس از منبر فرود آمد و بوسم عید
دو رکعت نماز بگذارد، و آن روز همه روز بشارت زدند و عیدی و خرمی کردند،
و بند و اغلال شریعت از گردن بندگان بر گرفتند، و همان روز فرموده بودند که
در مؤمناناباد [p. 79] قهستان و در همه جا عید کردند،³ و ما بقوفیق مولانا
قائم القیامۀ فصلی چند در باب تاریخ قیامت قیامات که اهل انبا و دیانت (?)
تعیین کرده اند و آنکه همه بشارت بآن⁴ داده اند و اشارت بآن⁴ کرده اند خواهیم
نوشت، و ذکر خطبۀ مبارک و ترجمۀ آن⁴ و بیان آن⁴ بر وجهی که کمترین
بندگان دعوت هادیۀ را معلوم باشد هم در آن فصول آورده شود ان شاء الله،
مولانا

(The original text differs very slightly from the version given in the pseudo-HBAI, and the translation given in the note 4 on p. 60 needs only a few alterations. Instead of the apparently later *murîdân*, which is a Sufic term, the original gives *rafîqân*,—"comrades, friends". The name of Barda', which is rather illegible in the HBAI, is to be read *barâbar*, i.e. "opposite". Instead of *ba-âhastagî-yi har chi tamâm-tar* the original gives *ba-âhangî*, i.e. ^{ki} in accord with perfect manner". The text begins to differ very much after the passage containing the beginning of the address of the Imam. It is translated here in full).

Translation :

... He said in a loud voice : " O ye, inhabitants of the world, Jinns, men and angels ! Know that Mawlâ-nâ Qâ'im of the Qiyâmat,—prostration and glorification be to him on his mention !—is the Lord of (all) things created, the Absolute Existence ; he is, in every way, beyond all negation of his existence, because he is more exalted than anything that sinners can associate with Him. He opened the gate of his mercy, making all alive by his generosity. Every one who

¹ From here to the sentence " wa mâ ba-tawfîqî Mawlâ-nâ ... " the text is omitted in the KP, and in the pseudo-HBAI.

² Again û for ân.

³ From here the text again agrees, on the whole, with the KP, see p. 66 line 9.

⁴ In all cases û instead of ân.

knows (this) must offer glorifications and thanks to him. He is exalted beyond this in a great degree. And he ... to his time (?), he is by his nature one who knows ".

Then he, the Imam, uttered the sermon which begins with : " It is said : and in what consists the *Qiyâmat* ? O lord of ... (?) ". After this he read a copy of the epistle which begins with : " We are present and we exist ". Then he delivered his first sermon (*khutba*). Then he sat for a while, and then rose, and delivered his second *khutba*. After this *faqîh* Muhammad Bustî stood up on his chair (*kursî*), turning his face towards the *minbar*, and read aloud the whole of the *khutba*, and the Great Epistle, explaining them. And the Lord also remained standing until the reading was finished. Then he descended from the *minbar*, and recited two *rik'ats* of prayer, as appropriate on a holiday.

On that day, to the end of it, people exchanged congratulations, feasting and rejoicing to the utmost. Restrictions and prohibitions of the *sharâ'at* were lifted from them. And on that day he ordered that in Mu'minâbâd of Quhistân and everywhere there should be a holiday.

And we, with the help of Mawlâ-nâ the *Qâ'im* of the *Qiyâmat* will write some chapters on the date (or history) of the Great *Qiyâmat*, which was predicted by prophets and saints, and of which glad tidings and prophecies were given by them. We will give an account of the blessed sermon (*khutba*), together with a translation and an explanation of it, in the best way that this humble slave of the guiding *da'wat* knows. All this will be included in those chapters, if God pleases. O Mawlâ-nâ!

INDEXES

Important : 1. Each name or term is entered in these indexes *only once*, even if it occurs several times on one and the same page.

2. The *Arabic figures* in the Indexes refer to the pages in the Persian text. The corresponding pages are given in *heavy type* in the Translation.

3. *Roman figures* refer to the pages of the Introduction.

4. Figures following the abbreviation "Tr." refer to the pages of the Translation (*not to those marked in heavy type*).

5. Figures following the abbreviation "Ap." refer to the pages of the *Appendix*.

6. Footnotes (abbreviated as "fn.") are referred to without any number, even when there are several on one page.

7. Expressions such as Abu, Bû, ibn, b., al- of the Arabic definite article, and the *idâfat* are disregarded in the alphabetical arrangement.

NAMES OF PERSONS.

'Abbâs (= Gharîb-Mîrzâ) Ixii.
Ibn 'Abbâs 20, 33, 35, 42-44, 105.

Abbasids Tr. 42 fn.

'Abd Manâf 27, 31 ; Tr. 25 fn.

'Abdu'l-Haqq b. 'Abdi'r-Rahmân
al-Ishbîlî Tr. 29 fn.

'Abdu'l-lâh (father of the Prophet)
31, 84.

— — b. 'Abbâs, *see* Ibn
'Abbas 105.

— — Qaddâh 68.

— — (b.) Maymûni Qaddâh
Tr. 63 fn.

— — Taqiyyu'd-dîn (Imam)
Tr. 43 fn.

Abû 'Abdi'l-lâh M-d b. Aḥmad an-
Nasafî xiii.

'Abdu'l-Malik b. 'Attâsh xxix fn.

— 'l-Mutallib 31, 84.

— 's-Salâm, *see* Salâm-Shâh
lxii fn.

Adam 14, 15, 20, 27, 30, 31, 30-38,
57, 60, 64, 72, 73, 76, 84,
102-105, 111, 114, 116;

xxxii, xxxv.

— wa Hawwâ 14.

— wa Iblîs 64.

Âdami Sarandîbî 19.

Âdhar, Lutf-'Alî Beg xvii and fn,
lii ; Tr. 5 fn.

Afdal xx.

Aḥmad (the Prophet) 25.

Aḥmad b. 'Abdi'l-Malik b. '**Attâsh**
xix fn.

— b. 'Alî Ibn 'Inaba xxiii.

Aḥmadi Mukhtâr 36.

'Alâ'u'd-dîn Muhammad, Imam, cf.
Diyâ'u'd-dîn 51 ; Tr. 44 fn.

'Alawî = Nâsiri Khusraw xi fn ;
Tr. 43 fn."

'**Alî** 8, 15, 20, 21, 23-26, 28, 32, 33,
36-39, 40, 41, 43, 49, 57, 61,

65, 67, 68, 70, 74, 75, 79, 81-
89, 98, 99, 100, 102, 109;

xi fn, xxxiii fn, xxxviii,
xxxix and fn, xl and fn,

xliii, xlv fn, xlvii, lxi fn,
lxvii ; Tr. 6 fn, 14, 15 fn,

16 fn, 19 fn, 35 fn, 37, 39,
72 fn, 77 fn, 90 fn.

— ibn Abî Tâlib 28, 43, 65, 80,
87, 88, 89, 103 ; xxviii fn,

xxxi, xxxvii.

— =nuqta'i bâyi Bismi'l-lâh 83.

— (nûr—) 31.

— yawmi âkhir 23.

— b. Husayn al-Wâ'iz **al-**
Kâshifî xxiii, xxiv, liv ; Tr.
36 fn.

— b. M-d b. al-Walîd, Sayyid-nâ
xx fn.

— Murtadâ 21, 23, 33, 41.

— b. Mûsâ ar-Ridâ, Imam 11 ;
Tr. 6 fn.

'Alî Rîdâ Tr. 6 fn.
'Alî-Qulî Raqqâmî Dizbâdî xxxix fn.
'Aliyi 'Imrân 99.
Amin Râzî xvii.
Amir (Fatimid caliph) xxviii fn.
Arîra'i Darrâb xix.
Atâ Malik Juwaynî, *see* Juwaynî xix.
Ibn 'Attâsh xix.
'Aziz (Imam) 50.
'Azrâ'îl 60.

Bâbâ Sayyid-nâ (cf. also Sayyid-nâ, Hasan b. as-Sabbâh, etc.)—(born in Ray)—xix; (influenced by Nâsiri Khusraw)—xix; (his conversion)—xix; (comes to Cairo)—xix; (not received by Mustansir)—xx; (exiled to Maghrib)—xx; (returns to Persia)—xx; 16, 17, 50, 51, 68, 79, 92, 112; xvi and fn, xix, xx, xxii, xxiii, xxviii fn, xxix fn, lv fn, lxi fn; Tr. 54 fn, 74 fn, 75 fn.

— Sayyid-nâ and Hasan b. as-Sabbâh—*one and the same person*—xvi fn.

Ibn Bâbûya al-Qummî 28, 31; xxiv, liii; Tr. 20 fn, 22 fn, 23 fn, 26 fn, 59 fn.

Badî'u'd-dîn Khwâja **Qâsim** Ixii.
Abû Bakr Tr. 14, 34.

Banû Fâtima (Fatimids) 44.
— Ummaya (Omayyades) 43, 44.

Bâqir, Imam, *see* M-d Bâqir 114.

Batlimiyûs al-asghar al-Yahûdânî 12.

Bû Sa'îdi Mânawî 51.
Bû Ishâq, *see under* Ishâq.
Bûkhârî, *the author of the Sahîh* 42; liv; Tr. 37.

Bustî, M-d, faqîh, *see under* M-d.

Dâ'ud (David) 51.
Dawlat-Shâh Samarqandî xi fn.
Bû Dharr 24, 42; Tr. 37.
— — 'Alî, Imam, 51.

Dhû'l-faqar Shâh, Imam, 51.

— "l-qarnayn 65.

Diya'u'd-dîn Muhammad, Imam, 51.

Fakhrû'd-dîn Râzî Tr. 14.
Faqîh M-d Bustî Ap. 115, 116.
Fâtima 15, 33, 42 44; Tr. 37.
Fatimids 44; Tr. 43 fn.

Gharîb Shâh, Imam, 51; Ixii, lxiii.
Ghazâlî Tr. 14.

Hâdî, Imam, 51, 68.

Hâfiz Shîrâzî xxiii, lv; Tr. 68 fn.

Hakim, Imam, 50.

al-Hallâj xlvii fn.

Hamîdu'd-dîn Aḥmad **al-Kirmânî** xiii.

Abû Hanîfa Tr. 14.

Hârûn (= Aaron) 20, 38, 57, 73, 102.

Hârûnu'r-rashîd 44.

Ḥasan, Imam, 24, 33, 49, 75; xxiv, lxiii, xlv fn; Tr. 42 fn.

— 'alâ dhikri-hi's-salâm, Imam, 51, 63, 65; xiv, xxii fn, xxviii, xxix fn, xxx, xxx v fn, xxx vi, xli fn, lv, lx fn; Tr. 61 fn; Ap. 115.

— kbudâwand, xxix fn.

— "Askarî 22, 50; xxiv; Tr. 6 fn.

— b. as-Sabbâh, ~~see~~ also Bâbâ Sayyid-nâ and Sayyid-nâ xvi and fn, xix, xxviii, xxix; Tr. 10 fn, 44 fn, 54 fn.

Hasani Kabîr xxix fn.

Abû'l-Hasan 'alâ dhikri-hi's-salâm, *see* Hasan 'a.dh.s. 63.

— — 'Alî Shâh, Sayyid—, (Imam) 51.

Hasan-'Alî Shâh, Imam, lxii fn.

Abû Hâshim liv; Tr. 34.

Haydar b. Mas'ûd, Amîr xxix fn.

Hûd xxxv fn.

Hujjati Khurâsân = Nâs. Khusraw xviii.

Hûlâgû xix.

Ḥusayn, Imam, 33, 39, 49, 75.

— b. 'Abdî'l-Malik xxix fn.

Iblîs 14, 15, 64, 103.

Ibrâhîm, Prophet, 12, 19, 26-30, 36, 38, 51, 56, 57, 64, 65, 73, 76, 99, 100, 102; xxxv, xxxix.

— b. Muhammad b. Sa'îd ath-Thaqafî Tr. 6 fn.

Idrîs, Imâdu'd-dîn, Sayyid-nâ xxviii, xxxv fn; Tr. 63 fn.

'Imâdu'd-dîn Idrîs, *see* Idrîs.

— — Salâm Shâh. Imam, 51.

Imâm-Qulî Khâkî Dizbâdî xxxix fn.

Imâm-Shâh lxiii fn.

'Imrân 37, 38, 39.
Îsâ 12, 19, 38, 51, 57, 60, 65, 70, 74, 102, 111 ; xxxv, and fn.
 — b. Râshid 31 ; Tr. 26 fn.
 îsâyi Maryam 70.
 Ishâq payghambar 76 ; lxvi.
 Abû (or Bû) Ishâq xxi, xxii, lxi, lxiv.
 al-Ishbîlî, 'Abdu'l-Haqq Tr. 29 fn.
 Islâm (or Salâm) Shâh (II), 'Imâdîf d-dîn, Imam, lxii fn.
Ismâ'il (b. Ibrâhîm) 30, 34, 49, 50, 57, 73, 76, 102 ; lxvi ; Tr. 71 fn.
 — payghambar 76.
 — (b. Ja'far), Imam 49, 75 ; lxv, lxvi ; Tr. 17, 18, 42 fn, 70 fn, 71 fn.
Jâbir Ansârî 24, 42.
 Jabra'il 28, 33, 35, 40, 59, 74, 85, 86, 88 ; xlii.
Ja'far (?) 21.
 — as-Sâdiq (21?), 31, 32, 49, 75, 115 ; xxxv fn, lxv ; Tr. 17, 26 fn.
 Jalâlû'd-dîh Hasan, Imam, 51.
 Jesus, *see* 'Îsâ.
 Juwaynâ, Atâ Malik xix, xx, xxviii fn ; Tr. 44 fn.
Kantûrî Tr. 6 fn.
 Kâshifî, *see* 'Alî b. Husayn al-Wâ'iz.
 Khâkî Khurâsânî, Imâm-Qulî Dizbâdî xxxix fn.
Khalîlu'l-lâh Shâh I, Imam, 51.
 — -- -- II, -- 51 ; Tr. 45 fn.
 Ibn al-Kharrât al-Ishbîlî, 'Abdu'l-Haqq Tr. 29 fn.
 Khûrshâh, Ruknn'd-dîn, Imam, 51 ; lxii fn.
 Khûsh-gû, *auth. of the* Safîna xvii.
 Khwâja Qâsim, Badî'u'd-dîn lxii, lxv.
 Kirmânî, Hamîdu'd-dîn Ahmad xiii.
Luff- 'Alî Beg Âdhar xvii and fn, lii ; Tr. 5 fn.
Ma'add, Mawlâ-nâ, 65, 114 ; xxix fn.
 Abû'l-Ma'âlî xviii fn.
 al-Madâ'inî, 'Umar b. Abî'l-Hadîd Tr. 37.
Mahdî (the xiith Innam of the I.'a.) (11, 22) ; xxiii, lxii.
 — 'Abdu'l-lâh, Imam, 50 ; Tr. 43 fn.

Mahdîyi maw'ûd 22.
 Mahmûd (=M-d) 77.
Malik Shûlâm 64.
 — Yazdâq 64.
 Maliku's-salâm 49, 64.
 Ma'mûn (Abbasid caliph) 44.
 Mânawî, Bû Sa'îd 51.
 Mansûr, Imam, 50.
 Maryam 37, 38, 70.
 Masîh 114.
 Mas'ûd, Qâdî xxix fn.
 al-Mayurqî, M-d, Tr. 29 fn.
 Miqdâd 42.
 Moses, *see* Mûsâ.
Muhammad (the Prophet) 8, 14, 23, 29, 31, 32, 35, 36, 38, 41, 47, 57, 60, 69, 71, 79, 81, 82, 85, 88, 98, 103 ; xxxv and fn, xxxvii, xxxviii ; Tr. 25 fn, 26 fn.
 — wa 'Alî 23.
 — wa 'itrat-ash 71.
 — khudâwand, Imam, xxix fn.
 — D). Abî Naşr Futûh al-Mayurqî 3.Tr. 29 fn.
 — b. 'Alî b. Husayn al-Qummî, *see* Ibn Bâbûya.
 — b. Hanafiyya 21.
 — b. Hasan 'Askarî, *see* Mahdî 11, 22.
 — b. Isma'il, Imam, 50, 103 ; xxxv fn ; Tr. 71 fn, 98 fn.
 — Bâqir, Imam, 11, 31, 32, 49, 75, 88, 114 ; Tr. 6 fn, 26 fn.
 — Bustî, faqîh, Tr. 61 fn ; Ap. 115, 116.
 — Mîr, Mukhî L fn.
 — Mustafâ 9, 19, 30, 31, 74, 107, 115.
 — Rasûlu'l-lâh 102, 103.
 — S h a m s u ' d - d î n , Imam, 51 ; lxii fn.
 — Taqî Mahallâtî lxii fn.
 Muhtadî, Imam, 51.
 Abû Mu'în Nâsir b. Khusraw Qubâd-iyânî, *see* Nâsiri Khusraw, xi.
 Mu'izz, Imam, 50 ; Tr. 110 fn. (?).
 Mukhî M-d Mîr L fn.
 Muktafî, caliph, 44.
Mu'min, dâî of Ray xix.
 — Shah, Imam, 51 ; lxii fn.

- Munkar wa Nâkîr 95, 107.
 Muqtadir, caliph 44.
 Murâd, Shâh—, Imam, 51.
 Murtadâ 21.
 — Alî 21, 23, 33, 41.
 Mûsâ 12, 19, 20, 27, 38, 51, 57,
 05, 73, 84, 85, 102 ; xxxv.
 — Kâzim 44, 49, 75 ; xi fn,
 xxiv, lxv, lxvi ; Tr. 18,
 42 fn, 70 fn, 71 fn.
 — Khân Mahallâtî, Hâjî xxi fn.
 Muslim, *the author of the Sahih*
 42 ; liv ; Tr. 37.
 Mustafâ 16, 19, 21, 25, 38 40, 64,
 67.
 Musta'li, caliph, xx and fn.
 Mustanir bi'l-lâh 17, 50, 67, 103 ;
 Tr. 44 fn,
 62 fn.
 — I xv and fn,
 xvi, xviii, xx
 and fn, xxiv,
 xxviii, lxii
 fn, lxv, lxvi ;
 Tr. 11 fn.
 — II xv fn,
 xxiii fn,
 lxvii.
 — — — Jalâlu'd-dîn
 lxii fn.
 — — — III lxii and fn,
 lxiii, lxiv,
 lxvi.
 Mu'taqîd, caliph, 44.
 Mu'taşim, caliph, 44.
 Mutawakkil, caliph, 44.
 Ibn Nadîm Tr. 44 fn.
 Nar Muhammad lxiii and fn.
 Nasafi, M-d b. Aḥmad, xiii.
 Nâsir, Shâh Sayyid, *see* Nâsiri
 Khusraw.
 Nâsiri Khusraw, Abû Mu'în Nâsir
 b. Khusraw Qubâdiyânî 17, 117 ;
 (name in full)—xi ; (titles)—xi ;
 (surname 'Alawî)—xi fn ; (= Pîr)
 —xii ; (his influence upon Bâbâ
 Sayyid-nâ)—xix ; (not junior to
 B.S.)—xvi ; (doctrine)—xiii ;
 (conversion of)—xvi, xviii ;
 (visits Ray)—xx ; (appointed the
 ḥujjat of Khorasan)—xviii ; (cult
 of)—xv ; (tomb of)—xv fn ;
 (pseudo-autobiography of)—xv ;
 other references : xi and fn,
 xii-xvii, xix, xx xxvi, xl, xli,
 lxvii, liii, liv and fn, lv, lvi,
 lxiii, lxiv ; Tr. 5 fn, 43 fn, 68 fn.
 Nâsiru'd-dîn 'Abdu'r-Rahmân, *the*
muhtasham of Qâ'in, xlvi.
 Nâsîr, Khwâja (Tûsî) 50 ; Tr. 58 fn.
 Nâsîru'd-dîn Tûsî xxiii, xlvi, liii
 fn, lxii ; Tr. 60 fn, 71 fn.
 Ni'matu'l-lâh Walî Kirmânî xxxviii
 fn.
 Nizâr, Imam, 51 ; xiv, xxviii,
 xxix fn, lxvi ; Tr. 43 fn.
 Noah, *see* Nûh.
 Nûh, 19, 22, 26, 57, 64, 73, 76, 102 ;
 xxxv.
 Nûru'd-dahr 'Alî, Imam, 51.
 Polovtsev, A. A. xlix.
 Ptolemy Tr. 6 fn.
 Qâhir (Imam, mistake) 50 ; Tr. 43
 fn.
 — Imam, in Alamut 51.
 al-Qâhir bi-ahkâmî'l-lâh Hasan
 Tr. 44 fn.
 Qâ'im, Imam, 50.
 Qâ'im, the expected Messiah, *see*
 the index of terms.
 Qâsim, Khwâjâ, Badî'u'd-dîl lxii,
 lxv.
 — Shâh, Imam, 51.
 — — I, 'Alâ'u'd-dîn, lxii
 fn.
 — — II, 'Alâ'u'd-dîn b.
 Qâsim Shâh, lxii
 fn.
 — — ḥujjat, lxii.
 Qazwîni (Hamdu'l-lâh Mustawfî)
 xvii ; Tr. 5 fn, 44 fn.
 Ibn al-Qiftî Tr. 6 fn.
 Qudratu'l-lâh Beg of Hûnza lix.
 Radiyyu'd-dîn Ahmad, Imam, 50.
 Raqqâmî Dizbâdî, 'Alî-Qulî, xxxix
 fn.
 Rashîdu'd-dîn (*historian*) xix,
 xxviii fn ; Tr. 44 fn.
 Râzî, Fakhru'd-dîn, Tr. 14.
 Ruknu'l-dîn Khûrshâh (M-d) 51 ;
 lxii fn.
 Rûmî (Jalâlu'd-dîn) xl fn.
 Sa'd b. Jubayr 33 ; Tr. 28 fn.
 as-Safâ, Sham'ûn 74.
 Safawids xxiv, lxi fn.
 Bû Sa'îd Mânawî 51 ; Tr. 44 fn.
 Salâm Shâh, Imam, 51.
 Salamu'l-lâh 67 ; xv fn, xxiii.
 — III lxvii.
 Salâm (Islâm) Shâh, 'Imâdu'd-dîn
 lxii fn.
 Sâlih xxxv fn.
 Salmân 24, 33, 42, 68, 92, 107 ; Tr.
 20 fn.
 — =jâni Bihisht 92.

Salmân Fârsî 33 ; Tr. 63 fn.
 Sâm 57, 73, 102.
 Sayyid Suhrâb xxiii, liii fn.
 Sayyid-nâ, *see also* **Bâbâ** Sayyid-nâ
 lxi fn, lxvi, lxvii.
 Shahrastâni xxviii, xxix fn.
 Shamsu'd-dîn M-d, Imam, 51; lxiifn.
Sham'ûn 57, 74, 102.
 — as-Safâ 74 ; Tr. GO fn.
 Shanba, Mawlâ-nâ 65.
 Shûth 57, 73, 102.
 Sh-m-r-q-y-s 12.
 Shu'ayb 27.
 Shûlîm, Malik 64.
 Sijzî, or Sijistâni, **Abû Ya'qûb**
 xiii and fn.
 Sufyân Thawîi 33.
 Suhayl 24, 42.
 Suhrâb, Sayyid xxiii, liii fn.
 Sulaymân 26.
 S-y-j-w-r-a-n-s 12.

Tâghût 100.

Abû Tâlib 76, 84.

Taqî Ahmad, Imam, xxii fn.

— Kâshî xvii.

Taqiyyu'd-dîn M-d, Imam, 50.

Tarîf b. Nâsih Tr. 26 fn.

Ṭûsî, *see* Naṣîru'd-dîp.

Umar Tr. 14, 34, 37.

— b. 'Abdî'l-'Azîz, Omayyad
 caliph 44.

— b. Abî-Hadîd al-Madâ'inî
 xxiii, liiv ; Tr. 37.

Umm Ayman 42.

— Kulthûm 42.

Usâma Tr. 34.

'Uthmân Tr. 14, 37.

Wafiyyu'd-dîn M-d, Imam, 50.

Wâthiq, caliph 44.

Abu **Ya'qûb** as-Sijzî xiii and fn.

Yazdâq, Malik 64.

Zâhir, Imam, 50.

Zakariyâ 26, 27, 42.

Zardusht 51, 60, 65.

Zaroobin, I. I. xxi fn, xlix.

Zayd b. 'Alî 21 ; lxxv ; Tr. 16 fn.

Zaynu'l-âbidîn 49, 62, 75, 115;
 lxxv ; Tr. 18.

II

GEOGRAPHICAL AND ETHNICAL NAMES.

Âl 51 ; lxvi.

Alamût (qal'a'i—) 65 ; xiv, xvii fn,
 xxii fn, xxiv fn, xxviii, xxxvi, lx
 fn, lxi fn, lxii fn 60; Tr. fn,
 61 fn; Ap. 115.

Amul Tr. 44 fn.

'Arab 114.

'Arafât 60 ; xxxii.

Armani 83.

Armina, daryâyî— 44.

Ba'ul 11.

Babylon, *see* Bâbul Tr. 5 fn.

Badakhshân 17, 50 ; xv, xvi, xix,
 lix.

Bâghi Fadak 42, 43, 44.

Baghdâd 75.

Balkh 17, 50 ; xix ; Tr. 5 fn, 43 fn.

Barda' (?) Tr. 61 fn; Ap. 116.

Birjand lxi fn.

Cairo xviii, xix, xx, xxi, etc.

Daylamân 11, 51 ; lxvi ; Tr. 61 fn.

Daylamî 59.

Daylamîyân Ap. 115.

Dizbâd xxxix fn.

I Egypt xix ; Tr. 11 fn, 43 fn, etc.

Fadak, bâghi— 42-44.

Ghadîr Khumm 20, 38, 43, 98 ; xl.

Gîlâmî 59.

Gilgit lix.

Haydarâbâd 11, 51 ; lxvi.

Hind 11.

Hindi 83.

Hûnza lix, Ixiv.

Ifrîqiyya'i Maghrib 44.

'Irâqî 'Ajam Tr. 61 fn ; Ap. 115.

Isfahân 59 ; xix ; Tr. 5 fn.

Jahûd 28, 83.

Jahûdân 30.

Ka'ba 96; Tr. 17.

Kawthar 32.

Khatây 29.

Khaybar Tr. 6 fn.

Khojas xxxix fn.

Khorasan 17, 50; xviii and fn,
xix; Tr. 43 fn, 61 fn; Ap. 115.
Khûzistân 59.

Madîna Tr. 20 fn.
Maghrib 50; xx.
Mahdiyya 50.
Makka xvii; Tr. 7 fn, 64 fn.
Makkî 31.
Mâzandarân xviii and fn; Tr. 44
fn.
Mecca, *see* Makka.
Medina, *see* Madîna.
Miṣr (cf. Egypt) 11, 50; Tr. 43 fn.
Mu'minâbâdî Quhistân lxi and fn;
Ap. 116.

Nîshâpûr xxxix fn.

Oxus (river) xi, xii, xviii, and
passim.

Qâhira (of. Cairo) Tr. 43 fn.
Qâhiriyya'i Miṣr 50.
Qâ'in xlvî, lxi fn.
Qal'a'i Alamût (*see under* Alamût)
65; Ap. 115.
Qayyirnatu'l-qadr 40.

Qubâdiyân xi; Tr. 5 fn.
Quhistân lxi; Ap. 116.

Ray xix, xx.
Rûdbâr Tr. 61 fn: Ap. 115.
Rûm 11.

Samarqand 44.
Sarbîsha lxi fn.
Shâm 50.
Shughnân xxi fn, xlix, L, lix. and
passim.
Si pânj L.

Tabaristân xviii fn.
Tanja 29.
Târim 51; lâvi.
Tartûs 29.
Tibat 29.
Tihirân xix.
Tûr, kûhi— 84.
Turks (— Jinns) xxix fn.

Yahûd 83.
Yâjûj wa Mâjûj 100.
Yazd Tr. 45 fn.
Yumgân xii fn, xiv, xviii.
Yûnân 11.

II

BOOKS QUOTED OR REFERRED TO.

Akhlaqî Nâsirî xlvî.
Âmiriyya, Risâlatu'l— xxviii fn.
Angliyûn (by Bû Sa'îdî Mânawî)
51."
Arba'in, kitâbi— liv; Tr. 37.
Âtash-kada'i Âdhar xvi and fn,
xvii fn, lii; Tr. 5 fn, 6 fn, 7 fn.
Âthârî Muhammadî lxii fn.
Âthâru'l-bilâd (by Qazwînî) xvii.
Awastâ 60.

Bayânu'l-adyân xviii fn.
Bayânî Khutba'i Mubârak 66.
Bukhârî, kitâbi— 42.

Coran, *see under* Qur'ân.

Dîwân of 'Alî b. Abî Tâlib Tr. 77
fn, 78 fn.
Dîwânî Khâkî Khurâsânî xxxix.
— Nâsirî Khusraw xi fn, xiii,
xvii.

Euangelion of Mani .Tr. 44 fn.

I **Fasl** dar bâbi ta'rîkhi Qiyâmat
Ap. 116.

— — bayânî shinâkhti Imâm
wa hujjat (cf. Ivanow,
*"Ismailitica") xxix fn,
xlvî fn.

— chand dar bâbi ta'rîkhi
Qiyâmat 66.

Fasli mubârak 90.
Fihristi Ibn Nadîm Tr. 44 fn.

Furqân (cf. Qur'ân) 26.

fusûl (*different*) 66.

— by Bâbâ Sayyid-nâ xxviii-
xxix fn.

— by Hasan 'alâ dhikri-hi's-
salâm xxix fn.

fusûli mubârak 59, 63, 90;
xxviii-xxix fn, liv, lv; Tr. 54 fn.

Gawrar-rîz (by Nâsirî Khusraw)
xvii fn.

Gospels Tr. 50 fn, 107 fn.

— of St. John xxxii fn.

— of St. Matthew Tr. 111 fn.

I Guzîda, Ta'rîkhi—lxi fn; Tr. 44 fn.

Haft bâbi Abû Ishâq (*original*) lix, lx, lxiii, lxvi, lxviii; Ap. 115.

(*pseudo*-) Haft bâbi Abû Ishâq xv fn, xxi, xxii and fn, xxiii fn, xxiv, xxv and fn, xxvi, li, lii, liii, liv, lv, lvi, lix, lxiii, lxvi, lxvii; Tr. (*in footnotes to pp.*): 13, 15, 19, 21, 36, 37, 39, 40, 42-44, 47, 55, 56, 58, 60-64, 66, 67, 71, 73, 74, 78, 82, 92, 96, 103, 109, 110, and on p. 39; Ap. 115 fn, 116 fn.

Haft bâbi Bâbâ Sayyid-nâ (*pseudo*-) xvi fn, xxi, xxii and fn, xxiii, xxv, xxviii fn, xxix fn, xxx, xxxii fn, xxxvi fn, xli fn, xlv fn, xlvii fn, liv fn, lv, lxiii; Tr. (*in footnotes to pp.*) 54, 59, 60, 63, 84, 85, 87.

Haft bâbi Sayyid Nâsir, *see* Kalâmi Pîr xi.

Haft iqlîm (by Amîn Râzî) xvii.

In Risâla 94, 97, 101.

Injîl 12, 26, 51, 60, 83, 111.

Injîli 'î sâ12.

I'tiqâdâtî'l-Imâmiyya, Risâlatu'l-Tr. 20 fn.

Jahân-gushâ, Ta'rîkhi— xix, xx fn, xxx and fn, lxi fn.

al-Jain' bayna's-Sahîhayn liii, liv; Tr. 29, 34, 37.

Jâmi' (by Abû Hâshim) liv; Tr. 34. *

Jâmi'i kabîr 11, 87.

al-Jâmi'u's-Saghîr Tr. 6 fn.

Jâmi'iyat-tawârikh xix, xx fn, xxx, lxi fn.

Kalâmi Majîd (*cf.* Qur'ân) 21, 26, 27, 35, 72.

— Pîr xi, xiii, xiv and fn, xvi, xvii fn, xxi, xxii, xxiii and fn, xxiv, xxv and fn, xxvi, xxvii, xxx, xxxi and fn, xxxiii, xxxvii, xxxviii, xl, xli fn, xlv, xlvii, xlix, lii, liii, lix, lx and fn, lxi, lxii and fn, lxiii, lxiv and fn; Tr. 42 fn, 60 fn; Ap. 115 and fn, 116 fn.

Kalâmi Pîr, language of— xxv.

Kanzu'l-gharâib 68.

Kashfi kabîr 11, 87.

Kashfu'l-hujub Tr. 6 fn.

Khulâsatu'l-ash'âr xvii.

Khutba xxix fn.

Khutba'i 'Alî 80.

— awwali Imam Hasan 'a.d.h.s. Ap. 116.

— duwwumi Imam Hasan 'a.d.h.s. Ap. 116.

— Hasan, Imam— 24.

— Hasan 'a.d.h.s. 65, 66; 'lv.

— mubârak xli fn; Ap. 116.

Khutbatu'l-bayân 80; xxviii fn.

— — Sharhi— (by Sayyid-nâ) Tr. * 74 fn; lv fn.

Kitâbi Arba'in liv; Tr. 37.

— Bukhârî wa Muslim 42.

— M-d Bâqir l l.

— Shâmil l l.

Kitâbu'l-mahsûl. xiii.

— 'n-nuṣrat xiii.

— 'r-riyâd xiii.

— 't-tawhîd (by ibn Bâbûya) 28, 31; xxiv, liii; Tr. 20 fn, 22 fn, 23 fn, 26 fn.

Kitâb-hâ II.

Kutubi ahâdîth 57.

Latâ'ifu't-tawâ'if 44; xxiii, xxiv, liv, lvi; Tr. 36 fn.

Ma'dinu'l-haqâ'iq, sec Ivanow, "Ismailitica," xlv, fn; Tr. 58 fn.

Mahsûl, kitâbu'l— xiii.

Majâlisu'n-nash wa'l-bayân xx fn.

Manâqib az Imâm M-d Bâqir 88.

Maṭlûbu'l-mu'minîn xxix fn.

Milal wa'n-nihal, by Shahrastânî xxix fn.

Muslim, kitâbi— 42.

Nahju'l-balâgha, Sharhi— xxiii, liv; Tr. 37.

nâma'i Hasan 'a.d.h.s. 66; Ap. 116.

naṣâ'ih 77.

Naṣâ'ih mu'min Tr. 73 fn.

Nusrat, kitâbu'n— xiii.

Nuzhatu'l-qulûb Tr. 5 fn.

Pseudo-autobiography of Nâsiri Khusraw xvii.

Qânûn 12.

Qasîda'i Dhurriyya xxxix fn.

Qur'ân 8, 11, 18, 20, 22, 24, 27, 37, 42, 45, 47-50, 56, 57, 59-61, 64, 67, 74, 75, 83, 84, 87, 91, 93, 95, 97, 98, 101, 102, 103,

- 106, 108, 111, 116; xxxv fn, xl; Tr. 14 and fn, 16 fn, 31 fn, 55 fn, 95 fn, 100 fn, 112 fn.
- Qur'ân (defined) 56.
— wa hadîth 19.
Qur'âni sharîf 35.
- Rawdatu'l-muqallimîn (?) liv fn.
— 'l-muta'allimîn liii fn; Tr. 71 fn.
— 't-taslîm 75; xvi fn, xxiii, xxix fn, xxxi, xl fn, xlii fn, xliv fn, xlvi fn, liii fn, liv fn, lv and fn; Tr. 60 fn, 71 fn.
- Rawshanâ'î-nâma lv; Tr. 68 fn.
Risâla, *by the author of the KP* Tr. 37.
— by Nâsiri Khusraw xvii and fn.
- Risâlatu'l-i'tiqâdâtî'l-lmâmiyya
Tr. 20 fn. Riyâd, kitâbu't—xiii.
ruq'a'i 'Aîl ar-Ridâ 11.
- Safar-nâma'i Nâsiri Khusraw xi fn, xvii, xviii, xxi.
— — (pseudo-) xvii fn.
- Safîn a'i Khûsh-gû xvii.
Sahîfatu'n-nâzirîn xxiii, xlvii, lii and fn, liv, lv, lvi; Tr. (*in footnotes to pp.*) 30, 31, 32, 46, 71, 100-107.
- Sahîhi Bukhârî liv.
— Muslim liv.
Sargudhashti Sayyid-nâ xvi, xix, xx and fn, xxx.
Satvê nî-jî Vêl lxiii and fn.
Sharhi Nahju'l-balâgha xxiii, liv; Tr. 37.
Suhufi Ibrâhîm 12, 51.
- Tadhkiratu'sh-shu'arâ' (by Dawlatshâh) xi fn.
Tahrîri Majistî 50.
Ta'rikhu'l-hukamâ' Tr. 6 fn.
Tawhîd, kitâbu't—, *see* Kitâbu't-tawhîd.
Tawrât 12, 26, 51, 60, 83, 114.
Tawrâtî Mûsâ 12.
- 'Umdat-t-tâlib 75; xxiii and fn, xxiv, lv; Tr. 71 fn.
'Uyûnu'l-akhbâr, by S. Idrîs xxviii fn.
- Wajhi dîn xiii, xiv, xli, lvi; Tr. I fn, 99 fn.
Wajhu'd-dîn xviii fn.
- Yâqût's Dictionary Tr. 5 fn.
- Zabûr 12, 26, 51, 83.
Zâdu'l-musâfirîn, by Nâs. Khusraw xiii and fn.
Zahru'l-ma'ânî, by S. Idrîs xxxvi fn; Tr. 63 fn.
Zand 51.
- I Zîji Hâkimî 50.
-
- Brockclmann, C, " Geschichte der Arabischen Litteratur". vols. I-II, 1898-1902. Tr. 23 fn, 29 fn, 37, 43 fn, 81 fn.
- Browne, E. G., " Literary History of Persia ", vol. II, 1915. xi fn, xvii and fn, xviii fn, xix and fn, xx fn, xxx fn.
- " Tadhkiratu'sh-shu'arâ," by Dawlatshâh Sarnarqandî, ed. by— (1903, Pers. Hist. Texts, III) xi fn.
- Encyclopaedia of Islam xx fn; Tr. 20 fn.
- Ethé, H., " Neupersische Litteratur", Grundriss d. iran. Phil.; vol. II. xi fn, xvii.
- Gibb, H. A. R., in the " Encyclopaedia of Islam " xx fn.
- Ivanow, W., " A Guide to Ismaili Literature ", 1933, xi fn, xiii fn, xxvii fn, xxx fn, xxxvi fn, xli fn, xlv fn, liii fn.
- " Ismaili MSS of the Asiatic Museum ", in the Bulletin of the Russian Academy of Sciences, 1917, pp. 359-386. xxi fn, xlix fn.
- " Ismailitica", Mem. of the As. Soc. of Beng., VIII, 1922, pp. 1-76. xi fn, xlv fn, lxii fn; Tr. 58 fn.
- " An Ismailitic Work by Nasir-ud-din Tusi ", JRAS, 1931, pp.

527-564. xlv fn, xlvi fn ; Tr. 00 fn, 71 fn. Massignon, L., "Salman Pak", Société des Etudes Iraniennes, 7 : 1934. Tr. 20 fn. Sernenov, A. A., "Description of the Ismaili MSS collected by A. A. Sernenov", Bulletin of the Russian Academy of	Sciences, 1918, pp. 2171-2202. xii and fn, xvi fn, xvii fn, xxi fn, xlix and fn. Sernenov, A. A., <i>Qasīdai Dhurriyya</i>, edited by —* ("Iran", 1928) xxxix fn. Wensinck, A. J., ^{ik} "The Muslim Creed", 1932. xxxi fn, xxxiv, xxxvi fn, xlviii fn ; Tr. 1 fn, 7 fn, 9 fn, 53 fn.

IV

TECHNICAL TERMS.

Ābi Zamzam 96. 'adadi haft (<i>expl.</i>) 101. — kamāl 101. Ādami dawr 104. adami jāwīdānī 45, 91. 'adhāb xlix fn. 'adhābi abadī 94. — jāwīdānī 94. — sharā'i' 96. adhān Tr. 91. adl=sharī'at 100. — wa fadlī Khudā 113. 'Adn, Bihishti— 44, 71, 73. adwāri sharā'i* 102. adyān wa milal 63. af'ālī bandagān 68. — hamīda 108. — hasana 108. — jā'iz .wa mamnū' 68. — siyāh 108. āfāq wa anfus 73, 94, 101, 104, 108. āgāh-kunanda 54. ahādīth 74. ahādīthi Payghambar 20. afyadīyyat 17. — (dhāti—) 65. 'ahd 21. — =Imāmat 34, 36. 'ahdi Ghadr Khumm 43, 98. — mu'allim 97. ahkāmī īn 'ālam 91. — lā raybī 74. — Qiyāmat 95. — sharī'at 95. ahliākhirat 111. — bāṭil 58. — bāṭin 55. — Ba'yt 24, 25, 32-36, 38-40, 42, 44, 64, 88, 89 ; xliii. — Bihisht 64, 105, 106, 110.	ahli Bihisht wa waḥdat .110. — da'wat wa da'wati khāṣṣ. 109 ; Tr. 105 fn. — dhawq 109. — dīn wa da'wati Mawlā-nā 92. — dunyā 71, 110, 111. — Dūzakh 64, 107. — haqīqat 55. — haqq 67, 92, 95. — wa baqā 106. — Jannat 96. — ladhḍhat 106. — mubāḥḥatha 100. — nār 107. — shar' 75. — shimāl 106 ; xlvii. — shinākht 91. — shinākhti Imām 71. — Sunnat 19. — ṭā'at wa 'ibādat 98. — tadādd 12, 48, 92, 106, 107, 109, 110 ; xlvii. — taḥqīq wa shinākht 66. — tanzīl 56. — tarattub 48, 92 ; xlvii. — ta'wīl 56. — ta'yīd 105. — waḥdat 48, 106, 108 ; xxxiii, xlvi, xlvii. — yamīn 106 ; xlvii. — zāhir 46, 55, 93, 95, 96, 98, 99, 100. ahlu'l-lāh 49. — 'n-nabā' 66. ahsani taqwīm 52. ahwālī qiyāmat 109. a'imma 39, 70. — (dar har 'asrī haft and) 103. — wa anbiyā 71. a'imma'i dīn 72.

a'imrna'i hudâ 29.
 — Isrnâ'iliyya 27, 34, 44.
 — ma'sûmîn 9.
 akhlâqi hamîda 53.
 âkhirat 71, 91, 92, 111.
 âli Ibrâhim 30, 38.
 — 'Imrân 26, 28, 31, 38, 76.
 — Muḥammad 31.
 — Payghambar 25, 27.
 — Rasûl 25, 38.
 'alâ dhikri-hi's-salâm, Khudâ-wandi—, see under Ḥasan 'a.d.h.s.
 'âlarn xlii fn.
 — wa Âdam 76, 104, 111, 116.
 'âlamî amr 46, 105.
 — amrî 8.
 — 'anâsîr 53.
 — baqâyi abadî 92.
 — dîn 90, 96, 102, 105.
 — hamîshagî wa jawidânî 91.
 — haqâ'iq 55, 90.
 — haqîqat 45, 56, 57, 98.
 — hissî 54.
 — idâfa 45.
 — ilâhî 55.
 — insân 91.
 — jân='â. rûhânî 90.
 — jismânî 46, 89, 90.
 — jismî 91.
 — kabîr 73, 90.
 — khirad wa hûsh 54.
 — Khudâ wa Khudâ'î 48, 55, 67.
 — Khudâ'î--'â. haqîqat 56.
 — mahsûs 106.
 — malakût 71.
 — ma'qûl 106.
 — mawâlîd 53.
 — mawjûdât 90.
 — nîsti 92.
 — paydâ'î 57.
 — rûhânî 46, 89.
 — —='a. haqîqat 90.
 — rû hâniyyat 91.
 — samawât 53.
 — tan 90.
 — tan il 114.
 — tarattub 92.
 — ta'wîl 114.
 — thâbit 55.
 — 'ulwâ 57.
 — wahdat 92.
 alami Qiyâmat 65.
 âlât 52.
 'amali bad 71.
 — nik 71.
 — nîkû 46.
 amânat 49, 73.
 — (bâri—) 72.
 Amîr = 'Alî 82, 85, 86.

Amîru'l-mu'minîn—'Alî 39, 40, 70;
 74, 75, 80, 81, 83, 85, 103,
 xxxix.
 .amr xlviii.
 amri âkhirat 71.
 — khilâfati Waṣî 97.
 — Khudâ 100.
 — Qâ'im 96.
 — sajda 104.
 (anachronisms) xii, xiii fn, xxiii.
 'anâsîr 53, 89.
 anbiyâ 64, 70, 79, 80, 83; xxxv fn.
 — wa a'imma 71.
 — wa awliyâ 71.
 — — wa atqiyâ wa
 asfiyâ 74.
 — — wa râsûlân wa
 ahli Bayt 32.
 — —^{wfi} 'ulamâyi
 a'immati hudâ
 29.
 — wa nîkân 52, 60, 65, 114.
 anbiyâyi ba-haqq 68.
 anfiis wa âfâq, see âfâq wa anfus.
 anṣâr 24.
 anwârî Dhât 106.
 anwârî ki dar insân ast 53.
 'aql 114.
 'aql lakmal 8, 14.
 — awwal 94.
 — juzwî 13.
 — Kull 8, 11, 57, 72; xxxvii.
 — — Nabî 57.
 'aqlayn—'aql wa nafs 57.
 arbâbi itlâq 75.
 — marâtib 77.
 — ta'wîl 106.
 arq—Wasî 57.
 'ârif 72, 105, 106, 112.
 'ârifî sâdiq 72.
 'ârifan 71, 104.
 arkânî dîn-dârî 45.
 'Arsh 39, 59, 92; xxxi; Tr. 14.
 Asâs = Wasî 57.
 Asâs 57, 76, 101, 102, 109; xxxviii,
 xxxix, xl; Tr. 72 fn, 77 fn.
 — =dâ'î 76, 101.
 asâsayn = Nabî wa Wasî 57, 95,
 102.
 ashâbi jazâ'ir 93.
 — Kahf 22, 25.
 asbâbu'l-mash'ama 71.
 — 'l-maymana 71.
 — 'sh-shimâl 71.
 — 'l-yamîn 71, 73, 76, 77.
 Ash'arites xxxiv fn.
 ashbâh wa amthâl 88.
 aslayn 95.
 âsmâni chahârum 88.
 'aṣr xli.

asrâr 73, 109.
 — wa hukm-hâyi Ilâhî 64.
asrârî ghaybî 74.
 — hujjati a'zam 109.
 — Imâmat 75.
 — Khudâ 83.
 — kitâb-hâyi âsmânî 83.
 — payghambarân 70.
 — sharâ'i 98.
 'atâ'i, chahâr daraja'i— 102.
 âthârî hudûdi 'ulwâ 104.
awlâdî 'Alî 8, 23, 40.
 — Fâtîma 44.
 — Mustafâ wa Murtaqâ 21.
 — Payghambar 75.
 awliyâ 69, 114; xxxv fn.
 awliyâyi bar haqq 68.
 awliya'u'l-lah 83.
 awsiyâ 29, 31, 102; xxix, xli fn.
 Awwal = Nabî 57.
 âyatu'n-Nûr 27 sq.; Tr. 23 fn.
 'ayni nûri Haqq = Rasûl 85.
 Bâyi Bismi'l-lâh 83.
bâb (57), 69, 101; xlv; Tr. 72 fn, 97 fn.
 — =Wasî 57.
bâbi aqdas 67; xlv.
 — 'ilm wa faql wa rahmati Mawlâ-nâ 94.
 Bâbâ, *title, of Central Asian origin*, xvi fn, lxi fn.
 band wa aghlâlî sharî'at Ap. 116.
 band-hâyi Ilâhî 112.
 banda'i mu'min 95.
bandagâni khâss 45.
 — mu'min 94, 96.
 bandagîyi Mawlâ-nâ 93.
 bângi namâz 95.
 baqa' bi'l-lâh 86.
 — wa dânish 106.
baqâyi abadî 92.
 — azâlî 91.
 — lâ-yazâlî 63.
 — sarmadî, 63.
 — wâjid 63.
 bâri amânât 72, 73; xxxiii.
 Barâhîm, Barâhîma 64; Tr. 59 fn.
bârgâhi Ahadiyyat 71.
 — mahramiyyat 73.
 — Subhânî 73.
 Barzakh 110.
 Basmala (explained) 23, 102.
 bâtin 96; xxxiv, xxxvi.
 Bâtin = Wasî 57.
 bâin wa zâir xxxvii.
bâini shari'at 55, 56, 96.
 — — = haqîqat 55.
 bayâ-kunanda'i mamthû 56.
 — — mithâl 56.

bâyast wa na-bâyast 54.
bay'at xl.
 — dar takhti dirakhti Tûbâ 61.
 bâz gash tan 92.
 bid'at xxviii and fn.
Bihlsht 36, 42, 54, 64, 71, 73, 92, 105-107, 110, 113, 114.
 — = mard 92.
 — wa Dûzakh 92.
 Bihishti 'Adn 44, 71, 73.
 Bihishtîyân 113.
 bihtarîni Sûrat 72.
bughi 'Alî 37, 40, 43, 89.
 — Fâtîma 43.
Dabti ahkâmi âkhirat wa haqîqat 55.
 — — dunyâ 55.
dâ'i 26, 44, 64, 76, 77, 94-97; xl, xlv and fn.
 — wa lâhiq wa mu'allim 95.
 dâ'i'd-du'ât 17, 50.
 dâ'iyi khalâ'iq 37.
 Dâ'iyi Khurâsân = Nâsiri Khusraw Tr. 43 fn.
 dâ'iyân (8), 45, 67, 68, 76, (93), 110.
 dâ'iyâni râhi dîn 8.
 dânishmandi Gîlânî 59.
 dânishmandâni ahli zâhir 93.
dâri âkhirat 56.
 — dunyâ 107.
 dâru'l-baqâ' 107.
 dar-hâyi Bihisht 106, 107, 108.
 daraja 102.
daraja'i 'atâ'i 102.
 — insân 114.
 darajâti ta'lîm 97.
da'wat 9, 11, 17, 18, 64, 66, 68, 76, 77, 92-97, 100, 109.
 — (dîni—) 96.
 — ba haqîqat 18, 19.
 — wa dîn 100.
 — wa dîni Mawlâ-nâ 92.
 — wa tâ'at 93.
da'wati bâtil 97.
 — hâdiya 9, 11, 17; Ap. 116.
 — hâdiya'i mahdiya'i Ismâ'iliyya 66, 116.
 — haqq 64, 100.
 — 'ilmi haqîqat 97.
 — khâss 109.
 — Nâtiq 108.
 ad-da'watu'l-jadîda wa'd-da'watu'l-qadîma xxviii.
 da'wîyi Imâmat 20.
 dawr xxxv fn, xxxvii, xxxix.
dawri 'Abd Manâf 27.
 — Adam 27.
 — haft hazâr sâl 19.

- dawri Ibrâhîm 65.
 — Imâmânî mastûr 68.
 — kashf 58, 66, 67, 94.
 — Muḥammad 115.
 — satr 47, 58, 66, 67.
 — — wa kashf 58, 66.
 — zuhûr wa kashf 67.
 dawra'i a'zam 19; xxxv.
 dhallat 57.
dhâti Ahadiyyat 65.
 — 'Alî 84.
 — Imâm xxxL
 — Imâmi haqq 105.
 — Khudâ 58.
 — Mawlâ-nâ 91.
 — Mubdi' Tr. 102 fn.
 — muqaddasi Imâm 66.
 — — Muhiqq 67.
 dhâtul-lâh 81.
 dhurriyyat 8, 23, 25-28, 31, 33,
 35, 36, 38, 41, 42, 50, 51, 62, 70,
 71, 75, 76, 99; xlii.
 diddi dîn 100.
 dili 'Alî 99.
 dîn 103.
 dîn wa da'wat 97, 100.
 — da'wati Mawlâ-nâ 92.
 — millati gudhashta 63.
 dîni da'wat 96.
 — haqq 93, 95, 98, 101.
 — khândâni M-d wa 'Alî 23.
 — Qiyâmat xxxvi.
 — râst 104.
 dirakhtâni Bihisht 32.
 dîwâni taqarrub 73.
 dîwî 54, 92.
 Druzes xxviii fn.
 du'â wa namâz 112.
 dunyâ = sarâb 111.
 dûst-dâriyi Rasûl 40.
dûstîyi ahli Bayt 38.
 — 'Alî 23, 36, 89.
Dûzakh 27, 37, 48, 54, 61-64, 70,
 72, 89, 92, 94, 95, 107,
 110, 113.
 — = mard 92.
Dûzakhi haqîqî 92.
 — nâdâni 28.
 Dûzakhîyân 92.
 Fadâyi rûhânî 28.
 Fâ'ilî haqîqî 69.
 falak Tr. 97 fn.
 falaku'l-aflâk 89.
fanâ fi'l-lâh wa baqâ bi'l-lâh 86.
 — fi'l-haqq xxxvi.
 fard xlvi.
 farzandâni 'Alî 23.
 Fâtîmî 21, 26.
 ftylasûf 114.
 fi'l wa qawli Muhiqq Tr. 38 fn.
 Firdaws 71.
 firishta 88, 92.
 firishta'i rahmat 107.
firishtagân 96.
 — wa malâ'ikatân 103.
 firishtagî 54.
fifrat 12, 103, 104, 114; xxviii fn,
 xxxiv; Tr. 7 fn.
 — = dîni râst 104.
fit rati awwal 114.
 — Khudâ 103.
 Gabr 83.
 Gabrân 64.
 gâw wa mâhi (*cosmic*) 32.
 Ghadîr Khumm 20, 38, 43, 98; xl.
 ghûl 92.
 girâniyi a'mâl (*expL*) 110.
 gûr = badani âdamî 95.
 Hadd (*Plur.* hudûd) xliv.
haddi balâgh 96.
 — ta'wil 37, 94, 104.
 hadîth 19, 35, 39, 42, 47, 50, 59, 60,
 62, 73, 77, 80, 81, 84, 87, 100,
 102.
hadîthi Nabawî 8, 48, 76.
 — Payghambar 22, 61.
 — Rasûl 71.
haft hudûdi dîn xliv.
 — Imâm 103; xli.
 — martaba 94.
 Hajarul-aswad Tr. 17.
 hajj 23, 96.
 hajji alâ. 40.
 halli mushkilât 73.
 ham-dînân 78.
 hamîshagî=ma'niyi Qiyâmat 63.
haqâ'iq (90), 94, 111; xxxiv, xl;
 Tr. 52 fn, 68 fn.
 — ('âlamî—) 90.
 — (nîstîyi—) 111.
haqâ'iqi mawjûdât 53.
 — tanzîl 106.
haqîqat 18, 19, 45, 46, 48, 55, 56,
 63, 69, 75, 90, 91, 95-
 99; xxxiii, xxxiv,
 xxxvi; Tr. 38 fn.
 — ('âlamî—) 98.
 — = 'âlamî haqq 55.
 — = bâṭîni sharî'at 55.
 — ('ilmi—) 73.
 — = mamthûl 56.
 — wa ma'rifat 97.
 — (zamîn wa âsmâni—) 63.
haqîqati Adam 53.
 — , chîz-hâ 34, 55.
 — hama ashyâ 90.
 — jâmi'a 73.

haqîqati namâz wa rûza wa hajj
wa zakât 56.

— Qur'ân (=mardum) 56.

— ruh 82.

haqîqî 90.

harakati shawqî 53.

hasana 76, 77 ; xlvii.

hashri jam'i'i hasanât wa sayyi'ât
110.

hast-kunanda 58.

hastûyi mutlaq 89.

hayd 96, 97.

Haydari hâl 60.

hi jâb 85 ; xxxii fn.

hijâbi Khudâ = khalq 113.

— Muhiqq = qawl wa fi'l 113.

— zâhir wa bâtin 68.

hijrati Rasûl 50.

hikmati Ilâhî 69.

hisâb 110.

hubbi 'Alî 89.

hudûd, see hadd 101 ; xlviii.

hudûdi dîn 96, 101, 104; xlviv-
xlv.

— — wa 'ârifân 104.

— dîni haqq 93.

— Khudâ 62.

— 'ulwâ 62, 78, 98, 104.

hujjat=proof (*ord. sense*) 21, 26,
35, 36.

— = Imâm 22.

— ba khalq — Imâm 31.

— wa burhâni dîni haqq 93.

hujjat (*in Nizari sense*) 26, 37, 44,
52, 57, 64, 65, 67, 68, 76,
77, 93, 96, 102 ; xxxiii,
xl and fn, xlv and fn,
xlv and fn, xlviii and
fn, lxii, lxxv; Tr. 44 fn,
72 fn, 88 fn, 97 fn, 99 fn.

— = Pîr xi fn.

— = dîni râst 18.

— = ma'sûm az khatâ 37.

— wa dâ'i wa ma'dhûn wa
mu'allim 44.

hujjati a'zam 16, 47, 51, 57, 67,
93, 94, 109; Tr. 105 fn.

— a'zami Khudâ = Imâm 16.

— Badakhshân = Nâş. Khus-
raw 17.

— bâtin 49.

— Haqq = Imâm 18.

— 'Imrân — Maryam 37.

— Khudâ = Imâmi zamân 14,
62, 112.

— — = Muḥammad (the
Prophet) 9.

— zâhir 49.

hujjatân 17, 38, 45, 76, 94, 110.

— wa dâ'iyan 17.

hujjatân wa dâ'iyan wa madhû-
nân wa mu'allimân wa
mustajîbân 110.

hujjatâni 'asr 9.

hukmi zâhir 95.

ḥûru'l-'în 106.

hûrân 105.

hurûf (*expl.*) 86.

hurûfl mumkinât 79.

— Qur'ân 87.

ḥusni şûrat 106.

Iblîsîyan 96.

Iblîsîyanî waqt 23.

'ibâdat 24, 112.

'id 96.

idâfa or idâfat 90.

idâfi 90.

idrâki maḥsûsât 108.

idrâkât 52, 53.

ikrâm 96.

ihsân 100.

ijâdi 'âlarn 69.

ijâzati da'wat 96.

ijmâ'i ummat 19, 21, 34; xxxv ;
Tr. 14 and fn.

ijtihâd 19.

ijtinâb az manhiyât 109.

ilhâm wa wahy 35, 69.

'ilm = nutq 86.

'ilmi bâtin 97, 105.

— din 94, 96, 97, 100.

— haqîqat 73, 93, 94, 97.

— hujjat 94.

— hurûf — asli 'ilm-hâ 102.

— Imâm 94.

— khalq 67.

— khayr wa sharr 105.

— Nabî 31.

— tawhîd 31.

— ta'yîdî 95.

— zâhir 97, 105.

Imâm 16, 21, 25-28, 31, 34, 37, 45,
49, 51, 61, 66, 68, 70, 71,
75, 89, 94, 96, 101, 104,
105, 107, 109, 114, **116**;
xxxiv, xxxvii, xl, xlv,
xlv, xlviii.

— (*of the Ithna-'asharis*) xxiv.

— wa bâb wa asâs wa mustajîb
101.

— wa Pyghambar 114.

— wa pishwâ 20, 22, 36, 48.

Imâmi dawr 61.

— hâdiru'l-waqt 107.

— ba haqq 70.

— haqq 105.

— mustaqarr 49» 75.

— mustawda' 49, 75.

— rûzagâr 71.

Imâmi waqt 16, 18, 61, 72, 73, 98, 114.
 — **zamân** 22, 24, 27-29, 48, 61-63, 69, 70, 72, 74, 76, 78, 82, 99, 109, 110.
 — — = khudâwandi 'âlam 61.
 Imâmu'l-muttaqîn 83.
 — 'z-zamân 21.
 Imâm-shinâsî 115.
Imâmân 38, 40, 65, 75, 76, 113; xxix fn, xxxvii, xli fn.
 — = hama 'Alî ast 65.
 — = pîshwâyân 36.
 — wa paygharabarân 113.
Imâmânî ba haqq 27, 44, 99, 100.
 — bâtil 21, 99, 111.
 — gudhashta 63, 114, 115.
 — mastûr 68.
Imâmat 8, 9, 20-22, 28, 34, 49, 50, 51, 58, 75, 76, 98; xxxvii, xxxviii, xlv.
 — = pîshwâ'î 21.
 Imâmâtî 'Alî 21, 41.
 Imâmiyya 49.
Imân 20, 23, 28-30, 36, 41, 45, 78, 88, 99; xlvii.
 — = nûr 30.
 — wa tawhîd wa ma'rîfat 28.
 imâiii Khudâ 29.
 imtihâni bandagân 66.
 in kamtarîni bandagân 06.
 in ruzagâr 73.
 in tâ'ifa 107.
 'inâyati wa marhamati Khudâwandi zamân 92.
 inbi'âthi wahy 53.
 in'iqâd 53.
insân = 'âlamî saghîr 73.
 — = **jam'i** ma'ânî 90.
 — = quwwat-hâ 89.
 insâni kâmil 72.
 insânî 54.
 intizâmî^{4a} lam 68.
 iqrâr bi'l-lisân 71.
 iqtidâ wa tâ'at 76.
 irsâl, wujûdi— 68.
 îsâyi dawri Qiyâmat = Hasan b. Sabbâh Tr. 63 fn.
 ishrâqi 'aql 94.
 Ismailis and Ithna-'asharis in India, relations of— xxiv fn.
 Ismâ'iliyân 46.
Ismâ'iliyânî 'âlam 47.
 — rûzagâr 23.
Ismâ'iliyya, a'imma'i— 27, 34, 44.
 — da'wati— 11, 17, 66.

istighfâr 88.
 istilâ Tr. 14.
 istiqrârî Imâmat 75.
 i'tiqâd ba shar'at wa kitâb 69.
 itlâq, arbâbi— 75.
itrat 34, 71, 76, 78; xliii.
 ittihâd wa yakânagî 106.
 izhârî asrâr 109.
 Jabrût 71.
 jadd wa jahd 58.
 jahânîyân 63.
 Jahannam 34, 108.
 jamâlî jabrût 71.
jân, 'âlamî— 20.
 — (mayâni -) 93.
 — wa tan 90.
 jâni Bihisht = Salmân 92.
 janâbati dû-gûna 95.
 Jâniba = Sâbiyya 64; Tr. 59 fn.
 jâ-nishîni Payghambar 28.
 Jannat 71, 96.
 jawâhir wa a'râd 52.
 jazîra 93, 94.
 jismâniyyat 89.
 Jum'a, rûzi— 88.
 jûyi Bihisht, chahâr— 107.
 jûy-hâyi Bihisht 108.
 Kâfirân, ma'âdi— 91.
 — wa munâfiqân 111.
 Kalâm = Qur'ân 36.
kalâmi a'imma 62.
 — anbiyâ 58.
 — Haqq 87.
 — Khudâ 87.
 — = sirri Khudâ 83.
 — Nâiq 108.
 — = 'Alî 87.
 Kalâmu'l-lâh 11; Tr. 14 fn.
 kalima'i-haqq 37, 38.
 — = rûh 37.
 — kun 82, 85.
 — tahlîl 39.
 — tawhîd 30, 32, 39, 102, 105.
 — tayyiba 33.
 kamâlî adyân==Qiyâmatu'l-qiyâ-mât 63.
 kâri Qiyâmat 65.
 kardârî zâhirîyân 94.
 kasb 38.
kasbi af'âlî hamîda 108.
 — akhlâqi hamîda 109.
kashf 67; xlii.
 — (dawri—) 58, 66.
kashfi haqq'iq 94.
 — kullî 68.
 — tamâm 19.
 — Watt 86.

kashfîyi Nâh 25, 64.
kawni haqîqat 45, 46.
 — haqq 22.
 — kufr 48.
 — mutashâbahat 57.
 — sharî'at 46.
 — shirk 56.
 — tashâbuh 63.
 — waḥdat 51, 63.
 — — wa haqîqat 48.
 — zâhir=k. zulm 56.
 khaffi, nassi— 76.
 Khâliq 27'.
 khâna'i Khudâ = sîna'i mu'min 78.
 khâssâni Khudâ 76.
 khatâ wa dhallat 98.
 Khâ'tim = M-d 116.
Khâtîmi payghambarân 30, 69.
 — rusul 32.
 Khâtîmu'l-anbiyâ' xxxviii.
 khawâssi dânyân 109.
 khawfi dunyâ wa âkhirat 110.
 Khâzini Bihisht 108.
khilâfat 21, 58, 97, 98.
 — = haqqi Wasî 98.
 khilâfati Wasî 97.
 Khudâ wa Khudâ'î 28, 92, 113.
 Khudâ'î 67.
Khudâ-dânî 45, 113.
 — — wa Khudâ-khwânî 113.
 — parastî 112, 113.
 — shinâs wa payghambar 18.
 — **shinâsî** (talabi—) 45, 92, 94, 111-114;
 xxxii fn.
 — — wa Khudâ-dânî 45.
Khudâwandi 'âlam==Mawlâ-nâ 113.
 — dâwari 'âlam 16.
 — dawri satr 47.
 — hijdah hazâr 'âlam = Imârai waqt 18, 58, 65, 103.
 — hijdah hazâr 'âlam = Hasan 'a.dh.s. 65.
 — zamân 92, 95, 105, 114.
 — zamîn wa âsmân = Hasan 'a.dh.s. 63.
khulafâ'i Baghdâd 75.
 — banî Ummaya wa banî 'Abbâs 43.
 — haqq 31.
 khumsi Payghambar 77.
 khwâb 97.
 Khwâja'i kâ'inât 72.
 Kitâb wa sharî'at 69.
kitâ.bi âsmânî 86.
 — Khudâ 34.

kitâbi mastûr 86.
 — mubîn 82.
 kitâbu'l-lâh='Alî 83.
 kitâb-hâyi âsmânî 83.
Kursi (57), 59, 92 ; xxxiii fn.
 — =Nabî 57.
 Lâ ilâha illâ'l-lâh 36, 39, 102, 103.
 ladhdat 54.
 lâhiq (93), 95, 96, 102, (103); xlv;
 Tr. 88 fn, 99 fn.
 lawâhiq (dawâzdah) 103 ; xlv.
 lawâhiqi dawâzdah-gâna 93.
Lawh = Wasî, 57.
 — wa Qalam 92.
 layl = Wasî 57.
libâs (30.000) 65.
 — wa sitr 97.
 Ma'âd 70, 91, 92, 114 ; xlviii.
ma'âdi ahli taḥâdd 92.
 — tarattub 92.
 — kâfirân 91.
 — mu'minân wa nîkân 91.
ma'âniyi Ilâhî 53.
 — insân 90.
 — ma'qûlât 54.
 ma'âsî 72.
mabda' 62.
 — wa ma'âd 73, 89, 92.
 mabda'i mardum 91.
 madâri âsmân wa zamîn == 'Alî 88 ;
 xli.
 ma'dhûn 44, 76, 77, 93, 95, 97;
 lxiv.
ma'dhûni akbar 93 ; xlv.
 — aṣghar 93 ; xlv.
 ma'dhûnân 110.
 madîna = Nabî 57.
maḥabbati ahli Bayt 24.
 — 'Alî 40, 88, 89.
 mahbûbi Haqq 81.
 mâhî wa gâw (cosmic) 32.
 maḥramân 76.
 mahsûs wa ma'qûl 90.
 mahsûsât 29, 30, 54, 108.
 majhûli mutlaq 60.
 malâ'ika 41, 88.
 mala'ika'i nûr 29.
 malâ'ikatân wa firishtagân 103.
 malak 85, 87.
 malaki rnuqarrab 86.
 malakût 71, 86, 106.
 malakûti mawjûdât 53.
 mamthûl = haqîqat 56, 99 ; xxxiv.
ma'niyi Qiyâmat — hamîshagî 63.
 — Qur'ân 67.
 mansûkh = Nabî 57.
 Manzûri mutlaq 75.
 ma'qûl wa mahsûs 90.

ma'qûlât 108.

- wa haqâ'iqi mawjûdât 53.
- dar libâsi maḥsûsât 29.
- wa maḥsûsât 30, 55.

marâtib 94, 96.

- = ḥudûd 89.
- = ḥujjat etc. 77.

marûtibi arkânî dîn-dârî 45.

- ḥudûdi dîn 101.
- waḥdat 48.

mardî ki ba haqîqat rasîda 91.

Mardi Haqq xxxii.

- Khudâ 112.
- ma'nî 67.
- Ū(Khudâ) 60.
- waqt 62, 67 ; xlii.

mardumi dîn wa da'wat 92.

mardumî 91, 92, 114 ; xlviii.

marg 63.

ma'rifat 58, 69, 112; xxxii fn, xlviii.

- (nûri—) 105.
- wa haqîqat 97.

ma'rlfatiaf'âl).

- aḥkâm wa af'âl 69.
- asâsayn 95.
- aşlayn 95.
- Bârî 14, 52 54.
- dâ'î 95.
- haqîqî 21.
- Imâm 21, 26, 62, 72, 73, 94, 95, 115.
- Imâmî waqt 73.
- — zamân 26, 62, 72, 115.
- Khudâ 21, 22, 24, 26, 62, 115.
- nafs 72, 73 ; xlviii.
- Payghambar wa Imâm 114.
- shakhsî waḥdat 112.

markazi khâk 89.

martaba'i 'aqli awwal 94.

- dâ'î 94.
- firishta wa dîw 92.
- hamîshagî wa jâwidânî 51.
- Haqq = ta'wîl 85.
- haywânî 109.
- ḥujjati a'am 94.
- insânî 109.
- Nubuwwat 86.
- Payghambar 100.
- Walâyat 86.
- W a s î 100.

masâjid 96.

maşî sar 95.

masjidi jâmi' 96.

mastûr, Imâmi— 68 ; xliii.

ma'sûm xliii, xlv.

- az khatâ (hujjat) 94.

mawâlîd 89.

rnawâlîyânî ahli Bayt 33.

mawâzini a'mâl 110, 111.

- fîl 110.

mawḥmât 108.

- wa mukhayyalât 90.

mawjûdât 58, 59.

mawjûdâtî zâhir 52.

Mawlâ-nâ 10, 15, 17, 23, 57, 58, 61, 64-67, 73, 77, 91-94, 100, 101, 112, 116 ; xxix, xl.

- 'Alî'41.

- Imâmî waqt 60.

- Khudâwandi'âlam 115.

mayânî jân 93.

mazharî kulli 'ajâ'ib 65.

- M-d 86.

mazharu'l-'ajâ'ib 88 ; xlii.

millat xxxviii and fn.

mi'râj 31, 59, 67, 69, 88 ; xxxiii fn, xxxviii ; Tr. 82 fn.

mithâl = sharî'at 56 ; xxxix.

mîzân 110.

mu'allim 44, 47, 77, 93, 95, 96, 97 ; xlv.

mu' alii mi dîn 97.

- ḥaqq 93.

mu'allimân 96, 100, 110.

mu'allimânî sâdiq 93.

Mu'attila 58' ; Tr. 53 fn.

mirawwil = Waḥî 57.

mu'ayyan wa mushakhkhas, 90 ; xxxvi fn.

muhâjir 24.

muhâsaba'i af'âl wa aqwâl 110.

muḥibbân 88.

Muḥiqq 26, 45, 46, 60, 67, 68, 113 ; Tr. 38 fn.

Muḥiqqi rûzagâr 46.

- waqt 45.

Muḥiqqânî rûzagâr 46, 60.

mu'jizât 87.

mukhâlîfân 96.

mulḥid 71.

mulki Mawlâ-nâ — zamîn wa âsmân 47.

mu'min {ideal, described} 77, 78 ; xlvii.

mu'minân wa da'îfân 10.

mu'minânî nûkû şifât 92.

mu'minî 78.

munkirân 73.

munâfiq Tr. 14.

muqâbala'i sharî'at wa qiyâmat 112.

muqarrabân 71, 72 ; xli.

muqarrabânî bârgâhî Subhânî 73.

muqtadâ = Imâm 61.
 murdan 97.
 mursal 52.
Mushabbiha 58.
 mushâhada'i haqq 85.
 mushakkkhas, xxxvi fn.
 mushkilâti sukhan 85.
mustajib 10, 77, 89, 93, 96, **101** ;
 xlv.
 mustajibi dîni haqq 93.
 mustajîbân 110.
 mustajibi wa ma'dhûnî wa mu'al-
 limî 102.
 Mustaliens of India and Yaman
 xxvii.
mustaqarr (see Imâmi mustaqarr)
 xliii, xlv fn ; Tr. 18.
 mustawda' (see Imâmi mustawda')
 xxiv, xliii, xlv and fn, xlv fn ;
 Tr. 18.
 mut'a Tr. 37.
 muta'allim 97.
 muta'allimân 100.
 mutaharrik = Nabî 57.
 mutakallim 114.
 mutaşarrifânî da'wat 68.
 Mutashabbiha 59.
 Mu'tazilites Tr. 57 fn.
 muwakkilâni Dûzak 95.

Nabî 20, 25, 27, 28, 31, 39, 52, 54-
 57, 66, 67, 79, 81, 83, 86-
 88, 96, 99, 109 ; xxxv fn,
 xli.
 — (different equivalents of—) 57.
 — wa Walî 25.
 nabîyi mursal 86.
 nâ-bûdi lâ-yazâlî 91.
 nafasî 'isawî 97.
nafkha'i rūih 103.
 — şûri awwalîn 63.
 nafs (PI. nufûs) xlviii.
nafsi fâ'il 111.
 — juz'iyya xlviii.
 — **kull** 37, 57, 58, 72 ; xl and
 fn, xlv.
 — — =Wasî 57.
 — nâtiqa 57, 92.
 nahâr = Nabî 57.
 na'îmi Jinân 108.
najât 72.
 — az Jahannam 34.
 nâjî wa rastagâr 104, 112.
nâmi Imâm 62.
 — Qahhârî 39.
namâz 23, 56, 95, 97.
 — wa rûza wa hajj wa Şiyâm
 23, 56.
namâzi îd, dû rik'ati— Ap. 116.
 — janâza 97.

Nâmî = Wasî 57.
 nasab-karda'i Khudâ 35, 42.
 Nâsikh=Wasî 57.
 — wa mansûkh 91.
naskhi adyân 19, 70.
 — shar'at 19, 69.
 — wad'i a'imma'i sâbiq 70.
nasli Imâmat 75.
 — payghambarân xxxvii, xxxix.
 Naşrânî 28.
 nasrâniyyat 30.
 naŞ § 21, 49, 51, 62, 75, 76 ; xl,
 xliii.
naŞ § i Imâmat 51, 75.
 — khafî xliii.
 — şarîh xliii.
 — — wa khafî 76.
Nâtiq 18, 19, 37, 57, 63, 73, 82, 97,
 101-104, 108-110 ; xxxv
 fn, xxxvii.
 — wa Asâs wa bâb 101.
 — (da'wati—) 108.
 — =Nabî 57.
nâtiql hama zabân='Alî 87.
 — har 'aşr 37.
 nawâfil 80.
 naw'i insânî 54.
 nazar xxxvi.
 — wa ta'lîm 112.
 — bar âfarînish 65.
nazari lutf 67.
 — qahr 67.
 nîk wa bad, af'âlî— 69.
nîkân 59, 60, 65, 97, 114 ; xxxv
 fn.
 — wa anbiyâ 60, 65, 114.
 — wa payghambarân 59.
 niqâbi shakhŞ 104.
 nistîyi haqâ'iq = sarâb 111.
 nizâmi 'âlamî dunyâ 54, 69.
Nubuwwat 8, 28-30, 36, 41, 68,
 74, 76, 85, 86, 104 ;
 xxxvii, xxxviii, xli
 and fn.
 — wa Walâyat 68.
 — (martaba'i—) 86.
 — (nûri—) 74, 104.
 nubuwwati Nabî 86.
 nufûsi juzwiyya 70.
 nûn = Wasî 57.
 nuqta 87.
 nuqta'i bâyi Bismi'l-lâh 83, 106.
nûr (dû—) 72.
 — 'alâ nûr 30, 31.
 — dar 'âlam 14, 104.
nûri 'Alî 28, 31, 88.
 — 'azîm 28.
 — dîn wa îmân 29.
 — Haqq Ta'âlâ 28, 61, 84, 85
 '99.

nûri *ilm 31.

- Imâmi zamân 27.
 - Imamat 28.
 - Khûd (=nûri Khudâ) 88.
 - Khudâwandî 27.
 - ma'rifat 11, 23, 66, 105.
 - M-d 85.
 - Muştafâ 16.
 - mustaqarr 68.
 - Nabî='Alî 36.
 - **Nubuwwat 29, 36, 74, 104;**
xxxviii.
 - — wa walâyat
29, 104.
 - payghambar 30.
 - rûyi 'Alî 88.
 - ta'yîd 8.
 - wahdâniyyat 65.
 - **waiâyat 74, 104 ; xxxviii.**
 - — wa nubuwwat 29,
104.
 - zuhûr 63.
- nuşrati yak-dîgar 45.
nuţq 57.
nuţqi Khudâ 83.
nuwwâbi bârgâhi Aḥadiyyat 71.

Parda'i kibriyâ wa 'izzat 18.

— là rayb 104.

parî 92.

Payghambar 20, 22, 24, 26-28,
33-38, 40-43, 48-
51, 58, 61, 64, 66,
68-70, 73, 77, 78,
80-82, 91, 92, 95,
97-100, 109, 114,
115.

— wa Imâm 114.

— (haft-) 29.

payghambari mursal 74.

— nâsikh 69.

payghambarân 26, 27, 30, 35, 38,
42, 69, 113.

— wa linâmân 113.

— wa nikân 59, 60.

payghambar-ahinâsî 115.

payrawân 70.

— wa Shî'iyân 33.

pîr (*exp.*) xi fn.

Pîr-Nâş iri Khusraw xii ; xxvi.

pîshwâ = Imâm 61.

pîshwâyi dîn 70.

pîshwâ'i— Imâmat 20, 21 ; xlii.

pîshwâyân 66.

pulî Ş irât 107.

Qabûli da'wati dâ'i 96.

qadâ = Nabî 57.

qadar = Waşî 57.

qadri ḥawşala 93, 96.

Qâ'im 20, 31, 50, 58, 61, 62, 63,
66, 68, 94, 95, 98, 102,
103, 112; xxxv, xxxvi,
xl, xli fn ; Tr. 63 fn, 98
fn.

— = Mustanşîr bi'l-lâh 103.

— wa Qiyâmat 112.

Qâ'imi Qiyâmat 31, 58, 62, 63, 66,
68, 98.

— Qiyâmati Qiyâmat 94.

— waqt 26, 115.

Qâ'imu'l-Qiyâmat 61, 66, 95 ; Ap.
115, 116.

Qâ'imân xxix fn.

Qalam = Nabî 57 ; xxxiii fn.

qâlibî Adam 60.

qardî hasana 77, 78.

Qarimâtians xxviii fn.

qawl wa fi'li Muḥiqq 113; Tr. 38
fn.

qawli Muḥiqq 45.

— Muḥiqqân 46.

qibla 96.

qibla'i ḥaqîqat 96.

qiŞça'i anbiyâ 57.

— aşḥâbi Kahf 22.

— Nûḥ 22.

qiyâmi Qiyâmat 63.

Qiyâmat 19, 22, 27, 46, 50, 61, 63-
65, 88, 90, 94, 96, 98,
109, 112, 113; xxxv,
xxxvi and fn, xxxvii ;
Tr. 63 fn.

— (fardâyi-) 61.

— (rûzi-) 88, 96, 110.

— =nihâyati adyân 63.

Qiyâmati hama qiyâmat 05.

— qiyâmat" 19, 58, 63, 64,
"66, 68, 94, 96 ; xiv,
xxii fn, xxiii, xxxv
fn, xxxvi, lx fn ;
Tr. 60 fn.

qiyâs 13-15, 19, 21 ; xxxv ; Tr. 14.

qudrat Tr. 14.

qurbat 112.

quwwati 'aql 54.

— ghadabî 53, 54.

— ḥissî 54.

— llâhî 53, *ôir*.

— mudrik 101.

— shurbat 54.

— ta'âni 54.

quwwat-hâyi llâhî 89.

Raf'i sharà'i' 50.

— takâlîf 98.

rafiqân Ap. 115, 116.

râh ba Khudâ 67.

râhi ḥaqq 92.

— râst 47, 98.

- Rahmânî (şûrat wa şifati khâşşî—) 103.
 ra'lmiati Mawlâ-nâ 94.
 Ta'îsi dîn=Imâm 74.
 raj'ati Shâhi dâwar 28.
 Ramađân 74.
 Rasûl 23, 26, 28, 30, 32, 33, 35, 36, 39-43, 50, 57, 59, 65, 71, 75, 78, 79, 84, 85, 87-89, 107, 109, 116.
 Rasûlu'l-lâh xxxv fn, xxxvii.
 ra'y wa qiyâs 14, 19, 20, 21.
 rik'ati namâzi 'id, dû— Ap. 116.
 risâlat 38.
 riwâyat 57.
 rûfe 46; xlviii.
 — (haqîqati—) 82.
 — (kalima) 38, 97.
 rûjji haywânî 53.
 — insânî 54.
 — Khûd (rûhi Khudâ) 37.
 — nâmiya 53.
 rûl'û'r-rûh 83.
 rujû' ba mabda* 70.
 rusul 35.
 rûyi 'Alî 88.
 rûza 23, 96, 109.
 — wa naniâz wa zakât wa hajj 109.
 rûzi âkhir='Alî 8.
 — Qiyâmat 65, 88, 96, 110.
 as-Sab'u'l-mathânî 83.
 Sâbi'u'n-nuṭṭaqâ' xxxv fn; Tr. 98 fn.
 sabili farḍ wa taqdîr 87.
 Sâbiq=Nabî 57; Tr. 52 fn.
 sâbiqân 108.
 — =ahli waḥdat 106.
 Çâbiyya (cf. Jâniba) 64; Tr. 59 fn.
 şadaqa 77.
 sâdât 75.
 safar 97.
 şafâyi bâṭṭini mu'min 78.
 Safîna'i Nûh 25.
 Şâfrib aḥkâm 102.
 — kitâb 55.
 — shar'=âmir wa nâhî 69.
 — sharî'at 69.
 — tanzîl 20.
 — ta'wîl 18, 20, 57, 98.
 — — =Wasî 18.
 — yaqîn 48, 66, 93.
 Sâhibu'sh-shar' 70.
 — 'z-zamân 69.
 sajda 103.
 sajda'i sahw 97.
 Sâkin=Wasî 57.
 salâsil wa aghlâlî sharî'at 18.
 salât 95.
 salâtî dâ'im 95.
 samâ—Nabî 57.
 Şamadiyyat 71.
 Şâmit=Wasî 57; xxxix; Tr. 77 fn.
 Şâmiti haqq 82.
 Şâni' 27.
 sang wa kalûkh 91.
 — andâkhtan 96.
 sangi mawâzin 111.
 — siyâh dar âkhirat 92; xxviii fn.
 Saqar 34, 108.
 sarâb=dunyâ 111.
 sari hazâra 64.
 sarîh, nassi— 76.
 satr'47, 58, 66, 67, 68; xlii.
 satri awwal 68.
 — duwwum 68.
 saṭwati amri Qâ'imî 96.
 şawm (or şiyâm) 23.
 sa'y wa ṭawâf 96.
 şayd 96.
 sayfi fiṭrati Khudâ 103.
 Sayyid (*title of* Nâşiri Khtisraw, *expl.*) xi fn.
 Sayyidu'n-nubl (?) m.
 Sayyid-nâ, see Bâbâ Sayyid-nâ xvi fn.
 shabi Juin'a 88.
 — Qadr 40.
 shadâ'id (wa'da-hâyi—) 109.
 shafâ'at 37, 72.
 Shah (*title, expl.*) xi fn.
 — = 'Alî 74.
 Shâhi Dâwar 28.
 — mardân 24, 41.
 — — Murtaqâ 'Alî 41.
 shahâdat xxxi; Tr. 31 fn.
 shajara'i Âdam 105.
 — mubârak 30.
 — nubuwwat==Ibrâhîm 30.
 — ṭayyiba 33.
 shajaratu'l-Khuld 105.
 shakhşi 'adhâb 92.
 — — waşawâb xxix fn.
 — şawâb 92.
 — waḥdat 112.
 shamahîri Qahhârîyi waḥdat 63.
 shaqqu'l-qamar 69.
 shar* (ahli—) 75.
 — =amr wa nahy 69.
 — wa kitâb 56.
 sharâ'i'4 63, 95, 96, 98, 102, 108, 109.
 — ('adhâbi—) 96.
 — (zamîn wa âsmâni—) 63.
 sharâ'i'i Nâṭiqân 109.
 sharî'at 18, 19, 46, 48, 52, 55, 56, 63, 64, 66, 69, 90, 91, 95, 96, 98, 100, 112-114; xxx, xxxiii, xxxiv,

- xxxvi, xxxvii, xxxviii,
xliii ; Tr. 13 fn.
- shari'at (band wa aghlâli—) Ap.
116.
- = hijâbi Qiyâmat 113.
- = mithâl 56.
- (naskhi—) 18, 19.
- (salâsil wa aghlâli—) 18.
- = zâhiri haqiqat 55.
- wa ahkâm 114.
- wa kitâb 69.
- wa Qiyâmat, muqâ-
bala'i— 112.
- wa tarîqat 112.
- — — wa haqiqat
wa ma'rifat 69.
- shari*ati in tâ'ifa 48.
- Khudâ 90.
- naw 55, 63.
- shari'at-hâ 64.
- sharti Imâmat 21.
- shâyastagi wa bandagiyi Khudâ-
wand 92.
- shaykh-hâyi nâ-haqq 70.
- Shi'a 21.
- ShiVi Ismâ'il 34.
- Shi'at 24, 25 ; Tr. 27 fn.
- Shi'iyân 76.
- wa mawâlîyâni ahli Bayt
33.
- shifâ 98.
- shinâkht 66, 83.
- shlnâkhti Imâmi rûzagâr 71.
- — waqt 73.
- — zamân 110.
- kull 66.
- Mardi waqt 67.
- shirk wa nifâq 48 : xl.
- ahish tan 73.
- ahuhûd wa tajallî 82.
- shuyûkhu'l-jabal xix fn.
- sidratu'l-muntahâyi 'arifân 71.
- shifât 58.
- çîfatî Haqq 81.
- Imamat 75.
- mankûs wa maqlûb wa
maḥjûb 66.
- pasandîda 53.
- rûzi Qiyâmat 96.
- silsila'i tayyibân 116.
- Şîrât-, puli-~ 107.
- Şîrâtî mustaqim 27, 107, 110.
- sirr wa 'ahd 97.
- sirri Khudâ = 'Alî 83, 86.
- sukhan ba andâza'i fahm 47.
- sukhani da'wat 93, 98.
- dîn 97.
- Ilâhiyyi fîtra'tî 114.
- mutashabbih 55.
- sukhani zâhir 38.
- şulahâ wa atqiyâ 71.
- Sunîiat 19 ; Tr. 14 fn.
- Sunnîyân 42.
- sûra'i Fâtîha 83.
- Hal atâ 74.
- Ibrahim 32.
- Nûr 27.
- Raḥmân 33.
- Shûrâ 38.
- Yâ-Sîn 74.
- Şûrat 89.
- wa şifat 59, 60.
- wa sifati khâssi Rahmân 103.
- wa sirat wa şifat 104.
- Şûrati Adam 60.
- ḥissi 54.
- îzadî 37.
- khalqî 91.
- khâşşî Khudâ 60, 89.
- — Rahmân 72.
- — Ū 60.
- maḥsûs 54.
- sabâ* wa ḥaywân 92.
- Tâ'at 23, 37, 62, 63, 71, 72, 76, 101.
- wa 'ibâdat 23, 37.
- wa iqtidâ 76.
- tâ'ati dîn 101.
- Ilâhî 71.
- tab' wa sûrat 114.
- tâbi'âni Imâmi zamân 109.
- tablîgh 38.
- tacjâdd 48.
- tafsîli ma'âniyi insân— 'âlam 90.
- tafsîr 30.
- taḡhî 71.
- taghyîri ahkâmi gudhashta 52.
- fahârat 94, 95, 97.
- tahlîl 39 ; Tr. 33 fn.
- taḥqîq 66.
- taḥqîqî kalâmi Nâtiq 82.
- tâ'ifa, in— 48.
- tâ'ifa'i muḥiqqa, in— 10, 46, 58,
59, 64.
- muḥiqqa'i Ismâ'iliyân 46.
- muḥiqqâni rûzagâr 10.
- zâhir 98.
- tajallî Tr. 68 fn.
- wa shuhûd 82.
- tajallîyi awwal 72.
- takâlîf 98.
- takâlîfi shar'i 96.
- takhta'i wujûd 82.
- taklîfi shar'i 100.
- taklîfâtî shâqqrt 109.
- talabi Mlmi dîn 96.
- Imâm 96.
- t>lâq 97.
- I Tâlî = Waşî 57 ; Tr. 52 fn.

ta'lîm 13-15, 47, 93, 95, 97, 112, 116 ; xxxvi.
 — wa nazar 112.
 — (darajâti—) 97.
ta'lîmi hâdî wa rahbar 47.
ta'liqî âfâq wa anfus 94.
tam'yîzi mayânî bâyast wa nabâyast 54.
tanâsukh = kufr xlix.
tanzîli xxxii.
tanzîl 18, 20, 56, 83, 85, 106, 114; xxxiv.
 — (*expl.*) 57, 58.
 — wa ta'wîl 18.
 — wa ta'wîli Qur'ân 20.
 — ('âlamî—) 114.
tanzîli kitâb-hâ 83.
taqdîr 87.
taqiyya 67, 96; xxiv ; Tr. 41 fn.
taqlîd wa jahli mardum 109.
tarattub 48, 92, 109.
tarâzû 59.
tarâzûyi 'amali nîk 70, 71.
ta'rikhi a'zam 51.
 — buzurg xxxv.
 — qiyâmî Qiyâniat 66.
^arîqi najât 47.
tarîqat 18, 46, 69, 112 ; Tr. 38 fn.
tarîqati ta'wîl 20.
tarjuma'i Khuṭba'i mubâarak 66.
Tarsâ 83.
Tarsâyân 30.
taṣṣîq ba kalimatayn 38.
 — bi'l-qalb 72.
tashkhîs 85.
ta'thîrâtî akhtarân 55.
tawâf wa sa'y 96.
tawhîd 28, 79, 80, 85, 102.
 — (kalima'i—) 102.
 — (taḥqîqî—) 79.
ta'wîl 18, 20, 22, 37, 38, 57, 59, 83, 85, 94, 97, 98, 100, 102, 104, 106, 109, 114; xxxiv, xxxvii.
 — (*expl.*) 57.
 — ('âlamî—) 114.
 — =martaba'i Haqq 85.
 — wa tanzîl 20.
ta'wîli âya'i Nûr 30.
 — muḥkamât 109.
 — mutashâbahât 109.
 — qicâs 109.
 — Qur'ân 98.
ta'wîlât 94.
ta'wîlâtî Asâs 109.
 — Qur'ân 97, 101.
 — sharâ'i' 97.
tayammura 95.
ta'yîd 17, 37, 57, 68, 105, 109; xxxiii.

ta'yîdi Imâm 109.
 — Nafsi Kull 57.
ta'yîdî 94.
ta'yîn 85.
tîghi wahdati Qahhârî 63.
Tubâ 32, 61, 105-107; xxxi, xli ; Tr. 27 fn.
Ṭûri Nubuwwat 86.
'Ulamâyi a'imma'i hudâ 29.
Ôlû'l-amr 109 ; xl.
 — 'l-'azm 52 ; xxxvii.
'ulûmî dîn 95.
 — zâhir 95.
'uqûbât 72.
 — kashîdan 92.
'uqûli mardum 18.
'ushr 65.
Waq'i a'imma'i sâbiq 70.
wahdâniyyat 65, 81.
wahdat 48, 90, 112, 113 ; xxxiii.
 — wa haqîqat 48.
wahdati Khudây 90.
walîjy 35, 69, 85 ; xxxiii.
 — wa ilhâm 35, 69.
Wâjibi lâ-yazâlî 63.
Wâjibu'l-wujûd 77.
walâyat 28, 29, 36, 68, 74, 85, 86, 101, 104 ; xxxviii.
 — (martaba'i—) 86.
 — (nûri—) 74, 104.
walâyati 'Alî 86.
wâlî 96.
Walî 24, 25, 27, 40-42, 83, 86; xxxix, xxxix fn, xl.
 — =wârith 27.
 — =Wasî 42.
Walîyi 'ahd 76
 — Khudâ 24, 40, 41.
Walîyyu'l-lâh 23, 39, 91.
wâmi Kasûl 57.
wasâyat 56, 75 ; xlv.
Wâcî 8, 18, 19, 20, 24, 28, 39, 40, 41, 56, 57, 68, 73, 74, 97-100 ; xxxiv, xxxvii, xxxix, xl ; Tr. 71 fn, 77 fn, 98 fn.
 — (*différent équivalente for—*) 57.
Wasîyi Mu'tafâ 24, 39, 40, 41.
wâsiṭa (ba Khudâ) 85, 94 ; xlv.
wâsiṭa'i kashfî haqâ'iq 94.
wasîyyati Ibrâhîm 56.
wasîyyat-nâma'i Payghambar 43.
wasîlat 71.
wazni a'mâl 110.
wazn kardani a'mâl 110.
wilâdati jismânî 114.
 — rûḥânî 114.

- wudû' 94.
Wujûdi mutlaq 66 ; xli.
wusûli dîn 71.
- Yadu'Wâh Tr. 14.
yakânagîyi Mawlâ-nâ 65.
yahûdiyyat 30
yawm=Nabî 57.
yawmi âkhir='Alî 8, 20, 23, 41.
— **awwal** = Şâhib tanzîl 20.
— — wa âkhir 98.
al-yawmu'l-âkhir—'Alî 8.
yawmu'l-Qiyâmat 70, 76, 87.
- âhir** 19, 55-57, 64, 65, 68, 80, 93,
96-99 ; xxxiv, xxxvi.
— = Nabî 57.
— wa bâtin 56, 68, 114 ; xxxvii.
zâhir wa bâtin, hijâbi— 68.
zâhiri haqîqat —aharî'at 55.
— ma'âniyi kitâb 50.
— niawjûdât *ôô*.
— Qurân 97.
- zâhiri shari'at 19, 55-57, 64, (35
80, 98.
zâhirîyân 93, 94, 109.
zakât 77, 78, 96.
zâlimân 34.
zâlimâni zâhir 95.
zamâni zuhûr 68.
zamîn wa âsmâni haqîqat 63.
zamîni maqşad 29.
zandîq 87.
zaytûn 28, 99.
— = Ibrâhim 28.
zinda 91.
zindagîyi jâwidânî 63.
zindagâniyi Sarmadî 92.
zuhûr 65-68, 86, 98 ; xlv, xlii.
— wa butûni Khudâ 62.
— wa ishrâqi 'aql 94.
zuhûri adyân wa milal 62.
— Muhiqq 68.
— Qâ'imî Qiyâmat 98.
— Qiyâmat 50.
zulm xl.
zulmati kufr 27.

V

QUOTATIONS FROM THE CORAN..

II, 6 99. 17 99, 112. 24 93. 29 14. 30 14. 31 14. 32 103. 118 34, 35 ; xliii. 145 68 ; Tr. 64 fn. 150-1 47. 151 91. 152 79. 166 99. 256 35. 258 99. 259 100. 260 104. 285 8 ; xxxi ; Tr. 1 fn. 286 9, 61. III, 5 85. 30 9, 31, 35, 38, 42, 51, 71, 75, 76, 99 ; xlii. 35 45. 138 35. 186 47. IV, 54 99. 62 20, 23, 41, 70, 71, 77, 109, 115.	IV, 81 10. 87 71. 135 8, 23 ; xxxi ; Tr. 1 fn. 158 97. 169 37, 111. 174 36. 187 97. V, 1 45. 6 98. 44 35. 60 20, 23, 40, 41, 91 ; Tr. 15 fn. 71 41, 85. 96 100. VI, 3 9. 83-7 27. 98 49. 122 100. 154 25. VII, 7-8 110. 11 15. 22 14. 30 97, 98 ; Tr. 94 fn. 52 82. 171 34 ; Tr. 29 fn. VIII, 7 82. 17 81.	IX, 51 61. XI, 8 49, 75. 115 34. XIII, 8 9. 16 47. 40 85. XIV, 29 32, 105. XV, 99 100. XVI, 21 91. 92 100. 116 110. XVII, 73 22, 27, 61 ; xlii. 76 58. 87 46, 82 ; xlvi fn. XVIII, 48 14. XIX, 5 42. 5-6 27. XX, 11-12 84. 118 105. XXI, 23 45. 93 91.

XXIV, 31 100. 35 27, 28, 29, 74, 84, 99.	XXXVIII, 78-9 15.	LVII, 3 67, 82, 100. 13 95. 17 78.
XXV, 46 9, 70.	XL, 47 24.	LVIII, 5 62, 78.
XXVII, 63 15.	XLI, 44 98. 53 101.	LXVI, 6 112. 12 37.
XXVIII, 88 104, 115,	XLII, 9 37. 22 38.	LXX, 33 95.
XXIX, 13 22. 64 56, 91.	XLIV, 54 106.	LXXVI, 1 40.
XXX, 10 104 ; Tr. 100 fn. 29 103.	XLVII, 12 61. 16 108.	LXXVII, 38 116.
XXXI, 12 56.	XLVIII, 6 45. 10 91, 115. 11 46. 18 61.	LXXXIV, 8 110.
XXXII, 8 37, 103. 12 46.	XLIX, 6 34. 13 77.	LXXXVI, 9 96.
XXXIII, 7 98. 33 9, 34. 40 69.	LI, 56 116.	XCV, 4 73 ; Tr. 46 fn. 5 72.
XXXV, 29 107.	LUI, 3-4 35, 85.	XCVI, 8 91.
XXXVI, 1 35. 2-3 35. 11 15, 25, 41, 61, 115. 82 82.	LV, 22-3 33. 56 106. 72 106, 107.	XCVIII, 7 73.
	LVI, 10-11 71. 35 105.	XCIX, 7-8 110.
		CI, 5-6 111.
		CX, 1 98.

VI

HADÎTHS QUOTED IN THE TEXT.

أباً و جداً نسلأ بعد نسل، من طلب شيئاً وجدة الخ ٦٢	إليه يرجع الأمر وكل كشف ٨ أنا دار الحكمة وعلى بابها ٧٩
ألا إهل بيتي إمان لكم فحبهم كحبي الخ ٣٩	أنا كلام الله فاطق متكلم ٨٧ ٨١ أنا مدينة العلم و على بابها ٢٠
الله اظهر على الأرض دعوته من وراء حجاب ٩	٧٤ ٣١ أنا نقطة تحت الباء و أنا الكتاب
الله خلق آدم على صورته و نفخ فيه من روحه ٣٧	المستور ٨٧ ٨٩ أنا النور الذي اقتبس منه موسى
اللهم غرقنا من غرقها غرقاً ١٠٧	فهدى ٨٥
اللهم وال من الالة و عاد من عاداة و اخذل من خذله ٣٨	أنا وعلى من نور واحد و أنا على و أنا منه ٧٩ ٨٢

- ستفريق امتي على ثلاث و سبعين
فرقة ٢٤٤١٩
- ستطلع الشمس من المغرب على رأس
ثلاث مائة سنة ٥٠
- عاهدني ربي أن لا يقبل إيمان عبد إلا
بمعبدة علي و أهل بيتي ٨٨٤٣٦
- العلم نقطة كثرها الجاهلون ٨٦
- علي ممدوح في ذات الله ٨١
- فاطمة بضعة مني يؤذيها ما يؤذيها ٤٣
- كل مولود يولد على الفطرة أبواه
يهودانه وينصرانه ١٢
- كنت أنا و علياً نوراً بين يدي الله
قبل أن خلق آدم الخ ٨٤٤٧٩
- كنت كنزاً مخفياً و أحببت أن
أعرف الخ ٧٢
- كنت نبياً و آدم بين الماء والطين
١٠٤
- كنت مع الانبياء سرّاً و معي جبراً
٨٦٤٨٣
- لا يزال العبد يتقرب إلى بالغوافل
حتى احببته الخ ٨٠
- لعمرك لعمري و دمك دمي ٣٩٤٢٠
- ٧٤
- لو اجتمعت الناس على حب علي ابن
ابي طالب لما خلقنا النار ٨٩
- لو خلت الأرض من أصلاب ساءة لمادت
بأهلها ٢٦٨٤٨٤٦١٧٤
- أن الأرض لا تدخل من حجة الله ٩٢
- أن الله أزوجك فاطمة و جعل صداقها
الأرض الخ ٤٣
- أن الجنة أشرق إلى سلمان من سلمان
إلى الجنة ١٠٧
- أنت كتاب الله تعالى ٨٣
- أنت مني بمنزلة هارون من موسى
٣٨٤٢٠
- أنت و شيعتك هم المفلحون ٢٤
- أتى تارك فيكم الثقليين ما ان تمسكتم
بهما لن تفلحوا أبداً كتاب الله و
عقوتي الخ ٣٤
- أتى ولي الله في الأرض ٩١
- أول ما خلق الله حجب فكتب علي
جوانبها لا اله الا الله الخ ٣٩
- أول ما خلق الله القلم ١٦
- أول ما خلق الله نوره ١٩
- أول من قاس ابليس ١٥
- بركة المال في أداء الزكاة ٧٧
- حاسبوا انفسكم قبل ان يحاسبوا ١١٠
- خلق الله من نور وجه علي ابن ابي
طالب سبعين الف ملك الخ ٨٧
- خلقهم من سبع و رزقهم من سبع
- فسجدوا لله على سبع ١٠٢
- الدنيا جيفة و طالبها كلاب ٧١
- الدنيا حرام على أهل الآخرة و الآخرة
حرام على أهل الدنيا الخ ١١١

لى مع الله وقت لا يسمى فيه الا ملك مقرب الخ ٨٦	من سن سنة حسنة فله اجرها واجر عظيم ٧٦
ليس الله بمتكبر انه لجميع العالم واجد ٨٧	من عرف نفسه فقد عرف ربه ٧٣٠١٢
مثل ذربنى كممثل سفينة نوح من ركب فيها نجا الخ ٢٥، ٦٤	من فسر القرآن برأيه فقد كفر ١٩
معرفة الله معرفة امام الرسل ٢١، ٢٤، ٢٦، ٥١، ٦١، ١١٥	من كذب على متعمداً فليتبوأ مقعده في النار ٢٠
مكتوب على باب الجنة أن قبل خلق الله السموات الخ ٣٦	من كذب مولاة و على مولاة ٣٨، ٣٩
من ابغض علياً و اولاده فقد ابغضنى الخ ٤٠، ٤٣، ٨٩	من له الكذاب و البغض فى على ليست شفاعتى بنصيبه الخ ٣٦
من احب علياً و اولاده فقد احبني الخ ٤٠، ٨٩	من مات و لم يعرف امام زمانه فقد مات ميتة جاهلية الخ ٢٧، ٤٨، ٦٩، ٦١
من توسل الى شيخ من الشيوخ غير على ابن ابي طالب و ذريته فهو كافر الخ ٧٠	لموذنون أطول الناس اصناً يوم القيامة ٩٥
من جاء بالحسنة فله عشر امثالها ٧٧	المؤمن عرش الله ٧٨
من زعم أن يجب حب النبي ولا يجب حب الوصى فقد كذب ٣٩	نحن معاشر الانبياء لا نورث ما تركناه الا صدقته ٣٥، ٣٢
من زعم انه يعرف النبي ولا يعرف الوصى فقد كفر ٣٩	هو (على) مع القرآن و القرآن مع ٨٧
	يضيع عنهم اجرهم و الاعلال التى كانت عليهم ٩٦
	يفرحون على البلاء فى الله ٤٧

Expressions wrongly treated as verses of the Quran.

أن الله خلق آدم على صورته الرحمن ١١٢، ١٠٣، ٧٦، ٩٠	كل شىء يرجع الى اصله ١٠٤
اننى (وليته) ولى الله فى الارض و افرض امرى و اليه الحكم فى العبادة ٢٤	معرفة الله معرفة امام الرسل ٢١، ٢٦، ٢٣، ٥١، ٦١، ١١٥
	و على محبة و سبطية و أعوانه و انصاره محبة الى يوم الدين ٢٣

Verses of the Coran quoted wrongly.

II, 145	يكون للناس عليكم حجة (بعد الرسول) ٩٨	XXX, 10 combined with II, 260 ١٠٤
IV, 187 combined with VII, 30	٩٧	XXXIII, 7 added ان اقيموا الدين ٩٨
V, 60	انما وليكم الله ورسوله ٩١ ٩٢ ٩٣ ٩٤ ٩٥	XLIV, 54 و اوصفنا بهور عين ١٠٥-١٠٦
		LXVI, 12 بكلمات for بكلمتان ٣٧

CORRECTIONS AND EMENDATIONS OF THE TEXT.

- P. 11, line 4: for ^{حی} read ^{میآ}
- „ „ „ 6: „ بخط „ بخط
- „ 22, „ 6: „ لمعه „ لمعه
- „ 26, „ 3: „ لمعه „ لمعه
- „ 32, „ 2: „ بتابد „ نتابد
- „ „ „ 3: „ می تابد „ نمی تابد
- „ „ „ 15: after السماء insert a reference to footnote (1)
- „ 35, „ 11: in الصدقة cancel the *tanwîn*.
- „ 41, footnote, last line: for XXXVI, 11 read IV, 62.
- „ 45, line 8: for آسائش read آزمائش
- „ 46, „ 13: „ قبول „ قول
- „ 47, „ 2: „ بعلم „ معلم
- „ 48, „ 2: „ لمعه „ لمعه
- „ 51, „ 1, beginning, read: و مولانا مستنصر مولانا نزار را
- „ „ „ 9, after Mu'min-Shâh insert: و مولانا قاسم شاه
- „ 53, „ 15: for موالید read بالیدن
- „ 56, „ 17: „ چنانکه در حال „ چنانکه کسی در حال
- „ „ „ 18: „ نهد، وصی باید اگر read نهد، اگر
- „ 58, „ 4: „ خطانیست „ خطاست
- „ 63, „ 14: „ نقعه „ نقعه
- „ „ „ 18: „ باز سر شد „ با سری شد
- „ 66, „ 2: „ read و آدرکه باسماه و صفاته
و من آدرکه باسمانه و صفاته هو
- „ 68, „ 7: „ از متصرفان read متصرفان

- P. 75, line 13: for *نمیدانست* read *میدانست*
 „ 76, „ 6: „ *اقرار گرفت* „ *قرار گرفت*
 „ „ „ 17: „ *کسانی* „ *کسان*
 „ 82, lines 17-19: for variants see Translation, p. 77, footnote 2.
 „ 92, line 12: for *شخصی مردی* read *شخص مردی*
 „ 95, footnote: for *۳۳* read *۲۳*
 „ 98, line 7: after *قوله تعالی* insert *قل*
 „ 99, „ 18: „ *من العرش* „ *مرحبا*
 „ 106, „ 11: for *ملک و ملکوت* read *ملکوت*
 „ „ „ 11 (end): for *مبدأ* read *مبدع*
 „ „ „ 13: for *طمع* read *لمنع*
 „ 108, „ 9: „ *مشخص* read *شخصی*
 „ „ „ 16: „ *آبی* „ *آبی ست*
 „ „ „ 17: „ *لذات* „ *لذات*
 „ 109, „ 4: „ *مبینان* „ *منهیات*
 „ 111, „ 18: „ *اما در او هم مردن* „ *اما در وهم مردم*

Translation, p. 16, footnote 1, second line: instead of *Hasan b. 'Alî* read *Zayn'n'l-'âbidîn*.

Translation, p. 22 (line 28) and p. 25 (line last but one, and footnote 1): for *'Abdn'l-Manâf* read *'Abd Manâf*.

مولانا را به نجات بخشاد و در رحمت خود بر عالم و عالمان گشاده گرداناد و بشاه راه
صراط المستقیم خود ثابت قدم گرداناد ان شاء تعزیر الموفق المعین بفضله
و رَحْمَتِهِ يَا اَرْحَمَ الرَّاحِمِينَ

تتمت الکتاب بهفت باب حضرت سلطان العارفين و قطب المحققين حجة القائم و
الذائم الامين امير اميران سرور مردان سلطان شاه ناصر خسرو قدس سره الغرير
بِعَوْنِ الْمَلِكِ الْوَلِیِّ فی تاریخ چهاردهم شهر شوال فی یوم شنبه ۱۲۷۲ هـ بود که این
نسخه ادا یافت و التماس کردم بکرم مخدوم روزگار و محققان دین که چون بنظر مطالعه اشرف
مشترف فرمایند سوسی و نسیانی چنانچه از لطف ایشان سرزد آن را بکرم فیاض اصلاح فرماید
والله اعلم بالصواب

تم

منشور آصف علی اصغر فیضی بیرستر سکرتری اسلامی ریسچ ایوسی ایشین

۱۴۳ چ پاتی روڈ ممبئی

در مطبعه منظری نمبر ۱۴ میزرا علی استریٹ عرکھاری ممبئی پست نمبر ۹ طبع گردید

با تمام آقا میزاکریم شیرازی

رقم محمد حبیب الله ذکی محبوب قم ۱۳۵۲ هـ

از این عالم بچندین هزار قرن عالم و آدم بوده است و هست و خواهد بودن پس منتظر
 او واجب آن است که بداند که امام از دوزخ عالم تا آدم از آدم تا خاتم از خاتم تا این
 دم همیشه هست و بود و باشد تا انقراض عالم و طاعت او طاعت خدای تعالی است
 و واجب است بر همه بندگان و در قرآن شریف می آید که قوله تعالی عز من قال
 وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ وَأَنْ يَعْرِفُونَنِي ^{عَلَيْهِ} یعنی
 گفت خدای تعالی که نیا فریدم پری و آدمی را الا برای آنکه مرا بشناسند و بپرستند
 پس پرستیدن موقوف بشناختن و شناختن خدای تعالی مشکل ترین همه چیز است
 حق و اولی بود که بتعلیم احتیاج داشته باشد و رسول علیه السلام فرموده اند که
 بندگان و مؤمنان بدانند و بشناسند و بشناخت کار کنند تا فردای قیامت
 نخل و شمر سازغانند ما نمودیم راه خیر و نجات ختم بر نبی و آل صلوات

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَحَمْدُ الشَّاكِرِينَ وَالصَّلَوَاتُ
 وَالسَّلَامُ عَلَى رَسُولِهِ النَّبِيِّ الْأَمِينِ وَعَلَى آلِهِ الطَّيِّبِينَ وَالطَّاهِرِينَ
 وَالْأَتْقِيَةِ الصَّادِقِينَ مولانا همه بندگان خود را توفیق دین داری کرامت کند
 و این بنده کترین بندگان دعوت ابدیه مهدیه ثبتهای الله فی مشارق الارض
 و مغاربها را بنیایت ازلی و بدایت لم یزل منظور نظر خود کند و دل و زبان او
 و جمله بندگان را ازناشایست در کردار و گفتار نگاه دارد و او را بوسیله سلسله طیبین
 که سر از طاعت تحت بزرگوار او که واسطه و وسیله همه سعادتهاست نهیچند
 بقول این آیت کریمه که قوله تعالی 'يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ
 صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا' ^{عَلَيْهِ}

نماید و شناسد او را هیچ سود ندارد و مرگش مرگ جاهلان باشد و مرگ کسی باشد که بی پیغمبر مرده باشد و حال او با حال دیگر منافقان و مشرکان یکسان باشد خدا شناسی و پیغمبر شناسی و امام شناسی بر دو وقت باز بسته اند است و فرمان آن فرمان خدای تعالی است بحکم اطیعوا الله و اطیعوا الرسول و اولی الامر منکم و فرمان امان گذشته حاصل ندارد و حضرت امام جعفر صادق می فرماید که قال الشبی علیه السلام ابا عن جدی و نسلاً بعد نسل یعنی گفت پیغمبر علیه السلام که یکی از فرزندان من در میان امت من قائم است و مدت اعمار ایشان چنانچه اهل زمانه را ممکن باشد و هرگز نباشد که هیچ کس ابا ایشان راه نباشد بلکه در هر روزگاری چند شخص خاص آن قائم وقت را بشناسند و داند و مردم را راه نمائی کنند بحکم و کَلَّ شَيْءٌ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ وَ كَلَّمَ كُلَّ شَيْءٍ هَالِكٍ إِلَّا وَجْهَهُ و قبول این آیت کریمه که قوله تعالى يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ آن دست ید الله است ترجمه

ید الله فوق ایدیهما آن آید ایشان او که بالاتر از دست او نباشد دست کی اصل

و از امام زین العابدین نقل است که فرموده اند که معرفه الله معرفه امام است و ما فیهم الذی محبتهم طاعة یعنی معرفت خدای تعالی معرفت امام زمان است و اهل آن زمان را که طاعت او برایشان واجب است در هر روزگاری که باشد قوله تعالی و مِنْ عِنْدَ اللَّهِ تعالی یعنی در هر روزگاری که باشد معرفت او بر بندگان خدای تعالی واجب و لازم باشد تا مادامیکه آسمان و زمین باشد و پیش از دو حضرت محمد مصطفی صلی الله علیه و آله و سلم نشاید که امام نبوده باشد بلکه

تا مردم را هر چه آموخته اند بدان از فطرتی بیفاده اند از یادشان باز برند و فطرت اول
برسانند حضرت بابا سیدنا قدس الله روحه می فرماید که معرفت پیغمبر و امام فطرت است
و بهشت که آدم از آنجا افتاد فطرت بود، هم او فرماید چنانچه عرب را فطرتی است که بخویشا
حاجت نیست چنانچه پیغمبر علیه السلام فرموده اند که من از عربم عرب از من نه چرا که
نباید در دین مردمی باشد بر آن منطور و دیگران را از ایشان باید گرفت اینکه مشکلم
و فیلسوف میگویند سخن صنایع راه بنده شناسی نبرد که بنطفه صنایع مردم را نشانیستی کرد
و پس چنانچه آلا از نطفه مردم نیاید آلا از سخن آتی فطرتی طبع و صورت و معاد نیاید و مولانا
معد لکزه التجدوی فرماید که بر آن آن است که **قَصَّحَ الْعَقْلُ لِصِحَّةِ الصَّحِيحِ**
یعنی آن فطرت اول مولانا باقر لکزه التجدوی و تسبیح فرماید که این نه سخن صنایع برهم افتد
است در راه خدا چون برادر حقیقی بحسب محنت است که از سیر فطرت راست بیاید است
ز سخن مشکلمان است که در ایشان بهتر یابند هم با اول شریعت و احکام بیاورد و امام
از انعام و بهائم که حکایت طبعی کند جدا شوند تا حکایت ایشان نفسانی شود و در درجه انسانی
در آیند پس از آن گویند مرتبه دیگر است عقل است و حق صواب است تا حکایت آن
عقلانی شود پس ابطال آن یکی از بهر کمال آن دیگری باشد تسبیح گوید **مَا جِئْتُ لِيَبْطَلَ**
قَوْلُهُ وَلَٰكِنْ لَّأَكْمِلْهَا

ولادت جهانی در عالم تنزلی ولادت روحانی در عالم تاولی و اگر تنزلی که ظاهر و باطن
است ندانند راه با معاد نبرند تسبیح گوید **لَمْ يَقُولْ مَرَّتَيْنِ لَمْ يَبْلُغْ مَلَكُوتَ**
السَّمَاءِ اگر کسی همه کارائی که انبیا و میکان فرموده اند بجای آورد و بر آن پیغمبر ایم
و انبیا و همه اولیا و امامان گذشته را بداند و اعتقاد کند امام وقت را و خداوند زمان خویش را

نباشد و اگر مقابل بودی هست و مقابل هست نشاید که نصیب بی هست باشد
خداوند عالم مولای علی لیدر کبره التجدود و التشیب می فرماید که خلق حجاب خداست و خلقی حجاب
خدائی و شریعت حجاب قیامت است (ترجمه)

ز دنیا تا بقعقی نیست بسیار ولی در ره وجودت دیوار
همین خداشناسی و خداپرستی و خدا دانی و خدا خوانی که حجاب خداست هم قول و فعل حق که
بحقیقت حجاب حق است عدل و فضل خدا هر دو هم حجاب خداست و خدائی ما گفتیم یا خدای
و خدای می خوانیم نه یا چیز دیگر را گویند به بهشت نمی گوئی ای سبحان الله من می گویم تو
خداوند هر دو جهانی و خداوند بهشت و دوزخ باشی تا همه بخواست و حکم تو باشد تو میگوئی مرا
می باید که یکی از بهشتیان باشم یکی را گویند تو پادشاه همه جهان باشی گوید اگر مرا گذارند
که رعیت باشم پادشاهی را نیز نمی خواهم و هر که گوید چیزی میدانم یا نمیدانم می شناسم
یا نمی شناسم میخواهم یا نمیخواهم می پرستم یا نمی پرستم هستم یا نیستم همه از کثرت خود میگویند
اگر میدانی جهان است که نمیدانی اگر نمیدانی جهان است که میدانی اگر باشی جهان است که
نباشی اگر نباشی جهان است که باشی ترا بخود یا بنیاه چه کار ترا خود با تو و غیر تو چه کار اگر گوئی
بوحدهت درائی و واحدی این و او خود معنی ندارد من و تو معنی ندارد و تو این کس باشی
که خود اوست پس این است وحدت و واحد چه از اندیشه و گفتار و کردار خود و از
خود بی خود ساکن باز بودن شریعت و قیامت است شریعت آن است که خود بخودی
هستی نیستی حرکت و ساکن دانائی و نادانائی گفتار و گفتار کردار و نکردار و قیامت
آنکه خود در میان نباشد

پیغمبران و امامان نه بدان آمده اند که تا مردم را چیزی آموزند بلکه از برای آن آمده اند

از او دانند و بخود نیست باشند تا معرفت شخص وحدت او عارف شوند و آن شخص حجت
 خدای تعالی باشد مولانا غزالی در هر زبانی اگر صد هزار کس با هم متفق الایاراده شوند که آن نه
 وحدت باشد بلکه همین اختلاف خود آن باشد باید که بندگان الهی و او امر و نواهی و ابسته
 باشی تا ناجی و دستگاری باشی که قوله تعالی لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ
 يَفْعَلُونَ مَا يُؤْمَرُونَ^۱ اگر دو عاصی باشی در شریعت و طریقت خدا دیگر است و
 خداشناسی دیگر و خداپرستی دیگر و این عالمیان بزبان نامی میگویند و آن خلق است جز خدا
 لاجرم آن نام را شناخته اند نه خدای را و خدای را برادر او شناخته اند و آن نام را معنی
 دروهم خود نهاده اند لاجرم درهم خود را شناخته اند نه خدای را و در دعا و نماز و رهبونی مسلمان
 کنند یا خانه لاجرم صاحب آن خانه را شناسند از آن سبب که او را در زاد اند که خدای
 تعالی در شان آنها فرمود که قوله تعالی صُمِّمَ بِكُمْ عُمِّي فَهُم لَا يَدْرِيُونَ^۲
 لاجرم آنجا بگاه را بنجا داشته باشند قیامت و خدای را معرفت نتوان دانست و بعلم
 می نشاید شناخت قیامت خود را و هیچ چیز را نمی باید شناخت که چون او را شناختی
 تو خود هیچ نباشی همه او باشد قریبی از این نزدیکتر بنجا نباشد پس قائم و قیامت
 و معرفت و خدا و عبادت و معبود و علم و ثواب همه یکی باشد و یکی است بکلم نظر همه گیر
 اند و همه چیز و دلیل است بر خدا و بکلم قیامت خود خدا دلیل است بر خود آنجا نه نظر است و
 نه تعلیم آن را خود با و باید شناخت (ترجمه)

بجویشش کس شناخت نتوانست ذات او هم با و توان دانست

مقابله شریعت و قیامت است نه از آن روشنی که قیامت و شریعت زیرا که از آن
 روشنی که قیامت و شریعت همه قیامت است و اگر گویند مقابل همه هیچ باشد و خود مقابل

چنانچه در آیت آمده که فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
 و مردار سنگ موازین اثر فعل چند است که نفس فاعل را سبب آن تخیر و تنجیه وادار
 حاصل گردد و از آن نفس فاعل بیاویزد چنانچه در آیت آمده که قوله تعالى وَأَمَّا
 مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَدَرَّشَانِ عِصِيٍّ عَلَيْهِ السَّلَامُ بقرآن شریف
 می آید که قوله تعالى وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَوْجِعٍ وَدُوحٍ مِنْهُ وَهِيَ
 علیه السلام باخیل می گوید که أَنَا الْخَيْرُ الَّذِي نُزِّلَ مِنَ السَّمَاءِ نِيْلَانِ رَاوِز
 گذشته باز گفتن مقصود نه افسانه است و مقصود آن است که در حال آینده باز بینند
 که خدای تعالی هستی را با کسی گذاشته است و اوست هستی عالم و آدم و عالم بی او
 نیست پس عالم و آدم با او و بندگان او با او هستند و دنیا و اهل دنیا نیستند اما در
 قرآن شریف مثل دنیا و مثل اهل دنیا باطل که کافران و منافقان می پرستند که الدُّنْيَا
 حَرَامٌ عَلَى أَهْلِ الْآخِرَةِ وَالْآخِرَةُ حَرَامٌ عَلَى أَهْلِ الدُّنْيَا وَهُمَا حَرَامٌ
 عَلَى أَهْلِ اللَّهِ تَعَالَى یعنی حرام گردانیدم دنیا را بر اهل آخرت و آخرت حرام گردانیدم
 بر اهل دنیا و دنیا و آخرت حرام گردانیدم بر اهل الله (ترجمه)

جنت نروم تا رخ زیبات نه بنیم فردوس چه کار آید اگر دوست نباشد
 و دنیا را مثل بسراب زده اند چنانچه گفته شد (نظم)

چه نامد جهان مگر بسراب زبستی او تو چون روی بشتاب
 چه گشتند خلق غره بدو زانکه خورد و بزرگ کودک و شتاب

و سراب نیستی حائق است اما در او هم مردن است و می نماید که خدا شناسی و خدا
 پرستی آن است که خود را و دانش خود را بکل الوجود از یاد باز برند و خود را و هستی خود را

انسان است و سبب فراغ از خوف دنیا و آخرت است چنانچه خبر ابراهیم و نوح بر سر
 حرام است و ابراهیم بهشت حلال و پاک است بقول این آیت که قوله تعالی حَرَّمَ
 عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَخَنَّامَ الْخَنزِيرِ که مرتبه ناطق است گاه نیز منقسم میشود که
 حرام است بر ابراهیم و گاه منقسم می شود که حلال می گردد بر ابراهیم بهشت و وحدت که بجا
 و داعیان و مآذوران و مقلمان و مستجیبان اند (نظم)

در مذہب ما باده حلال است لیکن بی روی تو ای منور گل اندام حرام است
 اما آیدیم به بیان صراط المستقیم و میزان برزخ بدانکه صراطی است بر روی و دوزخ
 کشیده از موی بار میکتر و از تیغ تیز تر هزار ساله راه سر به بالا و هزار ساله راه برابر
 و هزار ساله راه سر نشیب بدانکه حجاب عبارت است از حشر جمیع حسنات و سیئات
 است بدین معنی که قوله تعالی فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ
 يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ و این همه بشناخت امام زمان حاصل می شود و
 هر کس که بفرموده حاسبوا أنفسکم قبل أن یحاسبوا عمل نموده باشد پیوسته
 بحاسبه افعال و اقوال خود مشغول بوده باشد از زمره یحاسب حسابا یا یسیر باشد
 که قوله تعالی وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ
 هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
 یعنی وزن کردن اعمال در روز قیامت حق است پس هر کس که گران باشد موازین اعمال
 نیک او پس او از مفلحان باشد و هر کسی که سبک باشد وزن اعمال نیک او او
 از زیان کاران زندگان است و مراد از گرانی اعمال در موازین فعل چند است که نفس فاعل را
 سبب آن فعل نمی کند و اطمینان حاصل شود و از آن فعل در عیش و طرب و رضا در آید

ثُمَّ آتَاهُ عِوَاذَ آيَاتِ ۷ و ۸ و ۹ و ۱۰ و ۱۱ و ۱۲ و ۱۳ و ۱۴ و ۱۵ و ۱۶ و ۱۷ و ۱۸ و ۱۹ و ۲۰ و ۲۱ و ۲۲ و ۲۳ و ۲۴ و ۲۵ و ۲۶ و ۲۷ و ۲۸ و ۲۹ و ۳۰ و ۳۱ و ۳۲ و ۳۳ و ۳۴ و ۳۵ و ۳۶ و ۳۷ و ۳۸ و ۳۹ و ۴۰ و ۴۱ و ۴۲ و ۴۳ و ۴۴ و ۴۵ و ۴۶ و ۴۷ و ۴۸ و ۴۹ و ۵۰ و ۵۱ و ۵۲ و ۵۳ و ۵۴ و ۵۵ و ۵۶ و ۵۷ و ۵۸ و ۵۹ و ۶۰ و ۶۱ و ۶۲ و ۶۳ و ۶۴ و ۶۵ و ۶۶ و ۶۷ و ۶۸ و ۶۹ و ۷۰ و ۷۱ و ۷۲ و ۷۳ و ۷۴ و ۷۵ و ۷۶ و ۷۷ و ۷۸ و ۷۹ و ۸۰ و ۸۱ و ۸۲ و ۸۳ و ۸۴ و ۸۵ و ۸۶ و ۸۷ و ۸۸ و ۸۹ و ۹۰ و ۹۱ و ۹۲ و ۹۳ و ۹۴ و ۹۵ و ۹۶ و ۹۷ و ۹۸ و ۹۹ و ۱۰۰ و ۱۰۱ و ۱۰۲ و ۱۰۳ و ۱۰۴ و ۱۰۵ و ۱۰۶ و ۱۰۷ و ۱۰۸ و ۱۰۹ و ۱۱۰ و ۱۱۱ و ۱۱۲ و ۱۱۳ و ۱۱۴ و ۱۱۵ و ۱۱۶ و ۱۱۷ و ۱۱۸ و ۱۱۹ و ۱۲۰ و ۱۲۱ و ۱۲۲ و ۱۲۳ و ۱۲۴ و ۱۲۵ و ۱۲۶ و ۱۲۷ و ۱۲۸ و ۱۲۹ و ۱۳۰ و ۱۳۱ و ۱۳۲ و ۱۳۳ و ۱۳۴ و ۱۳۵ و ۱۳۶ و ۱۳۷ و ۱۳۸ و ۱۳۹ و ۱۴۰ و ۱۴۱ و ۱۴۲ و ۱۴۳ و ۱۴۴ و ۱۴۵ و ۱۴۶ و ۱۴۷ و ۱۴۸ و ۱۴۹ و ۱۵۰ و ۱۵۱ و ۱۵۲ و ۱۵۳ و ۱۵۴ و ۱۵۵ و ۱۵۶ و ۱۵۷ و ۱۵۸ و ۱۵۹ و ۱۶۰ و ۱۶۱ و ۱۶۲ و ۱۶۳ و ۱۶۴ و ۱۶۵ و ۱۶۶ و ۱۶۷ و ۱۶۸ و ۱۶۹ و ۱۷۰ و ۱۷۱ و ۱۷۲ و ۱۷۳ و ۱۷۴ و ۱۷۵ و ۱۷۶ و ۱۷۷ و ۱۷۸ و ۱۷۹ و ۱۸۰ و ۱۸۱ و ۱۸۲ و ۱۸۳ و ۱۸۴ و ۱۸۵ و ۱۸۶ و ۱۸۷ و ۱۸۸ و ۱۸۹ و ۱۹۰ و ۱۹۱ و ۱۹۲ و ۱۹۳ و ۱۹۴ و ۱۹۵ و ۱۹۶ و ۱۹۷ و ۱۹۸ و ۱۹۹ و ۲۰۰ و ۲۰۱ و ۲۰۲ و ۲۰۳ و ۲۰۴ و ۲۰۵ و ۲۰۶ و ۲۰۷ و ۲۰۸ و ۲۰۹ و ۲۱۰ و ۲۱۱ و ۲۱۲ و ۲۱۳ و ۲۱۴ و ۲۱۵ و ۲۱۶ و ۲۱۷ و ۲۱۸ و ۲۱۹ و ۲۲۰ و ۲۲۱ و ۲۲۲ و ۲۲۳ و ۲۲۴ و ۲۲۵ و ۲۲۶ و ۲۲۷ و ۲۲۸ و ۲۲۹ و ۲۳۰ و ۲۳۱ و ۲۳۲ و ۲۳۳ و ۲۳۴ و ۲۳۵ و ۲۳۶ و ۲۳۷ و ۲۳۸ و ۲۳۹ و ۲۴۰ و ۲۴۱ و ۲۴۲ و ۲۴۳ و ۲۴۴ و ۲۴۵ و ۲۴۶ و ۲۴۷ و ۲۴۸ و ۲۴۹ و ۲۵۰ و ۲۵۱ و ۲۵۲ و ۲۵۳ و ۲۵۴ و ۲۵۵ و ۲۵۶ و ۲۵۷ و ۲۵۸ و ۲۵۹ و ۲۶۰ و ۲۶۱ و ۲۶۲ و ۲۶۳ و ۲۶۴ و ۲۶۵ و ۲۶۶ و ۲۶۷ و ۲۶۸ و ۲۶۹ و ۲۷۰ و ۲۷۱ و ۲۷۲ و ۲۷۳ و ۲۷۴ و ۲۷۵ و ۲۷۶ و ۲۷۷ و ۲۷۸ و ۲۷۹ و ۲۸۰ و ۲۸۱ و ۲۸۲ و ۲۸۳ و ۲۸۴ و ۲۸۵ و ۲۸۶ و ۲۸۷ و ۲۸۸ و ۲۸۹ و ۲۹۰ و ۲۹۱ و ۲۹۲ و ۲۹۳ و ۲۹۴ و ۲۹۵ و ۲۹۶ و ۲۹۷ و ۲۹۸ و ۲۹۹ و ۳۰۰ و ۳۰۱ و ۳۰۲ و ۳۰۳ و ۳۰۴ و ۳۰۵ و ۳۰۶ و ۳۰۷ و ۳۰۸ و ۳۰۹ و ۳۱۰ و ۳۱۱ و ۳۱۲ و ۳۱۳ و ۳۱۴ و ۳۱۵ و ۳۱۶ و ۳۱۷ و ۳۱۸ و ۳۱۹ و ۳۲۰ و ۳۲۱ و ۳۲۲ و ۳۲۳ و ۳۲۴ و ۳۲۵ و ۳۲۶ و ۳۲۷ و ۳۲۸ و ۳۲۹ و ۳۳۰ و ۳۳۱ و ۳۳۲ و ۳۳۳ و ۳۳۴ و ۳۳۵ و ۳۳۶ و ۳۳۷ و ۳۳۸ و ۳۳۹ و ۳۴۰ و ۳۴۱ و ۳۴۲ و ۳۴۳ و ۳۴۴ و ۳۴۵ و ۳۴۶ و ۳۴۷ و ۳۴۸ و ۳۴۹ و ۳۵۰ و ۳۵۱ و ۳۵۲ و ۳۵۳ و ۳۵۴ و ۳۵۵ و ۳۵۶ و ۳۵۷ و ۳۵۸ و ۳۵۹ و ۳۶۰ و ۳۶۱ و ۳۶۲ و ۳۶۳ و ۳۶۴ و ۳۶۵ و ۳۶۶ و ۳۶۷ و ۳۶۸ و ۳۶۹ و ۳۷۰ و ۳۷۱ و ۳۷۲ و ۳۷۳ و ۳۷۴ و ۳۷۵ و ۳۷۶ و ۳۷۷ و ۳۷۸ و ۳۷۹ و ۳۸۰ و ۳۸۱ و ۳۸۲ و ۳۸۳ و ۳۸۴ و ۳۸۵ و ۳۸۶ و ۳۸۷ و ۳۸۸ و ۳۸۹ و ۳۹۰ و ۳۹۱ و ۳۹۲ و ۳۹۳ و ۳۹۴ و ۳۹۵ و ۳۹۶ و ۳۹۷ و ۳۹۸ و ۳۹۹ و ۴۰۰ و ۴۰۱ و ۴۰۲ و ۴۰۳ و ۴۰۴ و ۴۰۵ و ۴۰۶ و ۴۰۷ و ۴۰۸ و ۴۰۹ و ۴۱۰ و ۴۱۱ و ۴۱۲ و ۴۱۳ و ۴۱۴ و ۴۱۵ و ۴۱۶ و ۴۱۷ و ۴۱۸ و ۴۱۹ و ۴۲۰ و ۴۲۱ و ۴۲۲ و ۴۲۳ و ۴۲۴ و ۴۲۵ و ۴۲۶ و ۴۲۷ و ۴۲۸ و ۴۲۹ و ۴۳۰ و ۴۳۱ و ۴۳۲ و ۴۳۳ و ۴۳۴ و ۴۳۵ و ۴۳۶ و ۴۳۷ و ۴۳۸ و ۴۳۹ و ۴۴۰ و ۴۴۱ و ۴۴۲ و ۴۴۳ و ۴۴۴ و ۴۴۵ و ۴۴۶ و ۴۴۷ و ۴۴۸ و ۴۴۹ و ۴۵۰ و ۴۵۱ و ۴۵۲ و ۴۵۳ و ۴۵۴ و ۴۵۵ و ۴۵۶ و ۴۵۷ و ۴۵۸ و ۴۵۹ و ۴۶۰ و ۴۶۱ و ۴۶۲ و ۴۶۳ و ۴۶۴ و ۴۶۵ و ۴۶۶ و ۴۶۷ و ۴۶۸ و ۴۶۹ و ۴۷۰ و ۴۷۱ و ۴۷۲ و ۴۷۳ و ۴۷۴ و ۴۷۵ و ۴۷۶ و ۴۷۷ و ۴۷۸ و ۴۷۹ و ۴۸۰ و ۴۸۱ و ۴۸۲ و ۴۸۳ و ۴۸۴ و ۴۸۵ و ۴۸۶ و ۴۸۷ و ۴۸۸ و ۴۸۹ و ۴۹۰ و ۴۹۱ و ۴۹۲ و ۴۹۳ و ۴۹۴ و ۴۹۵ و ۴۹۶ و ۴۹۷ و ۴۹۸ و ۴۹۹ و ۵۰۰ و ۵۰۱ و ۵۰۲ و ۵۰۳ و ۵۰۴ و ۵۰۵ و ۵۰۶ و ۵۰۷ و ۵۰۸ و ۵۰۹ و ۵۱۰ و ۵۱۱ و ۵۱۲ و ۵۱۳ و ۵۱۴ و ۵۱۵ و ۵۱۶ و ۵۱۷ و ۵۱۸ و ۵۱۹ و ۵۲۰ و ۵۲۱ و ۵۲۲ و ۵۲۳ و ۵۲۴ و ۵۲۵ و ۵۲۶ و ۵۲۷ و ۵۲۸ و ۵۲۹ و ۵۳۰ و ۵۳۱ و ۵۳۲ و ۵۳۳ و ۵۳۴ و ۵۳۵ و ۵۳۶ و ۵۳۷ و ۵۳۸ و ۵۳۹ و ۵۴۰ و ۵۴۱ و ۵۴۲ و ۵۴۳ و ۵۴۴ و ۵۴۵ و ۵۴۶ و ۵۴۷ و ۵۴۸ و ۵۴۹ و ۵۵۰ و ۵۵۱ و ۵۵۲ و ۵۵۳ و ۵۵۴ و ۵۵۵ و ۵۵۶ و ۵۵۷ و ۵۵۸ و ۵۵۹ و ۵۶۰ و ۵۶۱ و ۵۶۲ و ۵۶۳ و ۵۶۴ و ۵۶۵ و ۵۶۶ و ۵۶۷ و ۵۶۸ و ۵۶۹ و ۵۷۰ و ۵۷۱ و ۵۷۲ و ۵۷۳ و ۵۷۴ و ۵۷۵ و ۵۷۶ و ۵۷۷ و ۵۷۸ و ۵۷۹ و ۵۸۰ و ۵۸۱ و ۵۸۲ و ۵۸۳ و ۵۸۴ و ۵۸۵ و ۵۸۶ و ۵۸۷ و ۵۸۸ و ۵۸۹ و ۵۹۰ و ۵۹۱ و ۵۹۲ و ۵۹۳ و ۵۹۴ و ۵۹۵ و ۵۹۶ و ۵۹۷ و ۵۹۸ و ۵۹۹ و ۶۰۰ و ۶۰۱ و ۶۰۲ و ۶۰۳ و ۶۰۴ و ۶۰۵ و ۶۰۶ و ۶۰۷ و ۶۰۸ و ۶۰۹ و ۶۱۰ و ۶۱۱ و ۶۱۲ و ۶۱۳ و ۶۱۴ و ۶۱۵ و ۶۱۶ و ۶۱۷ و ۶۱۸ و ۶۱۹ و ۶۲۰ و ۶۲۱ و ۶۲۲ و ۶۲۳ و ۶۲۴ و ۶۲۵ و ۶۲۶ و ۶۲۷ و ۶۲۸ و ۶۲۹ و ۶۳۰ و ۶۳۱ و ۶۳۲ و ۶۳۳ و ۶۳۴ و ۶۳۵ و ۶۳۶ و ۶۳۷ و ۶۳۸ و ۶۳۹ و ۶۴۰ و ۶۴۱ و ۶۴۲ و ۶۴۳ و ۶۴۴ و ۶۴۵ و ۶۴۶ و ۶۴۷ و ۶۴۸ و ۶۴۹ و ۶۵۰ و ۶۵۱ و ۶۵۲ و ۶۵۳ و ۶۵۴ و ۶۵۵ و ۶۵۶ و ۶۵۷ و ۶۵۸ و ۶۵۹ و ۶۶۰ و ۶۶۱ و ۶۶۲ و ۶۶۳ و ۶۶۴ و ۶۶۵ و ۶۶۶ و ۶۶۷ و ۶۶۸ و ۶۶۹ و ۶۷۰ و ۶۷۱ و ۶۷۲ و ۶۷۳ و ۶۷۴ و ۶۷۵ و ۶۷۶ و ۶۷۷ و ۶۷۸ و ۶۷۹ و ۶۸۰ و ۶۸۱ و ۶۸۲ و ۶۸۳ و ۶۸۴ و ۶۸۵ و ۶۸۶ و ۶۸۷ و ۶۸۸ و ۶۸۹ و ۶۹۰ و ۶۹۱ و ۶۹۲ و ۶۹۳ و ۶۹۴ و ۶۹۵ و ۶۹۶ و ۶۹۷ و ۶۹۸ و ۶۹۹ و ۷۰۰ و ۷۰۱ و ۷۰۲ و ۷۰۳ و ۷۰۴ و ۷۰۵ و ۷۰۶ و ۷۰۷ و ۷۰۸ و ۷۰۹ و ۷۱۰ و ۷۱۱ و ۷۱۲ و ۷۱۳ و ۷۱۴ و ۷۱۵ و ۷۱۶ و ۷۱۷ و ۷۱۸ و ۷۱۹ و ۷۲۰ و ۷۲۱ و ۷۲۲ و ۷۲۳ و ۷۲۴ و ۷۲۵ و ۷۲۶ و ۷۲۷ و ۷۲۸ و ۷۲۹ و ۷۳۰ و ۷۳۱ و ۷۳۲ و ۷۳۳ و ۷۳۴ و ۷۳۵ و ۷۳۶ و ۷۳۷ و ۷۳۸ و ۷۳۹ و ۷۴۰ و ۷۴۱ و ۷۴۲ و ۷۴۳ و ۷۴۴ و ۷۴۵ و ۷۴۶ و ۷۴۷ و ۷۴۸ و ۷۴۹ و ۷۵۰ و ۷۵۱ و ۷۵۲ و ۷۵۳ و ۷۵۴ و ۷۵۵ و ۷۵۶ و ۷۵۷ و ۷۵۸ و ۷۵۹ و ۷۶۰ و ۷۶۱ و ۷۶۲ و ۷۶۳ و ۷۶۴ و ۷۶۵ و ۷۶۶ و ۷۶۷ و ۷۶۸ و ۷۶۹ و ۷۷۰ و ۷۷۱ و ۷۷۲ و ۷۷۳ و ۷۷۴ و ۷۷۵ و ۷۷۶ و ۷۷۷ و ۷۷۸ و ۷۷۹ و ۷۸۰ و ۷۸۱ و ۷۸۲ و ۷۸۳ و ۷۸۴ و ۷۸۵ و ۷۸۶ و ۷۸۷ و ۷۸۸ و ۷۸۹ و ۷۹۰ و ۷۹۱ و ۷۹۲ و ۷۹۳ و ۷۹۴ و ۷۹۵ و ۷۹۶ و ۷۹۷ و ۷۹۸ و ۷۹۹ و ۸۰۰ و ۸۰۱ و ۸۰۲ و ۸۰۳ و ۸۰۴ و ۸۰۵ و ۸۰۶ و ۸۰۷ و ۸۰۸ و ۸۰۹ و ۸۱۰ و ۸۱۱ و ۸۱۲ و ۸۱۳ و ۸۱۴ و ۸۱۵ و ۸۱۶ و ۸۱۷ و ۸۱۸ و ۸۱۹ و ۸۲۰ و ۸۲۱ و ۸۲۲ و ۸۲۳ و ۸۲۴ و ۸۲۵ و ۸۲۶ و ۸۲۷ و ۸۲۸ و ۸۲۹ و ۸۳۰ و ۸۳۱ و ۸۳۲ و ۸۳۳ و ۸۳۴ و ۸۳۵ و ۸۳۶ و ۸۳۷ و ۸۳۸ و ۸۳۹ و ۸۴۰ و ۸۴۱ و ۸۴۲ و ۸۴۳ و ۸۴۴ و ۸۴۵ و ۸۴۶ و ۸۴۷ و ۸۴۸ و ۸۴۹ و ۸۵۰ و ۸۵۱ و ۸۵۲ و ۸۵۳ و ۸۵۴ و ۸۵۵ و ۸۵۶ و ۸۵۷ و ۸۵۸ و ۸۵۹ و ۸۶۰ و ۸۶۱ و ۸۶۲ و ۸۶۳ و ۸۶۴ و ۸۶۵ و ۸۶۶ و ۸۶۷ و ۸۶۸ و ۸۶۹ و ۸۷۰ و ۸۷۱ و ۸۷۲ و ۸۷۳ و ۸۷۴ و ۸۷۵ و ۸۷۶ و ۸۷۷ و ۸۷۸ و ۸۷۹ و ۸۸۰ و ۸۸۱ و ۸۸۲ و ۸۸۳ و ۸۸۴ و ۸۸۵ و ۸۸۶ و ۸۸۷ و ۸۸۸ و ۸۸۹ و ۸۹۰ و ۸۹۱ و ۸۹۲ و ۸۹۳ و ۸۹۴ و ۸۹۵ و ۸۹۶ و ۸۹۷ و ۸۹۸ و ۸۹۹ و ۹۰۰ و ۹۰۱ و ۹۰۲ و ۹۰۳ و ۹۰۴ و ۹۰۵ و ۹۰۶ و ۹۰۷ و ۹۰۸ و ۹۰۹ و ۹۱۰ و ۹۱۱ و ۹۱۲ و ۹۱۳ و ۹۱۴ و ۹۱۵ و ۹۱۶ و ۹۱۷ و ۹۱۸ و ۹۱۹ و ۹۲۰ و ۹۲۱ و ۹۲۲ و ۹۲۳ و ۹۲۴ و ۹۲۵ و ۹۲۶ و ۹۲۷ و ۹۲۸ و ۹۲۹ و ۹۳۰ و ۹۳۱ و ۹۳۲ و ۹۳۳ و ۹۳۴ و ۹۳۵ و ۹۳۶ و ۹۳۷ و ۹۳۸ و ۹۳۹ و ۹۴۰ و ۹۴۱ و ۹۴۲ و ۹۴۳ و ۹۴۴ و ۹۴۵ و ۹۴۶ و ۹۴۷ و ۹۴۸ و ۹۴۹ و ۹۵۰ و ۹۵۱ و ۹۵۲ و ۹۵۳ و ۹۵۴ و ۹۵۵ و ۹۵۶ و ۹۵۷ و ۹۵۸ و ۹۵۹ و ۹۶۰ و ۹۶۱ و ۹۶۲ و ۹۶۳ و ۹۶۴ و ۹۶۵ و ۹۶۶ و ۹۶۷ و ۹۶۸ و ۹۶۹ و ۹۷۰ و ۹۷۱ و ۹۷۲ و ۹۷۳ و ۹۷۴ و ۹۷۵ و ۹۷۶ و ۹۷۷ و ۹۷۸ و ۹۷۹ و ۹۸۰ و ۹۸۱ و ۹۸۲ و ۹۸۳ و ۹۸۴ و ۹۸۵ و ۹۸۶ و ۹۸۷ و ۹۸۸ و ۹۸۹ و ۹۹۰ و ۹۹۱ و ۹۹۲ و ۹۹۳ و ۹۹۴ و ۹۹۵ و ۹۹۶ و ۹۹۷ و ۹۹۸ و ۹۹۹ و ۱۰۰۰ و ۱۰۰۱ و ۱۰۰۲ و ۱۰۰۳ و ۱۰۰۴ و ۱۰۰۵ و ۱۰۰۶ و ۱۰۰۷ و ۱۰۰۸ و ۱۰۰۹ و ۱۰۱۰ و ۱۰۱۱ و ۱۰۱۲ و ۱۰۱۳ و ۱۰۱۴ و ۱۰۱۵ و ۱۰۱۶ و ۱۰۱۷ و ۱۰۱۸ و ۱۰۱۹ و ۱۰۲۰ و ۱۰۲۱ و ۱۰۲۲ و ۱۰۲۳ و ۱۰۲۴ و ۱۰۲۵ و ۱۰۲۶ و ۱۰۲۷ و ۱۰۲۸ و ۱۰۲۹ و ۱۰۳۰ و ۱۰۳۱ و ۱۰۳۲ و ۱۰۳۳ و ۱۰۳۴ و ۱۰۳۵ و ۱۰۳۶ و ۱۰۳۷ و ۱۰۳۸ و ۱۰۳۹ و ۱۰۴۰ و ۱۰۴۱ و ۱۰۴۲ و ۱۰۴۳ و ۱۰۴۴ و ۱۰۴۵ و ۱۰۴۶ و ۱۰۴۷ و ۱۰۴۸ و ۱۰۴۹ و ۱۰۵۰ و ۱۰۵۱ و ۱۰۵۲ و ۱۰۵۳ و ۱۰۵۴ و ۱۰۵۵ و ۱۰۵۶ و ۱۰۵۷ و ۱۰۵۸ و ۱۰۵۹ و ۱۰۶۰ و ۱۰۶۱ و ۱۰۶۲ و ۱۰۶۳ و ۱۰۶۴ و ۱۰۶۵ و ۱۰۶۶ و ۱۰۶۷ و ۱۰۶۸ و ۱۰۶۹ و ۱۰۷۰ و ۱۰۷۱ و ۱۰۷۲ و ۱۰۷۳ و ۱۰۷۴ و ۱۰۷۵ و ۱۰۷۶ و ۱۰۷۷ و ۱۰۷۸ و ۱۰۷۹ و ۱۰۸۰ و ۱۰۸۱ و ۱۰۸۲ و ۱۰۸۳ و ۱۰۸۴ و ۱۰۸۵ و ۱۰۸۶ و ۱۰۸۷ و ۱۰۸۸ و ۱۰۸۹ و ۱۰۹۰ و ۱۰۹۱ و ۱۰۹۲ و ۱۰۹۳ و ۱۰۹۴ و ۱۰۹۵ و ۱۰۹۶ و ۱۰۹۷ و ۱۰۹۸ و ۱۰۹۹ و ۱۱۰۰ و ۱۱۰۱ و ۱۱۰۲ و ۱۱۰۳ و ۱۱۰۴ و ۱۱۰۵ و ۱۱۰۶ و ۱۱۰۷ و ۱۱۰۸ و ۱۱۰۹ و ۱۱۱۰ و ۱۱۱۱ و ۱۱۱۲ و ۱۱۱۳ و ۱۱۱۴ و ۱۱۱۵ و ۱۱۱۶ و ۱۱۱۷ و ۱۱۱۸ و ۱۱۱۹ و ۱۱۲۰ و ۱۱۲۱ و ۱۱۲۲ و ۱۱۲۳ و ۱۱۲۴ و ۱۱۲۵ و ۱۱۲۶ و ۱۱۲۷ و ۱۱۲۸ و ۱۱۲۹ و ۱۱۳۰ و ۱۱۳۱ و ۱۱۳۲ و ۱۱۳۳ و ۱۱۳۴ و ۱۱۳۵ و ۱۱۳۶ و ۱۱۳۷ و ۱۱۳۸ و ۱۱۳۹ و ۱۱۴۰ و ۱۱۴۱ و ۱۱۴۲ و ۱۱۴۳ و ۱۱۴۴ و ۱۱۴۵ و ۱۱۴۶ و ۱۱۴۷ و ۱۱۴۸ و ۱۱۴۹ و ۱۱۵۰ و ۱۱۵۱ و ۱۱۵۲ و ۱۱۵۳ و ۱۱۵۴ و ۱۱۵۵ و ۱۱۵۶ و ۱۱۵۷ و ۱۱۵۸ و ۱۱۵۹ و ۱۱۶۰ و ۱۱۶۱ و ۱۱۶۲ و ۱۱۶۳ و ۱۱۶۴ و ۱۱۶۵ و ۱۱۶۶ و ۱۱۶۷ و ۱۱۶۸ و ۱۱۶۹ و ۱۱۷۰ و ۱۱۷۱ و ۱۱۷۲ و ۱۱۷۳ و ۱۱۷۴ و ۱۱۷۵ و ۱۱۷۶ و ۱۱۷۷ و ۱۱۷۸ و ۱۱۷۹ و ۱۱۸۰ و ۱۱۸۱ و ۱۱۸۲ و ۱۱۸۳ و ۱۱۸۴ و ۱۱۸۵ و ۱۱۸۶ و ۱۱۸۷ و ۱۱۸۸ و ۱۱۸۹ و ۱۱۹۰ و ۱۱۹۱ و ۱۱۹۲ و ۱۱۹۳ و ۱۱۹۴ و ۱۱۹۵ و ۱۱۹۶ و ۱۱۹۷ و ۱۱۹۸ و ۱۱۹۹ و ۱۲۰۰ و ۱۲۰۱ و ۱۲۰۲ و ۱۲۰۳ و ۱۲۰۴ و ۱۲۰۵ و ۱۲۰۶ و ۱۲۰۷ و ۱۲۰۸ و ۱۲۰۹ و ۱۲۱۰ و ۱۲۱۱ و ۱۲۱۲ و ۱۲۱۳ و ۱۲۱۴ و ۱۲۱۵ و ۱۲۱۶ و ۱۲۱۷ و ۱۲۱۸ و ۱۲۱۹ و ۱۲۲۰ و ۱۲۲۱ و ۱۲۲۲ و ۱۲۲۳ و ۱۲۲۴ و ۱۲۲۵ و ۱۲۲۶ و ۱۲۲۷ و ۱۲۲۸ و ۱۲۲۹ و ۱۲۳۰ و ۱۲۳۱ و ۱۲۳۲ و ۱۲۳۳ و ۱۲۳۴ و ۱۲۳۵ و ۱۲۳۶ و ۱۲۳۷ و ۱۲۳۸ و ۱۲۳۹ و ۱۲۴۰ و ۱۲۴۱ و ۱۲۴۲ و ۱۲۴۳ و ۱۲۴۴ و ۱۲۴۵ و ۱۲۴۶ و ۱۲۴۷ و ۱۲۴۸ و ۱۲۴۹ و ۱۲۵۰ و ۱۲۵۱ و ۱۲۵۲ و ۱۲۵۳ و ۱۲۵۴ و ۱۲۵۵ و ۱۲۵۶ و ۱۲۵۷ و ۱۲۵۸ و ۱۲۵۹ و ۱۲۶۰ و ۱۲۶۱ و ۱۲۶۲ و ۱۲۶۳ و ۱۲۶۴ و ۱۲۶۵ و ۱۲۶۶ و ۱۲۶۷ و ۱۲۶۸ و ۱۲۶۹ و ۱۲۷۰ و ۱۲۷۱ و ۱۲۷۲ و ۱۲۷۳ و ۱۲۷۴ و ۱۲۷۵ و ۱۲۷۶ و ۱۲۷۷ و ۱۲۷۸ و ۱۲۷۹ و ۱۲۸۰ و ۱۲۸۱ و ۱۲۸۲ و ۱۲۸۳ و ۱۲۸۴ و ۱۲۸۵ و ۱۲۸۶ و ۱۲۸۷ و ۱۲۸۸ و ۱۲۸۹ و ۱۲۹۰ و ۱۲۹۱ و ۱۲۹۲ و ۱۲۹۳ و ۱۲۹۴ و ۱۲۹۵ و ۱۲۹۶ و ۱۲۹۷ و ۱۲۹۸ و ۱۲۹۹ و ۱۳۰۰ و ۱۳۰۱ و ۱۳۰۲ و ۱۳۰۳ و ۱۳۰۴ و ۱۳۰۵ و ۱۳۰۶ و ۱۳۰۷ و ۱۳۰۸ و ۱۳۰۹ و ۱۳۱۰ و ۱۳۱۱ و ۱۳۱۲ و ۱۳۱۳ و ۱۳۱۴ و ۱۳۱۵ و ۱۳۱۶ و ۱۳۱۷ و ۱۳۱۸ و ۱۳۱۹ و ۱۳۲۰ و ۱۳۲۱ و ۱۳۲۲ و ۱۳۲۳ و ۱۳۲۴ و ۱۳۲۵ و ۱۳۲۶ و ۱۳۲۷ و ۱۳۲۸ و ۱۳۲۹ و ۱۳۳۰ و ۱۳۳۱ و ۱۳۳۲ و ۱۳۳۳ و ۱۳۳۴ و ۱۳۳۵ و ۱۳۳۶ و ۱۳۳۷ و ۱۳۳۸ و ۱۳۳۹ و ۱۳۴۰ و ۱۳۴۱ و ۱۳۴۲ و ۱۳۴۳ و ۱۳۴۴ و ۱۳۴۵ و ۱۳۴۶ و ۱۳۴۷ و ۱۳۴۸ و ۱۳۴۹ و ۱۳۵۰ و ۱۳۵۱ و ۱۳۵۲ و ۱۳۵۳ و ۱۳۵۴ و ۱۳۵۵ و ۱۳۵۶ و ۱۳۵۷ و ۱۳۵۸ و ۱۳۵۹ و ۱۳۶۰ و ۱۳۶۱ و ۱۳۶۲ و ۱۳۶۳ و ۱۳۶۴ و ۱۳۶۵ و ۱۳۶۶ و ۱۳۶۷ و ۱۳۶۸ و ۱۳۶۹ و ۱۳۷۰ و ۱۳۷۱ و ۱۳۷۲ و ۱۳۷۳ و ۱۳۷۴ و ۱۳۷۵ و ۱۳۷۶ و ۱۳۷۷ و ۱۳۷۸ و ۱۳۷۹ و ۱۳۸۰ و ۱۳۸۱ و ۱۳۸۲ و

ترتیب را که مرتبه انسانی است و اهل تضافد را که مرتبه حیوانی است و چون هر ناطق را خصوصیت است بعضی آب تلخ می باشد و بعضی منقر و بعضی غیر منقر و شش انواع ناطقان نیز بعضی مرغوب است عوام را مثل وعدای شدائد و احوال قیامت و اجتناب از میان و بعضی از آن منقر است بحجت ظاهر این چنانچه تکلیفات شاقه مثل روزه و نماز و زکوة و حج و بعضی غیر منقر مثل امر بکسب اخلاق حمیده و اظهار اسرار (ترجمه)

هر که با امر است با پروردگار هر که بی امر است بی پروردگار
و جوی شیر که فیض او خاص تر است از آب که نبات را مطلقاً و بعضی حیوانات مثل طیور را از شیر نصیب نیست اشارت به بیان اسرار حجت اعظم که متغیر نیست طعم او یعنی محتاج تاویل نیست و مخصوص است باهل دولت و دعوت خاص که تا بعان امام زمان اند بکلمه یا آیتها الذین آمنوا اطیعوا الله و اطیعوا الرسول و اولی الامر منکم و غیر طایفه السلام فرموده اند که قال النبی علیه السلام انا مدينه العلم و علی بابها که او باب آدم است

و عمل که خاص تر از شیر که استماع از او مخصوص است بر انسان و بعضی حیوان که سبب استفاده آدمیان است از بعضی امراض اشارت است تا ویلات اساس که سبب ششای بیماری تعلیه و جل مردم می گردد که مخصوص خواص دانیان است چنانچه از عمل بعضی گذرمی باشد و بعضی متوسط و بعضی مصطفی میگرد و تا ویلات نیز بر قسم است تاویل قصص که اول است و تاویل حکمت که متوسط است و تاویل مناسبات که متضمن اسرار است و جوی حرم که خاص تر است از عمل که مخصوص اهل ذوق نوح انسان است و سبب اخلاص از آلوده و حزن می گردد اشارت است بتأیید امام که مخصوص بعضی از اشخاص

شود از مشرق تا مغرب چون کف دست مهیا و هموار گردد و اگر نه نعوذ بالله خطاشده
 بجتم و ستر افتد و بجناب الیم گرفتار شود و بهترین دوزخیان را نیز از حد آتش دوزخ
 می پوشانند و خوراک ایشان یک من زقوم است و نیمه آن آتش در شکم می رود و سوزش
 آن بچار راه آنفس سر میزند و نیمه آن در حلق می آید و دوسوزش آن آتش بچار راه
 آفاق اثر می کند که بیم هلاکت باشد و بعضی دیگر هکسندگان اند و بعضی دیگر سابقان اند
 بنیکو بها

بدانکه مشهور است که در ای هشت هشت است و آن اشارت است بهشت قوت
 که در انسان است که ادراک محسوسات و موهومات و مقولات می نماید و آن حواس خمس ظاهر
 است و خیال و واهمه و عقل که چون آن هفت قوت تابع عقل باشند هر آینه از شخص
 افعال حسنه در وجود آید که موجب حصول نعم جان گردد پس آن هشت قوت مشابه هشت
 در بهشت باشد و خازن بهشت شخصی است که حواس و تابع عقل باشد و از افعال
 سیه در وجود نیاید و پیوسته در کسب افعال حمیده و افعال حسنه باشد که بهشت آباد جاوید است
 در بیان جوی های بهشت بدانکه جوی های بهشت چهار است جوی آب غیر منقر و جوی
 و جوی خمر و جوی عمل مصطفی چنانکه در قرآن شریف آمده که قوله تعالی فیها أنهار
 مِنْ مَّاءٍ غَیْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ یَتَغَیَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ
 لَذَّةٍ لِلشَّارِبِینَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّی لَمْ یَتَغَیَّرْ طَعْمُهُ وَشَارِبَانِ رَاوِجِ
 عمل مصطفی و جوی آب که فائده گرفتن از او عام است مران و حیوان و نبات را یعنی
 اشارت است بدعوت ناطق که فهم معانی از شرائع و کلام ناطق او عام است اهل حدیث

بهشت بوجدایشان است چنانچه رسول فرموده در حق مسلمان **إِنَّ الْجَنَّةَ أَشَقُّ**
إِلَى سَلْمَانَ مِنْ سَلْمَانَ إِلَى الْجَنَّةِ یعنی بدستیکه بهشت شتاق تر است
 بسلامان از سلمان بهشت و در شأن این طائفه آمده است که **اللَّهُمَّ غَرِّ قَنَا مِنْ**
غَرِّهَا غَرِّ قَانَا یعنی ایشان را حیره که بالای حیره است و بر وزن حیره بهشتی شاخی از
 درخت طوبی آویزان و حوران و عثمان در خدمت استاده اند و بهترین بهشتیان را بهشت
 هزار قطه از حریر بهشت می پوشانند و کترین بهشتیان را بهشت و قطه از حریر بهشت می پوشانند
 و از چهار جوی بهشت که جوی آب جوی شیر و جوی عسل مصفا و جوی خمر است با ایشان
 آب می دهند و نورش بهشتیان از آن شاخ درخت طوبی است که هر چه مقصود و نیت
 حاصل می گردد حور مقصودات **فِي الْخِيَا** و بهشت جای پر هنرگاران است اهل
 نار اهل تضاد اند که با حوال متضاده عالم معذب اند و این طائفه اهل دوزخ اند و اشارت
 باین سه طائفه که **فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ**
بِالْخَيْرَاتِ یعنی بعضی از اهل عالم ظالم نفس خود اند چون آدمیان از دوزخ و دنیا بدار البقا
 سفر کنند اول سوال منکر و کبیر پیش آید که **مَنْ رَبُّكُمْ وَمَا دِينُكُمْ وَمَنْ نَبِيُّكُمْ وَ**
مَنْ أَمَّاكُمْ و ما قبلتکم و **مَنْ أَمَّاكُمْ** اگر جواب با صواب از زبان بنده من
 جاری شود که رب من پروردگار عالمیان است دین من دین پاک حضرت محمد مصطفی است
 و امام من امام حاضر الوقت است پس دری از درهای بهشت بر روی او باز کنند و گردن
 فغود بالله انگاه بر سر پل حرط برند که هزار ساله راه سر بالا و هزار ساله راه برابر
 و هزار ساله راه سر نشیب از موی بار کثیر و از تیغ برتر است اگر از عده آنکه **مَنْ رَبُّكُمْ**
 بر آید فرشته رحمت از دست راست او پیش شده سر پل حرط همچون شاه راه حرط استقیم

مُحَمَّدٌ عَرِيبٌ یعنی صفت گردانیدیم اهل بهشت را بحور عین و چون این مرتبه از دیده ما محرم
که اهل تضاف اند پوشیده و مستور است و در قرآن شریف بآن وقف نموده شده که قوله
تعالیٰ حُورٌ مَّقْصُودَاتٌ فِی الْخِیَا^۱ یعنی حور چند اند که باز داشته شده اند در
پرده و هر کس که در سیرت ملک باشد بی ملکوت یا در ملکوت باشد بی ملک این مرتبه
مشاهده حور العین او را حاصل نمی شود و اشارت باین آیت که قوله تعالیٰ لَمْ یَظْهَرْ مِنْ
إِنْسٍ قَبْلَهُمْ وَلَا جَانٌّ یعنی زرسیده است بجز این بهشت از بهشتیان آدمی و نه
جنی یعنی اهل ملک و ملکوت راست

و چون معاودت و بازگشت بآن حالات و مشاهدات است که هر بار عارف را لذات
جدید می بخشد مانند رسیدن محبوب مرغوب از رسیدن باو لذتی حاصل شود

در بیان حور العین و درخت طوبی بدانکه صاحب توفیق اهل عیان گردد و اثر فیض را
در هر ذره از ذرات ملک ملکوت مشاهده نماید و چون مشاهده انوار ذات مبدأ در هر
ذره متمثل گردد لاجرم باحسن صورت خواهد بود که حور العین عبارت از آن است و ظاهر
است که طبع اهل عیان از مشاهدات حاصل نمی شود الا بعضی آن اثر از عالم امر که مقضی ارواح
و جمیع ذات عارف بآن صورت متمثل باشد بر وجه اتحاد و یگانگی چه شبهه دانش شخصی
عین ذات آن شخص می باشد

در بیان بهشت و درای بهشت بدانکه بهشت در عالم مقول عبارت است از بقا و
دانش و در عالم محسوس عبارت است از لذات پس عبارت باشد از اهل حق و بقا
و آن ارباب تأویل اند که حائض تنزیل را دانسته اند نه اهل لذات که اصحاب جاه و مال
اند اهل عالم سه اند سابقان و اهل یمین و اهل شمال اما سابقان اهل وحدت اند و کمال

و بعد از آن فوائد متفرقه را یاد کنیم و گوئیم بوفیق و قوت خداوند زمان و آن گفته شود
که بر زبان بنده خود براند

عبدالله بن عباس رضی الله عنه گوید که آن شجره آدم که از ثمره اش بخورد و دگرش
بخورد پوشید شجره علم خیر و شتر بود یعنی حلی بود و آن ثمره شجره علم باطنش بود که مردم را شاید
که آن را شجره الخلد گویند و آن برگی که ثمر در میانش می پرورد علم ظاهرش که خورشید و دیگر
حیوانات را شاید و چون شجره علم خیر و شتر مرد می بود شَجَرَةُ الْخَلْدِ وَمُلْكُ لَا يَبْلَى^ع
هم مرد باشد زیرا که خلد و ملک لَا يَبْلَى ثمره شجره تواند بود که خدا را انجامینند و آن کلمه که
توبه آدم بتو شش پذیرفتند مرد می باشد بقول این آیت که قوله تعالی مَثَلًا
كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ^ع
و در عالم دین درخت طوبی اشارت است بذات امام حق جل و ذره که پر تو نور معرفت او در
وجود هر بهشتی که از بنندگان عارف و سر بر میزند و هر چه بندگان او در عالم دین و علم امر خدا
خود تمام کنند در زمان مهیا گردد چنانچه خدای تعالی گفته اند که قوله تعالی نَجْعَلُنَا لَهُ^ع
أَنْبَكًا وَاعْتِزَّ بِآيِنِ^ع گفت خدای تعالی گردانیدیم ما حوران را و دختران را بکرونا رپستان
بدانکه مشهور چنان است که درخت طوبی درختی است در بهشت که در غرقه بهشت شامی از
آن آویزان و هر چیزی که بهشتیان از زو کنند در زمان از آن درخت پیدا شود این
بیان اشارت بر تبه اهل تائید که علم و قدرت و ارادت ایشان هر سه یکیت بر این وجه
هر چه ارادت اهل تائید بآن تلقی گردد بر بهت علم ایشان در زمان آن چیز موجود گردد و مجموع
اهل بهشت را از تائید نصیبی هست کنایت بآن نموده شده که در عجره هر بهشتی شامی از
درخت طوبی در روزی او آویزان و اشارت بدین معنی که قوله تعالی وَأَوْصَفْنَا^ع

عنه از آیه ۱۱۸ از سوره طه (۲۰) عه از آیه ۲۹ از سوره ابراهیم (۱۴) عه آیه ۳۵ از سوره الواقعه (۵۶)
عه مرقان و ذوقنا هم گفته

شد پس جهان نور در عالم است و امر سجده او بر آدم فرض عین و عین فرض است که آدم دور خود را بداند و بشناسد تا ناجی و رستگار باشد

و باز فرمود و گفت که قال التبی علیه السلام کُنْتُ نَبِيًّا وَاَدْمُ بَيْنَ الْمَاءِ وَالطَّيْنِ یعنی گفت خدای تعالی که پیش از عالم و آدم نور نبوت و ولایت بچندین هزار سال و قرن بامن در پس پرده لایزب بودند خواستم که خود را در عالم هویدا کنم بدین صورت و سیرت و صفت اظهار نمودم

این است دین راست خدای تعالی در حد تأویل و در کنایت است از امام معنی این آیت این است که بشناس ای ماطق امام و خدای خود را تا دین راست حاصل شود و این دین راست فطرت خداست یعنی حدود و علوی که آدمیان بحد و علوی زنده اند یعنی حدود دین و عارفان ایشان هم بر آن فطرت آمده اند یعنی این مردمان همان آثار حدود و علوی اند که تشخیص ایشان تعیین یافته و چون نقاب شخص برگرفته شود همان ماند که بوده باشد چنانکه در قرآن شریف آمده که قَوْلُهُ تَعَالَى 'كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ' یعنی هر چیزی که هست فانی است الا روی آن چیزی که امام است و بدین معنی اشارت است بدین آیت که قَوْلُهُ تَعَالَى 'كُلُّ شَيْءٍ يَرْجِعُ إِلَى أَصْلِهِ' یعنی بازگشت همه چیز باصل اوست (ترجمه)

باز گردد باصل خود همه چیز ز رصفانی و نقره و ارزیز
و بکلام این آیت که قَوْلُهُ تَعَالَى 'اَللّهُ يَبْدُو الْخَلْقَ ثُمَّ يَبْعِدُهُ ثُمَّ يُنْصِتُ' و یصیت یعنی خدای تعالی پیدا گرداند خلق را پس باز گرداند ایشان را بسوی خود ختم این نکته چند که در آفاق و انفس کردیم

له آیه ۸۸ از سورة القصص (28) لله این آیه قرآن نیست لله آیه ۱۰ از سورة الروم (30)
له این عبارت از آیه دیگر است مثلاً آیه ۲۶۰ از سورة البقرة (2)

آمد در عصرت هفت باشد لواحق دوازده بیت و هشت باشد لا اله الا الله که میرا
 است دوازده حرف محمد رسول الله دوازده حرف امیر المؤمنین دوازده حرف علی
 ابن ابی طالب دوازده حرف محمد بن اسماعیل دوازده حرف همچنین نام بزرگوار قائم
 خداوند شرده هزار عالم بزرگوار التجدد والتبج مولانا مستنصر باشد دوازده حرف و نام
 بزرگوارش که بآن همه موجودات زنده اند چنانچه خدای تعالی فرموده که خَالِقُ كُلِّ شَيْءٍ
 وَرَازِقُ كُلِّ شَيْءٍ وَجَاهٍ دَیْکَرِ فَرْمُودِه کِه حَقِّ لَا یَمُوتُ کَوِیْمَ لَا یَزَالُ النُّورُ
 فِی السَّمَاءِ وَفِی الْأَرْضِ وَفِی الْبَشَرِ چنانچه در قرآن شریف خطاب بناطوق
 آمده که قوله تعالی فَأَقِمْ وَجْهَکَ لِلدِّینِ حَنِیْفًا فِطْرَةَ اللَّهِ الَّتِی
 فَطَرَ الْإِنْسَانَ عَلَیْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّینُ الْقَیِّمُ یعنی
 که بجای دارای محمد روی خود را از برای دین نیکو و آن دین سیف فطرت خداست که
 آدمیان را در آن فطرت آفریده است و نیست تبدیل مرقط خدای را دلیل که قوله
 تعالی خَلَقَ آدَمَ عَلَی صُورَتِهِ الرَّحْمَنِ یعنی گفت خدای تعالی که خلق گردانیم
 آدم را بصورت و صفت خاص رحمانی خود که قوله تعالی وَنَفَخَ فِیهِ مِنْ رُوحِی
 یعنی گفت خدای تعالی که دمیدم نفخ روح خود را در این قالب آدم و باز خبر داده که قوله تعالی
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ
 وَكَانَ مِنَ الْكَافِرِينَ یعنی گفت خدای تعالی که جمیع فرشتگان و ملائکان را که سجده
 کنید این آدم را آنگاه جمیع فرشتگان و ملائکان سجده کردند الا ابلیس که استکبار
 نمود و گفت سجده مر خدای راست آدم از خاک است و خاک ظلمت است و من از آتش
 و آتش از نور است چون ما فرمانی کرد طوق لعنت در گردن افتاد و رانده ازل و ابد

عاقده و واهمه و هفت قوت کارفرمای اول جاذبه و ماسکه و ناممه و دافعه و غاذیه و
 ناسیه و مولده و هفت طور وجودی آید سلاله و طین و نطفه و علقه و مضغه و لحم و عظام
 خَلَقْنَاهُ آخِرَةً و استقامت مجموع است و در عمر خود هفت طور گرد و وضع و جبین
 و صبی و غلام و شاب و کهل و شیخ و اینها هفت هفت است

و محمد رسول الله نیز هفت کلمه است و لا اله الا الله نیز هفت مقطع دارد و قرآن نیز
 هفت قسمت است و هفت سوره طویل در آنجاست و هفت جایم و هفت آیت است
 و بسم الله نیز هفت حرف است

و صاحب احکام هفت اند و شش ادوار شش اند آدم و نوح و ابراهیم و موسی و
 عیسی و محمد رسول الله و یکی از آن قائم است لیکر که التَّوْحِيدُ و التَّبَیُّعُ و اوصیا نیز هفت
 اند شیت و سام و اسماعیل و هارون و شعرون و مولانا علی علیه السلام و در حدیث
 می آید که قال النبی علیه السلام خَلَقْتُم مِّن سَبْعٍ وَ ذَرَقْتُم مِّن سَبْعٍ
 فَجَعَدُوا لِلَّهِ عَلَى سَبْعٍ

و کل فرقه هفت است و کل رنگها هفت است و لا اله الا الله نیز نیست که همه

احکام باور است شود اصل همه علم حروف است

پس گویم این یک کلمه توحید و حکم دارد نفی و اثبات و سه جوهر است لا اله الا الله
 چهار کلمه است لا اله الا الله هفت مقطع دارد و لا اله الا الله دوازده حرف
 است مجموع بیت و هشت باشد

عالم دین را نیز بر این میزان یا قلم ناطق و اساس ناطق تنزیل را و اساس اول
 راسه درجه بیابند مستجملی و نادونی و معلی چهار درجه عطائی باشد لاحق و حجت اسمنی و

.... مولانا همه بندهگان را توفیق طاعت دین کرامت کناد

و این نیز ششم از اوایات قرآن شریف گفته شد تا این رساله از آن خالی نباشد
 آمدیم بر سر وضع این رساله بر هفت باب گوئیم چون نظر در دین حق و اساس و ناطق
 کردیم حدود آن را بر هفت مرتبه یا تقسیم از امام و باب و اساس و مستحب و چون نظر
 در آفاق و انفس کردیم کلیات آن بر هفت مرتبه یا تقسیم و در قرآن شریف می آید که قوله
 تعالی 'مَسْرِيهِمْ اَيَاتِنَا فِي الْاَفَاقِ وَ فِي اَنْفُسِهِمْ' یعنی بنمایم ایشان را
 مراتب حدود دین در آفاق و انفس ششم از آن بیان کنم

اولا گوئیم عدد هفت حداقل عدد کامل است و معنی کامل آن است که مشتمل باشد
 بر عددی که کامل است در فردیت یعنی مرتبه جمع افراد داشته باشد و آن عدد بر سه مرتبه
 است یعنی ناطق و اساس و باب بر عدد یک کامل باشد و در زوجیت یعنی مرتبه ازواج
 داشته باشد و او عدد چهار است چهار و سه هفت باشد و موجودات آفاق و انفس
 را بر این میزان می یابیم و یک میزان دیگری است هشت هم از هفت جدای شود چه از یکی
 تا که بشمارند که ولایت است هفت می شود و یک میزان دیگر دوازده است و آن از
 چهار و سه که هفت است پیدای شود پس اعداد هفت باشد

گوئیم هفت آسمان است که کوکب سیاره هفت گانه دارد و هفت زمین است و هفت
 دریا است و هفت اقلیم است و هفت باد چنده است و هفت روز هفته است و اینها
 هفت هفت است و آن را هفت عضو است و دو دست و دو پای و زانو و روی دماغ
 و دل و جگر و زهره و شش و سپرز و گرده بوجه دیگر موی و پوست و گوشت و استخوان و
 رگ و پیوند خون و هفت قوت بدرک اول سامعه و باصره و ذائقه و شامه و نامیه و

وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُعْرِجُونَهُمْ مِنَ التَّوْبَةِ إِلَى الظُّلُمَاتِ
یعنی طاغوت از طغیان است و آن سر از کشیدن است از امر خدای تعالی که ایمان بخواند
که قوله تعالی 'أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ' یعنی مردی که مرده باشد و زنده بگردیم
که قوله تعالی 'وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ' یعنی یقین شرعی تا آن
زمان است که مرد یقین نرسیده باشد که قوله تعالی 'وَلَا يُبَدِّلُ دِينَهُمْ إِلَّا
لِيُبْعَثَهُمْ تَبَعًا لِبَنِي إِسْرَءِيلَ أَوْ أَتَابَهُمْ إِلَى مَا عَمِلُوا إِنَّهُمْ كَافِرُونَ' یعنی زمانی که متعلقان اندوخته گردانند این
مسئله را متعلقان چون مردان اند و متعلقان چون زنان و ظاهر گردانند که در دین و دعوت
بخاطر ایشان آید که بر شوهران ایشان که متعلقان اند که قوله تعالی 'لَا تَقْتُلُوا الصَّيِّدَ
وَأَنْتُمْ حُرُمٌ' یعنی بی دستور و بی ارشاد و دعوت حق نباید کرد و بار و کرم و ثعبان
ضرر رساننده را توان کشت یعنی با اهل مباحثه مقابله توان کرد و با جوج و با جوج را که قصد
دین اند که ابراهیم خلیل الرحمن ایشان را خورد و مرد کرد و اهل ظاهر بودند و آنکه تیر بر
دوش بزرگترین ایشان نهاد آنکه بحجت ایشان ایشان را باطل کرد که قوله
تعالی 'إِنَّا اللَّهُ يَا مُرِّي الْعَدْلِ وَالْإِحْسَانِ' یعنی مراد بعدل مرتبه پیغمبر است
چون شریعت عدل است و پیغمبر و مراد باحسان مرتبه وحی است که مولانا علی است
علیه السلام چه احسان آن است که بعضی را بعطامتناز کند و این مرتبه وحی است که همیشه
بوده است و نخواهد بود که قوله تعالی 'هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ' که بعضی را بعطای باین ممتاز گردانند و در حد
می آید که قال النبی علیه السلام 'الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ
تَرَاهُ' و مولانا علی علیه السلام می فرماید که کَمَا عَبُدَ رَبَّالْمَرَّارَهُ وَيُنْهَى عَنِ الْقَسَاءِ

له از آیه ۲۵۹ از سوره المائدة (۲) له آیه ۱۲۲ از سوره الانعام (۶) له آیه ۹۹ (آخر) از سوره الحجر (۱۵)
له آیه ۳۱ از سوره النور (۲۴) له آیه ۹۹ از سوره المائدة (۵) له آیه ۹۲ از سوره النحل (۱۶)
له آیه ۳۴ از سوره الحديد (۵۷) له اینجا ظاهر یک ورق آمده است

کن و باز گشت بخدا کن از وضع احوال ظاهر و هر چه در مشمول ظاهر شد از امثال باز گشت
 بوی مشول باید کرد که قوله تعالى 'خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
 أَبْصَارِهِمْ غِشَاوَةٌ' یعنی هر که خداوند تعالی بر دل و گوش و چشمهای اهل ظاهر را کرده
 بحقیقت نبرده اند که قوله تعالى 'يُؤْمِنُونَ بِالْغَيْبِ وَالطَّاعُوتِ' یعنی ایمان
 آورده پیشوایانی که ایشان را از راه بیندازند و گمراه کنند بقول این آیت که قوله
 تعالى 'خَتَمَ بِكُمْ غُغْغِي فَمَا لَبَّيْكُمْ لَا تَبْصِرُونَ' و امثال اینها در شأن امان است
 که از امانان حق گرفته و گمراه شده و با امانان باطل ایمان آورده و چشم و دل ایشان مهر
 شده و در شأن امانان حق است که قوله تعالى 'وَلِئَلَّا الَّذِينَ آمَنُوا يُخْرِجَهُمْ
 مِنَ الظُّلُمَاتِ إِلَى النُّورِ' یعنی تمام عالم متور و نورانی گردانده آنها اند و این
 در شأن امانان حق است که قوله تعالى 'فَوَرَّكَ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ
 نُورِهِ كِشْكُوفَةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ' یعنی نور حق تعالی امام
 زمان است که در آسمان و زمین است که آسمان و زمین را روشن گردانیده است و
 از مشكُوفه پیغمبر است که بنور آن سده و در حق هدایت می یابند و زجاجه دل طاعت است که او
 وصی است بعد از نبی علیه السلام که گوشت قدسیت برافروخته شده از شجره مبارک زیتون
 که ابراهیم خلیل الرحمن است و علی عمران است و پیغمبر علیه السلام از نسل ابراهیم اند
 و علی علیه السلام از نسل عمران است چنانچه در آیت گریه آمده که قوله تعالى 'إِن
 اللَّهُ أَصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ إِمْرَأَانَ عَلَى الْعَالَمِينَ' ترجمه
 طبری بن ابراهیم هر دل که او مطیع امام زمان شود

چنانچه در باب سیم بیان کرده شد در شأن امانان باطل این آیت که قوله تعالى

۱- آیه از سوره البقرة (۲) ۲- آیه از سوره النساء (۴) ۳- آیه ۱۷ و ۱۸ از سوره البقرة (۲)
 ۴- آیه از سوره البقرة (۲) ۵- آیه ۲۵۸ از سوره البقرة (۲) ۶- آیه ۳۵ از سوره النور (۲۴) ۷- آیه ۳۰
 از سوره آل عمران (۳)

کردیم که خلافت حق وصی بود حرام شد بر ایشان روزیهای پاک یعنی تاویل قرآن که پاک است و تاویل قرآن علی علیه السلام راست که قرآن تمام ارباب است و از شبهه ظاهر و تصرف غضب که اهل ظاهر را باشد و نیز حرام شد بر هر آنکه بر ظاهر شریعت استاده از اسرار شریعت و رفع تکالیف از نشان این آیت که قوله تعالى 'الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ' یعنی روز عبارت از زمانست که آفتاب ظاهر باشد و مراد بر روز آفتاب امانت است یعنی هر که آفتاب امانت رسید و بدو بینا شد طیبات بر او حلال شد بقول این آیت که قوله تعالى 'مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتُ مِنَ الرِّزْقِ' یعنی گویای محمد که حرام کرده شد سبیل استغفار برای طاعت و عبادت و نماز و درست نیست بر ایشان و حرام است زینت و زیوراتی که خدای تعالی برای بندگان خود جمیع کرده است زیورهای پاک را بقول این آیت که قوله تعالى 'قُلْ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ لِيُبَيِّنَ لَكُمْ آيَاتِهِ وَلِيُخْرِجَكُمْ مِنْ ظُلُمَاتٍ إِلَى نُورٍ' و گفته اند که مؤمنان را راه راست و شفاست و این خطا و ذلت است بآن طائفه ظاهر که گویند قرآن را تاویل نشاید کرد و روزیهای پاک آن عالم حقیقت است که خالی از آئین شریعت و گمراهی است و حلال است بر آنکه امام وقت خود را بر تبت خود بداند و حد و حلی را بشناسد بدین معنی که قوله تعالى 'وَلَا تَأْخُذْ بِلِئَالِ الَّذِينَ يَبْتَغُونَ الْفِتْنَةَ مِنْكُمْ وَلْيَعْلَمُوا يَوْمَ الْقِيَامَةِ أَنَّ الْفِتْنَةَ أَكْبَرُ مِنَ الْإِيمَانِ' و گفته اند که بر پایی ایشان که بر پایی دارند عهد غدیر ختم را یعنی اشارت کنند بقائم قیامت و بر پایی دارند وصی خود را که صاحب تاویل یوم اول و آخر است که قوله تعالى 'إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ الْمُسْلِمِينَ يَجْعَلُونَ لِنَبِيِّهِمْ أُخْرَىٰ' یعنی چون ظهور قائم قیامت باشد پسین که گروهی در میان حق درمی آیند و تو استغفار

سوره آیه ۵۱ از سوره المائدة (۵۱) سوره آیه ۳۰ از سوره الاحزاب (۳۰) سوره آیه ۷۰ از سوره المائدة (۷۰) سوره آیه ۷۰ از سوره المائدة (۷۰)

سوره آیه ۷ از سوره الاحزاب (۳۳) سوره آیه ۷۰ از سوره المائدة (۷۰) سوره آیه ۷۰ از سوره المائدة (۷۰)

نشاہ اور انماز یعنی دعوت کردن تا از آن شک و شبہ بیرون نیاید و استن و اخو حیض نباشد
یعنی ہر کہ علم حقیقت برگرفت از شک و شبہت بیرون آید وزن بزرگ سال راجض نباشد
یعنی چون در درجہ قبول دیرینہ شد از شک و شبہت باز رست و معنی استخاضہ آنکہ مادامیکہ
اورا شک پیش آید در ہر سخن با معلم دین باز گردد و از مقلان باز پرسد

و معنی خواب غافل بودن است از علم دین بعد از آنکہ باور سیدہ چہ غفلت کلی مردن است
و خواب مانند مرگ است اما حقیقہ مرگ نیست یعنی در دین و دعوت کہ زندگی ست درآمدہ
نخواب غفلت رفتہ و از خواب بیدار گشتن فکر کردن طہارت بعد از خواب جمع با علم دین کردن
و معنی لباس و تہ پوشیدن تہ و عہد از استحقاق پوشیدہ داشتن و معنی سجدہ سہو آنکہ
اگر نادون یا داعی را سود در میان افتد رجوع با علم باطن با حجت باید کرد چہ سجدہ دلیل ناطق و
حجت است و معنی سفر آنکہ درجات تعلیم برود و معنی نکاح در عہد معتم در آمدن و نقطہ آمدن
قبول کردن یعنی قبول سخن دعوت و معنی طلاق بیزاری از اہل یعنی کسی کہ مستحق سخن دین
نباشد و معنی مردن آنکہ از پایہ معرفت و حقیقت بیفتد و معنی نماز جنازہ آنکہ چون معتم را
جہل پیدا شود بمیرد یا بدعوت باطل روح حقیقت اورا بکشند و معتم اورا بدعوت علم حقیقت
یاری دہد اگر قبول کرد بنفس عیسوی زندہ شد اگر نہ در خاک جہل علم ظاہر دفن کنند و بپوسد
و در این رسالہ این مقدار شتمہ بود از تأویلات شریع و ظاہر قرآن ہم از اینجا تمام آن باید
جست و شتمہ نیز از تأویلات قرآن اینجا بدو خواہم کرد کہ قولہ تعالیٰ قِطْلِمِ مِنَ الْكَذِبِ
هَادُوا حَرِّمْنَا عَلَيْهِمْ طَيِّبَاتٍ مِّنَ الزَّوْجِ یعنی ظلم کرده بودند آمان کہ راہ یافتہ بودند
حرام برایشان کردیم روزیہا پاک را پس گویم در تأویل اینکہ آنانکہ بہ پیغمبر راہ یافتہ بودند
یعنی امرا خلافت وصی را بر غیر قرار دادہ اند چہ معنی ظلم چیز نیست غیر محمل خود و در باب بیشتر پیدا

احکام او باطن شریعت باشد، فرشتگان ثوابِ جد و دین او و اهل جنت آنها که از ظاهراً
برهند و باطن بگردند و جزای ایشان در دنیا آنکه تکالیف شرعی از ایشان بردارند
قال النبی علیه السلام یُصِیْعُ عَنْهُمْ أَجْرُهُمْ وَالأَعْلَالُ الَّتِی کَانَتْ عَلَیْهِمْ
و مصنف روز قیامت این که یَوْمَ تُنْبِئُ السَّوْآتِ و معنی مسجد جامع حجت است که
همه آنجا گرد آیند و مساجد دیگر معلمان و معنی قبله آنکه همه را روی با حجت باید و حجت را روی

جز با امام نیست

و معنی روزه آنکه تقیه کنی و دین دعوت از مخالفان نگاه داری و روز عید که اوقیاست
قیامت است که آنجا سلطنت امر قائمی اهل بحجت و برهان مقهور باشند
و معنی زکات علم دین آموختن است و بهندگان مؤمن بقدر حوصله هر کس رسانیدن
و آنکه زکات مالی بستانند و بر بیعت کس قیمت کند و آن نیست که علوم دین پیش امام جمع
است و او بر مراتب هر کس قیمت کند و قیمت کننده حجت باشد و حجت بر مراتب قیمت کند
و معنی حج بیرون شدن است از اعتقادی که اول در آن بوده منزل بمنزل از سنجید
تا حجت و گفتگفتن قبول دعوت داعی کردن و احرام گرفتن از ظاهراً و اهل ظاهراً و آشتن
و صید و تصرف کردن و جمیع و دیگر چیز احرام است تا حج گذارد یعنی چون از اهل ظاهراً جدا
شد باید که دعوت کسی نکند تا مادامیکه کعبه و قبله حقیقت نرسد و اجازت دعوت کردن
نیاید و معنی طواف شتافتن در طلب امام و جمع و کسر دلیل بحجت امام است و سنگ
انداختن در گردن اطمینان و آب نغم طلب علم دین کردن و از احرام بیرون آمدن گذشتن
خدا بشارت

معنی حیض آن است که هر لاشی و معلمی که او را شبهه پیدا شود اگر چه بعد اطلاع رسیده باشد

شود و سر دست و بینی و دهن شستن معرفت داعی و لاحق و مقم است و روی شستن و دست تا مساعد معرفت اساسین و مسح سروپای معرفت اصلین از حدت صحبت ناپاکان و مخالفت دین حق و راز با اهل ظاهر گفتن

و معنی تنجیم یعنی که در جانی که محبت نباشد اندامی و مقم و ناذون طهارت باید حاصل کردن و جنابت دو گونه است جماع و خواب و جماع را معنی تعلیم است یعنی اگر خطائی یا غلطی افتد معقم را باید که خود را پاک کند بعلم تأییدی که او آب روان است و اگر علم تأییدی نیابد و تعلیمی که او مثل تنجیم است و جنابت که در خواب باشد احتلام است و او سبب طریح است یعنی چون بنده مؤمن بالغ شود بعلم تأییدی و علوم دین باید که خود را از علوم ظاهر پاک کند و معنی نماز پیوستگی است چه نماز صلوات از وصلات است و او پیوستگی است به معرفت امام و دین حق بعد از طهارت که او بنیازی است از مخالفان و بانگ نماز دعوت است اهل حق را بسوی شناخت و معرفت امام و این کار بزرگ است و از این جهت باید گفت حَتَّى عَلَى خَيْرِ الْعَمَلِ که بهترین عملهاست و آنکه پیغمبری فرماید که قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ الْمُؤَذِّنُ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ یعنی گفت پیغمبر علیه السلام دراز گردن تاویل شناختن مردم است داعی را و هر که این سر را شربت دانست بحقیقت رسید و چون بعرفت امام پیوست بصلوات دائم که الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ رسد و حکم ظاهر از آن برخاست و بقرآن می آید در باب شرائع که قوله تعالى بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَبْلِ الْعَذَابِ و گویند بدن آدمی است و عذاب گویا احکام شریعت اند و مومنان دوزخ و منکر و کبر آینه اند که ظالمان ظاهر اند و مومنان قائم القیامة خداوند زمان بگذرد و التَّسْبِيحُ و احکام قیامت و

و بعد از آن مرتبه دایمت که اورا اجازت دعوت فرمایند مطلقا و هیچ جزیره و جای
مخصوص نگردانند و بعد از آن مرتبه حجت اعظم است و بعد از آن امام است و میان امام
حجت اعظم، مسیح واسطه نباشد و علم حجت تأییدی باشد و حجت معصوم از خطا باشد و
اورا مرتبه عقل اولست مولانا لکزه التجدد والتبسیج را بی واسطه او نتوان شناخت و خدای
را جز بنجد دیگر هیچ کس نتوان شناخت و آنکه خدای را شناسد یک کس بیش نتوان بود
حجت اعظم است و دیگران را خدا شناسی با و باید بود و ظهور و اشراق عقل در او پیدا شود
و او باب علم و فضل و رحمت مولانا باشد و او واسطه کشف حقائق و دفع شبهات گردد
و والی و فرمان ده همه بندگان مؤمن او باشد و هر که سر از فرمان او بپیچد جای او دوزخ
و عذاب جاودانی باشد و ظهور اسماء الله الحسنى و صفاته العلیا در او کمال
باشد و همه تجنان یکی باشند و امام از حجت که بدو کشف قائم قیامت است نزدیکتر
باشد و او بحسب کشف کردن حقائق مرتبه فزون تر داشته و هر که از این عذاب است حرمت
مولانا رسیده و هر که گرفتار شد العیاذ بالله جز لعذاب بدی نرسد برحمت مولانا عز و علا
توفیق رفیق گرداند و در رحمت بر بندگان کشاده دارد و این مراتب که شمریم هفت مرتبه
بود و مترین در باب هفتم گفته شود توفیق مولانا

باب هفتم در باز نمودن بعضی از تأویلات متفرقه و تشریح این رساله بر هفت باب
و شمه از تعلیق آفاق و انفس بایکدیگر گویم توفیق مولانا عز و علا

طهارت پاک کردن خویش است از گرد و آلودگیها و وضو ساختن رجوع بعلم امام است
چرا آب در حد تأویل علم حقیقت است و چون بنده خود را از گرد و آلودگیها پاک کند بعلم دین
که معرفت امام است برسد و اگر وقتی در آن ظاهر افتد باز گشت با علم حقیقت باید کرد تا پاک

فرو گیرد و بطلان همه را بنید و بداند که تا غایت او نیز چون دیگران خدای را بپیم و خیال
می پرستیده است و آتش پشیمانی در او گیرد و نیستی و نیستی و معنای او را بسوزد و توفیق
مولانا راه نمائی او کند تا یکی از حدود دین حق که داعیان حق و معلمان صادق اند برسند
و بعد از آنکه معلم حق او را آتش بسیار بکند و او را شایسته بندگی مولانا داند و او را بقدر
حوصله او سخن دعوت گوید و او اجابت او از میان جان بکند و با هر او نامور شود و کس را از
دعوت و طاعت او نه بچد این بنده صاحب یقین را نام مستحجب نهند و او را از حجت و
برهان دین حق چیزی تعلیم نکنند و مثل او در قرآن پند زده اند که قوله تعالی 'أَنْ يَضْرِبَ
مَثَلًا مَا بَعُوضَةٌ فَمَا فَوْقَهَا' که او از آب علم حقیقت خیزد و ضعیف تر از همه پزند
است و پندگی بر آسمان دلیل است که دشمن پل است بر مناسبت بر میان پرنده و
اجرام علوی که حدود دین حق اند و پل جانوری ست گران جان و بر زمین مانده و لبوی آسمان
نخواهد نگاه کردن و او مثل دانشمند اهل ظاهر است و پیشه پست او را بدرد پست ظاهر
او و این مثل است بر سلسله بودن مستحجب دین حق بر اهل ظاهر و خراب کردن او ظاهر را ظاهر
و چون مستحجب در مرتبه تعلیم بکمال رسد و سخن او از روی حجت بر مرتبه رسیده باشد که
تواند دیگری را راه نماید و از گمراهی بدر آورد و او را نادون سازند نادون آن معلم و نادون اکبر
و او را نادون اصغر باشد و طائفه را که معلم اجازت دهد او دعوت کند و چون درین مرتبه
بکمال رسد و استحقاق مرتبه دیگر پیدا کند از حضرت حجت نادون اکبر پیدا کند و نادون مرتبه
آن است که او را نادون دهند مطلقا که هر کسی را صلاح داند دعوت کند و چون استحقاق بیشتر
پیدا کند بر مرتبه معلم برسد که او را حجت اعظم در جزیره از جزائر نصب کند و از لواحق دوازده گانه
گردد که صاحب جزائرند و هر جا مومنی و یا مستحجبی در آن ناحیه و جزیره باشد با هر وفراوان باشد

که دوزخ حقیقی است و آنکه بعضی از ایشان بصورت سیاح و حیوانات باز گردند و عقوبت خود بکشند نموده ایم که ایشان هرگز بحق نتوان رسیدن الا درک بکند نمودیم که اهل حق اهل دین و دعوت مولانا اند پس هر که راه بدیشان نبرد بحق تعالی نرسد و از حق تعالی که او عالم بقای ابدیت و زندگانی سرمدیت فرو افتاده باشد و چون از این جا بفتاد و به عالم سستی رفت پس مردمی که بواسطه ایشان بجا خود رسد مردم دین و دعوت باشند و معاد اهل تضاد اگر بکشند و براه حق در آیند عالم ترتب باشد و معاد اهل ترتب اگر کشند به عالم وحدت باشند و مؤمنانی که نیکو صفات و نیکو اخلاق باشند و در بندگی خداوند خویش تقصیر نکنند فرشته باشند و آنان که روی از خداوند خویش گردانند و مردم را گمراه کنند دیو و غول باشند و پری آن کسی که در نیکی بزرگتر فرشته رسیده باشند جمعی بزرگتر و پری فی الجمله عرش و کرسی و لوح و قلم و بهشت و دوزخ همه مردمی باشند و بهشت شخص مردمی که خلق را با خداوندائی خواند و همان شخص صواب باشد و پیغمبری فرماید که سلمان جان بهشت است و دوزخ شخص مردمی که خلق را از خداوندائی دور کند و همچنین شخصی سبب عذاب خود و همه دوزخیان باشد...

و حضرت بابا سید نامی فرماید که چون سنگ سیاه را خواهند عذاب کنند با شخص عذاب نام کنند پس در آخرت سنگ سیاه و سفید هم مردم باشند و تا کسی همه چیز را محبت و شوق کند از موجودات خلاص نیاید

و توفیق مولانا در باب نفس ناطقه خواهیم نوشت و حکایت مبد و معاد را آنجا تفصیل خواهیم آورد چون بنده مؤمن که شایستگی و بندگی خداوند داشته باشد و غایت و محبت خداوند زمان او را دریابد و در او طلب خداشناسی و راه خدا نیر پیدا شود و بکار بخشد و دوزخ

مردم و مخل باشد و بیشتر بد کردیم که در آخرت همه چیز زنده باشد چنانچه در قرآن
شریف می آید که قوله تعالی 'وَإِنَّ الدَّانِیَةَ لَآخِرَةٌ لِّهَیْئَ الْحَیْوَانی' لَوْ کَانُوا
یَعْلَمُونَ یعنی زنده بجز مردمی که بحقیقت رسیده باشند نیستند چه مردمی که بحقیقت رسیده
باشند چنانچه در قرآن می آید که قوله تعالی 'أَمْوَاتٌ غَیْرُ أَحْیَاءٍ' و در آخرت عالم
روحانیات است پس باید که عالم مردمی باشد و همچنین پیغمبری گوید که در آخرت سنگ
و کلوخ سخن گوی باشد و سخن گوی بجز مردم نتواند بود و می آید که در آخرت همه چیز را
بمعاور کنند و مبدأ مردم این صورت خلقی است و این عالم جسمی است بکلم این آیه کریمه
که قوله تعالی 'یَدُ اللَّهِ فَوْقَ أَيْدِنَا' فَمَنْ نَكْتَفِ بِأَنْفَعَانِ نَكْتَفِ عَلَى
نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَنْ یُؤْتِیهِ أَجْرًا عَظِیمًا یعنی نیست
اسیخ دستی بالاتر از دست او چنانچه در سیراوس سیر خدای تعالی و گوش را گوش خدای
تعالی چشم و چشم خدای تعالی و دانه و دانه خدای تعالی و زبان و زبان خدای تعالی
و گفته او گفته خدای تعالی و امر او امر خدای تعالی و نبی او نبی خدای تعالی و امر و نبی و ناسخ
و منوخ بدوست و حکم او دست بکلم ائمه و لیسکم الله و رسوله و بکلم لاتی
و لی الله فی الارض ترجمه

یَدِ اللَّهِ فَوْقَ أَيْدِيهِمْ إِنَّ أَنْبَاءَ بَنِي إِدْرِيسَ
 كَمَا لَا تَرَى دَسْتًا وَنَبَاهُ سَجَدَتْ دَسْتًا

وشریعت و احکام این عالم و معاد همه مؤمنان و نیکان با ذات متقدس مولانا است عز و علا
چنانچه در قرآن شریف می آید که قوله تعالیٰ كُلُّ الْيَتَارِاجِ حُوتٌ - وَلِيْنَا إِلَىٰ رَبِّكَ
الرَّجْعَىٰ - وَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ و عالم انسان که اهل شناخت اند عالم
همیشگی و جاودانی و بقای ازلیست و معاد کافران و منافقان با عدم جاودانی و نابودی ازلی

سورة الحنكوت (29) سورة الزايم ٢١ سورة النحل (١٦) سورة آية ١٠ سورة الفتح (48) سورة الزايم ٢٠ سورة المائدة (5)

خداست؛ و چون عالم عبارت از تفصیل معانی انسان است و انسان عبارت از جمیع آن معانی است پس بحکم حقیقت انسان عالم کبیر باشد و اجزای انسان که پراکنده شود هر یکی بامر خود رَوَد و پراکنده اجزای انسان را عالم موجودات خفایم و عالم روحانی عبارت از عالم حقائق است و عالم دین که هستی همه چیز تحقیقی است که او همه چیز را باشد و حقیقت همه اشیا در عالم دین ظاهر است و عالم روحانی که عالم جان است و عالم جسمانی که عالم تن است بهم تمام است و بهم سیج نیستند

و در فصول مبارک می آید که تن و جان بهم تن است و جان و تن بهم جانست مقول و محسوس بهم مقول است و محسوس و مقول بهم محسوس که اگر جان را بحشم اضافه مبنی تن باشد و اگر تن را بحشم حقیقت مبنی جان باشد مقول را اگر بحشم اضافه مبنی محسوس باشد و محسوس را اگر بحشم حقیقت مبنی مقول باشد حقیقت را اگر بحشم اضافه مبنی اضافه باشد و اضافه را اگر بحشم حقیقت مبنی حقیقت باشد و وحدت خدای را اگر بحشم اضافه مبنی کثرت خلق را دیده باشی و کثرت خلق را اگر بحشم حقیقت مبنی وحدت خدای را دیده باشی

و هم در فصول مبارک می آید که هر که همه حقیقت است او را از اضافی نصیب نیست و هر که همه اضافیت است او را از حقیقت بسیج نصیب نیست و هر که از حقیقت اضافیت او را از بسیج کدام نصیب نیست و هر که بحقیقت حقیقی است و با اضافه اضافی هر دو گوئن او را است پس هر که حقیقت و اضافه بجای خویش میند و بجای خویش نگاه دارد از موهومات و تخیلات برهد

و در فصل مبارک می آید که بقیامت چون خدای متین باشد و مشخص شریعت خدای

بنده را الابد دوستی تو و علی و اهل بیت تو صدق رسول الله و رسول علیه السلام گفت که قال النبی علیه السلام لو اجتمع الناس علی حب علی بن ابی طالب لیا خلقنا النار یعنی اگر خلقان جمع می شدند بدوستی علی ابن ابی طالب پیدائی کرد خدای تعالی آتش و دوزخ را و دیگر فرمود که قال النبی علیه السلام من احب علیاً و اولادی فقد احبنی و من احبنی فقد احب الله یعنی هر که محبت کند علی و اولاد من محبت کرده باشد با من و هر که محبت کند من محبت کرده باشد با خدای من و دیگر گفت که قال النبی علیه السلام من ابغض علیاً و اولادی فقد ابغضنی و من ابغضنی فقد ابغض الله یعنی هر که بغض اولاد مرا بورزد بغض مرا ورزیده باشد و هر که بغض مرا ورزیده باشد بغض کرده باشد با خدای من صدق رسول الله مولانا بندگان خود را توفیق دین داری کرامت کناد بته و کر مه

باب ششم در باز نمودن عالم جسمانی و روحانی و مبدء و معاد و بیان مراتب از مستحب تا امام

مادر باب سخنان گذشته پیداکردیم که هستی مطلق خدای راست و هر چیزی که راست از او باشد و با او هست باشد و هر چه از هستی خدا بقیه عدم محض شود پس گوئیم که جهانیات که آن مجذوب فلک الافلاک است تا بر کز خاک این همه هستی خدا هست است یعنی هر کی بقوتی از قوت های الهی بر پا است و بآن موجود است و آسمانها مشابیه پدرانند و انوار ایشان را مشابیه نطفه است و فرزند گوهر است و نبات و حیوان و این قوت الهی که پراکنده است در آسمانها که پدرانند و عناصر که مادرند و موالید که فرزندانند این همه در دستان جمع می شود و بواسطه آنکه همه قوتها جمع کرده است بصورت ظاهری شود که آن صورت خلقت

تعالی از نور روی علی هفتاد هزار فرشته آفریده است که استغفار می کند برای وی و از برای
 مجانب وی تا روز قیامت **صَدَقَ رَسُولُ اللَّهِ** و نیز رسول علیه السلام می فرماید که وقتی که
 مرا بعراج بردند در طرف سموات میگذشتیم فرشته دهم بر سر منبری از نور نشسته و فرشتگان
 گرد گرد او آمده گفتیم یا اخی جبرئیل این فرشته کیست جبرئیل گفت نزدیک وی شود بروی
 سلام کن چون نزدیک وی رفتم و سلام کردم دیدم که برادر عم زاده من است علی ابن
 ابی طالب گفتیم یا اخی جبرئیل پیش از من کی با سان چهارم آمده بوده است جبرئیل گفت
 یا رسول الله علی منظر العجائب است و در آسمان و زمین دوست آسمان و زمین بی ادبها
 ندارد و لیکن فرشتگان از دور و محبت علی شکایت کردند خدای تعالی فرشته را از نور علی
 علیه السلام آفرید پس جمیع ملائکه در شب جمعه و روز جمعه هفتاد هزار نوبت زیارت می میکنند
 و تسبیح و تلعیس خدای تعالی بجای می آورند

و در مناقب از امام محمد باقر روایت است که رسول علیه السلام گفت که در معراج حق
 تعالی با من بزبان علی ابن ابی طالب خطاب کرد و گفتیم یا رب تو با من سخن گفتی یا علی را امر
 به سخن فرمودی حق سبحانه و تعالی خطاب کن ای محمد من شیء ام نه چون اشیاء و مرا با مردمان
 قیاس نشاید کرد و اشیاء و امثال و نظاره و وصف نباید کرد و ترا از نور خود آفریدیم و علی
 را از نور تو پس بر سر دل تو مطلع شدم بوی دل تو علی را یافتیم و از علی ابن ابی طالب دستتر
 نیافتیم بنابراین زبان علی با تو سخن گفتیم تا دل تو مطمئن گردد و از هیبت دلت از جای نرود
قال النبی علیه السلام دوستی علی گناه را می خورد و چنانکه آتش هیزم را میخورد
قال النبی علیه السلام **عَاهِدَنِي رَبِّي أَنْ لَا يَقْبَلَ إِيْمَانُ عَبْدٍ إِلَّا لَا**
بِحَبَّةٍ عَلَيَّ وَأَهْلَ بَيْتِي یعنی عهد کرده است با من خدای تعالی که قبول نکند ایمان هیچ

وارض و سما و هر چه در اوست همه قائم بحکم حق است و بیرون از اوست که اگر بر سبیل
فرض و تقدیر این کلام خدا که این نقطه که رسول فرموده اند که انا نقطه تحت الباء بظهور
آید که از سموات و ارض بدر برود و اشیا موجود بماند پس در همه اشیا از علی کرم الله وجهه
بحکم این حدیث ساری و جاری باشد همچنانکه هُوَ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَهُ زَیْرًا
این حروف قرآنی بی وجود نقطه ممکن نیست و حق تعالی او را نقطه خوانده است (بیت)
یک نقطه الف گشت الف گشت حرف در هر حرفی الف بسی موصوف
چنانچه در کشف کبیر و جامع کبیری فرماید قال النبی علیه السلام انا کلام الله
ناطق ترجمه

چون بود علی کلام ناطق مخصوص بود بذات خالق

بیت

حدیث نور چراغ است و دیده اعمی قضیه شرف معجزات بر زندق
قال النبی علیه السلام لیس الله بمتکبراته لجمع العالم ولجذ ترجمه
عجبی نیست از خدا که کند جمع اندر یکی همه عالم
هر که داند علی بدین توجیه بر سر بر سر بنی آدم
قطعه

گر بدانی تو از سر تحقیق شرح این قصه بیان علی
روشت گرد این سخن بخدا هست ناطق همه زبان علی

قال النبی علیه السلام خَلَقَ اللهُ مِنْ نُورٍ وَجْهَ عَلِيِّ بْنِ أَبِي طَالِبٍ
سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَلِحُبِّهِ إِلَى يَوْمِ الْقِيَامَةِ یعنی خدا

مرتبه ولایت است زیرا که حضرت رسالت پناه بر اجم مرتبه نبوت و هم مرتبه ولایت است
 اما مرتبه ولایت خفی و مرتبه نبوت جلی و هویدا و مرتبه ولایت افضل بر مرتبه نبوت است
 پس ولایت علی بر نبوت نبی غالب است چنانکه ولایت امیر جهان ولایت نبی است که
 خود آن حضرت فرموده اند که قال النبی علیه السلام لی مع الله وقت لا یسفه
 فیہ إلا ملک مقرب و نبی مرسل یعنی مرا با خدا وقت است که در آن وقت
 گنجه ملک مقرب که جبرئیل باشد یا نبی مرسل که وجود او باشد که مرتبه نبوت است که آن
 از مرتبه ولایت حضرت رسالت است

پس آن حضرت هر چه گفته باشند ظاهر اشکالی از آن مقام که فاء فی الله و بقاء الله
 است و دیگر فرموده حضرت رسالت پناه علیه السلام است که أنا نقطة تحت الباء
 و أنا الكتاب المستور و دیگر آنکه العلم نقطة کثرها الجاهلون یعنی گفت
 رسول علیه السلام که علم یک نقطه نیست که آن را نقطه تحت بای بسم الله گفته اند و جابلان
 آن را بسیار کرده اند و وجود او که نقطه باشد مقرر است که جمیع حروف در تحت نقطه
 مندرج است چون گفته اند که علم نقطه نیست معنی آن باشد که وجود من محض علم است پس
 جمیع انبیاء که کتاب ایشان آمده و جمیع کتاب آسمانی از این حروف خالی نیست و این حرف
 از این نقطه خالی نبود پس نقطه در همه ساری و جاری باشد و حضرت رسالت پناه
 فرموده که قال النبی علیه السلام یا علی کنت مع الانبیاء سیراً و حضرت
 معی جصراً یعنی که یا علی سیر خدا تونی و سیر خدا در منظر محمد ظهور یافت (رباعی)

در طور نبوت عدم از حق شیء شد هر نقطه که قابل صفت بدی می شد
 ملک و حکومت با بواشده علی شد در کشف ولی چون در دوز می شد

وزمین باشد و جمیع انوار فروغ نور محمد است و علی عین آنست زیرا که حضرت رسالت
پناه عین نور حق است و علی عین آن نور باشد چنانچه گفته اند (مبت)

علی صبح نبوت را بود دوم محمد خاتم و او نقش خاتم
چنانچه حضرت رسالت پناه فرموده اند که انا نور الذی اقتبس منه موسى فهدى
یعنی که علیست آن نوری که اقتباسش کرد از آن نور موسی و بهدایت رسید پس آن
آتش که انا ذی بک گفت همین نور بود بقول حضرت رسول علیه السلام که ربّ جمیع
اشیاء کلمه کن است و عین آن کلمه حضرت امیر المؤمنین علیست علیه السلام اکنون چون حضرت
رسول علیه السلام فرموده اند که من و علی از یک نوریم اما مرتبه نبوت تعلق بخلق دارد و آن
موقوف بجهنمیل و وحی است تا از حق تعالی بر او منزل نمی شود و امور نبوی با کلمه ظاهر کرده اند
بحکم این آیت که قوله تعالی وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ
و این مرتبه محتاج می باشد بجهنمیل که آن کلمه است و امری که از حق تعالی می شود میرساند
در آن باب امور است چنانکه حق تعالی می فرماید که قوله تعالی يَا أَيُّهَا الرَّسُولُ
بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ یعنی ای رسول من برسان آنچه بتو فرستاده ایم
از پروردگار تو بغیر آن امور نباشی آن امور از آن است که فرمود و اقمنا علیک و البلاغ
و علینا الحساب یعنی که مرتبه امیر مرتبه ولایت است و او را واسطه نیست بلکه بی حجاب
مشاهده حق می کند و دیگر آنکه حضرت رسالت پناه فرموده که من جنگ تبئزل می کنم و
علی تبأویل و تاویل مرتبه حق است که قوله تعالی وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
والتواصیون یعنی که رسول و علی یک حقیقت اند و غیرت در میان ایشان نیست
الا در تعین و تخصیص بلکه ایشان هر چه فرموده اند در باب توحید و مشکلات سخن همه از

چون ذات طلیت اصل ترکیب زو یافت سخن تمام ترتیب
 و دیگر آنکه حق تعالی فرموده است در قصه موسی که چون موسی نزدیک آتش رفت
 آتش گفت که ای انا الله قال الله تعالی فلما أتاهم نوره یاموسی
 ای انا ربک فاخلع نعلیک یعنی ای موسی نزدیک آمدی که منم پروردگار تو و
 وقتی که آتش نزد کوه طور بسوخت و ای انا الله رب العالمین از او برآمد
 پس حقیقت و منطهری که وجود او نور حق باشد بطریق اولی بوجوب آیهائی که در
 قرآن مذکور است برآید با وجود آنکه حضرت رسالت پناه فرموده اند که قال النبی علیه
 السلام کنت انا وعلی نوراً بین یدی الله تعالی قبل ان یخلق آدم
 بأربعة عشر الف عام فلما خلق الله آدم نقل ذلك النور إلى أصله
 فلم یزل ینقلبه عن صلب إلى صلب حتی قتر فی صلب عبد المطلب
 فقسّمه قسمین وقسمنی فی صلب عبد الله وقسم علی فی صلب
 ابی طالب وعلی منی وانا منه مضمون این حدیث آنست که گفت رسول خدا
 که من وعلی از یک نوریم میان هر دو دست خدای تعالی پیش از آنکه آدم را آفرید و پیش
 از بنای دهر بچندین هزار سال نقل میکرد آن نور بصلب آدم علیه السلام آمد و همیشه
 آن نور نقل میکرد از صلبی بصلب تا قرار داد حق تعالی او را در صلب عبد المطلب پس او را
 منقسم گردانید بدو قسم قسم من به پشت عبد الله رفت و قسم من بی پشت ابی طالب پس
 علی از منست و من از علی و در حدیث دیگر آمده است که قال النبی علیه السلام
 انا وعلی من نور واحد و در قرآن شریف آمده است الله نور السموات
 و الارض مثل نوره کمشکوۃ فیها مصباح پس چون حق تعالی نور آسمان

نظم ظاهر شده بر همین معنی اولیاء الله فرموده اند که اَنَا الْقُرْآنُ وَالسَّبْعُ الْمَثَانِ وَ
 رُوحُ الرُّوحِ أَرْوَاحُ الْأَدَانِ یعنی امیر المؤمنین امام متقین در این باب چنین فرموده که
 منم قرآن و السبع الثانی و روح الروح و حضرت رسالت پناه فرموده اند که یا علی
 كُنْتَ مَعَ الْأَنْبِيَاءِ سِرًّا وَمَعِيَ جَهْرًا یعنی ای علی با همه انبیاء در ستر بودی و با من
 آشکارا شئی قال النبی علیه السلام فَأَنْتَ كِتَابُ اللَّهِ تَعَالَى وَتَوَسِّرْ خَدَّيْ
 که ستر ترا کس نداند بخیر خدای تعالی و ستر خدای کلام خداست که آن تمامی در شان من تو
 فرو داده است قال النبی علیه السلام وَجَمِيعُ سِرِّ اللَّهِ تَعَالَى إِلَى أَخِيهِ
 یعنی جمیع اسرار خدا در کتابهای آسمانی است و آن سترائی که در کتاب آسمانی است در تورات
 و انجیل و زبور در قرآن باشد و هر چه در قرآن است در سوره فاتحه الکتاب است و آنچه
 در فاتحه است در بسم الله است و آنچه در بسم الله است در بای بسم الله است و
 آنچه در بای بسم الله است در نقطه تحت بابت پس معلوم شد که علیست آن نقطه و
 اسرار خدا و اسرار کتابهای آسمانی و جمیع انبیاء و کتابهای آسمانی همراه بوده است
 پس همه ستر کتابهای آسمانی همراه او باشد چون این کتابهای آسمانی بحضرت رسالت
 پناه علیه السلام ختم شد از آن رو ستر او بحضرت امیر ختم شد و هر که بتنزیل آن کتابها
 مانند کبر و ترسا و یهود و ارمی و یهود و هند و منافق مردود و مرد شده اند و از زمره المنافقین
 و المنافقات و از زمره أَصْلُ مَسْپِلًا گشتند و هر که بتاویل رسید و شناخت حاصل
 گردانجامی در ستکار شد

شعر

همراه نهان او علی بود	گرز آنکه نبی کزو ولی بود
این لفظی خدا که چهره نمود	با جمله انبیاء بسر بود

إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ. قَوْلُنَا إِبْجَادُ شَيْءٍ إِذَا إِبْجَدُ شَيْءٍ
 متعلق یعنی می‌شود آنچه خدای تعالی بخواهد و بظاهر می‌آید و دیگر فرموده یُحْيِ الْحَقَّ بِكَلِمَاتِهِ
 یعنی می‌گرداند حق تعالی حق را بکلمات خود و باطل می‌گرداند باطل را بکلمات خود چون این معنی
 ثبوت رسید که همه اشیا در حکم کلام صامت حق است و در تحت تصرف اوست بکلم
 این آیت که قوله تعالی وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ اللَّهِ یعنی
 آفتاب و ماه و ستارگان مسخراند بامر خدا و امام زمان که اَنَا أَمْرُ اللَّهِ وَالرُّوحُ قَالَ
 اللَّهُ تَعَالَى يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي بِنِیَای محمد ترا
 چون پرسند از حقیقت روح بگو روح از امر پروردگار من است و امر خداست که گفته کن
 بامر او پیدا شده است پس نفسی که خود را بحسب شود و تجلی و تحقیق کلام باطن دیده باشد
 او را رسد گفتن که اَنَا قُلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَأَنَا بِكُلِّ شَيْءٍ عَلِيمٌ
 پس چون امیر اذهای تعالی گفت که این کلمه کن است گفتیم که هر چه صاد می‌شود پس
 راست باشد این کلمه که ما می‌گفته است که اَنَا مُصَوِّدٌ فِي الْأَرْحَامِ یعنی نیم نقش کننده در
 رحما زیرا که هر نفسی که بر تنحه وجود و بر صغفه هر موجودی بی وجود می‌آید از این کلمه بیرون نیست
 پس بدین موجب لازم می‌آید که گوید منم کلام خدا که اگر بالفرض از اشیا بدور رود اشیا
 را وجود نماند از آن معنی فرموده اند پیغمبر علیه السلام که قَالَ عَلِيُّ دَاوَمْتُكَ فَبِكَ وَلَا
 تَشْعُرُ وَدَاوَمْتُكَ وَلَا تَبْصُرُ و دیگر فرموده اند وَقَالَ عَلَيْهِ السَّلَامُ
 أَتَرَوْعَمُ أَنَّكَ جُرْمٌ صَغِيرٌ وَفِيكَ انْقِطَوَى الْعَالَمُ الْأَكْبَرُ یعنی گفت
 پیغمبر علیه السلام که علی در من سجیده است و منطوی شده عالم اکبر فَاَنْتَ الْكِتَابُ
 الْمُبِينُ الَّذِي بِأَحْرُفِهِ يَظْهَرُ الْمَظْهَرُ یعنی گفت پیغمبر که تو کتاب مبینی که بحر فهای او

الله و محمد و علی یکست جویند در دیده احوالان ستم نبودند
و این حال روشن است مثلاً هر کجا آهین در آتش برود انگشت از اطراف بروی ریخته و
بدم دم او را نفخه شد بدین متصرف گردد آهین بقاربت و مقاربت آتش و مجاورت او از
ظلمت و کثافت و کدورت و ضلالت اول خلاص یابد و بر تپه رسد که هر صفت در آتش
اعتبار توان کرد از شعل و احراق که علت غایی آتش است در او موجود گردد و همچنین بنده
که در مرتبه محبوب حق آید بقضای که مذکور شده است دست و پا و سمیع و بصیر عبدی نشود
پس هر چه از او صادر می شود از افعال و صفات حق باشد همچنانکه حضرت رسالت پناه
علیه السلام فرموده که قوله تعالی 'وَمَا رَعَيْتَ إِذْ رَعَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ' ^{سوره ابرهه}
یعنی نینداختی تو ای محمد آن هنگامی که تو انداختی و لیکن خدا انداخت اگر چه آن انداختن فعل
ظاهر از حضرت رسالت پناه بود اما بحقیقت از آن حق است

پس حضرت رسالت پناه در حق حضرت امیر المؤمنین علی کرم الله وجهه در این حدیث
اثبات کرده که قال النبی علیه السلام یحب الله تعالی و رسولہ یعنی دوست
می دارد او را خدا و رسول خدا چون حق تعالی او را دوست و محبوب گفته باشد که اجمالاً چون چرا باشد
در حدیث دیگر آمده که قال النبی علیه السلام 'وَعَلَىٰ مَدْوَحٍ فِي ذَاتِ
اللَّهِ تَعَالَىٰ' یعنی که علی ستوده شده است در ذات خدای تعالی و باز گفت که قال
علیه السلام 'أَنَا كَلَامُ اللَّهِ نَاطِقٌ بِمُتَكَلِّمِهِ' یعنی گفت پیغمبر علیه السلام که علی کلام
سخن گوینده حق است زیرا که کلام از غایت اتحاد و عنایت که دارد گوینده است ستوده بذات
حق تعالی شده از وحدانیت و چون پیغمبر علیه السلام او را کلام حق گفته باشد و حق تعالی
جمع ایشان را بکلام خود آفریده و ایجاد کرده و چنانکه فرموده که قوله تعالی 'إِنَّمَا أَمْرُهُ

صلوات الله والسلام علیه وعلى آله واولاده المطهرین
 اتابعه مدتی میلان خاطر و داعیه باطن و ظاهر بر آن بود که در بیان خطبه که منسوب
 است بحضرت امیرالمؤمنین و امام اثنین و شوب الدین قاضی القفزة و قاتل الکفرة
 علی ابن ابی طالب علیه افضل الصلوات ستمی بخطبه البیان است و بر بعضی اقوال بخطبه
 انابت است و امثال این سخنان که حضرت رسالت پناه روایت می کند توحید و تحقیق
 این کلمات قدسی بچهره طریقی کرده می شود که خلاف ظاهر لازم نیاید و مخالفان را اغراض
 جواب گویم که اولاً می باید چنانچه در حدیث قدسی می فرماید که قال النبی علیه السلام
 لا یزال العبد یتقرب الی بالتواقل حتی أحببته فاذا أحببته
 کنت مسعاه الذی یتسمع به و یبصره الذی یرى به و یدیه
 الذی یربطش بها و رجله الذی یمشی بها مضمون این حدیث آن
 می شود که همیشه بنده من تقرب بمن می جوید بنواقل که آن را دانی عبادت و طاعت است
 بر فرائض مکتوبه تا بان غایت که من دوست می گیرم او را همین که دوست گرفتم او را بسمع
 او می شنوم که بمن می شنود و بصر او می بینم که بمن می بیند و بدست او می گیرم که بمن می گیرد
 و حاصل قصه آن باشد که انسان عبارت است از اعضا و قوای اعضا همچون
 دست و پا و غیر آن قوی همچون سمع و بصر و غیر آن پس چون این هر دو حدیث که مذکور شد
 اسم در اسم تنجی باشد و ملک وجود را تمام حق متصرف شده باشد پس در آن
 حال هر چه گوید و شنود گوینده و شنونده غیر حق نباشد و در آن مرتبه ایست که بعضی
 از اصحاب ریاضت سخنانی گفته اند که خلاف عالم خلقت و ظاهر شریعت همچون انا
 الحق و سبحانی که گفت پیغمبر علیه السلام که من و علی آن نورم که با موسی سخن گفتیم یعنی

گردانیده باشد

ای عزیز من جان پروری کن و از شر و شور خود بری کن تا بتوانی در ایام جوانی
 نقد هر جان را بضاع گزرنانی چنانچه حضرت باباستی نادراین باب می گوید که درود
 نامعدود شاد ذات محمد را که زمره انبیاء که قانون شریع هر یک باشد بچک آورد که
 قوله تعالی 'أُولَئِكَ عَلَيْنَا صَلَواتٌ مِن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ
 هُمُ الْمُهْتَدُونَ' منظر و منظر ذات قائل گفته قال النبی علیه السلام کُنْتُ
 أَنَا وَعَلِیَّ نُورًا بَيْنَ يَدَيِ اللَّهِ تَعَالَى قَبْلَ أَنْ خُلِقَ آدَمُ بِأَرْبَعَةِ عَشَرَ
 أَلْفَ عَامٍ و در بیان حقیقت امر در تحقیق توحید تسکیم بگوید أَنَا وَعَلِیَّ مِن نُورٍ وَاحِدٍ و
 أَنَا عَلِیٌّ وَأَنَا مِیْنَهُ و در دایره دنیا بر اظهار اقدار و جاست خویش و خطبه کمال در مرتبه و
 بکمال خود مترجم بگوید أَنَا أَدَا الْحِكْمَةَ وَعَلِیٌّ بَابُهَا بِرَفْعِ بَابِهَای دَاشِس و تفسیح در ای
 معرفت و نیش آمد علیه مِنَ الصَّلَواتِ وَمِنَ التَّسْلِیْمَاتِ الزَّاکِیَّاتِ
 برآل او که هر یک بر آسان دایت گم شده وادی ضلالت جهالت را کوب ادی بود
 بتخصیص آن ذاتی که حروف محکات را جز نقطه وجود مقدس شمارا و در دنیا و در دایره
 پرگار موجودات جز منظر اندس شمارا و نشد آنکه در مقام منقبت و محبت از زبان هر یک
 و شریف بدین مقال بکمال میرسد

حاصل ایسان و امان همه
 در دو جهان کس بزبان همه
 جز تو نبود روح و روان همه
 از تو منور دل و جان همه

ای صفت جان جهان همه
 غیر تو کس نیست سخن گو بختی
 گرچه فرستاد رسول آن خدا
 با همه همراه تو بودی و بود

قوله تعالى فَأَقِمْوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا
چنانچه گفته شد صد در دنیا هزار در آخرت بود که قرض حسنه است و دست گیری بهم دینان و
برادران دین خود را قرض من دانید و ادا و دفع بدارید که ثواب بسیار است و صفای
باطن مؤمنین در کم خوردن و کم گفتن و کم خفتن است و بجل و نیوی بر یکدیگر تغافل کنید
و یکدیگر را با فطاس طعن فرمید که این شیوه مناقعان و جابلان است و از خدا طلب
نمائید و سلامتی دین و خدا شناسی طلبید

و مرد از مؤمنی آنست که دیگری از او در مؤمنی ز شک برود که چرامن همچنین نباشم
و بر یکدیگر گریستم و شرارت کنید و بغض را در دل راه بدهید که بغض و حسد و ظلم مؤمن را از
دین برآورزد و کینه یکدیگر را از دل برآرد که در سینه مؤمن کینه راست نباید زیرا که سینه
مؤمن خانه خداست قال النبی علیه السلام المؤمن عرش الله تعالى
یعنی هر که کینه در دل داشته باشد خانه خدای را پلید کرده باشد چون خانه پلید شد صاحب
خانه در آن جانیاید و او از ایمان بی نصیب باشد و از تعصب دور باشید مگر با
دشمنان دین و با دوستان دین پیغمبر و غیرش در رخ گوئید و تواضع باشید و
خلق و کرم و احسان پیشه خود سازید که سر همه طاعتها این سه صفت است و اگر میان شما
نزاع شود همه در صلاح آن بکوشید و بی تکلفی را شعار خود سازید تا آسان زندگانی و زندگی
توانید کرد و از فرمان داران امام زمان روی مگردانید و در دین ثابت قدم باشید
که این دنیا عاریت است که قوله تعالى ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ یعنی گفت خدای تعالی که هر که
از حد و در علوی روی بگرداند کافر گردد و بعذاب الیم گرفتار شود و از خدا و رسول خدا روی

داعی را باید بر در آن سوراخ استغاری بکشد سالها تا آن مور بیرون آید و او را دعوت کند شاید که از آن مور قوت بدین رسد و صواب آن قوت شریک او باشد و آنها نیز از اصحاب الیمین اند و هر یک ازین ارباب مراتب خواه حجت باشد خواه داعی و خواه ناذون و خواه معلم و خواه مستجیب واجب و لازم است که خدائرس و پاک دامن و پاک چشم و پرهنرگار و فرمان بردار و صادق القول و کریم الاخلاص باشند و از روی صدق بدعوت مولانا گردیده باشند و کفرمان برداری بر میان جان بسته بحکم این آیه که قوله تعالی 'أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ' و تقویت دین بر خود لازم شناخته که از بعض ارباب مراتب از دعوت ثواب بیشتر داشته باشند و دین بدعوت دست شود و هر چند بیشتر آن بیشتر باشد و در نصایح گوید ترجمه

ای مومنان با من و فرمان لو شوید محمود را امید بشارت از آن رسید
و مومن باید که متقی و پرهنرگار باشد قوله تعالی 'إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ' یعنی بدستی که گرامی ترین شما پرهنرگارترین شما است و متابعت بر طاعت واجب الوجود لازم دانید خدا را در همه حال خواه در رفتن و خواه در گفتن و خواه در خفتن حاضر و ناظر دانید و در همه حال چنان بزمید که چون حق سبحانه و تعالی شما را در همه حال می بیند شرمند نشوید و صدقه را دست آورید و سازید که صدقه ردیلا گفته اند و زکوٰۃ مال بیرون کنید که گفته اند که قال النبی علیه السلام 'بُرْكَهُ الْمَالُ فِي إِدَاعِ الزَّكَاةِ' یعنی برکت مال در ادای زکوٰۃ است و خمس پیغمبر و اولادش از مال خود بیرون کنید و هر دنیاری که در حق الله صرف کنید صد در دنیا و هزار در آخرت برکتی آورد و در حدیث آمده که وَمَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا و این را فرض حسنه گفته اند که

این صورت بعینه آن صورت اسحاق پیغمبر و اسماعیل پیغمبر است که چندین از فرزندان اسحاق نابود کردند اما آخر نبوت و امامت بفرزندان اسماعیل قرار گرفت اکنون احلی و جابلی باید که داشت و اینها را همه یکی باید دانست و مخالف یکدیگر نیستند

بنا بر کلمات و اقتضا بامام زمان واجب است بهر چه فرایه سابق بوده باشی و این امامت پیش از زمان عالم و آدم و مکان بود علامت را بر اسم صلات الله علیه لازم و جواب شد و در نسل او قرار گرفت بدلیل قول خدای تعالی *إِنَّا لَنَشْكُرُكَ أَفَ تَتَفَتَّى* آدم و نوح و آل ابراهیم و آل عمران علی العالمین یعنی بدستی که گزیدیم آدم و نوح را و آل عمران را که مراد از آل عمران حضرت ابوطالب است که بر هر دوره ذریه بقضها من بعض تا یوم القیامه و درین قدرت است و این امام گاهی ظاهری شود و امامت از نص صریح و یا خفی پس لازم است که امام کی از فرزندانش را ولی عهد خود سازد و یا آنکه صریح بگوید که امام بعد از من فلان خواهد بود و نص خفی آن بود که چیزی که خصوصیت بامامت داشته باشد یکی از فرزندان او باشد و یا آنکه با ساس بگوید و یا آنکه یکی از حجتان و داعیان که محل اعتبار ایشان صریح است بگوید و این الامان از متقربان و محرابان و خاصان خدای تعالی اند و شیعیان و پیروان از اصحاب الیمین اند و این حسنه است بحکم این حدیث نبوی *مَنْ سَنَّ سُنَّةَ حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ عَظِيمٍ* یعنی هر که بیاورد مردمان را یک سنت حسنه پس هر آینه من مراد را بیاورم و برابر آن تا باخوان کسی که عمل بآن اجر حسنه کرده باشند

پس هر کی حجت و داعی و ناذون را لازم است که در دعوت مبالغه داشته باشند هر یک بقدر خود بمرتبه که گفته اند که اگر موری در سوراخی باشد و او استعداد دعوت باشد

آئیم به بیان امام مستودع و امام مستقر گویم فرق میان این دو مرتبه نیست الا در وصایت چون امام حسن و امام حسین و امام مستودع هم یکی از فرزندان امام باشد از آن همه بزرگتر و براسرار است واقف و در زمان خود افضل همه خلق بود و لیکن نسل امامت در او نباشد و امامان از نسل او نباشند و از او سادات بنامند زیرا که امام مستقر آن بود که همه صفات امامت در او نباشد و نسل امامت در او بود و امام بعد از حضرت امیرالمؤمنین علی کرم الله وجهه امام حسن بود علیه السلام و او امام مستودع بود و بعد از او امام حسین بود علیه السلام و او امام مستقر بود و بعد از او امام زین العابدین بود و بعد از او امام محمد باقر بود و بعد از او امام جعفر صادق بود و بعد از او امام موسی کاظم بود چنانچه امام حسن علیه السلام نقص در او نبود و بعد از او امام اسماعیل بود و از باب اطلاق بود و نظرش بر منظور مطلق گشوده بود و با اهل شرع اتفاق نمی نمودند و این را در حقیقت قصوری نباشد چنانچه در قرآن شریف آمده که قوله تعالی 'وَمَآ مِنْ دَآبَّةٍ فِی الْاَرْضِ اِلَّا عَلٰی اللّٰهِ وَرِزْقُهَا وَیَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا کُلٌّ فِی کِتَابٍ مُّبِیْنٍ' بنا بر آن اند که امام اسماعیل چون نمیدانست که استقامت امامت در فرزندان او بود رضا بنص امامت امام موسی کاظم داد و ایشان مخالف یکدیگر نبودند و این پوشیده نیست که در کتاب وضه التسلیم دلیل آنکه در محلی که امام موسی کاظم در جبل خلفای بغداد بود مخالفان با وی گفتند که امام اسماعیل در حق تو قصد می کند و او گفت چرا دروغ می گوئید و او نص کرده خدا و رسول است برین دلیل که قوله تعالی 'ذَرِیَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللّٰهُ سَمِیعٌ عَلِیْمٌ' و در حق اسماعیل دعا کرد و گفت خداوند فرزندان مرا از فرزندان امام اسماعیل محروم گردان و این در کتاب عمده الطالب که از کتب معتبره اولاد پیغمبر است واضح و هویدا است و

وحی صبی مولانا شمعون القسطنطینی بود و وحی حضرت محمد مصطفیٰ صلی الله علیه و آله وسلم حضرت
امیر المومنین علی ابن ابی طالب افضل الصلوات و اعلی التغیات بود و حضرت امیر المومنین
علی علیه الصلوٰۃ و السلام افضل همه انبیاء و اولیا و اتقیا و اصفیاست و در شان او آیات
قرآن و احادیث نبوی بسیار واضح نازل گشته در شان او تبارک و تعالی و بی آن
است و آیت الله نور السموات و الارض در شان او دست و سوره انا انزلنا
لانیز در شان او دست که خدای تعالی گفته است که ماه شریف رمضان بهتر است از هزار ماه
و امام زمان افضل تر است از هزار پیغمبر مرسل یعنی نور نبوت از نور ولایت حاصل شده
چه شرف باین برابری کند که حضرت پیغمبر در باره او فرموده که لَحْمُكَ لَحْمِي وَ دَعْوُكَ دَعْوِي
وَ جِسْمُكَ جِسْمِي وَ رُوحُكَ رُوحِي و یکی از احادیث که در شان آن حضرت نازل
شده این است که اَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيُّ بَابُهَا ترجمه

شنیده ام بشکرم نمود همچون در
که من مدینه علم علی درست مرا
بدین حدیث لب لعل روح پرور او
عجب خجسته حدیث من بگد او

نظم

در یاد او گردد و اشجار اسلم
گرمه جنت و انوسیند مرغ شاه
بفت آسمان چو کاغذ و جبرئیل مرغ
کز صد هزار نکته نیاید یکی بدر
و باید دانست که امام رئیس دین بود و امر کند بآنچه صلاح دین و دنیای مردمان است
بود و او از اسرار ربی و معنی احکام لاریبی باشد بدین حدیث که قال النبی علیه السلام
كُوِّنَتِ الْأَرْضُ مِنْ بَاعِمْ سَاعَةً لَعَادَتْ بِأَهْلِهَا كَمَا رَأَى اسْمَانُ وَ زَمِينُ او
ست و عالم بی او بقا ندارد

آسمان باریکانت توانست کشید قرعۀ خال بنام من دیوانه زود
 و انسان در حقیقت جامعۀ باعث بارانگ هر چه در عالم کبر تفصیلاً موجود است اجمالاً در
 انسان نیز موجود است و معنی اش آن است که هر چه در آفاق است در انفس مست
 و این انسان که بشناخت امام وقت و اصل شد از مقربان بارگاه سبحانی شد زهی
 سعادت و دو جهانی که معرفت نفس خود که آن مبدأ و معاد است حاصل کرد بمقتضی حدیث
 صحیح که قال النبی علیه السلام مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ یعنی هر که
 شناخت نفس خود را بشنخت که شناخته باشد خدای خود را ترجمه

شناسای وجود خویش شدن پس آنکه سرفراز انجمن شو
 و معرفت امام وقت حاصل کرد و قامت بر استقامتش بر اندازد خفت و رفعت طراز که
 قوله تعالی لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ^۱ گردید و از اصحاب الیمین
 گشت قوله تعالی لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
 فیها أبداً یعنی ایشان راست بهشت عدن که در آنجا و در آن خانه‌ها و در آن بهشت مغلد
 بمانند الحمد لله و المنة که این علم حقیقت در این روزگار برتر نبوده که هر که می‌شنود
 مجال سخن آنکارندار و اکثر مکران و مقام اقرار اندامید که نهایت رسند این گروه از صنف
 نشینان دیوان تقرب و سربلکان بارگاه محرمیت اند بفضل و کرم مولانا

و بعد از پیغمبر علیه السلام وصی او علی مشکات است نماید تا خلافت گمراه و طاغی و
 یافعی نشوند و بعد از خود امام دیگر را بجای خود نصب کند و بان اسرار عارف سازد و اینها
 نیز شش تن بوده اند هر ناطقی را وصی بود بدانکه وصی آدم علیه السلام شیث بود و وصی
 نوح مولانا سام بود و وصی ابراهیم مولانا اسماعیل بود و وصی موسی مولانا هارون بود و

و تصدیق باقلب کرده باشند اما ماضی از ایشان در وجود آمده باشد اما بعد از آنکه
 بقدر گناه خود عقوبت بکشند حضرت خواجه کائنات صلی الله علیه و آله و سلم و اولادش
 که مقربانند ایشان را شفاعت کنند و او برکت شفاعت ایشان نجات خواهد یافت
 و محله درضاب نخواهد ماند و آنرا که بصدق نگریه اند و فرمان الله دین نبرده باشند بلکه نام
 وقت خود را شناخته باشند منکر اند و محله در دوزخ جاوید خواهند ماند و اگر معرفت نام
 زبان و معرفت نفس حاصل نکند جاہل میرد بمعرفه تعریف که خدای تعالی در کلام مجید یاد
 کرده است که قوله تعالی 'ثُمَّ رَدَدْنَاهُ أَسْفَلَ التَّافِلِينَ' ^{لصمٹ} و پیش از
 آنکه انسان را در بهترین صورت بیا فریدیم چون او خود را شناخت رد کردیم او را با نعل
 سافلین نعوذ بالله من ذلك ترجمه

اگر امام زمان را بحق نبشنامی روی بدوزخ اگر صد هزار طاعات است
 و آنچه در آن تعجبی اول اجمالاً حاصل شده بود اینجا تفصیلاً ظاهر شد بقول این آیت کریمه که
 قوله تعالی 'خَلَقَ آدَمَ عَلَى صُورَتِهِ الرَّحْمَنُ' یعنی که آفریدیم آدم را بصورت خاص
 رحمانی خود

چو آدم را فرستادیم بیرون جمال خویش در صحرا نهادیم
 وَتَقْبَضِي كُنْتُ كَنَزًا خَفِيًّا فَأَجَبْتُ أَنْ أَعْرِفَ تَخَلَّقْتُ الْخَلْقَ لَكِي أَعْرِفَ
 یعنی خدای تعالی می فرماید که پنهان بودم خواستم که آشکارا گردم پس بیا فریدم عقل کل و
 نفس کل را و بفضیل این دو نور بیا فریدم عالم و خلق عالم را تا آشکارا گشتم و مطلوب
 حاصل شد آخر کار همه انسان کامل بود که صفات جمال و جلالی را منظر آید و بار امانت را
 قبول کرد و عارف صادق در این باب گوید

عمل نیک ایشان گران تر از ترزوی عمل بد است تا طاعتی یا محمداً یا عقیلاً و با عقلاً و نباشند و در دنیا آخرت را سهل گرفته اند بلکه هرگز از آخرت بد نباشند نگشته اند تا آنکه همگی اوقات صرف طاعات الهی نموده اند و امر دنیا و آخرت را گفت نشده اند بلکه فرمان برداری که از برای وصول دین که سبزه^۲ انتشی عارفان است کرده اند و این گروه را صاحب الهمین و صاحب المینه گفته اند و ایشان صلحا و اتقیا و پرهنر گاران و اهل شناخت نام روزگار شدند بکلم من یشفع شفاعة حسنة یکن له نصیب منها ایشان را بهشت عدن بدان صفت که شنیده اید جزای عمل دهند اما گروه دوم را صاحب التمل و صاحب التملی گفته اند ایشان اهل دنیا و لذات و طالبان فانی و مشربان غلامان نفس خودند و کسانی که فرمان الله و انبیاء برده اند در حدیث رسول علیه السلام فرموده است که الذنایا جيفة و طالبها کلاب ایشان را دوزخ است بدانکه در قرآن آمده جزای عمل خواهد بود و اما گروه سیم نواب بارگاه احدیت و حجاب دیوان صمدیت و محمدان حرم وصلت اند و پروردگار عالم ایشان را مقربان نام نهاده است بکلم این آیت که قوله تعالی و السابِقون السابِقون اولئك المقربون آنها را بهشت و دوزخ بی نیازند و از مطالعه جمال جبروت بشا ه عالم ملکوت نیر دارند آنها انبیاء و اولیاء باشند و ایشان راست (بیت)

جنت تر و تم نایخ زیبات بنیم فردوس چو کاراید اگر دوست نباشد
تا فرقه دوم که گناه کارانند هر کدام که بصورت بجه و عترتش که ذوقه بعضیهایم
بعضی والله مسمیع علیهم گزیده اند و از آیت قوله تعالی یا ایها الذین
آمنوا اطیعوا الله و اطیعوا الرسول و اولی الامر منکم و اطعوا ربکم

سوره انعام ۷۸ از سوره النساء (۴) سوره آتات ۱۰ و ۱۱ از سوره الواقعة (۵۶) سوره آتات ۳۰ از سوره آل عمران (۳)
سوره آتات ۲۰ از سوره النساء (۴)

جایان و فرخ است زیرا که چون پیغمبر صاحب الشریع در عالم نباشد در میان امت صورتها واقع شود که اگر امام زمان محل آن مشکلات کند بهم آن باشد که همه پیروان کافر شوند،
نمود باشد اسرار پیغمبران را حفظ نماید و مردمان را بان اسرار در خور فهم بخدا خواند و خدا
شناسا گرداند و این امام بحق بعد از پیغمبر علیه السلام امیر المؤمنین علی علیه السلام است
و فرزندش الی یوم القیامة هر که جز این اعتقاد کند کافر گردد بدلیل قول پیغمبر علیه السلام
مَنْ قَوَّسَ إِلَى شَيْخٍ مِنَ الشُّيُوخِ غَيْرِ عَلِيٍّ ابْنِ أَبِي طَالِبٍ وَ ذُرِّيَّتِهِ
فَهُوَ كَافِرٌ وَ مَلْعُونٌ وَ لَوْ كَانَ بِطَاعَةِ عِيسَى بْنِ مَرْيَمَ لَعَنِي هَرَكَةً دَسْتِ
در آید و به یکی از شیخهای ناحق غیر فرزندان و ذرئیه من که پیشوای دین اند که اینجا مراد از
امام زمان است اگر طاعت کند کافر و ملعون است اگر چه بطاعت همچو عیسی مریم باشد
و آنچه در نسخ ادیان بعضی از پیغمبران گفتیم و لیکن نسخ وضع آمده سابق تواند بود و بسیار
واقع شده و این چنان بود که بعضی از آمده و آن بسیار حکمت و صلاح زمان خودشان بطریق
چند خاص عمل کرده باشند و بعد از آن یکی از ایشان هم بنا بر حکمت و صلاح خود خطاب
آن وضع سابق عمل کند و هر یکی از آن دو وضع مخالف را در زمانه خود باید دانست مقتضای
فرمانی که در هر زمان نازل شد عمل باید نمود تا مؤمن و متابع باشی چنانکه در کلام مجید یاد کرد
که قوله تعالی یا ایها الذین آمنوا اطیعوا الله و اطیعوا الرسول و
أولی الامر منکم و از زمره مخالفان و منافقان که خدای تعالی خبر داده که قوله تعالی
بَلْ هُمْ أَضَلُّ سَبِيلًا نباشی نمود باشد منها
مسئله پنجم معاد است و این اعتقاد است بدانکه این نفوس جزویه را رجوع مبداء
خواهد بود یکی از سه وجه باین نفوس نیکوکاران و فرمان برداران بوده اند و در دنیا ترازوی

جز فاعل حقیقی کسی نداند پس سبحانه و تعالی را لازم آید بواسطه حکمت ایجاد عالم کسی را از بندگان برگزیند و معرفت افعال شناسا گرداند بوحی و الهام و آنها که معرفت احکام و افعال بوحی دریابند پیغمبران باشند و آنها که بالهام دریابند ائمه و اولیا باشند و مأمور سازند تا افعال نیک و بد از یکدیگر جدا کنند که کدام نیکست و کدام بد تا مخلوق را نیکتر امر کنند و از بدنی فرمایند تا عالم بنظام تواند بود و خراب نشود و این امر و نبی را شرع گویند و آبر و نامی را صاحب شرع در هر مدتی حکمت الهی اقتضا بر آن کند که کتاب دیگر فرستد و آن کتاب و شریعت پیشین را نسخ کند بر بنده لازم است که اعتقاد بشریعت و کتاب پیغمبر نسخ کند زیرا که معنی نسخ باطل شدن است چون شریعتی که قبول کرده باشند باطل باشد از آن بر باید گشت و باین نسخ در آمدن اعتقاد کنند که پیغمبر آن است که بدلیل قول خدای تعالی ما کانَ مُحَمَّدٌ اَبَا اَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ یعنی نباشد محمد علیه السلام پدر یکی از مردان بلکه پدر جمیع پیغمبران و او خاتم پیغمبران است و صاحب شریعت و طریقت و حقیقت و معرفت بود اکنون اینها همه در میان فرزندانش بود و هست و معجزات او همه حق است چون معراج آسمانی و شق القمر و غیر ذلک همه حق است و هر که جز این اعتقاد کند و مخالفت بشریعت او کند بی امر صاحب الزمان کافر شود و توبه این نپذیرد و لیکن اگر متابعت نفس کند حاصی باشد و کافر بدلیل قول پیغمبر علیه السلام مَنْ مَاتَ وَلَمْ يَعْرِفْ اِمَامَ زَمَانِهِ فَقَدْ مَاتَ مَيِّتَةً جَاهِلِيَّةً و الْجَاهِلُ فِي النَّارِ و اِنْ شَاءَ يَهُودِيًّا و اِنْ شَاءَ نَصْرَانِيًّا و اِنْ شَاءَ مجوسِيًّا یعنی هر که بمیرد و امام زمان خود را نشناسد مرگش مرگ جاهلان باشد و بجای

چنانچه فرموده اند (بیت)

از دل محبت بحضرت ره بود اوز تا سید دلش آگه بود

و در دور امامان مشهور که ستر اول باشد بعد از پیغمبر علیه السلام و وصی او عبد الله قدس
 محبت بود و در دور ستر دوم باباستینا و نورستقر مولانا اودی که باباستینا دانسته
 اسرار بود و در روزی که آفتاب ظاهر باشد ماه وستارگان نور نه دهند چنانکه بروزگار
 مولانا علی سلیمان دعوت اظهار میکرد و در هر زمان ظهور محق را باید شناخت و ستر او
 متصرفان دعوت او و حقیقت و اضافت بدانست و در دور ستر دعوت بزرگوارش
 ظاهر از محبت و داعیان باشد یَكُونَنَّ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ بَعْدَ الرِّسُولِ و شاید
 که امام در زمان ظهور محبت را نیز امر دعوت فرماید و آنانشاید که امام و محبت هر دو مشهور
 باشند و در قیامت قیامت که کشف کلی باشد حجاب ظاهر و باطن از پیش نظر
 خلق برداشته شود و نه محبت را ظهور باشد و نه خیر او را و وجود همه مولانا قائم قیامت
 باشد و لیکن در کثر الغرائب مشهور است که انبیائی بحق و اولیائی برحق بحکم خدای تعالی
 در عالم بوده اند و مؤید و نامور امر حق تعالی بوده اند و مرین عین الله بوده اند و وجود
 ارسال ایشان بر خدای واجب بود و عالم بی نبوت و ولایت نمی توانست انتظام گرفت
 بدلیل آنکه افعال بندگان اگر کردنی و جائز بودی آنها موجب فساد عالم میشدی و لازم
 آمدی که خون و زنا و همه کبائر بکلی منقطع باشد و همه مردم بر یکدیگر جائز بودی زیرا که این از جمله
 افعال اند چون همه افعال جائز بودی اینها نیز جائز بودی و اگر همه ناکردنی و ممنوع
 بودی زندگانی میسر نبود و این هر دو وجه محال و ممنوع پس لازم آید که گوئیم که
 بعضی از افعال جائز بودی و بعضی ممنوع و این که کدام فعل جائز است و کدام ممنوع

گاه‌ی ستر و گاه‌ی کشف و گاه‌ی بصورت پدری و گاه‌ی بصورت فرزندی و گاه‌ی طفل و گاه‌ی جوان و گاه‌ی پیر و گاه‌ی در رحم مادر دلیل این است، بیت

علی آن بود که اندر شکم مادر خویش گفت در گوش بی معنی قرآن از بر
و خدای تعالی مد قرآن شریف یاد کرده که قوله تعالی هُوَ الْأَوَّلُ وَالْآخِرُ وَ
الظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ^۱ این است، ترجمه

گاه پیر و گاه طفل و گاه برنامی شود گاه در معراج رفته گاه اندر چاه شد
گر بصد صورت برآید مرده معنی را چرخم گاه مستنصر شد و گاه بی سلام الله شد
و این همه با صافه علم خلق و خلقی نماید تا این عالم بر جای بماند و مردم چون از کون خود بیرون
توانند دید نتواند شناخت و راه با و غزو علانیرند و اگر نه چنین بوده که (بیت)

پیش از بنای دهر بچندین هزار سال بودند مصطفی و علی بمنشین هم
و اگر نه در عالم خدا و خدائی این تغییرات نیست اینها بنظر خلق چنین می نماید و گاه باشد که
دور ستر و نقیبه از برای گناه کردن بندگان مومن باشد و گفته اند، شعر
گناه روی زمین مکنی نمی دانی که ماه برخاک از شومی تو بگیرد
و این که مولانا بنظر قهر بیشان نگاه کنند و دور کشف از جهت مرحمت باشد که بندگان
خود بنظر لطف بدیشان نگاه کنند

و دور بطور و کشف مثل روز است و محقق چون آفتاب و دور ستر چون شب و حجب
چون ماه و داعیان چون ستارگان و در شب که آفتاب مستور شود و روشنائی از ماه و
ستارگان باشد و دور ستر که اهل حق را بذات مقدس محقق راه نباشد راه دین از
فرمان برداری و شناخت مرده وقت او باشد که حجت اعظم و باب تقدس دست

الإشاراتُ إِلَى مُنْتَهَى النِّهَايَاتِ قَمْنٌ عَيْنٌ عَيْنَ الذَّاتِ بِعَيْنِهِ قَمْنٌ
عَيْنَ جَمِيعِ الآيَاتِ وَالْعَلَامَاتِ وَأَدْرِكُهُ بِأَسْمَاءِ وَصِفَاتِهِ الْمُنْكَوسِ
وَالْقُلُوبِ وَهُوَ مَحْبُوبٌ وَمَوْلَانَا قَائِمُ الْقِيَامَاتِ لِذِكْرِهُ التَّجُودُ وَالْتِسْبِيحُ خَدَاوَهُ مَوْجُودٌ
أَنْ خَدَاوَهُ كِيَّ أَوْسَتْ وَجَدَ مَظْلُوقٌ وَأَوْسَتْ هَمَّةٌ أَرْوَى نَفْسٍ وَجُودَ بِيْرُونَ أَرَاوَنِيْسَتْ
هَرَجَ هَسَتْ أَرَاوَسَتْ وَبَرْكَشَادُورِ حَمِيَّتْ خُوْشِيْسْ وَهَمَّةٌ رَاخُوْرُ مَعْرِفَتْ خُودَ بِيْنَا وَ
شَنُوَاوُگُوَاوَزَنْدَهْ جَاوِيْدَگِرْدَانِيْدَ وَبُجُوْدُ خُوْشِيْسْ حَمْدُ شُكْرُ أَوْ وَاجِبْ اسْتِ بَرِهَرْدَانْدَهْ
وَقَعَالِي ذَلِكْ عَلَوًا كَبِيْرًا وَهُوَ الْحَامِدُ لَهُ وَالْعَارِفُ بِذَاتِهِ وَفَرَمُوْدُ أَنْ
عِبَارَتِيْ كِهْ أَوْشِيْسْ اِيْنِ اسْتِ كِهْ ذِكْرَتْ فِيْهِ مَا اَلْقَمَسَهْ سَيِّدُ التَّكْبِيْلِ وَبَعْدَ اَزْ اِيْنِ
نَحْمَدُ اِيْمَهْ كِهْ أَوْشِيْسْ اِيْنِ اسْتِ كِهْ نَحْنُ الْحَاضِرُونَ الْمَوْجُودُونَ بِخَانْدَهْ وَبَا تَبْرِفِيْقْ مَوْلَانَا
قَائِمُ الْقِيَامَةِ فَصْلِ چِنْدِيْ دَرِ بَابِ تَارِيخِ قِيَامَتِ قِيَامَاتِ كِهْ اَهْلُ النُّبَاْ وَپِشَوَايَانِ نَعِيْنِ نَمُوْدَهْ
اَنْدَ وَاَكِهْ بَشَارَتِ هَمْدُ بَاوَدَا دَهْدَهْ اَنْدَ وَاَشَارَتِ بَاوَكُرْدَهْ اَنْدَ خَوَا هَسِيْمِ نَوِشْتْ وَذِكْرُ خُطْبَهْ
مُبَارَكِ وَتَرْجَمَهْ اِيْنِ وَبَيَانِ اِيْنِ بَرُوْجِيْ كِهْ اِيْنِ كَثَرِيْنِ بَنْدَگَانِ دَعْوَتِ اِدُوْمَهْدِيَهْ اَعْمَالِيَهْ
بُتْنَهَا اَللّٰهُ فِيْ مَشَارِقِ الْاَرْضِ وَمَغَارِبِهَا مَعْلُومٌ بَاسْهَدْ هَمِ دَرِ اِيْنِ فُصُوْلِ آوَرْدَهْ شُوْدَ
بَانْشَايِ مَوْلَانَا اَكْدَمِ بَرِ بَيَانِ دُوْرِ سِتَرْ وَكُشَفِ

و در زمان هر پیغمبری که شریعت نهاده اند امام بذات مقدس خود ظهور فرمودی
و اشارت آن نبی بسوی او بودی و بعد از آن دُوْرِ سِتَرْ شُدِيْ و سِتَرْ اَزْ اَبْرَايِ اِمْتِحَانِ
بَنْدَگَانِ بَاسْهَدْ كِهْ اِگَرِ بَنْدَگَانِ صَاحِبِ یَقِيْنِ وَاَهْلِ تَحْقِيْقِ وِشْنَاخْتِ نَبَاشْدَ وِشْنِ اَجَايِ
بُرُوْدَ وِسَرِ سِيْمَهْ اَحْوَالِ شُوْدَ وَاِگَرِ صَاحِبِ یَقِيْنِ وَاَهْلِ تَحْقِيْقِ بَاسْهَدْ شِنَاخْتِ كَلِّ
حَاصِلِ كُرْدَهْ بَاسْهَدْ وَاَنْدَكِهْ مَوْلَانَا قَائِمُ قِيَامَتِ هَمِيْشَهْ هَسَتْ وِبُوْدَ وَخَوَا هَدِ بُوْدُنْ وَاِيْنِ كِهْ

و در رکاب او برقت و عشر باو داد و در زشت حجت مولانا بود و در آخر و در برابر اسیم طو
کرد و در زمان موسی مولانا دو نفر من خواندند و آن حکایت نور بر درخت در شب دیدن
ظاہر شریعت است و درخت شخصی و مردی و نور و حدایت و یگانگی مولانا بود و موسی
مولانا غر و علار اسنبه خواندندی

و در زمان حضرت عیسی مولانا معتمد میخواندندی و در زمان حضرت رسول علیه السلام
مولانا علی لیکره التجد بود و آنکه عیسی گفت که من باز آیم و کار قیامت بکنم و خدا را بخلق بنایم
و این اشارت بمولانا علی علیه السلام بود و حضرت رسول علیه السلام فرمودند که علی ابن
ابی طالب تنها در روز قیامت علم قیامت بردارد و خود همه امانان مولانا علی است و
این همه امانان در او مندرج اند مصرع
چو شمع کائنات ز شمع باز گیرد

و آن کیفیت بذات احدیت خود و گاه جوان و گاه پیر و گاه طفل بنماید از بهر آنست که عالم
و خلق عالم بر جای بمانند و او در نظر کل عجائب است که خود را در سی هزار لباس می نماید و
روزی سی هزار بار نظر بر آفرینش عالم می کند تا دنیا برقرار ماند و اینکه همه انبیا و نیکان و عده
باو داده بودند و قیامت همه قیامت آن بود که خداوند شرده هزار عالم مولانا حسن علی ذکره
السلام در قلعه الکوت بخود پی خود ظهور فرمود چنانکه در اشانی خطبه مبارک فرموده اند که
أَلَا قَوْمٌ أَفْقَدَ قَامَتِ الْقِيَامَةُ وَلَا تَمَّا قَوْفِي انتِظَارُ الْعَلَامَةِ هُوَذَا
قَامَتِ الْقِيَامَةُ مُنْتَهَى الْقِيَامَاتِ الْيَوْمَ لَا يَسْتَدِلُّ بِالذَّلَالِ وَلَا بِ
الْعَلَامَاتِ الْيَوْمَ لَا يَعْرِفُ بِالْآيَاتِ وَالْمَقَالَاتِ وَالْإِشَارَاتِ وَ
الْأُبْدَانِ بِالطَّاعَاتِ الْيَوْمَ أَنْتَهَتْ الْأَفْعَالُ وَالْأَقْوَالُ وَالْأَعْلَامَاتُ وَ

بگسترانیدیم چنانکه در قرآن شریف می آید که قوله تعالی 'يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ' و چون مصطفی علیه السلام بر سر نزاره آخرین آمد و گفت که بعد از من شریعت دیگر نخواهد بود پس باید که قیامت قیامات در زمان شریعت او باشد و اشارت به انبیا هم چنین است که در زمان آدم علیه السلام مولانا خرو طارا ملک شولیم یعنی شیش می خوانند و قوم آدم را جانبدار گویند و گویند که ملک شولیم علیه السلام تبعیاست باز آید و حکم میان خلقان بکند و اسرار و حکمای الهی که در میان شریعتها پوشیده است آشکارا بکند و حکایت آدم و ابلیس آن قصه را در پیش او بوده است

و در زمان نوح ملک نرداق می خوانند و قوم او را بر ابراهیم گفتندی و ایشان متعزذ که او تبعیاست باز آید و حکم کند و اهل بشت را به بشت و اهل دوزخ را به دوزخ برند و نوح پیش او شکایت کرد از قومی که دعوت حق قبول نمی کردند و او غر و علف فرمودند که همه را بظا هر شریعت غرق کنند و جلی غرق شدند الا آنکه دست در کشتی نوح زدند و نجات یافتند قال النبی علیه السلام 'مَثَلُ ذُرِّيَّةٍ كَمِثْلِ سَفِينَةِ نُوْحٍ مَنْ رَكِبَ فِيهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غُرِقَ' یعنی گفت پنجم علیه السلام که من و اهل بیت من همچون کشتی نوحیم هر که در کشتی نشست از طوفان رست و هر که تخلف کرد غرق و ناپدید گشتند

و در زمان ابراهیم علیه السلام مولانا ملک السلام می خوانند و امر وزیر این طائفه محترمه در دعا با مولانا ملک السلام می گویند و ائمه حضرت ابراهیم را گریبان خوانند و ایشان هم گویند که ملک السلام باز آید و آن حکایت ابراهیم و دیدن ستارگان و ماه و آفتاب عبارت از داعی و باب و محبت بود و او آرام گرفت و مولانا را بیدار و چون مولانا را بیدار

اگر امام زمان را بحق نبشانی روی بدوزخ اگر صد هزار طاعت
پس واجب شد که هر کاری را نهایی باشد چه در هر طاعتی دین وقت گذشته غسوخ
شود و دین وقت نو پیدا شود و چون ثابت شد که ادیان و ملل را بدایتی است واجب
شد که آن را نهایی باشد و نهایت ادیان و ملل را قیامت خوانند و نهایت چندی قیامت
قیامت خوانند و آن کسی که دین نهایت باو باشد قائم قیامت باشد و همه ائمان گذشته
این مقررند که نهایت هر چیزی کمال آن چیز باشد و در فصول مبارک می آید که معنی قیامت
همیشگی است و معنی قائم همیشه در همه زمان اوست و این قائم قیامت باشد چرا که کمال ادیان
و ملل باو است و هیچ چیزی او بقا ندارد و این چیز را که متشابه بود و بهم که در شریعت است
تمیز و مبتن شود و با پیشتر روشن کردیم که هر پیغمبری که بیاید شریعت نو نهد باید که کسی
کند که مردم را از کون تشابه بدراورد و بکون وحدت برساند پس آن کس قائم قیامت
باشد و همیشه چنین کسی باشد شر

در اثباتی شریعت خلق او را در ما جویند ولی نور ظهور او بود و اندر زمین پیدا
و الا مردم عالم در کون تشابه بمانند و الا قیامت قیامت آن باشد که قائم علیه السلام
بتبع وحدت قهاری خود بر همه اهل عالم ظهور کند و بفتح سوره اولین همه را بمیراند و باز بفتح
ثانی همه را بیدار کند و خود زنده گرداند آمازندگی جاویدانی و بقای لازمی و سرمدی حاصل شود
و در فصول مبارک خداوند زمین و آسمان مولا ابو الحسن علی ذی کرمه السلام
می آید که گفته ایم بشیر قهاری عزت و وحدت همه جهانیان را بکشتیم و زمانی گرویدی
بکشتیم و زمانی و فاکر دیم و باز سر شد و مرگ را نیز بکشتیم و همه را باز زنده کردیم و بقای
واجب ذاتی و وجود واجب لازمی زمین و آسمان شریعت برداشتیم و زمین آسمان حقیقت

اگر امام زمان را بحق نبشناسی روی بدوزخ اگر صد هزار طاعت
 اگر زن آن بودی که نام امام نام شخص و حدیث او بودی عز و علا چرا اگر او نباشد عالم
 نباشد و چرا اگر او را کسی نشناسد مردن جاها ن باشد و مقاش دوزخ باشد
 و از امام زین العابدین پرسیدند که خدا را بچه وجه می شناسی گفت بر دو وقت او گفته
 مرد و وقت او کیست گفت گماشته او یعنی امام زمان حجت خدای تعالی است که
 بر خلق فرستاده است که خلق را بر خدای تعالی، سیح حجت نباشد گفتند معرفت
 خدای تعالی چیست گفت معرفه الله معرفه امام زمانه یعنی معرفت خدا
 تعالی معرفت امام زمان است و در کلام آمده می آید که ما جاء فی الله فهو فینا
 و اما آنکه او را عز و علا قائم قیامت می خوانند گوئیم که هر چه ظهور و بطون خداست دوست
 و هر چه در عالم است آن را مبدئی باشد خواه بضرورت و خواه بی ضرورت و نهایتی
 باشد چه هر چیزی که آن را نهایتی نباشد مبدئی نباشد چونکه مبدأ نسبت با نهایت
 مبدأ توان گفت و نهایت را نسبت با مبدأ نهایت توان گفت و از تعاریف احوال
 عالم ظهور و ادیان و ظل است و ادیان و ظل را مبدأ هست پس واجب شد بقول این
 حدیث که اَبَا وَجَدًا نَسَلًا مِّنْ بَعْدِ نَسْلِ مَنْ طَلَبَ شَيْئًا وَجَدَهُ مِنْ فَرِيعِ
 بَابِائِهِ مَعَشَرَ النَّاسِ اِنَّ الْاَرْضَ لَا تَخْلُ مِنْ حُجَّةِ اللهِ تَعَالٰی یعنی گفت
 خدای تعالی از آبا و جد نقص بر نقص پشت بر پشت و ذریت بر ذریت در میان خلق عالم
 او را حجت خود کرده ام قوله تعالی ذَلِكْ لِتُؤْمِنُوا بِاللّٰهِ وَرَسُولِهِ وَ
 تِلْكَ حُدُودُ اللّٰهِ وَلِلْكَافِرِينَ عَذَابٌ اَلِيمٌ یعنی گفت خدای تعالی که هر که
 از حد و دمن که حدود علوی است بگذرد کافر شود و بعد از الیم گرفتار شود و خود باشد ترجمه

امام وقت و قائم القیامت خوانده اند و مولانا زانماهای بزرگ اوست چنانچه در قرآن
 شریف می آید که قوله تعالی 'أَنْتَ مَوْلَانَا وَهُوَ مَوْلَانَا' وَاللَّهُ مَوْلَى
 الَّذِينَ آمَنُوا^۱ و معنی مولانا این است که خداوند عالم آنکه او را عز و علا امام زمان میخوانند
 و معنی امام پیشوا و مقتداست و پیشوا آن باشد که پیروی امر و فرمان او کنند و همه
 بندگان پیروی امر و فرمان خداوند خود باید کرد و در قرآن شریف نیز خبری درمیکند که قوله
 تعالی 'لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ^۲
 یعنی گفت خدای تعالی که خوشنودم از آن بندگان که بیعت کردند در تحت درخت طوبی
 با علی علیه السلام و در قرآن نیز باز خبری درمیکند که قوله تعالی 'وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ
 فِي إِمَامٍ مُبِينٍ^۳

او مبین است اگر بجهان نگری ای هوای باب و خاک مبین
 نور حق را بدید و پاک نگر نتواند پیش بدان و بدین
 وَبَوْمَ نَدْعُو كُلَّ أَنْأَسٍ بِإِمَامِهِمْ^۴ یعنی فردای قیامت بخوانند خدای تعالی
 هر گروهی را با امام و پیشوای دُور او و در حدیث پیغمبر خبری درمیکند که قَالَ النَّبِيُّ عَلَيْهِ
 السَّلَامُ 'لَوْ خَلَّتِ الْأَرْضُ مِنْ إِمَامٍ سَاعَةً لَمَادَتْ بِأَهْلِهَا' یعنی گفت
 پیغمبر علیه السلام که اگر خالی شود زمین یک ساعت از امام زمان زمین و اهل زمین هلاک
 شوند و حدیث دیگر وارد شده است که قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ 'مَنْ
 مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ فَقَدْ مَاتَ مِيتَةً جَاهِلِيَّةً وَالجَاهِلُ
 فِي التَّادِيبِ هِرْكَ مَبْرُودِ إِمَامِ زَمَانٍ خُودِ رَاشِدِ مَرْگِ اَوِ مَرْگِ جَاهِلَانِ باشد
 و جای جاهلان تنبیس و وزغ است

له آیه ۶۷۸ از سوره البقرة (2) له آیه ۵۱ از سوره التوبة (9) له آیه ۱۲ از سوره محمد (47)
 له آیه ۱۸ از سوره الفتح (48) له آیه ۱۱ از سوره النیس (36) له آیه ۷۷ از سوره الاسر (17)

صفت است و هم بی صورت و بی صفت و چون محال است که کسی راه بجزی بردارد و میک
بر صورت و صفت او نباشد چه هر چه بسیج و جی بر صورت و صفت این کس نباشد
مجهول مطلق آن کس باشد و راه بردن مجهول مطلق محال است و ارادت باری تعالی آن
بود که او را برادر او بشناسند و پرستند و از همه موجودات انسان را برگزید و بصورت و صفت
خاص خود گرامی کرد و این صورت خاص اوست و همه انبیا و نیکان اشارت بآن کرده
اند چنانکه عزرائیل علیه السلام وقتی که قالب آدم را بگل کردن آید که صورت آدم را کش
عزرائیل گفت پاکا پروردگار انبیا نم که بچه صورت بکشیم؟ خدا از حضرت پروردگار عالم
در رسید که ای عزرائیل کاسه آبی در پیش خود بگذار و صورت مرا در آن مشابه کن و
بدان صورت صورت آدم را بکش چنانچه در قرآن شریف می آید که إِنَّ اللَّهَ خَلَقَ
آدَمَ عَلَى صُورَتِهِ الرَّحْمَنُ یعنی بدستی که آفرید خدای تعالی آدم را بصورت و صفت
خاص رحمانی خویش و می گوید که خدا ظاهر شد بر صورت آدم پس آن صورت آدم
صورت خاص او باشد و همچنین در عبارت تورات هم می آید که خواستیم که پدید کنیم
انسان را بر صورت و هیئت خود آفریم تا ما را بشناسند و پرستند و در انجیل
می آید که عیسی علیه السلام را پرسیدند که خدا بر چه صورت است؟ می گوید همین صورت که
حدیث آمده که خدا در عرفات دیدم برشته نشسته و قطیفه سرخ بر انداخته و زرد
در کتاب اوستا می آرد که اگر خدا را خواہید که به بینید هم در صورت مردی توانید دید
خدای را برادر او باید شناخت - مصراع

خدای را به محمد شناس و حیدر حال

پس پیغمبران و نیکان اشارت بر دی کرده اند و او را عز و علا محققان روزگار مولانا و

توان برد و اورا چون توان پرستید و پیغمبران و نیکان همه از بهر آن آمده اند که مردم را بخوار سازند و اورا بشناسند و بپرستند

در فصل مبارک می آید که روزی دلیلی با یکی از این طائفه در اصفهان بحث می کرد و آن کس می گفت که خدا دست ندارد و چشم ندارد و همچنین همه چیز را بر می شمرد و آن مرد دلیلی گفت ای دم بریده این که تویی گویی خریزه و یا هندوانه باشد

و آن طائفه دیگر که مشتبه اند گویند که خدا بصورت مرد است و بر عرش نشسته و پای بر کرسی دراز کرده و تراروی در دست گرفته روزی بندگان را می کشد و می دزد و هیچ چیز را تأویل نکنند و هر چه در قرآن و حدیث آمده بر صورت آن بروند و چون ستوران بکاه و برگ بایستند و برودانه نرسند روزی از یک دانشمندی گیلانی پرسیدند که این ترازو که می گویند چه می کشد گفت دیک پهلوی آن برنج و دیگر پهلوانم و برنج را بامی پاشد و گندم را بر کوستان

و گویند قرآن را که بحرف و صورت قدیم است و هر که چنین نداند کافرت و هم از دانشمندان ایشان پرسیدند که اگر کسی موی خوک در شراب کند و حرف بر جامه تو بنویسد آن حرف قدیم باشد گفت آری جواب گفتم بنده ب تو نماز درست باشد گفت نه گفتم چه قدیم باشد که نماز بان درست نباشد

و گویند که هیچ کس را راه با این خدا نباشد و حضرت رسول علیه السلام شب معراج بر بالای آسمان رفت و اورا بدید و جبرئیل از پیش او از بالای آسمان می آمد

و این دو گروه یکدیگر را کافر دانند و هر دو راست می گویند اما این طائفه محقه متهم اند گویند موجودات را خداست که همیشه بوده است و خواهد بود و او را هم صدمت و هم

میدارد او را از آنکه در آن خطا باشد چنانچه در شان پیغمبر می آید که وَلَوْلَا اَنْ تَبْتَغَاكَ
لَقَدْ كِدْتَ تَوَكَّنْ اِلَيْهِمْ شَيْئًا قَلِيلًا یعنی اگر نه آن بودی که برابر پایی به اشتیم
به رستی که نزدیک بود که میلی کنی بسوی اهل باطل یعنی در خلافت که آن را بیگانه دهی و
این خطایست از نفس کل بسوی او و در همه زمان باید حجت که محصوم از خطا باشد
چنانکه در باب او بیاید مولانا همه بندگان را توفیق داد تا سخن ایمان آورند و از باطل
روی بگردانند و آنچه جد و جد باشد در راه مولانا بگویند و السلام

باب پنجم در باز نمودن امامت و دوری و کشف و معنی قیامت قیامت
بقوت و توفیق مولانا قیامت که خداوند هر چه هزار عالم است و گناه بخش بی آدم است
پیدا کردیم در سخنان گذشته و بیان نمودیم که موجودات بخدا هست نمی توانند بود و ایشانرا
هست کنند و پیدا کنند و پیدا آورنده می باید که خود بر لوح کائنات نقش ملکوت
ظاهر است و ملک را از مالک چاره نیست و اهل عالم بجز این طائفه محقه بر دو گروه شده
اند طائفه را معطله گویند و طائفه را مستبته گویند

و طائفه معطله آنانند که حق تعالی را از همه چیز تنزیه کنند و گویند او از صورت منزوع
است و کسی را راه بذات او نیست و هیچ گونه او را در توان یافت و آنجا باز دو گروه
شوند گروهی از صفاتش تنزیه کنند و گروهی صفاتش اثبات کنند و گویند صفات لائق
ذات اوست مثلاً گویند عالم است گویم مراد ازین علم چیست گویند معنی که لائق ذات است
و همچنین در همه صفات در قدرت و سمع و بصر و غیره این که در کلام انبیاء آمده است
پس این طائفه همه بقول خود اقرار دارند که راه بخدا نبوده اند چه خدای بی هیچ صورت ندانند
باشد و ایشان توان دانست و صفاتش معلوم نباشد پس راه باو و معرفت او چگونه

و ما بدین دلیل روشن کردیم که همچنانکه در تأویل غیر وحی را زرسد و هر ناطقی را وحی بوده است چنانچه آدم را مولانا شیت و نوح را مولانا سام و ابراهیم را مولانا اسماعیل و موسی را مولانا یارون و عیسی را مولانا شمعون و محمد رسول الله را مولانا علی

و حدیث مولانا علی تذکره التجود و التسلیم در همه کتب احادیث و جمیع روایات ثابت است و ما در باب گذشته بدلائل عقلی و نقلی اثبات کردیم و سترانکه حضرت رسول علیه السلام مولانا را فرموده که ادای و ام من او کند آن بود که چون نبی سخن مشابه گفته بود و امت را از آن بیرون نیاورده و آن امری بود در گردن او علیه السلام و مولانا ادای آن و ام کرد که مردم از کون متشابهت و گمراهی در ظاهر شریعت بد را آورد و بحالم پیدائی در عالم حقیقت رسانید

و تنزیل از نزول آن است که چیزی از عالم علوی بسفل آید یعنی از بندگی بپستی و تأویل از تأویل است و تأویل چیزی باصل خود رسانیدن است و ظاهر فرج است و بسفل عالم ثابت و باقی است پس صاحب تأویل آن کس باشد که سخن را از ظاهر خود بگرداند و بحقیقت آن برساند و مردم را بآن بیاگرداند و نبی را عقل کل و اول و سابق و کرسی و قضا و قلم و ناطق و ظاهر و سعاد و یوم و نهار و دین و متحرک و منزل و مسوخت و کینه و وحی و نفس کل و اساس ثانی و نامی و لوح و قدر و نون و صامت و باطن و ارض و لیل و باب و ساکن و مؤول و نامخ خوانند و نبی و وحی را با هم اساسین گویند و عقل و نفس را با هم عقلین گویند و چون نطق از خواص نفس ناطقه است پس ناطق و در از نفس کل باید و تأیید از نفس کل باورسد و تعیین از آن بوجی کنند و بیج ناطق معصوم از ذلتی نیست چنانچه در قفه انبیاء و مدقرآن می آید و تأیید نفس کل نگاه

ظاهر عنوان باطن است و شریعت مثال است و حقیقت مَثَل و مثال باید که متابع مَثَل باشد و چون عالم حقیقت که عالم خداست در آخرت زنده است بدین معنی که *لَا إِلَهَ إِلَّا اللَّهُ* یعنی حیات و زندگی نیست الا مردم را پس باید که هر چه در شریعت مثال آمده باشد مثل نماز و روزه و حج و زکوة و قرآن حقیقت آن مردم باشد پس نماز مردمی و روزه مردمی و زکوة مردمی و قرآن مردمی و همه چیز همچنین و همچنانکه بیان کننده مثال شخصی بود که بظاهر شریعت استاده باشد و آن شخصی باید بیان کننده مَثَل باشد که بباطن شریعت استاده باشد و این شخص را وصی خوانند و در قرآن نیز می آید که ابراهیم وصیت کرد پس خویش را و گفت *لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ* پس کون مشارکت و مشابهت کون ظلم باشد و آن کون کون ظاهر است چه شرک و ظلم از آن بالاتر بود که کسی با علی علیه السلام کیان باشد و کون حقیقت آن باشد که مردم را از آن اشتراک و مشابهت که کون ظلم و شرک است بدست آورد و آن وصایتست و وصی کردن آن است که کسی را بر مال و فرزند و همه چیز خود حاکم گرداند تا بعد از او هر چیزی را بصرف خود بگذراند پس همچنین چون نبی ظاهر شریعت را قاضی کرد و وصی را بر مال او که شرع و کتاب است و فرزند او که اُمت است اوینده حاکم گردد و چون شرع و کتاب مثل بر ظاهر و باطن است فرزندان بتفاوت میراث برند و تنزیل از ظاهر معانی کتاب است بطرقی که احکام شریعت بدان برپای شد و چون نبی با همه کس سخن برابر گوید چنانکه در حال حیات خود فرزندان را برابر چیزی دهد و بسیار تفاوت نهند اگر ازاو تنزیل باشد ایشان را تنزیل گوید و اگر ازاو ایل تأویل باشد ایشان را از تأویل گوید و آنچه فراخور عقل و فهم هر کس باشد بگوید

در هر قدری احوال مردم بر پنج دیگر باشد واجب گردد که بحسب تأثیرات اختران خاصیت دین
در هر قدری شریعت نویسه شود و اگر این نبی صاحب کتاب باشد باید که سخن او در کتاب
متشابه آید و پراشند تا اهل ظاهر که در مرتبه حش بشابه حیوانات مانده اند بظاهر آن سخن و
آن امثله بروند که آن بشابه گاه دیگر است و اهل باطن که حقیقت چیز را باز جویند و از
مرتبه حش بر تبه عقل و فهم روند بمعانی آن سخنان و مسند برسند

و چون نمودیم که ظاهر شریعت از بهر ضبط احکام دنیا است که همیشه گردنده است از
حالی بکالی چنانکه احوال دنیا است پس باطن شریعت از بهر ضبط احکام آخرت و حقیقت
باشد و احکام آخرت و حقیقت باید که هرگز تغییر و تبدیل نیابد چه آن عالم خداوند است
و عالم خداوندی هرگز متغیر و گردنده نشود و حق بمعانی ثابت است و حقیقت عالم حق است
و عالم ثابت همیشه ثابت باشد و ما نیز موجودات عالم رومی یا بیم که ظاهر آن از حالی
بکالی نقل می کند و باطن او که قوت اکتسیت هرگز از حالی بکالی ننگردد و پس همچنین ظاهر
شریعت که حکم بر ظاهر موجودات است گردنده باشد و باطن آنکه بیان حقایق موجودات
است و عالم حقایق از عالم اکتسیت هرگز ننگردد و همچنانکه شخصی می باید که ظاهر شریعت را
بر پای دارد و حکم بر همه یکسان کند و سخن متشابه گوید و ضبط احکام دنیا کند و او را نبی خوانند
همچنین شخصی باید که باطن شریعت را بر پای دارد و چون مردم متفاوتند اگر چه ظاهر ایشان
بهم مانده و تمیز کند میان ایشان و حکم او بر همه یکسان نباشد و سخنان متشابه و امثله که
آن را نبی برانداخته عقل مردم گفته باشد و اهل حقیقت را از آن متشابه بدر آورده و
معانی آن امثله را بمقولات که نبی در محسوسات ادا کرده باشد و از این امثله و
از آن محسوسات جدا کند و چون شریعت ظاهر حقیقت است و حقیقت باطن شریعت

حتی در او پیدا شود که بقوت غضبی دفع مغرت از خود کند و بقوت حتی تمیز کند میان بابت و نبایست و دیگر روح انسانی پذیرد و آن عالم خود و پوشش است که آن حقیقت خیرای را بر بندد و دریابد و معرفت باری تعالی رسد

چون نمودیم که در سرشت او قوت طعام و شربت و قوت عقل که خرد و هوش است همه جمع است پس معنی دیوی و فرشتگی و انسانی در او موجود باشد بیت
دیو و سبع و فرشته و انسانی باشت هر آنچه غالب آید آنی

پس بضرورت کسی هم از نوع انسانی باید که ایشان را آگاه کنند و باشد و ایشان را از دیوی و سببی بر تنه فرشتگی و انسانی آورد و از اخلاق بد با اخلاق نیک و از جهل به معرفت رساند و این معنی میسر نشود بی آنکه ایشان را از چیزی برساند و بچیزی امید دهد و چون انسان را ابتدا بغیر از محسوسات و لذت و الم حسی دیگر نداند واجب باشد نبی را که معنی دیوی و سببی بصورت حتی تمشیل کند و از آن برساند آنچنانکه گوید جای بدکاران و دوزخ است و دوزخ را گوید جای گشتاش است و در آنجا مار و کژدم و زقوم است و همچنین معنی فرشتگی ایشان را بصورت حتی تمشیل کند و گوید جای نیکوکاران بهشت است و آن بوستان است و در آنجا طعامها کشتههای خوب و حوران و پسران مرغوب و نبی همیشه چنین کند که معانی معقولات را بصورت محسوس ادا کند چه او را سخن بیاید گفت که براندازه قول قوی و ضعیف هم باشد و ضعیف الا محسوس را نداند و با او سخن از خیر محسوس نتواند گفت و قوی خود بر آن برسد و باید که این نبی حکمی بکند و قاعده و مقراری بگذارد که اهل آن زمان را بر آن حکم و قاعده باید رفت تا سبب نظام عالم دنیا شود باید که حکم بر همه کس یکسان کند تا هر کس دعوی خصوصیت نکند و بر یکدیگر زیادتی بخوبند که موجب خرابی عالم باشد و چون

که لایق آن باشد در تصرف خود تواند آورد و در معنی از بهر آنکه انسان مخصوص است بفکر و عقل و این دو آنست اند که بان نیک را از بد جدا تواند کرد و معقولات و حقائق موجودات را درک تواند کرد و معرفت باری تعالی حاصل توان شد اگر عقل او آمیخته و باو نهم نباشد و همچنین اخلاق حمیده مثل کرم و مروت و حلم و شجاعت و صفات پسندیده چون علم و قدرت و کلام و بیان همه مخصوص است بانسان و در غیر انسان نیست و قوت الهی که همه موجودات بان قایم است در مرتبه تمام ظاهر می شود یعنی هر چه در همه موجودات از معانی الهی متفرق است در او جمع می شود پس او بحسب ذات و صفات کامل باشد و این از برای آن است که سرشت او از همه موجودات است که من کل شیء له لطیفه فی مستودع و فی هذا المجموع حقیقت او را عبور بر ملکوت همه موجودات است و در هر عالم که عبور کند حقیقت و صفت آن عالم با او همراه شود اگر چنین نبودی از حقایق موجودات خبر ندادی و واقف نمیشدی در عالم سموات که در آید حرکت شوقی و انبساط روحی در او پیدا شود پس مبداء خود و از انبساط انواری که در انسان است با او همراه شود و چون در عالم عناصر در آید طبیعت گرمی و سردی و تری و خشکی که از اجتماع آن اعتدال مزاج حاصل شود با او همراه شود و بعد از آن در عالم موالید در آید اول انعقاد پذیرد و تا موجب اتمام و بهم پیوستگی اجزای او بشود و موجب ثبوت و سکون او گردد و دیگر روح نامیه پذیرد تا سبب موالید او شود و از انبساط ثبوت و طعام و شراب و قوت تولید در او پیدا شود و این قوتها در غلیات یعنی درخت خرابیشتر از همه موجودات است چه او از جایگاه دور آب کشته و از یک دانه او بسی دانهها حاصل شود

و دیگر روح حیوانی پذیرد تا سبب حیات و ادراکات او گردد و از انبساط قوت غضبی و

انبیا و میکان از برای آن معنی آمده اند و بجه مولانا جل ذکره و عَظَمَتْ کَلِمَتُهُ که افضل
 جمیع انبیا است بحقیقت امروز در این طائفه محققه موجود است بحق حقیقه مولانا افضل و
 رحمت خود همه را بشاه راه و صراط المستقیم هدایت کند و توفیق فرمان برداری تحیت او که در
 رحمت اوست بر عالم و عالمیان گشاده گرداند و آتیه ولی ذلک هو حسبننا
 و مولانا واحد و کافی

باب چهارم در معنی نبوت و وصایت و تزییل قرآن و تأویل آن بتوفیق مولانا
 مولانا توفیق داد که آنچه حق است گفته شود که او بر زبان بنده خود براند

و درین باب و بابهای گذشته داین باب بتخصیص یا بهای آئیده بعضی سخنان میرود
 که آن اضاف با عقول ضعیف گفته میشود اما آنکه قوی فهم اند خود بهتر آن برسند
 گویم که نبی از روی لغت آگاه کننده است و مرسل آنکه او را بقوم فرستند که ایشان
 را بیابا کنند و او را اولوا العزم گویند از بهر آنکه شریعت نو بدهد و تغییر احکام گذشته بکند
 چون مقصود کلی آفرینش آن است که معرفت باری تعالی حاصل شود و محال است که
 کسی معرفت چیزی حاصل کند مگر به صورت و صفت آن چیز مطلق نباشد و بر صورت
 و صفت ملک تعالی راه انسان را نیست و تفصیل این در باب امامت می آید و همه موجودات
 نسبت بانسان وجود یافتند هم در صورت و هم در معنی و بجه انسان هیچ موجودی را
 این نسبت نیست

و اما در صورت از بهر آنکه می بینیم که انسان حسن تقویم است و هر چیزی که باینجا است
 از آلات و ادراکات و آنچه او بان تواند زیست و کسش منفعت بسوی خود تواند کرد و مفسر
 از خود تواند راند یا خود دارد و همه موجودات ظاهرا از جواهر و اعراض درک تواند و هر یک با یکی

و مولانا نزار که نقی امامت بر او بود بسید ناسر دو او را حجت اعظم خود گردانید
 و دلیان و طارم و آل و حیدر اباد را حواله داد کرد و بعد از او مولانا لادی و مولانا متدی و
 مولانا قاهر و مولانا حسن علی ذکره السلام و او بنده و اغلال را از گردن بنندگان خود
 برداشتند و از تاریخ اعظم سابق صد و هشتاد و هزار سال پسر آمده بود و پنجم علی السلام
 در تاریخ تعیین نموده بود و آنچه موسی در تورات و عیسی در انجیل ذکر کرده و داود در زبور و
 ابراهیم در صحف و زردشت در کتاب زند و یسعی در انوی در کتاب انجلیون و همه
 نشانه های انبیاء مولانا حسن علی ذکره السلام بوده و بعد از او مولانا ضیاء الدین محمد
 و مولانا جلال الدین حسن و مولانا علاء الدین محمد و مولانا رکن الدین محمد و مولانا خورشاه
 و مولانا شمس الدین محمد و مولانا مؤمن شاه و مولانا قاسم شاه ابن قاسم شاه و
 مولانا عماد الحق و الدین سلام و مولانا سلام شاه ابن سلام شاه و مولانا غریب شاه
 و مولانا بوذر علی و مولانا شاه مراد و مولانا شاه ذوالفقار و مولانا شاه نور الدین و مولانا
 شاه دین خلیل الله و مولانا شاه سید ابوالحسن علی و مولانا شاه سید ابوالحسن
 و بعد از او مولانا قائم بامر الله و قائم العصر و الزمان صاحب الجود و الکرم
 صلیحنا و خداوندنا و واقف اسرار خفی و جلّی مولانا شاه خلیل الله ذکره التمجید
 و التسمیع هم بر این قاصده که گفته شد بایمانم فرزند امام باشد و از قدرت امان
 پیشین باشد چنانچه خدای تعالی فرموده که قوله تعالی دُرِّیَّةٌ بَعْضُهَا مِنْ بَعْضٍ
 وَ اللهُ سَمِیعٌ عَلِیمٌ و الحق صفات نبوت و اخلاق پسندیده و معرفتی که بخدا و خدائی
 رساند چنانچه در حدیث قدسی فرموده که قال النبی علیه السلام مَعْرِفَةُ اللهِ
 مَعْرِفَةُ اِمَامِهِ زَمَانِهِ این است گوین وحدت و مرتبه همیشگی و جاد و ادنی و آنچه همه

پیدایش و نیز اگر او امام بودی بایستی که برپیش حسن عسکری منقطع نشدی و ما در
باب پیشین اثبات انقطاع آن کردیم اما از جانب مولانا اسماعیل در هر زمان
یکی از ذرئیت او قائم است و عمر ایشان چون عمر ایل زمان است و دائم چند تن را را
باو باشد و هر که بجهت و جهد طلب کند بیاید و وعده ثانی که در قرآن و حدیث آمده است
بنظور قیامت و قائم و رفع شرع و جزای بندگان چنانچه در باب آن بیاید همه در
باب فرزندان مولانا اسماعیل بنظور آمد و می آید

و بعد از مولانا اسماعیل مولانا محمد و مولانا رضی الدین احمد و مولانا فی الدین
محمد و مولانا تقی الدین محمد و مولانا مهدی عبدالله و او در مغرب ظهور کرد و حدیث شریف
علیه السلام که قال النبی علیه السلام ستطلع الشمس من المغرب
علی رأین ثلاث مائة سنة اشارت بنظور اوست بمعنی افتاب ماست برآید
از مغرب پس از سیصد سال از هجرت رسول علیه السلام چنانچه ظهور کرد در بلاد مغرب
شام و مصر را متحرک کرد و مهدیه را ساخت و مصر را از قحطی باز خرید و بعد از او محمد قائم و
مولانا منصور و مولانا المعز المعروف و قاهره را ساخت و مولانا عزیز و مولانا حاکم
و او حکما را جمع کرد و مائده زینج بنام او بنوشتند و سده زینج حاکم ایشان مشهور است
و خواجہ نصیر در تحریر محلی ذکر آن کرده و بعد از او مولانا ظاهر و بعد از او مولانا قاهر و بعد از او
مولانا مستنصر باشد

و من ازین مصر رفتم و زیارت مشرف شدم و کار من بدان سرعت رسید که دایم الله تعالی
خراسان و بدیشان شدم و مرا حواله بدیشان کرد و کار جدم حضرت بابا سیدنا
نیز بدان سرعت رسید که غایت تمام در کار او شدم

رفیق را و هر چه باشد از بهر مولانا خواهند مولانا همه را توفیق طاعت داد و رحمت خود همه را روزی کناد إِنَّهُ ذَٰلِكَ وَهُوَ حَسْبُنَا وَحْدَهُ وَكَفَىٰ

و میگویند در زمان پیغمبر مولانا علی بود و بعد از او مولانا حسن و او امام مستودع بود یعنی امامت پیش او بمانت بود و او میان حجت باطن و حجت ظاهراست نه باین باطنی و بآن ظاهری و از این جهت امامت بفرزندان او نقل نکرد و امام مستقر مولانا حسین بود یعنی امامت پیش او برقرار بود همچنانکه مولانا اسماعیل که او را ملک اسلام خواندند امام مستقر بود و امام موسی کاظم مستودع در قرآن شریف نمری گوید که قُمْسَتْقَرَّ وَمُسْتَوْدَعٌ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ^{عنه} یعنی گفت خدا تعالی که شمار جای قرارگاه است و جای امانت پس تحقیق بیان کردیم نشانی خود برای قوم که فهم کند و در کلام باز میگوید که قوله تعالی و ما مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ^{عنه} یعنی گفت خدا تعالی از آسمان تا بر زمین چیزی که اهل الله اند رزق دهنده و کس اند مستقر و مستودع روشن چید

و بعد از او مولانا زین العابدین و مولانا محمد باقر و مولانا جعفر صادق و مولانا اسماعیل نقل است که بعد از امام جعفر صادق علیه السلام در میان فرزندان خودش دعوی افتاد هر کدام دعوی نمودند و امام سید گویند موسی کاظم بود گویم امامت بنقل است و نقل اول مولانا اسماعیل بود و بعد از این بر موسی کاظم کسی که امام بود زمین و آسمان با او برپا باشد چیزی را مصلحت بیند که عقل و فهم باندگان بآن رسد و نیز بآن زمان که نقل با دیگری کرد و امامت مولانا اسماعیل شبیهت نبود و از آن موسی کاظم در حال نقل کردند شبیه

کمال او باشد و چنان باید دانست که بفهم او فرو و آید که چون طریق نجات در آن است که این تعلیم آدمی و راه بر باشد که آن محبت اعظم است و نمی تواند که بحکم نسبت به هر کسی فعل جدا گانه کند چه فعل بیش از یکی نمی تواند بود اما باضا که هر کس سخن باز نه فهم او توان گفت پس ثابت کردیم که نظری آموزنده باید که بر فعل معلوم باشد بجه نظر بر قول او داشته باشند و امور امر او باشند هر چه فرایند

و اسماعیلیان عالم آنان اند که با خود قرار داده اند که در رنج و راحت فی الشدة والرضی والیأس والنحما بالحق وقت بسر برند و در نصرت یکدیگر بکوشند بنهایت جهد و طاقت هر غرضی که کنند و بهر امتحان که محقق وقت کند پای بازند و در قرآن شریف می آید که قوله تعالی 'وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّمَرَاتِ' و اولادك هم المخذون می فرماید بدستی که بیاوریم شمار بجیزی از زرس و گرسنگی و تنگی و نقصان در مالها و نفسها ایشان و فرزندان بشارت ده ای محمد صبر کنید گان و آنانی که چون مصیبتی با ایشان رسد گویند ما را خدا یاریم و ما بسوی خدا باز گردانیم در هر حالی آنها آن کسانی اند که بدیشان در دوا و زحمتهاست از پروردگار ایشان آنها بندگان که راه راست یافته اند از روی دین چنانچه زمین و آسمان همه ملک مولانا است ^علله مَلِكُ السَّمَوَاتِ وَالْأَرْضِ و هر چه موجود است بطور کامل را مولانا را گردن نهاده اند ^علله يَجْعُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا رِجْهَارًا از بهر حق و خداوندان دوزیر شده باشند از آنها که در دنیا با آنها می آید بر ستر یغفر حون علی البکلاء فی الله عالم بطین چنین کسان می زنند تا مادامیکه این کس یک سر بر روی خود را در میان می بیند بگم این حدیث که

و در قیامت ایشان را گمون سار بیاورند و عذاب کنند ایشان گویند که ای پروردگار ما آنچه دینی بود دیدیم و آنچه شنودنی بود شنیدیم ما را بازگردان که آنچه از دست ما بیاید عمل نیکو کنیم یعنی بامر تو نسیک کنیم بدستی که یقین شد ما را و خدای تعالی فرموده که قَوْلَهُ تَعَالَى
 شَعَلْتُمْ أَهْلُكُمْ وَأَهْلُكُمْ بَغْرًا دینی رسد که گویی باطل و مال خود مشغول بودیم و
 توفیق نیافتیم و در حق موقان چنین یاد کرده که قَوْلَهُ تَعَالَى نَاكِسُوا رُؤُوسَكُمْ عِندَ
 رَبِّكُمْ ذُنُوبًا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ
 و این طائفه محقه اسماعیلیان هرگز نظر بفصل محققان روزگار نمیکنند بلکه نظر بقول
 محققان دارند چه آموزنده نسبت با موزنده گار نسبت گوش دارد و از زبان و نسبت
 زن با مرد گوش را از زبان بایشنودن وزن را از مرد نطفه قبول باید کردن
 و نیز شریعت عالم جهانی است و طریقت و حقیقت عالم روحانی و فصل از عالم
 جهانی است و قول از عالم روحانی و این طائفه محقه چون از عالم جهانی که کون شریعت
 است گذشته اند و بعالم روحانی که کون حقیقت است رسیده اند و ایشان را نظر بر
 قبول که عالم روحانیت داشته باشند

در بیان روح می آید که قَوْلَهُ تَعَالَى قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي و گفت خدای
 تعالی چون روح از عالم امر باشد زنده است که امر خدای تعالی با او پیوسته باشد و هرگز
 آن از او بگسلد آن روح از او جدا گشته باشد و او مرده باشد و پیوستن امر کسی از او
 قول است نه از فعل و معنی امر فرمودن است و اهل ظاهر از آن مرده اند که نامور امر حق
 روزگار نیستند چون امر ایشان نمی پیوندد روح ندارند مرده اند
 دیگر آنکه چون فهم و عقل مردم متفاوت است هر کسی را بطریقی باید بود که موجب او

از او خداشناسی و خدا دانی آموزند و دائم مراتب ارکان دین داری نگاه دارند و حق را بحق
وقت شناسند و نظایشان بر قول حق باشد و چون حق پدید آید کسی را زرسد که گوید تو
چنین می کنی و چنان می گویی من پیروی قول تو می کنم نه از فعل تو زیرا که ستر آن فعل را او
می داند و آن کس که چنین گوید با او هم سری بسته باشد نمود باشد و خدای تعالی در قرآن
شریف یاد کرده که قوله تعالی **اَللّٰهُ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ** یعنی می کند
آنچه می خواهد و حکم می کند آنچه ارادت دارد و جای دیگری فرماید که قوله تعالی **لَا يُسْأَلُ**
عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ یعنی از افعال خدا پرسند که چه می کند اما از بندگان
خاص و متجان و داعیان او پرسیده شود که چه می کنند و گاه باشد که فعل او از بهر سایش
بندگان باشد اگر نه نمود باشد نظر بندگان اگر بر فعل او باشد هم بهتر از بایش و گرفتار
شوند و گاه باشد که او از روی حقیقت باشد بندگان از عالم اضافه که در آن اند نگاه بان
توانند کرد و این ممکن نیست که در عالم اضافه عالم حقیقت را دریابند و بر ستر آن وقوف
یابند هر که بنظر اضافه در عالم حقیقت بیند چنان باشد که از کون حقیقت او دور افتاده
باشد و از خدا بیفتد و بعد از جاودانی گرفتار شود و آن کس که گوید که امام باید چنین کند
یا چنان نکند گفته باشد که من محترم و امام تابع من باید بود پس او ایمان با امام نیاورد
باشد و این بشا به آن باشد که حیوانی که ناقص است نسبت با انسان کند و گوید انسان
را که اکل است تابع من باید بود و عناصر گوید نبات را تابع من باید و این نیز محکومی و از لرگی
چیزی دیگر نباشد و بقرآن حکایت این طائفه می آید که قوله تعالی **وَيَعِزُّ الْمُنَافِقِينَ**
وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ (إِلَى آخِرِهَا) وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

و باغ فدک را با ولاد فاطمه واپس دادند اول ایشان عمر بن عبدالعزیز است که صالح
بنی امیه بود و بعد از آن از بنی عباس ثامن و معتصم و واثق باز فدک را تصرف اولاد
فاطمه علیها السلام دادند و بعد از آن نوبت بنو کل رسید فدک را از ایشان گرفت
و بعد از آن معتضد فدک را تسلیم اولاد فاطمه صلوات الله علیها نمودند و بعد از آن مکتفی
باز گرفت و بعد از آن معتدر باز با ولاد فاطمه تسلیم نمود و در کتاب لطائف الطوائف
نقل شده که روزی هارون الرشید بحضرت موسی کاظم گفت که فدک را محمد و کن تا بنو
بگزارم که می دانم که در این باب ظلم بر اهل بیت رفته است حضرت موسی کاظم گفتند که
اگر فدک را از برای تو ذکر کنم ترا دل بازند که بمن باز گذاری هارون سوگند یاد
کرد که میگذارم حضرت موسی کاظم علیه السلام گفت که حد اول حدین است رنگ ابرو
از این سخن بگشت و گفت دیگر بگو آن حضرت گفت حد دوم سر رفته است رنگ
هارون زرد شد و گفت دیگر بگو آن حضرت فرمودند حد سوم افریقہ مغرب است
رنگ ابرو از زردی سرخی گشت از غایت غضب گفت دیگر بگو آن حضرت گفتند
که حد چهارم دریای ازمند است رنگ ابرو از سرخی سیاهی مبدل گشت و مدت یک
سره در پیش آنگند و بعد از آن سر بر آورد و گفت ای کاظم تو حدود مالک ما را نام بردی یعنی
آنچه از مالک که در تصرف ماست حق بنی فاطمه است و بنی عباس بر اهل بیت ظلم
کرده اند حضرت موسی کاظم گفت ای هارون من اول ترا گفتم که باین حدود رضی نخواهی
گشت و تو از من نشنیدی ۱۱

ثابت شد که تحقیق امامان بحق الله اسماعیلیه اند که دامن ایشان از آلائش
معصیت پاک و منزه است و همیشه ایشان را حقی و داعی و مآذونی و معقی باشد که

که قال النبی علیه السلام فاطمة بضعة منی یؤذینی ما یؤذیها
یعنی فاطمه زهرا پاره از گوشت و روح من است پس از این معلوم است که آن اغیار ملعون
ازلی و ابدی گشتند چنانچه پیغمبر علیه السلام فرمودند که قال النبی علیه السلام
من أبغض علیاً و فاطمة و اولادی فقد أبغضنی و من أبغضنی فقد
أبغض الله یعنی گفت پیغمبر علیه السلام که هر که بغض علی و فاطمه و اولادش بورزد
بدرستی که بغض مرا ورزیده باشد و هر که بغض مرا بورزد بغض خدای مرا ورزیده باشد
و هر که بغض خدا و رسول علیه السلام را بورزد ملعون ازلی و ابدی است

و از ابن عباس رضی الله عنه روایت است که رسول علیه السلام فرمودند که قال
النبی علیه السلام یا علی ما الله تعالی أزوجک فاطمة و جعل
صدقاتها الأرض فمن مشى علیها مَبْغِضاً لهما مشى حراماً یعنی حضرت رسول
علیه السلام علی ابن ابی طالب علیه السلام گفت که یا علی بدرستی که الله تعالی بقره تو آورده
است فاطمه را و گردانیده است همراه راجمه روی زمین را از شرق عالم تا مغرب عالم
پس هر که بغض حضرت فاطمه را داشته باشد راه رفتن بر روی زمین بروی حرام شده
ای دوستان چشم انصاف نظر کنید و بنگرید که نا انصافی و بی رحمی آن منکران را
که در چه درجه اند که باغ فدک را از جگر گوشت پیغمبر خداستند بدان که باغ فدک را
در بیخ می دادند از کسی که جمیع روی زمین هر دیت و عهد غدیر خم را بشکستند و وصیت نامه
پیغمبر خدا را واپس نمودند

بدان که چون غصب باغ فدک و ظلم بر فاطمه صلوات الله علیها بغایت ظاهر و واضح
بود بنا بر آن جاعلی از خلفای بنی امیه و بنی عباس بودند میخواستند که انصافی داشته باشند

ابن عباس رضی الله عنه از زبان حضرت رسول علیه السلام این حدیث فرمودند که
 قال النبی علیه السلام نحن معاشر الانبیاء لا نورث ما ترکناه الا
 صدقته یعنی گفت پیغمبر علیه السلام که ما جماعت پیغمبران نصب کرده خدای تعالی ایم
 و کسی دیگر از امیراث نبرد الا ذریت ما که خدای تعالی در شان آنها فرمودند که قوله
 تعالی ذریتک بعضها من بعضی والله سمیع علیم یعنی گذاشتم قرآن
 خویش را اهل بیت را در میان شما آنچه گذاشتم بصدق و یقین درست از برای آنکه
 خلق گمراه نگردند و از زبان حضرت رسول علیه السلام شنیده ایم گفت که قوله تعالی
 فمبلی من لدنک و لیسایر شئی حاصل معنیش این است که زکریا دعا کرد و بحق
 تعالی که ای پروردگار عالم و عالمیان بده بمن ولی که از من میراث برد همه حال بسین
 دروغ و کذب آن ملعونان را که باغ فدک و حوالی و میراث پیغمبر خدا را از فاطمه زهرا صلوات
 الله علیها گرفتند با آنکه حضرت رسول در زمان حیات خود بحضرت فاطمه صلوات الله
 علیها میراث بخشیده بودند با آنکه گواه بر صاحب تصرف نمی باشد حضرت فاطمه خیر النساء
 گواه گذرانیدند که پدرم حضرت رسول علیه السلام بمن بخشیده بود پس آن منافقان و
 بدجنان روسیاه ازلی و ابدی گواهایش را رد نمودند با آنکه هر یک از گواهایش حضرت
 امیر المؤمنین علی علیه السلام و ام کلثوم و سلمان و بود و سهیل و مقداد و جابر انصاری
 و جح اهل بیت و دیگر ائم امین که حضرت رسول علیه السلام او را بیست ثبات داده بود
 و در کتاب بخاری و مسلم که از عمده کتابهای ستیان است مذکور است که حضرت
 رسول علیه السلام و جگر گوشه او فاطمه زهرا صلوات الله علیها از بعضی اهل اندو کمین و
 آزرده بودند تا آنکه از در دنیا بار البقاء رحلت نمودند و حضرت رسول علیه السلام فرمود

واین آیت را آورده که قوله تعالیٰ 'یا ایها الرسول بلغ ما أنزل إلیک من ربک وإن لم تفعل فما بلغت رسالتہ' یعنی ای محمد وصی را نصب کن و امامت علی را بقوم برسان اگر زسانی نبوت بر تو مسلم نباشد بکلم این آیت کریمه که قوله تعالیٰ 'وکل فتی اخصیناه فی الامم مبین' یعنی اومبین و امام است از حال تمام عالم و عالمان بنیاست بقول این آیت کریمه که قوله تعالیٰ 'یا ایها الذین آمنوا اطیعوا الله واطیعوا الرسول واولی الامر منکم' یعنی ای گروهندگان که ایمان آورده اید بخدا و رسول خدا طاعت دارید اولوالامر را یعنی شاه مردان مرقضی علی کرم الله وجهه را بکلم اولی الامر منکم یعنی اشارت بولانا علی علیه السلام کرد انگاه بارای اشتران را امر کرد تا فروزا آوردند و پالانهای اشتران را منبر ساختند و رسول علیه السلام دست علی لیکرہ التجدود و التشیع را گرفت و بر منبر برآورد و بنشاند و خطبه بلیغ آغاز کرد و گفت که آمَنْتُ بِاللّٰهِ وِعَلَّامُ نَكِيْتِهٖ وَرُسُلِهٖ وَاَلِیَوْمِ الْاٰخِرِ یعنی ایمان آوردن است بخدا و بملائکه او و برسلان او و بایوم آخر و بایوم آخر شاه مردان را خواست و ذریت او را خواست و ایمان با او واجب است و باز گفت که قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ 'مَنْ كُنْتُ مَوْلَاهُ وَعَلَيْ مَوْلَاهُ' یعنی گفت پیغمبر علیه السلام که هر که را من مولایم علی مولای اوست بکلم لِقَا وَاَلَيْکُمُ اللّٰهُ معلوم شد که علی و بی خداست و وصی مصطفی است و طاعت ایشان طاعت خداست بکلم خدای تعالیٰ اطیعوا الله واطیعوا الرسول واولی الامر منکم یعنی ای گروهگانی که ایمان آورده اید بخدا و رسول او طاعت دارید اولوالامر او را یعنی مرقضی علی و ذریت او را بجه

شع آیه ۷۱ ازسورة المائدة (5) شع آرایه ۱۱ ازسورة یونس (36) شع آرایه ۶۲ ازسورة النساء (4)
شع آرایه ۶۰ ازسورة المائدة (5) شع آرایه ۱۱ ازسورة یونس (36) شع آرایه ۶۲ ازسورة النساء (4)

بنیافریه پس هر که دعوی کند که من دوستدار رسول خدایم و وصی مصطفی علیه السلام دوست ندارد او دروغ بر محمد علیه السلام گفته باشد، الکذاب لائمه بوده باشد و هر که دعوی کند که پیغمبر علیه السلام می شناسم و وصی او را نمی شناسم او بر روز آخرایان بر محمد علیه السلام نیاورده باشد و عاصی بوده باشد

پس رسول علیه السلام گفت که قال النبی علیه السلام، مَنْ أَحَبَّ عَلِيًّا وَاَوْلَادَهُ فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ یعنی گفت پیغمبر علیه السلام که هر که محبت علی و اولادش برزد بدستی که محبت مرا ورزیده باشد و هر که محبت مرا برزد محبت خدای مرا ورزیده باشد

و باز گفت قال النبی علیه السلام مَنْ أَبْغَضَ عَلِيًّا وَاَوْلَادَهُ فَقَدْ أَبْغَضَنِي وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ یعنی گفت پیغمبر علیه السلام که هر که بغض کند با علی و اولادش بدستی که بغض کرده باشد با من و هر که بغض کند با من بدستی که بغض کرده باشد با خدای من

پس رسول علیه السلام گفتند بدانید که اهل بیت من امامان اند پس دوستی ایشان دوستی من است و دشمنی ایشان دشمنی من است و بعضی از صحابه گفتند که یا رسول الله گوناگون گواه نمانند پیغمبر علیه السلام گفتند که قوله تعالی هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا و جای دیگر فرموده که قوله تعالی إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ یعنی امیر المؤمنین علی ولی خداست و وصی مصطفی است چنانچه حضرت رسول علیه السلام از حج گذشته بودند و آن حج راجع اعلا گویند به مکانی رسیدند که آن را قیمة القدر گویند در شب قدر جبرئیل علیه السلام در سینه

این حدیث صحیح آمده این است که قال النبی علیه السلام: أَوَّلُ مَا خَلَقَ اللَّهُ تَعَالَى حُبَّ فُكْتَبَ عَلَى جَوَانِبِهَا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ عَمَلًا رَسُولُ اللَّهِ وَعَلِيًّا وَصِيَّ الْمُصْطَفَى وَخَلَقَ الْعَرْشَ فُكْتَبَ عَلَى أَرْكَانِهِ لَا إِلَهَ إِلَّا اللَّهُ وَمُحَمَّدٌ رَسُولُ اللَّهِ وَعَلِيٌّ وَجْهُهُ فَمَنْ زَعَمَ أَنْ يَجِبَ حُبُّ النَّبِيِّ وَلَا يَجِبُ حُبُّ الْوَصِيِّ فَقَدْ كَذَبَ وَمَنْ زَعَمَ أَنَّهُ يَعْرِفُ النَّبِيَّ وَلَا يَعْرِفُ الْوَصِيَّ فَقَدْ كَفَرَ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: لَا أَهْلَ بَيْتِي أَمَانٌ لَكُمْ فَيُحِبُّهُمْ كَحُبِّي فَمَنْ يُنْكِرُهُمْ إِنَّهُ يَضِلُّ فَسُئِلَ وَمَنْ أَهْلُ بَيْتِكَ يَا أَيُّهَا النَّبِيُّ قَالَ عَلِيٌّ وَسِبْطَائِي وَبَقِيَّةُ الْأَنْبِيَاءِ مِنْ وَلَدِ حُسَيْنِ ابْنِ الْأَنْبِيَاءِ الْمُعْصومِينَ مِنْ اللَّهِ إِنَّهُمْ أَهْلُ الْبَيْتِ الْخَالِدِينَ وَقَالَ عَلَيْهِ السَّلَامُ وَلِحِمَاكَ لَحْنِي وَدَمُكَ دَمِي: صدق رسول الله

بسیاری از اصحاب گواهی دادند بر صحت این حدیث که رسول علیه السلام گفت که اول خدای تعالی مجابی بیا فرید و بر او نوشت بعد از کلام توحید که محمد علیه السلام رسول خداست و علی علیه السلام وصی اوست و آنکه عرش آفرید و بر ارکان عرش قلم را احش که بنویس قلم گفت چه بنویسم لذا از عالم غیب آمد که بنویس لا اله الا الله و محمد رسول الله قلم سی هزار سال بر عرش رفت تا کلام لا اله الا الله محمد رسول الله نوشت بعد از کلام تهنیل که محمد رسول خداست و باز آمد که بنویس قلم گفت چه بنویسم لذا آمد بنویس إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ چنان قلم نام قناری را شنود از بیست شکافه شد و شق گردید و سی هزار سال دیگر بایست تا کلام إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ را نوشت و گفت که علی علیه السلام وصی مصطفی است و آنکه زمین را

از سخنان ظاهری تا دلی پس آن که حق بر وجه تا دلی اورانضیب شد بدان جی روح الله
 را تربیت کرد و در آیت ذکر و دیدن و ذکر تصدیق بکلمات پدید می شود که مراد از روح که
 است و ذکر من العاقبتین قرین می شود و مریم از حجتان است و پیغمبران از نسل ابراهیم
 اند و امامان از نسل عمران که قوله تعالی اِنَّ اللهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ
 اِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذَرِیَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللهُ سَمِیعٌ
 عَلِیمٌ یعنی ذریت امامان و پیغمبران از نسل یکدیگر اند از زمان طهم و آدم و خاتم تا
 به انقراض عالم ترجمه

پیش از بنای دهر بچندین هزار سال بودند مصطفی و علی همنشین هم
 و خدای تعالی در سوره شوری یاد کرد که قوله تعالی قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا
 اِلَّا الْمُوَدَّةَ فِي الْقُرْبٰی وَمَنْ یَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِیْهَا حَسَنًا یعنی گو
 ای محمد که نمی خواهم از شما بر مسالت خود هیچ مزدی از رسولان و ائمت مزد تبلیغ رسالت بگیرم
 مگر دوستی اهل بیت که آن نزدیک گرداننده را بخدای تعالی و هر که کسب کند یکی از
 ذریت من یعنی طاعت مرا و محبت آل رسول را بصحبت من متقرب شود و بصحبت من
 پیوسته شود چنانچه پیغمبر علیه السلام فرموده که قال التَّيْبِ عَلَيْهِ السَّلَامُ اَنْتَ
 مَعِيَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسٰی لَا بَاثَةَ الْكِبَارَةِ وَالْعَالَمِ السَّيِّئَةِ وَالْبَغْوِ
 الزَّخَّارِ یعنی کسی را که پیغمبر علیه السلام برادر و پسر هم و بنانشین خود گوید و جمیع کسبش
 مشرف از مخاطب مَنْ كُنْتُ مَوْلَاهُ وَعَلٰی مَوْلَاهُ یعنی گفت پیغمبر علیه السلام
 در خدایم که ای ائمت من بدانید که هر کرا من مولا می مولای او است و باز گفت که
 اللَّهُمَّ وَاٰلِ مَنْ وَاٰلَاهُ وَعَادٍ مِنْ عَادَاهُ وَاخْذُلْ مَنْ خَذَلَكَ وَدِلَّ حَبِیْبَكَ

كَيْتَ شَفَاعَتِي بِنَصِيهِهِ وَنَفِي عِبَادَتِهِ وَنَفِي سَخَاوَتِهِ وَهُوَ مَعَ بَاطِلِي فِي
 جَدِّ النَّارِ مَعْنَى كُنْتُ بِمَنْعِهِ عَنِ السَّلَامِ كَهَرَكُمَا بِغَضِي عَلِيٍّ بَاشَدَاوَزْ شَفَاعَتِي مِنْ
 بِي نَصِيبِ بَاشَدَاوَزْ طَاعَتِ وَنَهْ عِبَادَتِ وَنَهْ سَخَاوَتِ رَوَا بَاشَدَاوَزْ جَايِ اَوْدَرْ فَوْزِ
 بَاشَدَاوَزْ چنانچه خدای تعالی در قرآن فرموده که قوله تعالی 'لَيْسَ كَمِثْلِهِ شَيْءٌ'^۱
 وَهُوَ السَّمِيعُ الْبَصِيرُ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ فَإِنَّ اللَّهَ خَلَقَ آدَمَ
 عَلَى صُورَتِهِ وَنَفَخَ فِيهِ مِنْ رُوحِهِ^۲ یعنی زشت گردانید رویهای خود را بدستی که
 خدای تعالی آدم را بصورت خود آفریده است و دمیده در او از روح خود و صورت ایزدی
 نفس کل است و آدم ناطق است در زمان خود بناید نفس کل بوده و در حد ثاولیل و
 اشارت است با نام یعنی زشت گردانید امان را با که مخالفان خدا و خدا نام ناحق را امام
 گیرند که ناطق هر عصر داعی خلافت است بر صورت متابعت صورت امام حق و در او از
 روح ایزدی در این کلام است چنانچه در قرآن بدین وارو است که قوله تعالی 'وَكَلَّمَتْهُ
 أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ^۳ یعنی کلام حق را که آن روح است از حق تعالی انداخت
 بجانب مریم و در این آیت نیز خبر داده که آن نافع حضرت جلیل علی بطن مریم
 قوله تعالی 'وَمَرْيَمُ ابْنَتْ عِمْرَانَ الَّتِي أَحْصَانَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ
 رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ^۴ یعنی مریم
 دختر عمران آنکه نگه داشت نفس خود را پس دمیدیم در او از روح خود تصدیق نمود
 بکلمات خدای تعالی و در ثاولیل و خبر کثایت است از حجت و فرج کثایت از گوش
 چنانچه در فرج صورت جهانی بنظر آید از سخن گوش صورت روحانی حاصل می شود و
 معنی آیت بوجه ثاولیل آن است که مریم که حجت عمران است آنکه نگه داشت گوش خود را

۱- آریه ۹ انزوة المرقوم (۴۲) ۲- این عبارت در قرآن نیست ۳- آریه ۹ انزوة النجمه (۳۲) ۴- در عبارات
 عربی شایع چنانچه ملاحظه است ۵- آریه ۹ انزوة النساء (۴) ۶- اینجا بکلمات نوشته است ۷- آریه ۱۲ انزوة النجم (۶۶)

پیشوایان را قال و من ذریّتی گفت ابراهیم و امان از ذریّت من اند قال لا
 یتأل عودی الظالمین یعنی گفت خدای تعالی این عهد من پاک اندمیرسد به ستمکاران
 و نیز در کلام باز فرموده است که قوله تعالی یا ایها الناس قد جاءکم برهان
 من ربکم و أنزلنا لیکم نوراً مبیناً یعنی ای مردمان بدرستی که آمد بشما حق از نزد
 من پروردگار شما و نور فرستاده نور ظاهر و روشن و پدید یعنی نور نبوت و ولایت و
 باز پیغمبر علیه السلام گفته که قال النبی علیه السلام عاهدنی ربّی أن لا یقبل
 الاّ یحان من عبدي الاّ بحجة علیّ و اهل البیت گفت پیغمبر علیه السلام که
 عهد کرده است بامن خدای تعالی که قبول نکند ایمان هیچ بنده را مگر به دوستی علی و اهل بیت
 و اولادش ترجمه

حق تعالی با حسم مختار عهد کرد این و دوده او دش
 که گردد قبول ایمانی جز بهر علی و اولادش

قال النبی علیه السلام مکتوب علی باب الجنة انّ قبل خلق الله
 السموات و الارض بألف عام و قبل خلق آدم لا اله الا الله محمد
 رسول الله و علیّ اخوه یعنی در بهشت پیش از آفریدن آسمان و زمین و عالم و
 آدم هزار سال نوشته بود لا اله الا الله محمد رسول الله علی و برادر محمد
 پیش از آدم بود او هزار هزار ساله می نوشت در محبت دوست
 بر بهشت جنت که حسم نبی است علی برادر است
 بر طاق عرش نام محمد نوشته بیت کاتب که بود نور نبی علی
 و باز گفته قال النبی علیه السلام من له الکتاب و البغض فی علی

و خدای تعالی در کلام مجید خود خبر داده که قوله تعالی 'وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ' یعنی هست محمّد بن رسول الله ﷺ اذ هم رسل الله یعنی محمد علیه السلام برگزیده من است؛ چنانچه فرموده که بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 'يس' و القرآن الحکیمه یعنی ای محمد تو از همه افضل و از جمله فرستاده منی اِنَّا لَعِنَ الْمُرْسَلِينَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ پس معلوم شد که محمد رسول الله را فرموده است که بر جمله ملعونان که ایشان را بنای راده راست و اگر گمراهی و ضلالت مانند چنانچه خدای تعالی فرموده که قوله تعالی 'وَمَا يَنْطِقُ عَنِ الْهَوَىٰ اِنْ هُوَ اِلَّا وَحْيٌ يُوحَىٰ' یعنی پیغمبر علیه السلام گفتگو و سخن نمی کند از پیش خود بلکه گفتگو ای وی نیست مگر وحی الهام و آنچه جبرئیل گوید پس ابن عباس رضی الله عنه از زبان دُربار حضرت رسول علیه السلام این حدیث نقل نموده اند که قال النبی علیه السلام 'تَحْقُ مَعَاشِرُ الْاَنْبِيَاءِ لَا تُؤَدِّتُ اِلَّا الصَّدَقَةَ مَا تَرَكَ نَآءُ' یعنی گفت پیغمبر علیه السلام که با جماعت پیغمبران نصب کرده خدای تعالی ایم و کسی دیگر از امیراث نبی و اولاد نبی که خدای تعالی در شان آنها فرموده که قوله تعالی 'ذَرِيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ' یعنی ما گذشته ایم قرآن شریف و اهل بیت خود را در میان شما و آنچه ما گذاشتیم بصدق و یقین و درست از برای آنکه خلق گمراه نگردند تا بنده گان را نادیده و راه نماباشند و بنده گان را بر محنت نباشد چنانچه خدای تعالی فرمود که قوله تعالی 'لَهُ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ' آنچه در آسان است و در زمین است و هُوَ الْعَلِيُّ الْعَظِيمُ یعنی اوست متعالی و بزرگ و بلند مرتبه چنانچه در قرآن باز فرموده که قوله تعالی 'اِنِّي جَاعِلُكَ لِلنَّاسِ اِمَامًا' یعنی گفت بدستی که گردانیدیم بر شما

آن نجات یابد از جهنم و سقر و هر که بر آن میل کند و خلاف ورز و گمراه شود و به هذاب الیم گرفتار گردد و پیغمبر علیه السلام گفت که قال التبی علیہ السلام 'إِنِّي تَارِكُ فِيمَكُمُ الثَّقَلَيْنِ مَا ان تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا أَبَدًا كِتَابُ اللَّهِ وَعَثْرَتِي أَهْلُ الْبَيْتِ وَلَنْ يَفْتَرِقَا حَتَّى يُرَوِّدَا عَلَى الْخَوْضِ' یعنی میگذارم در میان شما اثباتین خود چیزی را که اگر بدان چسبید بایستید و پیروی کنید هرگز گمراه نخواهید شد اول کتاب خدای تعالی و دوم قریب من که اهل بیت من اند و این کتاب و عثرت من از هم جدا نمی شوند تا آنکه در پیش من سرخوش کوثر برسید

پس معلوم شد که گروه رستگاران از هفتاد و سه گروه شیعه اسماعیل است و اثبات اسماعیلیه بدین دلیل که قوله تعالی 'إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا' دلیل صدق ایشان است و حاصل خنیش این است که الله تعالی دوری سازد و شمارای اهل بیت از ریخ و قبیع و پاک می گرداند شمار از تمام آلایش دنیا...

و امام از روز آنست که بر تنگم بوده است و امام می باید که اعلم ان سئس و باجماع امت او را کار نباشد و حق تعالی فرموده که قوله تعالی 'لَا يَنَالُ عَهْدِي الظَّالِمِينَ' ترجمه اش این است که عهد من که امامت است بظالمان نمی رسد و دلیل دیگر آنکه قول حق تعالی که قوله تعالی 'وَلَا تَزْكُوا إِلَى الَّذِينَ ظَلَمُوا' یعنی گفت خدای تعالی که میل بظالمان نکنید و دلیل دیگر آنکه قوله تعالی 'إِنْ جَاءَكُمْ فَاسِقٌ فَنَبَّاهُ فَجَبَّتْهُ' مضمون این آیت این است بقول فاسقان عمل نکنید و نباید کرد که گمراه گردید امامت بظالمان نمیرسد و میل بظالمان نباید کرد...

رسول علیه السلام و فرج آن مرقی علی علیه السلام و عنصر آن فاطمه بنت رسول الله و حضرت خیر النساء و فاطمه زهراست صلوات الله علیها و میوه آن اولاد فاطمه حسن و حسین و ذریه اویند و برگهای آن درخت شیعیان و موالیان اهل بیت اند پس فرمود بدستی که مردی از شیعیان می میرد می افتد از آن درخت برگی چون ولدی از شیعیان موجود می شود برمی آید بجای آن برگ افتاده ورق دیگر و از ابن عباس مرویست که جبرئیل علیه السلام بحضرت رسول علیه السلام گفت که تو درختی و علی علیه السلام و فاطمه زهرا صلوات الله علیها شاخهای آن درخت و میوه آن اولاد پاک اویند و برگ آنها شیعیان و موالیان اهل بیت اند

و مراد از کلمه طیبه ایمان است و شجره طیبه مؤمن است و خدای تعالی در سوره الرحمن یاد کرده که قوله تعالی 'يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ فَيَأْتِي الْآلَاءُ رَبِّكُمَا تُكَذِّبَانِ' یعنی مروارید و مرجان مثل بابل بیت رسول علیه السلام و حضرت رسول علیه السلام فرموده اند که مرقی علی علیه السلام و فاطمه زهرا صلوات الله علیها و دو فرزند ایشان اند و از ابن عباس رضی الله عنه و از سلمان فارسی و سعد بن جبیر و سفیان ثوری نقل است که آب باران از در آسمان فرود می آید و در صدف که در دریا محقق است مروارید پدید می شود و مراد از دریا پنجه علیه السلام و حضرت مرقی علی کرم الله وجهه و حضرت فاطمه زهرا صلوات الله علیها و از لؤلؤ و مرجان حضرت امام حسن و امام حسین و حضرت رسول علیه السلام فرمودند که حق تعالی مرا و پسرم را یک درخت آفرید یعنی من اصل آن درختم و علی فرج آن درخت است و حسن و حسین صلوات الله علیها میوه آن درخت اند و پیروان و شیعیان اب برگ آن درخت اند پس هر که دست زند بر آن درخت شاخهای

نور و ضیای قَوْقُوتَم رَوْغِهاست لَا شَرْقِیَّةَ وَلَا غَرْبِیَّةَ یعنی در جانب مشرق
 نیست درخت آن که بعد از زوال تا آخر روز آفتاب بتابد لَا غَرْبِیَّةَ یعنی جانب مغرب
 هم نیست که از اول روز تا نزدیک زوال آفتاب می تابد و گویند که معنی شجره زیتون آن
 است که پیوسته در آفتاب باشد تا سحر گردد و در سایه دایم ماند تا او و میوه او
 خام نماند بلکه هم از غایت تاب آفتاب بهره مند باشد و هم از جوف و عاطف سایه محفوظ
 و گویند که اصل آن درخت از درختان بهشت است و از آنجا بدینجا آورده اند پس از
 اشجار آن عالم است که صفت او شرقی و غربی نتوان گفت و این نور برافروخته شود
 که ذکر کرده شده در خانهای رفیع القدر ایشان و طیل القدر اعیان و اولیا و رسولان
 و اهل بیت رسول علیه السلام است و آن درخت طوبی است که در لب حوض کوثر
 است که شاخ آن بر سر بهشت آسمان است و بیخ او در پشت گاو و ماهیت و شاخهای
 او از شرق تا مغرب را سایه دارد و بر سر روزن هر یک بهشتی کبی شاخ آویزان
 و هر چه بهشتیان طمع کنند در آن شاخ حاصل فیض و آن درخت مثل است بر خاتم
 رُسُل و پیشوای شُبل حضرت رسول علیه السلام و علی کرم الله وجهه و ادلاوش چنانچه
 خدای تعالی در سوره ابراهیم یاد کرده است که قوله تعالی أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ
 مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ
 یعنی گفت خدای تعالی که ای محمد ندانسته که حق تعالی چگونه مثل زده بتو و اهل بیت تو
 یعنی گردانیده که کلمه پاکیزه و حمید است که هر کلمه نیکو مانند درخت پاک است که آن
 درخت طوبی است که بیخ آن استوار است در زمین و شاخهای آن در آسمان از حضرت
 امام جعفر صادق علیه السلام و او از امام محمد باقر روایت نموده اند که درخت طیب حضرت

نوحًا و آل ابراهیم و آل عمران علی العالمین ذُرِّیَّةً بَعْضُهَا مِنْ بَعْضٍ
وَاللَّهُ سَمِیعٌ عَلِیمٌ

زودیر آویشان تابد و در عید مناف ^{شعر} بصلب پاک به بطن مطهر آورده

گویند مشکوٰۃ عبد المطلب است و ز جاجه عبد الله و مصباح صاحب معراج محمد است
که نه شرفی و نه غری است بلکه یکی است که میان دنیا است و از امام برحق جعفر الصادق
علیه السلام منقول است که ما مشکوٰتیم و مصباح جدم محمد مصطفی صلی الله علیه و آله و سلم
است که هدایت می کند خدای تعالی بولایت ماکسی را که دوست میدارد

و از ابن بابویه رحمه الله علیه که از صحابه کبار آن حضرت بود در کتاب توحید از
عسی ابن راشد و او از حضرت امام محمد باقر علیه السلام روایت کرده که مشکوٰۃ
فیها مصباح مراد از نور علی است که در سینه نبی کینه حضرت امیر المؤمنین علی ابن ابیطالب
که علم نبی علیه السلام بسینه علی علیه السلام آمده که قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ
اَنَا مَدِينَةُ الْعِلْمِ وَعَلَى بَابِهَا تَعْلِيمُ اَنْ سُرُورُ مَنِي يَكَاذُ ذُرِّيَّتُهَا يُضَيُّ اَنْ
که نزدیک است که عالم ازال فخر بنی آدم محمد مصطفی صلی الله علیه و آله تکلم نماید بعلمش
از آنکه سوال کرده شود فَوْزٌ عَلَى فَوْزٍ یعنی امام ثوید نه نور علم و حکمت ازلی امام دیگر
از آل محمد علیه السلام می آید و این هرگز منقطع نشده و نشود از زمان آدم تا قائم تا قائم
قیامت امام او صیانه اند که حق تعالی ایشان را خلفای خود ساخته در زمین و محبت
گرددانید بر خلق و خالی نمی شود زمین در هیچ عصری از یکی از ایشان که تسبیح گویند
حق تعالی را

و فتلیه آن چراغ از روغن که علم توحید است مخرج و آمیخته شده چنانچه صفا

پیشیل داناست

تا اینجا تفسیر است و بعد از این تاویل است؛ علما را در این باب معقولات محسوسات
و تشیل سخن بسیار است و بعضی بر آن اند که مراد از نور ایمان است و از شکوة مؤمن
و از زجاجه دل او و تشبیه کرده شد ایمان را چراغ افروخته در قندیل و قندیل را
بگوکب درخشنده و کلمه توحید را بشجره مبارک از تاب آفتاب که خوف ضلال است
نوال و بهره دارد و نزدیک است که فیض این کلمه بی آنکه بزبان مؤمن گذرد عالم را منور
گرداند چون او بزبان جاری شود و قصد چنان بآن باز شود نمودیم که از نور علی نور بنظر
برسد گویند که این مثل از برای حضرت رسالت پناه صلی الله علیه و آله و سلم زده شد
چه شکوة سینه بی کینه آن سرور است و زجاجه دل منور است و مصباح کردار مطهر است
که عبادت است از تبت او صلی الله علیه و سلم لا شرقیت و لا غربت و یکاد
زیتها الله عبارات از عدم یهودیت و نصرانیت که جهودان در آن عبادت کنند
بغرب و ترسایان مشرق و شجره مبارک شجره نبوت است و آن ابراهیم خلیل الله است
که پیغمبران از نسل اویند و نزدیک است که نور پاک محمد مصطفی صلی الله علیه و آله و سلم
ظهور شود بر مردم اگر چه آتش باور رسیده باشد گویند که شکوة ابراهیم علیه السلام
است و زجاجه اسماعیل علیه السلام است و مصباح حضرت رسول علیه السلام است
چنانچه در جای دیگر آن سرور علیه السلام سراج نامیده شده و معنی یکاد زیتها یعنی
آن است که در محاسن آن سرور علیه السلام ظاهر می شود قبل از آنکه بود و هست و خواهد
بود و وحی کرده شود بسوی آن و نور علی نور نور پاک پیغمبر است و از نسل پیغمبر دیگر است از
آدم تا ابراهیم خلیل الله و خاتم پیغمبران چنانچه بالا آیت إِنَّ اللَّهَ اصْطَفَى آدَمَ

المصباح فی الزجاجة یعنی نور نبوت و ولایت روشن گرداننده آسمانها و زمین است
 باده و ستارگان و آفتاب و بانوار عالم و بلا که نور نورانی گردانیده اویند و انبیا و
 اوصیا و علمای آنند و اگر بگویند که مشکوٰۃ انبویه است که در میان تقدیل باشد و باین
 قول مصباح فقیله بود که در انبویه نهند و صفت نور که بجوت باد است مانند کوی
 است که درون آن چراغیت برافروخته شده است آن چراغ افروخته در تقدیل
 است آویخته از آبگینه و آبگینه از غایت صفا و درخشندگی که الزجاجة کاظمیه
 كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
 گویا این شیش ستاره است بغایت برافروخته می شود از روغن درخت بابرکت
 بسیار و نفع تمام که در زمین مقصد است و هفت پیغمبر را و دعای بخت
 کرده اند که یکی از آنها ابراهیم خلیل الله است و نه در جانب شرق و ارض بیت و
 خابست و نه در طرف غرب چون طنج و طرطوس یکا د زینتها یضی و کولند
 نَفْسُهُ نَارٌ نُوذِعُ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ نزدیک
 است روشنش روشنی و در عالم را اگر نرسیده باشد با وی آتش یعنی از درخشندگی و
 برقی بر تبه آن است که بی آتش روشنی بخشد و روشنی افروده بکلم نُوذِعُ عَلَى نُورٍ
 يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ بر روشنی او راه می نماید خدای تعالی بنور دین و
 ایمان خود یعنی با نام زمان هر کرامی خواهد و يَضِيْبُ اللَّهُ الْأَمْثَالَ لِلتَّائِبِينَ
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ یعنی ای محمد می زند از برای توبیح خدای تعالی مثلها را یعنی
 معقولات را در لباس محسوسات بیان می کند برای مردمان تار و زری دریا بند و
 مقصود بر ایشان ظاهر شود و خدای تعالی همه چیز را از دقائق معقولات و محسوسات

امام زمان است که آسمان و زمین را روشن گردانیده است که چگونه نمی یابی در دل خود
وصفت آن نور عظیم که نفع او عالم و عالمیان بسیار است چنین مثل زده در کتاب
توحید از ابن بابویه منقول است که **اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ
كَمِشْكُوتٍ فِيهَا مِصْبَاحُ الْمَصْبُوحِ** یعنی نور حق تعالی در آسمان
و زمین است و از مشکوة پیغمبر است که نور آن ستر و خلق هدایت می یابند و زجاجه
دل علی است که او وصی اوست بعد از نبی علیه السلام و کوکب درمی است با فرخته
شده از شجره مبارک زیتون که ابراهیم خلیل الرحمن است و عمران است و پیغمبر
علیه السلام از نسل ابراهیم و علی علیه السلام از آل عمران است و علی ابن ابی طالب
علیه السلام که نه جود و نه نصرانی بوده اند

حضرت رسول علیه السلام می فرماید که نزدیک است که علم برون آید از دهن
جانشین پیغمبر علیه السلام پیش از آنکه گویا شود و نور علی علیه السلام نور امانت است
که بعد از او در ذریت اوست و امام در ذریه خود در عصر خود هدایت کننده خلقند
تا از بادی جهالت بمرحله ایمان و توحید و معرفت بنده را بسجده و خدائی رسانند و از
مضیق جل که دوزخ نادانی است بفضای روحانی برسانند و حضرت سول علیه السلام
می فرماید که مصباح نوریت که در آن علم است که در وقت رحلت در وصی خود میگذارد
مانند چراغ آگینه که نزدیک از غایت وضوح و صفا و نور و ضیای نبوت و ولایت سخن
گوید بی آنکه ملک بآن نازل گردد ترجمه شعر

فرمان بر جبت شیه داور کند علی بی جبرئیل کار پیمبر کند علی

آیت **اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحُ**

لَدُنْكَ وَلَيَّا يَرِثُنِي بِمعنی حاصل سخن آنکه زکریا دعا کرد بحق تعالی و گفت که ای پروردگار
من به من ولی که از من میراث برد به حال چنانچه موسی از شعیب و این محافظت با
قرآن دارد که قوله تعالی 'وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ
دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّنَا حَكِيمٌ عَلِيمٌ' الی آخرها الی صراط مستقیم
چنانچه ثابت شد و پیغمبران از یکدیگر میراث برده اند و گواهند یکدیگر ترجمه شعر
زود بر آدمشان تا بدور عید مناف بصلب پاک به بطن مهر آورده
پس ثابت شد که تحقیق امان بحق ائمه اسماعیلیه اند که ذریت آل پیغمبران اند
و پیغمبر علیه السلام فرمود که قال النبی علیه السلام 'وَمَن مَاتَ وَلَمْ یَعْرِفْ
إِمَامَهُ زَمَانَهُ فَقَدْ مَاتَ مِیْتَةً جَاهِلِیَّةً وَالجَاهِلُ فِی النَّارِ' یعنی گفت
پیغمبر علیه السلام که هر که بمیرد و امام زمان خود را نداند مرگ او مرگ جاهلان باشد
و جای جاهلان آتش دوزخ است و مرگ کسی که بی پیغمبر آمده باشد و خدای
تعالی در قرآن شریف یاد کرده که قوله تعالی 'یَوْمَ نَدْعُوکُمْ أَتَانِیْنَ بِإِمَامِیْمٍ
یعنی گفت خدای تعالی که می خوانم فردای قیامت هر گروهی با امام و پیشوای دور او
و خدای تعالی در شأن ذریت پیغمبر علیه السلام در کلام مجید در سوره نور
خبر داده که قوله تعالی 'اللَّهُ نُورُ السَّمَوَاتِ وَالأَرْضِ مِثْلُ نُورِهِ کَمِشْکَوْۃٍ
فِیْهَا مِصْبَاحٌ' یعنی خدای تعالی هدایت کننده در راه نماینده است بندگان خود را
از ظلمت کفر و ضلالت و گمراهی بنور امام زمان و هدایت خود و متیور است یعنی نور
بخشاینده است آن خدائی که این همه عالم را از کیم عدم بجزو وجود آورد و ظاهر
گردانید و وجود آن ظاهر است بنطفه که خالق و صانع مکنون است پس نور خداوندی

والتسبیح و پنجهبر علیه السلام فرموده که قال الثبئی علیه السلام 'لَوْ خَلَقَ الْإِنْسُ مِنْ لَمَامٍ سَاعَةً لَعَادَتْ بِأَهْلِهَا' یعنی اگر خالی شود جهان از امام زمان یک لحظه و یک لحظه و یک ساعت و یک چشم زدن جهان و اهل جهان نیست و هلاک شوند و روزی صد هزار بار نظر بر آفرینش عالم می کند تا دنیا برقرار می ماند و پنجهبران در کلام خداوند خبر داده اند در تورات و انجیل و زبور و فرقان حضرت رسول علیه السلام ترجمه

شعر

زبور و توریت و انجیل و فرقان علی بود در میان چار دفتر
و هر پنجهبری که بوده اند اشارت بقائم وقت داده اند و پنجهبر علیه السلام میگوید که امام همیشه در عالم پیداست و هرگز نیست که کسی را با او راه نیست و او را همیشه حجتی و داعی باشد که سبب معرفت بندگان باشند و حق را بحق شناسانند و امور را بر او باشند چنانچه خدای تعالی در کلام محمد خود یاد کرده که قوله تعالی 'مَعْرِفَةُ اللَّهِ مَعْرِفَةُ إِمَامٍ زَمَانِهِ' گفت خدای تعالی که معرفت من معرفت امام زمان است که در هر زمان است تا معرفت مرا بخلق رساند و حق را بر من حجت باشد و گویم آنکه غلطی باشد لازم آنکه در هر عصری و عهدی باشد حکم این آیت کریمه که قوله تعالی 'إِنَّا اللَّهُ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ إِمْرَأَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهُمْ مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ' یعنی گفت خدای تعالی که ذریت پنجهبران از نسل یکدیگرند چنانچه اینجا اثبات شد و جای دیگر فرموده که قوله تعالی 'وَوَدَّعَ سُلَيْمَانُ دَاوُدَ' یعنی میراث بر دوسلیمان از داود از ذکر با نقل نموده اند که گفت پنجهبر علیه السلام که قوله تعالی 'فَصَبَّ لِي مِنْ

له ابن ظاهر حدیثی باشد نه آیه قرآن که در نسخ اصل (نباشد) نوشته که آیه ۲۰ از سوره آل عمران (۵)

که از آیه ۱۱ از سوره اهل (۲۷)

مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَمَا يَأْتِي فِي تَوْشِيحِ تَوَسُّلِ تَوَسُّلِ تَوَسُّلِ تَوَسُّلِ تَوَسُّلِ
بِمَعْنَى هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ

شعر

بعد از گشت هفتاد و سه فرقه آتش
اتفاق اهل بیت مصطفی یک فرقه اند
زبان کی ناجی و دیگر با کندی
و گران هفتاد و دو با اختلاف بی شمار
باز کن چشم خود و بشنو جوابی گوشت دار
من گفتم دامن آل پیغمبر زان میان
هر که خواهی تو نیز از دیگران برگریار

بِقَوْلِ ابْنِ حَبِشٍ نَبِيِّ كَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ مَثَلُ ذَرِّيتِي كَمَثَلِ
مَسْفِينَةٍ فَوْجٌ مِنْ رُكَبٍ فِيهَا نَجَاءٌ وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ مِثْنِي كَقَوْلِ ابْنِ حَبِشٍ
عَلَيْهِ السَّلَامُ مَنْ دَاوَلَ بَيْتِي مِنْ يَمِينِي كَقَوْلِ ابْنِ حَبِشٍ مَنْ دَاوَلَ بَيْتِي مِنْ يَمِينِي
رَسَتْ وَهِيَ كَقَوْلِ ابْنِ حَبِشٍ مَنْ دَاوَلَ بَيْتِي مِنْ يَمِينِي رَسَتْ وَهِيَ كَقَوْلِ ابْنِ حَبِشٍ

من که در کشتی نوحم با نبی و با ولی
رستگار آه سگی کو بود با اصحاب کف
گوزین طوفان بگیرد آسان آفت بار
من که با آل رسول چون باشم رستگار
و اکتیات آن هفتاد و دو باطل را خا هر کردیم و گویم بیان آن یک فرقه که ناجی اند و
آن گردوی اند که می گویند که امام همیشه باشد و عالم بی امام بقا ندارد و امام همیشه بود و
هست و خواهد بود و بحکم قرآن شریف که قوله تعالی وَكُلُّ مِثْقَالٍ أَخْصَيْنَاهُ فِي
أَعْلَافٍ مُبِينَةٍ و خود تصور نتوان کرد و عالم قابل تغیر و تبدل است بخود هست نتواند
بود پس باید که بقای عالم و آدم یکمی باشد که این مسئله در باب امامت باید و
آن کس همیشه هست و بود و خواهد بود و آن شخص امام است لَذِكْرِ التَّجْوِدِ

إِنَّمَا وَلِيكُمُ اللَّهُ' پس معلوم شد که علی ولی خداست و وصی مصطفی است و طاعت ایشان طاعت خدای تعالی است و خدای تعالی در قرآن مجید خبر داده که قوله تَعَالَى إِنِّي (وَكَلَيْتُهُ) وَلِيَّ اللَّهِ فِي الْأَرْضِ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ الْحُكْمُ فِي الْعِبَادَةِ یعنی گفت خدای تعالی که ولی گردانیدم علی ولی الله را ولی آفریدگار در زمین و با او گذاشته ام همه کار خویش را و عالم گردانیده ام در میان بندگان خود فی العبادَةِ یعنی عبادت او عبادت من است بحکم خدای تعالی که قوله تَعَالَى مَعْرِفَةُ اللَّهِ مَعْرِفَةُ إِمَامِهِ زَمَانِهِ یعنی گفت خدای تعالی که معرفت من معرفت امام زمان است و از حضرت امام حسن علیه السلام منقول است که خطبه خواند و گفت که من از اهل بیتم و فرض گردانیده حق تعالی محبت مرا بر هر مسلمانی بحکم آیت قرآن شریف که قوله تَعَالَى وَعَلَى عَمِّيهِ وَسِبْطِيهِ وَأَعْوَانِيهِ وَأَنْصَارِيهِ حُجَّةٌ إِلَى يَوْمِ الدِّينِ یعنی گفت خدای تعالی که فرض گردانیدم محبت اهل بیت را بر جمیع مؤمنان و مؤمنات و بر جمیع بندگان خود اِلَى يَوْمِ الدِّينِ یعنی تا روز آخر و چون پیغمبر علیه السلام میگوید که قال النبي عليه السلام سَتَفْتَرِقُ أَقْتَى مِنْ بَعْدِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فِرْقَةٌ وَاحِدَةٌ تَارِجِيَّةٌ وَالْبَاقِي هَالِكٌ فِي النَّارِ یعنی پیغمبر علیه السلام می گوید که بعد از من اُتَمَّتْ من پر اکفته شود هفتاد و سه فرقه یکی از آنها ناجی و درستکار و باقی همه هالک و حضرت شاه مردان کرم الله وجهه و سلمان بودند و جابر انصاری و سهل و مساجد و انصار جمعهم حاضر بودند حضرت شاه مردان علیه السلام گفتند که یا رسول الله ناجی کیانند و هالک کدام حضرت رسول فرمودند که یا اَعْلَى أَنْتَ وَشِيعَتُكَ هُمُ الْمُقْلِقُونَ يَا اَعْلَى أَنْتَ وَشِيعَتُكَ هُمُ الْغَافِقُونَ مِنْ

له این عبارت در قرآن موجود نیست فقط در آیه ۴۷ از سوره المؤمن (۴۵) فقط و اَنُفِضُ أَمْرِي پیداست
له این عبارت در قرآن نیست ظاهر حدیث باید باشد بلکه این هم از باب حدیث باشد

و کیسی کونیت خود چون راه بد و برند

مولانا ہمہ مومنان خود را از شتر ابله بیان وقت نگاه داراد و ہمہ مومنان را بنور معرفت خویش مینا و گویا و شنوا گرداناد و هُوَ حَبَبْنَا وَكَفَى مَوْلَانَا

والسلام

باب بیستم در بیان آنکه بجز این طائفه متحقه که اسماعیلیان روزگار اند

ایسح فریقہ و گمراہی نیستند

و در باب دوم پدید کردیم که باید مردم را که دینی داشته باشند و آن دین پاک
خاندان محمد و علی باشد بقول خدای تعالی که قوله تعالی (آمَنُوا) بالله و ملائکته
و کتبه و رُسُلِهِ و الیَوْمِ الْآخِرِ یعنی ایمان آوردن است بخدا و فرشتگان و
کتابهای او و رسولان او و یوم آخر و یوم آخر مولانا علی را خواست و فرزند این او و
ذریه اویند و ایمان با و واجب است و باز گفت که قوله تعالی یا ایُّهَا الَّذِینَ
آمَنُوا أَطِيعُوا اللَّهَ و أَطِيعُوا الرَّسُولَ وَاُولِی الْأَمْرِ مِنْكُمْ یعنی ای گروه گانی
که ایمان آورده اید بخدا و رسول اطاعت دارید اول الامر یعنی علی مرتضی کرم الله وجهه
را بحکم خدای تعالی که قوله تعالی اِئْتُوا بِکُمْ اللَّهُ و رُسُلُهُ و الَّذِینَ آمَنُوا
الَّذِینَ یَقِیْمُونَ الصَّلَاةَ و یُؤْتُونَ الزَّکَاةَ وَ هُمْ لَا یَعْبُونَ یعنی گفت خدا
تعالی که ولی گردانیدم علی ولی الله را بر حبیب لبیب قریب خود گذاشتم نماز و
روزه و حج و صیام و تمام امورات دنیا و عقبی را و هر که بدوستی علی ولی الله نماز و روزه
و حج و صیام کند قبول است بدرگاه من که خدایم و هر که بی دوستی علی و اولادش اگر
از مشرق عالم تا مغرب عالم طاعت و عبادت کند قبول نیست بدرگاه من که خدایم بحکم

در جمل و گمراهی بمانند و معرفت خدا معطل باشد و کون حق برافند نعوذ بالله از این اعتقاد و انیز خدای تعالی چنین فرموده که قوله تعالى يَوْمَ نَدْعُو كُلَّ اُنَاسٍ بِاِمَامِهِمْ یعنی گفت خدای تعالی که می خوانم فردای قیامت هر گروهی را با امام و پیشوای دُور او و نیز حدیث پنجم علیه السلام بر این وارد است که قال النبي عليه السلام لَوُ خَلَّتِ الْاَرْضُ مِنْ اِمَامٍ سَاعَةً لَعَادَتْ بِاَهْلِهَا یعنی گفت پنجم علیه السلام که اگر خالی شود زمین از امام زمان یک ساعت و یک لحظه و یک لمحّه جهان اهل جهان نیست و هلاک شوند و تفصیل آنها در باب امامت بیاید

و گروهی دیگر گفته اند این امامت تا بحسن عسکری رسید و از او بمحمد پسر او که مهدی موعود است که در آخر الزمان بیاید و ازین پانصد سال شد بیشتر که زنده است و در خاری یا چاهی رفته است و زود بیرون آید و بی محالات در بیرون آمدن او گویند و تعیین وقت کنند و گویند که این شرط داشته باشد و ما گوئیم آولا اگر امامت هر وقت که صلاح داند و بهر طریقی که خواهد بیرون آید شایعین و مشروط وقت بچه کار آید و نیز مردم حافل دانند که کسی این مقدار سال نرزد و در غار این همه مدت پنهان نشود آنکه ایشان استدلال بقصّه نوح کنند که او هزار سال پیش یا کم بزیست چنانچه در قرآن است قوله تعالى قَلِيلٌ فِيمِمْ اَلْفَ سَنَةٍ الْاَخْيَسِينَ عَامًا و قصّه اصحاب کهف گویم این همه را تاویل است و در تأویلات باید دید تیرا و اگر امام بودی بستی که کسی با او راه برند و آلا همان تعطیل لازم آید که همه خلق جهان بی معرفت باشند و ایشان را بر خدای تحت نباشد و این چنین امام سبب عذاب خلق باشد و امام باید که سبب رحمت عالم باشد و همه کس را معلوم است که هیچ کس راه با او نبرده است

بمه را بفریاد رسا و از غولان که امان باطل اند خلاصی داد
 و گروهی دیگر گفتند که ما شنیده ایم و پیروی مصطفی و مرتضی و اولاد ایشان می کنیم
 الحق نیکو قومی و شایسته طاعتی پرسیدیم که چگونه پیروی می کنید گفتند که ما در عهد
 امامت مولانا علی ایستاده ایم و گمان آن است که او باز آید و گروهی دیگر گفتند که ما
 با امام زید پسر مولانا علی ایستاده ایم و گروهی دیگر گفتند که ما با امام محمد ابن خفیه
 ایستاده ایم که او باز آید و عجب است با وجود آنکه نه نقض و نه شرط امامت در ایشان
 موجود بود چیزی در میان آوردند و گویند که طبع سلیم از آن حیران ماند و خلافت مغرول
 با وجود آنکه نه نقض و نه شرط و نه علم و نه معرفت را شرط است چنانچه خدای تعالی در
 کلام محمد خود ذکر کرده است که قوله تعالی مَعْرِفَةَ اللَّهِ مَعْرِفَةُ إِمَامِهِ
 التَّحْقِيقُ یعنی گفت معرفت خدای تعالی معرفت امام زمان است که در هر زمانی باشد
 تا معرفت خدا را بخلق خدا رساند تا خلق را بر خدای تعالی حجت باشد

تا خروج و شجاعت و تقوی و درائی و قیاس و اجماع ائمت خلافت را شرط نیست
 و گوئیم آنکه فاطمی باشد لازم است که در عهدی و عصری باشد و گویند لازم نیست که
 در عهدی باشد و در یک زمان تواند بود که ده امام و بیشتر باشند اگر چه فساد این شبهه
 بسیار ظاهر است اما در سخنان گذشته و بعضی مقدمات رفته که دلیل واضح است بر
 بطلان این شبهه و در باب امامت نیز خواهد آمد

و گروهی دیگر گفتند که ما بولانا جعفر ایستاده ایم و او باز خواهد آمد و ما می گوئیم
 که معنی امامت پیشوائی است و آنکه ائمت و گروه را بمعرفت حقیقی رساند و در نهانی
 پیشوائی باید بود که مردم را بمعرفت خدا و خدائی برساند و اولاد آن زمان که مردم را عالم

قرآن را برای و قیاس خود کرد و کافر دزد و هم شعاقل می کند که من کذب علیّ
متعیناً فلیتبقا مقعده فی النار یعنی هر که دروغ بر من بندد گویا که با کون خود
واغ میزند و در آتش...

تزیل و تاویل قرآن کسی را نباشد الا نبی و وصی ایشان در این معنی کسی
نتوان بود الا که نزدیک ترین باشد با ایشان و آن پیغمبر از مولانا علی لذکره التجد
و التبیح نبود و هر که تاویل سخن گفت مثل ابن عباس و دیگران از او شنیده باشند
و سخنان او در طریقت تاویل مشهور تر از آن است که بذكر حاجت افتد و احادیث پیغمبر
در این باب بسیار است مثل آنکه پیغمبر می گوید که قال التبی علیہ السلام انا
مدینه العلم و علی بابها و انت منی بمنزلة هارون من موسی
و لحمک لحمی و دمک دمی

و چون از احوال قائم و صاحب تاویل می پرسند وی گویند خایفم لنعمی و
حدیث خدیجیم و آنی که قوله تعالی اطیعوا الله و اطیعوا الرسول و اولی
الامر منکمْ و آنکه از پیغمبر پرسیدند که اولوالامر تو کس است اشارت بمولانا علی کرد و
گفت که ائمتنا و لیکم الله و رسوله و آنکه از پیغمبر پرسیدند که ایان چیست گفت
آمنت بالله و ملائکته و کتبه و رسوله و الیوم و الاخر و یوم آخر مولانا علی
چیزی که صاحب تزیل یوم اول است و وصی که صاحب تاویل است یوم آخر پس ایان
بر او واجب است آوردند که مثال این آیات و حدیث بسیار است

و اباین مقدمات معقول و منقول روشن کردیم که هر که باطل و ناحق و دعوی
است و پیشوائی کند او بر دژ آخر ایان ندارد و نداشته باشد کافر و مرتد باشد مولانا

حقیقت دارند و از ظاهر آن بیش فائده نباشد مطلق دیگر را فراموش دارند تا
 پنج آن شریعت پیشین کنند و مردم را اولاً دعوت بحقیقت کنند چون قبول دعوت
 نکنند او مثال دیگر را پیش ایشان نهد و به بند زنجیر دیگر متقیه کند چه اگر مثل آن
 کسانی که از ظاهر بحقیقت نرسند مثل ستور است که بگاه و برگ مائل باشند و به بر
 نرسند و اگر ستور سرکش باشد او را به بند زنجیر حاجت افتد همچنانکه بعد از خود وی
 قائم کند در این دور هفت هزار سال که از دوره اعظم که سیصد و شصت هزار سال
 است صد و هفتاد هزار سال کسری گذشته بود و در آخرین دوره قیامت قیامت
 که ظاهر خواست شد شش ناطق بودند اول ایشان آدم سهریدی دوم نوح عیسی
 ابراهیم چهارم موسی پنجم عیسی ششم محمد مصطفی صلی الله علیه و سلم و دین او پنج
 همه ادیان کرد چه کشف تمام قیامت قیامت در هزاره آخر که دوره او بود واقع شد
 و او فرمود که سَتَفَرِّقُ أُمَّتِي مَعْنَى أُمَّتٍ مِنْ بَعْدِ أَمْنٍ پراکنده شوند هفتاد و سه
 فرقیه هفتاد و دو ملک و گمراهند و یکی ناجی و رستگار و هر گروهی دعوی کردند که
 ناجی مایم از هر کسی دلیل جستم و گروهی گفتند که ما اهل سنت و جماعتیم و پیروی
 قرآن و حدیث میکنیم و اجماع امت و قیاس می کنیم گفتیم این معنی که شما از قرآن
 و حدیث فهم می کنید از مصطفی شنیده اید یا از کسی که از مصطفی شنیده باشد
 گفتند نه گفتیم پس خدای را از این کلام چون دانستید گفتند پیروی لغت کردیم
 گفتیم بسیاری کلام هست که از روی لغت معانی بسیار دارد که ما را اعتبار کردید
 گفتند اجتهاد کردیم آنچه رأی و قیاس ما قبول کرد و بر آن رقییم گفتیم همه شما این
 حدیث نقل می کنید که مَنْ قَسَرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ كَفَرَ یعنی هر که تفسیر

هیچ دین و پیغمبری نکنند و بطلب نمی گویند و قسم دیگر اهل ادیان اند ظاهر است
 چه اگر احتیاج بخداشناسی و پیغمبری و کسی نباشد که عقل او اکمل از عقل اهل
 آن زمان باشد پس باید که هر کسی بعقل خودش متغافل باشد در معرفت باری تعالی و
 ظاهر است که تفاوت در عقل مردم بسیار است و بعضی از عقل بر بعضی فزون آید
 اگر آن عقل ناقص همان یابد که عقل کامل پس ناقص ناقص نباشد و کاملی کامل
 نباشد و نمودیم بسیاری در مراتب عقل ثابت است پس ناقص را تابع آن
 کامل باید بودن تا متابعت او بکمال رسد و باید که این منتهی شود بعقل که هیچ عقلی
 فوق او نباشد و او بی واسطه تأیید از باری تعالی یابد و او حجت حق باشد در هر زمانی
 چه اگر عقل بسیار است که بی واسطه تأیید یا بنده همان اختلاف باقی باشد و در هر
 زمانی ادیان مختلف پیدا شود و موجب حیرت عقل گردد که تابع کدام دین شود پس
 لازم آید که در هر زمانی دینی باشد و آن دین یکی باشد و حجت باشد و آن یکی باشد
 اما هم تقسیم دوم که اهل ادیان اند گوئیم در هر هزاره بیشتر یا کمتر ناطقی بفرمایند تا
 اهل عالم را آواز دعوت بحقیقت کند چون آن دعوت او را قبول نکنند یا با آنکه
 فهم ایشان نرسد یا انکار و استکباری که در قرآن خداوندی عبارت از آنست
 ایشان را در یاد آن ناطق را بفرمایند تا امثال ایشان نهند و پرده کبر یا وعزت
 فرو گذارد و سلسل و اغلال شریعت در گردن ایشان نهد و وصی را بعد از
 خود برپای کند که صاحب تأویل آن شریعت باشد و آن ناطق و وصی را
 در تنزیل و تأویل اشارت با نام وقت خداوند برده هزار عالم حق ذکره باشد باز
 چون آن شریعت و آن طریقت در میان مردم بسیار بماند و مردم آن را بجای

می‌کنند که **أَوَّلُ مَا خَلَقَ اللَّهُ الْعَقْلُ** بیت

کسی که قاسم از راقی بندگان باشد
 بُود بحال همه بندگان خود دنیا
 و با بوسی بريح الحق و الدنيا و الدين مولانا مستنصر بالله علیه الصلوات و السلام
 رسیدم و منظور نظر بزرگوار او شدم و بر حمت او بر رسیدم آفتاب تافت بر جانم
 از اوج غرورش و همچون ذره بودم در هوای غوشتن چون نظر بر حمت بر این بنده
 ضعیف روز بروز تافت دولت مساحه گشت داین بنده و انوارش نمود و داعی
 الدعای خراسان نمودم چند گاه در آستان بوسی صاحب کاف و نون بودم
 روزی حجتان و داعیان را طلب نمود و بزبان مبارک خود عنایت فرمودند که ای
 بابا سیدنا که را بیدخشان حال سازم قدم بابا سیدنا اشارت باین فقیر کردند
 حضرت صاحب قل جلاله و عظمه و اله چون یک نظر برویم انگند دلم پُر نور گشت و محو
 شدم عنایت کرد و گفت ای سید ناصر ترا حجت بدخشان کردم و خدا یا رب تو
 باد و من زمین عبودیت بر سیده ارشاد گر فرستم و بجهت خج شدم و از انجا به بدخشان
 شدم و کوه و اشارت کردم باستقبال آمد عنایت بی نهایت او بود و او خود
 بود بنده راجه محال آنکه به تحریر و تقریر آنچه اضافه با خلق روزگار توان بود که نشر
 دعوت بادیه مهدیه اسماعیلیه کنم که ما شاء الله کان و ما لم یشاء لم یکن و خود
 آنچه حضرت مولانا حجت قدرته بر زبان این بنده برانگفته شود ان شاء خیر الموفق و
 المعین هو حسبنا و حده و کفی مولانا

باب دوم در ابطال مذاهب بنفاد و دو فرقه

اهل عالم منقسم است اول منقسم است بر دو قسمت یکی بی دینان یعنی پیرو

احوال او شدم و نظر بمقالات او داشتم، الحق سخن چند فرمودند که نشان از آپ
زندگانی و خبر از حیات جاودانی میداد، دلم گفت چون سر برشته را یافتی مگذار و
قدم در راه طلب بند و دست در دامن اقبال اوزن بیت

دست دار از کمر مقبلان سرکش از صحبت صاحب لای
چون از آن مجلس برخاستم دامن او را بگرفتم و سر از قدش بر نداشتم، گفتم
ای مرد فرشته خوی نام تو چیست، عادت تو چیست و روش تو چیست، بیماری
و دل انکارم و محتاج علاجم، در خود را دوامی جویم و بیماریم عجب است نه در دوسر
و نه پنج و نه تب، چاره ندارم بر زمین کز آسمان آمده است، چون نشان بیماری
بر چهره زردم بدید بر در دامن دو انجشید و گفت دل خوش دار که با طیبیان انکسیم و
از کس نزد می خواهیم که ما آب روانیم نه طعام پدیدیم، اما گو که بیماری تو از چیست،
گفتم بیماری من از آن است که چون خدا یکمیت و پیغمبر یکی باشد پس آن امامان
دیگر و دین ایشان باطل و ناحق باشد، گفتم بی چنین است و امام حق و دین
حق و حجت حق یکمیت و کلام حق یکی و نام من بابا سیدناست و ما را در این جزیره
نصب کرده اند تا سرگشتگان با دین ضلالت را بدر آوریم و بمعرفت امام وقت جل
ذکره و حجت اعظم او بنیاد شو انکیم و همه را در دار آخرت به بهشت باقی برسانیم
و چون مدتی در خدمت او بودم تا سعادت مساعد شد و باستان بوسی
خداوند داور عالم حجت اعظم خدای تعالی پروردگار عالم و عالمیان آنکه خدای عالمیان
در شان او خبر داده که **اَوَّلَ مَا خَلَقَ اللهُ نُورَهُ** یعنی اول چیزی که آفریدیم
نور مصطفی بود و باز خبر داده که **اَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ** و گاه ابن بیان

و ان امید المؤمنین علیاً ولی الله و فاطمة بنت رسول الله بدان توبه او پذیرفت پس دانسته شد که اینها همه بتعلیم است و از آن قیاس آنکه از حکایت ابلیس لعنه الله می آید خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ چون او را امر سجده آدم کرد و او از آن سر باز کشید و قیاس کرد و گفت که من از جنس آتشم و او از جنس خاک و جوهر آتش شریف تر است از خاک و شریف تابع غیر شریف نشود اَوَّلَ مَنْ قَاسَ ابْلِيسُ لَعْنَهُ اللهُ و گفت سجده مرخای راست و این سبب لعنت ابدی او شد قوله تعالى فَاخْرُجْ مِنْهَا فَاتَكَ رَجِيمٌ وَاِنَّ عَلَيْكَ لَعْنَتِي اِلَى يَوْمِ الدِّينِ

باز آیدیم بر سر حکایت دانسته شد که هیچ ندانسته ایم اما چون عمر و اضطراب بدرجه بی نهایتی انجامید که دایم بر زبان این رنقی و در دل و جان این معنی گذشته که اَتَمُّ مَجِيبُ الْمُضْطَرِّ اِذَا دَعَاهُ اَقَابُ غَايَةِ مَحَمَّتِ حضرت مولانا لَدِكُوهُ الشُّجُودُ وَ التَّسْبِيحُ از اُنق کرم مت یافت و این ذره سرگشته را در جوی محبت خود دریافت روزی در مجلس حاضر بودم و در احوال یگنان ناظر گزیدم چند در معرفت بر زبان رنقی و کس از راه درخش خود سخن بر اندازد فهم خود گفتند مرا آه سرد از جان بگذرد و شکب گرم بر خوارم فرود دید که آیا اینجا چه این سر فرو می گویند و در پی چمی بوند و مطلوب حقیقی را چرانی جویند تا کی از پی خیال خود روند و بکلم خدای تعالی نگرند و بحکیم وَ كُلُّ شَيْءٍ اَحْصَيْنَاهُ فِي اِمَامٍ مُبِينٍ و بطلب او بر نخیزند عقل از این غصه سرگردان و من حیران و صبرم منتهزم که ناگاه شخصی درآمد و در میان این طائفه نشست هر چند بصورت معلوم نبود اما صورت او خبر از سیرت میداد چون نظرم بر او افتاد بتقص

له آیه ۱۱ از سوره الاعراف (۶) له آیه ۷۸ و ۷۹ از سوره ص (۳۵) له آیه ۳۳ از سوره النحل (۲۷)

له آیه ۱۱ از سوره یس (۳۶)

غیر آن دیگر است و خدا یان بسیار پیدا شوند و خدا این ظاهر تر از آن است که
شرح حاجت داشته باشد

بنابر این مقدمات واجب شد که همه عقل در معرفت باری تعالی تابع عقلی باشد
که اکمل از همه عقول باشد و مؤید باشد از طرف باری تعالی و بی واسطه او هیچ
عقل معرفت باری تعالی نرسد و او عقل نقل باشد و نقل عقول در تحت تصرف
او باشند و او حجت خدای تعالی باشد و بر خلق واجب است که او را بدانند
و او در هر زمانی باشد اگر در بعضی زمان نباشد حجت خدای تعالی از خلق
گسخته باشد و همان رای و قیاس در میان افتد و هیچ کس راه با خدای تعالی
بحقیقت نبرد و در گمراهی و ضلالت بماند

و در قصه آدم و حوا و ابلیس علیه اللغته می آید که قوله تعالی وَعَلَّمَ آدَمَ
الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ وَگفتند ملائکه که لَا عَلَمَ لَنَا
إِلَّا مَا عَلَّمْتَنَا و تعلیم کردن آدم ملائکه را که أَنْبِئَهُمْ بِأَسْمَاءِئِهِمْ و قصه که
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ و نور پاک
حق سبحانه و تعالی را که قوله تعالی كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ پس
در اصل او بوده است از جن چرا که در امر خویش سرکشی کرد و به نوبه سجد نکرد
زانده ازلی و ابدی شد پس همان نور حکم خدای تعالی در عالم هست و آدم گناه
کرد و باز گشت بسوی خدای تعالی رَبَّنَا ظَلَمْنَا أَنْفُسَنَا گفست توبه او را حق تعالی
پذیرفت و بعد از گناه کردن آدم تعلیم کردن حق سبحانه و تعالی مر او را سه کلمه
داد که در طاقی عرش نوشته بودند که لَا إِلَهَ إِلَّا اللَّهُ و محمد رسول الله

طه آیه ۲۹ از سوره البقرة (۲) طه آیه ۳۰ از همان سوره البقرة طه آیه ۳۱ همان سوره

طه آیه ۳۸ از سوره الکاف (۱۵) طه آیه ۲۲ از سوره الاعراف (۷)

بمقصد نمی بردم و نشان از معبود نمی یافتیم تا آن مقداری که در حوصله اهل زمان بود از
 طریق علوم ظاهر حاصل شد جان از بی حاصلی لغو و احسرتا و دل از فریاد و الاسفا
 برگرفت و بر عمر باد رفته دای می خوردم و گاه جان فرسوده ام لب آدمی که یاری
 جوید و گاه دل خون گشته در دیده آدمی که کناری جوید و از مردم گرانه جوید انقضه
 بر بهانه بی سر شدم و در فکر آنکه انبسیا بچه کار آمده اند و از که خبر داده اند و بفرست
 که حواله کرده اند و تخم محبت که در دل و جان کاشته اند و صانع مصنوعات و پدید
 آورنده موجودات کیست و علت غایتی در ایجاد و مكنونات چیست و چون از
 جنس هر موجودی نوع عزیز است و از آن نوع شخص شریف تر بود چنانکه از
 سباع شیر و از طیور باز و از جواهر با قوت و همچنین همه موجودات پس
 امروز اشرف اشخاص انسان کیست و معرفت او چگونه حاصل توان کرد و از
 مضیق جل که دوزخ حقیقی است بفضای علم که بهشت جاودانی است بتعلیم که
 شاید رسیدن و این خبری که از همه عالم بیگانه است از کدام آشناتوان پرسید بیت
 هزار خویش که بیگانه از خدا باشد خدای یک تن بیگانه کاشنا باشد
 و این راه خدا شناسی را بی نیست که بقدم عقل جزوی و قیاس بدان توان رسید
 و عقل اثبات آن می کند که راه بی تعلیم نتوان سپرد بقیاس چه اگر این طریق بقیاس
 عقل جزوی توان رفت اما طرق عقل آنکه اگر این بقیاس و عقل بایسته پنهان نیست
 که بیشتر عقل سر کشی می کند از آنکه تابع عقل دیگری شود و محکوم عقل دیگری و هر
 قیاس که کند هم بعقل خود می کند پس لازم آید که هر کس را طریق معرفتی مخالف
 طریق آن دیگری باشد پس خدائی که این کس بعقل خود راه بیان برده است

به استن کتب اربعه شروع کردم یعنی تورات موسی و انجیل عیسی و زبور داود و صحیف
ابراهیم علیه السلام که کلام خداوند تعالی است بر عالمیان آن عصر اول شمر قیس
دویم سحورانس سیم بطلمیوس الاصفه یهودانی دریا قتم و ضبط کردم و این شش
سال دیگر گذشت و بعد از آن چون گردانیدم بعلم ایمان و اسلام و شریعت و مذہب
در ضمیر و باطن خود مشغول شدم بحکمت و منطق و احکام الهی و طبیعی و قانون اعظم
و طب و علم سیاست و اشکال مائه ترجمه

در جهان علم نمادست که نخواهم ادرا هم ز تورت و ز انجیل و ز بورد و فرقان
هفتاد و دو سال فکر کردم شب و روز معلوم شد که هیچ معلوم نشد چهار حج
گذاردیم دو حج اکبر کی حج بیت معمر و یکی حج عمره و جمیع مال خود را در آن راه
بفقیران و مساکین خرج کردم و در مدت حیات خود هرگز افطار نکردم و صائم التیر
بودم و در سفر و در حضر روی من هیچ احدی ترش و گرفته نبود و الا آنکه روی خود
بر جمیع نرم و گشاده داشته ام و هیچ مذہب را بد نگفته ام بلکه هیچ صاحب مذہب
را بدی یاد کرده ام الا اهل تضاد و مذہب کذب را بلکه هیچ احدی را بد نگفته ام
و بعد احوال این بنده آن بود که در سن تیز درآمد و در باطن طلب خداشناسی
و خداپرستی غالب بود بکلم من عرف نفسه فقد عرف ربه و کل مولود
یولد علی الفطرة فانی علیه میگرد که گاه گاه از بی طاعتی سر در کوه و صحرا نهادی
و از کسانی که بحسب صورت معارفتی نداشتند نزدیک می پنداشتم و سوال میکردم
ایشان طلب علوم ظاهری را دلالت می کردند چند بکلم ابواه یهودانیه و یقصرانه
فی الجمله مدتی در تحصیل آن میکوشیدم و هر نفس آتش دل میجوشید که بچگونه راه

دل ایشان را از بدی و ناشایستگی بگرداناد و همه را بنور معرفت عقل کل بنیادش و روشن دل داراد و آتیه خیر الموفق والمعین

باب اول در بیان احوال این کمترین بندگان دعوت ابدیه هدی اسماعیلیه
اذا اراد الله شیئا حتی اسبابه احوال این بنده آن بود که چون دانستم
دست راست خود را از دست چپ خود دل من مشغول شد با نواع علوم و تحصیل
کلمات تا که مشرف شدم بخط کتاب الکی و ستر سماوی که فرموده است بر
پیغمبر علیه السلام یعنی قرآن شریف در تمام سن نه سالگی بعده مشغول شدم
باذبیات همچون همین لغت و اصناع و صرف و اشتقاق بر سالات و استیفا
تا مدت پنج سال بعده مشغول شدم و اشتغال نمودم بعلم نجوم و علم رمل و علم
اقلیدس و علم محیطی و علم مباحث و لطائف

چون در تحصیل علم شدم نهصد تفسیر بنظر در آوردم بمطالعه و خواندن ضبط نمودم
و دل من مشغول شد با نواع علوم و تحصیل کلمات و از دیار دیلمان و مضافات
حیدرآباد بیرون شدم برای جهان گشتن و تحصیل علم باطن و دیار مصر و روم و
هند و یونان و ابل در مدت سی سال بگشتم بعده مشغول شدم بعلم فقه و
اخبار حضرت رسول علیه السلام و تفاسیر معروف ناسخ و منسوخ و تمام آیات امر
و نهی و حلال و حرام و وجوه قراءت کلام الله باخلاف اهل شهرها و بلاد و یاز و یافتم
کتاب امام محمد باقر علیه السلام کی کشف کبیر و یکی جامع کبیر و همچنین کتاب شال
ورقه که بخدم امام علی بن موسی رضا گفته بود بیا فتم در میان کتابهای امام محمد بن
حسن مکرری و خواندم کتابهای که در این روزها در میان مردم شال بود و بعد از آن

شکستہ و بستہ مشتمل بر چگونگی آنچه از طریق طائفہٴ محققان روزگار معلوم کرده ام
ببیان کفایت جماعت مؤمنان و ضعیفان و مستجبان را مدد راہ گردا و این کترین بندگان
را بدعای خیر یاد کنند و مدد توفیق از بارگاہ حضرت خداوند روزگار و عالمیان و
آفریدگار انس و جان جلّت قدر و عظمت کلمتہ طلبند **اِنَّهٗ خَيْرَ**
الْمَوْفِقِ وَالْمُعِينِ وَهُوَ حَسْبُنَا وَكَفَى مَوْلَانَا

و این رسالہ مشتمل است بر ہفت باب، باب اول در بیان احوال خود و چگونگی
رسیدن باین طائفہٴ محققہٴ اسماعیلیہ، باب دوم در باز نمودن بطلان مذاہب ہفتاد
و دو فرقہ، باب سیم در باز نمودن آنکہ در عالم ہجرا این فرقہ ناجیہ نیستند و طریق حق
با ایشان است، باب چہارم در باز نمودن معنی نبوت و وصایت و تنزیل قرآن
و تاویل آن گویم توفیق خدای تعالی، باب پنجم در باز نمودن معنی امامت و دو در ستر
و کشف و معنی قیامت قیامات، باب ششم در باز نمودن عالم روحانی و جسمانی و مبدئ
و معاد و بیان مراتب از سنجیب تا امام، باب ہفتم در باز نمودن بعضی از تاویلات
و فوائد متفرقہ و ستر وضع این رسالہ بر ہفت باب و ششم از آفاق و انفس با
یکدیگر

و آنچه از این کلمات حق واضح و صدق لائح باشد آن باشد کہ حضرت مولانا
جلّت جلالہ و عزّ ذکوة بر زبان این بندہ برآید و آنچه العیاذ باللہ غیر واقع
باشد آن اہتلائی و امتحان در راہ این فقیر بود و مَا اَصَابَكَ مِنْ حَسَنَةٍ
فَمِنْ اِلٰهِ وَمَا اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ^۱
مولانا ہمہ بندگان خود را یاری و توفیق دین حق کرامت و عنایت کند و روی

بنج و بروایت جبران عصر او پذیرد و ستر است بعطای ابرشود و عفت ناموران
و تابان او پذیرد و در رحمت و الله یعلم سرگرم و خضرگرم و یعلم ما نگینون
هر بنده بمقتضای لها ما کسبت و علیها ما اکتسبت آنچه مستحق باشد بنده
شود اللّٰهُمَّ وَفِقْنَا مَا نَحْبُ وَتَرْضَی

و در دینی قیاس مر حجت خدای تعالی محمد مصطفی صلی الله علیه و آله وسلم را
که ممتد و بهتر از بسیار بود تا اسب نطق را در میدان بلاغت بتاخت و مردم را بیم و
امید بدو تا ایشان را از ظلمت جهل و گمراهی بدر آورده و بنور معرفت خدا باخیزد
رساند و شاه راه صراط المستقیم وصل و متواصل ساخت و یطهرکم تطهیرا
قوله تعالی إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمرَانَ
عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهُمْ مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ وَاللَّهُ أَظْهَرَ
عَلَى الْأَرْضِ دَعْوَتَهُ مِنْ وَرَاءِ حِجَابٍ أَحْسَنَ اللَّهُ أحوالَه

که بکرات یاران و رفیقان که طالب دعوت ادویه بودند از بنده ضعیف امته
محمودین التماس نمودند قوله تعالی إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ
و چون این کمترین بندگان دعوت ادویه مهدیه اسماعیلیه ثبتهای الله فی مشارق
الأرض و مغایرها خدای تعالی بغایت ازلی و دایمت لم ازلی منظور نظر خود کند
و از میان گمراهان و جماعت بی راان بیرون آورد و از شیاطین وقت که در جلال
روزگار اندیشی آنها نیک بظا هر سخنان انبسیا و دعوات بایستادند و همچون ستوران
بکاه و برگ قانع شدند و از درجه انسانی بدرجه حیوانی افتادند که قوله تعالی
إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا را بخناد بعد از شکر و ثنا و حمد این معنی را

له آیه ۳ ازسوره الانعام (۶) له آیه ۲۸۵ ازسوره البقرة (۲) له آیه ۲۳ ازسوره الاحزاب (۳۳)
له آیه ۳۰ ازسوره آل عمران (۳) له آیه ۸ ازسوره الزمر (۱۳) له آیه ۶۴ ازسوره الفرقان (۲۵)

کتاب هفت باب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رُسُولِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ الطَّيِّبِينَ الطَّاهِرِينَ وَوَصِيَّهُ وَعَلَى ذُرِّيَّتِهِ
أَبَدًا أَبَدِينَ وَكَذَهَرِ الدَّاهِرِينَ بِنَامِ صَاحِبِ الزَّمَانِ وَتَرْجَانِ الزَّجْنِ أَعْلَى
اللَّهُ كَلِمَتَهُ وَوَقَّقِ اطَاعَتَهُ شُكْرًا وَسُپَاسًا بِرُودِ وَكَارِي رَاكِعَةً أَشْرَاقِ
نُورِ تَائِيدِ اِدْعُلْ كُلَّ رَابِنُورِ مَعْرِفَتِ خُودِ بِنَا وَكُويَا وَشُخْرَا وَكَرْدَانِيَّةً اِسْرَارِ مَوْجُودَاتِ
وَحَقَائِقِ مَمَكَّاتِ رَا بَدِيدِ وَبَشَنَاحَتِ وَبَرْفَرِ شَتَّكَانِ اِيْمَنِ وَدَاعِيَانِ رَا هِ دِيْنِ
رُوشَنِ وَهَوِيْدِ اَكْرُو دَاوَرِ اَبْرَعَالَمِ وَعَالَمِيَانِ تَحْتِ سَاخَتِ تَابِطُوتِ قَهَارِيْ نَدَامِي
جَبَارِيْ كَرْدَنِ كَشَانِ عَالَمِ وَكِرَاهِ كُنْشَدِ كَانِ بَنِيْ اَدَمِ رَا بِسَرِ نَزِيْرَةِ قُدْرَتِ بِرِ هَوَاكَرْدِ
وَدِرْ پَايِ بِنْدِ كَانِ ضَعِيْفِ خُودِ اَنْدَاخَتِ بِحُكْمِ قُرْآنِ شَرِيْفِ وَحَدِيثِ نَبَوِيْ خَانِجَةِ خُودِ
فَرَمُودِهِ كِه اَمَّنْ يَا لَلَّهِ وَمَلَا تَكْتَبُهُ وَكُتِبَهُ وَرُسُلُهُ وَالْيَوْمِ الْآخِرِ يَعْنِي
اِيْمَانِ اَوْرَدَنِ اِسْتِ بَخْدَاوِ بِلَا كُذَاوِ وَبِكِتَابِهَائِيْ اَوْدُورِ سُولَانِ اَوْدُورِ اَخْرُ و
رُودِ اَخْرُ عَلِيْ وَاوْلَادِش رَا خُوسْتِ كِه خُودِ اَنْدَسْزَاوَرِيْكَازِ الْحَقِّ الْقَبُومِ تَوَانْدُ بُو
كِه ظُهورِ وَاظْهَارِ سَرِ نَظْفَةِ لَطِيْفَةِ عَالَمِ اَمْرِيْ وَظَلْمِيْ دَايِمِيْ بَدُوسْتِ وَمَنْقَطِ نَبُودِهِ بِنَا بُوْدِ
نَظْفَةِ نَظْفَةِ اِمَامَتِ كِه سَرِ نَبُوتِ اَزَاوَسْتِ خَانِجَةِ پَنَهْمِرِ عَلِيهِ السَّلَامِ فَرَمُودِهِ كِه
قَالَ التَّبِيُّ عَلَيْهِ السَّلَامُ وَالِيْهِ يَرْجِعُ الْاَمْرُ وَكُلُّ كُشْفٍ كَوْنًا اِمَامَتِ

له ظاهر از آیه ۲۸۸ از سوره البقره (۲) له ظاهر از آیه ۱۳۵ از سوره النساء (۴)

له این حدیث ظاهر است

شد ولی افسوس که تصحیح کردن این نسخه بعد از چاپ شدن صورت امکان نداشت
 ولیکن خوش بختانه پس از مقابله این دو نسخه معلوم شد که اوراقی که مفقود
 شده ابدًا اهمیتی ندارند زیرا که در آن اوراق غیر از لعنت اعدای حضرت مولا
 و آئینه اطهار چیز دیگر مندرج نبود و شرح حال آن اشخاص در کتابهای قدیم
 و جدید بسیار است و تکرار آنها باعث طلال می شود -

می شمارند و خیلی محترم می دارند هر کس بمیل خودش کم و زیاد کند پس
چرا این قبیل اتفاقات در کتابهای دیگر نیافتاده است مثلاً نسخه
کتاب وجدین بنظر اقم این سطور رسیده است که در سنه ۹۲۹ هجری
یعنی قریب ۴۲۵ سال قبل از این نوشته شده بود ابداً مخایرتی
بانسخ حالیه ندارد پس چرا در این مدت کسی پیدانشد که آن را بنحیال
خود تفسیر دهد

و از مضمون این کتاب معلوم می شود که مصنفش از اخبار و کتب امامیه
اشنا عشریه اطلاع کاملی داشته و لیکن ذکر کتب قدیم اسماعیلیه را ابداً
نمی کند و در کتابهای حضرت ابو معین ناصر خسرو مثل زاد المسافرین معلوم
می شود که جناب ایشان از کتابهای اسماعیلی خبر و آفری داشته و از
کتب اشنا عشریه کمتر ذکر فرمودند و از این همه حالات مفهوم می شود که
تصنیف این کتاب در زمانی بوده که تعلیم مذہب اشنا عشری کاملاً منقرض
شده بود یعنی در زمان پادشاهان صفویه

و در طبع این کتاب مشکلات بسیار برخوردیم چونکه در شهر بمبئی چند نسخه
آن در دست بعض اشخاص بود و لیکن از دادن آن خود داری می کردند فقط
آقای گنجی محمد میر از برای خدمت بادین و جماعت کوتاهی نکردند و نسخه
خودشان را که در سنه ۱۲۱۹ نوشته شده برای استنساخ دادند و اگر چه نسخه
مذکور خوب است لیکن در بعض جاها بواسطه رطوبت و گرم ضایع شده و بعض
اوراق آن افتاده و بعد از آنکه این کتاب بجای رسید نسخه دیگر کاملی پیدا

حضرت ناصر خسرو نیست؛ و سبب این همه مغلطه و اشتباه کاری شاید آن بوده که شخصی فاضلی در اوائل عهد سلطین صفویه مندرجات این کتاب را از کتابهای قدیم طائفه اسماعیلیه انتخاب و جمع آوری نموده و از برای ازدیاد احترام و اعتبار کتاب خودش آن را باسم حضرت ناصر خسرو اشتها داده و یا آنکه شخصی این کتاب را در عهد امامت حضرت مولانا مستنصر بالله ثانی که خورشید کی از ائمه نزاریه بودند و زمان امامتشان از ۸۶۹ تا ۸۸۱ هجری بوده و خودش مصنف کتاب پندیات جوان مردی می باشند تألیف و تصنیف نموده و اسم خود را ذکر کرده بعد بر و آیام مردان ساده چنین تصور نمودند که این کتاب در زمان حضرت مولانا مستنصر بالله اول تألیف شده و چون حضرت ناصر خسرو در مصر بخدمت مولانا مشرف شد بدقیاساً نسبت تألیف این کتاب را بایشان داده اند.

و بعضی از دوستان میگویند که اصل این کتاب از حضرت ناصر خسرو است ولیکن بعضی مریدان در موقع استقراء استنساخ کم و زیاد کردند و از مضامین کتابهای دیگر مخلوط نمودند و این مطلب امکان ندارد؛ راقم این سطور پنج نسخه کتاب بهفت باب را ملاحظه نموده که هر کدام در یک ولایت و یک زمانی نوشته شده بود؛ ولیکن مضمون و معنی عبارات همه آنها یکی موافق یکدیگر بود حتی آنکه اگر غلطی یا سهوی در یکی از نسخها رفته بود در نسخ دیگر هم پیدا بود و ممکن نیست که موافقت چندین نسخه بعد از کم و زیاد کردن اشخاص مختلف در وجود آید؛ و این خلاف عقل و خلاف عادت است که کتابی را که آن را کلام پیر

علیه السلام بود و این یقیناً خیالی است و بعد از این نوشته است که جناب ایشان با محبت حضرت باباستیدان یعنی حسن ابن صباح بخدمت مولانا مستنصر بالله رسیده و بعضی مذاکرات نموده اند و ضمناً حضرت حسن بن صباح را جده خودش خطاب می کند و این مسئله بکلی بی اصل و خالی از حقیقت است زیرا که حضرت ناصر خسرو در کتابهای معتبر خود ذکر می کند که مشارالیه در تاریخ هفتم ماه صفر ۴۳۹ هجری وارد مصر شده و از تواریخ معتبره مستفاد می شود که حضرت حسن بن صباح در ۴۷ هجری یعنی سی و یک سال بعد از ورود ناصر خسرو بمصر رسیده و معاذ بن ایشان مانع شده نگذاشتند که بخدمت حضرت مولانا مستنصر بالله برسد پس از مدتی از عداوت ایشان کار بجائی رسید که مجبور شدند مصر را ترک نموده مهاجرت اختیار کردند پس بخوبی معلوم می شود که ایشان با هم بمصر وارد نشده و مذاکرات با مولانا مستنصر بالله هم بکلی بی اصل است و معلوم است که تولد حضرت ناصر خسرو در ۴۹۴ هجری بوده و حضرت حسن بن صباح تقریباً در ۴۵۰ هجری متولد شده اند و پنجاه و شش سال کوچک تر از حضرت ناصر خسرو بوده اند پس چگونه ممکن است که جد ایشان باشند پس این همه یقیناً باطل و افسانه محض است و از وضع عبارات این کتاب معلوم می شود که آن از عبارات اصطلاحات دیوان اشعار و سفرنامه و وجودین و زواید المسافین تفاوت کلی دارد و عبارتش جدید است

بنابر این مقدمات هیچ شکی باقی نمی ماند که کتاب هفت باب تصنیف

نمی تواند بود سبب آن است که در ضمن کتاب هفت باب اسبم بسیار کتابها
 و اشخاص مذکور است که چند صد سال بعد از وفات ناصر خسرو بطور رسیدن
 ذکر حضرت مولانا حسن علی ذکریه السلام و دعوت قیامت القیامات و غیره
 و اسامی کتب مشهوره چندین جا ذکر شده مثل کتاب روضه التسلیم که از تصنیف
 خواجه نصیر الدین طوسی علیه الرحمه است که در سنه شش صد و پنجاه کمابیش
 نوشته شد و همچنین کتاب عمده الطالب فی انساب آل علی ابن ابی طالب که
 تقریباً در سنه هجری تصنیف شده و کتاب لطائف الطوائف از تصنیفات
 علی ابن حسین واعظ کاشفی که بعد از سنه ۹۳۳ هجری تصنیف شده و غیر هم و در یک
 جایی خود مصنف می گوید که از زمان غیبت امام دوازدهم فرقه امامیه اثنا عشریه
 یعنی از سنه هجری تا زمان خودش از پانصد سال بیشتر گذشت و از اینجا معلوم
 می شود که خودش تقریباً در سنه یادیر تر بوده و غیر ازین دلائل بسیار است
 که بدقت در مقدمه انگلیزی ذکر شد

و در باب اول شرح حال حضرت ناصر خسرو بطوری ذکر نموده است که گویا
 نویسنده خود ناصر خسرو بوده ولی بنظر حقیر کلیه خیالی و بی اصل است و بعضی
 عبارتشن ظاهراً از همان کتاب نقل کرده است که مصنف تذکره اشکده اذ
 اشاره بآن نموده و آن عاری از حقیقت افسانه محض است بطوری که خود حضرت
 ناصر خسرو در دیوان اشعار و سفرنامه خویش ذکر می کند جناب ایشان سید نبوده
 و از خراسان از شهر قبادیان در حوالی بلخ بوده ولیکن اینجا در باب اول مذکور است
 که او اهل دیلم و حیدرآباد بود و از اولاد حضرت موسی کاظم ابن امام جعفر صادق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ویباچه

پوشیده نمازد که این کتاب مستطاب مثنی به هفت باب مجعوله ایست مفید که
 ریای طائفه ناجیه اسماعیلیه نزاریه آن را نیز بکلام پیر موسوم می کنند و آن را یکی
 مصنفات حضرت حجت خراسان و پدرشان ابو معین ناصر خسرو بلخی می شمارند و
 مالبان راه دین و مریدان حق یقین این کتاب را در کمال احترام و اعتبار دارند
 لکن کتابی است مواز حکمت حکمای قدیم و از عشق عاشقان آن در ترمیم الحال
 بنفصل حضرت ذوالجلال و توجدها باب کمال بر یور طبع رسیده تا کافه انام از
 خواص عوام مستفید و مستفیض شوند

اما راقم این سطور بعرض صاحبان تیز و شعور می رساند که اگر چه نسبت این
 رساله به حضرت ناصر خسرو داده اند و در باب اول شرح حال آن حضرت بیان
 شده ولیکن اگر بنظر تحقیق و تعمق ملاحظه کنیم از مضمون این کتاب معلوم و متین
 می شود که حضرت ناصر خسرو بلخی یعنی آن شخصی که بمصر مسافرت نمود و بحجت خراسان
 ملقب شد و دیوان اشعار مشهور و کتابها مثل وچه دین و زاد المسافرین و
 سفرنامه و روشنائی نامه و غیر هم از تصانیف جناب معظم له است و تقریباً
 در سده هجری این دایره فانی را وداع کرد مصنف این کتاب هفت باب

این کتاب مستطاب
در حقیقت فیهب اسماعیلی
مستفی به

کلام پیر
بینی

کتاب هفت باب

بسی اقل العباد و الیوائف
در مطبع مظفری مقیم بمبئی
بنابریغ
سنه ۱۳۵۲ هجری مطابق سنه ۱۹۳۴ مسیحی
بلیج رسید

