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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
PREFACE

Intimately connected as it was with the Sufic, and many other religious and intellectual movements in Mediæval 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 Isma'ilis 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 Isma'ili 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 Mediæval 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 Nâṣirî 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 Atâ Malik Juwaynî, the author of the Ta'rikhi Jahân-gushâ, or of Rashîdu'd-dîn, the author of the Jâmi' u't-tawârîkh.
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 mediæval 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 Koran 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 Mediæval 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 Kalâmi 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 Kalâmi 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-
bâbî Bábâ Sayyid-nâ (end of the XIIth c.) and the Maštâbu’l-
mu’minîn. The latter is supposed to be a work by Naṣîru’d-
dîn Tûsî (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 c.), namely the Diwân
of an Ismaili poet, Imâm-Qulî of Dizbâd, surnamed Khâkî
Khurâsânî²; and, ultimately, a modern work, Risâla dar ḥaqiqati
dîn, by Shihâbu’d-dîn Shâh, 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 un-
doubtedly help to the better understanding of this most
important movement, which for centuries has always been so
badly misunderstood.³

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).
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INTRODUCTION.

I. The Author of the Treatise, and the Date of Composition.

1. The Author is not Nāṣiri Khusraw.

The title of the work here edited and translated, the Kalāmi Pir,1 and even more explicitly, the Haft-bābi Sayyid Nāṣir, 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, Shâh 2 Sayyid 3 Nāṣir, or, really, Abû Mu'tin Nāṣir b. Khusraw Qubâdiyâni, who was born in 394/1004,4 in the small town of Qubâdiyân, on the Oxus river,5 and died, most probably, ca. 480/1087.6 That he was

1 The term Pir is used by the Nizâris of Persia, Central Asia, and India as an equivalent of the term ḫujjat (in its Nizâri meaning). Very rarely this term is applied to some Ismaili saints who are not considered as ḫujjats. 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 Nizâri missionaries in India. Cf. the heading of the list of ḫujjats, published in the “Ismailitica” (Memoirs of the Asiatic Society of Bengal, 1922, p. 66), where this term is also used in the sense of ḫujjat.

2 The honorary title Shâh 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 Dawlatshâh Samarqandî, this title was already added to the name of Nâṣir Khusraw in Badakhshan in his time, i.e. the end of the IX/XVth c. See his Tadhkira tu 'sh-shu'urâd', ed. Browne, 1901, p. 64. Normally the title Shâh is added by Ismailis only to the names of their Imams, rarely to those of the other saints.

3 Nizâris of India and Central Asia firmly believe that Nâṣir Khusraw was a Sayyid, i.e. a descendant of ‘Alî, through the Ithna-‘ashari Imam Mûsâ Kâzîm. In all his known genuine works there is no indication of this, and, in fact, it appears only in the pseudo-autobiography 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 ‘Alawi, 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. 80, it seems most probable that his being a Sayyid was due to an error,—Sayyid Nâsîr for Sayyid-‘îb Nâṣîr. As all high dignitaries of the Fatimid time he probably had the right to the title Sayyid-nâ, and the contraction of these two similarly sounding syllables probably led to his being generally called Sayyid, without nā.


6 Cf. H. Echê’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 Nāṣir’s conversion to Isma'ilism.

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 Nāṣirī 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 Nāṣirī 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 Nāṣirī 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 kalām, or the “word”, of their ancient Pir, i.e. Nāṣirī 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 grave of Nāṣirī Khusraw in Yumgān, I never could get from them any definite information as to whether there is any tomb-stone recording the date of his death.

\(^1\) In some MSS this is mentioned also at the beginning of the work, after the usual annā 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 Nāṣirī Khusraw is quite different from that in the Kalāmi Pīr. Nāṣirī Khusraw flourished under the Fatimids, and in his Divān refers to some eminent writers of their time.\(^1\) Though his theories in the Wajhi dīn and the Zādūl-musāfirn 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 dā'īs. Traces of some of these are still preserved, as in the controversy between Abū Ya'qūb as-Sijzī (d. 331/942), in his work, Kitābu'n-nuṣrat, which is a refutation of the Kitābu'l-maḥṣūl, a work by his colleague, Abū 'Abdillāh Muḥammad b. Aḥmad an-Nasafī (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. Ḥamīdu'd-dīn Aḥmad al-Kirmānī (d. ca. 410/1019), who wrote his Kitābu'r-rīydā, 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 Nāṣirī Khusraw bestows on Abū Ya‘qūb Sijzī,\(^5\) 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 Nasafi’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 Nāṣirī 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 Kalāmi Pīr, as it is at present, we find that its doctrine is the purely Nizārī system, already fully developed, and far removed from the original Fatimid ideas. The principle which here dominates the whole structure is that

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2 So I was assured by a well-informed Bohora Ismaili, who read these works.
3 See the “Guide”, p. 35.
4 See ibid., p. 46.
5 See the Zādūl-musāfirn, 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 Qiyāmatu’l-qiyāmāt, which was proclaimed by Imam Hasan ‘alā 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 Nāṣir. In all of these there is no reference to Nizār, his claims to Imamah, or to the split which arose after his death, because Nāṣir died in his remote Yumgān probably some seven years before the split occurred.

The theory that the work was originally written by Nāṣir, 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 Kalāmi Pīr, 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 Kalāmi Pīr 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 Nāṣir. 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 Nāṣirī Khusraw, and why was the story of his conversion, introduced as the first chapter, added?

---

1 Whenever mistakes in the copies of the Kalāmi Pīr 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 Nāṣirī Khusrav was very strong. Noticing that the work contained references to Imam Mustansīr bi’l-lāh, someone “guessed” that the treatise, written in the time of Mawlā-nā Mustansīr, in which the name of the author was not given, must surely have been the work of the famous contemporary of that Imam, the “Shāh Sayyid Nāṣir”. 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 Nāṣir (which probably was written about the end of the X/XVIIIth c.), added an extract from it, in the form of the first chapter, which is quite irrelevant in this work.

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 Sunnites and Ithna-‘ asharis.

It must be noted that with all this there is no reason to treat the Kalāmi Pīr 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 Nāṣirī Khusrav’s authorship, they do not detract from its importance and value as a genuine document concerning the evolution of Ismailism.

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

2 Such references to Mustansīr 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-bābī Abū Isḥāq, and thus most probably belong to the original version.

3 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 medieval period, under the headings: “dar awwalī khūd guyarad”, or “shahrī hāli musannif”, etc., in which paragraphs nothing but emotional and “impressionistic” matter is supposed to be proper, just as has been included in the first bāb.

4 At present the tomb of Nāṣir Khusrav, as I am told, is in charge of Sunnite khalīfas, 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. Hasan b. as-Šabbāh,1 his visit, in the society of the latter, to the court of Imam Mustansir, 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 Hasan b. Šabbāh, also very incomplete, come from the Sargudhashti Sayyid-nā, 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 Kālimi Pir is chronologically impossible.

It is significant that this tradition makes Bābā Sayyid-nā the senior and more important of the two. Hasan b. Šabbāh 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 “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 Hasan’s junior.

The opening lines of the story given in the first chapter literally agree with the account given in the Ātash-kada’i Ādhar, the well-known biographical work of 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 Hasan b. as-Šabbāh. The term Bābā is apparently of Central Asian origin, and probably is borrowed, as many other titles, from Sufic terminology. It is obvious that Hasan was referred to simply as Sayyid-nā already in the Alamut period, as can be seen from the title of his biography: Sargudhashtī Sayyid-nā. Therefor “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 Sciences, 1918, p. 2197, note 1), that Bābā Sayyid-nā and Hasan b. Šabbāh were two different persons, were one of those fictions which the imaginative Badakhshanis are sometimes fond of inventing.
3 Cf. Rawḍatu’t-tasliṅ, the 26th taṣawwur (=J.R.A.S., 1931, p. 561).
by Lutf-‘Ali Beg Âdhar (comp. in 1180/1767). His biography of Nāṣir is based, as he says, on a risāla, written by Nāṣir himself. In reality, as shown by H. Ethé and E. G. Browne, it is probably based on earlier tadhkiras, such as the Haft-Iqlīm (comp. in 1002/1594, by Amin Rāzī), or Taqī Kāshī’s Khūldūst’l-ash‘ār, Khūsh-gū’s Safīna, etc. (these works, unfortunately, still remain in MS., and are not easily accessible). The legends about Nāṣir probably are quite old, because some of them are already recorded in the Ṭāhiru’l-bilād by Qazwīnī (middle of the XIIIth c.).

All the data concerning Nāṣir’s biography are contained in references found in his own works. So many modern authors have referred to them in their articles on Nāṣir 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 Nāṣir was an employee in the revenue department, as the well-known sentence in the opening lines of his Safar-nāma is taken to imply. This work, just as his Dīwān, 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 Nāṣir 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 Nāṣir 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-nāma’s Nāṣir Khusraw, or simply Risāla, which contains the well-known pseudo-biography, and is most probably the Risāla “composed by Nāṣir himself”, referred to by Lutf-‘Ali Beg, in the Atash-kada. According to A. Semenov, it completely agrees with the story of the first bāb of the KP, and adds many details, such as Nāṣir’s becoming a wazir of the Fatimid caliph, then a wazir of the ‘Abbasid caliph, then residing in Alamut, etc. I also heard about this Safar-nāma from the sectarians, as also about another work, Gawhar-rtz, which describes Nāṣir’s travels in Badakhshan.

2 Browne, ibia.
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-nāma 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 Isma'ili. 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 Isma'ili, 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, 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 Yumgān, 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 Nāṣirī Khusraw already was an Isma'ili, a trusted servant of the da'wāyat in charge of the religious funds.

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1 Cf. Browne, op. cit., p. 235. The Bayāna'īLahyân, by the contemporary of Nāṣirī Khusraw, Abū-l-Ma'āli (wrote in 485/1092), cf. C. Schefer, "Chrestomathie Persane", II, p. 161, attributes the authorship of the Waṣhfud-dīn to Nāṣirī 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 Isma'ili 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 Nāsirī Khusrāw 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. ʻas-Šabbāḥ, was probably not yet born in his native Ray (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 Nāsirī. A very interesting account is preserved in the Ta'rikh Jahān-gushā, which was completed in 658/1260, by Atā Malik Juwaynī, 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. ʻas-Šabbāḥ is based on the Sargudhashtī Sayyid-nā, mentioned above. This latter work was also used later on by another minister at the Mongol court, Rashidu'd-dīn, in his Jāmi'ī't-tawārikh (completed about 710/1310).

According to the Sargudhashtī, Hasan b. ʻas-Šabbāḥ was originally an Ithna-ʻashari, but was closely connected with the Ismailis (who were numerous in Ray). His close association with them, especially with one Amīrā'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 Isma'ilism officially, and probably very soon after was formally converted by a local dā'i, called Mu'min (Jahān-gushā, 70).1 Apparently soon after this (unfortunately it is not stated how many years or months later), the chief dā'i, or, perhaps, the huṣsaj for that part of Persia, Ibn 'Aṭṭāsh,2 came to Ray 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 (Jahān-gushā, 71). In an interesting passage in the Jāmi'ī't-tawārikh, mentioned by Browne,3 which does not appear in the Jahān-gushā, before his conversion Hasan was "under the influence of Nāsirī Khusrāw". 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

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1 See the facsimile edition by E. Denison Ross, London, 1931.
2 Ahmad b. 'Abdīl-Malik b. 'Aṭṭāsh, often mentioned by different historians, is regarded by modern Ismailis as one of the "Shaykhū'ī-jubāl", 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 Nāṣir, or by personal intercourse. Nāṣir 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 Juwaynī completely ignores it.

The purpose of Ibn Ḍattāsh’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 Musta’ṣir. 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-Ḥijja 473/June, 1081.

The Sargudhashi explains his failure owing to his pronounced pro-Nizār 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 Mustaṣir.

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, and had no influential friends to support his case. In a position like his things rarely go

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1 Cf. Browne, op. cit., p. 203, chiefly based on the Jāmi‘u’t-tawāridkh, which seems to give more details than the Jahnū-qushā. The “jealousy of Musta’li”, referred to there, is an anachronism. The story, given in the same Jāmi‘u’t-tawāridkh (see Browne, ibid., p. 201), about Hasan’s inquiring from Mustaṣir 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 Muḥājirīn nāsh wa’l-baydān, by Sayyid-nā ‘Ali b. Muhammad b. al-Walid, the fifteenth Yamanite dā‘i, who died in 612/1215 at the age of 90 (“Guide,” No. 231); in the 124th majāls he mentions that “Ibn Ṣabbāḥ” asked Muḥājir-nā Mustaṣir as to who was to be his successor. Mustaṣir refused to reply (da‘a’o-hu), promising that he will know in due course. And this was, the author adds,—before Musta’li was born. 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 Muḥarram 487/16-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 Sargudhashi about Mustaṣir’s not having received Hasan, which is probably reliable.

2 In the Jāmi‘u’t-tawāridkh (see Browne, op. cit., p. 201) it 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 Kalāmi Pīr is purely fictitious, from beginning to end, and we may safely reject it.

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

3. Haft-bābī Abū Ishaq.

It was mentioned above that (as far as it was possible to ascertain), different copies of the Kalāmi Pīr 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-bābī Abū Ishaq, i.e. "The Book of Seven Chapters" by Abū Ishaq.² A collation of our text with this work gives most interesting results.

Who was this Abū Ishaq, 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-bāb:—of Bābā Sayyid-nā, of Abū Ishaq,

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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. Zarcoobin (see W. Ivanow, "Ismaili MSS in the Asiatic Museum of the Russian Academy of Sciences", in the Bulletin of the Russian Academy of Sciences, 1917, p. 363), and the other one presented by A. Semenov (see A. Semenov'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. Zarcoobin's copy is dated 1321/1904, and Semenov's—1333/1915.

² It was most obligingly lent to me by Ḥājī Mūsā Khān Māhullâf, of Poona, to whom I must acknowledge my great gratitude.
and of Shâh Sayyid Nâṣîr. 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 Nâṣîr". 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 iṭḥâti râhi haqq wa aḥil bâhil, is a literal quotation of the whole of the second bâb from the Haft-bâbî Bâbâ Sayyid-nâ, thus taking the place of the autobiography of Nâṣîr which forms the subject of the first bâb in our text. All the other six bâbîs have the same headings as the bâbîs 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 bâbîs in Abû Ishâq’s work.

If we analyse their contents, we can see that some portions of the Kalâmî Pir are omitted in the HBAI, 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. 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

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1 In the original the heading is: dar ma’ini wa bayjini an-ki ’aẓza wa ‘alâ ba-câri thalâthu abadi’labi’din bahu ‘alîm zuhûrî darad, 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 Kalâmî Pir; HBAI for Haft-bâbî Abû Ishâq; and HBBS for Haft-bâbî 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 Isma’ili source, is the one which gives some details of the ceremony of the proclamation of the Qiyyâmat-Lqiyyâmat in Alamut by Imam Hasan ‘alâ dhi-khi’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 Nāṣīrī Khusrav:

1. Numerous references to Bābā Sayyid-nā, to some of his works, to the Qiyāmatu’l-qiyāmāt, etc.,—all of which belong to the beginning and the middle of the VI/XII c.

2. Numerous quotations from the Haft-bābī Bābā Sayyid-nā, which was composed about 596/1200.

3. A reference to the commentary on the Nahjul-balagha, by ‘Umar b. ab’il-Ḥadid al-Madā’inī (d. 655/1257).¹

4. References to Naṣīrū’d-dīn Ṭūsī (d. 672/1273), and apparently to his work, the Rawdatu’t-taṣlīm.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 Ḥāfīẓ Shīrāzī are quoted (d. 791/1389).³

7. The ‘Umdu’t-tawāf (fī nasab āl ‘Ali ibn Abī Ṭālib), by Aḥmad b. ‘Ali Ibn ‘Inaba (d. 825/1422) is referred to on p. 75 (text).⁴

8. Many extracts are given from the Ṣahifatu’n-nāzirīn, by Sayyid Suhrāb (?), who completed it in 857/1453.

9. Imam al-Mustanṣīr bi’l-lāh (II), and his son, Salāmu’l-lāh 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 Lāṭifatu’t-tawā’if, composed soon after 933/1527 by ‘Ali b. Ḥusayn al-Wā’iz al-Kashīfī (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 Kalāmī Pir seems to be strongly under their influence. In his first bāb, apparently entirely derived from the pseudo-autobiography of Nāṣīr, 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 ‘Umdu. See p. 71, note 2.
⁵ To these we may add the genealogy of the Imams, given in the end of the third bāb (hereon 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.
Nāṣiri Khusraw from the Imams of the Twelvers. He invariably styles Mūsā Kāzim, Ḥasan ʿAskari and others as Imām, contrary to the views of the Ismailis. On three different occasions he introduces the quite un-Ismaili conciliatory idea about Mūsā Kāzim’s being also an Imam, though only a temporary acting one (mustawḍaʿ), similar to Ḥasan b. ʿAlī. He refers to and freely quotes Ithnā-ʿashari treatises, such as the Kitābūʾt-tawḥīd of Ibn Bābiya, the ʿUmdatūʾt-tāliḥ, the Latāʾifʿut-tawāʿif by ʿAlī b. Husayn Kāshifī, and apparently several other Ithnā-ʿashari 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 Shiʿite feelings, the tone of the KP strikingly resembles that of Ithnā-ʿashari literature of the Safawid period. Fierce and prolonged struggle against their Sunnite neighbours inflamed Shiʿite sentiment amongst Persians, so that all restraint in its expression was thrown away. The Kalāmī Pīr 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-Shiʿite tone of the Safawid period.

The Ḥaft-bābī Abū ʿIṣḥāq is more moderate in its tone. Except for the Latāʾifʿut-tawāʿif, 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 bāb, and all references to the authorship of Nāṣiri 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 biʿl-lāh (1).

Thus the impression is left that the HBAI may be the original version, composed not earlier than the end of the 1X/XVth c., but later on, probably towards the middle of the X/XVIth c., under the Safawids, it was remodelled, expanded, and attributed to Nāṣiri Khusraw, for the purposes of taqiyya, or, perhaps, out of a sincere desire to bring about a sort of

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1 Though in India Ithnā-ʿasharis always were the chief rivals and opponents of the Nizāris, in Persia, where many extremist Shiʿite ideas are quite common in the masses of the population, amongst the dawwis, 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 Aḥmad 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. 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 bābēs, 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 bāb was added at the beginning. To accomplish this, the editor added a new bāb, which was taken from the Haft-bābī Bābā Sayyid-nā, namely its most important second bāb, 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 Nāširī Khusraw’s conversion, references to his authorship, and different other quotations, and this new version came to be described as the work of Nāširī Khusraw.

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1 Here is a specimen of how one and the same sentence is given in these two works. KP (p. 48, line 12): chūndān dar Khudā mustaghriq shuda bāshand ki juz Khudāy-rā hīch na-binand wa nā-dānd. In HBAI: chūndān dar Khudā’i-yī Khudā mustaghriq bāshand ki ba-juz Khudāwandi Ta’dal kāri dīgar hīch na-dānd 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 ā pīsh uftādī man tābī’ī ū shudānī . . . agar man bar angīhkta nā-shudānī . . . (ā) bar angīhkta shudī, etc. In HBAI: agar ā pīsh nā-uftād nā-nhār bāyad man tābī’ī ū shudān . . . agar man bar angīhkta nā-shudā bādān . . . (ā) nī-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.
INTRODUCTION.

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 Khusrâw, 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 Khusrâw, 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 Ismailism, 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

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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 Mustansîr in 487/1094, and the year 559/1164, when the reformation was already an accomplished fact, and was officially proclaimed in Alamut by Imam Ḥasan ʿalâ dhikri-hî’s-salâm. Musta’lian sources (usually quite unreliable when they refer to Nizarî affairs) make Mawlâ-nâ Nizâr himself responsible for the reform,—the “objectionable innovations” (bid’at). So far as it is possible to ascertain, however, there are no indications in Nizarî 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’watul-qadîma, or old Fatimid da’wat, and the new religion, ad-da’watul-jadîda, the reformed school. There are numerous short quotations from the works of Hasan b. aṣ-Ṣabbâḥ and from those of Imam Ḥasan ʿalâ dhikri-hî’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 Ismailism. 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/XIth c., shows how serious some of them were.

 Such allegations are found, e.g. in the treatise composed by al-Amîr (the caliph, 495 524/1101-1131), his Risâlat al-Amirîyya (see “Guide”, No. 173); after him the same allegations are repeated in various controversial Musta’lian works, and in the ‘Uyûnu’l-aḥbâr, by Sayyid-nâ Idrîs (cf. “Guide”, No. 238), 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 the Imams, can be regarded by them as bid’at. 

 These terms are used by Sharastâni, Juwayni, Rashîdî-dîn, etc., but apparently never appear in genuine Isma’ili works.

 Nizâri authors usually, when speaking about Isma’ili works, apply to them not the term kibîh, or risâla, but fasîl, Plur. fasâl. The Fasa’î nubârak 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 Khutbatul-buya’in (which is attributed to ‘Ali ibn Abî Ṭalîb himself), quoted on pp. 79–81 in the present treatise; on p. 92 a quotation from Sayyid-nâ (on sâmi-sîyâh) seems to be taken from the HBB_S, 30 (or in both cases quoted from one and the same source); on p. 114 (first means knowledge of the Prophet and the Imam). Many more quotations are given in the HBB_S:
scattered through Nizari literature. 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 Hasan...

p. 11 (orig. MS.), concerning Jesus and Ma‘add; p. 20 (rites accompanying the proclamation of the Qiyyamat); 26 (love for sanctity); 29 (Turks are Jinn); 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 Fusu’l mubarak, may also belong to him. For instance, the quotation from these fusu’l, 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 Bābā Sayyid-nā. There be some more quotations from him in the Fasūl dar shinākhtī Imam wa Hujjat (Mem. of the As. Soc. of Bengal, vol. VIII, 1922, pp. 13–24), in the Rawdatu’t-tasām, etc. Cf. also the “four faṣla” by Bābā Sayyid-nā, referred to by Shahristanī in his K. al-Milal wa’n-nihāl (Cureton, 118-9).

1 The Fusu’l, attributed to Imam Hasan ‘alā dhiḥkri-hi’-s-salām, and the isolated quotations from him (mi-farmāyad ..., or some other expression), are much more frequent than those from Bābā Sayyid-nā. In our work there are quotations from his address (khutba), on pp. 65-66, probably delivered by him on the proclamation of the Qiyyamat, 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 Fusu’l mubarak (on “relativity”, ‘idāfat, and on the possibility of seeing God at the Qiyyamat). 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 (Fasūl mubarak); on p. 16 (from the khutba, attributed to ‘Ali himself, most probably quoted by Mawlān-nā), the prophecy about his coming to establish his throne in Egypt, then in Daylam, etc. (cf. also p. 18; also in the 26th tagavour of the Rawdatu’t-tasām, fol. 112v); p. 18 (about the division of the Imams into groups of ten: awsiyya, to Taqī Ahmad; ‘Imāmān, to Mawlawān Nizār, “who was the 19th or 20th”; and Qd’imān, after him); p. 21, reference to an epistle addressed to Hūseyn b. ‘Abdull-Malik (perhaps a son of ‘Abdull-Malik b. ‘Aṭṭāsh ?); 21-22, another epistle, to Qādī Mas’ūd; 22, another epistle (faṣil), to Amir Ḥaydār son of Mas’ūd (perhaps the son of the preceding ?); 23, an epistle in Persian (Pāšl ba-Fārāf); 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 Fasūl mubarak, also belongs to Mawlān-nā; 30, on shakhsi ‘sāvāb and shakhsi ‘adāb; 33, on eternity of union with God at the Qiyyamat; apparently to him belong the quotations given on pp. 33 and 35. A very interesting quotation from a Fasūl Tūsī (i.e. in Arabic) referring to his (Hasan’s ?) birth, with references to Khudāwand Muhammad, Khudāwand Hasan (i.e. ‘Alā’u’d-din and Jalālu’d-din of Alamūt ?), and a mention of Hasanī kobir (i.e. Hasan ‘alā dhiḥkri-hi’s-salām ?). There are many references to him in the Rawdatu’t-tasām (ascribed to Naṣiru’d-din Tūsī); most probably the latter work contains many quotations from Hasan’s fasu’l, 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 fusu’l in general (without the mention of the name of the author) are in reality quotations from the works of Hasan ‘alā dhiḥkri-hi’s-salām, such as in the Fasūl dar baydāmī shinākhtī Imām, mentioned above, and in the Ma’ābūl-mu’minin (which is lith. together with the HBBS).
b. as-Šabbāḥ scarcely differed much from Fatimid dogma. ¹ Information derived from Ismaili sources, and preserved by some Persian historians, as in the case of the Sargudhashi Sayyid-nâ which was perused in the Jahân-gushâ and the Jāmi‘u‘t-tawârîkh, represents Sayyid-nâ as strictly observing the rules of the shari‘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 Ḥasan ‘alâ dhikri-hi‘s-sâlâm. 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 coreligionists, 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.
³ For what remains now of it see "Guide", pp. 101-117 (omitting No. cxxxv and 665).
amongst the Ithna-'asharis, or who lived amongst them. 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 Koran, 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, Imamat, 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-Muhammadan formula of shahādat. It is written on the arches of the Throne of God (tāqī ‘Arsh) (14, 39): it is symbolized by Paradise, and by the Tūbā tree (33). The Tūbā is at the same time a symbol for dhāti Imām, 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”) are invariably accompanied by an additional explanation that under the expression “the Last Day” the faithful have to understand ‘Alī ibn Abī Tālib, i.e. generally the Imams, who are of the same substance as ‘Alī, 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 bdb. 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 tasawwur of the Rawdatul-tasawir). Here, in the KP, probably in quotations derived from Ithna-'ashari works, the idea of angel is often taken literally.
INTRODUCTION.

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. "His ear is the ear of God", etc. (91). The author quotes the well-known, but rather mysterious hadith concerning the Prophet having seen God at 'Arafat, "riding a camel, and with a red cloak on His shoulders" (60), and also refers to the ancient sacred books and different hadiths 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 unceivable 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"; 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". Mardî Waqî, 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). 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

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1 This idea is apparently one of the earliest and most important in Nizari doctrine. The HRBS devotes to it the whole of the second bâb, and portions of the fifth bâb (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 Hýdâb in this sense is nearer to the idea of "dross" 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'rîfat and khudâshinâti, 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 (bārī amānāt) of consciousness and responsibility for his actions before God, which was entrusted (amānāt) 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 tawḥīd, 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 wahdāt, in aḥlī wahdāt (cf. 48, 106, 108), has not the Sufic, but the Ismaili meaning, of the Imam and his ḥujjat. 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 (ḥaqiqat), 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, taʿyīd (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 shariʿat. 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 Miʿrāj of the Prophet is to be accepted literally. There are also references to Qalām, Kūms, etc., apparently taken from some Ithna-ʿashari sources. The story of the angels, worshipping the image of ʿAlī on Friday (p. 89), is obviously non-Ismailitic, and may be a later interpolation.
Shari'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 zāhir, or outward form, or mithāl, symbol, referred to, or symbolizing the māmithāl, or bātin, i.e. the laws of the transcendent Reality, ḥaqīqat, the hidden foundations on which all is built (55). It is impossible to follow only the tanzil, and zāhir. The tanzil, i.e. the Coran, also implicitly contains a revelation of the ḥaqīqā'iq. These, however, cannot be understood by everybody, and are therefore hidden, bātin (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'wil) 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 Wasi (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, fitrat (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). 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

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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.

2 Cf. about the fitrat 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 *qiyyās*, as it is technically called, as also the consensus of the opinion of the community, *ijmā‘*, 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*‘ a‘ẓam, 19, or *ta‘rikhi 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 *Qā‘im* (14, 57, 64, 65, 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 *Qā‘im* appears,⁴ and introduces the final form of a revealed religion, the *qiyyāmat*.

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 Ithna-asharis often ascribe to Imam Ja‘far Sādiq 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 Hūd, Sālih, and others, and who also are styled *Rasūlu'llâh*, are never referred to, and the term nābi is almost invariably used in the sense of Great Prophet, one of these six. Terms like *anbiya‘*, *awliya‘*, also *nikân* (=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 *Qiyyāmat* 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 *Ṣabī‘un-nu‘ayd*, i.e. the seventh Great Prophet, the Imam Muhammad b. Ismā‘īl, 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 Mawlā-nā Hasan ‘alā dīkri-hi’s-salām, but this seems to be due merely to the fact that the use of the term *Nābiq* was for some reasons discontinued.
which is the same as the ḥaqīqa (here obviously taken in a Sufic sense). Thus the sharīʿat, or zāhira, finds its final completion in the revealed bāṭin, which is the dīnī qiyāmat (or simply qiyāmat), i.e. the religion of the Last Day. It would be inaccurate to translate the term qiyāmat by “resurrection”, in accordance with the all-Islamic terminology, because the Isma‘ili 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.

It may be noted that the Qiyāmat which was proclaimed at Alamut by Ḥasan ‘alā dīkri-hi’s-salām, was for some reasons regarded as particularly important, the Great Qiyāmat (Qiyāmatu’l-qiyāmāt), being the last one for the first half of the Great Cycle, 180,000 years from its beginning (19, 51).

At the Qiyāmat God becomes visible to all; He can be seen directly (by nazar), and no one will need indirect information, received through others (ta‘lim) (112). At that moment, in reality, all will be one: the Qā‘im, the Qiyāmat, 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 fānā fīl-Haqq.

The author does not take up the question whether this world is eternal or finite. But judging from the fact that the Qiyāmat proclaimed on the 17th Ramaḍān 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

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1 We may note that the doctrine of the Qiyāmat is rarely enumerated upon in the early Isma‘ili works, in which the term is used in the general Islamic sense. Only a late author, Sayyid-na ‘Imādu’d-dīn Idrīs, who died in 872/1468, devotes several pages to this question in his Zahiru’l-ma‘ānī (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 (muw‘ayyan wa musbakhkhus, 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 qiyāmat 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'wil.

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 Imāmat that sectarian beliefs assume peculiar development. The fourth bāb 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 (Rasūlul-Lāh), for what may be regarded as periodical cleaning and overhauling the social life of mankind (55, 69). He conveys the message of God, which implies both the zāhir and the bātin. 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 shari'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 ‘Aqlī kull, or the Primeval Cosmic Conscous Formative Principle of the Plotinian philosophy in the Universe (57). 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, ּilāl’-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 Qiyāmat would set in (69).

All the Prophets descend from one and the same stock (nasāl) (26-27, 38) y they are called Nāṭiqs, 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 Wāṣṭ, or the Executor of the Prophet’s will, ‘Alī ibn Abī Ṭālib. The Prophet and the Imam are the

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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 kalām in agreement with philosophical ideas.
same in their substance (84-85). The Great Prophet participates in Imāmat (or ʿulāyāt) in addition to his own ʿubūwrat, 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. Imāmat or Walāyāt is regarded as superior to the rank of a prophet in general, and the “light” of prophethood, ʿnīri ʿubūwrat, comes from the “light” of Imamat, ʿnīri walāyāt (74). This is why the Imam of the time can cancel the commandments of the shari‘at of the Prophet (ṣīḥid.). As they are essentially the same, the Imam, or ʿAsās, 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 (milāt),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 Muḥammad is the last and final Messenger of God, the khābīninʿl-ʿanbiya‘ (69); that all his miracles are real, and that his ascension to heaven, ʿmīrāj, is true (69). Whoever does not believe in these, or disobeys any of the prescriptions of the shari‘at without the permission of the Imam, is a kāfir, and his repentance will never be accepted (69). After the Prophet the authority passed to ʿAlī, and from him to his rightly appointed direct descendants, the Imams: whoever does not believe in this is also like a kāfir (70).

4. Imāmat.

A special chapter, the fifth, probably the most important and interesting in the treatise, is devoted to the doctrine of Imāmat: 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). ʿAlī (i.e. Imam in general) existed before the world was created (36),—this is a favourite subject of many Shi‘ite poems.³

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¹ The KP gives no information as to the part played by the 124,000 prophets which God has sent at different periods to mankind. Cf. also above, p. xxxv, note 3.
² The term milāt, usually translated by “nation”, “community”, etc., in this sense would surely be better rendered by “civilisation”; milāti ʿlāmā can only be translated by “the world of Islam”.
³ Many poems of this kind are attributed to Shāh Nīʿmatu’llāh Wali Kirmānī (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 davurs 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 Imamat became permanent (lāzīm wa wájib), continuing in his descendants,—dar nasli ú qarār girift (76).

As is well-known, in the time of the Fatimids the title of Imam was not applied to ‘Ali himself, who was styled the Waṣī, Walī, Asās, or rarely Šāmit. The Waṣī, or the Executor (of the Prophet’s will),¹ appears as an official and religious term, while Asās, and especially Šāmit, are mostly used in connection with esoteric speculations. In addition to this, Isma’ils apply to him the term which can be considered as common to all branches of the Shi’ites,—the Walī. 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 God). For the sake of conciseness we may use the expression “the Friend of God” by which the term Walī 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 Mawla, or Amīru’l-mu’minin, which may be regarded as typically Persian, and are very much used by the Ithna-‘asharis.³ They are often employed to avoid calling ‘Ali by his name, as this would

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¹ This is what A. Semenov does in his edition and translation of the Qasida’i Dhurriyya, by Raqqāmi Dīzbārī (not by Khāki, as stated by him, but by Khāki’s son, “Ali-Quli, son of Imám-Quli); see “An Isma’ili ode on the incarnations of god-‘Ali” (in Russian)”,—“Iran”, vol. II, St. Petersburg, 1928, pp. 1–24.

² Indian Nizaris, i.e. the Khojis, usually avoid applying the term Walī to ‘Ali.

³ This seems really not to be the Isma’ili, but the general Persian practice, introduced at a late period. Early Isma’ili works, in Arabic, do not monopolize it for ‘Ali.
be disrespectful. The term Āsās here appears probably only in quotations from older works, those treatises which belong to the school of Nāṣirī Khusraw (57, 101, 102, 109); here sometimes it has quite a different meaning, being applied either to the ḥujjāl, or, perhaps, dā'ī.2

As mentioned above, the name ‘Ali is sometimes used as a term referring to the Imams in general.3 The term Qā'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 İnąm.

‘Ali is the ālā‘l-amr (23) mentioned in the Koran: he is the "Last Day" (8, 23, 24, 41), referred to in the Koran. He is one to whom God has entrusted His own duties (kāri khwāsh) on earth (24): he is the redeemer of the sins of mankind (dūst-i-yi ‘Alī guñāh-rā mi-khurad) (88): obedience to him is the same as obedience to God Himself (24), etc. All this is applicable to Imams in general.

The naṣṣ, or explicit and unequivocal appointment of ‘Ali as the Waṣī, the Executor of the Prophet’s will, was made at Ghadir Khumm (38, 40, 41), when the Prophet uttered the well-known statements: "‘Ali is the lord of all those whose lord I am", and "‘Ali is to me as Aaron to Moses".

He is superior to all prophets and saints (74, 86): 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 (ba‘y‘at) (61): there is no greater offence (zulm), and no greater impiety (shirk) than to regard any one as equal to or superior to ‘Ali (56). The title Mawlā-nā. "Our Lord", which in the Koran is applied to God (61), can also be applied to ‘Ali.4

According to the speculations of the early philosophical literature on the ḥaqā‘iq, or the prototypes of things in the world of realities, the Āsās, or Waṣī corresponds with the Nafṣī kull, 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

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1 To say in Persian simply ‘Ali, without the invocation of blessings, etc., 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 Mawlā-nā is applied only very rarely to other saints than the Imams (as e.g. Rūmī). In the Ismā‘īlī texts the title Mawlā-nā 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 āsās apparently is used for dā‘ī.
3 Cf. above, p. xxxviii.
4 Cf. above, note 1.
5 It appears from other Nizari works (cf. the Rawjlatun’t-tasulim, the 26th tašawwur) that the Nafṣī kull is usually identified with the ḥujjāl;
Imámát is higher (aṣḥal) than nubuwówat, or prophethood (74, 86),³ and the "light" (mūr, 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 nābi and the wali (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 dīn of Nāṣiri Khusraw, together with the speculations about the mystical significance of numbers.² Or, on p. 76, it is said that Imams are muqarrabān, 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 (wujūdi muḥāq) (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 Tūbā in Paradise (105). He is the real Lord of the world (47, 61), the centre (madār) 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 Nāṣiri Khusraw, continuing Fatimid tradition.

¹ This logically follows from what is said above, but is against the earlier, i.e. Fatimid theories, which chiefly emphasize the importance of nubuwot. It may be noted, however, that the idea of superiority of Imámát over nubuwat is also widely accepted by Ithna-asharis of extremist shade, by Sufis, etc. Mawlid ba-zāhir jālihi Payghambar būd, wa dar bāqyat musnidi ā bād = "All was only in appearance a disciple of the Prophet, but in reality was his preceptor,—can be heard from every darwish when he is asked about the relation between them.

² In the RBBS, in a quotation from the Khubē'ī nubārat, i.e. apparently an address by Imam Hassan 'alā dhikri-hi's-salām himself (see p. 18 of the orig. MS.), the Imams are divided into groups of ten. The members of the first group are called Awwāqiq, those of the second group,—Imâm, and those of the third,—Qā'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 thus depend on him (18); he is the source of life (nūfā) 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” (qishwā‘i) (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 Koran (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 (kāfīr), 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 Mardī waqīt, 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’īl (28). He is the most miraculous and supernatural substance in the visible world, mazharu’l-ajā‘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 zuhur, 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 Koran (111, 30, and many

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1 These “worlds” (‘ālam) 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 “worlds” are connected with the periods of seven thousand years each, and the “Great Era” of 360,000 years, mentioned above (p. xxxv). Cf. also in the Raẖlattu’l-kashīm, JRAS, 1931, pp. 527-528.
other places); they are the ahli Bayt, or members of the household of the Prophet, and ‘ıśrat, 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 ‘Alī; there are no smaller or greater Imams amongst them (65). The line of the Imams can never become extinct or interrupted (31). All Imams are infallible, sinless (mašûm), 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 shari‘at, one must not think that the Imam commits a sin: the Imam can completely disregard the shari‘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 (ji‘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 (mastār), 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, sarîh, or implied, khafî (49, 62, 76). The ordinary Imam, who forms a link in the eternal chain of Imāmat, 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 mustawāda’ (49, 75). This was the case with Hasan son of ‘Alī.

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1 I intentionally abstain here from making any comments on the succession of the Imams as given at the end of the third bāb, because this question must be examined thoroughly, and would require more space than is available here.
Generally such acting or "personal" Imam (mustawada') does not differ from the ordinary (mustaqarr) Imam in any thing except in wasdiyat. He is in his time the greatest of all men, and possesses the knowledge of the mysteries of Imamat (75) which the ordinary sons of the Imam do not possess.

5. Hududi Din.

We have already referred to the evolution of the priestly organisation in Nizari Ismailism. 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 had, originally meaning "limit"), always played a conspicuous part in Ismaili symbolism, and these haft hududi din 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. There is no trace in the KP (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.

Though these traditional hudud are often referred to in the KP, they seem to have only a symbolical character. The office of da'i, as far as it is possible to see from the known Nizari works, was probably taken over by the mu'allim, or (religious) teacher. 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

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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 (Imamuddini mustaqarr, in general sense, cf. pp. 12, 40, orig.), and the term mustawuda' is not mentioned at all. In the Rawdatul-taslim it also seems to be absent. Thus it may be of quite late origin. In the Fatimid period, as is well-known, Hasan b. 'Ali 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. 357, note 2.


⁵ It may be noted that the office of professional da'i 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 da'i.
between the functions of the three lower ranks, the \textit{mustajib}, or initiated, the \textit{ma’dhuni aqhar}, or the junior \textit{ma’dhun} (one who is permitted to preach), and the senior (\textit{akbar}) \textit{ma’dhun}, is not quite clear (93).

The most thorough change took place in connection with the office of \textit{hujjat}. Under the last Fatimids there were twelve (or even twenty-four) \textit{hujjats}, 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 \textit{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.\footnote{As is known, there were at a later period as many as 24 \textit{hujjats}, twelve being called the "\textit{hujjats of day}", and the other twelve,—the "\textit{hujjats of night}". It seems, however, that the number twelve was purely symbolic; at the same time it appears that at any rate towards the end of the Egyptian period, these titles tended to become simply honorific.}

In the symbolical schemes of the world he symbolizes the \textit{Nafsi kull},\footnote{Sometimes even a \textit{book} may be regarded as the \textit{hujjat}.} thus taking the place which in Fatimid literature is occupied by the Imam himself.

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

The term \textit{bab}, which under the Fatimids was applied to the chief \textit{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 \textit{Babi aqdas} (67).\footnote{Cf. above, p. xl, note 5.}

The \textit{hujjat} (in the new sense of the term) is infallible (\textit{ma’sum az khatâ}, 58); he knows the Imam without any intermediary (\textit{wasaifa}) (94); just as all the Imams are the same in their substance, so all the \textit{hujjats} are the manifestation of one and the
same Divine or superhuman substance (44). At the periods when the Imam has a full manifestation, *znahr*, 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


The *Kalami Pâr* 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 *Akhdagi Nasiri*, was composed by Nasiru’d-din Tusi, who was at that time,—at least officially,—an Ismaili, and wrote for the Ismaili governor, or *muhshasham* of Qâ’in, Nasiru’d-din ‘Abdu’r-Rahim.² Even to-day Persian Sufic moralistic works in prose, and particularly in verse, form the favourite reading of all the Persian-speaking Isma’ils.

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, *ahl wahdat*, 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 *Mazdânu’l-haqa’iq*, or the *Fusul dar shu’uliwi Imam wa hujjat*, which was edited and translated by me in the VIIth 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’s-landin* are remarkably reticent on this point. Thus it is possible that this dogma, just as that of the *mustawla*’ Imam, received its fullest development only at the post-Alamut period, and thus appears to be the product of some special conditions of the mediæval evolution of the community.

² Cf. JRAS, 1931, pp. 527-528.

³ This seems to be derived from Sufic ideas, with the numerous anecdotes, such as those about al-Hallaj, 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 ta’did, 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 waqdat, 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 yamin and ahli shimal. 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 (farid) to every Ismaili, is love for ‘Ali (23) and his legitimate successors (24, 38, 39, 40). Prayer without sincere love for ‘Ali is inefficient (23). Unreserved and unhesitating obedience to ‘Ali and the Imams is obligatory (wajib) (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 iman (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, hasana, 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 frequent in this treatise, they are mostly interpreted allegorically as 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 Sahifatu’n-nasirin, a work belonging to Nasiri Khusrav’s school, on which the seventh bab in the Kalami Pir 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.

Rūḥ, 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 rūḥ (46). The term nafs (Pl. nafūs), 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). Recognition of, and obedience to the Imam of the time leads to the attainment of salvation (73), or, as it is called, the ma‘ād, 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 khūd, 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 hadith.

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,—mardumī‘st. as he says (91-92).

Notwithstanding the above, the author admits the literal truth of some primitive Islamic beliefs. 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

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1 This should not be taken as a philosophical revelation, but probably is entirely based on the literal meaning of the verse of the Koran (XVII. 87), without any regard to the Plotinian or any other doctrine.
2 The hujjat is here obviously mentioned in a broad sense, as 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.\textsuperscript{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.\textsuperscript{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 Kalāmi Pīr was apparently brought from Shughnan by A. A. Polovtsev, at the time a Russian official in Turkestan, who in 1902 travelled in the Upper Oxus districts, and later on took an interest in Ismailism.\textsuperscript{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 Dhī hiǧja 1321/18-ii-1904, also from Shughnan, was brought to St. Petersburg by a Russian ethnologist, I. I. Zaroobin. It was also deposited in the Asiatic Museum.\textsuperscript{4} In 1918 yet another copy was presented to the same Museum by A. A. Semenov. It is dated Rajab 1333/ May 1915.\textsuperscript{5}

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\textsuperscript{1} Nevertheless, 'adhāb in the future life is here lavishly promised to sinners and infidels, with many quite realistic details.

\textsuperscript{2} Metempsychosis (tandsukh) is decidedly rejected by all Ismaili authors, as kufir. 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".

\textsuperscript{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.

\textsuperscript{4} 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.

\textsuperscript{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.
INTRODUCTION.

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 Sipānji, the 23rd Rab. ii 1219/1-viii-1804. 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 Nizaries, 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 Shawwal 1207/the 25th May 1794: 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.

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1 It belongs to Mukhi Muhammad 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\(^1\) 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 hadiths, 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 īdāfat, 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-bābi Abū Ishāq, 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! Nīst becomes nīsut; chīst=chīssat; hast=hassut; occasionally it is āssat,—naqī āssat kī; Khudāssut=Khuddāst; there is also but-parassat=but-parast. This extraordinary passion for tashdīd appears to be common with the suffix of the 3rd pers. Plur. of the verbs: nīsutanṇad=nīstand; khwānannad=khwānand; bi-dānnannud=bi-dānand; na-mī-tūnnannud=na-mī-tawānand; some-

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

\(^2\) Almost all copies of Isma'ili 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 Isma'ili 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 tashdīd is most surprising: passari 'amm = pusari 'ammā. In Arabic words it is often quite superfluous: khabar, sabbāb, shajjara = khabar, sabab, shajarā, etc. At the same time it is clearly marked nas for nasṣ. How the Central Asian Ismailis read Persian is shown by interesting vocalisation: 'aqrat, rusbāt, miʿād, tuddād (= tuddādād), etc. It is remarkable to see ḥaqqyyiqat written instead of ḥaqiqat. The use of the hamza is very fantastic—Yāʾjūj wa Māʾjūj = Yājūj wa Mājūj; sometimes the copyist puts a jazm over the long ʾ in the words like din. 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, the text of the Kalāmi Pīr 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 Kalāmi Pīr to the Haft-bābī Abū Iṣḥāq has also been discussed above. 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 dībācha; original, but partly modified by the final editor. Different in the HBAI.

pp. 11-12. Beginning of the first bāb. On p. 12, lines 5 to 11, it literally agrees with the Alash-kada, by Lutf-ʿAlī Beg Ādhar (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. 17–19. The beginning of the second bāb; it is different from the HBAI, but has apparently been taken from Ismaili sources.
pp. 19–23. Correspond to some extent with the first bāb 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. 25–26. The beginning of the third bāb here agrees with the beginning of the third bāb 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.

p. 27 (line 14)—p. 34 (line 7). Not in the HBAI. Based on the XVth bāb of an early Arabic Ithna-‘ashari work, the Kitāb ‘ut-tauhid, by Ibn Bābūya 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-Sahābāyn (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 Sahīfa of the Sahīfatūn-nāzīrīn,1 which is here incorporated almost entire.

1 The Sahīfatūn-nāzīrīn is a small treatise, divided into 36 sahīfas, composed in 856/1452 or 857/1453, the first date being given in the khātimā of the copy in Zoroobin’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 Seyyid Suhāb. According to oral tradition, he was a pupil of Nāṣīrī 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 Rauḍatūn-taslim, often referred to above, and attributed to Naṣīru’d-dīn Tūsī (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 Nāṣīrī 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 sahīfa a reference is given to a work called Risālah ‘Rau-
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-Sāḥīḥayn, and also the work called Jāmi’, and attributed to Abū Hāshim are mentioned. Repetitions: 40=43.

p. 44 (lines 5–17). Not in the HBAI. Literal quotation from the Laṭā’ifu’t-tawā’if, by ‘Alī b. Husayn al-Wâ’iz al-Kāshīfī (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 bāb, seventh faṣl (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-Sāḥīḥayn is again referred to; also the two Sāḥīḥs, of Bukhārī and Muslim; the Sharḥ on the Nahju’l-balāgha, by ‘Umar ibn Abī l-Hadīd (d. 655/1257); the compiler also mentions his own works: a riṣāla of controversial contents, and another one, in the same style, Kitāb Arba’in.

p. 44 (line 18)—p. 52. Very closely agrees with the HBAI, although almost every sentence is differently worded. There are many traces of “editing”, in what touches on the question of Nāṣirī Khusrāw. The list of the Imams is generally variable in this work. Here the names do not completely agree with those given in the HBAI.

pp. 52–56. The fourth bāb; agrees fairly well with the HBAI. The text on p. 52 very much resembles the 21st Sāḥīfa from the Sāhīfatn-nāzirin, 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 bāb; it generally agrees with the HBAI almost literally.

p. 59 (lines 3–6). A quotation from the HBBS (p. 5, line 15, to p. 6, line 2), referred to as Fusūli munifārak.

p. 61. Both bayts, quoted here, are omitted in the HBAI.

[Note: The text is not fully transcribed and contains a series of notes and references.]
p. 62. The bayt at the top of the page (repeated on pp. 63, 72) is omitted in the HBAI.

p. 63, line 12. The bayt is omitted in the HBAI. Two important quotations from Hasan 'alâ dâhkri-hi's-salâm, referred to as Füşûli mubârâk. The same in the HBAI.

p. 65, line 10. The misrâ' is omitted in the HBAI. The Khutba of Hasan 'alâ dâhkri-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-ashâri or Sufic work, preserving even the original heading: "mas'ala'î pînjum dar ma'âd", though there is no mention of other mas'âlas. 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. 75. References to the 'Umdatü't-tâlib, and the Rawdatü't-tasîlîm.2

p. 79, line 10 to p. 80, bot.; p. 81, line 2 to 13; 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 HBBS, 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 Sahifatu'n-nâzîrîn, in both versions.

p. 104, lines 7–18. From the 25th Sahîfa. Lines 14–17 are inserted from the 24th Sahîfa.

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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 Rawdatü't-tasîlîm 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 Sharh on the Khutbatü'l-bayan, which is an apocryphal work attributed to 'Ali ibn Abî Tâlib.
p. 105 (line 10)—p. 106 (line 15). From the 35th Saḥīfa
(the order of separate sentences slightly altered).
p. 106 (line 16)—p. 107 (line 5). From the 33rd Saḥīfa.
After this the quotation is not literal.
p. 108, lines 4–7. From the same 33rd Saḥīfa.
p. 108 (line 13)—p. 110 (line 4 ?). From the 34th Saḥīfa.
The end of the quotation is not quite literal.
p. 110, lines 10–12. From the 31st Saḥīfa.
p. 111, lines 11 sq. From the 16th Saḥīfa.
p. 116—end. Different from the HBAI. Apparently
“edited” and supplemented with references to Nāṣirī
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
Lōṭā‘ifū‘l-tawā‘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 quo-
tations 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 ʾishân, ba īn, ba ān, etc. (only rarely
badû=ba ū, as on p. 98). The old particle mar- which is used
with postposition -rā, is found quite often here (mostly in literal
translations from Arabic),—cf. p. 47, line 13: mā mar-Khuḍāy-
rāʾīm. There are occasional instances of the old “yā of narra-
tive”, yā-yi istimağrārī, as also of yā-yi shart, with verbs:
occasional forms of the “second Future”, of Perfect and Pluper-
fect with mā-; occasional peculiar expressions like yaumī ʾakhīr
Shāhi Mardan-rā khvāst (p. 41, line 13), in which khvāst=
meant: This expression is quite typical of Nāṣir’s Wajhī dīn,
where it is found quite often.

Such expressions as wâṣkhūnagī (p. 45, line 16): or bâlûdan
(p. 53, line 15, to be read so instead of “murwâlid”, given in
the text); or mândan used as a transitive verb (p. 49, line 18:
wa hîch chīz az ū 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 Preceptive:
bâkhshâd, kuvâd, 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”) peculiar-
ities similar to the pseudo-archaisms often heard in the jargonic
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 Kalâmi 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 Isḥâq, 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 HBAI, 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 sectarianists 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 Abû Ishâq, with the omission of only one important passage, and with occasional verbal variants. Thus the student can easily form his own opinion about it by perusing the present edition. 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 Hast-bâb of Abû Ishâq is a book of 125 small pages. 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 ‘alá dhi-kâr-hi’s-salâm. It is partly preserved in the (pseudo-) HBAl, from which it is translated in the footnote on pp. 60-61 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 Humza 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 Humza 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.

3 The Humza copy is over a hundred years old, and is written on thickish hand-made paper, the “Khoqandi” 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, 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 Bū Iṣḥāq, 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 Muʿminābād, in Qūhistān, in Eastern Persia. There are some certain peculiarities in his language which support this. In his first bāb, dealing with the story of his conversion, he mentions that he met an Ismaʿili missionary (whose name is not given), and that ultimately,

1 The work contains no abuse of the enemies of ‘Alī, 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 Shiʿism.

2 Muʿminābād 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 Sarbīsha. Some Ismaʿili villages are still found there; most probably they were much more numerous in the XVth c. There are also many Ismaʿili hamlets scattered in the adjacent districts, West and North from Muʿminābād, as far as Qāʾīn, 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 Hunza scribe, being unfamiliar with Persia, apparently misunderstood the name of the place, and made it meaningless “dar Muʿmin bāb Qūhistān”, obviously omitting an aḥāf. In this passage (as may be seen from the Appendix), the author says that on the day of the celebration of the Qiyyūnat in Alamut Mawlā-nā had given orders that it should be celebrated “in Muʿminābād of Qūhistān 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 ā instead of ăn, and occasionally hamān for hamān. The language being otherwise quite correct Persian, it is possible to regard this as a trace of the Southern Khorasanī pronunciation of ăn as ā, which is still common. In addition to this the author is very fond of the expression paydā shuḍān, paydā kardan, etc., which is more in common use in Khorasan than in any other Persian province (in Indian and Badakhshanī Persian it is never used in its original sense). Yet another Khorasanī is the frequent use of chū for chī.

4 This missionary is converted into Bābā Sayyid-nā by the author of the KP. It may be noted that the author of the original version never uses the expression Bābā Sayyid-nā, but calls him simply Sayyid-nā, quite in accordance with Persian usage, as preserved in the old histories, such as Jahān-gushā, Jāmī’u’t-tawdīkh, Gūzāda, etc. This additional title Bābā most probably is, as suggested above, p. xvi, note 1, of Central Asian origin.
being presented to the person whom he calls Badr ‘ud-dīn Khwāja Qāsim, he was made  a  ma’dhān. The blessings accompanying the name of this Khwāja Qāsim 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 Isma’ili world. Looking at the list of the hujjāt, we find the name Qāsim Shāh who lived about that time. The coincidence is significant, and it is quite possible that Khwāja Qāsim mentioned in the book really was the hujjat who is referred to in the list under the name of Qāsim Shāh.

The work itself gives no direct indications as to its date. The latest persons or events that are referred to in it are: Naṣīru’d-dīn Tūsī (who died in 672/1273) (cf. p. 50 in the text of the KP), and the fact that from the disappearance of the last Imam of the Ithna-‘asharis, Mahdī, more than 500 years have already passed (cf. p. 22 in the KP). This gives the date as the beginning of the IX/XVth c.

In the end of the third bāb (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-lāh (III) as the Imam of the time. This genealogy differs from the present official version, and it is obvious that this Mustansir III is the same person as Imam Gharīb Shāh 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 Gharīb-Mīrzā cannot be a personal name or title, and can obviously be only a surname. Some authors give his name as ‘Abbās, and it is quite possible, and even probable, that he might have had the official honorary title Mustansir bi’l-lāh, like his grandfather.


2 After the last khudawand of Alamin, Rukn’ud-dīn Khurshāh, the author gives (p. 50 of the copy): Shamsu’d-dīn Muḥammad; ‘Ali’ud-dīn Mu’min Shāh; ‘Ali’ud-dīn Qāsim Shāh I; ‘Ali’ud-dīn Qāsim Shāh II ibn Qāsim Shāh; Ḫānādū’ud-dīn Salām (or Islām) Shāh I; ‘Imād’ud-dīn Salām (or Islām) Shāh II ibn Salām Shāh; Jalāl’ud-dīn Mustansr bi’l-lāh II; ‘Imād’ud-dīn Salām (or Islām, or Ḫān’ud-dīn Salām) Shāh III (the last two are omitted in the KP); and, ultimately, the Imam of the time Mustansr bi’l-lāh III.

3 This is Muhammad Taqī Majallātī, the author of the Aḥārī Muḥammad, composed in 1310/1893. He is generally quite unreliable, except in matters connected with the story of Imam Ḥasan-‘Ali Shāh.
The only author, so far known, who gives the date of his
death is the Indian Nizari, Nar-Muḥammad, who in his work, *Saṭrūnā* 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 *Saṭrūnā* do not generally stand criticism, nevertheless,
as there were nine generations of the Imams after 650/1252,
we can assume that Gharīb Shāh, or Mustanṣir III, flourished
not later than the end of the IX/XVth c., and thus the original
version of the *Haft-bāb* of Abū Ishāq 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 con-
version which Abū Ishāq narrates in the first bāb, 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 bāb 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,
Nāṣirī 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 Nāṣir,
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.
lī–lvi. Here it is sufficient to add a review of the most
important discrepancies between the text of the KP and the

1 *Saṭrūnā*  Vād, a versified treatise in Sindhi, composed towards
the end of the XVIth c. by Nar-Muḥammad Shāh, son of Imām-Shāh.
His dates are given in the Samwat era.
original version. 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 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 Koran (such as qāla’l-lāh ta’ālā, or qāla Rasūlull-lāh, 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 Kalāmi Pir has introduced into the text of the original version of the Haft-bābi Abū Ishāq.

The initial Arabic passage on p. 8 is an interpolation, and the text begins with Shukr wa sipās... to line 11, ending with... khūd andākht. On p. 9 the text is continued on lines 5 to 8 (...rasānād), 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 Koran XIII, 8 to refer to himself, while in the original HBAI it refers to God. The name of the author, Bū Ishāq 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’wāt)”, etc., the text gives thabbuta-humā, i.e. both, the da’wāt and the

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1 As can be seen from the details further on, the KP contains much additional material chiefly in the second, third, fifth, and seventh bābās. 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 Koran and hadiths, 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 Koran, pieces of poetry, etc. Not rarely, as the reader may see, his interpretations of the Koran are very strained, and sometimes the verses are quoted or translated incorrectly. Sometimes hadiths are systematically treated as verses of the Koran (cf. Index VI).
author! The end of the muqaddima is the same, except for some unimportant variants in wording.

In the First bāb, after the heading, only the first sentence belongs to the original, up to ahwālī in banda ʻān būd 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, Nāṣirī Khurašt. The interpolations are: on p. 12, line 15 (man ʻarāfa ...). On p. 14, l. 6—wājib ast ʻu-rray bī-dānād; lines 12 to 18 (wa qīssā'i ... to ... padhiruft), and line 19 (dar ṭāqī ... ) to p. 15, line 1 (... Allāh); on p. 15, line 16 to l. 17 (ba-ḥukmī ... muḥbīn), in addition to a few minor variants. It appears that the end of line 17 is a miṣrā', and should be read: 'aql sargardān-ū man ḥayrān-ū șabr-ūm munḥazīm. On p. 16 there are again many minor variants. On line 13 the words nāmi man Bābā Sāyyid-nā ṭārīḵī are omitted, and the name of the Ismaili missionary is not mentioned at all. On lines 18–19 omitted from awvul ... to ... khabar dāda ki.

On p. 17, line 3, instead of the name of Mustānsīr bi-l-lāh, Khwāja Qāsim ridwānu’l-lāhi ʻalay-him ajma‘īn is given (not clear, why the Plural is used). On line 4, after the word bi-rasīdam, is added wa ma’dhūn shudam. After this all is omitted to line 15 (... chi maḥāl).

It is thus clear that the author was a modest ma’dhūn, who was promoted by the Mediēval hujjat Khwāja Qāsim, 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, Bū Ishāq, prefers to quote different hadīths and even verses of the Koran 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-ʻabīdīn. Passages which are omitted in the original are: lines 8–11 (chunānchī ... bāshad); 12 (wa ra’y ... khilāfat-rā). On lines 13–14 the text is bad in the KP: for dar ʻaṣrī, etc., it is necessary to read dar har ʻaṣrī, which makes a great difference. On p. 22 are interpolated: lines 1–4 (ūṣū . . . dawrī ʻā), lines 5–7 (ya’ni ... shawand). On p. 23 the fantastic story about the dispute of the sons of Imam Ja’far Șādiq is entirely omitted. Instead of it there is only a short sentence, stating that after Imam Ja’far the Imam was Ismā’il, not Mūsā Kāzīm.

The Third bāb is altered very considerably, and long passages are interpolated: p. 23, l. 7 to p. 24, l. 12 (wa ʻān dīn ...
ADDENDA.

ba rūzi ākhir); p. 24, l. 16 to p. 25, l. 13 (wa ḥadrati . . . . rastagār);
lines 15–17 (Imām hamisha . . . mubīn); p. 26, line 4 to l. 9
(rūzi . . . nist); p. 26, l. 10 to p. 27, l. 8 (hagg-rā ba Muḥīq . . .
as-salām); p. 27, l. 11 to p. 45, l. 2 (wa mārgī kasti . . . shīnīsānd).
This long passage is mostly compiled from Ithna-‘ashāri sources;
it is also absent in the newer version of the HBAI, as is shown
above (p. liii). On p. 45 the Arabic sentence on lines 17–19
is omitted, as also lines 3–5 on p. 46 (wa Khudāyī . . . gawlu-hu
ta’ālā). 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, l. 9 (ba-ḥukmi . . . ʾishān) omitted in the
original. The end of the third bāb is badly perverted. On p. 49,
lines 6–7, the story is about Ismāʿīl son of Abraham, not Ismāʿīl
b. Jaʿfar, and instead of the name of Mūsā Kāzīm there appears
Iṣḥāq (Isaac). From line 8 to 13 (yaʾnī . . . wa paydā) the
text is an interpolation, as also lines 15–16 (naqī . . . nāmūdānd).
On p. 50, lines 17–19 (wa man . . . rasid) 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-nā nīz badān
ḥadrat rasid wa ʾināyati tamām dar kārī ā raft, wa farzandī ā
Mawlā-nā Nīzār kī nāzīr Imāmat bar ʾū bād ba Sayyid-nā sīwānd,
wa ʾū-rā ḥuṣṭāt Daylamān wa Tārīm wa ʾun ḥawālī kard. Thus
we can see that according to the ideas of Bû Iṣḥāq, it was Imam
Nīzār himself whom Imam Mustaṣrīf entrusted to Sayyid-nā.
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 l. 2 there is, of course, no reference to “Āl
wa Haydār-bād” , both fictitious places. There are many small
variants in the subsequent lines. The list of the Imams ends
with Mustaṣrīf (III), and the concluding invocations are slightly
different in their wording.

The Fourth bāb 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 bāb begins quite all right,* again with verbal
variants, but from p. 60 interpolations appear again. Thus
p. 60, l. 6 to l. 9 (chunān-kī . . . bī-kush): lines 17–18 (Khudāy-rā
. . . bād); p. 61, lines 5–8 (shārif nīz . . . taʿālā): lines 10–11 (ʾū
mubīn . . . badān); lines 12–13 (yaʾnī . . . dawrī ʾū): line 16 (haddith
. . . as-salām), and the last line. On p. 62 the first line: lines 4–6
(Khudāy-rā . . . guftānd); lines 7–8 (maʿrifat . . . taʿālā): line 9
(har chi . . . ʾūst): p. 62, line 11 to p. 63, l. 3 (maḥbār . . .
paydā shawād); 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 Mawlâ-nâ '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 Mustansîr and Salâmû'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: . . . bujjat wa dâ'îyân and.

On p. 68 the first two lines are omitted; also lines 4–5 (nûrî . . . asrât bûd). In the original version the fifth bâb ends here. On line 12, after the word bâshad, follows: chûnânchi dar zamânî Khudâwând ʿalâ dâhirî-hi's-salam 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. lv).

The Sixth bâb is again almost entirely free from interpolations, except for p. 91, lines 7–15 (ba-hukmi . . . azlan). 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 (qavolu-hu . . . end of the last line). On p. 100, line 7 (mu'allimân . . . na-gardânand); lines 15–17 (wa in . . . '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. 111–115 of the MS). On p. 103, line 4 the name of Mustansîr 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 (chûnânchi . . . ) 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-dunyā ... mathal), and lines 15–17 (chunânci ... shābb). The beginning of line 18 should be read: wa sarāb nist-i yi ḥaqiqi ast, ammā 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-bābī Abū Ishāq, 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.
KALÂMI PİR

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, Muhammad, with all his successors, the Good and the Pure; and upon his Wâṣî, 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 (‘Agîlî kull) seeing, speaking, and hearing by the light of His recognition (ma’rîfât). Through these the ‘Agîlî kull could see and understand the mysteries of the Universe and the realities (hagâ’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 Imamat,

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 khudâst in this sense appears very frequently in this work, as in the Wâjîhî dîn, in which it is very common.
³ The expression nuqâ’î nuqâ’î Imâmât seems rather strained. Most probably this is an error of the copyist, who first wrote by mistake nuqâ, and then corrected himself, leaving the wrong word to remain.
whence comes the mystery of Prophethood (nubuwvat), 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 (riwāyat) 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 (mustahqiq). God, make us to know what Thou likest and what pleaseth Thou!

Incomparable glory belongs to the Proof (hujjat) of the Allhighest, i.e. Muḥammad the Muṣṭafâ (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 (ṣirāṭu’l-mustaqim), purifying them thoroughly (Cor. XXXIII, 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 (ḥijâb)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 hādiya) 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 Koran (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 hādiya’i mahdiya’i Ismā’iliyya),—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.
² Figures in heavy type refer to pages of the original text.
³ About this term 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 animal as is said in the Koran (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 (muḥīqqān) of his day. Let this book be a help to the community of the faithful, to the beginners, and the newly initiated (mustajībān), in their progress. May they mention this humble slave in their prayers of thank 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 Isma'ili.

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 Wāṣī of the Prophet, on revelation of the Koran and its allegorical interpretation,—I will explain this with the help of God.

V. On the meaning of Imamat; 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 Koran; 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 kull). Verily, He is the best of all helpers and assistants!
and all verses containing prescriptions or prohibitions, mention of things permissible and things forbidden. I studied the different schools of reading the Koran, in their variations accepted in different cities, which were centres of learning. I found some books by Imam Muhammad Baqir,—blessing of God be on him!—the Kashfu’ kabir,\(^1\) or the “Great Revelation”, and the other Jami’i’ saghir,\(^2\) or the “Smaller Collection”. Similarly, I found the book Shamlal, or “Comprising everything”,\(^3\) and a manuscript written by my ancestor, Imam\(^4\) ‘Ali ibn Mūsā Riḍā, having discovered it amongst the works of Imam Muḥammad b. Hasan ‘Askari. 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 (Injīl) of Jesus, Psalms of David, and the Books (Ṣūḥuf) 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-qis, of Si+jūrān-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,

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1. Apparently quite fictitious, because it is not known at present.
3. Apparently quite fictitious. There are many works called Shamlal, but none of them is ascribed to Imam Muḥammad Baqir.
4. The title of “Imam”, prefixed to the names of these Ithna-‘ashari saints, shows that the compiler slavishly copied the passage from a non-Ismaili work. No Ismaili of any sub-sect regards either ‘Ali Riḍā or Hasan ‘Askari as Imams.
5. These names are either quite fictitious, or are mutilated in the course of transcription to such an extent as to become quite unrecognizable.
6. 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 Yahūdān, not simply Yahūd. Yahūdān is called a strip of yellow cloth which the Jews had to wear as a distinctive sign of their community. Ibn al-Qīṭṭī, in his Ta’rikhu’l-iṣkāmi’, mentions five different Babylonian names, but none of these is a Jew.
7. This mysterious expression “asākhāli wa’u’a” appears in a more detailed form in the Atash-kava (p. 137, line 11): shēkli yād dar sād ši jaddi bāzergārām Amūru’l-mu’mīnīn ‘Ali dar rāzī gātī dari Khaybar Ḥaqq suhāna-hu ta’ālā u-rā hāsīl namūdā, 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 ‘Ali, on the day of pulling off the door of Khaybar”—(this refers to the well-known legend about ‘Ali’s forcing the gate of the fort of Khaybar).
Be it the Torah, the New Testament, Psalms, or the
Coran.\textsuperscript{1}

I have been thinking for seventy-two years, day and night, 
only to realize now that I know nothing. I performed four 
ḥājī pilgrimages,—two great ḥajjas, and two lesser, of Baytī 
ma’mūr, and ʿumra.\textsuperscript{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 any-
body, but was always polite to every one. I never criticized any 
religion, nor its founder, except for the well-known miscreants 
(āḥī tadādd) 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 ḥadīth: “Whoever knows himself, he 
recognizes his Lord”, and “every one is born to follow a true 
religion (fīrat)”.\textsuperscript{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 (zāhir) 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 (zāhir) 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

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

\textsuperscript{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 ḥajj.

\textsuperscript{3} About the fīrat cf. further, pp. 103, 104, 114 (text). Cf. also A. J. 
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 (giyās). Reason only realizes that this way cannot be found merely with the help of reasoning (giyās), 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 kull),—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, Evc, and the cursed Iblis: “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 instruct angels as to these names, and "declared to them their names (ibid., 31), as also the story of “and when We said to t angels: prostrate before Adam,—and they prostrated, save or Iblis” (ibid.). He did not prostrate before the pure Light God the Allhighest, “he was of the jinn, and revolted from t biddings of his Lord” (Cor. XVIII, 48). Being originally jinn, and proud of his origin, he did not prostrate befo "His Light”, and was punished for ever.

But that Light exists in the world, by the command God! Adam committed a sin, but returned to God, sayin, "O our Lord, we have wronged ourselves” (Cor. VII, 2; and God accepted his repentance. After Adam’s having com mitted sin came God’s instruction, when He gave Adam thr sacred formulas (kalima) which were written on the arches the Throne of God: "There is no deity but God, Muhammad His Apostle, [15] the Commander of the Faithful, 'Alî, is t Friend of God, and Fâtima is the daughter of the Apostle God.” Then He accepted Adam’s repentance.

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

Let us now return to the original narrative. Thus I becam convinced that in reality I had acquired no knowledge. I feet utterly depressed and full of anxiety, repeating continually y myself the verse of the Koran (XXVII, 63): “Is not He t? 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 glorificat ion be at his mention!—which lifted into the air of His Lo 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 opinio

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1 This is an obviously Ithna-'ashari formula, derived from the ear Ithna-'ashari sources as the other non-Ismaili details of this story. Also W. Sink, 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 Imámi mubín" (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 Bábá Sayyid-nâ, and I am appointed in this province (jazira) 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. aš-Sábbâh.
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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 (‘Aql).

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, Mawlā-nā al-Mustanṣir bi’l-lāh,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 dā‘ī (dā‘ī’d-du‘āt) of Khorasan. After this I remained for some time at the court of the Lord of “kāf and nūn” (i.e. the Creator). On one occasion the Imam summoned the hujjats and the dā‘īs. In his address the Imam asked Bābā Sayyid-nā, whom to put in charge of Badakhshān. My grandfather,2 Bābā Sayyid-nā, 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 Nāṣir, I appoint thee the hujjat of Badakhshān,—God help thee”. I kissed the earth in complete obedience, received my instructions, and started for Badakhshān, 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 Mustanṣir bi’l-lāh, 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 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 (ta’yīd) from God Himself. He is the “proof” (ḥujjat) 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 ḥujjat 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 (Nāṭiq), who, at the outset, starts preaching the highest and absolutely true religion (haqqīqat). 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 Nāṭiq 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 (shari'at). He, the Nāṭiq, then always raises a Wāshi to remain after himself; the Wāshi is the guardian of the inner meaning (ta'wil) of the prescriptions of the shari'at. Both the revealed law (tanzil) of the Nāṭiq, and the explanation of the Divine allegories (ta'wil) of the Wāshi, contain direct commandments concerning the Imam of the day, who is the lord of 18,000 worlds,—exalted be his mention!

When this shari'at and this ṭarīqat remain for a long time among the people, they take them for [19] the original and absolute truth, ḥaqiqat. They gradually cease to derive any longer much advantage from its formal side (zāhir). Then a new Nāṭiq is sent, who cancels the rules and laws (shari'at) given by his predecessor, and, first of all, starts preaching the ḥaqiqat. And if the people again do not respond to this preaching, he lays the foundations of another allegorical system (mithāl), 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 ḥaqiqat, 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 Nāṭiq similarly raises a Wāshi 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 Nāṭiqs during it. The first of them was Adam, from Ceylon (Sarandib); the second—Noah; the third—Abraham; the fourth—Moses; the fifth—Jesus; and the sixth—Muḥammad the Muṣṭafā,—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" (Qiyāmatī qiyāmāt), 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."  

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

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

2 Here ends the passage which is not found in the HB Abū Ishāq, and the contents begin to agree, though widely varying in phrasology. Only in a few passages the agreement is literal. In the HB Abū Ishāq 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 (jamā'at); we follow the Koran, the ḥadīths, the ijmā';\(^1\) and the deduction by reasoning (qiyyās)". I asked these people: "Have you personally heard the explanation of the Koran and the ḥadīths 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 Koran?" 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 (ijtihād), following those variants which withstand our criticism (ra'y wa qiyyās)". I asked them: "Do you not relate this ḥadīth: whoever interprets the Koran arbitrarily, commits absolute impiety (kufr)?\(^2\) And also another ḥadīth: 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 Koran and ḥadīths in a different way, holds different opinions as to the fundamental principles of fiqh, etc., often contradicting themselves. Abū Ḥanīfa, e.g., regards allegorical interpretation of the Koran unlawful, and yet himself allegorically interprets such expressions as God's sitting on the 'arsh, explaining the latter as isrāl; or yad, His hand, as qudrat, etc. Again, such authorities as Ghazālī and Fakhru'd-dīn Rāzī are very doubtful as to the legal authoritatively of the ijmā', or consensus of the faithful. Many authorities doubt the validity of qiyyās, 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 Abū Bakr, 'Umar, and 'Uthmān, apparently deriving many details of their biographies and characteristics from some Ithna-'ashari works. He refers to various spurious ḥadīths 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 munafiqs, and his relations with 'All. 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 case of difficulties.

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

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

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\(^1\) Ijmā', or traditional consensus of the faithful, is recognized by the Sunnites as one of the foundations of the religion, together with the Koran and Sunna. Even the earliest known Isma'il works completely reject it.

\(^2\) The term used in the original, Kalām, obviously means here the Koran—Kalāmu'llāh.
successor, the Wāšī. And no one can be his Wāšī except the one who is nearest to him. In the case of the Prophet there was no one nearer to him than 'Alī,—prostration and glorification be due at his mention! Those authorities who allegorically interpreted the Koran, such as Ibn 'Abbās and others, merely taught what they had learnt from 'Alī. His discourses, in the form of allegorical interpretation (dar tarīqat ta'wīl), are so well known that there is no need to mention them here. There are also many hadiths which are related from the Prophet concerning 'Alī. For instance: “I am the city of knowledge, and 'Alī is the gate of it”; or “Thou (i.e. 'Alī) 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 Qā'im,1 or the One who is the source of the ta'wīl, or allegorical interpretation, One “whose sandals have caught in each other”2 or about the story of the events at Ghadīr Khumm, or the meaning of the verse of the Koran (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 'Alī, and said (Cor. V, 60): “Verily, God and the Prophet are your protectors (wālī)”.3 Once the Prophet was asked: “What is faith (īmān)?” 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 'Alī, because the Prophet, the one who conveys the revelation (tanzīl), is the “First Day”. Therefore the Wāšī, who gives the allegorical interpretation (ta'wīl), must be the “Last Day”,—and faith in him is obligatory. There are, as has been said, many verses in the Koran and many hadiths 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 (kāfīr) and an outcast (murtadd).

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1 As mentioned above (Introduction, II, 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 'Alī, 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 walli-kum instead of the correct waliyyu-kum, translating: verily, God has appointed to you a wali, and His Apostle. It is interesting that in ḤB Abū Ishāq 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 Mustafā and Murtadā, 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 Imamat of Our Lord ‘Alī, and they wondered whether he was to return (to this world in person). Other people believe in the Imamat of Zayd, son of Our Lord ‘Alī.1 Others again believe in the Imamat of Muḥammad ibn Ḥanafiyya, 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 Imamat; but their followers have invented theories (about them) which are bewildering to every sane man. Khilāfat 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 (ḥujjat) 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 khilāfat valid. I would say that the condition is the caliph’s being a descendant (of the Prophet) through Fāṭima. He should be a true successor of his predecessors (dar ‘ahd), and the only one of his time (dar ‘aṣr). 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 Imamat.

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

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

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

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'attal), 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 hadith 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 Imamat.

Some other sects believe that Imamat continued until the time of Ḥasan ʿAskarî, and from him it was transferred to his son Muḥammad, who is the promised Messiah (Mahdi), expected to come in the end of time. He is alive now, 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 (sharîf).

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 Sleeper. To this I can reply: “All this needs an allegorical interpretation (ta’wil), and only with the help of it can be understood.”

And if Muḥammad ibn Ḥasan ʿAskarî 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 Imamat, for people in this world would have remained without knowledge of God (maʾrifat), having had no proof (ḥujjat) 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?

¹ As is known, he disappeared in 260/874.
brothers. (A similar miraculous story is usually narrated about Imam Zaynu’l-‘ābidīn). Only Ismā'īl is the mustawarr, or real hereditary Imam, and all other brothers are only “personal” or acting Imams, mustawda’. Mūsā Kāzim swears allegiance to Ismā'īl. They are both the same in their mission, not opposed one to the other, the difference being only outward.) ¹

May Our 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 Muhammad and ‘Ali, in accordance with the command of God Himself (Cor. IV, 135): “(Believe in God, His angels, His prophets, His books, and the Last Day),” and that the latter expression means Our Lord ‘Ali and his successors, who are his direct descendants (dhurriyyat). Belief in them is obligatory. God the Allhighest says (Cor. IV, 62): “Obey God, and obey the Apostle, and those in authority amongst you”, i.e. Mu'tadâ 'Ali,—may God en noble his countenance!—this is according to the command of God (Cor. V, 60): “Verily, God and His Apostle are your protectors (wali').

Those who believe, are steadfast in prayer, give alms, and bow down”. This means: I have appointed ‘Ali 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 ‘Ali, the Divine Protector; but these will not be accepted at My palace from those who do them without love of ‘Ali 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 ‘Ali is the Divine Protector (of mankind), and the Wasi of Musafta; obedience to them means obedience to God the Allhighest. And God in the Koran (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

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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 ‘Ali, as is known, is chiefly used by Sunnites. Here it appears quite irregularly, alternating with ‘alay-hi’s-sallam (used also by the Ithna-asharis), and the Ismaili form, —li-dhikri-hi’s-sujud wa’t-tashhh.
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.")

It is related of Imam Hasan,—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 Koran (?)": ... "and to both his uncles, and both grandsons, and his helpers, and anṣār 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." The King of men (Shāhi mardān, i.e. 'Ali), Salmān, Bū Dharr, Jābīr Anṣārī, Suhayl, the muhājirūn, the anṣār—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 'Ali, it is thou and thy followers (shī'at) who are the happy: O 'Ali, it is thou and thy followers who are the superior". [25] This is in accordance with the Koran (VI, 154): "Verily, this is My right way; follow it then, and follow not various paths".

After Ahmad 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 Ahlī-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 hadith: "My descendants (dhurriyyat) are like Noah's Ark: whoever got into it, is saved, and whoever opposes them,—is drowned."
When I am in Noah’s Ark, with the Prophet and the 
Waṣṭa,  
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.\footnote{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 Koran (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. 
(The 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 Imam,—prostrat-
ation \footnote{2} and glorification be due at his mention!\footnote{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 Koran of the 
Apostle of God.

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

In these four books there is (the mention of) ‘Ali.

Every prophet who came, referred to the Lieutenant of 
God (Qâ‘îm)\footnote{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”, 
ḥujjat, 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 
Koran (\footnote{4}4): “The knowledge of God is but recognition of the 
Imam of the time”. He is always present in order to reveal

\footnote{1}{Here again both the texts, this one and that of the HB of Abû 
Ishâq, begin to agree to a considerable extent.}  
\footnote{2}{Again the texts are different.}  
\footnote{3}{i.e. the Imam.}  
\footnote{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 Fatimid; and he should be in every time, and every circumstance, as is said in the Quran (III, 30): "Verily, God has chosen Adam, and Noah, and Abraham’s people, and ‘Imrān’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 (Wali) 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 Quran (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, dries 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 Quran (XVII, 73): "The day when We will call all men through their religious leader (Imam) "

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

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1 Cf. above, p. 16.
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 Kirdâ’l-tawhid, by Ibn Bâhîya al-Qunûni, 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 Kitábu’t-tawhíd, by Ibn Bábýya,² the properties (ṣifáṭ) of the Great Light are discussed, the importance of which 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 Allhigest 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 ‘Ali, who is the Wāṣi of the Prophet. And the “star” glittering as a jewel,³ lit from the blessed olive tree (zaytún), is Abraham, the Friend of God, and ‘Imrān. The Prophet was a descendant of the former, and ‘Ali was a descendant of the latter,—‘Ali ibn Abí Tālib 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 ‘Ali is the light of Imámát which after him (remains) in his progeny (dhurriyyát). 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 (Khudá wa Khudá’i), 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 (Wāṣi) 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 Bábýya, or—to give him his full name—Abú Ja’far Muḥammad b. ‘Ali b. al-Ḥusayn b. Mūsá Ibn Bábýya al-Qummi, surnamed Shaykh ʿAdīq (d. 381/991), was the author of many famous Shi’ite works. His Kitábu’t-tawhíd is not mentioned by Brockelmann (I, 187), but it was lithographed, apparently in Tehran, in 1285/1869. The commentary on the Ayatu’n-Nür is found in the 15th bāb 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 *wala'yat* speak without the need of an angel descending (with a message) from heaven”.

‘Ali gives orders to the great king (?) to return,—
‘Ali does the work of the Prophet without the assistance of Jabra’il.

The same “Verse of Light” (*āyatun-nūr*), mentioned above, i.e. “God is the light of the heavens,” etc. (Cor. XXIV, 35), [29] means that the light of prophethood and of *wala'yat* 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 *waṣīs*, 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 (*anbūba*) which is placed in the middle of the candelabre (or lantern). If so, the *miṣbāḥ* 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 (*qandāl*), and the latter shines and glitters, for it is said further in the same verse of the Corān (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 Tanjir or Taštūs. 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'qūlāt dar ʿibāsī maḥṣūsāt*). 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 (*maḥṣūsāt*), [30] or allegory.
So far we were giving the *tafsîr*, or 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 (*maḥsûsât*), and the allegory (*tamhîl*). 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 (*qandîl*). This lantern is similar to a glittering star. The formula of the *tawîhîd*, i.e. profession of the unitv 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 (*tawîhîd*) 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 Muhammad 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" (*sîrûj*). 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 (*wâhy*). 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. III, 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

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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, the “lamp”,—‘Abdu’l-lāh, 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 (Imāmi bar haqq) Ja’far the Ṣādiq, that he said: “We are the “niche”, and the “wick of the lamp” is our ancestor, Muḥammad the Muṣṭafā; and God guides through our Protectorship (waqāyat) whomsoever He pleases”.

Ibn Bābūya,—mercy of God be upon him!—who was one of the great associates of the Imam (i.e. Ja’far the Ṣādiq) in his work Kitābu’t-tauhīd, relates from ‘Isā ibn Rāshid, who related from Imam Muḥammad Bāqir that the expression “the niche in which there is a lamp” means the light of ‘Alī in the bountiful breast of the Commander of the Faithful, ‘Alī ibn Abī Ṭālib, because the knowledge of the Prophet completely fills the heart of ‘Alī. The Prophet said: “I am the city of knowledge, and ‘Alī 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 Muṣṭafā), 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 Qā’im of Resurrection. The Imam is the Wasi (ere—waṣīyā) 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 (taūhīd), just as purity, 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

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1 The grandfather of Muḥammad.
2 The father of Muḥammad.
3 As we have seen above (p. 23, note 2), Ibn Bābūya flourished a hundred years after the death of Imam Ja’far Ṣādiq.
4 See the Kitābu’t-tauhīd, p. 113. The isnād which is given here, should be: “said Ṭarīf b. Nāsīl from ‘Isā b. Rāshid, from Muḥammad b. ‘Alī b. al-Ḥusayn”. 
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 unripen. 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 (\textit{Ahli Bayt}) of the Prophet. And that tree is the tree of Tūbā which grows by the tank of Kāthār, 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 ‘Ālī 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 Muhammad, dost thou know how God strikes a parable of thee, and of thy successors (\textit{Ahli Bayt})? He mentions that they are similar to the holy formula of \textit{tawḥīd}, 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 Jaʿfar the Ṣādiq, and he related it from Imam Muḥammad Bāqir that the “good tree” \(^{[33]}\) is the Apostle of God, its branches are Murtaḍā ‘Ālī, and its root is Fāṭima 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 Fāṭima, Hasan and Husayn, including the successors of the later. And the leaves of that tree are the Shi’ites and the followers of ‘Ālī (\textit{mawāliyān}).\(^3\) Then he said: “Whenever a Shi’ite dies,
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‘il said to the Apostle of God: "Thou art a tree, and ‘Ali and Fâtimâ 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 (mawdâliyân) of the Ahli Bayt."

The "good word" means faith, and the "good tree" means one of the faithful (mâ‘min). God revealed in the surat ar-Rahmân (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 Murtadhâ ‘Ali, Fâtimâ, and their two sons are alluded to here.

It is related from Ibn ‘Abbâs, from Salmân, Sa‘îd ibn Jubâyr, and Sufyân Thawrî 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, Murtadhâ ‘Ali and Fâtimâ, and the pearls and corals are Imam Hasan and Imam Husayn. 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 ‘Ali 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 "closc relatives" ('itrât), who are the Ahli Bayt. They (and the Coran) 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 Prophets 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‘ṣūm, sinless, but the first three caliphs surely could not claim to be this.]

1 The famous Shi‘ite saint and the rashî of hadîths, a contemporary of the Prophet. Sa‘îd ibn Jubâyr, 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?” 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. Imamat 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-Jan’ bayna’s-Sahihayn, which he styles “one of the most authoritative works of the Sunnites.”]

[35] God the Most High in His Koran 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 Koran (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. LIII, 3-4): “He does not speak out of lust. It is but an inspiration inspired,” i.e. his speeches are inspired or conveyed through Jabrail.

Ibn ‘Abbás 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 Koran and the Ahli Bayt amongst you; and all that is left, is left in truth

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1 From Cor. VII, 171.
2 Two works with this title are mentioned by Brockelmann: the earlier, by Abū ‘Abdīl-lāh Muḥammad b. Abī Naṣr Fūṭāḥ al-Mayyurqī (born 430/1040, d. 496/1093) (cf. I, 368); and the later, by ‘Abdīl-Ḥaqq b. ‘Abdīr-Raḥmān Ibn al-Kharrāt al-Iṣḥāqī (b. 519/1126, 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 Koran (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 evil-doers" (Cor., ibid.).

And it is also said in the Koran (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 Imamat. 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 'Ali and the Ahl Bayt".

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

And it is also said by the Prophet: "Whosoever calumniates or dislikes 'Ali, [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 Koran (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 also ²: "Verily, God created

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¹ From here, and as far as line 3 on the next page of the text, is given a quotation from the third Sahifa from the Sahifatu'n-Nāsirīn (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 kull ), and Adam is the Nâtiq, or Prophet of his own time, who had the "immediate support" ( i'sa'id ) of the Universal Life ( Nafsi kull ). In the system of ta'wil 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 Nâtiq in every period calls the people, showing them the way ( sûrat ) of following the ( human form ) of the true Imam.

And the meaning of the "Divine spirit" in this expression is explained in the Koran (IV, 169): "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 'Imrân, 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'wil the meaning of the "virgin" is an allegory for the ḥujjat, 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 ta'wil interpretation is this: Mary, who was the ḥujjat of 'Imrân, kept her ears away from the ordinary (zâhir) speeches, devoid of the ta'wil. Then the Word of God became granted to her, in the form of the ta'wil. 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 Koran, 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: lâ tuqabbihû'l-wujûha, which are missing here.

¹ In the ordinary version of the Koran this word stands in the Plural, but the author, with his poor Arabic, reads it in the Dual, bi-kalîmatanî Rabbi-hâ, quite incorrectly, as it should be bi-kalîmatay. 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 ḥājjats. Prophets have
descended from Abraham, and Imams—from ʿImrān, as is said
in the Koran (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,
Muḥammad and ʿAlī were sitting together.

God the Allhighest said in the sūrat "Counsel" in the Koran
(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 Muḥammad: 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 suc-
cessors (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 'Ali: "Thou art in relation to me as Aaron to Moses, for
the sake of his great ancestors, the changing world, and undulat-
ing 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: "'Ali is the
Lord of those whose Lord I am,"—the Prophet on the day of
Ghadir 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 ḥadīth is found
in another ḥadīth: "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, Muḥammad is Apostle of God,
and 'Alī is the Wāsī of Muṣṭafā". Then God created the Throne
('Arsh), and wrote on its foundations the same formula: "there
is no deity except for Allah. Muḥammad is His Apostle, and
'Alī is His face (waḥj)". Every one who thinks that love for the
Prophet is obligatory, and love for the Wāsī is not, thinks
erroneously. And every one who thinks that he can recognize
the Prophet, while not recognizing the Wāsī,—is an unbeliever."
Then the Prophet said: "Are not my kinsfolk protection to
you? Love for them is as love for myself, and whoever dis-
regards them, commits a sin". Someone asked: "And who are

1 Here the quotation from the third Ṣahīfa ends.
thy kinsfolk, O Prophet?” He replied: “‘Ali and both my
grandsons, who all other Imams, who descend from the Father
of Imams, Husayn, and who are sinless (ma’ṣūm) by God’s will,—
verily, they are the Ahlī Bayt’”, etc. And the Prophet added
(concerning ‘Ali): “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 ḥadīth. The Prophet said: First God created a
screen (ḥijāb), and wrote on it, after the formula of the tawḥīd,
the words: “Muḥammad is the Apostle of God and ‘Ali is
his Wāṣī”. 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
Muḥammad 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 tahlīl, and that Muḥammad 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 ‘Ali 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 ‘Ali is the Wāṣī of
Muṣṭafā. Then God created the earth. [40] Therefore whoever
pretends to be the friend of the Apostle of God, but does not
love the Wāṣī of the Prophet, he lies about his love for
Muḥammad. He is thus a liar before the community. And
whoever pretends that he recognizes the Prophet, but does not
recognize the Wāṣī, he on the Last Day will not believe in
Muḥammad,—peace be upon him!—and thus is disobedient.

Then the Apostle of God said: “Whoever loves ‘Ali and
his successors, loves me also, and whoever loves me, loves
God’.” And he said further: “But he who hates ‘Ali and his
successors, hates me, and whoever hates me, hates God”.

Thus said the Apostle of God: “Know that my kinsfolk
(Ahlī 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):

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1 Tahlīl means repeating the formula lā ilāha ʿillā l-lāh, = “there is
no deity except God”.
2 Cf. above, p. 32.
“Verily, God and His Apostle are your protectors (wali)”, ¹ i.e. 'Ali, Commander of the Faithful, is the “Friend” of God, and the Wasi 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 Muhammadd, appoint the Wasi, and impart to the people that ‘Ali 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): “O ye who believe, obey God, and obey the Apostle, and those in authority amongst you”, i.e. obey the King of Men, Murtaḍâ ‘Ali,—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 ‘Ali 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 (=‘Ali) 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, ‘Ali is their Lord also”, because it is said: “Verily God is your Protector (wali)” (Cor. V, 60).³ It is clear, therefore, that ‘Ali is the “Friend” of God, and the Wasi of the Prophet, as it is said about him in the Qur’an (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-Jami' bayna's-Sulûkhayn (cf. above, p. 29), and to the Jami' which he attributes to the authorship of Abû Hâshim.]⁵

[42] Ibn ‘Abbâs relates from the Prophet a hadith as follows: “We are living with prophets,⁶ 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 Koran (III, 30): “the descendants, one succeeding the other,—and God hears and knows (all)”. This means: I have left the Koran 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 (wali), 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 Fāṭima 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. Fāṭima, 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 ʿAlī, Umm Kulthūm, Salmān, Bū Dharr, Suhayl, Miqdād, Jābir Anṣārī, 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 Bukhārī and of Muslim, both of which are amongst the most authoritative books recognized by the Sunnites, that the Prophet, and his most beloved daughter, Fāṭima, were much aggrieved by some of their enemies until they left this frail world. The Prophet himself used to say: [43] “Fāṭima 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 ʿAlī, Fāṭima and my grandsons,—he hates myself, and who hates me, he hates God Himself”. And whoever hates God and His Apostle, is eternally cursed.

It is also related from Ibn ʿAbbās that the Prophet said: “O ʿAlī, God has married thee to Fāṭima, making the whole of the earth her dowry. Thus whoever walks on the earth, feeling hatred towards Fāṭima, he walks like a thief”.

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

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1 These again are the famous Shi'ite saints who were contemporaries of the Prophet and 'Ali. Umm Kulthūm was one of the four daughters of Muhammad.
2 The famous early collections of hadiths, both with the same title al-Jāmi'ūs-saḥīh.
3 Here in the original copy are given a few lines of curses upon the enemies of 'Ali, almost illegible.
4 Cf. above, p. 33.
5 Literally: the earth is taboo (hardūm) 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 Ghadir Khumm, they withheld the last will (waṣiyyat-nāma) of the Prophet! Know that the crime of taking away the garden of Fadak, and the injustice to Fātima were so glaring and clamorous that some of the Omayades 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 'Abdīl-'Azīz (99–101/717–720), who was the most pious amongst the Omayades. After him amongst the Abbasid caliphs were Ma'mūn (198–218/813–833), Mu'taṣīm (218–227/833–842), and Wāthīq (227–232/842–847). They handed over the garden to the descendants of Fātima. When it came to the turn of Mutawakkil (232–247/847–861), he took it back from them, but Mu'tadīd (279–289/892–902) handed it over. But Muktāfī (289–295/902–908) took it back, and Muqtadīr (295–320/908–932) again returned it.

In the book called Latā'ifūt-tawdīf it is narrated that once Hārūnu'r-rashīd said to Mūsā Kāẓīm: “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”. Mūsā Kāẓīm replied: “If I define the boundaries of that garden, thou wilt not feel like restoring it to me”. Hārūn swore that he would restore it. Then Mūsā Kāẓīm said: “The first boundary of the garden of Fadak is Aden”. On hearing this Hārūn became pale. He said: “And then?” Mūsā Kāẓīm 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?” Mūsā Kāẓīm 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 Mūsā Kāẓīm, 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 Fātima, and thus the Abbasids have usurped the rights of the kinsfolk of the Prophet?” Mūsā Kāẓīm replied:

1 The Latā'ifūt-tawdīf, by 'Ali b. Hūsayn al-Wā'iz al-Kāshīfī (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 bāb, seventh fasīl (p. 30 of the Bombay lithograph. 1311), is here quoted literally, with remarkable accuracy. The quotation is not found in the HB Abū Ishāq.

"Did I not tell thee from the beginning that thou wouldst not agree with these boundaries, but thou didst not listen to me ". 1

[Here a few pages are lost in the original, in which the author repeats the usual Shi‘ite legends about the sufferings of ‘Ali and Fātimah 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 ṭa’īta-khwānt assemblies in Persia. Further the question is raised about the mu‘tā marriages, which were permitted by the Prophet, but prohibited by ‘Umar; the story of Abū Dharr’s being exiled by ‘Uthmān, etc. In the course of his argument the author refers to different books: al-Jam’ bayna‘ṣ-Saḥḥayn, mentioned above (cf. pp. 29 and 34), the collections of hadiths of Bukhārī and of Muslim, the Shāfī on the Nahj‘l-balāgha of ‘All, by ‘Umar ibn Abīl-Ḥadīd al-Madā‘ini (d. 655/1257, cf. Brockelmann, I, 405): but the most interesting is his reference to his own work (ričiqa) of controversial contents, and Kitāb or Kitāb-hāyi Arba‘iyn, also on the qabā‘iḥ of the adversaries of ‘All.]

We have thus proved that the true Imams are only the Isma‘ili Imams who have nothing to do with impurity and sin, and are entirely free from these. They always have a hujjat, or a dā‘es, 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 (Mu‘hiqq) of their time, and follow what he teaches. And when the Mu‘hiqq 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 dā‘es 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 (haqiqa). His followers who belong to the world of relativity (idāfa) 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 Abū Ishāq.
3 Cf. on this subject above, Introduction, II.
4 HB Abū Ishāq gives ḍa‘ma‘ish instead of ḍa‘ish; the former reading is to be preferred.
relative world they cannot understand the world of absolute reality (haqiqa),—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 Muhiiq, 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 Koran (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 Imam 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, shari'at is the sphere of the material, and tariqat³ and haqiqa 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 qawwāl and of fit' of the Muhiiq 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 tariqat is associated with haqiqa.
already left the world of material, with which shari‘at is concerned, and reached the world of spiritual, which is that of reality, haqiqa, their eyes are turned towards the word (qawl),\footnote{The HB Abū Ishāq again gives a better reading,—qawāl instead of qabūl; the text should be altered in this way.} 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 ‘Ali, apparently not connected with these speculations. They are omitted in the HB of Abū Ishāq.]

About the spirit (rūḥ) it is said in the Koran (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, qawāl,—not the form of an action (fīl); the meaning of command (amr) is ordering. As the people who stick only to the letter (zāhir) of religion do not receive the command of the Muḥi’q, 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 ḥujjāt. It is impossible that the teacher should act\footnote{The text again may be improved by collation with the HB Abū Ishāq. Read (p. 47, line 2): na-mitawādat bidū ‘ki mu‘allim, etc.} 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).\footnote{Added from the HB Abū Ishāq.}

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
exile, to which they may be subjected. They must be firm in the temptations which the Muḥāqq of their time may force them to undergo. It is said in the Koran (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 (Mawlā-nā), as is stated in the Koran (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 Mawlā-nā, 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 ḥadīth (?): "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 ḥadīth: [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 ḥadīth: "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 Koran (XVII, 73): "The day when We will call all men through their religious leader (Imam)”. This means that the adversaries of the religion (ahlī taqādād) are those who see themselves before anything, and do not see God,—this is the state of unbelief (kufr). Such people are adversaries (ahlī taqādād), and will never attain the belief in One God (tawḥīd).

The people of “gradual progress” (tarāṭṭūb) are those who see both,—their own selves and God, and this is idolatry (shirk) and insincerity (nifāq).

The people who really profess the belief in One God (ahlī 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.

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1 Apparently a mistake. The HB Abū Ishāq gives ‘astrīdī’ which is much worse. Probably the correct is adḥiyyāt, 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 ahlī taḍādd, 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 (ṣāḥib yaqīn), 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 (Mawlā-nā),—exalted be his mention!—[49] and for Mawlā-nā are ready to sacrifice themselves, their friends, anything. May Mawlā-nā 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 Mawlā-nā ‘Ali, and after him was Imam Ḥasan, who was an “officiating” (mustawda’) Imam, i.e. Imamat was only entrusted to him personally. He occupies a position between the hidden and the manifest hujjat (hujjati bāṭin wa ḍāhir),—though the state of being hidden or manifest (of such an Imam) differs from that of the ordinary Imam. For this reason Imamat was not transferred to his descendants. The real, inheriting Imam, mustaqarr, was Mawlā-nā Ḥusayn. Imamat was to remain permanently with him and his posterity, just as in the case of Mawlā-nā Ḥusayn, who was also called Maliku’s-salām,—he was Imām mustaqarr, while Imām Mūsā Kāẓim was only Imām mustawda’.

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.

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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 tariqah on the part of the author, who generally is very much influenced by Ithna-ashari ideas. Cf. above, Introduction 1; also further on, p. 76 (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 Mawũlā-nā Zyynu'll-ʿābidīn, then Mawũlā-nā Muhammad Bāqir, then Mawũlā-nā Jaʿfar the Şādiq.\(^1\) then Mawũlā-nā Ismāʿīl. It is said that amongst the sons of Imam Jaʿfar the Şādiq there was a dispute, and every one claimed Imamat for himself. The Imamites say that the (right Imam) was Mūsā Kāẓim. To the followers of their school I reply: Imamat is transferred by naṣṣ, or clear appointment, and the original naṣṣ was given to Mawũlā-nā Ismāʿīl, and only after this a naṣṣ was given to Mūsā Kāẓim. 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 Imamat of Mawũlā-nā Ismāʿīl until the time when the naṣṣ was also given to others. And a doubt about the naṣṣ of Imam Mūsā Kāẓim arose the very moment the naṣṣ [50] was given. If he really had been an Imam, it follows that his line would not have ended with his descendant, Ḥasan ʿAskarī. We have already proved the point about the extinction of the line in the preceding chapters.\(^3\) But there is always apparent (gāʿīm) one of the line (ddhurriyyat) of Mawũlā-nā Ismāʿīl. 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 (waʿda-hā), found in the Koran and the ḥadīths, regarding the advance of the Qāʾim, of the Resurrection (Qiyāmat), of the cancellation of the law (sharāʾ)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 Mawũlā-nā Ismāʿīl.\(^4\)

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\(^1\) As is well known, the line of the Imams, as above, so far is recognized also by the Ithna-ʾasharis (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 Ismāʿīl was nominated first, and Mūsā Kāẓim after him, as is usually narrated, after the premature death of his elder brother, or, as the Nizāris believe, in order to hide the real Imam from the schemes of the Abbasids. It is interesting that in the HB Abū Ishāq 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.

\(^4\) 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 Kālamī ʿPir in which the sequence and the names of the Imams would be identical. The present copy is
all his affairs. [51] Mawłā-nā Nizār, upon whom was the naṣṣ of Imamat, entrusted to Bābā Sayyid-nā (one of his descendants). ¹ Bābā Sayyid-nā was appointed the chief hujjat, ² and Daylamān, Tārim, Āl, ³ and Haydarābād ⁴ were entrusted to him.

After him (i.e. Nizār), there was Mawłā-nā Hādī, then Mawłā-nā Muhtadī, then Mawłā-nā Qāhir, ⁵ then Mawłā-nā Hasan ʿalā dhikrī-hiʾs-salām (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 himself 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 Bū Saʿīdī Mānawi in the Book of Angliyūn (Euangelion), ⁶ and all signs of the prophets came true with Mawłā-nā Hasan ʿalā dhikrī-hiʾs-salām. After him was Mawłā-nā Diyāʾuʾd-dīn Ṭūḥa Muhammad (561–607/1166–1210); then Mawłā-nā Jalāluʾd-dīn Hasan (607–617/1210–1220); then Mawłā-nā ʿAlāʾuʾd-dīn Muhammad (617–653/1220–1255); then Mawłā-nā Ruknūʾd-dīn Khūrshāh (653–655/1255–1257); then Mawłā-nā Shamsuʾd-dīn Muhammad; then Mawłā-nā Muʾmin Shāh; ⁷ then Mawłā-nā Qāsim Shāh; then Mawłā-nā Qāsim Shāh, son of Qāsim Shāh; then Mawłā-nā ʿĪmādull-ḥaqq waʾd-dīn Salām; then Mawłā-nā Salām Shāh, son of Salām Shāh; then Mawłā-nā Gharib Shāh; then Mawłā-nā Bū Dharr ʿAlī; then Mawłā-nā Shāh Murray; then Mawłā-nā Dhūʾl-faqār; then Mawłā-nā Shāh Nūruʾd-dahr; then Mawłā-nā Shāhi dīn Khalīlull-lāh; then Mawłā-nā Shāh Sayyid Abūʾl-Ḥasan ʿAlī; then Mawłā-nā Shāh Sayyid Abūʾl-Ḥasan; then Mawłā-nā, one who ariseth by the command of God, the ruler (Qāʾim) of the present time and of eternity, the

1 In all copies, and even in the HB Abū Ishāq, 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 Nizār, has handed the Imamat to Hasan b. Saḥhāb—which is obvious nonsense. There is no doubt that something is omitted here, most probably (and naturally) the words: farzāndi khūd-rat, as suggested in the translation.
2 The early historians, such as Alā Malik Juwayni, Rashīdull-dīn, and Qazwīnī never mention Hasan b. Saḥhāb’s being a hujjat.
3 Obviously for Anul, the ancient town in Mazandaran.
4 A fictitious name, cf. above, p. 5, note 3.
5 In some genealogies, and in the Taʾrikh Gūzīda, etc., the name al-Qāhir bi-ahkāmiʾl-lāh 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 Manichaen; but he does not refer to this Abū Saʿīd. Perhaps this may imply the name of a late translator of the book, who lived in Muhammadan time?
7 In some copies ʿAlāʾuʾd-dīn, 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 Khalifu'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 (dhur-riyyat) of the former Imams, as God Himself said (Cor. III, 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 hadith: “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 (wahdat), 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-hagq ḥagqī-ḥî).

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 Shâh Khalifu'l-lâh, as is known, was assassinated in Yazd some time between 1229/1814 and 1233/1818.
CHAPTER IV

On the meaning of Prophethood, on *wasāyat*, or the office of the Executor of the Prophet's will, on the revelation of the Coran, and on its *taʾwīl*,—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", *nabī*, 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" *‘ulā‘l-āzm*, 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 Imamat. All beings in this world came into existence only through the existence of man, either with regard to their physical existence (*ṣūrat*), or the idea (*ma‘nī*); and no other living being has such (direct) connection (*nisbat*) with God as man has.

With regard to the physical composition (*ṣūrat*) we may see that man, created "in the best form (*ṣūrat*)",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

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¹ The contents of this paragraph closely resembles that of the 21st *Ṣaḥīfa* of the *Ṣaḥīfatu‘n-nādīrīn* (cf. Introduction, III).
² Allusion to the Coran, 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 selfdenial), 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 (qauwwati Ilahi), 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 šifât); 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 (haqiqa), in its evolution, passes through the idea (malakût) of every thing that exists; and while passing through every such "world", it absorbs the reality (haqiqa) 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 (haqiqa mawjudat).

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

Entering then the realm of the elements ('anâsir), it acquires the four "natures" (tabi'at),—warm, cold, wet, and dry, of the combination of which the human temperament consists. Then it enters the realm of (solid) matter (mawâlid), assuming the form of fetus (in'iqâd), and then developing into flesh, skin and limbs which give it solidness and strength. It accepts then the spirit of growth (rûhi nâmîya), which becomes the cause of its growing (bâlidan). 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 (rûhi haywâni), which becomes the source of its (conscious) life and intellect.

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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-Âbî Abû Ishaq, which quite obviously gives the correct reading, instead of the rather strained expression mauâlid used in the original text here. Most probably the verb, bâlidan, which is rather obsolete, was quite unfamiliar to the scribe, who "corrected" it.
(īdrākāt); from this it acquires the faculty of reaction at irritation, and [54] perception through the senses. By the first it repulses everything 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 (rāḥi insānī), which is the reasoning and conscious nature; with the help of this it is able to understand the eternal laws (ḥaqiqat) of things, and, ultimately, to attain the knowledge of God (maʿrifat).

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 (khīrād wa ḥūsh). 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 (zaqūm). 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 shari'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 (bâṭin), and themselves seek for knowledge of the real (haqqat), 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 shari'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 (Hayq). 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 (shari'at), which is concerned with the world as it appears to us, must be continually changing, while the inner meaning of it, the bâṭin, which is the revelation of the eternal laws (haqqâ'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 nabi, or prophet. But similarly there should be a person who ought to explain the inner or deeper meaning of the religion (bâṭini shari'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 haqiqat) 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 (shari'at) is the outer form of the Laws of the Real (haqiqat), 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, haqiqat, 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 shari'at, i.e. prayer, fast, hajj, religious dues, the Coran, etc.;—of all these the reality is man; thus the prayer is (in) man, and the fast is (in) man, and the zakat is (in) man, and the Coran is (in) man, and so on,—everything the same. Similarly, just as there is one who preaches these allegories, the shari'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 bātin of the shari'at. Such a man is called Wasi, 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 idoler, 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 shari'at do sometimes. There is no greater sin and crime of this kind than to regard some one the equal (in his rights) of 'Ali,—peace be upon him! The following of the real Truth (haqiqat), is the freedom from that "giving God companions or equals", and this freedom depends on following the Wasi. The meaning of the office of the wasi, 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 as, etc.) in order not to commit himself to their physical implications.
discretion. Similarly, when the Prophet establishes the rule of his *shari'at*, he entrusts to his *Wasī* his property, i.e. his Law and his Book, and his family, i.e. his community, making the *Wasī* their ruler. But, as his law and his book contain the outer (*zāhir*) and the inner (*bātin*) sense, his sons, i.e. members of the community, carry a different share of the inheritance.

The doctrine of the Divine revelation (*tanzil*) is connected with the *zāhir*, or the outward meaning of the sacred book, in so far as the *shari'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 *tanzil*, or plain teaching, the *Wasī* gives the *tanzil*, and to those who need the *ta'wil*, or esoteric meaning, he gives the *ta'wil*; thus he teaches every one according to his intellectual ability. [57]

Thus we have proved that, as the *ta'wil* can only be given by a *Wasī*, every *Nāṭiq* has a *Wasī*. So Adam had Seth, Noah—Sem, Abraham—Ismail, Moses—Aaron, Jesus—Simon, and Muḥammad, the Apostle of God,—‘Alī. The story of ‘Alī,—prostration and glory be due at his mention!—may be found in every book and in every collection of *ḥadīths*; 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,—Mawlā-nā ‘Alī 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 *shari'at* in its *zāhir*, and lead them to the state of illumination (*paydā'i*) in the world of reality (*haqiqat*).

The term *tanzil*, 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'wil* is derived from *awwāl*, and means “to trace something to its origin”. The *zāhir*, or external form, is the derivative; what lies under the (apparent) world is permanent and eternal. Thus the Lord of the *ta'wil* is the one who turns his speech from the *zāhir* towards the inner reality, *haqiqat*, and helps people to see it.

The Prophet is also called Formative Conscious Principle (*'Aqli kull*), the Foremost (*Sābiq*), the Throne (of God, *Kuroś*), the Destiny (*qadd*), the Pen (*Qalam*), the Speaker (*Nāṭiq*), the Apparent (*zāhir*), the sky, the day, the noon, the city, the mover (*mutaharrīk*), the Revealer (*mu'annazil*), and the one whose teaching ultimately is cancelled (*mawsūkh*).

The *Wasī* is called Conscious Life Principle (*Nafsi kull*), the *Aṣās* (foundation, i.e. of Imamah), the Second (or following,
thanã),\(^1\) the Table \(\text{Lawh}\), free will \(\text{gadar}\), the letter \(\text{N} (\text{nûn})\), the Silent \(\text{sâmit}\), the Inner \(\text{bâtin}\), the earth, the night, the gate, the Quiet \(\text{sâkin}\), the Explainer \(\text{mu'awwil}\), and the Cancelling \(\text{nâsikkh}\). The Prophet and the \(\text{Waşî}\) together are also called the “Two Foundations”, \(\text{asâsaqyn}\), and the reason and the mind are both together called the “two reasons”, \(\text{'aqlaym}\).

As the faculty of the reasonable speech is a form of the activity of the “reasoning mind”, \(\text{nafsi nâtîqa}\), the \(\text{Nâtiq}\) is supported by the \(\text{Nafsi kull}\), from which he receives the \(\text{ta'yîd}\), or spiritual assistance,—this is explained in different ways.

No \(\text{Nâtiq}\) is free from human weaknesses, as is told in the stories about prophets, and in the \(\text{Coran}\). It is the spiritual help of the \(\text{Nafsi kull}\) that keeps him \(\text{[58]}\) from committing errors. It is said about the prophets in the \(\text{Coran}\) (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, \(\text{hujjat}\), 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!

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1 This is an obvious mistake for \(\text{Tâli}, \) i.e. “one who follows” (the Prophet),—an expression which is not rare in the Arabic \(\text{Fatimid}\) works on the \(\text{haqiq}\), and is the usual and natural correlative of \(\text{Sâbiq}\).

2 Read in the tex: \(\text{khaqîf}\).
CHAPTER V

On the meaning of Imamat, on the periods of Occultation (satr) and of Manifestation (kashf) of the Imam, and on the meaning of the Great Resurrection (Qiyāmatu’l-qiyāmat).

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 Mushabbihis, or anthropomorphists.

The Mu’attila, or agnostics, are those who hold that the Allhighest and Real One has no attributes (ṣifāt). 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 (lā’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 almightyness, 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’azzilites, 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 *Fusūlī mubārak*, 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”.

The other school, the *Mushabbiḥa*, 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”.

They hold that the Coran is eternal, in form (ṣūrat), or contents, and in written letters (ḥarf). Whoever does not believe in this is a kāfir. 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 namāz (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 (āṭīn) 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 Jabrā’il used to descend from God, from the top of the sky.

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1 This quotation agrees with the so-called *Haft-bāb Bābā Sayyid-nā* (see p. 3, line 15, to p. 6, line 2 of my edition). It is very interesting to find why does the compiler style it “Fusūlī mubārak”;—does this mean that he believes in the book being the work of Bābā Sayyid-nā, or does he in reality quote an earlier work from which this passage is incorporated into the *Haft-bāb*?

2 Here the quotation ends.

3 This passage is not found in the *Haft-bāb* attributed to Bābā Sayyid-nā, 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 Ḥasan b. aṣ-Ṣabbāḥ, and that the *Haft-bāb* also derived its contents from it.
Both these schools regard each other as kāfirs, 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 (Mardī ʿU), 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 (nikān). Thus (it is said that) when Ṭsrāʾil made the body of Adam from clay, the voice of God was heard to say: "Draw the figure of Adam". Ṭsrāʾil 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 Koran (?): "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 (Taurāt) 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 Injil that once Jesus was asked what God was like? He replied: "This same form" (i.e. human). And (in a ḥadīth) it is stated: "I saw God in Ṭarafta, riding a camel, with a red cloak over His shoulders". And Zoroaster in the book of Avesta says: "If you want to see God, look at the human face".3

Thus one must know God in His Man,—"know God by Muḥammad and the Haydar of the time".4

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

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1 This Arabic sentence, apparently a ḥadīth, is frequently quoted here, invariably as a verse of the Koran (cf. also pp. 72, 103, 112, text). Persian translation, which accompanies this sentence, invariably regards the word ar-raḥmān as a definition to "sūratī-hi"—quite against the rules of grammar. It gives: sūratī khāṣṣī raḥmāni-yi khād-ash.

2 Cf. Genesis, I, 28-27: "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 Abū Iṣḥāq, with which this place literally agrees, this hemistich is omitted.
[61] Imam of the time, and the Qā'īm of the Day of Resurrection. The name Our Lord (Mawlā-nā) is one of the greatest names of God. It is stated in the Koran (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", Mawlā-nā, is the Lord of the world,—exalted and exalted 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 Koran (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 Tūbā to 'Ali,—peace be upon him." It is also stated in the Koran (XXXVI, 11): "And everything have We counted in an apparent guide (fā imāmin nubūtin)."

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 hadīth 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 hadīth 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 kāfir, and his place is in Hell?

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

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\(^1\) Omitted in the Hâf Abû Ishâq.

\(^2\) Omitted in the Hâf Abû Ishâq. Here it is quoted also on pp. 63 and 73 (text).
They asked: "And who is His Man of the time?" He replied: "His deputy (gumāshṭa), i.e. the Imam of the time, is the Proof (hujjāt) 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".¹

And with regard to the fact that he,—exalted and extolled be He,—is called the Qā’īm of Resurrection, we must say that he, the Imam, possesses all the open and hidden properties of God (zuḥūr wa baṭūnī Khudā). Every thing 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 hadith: "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 (hujjāt) 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 (nāsū), 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 (ḥudūd) of God; and for the unbelievers is grievous woe". This means: every one who transgresses the Ḥudūd, 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 Nāṭiq 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 qiyyāmat, or the Day of Judgement, and the final end of several religions is called qiyyāmatu'l-qiyyāmat; the person through whom this is effected is called the Qā’īm of the Qiyyāmat.

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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” (Fusūli mubārak) it is stated that the qiyāmat is eternal in nature, and the substance of the Qā’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 shari‘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 (waḥdat). Such a person is the Qā’im of the Resurrection, and he has to exist always:

Under the rule of the shari‘at 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 Qiyāmat qiyāmat, or “Resurrection of resurrections”, is when the Qā’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” (Fusūli mubārak) by the Lord of the Earth and of Heaven, Our Lord Abū’l-Ḥasan³ ‘alā dhiḳri-hi’s-salām it is stated: “We said that we would kill with the punishing sword of greatness and unity (waḥdat) 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 (bā sari shud); and we also killed Death, and made all alive again.”⁴ 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 shari‘at off, and spread the earth and the skies of the Real Existence (haqīqat).”

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

¹ Omitted in the HB Abū Ishāq.
² Cf. a quotation of the poetry ascribed to Khwāja Naṣr (Tūsī 1) in the Ma‘ādin’l-haqā’iq, fol. 10 (Masūdītīn, 1, pp. 10 and 36).
³ Usually his name is given as simply Ḥasan. In the HB Abū Ishāq his name is omitted:—Khudawand ‘alā dhiḳri-hi’s-salām.
⁴ Again a purely Christian idea.
and said that after him there would be no other shari'at, it necessarily follows that the Great Resurrection, the Qiyāmati qiyāmat, 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 Shūlīm, i.e. Seth; the followers of Adam are called Jānība; they say that Malik Shūlīm 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 shari’at. The events that took place in the story of Adam and Iblis, and all that happened, were connected with him.

At the time of Noah Our Lord was called Malik Yazdāq; and his followers are called Barāhīm; 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 zāhir of the shari’at. So 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.”

At the time of Abraham Our Lord was called Malikū’s-salām; and even to-day this truthful community invoke him in their prayers. The community of Abraham are called Gabrs, and they also believe that Malikū’s-salām is to return on the Last Day. The story of Abraham’s looking at the stars, the moon and the sun refer to the dā‘i, the bāb, and the ḥujjat. He never rested until he saw Our Lord, and when he saw him, he served the Lord, and paid to him the tithe. Zoroaster was a ḥujjat of Our Lord, who appeared at the end of the period of Abraham.

At the time of Moses Our Lord was called Dhū’l-qarnayn. The story of his seeing at night the Light over the tree means the zāhir of the shari’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.

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1 Cf. the Huft-bābi Bábā Sayyid-nā, pp. 10–13 (pp. 8–12 according to the original MS), where exactly the same matters are dealt with. Instead of this Jānība, which seems very strange, it gives the correct Šābiyya. 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 Bábā Sayyid-nā (see the preceding note), original MS, p. 9, is given a more correct form, Bardoima, i.e. Brahmans.

3 This is a well-known Shi‘ite ḥadīth,—it is often quoted in the works of Ibn Bābỳya al-Qummi.

4 In the HB Bábā Sayyid-nā (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 Mawlad-nâ 'Ali, li-dhikrihi's-sujûd.

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

All the Imams are Mawlad-nâ 'Ali 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 (nażar mi-kunad) thirty thousand times on his creations so that the world should remain in order.

The "Resurrection of (all) resurrections", Qiyâmât, promised by all prophets and saints, was this: the Lord of the eighteen thousand worlds, Our Lord Hasan 'alâ dhikrihi'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 Qiyâmât has arrived! Verily, the expectation of the sign has come true, and it is this: the Qiyâmât 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

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¹ So also in the Rawdatu't-taklîm (cf. "An Isma'iliic Work by Nasiru'd-din Tus." JRAS, 1931, p. 559), in the HB Bâbâ Sayyid-nâ (orig. MS, p. 11), etc., while the Kalâmî Fîr in other places (57, 74, 102) prefers shawâ'it-e-naṣāfî.
² Omitted in the HB Abû Ishâq.
³ Cf. above, Introduction, 11.
⁴ Read: wâ man adratu-hu bi-aumâdhi-i wa aššātihi wa huna... More details of the proclamation of the Qiyâmât 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 Ramadan of the year 559 (8-VII-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'īm of the qiyāmats,—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 knows has to render it! Exulted in the extreme is that One, the Glorified One, whose essence is knowledge!

And then he delivered a speech, beginning with: "Dhakartu fi-hi mā'lumasa-hu Sayyidu'n-nubi"... And then he read an epistle beginning with: "Naḥnu'l-ḥādirān al-mawṣūdān..."

With the help of the Lord, the Qâ'īm'u'l-qiyāmat, we will write some paragraphs about the date of the Great Resurrection (Qiyāmati qiyāmāt), 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 Islamism,—God make it firm in the Eastern lands of the earth and in the Western!—can understand. All this 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 occultation, and of ḫash̄f, 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 (dhāti mugaddas). The prophets had to point him out to the people. The periods of occultation, satr, had to come

¹ It is not clear whether he has really written such a work. In the HB Abū Ḥusayn the text literally agrees in this passage, but instead of the first person Plur. of the Future tense is used the expression nuwīsha and. This does not tally with the next sentence which again literally agrees with our text, and contains the words: ʿağaḏī ḵī ṭin kams̄arini bandagān... ṭā maʿlām bāda bāshad.
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 Qā'im of the Qiyyāmat 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,—

‘Alī was he who, still being in the womb of his mother, Told the Prophet in his ears the meaning of the Koran, by heart.

God the Allhighest said in the Koran (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‘rāj, 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 Salām u’l-lāh.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 Muṣṭafā and ‘Alī, 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, 1. This reference to Mustaṣṣir 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 Abū Ilaḥāq.

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 occultation is like night. His ḥujjat is like the moon, the dāʿīs 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 ḥujjat, the bāb, or the sacred “gate” to his knowledge, [68] as is said:

The path to him lies through the heart of the ḥujjat; 
The ḥujjat knows everything by the direct Divine help (taʿyīd) to his heart.

At the period of the hidden (mastār) Imams, during the first period of satr, which arrived soon after the death of the Prophet and of his Wāṣī, the ḥujjat was ʿAbduʾl-lāḥi Qaddāh; and in the second period of satr the ḥujjat was Bābā Sayyid-nā. And the eternal Light, Mawlā-nā Ḥāfīz was he whose mysteries were known to Bābā Sayyid-nā.

As at day-time the stars do not give light when the sun is in the sky, so at the time of Mawlā-nā ʿAlī Salmān 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 entrusted with preaching (daʿwat) in his favour, as he is in reality, and as in the relative form (dar ḥaqiqat wa ʿīdāfat). And in the period of the satr, or occultation, his great daʿwat is in charge of his ḥujjat

1 In the HB Abū Ishāq is given ʿAbduʾl-lāḥi Maʿmūnī Qaddāh. References to him in Ismaili works are found very rarely. In a late work (belonging to Fatimid tradition) on esoteric Ismailism, the Zahrūʾ- maʿtini, by Sayyid-nā Idrīs (d. 872/1468), ʿAbduʾl-lāḥ is regarded as a descendant of Salmān Fāris.
2 Cf. HB Bābā Sayyid-nā, p. 20 of the orig. MS, where he is called “the great ḥujjat of the Qāʾīm of the Qiyyumât and the Jesus of the dawr of Resurrection”. It may be noted that this title of ḥujjat 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 Nizāris, after the split. Cf. above, note 2 on p. 44.
and his dá'îs. "There will be a guide (hujjat) to the people [after the Prophet]." But it happens sometimes that the Imam, even during his personal manifestation (ziyârât), 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 Qiyyamati qiyaamat, when everything will be revealed, there will be no hindrance, either belonging to the physical world, the zâhir, or to the spiritual sphere, the bâsin, before the eyes of the people; then neither the hujjat, nor other dignitaries will be manifest, the Qâ'îm will be then himself the source (wuji'âd) 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 (wâji'âb) 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 (kardanî), 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 (wâhy). Those who get their knowledge of the commandments of God, and the standard of actions through revelation (wâhy), are called prophets, and those who receive it through inspiration (ilhâm), are the Imams and saints (moliyâ). 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

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1 This is apparently a portion of Cor. II, 145, but the last words ba'da'r-Rasîl, are not found in the original. We may recall that the original verse deals with the commandment to turn towards Mocca 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 H.B Abû Ishâq the quotation begins correctly, with li-âl-îd, but the words ba'da'r-Rasîl are also added.
not deteriorate. Such (a system of) commandments and prohibitions is called sharī', or law, and him who gives the law they call sāhibi sharī'. The wisdom (ḥikmat) of God decides whom to send at each particular time, so that he may bring his book, which cancels the book and the sharī'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 sharī'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 sharī'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 (XXXIII, 40): “Muḥammad 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 (tarīqat), the knowledge of the Reality (ḥaqiqat), 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'raj, 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 sharī'at, without the order of the Lord of the time, becomes a kāfir: and even if he repents, his repentance will never be accepted. In reality he is following the evil instincts of himself, thus becoming disobedient and a kāfir, in accordance with the utterance of the Prophet: “Whoever dies without recognizing the Imam of his time, dies as a kāfir, and the place of the kāfir 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 (gūrat-hā); if these are not destroyed by the Imam of the time, it is possible that all the people may become kāfirs,—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 'Alī, and his descendants, till the Day of Resurrection. Whoever believes otherwise, is a kāfir, in accordance with what was said by the Prophet: “Whoever follows a religious leader other than 'Alī ibn Abī Ṭālib, and his lineal rightful descendants, he is a cursed unbeliever, even if he is a faithful follower of 'Isâ 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 Koran (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 ma‘ād, 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 (mulhid), 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" (Sidratul-Muntahā) 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 Koran (IV, 87): "Whoso associates (himself) sincerely, shall have his share thereof". 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 Koran.

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

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1 No other ma‘ād 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 Abū Ishaq 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 (mugarrabân), according to the verses of the Koran (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 (jabarût), 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-ṣûrat) believes in Muhammad and his posterity, as stated in the Koran (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 munâkîrs, 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) (?),¹ they die as heathens, contrary to what is the case with the good, as God mentioned in the Koran (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! ²

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.³

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 hadîth, that whosoever acquires the knowledge of himself, he, through this, acquires the knowledge of God.
³ Here the “fifth mas'âla” 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 (tajalli),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 hadith, 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 Nafsī kull). 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 man ³ 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 (jāmī'ā) of the Reality (haqiqat), 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 (āfāq), 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'ād). It is said in a reliable hadith: "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

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¹ The term tajalli is used in Sufic philosophy, and apparently is never used in the early haq'iq works in Fatimid literature (which employs inbī'dīh).
² Cf. above, p. 55, note 1.
³ The wise man in question is the famous Persian poet Ḥāfiz Shirāzi (d. 791/1389).
⁴ This hadīth belongs to the Rawshandānī-nāma of Nāṣiri 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 Koran (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 (haqiqa) 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 Divanī taqarrub, i.e. "Palace of easy access", as important and intimate servants, in the Abode of trustfulness.

After the Prophet his Wasi, 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 Wasís were six in number, each with every Nātiq: Seth at the time of Adam, Sám at the time of Noah, Ismá'îl at the time of Abraham, Aaron [74] at the time of Moses, Sham'ūnīs-ṣaftā (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 Koran and in the hadiths, such as the sūras "Tabāraka", "Yā-sīn", "Hāl atā", and the verses like "Al-lāh nūru's-samawāt wa'l-arḍ"; the sūra "In-ná anzānâ" is also about him, as God said that just as the month of Ramaḍān 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 wala'yat (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 my spirit is from thy spirit"? And there is a hadith about Mawlâ-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 hadith 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 hadith (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’il 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 im-
penetrable 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 Imamat, 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 Imamat to his descendants,
who can never become Imams, only Sayyids.

The ordinary Imam, mustaqarr, is endowed with all the
privileges of Imamat, and transmits them to his successors. After
‘Ali ibn Abî Tâlib the Imam was Imam Hasan, who was only a
personal Imam; then Imam Husayn, the hereditary Imam, mus-
taqarr. After him Imam Zaynu’l-‘Abidîn, then Muhammed Bâqir,
then Imam Ja’far Sâdiq; after him Imam Mûsâ Kâzîm, on the
same conditions as Imam Hasan after (Imam) ‘Ali.2—he had not
the privilege of transmitting the nass, or heritage. After him
Imam Ismî’îl,3 who was an absolute Lord (az arbâbi iltâq),—his
vision was directed to the Absolute Contemplated (Mañşûri
Muslîq). He did not follow the same practices as the followers
of the letter of the law (sharî’a). And this is no defect at all in
the realm of the Reality, as is stated in the Coran (XI. 8):

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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
Ismî’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 Ismā'īl knew that Imam was to remain with his descendants, he agreed to the nāsīf of Mūsā Kāzim, so that they were not opposed to each other. It is known to all that, as stated in the book called Rawdatu't-tasālim, when Mūsā Kāzim was imprisoned by the caliphs of Baghdad, his enemies told him that his brother, Imam Ismā'īl, 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 Koran (III, 30): Descending one from the other, and God hears and knows." He then prayed for Ismā'īl, saying: "God, do not deprive my descendants of the blessing of the descendants of Ismā'īl." This is narrated in the book called 'Umdatu't-tālib, which is one of the (most) reliable works on the descendants of the Prophet. [76]

This case exactly resembles that of the prophets Ishāq and Ismā'īl. So many descendants of Ishāq have perished, and ultimately the office of prophethood and of Imam remained in the progeny of Ismā'īl. 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 Imamat existed before the creation of the world,

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1 In the copy of the Rawdatu't-tasālim, by Naṣru’d-dīn Tūsī (cf. JRAS, 1931, pp. 527–564), which is at my disposal at present, there is nothing mentioned about Mūsā Kāzim. There are, however, two doubtful points about this: it is impossible to be sure that the text really never contained any mention of Mūsā Kāzim, and that such mention was not intentionally omitted by the scribe. And there may be some doubts as to this Rawdatu’t-tasālim being the same work as referred to in the text, because in the 47th Chapter, which is probably nothing but a simplified version of this supposed to be Tūsī's work, it is called, in the 26th Chapter, Rawdatu’t-mutā’alimīn, and thus the Rawdatu’t-tasālim mentioned here may be quite a different treatise.

2 In the 'Umdatu’t-tālib (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 Ismā'īl and Mūsā, as the latter was not appointed the Imam until Ismā'īl died, but there is much about the rivalry between him and the son of Ismā'īl, Muhammad. The attitude of Mūsā Kāzim 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 Abū Ishāq.

3 It is remarkable that Ismā'īl, obviously the son of Abraham, who always is regarded as the Wāṣi', 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 Abū Ishāq, 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 nasīl), from the time of Abraham, as is mentioned in the Koran (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 Abū Tālib, because the “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, nāṣṣi ṣarīḥ, sometimes by an implied indication, nāṣṣi khafī. 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 nāṣṣ may consist in the Imam’s conferring upon one of his sons of something that is definitely associated with Imamat; or he should give instructions to the aslās(?), or the Imam should tell this to one of his thoroughly trusted ḥuḍjats, or dā’īs, in a clear and unequivocal way.

Thus the Imams are those who are near God (muğarrubān), 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 hadith: “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 ḥuḍjat, the dā’ī, and the ma’dhūn 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 dā’ī must sit even years in expectation before that hole, waiting for the chance when that ant comes out; then he should preach to it, as perhaps from that ant the religion (dīn) may be strengthened, and he, the dā’ī, 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 ḥuḍjat, or the dā’ī, or ma’dhūn, or the mu‘allim, or the mulla‘jīb, must fear God, be chaste, clean in thought, strict in piety, obedient, truthful and sincere, genuinely generous, and must

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1 Here asās is obviously used in a peculiar sense. In Fatimid literature the term Asās is applied to ‘Ali only. Here it seems to be merely an equivalent of the ḥuḍjat, or bdd, or even dđī. 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 da'wat, and the stronger this is, the greater is the reward. It is said in the book called Naṣā’īh:

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 dinar, 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 hadith: “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. It is said in the Coran (?): “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.

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1 It is impossible to find from this short quotation whether this Naṣā’īh has anything to do with the Naṣā’īhī mu‘min (probably for Naṣā’īhīl mu‘minīn). The latter is a short Sufico-Ismailītīc work, chiefly dealing with ethics, most probably of a late origin. In the HB Abū Ishaq, where the bayaţ is also quoted, there is no reference to the Naṣā’īh. 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 (imân). Keep away from fanaticism (ta'âṣṣub), except in the case of the enemies of the religion. Never tell lies to the friends of the Prophet and of his descendants (‘irâd); 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 Koran (LVIII, 5): “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 Muhammad, the chosen from all prophets, who collected the principles of the shari‘at of all the law-givers, in accordance with the verse of the Koran (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 ‘Ali were both a light before God the All Highest, 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 ‘Ali come from one and the same light, I am ‘Ali, and I am

¹ This obviously is a complete quotation of the muqaddima of Bâbâ Sayyid-nâ’s own work on the Khutbatu’ll-bayân (cf. above, Introduction, III). In the HB Abû Ishaq 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 ‘Ali 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.

O thou, the attribute of the Soul of the World,  
O 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 Apostle,  
There is no Universal Spirit and Soul except Thee.  
Thouwertacompanion 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, ‘Ali ibn Abi Ṭalib,—greatest blessings be upon him!—The book is called Khutbatul-bayān, or, as some hold, Khutba‘i anābat, 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, zāhir, and not to provoke objections from the orthodox?

To reply this I have to mention that in a ḥadīth 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”.

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1 Here apparently the quotation from Bābā Sayyid-nā 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 (?) *hadiths* which are mentioned above, every name agrees (?). 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 (*zāhir*) of the *shari'at*; for instance (the well-known expression) "I am the Truth", or "Praise be to me". The Prophet said: "I and 'Ali are that Light which spoke to Moses". [81]

Al-lāh, Muhammad, and 'Ali 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): "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 'Ali, the Prophet said: "He ('Ali) 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 'Ali are praised in the Substance of God". And again he said: "I am the word of God, the preacher (Nāūq), 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

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1 Here something is omitted in the original. It is not clear why both *hadiths* 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", ṭijād, means when that thing becomes apparent. And also it is said in the Koran (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 Šāmit[1] of the Truth, i.e. the Imam, and are under his control, as stated in the Koran (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 (Nāṭiq), 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. Ali, 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 (primaevol) 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 Ali 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 Ali 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 Koran and the first chapter of it, and the

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[1] The term Šâmīt (=the "Silent" one), as an equivalent of Aṣās, or Wasti, appears very rarely, only in the earliest Ismā‘īlī works of the Fatimid period. In the Nizārī 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 Dua‘ān of Ali ibn Abi Ṭālib, cf., pp. 45-46 of the Bombay lithogr. ed. 1340. There are several variants: the second bayt begins with wa laḥyabu instead of a ta‘āmu; the third bayt ends with al-muṣḥar instead of al-maṣhar.
spirit of the spirit, amongst the spirits that are the nearest unto
Him” \(^1\) (?)

And the Prophet said: “O 'Ali, 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 all that are in the Coran are contained in the first
chapter of it; and all that are in the Fâtîha are contained in the
formula of the Basmala, “in the name of God”; and all that
is found in this formula is contained in its first letter b (ب),
and, ultimately, in the dot under that letter”. Thus it is
obvious that 'Ali 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 'Ali. 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'wil, and
acquires the knowledge (of the Imam), attains salvation and
( eternal) relief.

From the Prophet, there was his "nearest Relative", \(^3\)
'Ali, 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
'Ali,
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

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\(^1\) This quotation apparently is not from the same Divân, 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 Yâhûd, and in Central Asian form—Jahût.

\(^3\) In both copies of the text, and in the HB Abû Ishâq, 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 Koran, it is revealed in the utterances of the Prophet: “Verily, I am with God, and I and ‘Ali 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 ‘Ali, in the family of Abû Tâlib; thus ‘Ali is from me, and I am from him”.

And in another hadîth the Prophet says: “I and ‘Ali both are from one and the same Light”. And it is stated in the Koran (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 ‘Ali is the source of that light, because the Prophet is the real True Light (Nûrî Haqq), whose source is ‘Ali:

‘Ali it was who made the morning of Prophethood to dawn,
Muhammad is the seal-ring, and ‘Ali 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. ‘Ali 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 ‘Ali is exactly that word”. The Prophet also said: “I and ‘Ali 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’il; 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’il, as is made clear in the Koran (LIII, 3-4): “...nor speaks he out of lust,—it is but an inspiration inspired.” And Jabra’il is an angel bringing to the Prophet the inspiration from God, as stated in the Koran (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 in this”. This mission of the Prophet is defined in the Koran (XIII, 40): “Thy duty is only to deliver thy message, and Ours to reckon up”.

The position of ‘Ali 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 (tanzil), and ‘Ali—with ta’wil”; but ta’wil is the state of God Himself, as is said in the Koran (III. 5): “None know the interpretation (ta’wil) of it except God, and the righteous.” This means that the Prophet and ‘Ali belong to one and the same reality (haqiqat), and there is no differentiation (ghayriyyat) in their substance,—it exists only in appearance and in persons. And all that they say about belief in the One God (taushid), 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 Walâyat 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 ‘Ali is superior to the Nubuwvat of prophets, because the Walâyat 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’il, and the Apostles, like himself, who has the rank of prophethood, which belongs to the degree of Walâyat, also belonging to the Prophet.

Thus it is probably that difficult subject which the Prophet explains, i.e. absorption in God (fanâ’ fi’l-lâh), and eternal life in God (baqâ’ bi’l-lâh). And the Prophet said also: “I am the dot under the letter ۪، 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 ۪، in the initial word of the formula of Baq’ala, “in the name of God.” And his substance, which is like a dot, forms everything, 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 ‘Ali, thou wert with all the prophets in mystery, and thou hast descended with me in open”. This means: “O ‘Ali, 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.
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’il, who this angel was?—Jabra’il 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’il: “When did he come before me to the fourth heaven?” Jabra’il 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 Manâqîb of Imam Muhammâd Bâqir\(^2\) 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 Muhammâd, 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 ‘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.”\(^3\)

The Prophet said: “Love for ‘Alî destroys sins, just as fire consumes fuel”.

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\(^1\) From here to p. 88, line 17 of the text,—omitted in the HB Abû Ishâq.

\(^2\) No work with such title is known amongst early Shi’aite books. Most probably the author again gives a casual designation instead of its original title.

\(^3\) These stories sound extremely non-Ismailitic, and most probably are derived from some popular Ithnî-‘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 Ṭâlib, 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 (āwbād), 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 things, and on the explanation of the degrees of dignitaries, from the mustajib to the Imám.

In the preceding bābs 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 (mauql), 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 (mauql), 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, has 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, in reality, man is the Macrococosmos; 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 (al-amn maujūdāt).

The world of spirits, or of the spiritual, means the world of realities (haqlq), i.e. the world of ideas revealed in religion (dīn). It is because the existence of every thing rests upon its real prototype (haqlq) which underlies the genus of things of every kind. The reality underlying all things (together) is revealed in the conceptions of religion (dīn). The spiritual world is the world of life (jān), while the corporeal world is the world of body and of (inorganic) matter; both together are complète, but separately are nothing.

In the "Blessed chapters" (Fusūli mubarak)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, jān). The abstract plus the

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1 The subject of this paragraph agrees with the HB Bābā Sayyid-nā, p. 25 (orig. MS).
2 This is yet another literal quotation from the same source as that of the HB Bābā Sayyid-nā, p. 27 (orig. MS).
sensual form together an abstraction, and the sensual plus abstract form together a sensual perception; 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” 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” that on the Last Day, when God will manifest Himself as a visible person, the shari’at will appear futile and fictitious.

We have already stated that on the Last Day everything will become alive, as is said in the Koran (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 (haqiqat), as is also said in the Koran (XVI, 21): “Dead, not living”; and the future life is (entirely) the realm of religious realities, rubāniyyât. Thus the world is (like) a man. The Prophet says 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 Koran (XLVIII, 10): “The hand of God is above their hands; and whose perjures himself does but perjure himself

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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 Bábá Sayyid-nâ, though to some extent resembles it.

3 Again a literal quotation from HB Bábá 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 shari'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 (XXI, 93): "Everything returns to Us"; and (XCVI, 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 (dîn) 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 (dîn) and of the da'wat. The salvation (ma'âd) of the enemies of religion (ahli tadâd), 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 tarnattub, 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 diwâs and ghâls. And those who in their goodness have not attained the degree of angels, and in their badness have not attained the degree of the diwâ, shall become pariâ.\footnote{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.}

To sum up, the Throne of God, ‘Arsh, the Kurûsh, 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 all the people of Hell.

Bâbâ Sayyid-nâ says\footnote{Here the quotation is literal, cf. the HBBS, p. 31 (orig. MS).} 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 being; and no one can attain freedom from fictitious beliefs until everything is visualized (mu’ayyan), and personified (mushakkhhas) for him.

With the help of Our Lord, we will tell this in the chapter on conscious mind (nafsî nâtiga), 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,\footnote{Or: “certain states of human soul.”} 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 (kudûd) 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 (shâhih 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 Koran (II, 24): “...that God sets forth a parable of a moth,
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 shari'at. But a mosquito gets through his skin (which is the zâhir). This is an allegory of the mustajib's overpowering the people of the zâhir, and of making that doctrine lose its prestige in the eyes of its followers.

When the mustajib 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'dhuni asghar, or the "junior licencee", from the senior ma'dhun, 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'dhuni akbar, or senior ma'dhun; 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 mustajib 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'wîdî), and he is infallible, or error-proof (ma'şûm az khażâ); 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 Nizâris in a different sense.
of the glory and mercy of Our Lord. He is the means of knowing the Laws of the Reality (haqā'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 hujjat. All hujjats are the same in substance. The Imam, who at the period of his (full) manifestation is the Qā'im of the great Resurrection, is very near to him; he is greater than the hujjat, through his revealing the mysteries of the Reality (haqā'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 bāb, or chapter, if Our Lord helps us.
CHAPTER VII

Explaining some of the ta’wils, 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 Mawlā-nā, Exalted and Exalted be He! 

(A. The ta’wil of the prescriptions of the shari’at.)

Ritual Purification (tahārat). Its meaning is: making oneself clean from the acts which are committed by those who stick only to the outward side, zāhir of the teaching. Ablution means the returning to the knowledge of the Imam, because water in the system (hadī) of ta’wil symbolizes the knowledge of the real truth (haqiqa). When a slave of God purifies himself from the acts of the zāhiris, he attains the knowledge of the religion, which is the recognition of the Imam. And whenever he falls into zāhir, he has to return to the knowledge of haqiqa, so that he may be again purified. [95] Washing the head, the hands, the nostrils, and the mouth means (obtaining) the knowledge of the dā’i, of the lāhīq,¹ and the teacher (mu’llim). Washing the face and both hands to elbow means the knowledge of both the Fundaments (Asāsayn).² The touching (mash) of the head and the feet means the knowledge of both fundamental principles (aql), 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 zāhir).

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 dā’i, or the teacher (mu’llim), or the fully initiated (ma’dhūn).

Ritual uncleanness (jana’bat) is of two kinds,—pollution in sexual intercourse, and in sleep. The meaning of sexual intercourse is instruction (ta’lim). This means that if a mistake or error happens in it, the teacher must purify himself with the knowledge which comes directly from God (‘ilmī ta’yūdī), which is the “flowing water”. But if he cannot obtain this original (ta’yūdī) knowledge, he should purify himself with the knowledge derived from instruction (ta’limī),—and this is similar to tayam-

¹ About this term cf. above, p. 88, note 1.
² Usually this term implies the Prophet and ‘Ali, cf. pp. 57 and 102 (of the text).
mum. Pollution in sleep (iḥtīlām) 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 (taʿyīdī) knowledge and the disciplines of the religion, he must free himself from the teaching of the ordinary doctrine (ʿulūmī ḥāhid).

**Prayer (namaz).** Its meaning is "being in contact" (paywastāq), because the word ṣalāt, prayer, comes from the word waslāt, i.e. contact, junction.¹ This is the arriving at, or reaching the knowledge of the Imam and of the true religion (dīnī ḥaqq), after the purification (tahārat), which means becoming free from association with the adversaries. The call to prayer (bāngī namaz) is preaching (daʿwat), i.e. calling the people who seek for truth (ahli ḥaqq) 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 muʿadhdhīns, 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 ḍāʾī long-necked, which in taʿwil means one who knows the people well. Whoever knows the mysteries of the shariʿat, has arrived at ḥaqīqat. 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 (shariʿat). It is said in the Coran about the law (sharāʾiʾ) (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 shariʿat. The trustees of Hell, the Nakir and Munkar, are tyrants oppressing the outside world.

Our Lord, the King of the Day of Resurrection (Qāʾīmuʾl-Qiyāmat) 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 shariʿat. The angels conveying the reward are functionaries of his religion (ḥudūdi ḍīn). The inhabitants of Paradise are those who became emancipated from the letter of law (ẓāhir), and who attained the understanding of its inner meaning (bāṭin). In this world their reward is their being relieved from undergoing the obligatory rules imposed by the shariʿat. 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".

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¹ This etymology is, of course, quite "mystical".
² As is well known, this sentence forms a part of the Shiʿite formula of the adhān, or prayer call. It is never used by the Sunnites.
The meaning of the chief mosque is the ḥujjat, as all come around him; other mosques are the teachers. The meaning of the qibla is the turning of everybody towards the ḥujjat, which is necessary; but the ḥujjat turns his face towards the Imam only.

The meaning of the fast (rūza) 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 (dīnī daʿwat). The day of the festival (of breaking fast) is the day of the Great Resurrection (Qiṣyāmati qiyyāmāt), when, by the omnipotence of the command of the Qāʾīm, all people will be overpowered by argument and proof.

The meaning of the zakāt, 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 zakāt is collected by the deputy governor (wāli), who divides it according to the oath (?), ṣayjat, 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 ḥujjat, who conveys as much of it as one can stand.

The meaning of ḥajj, or pilgrimage to Kaʿba, is gradually abandoning beliefs which one originally had, and advancing by stages, from mustajib to ḥujjat. The uttering of the formula of ṭabbay-kā means accepting the preaching of the dāʿi. And putting on the special pilgrim’s dress, iʿrām, means getting away from the practice and the society of people who stick only to the letter of the religion, zāhir. Hunting, or taking possession, or sexual intercourse, etc., all are prohibited until the ḥajj is finished. This means that when one abandons the people of zāhir, he must not preach to anybody until he reaches the Kaʿba and the qibla of the True religion, ḥaqiqat, and receives the permission to carry on the preaching (daʿwat). Running, or circumambulating (in the rites of the pilgrimage) means hastening towards the Imam. Observing the ḥajj ceremonies of jamʿ and kasr signifies the ḥujjat 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 iʿrām means getting away from the punishment of the prescriptions of shariʿat.

The meaning of the (restrictions connected with having) menstruations is this: every high priest (lāhiq) or teacher (muʾallim) who feels some doubt in religion, even if he has the permission [97] to teach others, must abstain from performing the namāz, i.e. continuing preaching (daʿwat), until he over-

¹ In the HB Abū Ishāq, in which the text in this place, on the whole, literally agrees, the word ṣayjat is omitted.
comes that doubt. Pregnant women have no menstruations,—this symbolizes those who have accepted the real knowledge (haqiqat), 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'i, 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'rîfât), and true religion (haqiqat). 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 (râhi haqiqat) 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 (ilmî zâhir), and he will decompose in it.

(B. The ta'wil of some selected verses of the Koran.)

In this treatise (risâla), thus much we have given of the ta'wil, or allegorical interpretations, of different prescriptions of shari'at, and of the outward meaning of the Koran, which also
are explained here. I will mention here yet another number of ta‘wils of the verses of the Koran.

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 Wāṣi, as a caliph, to some one else,—and the meaning of crime (zulm) is committing what is not lawful. In the preceding chapters we have found that the office of the caliph belongs only to the Wāṣi of the Prophet. Therefore “pure food” became prohibited to them, i.e. the interpretation (ta‘wil) of the Koran, which is pure. This was the (exclusive) privilege of ‘Ali, because the whole of the Koran is bequeathed to him, while obvious doubts and taking possession by force belongs to people of zāhir, or superficial understanding of religion.

The knowledge of the mysteries of the prescriptions of shari‘at, and cancellation of the burdens imposed by these, are not for those who stick to the outward side of religion (zāhir); this is indicated in the verse of the Koran (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 Koran (XLI, 44): “Say: this is for those who believe,—a guidance and healing”, i.e. (these ornaments) are the verses of the Koran, 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 (zāhir), persisting in their belief that the Koran cannot be interpreted allegorically. The “pure bread” is the world of realities (‘alami haqiqat), 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 (ḥudūdī ‘uhd).

It is said in the Koran (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 \textsuperscript{1}, to establish the religion. This means: O Muḥammad, We took the oath of allegiance to Imamat from all the prophets, who had to observe the covenant of Ghadir Khumm, i.e. that they should lead the people to the Qā'īm of the Qiyāmāt, observing the rights of their Waṣīs, who are the guardians of the ta'wil of the First and Last Day. It is said in the Koran (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 Qā'īm of the Qiyāmāt 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 zāhir. 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 Koran (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 (zāhir), so that they cannot find their way to the Truth (haqīqat). It is said in the Koran (IV, 54): “They believe in Jibt and Tāghūt”,\textsuperscript{2} i.e. they believe in the leaders who lead them astray and make them err, as is said in another verse of the Koran (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 ‘Āli, who is the Waṣī of the Prophet,—he lights the glittering stars of the line of his successors (dhurrīyat), which shine from the blessed olive tree, i.e. Abraham, the Friend of God, and ‘Ālī, the descendant of ‘Imrān. The Prophet is a descendant of Abraham, and ‘Ālī is a descendant of ‘Imrān, as is said in the verse of the Koran (III, 30): “Verily, God has chosen Adam, and Noah, and Abraham’s people, and ‘Imrān’s people above the worlds”.

\textsuperscript{1} The later words are not found in the Koran.
\textsuperscript{2} Names of two demons or idols, mentioned in the Koran.
Tâbâ . . . . from the Throne of God,—welcome.
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 bâṭil) (II, 259): "But those who disbelieve, their patrons are (like) Ṭâghût,—they lead them forth from light to darkness". The name Ṭâghût comes from ṭaghbûn,—disobedience, i.e. insubordination to the command of God, i.e. to the true Imams. 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, 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 Wâsî, i.e. Mawlâ-nâ ‘Alî, because it implies his doing some people a special favour (‘atâ). This is the rank of the Wâsî, 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 all things doth know”, choosing some people to whom he reveals his ta’wil. 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 Išâq.
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 Mawlānā says: “I would not worship the Lord, could I not see Him, and if He did not prohibit fornication”.\footnote{Follow a few sentences invoking curses upon the enemies of ‘Allāh and Imāms.}

May Our Lord help His slaves to obey the religion!

\textit{(C. The reason why this treatise is divided into seven chapters.)}

We have given here some interpretations (taʾwil) of the Koran, 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 (Asās) and its Preacher (Nāṭiq), we find that the degrees of its dignitaries are seven, from Imām, Bāb, Asās,\footnote{Cf. about this term p. 72, note 1. Bāb here probably means the hujjat.} to mustajāb. On examining the Universe and human nature, we see that everything therein consists of units of seven. It is said in the Koran (XXI, 53): “We will show them Our signs in the regions and in themselves”, i.e. we will show them the degrees of the dignitaries (hudūd) 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 (hadd) 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 Nāṭiq, secondly the Asās, and thirdly the Bāb. 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 walāyat, 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;\footnote{Usually Muhammadan astronomers accept nine falaks, adding to these seven also the falak of the fixed stars, and the falaku’l-muḥāf.} 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 (muḍrik): hearing, sight, taste, smell, growth, reasoning, and imagination.
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 Koran is divided into seven parts (qismat): there are seven lengthy chapters in it. Seven chapters begin with a prefixed letter mim: 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 (sharī'at): Adam, Noah, Abraham, Moses, Jesus, and Muḥammad the Apostle of God, and one is that of the Qā'īm,—prostration and glorification be due at his mention! The Wāṣīs are also seven: Seth, Sām, Ismā'īl, Aaron, Simon, and Mawlā-nā 'Ali. It is said in a ḥadīth: "(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" 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 tawḥīd 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 (mugṭa). 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 wise to repeat all this stuff in full.]

We have found the sphere of religion similarly composed of groups of seven, cf. the Naḍiq and Asās: three degrees of believers

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1 There is no mention anywhere of the name of the Wāṣī who will accompany the expected Qā'īm, and it seems that there is even no indication as to whether the latter will have one. The early Fatimid tradition regarded Imam Muḥammad b. Ismā'īl 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 Wāṣī of the Sāhib'un-nuṣṣārād, as the Qā'īm is there called.

2 i.e. the second half of the Muhammadan creed.
receive from the Nāṭiq the revelation (tanzil), and from the Asās the interpretation (tawil); these degrees are those of mustajb, of ma’dun, and of mu’allim. Four other degrees receive (the knowledge) by special favour, ‘atā: the lāhiq, the łułjut, and the two asđes. There are seven Imams in every period. There are twelve lāhiqs. Altogether these are twenty-eight. The expression “there is no deity but Allah”, which is basic (mizán), in such matters, consists of twelve letters. The same is the case with the expression “Muḥammad the Apostle of God”, and the “Commander of the Faithful”, “Allah ibn Abi Tālib”, “Muḥammad ibn Ismā’il”. Similarly, the name of the Qā’im, the Lord of 18,000 worlds,—prostration and glory be due at his mention!—Mawlā-nā Mustansir bi’llāh, 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 Koran (XXX, 29) God addresses these words to the Nāṭiq: “Set thy face steadfast towards the religion as a ḥanīf, 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”, 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 Iblis, 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.

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 lāhiq and the łułjut are usually treated in Fatimid literature as synonyms.

2 This is again a relic of the earlier strata of the Ismaillî evolution. The “seven Imams” often appear in the Waṭhi ddin, 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 lāhiqs are the same as the łułjuts (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 *wālāyat* 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."  

This is the right religion (*dīn*) of God the Most High: and in *tawil* the word "religion" (*dīn*) means the Imam. The meaning of this (?) verse 2 is as follows: "Know, O *Nātīq*, thy Imam and thy God, so that thou mayest acquire the right faith". This right religion is the *fitrat*, or predestined nature, which comes from God, i.e. (the religion of) the highest *hudūd*, or ranks, by which the human beings are living. 3 This means that the higher ranks in the religious hierarchy, and those who possess higher knowledge, profess the same original faith of creation (*fitrat*). These people are merely the produce (*āthār*) of the higher degrees of creation (*hudūd ‘ulūd*), being only their visible personifications. If the veil of personality is lifted, only the original substance remains, as is said in the *Qurān* (XXVIII, 88): "Everything is perishable except His face", and His face is the Imam. The same matter is referred to in the verse (?) 4: "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, 260 ?): "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 (*āfāq wa anfus*). [105]

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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 *Sahīfatu’n-nāzīrin*. The 25th *Sahīfa* is literally quoted here, and the passage on p. 104, lines 14–17 is taken from the 24th *Sahīfa*.

2 There is no verse of the *Qurān* quoted here. In the 25th *Sahīfa*, which most probably is the original from which this passage is taken, it is also stated, after the word *Imām* (here the end of the 7th line): *ya’ni dīyat in al*; but no *dīyat* is quoted. Thus it seems that it is omitted in the original itself.

3 The last words are omitted in the *Sahīfa*.

4 This is not from the *Qurān*, but probably from a *hadith*. In the 25th *Sahīfa*, 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 *Sahīfa*, including a *bayt*.

5 It is interesting to note that this verse appears in the *Sahīfa*, which generally avoids poetical quotations.
(D. Allegorical interpretation of eschatological ideas.)

Now we may take up different topics (fawâ‘īd), 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 (‘ilm 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 Koran (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 (‘ilm), 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 ḥūris”.

This degree is not attainable to outsiders (nā-mahram), or to enemies (ahli tadādd). This is why in the Coran it is specially noted (LV, 72): “Ḥūris kept back in the tents”,—i.e. there are some ḥūris 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 ḥūris. 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 ḥūris (ḥūru'l-ʾin), and the Tūbā-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 (mutamatthāl),—no doubt, it will adopt the “most beautiful form” (aḥsanu’s-šūrat).—and this is what is meant by the ḥūris of Paradise. It is obvious that the state of beatitude (tamattuʿ)3 is not derived by the persons of clear spiritual vision from merely seeing (Paradise). It is only an act of the Divine command (ʿālamī amr) that the whole of the spirit, and entire substance of the possessor of the knowledge (ʿārif) become assimilated (mutamatthāl) with that form (šūrat) by the way of a complete union (ittiḥād) and coincidence (yakānaqī) because the contemplation of knowledge (dānish) of something by a person, becomes inseparable from the substance (dhwāt) of that person.

On Paradise and its doors.4 Know that in the realm of abstract ideas Paradise means eternal existence (baqā) and knowledge (dānish). In the experience of the senses it means pleasure. Thus, in other words, if signifies the people who follow the Truth and attain the eternal life, i.e. those who are the masters

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1 It is better to follow the reading given in the 35th Ṣaḥīfa: Mulk wa Malakāt (here p. 106, line 11).
2 Instead of the expression ḍhāti mubādī (p. 106, line 11) it is better to read ḍhāti mubādī, as given in the 35th Ṣaḥīfa, from which this passage is quoted. The term mubādī is always used in the early Ismaʿilī works to convey the idea of “Creator”.
3 Instead of yamaʿi, as on p. 106, line 13, it is better to read tamattuʿ, as in the same 35th Ṣaḥīfa.
4 This is a literal quotation from the 33rd and 34th Ṣaḥīfas (from here as far as p. 107, line 3, and pp. 108, 1. 4 to 110. 1. 4 of the text).
of the ta'wil, and those who know the real meaning of the Divine revelation, tanzil. 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 (ahlî yamin), and the people of the left hand (ahlî shamâl). The first group, the sâbiqs, are those who profess the unity of God (ahlî wahdat).

[107] Perfection of Paradise depends on them, as the Apostle of God said with reference to Salmân (Fârsî): “Verily, Paradise wishes more to have Salmân amongst its inmates than Salmân 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; hûris 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 Paradisal 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 “Hûris, 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 (ahlî taqadd) 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 Coran 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 (gibla), 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 Muhammad 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

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1 This Arabic quotation, as is quite usual in these copies, is badly mutilated. It does not appear either in the HB Abu 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"; Ṣīrāṭu'll-mustaqīm, 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 Ṣīrāṭ 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 zaqūm 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 (ṣāhiq), 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 (zāhir) 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 individual; 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 Koran (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 Nāṭiq, which is intended to be understood by everybody. The meaning of the prescriptions of sharī'at, and the wise word of the Nāṭiq, reach equally the people of unity (ahli wahdat) and [109] the people of gradual progress (ahli tarattuh), who correspond with man, and also the enemies (ahli ṭuḍadd), who correspond with beasts. Every Nāṭiq has

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1 Instead of mushakkhhas (p. 108, line 9) the 33rd Sahifa gives simply shakhṣ, which seems better.
his own peculiarities. Just as there is brackish water, which affects the health, or harmless water, so the different religious systems, 
shari'ata, initiated by different Nāsīqīs 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 Zāhirīs, such as fast, prayer, religious tax, and ḥaṣj. 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 ḥijjāt; ⁴ “the taste of which never changes”, i.e. they need no further interpretation (ta'wil). This is concerned only with the people who possess power (da'wālat) and who are engaged in special preaching (da'wati khāṣṣ) ⁵ (of the true religion), i.e. the followers of the Imam of the time, who obey what is ordered in the Coran (IV. 62): “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 ‘Ali is its gate”, i.e. the most sacred Bāb.

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'wil of the Asās, which are intended to cure the disease of imitative piety (taqlid), 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'wil ⁶ are also of three degrees: interpretation of the meaning of a story,—which is the simplest; interpretation of the prescrip-

¹ Instead of mahīdūn (p. 109, line 4) in the 33rd Sahīfa there is mūsīyūdīt, 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 Sahīfa.
⁴ Instead of the expression ḥijjātī dā'wat, which is so often used in this work, the Sahīfa gives in the corresponding place simply ḥijjātīn, in the Plural.
⁵ In the Sahīfa simply ahī da'wat.
⁶ In the Sahīfa is added wa tanzilāt, 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 tu‘yid, 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 Koran (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 Nāṭiq. Sometimes there is no difference for anybody, and it is forbidden even to the enemies of religion, ahli taḍādā. Sometimes, however, there is a difference, and it is lawful to the inhabitants of Paradise and the people of union (ahli waḥdat), i.e. ḥujjats, dā'is, ma'dhūns, mu'allims, and mustajībs.

1 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" (Sirāṭu‘l-mustaqim), on the Balance, and the period of time between death and Judgment.

Know that the Sirāṭ is a bridge over Hell. It is thinner than a hair, sharper than the edge of a sword; 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", hisāb, means the gathering of all one’s good and bad actions, as is said in the Koran (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. And 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 Koran (LXXXIV, 8): "He shall be reckoned with by an easy reckoning", because, as is said also in the Koran (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 Šaḥīfa gives instead of this expression quite a Sufic term,—ahli waṣl.
2 These two sentences are literally quoted from the 32nd Šaḥīfa.
3 This sentence is taken from the beginning of the 31st Šaḥīfa.
4 From here the 31st Šaḥīfa 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 Koran (Cl, 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 (hāwiya), as is said in the Koran (Cl, 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 Koran (IV, 169): "His Word which He cast into Mary and a spirit from Him". And Jesus says in the Injil: "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 Koran (?) this visible world is compared with the false Imams, who are worshipped by the kāfirs and by the deceivers (munāfig):

"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 (nisti-yi ḥaqiqi); it exists only in human imagination. It appears that (real) worship

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1 Here the quotation and the paraphrase of the 31st Sahifa 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: hadith.
4 Cf. the 16th Sahifa, in which the same ḥadith is quoted.
5 The same bayt is quoted on p. 71 (text).
of God, and knowledge of God consist in completely (li-kull'l-wujūd) 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'rīfāt) of the person who is united with Him (Shakhṣī wahdat). Such a person is the proof (huwwat) 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 Coran (LXVI, 6): "They disobey not God in what He bids them, but they do what they are bidden". If thou be a rebelling dīw, or devil, the door of shari'at, or of fariqat 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 Qā'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-nūkmi 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 (Qiyāmat),—God Himself becomes His own proof. Then there will be no "seeing" (nazar), or intuition, and no instruction from others (ta'līm),—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 shari'at and qiyāmat is that their sequence cannot be reversed, and shari'at cannot follow qiyāmat, because it would anyhow remain the same qiyāmat. It is not true that the difference between these two is negligible, and that qiyāmat does not differ (from shari'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, Mawlānā,—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, shari'at is a "veil" of qiyāmat.

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 (waḥdat and wāḥid). 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 waḥdat and of wāḥid, i.e. of unity and unitarianism. Resignation from thinking, speaking, acting, from one's self is both shari'at and qiyāmat. But shari'at is

¹ This paragraph is omitted in the HB Abū Ishāq.
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 qiyaamah 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 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 (fitrat), and thus bring them back to this their fitrat. Bābā Sayyid-nā,—may God sanctify his spirit!—says that higher knowledge, the Prophet, and the Imam, all constitute the fitrat; and the Paradise from which Adam fell was also the fitrat.

The same Bābā Sayyid-nā says: the natural religion (fitrat) 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 sharat wa ma'ād) can only be derived from the original (fitrāt) speech of God. Mawlā-nā Ma'add (prostration be due at his mention),³ says that this may be proved by the hadith (?): "Reason corrects (the matter) in order that the correct should be (really) correct", i.e. as the original fitrat. Mawlā-nā Bāqir,—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 (fitrat), the talk of learned theologians is not the best thing for him. It is necessary to bring people first to obedience, to shar'I'at and its prescriptions (ahkām), so that people may rise from the state of beasts, who go by their primitive ways. They should begin to feel as human beings (nafsānī), 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 (sawāb), which the people have to attain in order to become reasonable (aqlānī) 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 Ishāq. Apparently this is a primitive explanation of the catholic tendencies of Islam.
³ Perhaps the name should be read Mu'tizz?
perfect one. The Messiah said: "I came not to reject the Torah, but to perfect it".\footnote{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".}

Physical birth takes place in the world of tanzil, or of the Divine revelation which is intended for everybody. Spiritual birth takes place in the world of ta'wil, or the revelation of the hidden meaning of the religion. Tanzil 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'ad). The Messiah said: "One who is not born twice will never attain the kingdom of heavens".\footnote{St. John, III, 3: "Except a man be born again, he cannot see the Kingdom of God".} If anyone performs all good deeds which are ordered by prophets and saints, nikkân, 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: \footnote{Cf. above, p. 42 (p. 50 of the text).} 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 munâfigân). Knowledge of God, of the Prophet, and of the Imam, all are connected by God with the "Man of the time" (Mardi waqât, i.e. Imam). His command is the command of God the Allhighest, as is said in the Koran (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 Šâdiq 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,\footnote{The same hadîth is quoted above, on p. 91 (text).} as is said in the Koran (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.\footnote{The same hadîth is quoted above, on p. 91 (text).}
It is related from Imam Zaynu'l-Abidin: "Recognition (ma'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 Muhammad 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 Koran (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 (hagg) and the first available way is that one may need (somebody else's) instruction (ta'lim). 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

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1 The last words are not found in the Koran.
verse of the Coran (LXXXVIII, 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 Bāb), by the King of the wise-men, and the head of those who search for the Truth, the proof (ḥuṣṣat) of the Qāʾīm, the Eternal,—Abū Muʿīn, the amīr of amīrs, the leader of men, Sultān Shāh Nāṣiri Khusrav,—may God sanctify his sacred spirit!

Finished with the help of God, the Nourisher, on the 14th of the month of Shawwāl, Saturday, of the year 1207 (i.e. Saturday, the 25th May, 1793). It was on that day that this copy was completed. 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-bāb* Abū Ishāq, but is omitted in the *Kalāmī Pīr* (cf. note 4 on p. 60 of the Translation, and pp. xxii and lxvi in the Introduction).

[p. 76] روز هفدهم ماه رمضان سنّة تسع وخمسمین وخمساهنه به طالع سنبله و آنتاب بسرمان بفرمود که در میدان الموت منبر بسندنه روی در جانب مغرب و چهار علم بر چهار گیشه منبر برپایی کردن، و رئیقان 1 سریان بر دست راست منبر و رئیقان عراق (عمجم) 2 بر دست چه منبر، و دیلمان 3 و رئیقان روشنار برآب (پای‌بندند)، و بر میان گرمسی بسندنه روی 4 در منبر، و فقهی محمد بستی را [p. 77] بفرمود که دران گرمسی میدان رفت، و خداوند على ذكره السلام جامعه سفید پوشیده و عمامه سفید نزدیک نصف نهار از قلعة نورد آمد و از دست راست منبر در آمد و بآنگیز همچنین تمام تم بر سرمیب شد و سه بار سلم اول بر دیلمان و دیگر بر دست راست و دیگر بر دست چه، و لحظة بر سرپایی بنشست و باز بر خاست و شمشیر حمل کرده بآواز بلند گفت، الا ای اهل العلیین از جن و انفس و جملته به ازد که مولانا قائم القيمۃ لذكره السجد و التسبيح خداوند موجودات (است) آن 7 خداوندی که امروت وجود مطلق، امروت از همه روی (از) نفی وجود خود بیرون، ازان (که) تعالى اما بشرک به الظالمون 8 بر گشاد در رحمت خواش و هم را زنه گردانید جهود خواش، حمد و شکور او واجب است بر هر داندگان و تعالى [p. 78] عن ذلك ملياً كبيراً و هو، [p. 79] رد مقدمه، و البارف بذاته، وبعد ازان فرومود آن 10 عبارتی که اولش این است، ذکر و می‌گذارد (یا)

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1 In the pseudo-HBAI is given *muridān*.
2 So in the pseudo-HBAI.
3 In the original text is given here (and three lines further on)—*Daylamān*, which is an obvious mistake.
4 In the pseudo-HBAI—*rā-ba-rāyī minbar*.
5 In the pseudo-HBAI—*hastagī*.
6 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.
7 Instead of *ān* in the original is given *ū*.
8 This Arabic sentence is not found either in the KP or the pseudo-HBAI.
9 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 *ān* here is *ū*. 
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 murūdān, which is a Sufic term, the original gives rafiqān, —“comrades, friends”. The name of Barda’, which is rather illegible in the HBAI, is to be read barābar, i.e. “opposite”. Instead of ba-āhastagī-yi har chī lamām-tar the original gives ba-āhangī, i.e. “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, Jinn, men and angels! Know that Mawlā-nū Qā’im of the Qiyāmat,—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

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1 From here to the sentence “wa nū ba-tawfiqi Mawlā-nū...” the text is omitted in the KP, and in the pseudo-HBAI.
2 Again ā for ḍan.
3 From here the text again agrees, on the whole, with the KP, see p. 66, line 9.
4 In all cases ā instead of ḍan.
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 Qiyámat? 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 faqih Muḥammad Bustī stood up on his chair (kursi), 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 shari‘at were lifted from them. And on that day he ordered that in Mu‘minabād of Qhīstān and everywhere there should be a holiday.

And we, with the help of Mawlâ-nâ the Qâ‘im of the Qiyámat will write some chapters on the date (or history) of the Great Qiyámat, 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!
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اذا يرجع الأمر وكل كشف

ابنا و جدا نسال بعد نسلم من طلب

شيئا وجدهم البشري

لا اهلا ب:NS أمان لكم فحصهم كحبس

الحجاب

الله اظهر على الأرض دعواه من وراء

المستعرب

اذا نقبته تحت الباب و انا الكتاب

اذا الذي اقتبس منه موسى

فدى

لا نور واحد و انا و على

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انها فجر
ستفرق امتنى على ثلاث و سبعين
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لَيْ مَعَ اللَّهِ وَقِتٍ لَا يَسْعى فِيهِ الْإِلَهُ مَقْرُوبُ اللَّهِ
لِيْسَ اللَّهُ يَنْتِظِرُ أَنْ لَجِذَّلَ الْغَلَامُ
وَأَجَدَّ ٢١٧٦ إِنِّي لَا ۗ مَّثلُ ذَرِئُي كَمِثْلِ سَفِيَّةٍ نَوْحٍ مِنْ رَكْبِي
فِي بَعْضِ نِعْمَتِهِ ۚ ١٢٥٤ إِنَّ قَوْلًي لَّمْ يُصْعَدْ فِي مَعْرُوفِ اللَّهِ مَعْرُوفٌ امْامُ الرَّسُولِ ۚ ١٢٥٢ ۴٢١١٤٠١٥١
مَكَّنَّهُ عَلَى بَابِ الْجَعْلِ أنْ قَبْلَ خَلْقِ اللَّهِ السَّمَوَاتِ وَالْأَرْضِ ۚ ١٢٣٩ إِنَّ سَبْعَةٍ عَلَى الْوَلَاةِ فَقُدْ ابْقَضَنِي
إِلَّا ۚ ١٢٤٣ ۴٠٨٣٠٩٩ إِنَّ لَحْبَ عَلِيًا وَأَوْلَادُهُ فَقُدْ ابْنِي
إِلَّا ۚ ١٢٦٤ إِنَّ تُوْلَى إِلَى شَيْطَانٍ مِّنَ الْشَّيَاطِينِ
عَلَى ابْنِ ابْنِ طَالِبٍ وَذَرِئُيْنِ ۚ ١٢٥٠ كَأَفْرَى اللَّهُ ۚ ١٢٤٥
مَنْ تَوْلَى إِلَى شَيْطَانٍ مِّنَ الْشَّيَاطِينِ
فَنَّصَبَّ عَلَى الْابْنِ ابْنِ ابْنِ طَالِبٍ وَذَرِئُيْنِ ۚ ١٢٥٦ كَأَفْرَى اللَّهُ ۚ ١٢٥١
مَنْ جَاهِلَ الْعِينَةُ فَلَهُ عَشْرَ امْتَالًا ٢٧١٧ مَنْ زَمَمَ أَنْ يَعْبَرْ حَبِّ النَّبِيِّ وَلَا يَعْبَرْ حَبِّ الْرَّسُولِ فَقُدْ كَبَّرَ ۚ ١٢٨٩ مَنْ زَمَمَ أَنْ يَعْبَرْ حَبِّ النَّبِيِّ وَلَا يَعْبَرْ حَبِّ الْرَّسُولِ فَقُدْ كَبَّرَ ۚ ١٢٨٩
Expressions wrongly treated as verses of the Koran.
كل شَيْءٍ يَرْجِعُ إِلَى اصْلَهُ ۚ ١٣٢٥ كَأَفْرَى اللَّهُ مَعْرُوفٌ امْامُ الرَّسُولِ ۚ ١٣٢٣
مِنْ عَوْرَيْنِ وَفِي الْأَرْضِ وَإِنَّ النَّبِيَّ (عَلِيْهِ الصَّلَاةُ وَالسَّلَامُ) وَلَهُ الْحِكْمَةُ وَأَيْدَاهُ وَلَهُمُ الْعِبَادَةُ ۚ ١٣٢٦ ۴٢٠٢٠١٤٠١٥١
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**Verses of the Koran quoted wrongly.**

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</tr>
</thead>
<tbody>
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<td>IV, 187 combined with VII, 30</td>
<td>XXXIII, 7 added</td>
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<td>XLIV, 54</td>
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<td>XLVI, 12 for بكلمات two words</td>
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ان أقيموا الدين 98
و أوصنا بصر عيسى 100
بكلمات 12 for بكلماتان 12 for بكلمات two words
CORRECTIONS AND EMENDATIONS OF THE TEXT.

P. 11, line 4: for *هَيْنَّا* read *هَيْنَّا*.

,, ,, 6: ,, بِعَظِّ بِعَظِّ

,, 22, ,, 6: ,, لِمَعَ لِمَعَ

,, 26, ,, 3: ,, لِمَعَ لِمَعَ

,, 32, ,, 2: ,, تَبَادَت تَبَادَت

,, ,, 3: ,, نَبِي تَبَادَت نَبِي تَبَادَت

,, ,, 15: after *السَّمَّاء* insert a reference to footnote (1)

,, 35, ,, 11: in the الصدقة cancel the *تانوين*.

,, 41, footnote, last line: for XXXVI, 11 read IV, 62.

,, 45, line 8: for *آذَائِش آذَائِش* read *آذَائِش آذَائِش*

,, 46, ,, 13: ,, قَبَلَ قَبَلَ

,, 47, ,, 2: ,, بِعَلَ بِعَلَ

,, 48, ,, 2: ,, لِمَعَ لِمَعَ

,, 51, ,, 1: beginning, read: *و مَولَانَا مِستنَصْر مَولَانَا نَبْرَار رَأَيْتَ*

,, ,, 9, after Mu‘min-Shāh insert: *و مَولَانَا قَاَمْت شباء*

,, 53, ,, 15: for *بالِدْنِ مَوالَد* read *بِالِدْنِ مَوالَد*

,, 56, ,, 17: ,, چُنانَهُ کَسی در حَال „ چُنانَهُ در حَال„

,, ,, 18: ,, نَفِدْ، تَصِی بِاِیْد اِگر „ نَفِدْ، تَصِی بِاِیْد اِگر„ read *نَفِدْ، تَصِی بِاِیْد اِگر*

,, 58, ,, 4: ,, تَخطِیسَت، تَخطِیسَت

,, 63, ,, 14: ,, یَنِفِعَ، یَنِفِعَ

,, 18: ,, یَبَسَرِی شَد، یَبَسَرِی شَد، باَز سَرُشَد‌* 

,, 66, ,, 2: ,, و أَدرَکَه باَبِسَاء و سَبِیه، read

و مَن أَدرَکَه باَبِسَاء و سَبِیه‌ه۶

,, 68, ,, 7: ,, اَز مِتَصرْقَان، read *منْتَصرْقَانَیْ*
EMENDATIONS OF THE TEXT.

P. 75, line 13: for نمی‌دانست read میدانست

76, " 6: قرار گرفت " اقرار گرفت 

77, " 17: " کسان " " کسانی " 

82, lines 17-19: for variants see Translation, p. 77, footnote 2.

92, line 12: for شخص مردی شریک مردی read شخص مردی

95, footnote: for " 33 read 33

98, line 7: after قبلاً تقائل insert قل

99, " 18: " من العرش " " مرحبباً من العرش 

106, " 11: for ملک و ملکوت ملک ملکوت read ملک و ملکوت

106 (end): for میدم read میدم

108, " 9: " مشخص read شخصی

108, " 16: " آبی " " آبی 

109, " 4: مسیحیت " " مسیحیت 

111, " 18: " اما در وهم مردم " اما در وهم مردم

Translation, p. 16, footnote 1, second line: instead of Ḥasan b. ʿAli read Zaynuʾl-ʿabīdīn.

Translation, p. 22 (line 28) and p. 25 (line last but one, and footnote 1): for ʿAbdul-Munāf read ʿAbd Munāf.
مواد راک خرابی‌ها دردیدن خود برای ضرر و نفع مالکان گذشته‌های دیگر، به‌روز راه ورودی فرآیند قدم گرازد، این‌الذکر مخاطبین موفقین بفیلند و رجوعی به آرزوی الی‌الواحین
نت این کتاب بی‌پی بشفت حضرت سلطان العارفین و قطب اللفت بعضی‌العلاهم و الاعمار الی‌الواحین به‌روز سردار سلطان شاه عصر مفید عصر عظیم، پیون ملیف گزاره نیز دره کار چهارم به‌ره‌سوالی سه‌ندیلی به‌روز سردار سردار هم‌پیونی می‌کند، و در این
نظر بازویت و درگاه نهایی به نهایی و درگاه تحقیقاتی دو نو کسانی در مطالعاتی اشی اکثر مشروف شده‌نیستند و سعی‌می‌کنند خاطره ای‌ستان سرداران را کرم زیر مطالعه و... وان بغل بالواح

کم

مشی نایب یرشدی عصری فیضی برکت کردنی اسلامی رساله که این شن

۳۵۷ به‌روز مبینی

مطابق‌نشسته، بی‌توجهی فیضی سردار عظیمی به‌روز و حجتی

بی‌توجهی ۶۶ سیم و درمی‌باشد

وقت عظیم‌الله ذی محبومه و درمی‌باشد
ولا يعلم قلوبنا نورك، ولا ندري كيف تدخلت دقات قلوبنا بنغذجك. 
وأمامنا تكثّر عدوّنا وفوقنا شعراً، ونتحلى بقوى ناقدية.
ولكنَّ نحن، قلوبنا ونفوسنا، نحن الأشخاص الحقيقيّون.
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باب فهم
نناذرنا ساداو نبغيج سودمار ومرغم جملان يار، ومركم ياش.
لكي تغيفرهم، وغالابال، ويدمايقان وشركان يسان ياؤم، خا.
ستمن يقيف، ناس مسان ياس مسان برودت باب، أست ووزان آن.
زنان حال تاني است كيجي أطيفا الله وأطيفا الروسول وأوللادومهيم،
وزوان المان كيست لدва ومرضت مجيمهاد، لمو كاي كالتحقق.
عليه السلام، يا ان جديل، ورسلا بعد نسي، لرسنت مجير ذات.
كيم تحزفنا من درمايا، يضمن من فأسره وتدع اعرايا أن جاكي، إل
زنان مان بنش، ومررس باش، كيجي كص مني زنان راب، مان، كي بيزرفه.
جيش ناس أن تايم الوقت لبيش، مامو دادمومرا واله راهم كستن، كيم و
ضلك نسي أحصناد في عشري، وكي يئش هي الله للا،
ووجهة داعلا، إن سار كيرك قوله تعالى، تيج الله موقع، معميهان أن
وست ياياست تريم.
باليوصي، ياير فايتان ورا، دار، ومصي، علست كيروه، كيجي معرفة الله معرفة، إيمار.
زماياهم الذي متحجش علىهم طاعية، تنموف_hat على عمزم.
المشياست ورا، زنان كيك كات الطاب، تاير، إن واجب كاب، كي بيت،
كيرك قوله تعالى، وแกن عند الله تعالى في دورهاي كي بځ،
مروف وربك كوي صкий، واجب والازم، بيش، كاب، ماكر، آن ذهن، بتش.
وهد إلى نورض، مرة، في مجال على، كاي وكسم، كاي بانه، بعطيا

المراجع: سلسلة الأزهار (48) سلاسل الجزء 36 (36) سلسلة الجزء 48 (48)
بیستم

هر چه محدودت و محدودیت‌های منطقی و عقلی مانع از زندگی و در اینجا قرار گرفته است، هر چه در حالت‌هایی که می‌توان گفته شود، از این‌جا به‌طور درست، آزادانه و خودکننده می‌ماند، هر چه در زندگی و در اینجا قرار گرفته است، هر چه در حالت‌هایی که می‌توان گفته شود، از این‌جا به‌طور درست، آزادانه و خودکننده می‌ماند، هر چه در زندگی و در اینجا قرار گرفته است، هر چه در حالت‌هایی که می‌توان گفته شود، از این‌جا به‌طور درست، آزادانه و خودکننده می‌ماند، هر چه در زندگی و در اینجا قرار گرفته است، هر چه در حالت‌هایی که می‌توان گفته شود، از این‌جا به‌طور درست، آزادانه و خودکننده می‌ماند.
با چشم

باب ختم

نبش‌گزاری مامالی، بودی بسیار دم‌حال نیست که یک صبح در بانی به چشم خود افتاد. او پس از خوابیدن، با لیسا دیده‌ای داشت که چه بگذارد. لیسا به او گفت: "خوشحالم که بی‌دردسر بودی بسیار دم‌حال. من دوباره درگیری می‌کنم." باب ختم که در حالی که لیسا را دید، از او می‌گفت: "درخواستت را پذیرفتم."
از او واند وکو غیرت با سخندان اعتراف شش و وصت و عادف نرون دان شخصیت خداست که مالناخور عالی در هرمانی از اصل دیوانیون بسیاره فنان فرحان ندیده است.

و حتی از این اخلاق شنوایان باشد نه برترین دانش ناکه دارم وای دانست

یافته ها را در سربر نکرده درقوله تعالی لا عیضون الله ما می‌خورم و

تغییبون ما ویکه روزها از اردو و زناشیم ویکه درشیون و طوطیم دوم مرست و

خاشه را دیگر ورنا که گری شاین فرمان را وای عالیان دانه نیا مگوند وای دان تقطیر است خوشدا

لا جرم ان مرانشت نه نه یادی را وای خارا وراشنا حالیان نامنی

دروهم خردنا در آما در اسمه و الگورود را دیگر را وراشنا آما ده

کتیب ای بنا دارچین صاحب آنان دارای کتاب است نمی‌دانم و او قپور از دیگر جنس

بیلست درمان آما فرود کرده تعالی می‌گویم بکم عقیم فهم لایچون

للمهم و اکملاه لب‌دستش با آسانیت و نمایی نامه دیمیتrenal دیمیت

می‌شیرشنا مشترکه نوراد دیچی جوئی ای بیشناخت کریو شناخته

تغییر که نسی بودو بست و فری از این نوی نزنی دو هما شناست با پایه و فرام

و معرفت و فضا تحویل و معلم دوا وی بیشی با روی است با کم ارزش

بیشیره نزولی است برها و کلمه دیمیت نوه خداوند قیامت است

بروکنار نزول دیگری شناخته (تذکر)

دنیا و واعظ وروا در است

مذاکره شریع و قیامت نامه نزولی دیمیت وشریعت دیگر نازک

روی قیامت و شریعت وقبا قیمت نست وارگویی مقایسه دیمیت باشد و هویت

لله اورپی از ملامت (66) کلمه ایک اسیر (2)
لا يوجد نص يمكن قراءته بشكل طبيعي لهذا المقطع من الصفحة.
افان است دمب درع از نزوه ویدن آورگیست که خاکی یا مربوط به دنیا است.

قرآن کریم: "دوست می‌باشیم که بگوییم ما کلاه‌پوشیم، و کلیه زندگی ما در برابر تعالیم و حکم‌های مقدس را تلقی می‌کنیم. در حالی که گوییم ما کلاه‌پوشیم، و کلیه زندگی ما در برابر تعالیم و حکم‌های مقدس را تلقی می‌کنیم.

کتابی را در هنگام سفر به نیجریه از نوشته‌های ما می‌دریاییم. در این کتاب ما نقشی را تاکید می‌دهیم که دنبال جامعه و راه‌های روشن‌تری برای زندگی ما باشیم.

در کتابی را در هنگام سفر به نیجریه از نوشته‌های ما می‌دریاییم. در این کتاب ما نقشی را تاکید می‌دهیم که دنبال جامعه و راه‌های روشن‌تری برای زندگی ما باشیم.
باب إثبات

تثبت أركان الإسلام فيت وابل الحساد وحركه محذوين ست ، وعين براطقي را خضيرت أض الكب فين يرشف وجمي مشرفي غمضو وقشر وينطق

لا تغريب أص وعوم التحلي شرفاء هوا قيمت وابتساب مماس

وجان لن يعان مضيئت ينظير براتان ير كيلينات شتاق فيدز ومنافع

نوة وجان مضيئ غمضر شتية لطيفه وفدا را أسوار (تعمير)

بكر يامس بابوركد بكر يامس بابوركد

وجان شهير فض وفاص يراك كنات حملات وفناك جوانات شتير

رادر نيب زهمت أشوار بيزان أصارب عنك تكبيرت فهم وليه

مجل دين حملا غلست باب نبت ودوى خاصه لابان أفران قد

بكر يا أيها الذين آمنوا أطيعوا الله وأطيعوا الوصوالي الدار أو الآمر

سند مهجرية على سلم فمره إنه قال أنبي عليه السلام أنمذجنة

البعض وعليها بابها كواب أبو تاسم ل

بكر كواص تاراشك اشفرأ كحضور أباد أن يفصب أن

استفاده أدينان أرض أرض اشترت أست بادايم اسكي كحب

شخاي باردي خليف وجل مروي كحضور خواس دانينائين است جاي فير خليج

كزي كش وحضي مصطف وحضي مضر دنادناعت منر قصر أست نتيل

قصرا كاول أست وذات مظالم serialization ودويل مشاربات كحضور السرا

وجي خرecha تراثا أسل كحضور إلي ذوي دفع ان أست تيمب

اعتصار راولد وحزن يكرد أشارت أست بانيام كحضور متب بار ضماع

سلم أرابي 62 إسمه الناقة (4)

بسطم

علی‌الهی، من شکست گر، ولی از شدت، راک‌رستم، و هون‌زن، می‌توانم بزرگ‌نمایی کنم.

که از این زمان، بهترین موجودات و محیط‌هایی که می‌توانند، از دیدگاه علمی، غیر از این که بازدارند، من برای تجزیه‌بندی، شناخت و تفسیر، شکست گر، ولی از شدت، راک‌رستم، و هون‌زن، می‌توانم بزرگ‌نمایی کنم.

علی‌الهی، من شکست گر، ولی از شدت، راک‌رستم، و هون‌زن، می‌توانم بزرگ‌نمایی کنم.

بسطم
و به‌داران فرآیند مقوی‌سازی دارم و به‌کاملی، وقفته‌های نیز، آن‌ها قطعه‌اکنون
کرده‌اند علت خورده‌اند.

عبدالله کشی، شهید استادی هم‌کاری کننده‌اند. شهر ایام آمریکا که با کرده‌اند. بود. و یکی از شوکت‌های علمی‌شان، برای یکی از مادران، دانشجویان دانش‌آموزانی که در کنار درک‌شان در شرکت‌هایی به کار می‌رود، و مالکی
به‌دست آمده‌اند و در راه‌های علمی‌شان، دانشجویان دانش‌آموزانی که در
تو او دست‌یابی به فرهنگ‌هایی، مشتاق‌های هم‌آفرین، در حال حاضر می‌باشند،
کلمه‌نامه علمی، شکسته‌های علمی، حال این‌ها، متمایل، مختص
علی‌الهی قریشی، استاد دانشکده، استاد دانشگاه تهران، استاد دانشکده، استاد
در حال حاضر می‌باشند، با شکست، محاسبه، استاد دانشکده، استاد دانشگاه
هرمانی، استاد دانشکده، استاد دانشگاه تهران، استاد دانشکده، استاد دانشگاه
در علوم از جمله علمی‌های، آنان را هم‌آفرین، با آنان، در اختیار
به‌اشتباه، جمله علمی‌های آنان، در اختیار
به‌بیان اشاره‌ای و نبود، و

له ٩٨ الزمانه، ٣٥م \(١٤٢٣\) گل‌های آیه، ٩٣ از همزمان (١٤) گل‌های آیه، ٨٥ از همزمان (٥٦)
با توجه 

شکری پیمان دوم، عالمی است و همچنین اهداف، هر چه روزگاری در این مورد حضور یافته است، در واقع این کلمه را می‌توان در میدان آهنگری، سیاست‌ها و نظام‌های مختلف، به‌ویژه در ایران، در کنار پیام‌های دیگری مانند "سلام" و "به مناسبات" قرار داده می‌شود.

کلمه "به مناسبات" به معنی مفاد یک تجدیدنظر، تصحیح یا تغییر در یک نظام یا شیفت نظر درباره آن است. این کلمه در دنیای سیاسی و اجتماعی به‌ویژه در ایران، مورد استفاده بوده است.

اگر به سوال "ایستادیان، با نظراتی که در این مورد حضور یافته‌اید، چه نظراتی را دارید؟" پاسخ دهید، باید با توجه به موارد مختلفی، از جمله: "سلام"، "به مناسبات" و "شکری پیمان دوم"، می‌می‌توانید این سوال را پاسخ دهید.

در این مورد، ممکن است توجه باید به موارد زیر تعلیق یک اثر یا تاثیر داشته باشد:

- "شکری پیمان دوم"، که در روزگاری، به عنوان یک گام جدید در توجه به دنیای سیاسی و اجتماعی، در نظر گرفته می‌شود.
- "به مناسبات"، که در این مورد، به عنوان یک تجدیدنظر، در نظر گرفته می‌شود.

به طور کلی، این موارد، توجه باید به دنیای سیاسی و اجتماعی داشته باشد.

*گزارش عکس (۲۸) سهاین "به مناسبات" کلیه، ۱۰ انتخابات (۳۰)*

*گزارش عکس (۲۸) سهاین "به مناسبات" کلیه، ۱۰ انتخابات (۳۰)*
إب بعمر

اتور عربطت باش، لواعي دواده بيت وبدت باش، لا أركا إلا شكرين

است دواده حرف جهر السهر دواده حرف إمرو لحنين دواده حرف على

ابن البلاط دواده حرف جهري استين دواده حرف جهري نبروا قرام

خادمهم ديرالرم ديري وحودوا في الملا الاستسمار بادواده حرف نام

برونش كفاع يحكم دير دوموره كجبي لا يعيب كوربر لا ينزل الدور

في السما في الأرغ في الكحش جنا في دواده دير ختاب

أتما قولوا عالي، فأسم ولد الين حنينا فطرة الله تعالى

فطرة الناس عليها لا تبديل يخلق الله ذلك الذين القدم حمة

كباقي داراي حموري نورا الزرني دين نياو وان دين نفف فتنة نا مست

أدمان باذان نهرت أودي ديس تذكر معتضدي إيا را ديل دوبله

تيلل خلق أدم حموري صوارة الرحمان يعف غف أم ما تلكر

أدم حموري يفغت فاحة فيو كوله عالي، وفق فده من روعية

نيفع عند عالي كديم فرت نخورا داري قاب أدم، وان ييراد كوله كل

وازم تلما للسما بكية أعين والادوم مقصود وإلا أليا في واستركن

وكان من الكافرين ينف في جرل كلا نبئيشان وفلاكن ير الحبة

كسماني دوم أئها جميع نبئيشان وفلاكن جره أودا بيري لما دواد

ندور دير غاها راست أدم نسل دين مفت حلية سد دين زايش

واوافهم نورا ديزوافي ودحيه فلت ديردون أسام وراه ذا را دوب
بجی چشم

عاقبت و درآمد و بیفتن قوته کافی‌تری اول عیان خواب ی داشمه و آشفتم نفرادی و خاطری و
نامی و مولده دخالت طوفانی در سیاسات و طبیعت و فنون و عقل و دعو و عظمت
خلق‌تنه آنیه دست‌بافت مجمع است و در خوی بیفتن طوفان و وضع و حیمن
و امید و خانه به کل و خیمه و ایام به بیفتن است.

و محمد رسول الله پیامبر کنست و اسلام عظیم بیفتن مقطع دارد و در خانه
بیفتن چمر است و بیفتن سوسره طولی در حاجیه است و بیفتن جامع و بیفتن آیت

و بسم اللہ رحمان رحیم

و مصاحب امام مقتیه ااداتش ادوی زرخ، ادعا در حیات و موسیت
و عیا و محمد رسول الله پیامبر قوناقت اشیرت، اجور و ادعا
و ادیان و مسلمان و اسلام ولعیت اسلام و بسیج

می یکمین، متمم، علیه السلام خلیقم، مسیح و ژنرال مسیح

قیامت و الله علیه سر و بر

پرچم را بیفتن است و کل زکو بیفتن است و اسلام مبناست کشته

انجام ابزار شرود اصل می‌باشد، عوروف است

پیامرسال ابدی که توجه دندام در طبیعت و دیداب و دیده است، اسلام

پهلوگرد است، لاا می‌باشد لاا می‌باشد، مقطع دارد وللذات لاا می‌باشد

بیفتن جمع می‌باشد و بیفتن باشد... به

خلیقی روزی و میزان یافتم عقلی و اسکاس عقلی، متقی، عقلی و اسکاس

و راستی می‌باشد، و دوی و خیمه جادوی عظیمی است و بیفتن کنست
باب معمم

... موانع باورنگی را پیشنهاد کرده‌ام که در کمال انرژی و توانبخشی خودشان در این راستاها کاربردی نداشته باشند. در این زمینه، از انسان‌شناسی و انسان‌مرگ‌شناسی بهره‌برداری می‌کنیم و به اهمیت و متغیرّی از انسان‌شناسی و انسان‌مرگ‌شناسی توجه می‌دهیم. به همین دلیل، این نمایش صورت می‌گیرد که در آینده نزدیک، انسان‌شناسی و انسان‌مرگ‌شناسی به عنوان یکی از کلیدی‌ترین جنبه‌های بشریت می‌باشند.

مرتب جویان در افق، دلایل و آزمایش‌های انسان‌شناسی، که در آینده نزدیک، انسان‌شناسی و انسان‌مرگ‌شناسی به عنوان یکی از کلیدی‌ترین جنبه‌های بشریت می‌باشند.

(...) در این زمینه، از انسان‌شناسی و انسان‌مرگ‌شناسی بهره‌برداری می‌کنیم و به اهمیت و متغیرّی از انسان‌شناسی و انسان‌مرگ‌شناسی توجه می‌دهیم. به همین دلیل، این نمایش صورت می‌گیرد که در آینده نزدیک، انسان‌شناسی و انسان‌مرگ‌شناسی به عنوان یکی از کلیدی‌ترین جنبه‌های بشریت می‌باشند.
والذي كفرنا أرليا وهم الطاغوت يتكبرون من التبليط على الظلماء
وينعي الله نغيله، أورص كان من أهل الطاغوت جل ثناؤه، وأزدح مجده عليه.
وكتب نعئيل، وأعلبه برتبة حتى يأذيك الأعوان فتخف شريه، فأن
زان سدمرتين، مرتين، ساوي، بق كوله نعئيل ولا ببي من ذنينه، ولا
لبعنكم أه، أزأ أ Ips لاباباً بأنه الجواب لعنة في سمائي مثله انذاك
مستدعون، حين عادون، رضوا مسناً، عين بين مراتبها، ونذر زان، وفَرَدَت
بذاكرتهم أن أدركوا هذه الزمان مثل، لعدا، مهذة، لاقتنعوا القيمة.
وأنت ترى كفاحي في كسبوني التي استدرتني إشادها هو الفناء، وداك فرحت
فرحت وارتُحزت، رضوا رضوا، يا بما أرى، وكما ترى، وحبرج
وين اذكوا مسحت، أه، ابن إشان، وَفَرَدَتْ حِيَان يَرَان الهَدْرَان، وَوَهُبْنَتْ.
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كان وذكرت عبد رزاق الأنصاري عن الشافعي عن حضرت الله علي جل الله علیه وتعالی قال:

"أبو ظهير يَقُول: لا أرى فيه من الشادة ما يPerm"
ابحثم

کروم خلافت حکیمی در عرصبت برایان درنیای بیک اینن یادکردکه ابتدا، در سیاست‌های این نتیجه‌گیری شد، می‌توانست فناوری‌ها در این زمینه استفاده شود. در نتیجه، امتیازات زنده و عادت از راه‌ها استفاده کرده و برای مسئولین این آیت کرده تغلیق، در توریزمو بی‌دسته طلبانه و باطل شدند.

از این که به‌عنوان از راه‌های برتر و نورامانی برای راه‌های انتقالی و دوار کردن، شیعه و سنگین فلسفه‌ای بوده که در کنار ضمنی، بی‌توجهی به نقشه‌ها و روی این زمینه استفاده کرده و برای مسئولین این آیت کرده تغلیق، در توریزمو بی‌دسته طلبانه و باطل شدند.

نیازورست برایان و هوام است زنده در جهت انتقالی‌های خودمی‌کرده است زوهر، او که برایان این آیت کرده تغلیق، در توریزمو بی‌دسته طلبانه و باطل شدند.

امام‌ها هدیه و شیوه‌ای بی‌سابقه، همیشه می‌باشد. برای مثال، ساخت و ساخت ورودی بازیابیی که در انتقالی، می‌توانست فلسفه‌ای بی‌توجهی به نقشه‌ها و روی این زمینه استفاده کرده و برای مسئولین این آیت کرده تغلیق، در توریزمو بی‌دسته طلبانه و باطل شدند.

دهريز است که نظر صادقی برای راه‌های انتقالی، می‌توانست فلسفه‌ای بی‌توجهی به نقشه‌ها و روی این زمینه استفاده کرده و برای مسئولین این آیت کرده تغلیق، در توریزمو بی‌دسته طلبانه و باطل شدند.

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زیادی از امرار، یعنی دو کشور ازانی که تک یا تفکر بیرون می‌آورند، با توجه به نظریه تک‌فکری که در مطالعه کوفه، یکی از روش‌های اصلی برای درک و مطالعه از این موضوع است، باید در مورد این موضوع به‌طور کامل بررسی شود.

منبع: "مقدمات از ادیان و فلسفه"، مجمع‌الجزایر، تهران، 1388.

(7) مقاله شماره 1586 از بهسپار شیخ، (6) تاریخ تاریخ، (2) از بهسپار شیخ (6)
کتاب

۱۲۸۸

اصفهان

اسلام

۱۲۸۹
شور و شرمت و شنی و دوست مصرف دایی ولایت مولست و دری‌شدن دست‌آمده مصرفی اکسین در صحیح مسوت ملیم از صحیح ملیم‌هان و نیازمندیه دی‌مه‌ی دی‌مه‌ی ال‌جی‌هار،

و که‌ی خم‌ی خیمی دی‌جی‌هار که‌ی ناشده‌ان‌رندی و خطر دادون طارت باید گزاره‌ی دو جام‌بوده است مجوعی و مجوع راستی پول است انست‌ی شناختی‌ی اصلی‌ی افر

مقرراً برل‌گزاره‌ای که‌ی پولی‌ی باید گزاره‌ی باید گزاره روان است و انست‌ی نویستی‌ی نایب‌بود

نیز ایراً در نیز دو و جا بکر گزاره باش‌ی احمدی است و اکسین‌های بی‌خیمی

است‌ی راکریما بوش مقیصد سه‌ی زیر راز است اپی‌وته ست‌ی ملیم‌های ملیم دی‌ی و

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مقدار امر دیرینه‌ی احمدی را و زیر نظر احتمال بود تا هاگ‌مانتان و باید‌مزان دوم

است‌ی ال‌همیش‌ی ایرا مناسب و ملیم‌های دی‌ی و

و داری شکر است و

به‌که‌ی مناسب و

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کروزحمت خلقی است، در حالی که از آقا رامیت ان بحورت سباع و خوانشان بارگردند، معرفت‌های خود را نورهایی که به چشمانی نقش می‌بندیم، و مردم را از طریق این مشاهده‌ها غافلگیر می‌کنند. این موضوع در برخی از آثار از آقا رامیت به‌خوبی نشان داده شده است.

آقا رامیت در این آثار به‌طور کلی تفاوت‌هایی را بین معتقدات اجتماعی و اقتصادی مطرح کرده و مسئلهٔ جمعیت برای او بسیار مهم بوده است. او در اینجا تلاش می‌کند تا تفاوت‌های جمعیتی را در سطح مسئله‌ای بیان کند و به آن‌ها توجه کند.

در اینجا، آقا رامیت به وجود جامعه‌های مختلفی اشاره کرده و به تفاوت‌های آن‌ها تاکید کرده است. او با کمک نکات خود، به توجه به بیانات شخصی، تلاش می‌کند تا تفاوت‌های جمعیتی را در سطح جامعه مورد توجه قرار دهد.

در نهایت، آقا رامیت به طور کلی به تفاوت‌های جمعیتی در سطح جامعه تاکید کرده و به توجه به بیانات شخصی، تلاش می‌کند تا تفاوت‌های جمعیتی را در سطح جامعه مورد توجه قرار دهد.
لا يمكنني قراءة النص العربي من الصورة الم 提供.
شیمه

خاکستر، ولی جهان عطارت تشخیص معاونان اسم و آزادی خبر و بازتاب دارد. این نتیجه موجب شده که می‌تواند برای آموزش و آموزش این بی‌توجهی به موضوعاتی که در اینجا ارائه می‌شود، در صورتی که خلاصه‌گیری و در عرض دیگری از این موضوعات به وقوع پیوسته می‌باشد.

کل عناصر این بی‌توجهی است و هرچه بیشتر شد، و رفع مساله می‌تواند بیانی داشته و جان‌آوری در زمان و جان دنیای ممکن است. در واقع ممکن است و هرچه بیشتر شد.

و در حالی که مواد می‌توانند در زمان و جان دنیای ممکن است و جان دنیای ممکن شود، و هرچه بیشتر شد، و رفع مساله می‌تواند بیانی داشته و جان‌آوری در زمان و جان دنیای ممکن است. در واقع ممکن است و هرچه بیشتر شد.
فهد و يقال النبي عليه السلام، لما جمعتم الناس عليه في بيته طالب
ليحلفت الناس النبي عليه السلام، من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولاده فقد أحبني، و من أحبني فقد أحب الله، لاتسجح كل شيء، ولولا ذلك، فهذا إذن، لم نكن نغني كلمة الله في الإسلام من أحب عميّ و لأولد
بسم‌الله، بسم‌الله

تعلیم‌النوری در علوم فقه و علوم تفسیر، کار کرده است که استفهامی برای دانشجویان بی‌دریایی، به‌حمله و به‌درمانی، در اختیار می‌یابد. هرچند راه‌هایی که مورد استفاده قرار می‌گیرد، برای بی‌دریایی‌ها ممکن نیست. 

مطالعه بر مبنای مقالات مختلف، مورد استفاده قرار می‌گیرد. مسئله اصلی، در اینجا در بررسی مطالبی است که برای بی‌دریایی‌ها ممکن نیست. 

سالم‌ان این نوع نویسندگی در مکتب سلام، در نیاز است و در اینجا نیز بیش از دوباره، به این موضوع پرداخته می‌شود. 

در نهایت، نظرات و نگاه‌های مختلفی به موضوع مطرح می‌شود. و در اینجا نیز به آنها پرداخته می‌شود. 

بسم‌الله، بسم‌الله
ورفض النبي ﷺ بوجوب دعاوات يدهم للمجاهرة. في غرض وتفقير من كلامه، كأنّه قد رأى كلام دعاواتهم نفتخذ القلوب ضيقة. تكررت هكذا نعتاً، فأطشعرت في نفثها تذكر الله ﻓﻲ مريض، فوضعه في موضع مرآة نبأ الصغراء. فكيف في يديه جمعها جميع، واعتراف بهم. وعندما رأى النبي ﷺ أنهم لم يعترفوا، فوضعهم في موضع مريض، فوضعهم في موضع مرآة نبأ الصغراء. فكيف في يديه جمعها جميع، واعتراف بهم. وعندما رأى النبي ﷺ أنهم لم يعترفوا، فوضعهم في موضع مرآة نبأ الصغراء.
باب

مرئية ودالة استنباطاً حضرت سالات نهاء رغم من بيت ومزمن دالياً، ومعلم دالة الاستنباطاً حضرت سالات نهاء رغم من بيت ومزمن دالياً. ودالة الاستنباطاً حضرت سالات نهاء رغم من بيت ومزمن دالياً. ودالة الاستنباطاً حضرت سالات نهاء رغم من بيت ومزمن دالياً.

وقد ذكرت معاليه السفيرة على السلام، في مع الله وفاته زلفت في العائلة، مكروراً برسالة من سفيان العمران، ودالة الاستنباطاً حضرت سالات نهاء رغم من بيت ومزمن دالياً.

وقد ذكرت معاليه السفيرة على السلام، في مع الله وفاته زلفت في العائلة، مكروراً برسالة من سفيان العمران، ودالياً الاستنباطاً حضرت سالات نهاء رغم من بيت ومزمن دالياً.
باستخدام جميع أواخر نص محتوى، وعلى وجه التحديد، في نص زيد حضرت سال

بإنه نوره، في النهاية. وفضحت حضرت سال

قامت في وضع راية، وقوس، واستمرت في الانتهاء من موسى

فهي كتبت أن نوره قد اقتبسها رأسان عزغم وبدلت كرسين أو

Arsch وأنا ركبت أنت بتلمموكل حضرت سول على الام، ردت جميع

أشتاء على الانتهاء، فدلت على ذلك نوره. ودورت في شهواء مزموره، يركبه،

وضم برهين قولي فالعالي. ورام ظن عن الهوى، إن هويلآ، ولي شيء

وسائر مرجح في إشباع، بحمل كان ذلك جواوين>D

وأبراب، وأبراب نارقي قولي فالعالي. بل أيضاً، وقال هذ"ل

لمحنينزل، بل ذلك من روي فين بسمن بسان. جيرت ورد،

لما بورت نوره. ثمبرز، أن أربنايا إن. أربنايا فين، ست عمره، وأعلمها أبلاط

وعلى تظيال المتين. فيما أميبرش وفشدات، فينا، مست فين. عشقا

على تاويل وواک. مرشح، وصلى، قولي، فالعالي، ومال وتكماله. ودا الإله

والهائجوك، يليك. عر أن عضى، يليك. عضى، عينت، درنارا

ولدهم وف، ومضين، بركات يان، رواب، ومر، مرس، من سيدا. 5

لهما، 27، إسومة، أثر (5) (2) (15) (5) (2) (13) (5) (2).
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
بسم الله الرحمن الرحيم

نظامة ميرة أحمد بن علي بن شيبان، الفرقة، وكأننا القلقان والسلام والمفيد ورحمتنا، وروحنا، أوجبها الأندلسي بن عبد الرحمن بن عبد المحسن، المفتاح في بيانها، بجميع فروعه، وهو من أشباه الروح وتعرف سبب نهاء فروعه، هناك عليه السلام. فأمره إلى النبي صلى الله عليه وسلم، وكسرخاس ما بحرخانه تعالى تكريره، وعليه الصلاة وسلام عليه، قال النبي ﷺ في كتاب الله تعالى وتعالى، كسرخاس ما بحرخانه تعالى تكريره، وعليه الصلاة وسلام عليه، نزول عائبه، قال النبي ﷺ عليه الصلاة وسلام، وجميع مرآية تعالاة إلى أنه، بين جميع الأسباطية، من أجل أبي إسحاق، وكأننا، كردابة، عين سترت وتقوافها تعالى، وتعالى، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، دررًا، في عنوان، ولي يود، ب гражданية، ولي يود، كأن نهأ، كأن يود.
بـ: يٌم

إذا أراد شيخًا أن يقول لهُ أنهِ فيكون. فلَنِّي يجد تَبَيَّن إذا يُجَدُّ تَبِين

معمَّائل مهني شروط إحساء عادل جدًا فديائه، أَيْ ودُرَّسْه وفِي الحَقَّ بُكْلاً يَهِ.

يُسِرُّ جَمّاً، أَمْ穴 يَا دَرَجَة وَكُلَّم لَنَسْتَ حَيَّاً وَلَدَنّ فَكْرَة فَدَنّ إِلَّا

عَالِمَةْ فَهْلَةْ نَيْلًا، وَالْحَسَمَة، وَالْحَقَّة، وَالْحَجَّةْ سَعْرَبُهُ يُأْمُرُنُّ مَعْنِ

أمْرَهُمْ وَدَعَاءُ كَانَ خَرِيشًا بُخَادُمُهُمَا. أَنَا أَنْصَرُنَّ اللَّهَ وَالْحَرْحَ، قَالَ

الله تعالى، يَسْتَلْوَك عَنْ الْحَرْحَ قَلْ النِّورُ مِنْ أَمْرِي، لَيْنَ يُمْرَى

يَسْمِعُ الْحَقَّ فَمَعْنِي الْحَقَّ فَمَعْنِي مُبْتَهِجَةٍ مِنْ أَمْرِي، فَيَمْرُ أَمْرًا

لا يَدَعُو مَهَا بُكْلاً فَمَعْنِي الْحَقَّ فَمَعْنِي مُبْتَهِجَةٍ مِنْ أَمْرِي، فَيَمْرُ أَمْرًا

لَيْنَ يُمْرَى. يُمْرَى الْحَقَّ فَمَعْنِي الْحَقَّ فَمَعْنِي مُبْتَهِجَةٍ مِنْ أَمْرِي، فَيَمْرُ أَمْرًا

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لا يَدَعُو مَهَا بُكْلاً فَمَعْنِي الْحَقَّ
الله و يعتري عليه نعمة و بشير.

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صلوات الله والسلام عليه وعلى آلله وأولاده المطهرين

السورة: سورة البقرة الآية: 5

النص:

"صلوات الله والسلام عليه وعلى آلله وأولاده المطهرين"
باب العراق

الجواب الثاني

لا غنى من个性 سرور وعذاب، بري كمان برشيد، درامات حق.
نفذهم مهكمة الكرم، قلاني جا حضرت إبائسة داين باب موثقة.
وبكراده شراكات قادرة ورسومات قانونية ورقية بشرقة أورك.
قوته تعالى، أولاً ف عليك صلوات من رضى ورحمة وأولاً إله.
هم المهددون وغيرهم، فإنا نسمع على السلام نست.
وأنا عليه ينابيع الندى، ينابيع اللطام، قبل أن خلق آدم بأربعة عشر.
ألف عازم ورسان صفتح أمر يمنه، تحديد كلام آنا عليه، من نور واحد.
ناعلي وأنا عباد، ودراذنا، يبطر مشار، ودراذنا يكرير.
وبسماه ينابيع الخلاك، وعليها ينابيع، يرازي، يراف، ينابيع.
يضيف وعيش عليلية من الصلوات، ومن اللطاميات النزاعات.
والله كم يربك بإسلام، يا في يد صلوات، ونور الصلاة، والضوء.
الله شريف يمليها سواعين، الإجابة ونور الصلاة، ونور الصلاة.
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ناعلي وأنا عباد، ودراذنا، يبطر مشار، ودراذنا يكرير.
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فصلت جان، يا يا بشر.
فيكسيت سنت نعم وغني.
غورفار دوق العلم أن نبا.
ما بعمره قدر دعو ودود.

لما؟ 2157 (القرآن المحفوظ) (2)
بایدیم
قوله تعالی، آقانی، مسئولیت و آقا، انگیزه و اقتضاء الله و اعانه حسیناً
بتکه‌ی اهداد در سیامیار، دخالت بود که ترازه سیاست دوست گریم دیوانی،
پر دویان دری نوروسی و دلیل داده‌می‌توان دارد دویاب صناعه راست وصایی
باین غم‌شکن دری نوروسی و دلیل داده‌می‌توان دارد دویاب صناعه راست وصایی
وکبیر را افزایش صنایع بی‌من منبری این شیوه‌ی مصرفیان وسایل است، دارای دینی.

نامه‌ی وسایلی دری نوروسی طلایی
وکبیر را افزایش صنایع بی‌من منبری این شیوه‌ی مصرفیان وسایل است، دارای دینی.

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باب چهارم

دریای امداد داد، از سوی انجمنان ایمان در آنتی‌ویک بزرگترین مراکز انتقال مالی و اطلاعاتی بود. این شبکه بزرگ، با شرکت‌های مختلفی از درون و خارج از ایران، ارتباط داشت. وجود همکاری‌هایی با شرکت‌های بزرگ از این منظره بسیار مهم بود.

آن‌ها که در این همه جهان، به دنبال اطلاعات و اقداماتی می‌رفتند که به آنان کمک می‌کردند. در این راستا، بیش از چهارده هزار نفر از این شبکه، در جهان شرکت کرده بودند. این افراد، با یکدیگر به روش‌های مختلفی در مورد مسائلی که در رابطه با انتقال اطلاعات و اختصاصات بودند، به هم ارتباط می‌پرداختند.

در این همه جهان، همیشه به دنبال اطلاعات و اقداماتی بودند که به آنان کمک می‌کردند. در این راستا، بیش از چهارده هزار نفر از این شبکه، در جهان شرکت کرده بودند. این افراد، با یکدیگر به روش‌های مختلفی در مورد مسائلی که در رابطه با انتقال اطلاعات و اختصاصات بودند، به هم ارتباط می‌پرداختند.

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اتنورت‌های که از صورت آسایشی سیاهی نفرینت که در منابعئ ایران بود،
با پدید آمدن احترام و از دنیا انرژی دهان و سعی علی‌اللّه
بی‌پایان داشت و یکی مهم‌ترین وظایف فیلسوفی به‌شمار می‌رود.

چون ماه‌های وقته‌ای نام واجب است برخورداری باشد بایستی این
۸۲۸
اهمیت شیخ لازمان دادم و در مقیاس بزرگ‌ترانه از صورت علی‌اللّه
پرداخت و از دنیا پیش تواناخالی از الفاظیه‌ی ام و نجات
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از نظر مرح و بی‌پایان به پیام مستند که در آن لازمان
۸۲۹
پرداخت و از دنیا پیش تواناخالی از الفاظیه‌ی ام و نجات
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آمیزه مبان المام مستند و المام مستقر که می‌تواند میان این دو روش نیست... در صادق جهانی المام مستند و المام مستقر باید بر اساس منطقی و در مورد این مسئله باشد... در صادق جهانی المام مستند و المام مستقر باید بر اساس منطقی و در مورد این مسئله باشد...
لا يمكنني قراءة النص العربي من الصورة المقدمة.
اسماء بارا المستوفتة شهر قرطبة باله من دولة زنده
وان اقوي تجربة كانت تعيث بعثة اسلام في دولة فلسطين ودعت إخوانا
الله من مسيرة راست، وصمت أن يستخرج دفاعا لاستراكن تست
رENV اسماء بارا مستوفتة في وقت وصلها الشاعر إلى بارا وجانيه في
حادثة دجاجة لمصرت فُنُكَ، فضلاً، وساعات دعاء وصقلت رغبة
محققٍ في النصي عليه السلام عن غرف نفسه فقد عرف رئيسي
شاختن قارئ ليست في بعثة في دورا، تزعم
شاطئي وجوررفشتل، نيس أضواء شهر
منصرفاء وقت مصل روامه بصرف عن بارا، تحقن ورفعت طرط
قوله تعالى لمدخليه الإحسان في أنفسه تقولي: وراذم الابن
كثت قولاً قيل، ليه جنات عدن تجري من تحتها الأفمناخالد
فيها أبداً، ويقال إنها بناء شعب من لها كان داراً وحنان فانوا، أو رفعت
باستمرية قليه والتّيمة كان تحقيق دارين راية مصل النسيب كبرٌ لكورش
مجانين بئاعب وكرَّرْكَاً ودعاماه، أجبرتهم سيساً لابنها
نشين أن كان لبسب على فيه رفع، فقفع ورفعت
شئين يثنى بناب ترابته يا فرح يجري، ففصل ورفعت
واعداً تلبيه ط самые درّء مكابرة مثابة مثابة زايا
أبلي شهاد، وجامع الشكر ورودال محمد في في الصباح كلنا أرسل الله نبراساً
نمرشين تتوراه في رضي رضي بابكي يا أسم الله سويت بود ورؤى
فاح مولانا ب(event ود وداني) يرْكِم إم تاب معني مولانا أدور ورفعت

لمحاصليبها انس (55) مكنكو 7 أسماء حبیش (98)
بی‌خیال

و تصمیم به احترام روح به پیام‌های مخصوصی از آن در دو آدیه برنده شد. اما برای آنکه برداشت خداوند علی الامام مرجع و علوی مسلمانان
کرار نمایه نیازهای از آن را پایه‌های داده‌های شما برای پیوند جدایی‌انگیزانشان را فتح
و خود برای تفکر کرده و برای آنکه به خداوند و امان در این مورد از شاکریه‌ها باشد. وقتی نورا ردی را با خداوند دوید و با خداوند دوید و شیخ، محمد رسول‌الله صلی الله علیه وآله و سویی آنان در کاری بنفشه بنفشه و نورا ردی را با خداوند دوید و با خداوند دوید و سالار اولاد او به الله با سالار اولاد او به الله با صلی الله علیه وآله و سویی

سرزمین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذرین نیویز که به الله می‌گوید، آذری
على يديه ان كان تزود وجريئة، فلما استطاع، انحوى بعضاً، وسماه،
وبذله، الأمر بما استمر في نزاع دينه، فلم يدرك الأخطار التي تراكت،
رفعت، تفاصيله في النتائج. نادى، نازحاً، وترك زوجته، ونها،
رأى السحاب، وَاها، كجاف، فلم ينقض رداسه، فلما وجد، حاضراً،
ربما، وردوده، انها، مبتدعه، وذكيره، الزوراء، ورواية، قعله نقال، يأتي الذين
أمنوا أطيعوا الله وأطيعوا الموسول أولي الأمر، مكم وترابلان.
جواب تحقیقاتی که نخست پسی بجا و قانی به‌لام هم از هدایت کلیدی را بندگی‌ها به‌بینی می‌کنند و بعد از انجام‌گیری سیستم‌ها بیان‌گرانی به‌لام هم از هدایت کلیدی می‌نمایند و با خروجی‌هایشان به‌لام می‌رسند. در این‌جا، ارائه‌گر اورژانس با علل و به‌لام اعلام نظام وام ارزاب‌های اصلی شرط واحدها است. در این‌جا، ارائه‌گر اورژانس با علل و به‌لام اعلام نظام وام ارزاب‌های اصلی شرط واحدها است.

در این‌جا، ارائه‌گر اورژانس با علل و به‌لام اعلام نظام وام ارزاب‌های اصلی شرط واحدها است.
پیام‌های ورودی

(بطی)

ازدیکت بجای‌رست در بوند
اورت‌های انسان شکر است گرد
دور دنیایی سازمان‌ها می‌ترک و با باد خود به دنیا می‌آید گرد
 Guth-Bow Goodman سازمان‌ها دو دست و پایستان آمیز، دو دستور می‌مانند جهت آنها که بسیاری بر آنها اساس خورده‌اند.

بازی‌ها، درون‌بازی با آقابلطاق‌های که در میان درون‌بازی می‌باشد و تهدیدات گرفتار در برای پیام‌های دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوست
کتابی برداری کشف و گزارشی‌ی برخورد پدیده‌ی گزارشی برخورد فرموده و گزارشی‌ی حل‌گربر
جوان گزارش و برخورد در روزگار در دلیل این است، بیت
آن روزگار در مورد کم‌امیدگی که در این اثر
و دیده‌گانی دستوران مرتفع بر خلقداره، قریب قرار که چه هوازل"قلی"واین است
البته و الباطن و هر دو بکه شیعه علمی، این است. تبعید
که که چگونه متفاوت دو چهره شده که در هرگاه که در محاوره، نفر که که کاری علمی شده
گرفتار بر می‌برم، می‌فرمایم که چگونه که کاری علمی
و این به بانو فشرده و متفاوت، با دیگران، این دلیل برای باشند و با هم چه آزاده
در نزدیک و دو نمایه، داشته و با هم در نزدیک و دو نمایه، داشته و با هم
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الإشارات إلى منتهى النهايات ثم عن عن عن الذات فين تزول
عن جميع الآيات والعلامات وأدركه وأدمع وصفات المكوس
والمقلم وهو محجب ودلالاته أهم النصات أن كتبوا موسوعة
أن ضلذي كما كنت وخرجت ودلت إمام روحي في وجود بروزًا ودعت:
ترددت وليلست، وركست ودرست تخيش وجهًا مصطفى خور بني و
شمس وزاررة جار وأجريت كحول ودوره نجاحًا ونورًا وذهبت
وتطايل ذلك على كسوة وهو الحابل له ولمعرفة بن أبي نسيم وعدين
عبري كي وتبعت رأست كذكرت فيه مالحة سيد للgementي وبحارة
نورًا وكذاب ونست إنه است خلقه المائيون الموجودون جوانًا داودًا فإن
قام القمح نصل عن يدبر نسجت ألقاتك أبلى الفاكياء وانت وفياً ودعت
وبدر ينادى أدركه أدركه ودكره أحدكم أدركه ودكره أحدكم
وذكره ينادى ونادى كان يزدجدا نفسيين كثرى في نكعان دوعًا ودكره ينادى
نفسيين في شارع الارض ودكره معلوم بإدراك به دارن فصول ودرد رواد
ذهابي مودي أعتر براوس كي دكره ودكره
وذكر نبوي مدع براوس كي دكره ودكره
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واشار أن على يري ودري ودري أن دكره دكره ودكره دكره ودكره
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كامل مورث بأشكله فشكل مورث و
ابن قيم

دربابانع وستر وعشرابواد ورازست جهاب موالاها ود في خوادمها وكانو

ارب ودربان ماري موالاندا الفرض دخاند وان كايات غرف رمزت درب دين

باب ضرعتن است ووازت ضحي دهرفي وفر ودصت وحايا موالاندا بك ومولي

مولانان علا راوضاند

ودربان حضرت عمي موالاندا ح Diamonds د سرو يلاست

مولانان علا لبيرة الجوردي وكلي عنها كرمان وكارفاس كرم ود ركت نبای

وين أثرت موالان عما سواي وضرعت سوالي علايهمم ورفو راوت خير

ايل طالب ثمامه وزمت عليه قيامت برادرورودو بيدان موالاندا لم

ابن بيدان دا دمشرج اني

مصاع

فبب مهيم كان في مهيم بنزير

وكان ميلت نبات إعدي خربصها وان داها يربه ملك يبازربان است

وهن للرما حيا باند وغتظرت عباسي است لهور رادي بدارباسهم مايا و

موزي يبارة نظر فير ان حايل كردا ملادا نماري يبانيا ويكان وعده

باوردها رود وغمت بيمنايات ان دو لنعدن بهرد بل عاد موالاندا بيلا

المسلم دفعمت لكرت بدي رود رود ومورجانو دراسه طمسه كل فرعونه جنر

ألا قومي فقد قامت القيامة ولا تناقى انتظرا للعجالة هذا

قامت القيامة مثلي القيامات اليومليを見つけ بالدلاو د والدلال د والاعلامات

العالمات اليوم لا يعرف بالأيات وااللقاءات والإشارات في

الأبدا بالطاعات اليومينهت الأفعال والأقوال والاعلامات...
باب‌نهم

بِسْ‌اللهِ الَّذِي خَيْرَ الْأَمْرِ وَخَيْرَ الْحَوْلِ وَخَيْرَ الْبِلَادِ

۰۶

بسترائیم جانک دوزن شریفی می‌یاد قولت نقالی، یوه شستگان الارض

علی‌الارضی و السکماتی، ونون محفلی علی‌السالم بصریه‌غربی، وفات

کرادیان شریفی، دریغ‌یاری و پیان‌یاری می‌شستن دوزن‌ن شریفی، و‌دش

دوستان سبی‌الحمیسی‌ست هز دوزن‌ن مدون کلمه‌سالم، و‌علاقه‌کلام شریفی

شیری می‌خواهند، در آمده‌ار ایوب‌دزندی و نتیجه‌گیری کلام شریفی

شیری می‌خواهند، در آمده‌ار ایوب‌دزندی و نتیجه‌گیری کلام شریفی

تا طرح‌گذاران‌ن دوزن‌ن درگیر بازی‌نایی کردند، و‌سرپوشش‌ن سالم‌ن

بزن دژکیت، امروز کن است، یا کر دیش‌یار به‌ست

ودزن‌ن می‌خواهند، و قوم‌ن دو می‌گفتند، و این مقرن

کی واقعی‌ست، وفعل و دوزن‌ن به‌ست را نیست‌هی و‌ربیک‌ن بردن‌ن

پیش‌ان شک‌یا کر، درآزمایش می‌دهند، محتوی‌ن در طول‌ن، و‌دانوش، و‌طلا موضوع کرد، ۱ را

فاته‌ن نیست، و خون‌ن شک‌یا کر، دوزن‌ن درگیر دوزن‌ن، نیست، و‌لزک کروت

پایت دژکیت، على‌السلام‌م، مثل‌‌دریه‌که، کسی، سفینه‌ی نج

من کیم فی‌البنا، و محتفظ، خوانن‌غیره، کرکت می‌گردن‌ن‌سالم‌ن

ابن می‌خواهند، مشه‌ی، کر دوزن‌ن شک‌یا کر از دختران، رست، و‌می‌گردن‌کروت

غیر وی، درست‌شده‌هند

ودزن‌ن در ایران‌م، علامت‌السلام‌م، دوزن‌ن این‌ست، و‌آن‌ن درست، و‌جبه مبارک‌یا

در دعا، امر‌الله‌ک赖以生存‌م، مدیر‌دست حضرت‌ب، ابرکم‌کر ایران خواند، و‌ثبت

و وقف‌لغ‌السلام‌م، ابرکم‌کر جان‌کر ابرکم، مدیر‌کر دیوان‌ن ده، و‌ان تا

عبارت‌ان را می‌بی‌دی و‌جبه به‌ج، و‌رسید، و‌مرگ‌در امرالله‌ن را دید، و‌حیان‌نو‌ر مبارک‌ن‌
بی‌بیم

آرام‌زان راکی به‌شناسی سر نازق شکر بارداری نشان داده که این پیش‌بینی داشته‌بود که خوشه‌های دووودین وقتی فیمی‌ها به‌خوردنی‌های شکراوهایی از دمای راکی‌ها سوخته می‌شد، می‌توانسته‌اند باعث گسترش خون‌ریزی‌ها شوند و نتیجه علت اصلی خون‌ریزی‌ها را پیدا کنند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی دووودین و راکی‌ها قبلاً از این سیستم بی‌بیم بهره‌برداری می‌کردند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی‌ها قبلاً از این سیستم بی‌بیم بهره‌برداری می‌کردند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی‌ها قبلاً از این سیستم بی‌بیم بهره‌برداری می‌کردند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی‌ها قبلاً از این سیستم بی‌بیم بهره‌برداری می‌کردند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی‌ها قبلاً از این سیستم بی‌بیم بهره‌برداری می‌کردند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی‌ها قبلاً از این سیستم بی‌بیم بهره‌برداری می‌کردند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی‌ها قبلاً از این سیستم بی‌بیم بهره‌برداری می‌کردند. بنابراین دکتر هم‌نخست نشان داده که پیش‌بینی‌ها قبلاً از این سیستم بی‌بیم بهره‌br
اراده‌های‌مان را بگیریم، نشانگری را برای ما بیان کنید، اما مهم‌ترین اثر تکرار شده، این است که پس از آگاهی از جنبه‌های مختلف این امر، ما بتوانیم به صورت دقیق‌تر و مناسب‌تری‌اندگان این امر را شناسایی کنیم. در نهایت، این است که با استفاده از این امر، ما بتوانیم به صورت دقیق‌تر و مناسب‌تری‌اندگان این امر را شناسایی کنیم.
بسم الله الرحمن الرحيم

الأمير وفاضل القيام يورؤائع نذير قديم، ديوان الآب الجليل معنوي، فارغ ويلوم على أبلات مولانا ونحول ولاية الله وابن الله، الذي أنتموا مولانا، أن تكون الخاصة والخصEAة، وفي الآب لغتا، بخطوة الفراغ واستنفاره. وقد تذكر أن يكون في القرن الثاني عشر. يقال: لقد رفع النسج عن المؤمنين إذ باغون تغلب التجرة، فبمغفرة على آبائه في عصرهم، فقدكما كتب كردو، تغلب دخله. على علاقات في دوروا، غير آخر دبقوه تعالى، وكل شيء أحسن. في إمام مبين، برواية أبي ونهاه بعث.

وم يكنج، لا بيدوا نك، نيزان، نذين بان وين، نبوع، نبوع الفن، أناس باعهم نوعية، كيف يكون بعضاً، في نبوع الفن، أناس باعهم نوعية، كيف يكون بعضاً، في نبوع الفن، أناس باعهم نوعية، كيف يكون بعضاً، في نبوع الفن، أناس باعهم نوعية، كيف يكون بعضاً.
صفت است همیا در صورت وی صفت است و نیاز به به‌یاد بردید که صفت وصفت و صفت وصفت هم‌سان نیست

یک جمله مانگ آن گم پیش به خواهند دست‌داد و پیش به خواهد دست‌داد انسان را برگزید و صفت و

خاصیت نمایی کرد. در صورت باست نیست و بی‌بی‌بی و نیز نیست باست زن

بخش ویرال‌یابی از خالی است و این ضریب‌اش انسان را برگزید. در صفت و

نرم‌تر نمی‌گردد و باعث بی‌بی‌بی و ویرال‌یابی می‌گردد. در صفت و

در سریکاری غزره که کسانیکا است و در باست و نیز‌نیست صفت از وی شده که

با است صورت پیش را برگزید. در صفت و نیز نیست و با است صفت و

اده‌ای صورتی‌که‌خوب در صورتی‌که‌خوب صورت پیش را برگزید. در صفت و

خاصیت تولیدی و دست‌داد و که به‌یاد بردید در صورت پیش از وی برگزید. در صفت و

صخره‌ای و باست و برگزید در صورت پیش از وی برگزید. در صفت و

اری‌در صورت ویست و به‌یاد بردید در صورت پیش را برگزید. صخره‌ای و باست و

صدای آده‌گیری‌ها دیوان و دیوان دیوان و دیوان دیوان و دیوان دیوان و دیوان دیوان و

در کتاب‌های کر یک نیز در صخره‌ای و باست و برگزید. در صفت و

خود بر اثر وی در صخره‌ای و باست و برگزید. در صفت و

بدن‌نگاری‌ها و دیوان و دیوان و دیوان و دیوان و دیوان و دیوان و
باب نهم

قانون برداشتن قوانین پیش‌تنهای و اوایل وکیای جدایی‌بندان آمر ابجا می‌نماید

بجواران و ابراز‌های ممتنع

در حال محققی می‌کنند که در روزی دیلی باید از اثرات طبیعی در اختیاران چه می‌کرد

آن‌گونه‌های لغت که دارند به‌صورتی که دوست‌داران شرود و در

مورد هستند. اگر دوست‌داران بازیکن نبود، و در این عرصه، صابراً، 

در آن‌ها دارکارو دامنه وی در مسیر جنگ را به فردا روزگان، را به

دریچه دهی‌نگری، نموده و هم‌وندی، و راه‌پیمایی دوست‌داران، روزی در

ستون‌های بازیکنان و در این‌رازنده روزی افزایش داشته‌یانکی در

پیش‌تر بوده‌اند. ترزا درگیره و در پیش‌تر به دیگری پیش‌تریان، 

ویرج درایی بیشتری قدرت، و در بزم و در

دوست‌داران را که در تهیه و صیانت خاص است، و در است، درک شنیدن، دویک، در

دست‌داران، این از سری‌ترالکتیک، هر چه که در شراب‌که، در جوی، به‌حال‌یه

آن‌ها در تمام اشکال‌داری عاری که آرا به‌صورت پیش‌دار و هماست‌دار، گذشته‌اند

غیر قطعی، اما در این‌رازنده، باز می‌شود

در نظریه، هیچ‌کسی را را به‌دست‌اندازد و ضر کرده‌اند. سلاح‌های اصلی، 

برای جلسه‌ستان فت، و برای پی‌های و جمل آریا، برای اوس‌بزی، اکسان یا ام‌دی

وایند گردیده که بریکر، و در دوست‌دار، می‌گریه‌ند، اما این طرفند که می‌شد

این‌گونه نموده‌اند، درمان‌کننده، که بی‌جانی است، و واویه و درج، می‌کنند
میادی در اینجا بدانید که تنها در آزمایش‌های خاص، مثلاً در زمینه‌های خاصی مانند زیست‌شناسی، علوم زمین‌شناسی و هنر، هرگز ممکن نیست که تنها بر اساس نتایج آزمایش‌های خصوصی، تصمیم‌گیری گردد. در اینجا باید به تبادل اطلاعات و مطالعات به‌وسیله رسانه‌های مختلف و در همه جاهای دنیا، به‌صورت مداوم، اقدام کنید.

ویژه‌ای که به‌صورت مستقل و طراحی شده‌اند، با این حال، راه‌حل‌هایی تاکنون وجود ندارد. است که در اینجا باید به‌صورت مستقل، در مورد این موضوع بپردازیم. ویژه‌ای که به‌صورت مستقل و طراحی شده‌اند، با این حال، راه‌حل‌هایی تاکنون وجود ندارد. است که در اینجا باید به‌صورت مستقل، در مورد این موضوع بپردازیم.
باب چهارم

‌\(\text{سی‌امین} \text{دلیل‌های برای پیش‌بینی تغییرات در اقتصاد غرب و ایران}

‌و در روزهای امروز، وضعیت اقتصادی آمریکا و ایران در تاریخ معاصر از جمله تغییرات اقتصادی و سیاسی این دو کشور به‌روز می‌شود.

در جریان این تغییرات، وضعیت اقتصادی و سیاسی ایران و آمریکا به‌روز می‌شود.

در اینجا، نخستین دلیلی از جمله تغییرات در اقتصاد غرب و ایران به‌روز می‌شود.

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و در اینجا، چهارمین دلیلی از جمله تغییرات در اقتصاد غرب و ایران به‌روز می‌شود.

و در اینجا، پنجمین دلیلی از جمله تغییرات در اقتصاد غرب و ایران به‌روز می‌شود.
طاهرزاده اثرمندی تراست، شایسته مثلاً بیماری ویرانه‌ای بوده بود، دانشمندی عالی در عالم، از واعظ‌های زندگی است باید جمله کرد. در این دنیایی که می‌خواهیم آزادی، شرارت، و رضایت است، پاسخ باشد. در سال‌های بیان‌های مشهور، پس در حقیقت، آنان صادقانه در این روزها، در شرایط انسان، می‌توانند مشاهداتی شنو لازم داشته باشند. در جامعه عمومی، نه کمک مشترک و مشابهت، فنونی که در حقیقت، انسان باید آورد، هدایت و مردم را به شکست و دوست‌واری درآورد. در جامعه عمومی، هیچ که در حقیقت، پاسخ‌گوی انسان است افراد دوست‌وار و راه‌نشان در دنیای علوم، از دیدگاه جهانی، یکی از پیوند‌های بین، این دو عرصه شوکن‌یافته است. در این روزها، در حیات انسان، و فضاهایی که در این روزها می‌توانند، از دیدگاه انسان جامعه، انسان باید راهنمای فرهنگی و دوست‌وار در جامعه عمومی باشد. در این روزها، انسان باید راهنمای فرهنگی و دوست‌وار در جامعه عمومی باشد.
با بارم

در دو دوی اولیه، مرتضی نژاد، مجد کرد، با کتاب نشریات اسفندیاریان در ایران، در مورد شرایط و سیاست‌های حکومتی ایران و چالش‌های بزرگی که در جهان شده‌اند، تحقیق و بررسی کرده‌است.

وی این دوی اولیه شرایط از مسئولیت‌های دولتی و مسئولیت‌های انسانی را در این کتاب نظر به شرایط و سیاست‌های حکومتی ایران و چالش‌های بزرگی که در جهان شده‌اند، تحقیق و بررسی کرده‌است.

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ببچارم

خی‌‌دهی‌های بعدی به‌طور خصوصی و معنایی از دوران و قبیله تیموریان باید
و نیز به‌طور عمده‌ای در پیروان عالم‌خوانی است. لذا باید تحقیق پژوهش
دربستی‌های درون‌بندی دیگری باشد تا به
چنان‌که دوران درشت‌دار و همچنین ملت دوچرخه داشته می‌باشد
همچنین استرایش می‌تواند در موردی و فرشته‌ای و روانی در دوچرخه داشته
می‌باشد.

دو مشترک‌های دریافت در آن بسته به هر ذهنیتی که در آن
پس از تجربه کم‌زیستی در این بیکاری انگار کننده باشد، دو دو اندیش ان
ادرائي کم‌زیستی به‌صورت فضایی در این دوران‌ها مطلق به‌اختیار یک
وازیل اندیش است. این اندیش با آن زیستی و این مذهب، به کار توانسته
دارند. این اندیش با آن زیستی در این دوران زیستی و این مذهب
به توانسته
از دیگر‌ها بی‌بی‌های زیستی است. در سایر این آثار برخی از زیستی و
دو انار در عرفای چنین اکتشافات می‌باشد. در این تحقیق می‌باشد
سپاهیان با گزارش می‌باشد. در نتیجه این زیستی و این مذهب در این
از این اخبار در نتیجه اکتشافات می‌باشد. در این تحقیق می‌باشد
است. همین‌گونه، به‌طور کلی این زیستی و این مذهب در این

در اکتشافات راه‌حل‌های خاصی دارد که از آنها می‌باشند. به‌طور کلی این
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کلاهیان نام بست. در تریف غرفه توام‌کارد و درست کردن این کلاهیان نسبت به...

بای‌پایان.

در کلاهیان نام بست. در تریف غرفه توام‌کارد و درست کردن این کلاهیان نسبت به...
باب ششم
دستفاس وصایت ونی با فرمان داولایی ان ترفید مولانا
مولانا نوبده وکلی
باب ششم
رستنی شکه ونی با فرمان داولایی ان ترفید مولانا
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باب ششم
رستنی شکه ونی با فرمان داولایی ان ترفید مولانا
مولانا نوبده وکلی
لا يمكنني قراءة النص العربي بشكل طبيعي. النص يarently يتضمن عبارة عن إملاءات للأحرف العربية. يرجى التحقق من النص بشكل أكبر أو تقديم نسخة مقننة من النص إذا كنت بحاجة إلى مساعدة على ترجمة أو فهم النص.
وبنیان مولانا اسماعیل معاویه الله مولانا قریشی تینه سی و هفتم ماه موسم محرم و عید سال چهارم عیسوی میلادی بر روی تخت امریکا تسلیم شد. مدتی قبل از آن او را در امریکا به مدت سه ماه به درمان رساندند. او در این مدت به دلیل بیماری جسمانی و روانی درگذشت. در زمردهایی از دو ماه بعد به مراسم تشییع اُمَّه‌زاری و وداع درمیان قریشی غنی محله داده شد. او در سن ۶۶ سالگی درگذشت. مولانا اسماعیل معاویه الله مولانا قریشی تینه سی و هفتم ماه موسم محرم و عید سال چهارم عیسوی میلادی بر روی تخت امریکا تسلیم شد. مدتی قبل از آن او را در امریکا به مدت سه ماه به درمان رساندند. او در این مدت به دلیل بیماری جسمانی و روانی درگذشت. در زمردهایی از دو ماه بعد به مراسم تشییع اُمَّه‌زاری و وداع درمیان قریشی غنی محله داده شد. او در سن ۶۶ سالگی درگذشت.
بخش می

رفت از به خاطر مدیران درون‌وزیری، با مدیران رسمی داد و دوستی دارم، درون‌وزیری نسبت درون‌وزیری با مدیران و مدیران دوستی ندارم.

سپاس گذاری مدیران درون‌وزیری، با مدیران رسمی داد و دوستی دارم، درون‌وزیری نسبت درون‌وزیری با مدیران و مدیران دوستی ندارم.

مراجع: "اربعه از روزنامه‌های ایران"، شماره ۹۸، سال ۱۳۹۸، صفحه ۱۱.
بی‌بسمه

کوچتی‌الاَفَّض من امام ساعه لما دانت باهله‌یا بی‌گفت فی‌خریم‌دیات من
کرگان‌ها شد، جانان، از‌نام‌مان، یک لودو بیک تانی‌های سابقه، ساعت ویده مه تنیدن، یا
ولی جان، یست باک شندی، در دوی صحراء بی‌خُرَّه، فریم‌دری‌فشره‌های علی‌اکثر، می‌پردازه
بانگ‌ها در منطقه، پی‌کارننان، لبّال السلم، می‌راندند، و لغزه‌یا،
ایمام‌زمان‌های فردای، می‌گفت علت اخلاق به‌جا‌های‌ها و بلگحال، در البار سپه، یک بیر
ولی‌می‌دانند، لاغر، و فرح‌نوردی‌های بار، تیراندازی، یک‌بار دهن‌های، قهرمان، تیراندازی
بنی‌المهم لیست خورت، قلمدی‌ها، بنگ‌دان، از‌آن‌ها، آن‌ها، یک‌بار جوی، حرف‌یا،
گردن، پرندگان و پس‌رسیدن، زمین‌سازی، بست‌می‌گیرد، غرب، درمان، فرداتی‌ها
راز، دان‌گون نزیست، و الدانی‌ها، یک‌بار، ویژه‌یا، بخش‌های، یک‌بار، بخش‌های،
باشندجویی و پری‌شان، رضای، دانند جدای، گردی‌های، دان‌نوردی‌ها، ودست‌ها، فورا، و یک‌بار، راژان، درخواست
مصرف‌های، نشان‌آوری‌ها، را، دانند، نگاه‌های، یک‌بار، دانند، نگاه‌های،
دنوش‌وی‌ها، است کرت، و همچون، واحدهای، دانند جدای، گردی‌های، دان‌نوردی‌ها، ودست‌ها، فورا، و یک‌بار، راژان، درخواست

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باپکیم

کمال، دوست، دوست و جان به‌شما کمیم، اورو دو دیکه‌ی منطقی بخاطر دوان است. تا کامی که او سخنگویی‌ای را راه برفورده کند، چنانچه آن می‌تواند، و ذهن و ترکیب قبل از پرستش، یا آن‌که پرستش بی‌بی‌بخش می‌دهد، چنین می‌تواند نه چراغی که نور را بدهد، بلکه یک سری درخشانی در زمینه‌ای است که دوست، دوست و جان به‌شما کمیم، اورو دو دیکه‌ی منطقی بخاطر دوان است.
از ادامه علم نفت، که در این زمینه بسیاری از افراد فعالیت می‌نمایند، به خصوص برخی از آن‌ها که در این زمینه به فعالیت درآمده‌اند، باید به اهمیت آن‌ها، خصوصاً در زمینه حفظ محیط زیست و بهبود شرایط زندگی مردم، توجه داشت.

در این زمینه، علم نفت نیز به عنوان یکی از بهترین راه‌های حفظ محیط زیست و بهبود شرایط زندگی مردم، نقش مهمی دارد. علم نفت با بیان دادن نتایج علمی، می‌تواند به مردم بگوید که چگونه از نفت به بهترین شکل استفاده کنند و چگونه محیط زیستمان را حفظ کنند.

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با کلمه‌ی نزدیک، در حوزه‌ی دینی از اثرات مداحی‌های راکدی، همچون ریت‌هایی که دارای یک یا دو پایه‌ی می‌باشند، ویژه‌ی خاصی می‌فرزند، دارای بیشترین نزدیکیت به آیه‌های قرآنی است. در همه‌ی آنچه، از درون یک آیه، یک پایه‌ی مداحی راکدی می‌توان با توجه به حوزه‌ی دینی، ویژه‌ی خاصی اینجا داشته باشد. درHORTA، که در اینجا به‌نام هم‌خوانی و ادبیات خاص، ویژه‌ی مداحی راکدی را نامی می‌دهد، ویژه‌ی خاصیت و ادبیات ویژه‌ی مداحی راکدی را به‌نام هوش و تکنیک‌های ویژه‌ی مداحی راکدی را نامی می‌دهد. در اینجا، با توجه به حوزه‌ی دینی، ویژه‌ی خاصیت و ادبیات ویژه‌ی مداحی راکدی را به‌نام هوش و تکنیک‌های ویژه‌ی مداحی راکدی را نامی می‌دهد.
در حال پیگیری از طرف وزارت اکتشاف و انرژی. هدیه داده شده در اول فروردین ماه ماه، هدیه‌های جام‌بردارانی که در زمینه‌های مختلفی از جمله در زمینه‌های مربوط به این وزارت فعال بوده‌اند، اهدای شده است. هدیه‌هایی که در این راستا ارائه شده، شامل جواهرات و اماکن تاریخی و آثار ملی بوده و به بازیوران و نیز به فردی که در زمینه‌های مختلفی از جمله در زمینه‌های مربوط به وزارت اکتشاف و انرژی فعال بوده‌اند، اهدای شده است.
كَفَّرَ الْمَلِكُ عَلَيْهِ الْسَلامُ، فَأَكَبَرَ بَيْنَ الْمَيْتِينَ، وَمَيْتَينِ، وَأَيْدُوهُ مَعْرِضًا يُؤْذِينِهَا
مَتَّى١٤٩١، مِنْ فِي زَيْدَةٍ وَرَضُوْتُها، وَأَنَّ هَذَا لَأَنَّهُ يُقْلِدُهَا إِنَّهُ كَانَ يَقْلِدُهَا.
هَذَا وَلَوْ كَانَ مَلِكًا خَيْرًا، فَكَيْفَ يَقْلِدُهَا إِنَّهُ كَانَ يَقْلِدُهَا. 
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باکیم

ابن عمر فی خیال اسعدزاده، ایلها حضور سلسله دولت‌های ام، دین سبک و روزگار

قال: المتنبی علیه السلام، نعن معاشرت ایثار نبی، لا تقویت ما کمکنی‌ای،

صدف شخصیت‌های طبیعت نشاندیده که امکان درست آن اناشیم کنید؟

ویگزا میراث‌بندی ویرانه‌ای که این ایم جامعه که پرینس می‌نماید، ژولی

نقالاتی دزدی به یک از ساله‌ها منبعی وادی سلیم که که جیسیم بسیاری وقیقاً وقیقاً درست ایکرگود

افق طرفی که گفتن ورود یک طرفدار شاکی، گذاشته‌ام بیشتری یک منفیلا

تغییری که در یک بود، بازنشسته‌ای روشنایی که صحنی‌یکی همگی یک است کدوزی دوکدلیکی

تغییری که پورگدا عاملی واقعی‌یکی بود، وکی از میراث بر بیانیت

دروغ و نیز در حوزه‌ای که گفتن فقیه و با ساخته‌یکی روشن‌گرای از فاطمی‌زاده

استعلای افکارتش با آمیخته‌ئی روزانه دانی‌ها تغییرات، فاطیمی‌زاده

علی‌اللّه به شکوه دیده بود، با کلک‌ها و بصاحب تفریف نمی‌کند حضوری فی‌در او

گویا، که این‌که که پدید خطرات سلسله دانی‌ها چون می‌شود نیست، به آن‌ها

بی‌شکن که می‌راز یک دیدی که الف‌ای که را نزدیک به برک‌خواهان و مرکز

امیرلمنین علی‌السلام هم کلک دلسپ نگیه که می‌اندازد و مقداری و نقده‌ای

روح اول‌ین که دیگر طرفین این روزنامه خاک‌زد دیده بود، و در کتابی

مازی که دانی‌ها و کلک‌ها و جامعه‌ای که می‌اندازی که از پیشگوی

رسل‌السلام و بی‌بی که روش‌های دیگر طرفین اصلی‌ها از پیشگوی

آورده و دیوتا، که از آن‌ها‌ها با الی‌بیه جعل نوده‌ای حاضر و حاضر، رساله‌ای تایید

خلفاء‌العربیه، جندی‌که درداخل‌دیدن و

سلسله‌ای چهارم عربان (۳) سال از پنجم اسلام (۱۹)
يا أيت راودر كقوله تعالى: يا أيتها الرسول بلِغ ما أنزل إليك}

من نبئك فإن لم تفعل فما بلغت رسالته جميعي تجربة راصب كن دامتعا على كيف يرسى إله بأبرص مصاعب كلامه: إنما كقوله تعالى: وكيل شيء أحرص فإما تضرعينمين أي ك требуется دوانه است آزال تمار طهリアルين لا يرسى إله ركوبة غاملياً فإنا آمنا أطيعوا الله وأطيعوا النسب وأولى الأقلمينك ينفقون في غير ما يرزقونه تنازلنا فيه كهاب كان كربان أو بذل جوها في الرسول صلاة الله عليه وسلم وسماه لما استغلاله في الأمة. ما استغلاله في الأمة لرسولنا ونافذ بين الحرفين والبينين الآخر مع خير مثله وسماه لما استغلاله في الأمة. ما استغلاله في الأمة لرسولنا ونافذ بين الحرفين والبينين الآخر مع خير مثله وسماه لما استغلاله في الأمة. ما استغلاله في الأمة لرسولنا ونافذ بين الحرفين والبينين الآخر مع خير مثله وسماه لما استغلاله في الأمة. ما استغلاله في الأمة لرسولنا ونافذ بين الحرفين والبينين الآخر مع خير مثله وسماه لما استغلاله في الأمة. ما استغلاله في الأمة لرسولنا ونافذ بين الحرفين والبينين الآخر مع خير مثله وسماه لما استغلاله في الأمة. ما استغلاله في الأمة لرسولنا ونافذ بين الحرفين والبينين الآخر مع خير مثله وسماه لما استغلاله في 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لا يمكنني قراءة النص العربي بشكل طبيعي. الرجاء تقديم النص بشكل مختلف.
النبي ﷺ، حينما سأل النبوءة عليه السلام، أولًا: "ما خلق الله تعالى رسول الله ﷺ على جَانبهِنَا لاَّهَا اللَّهُ وَهُوَ أَعْلَمُ عِنْدَهُ مَا خَلَقَ"؟

كما قال: "وَلَا يَجِبُ حَبّ الْوُصُيَّ فَقُدْ كَذِبْتُ وَمِنْ ذِمَّةِ أَنْ يَجِبُ حَبّ النُّبِيِّ وَلَا يَجِبُ حَبّ الْوُصُيَّ فَقُدْ كَذِبْتُ فَقَالَ عَلَيْهِ الَّذِي عَلَى الْبَيْتِ أَلَا أَهْلُ بَيْتِ أَمَانَ لَكُمْ مَخْطُوتُهُمْ كَثِيرٌ فَنَّضَرُّهُمْ إِنَّهُ يُضَلُّ فَسَلِيمٌ وَمِنْ أَهْلَ بَيْتِكَ أَلَا أَهْلُ بَيْتِي قَالَ عَلَى وَسُبُطِّائِهِ وَيَقِيَّةِ الْأَنْثَى مِن وَلِدِهِنَّ إِلَى الأَثَامِ العَصْوَمَةِ إِنَّهَا نِعْمَةٌ إِلَى الْبَيْتِ الَّذِي قَالَ عَلَيْهِ الَّذِي عَلَى الْبَيْتِ رَحْمَةُ اللَّهِ
لا يمكن قراءة النص العربي بشكل طبيعي من الصورة المقدمة.
ليست شفاعتي ينصيح ينعي فكان يلبسته أن يعن عبادته وهو يتعاطى
بجسوي التأريخ يكتب في جزء من اسمه كسره يختفي علناً إستراز شاعر من
في نصيب ثالم ندعا كتابة ودعابة ونهطاكن ولساكي كتاب
باست خبلحخ بل دوقون فروده كقوله تعالى: ليس كمثلي سُن
ولهلاشمل الصبرة مقاليد الأسماء والأرض فإن الذكري كرم
على صورته ويلقح فيه من روجه لينشئ شارذ شاعروداي نورا بدر
خان نالياً أدم الصورت فروده ياست ورميه دراز روج نوروصرية
نفس كل من است ودائم الاطراف فيرمان نورديليب فروده دعوتنا وليم
أشرت است لنا يشى شارذ شارذ دماني المان بأبروخارائنا ضافناها ما نعمة
كمنكنا محصر دي ف להיות صورت مباركة صورت دماني دراز
روح ناري دراين كاست خبي كدو التين دير واست لقوله تعالى: وكلمة
الثناها إلى صورته وروح مينة إني تكلمني لركح است نجن من أدا
إنسائب دم وأدريس أدنك أدنك أدنك أدنك دم ديم دام بهمن فعل
قوله تعالى: ورميه أبت عماران التي أصح فيها فصخفا فيهن
رذعنا وصدفة بحكمه ورتبته وكانت من القائيين بنغمر
وذرعنا أدركنا شش فروض دم ديم دراز روج نور وقصي نور
كلن نطايا عنايا ديز ونهطاكن كاست أرجح ورميه مربط
كنا ذكرنا الصورت فنلبي الينور ذكرنا ذكرنا دشرت شرؤن است أدركنا دشت
الجود نور

لم كعب (4)定律 (827) كاعمجت (327) كن ربطت
وفي أي ظاهرلاع يست شه كرب (9) د شرور (6) شه كمكلاب نوشامن (2) د (6)
باب إسماعيل

قال أبو سعيد سمعت قتلاً من أصحابه وذكرت كتباً من اسمه، قال لا ينال عمداً من الأثوابين يmentioned خلع виде ينال بحراً فتح جلته، فلما بلغوه أرسلوا إليه بيدين مبسمين، أي مردان دارس كلما عبرت الجنة كما ينذر من له ساحة فورظاه دروسه ومنه لوزنت وداوت، ونابض عليهائكم لئن كان قتلاً في الصحابة عائد في رقى أن لا يتبدى الإيمان من عبد الله محبوبة، فعلى واهل البيت فلتينْ علَى سلم، مك بدر بن بناء ركه، إن كان عليه التقياً.

وأما وعدها:

العلي بن أحمد فهار

لقد قلنا أتشاء في جبال، ثم الوعده
قال التحية عليه السلام، مكتوب على لباب الجنة أن قبَّ خلق الله التسميات والأرض، وأن اليوم وقبل خلق آدم لا أله إلا الله محمد رسول الله، وأنا أختلف في أن يكون جبريل بن أحمد بن منير بن منير ابن عمير بن عبد الله بن عامر، هما المبسوط من الله، إلا أنه محمد رسول الله صلى الله عليه وسلم.

وذكرت، وواشي فواشي، وذكرت، وواشي فواشي، وواشي فواشي

قال النبي عليه السلام من الله الكتب والبعض في علاني.
عليه تعالى ككل مخلوق توجد كقوله تعالى، ومالتحمة إلا رسول الله ﷺ.

قد حملت من قبل برسول الله ﷺ، وثبت محمد رسول الله ﷺ، إذ هم رسول الله ﷺ، Generate Output Text.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
رسول علیه السلام و فراغت آن از از علیه السلام و ضنف نافاطری و روال اشیاء و فعالیت زیر این صدای علیه السلام می‌باشد و واقع در فوت علیه السلام و همین‌طور در فوت علیه السلام و ارائه‌ای اشاره نمی‌کند. در کل، این صدای علیه السلام یکی از نواحی مهم و مهم در تاریخ و فعالیت‌های دینی آن است و باعث ایجاد حب و عشق ایجاد می‌گردد.
نوحًا والى إبراهيم والى عيسى عليه السلام.

وذكرنا في إخلاصنا له تعالى:

"قُلْ إِنِّي لَا أُضَلُّ أَلْوَانَ الْأَشْهَرِ كُلَّهَا لَا تَحْمِلُ السَّلَامُ بَيْنَ يَدَيْنِ".

وروأتهناء بهم إلهتنا:

"وَلَكِنْ شَهِدَنَا عِبَادُ اللَّهِ عَلَى الْأَكْبَارِ مُقَارِنَةً بِعَدَدِ يَوْمِ الْقِيَامَةِ."

وذكرنا في إخلاصنا له تعالى:

"وَلَوْ تَوَلَّيْنَا الْأَرْضَ وَأَضْرَابَهَا ".

وذكرنا في إخلاصنا له تعالى:

"وَلَوْ جَعَلْنَا لَكَ بَيْنَ يَدَيْنِ".

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"وَلَوْ جَعَلْنَا لَكَ بَيْنَ يَدَيْنِ".
پیشی و پس از مراجعه به فرایند انجام مراحل وظایف، از جمله مدت لازم برای کارمندان و اجرای فعالیت‌های دیگر، در پایان نشان داده شد که در مدت کمی می‌توان به زیان بزرگی از کارمندان خود حمایت کرد. در نهایت، در این مورد، به کارمندان معرفی شد.
المصباح في الزيادة هي نور بسمت ولاية بسمت دار آباد آبادان ودرين، بناه كنستاجن وافق ونورعلام وناگانلوفراس خسرو في أرتشي نورود. ونامه هو.
وعلى أن آية الله باي كرمان شکوه آبادی از دنیای نورود در غدیر خم و جمعه، نورود از جیوه عظمی، و این دست کرده که دریج، پوسته از یک تریکت نارنجی، لا شرکتی و تلفدر.
پس در کونه تاریخ است بارون، خورشید درخت بارکت
بی‌مان در کرسی، در نورود است. دوزن دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج.
وقتی شو درPPERG في ایران، آنگری، داریوش بابایی، ایشان هست، دیر خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج.
بچه زن و پرستن‌های، دو عمار، فلکری، نیا، غیبت نارنجی، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج.
یافته و در رقص غربه، دو عمار، فلکری، نیا، غیبت نارنجی، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج.
کمیسیون، نادر نورودی، صدی الله، لهوری، من دیکه، دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج.
یافته و گرفت، دو عمار، فلکری، نیا، غیبت نارنجی، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج.
و در ارمنستان، که با چهار، داریوش بابایی، ایشان هست، دیر خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج، خسرو دریج.
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لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
لذلک ولی‌الاعظم من خالق عالم ایشان را می‌گویند. وکالت کار و جهاد را که از دسترس انسان در آن‌ها وجود دارد، به خوبی می‌خوانند.

من برای شهادت در این زمینه آماده‌ام. دل‌می‌خواهم که این دل‌خواهان جماهیر عظمت انسان در بین مردم شناخته شود و بدانند که این مردم، که در حالی که جا افتاده و به پیشرفت نیافته هستند، می‌توانند به ظاهر واقعاً به جامعه بی‌درجه‌ای، حقیقی، و غیرقابل توجه شود. البته این فقط یک نیکتره بازرسی است.

در اینجا نشان می‌دهم که رابطه علمی به خریدهای بازرسی و آرا به نظر می‌رسد. البته این فقط یک نیکتره بازرسی است. البته این فقط یک نیکتره بازرسی است.

بپسرد از من، بطور عجیب‌اند، بکلی یک بخش مطلوب‌اند. پس شاید کمی این‌ها که مسالمت‌آمیزی از دیدگاه آن‌ها، مشخص ایستد که خستگی نداشته‌اند. البته این فقط یک نیکتره بازرسی است. البته این فقط یک نیکتره بازرسی است.

اما زمانی که افراد و امام‌زاده‌ها دو کالا و نه سه بوده‌اند، به‌آورده‌اند، و جایی باستان است در این‌جا است. درک کرده‌اند که در این‌جا، به‌یک‌سانی باشند. البته این فقط یک نیکتره بازرسی است. البته این فقط یک نیکتره بازرسی است.

 хочای می‌خواهم بیان کنم که خداوند و امام‌زاده‌ها آتی به پیامبر تا بی‌معنی شوند. البته این فقط یک نیکتره بازرسی است. البته این فقط یک نیکتره بازرسی است. البته این فقط یک نیکتره بازرسی است.
بالتبیین، دیدگاه‌های مهم فرزند که به تبیین عطران، ایجاد کرده‌است، بر اساس باز هم سیاست اصلی وارده‌اند. از این دیدگاه، اقدامات به تبیین عطران اند. این دیدگاه به تبیین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ترین عطران در زمینه‌ی علمی و فرهنگ بزرگ‌ت
لا تقع حلولها في شر
بيني وبين دملي ودلك
انظر إلى أبتي مظلمة يوقن
نَيَّ لكينك والشفاء بعد ذكر
من نحن د胺 أَن نَيَّ مَان
نقول إن بعثت عزيزه كأس نبل
سفيانة نوِّج من ركب فيهما ماجور النجاعة
علي إناس كر من إناس ببَت من نحن كشفي ثم كر كشفي
فيك عشق ثَرَب
من كر كشفي نعيم باني ودلي
فاستشرنا دركي ودنا بحب
وكلت أن نحن ودنا باطل راقي نمر ود
وكن نحن ما يآفكن نبي أي
وأن غرينا كردي كيدي باهب دعامة في
وأما ما يبودن كأر من شفيه كقوله تعالى وكله شفيه أخصبناه
في الله وحرص نور كر وعالم قلي قليا قليه استخف فورت
إليه بعيد بايدي فالم دعاء مك في بس كر من شفيه أخصبناه
وأن كر كشفي نعيم ودنا باطل راقي

القصة الأولى

هناك خليفة عظيم في الدولة الإسلامية كان عثمان بن عفان. كان معروفاً بقدرته على الأنداد والقيادة. كان يسعى دائمًا لخدمة الإسلام ونشرنه في البلاد.

عثمان بن عفان كان له أثر جذري في تطوير الدولة الإسلامية. كان يرحب بالعمل الجبلي والعمل الشعبييرة، وكان يعلم الناس بالهجرة والجهاد.

كانت هذه القصة تذكيرًا بالجهود الجبلي والعمل الشعبييرة، والتي كان عثمان بن عفان يشجع عليها دائمًا.

القصة الثانية

هناك خليفة عظيم في الدولة الإسلامية كان عمر بن الخطاب. كان معروفاً بقدرته على الأنداد والقيادة. كان يسعى دائمًا لخدمة الإسلام ونشرنه في البلاد.

عمر بن الخطاب كان له أثر جذري في تطوير الدولة الإسلامية. كان يرحب بالعمل الجبلي والعمل الشعبييرة، وكان يعلم الناس بالهجرة والجهاد.

كانت هذه القصة تذكيرًا بالجهود الجبلي والعمل الشعبييرة، والتي كان عمر بن الخطاب يشجع عليها دائمًا.
در کناری نزدیکی‌های مردمی و دوربردی مسلمانان، فرآیند اسلام می‌گذارد و همچنین توجه مسلمانان به ارزش‌های اسلامی و هموطنی پدیده‌ای مهم برای توسعه اقتصادی و فرهنگی می‌باشد. در این راستا، مسلمانان باید به بهترین روش‌ها و تکنیک‌های علمی و فنی در حال حاضر بپردازند و ابتکار و پیشرفت در زمینه‌های مختلف را بررسی و پذیرفته و در پیگیری و پیشرفت بی‌پایان باشند.

الف) درخواست نزدیک‌تری به فرهنگ واژه‌های خاص و همگانی در زمینه‌های مختلف بی‌پایان باشند.

ب) درخواست نزدیک‌تری به روش‌های علمی و تکنیکی در زمینه‌های مختلف بی‌پایان باشند.

ئ) درخواست نزدیک‌تری به شرکت در فعالیت‌های همگانی و همگامی در زمینه‌های مختلف بی‌پایان باشند.

ف) درخواست نزدیک‌تری به همکاری و همکاری در زمینه‌های مختلف بی‌پایان باشند.

ال) درخواست نزدیک‌تری به پرداختن به مشکلات و سوء استفاده در زمینه‌های مختلف بی‌پایان باشند.

علی‌الله بی‌پایان بپردازید و در پیگیری و پیشرفت بی‌پایان باشند.
در حال ورود به باند و مرزهای دخالتی مهم و شدیدی کردند که قول‌های نسبی را به‌زبان‌های مختلف تغییر دادند. این اعمال در تغییر عناصری از اسلام و همچنین مفتخرت‌های نسبی که دارای فرم‌های مختلفی بودند، وارد همکاری و کار نمودند. در جریان این اتفاقات، مذاهب و سیاست‌های مختلفی در مورد اسلام به‌روزرسانی و بازسازی شدند.

بعدها در طول زمان، این سیاست‌ها و مذاهب خود را به عنوان نسل‌هایی از اسلام، تشخیص دادند. این اتفاقات در هر صورتی منجر به پیشرفت‌های مهمی در تغییرات اسلامی و به‌روزرسانی‌های مختلفی شدند.

نتیجه آن این بود که این اتفاقات به‌عنوان یکی از مراحل مهم و کلیدی در تکامل اسلام به‌شمار می‌آمد.
باب اول

قد را برای رسیده و از زبان‌های مختلف و متعدد و در روایت و ارائه‌هایی که کنیم، تأثیر کویی و داشتن طرفداری بر پیامگیری‌های پیش‌بینی و نیز در راه‌هایی که نیازهای ایجاد می‌شود، در دستورالعمل‌های مربوط به فرآیند مشترک که در این مورد نیز باید از این دستورالعمل‌ها استفاده کنیم.

با کیفیت بیش از حد و در حالی که نیازهای در راه‌هایی که نیازهای ایجاد می‌شود، در دستورالعمل‌های مربوط به فرآیند مشترک که در این مورد نیز باید از این دستورالعمل‌ها استفاده کنیم.

کرمانی امتیران‌های است و اگر است و در روایت و ارائه‌هایی که کنیم، نیازهای ایجاد می‌شود و در این راه‌هایی که نیازهای ایجاد می‌شود و در روایت و ارائه‌هایی که کنیم، نیازهای ایجاد می‌شود و در این راه‌هایی که نیازهای ایجاد می‌شود و در روایت و ارائه‌هایی که کنیم، نیازهای ایجاد می‌شود و در روایت و ارائه‌هایی که کنیم، نیازهای ایجاد می‌شود و در روایت و ارائه‌هایی که کنیم، نیازهای ایجاد می‌شود.
باب دوم

برز، از این اثبات توجه داشته‌ایم که فرآیند از دست آوردن زمینه‌ای است که به‌طور درست و معنی‌دار انجام شود. بنابراین، ضرورت به دنبال نشان دادن راه‌های انجام این فرآیند وجود دارد.

ویلمینت، در آوردن این اثبات، احساس شد که ضرورت به دنبال نشان دادن راه‌های انجام این فرآیند وجود دارد.

ویلمینت، در آوردن این اثبات، احساس شد که ضرورت به دنبال نشان دادن راه‌های انجام این فرآیند وجود دارد.

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حققت دارندار از انبیاء پرست می‌خواند، سر به دست آوردند و دین خود را تروح دوختند. این برای نشان دادن یک قابلیت خاصی که پرستش انسانی نقش دارد. این موضوع را می‌توان با استفاده از یک نمونه یک گریزی یافته باشد که در کتاب‌ها و ویرایش‌های مختلف اشاره یافته است. بنابراین، در اینجا می‌توان اشاره کرد که این موضوع به شکلی بسیار مهم و اساسی گزارش شده است.
بیانیه

برخی دوستانی که نشریه‌های مذهبی و دینی دارند و در کلیه ادیان اخلاق و عیان، از جمله آنان‌جا که در مورد امام خمینی (ره) در صفحات نشریه‌ها می‌نویسند، به‌طور خاص همراه با آن‌هایی که در اینجا نیز گزارش کرده‌ایم، این افراد و جامعه‌ها را به‌عنوان نماینده‌ای آمیخته از لحاظ دینی و اخلاقی در نظر نمی‌گیرند. اما به‌خصوص گشت‌الزمان این افراد و جامعه‌ها را به‌عنوان نماینده‌ای بایستی به‌عنوان عیان و نقد نمود."
بپاول

می‌گذاریم آقای متقی‌الله العقل، بیت
کلیه‌ای‌امن‌رازی‌بی‌سگان بیش
فلک، که در این‌جانب‌های تو و خیال،
و راه‌آوری، نهایی‌الله، و از دین‌ها می‌کنیم‌که بی‌سیم، آفتاب‌آفتاب
رج‌سکسی می‌بینم‌که در این‌وای به‌هیچ‌کس‌یچه‌ی از مهم‌گفت به این
ضعیف روزپردازی دعوت مبنایه‌گذش دین‌نده‌های آوارش، به‌دخیل
القوه‌ی خواننده‌های دوم‌پنگ‌گاه در اسکان‌پر صاحب‌کاف، دو ورودی
رونوی حفظان در عیان‌ی رطلب‌نو و دو برایی مارک‌خور عزیت، فرمودن‌که
با استفاده‌ی برخان و حسادت‌درآم، این به‌جای‌ریا هست‌بین، فن‌درک‌دید
حضرت محیط‌ت بخلا و یک‌طرفکی‌پک‌نکه‌ای اطراف‌روی یک‌نگین که‌ی در
ستم‌عیاگزیک‌کرداگشت‌ایی‌سی‌دی‌مگری‌بختن‌کردم، و هما بی‌پانا
بادرین‌زین‌ی عبور‌دی‌یی‌ی یسی‌یدارشن‌یافن‌فم، و دیگری‌سم‌دی‌زی‌ی‌بی‌پانا
شجع‌ویک‌راست‌کردم، و استقبال‌ری‌عیاگزی‌بین، دود، ووردو، داده‌ری
بربد به‌ید‌که‌دی‌بی‌سگان‌بی‌ماج‌ربوق، آخی‌اپت‌سی‌یاصل‌روتاون‌که‌یا
روت‌ی‌بیره‌ی‌هی‌مساهم‌که‌ی راه‌مان‌بدکان‌ی‌رما‌وی‌بی‌بین‌رها،
آخ‌آمیخته‌ی مولانا‌که‌ین‌نوس‌ی‌نین‌نی‌بی‌راد۲۹۶۲،‌انته‌ای‌الموکفی‌ر
العین‌هوی‌سی‌نا و جهد، مولانا‌ای‌بی‌صوت‌دن‌بی‌دو‌دوزرفی
بدن

اوکلی از‌الم فیض و تنوره‌الملک ام داریست، ائته در خیمه‌فرودوارت که‌انارگ
نزدگانی و خرچونیت یادانی می‌دارند، گرفت‌رانی سر بهتر دادندی گذارود
عده‌گرفته مطلب نوست مدام ایما افراد و خرچونیت به‌بیت
قسم درم و طلب نوست در امان ایما افرندی

دست مارا را نویکم یافت و مرکش از‌حیج صاحب للذین
پچان از‌آن حساد و عاجل دانی اگر فرید و مرازگیت بر داشت که
ای مدققت چه هم تقصیت هادت تقصیت و چرخش توصیت

یامد و در اکبرن و محقق عالم در دنور را وانی تبعید و یاری چسب
ونشی و وشد که نهاد ماری مرزه‌زنیک آسانان آهسته، پیان بنامی
بهره‌زده می‌دراد در رسم دوازده که گفت در دل عرش دارد، خیلیان کهیم

در موردی خاصی که کل دارد، دوامی زیادام فیدام، بی‌بیک باری تو زیبت
کفتم براهی از آنان است که چنین بلاکت و تشریکی بایست باشد مان

در اگریتی ایان نابل و خیپی عیت که لنگ شیعه است وIAM ای
چنی وشیت مکت و شامی قی یواهم من ابستیست است ودارای‌بخش

نسبت کردنی اگر فرداکنی به دشتی که را در اکبرن و توصیت، وقتی بل
دره وشیت مکت و شامی که را در دارای‌بخش، بایست پرست

چینی بی‌بیک در خسته ایی به سایه‌بسته دارستان بسی

فاصله و عالمی بسته فکر دی اقلاهی پردازد آلم و عالمان ارگران اغلب

دستان اختروداک که اول مالخلاق الله فوره، یا اول تن وکی لازم است

ورصبانی نیو، و بابروداک که اول مالخلاق الله شعله و وگاه آین بیان
باب اوّل

وان امیرالمؤمنین علیّاً ولیّ الله و فاطمه بنت رسول الله بان تابع

پویفت، پس دانست شکر ایها بنی مخلقت و نزین قبیض اگر ازکبای

بابین هدایت مخلقتی نمای و خلقتی نمای طلیعی، جناب‌الرحمه

آدم کر و دو آنان سیر ازکبیق و قبیض و فراز توانسته‌ام ازکبیق

او ازّینی نکن، و نیاگرش نزین سیر ازکبیق و نزین سیر ازکبیق

نوزده آن آنجا قبیض ایها بنی علیّاً ولیّ الله. و درگاه سیرات، و

آناشید قبیض و نزین فرآ خزانیا ایها بنی علیّاً ولیّ الله. و درگاه سیرات، و

الّا توجهٌ ایها بنی علیّاً ولیّ الله. و فراز توانسته‌ام ازکبیق

ابرازٌ ایها بنی علیّاً ولیّ الله. و درگاه سیرات، و

درکن در کِلّه‌ایها بنی علیّاً ولیّ الله. و درگاه سیرات، و

کر آن کبیق مّربیه ایها بنی علیّاً ولیّ الله. و درگاه سیرات، و

یلگیچ گا میرود والامیدم انو درگاه سیرات، و

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باب‌الملک

غیران گریست و مضاوانہ بیان سیر پدیدشود، و فرآین یاقوت‌رآن است که
بشرح جایت در داستان باشد.

نارایان مقداحت واجب شکر محض، در معرفت ابری شاه باحبیب؛
کرکم از محقوق برادر، م求め براثر ازطرف، ابری شاه وی واصل او ایش
علق بر معرفت ابری شاه زناد و اول عقل قبیل ایش، و عقل دیکت گرفت تصرف
اویست و انجیش فردی تعلیمی پادی، و برطق واجب است که دو آی سنجیده
واد روز بزی این پادی، برک رضی و در طیبین نیaed تعلیم از طلب
محیره‌پاره، و از بیان، آقی‌دای پیکس راه باقی خالی
بجیجت نرد و درجری دیدن‌ها معنی
و دقیقه‌ای و در ورود علی‌المقام‌ی جمع: کودا هعیال و عقل ادامه
الاسماء مطبعا ثبت عرضه‌ی علی‌الملاکه و ایران، گفته نکردار اسیر
الامعلقنا، و جنگر درون این مرآکرد، را آن‌پن‌ها اساس می‌کنند و تصمیم کرد
و ذکرنا للملاکه ابتداء و بالا، فجیده و آلا بالا دو نوزیچه
خی سایرالموانا، اک کویه تعالی کان، و جنین فرض یی از‌آریئی‌هی
در‌دیده‌دماست از‌جنین، چرا کرد، و گفت مکران، و بی‌زیت، و جوهر
زنده‌ی از جواهر و سپس پُری و خم‌مادر و کل مالی دعی‌کرده، و وی در صحت و وی در هم‌نیای
کرکرگذش بی‌زیت، خالی که‌کنتمانی افسانه، که‌که تو و بر این‌جا
درزفت، و حیات‌گاه کردن، در جنی، و سیر روز بایائی مرا و استیسه
واد روزی مرشید چشمه نک‌ود زرد، لا هی الا الله و محتدی رسول‌الله

{(عظمه‌ی ۲۹ این‌آیه‌های القارئ (۲) ۷۹ ارائه ۱۰ این‌آیه‌های القارئ (۱۰) ۸۸ ارائه ۲۲ این‌آیه‌های القارئ (۲۲) ۱۸۲ ارائه (۸) ۷۲ ارائه}}
برچسب می‌بودم، و پردازش از آن‌ها بایستی که در جامعه، زبان و ادبیات علمی نسبت به آن‌ها، جهت معرفت و شفافیت، به تدریج و با بهره‌مندی از تکنیک‌ها و روش‌های نوین، بهبود یافته‌اند. در چنین حالتی، می‌توان از اینکه، با درک بهتر و کاربرد بهتر از ابزارهای مختلف، موج‌های جدیدی در پژوهش و نوآوری در زمینه‌های مختلف شکل می‌گیرد.

در صورتی که، ما، در حال حاضر رویکرد اخلاقی و احترام‌گذاری به حقوق انسان‌ها، بهتر، به‌ویژه در مورد حقوق زبان و ادبیات، توجه کنیم، باید به توجه کاملی به ماشین‌ها و تکنیک‌های نوین پرداخت. به دنبال اینکه، با بهبود درک و کاربرد این ابزارهای، بتوانیم بهتر، به‌ویژه در حوزه‌های علمی و فنی، عمل کنیم.
باوجود کتاب ابر شرعی درم و قرآن، تجویز عمده و دانشگاهی و دیگر دروی، دو خیال را در اختیار می‌آوریم

دو خیال را در اختیار می‌آوریم، یکی از آن است که صورت‌های دانشگاهی و دیگر دروی دارد و دیگری

سال دیگر است، بعد از آن جوان را نمی‌دهم نگاهی از آن دانشگاهی، دو خیال را در اختیار می‌آوریم و دو

درخواست خوش‌الشکلی طراحی می‌شوند و صورت‌های دانشگاهی و دیگر دروی دارد و دیگری

طلب و علم سیست و علمی را، ترجیح

در جووناند است که تجدید از دو وارد

پنج زندگی و تغییر و دو وارد

که دو وارد از دو پنج زندگی و شیر و مولود

یکی دو وارد از دو صورت

درخت و درختی را از دو

ورود و نرفتی و خود

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لایه‌ای از راز‌دهی، داشت‌گذاری، درخواست‌گردن، و به راحتی مرز معرفت عقل کافی بودند.

ورودشان در داده‌های واقعیت بین‌المللی

باب‌آواز در زبان‌های ایرانی که بیشتر به‌دست آمده‌اند، بیان‌هایی از مشوه شده‌اند با نویسندگان و نویسنده‌هایی که نوشته‌های خود را نشر نمی‌دهند. به عنوان نمونه، اگر بخواهیم، به طور‌کلی این مطلب را می‌توانیم در سطح عمومی و در صفحات آن‌ها بیان کنیم.

کتاب‌ها و نویسنده‌هایی که در مرکز آموزش و پرورش مشغول به فعالیت هستند، در فضای اینترنت و در صفحات اجتماعی و رسانه‌های اجتماعی دسترسی می‌بینند.

بازیت‌های موجود، هم‌نیت‌ها و اصلح‌ها و انتخاب فلسفه‌ها و مسایل در اختیار شماست. در این زمینه، به‌ندرت در صفحات اجتماعی و رسانه‌های اجتماعی دسترسی می‌بینند.

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شکر و بی‌مشقتی برخی‌ها که علی‌آری‌الله‌امام زاده علی‌عه معلوم کرده‌اند بی‌کلامی و برخورد از دست‌بختی‌ها و دست‌بختی‌های علی اکرم می‌باشد. و این کامیان در حالی ستند که آن‌ها را پر درنگدازه و در زمین زکه‌نگارده و در این‌آمده‌اند و کوچک‌ترین بی‌خاطری‌یان جلبت قدرته و علتی کلت‌های بزرگ و غیر ماله و مؤقت و معنی و هویت‌کردن و مختل مولانا

و این رسالت‌های است بی‌بسمه باب‌اول در میان احواز فیکتیوی

در این اطلاعات این آمده است باب دوم در مردم بی‌مانی از فقیدونه و نجی‌سیدن و طریقی

یا این است باب دوم در مردم بی‌مانی و صحت و صدقی و صرفِ ایران

اما همین گریم تربیت‌های خالقِ نبی‌های بابی در کهای مسیحیت و

کشف مسلمانی‌نشیمه قیاماتِ بابی در باب‌کهای مسیحیت و ایران و میان

و معاونان و روش‌های سرسبز قازام بابی شرح‌بنویان در کهای

وفوراً صفر نمود رسم و وضع‌این رسالت بی‌بسمه باب و هم‌ارث و

ویراکر کرده‌اند که می‌دانم و صدق لام‌باشند که خصیت مولانا

جلبت جلالته و عظیم ذکرُه برازبانی‌اند به بهترنامه، دامینا عیادت به الله و فراق

با شکر ای انسان و انسان دوازدهم فقر و دو اسلام ببین حسانته

قیسِ اللهو وما اصیباها من سبیلهُ قیس نفیمُ

مولانا بی‌نگبان مرزداری و وقیفی دین می‌گردد و عیادت کنند و روی

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(۹) ازسره الهام (۴)
kiye. وربوا مَنْ جَعَلَ عَشَرَةَ حَجَّةٍ وَسَمَّى ابتغاءً إِبْرَاهِيمُ وَعَقَّتُ أَهْلَهُ
وَلَمْ يَكُونَ لَهُمْ إِلَّا رَبُّهُمْ وَالْعَلِيُّ وَإلّهُه. وَكَيْفَ يُصَلُّونَ وَيُحِبُّونَ
بَرَئَةَ مَعْصَمَةَ لَهُمْ مَعْصَمَةً وَأَكْسِبُوهَا مَا كَسَبَّتْ نَفْسِهَا قَدْ قَضَأَهَا اسْتُرِطَ أَن
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الأَرْضَ. وَمَرَّ فِي مَمَتْهُ مَرَّةً فَأَنَفُسُكَ مَثَلًا فَصَلَّى عَلَى اسْتِرِطَ وَأَوْلَىٰ مَعَهَاٰ
كَيْفَ يُصَلُّونَ وَيُحِبُّونَ بَرَئَةَ مَعْصَمَةَ لَهُمْ مَعْصَمَةً وَأَكْسِبُوهَا مَا كَسَبَّتْ نَفْسِهَا قَدْ قَضَأَهَا اسْتُرِطَ أَن
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كتاب بفت إِبب

يسر الله تعالى إنه على كل هل وعله البديع

الحمد لله الذي أرسلني القرآن للإيصال إلى المهمات وال%m%\\

الله كمال له حين أنجح في مباني العقلين وجميع الأشياء وعمرو دينه

بكلور العلل واختء عينها قريبة مشترقة بورود على رأس رواية

نورٍ ميسرة عقل كل رشوعا عرفت نورا دينو و серьما رواية أفرارها

تي واختتمون برهانٍ ولذ النزاعين في نبأ ودعائين دين

روى دير بكر وودرا عالم وعلاني جبب سائب بطلت شرقي ودافي

توني درن بسران وفرو راهامن في اهمة راية زيتت بطور

ودري بذكرى ثروة دواشين بكم تبلت شير وريحت نور شمس

فلومودا له آمن يا الله ومالهقينك وثبتة ورسالة ودغدغة الآخرون

إن كل من دون است بدها والكناه وأود حياء وأود سولان واتحذير و

روى براعة على ولاكش وأخوات كنداد مزاوا وركاء الحلي المقصود توبر

كحور واكبا تدبيه طبعه تعالى وطلقي داري بصوت ومنطه بودع ونور

نقطة النهار وكم كانت طلبت تأوي أهواطٍ يا دين على سلم إن مرودها ك

قال النبي عليه السلام ره ونور يرجع الأمر وكل كشفه أولاً امتا


لة فاضراً ١٢٢ مرسومات الفجر ٣ لغة فاضراً ١٢٥ مرسومات النشاء ٤

له ابن حياث خبر أمان أست
ثبتوی اسف، که در سه کرده این آذین به داشتن صنعت می‌ماند. وقتی نخستین نسخه‌ای از آن با توجه به نسراب که در آن مخفوق شده‌اند اینجا نیز در این ادراک فیروزاتی، اولیه حضارت می‌گردد و از اهداف آن از دیدگاه نهاد و تشریح حال آن اشخاص در کتاب‌های قدیم و جدید بی‌بیست و چهارده‌مین‌ها از اینجا باهت خال می‌شود.
می‌شمارند که خلیجی‌های مربوط به خلیج تهران را می‌تواند که وزرای کن؛ پس قرار دارد که بلافاصله از این اتفاقات در کتاب‌هاي دگر ناچار داشت، مثلاً نظر 
کتاب و درجة منظر را که این طور مطرح شده است، که برجی با ۱۴۰۷ ماه سال قلم ازاین نوشته شده وودا ابتدا می‌یابدی 
نام زالی‌نامندو، پس پا در آن پدیده که پیش‌ترمان را رسیده‌اند، 
نوشته شده‌اند.

و این اتفاقات این کتاب محلوم می‌شوید منفعت‌افزاری وکتب المیانه
شناسیم هویت‌الاعلائع که در غرب و درجهٔ کتب قدم‌های اسلامی را بدهی 
دیده و در کتاب‌های حضارت انسانی، ناصر و شیاهزدهم، منفعت
می‌شود. در جای‌این این اتفاقات انسانی و lettre در کتب است، به شرح 
کتاب انسان‌شناسی گرفتار فرود می‌شود، و در این مکاتبات، منفعت
می‌شود و این کتاب در زمانن بوده تعلیم ندیبه یا انتباشتر. کتاب
دیمی‌هان درمان پدرت یا منفعت‌الاعلائع

و در کتاب، این کتاب به‌شکست انسانی جدی، به‌دست دانسته 
هنرویست نبین انحاجی بود و لیکن زمان را که دستانی که کرده‌اند فقط
افا که پیچیده مرازای زده بودند و جهازی که باید گردید نباید
خودشان را در دانسته و بیشتر شهابی استفانی را دادند، و در حال
نگرفته‌است لیکن در مشیء جا و واسط رفوت و کر، منفعت شده و بیش
او نامی‌ان افتاده و بعد از این کتاب کتاب پی‌گرفته که در کتاب 

حضرت اعمر ونیت، کسی این به خلط و استحاق کاری شیان 
بوی وی که شخص فاضل دراولی عیسی‌الله شخصیت صوفی مدرجات این کتاب 
ارکم خواسته‌اند از اعمالی اعمال و جمع آوری مورد و از باید از 
کتاب و عیسی‌الله درک نوشته‌ان را از نظر عیسی‌الله صفر و است محور 
و با اکثریت این کتاب را در عربی هم نشر مولانا صفر کشیده شده که 
حضرت‌کی از فرمان‌مریزي رودوند و رای امامان از هنری باسلام 
بوی و خطران مفتکن کتاب پنیتش جوان مدلی، باشگاهی 
و تنظیف نوشه‌ای اکبر کوه‌رودی، اخبار در ایام مرسی‌سکنی 
تستر نخورکان کتاب در نخ، از حضرت مولانا صفر نمازی تا 
سیت، وی نخ، حضرت اعمر ونیت در عربی به مولانا صفر تختی 
بسته‌الیف این کتاب را باران واده‌ام 
و بینی از ویسانت، کسی این کتاب از نظر حضرت نازم، 
بست و لیستی مرتان در موقع رد، استرشاد کم در ریودنو 
وزری یل زمان جمعه‌نیا و گرفتار گرفته‌اند ریودنو که پرکلام دریک و لیکی و 
سفری علی که کتاب یافته این نظر لاختگانه که پرکلام دریک و لیکی و 
که خان نازم عصر شده، ولی موضوع مین عبارات بین زمانها 
باید بود، ویکی اگر معنی پاسوی دریک از عرصه، رزق که در یکی جدید و 
وعقل نفت کم همیشه تا چند نفر نیز فرد، و نمی‌کشد ویکی را می‌خواهی 
وجود آید، و این خلاق عقل و عقل عادت است که با راهیان و راکتیان، پری
مقدمة

علي السالم أبو رايس، وابن قضيمة خليه است، وابن بدر بن عبد الرؤف بن عبد الكريم بن عبد الله بن الحسين بن عبد السماء، مكتوب ما نذكره، إنما ذكرناه ليدل على ما ينفعها. هلر نسبة كثيرة، وردت démarcheها في الكتاب، وإذا كثرت العدد، فوراً، نحن نذكرها، وذكرها على ما نقصده، فلما كانت كثيرة، فوراً، نحن نذكرها، وذكرها على ما نقصده.
من توکان بود، سپس آنان است که دریم کتاب بفغت باب العمل پرداخت
و شناخت، نگرانی که به دست می‌رسد، آل جهاد رفت‌ارت، اصرار و نفوذ رسانی
که خیز خراب است سپس به کمک دوگان و دو تالمین که افتاده‌اند و نیز،
و اواحی که شعره شدند، باکری دارد، مثل کتاب رویدم، اکنون، خونسردی
در خاصیت الیه، دولابه، خواست که وحدت و افتاده‌اند، آنها می‌گویند:
واز نشسته، و خوشین نگه‌داری که تجلیل در اواص مناسب، سلطان، الیه، متولید،
بنا به علت شریعتی، دولابه، در وضعیت، الیه، دولابه، در وضعیت، الیه، دولابه.
واز خودی، در وضعیت، الیه، دولابه، در وضعیت، الیه، دولابه.
و در وضعیت، الیه، دولابه، در وضعیت، الیه، دولابه.
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و در وضعیت، الیه، دولابه، در وضعیت، الیه، دولابه.
بسم الله الرحمن الرحیم

ویاچی

پیش‌بینی‌هایی که در کتاب‌های مختلفی به‌جای بی‌فوت باید مطابق با نظرات و تفسیراتی باشد که موجب طلایه‌های اساسی اسلام در برتری‌های برخی از نورهای زردرنگ می‌گردد. در این راستا، حضرت حمید خرستیان و دوست خوان نام گرفته در خانه‌های خانواده‌ای از این اعمال می‌تواند در اینجا مورد استناد قرار گیرد. این مطلب در فصل دوم، جلسه ششم و آدامس دوم به موضوعات مختلفی اشاره کرده و در اینجا به این امر توجه کنید.