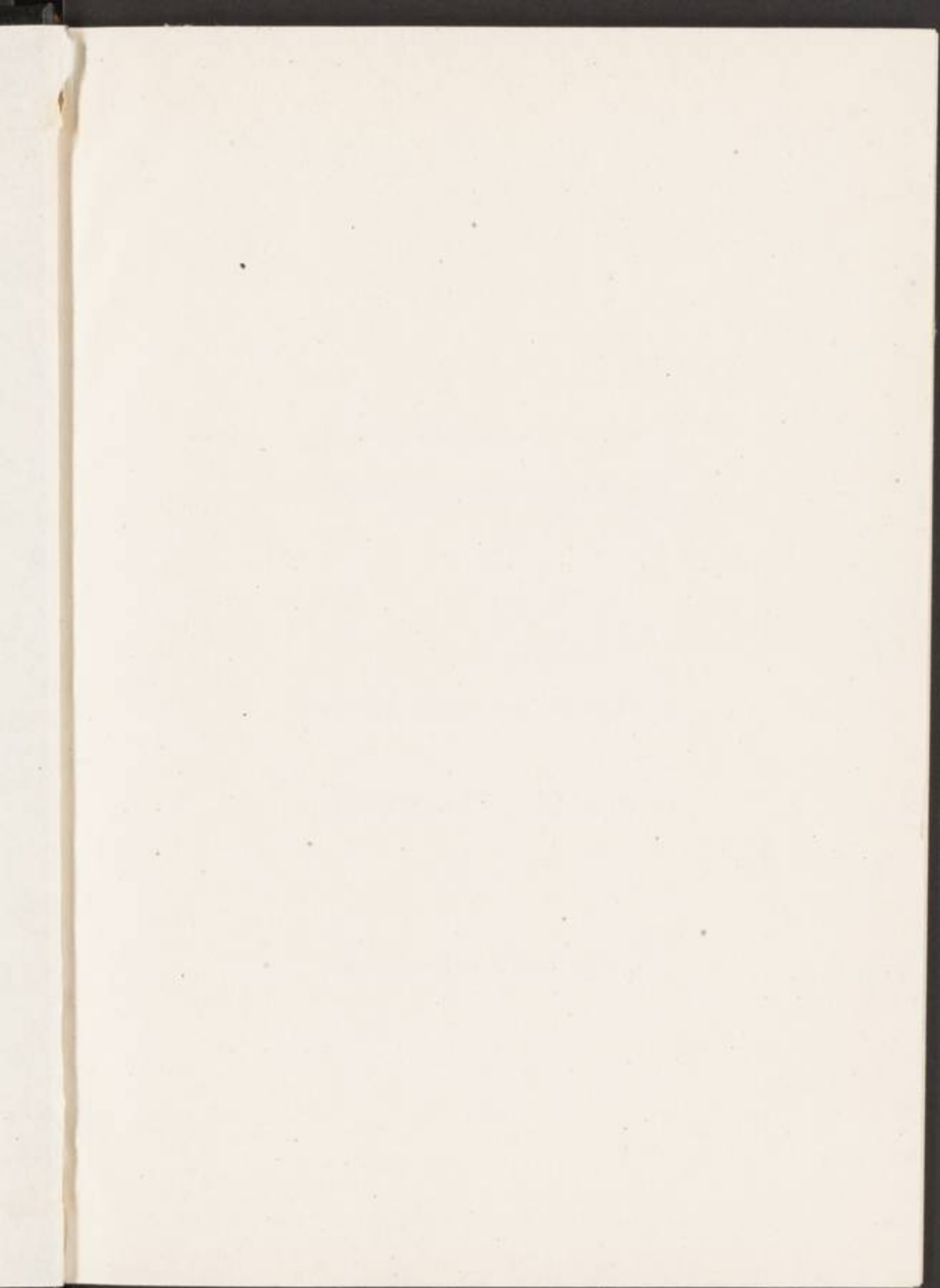
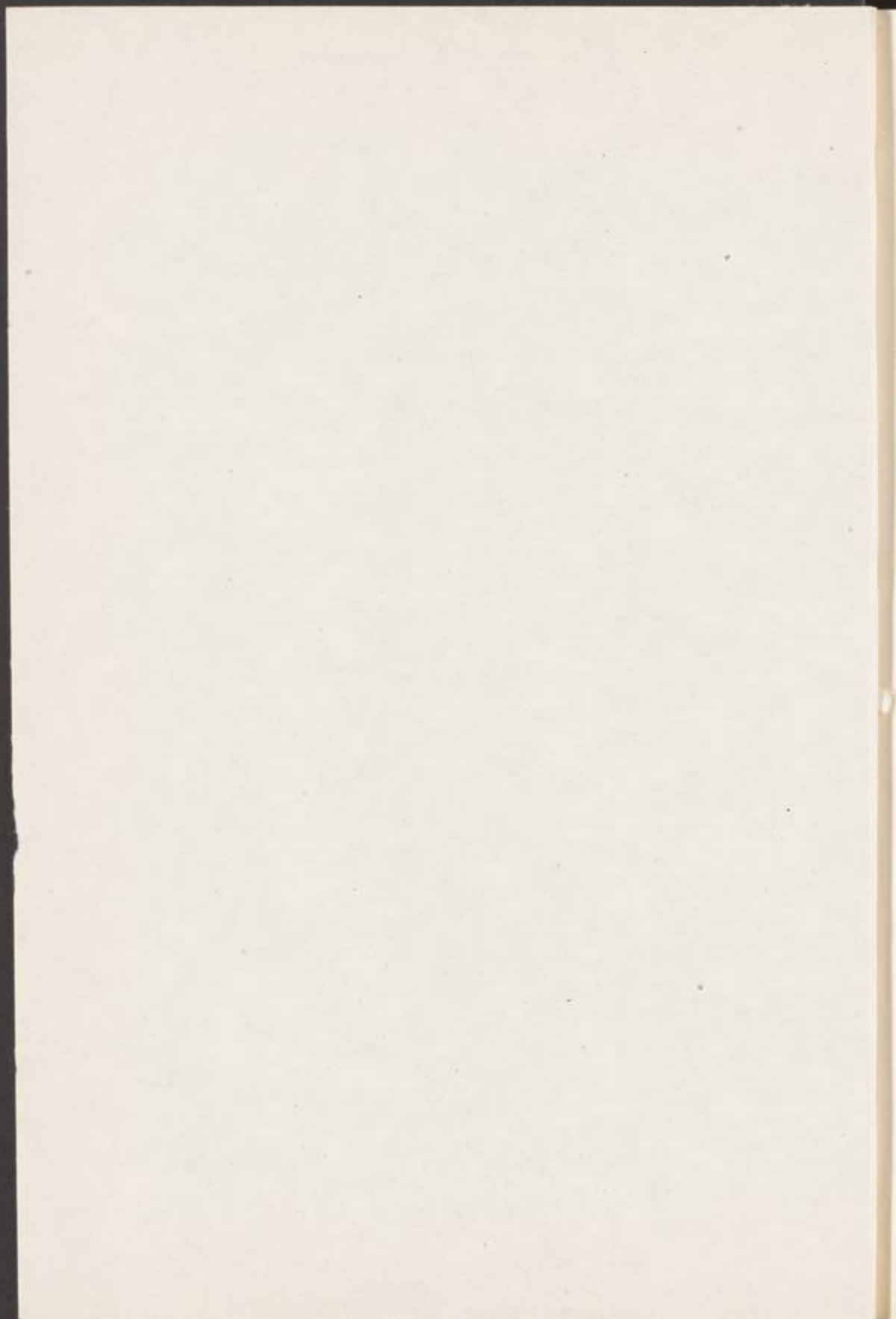




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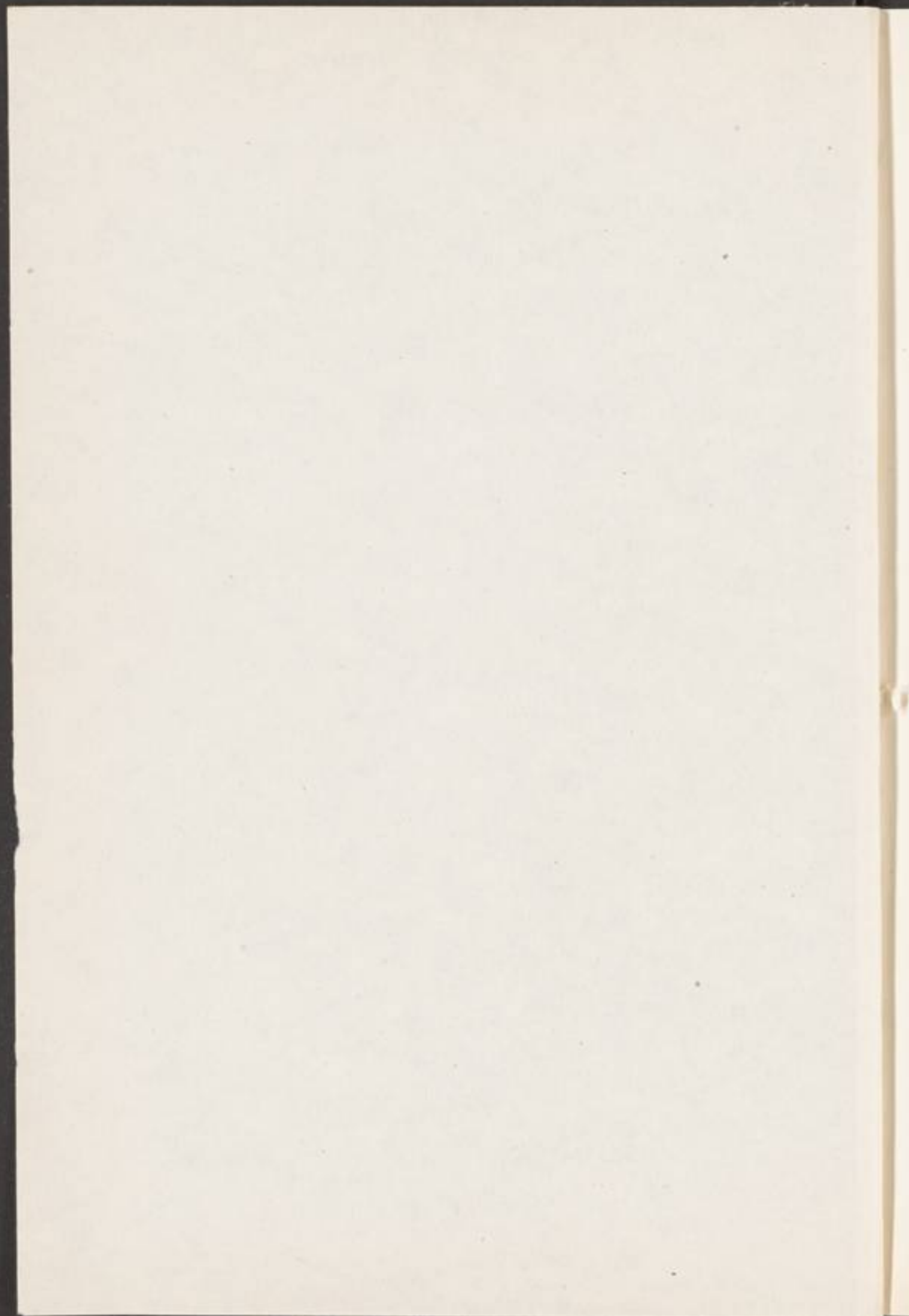
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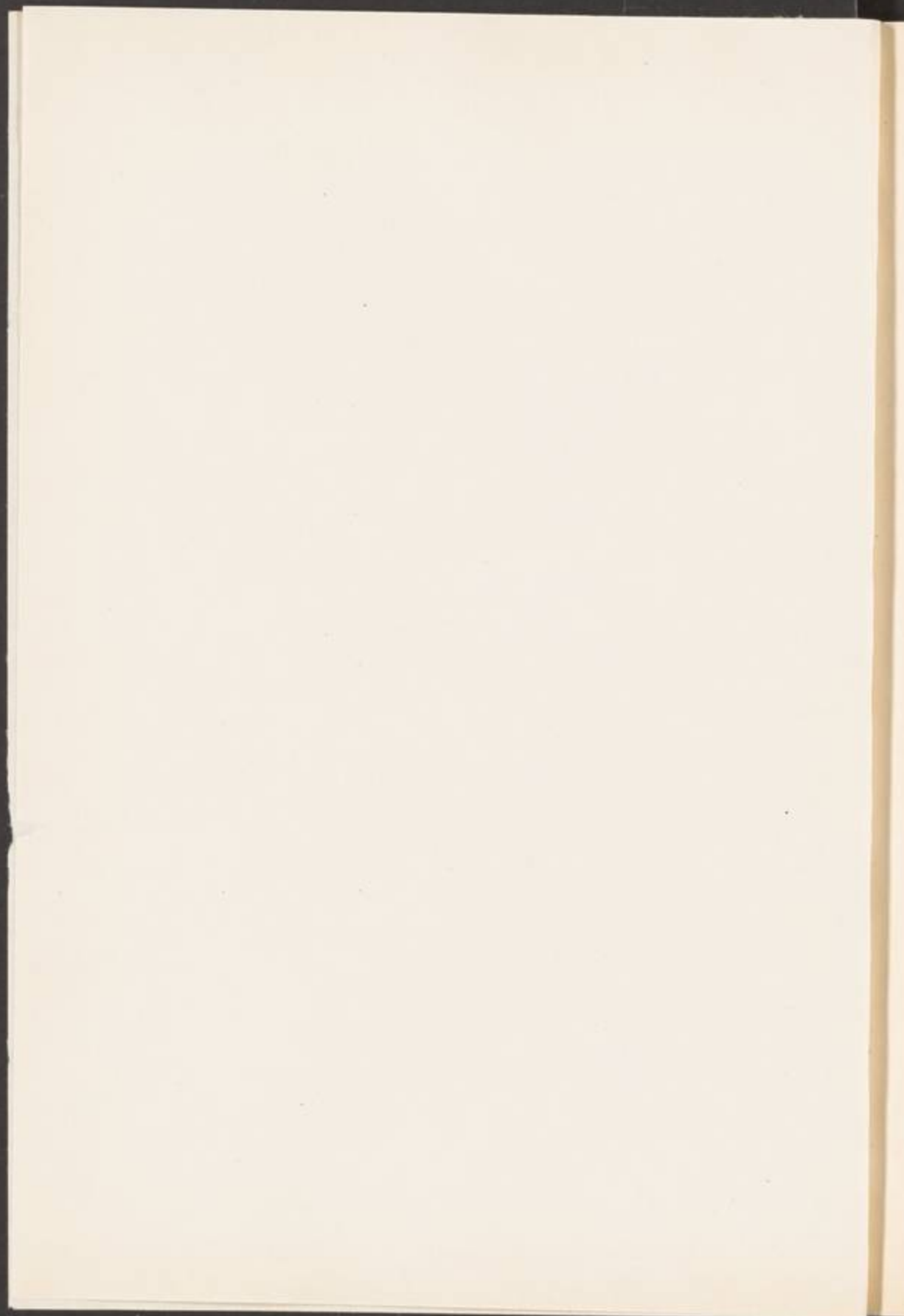
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ASH-SHÂFIYA

(THE HEALER)

an Ismâ'îlî poem attributed to

SHIHÂB AD-DÎN ABÛ FIRÂS

Edited and translated

with introduction and commentary

by

SAMI NASSIB MAKAREM

American University of Beirut

Beirut

1966

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ASH-SHAFIYA

(THE HEALING)

an early 13th century manuscript

written in Arabic and Latin

Edited and translated

with introduction and commentary

by
SARAH WASSER MARSHALL

London University of East

London

1982

AMERICAN UNIVERSITY OF BEIRUT

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PREFACE

I am grateful to Professor George F. Hourani for his help and criticism in my editing, translating and annotating this MS.

I am also grateful to Mr. 'Ârif Tâmir for supplying me with the MS. of *ash-Shâfiya*. I have based the edition of this treatise on the single copy that I was able to find. I found this copy with the help of Mr. 'Ârif Tâmir who, being an Ismâ'îlî, was able to borrow the MS. from Masyâf, Syria, a town near Salamiyya, Mr. Tâmir's hometown. I was permitted to have a photostat taken of it. He and Professor Wladimir Ivanow provided me with other substantial works and valuable information which were of great help in pursuing my research.

My thanks are due also to Professors Andrew S. Ehrenkretz and James A. Bellamy of the University of Michigan for their critical suggestions.

I wish to thank Dr. Muhammad Yakan for his help in the preparation of the bibliography and glossary, and in proof-reading, and to Mrs. Hiam Habiby for typing the manuscript.

My thanks go also to my wife for her patience, encouragement and assistance while preparing this work.

Professors Nicola Ziadeh, Ihsan Abbas and Elie Salem of the American University of Beirut helped me in preparing the work for publication. I am greatly indebted to the Publications Committee of the American University of Beirut for a grant that rendered possible the publication of this work which is a revised version of a thesis accepted for the degree of Ph.D. at the University of Michigan.

Sami N. Makarem

American University of Beirut
March, 1966

سنة تصانها

في الشافية من كل عيبنا الشيخ ابا فراس
 بسم الله الرحمن الرحيم رحم الله مولفها و كاتبها
 الله القديم الاولي المبدع العالي معز العلماء
 في البرايا الدايغ الفرد الممد و جاعل الواحد امل للعدد
 الكاين من ذان الاحد اذ ليس للعدد لواء سند
 يدعه با امره المبيدي اولشئ كان في الوجودي
 فز بسببها حياطي في الداري من ساير الجهات والاقطار
 5 جاه عقد سابقا فعلا و جد عن ادراكه تقاعلا
 و حاله يلو عاقل لاتبه و ادان من قد جعل عن صفاته
 مبرورة في ذاته الاغيا في مما حوته الارض و السماء
 في له حافظت مقهوره في ملكه مكنوزة محصوره
 10 سبحانه من خالق بديهي معور الصورة بالاضوح
 يدع و انشاء بلا معاني ما بين كافي سابق و نوح
 عليه بالدواني عو ولا يدنو بالصالح

وبعده المنصور والمفروز
 الحاكم الفايي عند القله
 مستقر عن الوكر للعله
 وبعده الظاهر والمنتصر
 وبعده الامام ~~.....~~
 ذي العلم والحكمة والمواعظ
 وبعده ~~.....~~ ثم ~~.....~~
 مؤلفا للكر فضل حايض
 وبعده ~~.....~~ دين الله
 من قبله دوا كنز الله
 وبعده ~~.....~~ ثم ~~.....~~
 من شهدة بفضله المشاهد
 ولم تنزل من عقبه الحسيني
 حتى انت له من العشري
 محمد ~~.....~~ رب النشري
 جاعل بعد كل عسر يسري
 السابع الظاهر بالقصوي
 كاشوك فيا مستوري
 واران علم الرسل ولا يجه
 وماكد الملك ومهدي الامه
 بعجت الله على العبادي
 من حاضر بعده وبادي
 سور الإله الباطن امضوي
 وفيه باب باطن محجوبي

في قوله ما كان من ذنوبي فما له من سامع مجيب
 غيرك يا وجه الاوله الباقي اذا انت الخطيب الملمم الواقفي
 فهاكها متقنت البياني ذات فصول سهلت الاوزان
 سببها عند الكمال الشا فيه اذ هي للمؤمنين كافية
 وتمت وباللله التوفيق منها في ليلت الذي وصل الفكر
 وكان في التبراع منها في ليلت الذي وصل الفكر
 الى القدموسى وكان الميمى في الاثنية وحكم على بلاد الله
 كلها وانتمدح من حمود وسلمها ابو سلمة وابنه هابيد
 وكان عندنا البرهم اعالي الجلاوي ناييم في بيتنا وضعت
 قصيد من كلام الشيخ علي الماحل عنى الله عنده
 ارجبا الصبا على صفا الماء فبده موارده على الاسماء
 وجره مواد العزف فوق كتيبت متواتر فيها الفري مراد
 وتوالف التحقيق في بجزء هي اصل دفع الغيب في الاله
 وهو من التوحيد لاني مؤيد توجد سواها النفس الطاهرة
 معدوم من قدها في طلب الهلاك من غيرها وتوالف الاستتمام
 فيها البروق مبرج لاني سوا ذلك المعالي وسلك العلمانية
 سببها

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INTRODUCTION

The importance of *ash-Shâfiya*, attributed to Shihâb ad-Dîn Abû Firâs, arises from its being a comprehensive account of Ismâ'îlî beliefs. Ismâ'ilism played a significant role in Islamic thought and history inasmuch as by the end of the third century A.H./ninth century A.D. it had followers in Khûzistân, Southern Mesopotamia, Syria, Egypt, Yemen and North Africa. It gave rise to the Fâtimids (292 A.H./909 A.D. — 567 A.H./1171 A.D.) who established their power for a considerable time over a great part of the Islamic world. Their caliphate at its apex included North Africa, Sicily, Egypt, Syria, Hejaz, and Yemen. Their political, philosophical and social ideas contributed greatly to Islamic civilization. Ismâ'ilism also gave rise to the states of the Assassins in Persia (483 A.H./1090 A.D. — 654 A.H./1256 A.D.) and Syria (535 A.H./1140-1141 A.D. — 658 A.H./1260 A.D.). The part that the Assassins played, not only in Islamic political history, but in Islamic culture at large cannot be ignored. In philosophy Ismâ'ilism produced such names as al-Qâdî an-Nu'mân, Abû Ya'qûb Ishâq as-Sijistânî, Abû Hâtim ar-Râzî, Hamîd ad-Dîn al-Kirmânî, Nâsir-i Khusraw. Without a complete understanding of Ismâ'ilism, therefore, Islamists will never attain a thorough comprehension of Islam. By presenting *ash-Shâfiya* whose existence has been unknown to Islamic scholarship, the present work will contribute to a better knowledge of Ismâ'ilism, and consequently of Islam at large.

The author

The treatise itself was written some time during the Imamate of Shams ad-Dîn Muhammad, who assumed the Nizârî Imamate in 654 A.H./1256 A.D.¹ after the destruction of Alamût by the Mongols, until his death in 710 A.H./1310 A.D.² It is attributed to Shihâb ad-Dîn Abû Firâs ibn al-Qâdî Nasr ibn 'Alî ibn al-Husayn ad-Daylamî al-Maynaqî. This is also

1 - See note 254.

2 - M. Ghâlib, *Târikh ad-da'wa al-ismâ'iliyya*, p. 225; K. Ali, *Ever living Guide*, genealogical chart, opposite p. 1.

the name that appears at the beginning of another work of his entitled *Sullam as-su'ûd ilâ dâr al-khulûd*.¹ However, in another work ascribed to Abû Firâs entitled *Manâqib al-mawlâ Râshid ad-Dîn*², his full name is given as follows: Abû Firâs ibn al-Qâdî Nasr ibn Jawshan al-Maynaqî. The name given in *Sullam as-su'ûd* indicates that the origin of Abû Firâs' family was from Daylam. He was born apparently in Maynaqa in Syria, whose castle used to be one of the famous Ismâ'îlî strongholds. He held a prominent position in the Ismâ'îlî community in Syria,³ since he occupied the religious office of "Licencee (*ma'dhûn*)⁴ of the Ismâ'îlî Nizârî movement (*da'wa*)"⁵. However, from the philosophical character⁶ of most of Abû Firâs' works, such as *Sullam as-su'ûd ilâ dâr al-khulûd*, *Matâli' ash-shumûs fî ma'rifat an-nufûs*⁷, and the present treatise, we can see that Abû Firâs held a higher rank than that of a *ma'dhûn*. Whether he officially assumed a higher rank or merely practiced it without any formal appointment is not stated, but 'Ârif Tâmir states on p. (ج) of his introduction to *Kitâb al-îdâh* that Abû Firâs held a position of Missionary-General (*ad-dâ'i al-mutlaq*). At any rate, we know that the political condition of the Nizârîs at the time when Shams ad-Dîn Muhammad assumed the Imamate was not stable enough to permit an organized and definite set of offices. The Mongols under Hûlâgû had just defeated the pre-

1 - A MS. that Mr. 'A. Tâmir of Salamiyya, Syria has generously lent to me.

2 - See "Lettre de M. Catafago à M. Mohl", *JA*, 4th series, 1848, vol. 12, p. 486. However Stanislas Guyard, in his edition and translation of the above mentioned work, copied the name merely as Abû Firâs ibn Jawshan al-Maynaqî (St. Guyard, "Un grand maître des Assassins", *JA*, 7th series, 1877, vol. 9, pp. 450, 489).

3 - The Ismâ'îlî community of Syria was, and still is, of the Nizârî branch, (see M.G. Hodgson, *The order of Assassins*, ch. 9, pp. 185 ff.).

4 - By the office of *ma'dhûn* is meant probably that of *al-ma'dhûn al-mutlaq*; for the function of this and other ranks, see note 98.

5 - Abû Firâs, *Sullam as-su'ûd*, fol. 1.

6 - See below pp. 5-6.

7 - Ed. by 'A. Tâmir in *Arba' rasâ'il ismâ'iliyya*, pp. 27 ff.

vious Nizârî Imâm of Alamût, Khwushhâh who was murdered in 1257. The Ismâ'îlîs of Alamût and the surrounding areas were massacred, and their strongholds destroyed¹. The new Imâm, Shams ad-Dîn Muhammad, Khwushhâh's son, had already fled² to Azarbaijan³.

Conflicting materials exist as to the period in which Abû Firâs lived. Mr. 'Arif Tâmir, in *Kitâb al-idâh* which he ascribes to Abû Firâs, states on p. (٧) of his introduction that Abû Firâs was born in 872 A.H./1467-1468 A.D. and died in 947 A.H./1538-1539 A.D. 'A. Tâmir gives these same dates in *Encyclopædia Arabica*, vol. 5 (article "Abû Firâs al-Maynaqy"). In his book *Arba' rasâ'il ismâ'iliyya*, on p. 19, he asserts that Abû Firâs died in 937 A.H./1530-1531 A.D. 'A. Tâmir, however, states in his book *al-Imâma fil-islâm* on p. 201 that Abû Firâs was a contemporary of Tâhir Shâh al-Husaynî who died in 868 A.H./1463-1464 A.D. Obviously, this would conflict with the dates which 'A. Tâmir gave in the other materials mentioned above. Mustafâ Ghâlib in his book *A'lâm al-ismâ'iliyya* on pp. 313-317, stated that Abû Firâs was born in 872 A.H./1467-1468 A.D. and died in 937 A.H./1530-1531 A.D. which corresponds with one of the dates 'A. Tâmir gives. W. Ivanow in *Ismaili Literature* on p. 172 states that Abû Firâs flourished at the beginning of the tenth century A.H./sixteenth century A.D., but it seems that W. Ivanow took this date from 'A. Tâmir. None of the above authors substantiated the dates they gave by reference to any works.

Evidence would suggest that Abû Firâs was, in fact, born earlier than this. First, in *Manâqib al-mawlâ Râshid ad-Dîn* (see *infra*, pp. 3-4) which is attributed to Abû Firâs by St. Guyard, there is a notation in more recent handwriting which states that the work was composed in 724 [A.H./1324 A.D.]. 'A. Tâmir discusses *Manâqib al-mawlâ Râshid ad-Dîn* on p. (٥) of *Kitâb*

1 - M. G. Hodgson, *The order of Assassins*, p. 270.

2 - *Ibid.*, p. 269.

3 - See note 254.

al-îdâh asserting that it could not have been written by Abû Firâs because it was in a different style and contained too many superstitions. Nevertheless, one cannot ignore the possibility that Abû Firâs might have written this work in order to appeal to a less intellectually sophisticated audience. Hence the authenticity of the work cannot be definitely rejected. Secondly, in *ash-Shâfiya* which is attributed to Abû Firâs by the scribe who copied the MS. (cf. *infra*, pp. 22-23) and which is of similar substantive character as other works attributed to Abû Firâs, we find evidence of an earlier birth date than that given by 'A. Tâmir, M. Ghâlib, or W. Ivanow. Of course, *ash Shâfiya* was not published before the above authors wrote, but its existence and content were known to 'A. Tâmir from whom both M. Ghâlib and W. Ivanow seem to acquire their dates, inasmuch as it was through 'A. Tâmir that this editor obtained the MS. of *ash-Shâfiya*.

The author of *ash-Shâfiya* tells us in verse 728 that the twenty-first Imâm, Muhammad [Shams ad-Dîn], was the Imâm of the time. He praises and celebrates him as the Imâm of the time in verses 718-733. It is interesting to note that while the author of *ash-Shâfiya* speaks in his poem of all of the Imâm's up until the twenty-first, he devotes most of his praise to the twenty-first. Moreover, he ends his discussion of the Imâm's with the twenty-first Imâm.

The twenty-first Imâm assumed the Imamate in 654 A.H./1256 A.D. and died in 710 A.H./1310 A.D. Thus, we know from this that, if *ash-Shâfiya* was in fact authored by Abû Firâs, he must have written it in the seventh century A.H./thirteenth century A.D., and possibly at the beginning of the eighth century A.H./fourteenth century A.D. The 724 date of *Manâqib al-mawlâ Râshid ad-Dîn* would be possible and would substantiate this thesis.

On the other hand, it must be pointed out that while the scribe of the MS. of *ash-Shâfiya*, who transcribed it much later (cf. *infra*, p. 247), states that its authorship is that of Abû Firâs and while the substantive quality of *ash-Shâfiya* is that of Abû Firâs, this is not conclusive evidence of its authorship.

The works attributed to Abû Firâs

Beside *ash-Shâfiya*, four other works that we know of are ascribed to Abû Firâs, namely, *Manâqib al-Mawlâ Râshid ad-Dîn*, *Matâli' ash-shumûs fî ma'rifat an-nufûs*, *Sullam as-su'ûd ilâ dâr al-khulûd*, and *Kitâb al-idâh*. I shall briefly discuss each of these works.

1 - *Manâqib al-mawlâ Râshid ad-Dîn*¹ (The feats of the Master, Râshid ad-Dîn). The first of the four to be published, this tract is a biography of Râshid ad-Dîn Sinân (d. in 589 A.H./1193 A.D.), the famous leader of the Syrian Nizârîs, who played a prominent role in the Syrian and Egyptian politics at that time, and who successfully defended his people against Saladin². It is a short work of 36 pages of the *Journal Asiatique*, that contains thirty-one miracles attributed to Râshid ad-Dîn Sinân. As stated above, at the end of the MS. published by St. Guyard there is a notation in a more recent hand which states that the work was composed in 724 [A.H./1324 A.D.]³. Even if one were to agree with this statement⁴, the style and content of *Manâqib al-mawlâ Râshid ad-Dîn* are found to be inferior to other works ascribed to Abû Firâs. The authenticity of this work was discussed above on pp. 15-16.

1 - It was first discovered by J. Catafago (See "Lettre de M. Catafago à M. Mohl", *JA*, 4th series, 1848, vol. 12, pp. 485 ff.), and edited and translated into French with an introduction by Stanislas Guyard under the title of "Un grand maître des Assassins au temps de Saladin" in *JA*, 7th series, 1877, vol. 9, pp. 324 ff.

2 - For more details about Râshid ad-Dîn Sinân, see *ibid.*; W. Ivanow, "Râshid al-Dîn Sinân", *Encyclopaedia of Islam*; M.G. Hodgson, *The order of Assassins*, pp. 185 ff.

3 - St. Guyard, "Un Grand maître des Assassins au temps de Saladin", *JA*, 7th series, 1877, vol. 9, p. 489.

4 - The date given should not be considered inadmissible, since his *ash-Shâfiya* was written during the Imamate of Shams ad-Dîn Muhammad who died in 710 A.H./1310 A.D.

2 - *Matâli' ash-shumûs fi ma'rifat an-nufûs*¹ (The sun-rises concerning the knowledge of souls). This epistle consists of a small preface followed by seven chapters, each called a "stage" (*martaba*). The first chapter is an introduction, the second deals with the unity of God, the third with the Ismâ'îlî theory of cosmogony, the fourth with the physical world, the fifth with eschatology, the sixth with the necessary existence of the Imâm in this world, and the seventh with some sayings of the Imâm Ja'far ibn Muhammad concerning the concealment of the Ismâ'îlî doctrines. The author's style in this work is superior to that in the previous one.

3 - *Sullam as-su'ûd ilâ dâr al-khulûd* (The ladder leading to the abode of Eternity). This epistle is not yet published. The MS. that I have examined was copied by Mr. 'Ârif Tâmir who intends to publish it in the future. It consists of 63 leaves, 30.5 × 19 cm. except for the first two leaves which are 25.4 × 18.3 cm. The epistle consists of an introduction and three chapters. The introduction deals with theology: God is one, He is necessarily existent and transcends all attributes. The first chapter deals with the human soul and its faculties; the second deals with man, the microcosm, in relation to the universe or the macrocosm. So far there is no great difference in content from *ash-Shâfiya*, the summary of which is stated below. As for the third chapter, it is sufic in character and deals with the knowledge of the unity of God. Man can attain this knowledge through self-denial. Only by denying his human desires, can man attain knowledge of God. It is not surprising that this attitude which was prevalent in Islamic religious thought at that time had apparently influenced the Ismâ'îlî religious thinking. We must bear in mind also that this sufic attitude was apparent as

1 - It was edited by 'A. Tâmir in his *Arba' rasâ'il ismâ'iliyya*, Beirut, 1953, of which it occupies pages 29 to 57.

well in *Rasâ'il Ikhwân as-Safâ'*¹ whose Ismâ'îlî nature is strongly believed².

As for the style of this work, it is closely similar to that in *Matâli' ash-shumûs*. This close similarity makes us believe that the two works were written by the same author.

In *Sullam as-su'ûd ilâ dâr al-khulûd*, there is mention of another work by Abû Firâs called *Sullam al-irtiqâ' ilâ dâr al-baqâ'*³ (The ladder of ascension to the Hereafter). Although there is no trace of this work yet,⁴ it discusses, as the author states, the same subjects dealt with in *Sullam as-su'ûd*, but with more details⁵. It is probable that *Sullam as-su'ûd ilâ dâr al-khulûd* is a summary of *Sullam al-irtiqâ' ilâ dâr al-baqâ'*, as suggested by the meaning in both titles.

4 - *Kitâb al-îdâh* (The book of elucidation). This book is divided into an introduction and a main text which deals with the difference between the human being in potentiality and the human being in actuality. By this the author means the spiritual evolution of man from one prophetic cycle to the other (see *infra*, p. 9). Also it deals with the various human faculties and with the relation of the intelligible world and the physical world (see *infra*, p. 8).

However it is questionable whether the authorship of this book is the same as that of *ash-Shâfiya*, because there are distinct differences between the two. One of the most notable of which is the fact that in *Kitâb al-îdâh* the author states that the Opponent (cf. *infra*, p. 10) of Noah was his son Ham (p.5), while in *ash-Shâfiya* the author states that the Opponent of Noah was Og son of Anak (verse 299). The edition of *Kitâb al-îdâh* makes

1 - See T. J. de Boer, "Ikhwân al-Safâ'," *Encyclopaedia of Islam*.

2 - See *ibid.*, 'A. Tâmir, *Haqiqat Ikhwân as-Safâ'*.

3 - Fol. 2.

4 - 'A. Tâmir (ed.), *Arba' rasâ'il ismâ'iliyya*, pp. 19-20.

5 - Fol. 2.

6 - It was edited with an introduction by 'A. Tâmir, Beirut, 1964.

no attempt to authenticate this work as being authored by Abû Firâs . Thus the weight of the evidence would support *ash-Shâfiya* over *Kitâb al-îdâh*, particularly in view of the scribe's notation to that effect (see *infra*, pp. 22-23).

A summary of the Ismâ'îlî creed as presented in ash-Shâfiya

Ash-Shâfiya is attributed to this Syrian Nizârî savant Shihâb ad-Dîn Abû Firâs. It starts with a discussion of the Ismâ'îlî concept of cosmogony: God originated, through his Will¹, the First Intellect, the First Originated Being, which came into existence not by emanating from God, but by God's act of Origination, which is "an activity of God issuing out of Him, not as the radiation of light issues out of the sun, which depends on a material basis, but as human intelligence issues out of the human intellect"². This First Originated Being is, therefore, the first cause of existence, the cause of causes, God being its causer. God is not called a cause, because He is not affected by what He causes.³ However, the Originator, the act of Origination, and the First Originated Being are in a sense one. They constitute three hypostases of a trinity⁴.

From the First Originated Being emanated two beings: the Second Intellect which is called the Inclusive Soul (*an-nafs al-kulliyya*), and the First Matter⁵. From the Inclusive Soul emanated eight other Intellects, forming thus with the First and Second Intellects a total of ten Intellects, the higher being inclusive of the lower. These govern respectively the Sphere of spheres, the sphere of the fixed stars, those of Saturn, Jupiter, Mars, the sun, Venus, Mercury, the moon, and the earth which is also called the sublunary world⁶.

1 - See note 23.

2 - See note 1.

3 - For further details about God not being a cause see note 2.

4 - This point is dealt with in notes 5, 6.

5 - See note 25.

6 - See note 16, and chart I.

The earth, or the sublunary world is divided into three parts, the lowest of which is the minerals, then the plants, then the animals. The highest among animals is man. He is the microcosm.

After death the souls of virtuous human beings unite with the Tenth Intellect, whereas evil doers are decomposed, in soul and body, to unite with animals, plants and minerals¹.

The Ismâ'îlîs believe in the presence of two worlds: the Intelligible World ('*âlam al-ibdâ'*), and the Physical World ('*âlam al-ajsâm*'), the first of which is inclusive of the other. The Intelligible World consists of the ten Intellects, and the Physical World of the ten spheres mentioned above². In the tenth sphere, i.e. that of the earth, man is the highest creature. He is endowed with reason through which he can attain knowledge.

Now, in order that man may reach the knowledge of the unity of God ('*ilm at-tawhîd*') which is the highest man can attain, and consequently the most difficult, this knowledge of the unity of God was given to man step by step. As man needs in order to be born in this life to pass through seven stages mentioned in the Qur'ân :

We created man of an extraction of clay.
then We set him, a drop, in a receptacle secure.
then We created of the drop a clot
then We created of the clot a tissue
then We created of the tissue bones
then We garmented the bones in flesh;
there after We produced him as another creature
so blessed be God, the fairest of creators !³

so, the Ismâ'îlîs maintain, in order to attain the knowledge of the unity of God, or in other words, in order to be born in a spiritual birth (*zawlâda rûhâniyya*), man should pass through seven similar stages or cycles (*dawr*, pl. *adwâr*). These are the cycles of Adam, Noah, Abraham, Moses, Jesus, Muhammad, and the Resurrector of the Greater Resurrection (*qâ'im al-qiyâma al-kubrâ*) who will terminate the conveyance of that knowledge. This last cycle,

1 - See note 20.

3 - xxiii, 12-14.

2 - See chart I.

however, is preceded by a minor cycle which paves the way to the cycle of the Greater Resurrection. It is called the cycle of Muhammad ibn Ismâ'il or the cycle of the Smaller Resurrection (*al-qiya'ma as-sughrâ*)¹. Every one of the conveyers of the Divine Message (i.e. Noah, Abraham, Moses, Jesus, Muhammad) is a Proclaimer (*nâtiq*).

However, after Abraham, this knowledge became so advanced that not every follower could comprehend it fully. It became necessary at that stage to have an outward meaning (*zâhir*) for the ordinary person, and an inward meaning (*bâtin*) for the intellectually more advanced people. Of the two sons of Abraham, Isaac and his descendants after him were entrusted with conveying the outward knowledge, and consequently were called prophets (*nâbi*, pl. *anbiyâ'*)², while Ishmael and his descendants after him were entrusted with teaching the inward knowledge, the real knowledge, and thus were the real or permanent Imâms in whom the Word of God is settled (*istaqarra*). Hence they were called the *mustaqarr* Imâms, i.e. the place in which God's word is settled³.

Thus after Abraham, Proclaimers were entrusted with conveying the outward knowledge, and consequently were not considered to be Permanent Imâms. They were only prophets not Imâms. Yet, because they acted on behalf of the real Imâms in order to convey the Divine Message, these Proclaimers were considered to be trustee (*mustawda'*) Imâms, i.e. only acting Imâms.

Among the Proclaimers, therefore, Adam, Noah, and Abraham were of the *mustaqarr* type, whereas Moses, Jesus, and Muhammad were of the *mustawda'* type.

Now, in conveying his message, each Proclaimer had from

1 - See note 33, and Chart II.

2 - We must remember that the Arabic word *nabi* is derived from *naba'a* which means to convey.

3 - See note 137.

among the evil-doers an Opponent (*didd*). This Opponent is a representative of Iblîs.

In order to be able to convey his message, every Proclaimer was assisted by a Regent (*wasî*) who was supposed to assume the office after him, when this Proclaimer was a Permanent (*mustaqarr*) Imâm. Thus the Regent of Adam was Abel then Seth after Abel's murder, that of Noah was Shem, and that of Abraham was Ishmael. On the other hand when the Proclaimer was a Trustee (*mustawda'*) Imâm, his Regent was a chief assistant to him. Thus the Regent of Moses was Aaron, and that of Jesus was Simon Peter. As for Muhammad, although he was considered a Proclaimer of the *mustawda'* type, his Regent 'Alî ibn Abî Tâlib, who continued the line of the Permanent Imâms from Ishmael, assumed the Imâmate after Muhammad as a *mustaqarr* Imâm. Chart II shows the Permanent (*mustaqarr*) Imâms, the Trustee (*mustawda'*) Imâms, and the Opponents of every Proclaimer.

This chart shows that the Ismâ'îlîs, in their list of Imâms, did not have a correct chronology. Notice for example the short list of Permanent Imâms from Moses to Jesus, compared to the much longer list from Jesus to Muhammad, even though the latter cycle was far shorter than the former.

After the Regent (*al-wasî*) of the *mustaqarr* type who is in charge of explaining and teaching the message to mankind, this teaching is carried on by an Imâm. However we must remember that the Proclaimer of the *mustaqarr* type, his Regent, and the Imâm after them are in reality three functions of one single rank, namely that of Imamate in its broader sense, i.e. the leadership of the community. Now the Imâm, in order to be able to spread the message, is assisted by other officials. These are the Gate (*al-bâb*), the Proof (*al-hujja*), the Missionary of the Message (*dâ'i al-balâgh*), the Missionary-General (*ad-dâ'i al-mutlaq*), the Limited Missionary (*ad-dâ'i al-mahdûd*), the Licence-General (*al-ma'dhûn al-mutlaq*), and the Limited

Licencee (*al-ma'dhûn al-mahdûd*)¹. These functionaries form together with the Proclaimer of the *mustaqarr* type, the Regent, and the Imâm what is called in Ismâ'îlî terminology the world of religion (*'âlam ad-dîn*).

Among mankind the Imâm, i.e. the leader of the community, is the highest person. He corresponds in the World of Religion to the First Intellect in the Intelligible World, and to the sphere of spheres in the Physical World.² Moreover, considered as a guide to the believers according to God's Will, the Imâm is thought to be the embodiment of this Will, consequently the embodiment of the three divine hypostases³ alluded to above. By him man is taught, and directed according to the knowledge of the unity of God. Thus man is always in need of an Imâm who teaches and directs him, and the continuous presence of an Imâm on earth is absolutely necessary. He is the ever-living guide.

This is a brief summary of the Ismâ'îlî Nizâri creed as described in *ash-Shâfiya*. The treatise and the commentary supply greater detail.

The relation of ash-Shâfiya to other works

In examining the Ismâ'îlî works from the 12th and 13th centuries A.D. on, we find that they are either a repetition of, or an elaboration on older works such as *Rasâ'il Ikhwân as-Safâ'*, Abû Ya'qûb Ishâq as-Sijistânî's *Tuhfat al-mustajibin* and *al-Yanâbi'*, Hamîd ad-Dîn al-Kirmânî's *Râhat al-'aql*, and other classical works, mainly of the Fâtimid period. *Ash-Shâfiya* is by no means an exception; being a comprehensive summary of the Ismâ'îlî doctrine, this treatise is a synthesis of the classical Ismâ'îlî works. We cannot, however, trace whether the influence of these classical works on the author of *ash-Shâfiya* was direct or through later works, since those beliefs were a common heritage of all educated Ismâ'îlîs of that time.

1 - For the function of these officials see note 98.

2 - See Chart I.

3 - See note 22.

As-Shâfiya is written in verse. It was common practice in medieval times to write treatises in verse on various subjects, such as philosophy, medicine, alchemy and grammar, so that they could be more easily memorized. Hence we may surmise that *ash-Shâfiya* was learned by heart by Ismâ'îlîs. This problem will be discussed in more detail below. *Ash-Shâfiya* however, is not the only poem of this kind in Ismâ'îlî literature. Two other poems known to the editor deal with the same subject.

The first is called *al-Qasîda as-sûriyya*¹ by Muhammad ibn 'Alî ibn Hasan as-Sûrî who lived in the 5th century A.H./11th century A.D., during the reign of the Fârimid Caliph al-Mustansir. (427 A.H. / 1037 A.D. — 487 A.H. / 1094 A.D.) Its contents are similar to those of *ash-Shâfiya*. Although Abû Firâs praises² at the end of *ash-Shâfiya as-Sûrî's* poem and claims as-Sûrî's superiority over him, Abû Firâs' poem is more detailed than that of as-Sûrî if we judge from the state in which *al-Qasîda as-sûriyya* has reached us. However the fact that Abû Firâs mentioned as-Sûrî's superiority, and that both poems deal with the same subject, is an evidence that Abû Firâs was acquainted with *al-Qasîda as-sûriyya*.

The second poem is called *Simt al-Haqâ'iq*³ by Dâ'î ad-Du'âh al-Qâdî 'Alî ibn Hanzala ibn Abî Sâlim al-Wadâ'î (d. 626 A.H./ 1229 A.D.) of the Ismâ'îlî Musta'lian branch. The contents of this poem are also similar to the previous ones, but without dealing with any Imâm in particular. Whether Abû Firâs was acquainted with this poem is not known.

Among other poems we can also cite *Dhât al-mihan* and *Dhât al-minan*, both by al-Qâdî an-Nû'mân who lived during the time of al-Mu'izz (343 A.H./953 A.D.—365 A.H./975 A.D.).

1 - It was edited by 'A. Tâmir and published by the Institut français de Damas, Damascus, 1955.

2 - See verses 746 ff.

3 - It was edited by 'Abbâs al-'Azzâwî, Baghdad, and published by the Institut français de Damas, Damascus, 1953.

These two poems deal, however, with historical events, and both are lost¹.

From what has been mentioned, we can say that *ash-Shâfiya* is the most comprehensive among the poems of which we know, that deal with the Ismâ'îlî creed at large. It is a summary of Ismâ'îlî beliefs, in 755 verses.

Literary qualities of the treatise

Ash-Shâfiya is composed in the *rajaz* meter. This meter which is easier than other meters and does not require the same rhyme throughout the whole poem, was used, to compose long treatises. However, the fact that *ash-Shâfiya* was composed in verse does not mean that it is a work of poetry. The author is not a poet as much as a versifier. Anyhow, his aim was not to write poetry, but rather to make an account of a doctrine in a way that would be easier for the people to retain. This, however, needed much philological talent which the author had acquired. This talent is shown in his ability to express himself with brevity, accuracy, and generally within the limits of poetical rules.

Description of the manuscript

The MS. is part of a collection of short Ismâ'îlî works paginated in pencil by a later hand, and consisting of 292 pages. *Ash-Shâfiya*, occupies pages 39 to 90. It is 21 × 16 cm. in size, and every page contains 15 lines, except for the first page which has only 14. The length of the line is approximately 12.8 cm. As for the hand-writing, it is in poor *naskhî*, mainly unvocalized and without rubrication. It is written by the same hand except for page 36, written in a different hand, and pages 44 and 45 written in a third hand. The whole collection is bound in leather which, together with the leaves, has suffered from humidity and careless handling.

1 - W. Ivanow, *A guide to Ismaili literature*, p. 38.

Ash-Shâfiya is not mentioned in either W. Ivanow's *A guide to Ismaili literature*, or *Ismaili literature*, or C. Brockelmann's *Geschichte der arabischen Literatur*. Many of the mistakes in the MS., that were made by the unlearned scribe, were probably mistakes due to oral transmission. Although the name of Nizâr is mentioned¹, and after a number of verses, the name of [Shams ad-Dîn] Muhammad, the twenty-first Nizârî Imâm from Muhammad ibn Ismâ'il,² we see that in between, four verses³ are inserted, in which the names of some Musta'lian Imâms are cited⁴, a fact which proves that those four verses were fabricated. The scribe, although a Syrian⁵ Ismâ'îlî Nizârî, transcribed the whole poem without noticing the fabricated verses⁶.

In copying the MS. the scribe made many mistakes of which the most common are the following:

The *hamza*, if ever written, is usually on a wrong seat, and sometimes without a seat, even where a seat is necessary.

The short vowel at the end of the word is often changed to a long vowel either an *ا*, *و* or *ي*, for example the conjunction *و* is written *وا* and *اول* is written *اولي*.

Inflection of words like *ابو* is usually not observed, nor is it followed when vocalization is used, for example in the genitive case *ابي* is written *ابا* and *خالق* is written *خالق*.

1 - See verse 713.

2 - See verses 718-719.

3 - See verses 714-717.

4 - See note 253.

5 - See colophon.

6 - For more details about this point, see note 253.

Letters like the ذ , ش , ض , ظ and غ do not usually have their dots.

The ض is often changed to a ظ and vice versa.

The ة is usually replaced by a ت and vice versa.

When the ة is written, the two dots are usually missing.

The ث is often replaced by a ت

The ا at the beginning of the 7th, 8th and 10th forms of the verb is usually omitted if preceded by a conjunction, e.g. *ومتزوج* is written *ومتزوج*.

If two letters ي follow each other, one is usually omitted, e.g. *تخييل* is written *تخييل*.

The ي is often replaced by an ا .

The *madda* over the ا is often omitted.

In the accusative case, nunation, when indicated, does not have the conventional ا .

When a word with a definite article or a word beginning with an ا is preceded by the genitive preposition بـ or the conjunction و , the بـ or the و is often followed by an ا , for example *بأمره* is written *بأمره* .

Methods of editing and translating

Since these mistakes are very common throughout the entire MS., the editor decided not to indicate them.

Since the editor has only relied on one distorted MS., and because this poem reveals the author's skill in language, the editor came to the conclusion that many of the errors made in this MS. were most likely those of the scribe and not of the author. This fact led the editor in certain instances to propose conjectural readings, which are detailed and justified in the footnotes to the Arabic text.

As for the translation, it was attempted to be rendered into idiomatic English, without betraying the spirit of the original text, although the arabic verse was translated into prose. Also it was attempted to provide an English equivalent for every Arabic technical term which occurs in the MS. A glossary for those terms is found at the end.

Qur'anic passages that occur in the translation of the text and in the notes are based on M.M. Pickthall's *The meaning of the glorious Koran*, and on A.J. Arberry's *The Koran interpreted*, but modified in some cases by the editor. References to the Qur'an cite chapter and verse of the official Egyptian text. Passages from Arabic and Persian are rendered into English by the writer of this work.

THE HEALER
[ASH-SHÂFIYA]

I [Here] we start the Healer, a work of our master the

Shaykh Abû Firâs.

In the name of God, the Compassionate, the Merciful.
May God have mercy upon the author and the scribe.

- I Praise be to God, the pre-Eternal, the First,
the Originator¹, the Transcendent, the Causer of
Causes²,
- 2 The Creator of [all] creatures, the Everlasting, the
Unique, the Refuge,
Who made one³ the source of number
- 3 By His Will⁴ that came into existence from the essence
of the One,
for there is no basis for number without it.
- 4 He originated it by His glorious Command
to be the first thing there was in existence⁵
- 5 A simple light⁶ encompassing the world⁷
from all places and quarters.
- 6 He named it preceding and active Intellect⁸;
but He, the most High transcends being com-
prehended by it⁹.
- 7 It is a subtle soul comprehending its own essence
and the essence of those whose God transcends
their qualities¹⁰.
- 8 The things are sent forth from its essence,
[those things] that the earth and the heaven com-
prise.

الشَّافِيَّةُ

تبتدىء في الشافية من كلام شيخنا الشيخ أبي فراس
بسم الله الرحمن الرحيم . رحم الله مؤلفها و كاتبها

I

- I الحمد لله القديم الأول
المبدع العليّ معلّ العليل
- 2 باري البرايا الدائم الفرد الصمد
وجاعل الواحد أصلاً للعدد
- 3 بأمره * الكائن من ذات الأحَد
إذ ليس للأعداد لولاه سنَد
- 4 أبدهُ بأمره المجيد
أول شيء كان في الوجود
- 5 نوراً بسيطاً حائطاً في الدار
من سائر الجهات والأقطار
- 6 سمّاه عقلاً سابقاً فعلاً
وجلّ عن إدراكه تعالى
- 7 روحٌ لطيف عاقل لذاته
وذات * من قد جلّ عن صفاته
- 8 مبروزة في ذاته الأشياء
مِمّا حوته الأرضُ والسّماءُ

3 - * يأمره
7 - * وادات

- 9 They are submitted and subjected to it,
and bound and restricted within its domain¹¹.
- 10 Be He¹² glorified as an Originating Creator
Who shapes the Image in the created¹³.
- 11 He originated what He willed without aid
between the preceding [letter] *Kâf* and the [letter]
Nûn.¹⁴
- 12 Verily He is exalted from being compared to the
essences,
and attributes are not ascribed to Him,
- 2 13 And [from being known] by way of definition and
symbolization
through fancy and thought wrought with imagination
- 14 Or through sensory perception, sensible things and
senses
or whatever is perceived by analogy.
- 15 Knowledge of His unity is attained by indications
without ascription [of attributes] or nullification,
- 16 Without qualifying or defining Him
as existing things are defined¹⁵.
- 17 He who knows the act of Origination by proof,
and [knows] the First Originated Being, then the
Second,
- 18 And what remains from the total of numbers
to the end of the nine units¹⁶;
- 19 [He] who acknowledges the purity of the Existent
[and His distinctness] from those whom He brought
into existence,
both within His essence and theirs, and acknowledges
[God's] unity,

- 9 أضحى له خاضعة مقهورة
في ملكه مأسورة محصوره
- 10 سبحانه من خالق بديع
مصور الصورة بالمصنوع
- 11 أبدع ما شاء بلا معين
ما بين كافٍ سابقٍ ونونٍ
- 12 جلّ عن التشبيه بالذوات
حقاً ، ولا يوصف بالصفات
- 13 وعن طريق الحدّ والتمثيل
بالوهم والفكر مع التخيل
- 14 والحسّ والمحسوس والحواس
وكلّما يُدرَك بالقياس.
- 15 توحيدُه يُعرف بالدليل
من غير تشبيهٍ ولا تعطيلٍ
- 16 وغير تكييفٍ ولا تحديدٍ
كمثل ما يوجد في الوجود.
- 17 من * عرف الإبداع بالبرهان
والمبدع الأوّل ثمّ الثاني
- 18 وما بقِيَ من جملة الأعداد
إلى تمام التسعة الآحاد
- 19 ونزّه الموجود عمّا أوجده
في ذاته وذاتِهِم ووحده

- 20 وقرّ بالعجز وبالتقصير *
 عن أن يحيط الخلقُ بالتقديرِ
 21 وكان مع ذلك عبداً طائعاً
 لله مملوكاً ذليلاً خاضعاً
 22 وللهداة الخلفاء النجباء
 آل <النبى> المصطفى أهل العبا
 23 بيت الهدى * والنور والامامه
 الوارثين في الورى مقامه
 24 قد عرف الله على الحقيقه
 وكان ممن سلك الطريقه
 25 عاد إلى روح الحياة الأبدى
 الدائم الباقي الوجود السرمدي
 26 في جنة القدس ونفس الكل
 يقبل بالقوة فيض العقل
 27 مخلداً في جنة النعيم
 قد * فاز بالعلم من الكرم
 28 ومن تَمَادَت * نفسه للسهوة * *
 واشتغلت عن دينها باللهوة * * *
 29 عادت إلى هاوية السعير
 نوزمهرير البرد والأثير
 30 دائرة في وهجه المرصود *
 (* * رَهَقَهَا من قرة الوقود * *)
 31 فتارة تصعد بالفساد
 ساهية في عالم الأجساد

20 - * وبالقتصيري *

22 - * A word such as النبي or الرسول must be inserted. Either word fits both in meaning and meter.

23 - * الهداي 27 - * In first hemistich.

28 - * للموه * * * تَمَادَى * (distress). The word may also read بالهوه * * *
 باللهوه * * *

30 - * في المرصودي * * * (* *) من قرت المفودي * * *

- 32 And one time it descends through with generations,
to the place of lowliness and ignominy;
- 33 And descends, at another, in the barrier of darkness
and the mine of sicknesses and sufferings
- 34 It is held in the chain of reproof
deprived of the kingdom of reward,
- 35 Banned because of ignorance from the eternal Abode,
and [God] multiplied [its] punishment and
wretchedness.²⁰
- 36 Its food is molten copper and *Zaqqûm*
and its drink is of deadly boiling water²¹.
- 37 This is its punishment for alienating [itself from its
origin],
for denying, for being at variance and for disbelief.
- 38 If it had seen fit to follow the guide, [it would have
been all right],
but it did not desire a [right] path.
- 39 It shall not follow the lord of the time²²,
the everlasting and everpresent to the sight.

On the knowledge of Activity by exemplification

- 40 And Activity²³ is like management to statesmanship,
like the just king in rulership.
- 41 It comes forth in actuality from the Ruler
by His right understanding of the sensible.
- 42 For the Intellect²⁴ is the face of God, the Glorious,
and the Soul²⁵ is the face of the Intellect, and it is
the Successor.

32 وتارة تهبط بالأكوان
إلى * محلّ الذلّ والهوان

33 وتارة في برزخ الظلام
ومعدن الأسقام والآلام

34 تمك * في سلسلة العتاب
قد حُجبت عن عالم الثواب

35 وأبعدت في الجهل عن دار البقا
فزادها الله تكالفاً وشقا

36 طعامها المهل مع الزقوم
وشربها من نافع الحميم

37 جزاؤها * هذا لئما تغرّبت *
وأنكرت وخالفت وكذّبت

38 وان ترّ ان تتبع الدليلا
لكنها لم تبغ * سيلا

39 ولن توالي صاحب الزمان
الحاضر الموجود للعيان

القول في معرفة الأمر على التمثيل

40 والأمر كالتدبير للسياسة
كالمملك العادل في الرئاسه

41 يظهر بالفعل عن الرئيس *
برأيه الصائب في المحسوس

42 فالعقل وجه * الله ذي * الجلال
والنفس وجه العقل وهو التالي

32 - * In first hemistich.

34 - * ملك This word may also read تَهك (it perishes)

37 - * * جزؤها * * تمدبت

38 - * * تبغ. The last syllable of each of the verbs تر
and تبغ should be lengthened because of the meter.

41 - * * ذر * * وجهها * * 42 - * * الرئسي

- 43 It precedes, however, the Holy Spirit ²⁶
as the body precedes the spirit of sense,
- 44 The spirit does not exist in the beginning
in actuality, but rather at the end,
- 45 At the time of the completion of the material world
by the power of composition and combination.
- 46 Nay, it is in potentiality, in the organs
pervading in the organ like air.
- 47 It was at the time destined for parturition
while the thing existed potentially, not actually,
- 48 For the living being in [its] form,
is not like a lowly liquid that has poured forth.
- 49 And when the constitution of the body is completed
and its form is freed to move
- 50 So that [the body] reaches the aperture of the world of
sense
and the elements of the soul spread out in it,
- 51 It, then, becomes another creature,
complete in creation, alive and visible.
- 52 In the like manner, the Holy Spirit in the beginning,
before the coming down of the Command and
Prohibition ²⁷,
- 53 Was on the people of that aeon
overflowing before the occurrence of Concealment ²⁸;
- 54 The souls [of the people of that aeon] came into
existence, at the outset,
from the substance of the pre-eternal, subtle
Intellect,

- 43 لكنها تعجزُ روح القدس
كالجسم إذ* يعجز روح الحيسِ
- 44 والروح لا توجد في البدايه
بالفعل ، بل توجد في النهايه
- 45 عند تمامِ العالمِ الكثيفِ
بقوّةِ التركيبِ والتأليفِ
- 46 بل هي* في القوّة في الأعضاء
جاريةً في العضو* كالهواءِ
- 47 وكان في وقتِ أوانِ الحملِ
والشيءِ بالقوّة لا بالفعلِ
- 48 وليس كون الشخص بالتصويرِ
كمثلِ ماء دافقٍ حقيرِ
- 49 حتى إذا الجسمُ* استوت خلقتهُ
وانتقلت (** عن رِبقةٍ***) صورتهُ
- 50 وصار في فتحة دار الحس
فانتشرت فيه مواد النفسِ
- 51 فصار (عند ذاك*) خلقاً آخراً
مستوياً** في الخلق حياً ظاهراً
- 52 كذلك روح القدس عند البدي*
قبل نزول الأمرِ ثمّ النهيِ ،
- 53 كانت على عالمِ ذاك الكسورِ
فائضةً قبل حدوثِ السّترِ
- 54 أرواحهم موجودة في الأوّل
من جوهرِ العقل اللطيف الأزلي

43 - * اذا

46 - * هو* الضو*

49 - * الجسم* . This also may read عن ضيقة . من ديقته (**-**) من** للجسم*

51 - (*-*) متساوياً** دا ذلك

52 - * By poetic license for البدء

- 55 They receive the assistance of God, the Creator,
without self-admiration or arrogance,
- 56 Because they are in the realm of the incorporeal world
with no imposition or rule²⁹.
- 5 57 And when from the precious gems
rose the lowly shells,
- 58 The gems were concealed in the shells
until the awaited Resurrector rises,
- 59 When the Intellect illumines the souls
at the completion of the sensible world.
- 60 This is the stage of the Resurrector,
the possessor of kingship, power, and prodigies.
- 61 It is the goal of lofty knowledge,
and the end of the soul [in pursuing its] pleasures.
- 62 Adam was satisfied and pleased with it
and thought it was his for ever³⁰,
- 63 And that the cycle of Concealment would never come,
And various doubts battled in his soul.
- 64 So his nakedness was revealed to the people of paradise,
and misfortunes betook his thought.
- 65 All the heavenly host and the people
perceived as he disobeyed in secret³¹;
- 66 And there was at his time no Law
nor were there rules laid down for him,

- 55 تقبل تأييد الإله الباري
من غير إعجابٍ ولا استكبارٍ
- 56 لكونهم بعالمٍ اللطيفِ*
من غيرِ (**=***) ما وضعِ (***) ولا تكليفٍ
- 57 حتى إذا ما الجوهرُ النَّفيسُ
قد قامَ منه الصَّدْفُ الخسيسُ
- 58 (*إستترت في الصدْفِ الجواهرُ*)
حتى يقومَ القائمُ المستأخِرُ
- 59 عند تجلّي العقلِ للنفوسِ
حين كمالِ العالمِ المحسوسِ
- 60 وهذه الرتبة حدّ القائمِ
ذي* الملكِ والقدرةِ والعظائمِ
- 61 وهي من العلمِ الشريفِ الغايه
للنفسِ في اللذاتِ والنهائِه
- 62 فارتاح واشتاقَ إليها آدمُ
وظنَّ أن الأمرِ فيها دائمُ
- 63 وأن دورَ السّترِ لا يكونُ
واختلفت في نفسهِ الفنُونُ
- 64 وانكشفت عورتهُ بين الملا
وحاطه* في الظنِّ أنواعُ البلا
- 65 وعابنت جميعُ أهلِ الجنّةِ
والناسِ لما ان عصى في الجنّةِ
- 66 ولم تكن في وقتهِ شريعته
ولا تكاليف له موضوعه

56 - ماء وضيع (**=**) اللطيفي *

58 - استترة الصدق والجواهر (**=*)

60 - دا *

64 - وحاطه *

- 67 As the time was <in> the last of the aeons
and <in> the beginning of inauguration of cycles³².
- 68 Adam was in relation to the message
like the outcoming of the [human] body from the
seed,
- 69 And Noah was like the drop in the receptacle
that abode by the creed of the Mighty King,
- 70 And Abraham was like the clot,
and Moses like a well-ordered tissue,
- 6 71 Then came Jesus, the fifth Messenger,
like strong and hard bone,
- 72 Then Ahmad like flesh in the structure,
and the Resurrector was the seventh in that order.
- 73 This is the description of the structure of religion,
that rose like a structure made up of clay³³.

On the First Active Intellect

- 74 The Originator is not known by him who knows not
the Originated, the unique, the exalted, the most
sublime,
- 75 The basis of bases, the sublime world,
the place of the Holy Spirit, the incorporeal.
- 76 His significance is that of the *Alif* among letters;
you do not find its like in the alphabet.

- 67 لأنه < في > خاتم الأكوار
 و* < في > افتتاح (** البدء بالأدوار*)
- 68 وآدم كان من الرساله
 كإنتشاء الجسم من سلاله
- 69 ونوح كالنطفة* في القسار
 قرّت بدين الملك الجبار
- 70 وكان إبراهيم مثل العلقه
 وكان* موسى مضغة مخلقه
- 71 ثم أتى عيسى الرسول الخامس
 كأنه العظم الشديد اليابس
- 72 وأحمد كاللحم في التركيب
 والقائم السابع في الترتيب
- 73 فهذه صورة جسم السدين
 قامت كجسم قائم من طين
- القول في العقل الفعال الأول
- 74 لا يعرف المبدع من لا يعرف*
 مبدعه الفرد العلي الأشرف*
- 75 أصل الأصول ، العالم الشريف
 محل روح القدس و* اللطيف
- 76 معناه بالأحرف معنى الألف
 (* ما إن*) ترون مثله في الأحرف

67 - * In first hemistich. (**-**) البدو والدواري
 69 - * MS. Cf. note 33. كالجسم
 70 - * MS. اكالنطفة*
 74 - * MS. يعرف and الأشرف These are likely to be
 However if the last word were الأشرف it would be grammatically
 incorrect since it is an adjective qualifying the object مبدع . It should
 be then الأشرف and consequently will not rhyme with يعرف . This is
 called *iqwā'* and is not permitted. If the last letters of the two words
 are vowelless this problem will be avoided and the meter will
 remain correct.

75 - * هو 76 - (*-*) مامن

- 77 His Originator originated him out of grace
and supplied from him the rest of the ranks.
- 78 He remained illuminating the cycles
and receiving the flowing subtle emanation,
- 79 His light is analogous to the sun,
the shining, the illuminating and the perfect.
- 80 The Activity of his Creator is united with him,
fused with [his] essence, not separated,
- 81 Until God willed, by [His] volition
and judgement efficacious in the creation,
- 82 Plurality of number out of his unity
so that He would reveal power from His wisdom³⁴.

**On the Inclusive Soul and the way of its issuing out
of the Active Intellect**

- 83 He produced out of him an incorporeal substance
similar to his light, [and] sublime;
- 7 84 Its rank was inferior to that of the Intellect,
perfected in potentiality, not actuality.
- 85 It came, however, from his simple light
which comprehends its essence and what it
comprises,
- 86 It is an emission from the Inclusive Incorporeal
Intellect,
by which truth is revealed and manifested³⁵,
- 87 For <Intellect> is concealed and hidden in it
by the command of its Creator, as He commanded.

- 77 أبْدَعُهُ مُبْدِعُهُ بِالْجُودِ
ومدّ منه سائرَ الحدودِ
- 78 فلم يزل يُشْرِقُ فِي الْأَدْوَارِ
ويقبل الفيضَ الخفيَّ الجاري
- 79 ونوره * كالشمس في المثال
ذات الضياء والنور والكمالِ
- 80 وأمر باريه به مُتَّصِلٌ
ممتزجٌ في الذات لا منفصلٌ
- 81 حتّى أراد الله في المشيه
وحكمه النافذ في البريه
- 82 لكثرة الأعدادِ من وحدته
كي يظهر القدرة من حكمته .

القول في النفس الكلية وكيفية (a) انبعاثها من العقل الفعال

- 83 أوجد * منه جوهرًا لطيفا
مشاكلاً لنوره شريفا
- 84 وحده <من> دون حدّ العقلِ
قد تمّ بالقوة لا بالفعل
- 85 لكنّه من نوره البسيطِ
بذاته وما حوى المحيطِ *
- 86 بعث من العقل * اللطيف الكلّي
به ظهور الحقّ والتجلي
- 87 فاحتجب <العقل> * به واستترا *
- بأمر باريه كما قد أمرا

كفيت (a) أوجدة * 83- ونورا * 79 -
النفس * 86 - محبطو * 85 -
87 - * A word such as العقل or the like must be inserted.
وقد استترا **

- 88 It became its source, the gathering of light
[and] the receptacle of the lights of God, the Creator,
- 89 Like the earth that is the gathering of things;
I mean by this the four elements:
- 90 Its mass became the place of water
and of the power of fire and air³⁶.
- 91 The Intellect entrusted it with the matter
and it became the source and the center
- 92 He deposited in it the form of everything
whether inanimate, rational, or living
- 93 Like that which is deposited in women
and in other [females], from the sperms of males.
- 94 Thus the requisites of conception were fulfilled
and the delivery of the progeny became imminent³⁷.

On the First Matter

- 95 [The Inclusive Soul] brought forth matter by its
action,
so that whatever exists was caused by it,
- 96 For [matter] is an aspect of the essence of the Soul,
the origin of compounds and the source of sense,
- 97 Receptive to the operation of causal action,
appearing in the essence without giving it form,
- 8 98 [And] in the image that is complete in figure,
and supplying the pervading, subtle sense
- 99 In everyone who has a spirit and souls
and in every sensible and growing body³⁸.

- 88 فصار أصله ، جامع الأنوار
مجمع انوار الإله الباري
- 89 كالأرض أضحت للأمور مجعاً
أعني بهذا * الأمهات الأربعة
- 90 فجسمها صار مكان الماء
وقوة النار مع الهواء
- 91 وفوض العقل إليها الأمرا
فصارت المعدن والمقرراً
- 92 أودعها صورة كل شيء
من ميث وناطق وحي
- 93 كمثل ما يودع في النسوان
وغيرها من نطف الذكوان
- 94 فعند ذا * تم كمال الحمل
وحان بالوضع بروز النسل
- القول في الهبوط الأولى
- 95 فأظهرت من فعلها الهبوط
فكان ما كان بها معلولاً
- 96 لأنها وجه لذات النفس
أصل التراكيب ونشء * الحس
- 97 قابلة لصنعة التأثير
تظهر بالسببيات بلا تصوير
- 98 بالصورة الكاملة الإطار *
ممددة الحس اللطيف الساري
- 99 في كل ذي روح وذي قوس *
وكل جسم ناشئ * * محسوس

نشوء * - 96. فمتلماً. MS. Conjectural reading, 94 - بهد * - 89
Grammatically this should be in the genitive case, i.e. نام. Consequently the meter
would be distorted. Thus ناشئ (a synonym of نام) would fit the
meter.

- 100 By it the macrocosm revolves,
and it is the life of the microcosm.
- 101 Its place in it is that of the heart
for it is in [the microcosm] like the core³⁹.
- 102 Behind this lies a concealed wisdom
[though] evident, lucid, and manifest.
- 103 We shall, if God wills, allude to it
later on, and be concise,
- 104 We shall mention it, in another place,
to him who has heart and ears that yearn [to know].
- 105 We shall now return to [the subject] we were on
which we had mentioned and described,
- 106 The subject of Form and Matter,
may He be exalted Who transcends being described
by these [terms].
- 107 [Matter] produced by the Great Power
and the Grand and Immense Might

On the knowledge of nature

- 108 A nature, active in character,
by the power of God the Lord of creation.
- 109 It is, by the effect it has,
pervading everything in the world.
- 110 By it, species are retained in the world
until the end of the set time.

- 100 بها مدار العالم الكبير وهي حياة العالم الصغير
 101 محلها فيه * محل القلب لأنها ** منه كمثل اللب
 102 وتحت هذا * حكمة خفية بينة ** واضحة جليته
 103 ونحن إن شاء الإله نلغز * بذكرها * من بعد ذا ونوجز
 104 نذكرها في غير هذا الموقع لمن له قلب (** وأذان تعي **)
 105 ثم نعود الآن فيما كنا مما ذكرناه وما وصفنا
 106 من سبب الصورة والهيولى جل الذي عن وصفها تعالى.
 107 فأظهرت بالقوة العظيمة والقدرة البالغة الجسمه *

القول في معرفة الطبيعة

- 108 طبيعة فاعلة في الخلق بقدره الله ولي الخلق
 109 وهي بما فيها من الآثار سائرة في * كل ما في الدار
 110 بها بقا * الأنواع في الوجود إلى تمام الأجل المحدود

بفيت ** حد * - 102 لا انها ** في * - 101
 وادن تسمي Conjectural reading, MS. (** - **) المرفعي * - 104 بذكره * - 103
 من * - 109 الجسمية * - 107 بقا * - 110

- 111 If it abandons a species, [that species] ceases and
vanishes,
and returns to the origin from which it came⁴⁰.

9 **On the Absolute Body and what it contains**

- 112 From [nature came into being] the sphere of spheres³
the absolute, which includes [all] the spheres.
- 113 Its Inclusive Soul moved it
and brought forth luminous substances.
- 114 It turned all things according to [divine] destiny,
and without languor moved everything
- 115 In a circle that turns endlessly
without any mishap or any languishing⁴¹.

On the spheres

- 116 The stars are below that circle
having limits and degrees
- 117 Up to where they are followed by the shining moon,
the [sun's] lieutenant, that receives the light of the
sun.
- 118 No sphere is below [that of the moon],
for it is the mover of what comes below⁴².

On the four elements

- 119 The four elements were brought forth;
though created, they look like the creator⁴³.

III ان فارقت نوعاً تلاشي * ودرّ
وصار في الأصل الذي منه ظهر.

القول في الجسم المطلق وما فيه

9

II2 وكان منها * فلك الأفلاك

المطلق الجامع للأفلاك

II3 وحرّكته نفسه الكلّيّه

وأنجبت * جواهرأ مضيّه

II4 فدور الكلّ على التقدير

وحرّك الكلّ بلا فتور

II5 دائرة دائمة الدوران

من غير تعطيل ولا توان **

القول في الأفلاك

II6 وكان مما دونها الكواكب *

لها حدود ولها مراتب

II7 حتى تلاها القمر المنير

قابل نور الشمس والوزير

II8 ولم يكن من بعد هذا * فلك

لأنّه ** لما دنا محرّك

القول في الاستقصات (b) الأربعة

II9 فأظهرت أربعة الطبائع

مصنوعة وهي كمثل الصانع

ونجبت * - 113 منه * - 112 ثلاثا * - 111

115 - *By poetic license for الدوران، and الدوران، *MS. Because this word does not fit the meaning, the editor proposes the word توان، although it may also read نسيان (forgetfulness).

لأنها ** - 118 الكواكب * - 116

(a) It is the plural of استقص or استقص. It is taken from the Greek

- 120 Fire is a soul that resides in the air,
and air is a soul to the body of water⁴⁴,
- 121 And [water] surrounds the whole earth
in length, depth, as well as in width⁴⁵.
- 122 It is united with the five surfaces
[while] the sixth belongs to the [realm] of plants⁴⁶.
- 123 Thus their parts became divided into many
bringing forth [different] kinds by nature.

On minerals and their kinds

- 124 [Some of these are] minerals of different forms,
white, black, green,
- 10 125 Blue, yellow or red,
[some] soluble, [some] dry like stone.
- 126 Their origin was water as it rained pure,
and was spread out [by storm],
- 127 That was after it vaporized and rose
out of purity, then fell back to [water].
- 128 It acquired inside the earth [different] natures,
and the [different] places changed its substance.
- 129 The seven lights arranged it,
[together] with the two elements air and fire⁴⁷.

- I20 فالنار* روح حلّ في الهواء
ثمّ الهوا روح لجسم الماء
- I21 وهو محيط في جميع الأرض
في الطول والعمق* معاً والعرض
- I22 ممتزج بالخمسة* الجهات**
والجانب السادس للنبات
- I23 فانقسمت أجزاءها* بقاعا**
وأظهرت** في طبعها أنواعا
- القول في المعادن بأنواعها
- I24 معادنٌ مختلفات الصور
من أبيض وأسود وأخضر
- I25 وأزرق وأصفر وأحمر
وذائب ويابس كالحجر*
- I26 وأصلها* الماء إذا* الماء صفا
في جوده ثم هوى*** منعصفا
- I27 وذاك إذ صار بخاراً صاعداً
من النقا وانحطّ فيه عائداً
- I28 وصار في الأرض له طبعٌ
وغيرت* جواهره** البقاعُ
- I29 ودبرتهُ السبعةُ الأنوارُ
والاستقصانُ : الهوا والنارُ

I20 - والنار*

I21 - والغسق*

I22 - * According to the grammatical rule it should be خمسة not خمس
الجاهات** which the poet was forced to say due to the rhythm.

I23 - اجزؤها*

I25 - كالجسري*

I26 - واصله* دا*** هو

I28 - جواهره** It is written in the first hemistich. وغيره*

I29 - والاستقصات*

- 130 Hence some of it became mercury
which is a liquid, pure and clear in nature.
- 131 Sulphur united with its substance
and fire heated it in its location⁴⁸.
- 132 The time coincided with the star of destiny
rising at its most propitious time.
- 133 The act, at that time, was done with temperance
and the doer produced its [different] kinds.
- 134 Pure gold was produced from it,
which became precious in value⁴⁹.
- 135 When the sulphur in [the element] is mixed with
copper,
[the element] is correspondingly impure;
- 136 And when the sulphur in it is pure
and cold is intense in its substance,
- 137 It becomes silver⁵⁰ or solid lead⁵¹;
and when it is hot or extremely dry,
- 138 It becomes iron⁵² or malleable copper⁵³
or, when forged, burnt antimony⁵⁴.
- 139 When in some of it, the mercury is in excess
and the sulphur does not accord [with the mercury]
- II 140 And cold and dampness penetrate into it,
it becomes white lead⁵⁵, heavy and impure.
- 141 When in some of it, fire is abundant
and the effects oppose one another during its
formation

- 130 وصار منه عند ذاك زئبقاً
ماء * صفا جوهره ثم نقا
- 131 وامتزج الكبريت في جوهره
وسخنته النار في مقعره
- 132 واتفق * الوقت بكون الطالع
أسعد ما كان من المطالع
- 133 والفعل * إذ ذاك غدا معتدلاً
وفاعل النوع له قد فعلاً
- 134 فصار منه ذهباً ابريزاً
وصار في قمية عزيزاً
- 135 فإن * يكن * كبريته منحوساً ***
رافقه في كونه نحوساً ***
- 136 وإن * يكن كبريته نقياً
والبرد في معدنه * قوياً
- 137 صار لُجِيناً ورصاصاً جامداً
وإن يكن حرّاً * ويبساً زائداً
- 138 صار حديداً ونحاساً منطرقاً
أو صار في التكوير كحلاً محترقاً
- 139 ومنه ما زاد عليه الزئبق
ولم يكن كبريته يوافق *
- 140 II والبرد والترطيب فيه رسخا
فصار أَسْرَباً * (** ثقيلاً وسبخاً *)
- 141 ومنه ما زاد عليه النار
وانعكست * في كونه الآثارُ

وتفتو * - 132 فأن * - 130

غد * والفضل * - 133

نحوسي **** منحوسي *** يكون ** وإن * - 135

حار * - 137 قعدنه ** ولم * - 136

والعكست * - 141 ثقيل الوسخا (**-**) اسروبا * - 140 موافق * - 139

- 142 And its climate changes its sulphur,
[it] becomes spalt⁵⁶ and marcasite⁵⁷,
- 143 Some of it comes in slight rain and dew⁵⁸
from the air, and falls down cold
- 144 To the plain land, after being decomposed,
and becomes pearls⁵⁹ knotted together
- 145 In the depths of seas, inside the shells
clinging to the innermost depths.
- 146 And some of it is found on the trees,
in the deserts and on the river[-banks].
- 147 A part becomes precious amber⁶⁰,
a part becomes *shir-khushk* and *taranjubin*⁶¹,
- 148 And a part is found on flint-stone,
the smooth and hard among stones,
- 149 In the middle of the earth, on the Equator
where there is no summer or winter.
- 150 The sun arranged it with light
and its minerality sustained it.
- 151 Thus it becomes sapphire⁶², brilliant, white
and shining like a sword unsheathed.

- 142 وغيّرت بقعته الكبرى
فصار تِنكاراً * ومرقشيتا * *
- 143 ومنه ما يهبط * طلا وندى * *
من الهواء ثم يهوي * * * باردا
- 144 إلى بسيط الأرض لما فسد
فصار منه لولواً معتقدا
- 145 في غائص اللجاج * في الأصداف
منعقداً في باطن الأجواف
- 146 ومنه ما صار على الأشجار
وفي الفيا في * وعلى الأنهار * *
- 147 فصار منه عنبراً ثميناً
وشير خشكاً * وترنجبيناً * *
- 148 ومنه ما صار على الصوان
الأملس الصلدا * من الصقوان * *
- 149 * في وسط الأرض بخط الإستوا
لا فيه صيفٌ لا بوسطه شتاً * *
- 150 ودبرته الشمسُ بالأنوار
وصانه المعدنُ في القرار
- 151 فصار ياقوتاً مضيئاً أبيضاً
مجوهرراً مثل حسام مُنتضى

- 142 - * دنكار . There is no such word. **The right word is مرقشيتا .
The author changed it to مرقشيتا to rhyme with الكبرى .
- 143 - * هبط * * * * هوأ * * * * * 145 - الحجج * 146 - القيا في * * * * * النهار
147 - * وشير خشكار * The right word is شير خشك . The (و) in شير should be
vocalized due to the meter. The editor preferred the *kasra* as it fits
more the preceding vowel. For the meaning of شير خشك see note 61.
* * * * * ترنجبين . There is no such word. For the meaning of ترنجبين see also
note 61.
- 148 - * الصوفاني * * الصلدا *
149 - * (*) * في وسط الأرض يهبط لا سواتا لا فيه صيف ولا بوسطه شتاً * *
150 - * بالاناري *

- 152 And when it stays a long time resting [in its place]
while its minerality is being formed,
- 153 It becomes of different colors
according to the stages it goes through:
- 154 [Some] pure yellow, [some] sky-blue,
[some] deep and intense red.
- 12 155 Next to it is bezoar⁶³ and hyacinth⁶⁴
and diamond⁶⁵, in worth, and balas ruby⁶⁶;
- 156 After that comes the emerald stone⁶⁷,
green, pure and precious in matter.
- 157 Next comes malachite⁶⁸ and turquoise⁶⁹,
then carnelian⁷⁰ followed by obsidian⁷¹,
- 158 Next lazulite⁷², then rock-crystal⁷³,
then fissured crystal, precious [in value].
- 159 Next is salt⁷⁴, then the worthless vitriol⁷⁵
of which the color gives it the [gem-like] appearance.
-
- 160 This is because the impure leaves it
in the same proportion that the precious enters it.
- 161 Thus it passes from a low level
to the heights of an exalted one,
- 162 Since the ages and times immemorial
until the excellence culminates in coral⁷⁶

- 152 حتى إذا طال عليه المكثُ
والكونُ في معدنه واللبثُ*
- 153 فصار ذا مختلف الألوان
بقدرٍ ما مرَّ من الأحيانِ
- 154 من أصفر صافٍ وأسماجاني*
وأحمر اللونِ شديدٍ قانٍ**
- 155 12 ودونه البازهرُ* والبنفشُ**
والماسُ*** في العزّة والبلخخشُ'
- 156 وبعد هذا حجر الزمرد
أخضر صافٍ جوهرى الجسدِ
- 157 وبعده الدهنَجُ والقيروزجُ
ثم عقيقٌ وتلاه سبيجُ*
- 158 (* واللازوردُ دونه البتورُ*)
ثم يليه الفاضل المشجورُ**
- 159 والملح والزاجُ وذا* حقيرُ
واللونُ** منه*** في البدا ظهرُ

- 160 لأنه قد زال عنه الكدرُ
بحسب ما قد زاد فيه الجوهرُ
- 161 متقللاً من رتبة دنيّة
إلى معالي رتبة سنيّة
- 162 في سالف الأعصارِ والأزمانِ*
حتى تنهى الفضلُ للمرجانِ

152 - والبتو *

154 - اسمعاني * . The right word is أسماجوني . The author changed it to اسمعاني *
تاني ** قان to rhyme with

155 - سبيج * - 157 الماميس *** النيفش ** المازهر *

158 - المسخري ** واللوز ورد الدون والبلوري (*-*)

159 - منها *** والوان ** له وذا *

159 - * After verse 159, one verse or more must be missing

162 - الزماني *

- 163 Which attains exaltation and prominence
due to the faculty of growth present in it.
- 164 Thus it becomes the beginning of the formation of
plants
and the end of minerals,

On plants

- 165 The plants⁷⁷, on the surface of the earth, are divided
into three [species], one from the other:
- 166 The first of the three is grass,
then that out of which seed is formed,
- 167 Then that which is planted, like trees,
and forms fruits from blossoms;
- 168 When the surface of the earth breaks from it, it grows,
surpasses and exceeds it in excellence.
- 13
- 169 Some of it is sweet in taste and moderate,
some is bitter and repulsive in effect,
- 170 Some is of salty or sour taste,
a prodigy of the Lord of the Throne, the Causer of
Creation,
- 171 Some is harmful and some is useful
according to the inner nature of each.
- 172 This shows in actuality in our bodies,
by the digestive power, after we eat.
- 173 This is because the body is made up of humors⁷⁸,
some of which are superior, and some inferior.

- 163 فصار بالرفعةِ والسَّمُو
 إذ صار فيه قوةُ النموِّ
 164 فصار مبدا الكون في النبات
 وغاية المعدن في الإثبات

(c) القول في النبات

- 165 وانقسم النباتُ بوجهِ الأرضِ
 على ثلاثٍ بعضها من بعض
 166 فأول الثلاث * فهو * * العشبُ
 ثم الذي يعقد فيه الحبَّ
 167 ثم الذي يغرس كالأشجارِ *
 ويعقد الثمارَ * * من أزهارِ * * *
 168 فانشق وجه الأرض عنه فنما
 وفاق بالفضل عليها وسما

13

- 169 فمنه * حلو الطعم ذو اعتدالٍ
 ومنه مرّ كارهُ الفعالي
 170 ومالح وحامض في الذوق
 علّة ذِي العرشِ مُعلّ الخلقِ
 171 ومنه ما ضَر وما قد نفعاً
 بحسب ما كان (* عليه انطبعا*)
 172 يظهر في أجسامنا بالفعلِ
 بقوة الهضمِ - غداة الأكلِ
 173 هذا لكون الجسم من أخلاط
 ذو رَفعةٍ منها وذو انحطاطِ

وهو * * الثالث * - 166 النبات أيضاً (c) القوت * - 163

الأزهاري * * * التمر * * كالاسجاري * - 167

168 - After verse 168, verse 128 is repeated.

له الطلما (*-*) - 171 ذو * - 170 فن - 169

On the four humors: the accretive soul

- 174 They are four of which the body is made,
and the unique fifth with them is united,
- 175 Blood and yellow bile are the highest,
and phlegm and black bile come after.
- 176 Thus if they act in temperance,
the powers of the soul act with no disorder.
- 177 These [powers] are seven active faculties
present in the four humors,
- 178 The first of which is that which carries food,
during nurture, to its innermost place in the body,
- 179 Then that which holds it in the stomach,
then that which digests and distributes it,
- 180 Then that which removes, after digestion
by the power of excretion, [the waste materials of]
the body,
- 181 Then a nutritive faculty that diffuses
to the members the effect of nutrition,
- 14 182 Then a faculty dwelling in its [mysterious] abode
forming the image in the placenta,
- 183 Then a faculty dwelling in the liver,
by the action of which the whole body grows up.
- 184 It is that which is present in all the plants,
accreting and giving them life,

القول في الأخلاط الأربعة وهي النفس النامية

- 174 أربعة ركبَ منها الجسدُ
والخامسُ الفردُ بها متحدُ
- 175 أرفعهنّ الدمُ والصفراءُ
ودونها البلغمُ والسوداءُ
- 176 فهذا * إن كنَّ على اعتدالٍ
تجري قوى النفس بلا اختلالٍ
- 177 وهي إذا سبغ قوىَّ فعّاله
في الأربع الأخلاط أضحت حاله
- 178 (* أولها جاذبة *) الطعام
عند الغذا في معدن الأجسامِ
- 179 ثم التي * تمسكه في المعده
وبعدها * * الهاضمة المبدّده
- 180 ثم التي * تدفع بعد الخضم
بقوة التبريز < ما > في * * الجسمِ
- 181 وقوة تسري إلى الأعضاء
غاذية بقوة الغذاءِ
- 182 14 وقوة في كهفها مقيمه
تصور الصورة في المشيمه
- 183 وقوة ساكنة في الكبد
بفعلها ينمو جميعُ الجسدِ
- 184 وهي التي * في سائر النبات * *
نامية * * * معطية * * * الحياةِ

176 - * The long vowel at the end should be pronounced short

178 - (* - *) ولها جارمريت

179 - * الذي * * 180 - * الذي * * * * *
وبعده * * الذي * * * * *

184 - * الذي * * of which تي is written in the second hemistich,
وتعطه * * * * * تنمي به * * * * *

- 185 [The plants] came into existence, one species after the
other,
while the earth gave them their nutrition by nature
- 186 Until when the palm tree⁷⁹ appeared
obtaining over plants the state of superiority;
- 187 It concluded the realm of plants
and became the beginning of the following [class of]
animals.

On animals and their different genera

- 188 The sum total of the genera
of animals⁸⁰ of the earth, [characterized with] sense,
- 189 Is five, not counting the species;
they are scattered in all places.
- 190 The first of them is the genus of stinging insects
whose matter arises out of the putridities of the earth,
- 191 Then that which swims in water,
then that which roves and flies in the air,
- 192 Then the fourth, the four-legged animal
different in kinds and strange in its creation,
- 193 Some of [these animals] are of cruel temper
with claws stretched, and fangs ravaging,
- 194 Capable of destroying all humans
and tamed animals.

- 185 ولم يزل يظهر نوعاً نوعاً
والأرض تعطيه غذاه طبعاً *
- 186 حتى إذا كان ظهور النخل
فحاز دون النبت (*حدّ الفضل* *)
- 187 (* فتمّ فيه الكونُ للنبات * *)
وصار مبدا الحيوان الآتي

القول في الحيوان واختلاف أجناسه

- 188 وكانت الجملة في الأجناسِ
من حيوان الأرض ذي * الاحساسِ
- 189 خمسة أجناسٍ سوى الأنواعِ
مبتوثة في سائر البقاعِ
- 190 أولها جنس الحراشِ الحادّة
من عفن الأرض عليها مادّة * *
- 191 وبعده السابع * في المياءِ
والسائح الطائر في الهواءِ
- 192 والحيوانُ الرابع * المكبّوب
مختلف في خلقه عجيبُ
- 193 فتمنه ذو طبع * وخلق نافر * *
- ومخلّب بادٍ وناب كاسرِ
- 194 (*مودٍ بأشخاص * *) جميع الحس
من عالم الإنس ونوع الأُنس * * *

185 - طبعاً *

186 - جد الفصل (*-*)

187 - فتمّ بالكون به النباتي (*-*)

188 - دوى *

190 - * By conjecture, MS. لايت * * *

191 - * المسابح * 192 - * الزراع *

193 - * ضيع * * * The second half of نافر is written in the first hemistich.

194 - (*-*) مودي لأشخاص * * * الاسي * *

- 15 195 And some are domestic, tame and amiable,
eager to hearken to God's [command],
- 196 The prophets and Proclaimers have sanctioned [their
slaughter],
that they rise by it above the stage of distress,
- 197 Ascending, thus, from the level of depravity
to the perfect exalted form.
- 198 [The fifth species], who is endowed with words and
letters,
is graceful in his creation, and intelligent.
- 199 [This kind] is the culmination of the inferior animal
and the beginning of man; so it was established⁸¹.

On the human image, the microcosm

- 200 He is the superior, the subduer of all forms,
the perfect who receives the imprint of all
influences,⁸²
- 201 He possesses the qualities of the macrocosm,
and is known by the name of microcosm⁸³.
- 202 The Creator, Who originated all living beings,
by His exalted grace, gave him dominion over all
things,
- 203 Whether animals, or growing plants,
or minerals inside the earth,
- 204 [And made him] rule over all the hidden and apparent
beings and forms, whatever they are,

- 15 195 ومنه ذو أنس قريب دان
 مجتهد في طاعة الرحمن *
 196 قد (*حللته الأنبياء*) والنطقاً
 ليرتقي بالذبح من حد الشقا
 197 مفارقاً لرتبة * الرذيله
 إلى كمال الصورة الجليله
 198 ومنه ذو نطق له حروف
 مستحسن * في خلقه ظريف
 199 فهو تمام الحيوان الدون
 ومبدأ * الانسان بالتمكين. **

القول في الصورة (d) الانسانية ، العالم الصغير

- 200 الفاضل القاهر كل الصور
 الكامل القابل رسم الأثر
 201 فيه * معاني العالم الكبير
 وهو (**سُمي بالعالم الصغير**)
 202 ملكه الخالق باري النسم
 بفضله السامي جميع الأمم
 203 من حيوان ونبات نام
 ومعدن في باطن الركام
 204 محكماً فيما تخفى وظهر
 من سائر الأشخاص جمعاً والصور

الرتبة* - 197 حللت الانبياء. MS. By conjecture, 196 - الرحاني * - 195
 بالتمكين ** ومبدع * - 199
 صورة (d) مسخت * - 199
 يسا عالم صغير (** - **) فيها * - 201

- 205 And over every originated thing that was begotten
whether begotten now or before.
- 206 For the fifth among the created beings
is by the command of God, ruling over them [all]⁸⁴.
- 207 He acquired by [the power of] speech all superiority,
and obtained by [the power of] thought the illumina-
tion of the Intellect.
- 208 He continued to purify himself from the impurities,
receiving [God's] grace, step by step,
- 209 Until man was freed from his ignorance,
and light shone in him from the cause of [man]⁸⁵.
- 16 210 God chose him and revealed His [message] to him
and he took God's place on earth⁸⁶.
- 211 Hence mankind became to this person
[like] a body, as it was short of
- 212 His exalted, great, transcendent degree;
for he is the end in perfection.
- 213 He is to [mankind] like the spirit to bodies
supplying human beings with grace and bene-
faction⁸⁷.

On the celestial aeonic world

- 214 The cycle of Revealment and Disclosure occurred
before the coming of the righteous masters.
- 215 It completed, without variance, one thousand years,
and of an essence subtle were the people of the cycle,

- 205 وكلّ نوعٍ قامَ عن توليدٍ *
 من محدّثٍ * دانٍ ومن بعيدٍ
 206 لأنّ * (بين المحدثات الخماسا *)
 أضحي بأمر الله فيها سائسا
 207 فحاز بالنطقِ جميعَ الفضلِ
 ونال بالفكرةِ نورَ العقلِ
 208 ولم يزل يصفو * من الأكدار * *
 ويقبل الجُودَ على مقدارِ
 209 حتى صفا * العالم من جهته * *
 فلاح فيه النور من علتهِ
 210 16 فخُصَّ بالوحي من الإله
 فقام في الأرضِ مقامَ اللهِ
 211 فصارت الانس لهذا الشخصِ
 جسماً لما حلَّ بها من نقصِ
 212 عن حده الأعلى العظيم السامي
 لأنّه الغاية في التمامِ
 213 وهو لها كالروح في الأجسامِ
 يمدّها بالجود والإنعامِ .

القول في العالم الكوريّ العلويّ

- 214 وكان دور الكشف والظهارِ
 قبل مجيء * السادة * * الأبرارِ
 215 حاز * على ألفِ بلا اختلافِ
 عالمه من جوهرٍ شفافٍ * *

محدث * * The last ي is written in the second hemistich. توليدي * - 205
 بعد الحدث الحام * - 206
 كدار of الاكدار is written in the second hemistich. * * يصفوا * - 208
 جملة * * صفى * - 209
 في الوحي * - 210
 شغاني * * جاز * - 215 السادة * * محي * - 214

- 216 Whose genera and species are of the noblest,
and whose world is that of cause and origination.
- 217 Their souls are intellectual and luminous,
and originated from the world of Will.
- 218 They receive, by divine assistance, the influx of the
Intellect
without denial or rejection,
- 219 And they extol God, the Exalted, the Refuge
out of Whom the existence of the world issued,
when it first existed.
- 220 They remained in happiness without constraint,
as they are [pure] spirit without matter,
- 221 Until, when degradation revealed itself in Adam,
they were sent down to earth with sin ⁸⁸,
- 222 And were divided into three parts
that set forth to witness his resurrection ⁸⁹.
- 223 All of this [occurred] in the cycle of Concealment
as God, the Lord, had ordained.

The story of Adam and Iblis

- 224 God assisted [His] chosen one, Adam ⁹⁰,
the virtuous, the pious, the godly, the knowing,
- 225 By His grace whose creation preceded [all things],
without either motion or quiescence.
- 17 226 And when He said to the angels, "Verily bow down
as he has risen above you, and support him,"

- 216 من أشرف الأجناس والأنواع
وعالم العيلة والابداع
- 217 نفوسهم عقليّة نورية
مبدعة * من عالم المشية
- 218 تقبل فيض العقل في التأيد
من غير إنكار ولا جمود
- 219 تسبح الله العليّ الصمدا
منه كيان الكون من حيث بدا
- 220 وهى على السعد بلا تكليف
لأنها روح بلا كثيف
- 221 حتى بدت من آدم الخطية *
فأهبطت للارض بالخطية
- 222 وافتقت في شيعها ثلاثة
وانطلقت لتشهد * انبعاثه
- 223 فكلّ هذا هو بدور الستر
كما قضى الله وليّ الأمر

القول في قصة آدم وإبليس

- 224 فأيد الله الصفيّ آدم
الفاضل البرّ الوليّ العالم
- 225 بجوده السابق في التكوين
من غير تحريك ولا سكون
- 226 17 وقال للأملاك حقاً أسجدوا *
فقد (**علا فوقكم**) وأيدوا

217 - (thrust) مندعة. This may as well be read مبدعة * .

220 - لهدى 222 - الخطية * 221 - السعاده *

225 - This couplet has been crossed out from the bottom of the page and written anew on the left margin of the same page.

226 - علا قدركم فوقكم (**-**) اسجد *

- 227 At this command the angels prostrated
before Adam, and submitted to him
- 228 Save the accursed, the defiant and damned
Iblis, the source of impeachable envy.
- 229 Thus when the Opponent refused to submit,
and God expelled him from heaven,
- 230 He returned with damnation and perdition,,
and ended up in perjury and privation⁹¹,
- 231 Though before this, divinely assisted, he was,
in the mission of the cycle of Revealment, serving
- 232 God Who has command over the Imâm, the guide,
the powerful and the supreme over mankind,
- 233 In his arrogance he thought that the Affair
would remain forever dwelling in him⁹²,
- 234 Hence the accursed who does not prostrate was
and said, "Verily I [only] worship God, disdainful
- 235 I burst forth from smokeless fire
and I am purified from the strain of defilement,
- 236 While he is from the stain of created things
compounded and partaking of the elements."⁹³
- 237 And when he was expelled from the abode of purity,
he composed sayings of his and embellished them
[with falsehood],
- 238 He argued with opinion and analogy,
and built [his opinion] on no foundation⁹⁴,
- 239 And advocated religion with no sincerity,
and made falsehood to be like truth.

- 227 فخرت الأملاك لما أمرت
بين يديه سجداً وسامت
- 228 غير العين * المارد الرجيم
ابليس أصل الحسد * المذموم
- 229 وامتنع الضد من التسليم
فاخرجه الله من النعيم
- 230 فباء باللعنة * والخسران
وفاء ** بالحنث *** وبالحرمان ****
- 231 وكان في دعوة دور الكشف
يخدم فيها قيل ذا باللطف
- 232 الله * والي * الإمام الهادي
القادر العالي على العباد
- 233 فظن بالكبر بان الامرا
ما زال فيه قط مستقراً
- 234 فاستكبر الملعون من * لا يسجد
وقال إني للإله * أعبد
- 235 وإنني من مارج من نار
مطهر من دنس الأكار
- 236 وانه من دنس الصنائع
مؤلف مشترك الطبائع
- 237 فعندما أبعد من دار الصفا
ألف أفاضاً له وزخرفاً
- 238 وقال بالرأي * وبالقياس
ثم بنى من (** غير ما **) أساس
- 239 وقال بالدين بغير الصدق
وصور الباطل شبهه * الحق

الجد ** العين * - 228
والجرماني **** بالحنث *** وافا ** بالعت * - 230
للإله ** ان * - 234 والى دين ** لله * - 232
شبهه * - 239 عنده (**-**) بالراء * - 238

- 240 God put at Adam's disposal paradise
 apart from all believers, since he was knowing,
- 18 241 [And permitted him] to eat from all its trees
 and from all the fruits they bore,
- 242 Because he was taught the names.
 Then Eve was formed from his ribs.
- 243 God forbade him the tree
 [that it might be] protected, concealed and pre-
 served.
- 244 So Iblis deluded him and tempted him to eat
 from what God had forbidden him.
- 245 He came to him in the guise of an adviser
 [advising him] with no riddles or allusion,
- 246 Swearing by God, the Great, the Creator,
 and by the Lord of the Time, the Imâm, the truthful,
- 247 And by the seal of the Messengers, the Imâm, the
 Resurrector
 who will disclose [the truth], and rise in prodigies,
- 248 "That from which you were prohibited to eat
 is happiness to the kingdom that decays not."
- 249 The accursed achieved what he intended,
 excelling in his tyranny and exceeding,
- 250 He attracted men by deceiving them ,
 going to excess in tyranny and polytheism⁹⁵.
- 251 Then Adam sincerely asked God's repentance
 when he had committed the sin,

- 240 وملك الله الجنان آدما*
- دون ذوي الإيمان لما** علما
- 241 يأكلُ فيها من جميع الشجرِ 18
- وما حوت في ضمنها* من ثمرٍ**
- 242 وذلك إذ أُعْلِمَتِ* الأسماءُ
- وَتُمَمَّتِ** من ضلعه حواءُ***
- 243 وحظر* الله عليه الشجره
- مصونة مستورة مدخره
- 244 فغره لبلبس حتى أكلا
- مما نهاه الله عنها وابتلى
- 245 وجاءه بصورة النصيح
- من غير ما رمز ولا تلويح
- 246 يحلف بالله الكبير الخالق
- وصاحب العصر الإمام الصادق
- 247 وخاتم الرسل الإمام القائم
- يظهر بالكشف وبالعظام
- 248 ان* الذي منعماه** أكلا
- سعادة الملك الذي لا يبلى
- 249 فبلغ الملعون ما أراد
- وفاق في طغيانه وزادا
- 250 واستجذب العالم بالتمويه
- وزاد بالطغيان والتشبيه
- 251 وراجع الله بحسن التويه
- آدم لما أن أتى بالحوية*

240 - ما** لادما*

241 - In MS. this verse is written after verse 242. It should precede it in order to establish the sense. سمري** ظنبا*

242 - وحظر* - 243 حواو*** ويتمة** اعلمه*

247 - In MS. this verse occurs after verse 243. It should precede in order to establish the sense.

248 - بالحبة* - 251 منعمان** من*

- 252 And said, "O Lord, I beg You
and I do renounce my misdemeanor⁹⁶.
- 253 I pray to You by the five Lights
that You first originated in the world:
- 254 The Preceder, who has no likeness,
the Successor, who follows him in perfection,
- 255 By Sovereignty, Insight, Imagination,
and the Seven similar letters⁹⁷,
- 256 By the Twelve who are the Followers,
by the Seventeen that speak in their behalf⁹⁸,
- 257 By the Nineteen⁹⁹, endowed with ranks,
by whom one is saved from the ardent fire,
- 258 And by those that follow them, the Twenty-eight¹⁰⁰
whom the learned know by proof."
- 19 259 All these are the most beautiful Names of God¹⁰¹
by the knowledge of which, what we have mentioned
is known.
- 260 So the Benefactor, the Sublime, relented
toward him, as he persisted in praying¹⁰²,
- 261 As his misdemeanor was not defiance
to God, but forgetfulness it was
- 262 To the covenant, for he desired to know
the ranks of the heavenly world¹⁰³.
- 263 And the commanded obeyed the ordainments
of the Lord of all in particular,

- 252 وقال يا ربّي * فإنتي أسألُ
وانتي من زلتي منفصل*
253 مبتهلاً بالخمسة الأنوارِ
أول ما أبدعته في الدارِ
254 من سابقٍ كان بلا مثال*
ولاحقٍ ** يتلوه بالكمالِ
255 والجدّة والفتح مع الخيالِ
وبالحروف السبعة الأشكالِ
256 (*وعشرةٍ واثنين هم *) لواحقُ
وسبعٍ عشرٍ دونهم نواطقُ
257 وتسعٍ عشرٍ كللت* بالرتبِ
يُنجى** بها من حرّ نارٍ*** اللهبِ
258 وبعدهم عشرون مع ثمانِ
يعرفها ذو* العلم بالبرهانِ
19 259 فهنّ أسماءُ الإلهِ الحُسنى
بعلمها يُعرف ما وصفنا
260 فتاب ذو الاكرام والجلالِ
عليه لما لجّ في السّؤالِ
261 ولم تكن زلته عصيانا
لله بل كانت إذا نسيانا
262 للعهد حرصاً منه للوقوفِ
على حدودِ العالم الشريفِ
263 واثمر الأمور بالنصوصِ
من مالكِ الأمرِ على المخصوصِ

252 - منفصل ** اربي *

254 - Grammatically this should be in the genitive case, i.e. وتاليا** مسالي*
a, لاحق , Consequently the meter would be distorted. Thus
تال , would fit the meter. synonym of

ذ * - 258 ينجو** كل * - 257 واثنا عشر بهم (*-*) - 256

- 264 As the time of transmission had arrived
rendering alike the caused and the cause.¹⁰⁴
- 265 When the lord of the cycle of Revealment,
undoubtedly the lord of the time, summoned
- 266 And appointed him for the Affair, a light
appeared on his face, growing radiant¹⁰⁵.
- 267 So when the abominable, the unchaste saw him,
with a [glowing] light shining in his forehead,
- 268 He despaired of the grace of the Lord of light
and [knew] that hidden [knowledge] was cut off;
- 269 And the accursed was certain of annihilation
so he committed frivolity and disobedience¹⁰⁶,
- 270 But, relying on the providence
of the Lord of the Kingdom, the Originator of
nature,
- 271 He said, "O Lord of all Being, [grant] that I may be
respited
until the day of Resurrection and Judgement."
- 272 The Glorious respited him
until the coming of the appointed time¹⁰⁷.
- 273 So he went on perverting those who acquiesced to
[God]
from among His children on earth, whenever he
could;
- 274 With the help of a serpent deaf
and venomous, which no incantation affected,
- 20 275 She was his inmost and hidden proof
[and helped him] with deceit, slander and injury¹⁰⁸.

- 264 وذاك أن كان أوان النقله
لكي يجي * المعلولُ شبه العله
- 265 أحضره صاحب دور الكشف
ومالك العصر بغير خُلفِ
- 266 ونصَّ بالأمر عليه فبدا
في وجهه * نور غدا متقدما
- 267 فعندما عاينه الرَّجْسُ النجسُ
يشرق في جبهته مثل قَبَسٍ
- 268 آيس من رحمة ربِّ النورِ
وبانقطاع البخاري المستورِ
- 269 وأيقن الملعون بالانلاف*
فارتكب الجهلَ مع الخلافِ
- 270 لكنَّه معتمِّمٌ بالنظره
من مالك الملك ومبدي الفطره
- 271 إذ قال يا مولى الورى ابقيني
إلى قيام الوقتِ ثمَّ الدينِ
- 272 فانظَّره الأمرُ ذو التعظيمِ
إلى تمام الأجلِ المحتومِ
- 273 فصار يغوي من له استجابا
من ولده بالأرض لو أصابا
- 274 وساعدته حِيَّةٌ صمَّاءُ
مسمومة ليس * لها رقاءُ
- 275 20 حجتَه الباطنة الخفيَّة
بالمكر * والبهتان والأذية

264 - * By conjecture, MS. يكن 266. - * وجه
269 - * بالتلافي 272 - * امر
274 - * ليس 275 - * المكر

- 276 Adam assumed the prodigious Affair
and remained truly in charge of religion
- 277 Until the Beneficent ordered him
to appoint an Imâm to the Affair;
- 278 So he appointed Abel,
the glorious, the sublime, the chosen¹⁰⁹.
- 279 The Opponent conveyed to Cain
what he had concealed of vice,
- 280 So [Cain] assumed the rank of Iblîs,
harboring opposition and envy against [his]
brother¹¹⁰.
- 281 And there happened the pretender's story
of the murder of the superior and noble [Abel].
- 282 Thus the Affair was transferred to the Regent
Seth, the Foundation of the Proclaiming prophet¹¹¹.
- 283 Then it settled in Enosh,
then in the glorious Kenan
- 284 And after him in Mahalelel, then in Jared
who was succeeded by Enoch his godly son,
- 285 Then in Methuselah, then Lamech,
then in Noah, the pillar of the Kingdom,
- 286 The mighty, the expounder of the Law,
who both loosed and bound and legislated¹¹².
- 287 With these Imâm's there were
seven numbers, directing the community :

- 276 وقام * بالأمر الجسيم - آدم
ولم يزل للدين حقاً قائم
277 حتى أتاهُ أمرُ ذي * الأكرام
ان «نص» بالأمر على الإمام -
278 فنصَّ بالأمر * على هابيل
ذي * * * * * المجد والرفعة * * * * * والتفضيل
279 فسلم الضدَّ * إلى قابيل
ما كان قد أخفاه <من> دخول
280 فقام في رتبة ابليس وقد
أضمر للأخ العناد والحسد
281 وكان ما كان من الزَّين -
من * قتله للفاضل الكريم
282 وانتقل الأمرُ إلى الوصي
شيئاً أساس الناطق النبي
283 وصار في أنوش * باستقرار *
ثم إلى قينان (* * * * * ذي الفخار * * *)
284 (* * * * * ومهليليل بعده وباردا
وابنه اخنوخ تال عابدا *)
285 ثم الى متوشالغ * وملك
تم الى نوح اساس الملك
286 وصاحب * العزَّ وبسط الشرع
والحل * * والعقد معاً والوضع
287 وكان (* * في إزاء ذي *) الأئمة
سبعة أعداد تدير * * الأمه

الارفة * * * * * ذو * * * * * ذلك الامر * * * * * 278 - ذو * * * * * 277 -
في * * * * * 281 - الأمر * * * * * 279 -
ذو الافخاري (* * * * *) على استقرار * * * * * يونس * * * * * 283 -
ومهياليل بعده وباردا وابنه اخنوخ تال بعدو By conjecture, MS. * * * * * 284 -
الحد * * * * * لصاحب * * * * * 286 - متوشلغ * * * * * 285 -
تدور * * * * * بازو هذه (* * * * *) 287 -

On the knowledge of the Dweller in Adam's cycle

- 288 The first of them from the Regent Seth
was the virtuous Shaybân, the pure scion,
- 289 After him is Lînûn, the possessor of the hidden
mystery,
then 'Umaysân, and the prophet Idrîs
- 21 290 Who first revealed the science of geometry
which is among the sciences he had studied,
- 291 As the Imâm of the Time conveyed
secretly [the Affair] to him from among mankind.
- 292 And the Will (the Imâm of the Time) hid himself
from the Rank-holders
and went into concealment for the period.
- 293 [Idrîs] divided the entire earth into four parts,
and classified [the Rank-holders] he had appointed
- 294 Until he was recognized as the Imâm
and his superiority was acknowledged by mankind.
- 295 Hence he assumed the rank of vicegerency
and guardianship, with mercy and benevolence¹¹³,
- 296 With them the cycle of the previous Messenger came
to an end,
he willingly conveyed the Affair
- 297 To the one on whom the Spirit fell,
the superior, the righteous, the Messenger Noah¹¹⁴.

The story of Noah, peace be on him

- 298 The Proclamation then was assumed by the Second
Messenger
the possessor of constancy, proof and illustration.

القول في معرفة مقيم آدم

- 288 فأول * السبعة من شيث الوصي
الخلف الطاهر شيبان الزكي
289 وبعده لينون ذو السر الخفي
ثم عميسان وادريس النبي
290 أول من أظهر علم الهندسه
وهي من العلم الذي قد درسه
291 وذلك إذ نصّ امام العصر
عليه (*من دون*) الوري في السري * *
292 فاستتر الأمر على الخلود
وغاب في الوقت عن الوجود
293 وقسم الأرض جميعاً أربعاً
ولم يزل يقسم ما قد رفعا
294 حتى أقرّوا أنه الإمام
واعترفت * بفضلته الأنام
295 وقام هو * برتبة الخلافه
والكتفل بالرأفة واللطافه
296 تم * بهم دور الرسول الماضي
فسلم الأمر بلا اعتراض
297 إلى الذي فاضت عليه الروح
الفاضل البر الرسول نوح

القول في قصة نوح عليه السلام

- 298 وقام بالنطق الرسول الثاني
ذو العزم والبرهان والبيان

وعرفه * - 294 فاستتر * - 292 سري * * مندون (*-*) - 291 أول * - 288
ثم * - 296 هوا * - 295

- 299 (* وضادّه ضده *) عوجُ بنِ عَنقُ
فأشهر الباطل فيه *** ومرق ***
- 300 وامتنحن الله ذوي الإيمان
إذ أمهل الكافر في الطغيانِ
- 301 ليبتلي * القوم بحسن الصبر
على البلا في سرهم والجهير
- 302 ويُعَلِّم * المؤمن والمخالفُ
والخائن الكاذب والمؤالفُ
- 303 ونوحُ في الكهف عن البرية
مستتر في باطنِ التقيّه
- 22 304 والمؤمنون المخلصون شرّد
عن أهلهم وعن ذويهم أبعثوا
- 305 قد ابتلاهم ربهم ذو الفضلِ
إذ ساءلوا نوحاً بغرس النخلِ
- 306 حتى إذا النخل استوى وأثمر *
فرج عنهم كربهم ويسرا
- 307 فامتلوا الامر * بلا اعتراضِ
وسلموا * لله عن تراضِ
- 308 لكونهم * أهل ولاء برره **
وخالف *** الباقون ما قد أمره ***
- 309 فعندهما أنزلت السكينه
عليه أمراً في بنا السفينه

نقق *** فيها the word فيه is preceded by **ضاد ضده في (*-*) - 299
ليعلم * - 302 ليبلو . It may also read ليبي * - 301
وسلم * - 307 واسمرا * - 306
امرا *** وخلمو *** بررا ** لآكهم * - 308

- 310 When it was built and completed
and its boards were paneled and coated
- 311 And wives and children were carried into it
save one of evil origin, blameworthy and miserable,
- 312 Thereupon the cauldron boiled,
the seas burst forth from its bottom¹¹⁷,
- 313 The rain poured down from the sky,
and the passengers in the ark glided over the water.
- 314 Then Noah saw his son¹¹⁸
battered back and forth by the waves;
- 315 Noah said, "O son, board with us
and do not be arrogant and aggressive."¹¹⁹
- 316 Certain that his soul would be saved,
the sinful erroneous opponent answered,
- 317 "I shall take refuge on a high mountain
that will protect me from these horrors."
- 318 He told him, "O son, no one will save you
from the command of the Master of the Throne,
the pre-Eternal, the One."
- 23 319 And a flooding barrier separated them
and drowned the criminal wicked opponent¹²⁰.
- 320 Then said Noah [to God], "My son is from my family,
and true is Your promise, and [he] is a descendant
of mine."¹²¹
- 321 God said, "This man is not from your family,
do not disobey my prohibition lest you perish."¹²²

- 310 حتى إذا ما بُنِيَتْ وَكَتِلَتْ*
 وَخَشِبَتْ* * أَلْوَاهُهَا وَغُشِبَتْ
 311 وَحَمَلُوا الْأَهْلِينَ فِيهَا وَالْوَلَدُ
 غَيْرُ خَيْبٍ الْأَصْلُ، مَذْمُومٌ نَكِيدٌ*
 312 وَفَارًا عِنْدَ ذَلِكَ التَّنَوُّرُ
 وَانْفَجَرَتْ مِنْ قَعْرِهِ الْبِحُورُ
 313 وَانْهَطَلَ الْغَيْثُ مِنَ السَّمَاءِ
 وَسَارَتْ الرُّكَابُ فِي ذَا * الْمَاءِ
 314 فَعِنْدَهَا عَايِنَ نُوْحٌ * وَوَلَدَةٌ
 وَالْمَوْجُ يَدُنِي * شَخْصَهُ وَيُبْعَدُهُ
 315 فَقَالَ لِارْكَبْ مَعْنَا يَا وَلَدِي
 وَلَا تَكُنْ مُسْتَكْبِرًا وَمَعْتَدِي
 316 قَالَ لَهُ الضُّدُّ الْغَوِي الْعَاصِي
 وَنَفْسَهُ تَوْقَنُ * بِالْخِلَاصِ:
 317 «لَاي سَاوِي نَحْوِ طَوْدٍ عَالٍ
 يَعْصَمِي مِنْ هَذِهِ الْأَهْوَالِ.»
 318 قَالَ لَهُ: «لَا عَاصِمٌ يَا وَلَدِي*
 مِنْ أَمْرِ ذِي الْعَرْشِ الْقَدِيمِ الْأَحَدِ.»
 319 23 وَحَالَ مَا بَيْنَهُمَا مَنَعَ طَمًا
 فَفَرَّقَ الضُّدُّ اللَّثِيمَ الْمَجْرَمَا
 320 وَقَالَ نُوْحٌ: «وَلَدِي مِنْ أَهْلِي
 وَوَعْدُكَ الْحَقُّ وَهَذَا نَسْلِي.»
 321 أَجَابَهُ: «أَنْ لَيْسَ هُوَ <مِنْ> أَهْلِكَ
 فَلَا تَخَالَفْ عَصْمِي فَتَهْلِكَ.»

310 - * وطبقت is written right under this word.

311 - * تيقن 316 - * يدنو 314 - * ذو 313 - * النكد

321 - * ليس

- 322 And God, the Great, drowned
the people of enmity in the flood.
- 323 It was a flood [to drown] the erroneous,
the people of adultery, deception and frivolity.
- 324 The earth, in religion, stands for the Proclaimer's
Foundation,
who is Shem, the abode of knowledge and truth¹²³;
- 325 The mission of God is [represented by] the ark
by which the faithful souls return [to God];
- 326 Then comes the Proclaimer . He is referred to by the
lofty sky
through which the souls of the believers become
exalted
- 327 Water refers to the scripture of the chosen Messenger,
that is received by the brethren of purity;
- 328 His Regent¹²⁴ is he who undertakes intepretation,
whereas the ignorant is left to [outward] revelation.
- 329 When the Proclaimer appointed [his Regent]
he was opposed by the sinful erroneous Opponent,
- 330 Sidon¹²⁵, the son of the obdurate infidel,
the seducer, the sinful and the unbeliever.
- 331 And Noah remained patient with him,
grateful to God for what had betaken him,
- 332 Hiding in the inmost of concealment
until the evil days [of the Opponent] came to an end.
- 333 And with the arrival of the time of appointing and
conveying
to the Imâm, the noble master,

- 322 وأغرق الله العظيم الشان
جماعة الأضداد بالطوفان
- 323 وكان طوفان ذوي* الضلاله
أهل الحنا والمكر والجهاله .
- 324 والأرض بالدين أساس الناطق
سام محل العلم والحقائق
- 325 ودعوة الله هي السفينه
بها رجوع النفس مطمئنه*
- 326 وناطق يتلو* السماء** الساميه
منها نفوس المؤمنين الساميه***
- 327 والماء تأليف الرسول المصطفى
تقبله الأسياد اخوان الصفا
- 328 وصيئة القائم بالتأويل
ويعرف الجاهل بالترزيل
- 329 (*فعندما وصي*) إليه الناطق
عانده الضد الغوي** الفاسق
- 330 صيدون* نجل الجاحد العنيد
ذو البغي والعصيان والحدود
- 331 ولم يزل نوح* عليه صابرا
لله فيما قد لقيته شاكرا
- 332 مستتراً في باطن التقيته
حتى انقضت أيامه الرديه
- 333 وحن وقت النص والتسليم
إلى الإمام السيد الكريم

325 - المطمانه *

326 - *The word ناطق is written below the words ناطق and سماء** سماء*** ساميه

329 - (*-*) الغر ** فعنها وصي

330 - *By conjecture; MS., الامام . This distorts the meter.

The editor suggests the word نوح which fits both meter and meaning.

- 334 He delivered the Affair to Arphachshad,
the guide of mankind to the one right path,
- 335 Then to Eber who followed Salah,
the lofty and high peak of knowledge,
- 24 336 Then to Peleg, then to Reu,
whose rank comprised all powers,
- 337 Then to Serug, the guide <to> salvation,
righteousness, success and goldiness,
- 338 Then to Nehor, his son, then to Terah,
in whom God's light was shining¹²⁶.
- 339 Subordinate to them were seven Rank-holders
who preached the religion of the One, the
Worshiped.

**On the knowledge of the Imâm's of the Cycle of
Noah, peace be on him**

- 340 Shem delivered the rank of prophethood
to the son, the Possessor of the Two Horns, and of
paternity,
- 341 And after him came the most glorious Imâm,
then Peleg, then Elias then Eliseus,
- 342 Then came Lot, the pure prophet,
then Sâlih, the seventh and the last¹²⁷.
- 343 They delivered what they possessed to the Proclaimer,
the son, Abraham¹²⁸, the son of the veracious.

- 334 فسلم الأمر إلى أرفخشذ *
هادي * * الوري نهج الطريق الأرشدي
- 335 وعابر * من بعده وشالغ *
طود العلوم المشمخر الشامخ
- 336 24 ثم (* إلى فالغ *) بعده ورعوا
فاجتمعت في حدّه كل القوى
- 337 فسارح * الهادي < إلى > النجاج
والرشد * * < و > التوفيق والصلاح
- 338 وإبنة ناحور * ثم تارحا * *
فصار نور الله فيه لائحا
- 339 ودونهم سبع من الحدود
تدعو لدين الواحد المعبود

القول في معرفة أئمة دور نوح عليه السلام

- 340 سلم سام رتبة النبوه
للإبن ذي القرنين والأبوه *
- 341 وبعده جاء * الإمام الأروع
وفالغ والياس ثم أليسع *
- 342 وبعده لوط النبي الطاهر
وصالح السابع وهو الآخر *
- 343 فسلموا ما عندهم للنطاق
للإبن * إبراهيم نجل الصادق

334 - * رفخشدي * 335 - * وعابر *
336 - (* - *) أخنوخ * * وأروع * 337 - * فالسرع * * والراشد * *
338 - * ناخور * * تارخو * * 341 - * هو *
343 - * لابن *

The story of Abraham, peace be on him

- 344 When the night outspread over him,
while his thoughts shone, and his mind,
- 345 Said he, when a star came to his sight,
hiding behind the veil of the night,
- 346 "This is my Lord, exalted He is and sublime".
And he left it not until it set;
- 347 Thereupon he said, "God does not vanish.
Verily, this is defect in human beings."¹²⁹
- 348 And when he saw the moonlight
with its luster shining like gems,
- 349 Full, and standing upright,
he said, "This is my Lord." But when it fell,
- 350 He said, "If the Gracious does not guide me,
I shall err in my aspiration, and go astray."¹³⁰
- 25 351 When he saw the sun shining with luster
said he, "This is my Lord, this is greater!"
- 352 But when he saw it setting,
and disappearing in the west, and hiding
- 353 Said he, "O my people, surely I am quit of you,
before the Creator, and of your evil"¹³¹.
- 354 I have turned my face to Him Who originated
seven heavens, one upon another and created,

القول في قصة ابراهيم عليه السلام

- 344 وذاك أن جنّ * عليه الليلُ
وأشرقت فكرتُه والعقلُ
- 345 وقال إذ عاينَ فيه كوكبا
وكان في سرتِه * محتجبا:
- 346 «رَبِّيَ هذا جلٌّ قدرًا وعلا»
ولم يحلُّ عنه إلى أن أفلا
- 347 فقال: «* ما الله بذي أفول *»
فذاك * * نقصٌ في ذوي العقول»
- 348 حتى إذا عاينَ ضوء القمرِ
وأشرقت أنواره كالجوهرِ
- 349 مكتملاً * في ذاته قد استوى
فقال: «ذا ربِّي» فلما أن هوى
- 350 قال * : «لئن لم يهديني * * ذو الفضل
ضللت في قصدي نهج السبل»
- 351 25 حتى (* رأى الشمس *) بنور تزهّر
فقال: «ذا ربِّي فهذا أكبرُ»
- 352 حتى إذا عاينها قد أفلت
واحتجبت في غربها واستترت
- 353 فقال : «يا قوم إنني منكمُ
(* أبرأ للمبدع *) من شركم»
- 354 وجهت وجهي للذي قد فطرا
سبع سموات طباق وبرًا *

سرتِه * - 345 اجن * - 344
ان ذاك * * الأهود الأقولو (*-*) - 347
يهديني * * اقال * - 350 ملبد * - 349
دبر * - 354 ايرالي الله المبدع (*-*) - 353
إذا را شمس * - 351

- 355 And planned the earth on water coagulated;
I will not make God with anyone associated.
- 356 Nay, I will remain a Muslim *Hanîf*,
content with His command and submissive.¹³²
- 357 In allegorical interpretation, the star refers to the rank
of the missionary,
for he watches over the believers.
- 358 After him comes the Proof, referred to by the moon
whose emanating light empowers minds.
- 359 The sun stands for the rank of Proclamation and
Message,
for it is the rank of sovereignty,
- 360 While the Lord of all Being stands for the Imâm of
the time,
the glorious, the mighty and the high in esteem¹³³.
- 361 In him is the abode of prophets, messengers,
guardians and the rest of the Rank-holders¹³⁴;
- 362 The latter are the ranks of Imagination,
Sovereignty and Insight¹³⁵, the great, the exalted.
- 363 Abraham had already received
from them the decree of what he had learned¹³⁶.
- 364 Thus he was endowed with Proclamation and Imamate
in his progeny from now to the Resurrection¹³⁷.
- 26 365 He who dissented was the wrong-doing tyrant,
Nimrod¹³⁸, the Opponent, the ungrateful and the
Oppressor.
- 366 He was versed in astrology
that he used night and day.

- 355 ومهدد* الأرض على ماء جمده
ولم أكن أشرك بالمولى** أحد
- 356 لكنني أعدو حنيفاً مسلماً
وراضياً* لأمره مسلماً.
- 357 والنجم في التأويل حد الداعي
لأنه للمؤمنين راع*
358 وبعده الحجة وهو القمر
بنوره* الفاضل تقوى** الفِكَرُ
- 359 والشمس حد النطق* والرسالة
لأنها مرتبة بالجلاله*
- 360 ومالك الكلّ امام العصر
ذو الفخر والعزّ الرفيع القدر
- 361 فيه مقرّ الأنبياء والرسول
والنقاء والحدود الكمل
- 362 وهذه مرتبة الخيال
والجد والفتح الكبير العالى
- 363 وكان إبراهيم قد تسلماً
منهم جميعاً عقد ما تعلمنا
- 364 فخصّ بالنطق وبالامامه
في عقبه الآن إلى القيامة
- 26 365 فقام بالوزر* الغويّ الطاغي
ألصدّ نمرود الجحود الباغي
- 366 وكان ذا* علم بنصب الرصد**
ينظر فيه رائحاً ومغتدي***

355 - * ومهدي ** بمولاي

356 - * Conjectural reading. MS. واني, this will render the last word in the nominative, consequently it will not rhyme with مسلماً

357 - * داعي 358 - * لنوره ** يقوي 359 - * الناطق

365 - * بازاء 366 - * دو ** الرصدي *** ويفتدي

- 367 Geomancy he practiced and horology,
and knew from the stars what would happen.
- 368 Once he examined the star of destiny
and said, My knowledge has told me
- 369 That a person will rise and rule the world
and break the idols and images.
- 370 Behold, I fear that my kingdom will doubtless come
to an end at the hands of this [person].”
- 371 On his guard against him, he was
constantly searching for him, and was on the alert,
- 372 Until the Friend [of God] appeared
and said, “I am a messenger to you
- 373 From the Sovereign, the Founder of nations,
the First, the Originator, the Creator of all Being”¹³⁹
- 374 Said Nimrod, arguing with him,
“Who is He that you are mentioning ?”
- 375 Said Abraham, “He is God;
before Him foreheads prostrate in obedience.”
- 376 He said, “Tell the people about His power,
His action, if he wishes it, and His wisdom.”
- 377 Said [Abraham], “He gives life and makes the creation
to die,
and grants grace, and gives blessing.”
- 378 Said Nimrod, “I, if I will,
grant [my] blessing and grace,

- 367 ويصلح الرمل مع التقويم - ويعلم الحادث في النجوم
- 368 فحرّر الطالع ذات يوم - وقال قد أنبأني من علمي
- 369 ظهور شخص يملك * الزمانا ويكسر الأصنام والأوثانانا
- 370 وانتي أخشى زوال ملكي علي يدّي هذا بغير شك
- 371 ولم يزل (* إذ هو منه *) حرسا يبحث عنه دائماً محترسا
- 372 حتى إذا ما ظهر الخليل وقال «إنتي جتكم رسول»
- 373 من مالك الملك ومنشي الأمم - المبدع باري النسم.
- 374 فقال نمرود وقد ناظره : «من ذا * الذي أنت إذا ذاكره؟»
- 375 فقال إبراهيم : «ذاك الله من سجدت * طوعاً له الجباه *»
- 376 فقال : «انبيء الورى * بقدرته *» وفعله ان شاءه * * * مع حكمته
- 377 فقال : «يحيي ويُميت الخلقا ويمنح الجود ويعطي الرزقا»
- 378 فقال نمرود : «أنا إن شئت أجبت بالنعمة من أردت»

369 - الملك * 371 - (*-*) منه إذا هو
 372 - رسول is here the predicate of ان and the sentence جتكم is adjectival.
 374 - ذي
 375 - شيت *** قدرته ** للورا * 376 - الجباه ** من شجدة * -

- 27 379 And in my eminence, blessing and grace,
I choose the kings from among my slaves;
- 380 Whomever my wrath strikes, I make him die,
if I will, by my anger."
- 381 Said Abraham, "Behold, the Creator
turns the night over the day
- 382 And causes the sun to ascend from the east,
step by step with wisdom and precision;
- 383 So bring it now from the western horizon,
and return it eastward; then you will be my lord."¹⁴⁰
- 384 By this saying I mean the cycle of al-Mahdî,¹⁴¹
for he is the promise to Revealment fulfilled.
- 385 By him the sun of the religion of truth rose
from the west, as it had set in the east¹⁴².
- 386 And [Abraham] said, "If you have knowledge
and ready intelligence and comprehension,
- 387 How long is there until the time set,
and how much is left of the appointed interval?"
- 388 The accursed remained silent, as he could not answer,
and was at loss to know the right.
- 389 God made His Friend victorious over him,
as he endowed [Abraham] with lofty rank¹⁴³.
- 390 He destroyed the rebel, the son of the rebel,
Nimrod, the corrupt and sinful.

- 27 379 وأجتبي الملوك من عبيدي
برفعتي ونعمتي وجودي
- 380 ثم أميت المرء * إن سخطت
عليه بالنقمة إماً * اخترت .»
- 381 فقال إبراهيم : « إنَّ الباري
يكور الليل على النهار
- 382 ويطلع الشمس من المشارق
في درج الحكمة والدقائق
- 383 (* فاطل بها *) الآن من افق الغرب
وردّها شرقاً * فأنت ربّي .»
- 384 اعني بهذا القول دور المهدي
إذ هو للكشف تمام الوعد
- 385 به تجلت شمس دين الحق *
من غربها إذ * أفلت في الشرق
- 386 وقال : « إن كان لديك * علم
وفطنة حاضرة وفهم ،
- 387 فكم بقي للأجل المعدود
وكم بقي من عدد محدود ؟ »
- 388 فانقطع الملعون في الجواب
وحار في معرفة الصواب .
- 389 وأظفر * الله به خليله
إذ خصّه في الرتبة الجليله
- 390 وأهلك * العاصي لمن العاصي
نمرود أهل الشرك والمعاصي .

380 - * المرء * * إذا

383 - * فاصلها (*-*) بشرق * *

385 - * الخلق * * قد 386 - * لربك * *

389 - * وضفر *

390 - * ومهلك * * أهل الزككا *

- 391 وقام بالقوة والإنباء
ثالثُ ذي الرسل من الآباءِ
- 392 فألف الشرع الحنيفَ ديننا
(**وأهلك الطاغية المهينا**)
- 393 وأعقبَ * السيّدَ إسماعيلًا
وكان ما خُصَّ به التأويلاً
- 394 28 من هاجر الحظية * الجسيمه
حاملة أنواره الكريمة
- 395 وبعده أعقب * إسحاق النبي
فخصّه * * من ولده بالخُطْبِ * * *
- 396 من زوجه * سيّدة النساء
(**رفيقة الهجرة والعناء**)
- 397 إذ نصَّ بالأمر * على الكبير
وجاءه الأمرُ من القديرِ
- 398 فخاف هو ما كان من قابيلاً
فيما مضى من قبلُ في هايبلاً
- 399 فانقسم النورُ على نصفين
ونصَّ بالأمر * على الاثنينِ
- 400 فخصَّ إسماعيلَ بالإمامه *
محلَّ انوار الإلهِ التامه
- 401 وخصَّ * إسحاق بحدِّ النطق
يعمل بالظاهر بين الخلقِ
- 402 وعاهد الاثنينِ ان يوفوا معا
بالعهد ان كانا * * جميعاً تبعا

القطب * - 394 فاعقب * - 393 ومهلك لطاغياً مهيناً (**-**) لدينا * - 392
Conjectural reading, MS. (**-**) زوجته * - 396 اعقاب * - 395
هو ما * - 398 بالأمر * - 397 زوجته هجرة في عناه
فخص * - 401 بالمأمية * - 400

- 403 Of the author of the Book and the Law,
the owner of glory and sublime rank¹⁴⁹.
- 404 Ishmael was redeemed from the slaying of death
and the righteous Isaac was the sacrifice instead¹⁵⁰.
- 405 He pointed the Direction of prayer to the Ka'ba
and founded the House of glorious rank¹⁵¹.
- 406 And [Ishmael] was, when he erected the pillars,
his Foundation, in order to build the shrines¹⁵².
- 407 He dwelt in the four corners [of the House]¹⁵³:
the first of which [symbolizes] Moses, the second
Jesus,
- 408 The third corner the best of mankind,
Muhammad the seal of the cycle of Proclamation,
- 29 409 And the fourth, the owner of the excellence of [all] the
Messengers,
the last Resurrector, from the progeny of 'Alī.
- 410 Thus, as [Abraham] completed the Book
and arranged the Proofs and the Gates¹⁵⁴,
- 411 He appointed twelve [people]¹⁵⁵ to complete
[the body] of his worthy, noble and eminent
missionaries,
- 412 And conveyed the Affair to Ishmael,
he appointed him in the office of the Friend [of God].
- 413 As for Isaac, he was a follower of his,
as he deviated not from his [right] path¹⁵⁶.
- 414 <And> God transferred [Ishmael] to the eternal
abode
from the world of sense, from the world of distress.
- 415 And the light of the One, the Almighty, became
after Ishmael in Kedar;

- 403 لصاحب التأليف والشريعة
ذو * المجد والمنزلة الرفيعه
- 404 وافندي * اسماعيل من ذبح الردي
والبر إسحاق له كان فدى
- 405 وحول القبلة * نحو الكعبه
وأسس البيت العظيم الرتبه
- 406 وكان لما رفع القواعد
أساسه لرفعه المساجد
- 407 وقام في الأربعة الأركان
أولها موسى وعيسى الثاني
- 408 وثالث * الأركان خير الخلق
محمد خاتم دور النطق
- 409 29 والرابع الحائز فضل الرسل
القائم الآخر من نسل علي
- 410 حتى إذا ما كمل الكتابا
ورتب الحجّة والأبوابا
- 411 (* أقام اثني عشر مكملاً *)
دعائه الغر الكرام الفضلا
- 412 وسلم * الأمر إلى اسماعيل
اقامه ** في رتبة *** الخليل
- 413 وكان اسحاق له متبعا
لانه عن خطه ما دفعا
- 414 أنقله الله إلى دار البقا
من عالم الحس ومن دار الشقا
- 415 وصار نور الواحد القهار
من بعد اسماعيل في قيذار

والثالث * - 408 العلم * - 405 وافدا * - 404 ذو * - 403
ثم أقام اثنا عشر كلاً (*-*) - 411
واقامه ** فلم * - 412

416 Then Udad succeeded him, then Udd,
then came 'Adnân, then Ma'add¹⁵⁷.

**On the knowledge of the names of the Imâms of the
cycle of Abraham, peace be on him**

417 From Isaac, rose Jacob, the friend [of God],
then his son Joseph, with the exalted Affair.

418 And after him came Benjamin, then Jonah,
then the son Shu'ayb, the sixth [among them]¹⁵⁸.

419 Then to an end came the cycle of the third Messenger,
and the inheriting Messenger¹⁵⁹ assumed the Law.

420 [He was] from the line of Isaac, the trustee Imâm,
and of the prophets. He was the fourth <Messenger>.

421 [While] 'Adnân was the Imâm of the time,
the proof of God and the Lord.

422 They conveyed what they were entrusted with to
Moses,
to be conveyed, likewise, to Jesus on his arrival.

30 The story of Moses, son of Amram, peace be on him

423 Moses acted in the mission
with illustration, ability and wisdom.

424 And Pharaoh¹⁶⁰ rose against him in the cycle,
arrogant he was, and conceited in mind.

425 Concealed and hidden, Moses was
acting in the faith as he was ordered.

416 (* ثم تلاه أدَدٌ وأدٌ
وقام عدنانٌ يلي معدة*)

القول في معرفة أسماء أئمة دور ابراهيم عليه السلام

417 فقام من إسحاق يعقوب الولي
وابنه يوسف بالأمر* العلي

418 وبعده يامين* ثم يونس
ثم شعيب الابن وهو السادس

419 ثم انتهى دور الرسول الثالث
وقام بالشرع الرسول الوارث*

420 من صلب إسحاق الامام المودع
والأنبيا وهو <الرسول> * الرابع

421 وكان عدنان إمام العصر
وحجة الله ولي الأمر

422 فسلموا ما عندهم لموسى
كذلك حتى ينتهي لعيسى

القول في قصة موسى ابن عمران عليه السلام

423 وكان موسى قد سعى في الدعوه
له بيان قدرة وحكمه

424 فقام في الدور* له فرعون
مستكبر في عقله مفتون

425 وكان موسى غائباً مستترا
يعمل في الدين كما قد أميرا

416 - ثم أتلاه اداد وهو و قام عدنان يابهم بعدو (*-*)

417 - 418 * This stands for بنيامين (Benjamin), the author was compelled to say يامين due to the meter.

420 - * Obviously a word such as الرسول or the like must be inserted. الرسول fits both in meaning and meter.

424 - * الدوراً

426 His Regent was Joshua¹⁶¹, the son of Nun,
in the reign of the accursed arrogant one.

427 When the fear of him seized her,
her Lord, be He glorified and exalted, revealed to
her:

428 "Put him inside the ark,
and cast him immediately on the water,

429 Do not fear, for We shall return him
to you, and shall appoint him

430 One of the glorious Messengers, the virtuous,
righteous and God-fearing prophets¹⁶².

431 So there picked him out a group of ignorants
from the folk of the erroneous unrestrained
Pharaoh¹⁶³,

432 And when they took him to Pharaoh,
the wife of the accursed saw him.

433 She was [a believer] concealing her faith,
and proclaiming in public her disbelief¹⁶⁴.

434 Pharaoh had laid claim to perfection
and that he was the Imâm.

435 He said to the people, "I am your Lord,
the One, the most High, That is helping you."¹⁶⁵

436 And when Moses became strong in his pursuit,
after he struggled for it and endured,

426 وصيته^١ يوشع ابن النون
في زمن المستكبر الملعون

427 فعندما داخلها منه وجل^٢

أوحى إليها ربها عز وجل^٣
428 (* أن اذقيه داخل التابوت

والقيه في اليم^٤ بلا تعنيت*)
429 ولا تخافي أننا رادوه*

إليك من بعد^٥ وجاعلوه
430 من جملة الرسل الكرام الأنبياء*

الفضلاء** الصالحين الأتقيا .
431 فالتقطته* عصبه الجهال

من آل فرعون الغوي القالي**
432 حتى إذا ساروا إلى فرعون

وشاهدته* زوجة الملعون
433 وهي إذا كاتمة* الإيمان

مظهرة الكفر على الاعلان
434 وكان فرعون ادعى التماما

وأته صار إذا إماما
435 وقال للناس : « أنا ربكم^٦

الواحد الأعلى الذي مدكم^٧ »
436 حتى (* إذا ما*) اشتد أمر موسى

من بعد ما كابده** وقاسى

426 - After this verse, one or more verses must be missing. It, or they, must denote the story of Moses and his mother at the time of Moses' birth, and about the edict issued by Pharaoh concerning the murder of all boys born at that time.

زده* - 429 - وأنه قد دخل التابوت القاه في اليم بلا تعنيت (*-*) - 428

الغالي** فالتقطت* - 431 - الفضل** الأنبياء* - 430

امدكم* - 435 - كاتمت* - 433 - واشبهته* - 432

كان يده** ان (*-*) - 436

- 31 437 He went to Midian rolling up the way,
with a heart scared and fearful.
- 438 When he arrived to the springs
where a company of people were drawing water¹⁶⁶,
- 439 And apart from them, two women
were holding back their flocks, not giving them to
drink,
- 440 Moses asked them, "What is your trouble,
that you do not give your flocks to drink?"
- 441 They said, "We may not draw water until
all the shepherds drive off, <behold> our father is
old."¹⁶⁷
- 442 Then he turned away to the shade of God,
and asked for the good that God possesses¹⁶⁸.
- 443 And there came one [of the two women] to him,
walking modestly,
and said, "My father invites you that he may
recompense you."¹⁶⁹
- 444 So the Concluder of the cycle¹⁷⁰ conveyed the Affair
in secrecy to him with no disclosure.
- 445 He was hired as a laborer for eight years
that are mentioned in the plain text of the
Qur'ân¹⁷¹.
- 446 When he accomplished his term,
he departed with his household and children.
- 447 He said, dismayed at what he saw once,
to his household, "I observe a fire

- 31 437 سار إلى مدين بطوي السبلا
والقلب منه خائف قد وجّلا
- 438 حتى إذا ما ورد العيونا
وكان * قوم عندها يسقونا
- 439 ودونهم بالبعد مرأتان *
تدود * * عنهم ليس تسقيان
- 440 سالهما * موسى : « فما خطبكما
لاتسقيان * * الآن * * أغنامكما؟ »
- 441 قلن له لم نسق حتى يصدرا
كل الرعا * ، (* * إن أبانا كبيراً * *)
- 442 ثم تولى نحو ظلّ الله
مرتجياً ما عنده من جاه
- 443 (* فجاءت إحداهن باستحياء
قالت آبي يدعوك للجزاء *)
- 444 وسلم الأمر متمّ الدور
(* إليه في *) سرّ بغير جهنّ
- 445 قام أجيراً حيججاً ثماني
مذكورة في ظاهر القرآن
- 446 وسار بالأهل وبالأولاد
مرتجلاً عند انقضاء الميعاد
- 447 فقال للأهل : « انست نارا » ،
وعقله ممّا رأى قد حارا ،

438 - * وصار

439 - * امرئيتي * * تدور

440 - * قال لم * * لا تسقيا * * لا أن * * *

441 - * لرعات * * وأبانا أكبر (* * - * *)

After verse 441, one verse or more must be missing.

443 - * للجزء * * لله من (* - *) 444

446 - * انقضاء * . By poetical license it should read

- 448 On the side of the glorious mount."¹⁷²
This was the Gate of the Imâm of the Time,
- 449 The learned youth who was known
as al-Khadîr¹⁷³, the mount mentioned.
- 450 It was he who had slain the lad,
as he had not reached puberty¹⁷⁴.
- 451 Who had set up the wall,
and whom Moses was not able patiently to bear
with¹⁷⁵.
- 32 452 He endowed him who came to him with thought
from shining light that bore down on him.
- 453 Thus Moses was endowed with assistance
from the ever-present, ever-existing Imâm;
- 454 And he said to [his] people, "Tarry you here,
where I stopped you, and search [for truth]."¹⁷⁶
- 455 When he came, there cried to him
his Lord from the bank of the watercourse
- 456 In one of the most sacred hollows
that contained every kind and sort,
- 457 From a tree, exalted and sublime,
endowed with a high rank,
- 458 "I am God, the Great, the Exalted,
the Benefactor, the Beneficent, the Gracious."¹⁷⁷
- 459 Thus he assumed the Mission and defeated
the most vicious and vile enemy.

- 448 « من جانب الطور الرفيع القدر »
وهو إذا * باب امام العصر
- 449 وهو الغلامُ العالمُ المعروفُ
بالخضر ، وهو الجبلُ الموصوفُ
- 450 وهو الذي قد قتل الغلاما
لأنه ما بلغ التماما
- 451 وهو الذي قد قوم الجدارا
ولم يطق * موسى له اصطبارا
- 32 452 فخص بالفكرة من * قد طرقة
من بارق النور الذي قد حققه
- 453 وذلك * لما خص بالتأييد
من الإمام الحاضر الموجود
- 454 فقال للأهل * جميعاً امكثوا
في حد (** ما أوقفتمكم وابتثوا **)
- 455 حتى إذا ما جاءها * ناداه
من شاطئ الوادي إذا مولاه
- 456 في بقعة من أشرف البقاع
حاوية الأجناس والأنواع
- 457 من دوحة * عالية شريفه
ورتبة * خصت بها منيفه :
- 458 « إني أنا الله العظيم العالی
ذو المن والانعام والافصال . »
- 459 فقيام بالدعوة والتمكين
على العدو الأردل المهين

وذلك * 453 - ما * 452 - يطيق * 451 - إذ * 448 -

للاهن * 454 - ماء وقفتمكم وابتثو (**-**) (**) -

ذی رتبہ ** 457 - روحہ * 455 - جاوها * 455 -

- 460 And there rose against him, in the cycle, Mus'ab,
the son of al-Walid, the aggressor, the usurper
- 461 Whose name was also "Pharaoh", as a title,
or "Iblis", the erroneous, the arrogant¹⁷⁸.
- 462 But Moses persisted until he established the faith
and made truth most manifest to them,
- 463 After he conferred with all the sorcerers
in the presence of the Opponent, the descendant of
the unbelievers¹⁷⁹.
- 464 And God clove the sea to Moses
and he crossed it with no fear of any harm,
- 465 Also his opponent crossed, [but the sea] closed up
and the enemy was drowned and lost¹⁸⁰.
- 33 466 Then he conveyed the Affair to Aaron
and after him to Joshua, the son of Nun.

**On the knowledge of the Imâmms of the Cycle of Moses
peace be on him**

- 467 Joshua was the Regent of the faith
and was a regent to the sons of Aaron¹⁸¹.
- 468 And after him came Job, then Ezra,
then the son David, who was given the Psalms¹⁸²,
- 469 Then Solomon who repented¹⁸³
after [the world] was to him a vehicle to [glory];

- 460 فسار في الدور إليه * مُصْعَبٌ *
 لابن الوليد <المعتدي> * * * المغتصب
 461 وإسمه فرعون أيضاً لَقَبُ
 كذلك * إبليس الغوي المعجب
 462 فلم يزل حتى أقام الدينا
 وبين الحق لهم تبيينا
 463 من بعد ما فاضل * كل السحرة *
 بمحضر الضد سليل الكفرة
 464 وأفلق الله لموسى البحر
 وجاز فيه ليس يخشى ضراً
 465 وجاز فيه ضده فانطبقا
 وضلت الأضداد * فيه غرقا
 466 وسلم الأمر إلى هارون
 وبعده ليوشع * ابن النون

القول في معرفة أئمة دور موسى عليه السلام

- 467 ويوشع كان وصي الدين وهو
 كفيل لبني * هارون
 468 وبعده أيوب والعزير *
 والابن داود له الزبور *
 469 ثم سليمان الذي أنابا
 من بعد ما كانت له أسبابا

460 - * عليه * * * ما صعب * * * المعتدي or the like fits both in meaning and meter.
 461 - * كذلك * 463 - * فاضل * * * الشجرة * * * فاضل * 465 - * الاضداد * * يوشع *
 467 - * النبي * * 468 - * والعزير * * رموزي * * 469 - * ثم سليمان الذي أنابا

- 470 Then rose from him Zechariah,
at the time of the wretch, when the Gates were
closed ¹⁸⁴.

On the continuation of the noble lineage

- 471 It was the time when death visited 'Adnân
for a reason pre-ordained.
-

- 472 Then followed him Mudar, the glorious,
then his son Ilyâs, precious like the necklace-gems,

- 473 Then his son Mudrika, of the noble tree,
then his son, the lord of the period of Inaction,

- 474 Khuzayma who was concealed from the sight of
mankind
but not from the sight of the noble lofty masters ¹⁸⁵.

- 475 His spirit overflowed on Mary
from whom rose the lord, the Messiah ¹⁸⁶.

The story of Zechariah and Mary, peace be on them

- 476 And Mary, the best of women was
immaculate from the impurity of turpitude ¹⁸⁶.

470 فقام منه زكريّا وقد
أُغْلِقَتْ * الأبوابُ في وقتِ النكيدِ

ذكر اتصال النسب الكريم

471 وكان لما حضرت عدنانا
نقلته * وهي لأمرٍ كانا

472 ثم تلاه مُضَرُّ ذو المجدِ
وإبنه الياسُ كنظمِ العقدِ

473 وابنه مُدْرِكَةُ ذو العتره
وإبنه صاحب وقت الفتره

474 خزيمةُ المحجوب عن عين البشرِ
(* لا عن عيون *) السادة الشم الغررِ

475 فاض على مريمَ منه الروحُ
فقام * منها السيدُ المسيحُ

القول في قصة زكريا ومريم عليهما (ع) السلام

476 وكانت السيدة العذراءُ
طاهرة من دنس الفحشاءِ

470 - * غلقت

471 - * نقلت . After verse 471, one or more verses must be missing. Since between 'Adnân (mentioned in verse 471) and Mudar (mentioned in verse 472) there are two men, namely Ma'add ibn 'Adnân and Nizâr ibn Ma'add (see note 157).

474 - * وقام * ثم ميمون (*-*) عليهم (ع)

476 - Being in the nominative العذراء (MS. العذراء) does not rhyme with الفحشاء (in the genitive). This is called *iqvâd'*, and is not permissible.

- 477 She was serving in the mission with subtleness,
under him who was endowed with Vicegerency
- 34 478 By the perfect, the Permanent Imâm
Khuzayma, the virtuous, the son of the virtuous¹⁸⁸.
- 479 John was concealed behind Mary,
as it was the fasting time, and he was consecrated¹⁸⁹
- 480 Mary was the mother of Jesus, the chosen;
after him, Simon Peter was appointed.
- 481 [Jesus] was born from a mother without a father,
a fact of which the cognizant [alone] knows the
[right] interpretation,
- 482 Since he was entrusted by the Proof of the Imâm
to assume in secret the Affair of God¹⁹⁰.
- 483 And when the lofty Faithful Spirit¹⁹¹ came down
upon her,
secretly from the Inheritor, the benefactor,
- 484 She was alarmed, then she asked refuge
in the Almighty from It¹⁹²; and verily It was from
Him.
- 485 He said, "I am but a Messenger come from your Lord
to give you good tidings of what you will have.
- 486 Be delighted and rejoice in a Proclaimer,
your own, who shall rise in your mission."¹⁹³
- 487 She said, "How shall I have [a son] when no patron
has entrusted me with this matter, nor did he ad-
dress me."¹⁹⁴

- 477 تخدم بالدعوة باللطافه *
 بين يدي من خُصَّ بالخلافه
 478 من الإمامِ المستقرَّ* الكامل 34
 خزيمة الفاضلِ نجلِ الفاضلِ
 479 وكان يحيى باطناً بمرىما
 إذ* كان في وقت الصيام محرماً
 480 ومريم* أم* لعيسى المصطفى
 مَنْ بعده** قرَّر*** شمعون الصفا
 481 وقام من أم بغير أب
 تأويله يعرفه* ذو اللب**
 482 لأنه من حُجَّةِ الإمام
 قام بأمر** الله باكتتامِ
 483 إذ جاءها الروحُ الأمينُ العالی*
 سرّاً من المستخلفِ المفضالِ
 484 فأوجست* ثم استعادت منه
 بمالك القدرة وهو عنه
 485 قال لها : «إني رسول ربك
 اليك بالبشرى بما ستملكي*
 486 فابتهجى ثم ابشري بما لك
 بناطقي يظهر في دعوتك .
 487 قالت : «ومن أين وما فوضني
 راعٍ بهذا* الأمر أو** فاتحني .»

- إذا* - 479 المسم* - 478 بالصافه* - 477
 فرق*** بعدما** كانت It is preceded by* - 480
 تعرفه* - 481
 This must read . بارادات. **MS. وقاما* - 482
 بأمر بارادة . Since such word distrots the meter, the editor prefers to read
 *The letters لعالي of the word العالی are written in the second hemistich. - 483
 فالوجزة* - 484
 *Gramatically the verb should be تملكين . The author dropped
 * و** هذه* - 487 the last letter due to the rhyme. - 485

- 488 He said, "Even so said God the Almighty
Who is hidden from His creatures, yet appears in
their form."¹⁹⁵
- 489 She said, as she came by the trunk of the palm-tree
conceiving and wishing for death,
- 490 "Would I had died ere this
and become a thing forgotten, and passed away."¹⁹⁶
- 491 The interpretation of this is that Jesus,
in front of her, was asking for explanation.
- 35 492 And since the Lord was concealed, the Gates
and the Rank-holders were not availing.
- 493 And Mary, due to her time was
withdrawn, and was ordered to keep silence.
- 494 She had vowed to her Lord a fast
and abandoned at that time speaking to mankind.
- 495 The Lord of the time was absent from her,
and Zechariah acted <in his place>.
- 496 He knew about the approach of the time,
for he was the Concluder of the cycle.
- 497 And due to the knowledge he had learned,
and the deep secrets he had understood, he was
- 498 Awaiting the Proclaimer [to come out] from his
concealment,
as in his mission he was to appear.
- 499 He used to come to all the missionaries,
and the guardians, the masters, the trustworthy,

- 488 قال : « كذا قال الإلهُ القادرُ
 عن * خلقه خافٍ ومنه ظاهرُ
 489 (* قالت ، وقد جاءت لجدع النخلة
 عند بروز الحمل تبغي النقلة *)
 490 « يا ليتني * < من > قبل هذا * * مت
 < و > كنت نسياً ذاهباً * * وفئت . »
 491 تأويل هذا أن عيسى كانا
 بين يديها يطلب البيانا
 35 492 وكانت الأبوابُ والحدودُ
 لغيبة المالكِ لا تُنفدُ
 493 ومريمٌ كانت بحسب * الوقت
 محرمةً قد أمرت * * بالصمتِ
 494 قد نذرت لربّها صياما
 لم تبد * في الوقت لها كلاما
 495 وكان ربّ الوقت عنها غائباً
 وقام < عنه > زكرياً نائباً *
 496 وهو خبير باقتراب الأمرِ
 لأنه كان ممّ الدّورِ
 497 وكان للعلمِ الذي قد علّمه
 وغامض السرّ الذي قد فهمه
 498 يستنظر * الناطقَ في غيبته
 لأنه يظهر في دعوتِهِ
 499 وكان يأتي سائر الدعاة
 والنقباء السادة التقاة

488 - * من
 489 - * MS. قالت وقد جاءه النخله عند بروز الحمل تبغي النقلة
 قالت وقد جاءه الجدع النخله يا ليتني قبل هذه النقلة
 اصرت * * بحسب * - 493 داهيا * * يا ليتني *
 فيسئظر * - 498 فيهم نائباً * - 495 تبت * - 494

- 500 And deliver the mysterious sciences to them
 from the hidden mystery of the concealed
 [Imâm]¹⁹⁷;
- 501 He also used to come to the noble Mary
 and see the great knowledge she possessed.
- 502 He said, "Woe unto you, whence have you this,
 seeing that you are in the period of withdrawal, you
 are not allowed [to speak]."
- 503 She said, "From my Guardian;
 he taught this to me with no predicament."¹⁹⁸
- 504 Thus the truthful Concluder¹⁹⁹ knew for sure
 that from her the Proclaimer would come forth.
- 505 He ascertained what he fancied with Imagination
 and resorted to himself from the ignorant
- 506 He rose and prayed secretly to his Lord
 and said, "Give me from You a son most pure
- 507 Who shall inherit my position; the bones within me
 are feeble
 and my head has become hoar, and old age has come
 over me."
- 36 508 So came to him [a voice] most true from the Holder
 of the higher rank
 by way of thought [revealing to him],
- 509 "We have sent you John, a son
 that shall be pious, righteous and straight,
- 510 No namesake has been to him aforetime
 and We endow him with Our knowledge, while yet
 a little child."²⁰⁰
- 511 He said, "How shall I have a son seeing my wife is
 barren
 and my old age is apparent to mankind?"²⁰¹

- 500 يُلقي إليهم غامض العلوم - من سر ذلك الغائب المكتوم.
- 501 وكان يأتي مريم الكريمة يلقي علوماً عندها عظيمة
- 502 يقول: « أنتى * لكِ هذا ويحك وأنت في الإحرام لم يُطَلَقْ لكِ؟ »
- 503 تقول: * « من عند وليّ أمري أفادني هذا بغير عُسْرٍ . »
- 504 فأيقن الآن المُتَمِّمُ الصادقُ بأنه يظهرُ منها النَّاطِقُ
- 505 فراء ما < قد > خال * بالخيال ولاذ * * بالنفس من الجهال
- 506 وقام نادى ربه خفياً وقال: « هب لي * ولدأ زكياً
- 507 يرث مقامي إن عظمي قد وهن * وشاب رأسي وعلاني كِبْرُ سِنٍ »
- 508 36 فجاءه من حده الجليل * بالفكر ما قد صحَّ بالتحليل * *
- 509 ان « قد أجنالك يبجى * ولدا يكون برآ صالحاً مسدداً
- 510 لم يك * من قبل له سمياً نخصه بعلمنا صبيياً . »
- 511 فقال: « من أين وأهلي عاقبرُ وكِبْرُ سِنِي في الأنام ظاهرُ »

يقول * - 503 اني * - 502

هيلي * - 506 اليه * * غيال * - 505

In the second hemistich. * - 507

يكن * - 510 يحيا * - 509 بالتحليل * * الجليل * - 508

- 512 Said he, "So it shall be; your Lord has spoken;
your Lord, the exalted does what He will."²⁰²
- 513 "Lord," said he, "appoint to me a sign
that will be a witness for me until the day of
Judgement."
- 514 "Do not speak," said God,
"to the ignorant and the common people,
- 515 For three nights alike
and complete, one after the other."²⁰³
- 516 He said, "O John, take the Book
and receive it with strength and means [of
strength]"²⁰⁴
- 517 And he baptised the Master, the Spirit of God,
by the command of Him Who transcends compar-
ison.

On the coming of the Lord, the Messiah

- 518 He took on himself, in the cycle, the role of Pro-
clamation,
and changed the Direction of prayer to the east.
- 519 He established the Torah and the Gospel
and made clear their [outward] revelation and
[inner] interpretation,
- 520 He arranged the religion into seven orders²⁰⁵
from which the noble science is acquired.
- 521 The first of them is the patriarch, then the archbishop,
then the learned bishop, who sits in judgement,

- 512 قال : « كذا قال وليّ أمرِكَا
 يفعل ما يشاء تعالى ربكَا . »
- 513 فقال : « يا > ربي اجعلني * لي * آبه
 تكون للميعاد عندي غايه . »
- 514 قال له : « كفّ عن الكلام
 مع * سائر الجهّالِ والعوامِ . »
- 515 ثلاثةٌ من عددِ الليالي
 سويةٌ كاملةٌ توالي . »
- 516 وقال * : « يا يحيى خذ الكتابَا
 (* * ولقّه القوة * *) والأسبابَا . »
- 517 فعمدَ السيدَ روحَ الله
 بأمرٍ من جلّ عن الأشباهِ

القول في ظهور السيد المسيح

- 518 فقام * في الدورِ بخدّ النطقِ
 وحوّلَ القبلةَ نحو الشرقِ
- 519 وألّفَ التوراةَ والانجيلَا
 وبينَ التنزيلِ والتأويلَا
- 520 ورتّبَ الدينَ على سبعِ رتبٍ
 من عندها العلمَ الشريفَ يُكتسبُ
- 521 أولّها البطرك * والمطرانُ
 والأسقفُ العالمُ والديّانُ

فيه * * اجتمعي * - 513
 عن * - 514
 والفتح الكفرت * * وقيل * - 516
 قام * - 518
 البترك * - 521

- 37 522 Then the priest, then the deacon, and the lector,*
the sixth who follows in the hierarchy.
- 523 Then succeeds the seventh, the tonsured
who, in his rank, is prohibited [from teaching].
- 524 He arranged, as well, the sacraments²⁰⁶ in seven,
the first of which is baptism, then confirmation,
- 525 Then the belt and the cross,
containing symbols, knowledge of which is mar-
velous.
- 526 Then the ringing of the bell,
then the unveiling of the bride in the church,
- 527 Then the holy eucharist, the seventh in number
for it comprises all the noble acts.
- 528 Yet most of the Jews rejected him,
save the turstworthy masters, the Rank-holders.
- 529 Traveling in the earth alone, he worshiped [God],
and self-denying, he divorced this world thrice
- 530 And sought for the Lord of the Time,
Khuzayma who was hiding in [his] refuge.
- 531 He did not cease striving laboriously
to meet, in his time, the ever-existing [Imâm]²⁰⁷.
- 532 He did not reach the age of fourty,
the age of the noble [prophets]²⁰⁸.

* See footnote 522, p. 125.

- 522 والقسّ والشماس ثم القمّس*
يتلوه في التنظيم وهو السادس
- 523 ثمّ تلاه* السابع المرسوم
وهو الذي في حده محروم
- 524 ورتب الموضوع أيضاً سبعة
أولها العماد* ثم البيعة
- 525 وبعده الزنار والصلب
فيها رموز علمها عجيب
- 526 وبعده ألّضرب بالناقوس
والكشف بالبيعة للعروس
- 527 وبعده القربان وهو السابع
لأنه للمكرّمات جامع
- 528 فأنكرته سائر اليهود
غير الثقة السادة الحدود
- 529 وسار في الأرض فريداً عابداً
وطلق الدنيا ثلاثاً زاهداً
- 530 وكان يبغى صاحب الزمان
خزيمة المحجوب <في> الأكنان
- 531 ولم يزل في سعيه مجتهداً
أن يلتقي في وقته من* وجيداً
- 532 ولم يكن* ذا أربعين بالعمّر
ولم يكمل* عدة الشم الغرر

522 - *MS. القيس . This must read القس (Comes), i.e. a prominent military or civil officer of the Roman empire, or a well-born attendant of a king or chief. Consequently it may not be applied on any religious official. It also means, however, a Roman Catholic service book. The author might have meant here the reader in such a book. Hence it was translated here as lector.

523 - * وكان 532 - * ما 531 - * وبعده 526 - * العمد 524 - * ثلاث 523 - *

- 533 He did not establish in [his] time an abode of war
wherefrom he would openly fight the enemies.
- 534 As he disappeared he appointed as an heir Simon²⁰⁹
[his] Regent
who undertook the interpretation and the hidden
mystery.
- 535 Mankind were at variance about [Jesus'] death
and associated his form with his essence.
- 536 Some said that he was openly murdered,
and that he returned in secret to them²¹⁰.
- 537 And the Spirit²¹¹ ascended to Heaven
and went to the world of eternity.
- 538 Then the four Gospels were composed:
the versions of Matthew and the virtuous John,
- 38 539 And those of Mark and Luke;
every one of them was endowed with virtue and
fortitude.

**On the names of the Imâms of the cycle of Jesus,
peace be on him**

- 540 John²¹² was the first of the Imâms
who came after Christ, to assume wisdom;
- 541 After him came 'Abd Saba who was mentioned,
then Shanûkh, the glorious master,
- 542 Then came Tâlib and after him Salama
whose wisdom became the deposit.

- 533 ولم يُقم في الوقت دار هجره
يقاتل الأعداء منها جهرة
- 534 وغاب واستخلف شمعون الوصي
فقام بالتأويل والسر الخفي
- 535 واختلف العالم في وفاته
وأشركوا صورته بذاته
- 536 وقال * قوم قتلوه جهرا
وإنه عاد إليهم سرا
- 537 وارتفع الروح إلى السماء
وصار نحو عالم البقاء
- 538 ورتب الأربعة الأناجيل *
تأويل متى ويوحنا الفاضل
- 539 ومرقس وبعده لوقاس *
كل له فضيلة وباس
- القول في معرفة أسماء (f) ائمة دور (f) عيسى عليه السلام
- 540 وكان يحيى * أول الأئمة
من بعد عيسى قائماً بالحكمة
- 541 وبعده * عبد سبأ المذكور
ثم شنوخ السيد الفخور
- 542 وطالب * ثم يليه سلمه
فصارت * المستودع فيه الحكمة

الأجلى * - 538 وقالو * - 536 وشهر * - 535
539 - * الرقاس. The word لوقاس is apparently derived from the Greek
Loukâs
دورايمه (f — f)
540 - * Apparently the author confused between John the Baptist known
in Arabic as Yahyâ, and John the Evangelist known as Yûhannâ,
See verse 538.
541 - * وبعده * - 542 وصرت *

- 543 The seal of the cycle was the monk *Bahîrâ*,
 a seventh, by whom the grades were accomplished.
- 544 He conveyed the deposit in him
 willingly to the chosen Prophet.
- 545 And he who was hiding in concealment
 passed in disguise away from mankind²¹³.

On the continuation of the noble lineage

- 546 He conveyed the Affair to his descendants²¹⁴,
 in accordance with what his father had ordered him :
- 547 To *Kinâna*, *an-Nadr*, then *Mâlik*,
 and after him to *Fîhr*, the *Imâm*, the sovereign,
- 548 Then to *Ghâlib*, then *Lu'ayy*, the guide,
 and *Ka'b*, the possessor of devotion and grace,
- 549 Then to *Murra*, then to *Kilâb*,
 then to *Qusayy*, the giver, the beneficent,
- 550 And after him, to 'Abd *Manâf* the pious,
 and to *Hâshim*, the intellect, the *Imâm*, the chosen,
- 551 Then to *Shaybat al-Hamd* whom the Arabs
 at that time called 'Abd *al-Muttalib*.
- 552 From him the manifest light was divided
 between the Hashimite, *Muhammad*, then 'Alî.
- 39 553 So 'Abdallâh was endowed with prophethood
 which *Ahmad* potentially assumed.

- 543 وخاتم الدور بحيرا الراهبُ
 سابعُ من تمت به المراتبُ
 544 سلم ما فيه من الوداعه*
 إلى النبي المصطفى بالطاعة
 545 وانتقل الغائب في التقيه
 في ستره عن سائر البريه

(g القول في ذكر اتصال النسب الكريم (g)

- 546 وسلم الأمر إلى بنيه
 بحسب ما استملاه عن أبيه
 547 كنانة والنضر ثم مالك
 وبعده فهر الإمام المالك
 548 وغالب ثم لؤي* الهادي
 وكعب ذو الولاء** والأيادي
 549 ومرة وبعده كلاب
 ثم قصي البازل* الوهاب
 550 وبعده عبد مناف ذو التقى
 وهاشم اللب الإمام المنتقى
 551 وشيبة الحمد وتسميه العرب
 في ذلك الوقت بعد المطيب
 552 من عنده إنقسم النور الجلي
 للهاشمي محمد ثم علي
 553 فخص عبد الله بالنبوة
 فقام* منه أحمد بالقوة

544 - *MS. وداعة. This must be الودعة. The author apparently used the colloquial word due to the rhyme.

(g - g)

القول في ذكر النسب واتصال الكريم
 وسلم الأمر إلى بنيه

548 - * ولي

الولي**

549 - * البازل

- 554 And he who was endowed with the exalted light divine,
the most great, that penetrated the soul of the
confidant [of God]
- 555 Was the guarantor 'Imrân, the noble in descent,
Abû Tâlib the ornament of the Arabs.
- 556 He conveyed the Affair to the best of mankind,
who is endowed with the merits of the prophets
since Adam;
- 557 In him were comprised the Rank-holders of the
Proclaimers
in his exalted rank that was far from reach.

**The story of our lord Muhammad the chosen
[Prophet]**

- 558 Since the time he started his activity,
before the coming of his cycle, he was working,
- 559 Setting matters up and always striving,
composing his religion and guiding,
- 560 And carried [by his religion] through the stages of the
Rank-holders,
before he was provided with [Divine] assistance²¹⁵.
- 561 These are five exalted Rank-holders
supplying five following inferior ones.
- 562 The first [of the latter] is 'Imrân who was the head,
and his wife who was his foundation,
- 563 Then Zayd and 'Amr supplying Maysara
the fifth with whom ten were completed.
- 564 And supplying 'Imrân from among the Rank-holders
was the Preceder, the first in existence;

- 554 وخصَّ بالتَّورِ الإلهيَّ العليَّ
والأعظم الساريَّ في نفس الوليِّ
- 555 ذو الكفلِ عمرانَ الكريمِ النسبِ
وهو أبو طالبِ زينِ العربِ
- 556 فسلمَ الأمرَ لخيرِ العالمِ
حائزِ فضلِ الأنبياءِ من آدمَ -
- 557 اجتمعت فيه حدودُ النطقِ
(* في حدّه *) الساميِّ العليِّ المرتقى

القول في قصة سيدنا محمد المصطفى

- 558 وكان في حينِ ابتداءِ أمرِهِ
يعملُ من قبلِ ظهورِ دورِهِ
- 559 مشرعاً * <و> دائماً مجتهداً
مؤلفاً في دينِهِ مسدداً
- 560 ينقله في رتبِ * الحدودِ
(** من قبل ***) أن يُلحظَ بالتأييدِ
- 561 وهي حدودُ "خمسة" عوَالٍ
تمدَّ خمساً دونها توالي
- 562 أولها عمرانُ وهو الراسُ
وزوجهُ وهي * له أساسُ
- 563 وزيدُ مع عمرو يمدَّ ميسرَهُ
خامسَهُم وهو تمام العشره
- 564 يمدُّ عمرانُ من الحدودِ
السابقِ الأولِ في الوجودِ

لحدّه (* - *) - 557

فنشرع * - 559

رتبت * - 560

وهو * - 562

منقول (**-**) -

- 565 Then the hidden wife Khadija,
the lady most pure, was supplied
- 566 By the Successor, the great Rank-holder,
the concealed, the hidden, the disguised.
- 567 Sovereignty and Insight were supplying 'Amr
and Zayd with that which they had in secret.
- 40 568 And Imagination was supplying with knowledge
Maysara, the fifth in number²¹⁶.
- 569 These were five, supplying [other] five
that God has arranged to bring the soul to life²¹⁷.
- 570 The light emanated from Him upon the Proclaimer
and dwelled in him, hidden and concealed²¹⁸,
- 571 Thus he upheld the rank of Messagehood,
assisted with power and glory.
- 572 He manifested Islam, faith,
knowledge, wisdom and illustration.
- 573 And from among the opponents, rose
the adulterers, the unbelievers and the denouncers:
- 574 Harb <and> Ibn Mâlik the unbeliever,
and the denier and debauchee Ibn Hishâm:
- 575 They came out with sedition and opposition,
with falsehood, oppression and corruption²¹⁹.

- 565 ثمَّ يمدّ الزوجةَ الخفيه
 خديجةَ السيدةَ الزكيةَ
 566 من الحدود التالي * العظيمُ
 الباطن المختفي * المكتومُ
 567 والجد والفتح يمدّ عمراً
 وزيداً ما قد قبلاه سرّاً
 568 40 (* ثمَّ الخيال *) فهو بالعلم يمدّ
 ميسرةَ الخامس في نظم العدد
 569 فهذه خمس تمدّ خمسا
 رتبها الله لتحبي النفسا
 570 فاض * على الناطق منه النورُ
 الجاري * * المختفي المستورُ
 571 فقام في مرتبة * الرسالة
 مؤيداً بالعزّ والجلالة
 572 فأظهر الإسلام والإيمانا
 والعلم والحكمة والبيانا
 573 وسار في الدور من الأضداد
 آل آلنا والكفر والإلحاد *
 574 حربٌ <و> ابن مالك الكفورُ
 وابن هشام الجاحد الفجورُ
 575 فأظهروا * العصيان والعنادا
 والافك والطغيان والفسادا

566 - * The ي of both words should be read vocalized with (ُ)
 for the sake of meter.

568 - أيضاً خيال (*-*)

570 - * فاض * والجاري ** See foot-note on line 566.

571 - * رتبت

573 - * والأحساد. The two hemistichs are joined together.

575 - * فأظهر

- 576 God assisted the chosen Prophet
the knowing, the virtuous, the best of Heirs,
- 577 With triumph, power and strength,
over those who opposed him in faith.
- 578 He gave him the privilege of the night of Ascension²²⁰,
an ascension without any doubt or crookedness.
- 579 When He carried him by night on al-Burâq
traversing the seven storeys [of heaven]
- 580 He did not cease ascending in the light
until he came near the Almighty Lord.
- 581 And he was from the most luminous light of God
two bows' length or nearer.
- 582 This is a rank that none from the creatures
of the earth has attained or come close to
- 583 Save by the chosen Prophet Muhammad
the inheritor of the prophets' true knowledge;
- 584 Who composed the sacred *Hanîf* Law,
and defined it in its outward sense
- 41 585 Distinguishing the permissible from the forbidden
while people, then, were like cattle,
- 586 He established all the duties and laws
and released the tongues from the knots of imped-
iment,
- 587 He founded the religion on seven pillars²²¹
that are observed by the people of religion and high
rank.

- 576 وأيد الله النبي المصطفى
 العالم الفاضل خير الخلق
 577 بالنصر والعزة والتمكين
 على الذي عانده في الدين
 578 وخصه بليلة المعراج
 من غير (* ما شك *) ولا اعوجاج
 579 حين سرى به * على البراق
 مخترقاً * * للسبعة الطباقي
 580 ولم يزل مرتفعاً بالنور
 حتى دنا من ربه القدير
 581 وكان من نور الإله الأستى
 كقاب قوسين له أو * أدنى
 582 وهذه مرتبة ما نالها
 خلق من الأرض ولا دنا لها
 583 غير النبي المصطفى محمد
 وارث علم الأنبياء المسدد
 584 فألف الشرع الخفيف الطاهرا *
 وحده * * وكان * * * فيه ظاهرا
 585 4I وبين الحل * من الحرام
 والناس إذ ذلك كالأنعام * *
 586 وقام بالفرض جميعاً والسنن
 وأطلق الألسن من عقد اللكن
 587 وأسس الدين على سبع شعب
 يعرفها أهل الديانة والرتب

578 - * مسل

579 - * فيه * * فاخترق * *

581 - * و

584 - * الفاهرا * * او حده * * * ما كان * * *

585 - * الحلال * * كالمقام * *

- 588 They are the duties of purification and praying
whenever the day comes or the night falls,
- 589 Then, that of alms-giving in every year,
then the duty of fasting,
- 590 Then the holy war against the wretched unbelievers
who disobeyed the Messengers and opposed the
prophets,
- 591 Then comes the seal of all deeds
the foremost of the sublime and noble duties,
- 592 The duty of allegiance,
since this is the summit of all deeds.
- 593 For it belongs to the faith of the heart,
and is to deeds like the core [to the fruit].
- 594 And [God] conveyed wisdom and interpretation
and the obscure secret of the outward [revelation],
- 595 To 'Alî the bold, and corpulent
for he is in the cycle the Foundation of religion²²².
- 596 Then He²²³ ordered the Messenger
by the mouth of Gabriel, the [angel] chosen
- 597 To appoint our lord the Imâm *Haydara*
the father of the lofty, most noble and pious
[Imâms],
- 598 The first whom *Muhammad* acknowledged
under the tree before the ten men,
- 599 At the time [*Muhammad*] came from the Farewell
Pilgrimage,
the end of all [noble] deeds and obligations,

- 588 من فرض طهر * وصلاة كل يوم
 وكلما أقبل ليل * مد لهم
- 589 ثم * زكاة المال كل عام
 يتبعها * مفترض الصيام
- 590 ثم * جهاد الكافرين الأشقياء
 ممن عصى الرسل وعادى الأنبياء
- 591 وبعدها خاتمة الأعمال
 مليكة الحدّ الكريم العالي
- 592 وهي إذا * مرتبة الولاية
 إذ هي للأعمال أضحت غايه
- 593 لأنها من اعتقاد القلب
 فهي من الأعمال شبه اللب
- 594 وسلم الحكمة والتأويلا
 ومشكل الظاهر والتفصيلا *
- 595 إلى علي * الأئمة البطين
 إذ هو في الدور أساس الدين
- 596 حتى إذا ما أمر * الرسولا
 على لسان المجتبي جبريلا
- 597 بنصب مولانا الامام حيدر
 أبي العلاء الأكرمين البرره
- 598 أول من بايع تحت الشجره
 محمد قبل الرجال العشره
- 599 لما أتى من حجة الوداع
 خاتمة الأعمال والأوضاع

- 588 - * زهر
 589 - * ايتيها
 592 - * إذ
 594 - * والتفصيلا
 596 - * مر

- 600 And arrived at Khumm on the pond,
 ordering him, "Assign the Affair to the minister
- 601 'Alî who was entrusted with purifying [the religion]
 by God the Almighty, the All-powerful."
- 42 602 [Muhammad] was distressed, then he concealed the
 matter
 and secretly consulted God the exalted;
- 603 For he knew of the host of people envying
 his "brother", the pious, the god-fearing, the guide.
- 604 Hence Gabriel brought down to him a pronouncement
 from God the Lord, the Omnipotent.
- 605 Thereupon, he said to the Lord of Mercy,
 "God, I ask you to annihilate the company
 [of evildoers],
- 606 And the tyrants who deny [Your] grace,
 who are drowned in the Seas of darkness."
- 607 So God, the most Great, sent down
 his safeguard to every wise man
- 608 On the truthful and faithful Messenger,
 the Proclaimer, the virtuous, the reviver of the faith.
- 609 And on his pulpit [Muhammad] stood before the
 people,
 and turned his face to the community of his
 followers,
- 610 And said to the people, "Am I not more preferable
 to you
 than yourselves, and more audacious ?"
- 611 They said, "Yes, you are the guardian of our souls."
 Said he, "O God, bear witness among us."

- 600 وصار في حُمّ على الغدير
ان نصّ بالأمر على الوزير
- 601 عليّ المخصوص بالتطهير
من الإله القادر القدير
- 42 602 فضاق ذرعاً ثمّ أخفى الأمرا
وراجع الله تعالى سرّاً
- 603 لعلمه بكثرة الحساد
لصنوه البرّ التقيّ الهادي
- 604 فجاءه جبريل * باشتهار
من الإله الملك الجبار
- 605 فعندها قال لربّ الرحمة
أسألك الله * تزيل الطغمة **
- 606 ثمّ الطغاة الجاحدين النعمة *
الغارقين في بحار الظلمه **
- 607 فأنزل الله العظيم الشأن
عصمته لكلّ * ذي برهان
- 608 على الرسول الصادق الأمين
أناطق الفاضل محيي الدين
- 609 فقام بالناس على منبره
واستقبل الأمة من عسكريه
- 610 فقال للناس : « ألت أترا *
منكم على أنفسكم وأجسرا ؟ »
- 611 قالوا : « بلى * أنت ولي نفسنا »
فقال : « اللهمّ إشهد بيننا . »

604 - جبرائيل *

605 - *Conjectural reading. MS. ربي; this distorts the meter. A synonym like العصمة **
الله fits both meaning and meter.

606 - *النعمة ** الظلم

607 - *كلّ من

610 - *أوترا

611 - *بل

- 612 فسال بالوقت يد* الخليفة
عليّ ذي المنزلة الشريفه
- 613 وقال : « مَنْ كُنْتُ أَنَا مَوْلَاهُ »
هذا عليّ المرتضى موله*
- 614 فوالِ أَلْهَمَّ مِنْ وَالَاهُ
وعاد أَلْهَمَّ مَنْ عَادَاهُ . .
- 615 وابتدر الناس لأخذ البيعه
للمرتضى عين الهدى والنبعه
- 616 فقال منهم جاحد كفورُ :
« هذا بلا شك لنا أميرُ »
- 617 وبخِخ... * أبو حفص عمرُ
ممن به تفخر قيس ومضرُ
- 618 حتى إذا قُبِلَ النَّبِيُّ قَدْ قَضَى
وقام في الأمر عليّ المرتضى
- 619 أنكر كلّ منهم نصّ النبيّ
علي وليّ الله ذي الفضل العليّ
- 620 واغتصبت دار* *البتول الزاهره
فاطمة زين النساء الطاهره
- 621 وحوّلوا الأمر لغير أهله
وقدّموا من علموا بجهله
- 622 واستخلفوا بجهلهم خليفه
برأيهم إذ حضروا السقيفه
- 623 وحيدرُ في كهفه مسترُ
وهو عليمٌ بالذي قد مكروا

612 - * يبدي

613 - * موله under it is written وافته

617 - **Word obliterated, probably abusive.

619 - * ذو

620 - * واغتصب داره**

- 624 When the descendant of the unbelievers died,
he appointed to it the son of the libertine tyrants ²²⁷.
- 625 Thus he remained till the end of his life
and then he entrusted it to one of six ²²⁸.
- 626 Hence the wrong-doing third [Caliph] ²²⁹ assumed it,
claiming, "I am the inheritor of the Prophet."
- 627 He committed every act that man condemns,
to which no name could be applied.
- 628 Then he rose to the position of the Messenger,
fearing not the wrath of the most Exalted,
- 629 And appointed the rebel, the ignoble, the adulterer ²³⁰,
and brought close the exiled Abû Marwân ²³¹,
- 630 <Who> had been banned from the neighborhood
of the Messenger
and whose counsel was accepted by the ruler.
- 631 As for the true follower of our lord 'Alî,
the infidel banned him; woe to him ²³²!
- 632 [The third Caliph] brought the inferior near and
ousted the superior,
and acting ever ignorantly, he acted never with
justice.
- 633 When he exceeded in enmity,
falsehood, oppression and tyranny,
- 44 634 All the Muslims rose against him ²³³
and joined and shared in slaying him.

- 624 حتى إذا مات * سليل الكفرة
أوصى بها نجمل الطغاة الفجره
- 625 حتى قضى مدته * ووقته
صيرها من بعده في سته
- 626 فقام فيها ذو الضلال الثالث *
وقال : «إني للنبي وارث»
- 637 فأظهر المنكر في الأنام
ما لم يكن يُعهد بالأسامي
- 628 ثم رقى مرتبة الرسول
و * ماخشي من غضب الجليل
- 629 وحكم العاصي الزنيم الزاني
وقرب المنفي أبا * مروان
- 630 <من> قد نفى عن قربه الرسول
عند الموتى * قوله مقبول
- 631 صاحب مولانا علي حقا
أبعده الكافر، ماذا يلقي !
- 632 قرب مفضولا وأقصى فاضلا
لم يكن الجاهل قط * عادلا
- 633 فعندما أسرف * بالعدوان
والإفك والبغي مع الطغيان
- 634 44 قامت عليه المسلمون * أجمع
واشتركوا في قتله واجتمعوا

624 - * مات

625 - * لوقته

626 - * التا is written in the first hemistich, and لت in the second.

628 - * It is written in the first hemistich.

629 - * باء

630 - * مولا

632 - * أهل 633 - * سرف

634 - * المسلمين

- 635 They announced his murder in the realm
and God took vengeance on the tyrant;
- 636 And they conveyed the Affair to the Regent
Abû Turâb, the heir most pure.
- 637 Thereupon, the debauchee Ibn Hind marched,
to the abode of knowledge and truths,
- 638 And our lord marched against the accursed
until he met the denier in *Siffîn*²³⁴.
- 639 Whereupon there occurred the story of arbitration
between the Imâm the noble lord
- 640 And Ibn *Harb*, Ibn Abî *Sufyân*,
the aggressor, the unbeliever, the devil.
- 641 There [happened] the slaying of the wretched
apostates,
the renegades, the hypocrites, the pretenders,
- 642 As well as [the sins] that al-*Humayrâ'*²³⁵ had done,
since the Day of the Camel²³⁶, when she came
among the troops
- 643 Preceded by *Talha* and az-*Zubayr*,
marching at the head of the wretched [men].
- 644 When she arrived at the ruins,
and heard the dogs' whelps barking,
- 645 She remembered the Arab Prophet saying,
"Behold, you shall ride to aggression after me,
- 646 If you ask for a sign, here is a sign for you,
you shall hear the dogs at *Haw'ab* bark at you.

635 وشهروا * قتلته في الدارِ
وانتقم الله من الجبارِ

636 وسلموا الأمرَ إلى الوصي
أبي ترابِ الخلفِ الزكيِّ

637 فعندها ثار * ابن هندَ الفاسقِ
إلى محلِّ العلمِ والحقائقِ

638 وسار مولانا إلى الملعونِ
حتى أتى الجاحد في صفينِ

639 وكان ما كان من التحكيمِ
بين * الإمامِ السيّدِ الكريمِ

640 وابنِ حرب ، ابنِ أبي سفيانِ *
(**المعتدي والكافر**)

641 وقتله للمارقين الأشقياءِ
آل الشقاق والنفاق الأدياءِ

642 وما أتى من (*حين يوم*) الحملِ
من الحميرِ إذ * أنت في الجحفلِ

643 يقدمها طلحةُ والزبيرُ
وهي أمامِ الأشقيا سيرُ

644 حتى إذا صارت إلى الخرابِ
واستمعت نباح * جرا الكلابِ

645 تذكرت * قول النبي العربي
انك للعدوان بعدي تركبي **

646 وان * برهاني الذي قد تطلبي **
(ان تسمعي *** نباح كلاب الحوآب)

والكافر المعتدي (**-**) سيفاني * - 640 إلى * - 639 تار * - 637 وشهر * - 635

نباح * - 644 اذا * يوم جاء (*-*) - 642

645 - * ذكره * . The author was compelled to drop the (ن) due to the rhyme.

646 - * ومن * * The correct from is تطلين . The author was compelled to drop the (ن) due to the rhyme. ان قد سمع (***) (***)

- 647 [At that time], turn away from whatever you are
charged with.”
Hence, when she asked to go to Yathrib,
- 648 They swore by God forty times,
corrupting thereby their religion and faith,
- 649 That they had already left the ruins.
Thus they committed slander in what they did.
- 650 When the whole [army] was annihilated by Dhûl-
Faqâr
the most sharp sword of ‘Alî the Approved,
- 45 651 God drove her back disappointed,
without obtaining what she had sinfully done.
- 652 She was sent back with women pure
and chaste of the godly people.
- 653 And he assumed the power in Iraq,
while the Opponent²³⁷ continued to rule Syria.
- 654 And when came the thing decreed
that the Great Lord had predetermined,
- 655 An evil doer²³⁸ rose against him while he was
prostrating,
a seducer [he was], his sword in his hand;
- 656 Its blade was poisoned with deadly venom,
so that it became a sharp weapon of death.
- 657 When [‘Alî] felt the fall of the stroke,
“You have won,” he told him, “by the Lord of the
Ka‘ba.”
- 658 And the Pure Foundation of religion passed away,
conveying the Affair to al-Husayn.

- 647 فأرجعي عمّا إليه تُنديني *
 فالتهمت رجوعها ليثرب
 648 وأقسموا بالله أربعيناً
 وأفسدوا إيمانهم والديننا
 649 بأنهم * عن الخراب ارتحلوا
 وارتكبوا البهتان فيما فعلوا
 650 حتى فنوا * جمعاً بذى الفقار
 سيف علي المرتضى البتار
 45 651 وردّها الله تعالى خائبه
 من نيل * ما كانت أنته خائبه **
 652 وردّها مع نسوة أبكار
 مطهرات * من بني الأخيار
 653 وقام بالقوة في العراق
 والصد في أرض الشام * باقى
 654 حتى إذا ما جاءه * المحتوم
 مما قضاه الملك العظيم
 655 ثار عليه وهو في مسجده
 رجس غوي سيفه في يده
 656 وقد سقى حديّه * سمّاً ناقعا
 فصار للحين حساماً قاطعا
 657 فعندما (*أحسن وقع*) الضربه
 قال له: «فزت * ورب الكعبة.»
 658 وانتقل الطهر أساس الدين
 وسلّم الأمر إلى الحسين

647 - *The correct form is تنديني . The author was compelled to drop the last (ن) due to the rhyme.
 649 - * وانهم 650 - * لوان 651 - * نيل ** صايه
 652 - * مطهرة 653 - * الشيام 654 - * جاءها
 656 - * حدا به * مضر
 657 - (*-*) فرغت * أحسن وقوع (*-*)

- 659 وسلم الظاهر * والشريعة
للحسن المخصوص بالوديعه
660 حتى إذا ما خمدت نار الفتنة
وقام بالرتبة مولانا الحسن
661 دس عليه ابن هند العاصي
برأي عمرو الجاحد ابن العاص
662 ثم أتى زوجته الملعونه
وهي إذا في عقده مصونه
663 فأسقت الطهر كما قد أمرت
وما تخاف الله فيما فعلت
664 حتى إذا جاء الذي <لا> يدفع
سلم ما فيه خفي مودع
665 إلى الحسين الطهر منه بالرضي
وانتقل الطهر سليل المرتضى
666 فعين لاح الحق بالأمصار*
ومات رأس عصبه الأشرار
667 وقام بالأمر الحسين الألمي 46
الهاشمي الفاطمي العلوي
668 وفوض الضد إلى يزيد
نجل الغوي المارد العنيد
669 رتبة ابليس أبي الأضداد
سير للسبط* الحسين الهادي
670 بعسكر فيه ذوو النفاق
وسيرت كتب* من العراق

الظاهر * - 659

ولن * - 663

بالامطاري * - 666

السبط * - 669 تكتب * - 670

- 671 Written with deception and perfidy
by every opponent and spreader of evil,
- 672 Saying, "Come to us, you will obtain your wish,
and you will receive what you demand and what
you aspire."
- 673 [As for al-Husayn] he knew what they had concealed
because they had previously disobeyed him.
- 674 So he marched when God became wrathful
with them as they disobeyed and went astray
- 675 And God ordained, in the land of Karbalâ'²⁴⁴,
that they would be distressed by the death of the
grandson.
- 676 Light does not shine when it is concealed
or when it is afflicted by a cause of hiding;
- 677 It is rather the world that is afflicted by its absence
for the world darkens because it disappears.
- 678 The gleam of night is not like daylight,
for it is the light that makes the eyes perceive.
- 679 During the night there is the state of rest;
sleep overtakes the eyes,
- 680 [Divine] assistance to the Rank-holders is cut off,
and Knowledge from those who teach is deprived,
- 681 Death falls upon souls,
because of the absence of the learned and the leader,
- 682 Darkness and obscurity manifest themselves,
and signs appear and omens.

- 671 مكتوبة بالمكر والخداع
من كل ضد في الشرور ساع
- 672 أن سير * إلينا لتنال السولا
وتدرك البغية والمأمولا
- 673 وهو خير * بالذي تَوَّه **
لأنهم من قبل قد عَصَوْه
- 674 فسار لما سخط الإله
عليهم لما عصوا وتاهوا
- 675 لما قضى الله بأرض كربلا
بنقلة السبط ، عليهم بالبلا
- 676 ولا * يضيء النور إذ * * * يحتجب
أو يعتريه لاستتار سبب
- 677 بل يعترى العالم في غيبته
كون ظلام الدار في سترته
- 678 وليس ضوء الليل كالنهار
لأن بالنور ضيا الأبصار
- 679 والليل فيه قوة السكون
ويغلب النوم على العيون
- 680 ويُقطع الجاري على الحدود
ويحبس * العلم * * من المفيد
- 681 ويحدث الموت على النفوس
لغيبته العالم والرئيس
- 682 وينجلي الغيب والظلام
وتظهر * الآيات والأعلام

- 672 - * سير
673 - * خير * * نوهو
676 - * ولم * * ان
680 - * ويحيث * * العالم
682 - * ويظهر

- 683 As death approached the Martyr
with [its meaning] concealed from the other Rank-
holders
- 684 He assigned the regency to his chosen brother
Muhammad,
and with his benefaction he supplied and supported
him.
- 685 And he entrusted with the Affair 'Alî, the Pure,
the residue of God that had not perished²⁴⁵.
- 686 Then [al-Husayn] consigned the women to the camps,
and with his garments stained with blood
- 687 He went forth to battle, giving the enemies
from his deadly sword the cups of death.
- 688 And the noble regent, Muhammad,
went into concealment protected by the All-mighty.

On Zayn al-'Âbidîn, may his peace be on us

- 689 The Affair went on to the Worshiper,
'Alî Zayn al-'Âbidîn, the guide,
- 690 The high Tree²⁴⁶, the sacred
in its rank, the subtle, the most pure.
- 691 There is none similar to it nor equal
among the trees of religion, nor is there a like.
- 692 Its light beams with rays
from the world of cause and origination.
- 693 And this tree is neither from the east
in its origin, nor from the west;

- 47 683 فحين جاءت نقلة الشهيد
واستترت عن سائر الحدودِ
684 وصّى أخاه المجتبي محمداً
ومدّه بفضلِه وأيداً
685 ونصّ بالأمر على الطهر علي
بقية الله التي لم تنجلِ
686 اذ ودع النسوة (*في المخيم*)
وقمصه** مخضبات بالدم***
687 وعاد نحو الحرب كي يسقي العدى
بسيفه البتار كاسات الردى
688 واستتر المستودع الكريم
محمداً ، يكلاه* العظيم

القول في زين العابدين علينا منه السلام

- 689 وانتقل الأمر إلى السجاد
علي زين العابدين الهادي
690 الدوحة العالية القدسية
في حدها اللطيفة الزكية
691 ليس لها شبه ولا عديل
في شجر الدين ولا مثيل
692 أنوارها تشرق بالشعاع
من عالم العلة والابداع
693 وهذه الدوحة لا شرقية
في أصلها كلاً ولا غربية

يدمو *** وقيمه ** والحيم (*-*) - 686

يكلاه* - 688

وهأذه* - 693

- 694 Rather, it was created by its essence;
the creator created it by Volition.
- 695 From its light all lights <come forth> ;
[it is] like the sun in power and effect.
- 696 After him came al-Bâqir, son of the Pure,
then Ja'far as-Sâdiq, son of al-Bâqir
- 48 697 Then came he of noble lineage,
the dwelling of the light of God, Ismâ'îl.
- 698 He became the light of God, and the Imamate
shall remain at all times until the Resurrection
- 699 Among the descendants of Ismâ'îl, the son of the
illustrious [Imâms],
the pious son, the noble of descent.
- 700 The light went on to Muḥammad,
the seventh, the perfect, the great, the master²⁴⁷.
- 701 After him came the youths, the men in the Cave
<concealed>²⁴⁸
until God would permit them to disclose.
- 702 Thus three lieutenants²⁴⁹ paralleled them [as
concealers]
men of purity, light and faithfulness.
- 703 Each [of the concealed] had a lieutenant for his time
acting in his stead in the lofty rank.
- 704 Assistance came to [each lieutenant] in his imaginative
power
from our lord the supreme Imâm
- 705 Until the light of the sun of the faith arose
in the victorious lord of Revelation²⁵⁰

- 694 لكنها مبدعة ذاتية
أبدعها المبدع بالمشية
- 695 من نورها <يفيض> كل النور
كالشمس بالقوة والتأثير .
- 696 وبعده الباقر نجل الطاهر
وجعفر الصادق ابن الباقر
- 697 48 وبعده ذو النسب الجليل
مقر نور الله إسماعيل
- 698 فصار نور الله ، والامامه
تبقى * مدى الدهر * * إلى القيامة
- 699 في عقب إسماعيل نجل الغرر
الولد البرّ الكريم العنصر
- 700 وانتقل التور إلى محمد
السابع التّم * العظيم السيد
- 701 وبعده الفتية أهل الكهف
أو يأذن الله لهم بالكشف
- 702 (* قام إزاءهم *) ثلاث ، خلفا
أهل صفاء وبهاء ووفاء
- 703 كل له في وقته خليفه
يخلفه في الرتبة الشريفه
- 704 تطرقه * المادة في الخيال
من عند مولانا الامام العالي
- 705 حتى تجلى نور شمس الدين
بصاحب * الكشف وذي التمكين

695 - *A word such as يفيض or the like must be inserted.

698 - * باقي * * الدهور * * 700 - * المّم * *

702 - * (* - *) فقام بأوزانهم

704 - * يطرقه *

705 - * صاحب *

- 706 From the west of the earth, [shining] over mankind,
and God took vengeance on the opponents.
- 707 Thus came the Feast, the day of Fast-breaking,
and darkness vanished from the land,
- 708 Then there arose in his time the Mahdî of guidance,
and paved the way and destroyed the aggressors;
- 709 For in religion he was [compared to] the Feast of
Fast-breaking,
and al-Qâ'im to the Feast of Sacrifice.
- 710 Then, from the spine of the Fâtimid al-Husayn, arose-
al-Qâ'im the perfect [Imâm], the son of Hâshim;
- 49 711 Followed by al-Mansûr, then al-Mu'izz,
the seventh of the two heptads, then came al-'Azîz,
- 712 <Then> al-Hâkim who passed into concealment,
hiding from mankind for a reason²⁵¹,
- 713 And after him az-Zâhir, then al-Mustansir,
followed by the lord Nizâr²⁵², the commander,
- + 714 ²⁵³The fathers of our lord the Imâm al-Hâfiz,
the possessor of knowledge, wisdom, and exhortations
- 715 Then al-Qâhir, followed by al-Fâ'iz
who came to possess every favor.
- 716 After him came the pillar of the religion of God
whose son Dâwûd was the treasure of God.

- 706 من مغرب الأرض على العبادِ
وانتقم الله من الأصدادِ
- 707 وجاء يوم العيدِ والافطارِ
وانجلى الظلمة بالأقطارِ
- 708 وقام (*ربّ الوقت*) مهدي الهدى
فمهّد** الأرض وأفنى من عدا
- 709 لأنّه في الدينِ عيد الفطرِ
والقائمِ الآخرِ عيد النحرِ
- 710 وقام في صلب الحسين الفاطمي
القائمِ الكاملِ نجل الهاشمِ-
- 711 49 وبعده المنصور والمعزور*
سابعُ أسبوعين والعزيرُ
- 712 <و> الحاكم الغائب عند النقلة
مستترٌ عن الوري للعنه
- 713 وبعده الظاهرُ والمستنصرُ*
وبعده المولى نزارُ الأمرُ
- 714 آباء* مولانا الامام الحافظ**
ذو العلم والحكمة والمواعظِ +
- 715 وبعده القاهر* ثمّ الفائزُ**
مولى غدا لكل*** فضلٍ حائزُ
- 716 وبعده عامود* دين الله
منّ تجله داود كثر الله-

708 - مهذا** بالوقت (*-*)

711 - *The author indoubtably means المزر

713 - والمتنصر *

714 - * * * Partially obliterated.

715 - *Partially obliterated. **Fully obliterated, but could be assumed from the rhyme. *** لكل

716 - *Partially obliterated.

- 717 After him came..., then al-Âdid
 whose merit was witnessed in the meeting places +
- 718 [The Imamate] remained in his²⁵⁴ Husaynî posterity,
 until it came to him from the twentieth [Imâm],
- 719 To Muhammad the victorious, the lord of Resurrection,
 who gives prosperity after every hardship,
- 720 The seventh who appeared in Qusûr
 and unveiled everything hidden and concealed,
- 721 Who inherited the knowledge of the Messengers and
 Imâm,
 the lord of Sovereignty, the guide of the nations,
- 722 The proof of God [that was sent] to His servants,
 both city dwellers and nomads,
- 723 God's inner wall that was set up
 wherein stands a hidden inmost gate
- 50 724 Whose inward side is mercy and recompense,
 and the outward side is chastisement²⁵⁵.
- 725 In him²⁵⁶ mankind reached perfection,
 and from him generation started.
- 726 He is the first of the great lineage,
 and the seal of the noble lineage.
- 727 In him are found the virtues of the people of rank,
 from al-Husayn, the pure, the virtuous,
- 728 To the Imâm, the thanksgiver, the son of the noble
 [men],
 so that sights were brightened after blindness,

- 717 وبعده.... * تم العاضدُ **
 من شهدت بفضله المشاهدُ +
 718 ولم تزل في * عقبه الحسيني
 حتى أتت له من العشرينِ
 719 محمد الظافر * رب النشْرِ
 جاعل بعد كل عُسْرٍ يُسرٍ **
 720 السابع الظاهرُ بالقصورِ
 كاشف كلِّ مخْتَفٍ * مستورِ
 721 وارث عِلْمِ الرسل والأئمّةِ
 ومالك الملك ومهدي الأئمّةِ
 722 وحجّة الله على العبادِ
 من حاضر بين الوري * وبادِ
 723 سور الإله الباطن المضروبُ
 وفيه بابُ باطن محبوبُ
 724 50 باطنه الرحمة والثوابُ
 (* ظاهره من قبله العذابُ *)
 725 به استتمت * عدة الانسان
 فكان أولى * النظم (***) في الأكوان (***)
 726 وكان مبدا النسب العظيمِ
 وخاتماً للنسب الكريمِ
 727 حائز أفضال * ذوي المراتبِ
 من الحسين الطهر ذي * المناقبِ
 728 إلى الإمام الخامد ابن الكرّما *
 فأنجلت الأبصار من بعد العمى

717 - *Fully obliterated. **Fully obliterated, but could be assumed from the rh/me.

718 - * من 719 - Partially Obliterated. 720 - * فياً

722 - * بعده 724 - (*-*) من قبله الظاهر والعذاب

725 - * استتمت * 727 - * فضل * من الانسان (***)- (***) في أول **

728 - * لاكرما *

- 729 Because he is of the rank of Prophethood
 assuming power in every cycle.
- 730 He supplies [mankind] with benefaction and illustration
 and suppresses falsehood with evidence,
- 731 As he is the origin of every origin,
 and receives the assistance of God, the Absolute.
- 732 He assumed, among mankind, the role of activity,
 and had neither a like nor a counterpart.
- 733 May God, the Exalted, bless him
 as long as a star shines in the heavens;
- 734 And bless, O Lord, the patriarchs
 and the sons, the sacred family²³⁷.

* * * * *

- 735 So listen — may God guide you — to the fruit of my
 thinking,
 a buxom bride, like a virgin,
- 736 Threaded like a lustrous [necklace] with meanings
 masterful and clear in evidence,
- 737 [A poem] well composed, its chapters
 are readily received by the mind and understanding,
- 51 738 Full of knowledge, illustration and wisdom,
 a necklace of pearls strung with knowledge
- 739 [Bestowed] from the providence of the lord of the time,
 who moves thought and intelligence

- 729 لآته في رتبة النبوة
في كل دور قائم بالقوة
- 730 بمدّهم بالفضل * والبيان
ويجمع الباطل بالبرهان **
- 731 لآته أصل لكل أصل
يقبل تأييد الإله الكلي
- 732 قد قام في الخلق بجدّ الفعل
فما له من شبه ومثل
- 733 صلى عليه الإله الباري
ما لاح * في الأفلاك نجم سار
- 734 وصل يا ربي على الآباء
والعترة الطاهرة الأبناء

* * * * *

- 735 اسمع، هداك الله، بنت فكري
عروسة كاعبة كالبيكر
- 736 منظومة كالدر * في معان
مُحكّمة واضحة البرهان
- 737 محكّمة النسخ لها فصول
يقبلها الخاطر والمعقول
- 738 5I ذات علوم وبيان وحكم
وعقد درّ بالعلوم منتظم
- 739 وذلك من مادّة رب الزمن
محرك الفكرة ثم الفطن

في البرهاني ** في الفضل * - 730
ملاح * - 733
كالدرري * - 736

- 740 With the power of understanding, by releasing tongues
from the knot of stammering and the tie of stuttering.
- 741 O house of the chosen Prophet! I turn my face to you,
your servant takes refuge in you, and [to you]
devotes himself,
- 742 And begs you, when his time comes,
to forgive [him] the shortcomings of his works
- 743 For you are a stronghold for the truthful friend [of
God],
and a refuge to mankind on the day of Doom.
- 744 God has blessed and beatified you
in the *Sûra* of "Discrimination"²⁵⁸, in "Blessed
be He..."
- 745 Forgive, O lords, your friend his sins;
he who begs you, loses not, O house of 'Alî !
- 746 And as I rival the saying of the learned as-Sûrî²⁵⁹,
I confess my feebleness and shortcoming
- 747 As he said — and his saying bears resemblance to
mine,
by the grace of God, the Almighty —
- 748 "Praise be to God, the Causer of Causes,
the Originator of the pre-eternal and pre-existent
Intellect."
- 749 Yet in expounding he lengthened not his discourse,
as he was deeply versed in religious sciences.
- 750 What I have extended, he said in one chapter
with no elaboration or verbosity.

- 740 بقوة الفهم وحلّ الألسن
من عقدة العي * وعقل اللكن
- 741 إليكم يا آل بيت المصطفى
عبدكم معتمداً حقاً صفاً
- 742 يرجوكم عند حلول الأجل
لتغفروا * تقصيره في العمل
- 743 لأنكم (*ذخر الولي*) الصادق
مدخر في الحشر للخلائق
- 744 صلى عليكم ربنا وباركنا
في سورة الفرقان أي * «تباركنا»
- 745 لتغفروا يا سادتي ذنب الولي
ما ضاع من يرجوكم يال * * علي
- 746 موازنا قول الأديب الصوري
معتزلاً * بالعجز والتقصير * *
- 747 إذ قال والقول شبيه قولي
بمنة الله ولي الطول :
- 748 «الحمد لله معلّ العليل
ومبدع العقل القديم الأزلي .»
- 749 (*ولا يطيل*) الشرح في التبيين
(*فهو البليغ*) في علوم الدين
- 750 يأتي بما طوّنته في باب
من غير تطويل ولا إسهاب *

740 - * العي

742 - * لتغفر

743 - ذخرًا للولي (*-*)

744 - * مع

745 - * * يادل

746 - * مقر * * وبالتقصيري

749 - * * * * * فلم يبلغ (*-*) فا يطول (*-*)

750 - * أسبابي

751 So grant him, [O God], forgiveness and contentment,
none other goal does he seek.

52 752 And forgive him the sins he committed;
he has no one to hear and answer him

753 Save you, O eternal face of God,
the sole defender from mishaps befalling.

754 Here it is, [a poem] well-expressed
containing different topics, and simple in meter.

755 When I completed it, I named it the Healer.
Because it is sufficient to the believers.

It ²⁶⁰ ended; and all good comes from God.

It was completed in the evening when the troops arrived at Qadmûs. Mîr Salîm was [at that time] in Latakia, and they ruled over all the land of Qadmûs. [In that evening] *Hasan Hammûd*, *Salhab Abû Mulhim* and the son of *Hâbîl* were arrested. [That night] *Ibrâhîm Âghâ al-Jablâwî* was sleeping at our home..

THE END.

- 751 فجد له منك بعفو ورضا
 فليس ينبغي غير هذا غرضا
 752 52 واغفر له ما كان من ذنوب
 فما له من سامع مجيب
 753 غيرك يا وجه الإله الباقي *
 إذ أنت للخطب الملمّ الوافي
 754 فهاكها * متقنة البيان
 ذات فصول سهلة الأوزان
 755 سميتها عند الكمال الشافية *
 إذ أنها للمؤمنين كافية .

تمت وبالله التوفيق.
 وكان الفراغ منها في ليلت الذي وصل العسكر إلى القدموس وكان
 المير سليم في الانتقيه وحكم علي بلاد القدموس كلها واتمسك حسن حمود
 وسلهب أبو ملحم وابن هابيل وكان عندنا ابراهيم اغا الجبلأوي نايم
 في بيتنا وتمت .

753 - *Of الباقي the last part (ي) is written in the second hemistich.

755 - *Of الشافية the last part (يه) is written in the second hemistich.

NOTES TO THE TRANSLATION

The raised numbers refer to the notes, the numbers on the line refer to the verses indicated in the margins of both the translation and the Arabic edition.

¹I. "the Originator": *al-mubdi'*. The Ismâ'îlîs consider God to be the Originator of the world; by this they oppose the neo-Platonic theory of emanation. The theory of origination (*ibdâ'*) states that what has first issued out of God did not issue by emanation (*fayd*) but rather by origination. Origination is an activity of God issuing out of Him, not as the radiation of light issues out of the sun, which depends on a material basis, but as human intelligence issues out of the human intellect. (This analogy has been used by P.J. Vatikotis in his book, *The Fatimid theory of state*, p. 81). That which has issued out of God was, therefore, inherent in a non-material Existence, and consequently is non-material.

Al-Kirmânî, in his book, *Râhat al-'aql* (pp. 69-71), refutes the neo-Platonic theory of emanation with three proofs. First it is in the nature of the emanating being that it is of the same kind as that from which it has emanated. Consequently, God would be plural, not one. Secondly, the emanating being would be simpler than that from which it emanated, i.e. than God, for the emanating being would be one thing, whereas that from which it emanated would be, before emanation took place, two things: namely, that which would emanate, and that from which it would emanate. Now, what is simpler and less in plurality is more genuine (*ashraf*). Therefore the emanating being would be prior to that from which it emanated; for the former would not be plural, while the latter would be. Thirdly, emanation can take place only if that from which the emanating being has issued was complete. But God transcends — according to the Ismâ'îlîs — all attributes, lest polytheism is committed; consequently He transcends being complete.

Therefore, says al-Kirmânî, since it is invalid that what has been issued out of God was by emanation, it only remains that it was by origination.

²¹. "The Causer of Causes": *mu'ill al-'ilal*. God has by His own nature a volition. This volition necessarily exists by virtue of the existence of God. As the human intellect implies that it has intelligence (see note 1), God implies that He has Volition. And as intelligence necessarily exists by the existence of the human intellect which originates it, for we cannot imagine an intellect without intelligence, likewise God's Volition necessarily exists by virtue of the existence of God. Thus this Volition of God is, by its very meaning, the source and cause of every existing being. Therefore, it is the primary cause of this existence, the cause of causes, God being its causer as well as its originator. Hence He is referred to as the Causer of the Cause of Causes (*mu'ill 'illat al-'ilal*), or more briefly the Causer of Causes. He is the author of the Causes, Who moves them to act and interact. He is not a cause, because He is not affected by what He causes; whereas a cause is affected by what it causes. It causes the thing to come into existence, and, at the same time, it is itself actualized by the thing's coming into existence.

³². "one": *al-wâhid*. The author means to say that as one is the source of number, the First Originated Being (*al-mubda' al-awwal*) is the source of every existing being (see verses 4-6). Also, in his book *Gushâyish wa-rashâyish* (p. 83) Nâsir-i Khusraw says that the Intellect is called one (*wâhid*).

⁴³. "Will": *amr*. See *infra*, note 21.

⁵⁴. In *Masâ'il majmû'a* (p. 47), the author (anonymous) says, "Our master Hamîd ad-Dîn [al-Kirmânî]... was asked, and he explained that nothing other than That towards Whom the thoughts do not venture exists above the Intellect. Desire (*mashî'â*), Will (*irâda*) and Command (*amr*) refer to [the Intellect] assisted with creative influx (*mâdda*) which is designated by these terms. Desire, Will, and Command have the same mean-

ing; because when [God] desires (*shâ'a*), He wills (*arâda*), and when He wills, He commands (*amara*), all these [terms] meaning the Activity (*amr*) that comes to the First Originated Being from its Originator and unites with it. Hence the First Intellect, and that which has come to it from its Originator and united with it are one thing with no distinction between them or differentiation." (See also S. Pines, "La longue recension de la Théologie d'Aristote dans ses rapports avec la doctrine ismaélienne" in *REI*, 1954, vol. 22, p. 13). However, Nâsir-i Khusraw maintains in his book *Khvân al-ikhwân*, that the Word, called equally Will, Command and act of Origination (*ibdâ'*) (pp. 64 ff., 212), is the cause of the Intellect (pp. 180, 212) which united with it as light is united with the sun (pp. 176-178). Be it as it may, we can infer that the First Originated Being exists by virtue of the existence of God's *amr*. It is, in other words, the *amr* of God realized. It is God's Volition manifested (*an-nâsût*). As for the *Lâhût*, i.e. God as He is in Himself, He cannot be grasped or comprehended. The *Nâsût* is an evidence (*hujja*) or a face (*wajh*) of the *Lâhût*.

⁶⁵. The First Intellect came into existence by virtue of the existence of God. Being God's Volition (see *supra*, note 5), this First Intellect came into existence by God's Power. "For Intellect," as al-Kirmânî says (*Râhat al-'aql*, p. 71), "is that being which issued into existence out of the Power from which the act of Origination resulted. [This act of Origination] is the reality of the Intellect and its essence." Then al-Kirmânî proceeds to show that the act of Origination (*ibdâ'*) is not apart from the Originator (God) Himself. It is only an aspect of Him. He says (*ibid.*, p. 73), "Since there are many acts, and since every act which comes into being acquires a name that differentiates it from the others, according to the nature of the act, and since the act of Origination is an act... it was given this name to denote that it exists... from nothing prior to it." Hence *Ibdâ'* is not preceded by anything. The act and He Who performed it (*al-mubdî'*) are in a sense the same. After that, al-Kirmânî goes on to show that the result of the act too, i.e. that which was originated (*al-mubda' al-awwal*) is the same as the Originator

and the act of Origination. Al-Kirmânî says, (*ibid.*, p. 73), "Since by saying 'act of Origination' we imply that it is one thing, and by that which was originated we imply that it is two things, namely the act of Origination and that which became originated by the act of origination, for the act is one thing and the result of the act is another thing; and since it is absurd that anything could be prior to the act of Origination, or else the act of Origination would become like matter which receives it, and this would lead to an existence which is not issued out of the Transcendental Quiddity... and consequently, to an existence out of which the existence of both would be issued, and this is absurd; therefore the Originator (the Source of Origination) is both the Originated and the act of Origination." It follows from this that the Originator, the Originated (the First Intellect) and the act of Origination are one. Thus we have three hypotheses of a trinity, three real and distinct subsistences in one undivided essence of God. That is why the author refers to the Intellect as the one (*al-wâhid*) (see verse 2, and note 3), as well as the simple light. (See also *Râhat al-'aql*, p. 82, and S. Pines, "La longue recension", *REI*, 1954, vol. 22, p. 10).

⁷⁵. The fact that the Intellect is the Cause of existence implies that it encompasses the whole realm of existence to which the author refers as the world (*ad-dâr*).

⁸⁶. Being the First Originated Being, the Intellect preceded everything in existence. Hence it is called the Preceder (*as-sâbiq*) or the First Intellect. It is also called the Active Intellect (*al-'aql al-fa'âl*) since it is the cause of all existing beings, being the same as the act of Origination (see note 6). Nasîr ad-Dîn at-Tûsî, in his book entitled *Rawdat at-taslîm* or *Tasawwurât*, says (p. 19 of the Persian text), "The First Intellect is called the First because it was the first existent (*mawjûd*) which came into existence from the will (*amr*) of God the All-High, and received its existence directly without any intermediary. It is also called the Active (*fa'âl*) Intellect because it is through its assistance (*ta'yîd*) that things in this world come from the state of potential existence into the state of actual being."

⁹⁶. Although the Intellect is one of the three hypostases that constitute the essence of God (see *supra*, note 6), it is related to the Word of God. It is only an expression of the Godhead. Hence it does not encompass God at large.

¹⁰⁷. "comprehending its own essence": *'âqil li-dhâtih*. Al-Kirmânî (*Râhat al-'aql*, pp. 78-79) explained this by saying that since the act of Origination which is the First Originated Being is the highest and simplest among existing beings, that which it comprehends must be also the highest and simplest thing that exists. It follows that the First Intellect comprehends itself and consequently comprehends every other being that issued out of him.

¹¹⁸⁻⁹. As we have seen above (see note 9) the Intellect is Active. It is the cause of existence. Its creative function reminds us of the Seminal Reason (*logos spermatikos*) of the Stoics, the World-Reason which is the creative source of this cosmic unity.

¹²¹⁰. In this verse and the verses following, the subject that the pronoun refers to is ambiguous. We cannot know whether the pronoun refers to God or the Intellect. In speaking about the "Originating Creator", the author leaves it hanging between God and the Intellect. This is probably because of the fact that God, the Intellect, and the act of Origination are considered to be the same (see *supra*, note 6).

¹³¹⁰. This is in reference to the well known Biblical and Islamic belief that God has fashioned man according to His Image. Al-Kirmânî (*Râhat al-'aql*, p. 145), however, explains this belief philosophically by saying, "Every efficient cause gives to that which was caused by it, which is its actualization from the point of view of its form, that by which it exists." (We must remember here that the efficient cause and the formal cause are considered to be one (cf. W. D. Ross, *Aristotle*, p. 74). "And since the realm of Origination... is the cause of the existence of the existing beings, and since that which was caused [by the act of Origination], which is the end of existence, is man, [it follows] that his form, according to which he exists, is the

form by which Origination (*ibdâ'*) is characterized."

¹⁴11. The Arabic letters (*kâf* and *nûn*) are the only two letters that constitute the creative Word - Command of God, namely KN, pronounced KuN, which means "Be!" It is mentioned in the Qur'ân (xxxvi, 82), "His Activity (*amr*) when It wills a thing, is to say to it 'Be', and it is." The Ismâ'îlî belief expressed by the author in verse 11, which states that [God] originated what He willed... between the preceding letter *kâf* and the letter *nûn*, is interpreted by as-Sijistânî in his *Kitâb al-yanâbi'* (p. 19 of the Arabic text) as follows, "Of the two letters [*kâf* and *nûn*] one is vocalized (*mutaharrik*, literally moved) and the other is unvocalized (*sâkin*, literally quiescent). This means that the act of Origination of the two sources (the Active Intellect and the Inclusive Soul) (see verses 83-88), reached in its outcome Matter and Form, the first of which is moved (*mutaharrik*) while the other is unmoved (*sâkin*). From the point of view of physical persons, the act of Origination reached the two Foundations (*al-asâsân*), the first of whom (the Proclaimer, *an-nâtiq*) is the author of codification (*ta'lif*) and motion, and the second (the Foundation, *al-asâs*) the possessor of [inward] interpretation and quiescence." (See also, *ibid*, pp. 17-19 of the Arabic text, and *infra*, note 98).

¹⁵12-16. Like the Mu'tazilites, the Ismâ'îlîs deny all the attributes of God. God transcends all attributes and is exempt from being comprehended. "Mystery (*al-ghayb*)", says Ibrâhîm ibn al-Husayn al-Hâmidî in his book *Kanz al-walad* (fols. 16-17) quoting from al-Mu'ayyad fid-Dîn, "cannot be referred to by any name, and is not described by any attribute by which His creatures are described; but it is inevitable for man — [while referring to God] — to borrow the Most beautiful [Names]." In his epistle entitled *Jalâ' al-'uqûl* (p.95), 'Alî ibn Muḥammad ibn al-Walîd says, "God, being not a cause, is not attained by reason, having no outward appearance or figure, He is not attained by imagination (*wahm*), and being not encompassed by space He is not attained by sensation."

¹⁶17-18. This is in reference to the cosmogony that many Ismâ'îlî doctors especially in the Fâtimid period maintained. In his book *Râhat al-'aql* (pp. 97 ff.), al-Kirmânî says that out of the First Intellect that was originated from God, nine other Intellects emanated, (for the Ismâ'îlî concept of emanation from the First Intellect, see *infra*, note 25). The ninth of these emanating Intellects is in fact the tenth, if one counts from the First Intellect. The functions of these Intellects including the First Intellect, are respectively governing (*tadbîr*) the Sphere of spheres (*falak al-aflâk*), the sphere of the Fixed Stars, those of Saturn, Jupiter, Mars, the sun, Venus, Mercury, the moon, and the sub-lunary world. It must be remembered, however, that each Intellect is inclusive (*kullî*) of all the inferior ones, while each inferior one is included (*juz'î*) in the superior ones. (See also H. Corbin, "Épiphanie divine et naissance spirituelle dans la gnose ismaélienne", *Eranos-Jahrbuch*, 1954, vol. 23, pp. 178 ff., where the author relies, in addition to *Râhat al-'aql*, on Idrîs 'Imâd ad-Dîn's *Zahr al-ma'ânî*, ch. 19, a MS. in his possession). Al-Kirmânî (*Râhat al-'aql*, pp. 97 ff.) compares the issuing of the nine Intellects from the First Originated Being to the issuing of the numbers (from two to ten) from the number one, (see *supra*, note 3).

¹⁷22. "the people of the Mantle": *ahl al-'abâ'* (known also as *ashâb al-kisâ'*). These are 'Alî, Fâtima, al-Hasan and al-Husayn. It is said that once Muhammad covered them with a mantle (*kisâ'* or *khamisa*), which he used to put on when he slept (see ibn al-Walîd, *Risâlat al-idâh*, p. 139; al-Majlisî, *Bihâr al-anwâr*, vol. 37, pp. 63-64; Cl. Huart, "'Alî b. Abî Tâlib," *Encyclopaedia of Islâm*; H. Lammens, "Fâtima", *ibid*; St. Guyard, "Le fetwa d'ibn Taimiyyah sur les Nosairis." *JA*, 6th series, 1871, vol. 18, p. 179, note 1).

¹⁸24. This is in reference to the Ismâ'îlîs' firm belief in the Imâms, as being the first and most fundamental pillar of the faith. Unlike the Orthodox Muslims, the Ismâ'îlîs recognize seven pillars in Islam instead of five. Al-Qâdî an-Nu'mân confined the first volume of his famous book *Da'â'im al-islâm*

to the description of those pillars and his elaboration on them. The first of these seven pillars, al-Qâdî an-Nu'mân mentions, is Faith (*imân*). He also calls it *walâya* which means allegiance or devotion. The other six are successively Ritual Purification (*tahâra*), Prayer (*salâh*), Poor Tax (*zakâh*), Fasting (*sawm*), Pilgrimage (*hajj*) and Holy War (*jihâd*). The association of faith (*imân*) with allegiance (*walâya*) is very fundamental in Ismâ'ilism. It illustrates the importance of the Ismâ'ilis' attachment to their Imâms. This is shown in the following passage by an-Nu'mân in his aforementioned book (*Da'â'im*, p.5); "Faith (*imân*) is to witness that there is no God but God and Muhammad is His servant and Messenger, to believe in heaven and hell, in Resurrection and Doomsday, to believe in the prophets and messengers of God, to believe in the Imâms, to know and acknowledge the Imâm of the Time (*imâm az-zamân*) and to submit to his will, to comply with God's commands, and to obey the Imâm." In another passage the same author says (*ibid.*, p. 16), "We have related that the Commander of the Faithful 'Alî ibn Abî Tâlib... was asked about *Islâm* and *Imân*. He replied, '*Islâm* is acknowledgement (*igrâr*), whereas *Imân* is both acknowledgement and knowledge (*ma'rifa*). He to whom God makes known his self, his Prophet, and his Imâm, and who then acknowledges such, is a *Mu'min* (faithful).' " The author of *al-Majâlis al-mustansiriyya* (p. 25) says that knowing the Imâm is the perfection of Faith (*imân*). Thus the faithful (*mu'min*) is to the Ismâ'ilis he who believes in and obeys the Imâm. By "right path" (*tarîqa*) the author refers to the Qur'ânic verse (lxxii, 16), "Would they but tread the right path, We would give them to drink of water copious."

¹⁹²⁶. It has been shown above (see note 16) that the function of the Tenth Intellect is to govern the sub-lunary or physical world. Hence the Tenth Intellect is inclusive (*kullî*) of the physical world. The author of *Masâ'il majmû'a* (pp. 24-25) says that when the initiate reaches in knowledge the teaching stage by which power he can teach others, he attains religious maturity (*al-bulûgh ad-dîni*). By this power the initiate's soul becomes inclusive (*kulliyya*) of the souls which it has taught,

while the latter ones are included in it. Likewise, this inclusive soul is in its turn included (*juz'iyya*) in relation to its teacher who is inclusive (*kullî*) of it. Thus the Inclusive Soul of all would be the Resurrector (*al-qâ'im*); for, being the Imâm of the cycle of Resurrection (the last cycle), he is the teacher of all. Then the author of *Masâ'il majmû'a* (p. 25) goes on to say that that which is superior to a certain inclusive soul is considered to be its intellect. This intellect is in turn the soul of its superior. The latter is the intellect of this soul, and so on, until we reach the most superior of all, i.e. the Resurrector of the Resurrection (*qâ'im al qiyâma*) who is the Inclusive Intellect of the physical world. He is, in turn, a soul whose intellect is the Tenth Intellect. For he receives from it all assistance.

²⁰28-35. In their eschatology the Ismâ'îlis believe that the souls after death pass through different stages or intervals (*barzakh*). In *Masâ'il majmû'a* (p. 134) the following is mentioned, "There are two kind of intervals (*barzakh*): commendable (*mahmûd*) and objectionable (*madhmûm*). The commendable intervals are the ranks which are reached by the believers after their death, where they stay till the last Resurrection, i.e. the coming of the Resurrector... and the objectionable intervals are the barriers of chaos (*hubût*, literally falling) and tremendous suffering (*qanâtîr al-'adhâb*) where the opponents of truth and the rest of the rebels end up after their death, each according to what he deserves. [They will] remain there until the Day of Resurrection, as God the Exalted has said (Qur'ân, xxiii, 100), 'And there, behind them, is a barrier until the day when they shall be raised up.' By that He means both parties." As for the second kind of interval (see verse 33), the author of *Masâ'il Majmû'a* (pp. 11, 13) explains that after death the evil-doers are decomposed both in soul and body, in the grave from which they rise as vapor. (See also *Rasâ'il Ikhwân as-Safâ'*, vol. 1, p. 92). This vapor soon returns down to earth where it is transformed to different kinds of plants. These plants are then eaten by animals and assimilated, and in turn, by means of reproduction, become themselves animals, i.e. transformed from the stage of plants (*barzakh an-nabât*) to the stage of animals

(*barzakh al-hayawân*). As for those among the evil-doers who deserve greater perdition, instead of being assimilated by the animals, they are transformed into minerals, after having been decomposed into vapors which would rise and then fall down into the earth. (Cf. *Rûmî, poet and mystic*, tr. by R.A. Nicholson, pp. 187-188). In this stage of minerals (*barzakh al-ma'dîn*) they undergo more intensive punishment.

²¹³⁶. This refers to the tortures the evil-doers encounter in their afterlives. Molten copper (*muhl*), the tree of *Zaqqûm* (a tree in hell) and boiling water (*hamîm*) are mentioned several times in the Qur'ân, e.g. "Lo, the Tree of *Zaqqûm* is the food of the guilty, like molten copper, bubbling in the bellies as boiling water bubbles. Take him, and thrust him into the midst of hell, then pour over his head the chastisement of boiling water." (xliv, 43-48).

²²³⁹. "The Lord of the Time": *sâhib az-zamân* (known also as *imâm az-zamân* and *walî az-zamân*). This denotes the Imâm of the Time (see *supra*, note 18). In order that man may be guided through the right path, he should be enlightened by God's Volition, or Word. It is to him the ever living guide. The Imâm, who is the guide of the believers (those who comply with God's Will), is therefore the embodiment of this Will. He is God's Word manifested. The Imâm, therefore, must always be present (*muqîm*) in this world in order to guide the believers (see *ar-Risâla fil-imâma*, by Abûl-Fawâris Ahmad ibn Ya'qûb, fols. 2-5). It is interesting to notice that the word (*muqîm*) is used by the Ismâ'ilîs to denote the Imâm (see al-Hâmidî's *Kanz al-walad*). In order to show that this word of God must always be manifested in this world, the Ismâ'ilîs rely on the Qur'ân which says (xlili, 28), "And He made it a Word enduring among His posterity." We must remember that the Word of God is the First Intellect or the First Originated Being (see *supra*, note 6). Hence it follows that the Imâm is the First Intellect manifested in this world. The seed of Imamate passes from one Imâm to the other (see the above cited Qur'ânic verse, xlili, 28). For this institution of the Imamate, as we have men-

tioned above, is God's Will or Word. Adam was the one to be entrusted with that Word or Will, i.e. with the Imamate. In other words, he was willed by God to be the Imâm. He, in his turn, entrusted this Will or Word (the activity of the Imâm) to his son, and so on. Every Imâm would, in his turn, express this Will, and then entrust it to his successor, and thus, this Will (the Imamate) would settle (*istaqarra*) and dwell (*aqâma*) in the following Imâm, and so on. Thus the person of the Imâm would be the *mustaqarr* of God's Will or Word, i.e. the place in which God's Word is settled (*istaqarra*) as well as its *maqâm*, i.e. the place in which God's Word dwells (*aqâma*). In other words, the person of the Imâm would embody God's Word which is the First Intellect or the First Originated Being. It must also be remembered that the First Originated Being, the act of Origination and the Originator, i.e. God, are in a sense one (see *supra*, note 6). Thus the Imâm is God's *Nâsût*, or human manifestation, or, in other words, he is God as He appears to mankind. We must remember that the word "*nâsût*" is derived from "*nâs*" and means "humanity". Whereas *al-Lâhût* is God *qua* God, as He is in-Himself. Al-Hâmidî, in his highly esoteric book *Kanz al-walad* (fol. 150), relates from the Imâm Ja'far as-Sâdiq that he said, "Our appearance (*zâhir*) is Imamate, and our reality is Mystery (*ghayb*) which cannot be attained." An-Nasafî, another Ismâ'îlî doctor, says in his book *Kitâb al-mahsûl* (M. Ghâlib, *Târîkh ad-da'wa al-ismâ'îliyya*, pp. 13-14), "The Imâm is the end of Existence (*ghâyat al-wujûd*).... His essence is divine, and his life is eternal.... He is the end of all ends... and the creator of creation." Other similar passages could be found in *Zahr al-ma'ânî* by Idrîs 'Imâd ad-Dîn (W. Ivanow, *The rise of the Fatimids*, pp. 73-76, 77 of the Arabic text).

²³40. "Activity": *amr*. The Arabic word *amr* has two forms of plural: *awâmîr* and *umûr*. *Amr* (pl. *awâmîr*) means command, order or edict, while *amr* (pl. *umûr*) means affair, business, concern or activity. (See E.W. Lane's *Arabic-English Lexicon*). It is therefore hard to find an English equivalent to the word *amr* (pl. *umûr*). The closest parallel to this word in a European language could be found in the Latin word *res*. The Latin *res dei*

is a parallel term to the *amr* of God. (In Greek the words *πραγμα* (*pragma*) which means deed or affair, and *εργον* (*ergon*) which means function, actuality or activity, give only an approximate equivalent to *amr*). In modern European languages, the German word *Sache* is equivalent in meaning to *amr*. Having no exact parallel in Greek terminology "the theological notions about the divine *amr* seem," as S. Pines surmizes ("Amr" in *Encyclopaedia of Islam*, new ed.), "to be originally conceived by Muslims." In any case, whatever the differences may be between *amr* (pl. *awâmir*) which means command, and *amr* (pl. *umûr*), one can trace a close relation in Ismâ'îlî philosophy between God's Command (*amr*, pl. *awâmir*) and God's Activity, Affair or Concern (*amr*, pl. *umûr*). As-Sijistânî, in his epistle *Kitâb al-yanâbi'* (p. 17 of the Arabic text), explains God's Activity (*amr*) and draws the relation between it and God's Command by saying that God's Activity (*amr*, pl. *umûr*) is related to His Command in the sense that when God wills (*arâda*) a thing, He says to it, "Be!" (*kun*) and it is. In other words, His Activity (*amr*) is manifested in His Will. This will, as it is mentioned in the Qur'ânic verse, "His Activity (*amr*) when It wills a thing, is to say to it, 'Be', and it is," (xxxvii, 82), is embodied in His Word, "Be" (*kun*), which is, at the same time, His Command. Thus God's Word, which is God's Command, is God's Activity manifested. In this sense, therefore, we may say that God's Activity (*amr*) is actualized and embodied in His Will - Word - Command. Now, the very meaning of God implies that He has a Will. God existing means God willing and, consequently, acting. As the meaning of king implies ruling, God implies that He is willing and acting. In his epistle *Risâlat tuhfât al-mustajibîn* (pp. 47 ff.), as-Sijistânî further comments on the *amr* by saying, "It is able to create neither from anything which would be Its matter, nor by anything which would be Its instrument, nor with anything which would be Its aid, nor like anything which would be Its resemblance, nor for anything for which It would be in need. Thoughts fail to ascribe these things to anything but to God's Activity (*amr*) which, when It wills a thing, says to it 'Be', and it is...." Then he adds that the *amr* of God is called by many names, among which are Knowledge (*'ilm*),

Word (*kalima*) and Unity (*wahda*). Also Nâsir-i Khusraw says in his book *Gushâyish wa rashâyish* that the Word (*kalima*) which is the Command (*farmân*, a Persian term equivalent to *amr*) is considered to be the First Being (*hast-i nukhustîn*) (p. 86), (God transcends being as well as non-being). In another place he says that it is the cause of all causes (pp.87 ff.). (See also S. Pines, "La longue recension...", *REI*, pp. 13-14).

²⁴42. See *supra*, notes 5, 6 and 8.

²⁵42. By the Soul (*an-nafs*), the *Ismâ'îlis* mean the second being which emanated from the First Intellect. It is called the Second Intellect or the First Emanating Being (*al-munba'ith al-awwal*), (see al-Kirmânî, *Râhat al-'aql*, p. 101). Unlike the First Intellect who issued out of God by Origination, (see *supra*, note 1), the Second Intellect or the Soul issued out of the First Intellect by emanation. Emanation is explained by al-Kirmânî, (*ibid.*, pp. 97-98, 108), as follows. Since the First Originated Being, who is the same as the act of Origination, (see *supra*, note 6), is knowing in himself and thinking in himself, he is both contemplating and contemplated - contemplating, because he contemplates himself, and contemplated, because his self is contemplated. Hence two beings issued out of him: the first from being contemplating, i.e. from being active, and the second from being contemplated, i.e. from being passive, hence inferior to the first.

In contemplating himself the First Originated Being knew that he was the Originator's Activity, the First Being, the Intellect. By this knowledge of himself, says al-Kirmânî, a light illuminated and radiated from him as a result of the feeling of happiness (*ightibât*) he had when he contemplated himself. This radiation of light (*sutû' nûr 'anhu*) is what is meant by emanation. This light was the First Emanating Being (*al-munba'ith al-awwal*) that issued out of the First Intellect. Therefore it is second to the First Originated Being or the First Intellect; hence it is called the Successor (*at-tâll*) that, in coming into existence, succeeded the First Intellect who is called the Preceder (*as-*

sâbiq). It is also called the Second Intellect (*al-'aql ath-thâni*) or the Soul (*an-nafs*) of the First Intellect, (see *Masâ'il majmû'a*, p. 25). Because it is the first being that issued out of the First Intellect, it is the Inclusive Soul (*an-nafs al-kulliyya*) par excellence, (see *supra*, note 19). It is called here the face of the Intellect for it is a proof of the existence of the First Intellect; it is to the First Intellect as the face is to a person who is known through it, (see also H. Corbin, "Le temps cyclique dans le Mazdéisme et dans l'Ismaélisme", *Eranos-fahrbuch*, 1951, vol. 20, p. 193).

As for the second being that issued out of the First Intellect from being contemplated, i.e. from being passive, it emanated out of the awareness of the First Intellect of being passive. It is thus the first passive being that came into existence. It is, in other words, the embodiment of the passivity that resulted from the First Intellect's self as it was contemplated by him. Hence it is called the First hyle (*al-hayûlâ al-ûlâ*) or the First Matter. This First Matter, being thus passive by nature, is passive to the Soul's, or the Second Intellect's, activity. It is, in other words, the materialization of this activity. Hence it is called in verse 96 the face of the Soul. Moreover this First Matter, by its very nature, is the material cause of the physical world. It is present in every being in the physical world whether it is mineral, plant, animal or human.

²⁶43. "the Holy Spirit": *rûh al-quds*. This means the realm of Origination (*'âlam al-ibdâ'*) or the realm of the ten Intellects that govern the world (see *Masâ'il majmû'a*, pp. 27-28, 36). The realm of the ten Intellects, i.e. the ten Intellects taken as a whole, is considered to be the spirit of the Second Intellect, i.e. that by which the second Intellect is realized, as a body is realized in being completed and, consequently, endowed with its spirit. As the body precedes its spirit, the Second Intellect came into existence before the completion of the ten Intellects, i.e. the realm of Origination (*'âlam al-ibdâ'*) or the Intelligible World.

²⁷52. About the Holy Spirit see above (note 26).

“Command and Prohibition”: *al-amr wan-nahy*. This refers to the codification (*tashri‘*) of religion which started with Adam — even though he did not have an outward Law (*shari‘a*), (see verse 66 and *infra*, note 32) — and which will terminate with the Resurrector (*al-qâ‘im*).

²⁸53. See *infra*, note 31.

“Aeon”: *al-kawr*. An aeon is greater than a cycle. The period from Adam to the Resurrection, which consists of seven cycles (see *infra*, note 33), is called an aeon. Before this period there was another aeon. It terminated with the coming of Adam (see *Masâ‘il majmû‘a*, pp. 9, 10, 19, 52, 127).

²⁹54-56. This in reference to the realm of Origination (*‘âlam al-ibdâ‘*), or the Intelligible world whose beings are considered to be emanating originally from the First Intellect, (see *supra*, note 16).

³⁰57-62. “the precious gems”: *al-jawhar an-nafis*, stands, in this context, for the Intelligible World (*‘âlam al-ibdâ‘*), (see *supra*, note 29).

“the lowly shells”: *as-sadaf al-khasis*, stands for the Physical World (*‘âlam (or dâr) al-jism*), (see *supra*, note 16).

The physical world, according to the Ismâ‘îlîs has emanated from the Tenth Intellect. From the First Intellect and the Second proceeds a third Intellect which is called the Spiritual Adam (*Adam ar-rûhânî*). This Third Intellect started to question the ontological anteriority of the First and Second Intellects: Is he not equal to them? Does he not even precede them? Hence his refusal to recognize their precedence, and to respond to their call, (see B. Lewis, “An Ismaili interpretation of the fall of Adam”, *BSOS*, 1938, vol. 9, p. 702). The Third Intellect, thus, came to a standstill. He became in a state of stupor which

gave rise to a divergence, a distance between him and the Intelligible World. Hence time was created. When the Third Intellect freed himself from his stupor, he found himself delayed (*ta'akh-khur*) and lagging behind (*takhalluf*). Instead of being the Third he became now the Tenth Intellect. His transgression became a regression that gave rise in him to a nostalgic feeling, hence the eternal future (*al-abad*) burst forth to actuate in the Present the eternal Past (*al-azal*). To the time of his stupor, which he had to redeem, corresponded the emanation of the other seven Intellects called the Seven Cherubim (*al-karûbiyyûn as-sab'a*), or, commonly called, the Angels (*al-malâ'ika*), whereas, according to Ismâ'îlî terminology, they are also known as the Seven Absolute Intellects (*al-'uqûl al-mujarrada*), see (*Masâ'il majmû'a*, pp. 132-133). Every one of these Intellects is in charge of one of the seven spheres (mentioned above in note 16), while the Tenth Intellect is in charge of the sub-lunary world (*ibid.*).

This Spiritual Adam (*Âdam ar-rûhânî*), who has fallen down from being the Third to being the Tenth Intellect, corresponds, in the physical world of which he is in charge, to his human archetype Adam who is said to have fallen from Paradise. His paradise was the Intelligible World (*'âlam al-ibdâ'*); the tree which he should not have touched was the rank of the Second Intellect who preceded him and from whom he had emanated. This Tenth Intellect will realize himself a second time and attain (*ibid.*, p. 20) his second perfection (*kamâluhu ath-thânî*) which is the end of the physical world (see *Râhat al-'aql*, p. 400), by being the Resurrector of the Resurrection (*qâ'im al-qiyâma*) at the end of the seventh cycle, (see *infra*, note 33), when the physical world will reach its completion. (See H. Corbin, "Le temps cyclique", *Eranos-Jahrbuch*, 1951, vol. 20, p. 195, and H. Corbin, "La gnose ismaélienne", *Eranos-Jahrbuch*, 1954, vol. 23, p. 177).

³163-65. The cycle of Adam is considered by the Ismâ'îlîs to be a cycle of Concealment which was preceded by a period of Revealmnt (*kashf*), (see *Masâ'il majmû'a*, p. 19). Adam was appointed by the Resurrector, i.e. the last Imâm of the Cycle

of Revelation to be the Proclaimer (*nâtiq*) of the coming Cycle of Concealment. He thus laid down, as Nasîr ad-Dîn at-Tûsî says (*Tasawwurât*, pp. 61-63 of the Persian text) the foundation of the Law in the world. However it was hard for the dignitaries of the Cycle of Revelation, i.e. the angels (*firishtagân*), to take upon themselves the practising of the new Law which was founded by Adam upon the command (*farmân*) of the Resurrector (*qâ'im*). When the Resurrector however issued his command saying, "I know what you know not" (*chizi dânam keh shumâ nadâ nîd*, which is a translation of the Qur'ânic verse ii, 30), they all realized their own position and accepted the new Law, except Hârith ibn Murra (in Persian Hârith-i Murra), who was one of the missionaries (*mu'allimân*, lit. teachers) of the Cycle of Revelation. He said, "This new Law means the laying of a new road. I have already reached the destination in that cycle of Revelation which is now brought to an end and I have attained my goal (*maqsûd*)... I know the essence and substance of that mission which Adam is assuming and need not put my neck under the yoke of obedience and submission to it. I am better than Adam, I was created from fire, while he was created from water and clay." By fire, at-Tusî explains, is meant the Divinely assisted knowledge (*'ilm-i ta'yîdî*) and by water and clay the perceptive and traditionally taught knowledge (*'ilm-i nazari wa ta'lîmî*). Fire rises to the spheres, hence it resembles Divine Assistance (*ta'yîd*), while earth resembles perception (*nazar*), and water resembles teaching (*ta'lîm*). Hârith ibn Murra, rebelling thus against the Command, is an incarnation of Iblîs. After Hârith's refusal to submit, he was expelled from the mission. Now, Hârith ibn Murra, who was Iblîs, having been expelled from the mission, persuaded Adam that the knowledge, which was revealed during the first cycle of Revelation by its last Imâm, i.e. the Resurrector of the cycle of Revelation, should continue to be revealed to the dignitaries of the previous cycle, i.e. first cycle of Revelation, to which both Adam and Hârith ibn Murra belonged. Adam, on account of his initial weakness (*da'f-i bidâyat*), forgot his covenant to God (see Qur'ân, xx, 115) not to divulge the true knowledge, i.e. not to eat from the tree, and was convinced by Iblîs to commit the sin of reveal-

ing the secret to him who is not entitled to know it. Hence his nakedness, i.e. his defect, appeared to the people of that cycle. Because of this he fell into the abyss of the Resurrector's punishment. But having realized and acknowledged that he had committed a sin, he repented and escaped through the wide-open door of mercy. (See also *Masâ'il majmû'a*, p.101; B. Lewis, "An Ismaili interpretation of the fall of Adam", pp. 693-694; H. Corbin "Le temps cyclique").

³²⁶⁶⁻⁶⁷. Adam's sin and repentance occurred at the end of the cycle of Revelation. The Cycle of Concealment with which Adam was entrusted and which would be inaugurated by the new Law (*shari'a*) had not yet started; (for further details about the Message with which Adam was entrusted see al-Kirmânî, *Kitâb ar-riyâd*, p. 207).

³³⁶⁸⁻⁷³. The Ismâ'îlis maintain that the knowledge of the unity of God (*'ilm at-tawhîd*) was given to man step by step. For, being the highest knowledge man can reach, and consequently the most difficult, it can only be attained by steps. As man needs, in order to be born in this life, to pass through seven stages mentioned in the Qur'ân (xxiii, 12-14) as follows:

"We created man of an extraction of clay,
then We set him, a drop, in a receptacle secure,
then We created of the drop a clot
then We created of the clot a tissue
then We created of the tissue bones
then We garmented the bones in flesh
thereafter We produced him as another creature."

so, they maintain, in order to attain the knowledge of the unity of God, which is the true religion, or, in other words, in order to be born in a spiritual birth (*wilâda rûhâniyya*), the divine message must have been conveyed to mankind in seven similar stages or cycles (*dawr*, pl. *adwâr*), namely the cycles of Adam, Noah, Abraham, Moses, Jesus, Muhammad and Muhammad ibn Ismâ'il. Every one of these Proclaimers (*nâtiq*), pl. *mutaqâ'*)

was entrusted with a message that he conveyed to mankind. Each of these messages is in itself a Law (*shari'a*) that replaces the previous one. These seven cycles correspond respectively to the seven stages in the development of the human body that are mentioned above, namely, the extraction of clay (*as-sulâla*), the drop (*an-nutfa*), the clot (*al-'alaqa*), the tissue (*al-mudgha*) the bones (*al-'izâm*), the flesh (*al-lahm*), and the embryo's coming to light as a new-born creature which is referred to as the "other creature" (*al-khalq al-âkhar*). (See al-Kirmânî, *Risâlat usbû' dawr as-satr*, pp. 61 ff., and al-Hâmîdî, *Kanz al-walad*, fol. 337). Muhammad ibn Ismâ'il is considered to be the Concluder (*al-mutimm*) of the cycle in which all the previous Laws culminate. With him started the last step of conveying the Divine Message. This period, however, is a period of revealing the Divine Message only potentially not actually. It paves the way to the second, last and greatest period of Revelation known as the Greatest Resurrection (*al-qiyâma al-kubrâ*). Thus Muhammad ibn Ismâ'il is considered to be the potential Resurrector (*al-qâ'im bil-quwwa*). His task is to pave the way to the actual Resurrector (*al-qâ'im bil-fi'l*) who will be in charge of the last Revelation (*al-kashfa al-ukhrâ*) and who will be the Resurrector of the Greatest Resurrection (*qâ'im al-qiyâma al-kubrâ*). This final Resurrector is known as the Seventh Proclaimer only because he will proclaim God's Volition. He will not be, however, a messenger, as there will be no message to convey. He alone possesses Divine Unity (*al-wahda*). With him perfection will be accomplished and order realized. (See Idrîs 'Imâd ad-Dîn, *Zahr al-ma'ânî*, pp. 54-55 of the Arabic text; and chart II).

³⁴74-82. See *supra*, notes 1-11. The First Intellect is referred to here as the place of the Holy Spirit, i.e. the Intelligible World (see *supra*, note 26). Being inclusive of the Intelligible World, the First Intellect is like its place. And being the First Originated Being (see *supra*, note 1) he is considered to be as the letter *alif*, i.e. the first letter of the alphabet, is to the rest of the letters.

³⁵83-86. See *supra*, note 25.

³⁶87-90. Since the Inclusive Soul is considered to be the face of the First Intellect (see verse 42 and *supra*, note 25), the First Intellect is concealed in it. It is known only through the Inclusive Soul. Thus the Inclusive Soul is in a sense the recipient of the First Intellect's influx. It is the embodiment of this influx. It is compared to the earth which is the embodiment of the four elements, i.e. earth, water, air and fire.

³⁷90-94. Being the recipient of the First Intellect's influx, the Inclusive Soul is, therefore, the source and center of every creative act. From it originates every being whether animate or inanimate. It is, therefore, to the First Intellect as the female is to the male, it receives the influx of the First Intellect, as the female receives the sperm of the male, and cultivates it. The Inclusive Soul is sometimes referred to as the wife of the First Intellect. (See as-Sijistânî, *al-Yanâbî'*, p. 81 of the Arabic text).

³⁸95-99. See *supra*, note 25. In verse 99 the author has put souls in the plural (*nufûs* pl. of *nafs*) in order to denote the human being who, after Aristotle's theory, is in possession of four souls, namely, the mineral, the vegetative, the animal and the rational souls.

³⁹100-101. By microcosm (*al-âlam as-saghîr*) is meant the human being, in contrast to the universe or macrocosm (*al-âlam al-kabîr*). The macrocosm, as 'Alî ibn Muhammad ibn al-Walîd says in his *Risâlat al-idâh* (p. 147 of the Arabic text), is inclusive of the microcosm. The heart is to the human body (the microcosm) as the sun is to the body of the universe (*the macrocosm*), i.e. the source of life, or as the Imâm is to the World of Religion (*âlam ad-dîn*), (*ibid.*). (See also *Rasâ'il Ikhvân as-Safâ'*, vol. 2, p. 123).

⁴⁰107-III. We have seen above (note 25) that out of the passive aspect of the First Originated Being, Matter has emanated. Being passive by its very nature and inferior to the Soul (the First Emanating Being), Matter has been assisted, as al-Kirmânî says (*Râhat al-'aql*, p. 149), by Divine Providence (*al-'inâya al-ilâhiyya*), (see verse 107 where the author refers to it as the Great Power (*al-quwwa al-'azîma*) and the Great and

Immense Might (*al-qudra al-bâligha al-jasîma*). By Divine Providence Matter acquires activity, and consequently, produces the physical aspect of the world. It becomes innate in every existing physical being. In its active aspect in the world Matter is called nature (*tabî'a*, Gk. *physis*). This nature is Matter in action. (See *al-Kirmânî, Râhat al-'aql*, pp. 149 ff., and *Masâ'il majmû'a*, p. 81).

⁴¹112-115. This nature which is Matter in action is the material cause of the physical world. It gave the world its physical aspect by producing ten main physical entities called bodies (*ajsâm*, sing. *jism*) that are generated one from the other. In another treatise entitled *Risâlat matâli' ash-shumûs fi ma'rifat an-nufûs* (in *Arba' rasâ'il ismâ'iliyya*, ed. by 'A. Tâmir, p. 46), the same author of this poem explains this point by saying that the physical world is composed of ten bodies: 1. the Absolute Body (*al-jism al-mutlaq*) that encompasses the spheres, hence it is called the sphere of spheres (*falak al-aflâk*), 2. the spheres (*al-aflâk*, sing. *falak*), (see *supra*, note 16), 3. the stars (*al-kawâkib*, sing. *kawkab*, including the so called fixed stars as well as the planets), 4. fire, 5. air, 6. water, 7. earth; (these last four bodies are called the four elements (*al-ummahât al-arba'* or *al-istiqissât al-arba'a*), 8. the minerals, 9. the plants, 10. the animals. Abû Firâs goes on to say (*ibid*, pp. 46-48) that the First Intellect, i.e. the First Originated Being, is like the point in geometry; it is indivisible. The Inclusive Soul is like the line that originates from the point; it has length but has no width. Matter is like the surface, it has length and width but has no depth. Then, continues Abû Firâs, comes the body; it has length, width and depth. Out of it originated the heavenly bodies of the spheres and the stars, then the four elements, namely, fire, air, water and earth. Out of the movement of the Encompassing Sphere (*al-falak al-muhît*) heat was generated; it produced dryness (*yubûsa*). Heat and dryness produced the element of fire which is the boiling of the hylic particles. When this boiling became remote from the center it cooled off and became air which is characterized with dampness (*rutûba*). With the increase of this dampness and its cooling off water was

produced, being characterized by coldness and dampness. When this coldness became condensed it hardened and formed the element of earth. Hence fire is characterized by dryness and heat, air by heat and dampness, water by dampness and coldness, and earth by coldness and dryness. Different combinations, actions and interactions of these elements gave rise to the physical entities of minerals, plants and animals. (See also *Rasâ'il*, vol. 2, pp. 45 ff., 50; and al-Kirmânî, *Râhat al-'aql*, pp. 193 ff.).

⁴²116-118. See *supra*, note 16.

⁴³119. See *supra*, note 41.

⁴⁴120. Being more subtle than air, fire is considered here to be its spirit, spirit being more subtle than body. In the like manner air is considered to be the spirit of water, and water the spirit of earth.

⁴⁵121. The ancients considered water to surround the earth. This water was called the Ocean or the Surrounding Sea (*al-bahr al-muhît*) and was considered to cover half of the earth. (See *Rasâ'il*, vol. 1, p. 114).

⁴⁶122. Water was considered not only to surround the earth but to pervade all its sides: east, west, north, south and below. It is also found above the surface of the earth, in being present in the plants.

⁴⁷123-129. We have seen above (note 41) that minerals, plants and animals were thought to be products of different combinations and interfusions of the four elements, or more correctly, of the first two elements: fire and air (see verse 129), which are the cause of the formation of water and earth. An account of the formation of minerals, plants and animals is noted in *Rasâ'il* (vol. 2, p. 51). It states that by the effect of the spheres of Saturn, Jupiter, Mars, the sun, Venus, Mercury and the moon on the earth, (see Verse 129), the waters, together with particles of earth, decompose and evapo-

rate. These vapors are transformed into rain. The rain mixes with different particles of earth to produce different saps ('*usârât*, sing. '*usâra*') which become the matter out of which the different bodies of minerals are formed. (See also *Â'in akbari* in A. I. Silvestre de Sacy, *Chrestomathie arabe*, vol. 3, p. 454, and p. 458 of the Persian text). This theory of the formation of minerals is a Greek one that was expounded by Aristotle, (see Aristotle, *Meteorologica*, Books iii and iv) and others and adopted by the Moslems, (see J.J. Clément-Mullet, "Recherches sur l'histoire naturelle et la physique chez les Arabes", *JA*, 5th series, 1858, vol. 11, pp. 389-391).

⁴⁸130-131. The first two minerals to be formed from the interfusion of vapors and earthy particles, (see *supra*, note 47) were said to be mercury and sulphur, (see *Rasâ'il*, vol. 2, p. 91). It was believed that all minerals were originated from the blending of mercury and sulphur in different proportions and circumstances. Mercury was believed to be produced by the combination of aqueous molecules with earthy and subtle particles of sulphurous nature, while sulphur was believed to be a subtle substance which would result from the combination of aqueous, aerial and earthy molecules baked for a long time by intense heat until they would acquire the unctuous consistency of oil, (see *Rasâ'il*, vol. 2, pp. 91, 103; al-Qazwîni, '*Ajâ'ib al-makhlûqât*', in A.I. Silvestre de Sacy, *Chrestomathie*, vol. 3, pp. 390-391, and p. 170 of the Arabic text; and *Â'in akbari*, in *ibid.*, pp. 455-456, and p. 459 of the Persian text). Thus sulphur was called the father, and mercury the mother of minerals, (see *Â'in akbari*, in *ibid.*, p. 457 and p. 460 of the Persian text; also J.J. Clément-Mullet's two articles, "Recherches sur l'histoire naturelle et la physique chez les Arabes", *JA*, 5th series, 1858, vol. 11, pp. 391-392, and "Essai sur la minéralogie arabe", *ibid*, 6th series, 1868, vol. 11, pp. 6-7).

It is interesting to note that sulphur and mercury are not applied here to the two substances usually known by these two names. Here they are two different principles which entered into the composition of minerals; one is greasy and igneous, and the

other subtle, tenuous and humid, (see J.J. Clément-Mullet, "Recherches sur l'histoire naturelle et la physique chez les Arabes", *JA*, 5th series, 1858, vol. 11, p. 392, n. 1).

For the formation of the different minerals from sulphur and mercury, see *Rasâ'il*, vol. 2, pp. 90-93, 99, al-Qazwîni, 'Ajâ'ib al-makhlûqât, in A.I. Silvestre de Sacy, *Chrestomathie*, vol. 3, pp. 390-391, and p. 170 of the Arabic text; *Â'in akbari*, in *ibid.*, pp. 454-457, and pp. 458-461 of the Persian text; and J. J. Clément-Mullet's two articles listed above, ("Recherches sur l'histoire naturelle et la physique chez les Arabes", *JA*, 5th series, 1858, vol. 11, pp. 389-394, and "Essai sur la minéralogie arabe", *ibid.*, 6th series,, 1868, vol. 11, pp. 6-7).

For the description of different minerals, see the following works (arranged chronologically): *Rasâ'il*, vol. 2, pp. 89-107; al-Bîrûnî, *Kitâb al-jamâhir fi ma'rifat al-jawâhir*; at-Tifâshî, *Azhâr al-afkâr fi jawâhir al-ahjâr*; ibn al-Akfânî, *Nukhab adh-dhakhâ'ir fi ahwâl al-jawâhir*; *Â'in akbari*, in *Chrestomathie*, vol. 3, pp. 454-461; and J. J. Clément-Mullet, "Essai sur la minéralogie arabe, (*JA*, 6th series, 1868, vol. 11).

⁴⁹132-134. "Pure gold": *dhahab ibritz*. The word *ibritz* is taken from Greek ὀφρυζιον; it means pure. For the formation of gold, see *Jamâhir*, pp. 232-242; *Â'in akbari*, pp. 456, 459; *Rasâ'il*, pp. 90, 99.

⁵⁰136-137. "Silver": *lujayn* (or *fidda*); see *Rasâ'il* pp. 90, 101; *Jamâhir*, pp. 242-244; *Â'in akbari* pp. 456-459.

⁵¹137. "Lead": *rasâs*; see *Rasâ'il*, p. 90; *Jamâhir*, p. 245; *Â'in akbari*, pp. 256, 460.

⁵²138. "Iron" *hadid*; see *Rasâ'il*, pp. 90, 102, *Jamâhir*, pp. 247-258; *Â'in akbari*, pp. 456, 460.

⁵³138. "Copper": *nuhâs*; see *Rasâ'il*, pp. 90, 101 *Jamâhir*, pp. 244-247; *Â'in akbari*, pp. 456, 460.

⁵⁴138. "Antimony": *kuhl*; see *Rasâ'il*, pp. 92, 103.

⁵⁵140. "White lead": *usrubb*; see *Rasâ'il*, pp. 90, 102, 106; *Jamâhir*, pp. 258-261.

⁵⁶142. "Spalt": *tinkâr*; see *Jamâhir*, p. 254; *Nukhab*, p. 44, n. 2, p. 44.

⁵⁷142. "Marcasite": *marqashîthâ* (or *marqashishâ*); see *Rasâ'il*, p. 103; *Nukhab*, p. 15, and n. 4, p. 15.

⁵⁸143-148. The formation of gems from slight rain (*tall*) is discussed in *Rasâ'il*, p. 90.

⁵⁹144. "Pearl": *lu'lu'*; see *Rasâ'il*, p. 90; *Jamâhir*, pp. 104-160; *Azhâr*, pp. 4-8; *Nukhab*, pp. 26-47; "Minéralogie", pp. 16-30.

⁶⁰147. "Amber": *'anbar*; see *Rasâ'il*, pp. 90, 104; *Jamâhir*, pp. 210-212.

⁶¹147. *Shîr-khushk* and *taranjubîn* (or *tarangubîn*). These are kinds of manna. Being considered to be formed out of dew, the author considers manna to be a mineral (see *Rasâ'il*, p. 90). See G. Watt, "Manna", *Dictionary of Economic Products of India*; *Encyclopaedia Britannica*, 11th ed., articles "Manna" and "Afghanistan".

⁶²151-154. "Sapphire": *yâqût*; see *Rasâ'il*, pp. 90, 100; *Jamâhir*, pp. 32-81, *Azhâr*, pp. 9-12; *Nukhab*, pp. 2-13; "Minéralogie", pp. 30-64.

⁶³155. "Bezoar": *bâzahr* (or *bâdhzahr*); see *Rasâ'il*, pp. 90, 104; *Jamâhir*, pp. 200-202; *Azhâr*, pp. 28-31; *Nukhab*, p. 75-78; "Minéralogie", pp. 143-150; *Encyclopaedia of Islam*, new ed., article "Bâzahr".

⁶⁴155. "Hyacinth": *banafsh*; see *Azhâr*, p. 21; *Nukhab*, pp. 17-19, and appendix p. 85; "Minéralogie", pp. 117-120.

⁶⁵155. "Diamond": *almâs*; see *Rasâ'il*, pp. 90, 100, 106; *Jamâhir*, pp. 92-102; *Azhâr*, pp. 24-25; *Nukhab*, pp. 20-25.

⁶⁶155. "Balas ruby": *balakhsh*; see *Azhâr*, pp. 19-20; *Nukhab*, pp. 14-16; "Minéralogie", pp. 109-116.

⁶⁷156. "Emerald": *zumurrud*; see *Rasâ'il*, p. 100; *Jamâhir*, pp. 160-169; *Azhâr*, pp. 13-16; *Nukhab*, pp. 48-52; "Minéralogie", pp. 64-67.

⁶⁸157. "Malachite": *dahnaj*; see *Rasâ'il*, pp. 100-101, 104; *Jamâhir*, pp. 196-197; *Azhâr*, pp. 41-43; *Nukhab*, pp. 69-71; "Minéralogie", pp. 185-191.

⁶⁹157. "Turquoise": *fayrûzaj*; see *Rasâ'il*, p. 103; *Jamâhir*, pp. 169-172; *Azhâr*, pp. 32-33; *Nukhab*, pp. 55-62; "Minéralogie", pp. 150-157.

⁷⁰157. "Carnelian": *'aqiq*; see *Rasâ'il*, p. 90, 103; *Jamâhir*, pp. 172-174; *Azhâr*, p. 34; *Nukhab*, appendix, p. 85-86; "Minéralogie", pp. 157-162.

⁷¹157. "Obsidian": *sabaj*; see *Jamâhir*, pp. 199-200; *Azhâr*, p. 48; *Nukhab*, appendix, pp. 90-96; "Minéralogie", pp. 205-211.

⁷²158. "Lazulite": *lâzuward*; see *Rasâ'il*, p. 104; *Jamâhir*, pp. 195-196; *Azhâr*, pp. 44-45; *Nukhab*, appendix, pp. 92-96.

⁷³158. "Rock-crystal": *ballûr*; see *Rasâ'il*, p. 103; *Jamâhir*, pp. 181-189; *Azhâr*, p. 53; *Nukhab*, pp. 63-66; "Minéralogie", pp. 230-237; *Encyclopaedia of Islam*, new ed., article "Billawr".

⁷⁴159. "Salt": *mîlh*; see *Rasâ'il*, pp. 90, 93, 103; *Nukhab*, p. 45 and n. 1, pp. 45-47.

⁷⁵159. "Vitriol": *zâj*; see *Rasâ'il*, pp. 90, 93, 103; *Jamâhir*, p. 253.

⁷⁶162-164. "Coral": *marjân*. This was considered to participate of both the nature of minerals and that of plants. It is "an inter-

mediary", says at-Tifâshî, "between minerals and plants. It resembles minerals by its petrification and plants by being a tree that grows in the depth of the sea, having roots and stretched branches." (*Azhâr*, p. 46; "Minéralogie", p. 201). Thus the Ismâ'îlîs believe that coral has the highest rank in the realm of minerals and the lowest in the realm of plants (see *Râhat al-'aql*, p. 266). For a description of coral, see, besides the above mentioned works, *Rasâ'il*, p. 90; *Jamâhir*, pp. 137-138; *Nukhab*, appendix pp. 88-89; as-Sûrî, *al-Qasida as-sûriyya*, p. 41).

⁷⁷165-172. After the minerals come the plants. They are "in the middle", as al-Qazwîni says, "between minerals and animals, i.e. they are above the sheer inorganic state (*jamâdiyya*) characteristic of minerals, but short of complete sensitivity and motion characteristic of animals. However, they have some properties common with animals". (See al-Qazwîni, '*Ajâ'ib al-makhlûqât*, in *Chrestomathie*, vol. 3, pp. 391-392, and p. 171 of the Arabic text). The property which is common to plants and animals that al-Qazwîni means is the vegetative soul; (*ibid.*). Plants are divided into three genera, namely, grass, cereal plants and trees; (see *Rasâ'il*, vol. 2, pp. 135-136).

⁷⁸173-185. In ancient physiology which was still current in the middle ages and later, the four humors of which the body was thought to consist were blood (*ad-dam*), phlegm (*al-balgham*), choler (yellow bile) (*al-mirra as-safrâ'* or simply *as-safrâ'*) and melancholy (black bile) (*al-mirra as-sawdâ'* or *as-sawdâ'*). "Blood", says D. Hannay, (*Encyclopaedia Britannica*, 11th ed., article "Humour"), quoting Burton's *Anatomy of Melancholy*, "[is] a hot, sweet, tempered, red humour, prepared in the mesaraic veins, and made of the most temperate parts of the chylus (chyle) in the liver, whose office it is to nourish the whole body, to give it strength and colour, being dispersed through every part of it. And from it spirits are first begotten in the heart, which afterwards in the arteries are communicated to the other parts. Pituita or phlegm is a cold and moist humour, begotten of the colder parts of the chylus (or white juice coming out of the meat digested in the stomach) in the liver. His office is to nourish

and moisten the members of the body... Cholera is hot and dry, begotten of the hotter parts of the chylus, and gathered to the gall. It helps the natural heat and senses. Melancholy, cold and dry, thick, black and sour, begotten of the more feculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, blood and cholera, preserving them in the blood and nourishing the bones." In the human body, the rational soul, along with these four humours, was thought to be a fifth element, (see verse 174). As for the four humours, as al-Kirmânî says, they constitute the accretive soul (*an-nafs an-nâmiya*) called also the vegetative soul (*an-nafs an-nabâtiyya*). This vegetative soul is assisted, whether in plants, animals or human beings, by seven faculties or powers (*qiwâ*, sing. *quwwa*). They are: the absorptive faculty (*al-quwwa al-jâdhiba*), the holding faculty (*al-quwwa al-mâsika*) the digestive faculty (*al-quwwa al-hâdima*), the excretory faculty (*al-quwwa ad-dâfi'a*), the nutritive faculty (*al-quwwa al-ghâdhiya*), the image-forming faculty (*al-quwwa al-musawwira*) and the growing faculty (*al-quwwa an-nâmiya*), (see *Rasâ'il*, vol. 2, pp. 134-135).

⁷⁹186-187. The palm tree was believed to have the highest rank among the plants since it has some of the animal qualities, e.g. being divided into two distinct sexes: male and female. Thus the palm tree was considered to have, as Ikhwân as-Safâ' say, (*Rasâ'il*, vol. 2, p. 143), "a vegetal body and an animal soul." Al-Qazwîni says, (*Ajâ'ib*, in *Chrestomathie*, vol. 3, p. 395, and p. 175 of the Arabic text), "Muhammad... says: 'Honor your paternal aunt, the palm tree'. He named it our aunt because it was created from the rest of the clay with which Adam was created." Further references about the palm tree are: *Rasâ'il*, pp. 142-143; al-Qazwîni, *Ajâ'ib*, in *Chrestomathie*, vol. 3, pp. 395-396, and pp. 175-176 of the Arabic text; *al-Qasida as-sûriyya*, p. 41).

⁸⁰188-195. Next to the plants come the animals. Like plants, they possess the accretive and the sensitive souls, (see, *Ajâ'ib*, in *op. cit.*, p. 400, and p. 180 of the Arabic text; *Rasâ'il*,

vol. 2, p. 144); and, in addition, they possess the power of movement. Among animals only man is endowed with the imaginative and rational souls, (see *Râhat al-'aql*, p. 337). Animals were thought to be divided into five genera, namely, the insects, the aquatic animals, the birds, the four legged animals and man. Each of these five genera is divided into commendable (*mahmûd*) and objectionable (*madhmûm*). The commendable animals are those that are advantageous to man and the objectionable are those that are harmful in general, (see Abû Firâs, *Matâli' ash-shumûs*, p. 50).

⁸¹196-198. As we have seen above (note 20), the sinful souls end up after death in the interval (*barzakh*), or state, of animals. After they are purified they return anew to mankind, (see also Abû Firâs, *Manâqib Râshid ad-Dîn Sinân*, ed. by St. Guyard, in *JA*, series 7, 1869, vol. 9, pp. 452 ff.). The animal that possesses the highest rank is that which is closest in its qualities to man. It was believed to be the horse because of its good manners, cleverness and courage, (see *Rasâ'il*, vol. 2, pp. 145, 178 ff.; *al-Qasida as-sûriyya*, p. 41).

⁸²199-200. This is in reference to man who is endowed with the power of speech and with intelligence. By his reason he adapts himself to all influences.

⁸³201. See *supra*, note 39.

⁸⁴202-206. Since he is the highest being in the physical world, man was considered to be the end of everything in it, whether mineral, plant or animal. Everything exists for the sake of this end, man.

⁸⁵207-209. Possessing the power of speech and that of thinking, man alone was endowed with the illumination of the Tenth Intellect who is in charge of the physical world, (see *supra*, note 30). This illumination of the Tenth Intellect is man's rational soul, (see *Masâ'il majmû'a*, p. 26).

⁸⁶210. See *supra*, note 22.

⁸⁷211-213. Supplying mankind with knowledge, the Imâm is to mankind as the soul is to the body. It was related that the Imâm Ja'far as-Sâdiq said, "Our bodies are our partisans' souls". (See *Masâ'il majmû'a*, p. 56).

⁸⁸214-221. See *supra*, note 30 and 31. Here it should be added that every cycle was considered to last one thousand years, (see Nasîr ad-Dîn at-Tûsî, *Tasawwurât* p. 68 of the translation and p. 61 of the Persian text).

⁸⁹222. This verse is ambiguous. It might mean that after Adam had committed sin the people of the cycle of Revealmnt were divided into three parts: those who remained angels, i.e. the Ten Intellects, those who believed in Adam (the Proclaimer of the new cycle of Concealment), and those who went astray, i.e. the Opponent and his followers. The peoples of the three parts went each in their way (*shî'b*). We must remember that Adam was appointed to be Proclaimer of a new cycle, the first cycle of Concealment, (see *supra*, note 31).

⁹⁰224. See *supra*, note 31.

⁹¹226-230. Cf. Qur'ân, ii, 34; vii, 11-12, 17; xv, 29-35; xvii, 61; xviii, 51; xx, 116; xxxviii, 74-78.

⁹²231-233. See *supra*, note 31.

⁹³234-236. See *supra*, note 91.

⁹⁴238. By refusing to submit to Adam, who was the Imâm of the cycle of Concealment, the Opponent argued with his own opinion and used his own analogy, (see *supra*, note 31).

⁹⁵240-250. Cf. Qur'ân, ii, 31-36; vii, 18-24; xx, 116-121.

⁹⁶251-252. Cf. Qur'ân, ii, 37-38; vii, 22; xx, 122.

⁹⁷253-255. The five Lights (*al-anwâr al-khamsa*), i.e. the

Preceder (*as-sâbiq*), the Successor (*at-tâli*), Sovereignty (*al-jadd*), Insight (*al-fath*) and Imagination (*al-khayâl*), are the first five ranks of the spiritual world (*hudûd-i 'âlam-i latîf*), (see Nâsir-i Khusraw, *Shîsh fasl*, p. 74, and p. 34 of the Persian text). The Preceder is the First Originated Being, the First Intellect, who is the act of Origination, (see *supra*, note 8). The Successor is that light which was illuminated from the First Intellect as a result of the feeling of happiness (*ightibât*) that the First Intellect had when he contemplated himself. Emanating thus from the First Intellect, the Inclusive Soul was the second being that came into existence, succeeding the First Intellect or the First Originated Being. Hence it was called the Successor (*at-tâli* or *al-lâhiq*), (see *supra*, note 25). From the inclusive Soul emanated the rest of the ten Intellects (see *supra*, notes 16, 25, 30). However, in order that this second being, which was the result of the activity of the First Intellect, might be active in turn, it was endowed with three powers the lowest of which was Imagination (*al-khayâl*), then Insight (*al-fath*). These two powers led to the realization of the highest power, that of knowing, which is called the power of Sovereignty (*al-jadd*). (In translating *jadd* as sovereignty, I relied on Qur'ân, lxxiii, 3). These three powers, namely Sovereignty (*al-jadd*), Insight (*al-fath*) and Imagination (*al-khayâl*), render active the Inclusive Soul as well as any other being; (see as-Sijistânî, *Tuhfat al-mustajîbîn*, pp. 150-151). In his valuable introduction to Nâsir-i Khusraw's *Shîsh fasl*, W. Ivanow says about these three powers that they were never explained. However, later on, with the publishing of as-Sijistânî's *Tuhfat al-mustajîbîn* by 'A. Tâmir, we became acquainted with an obscure explanation of this triad, that sheds, in spite of its ambiguity some light on the problem (pp. 150-151).

As for the Seven Letters (*al-hurûf as-sab'a*) they are the letters that compose the phrase *amr allâh* ('MR 'LLH), which means the Will of God (see as-Sijistânî, *al-Yanâbî'*, p. 18). In his *Tuhfat al-mustajîbîn* (p. 151) as-Sijistânî further explains the meaning of the Seven Letters, usually called the Seven Supreme Letters (*al-hurûf al-'ulwiyya as-sab'a*), by saying: "They mean that the owner of every cycle has taken from the

Spiritual World (*al-‘alam ar-rûhânî*) what he could take for the codification of his Law (*sharî‘a*), the bringing forth of his revelation and the directing of his community. Since this [Spiritual] World is the world of the Intellect and the Soul, Speech (*al-kalâm*) became the first evidence to prove its existence and to give an account of it (*al-hikâya ‘anhu*). Thus its sustenance was Speech and its evidence was by means of letters... And since [Divine] Wisdom necessitated that the Message should change with each of the Seven Messengers (see *supra*, note 33), it was consequently necessary to divide the Speech, which is expressed by letters, and to ascribe each of the Seven Letters to one of the Proclaimers so that, by the help of these letters, [the Proclaimers] would have the power to bring forth the Law and put the revelation in order until the matter will reach its culmination, whereby it will become possible to rely on the true Speech which is pure from exemplifications and analogies. This is the meaning of the Seven Letters briefly stated". From what has been mentioned we may say that by the Seven Letters is meant the divine assistance given to each of the seven Proclaimers. They do not mean the seven Cherubim or the seven Intellects, that fall between the second and the Tenth Intellect, as H. Corbin has thought (*Trilogie ismaélienne*, n. 60, p. 32), and on which I have commented above (see *supra*, note 30).

⁹256. "the Twelve". They are the ranks of the World of Religion or, as they are also known in Ismâ‘ilî terminology, the Physical Ranks (*al-hudûd al-jismâniyya*). They are: 1. the Proclaimer (*an-nâtiq*), whose function is to proclaim the revelation (*at-tanzîl*), 2. the Foundation (*al-asâs*), whose function is to interpret the revelation (*at-ta‘wîl*), he is called *al-asâs* because he is the foundation of the inward knowledge, 3. the Imâm, whose function is to carry on the interpretation and lead the community (*al-amr*). These three ranks are in reality three functions of one single rank, namely that of Imâm in its broader sense, i.e. the leadership of the community. That is why al-Kirmânî (*Râhat al-‘aql*, p. 134) calls them *kulliyya*, which means belonging to a whole (*kull*). As for the other seven, he calls them the affiliated ranks (*tâbi‘a*). They are: 4. the Gate

(*al-bâb*), whose function is to decide [the meaning of] the discourse (*fasl al-khitâb*), i.e. to decide between truth and falsehood; he who is in charge of this rank is a head teacher in the mission; 5. the Proof (*al-hujja*), whose function is to supervise the missionaries and to reveal the allegorical interpretation; 6. the Missionary of the Message (*dâ'i al-balâgh*), whose function is dialectical and philosophical teaching; 7. the Missionary-General (*ad-Dâ'i al-mutlaq*), whose function is to teach the inner meaning of the doctrine; 8. the Limited Missionary (*ad-dâ'i al-mahdûd* or *al-mahsûr*), whose function is to teach the practical ritual services and direct the inferior functionaries; 9. the Licence-General (*al-ma'dhûn al-mutlaq*), whose function is to take the oath and the covenant from the proselytes (*akhdh al-'ahd wal-mithâq*) and to teach the preliminaries for higher knowledge (*âdâb ad-dîn*); 10. the Limited Licence (*al-ma'dhûn al-mahdûd* or *al-mahsûr*), whose function is to preach the doctrine by posing questions and arguments (*mukâsara*) in order to attract the proselytes; 11. the Believer (*al-mu'min*) who is given inner knowledge and knows the name of the Imâm of the Time; 12. the Proselyte (*al-mustajib*), who is attracted to the doctrine and follows its teachings; (see al-Kirmânî, *Râhat al-'aql*, pp. 134-135; as-Sijistânî, *Tuhfat al-mustajibîn*, pp. 151-155; as-Sijistânî, *al-Yanâbi'*, p. 80 of the Arabic text, and p. 104 of the French translation). It should be noted here that the last two ranks are not mentioned in *Râhat al-'aql*. See also *Risâlat al-ism al-a'zam*, in *Gnosis-Texte*, pp. 173-176.

"These twelve Followers" : *al-lawâhiq*, sing. *lâhiq*. They are, according to as-Sijistânî (*Tuhfat al-mustajibîn*, p. 153), of the same rank as the Proofs (*al-hujaj*, sing. *hujja*), but instead of being in charge of the seven climates or zones (*aqâlim*), sing. *iqlim* of the earth (for a description of the seven climates, see *Rasâ'il*, vol. 1, pp. 115-130), they are in charge of the twelve islands of the earth (the earth was divided into seven climates, each presided over by a planet, and into twelve islands each presided over by one of the twelve constellations of the zodiac).

"the Seventeen": They are probably other officials in the mission, inferior to those mentioned above, such as the Hand

(*al-yad*); (see as-Sijistânî, *Tuhfat al-mustajibîn*, pp. 153-154).

⁹⁹257. "the Nineteen": These are probably the angels that are referred to in the Qur'ân (lxvi, 6; lxxiv, 30) and that preside over the seven planets and the twelve constellations. They are in charge of the physical world; (see *Masâ'il majmû'a*, pp. 94-96).

¹⁰⁰258. "the Twenty-eight": They are the quintessence of all beings in the physical world. The first Proclaimer, i.e. Adam was the first among them. Divine assistance reaches humanity through them. They correspond to the twenty-eight letters of the Arabic alphabet, which are the means to all knowledge; (see 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, p. 161; al-Husayn ibn 'Alî ibn Muhammad ibn al-Walîd, *al-Mabda' wal-ma'âd*, in *Trilogie ismaélienne*, pp. 165ff. n. 57, p. 169, and pp. 112 - 113 of the arabic text).

¹⁰¹259. By the most beautiful Names of God is meant the various ranks that are mentioned above (see *supra*, notes 97,98, 99,100). The highest of those names is the Imâm; (see *Masâ'il majmû'a*, p. 35; *Risâlat al-ism al-a'zam*, in *gnosis-Texte*, pp. 171 ff.).

¹⁰²260. Cf. Qur'ân, ii, 37; vii, 22; xx, 122.

¹⁰³261-262. See *supra*, note 31.

¹⁰⁴264. By assuming the rank of Proclaimer, Adam became homologous to the Tenth Intellect (see *supra*, note 16) who is the cause of the physical world.

¹⁰⁵265-266. It was the last Imâm of the cycle of Revelation, say the Ismâ'ilîs, who appointed Adam to be the Imâm of the new cycle of Concealment. It was this last Imâm of Revelation who declared to his officials, "I am setting in the earth an heir." (Qur'ân, ii, 30). And when they objected to the appointment of a new Imâm who would inaugurate a new cycle, he said to them, "Assuredly I know that you know not" (*ibid*).

In the Qur'ân the dialogue stands between God and the angels, whereas the Ismâ'îlis transfer it to the last Imâm of the cycle of Revelation, who was the father of Adam, and his angels, i.e. his officials, his *hudûd*. All the Officials consented except one, Hârith ibn Murra (see *supra*, note 31). (See *Masâ'il majmû'a*, pp. 100, 102, 107; 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, pp. 162-163; Ibn Zahra, *al-Usûl wal-ahkâm*, p. 105; H. Corbin, "Le temps cyclique", *Eranos-Jahrbuch*, 1951, vol. 20, p. 201). As to the Biblical and Qur'ânic belief that Adam had no father or mother, which belief contradicts apparently with this one, the Ismâ'îlis maintain that it refers to the fact that Adam has no spiritual parents or teachers, i.e. that he was appointed by the previous Imâm from among equal dignitaries, i.e. the angels mentioned in the Qur'ân (ii, 30), without being promoted from one rank to a higher one through different steps of teaching until he reached the rank of Imamate. (About this spiritual parenthood, see B. Lewis, "An Ismaili interpretation of the Fall of Adam", *BSOS*, 1938, vol. 9, pp. 696-697, and the Arabic text taken from *Kitâb al-idâh wal-bayân*, by al-Husayn ibn 'Alî ibn Muhammad ibn al-Walîd, ed. B. Lewis, *ibid.*, pp. 701-702).

¹⁰⁶267-269. See *supra*, note 31.

¹⁰⁷270-273. Cf. Qur'ân, vii, 13-14; xv, 36-38; xvii, 62-65; xxxviii, 79-83.

¹⁰⁸274-275. By a Proof (*hujja*) the Ismâ'îlis mean an assistant to a higher official, (see *supra*, note 98). In this case the serpent stands for an assistant to the Opponent.

¹⁰⁹276-278. The Foundation (*al-asâs*) of Adam was first his son Abel, (see Hasan ibn Nûh, *Kitâb al-azhâr*, in *Muntakhabât ismâ'îliyya*, ed. 'A. al-'Awwâ, p. 205, Ibn Zahra, *al-Usûl wal-ahkâm*, p. 106). (For the meaning of "Foundation", see *supra*, note 98).

¹¹⁰279-280. The Ismâ'îlis believe that for every Imâm there is an Opponent. That of Adam was Hârith ibn Murra (see

supra, note 31), and that of Abel and Seth was their brother Cain.

¹¹¹282. After the murder of Abel by his brother Cain who assumed the rank of Iblis, the Foundation of Adam became his other son Seth who assumed the rank of Imamate after Adam's death; (see as-Sijistânî, *Tuhfat al-mustajibîn*, p. 152; Ibn Zahra, *al-Usûl wal-ahkâm*, pp. 106, 118; 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, p. 163). It is interesting to note that the name Seth, as L. Ginzberg says, is connected with the Hebrew שֵׁט (shîth) which means "foundation", (see L. Ginzberg, *The legends of the Jews*, vol. 5, n. 50, p. 149).

¹¹²283-286. After Seth the Imâms of the cycle of Adam (see *supra*, note 33) were Enosh son of Seth, Kenan son of Enosh, Mahalalel son of Kenan, Jared son of Mahalalel, Enoch son of Jared, Methuselah son of Enoch, and Lamech son of Methuselah. After him came Noah son of Lamech who became the Proclaimer of the second cycle (Cf. *Gen.* 5: 6-29; see Hasan ibn Nûh, *Kitâb al-azhâr*, p. 205).

¹¹³287-295. The text is very ambiguous about the "seven" who directed mankind with the Imâms of Adam's cycle that are mentioned above. Although the author mentions seven, he only counts five of whom one (Seth) was mentioned among the Imâms of Adam's cycle. As for the names Shaybân and Lînûn (or Laynûn), the origin could not be established. The two names might have been distorted by the scribe. So might be the case with 'Umaysân (or 'Amîsân). As for Idrîs, he is identified, according to post-Qur'ânic Muslim writers, with Enoch (see ath-Tha'labî, *Qisas al-anbiyâ'*, pp. 29 ff.; al-Kisâ'i, *Qisas al-anbiyâ'*, pp. 81 ff.; A.J. Wensinck, "Idrîs", *Encyclopaedia of Islam*).

¹¹⁴297-298. Noah is considered to be the Proclaimer of the second cycle, (see *supra*, note 33). His Foundation (*asâs*) is his son Shem, (see as-Sijistânî, *Tuhfat al-mustajibîn*, p. 152; Ibn Zahra, *al-Usûl wal-ahkâm*, pp. 106, 108, 118; 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, p. 163).

¹¹⁵299. "Og Son of Anak": 'Ūj ibn 'Anaq or 'Anâq. He is mentioned in the Old Testament as being king of Bashan and a descendant of the Giants, (see especially *Deut.* 3: 1-13; *Josh.* 12: 4-5; 13: 12; R.F. Johnson, "Og", *The interpreter's dictionary of the Bible*). The fact that he was one of the Giants is also mentioned in the Islamic tradition which states also that he was contemporary to Noah (see ath-Tha'labî, pp. 163 ff.; al-Kisâ'î, pp. 233 ff.). The fact that the author of our poem was influenced by the current Islamic tradition about Og and other Biblical names is apparent. As for the name Anak, it refers to the Giants who were also called Anakim "because they touched the sun with their neck." (See L. Ginzberg, *The legends of the Jews*, vol. 1, p. 151). This character is also attributed to Og by ath-Tha'labî and al-Kisâ'î.

¹¹⁶305-306. The reason of planting palm trees by Noah is apparently in order to build the ark. However, according to Islamic tradition the ark was built from teak wood (*sây*) rather than palm trees, (see ath-Tha'labî, p. 33). It may be because of the fact that the Ismâ'îlîs believe that the palm tree occupies the highest rank in the realm of plants (see *supra*, note 79), that the author of our poem thought that the ark was built from palm-wood.

¹¹⁷312. Cf. Qur'ân, xi, 40; xxiii, 27.

¹¹⁸314. According to Islamic tradition, a son of Noah's by the name of Kin'ân was drowned in the flood (see al-Baydâwî, *Anwâr at-tanzîl*, p. 297; ath-Tha'labî, p. 34; al-Kisâ'î, p. 96).

¹¹⁹316. Cf. Qur'ân, xi, 42.

¹²⁰317-319. Cf. Qur'ân, xi, 43.

¹²¹320. Cf. Qur'ân, xi, 45.

¹²²321. Cf. Qur'ân, xi, 46.

¹²³324. See *supra*, note 114.

¹²⁴328. The word "Regent" (*wasī*) in Ismâ'îlî terminology is synonymous with "Foundation" (*asâs*), (see *supra*, note 98). (For the Foundation or Regent of Noah, see *supra*, note 114).

¹²⁵330. From what is stated here the Opponent of Shem is a certain Bayrûn or Bîrûn. Could this be a distortion of Sidon, who was the son of Canaan son of Ham ? (see *Gen.* 10:15). According to the Old Testament Canaan and his descendants were cursed by Noah (see *Gen.* 9: 25).

¹²⁶333-338. After Shem the Imâms of the cycle of Noah (see *supra*, note 33) were Arphachshad son of Shem, Salah son of Arphachshad, Eber son of Salah, Peleg son of Eber, Reu son of Peleg, Serug son of Reu, Nehor son of Serug, and Terah son of Nehor (Cf. *Gen.* 11:10-26; see Ibn Zahra, *al-Usûl wal-ahkâm*, pp. 106, 118; Hasan ibn Nûh, *Kitâb al-azhâr*, p. 205).

¹²⁷339-342. Again, as in verses 287-295 (Cf. note 113), the text is ambiguous about the seven "officials" subordinate to the Imâms of Noah's cycle. According to the text the Possessor of the Two Horns (Dhûl-Qarnayn) is apparently Shem's son, i.e. Arphachshad, unless the author means another son of Shem's, a spiritual son rather than a physical one. In another Ismâ'îlî work, however, (Ibn Zahra, *al-Usûl wal-ahkâm*, p. 118) "Dhûl-Qarnayn" refers to Peleg, the great grand son of Arphachshad. He was so called because he possessed the outward and the inward knowledge (*'ilm az-zâhir wal-bâtin*). Further, in another Ismâ'îlî work (*at-Tûsî, Tasawwurât*, p. 150 and p. 128 of the Persian text), Dhûl-Qarnayn refers to a later person, namely Aaron, the brother of Moses. The name Dhûl-Qarnayn is mentioned three times in the Qur'ân (xviii, 83, 86, 94). According to al-Baydâwî, he refers to Alexander the Great (*Anwâr at-tanzîl*, p. 399). The name is also attributed to other persons, e.g. 'Alî ibn Abî Tâlib, (see E. Mittwoch, "Dhu'l-Karnain", *Encyclopaedia of Islam*).

As for Elias (Ilyâs), known also as Elijah, he is a Hebrew prophet of the ninth century B.C. (3 *Kings*, 17,18,19; 4 *Kings*, 2; *Ecclus.*, 48; *Mal.*, 4; 1 *Mach.* 2; *Matt.*, 11, 17, 27; *Luke*, 1; *John*, 1; *James*, 5). He is mentioned twice in the Qur'ân (vi, 85; xxxvii, 123-130) and is given an important place in Islamic tradition (see ath-Tha'labî, pp. 141-145; al-Kisâ'i, pp. 243-250). Mention must be given to the fact that Elijah is also identified with Enoch-Idrîs, (see al-Baydâwî, *Anwâr at-tanzîl*, p. 182). (See also A.J. Wensinck, "Ilyâs", *Encyclopaedia of Islam*).

Eliseus (Alîsa'), known also as Elisha, is another Hebrew prophet of the ninth century B.C. who succeeded Elias (4 *Kings*, 2,6,8,13; *Luke*, 4). He is mentioned twice in the Qur'ân (vi, 86; xxxviii, 48), and is also given an important position in Islamic tradition (see ath-Tha'labî, pp. 145-146; al-Kisâ'i, pp. 248-250; M. Seligsohn and G. Vajda, "Alîsa'", *Encyclopaedia of Islam*, new ed.).

As for Lot (Lût) he is the Biblical Lot, the nephew of Abraham and the son of Haran, (*Gen.*, 11: 31; 13: 1-12); He is given an important position in the Qur'ân where he is mentioned many times (see F. 'Abd al-Bâqî, *al-Mu'jam al-mufahras*), and consequently is dealt with lengthily in Islamic legends (see ath-Tha'labî, pp. 61-63; al-Kisâ'i, pp. 145-150). (See B. Heller, "Lût", *Encyclopaedia of Islam*).

Sâlih is the pre-Islamic prophet sent to the South Arabian tribe of Thamûd. He is mentioned several times in the Qur'ân, especially in the Meccan Suras (see M.F. 'Abd al-Bâqî, *al-Mu'jam al-mufahras*; F. Buhl, "Sâlih", *Encyclopaedia of Islam*). He is also given an important place in Islamic legends (see ath-Tha'labî, pp. 39-43, al-Kisâ'i, pp. 110-121).

The fact that some of these persons are much later than Noah and even than Abraham e.g., Elijah and Elisha, in spite of the fact that they are well known in Islamic tradition to be of a later period than is stated in the poem, makes it probable to say that verses 340-342 are either distorted by the scribe or fabricated. Especially because some of the names could denote other persons already mentioned in the list of the Imâms of Noah's

cycle in verses 334-338, such as Dhûl-Qarnayn and Peleg. A third possibility, other than distortion and fabrication, is that the author meant to be ambiguous and obscure due to esoteric reasons. However this third possibility is weak for the mere fact that this poem was composed for Ismâ'îlî circles and has revealed other more important points. However, it is to be noted that Sâlih is considered in other Ismâ'îlî sources to be an Imâm of the cycle of Noah, (see Hasan ibn Nûh, *Kitâb al-azhâr*, p. 205). Be it as it may, confused chronology was not noticed at that time. This is no sufficient indication, therefore, of corrupt text or fabrication.

¹²⁸343. Abraham is considered to be the Proclaimer of the third cycle, (see *supra*, note 33). His Foundation (*asâs*) is his son Ishmael (see as-Sijistânî, *Tuhfat al-mustajibîn*, p. 152; Ibn Zahra, *al-Usûl wal-ahkâm*, pp. 106, 108, 119, 124; 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, p. 163).

¹²⁹344-347. Cf. Qur'ân, vi, 76.

¹³⁰348-350. Cf. Qur'ân, vi, 77.

¹³¹351-353. Cf. Qur'ân, vi, 78.

¹³²354-356 . Cf. Qur'ân, vi, 79.

¹³³357-360. This refers to the fact that the Imâm of the Time undergoes, in order to attain the rank of Imamate, a stage of spiritual education and ascends from one rank to a higher one, (see as-Sijistânî, *Tuhfat al-mustajibîn*, p. 152; and *supra*, note 105).

¹³⁴361. See *supra*, notes 19, 98. As for the "guardians" (*nuqabâ'*, sing. *naqib*) they are among the officials of the mission, (see 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, pp. 163-164).

¹³⁵362. See *supra*, note 97.

¹³⁶363. See *supra*, note 133.

¹³⁷364. According to the Ismâ'îlîs, Abraham was the last Proclaimer who was endowed with both Proclamation (*nutq*) and Imamate. After him (see verse 399) the office of Proclamation or Prophethood (*nubuwwa*) which deals with outward knowledge (*'ilm az-zâhir*) was separated from that of Imamate which deals with inward knowledge (*'ilm al-bâtin*). His son Ishmael and his progeny were entrusted with the Imamate and thus became Permanent Imâms (*mustaqarrîn*, sing. *mustaqarr*), literally the place in which the Imamate settles (*istaqarra*), while his son Isaac and his progeny were entrusted with Prophethood, and became Trustee Imâms (*mustawda'ûn*, sing. *mustawda'*) when necessity compels, (see M.K. Husayn, *Diwân al-Mu'ayyad*, the introduction, p. 80, quoting from *al-Majâlis al-mu'ayyadîyya*, vol. 1, p. 68; *Masâ'il majmû'a*, p. 128; 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, pp. 163-164).

¹³⁸365. The Opponent of Abraham is considered by the Ismâ'îlîs to be Nimrod son of Cush son of Ham (*Gen.*, 10: 8-12). They are influenced in this by the general Islamic tradition (see ath-Tha'labî, pp. 43-47; al-Kisâ'i, pp. 121-141) which mentions that Nimrod claimed to be God and thus persecuted Abraham (cf. Qur'ân, ii, 258). The fact that Nimrod claimed to be God and persecuted Abraham is also mentioned in the Jewish tradition. (See L. Ginzberg, *The legends of the Jews*, vol. 1, pp. 178, 195 ff.; vol. 5, n. 87, p. 201). The story of Nimrod with Abraham in Islamic tradition bares a great resemblance with that in the Jewish legends, (cf. L. Ginzberg, *The legends of the Jews*, vol. 1, pp. 177-217; Qur'ân, vi, 74; ix, 114; xix, 42-48; xliii, 26; lx, 4; ath-Tha'labî, pp. 43-47; al-Kisâ'i, pp. 121-141).

¹³⁹366-373. Cf. ath-Tha'labî, *ibid.*; al-Kisâ'i, *ibid.*; L. Ginzberg, *The legends of the Jews*, vol. 1, pp. 186, 204, 207.

¹⁴⁰374-383. Cf. Qur'ân, ii, 258.

¹⁴¹384. 'Ubayd Allâh al-Mahdî, the first Fatimid Caliph.

He was born in 257 or 260 A.H./870 or 873 A.D. probably in Salamiyya, Syria, and established the Fâtimid Caliphate in North Africa in 297 A.H./909 A.D. He died in Mahdiyya, Tunisia in 322 A.H./934 A.D., (see H.I. Hasan and T. A. Sharaf, 'Ubayd Allâh al-Mahdî). With the rise of the Fâtimid Caliphate the cycle of Concealment ended. (See also *infra*, note 250).

¹⁴²385. This is in reference to the fact that the Fâtimid Caliphate rose from the west (*al-maghrib*).

¹⁴³389. Cf. Qur'ân, iv, 124.

¹⁴⁴391. Abraham is considered to be the third Proclaimer after Adam and Noah, (see *supra*, notes 33; 128).

¹⁴⁵392. Cf. Qur'ân, ii, 135; iii, 67; iv, 125; vi, 79, 161; x, 105; xvi, 120, 123; xxii, 31; xxx, 30; xcvi, 5.

¹⁴⁶393. See *supra*, note 128.

¹⁴⁷395. By "speech" (*al-khutab*) the author means that the descendants of Isaac were entrusted with the office of prophethood i.e. Proclamation of the Divine Message in contrast with the descendants of Ishmael who were entrusted with the office of Imamate, (see *supra*, note 137 and verses 400, 401).

¹⁴⁸399-402. See *supra*, note 137.

¹⁴⁹403. This is in reference to Abraham.

¹⁵⁰404. According to some Islamic tradition it was Ishmael rather than Isaac that was offered by Abraham as a sacrifice to God, (see al-Kisâ'î, p. 152). The Isma'îlîs follow this tradition. They say that the lamb that was sacrificed instead of Ishmael means Isaac. They interpret the redemption of Ishmael by sacrificing Isaac instead as follows: Abraham exacted a promise from Isaac to follow Ishmael as Imâm. The sacrifice of the lamb which is interpreted as Isaac, is the covenant taken by

Abraham from Isaac to follow Ishmael as the Imâm of the Time, (see *Masâ'il majmû'a*, p. 128).

¹⁵¹405. This is also an Islamic tradition, (see al-Kisâ'i, p. 145; ibn Zahra, *al-Usûl wal-ahkâm*, p. 106; cf. Qur'ân, ii, 125).

¹⁵²406. Cf. Qur'ân, ii, 127.

¹⁵³407-409. By the four corners of the House is meant Moses, Jesus, Muhammad — the three remaining Proclaimers — and the Resurrector of the Resurrection (see Ibn Zahra, *al-Usûl wal-ahkâm*, p. 129).

¹⁵⁴410. For the meaning of Proof and Gate see *supra*, note 98.

¹⁵⁵411. See *supra*, note 98; also Ibn Zahra, *al-Usûl wal-ahkâm*, p. 108.

¹⁵⁶412-413. After the death of Abraham, his son Ishmael became Imâm, (see *ibid.*, p. 106). Isaac however, assumed the Imamate as a trustee Imâm (*mustawda'*) (see *supra*, note 137), while Ishmael and his descendants were the Permanent Imâms (*mustaqarr*). This is due to the occurrence of a period of stagnation (*fatra*) at the time of which the true Imâm (*mustaqarr*) would go under concealment and entrust the Imamate to a trustee Imâm (*mustawda'*), (see *ibid.*, p. 124; *al-Isma' al-a'zam*, p. 175).

¹⁵⁷415-416. After Ishmael the Permanent or true Imâms (*mustaqarr*) were respectively Kedar son of Ishmael (he is mentioned also in *Gen.* 25: 13), Hamal son of Kedar, Salâmân son of Hamal, Nabat son of Salâmân, al-Humaysa' son of Nabat, Udad son of al-Humaysa', Udd son of Udad, 'Adnân son of Udd, and Ma'add son of 'Adnân (see 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, pp. 164-167; R. Strothmann, *Gnosis-Texte*, p. 58). The author of our poem, however, does not mention Hamal, Salâmân, Nabat and al-Humaysa'. A verse or more may be missing between verses 415 and 416. Also,

'Adnân and Ma'add do not belong to the cycle of Abraham but to the next cycle, that of Moses, (see verses 421, 471; 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, p. 167).

¹⁵⁸417-418. As for the Trustee Imâms of Abraham's cycle, they were said to be Isaac son of Abraham, Jacob son of Isaac, Joseph son of Jacob (about Joseph see Qur'ân, xii), Benjamin son of Jacob, Jonah (about Jonah see Qur'ân, x), and Shu'ayb (about Shu'ayb see Qur'ân, vii, 85-93; xi, 84-95; xxvi, 176-189; xxiv, 36 ff.). Other Isma'îlî sources, however differ in some names (see Hasan ibn Nûh, *al-Azhâr*, p. 205; Ibn Zahra, *al-Usûl wal-ahkâm*, pp. 106, 119, 124).

¹⁵⁹419-422. By "the inheriting Messenger" is meant Moses, who is considered to be the Proclaimer of the fourth cycle, (see *supra*, note 33). Being a descendant of Isaac's, he is considered to be the first Proclaimer not to be a true or Permanent (*mustaqarr*) Imâm. He is only an acting or Trustee (*mustawda'*) Imâm. The real Imâm is 'Adnân son of Udd, a descendant of Ishmael, (see *supra*, note 157). (See *supra*, note 157; see also Ibn Zahra, *al-Usûl wal-ahkâm*, pp. 106, 116, 119, 128-129).

¹⁶⁰424. The Opponent of Moses is considered by the Ismâ'îlîs to be Pharaoh. He is mentioned several times in the Qur'ân, e.g. ii, 49. In this Sûrâ the word is explained as a title (*laqab*) of the Amalakite ('*amâliqa*) kings, (cf. also verse 461). The true name of this Pharaoh, according to Islamic legends, was Mus'ab ibn Rayyân or his son al-Walîd ibn Mus'ab, (see al-Baydâwî, *Anwâr at-tanzîl*, p. 60). However, it seems that in some Isma'îlî works the name is reversed, probably by mistake, to Mus'ab ibn al-Walîd, (see verse 460; as-Sijistânî, *Tuhfat al-mustajibîn*, p. 39). The name al-Walîd ibn Mus'ab is also given to Pharaoh in al-Kisâ'î, p. 196. (See also A.J. Wensinck, "Fir'awn", *Encyclopaedia of Islam*).

¹⁶¹426. The Regent (*wasî*) or Foundation (*asâs*) of Moses was his brother Aaron. After his death Joshua son of Nun was entrusted with the office of Regency. Joshua was appointed only as a trustee Regent (*kafil*) to Aaron's descendants, (see Ibn

Zahra, *al-Usûl wal-ahkâm*, pp. 106, 119).

¹⁶²427-430. Cf. Qur'ân, xx, 38-39; xxviii, 7.

¹⁶³431. Cf. Qur'ân, xxviii, 8.

¹⁶⁴432-433. Cf. Qur'ân, xxviii, 9.

¹⁶⁵434-435. Cf. Qur'ân, xxviii, 38.

¹⁶⁶436-438. Cf. Qur'ân, xxviii, 22.

¹⁶⁷439-441. Cf. Qur'ân, xxviii, 23.

¹⁶⁸442. Cf. Qur'ân, xxviii, 24.

¹⁶⁹443. Cf. Qur'ân, xxviii, 25.

¹⁷⁰444. This is in reference to Shu'ayb, the last Trustee Imâm of the cycle of Abraham, (see *supra*, note 158).

¹⁷¹445. Cf. Qur'ân, xxviii, 26-27.

¹⁷²446-448. Cf. Qur'ân, xxviii, 29.

¹⁷³449. Cf. Qur'ân, xviii, 66 ff.; see al-Baydâwî, *Anwâr at-tanzîl*, p. 397; ath-Tha'labî, pp. 122-130; al-Kisâ'î, pp. 230-233; A.J. Wensinck, "al-Khadir", *Encyclopaedia of Islam*).

¹⁷⁴450. Cf. Qur'ân, xviii, 74.

¹⁷⁵451. Cf. Qur'ân, xviii, 77.

¹⁷⁶454. Cf. Qur'ân, xxviii, 29.

¹⁷⁷455-458. Cf. Qur'ân, xxviii, 30.

¹⁷⁸460-461. See *supra*, note 160.

¹⁷⁹462-463. Cf. Qur'ân, xx, 57-70.

¹⁸⁰464-465. Cf.. Qur'ân, xx, 77-78, xxviii, 40.

¹⁸¹466-467. See *supra*, note 161.

¹⁸²468. The Trustee Imâms of Moses' cycle, after Joshua were said to be Job, Ezra, David, Solomon and Zechariah. These Biblical names are also mentioned in the Qur'ân (see M.F. 'Abd al-Bâqî, *al-Mu'jam al-mufahras*) as well as in Islamic Tradition; (about Job see ath-Tha'labî, pp. 88-94; al-Kisâ'i, pp. 179-190; about Ezra, ath-Tha'labî, pp. 191-193; about David, ath-Tha'labî, pp. 151-162; al-Kisâ'i, pp. 250-278; about Solomon, ath-Tha'labî, pp. 161-182; al-Kisâ'i, pp. 267-296; about Zechariah, ath-Tha'labî, pp. 207-214; al-Kisâ'i, pp. 301-304). (About Ezra see also *Masâ'il majmû'a*, pp. 57-58). Ibn Zahra (*al-Usûl wal-ahkâm*, pp. 119, 124) mentions almost the same names. However Hasan Ibn Nûh's list of the Trustee Imâms (*Kitâb al-azhâr*, p. 206), although it has some of the names mentioned above, contains other names. In spite of its confusion, it contains for example, the name of Isaiah son of Amos who is also called Dhûl-Kifl, in contradiction with the general Islamic Tradition which identifies Dhûl-Kifl (mentioned also in Qur'ân, xxi, 85; xxxviii, 48) with Biblical persons other than Isaiah (see ath-Tha'labî, pp. 146-147; I. Goldziher, "Dhû'l-Kifl", *Encyclopaedia of Islam*).

¹⁸³469. This is in reference to the Qur'ân (xxxviii, 34); also see *supra*, note 182.

¹⁸⁴470. See *supra*, note 182. By "the wretch" (*an-nakid*) the author probably means either Herod Antipas, the ruler of Galilee (4-39 A.D.) who executed John the Baptist and presided at the trial of Jesus, or Pontius Pilate, the Roman governor of Judea when Christ was crucified. Either one could be considered the Opponent of Jesus. However Ibn Zahra (*al-Usûl wal-ahkâm*, p. 119) considers Judas Iscariot as Christ's Opponent.

¹⁸⁵471-474. 'Adnân is the Permanent Imâm during the

time of Moses, (see *supra*, note 157). The Permanent Imâm after him are his son Ma'add ibn 'Adnân, Nizâr ibn Ma'add, Mudar ibn Nizâr, Ilyâs ibn Mudar and Mudrika ibn Ilyâs. The latter's son, Khuzayma ibn Mudrika, is considered to be the Permanent Imâm during the time of Jesus; (see Hasan ibn Nûh, *Kitâb al-azhâr*, p. 206; Ibn Zahra, *al-Usûl wal-ahkâm*, p. 129). However, the author of our poem does not mention Ma'add ibn 'Adnân and Nizâr ibn Ma'add. A verse or more must be missing between verses 471 and 472.

¹⁸⁶475. In interpreting the Qur'ânic verse, "So We breathed into her of Our spirit" (xxi, 91), the author of *Masâ'il majmû'a* (pp. 117-118) gives an explanation of this point. He says: "... As for His saying about Mary, Peace be on her, 'So We breathed into her of Our spirit', its meaning is that Mary, Peace be on her, was one of the Proofs (*hujja*) (see *supra*, note 98) during that time. It is she who appointed Jesus, Peace be on him, and entrusted him with [the Affair] (*sallamat ilayh*), hence [his name] was attached to her (*nusiba ilayhâ*). [God's] saying, 'So We breathed into her of Our spirit', indicates the Imâm of that time, who was Khuzayma, Peace be on him. It means that he supplied her with [Divine] influx (*al-mâdda*) with which she was able to appoint Jesus [as Proclaimer], and assisted her with Divine assistance (*at-ta'yîd*), with which she was able to install him and entrust him [with the Affair]."

¹⁸⁷476. Cf. Qur'ân, iii, 42; xxi, 91; lxvi, 12.

¹⁸⁸477-478. This is in reference to the fact that Mary was a Proof (*hujja*) to the Trustee Imâm Zechariah who was acting for the Permanent Imâm Khuzayma (see *supra*, note 186).

¹⁸⁹479. This refers to John the Baptist, son of Zechariah. As-Sûrî says in *al-Qasîda as-sûriyya* (p. 54) that Mary is John and John is Mary. This obscure statement might mean that both persons had the same rank, i.e. they were both Proofs. On the other hand verse 479 of *ash-Shafiya* must mean that John was a secret Proof (*hujja*) whereas Mary was entrusted with teaching as a *hujja*.

¹⁹⁰480-482. Being the Proof (*hujja*) of the Imâm, Mary was the one who installed Jesus as a Proclaimer (see *supra*, note 186). Hence she became as well the spiritual mother of Jesus, (about spiritual parenthood, see *supra*, note 105). After Jesus, Mary remained a Proof and thus, by the same token, she became the spiritual mother of Simon Peter who was the Foundation (*asâs*) of Jesus, then, after Jesus' death, the *Mustawda'* Imâm, (see as-Sijistânî, *Tuhfat al-mustajibîn*, p. 152; ibn Zahra, *al-Usul wal-ahkâm*, p. 108).

¹⁹¹483. "the Faithful Spirit": *ar-rûh al-amîn*. This refers to the Qur'ân, xxvi, 193. In some Ismâ'îlî sources by the Faithful Spirit is meant the angel Gabriel, (*Masâ'il majmû'a*, pp. 61, 66-67, 135). However the author of *Masâ'il Majmû'a* goes on to say that "spirit (*rûh*) only refers to the knowledge which comes to the souls of godly people and makes them spiritual, superior and of the same class as the spiritual angels (*al-malâ'ika ar-rûhâniyyûn*), (*ibid*, p. 61).

¹⁹²484. Cf. Qur'ân, xix, 17-18.

¹⁹³485-486. Cf. Qur'ân, xix, 19.

¹⁹⁴487. Cf. Qur'ân, xix, 20.

¹⁹⁵488. Cf. Qur'ân, xix, 21.

¹⁹⁶489-490. Qur'ân, xix, 23.

¹⁹⁷491-500. As was shown above (see note 186), at the end of Moses' cycle and the eve of the following cycle, i.e. that of Jesus, Mary was considered to be a Proof (*hujja*), while the Permanent (*mustaqarr*) Imâm was Khuzayma and the Trustee Imâm was Zechariah (see also *supra*, note 182). Thus it was Mary, acting as a Proof (*hujja*), who was in charge of preparing the next Proclaimer, Jesus, to the office (see *supra*, note 190). Since this period was a period of stagnation (*fatra*), (see *supra*, note 156), the mission was in a state of inaction (*siyâm*). No one

of the Rank-holders in the mission was allowed to be active. It was a period of silence (*samt*).

¹⁹⁸501-503. This is in reference to the fact that the Permanent Imâm Khuzayma, has appointed Mary as a Proof and consequently has endowed her with knowledge in order to teach and prepare, in her turn, the coming Proclaimer, Jesus. The Qur'ânic verse, "Whenever Zechariah went in to her in the Sanctuary, he found her provisioned. 'Mary', he said, 'How comes this to thee?' From 'God' she said," (iii, 37), is interpreted as follows: the provision is the knowledge with which Mary was endowed by Khuzayma, while "God" refers to the Imâm of the Time himself, (see Ibn Zahra, *al-usûl wal-ahkâm*, pp. 129-130).

¹⁹⁹504. This refers to the Trustee Imâm Zechariah.

²⁰⁰506-510. Cf. Qur'ân, iii, 38-39; xix 3-7.

²⁰¹511. Cf. Qur'ân, iii, 40: xix; 8.

²⁰²512. Cf. Qur'ân, iii, 40; xix, 9.

²⁰³513-515. Cf. Qur'ân, iii, 41; xix, 10.

²⁰⁴516. Cf. Qur'ân, xix, 12.

²⁰⁵520-523. This refers to the different ranks of the Christian clergy. The author apparently makes no distinction between administrative and sacerdotal ranks, since the ranks of patriarch and archbishop, for example, are administrative ranks, while those of bishop, priest, deacon and lector are sacerdotal. The author does not include the ranks of sub-deacon, porter, acolyte, and exorcist. For lists of all ranks of the Eastern and Roman hierarchies, consult their respective catechisms.

²⁰⁶524-527. This refers to the seven sacraments of the Christian Church; which are the following: baptism, confir-

mation, the Eucharist, matrimony, penance, holy orders and extreme unction. To which of these sacraments the terms, "the belt", "the cross", and "the ringing of the bell", refer is not clear. (See R.G. Parsons, "Sacraments", *Encyclopaedia of religion and ethics*).

²⁰⁷530-531. See *supra*, note 186, 198.

²⁰⁸532. This refers to the fact that Jesus assumed the office of Proclamation before reaching the age of forty, i.e. the age of prophethood.

²⁰⁹534. See *supra*, note 190.

²¹⁰535-635. Cf. Qur'ân, iv, 157-158.

²¹¹537. This is in reference to Jesus, (Cf. Qur'ân iv, 171). The author of *Masâ'il majmû'a* (p. 117) interprets the Qur'ân's appellation of Jesus, as Spirit: "As for the appellation of Jesus, Peace be on him, as the Spirit of God, it is because [Jesus], Peace be on him, was the head of that cycle and the destination of that pervading Divine influx which is the Spirit. Hence he was called by the name of Spirit and was named the Spirit of God, just as the Messenger of God, God's blessing be on him and on his house, was called 'the Remembrance' (*adh-dhikr*) because he was the carrier of the Remembrance". (See also *supra*, note 191).

²¹²540-544. The list of the Trustee (*mustawda'*) Imâms of the cycle of Jesus is very obscure in the Ismâ'îlî sources that the writer knows of. The list that is given in our poem counts seven after Jesus. They are: Simon Peter, John, (see foot-note on the Arabic text of verse 540), 'Abd Saba', Shanûkh, Tâlib, Salama and Bahîrâ. However Hasan ibn Nûh counts four: Simon Peter, 'Abd al-Masîh, Marwa and Georgious who is identified with Bahîrâ (see Hasan ibn Nûh, *Kitâb al-azhâr*, p. 208). The fact that Georgious is identified with Bahîrâ has been mentioned by some Islamic, non-Ismâ'îlî biographers (see A.J. Wensinck,

"Bahîrâ", *Encyclopaedia of Islam*). A third list of Trustee Imâm is also given by Ibn Zahra (see *al-Usûl wal-ahkâm*, p. 119). Nevertheless, although those lists differ greatly, they all agree on the last one, Bahîrâ, the Christian monk famous in Islamic Tradition. As the last Trustee Imâm in the cycle of Jesus, Bahîrâ is believed to have conveyed the Knowledge to the next Proclaimer, Muhammad. It is interesting to notice that in the Bahîrâ-Apocalypse, which is a Christian production and dates in its present form from the eleventh or twelfth century, it is told how Sergius communicated to Muhammad his doctrine and laws and parts of the Qur'ân, (see A.J. Wensinck, "Bahîrâ", *Encyclopaedia of Islam*; A. Abel, "Bahîrâ", *Encyclopaedia of Islam*, new ed.)

²¹³545. This is in reference to Khuzayma, the Permanent (*mustaqarr*) Imâm during the time of Jesus, (see *supra*, notes 185, 186).

²¹⁴546-557. After Khuzayma, the Permanent Imâm were Khuzayma's descendants: Kinâna ibn Khuzayma, an-Nadr ibn Kinâna, Mâlik ibn an-Nadr, Fihri ibn Mâlik, Ghâlib ibn Fihri, Lu'ayy ibn Ghâlib, Ka'b ibn Lu'ayy, Murra ibn Ka'b, Kilâb ibn Murra, Qusayy ibn Kilâb, 'Abd Manâf ibn Qusayy, Hâshim ibn 'Abd Manâf, 'Abd al-Muttalib ibn Hâshim, Abû Tâlib ibn 'Abd al-Muttalib and 'Alî ibn abî Tâlib, (see also Hasan ibn Nûh, *Kitâb al-azhâr*, p. 209). However, it is believed that after 'Abd al-Muttalib the Permanent Imamate passed to his son Abû Tâlib while the office of Prophethood went to his other son, 'Abdallâh to appear in the latter's son Muhammad, (see also 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, pp. 167-168). It is to be noticed that once before, Prophethood had split from Imamate. This was after Abraham, when his son Ishmael was entrusted with the Permanent Imamate while the other son Isaac was entrusted with Prophethood, (see *supra*, note 137). Mention must be made here that Prophethood deals with outward knowledge (*'ilm az-zâhir*) while Permanent Imamate deals with inward knowledge (*'ilm al-bâtin*), (see *supra*, note 137). Like Isaac and his descendants after him, Muhammad's position, in the Ismâ'îlî doctrine, is that of Trusteeship

(*istidâ'*) rather than Permanence (*istiqrâr*). Idrîs 'Imâd ad-Dîn makes this point clear when, after quoting some sayings attributed to 'Alî ibn Abî Tâlib, which indicates the Divine nature of the Imâm; he says, "This is what he said. We have cited this in order that the cognisant may know his position with regard to the Prophet. It is the same as that of the Imâm al-Qâ'im bi-Amrillâh with regard to al-Mahdî Billâh." (See Idrîs 'Imâd ad-Dîn, *Zahr al-ma'ânî*, p. 78 of the Arabic text). It is worth mentioning here that al-Mahdî is considered to be a Trustee (*mustawda'*) Imâm while al-Qâ'im was a Permanent (*mustaqarr*) Imâm, (see *infra*, note 250). Another proof that Muhammad was considered to be *mustawda'* is that he was believed to have received the knowledge from Bahîrâ, the last *mustawda'* Imâm of the cycle of Jesus, (see *supra*, note 213).

²¹⁵558-560. Before assuming the office of Proclamation, Muhammad had been passing during the cycle of Jesus from one rank to the other. We saw (see *supra*, note 213) that he received the knowledge from Bahîrâ. After Bahîrâ he became, as as-Sijistânî tells us, a Trustee Imâm in the cycle of Jesus. Then he was promoted from this rank to assume the rank of Proclamation (see as-Sijistânî, *Tuhfat al-mustajibîn*, p. 152).

²¹⁶561-568. The ranks through which Muhammad passed until he became the Proclaimer of the cycle known by his name are, according to the author of our poem, five in number. They are apparently the upper five ranks that were discussed above (see *supra*, note 98), namely, those of the Proclaimer (*an-nâtiq*), the Foundation (*al-asâs*), the Imâm, the Gate (*al-bâb*), and the Proof (*al-hujja*). These five ranks which are called the Physical Ranks (*al-hudûd al-jismâniyya*), (see *supra*, note 98), correspond to five other superior ranks called the Spiritual Ranks (*al-hudûd ar-rûhâniyya*). These are the Preceder (*as-sâbiq*), the Successor (*at-tâlî*), Sovereignty (*al-jadd*), Insight (*al-fath*), and Imagination (*al-khayâl*), (see *supra*, note 97). Each of these superior ranks, according to Abû Firâs, supplies with Divine influx its corresponding rank of the inferior ones. At the eve of Muhammad's cycle those who occupied those ranks were the following:

1. 'Imrân, who is Abû Tâlib (see verse 555); he was the Permanent Imâm (see *supra*, note 215). Although Abû Tâlib was not a Proclaimer, since there was not a new *Shari'a* to proclaim, he was assuming the highest rank in his time, namely that of the Permanent Imâm. 2. Khadîja, the Foundation (*al-asâs*). She became later, Muhammad's wife. Being the Foundation of Abû Tâlib, she is called in verse 562, his wife. This is in a spiritual rather than in a material sense; the Imâm is to the Foundation as the husband is to the wife, and as the teacher is to the pupil. 3. Zayd, the Gate (*al-bâb*). He is probably Zayd ibn Hâritha, the famous companion of Muhammad and his adopted son (see R. Strothmann, *Gnosis-Texte*, p. 32). 4. 'Amr, the Proof (*al-hujja*). He is probably 'Amr ibn Uhayha ibn al-Julâh al-Awsî, one of the Ansâr. (His biography is found in Ibn Hajar, *al-Isâba*, vol. 2, pp. 1241-1242). This assumption is based on the fact that he was Abû Tâlib's paternal uncle, being a half-brother of Abû Tâlib's father, 'Abd al-Muttalib, (see *ibid.*). 5. Maysara, the Missionary (*ad-da'î*). He is probably the slave of Khadîja (see R. Strothmann, *Gnosis-Texte*, p. 32). (See Ibn Hishâm, *Sîra*, vol. 1, pp. 188, 189, 191; Ibn Hajar, *al-Isâba*, vol. 3, p. 966). However the author of *Masâ'il majmû'a* (p. 77) disagrees in some names with Abû Firâs. The five ranks, according to him, were occupied by: 1. Abû Tâlib; 2. Zayd ibn Hâritha; 3. Ubayy ibn Ka'b; 4. Maysara; 5. Bahîrâ, (see also R. Strothmann, *Gnosis-Texte*, pp. 32-33).

²¹⁷569. "God" here refers to the Permanent Imâm, Abû Tâlib, who obviously appointed the officials mentioned in verses 562-568. Calling the Imâm God is explained above (see note 22).

²¹⁸570. Cf. *supra*, notes 186, 187, 214.

²¹⁹573-575. This refers to some of the enemies of Muhammad. The author only mentions three. By *Harb* he most probably means Sakhr ibn Harb, who is Abû Sufyân, Mu'âwiya's father and the famous foe of Muhammad. As for Ibn Mâlik, he is probably 'Abdallâh ibn Ubayy ibn Mâlik known also as Abdallah ibn Ubayy ibn Salûl. He was the head of al-Khazraj

tribe, who threatened Muhammad that he would expel him from Medina, (see Ibn Hishâm, *Sira*, vol. 1, p. 693; vol. 2, pp. 290-292). The third foe is Ibn Hishâm; he is Abûl-Hakam 'Amr ibn Hishâm ibn al-Mughîra... ibn Makhzûm. He is best known as Abû Jahl and was probably the strongest enemy of Muhammad (see *ibid.*, pp. 265 ff.). It is interesting to notice that Abû Jahl is considered to be the Opponent of Muhammad. However Muhammad, according to some Ismâ'îlî works, unlike other Proclaimers, had two Opponents, namely Abû Jahl and Abû Lahab, Muhammad's uncle, (see *Masâ'il majmû'a*, pp. 133-134), whereas, according to other Ismâ'îlî sources the only Opponent of Muhammad was Abû Lahab, (see Ibn Zahra, *al-Usûl wal-ahkâm*, p. 120).

²²⁰578-583. This refers to the famous story of Muhammad's night journey on the fabulous animal called al-Burâq from Mecca to Jerusalem and thence to Heaven, (see B. Carra de Vaux, "Burâk", and J. Horovitz, "Mi'râdj", *Encyclopaedia of Islam*; R. Paret, "al-Burâk", *Encyclopaedia of Islam*, new ed.).

²²¹587-593. See *supra*, note 18.

²²²594-595. This refers to the fact that 'Alî ibn Abî Tâlib was the Regent (*wasî*) or Foundation (*asâs*) during the time of Muhammad, (see as-Sijistânî, *Tuhfat al-mustajibîn*, p. 152, Ibn Zahra, *al-Usûl wal-ahkâm*, p. 106, 108, 120; al-Hâmidî, *Kanz al-walad*, fols. 4-5, Idrîs 'Imâd ad-Dîn, *Zahr al-ma'ânî*, pp. 73-78).

As for 'Alî's epithets "the bold, the corpulent", they are a mere description of his physical appearance, (see Cl. Huart, "'Alî b. Abî Tâlib", *Encyclopaedia of Islam*; L. Veccia Vaglieri, "'Alî b. Abî Tâlib", *Encyclopaedia of Islam*, new ed.).

²²³596-617. This refers to the meeting at the pond of Khumm, situated between Mecca and Medina (see Yâqût, *Mu'jam al-buldân*, vol. 2, p. 471; vol. 3, p. 777), where Muhammad was said to have announced 'Alî to be his heir (see al-Majlisî, *Bihâr al-anwâr*, vol. 37, pp. 108 ff.; Fr. Buhl, "Ghadîr al-

Khumm" *Encyclopaedia of Islam*). As for the name *Haydara* (verse 597) it is one of the names of 'Alî ibn Abî Tâlib; sometimes he is referred to as *Haydar* (See Cl. Huart, "'Alî", *Encyclopaedia of Islam*; L. Veccia Vaglieri, "'Alî b. Abî Tâlib, *Encyclopaedia of Islam*, new ed.)

²²⁴620. This refers to the incident when 'Umar ibn al-Khattâb came to 'Alî's house to force him, his wife and his partisans to acknowledge the caliphate of Abû Bakr, (see H. Lammens, "Fâtima", *Encyclopaedia of Islam*).

²²⁵621-622. This refers to the election of Abû Bakr as Caliph under the roof of the Banû Sâ'ida (see Ibn Hishâm, *Sîra*, vol. 2, p. 656).

²²⁶623. See *supra*, note 224.

²²⁷624. This is in reference to 'Umar ibn al-Khattâb, the second caliph.

²²⁸625. The six that were appointed by 'Umar on his death bed to choose a caliph from among them. They are 'Alî ibn Abî Tâlib, 'Uthmân ibn 'Affân, Talha ibn 'Ubaydillâh, az-Zubayr ibn al-'Awwâm, Sa'd ibn Abî Waqqâs, and 'Abd ar-Rahmân ibn 'Awf.

²²⁹626. This is in reference to 'Uthmân ibn 'Affân the third caliph.

²³⁰629. This is probably in reference to Mu'âwiya who was reaffirmed by 'Uthmân as governor of Syria. It is also possible that the author thought by mistake that 'Uthmân, not 'Umar, had appointed Mu'âwiya as governor.

²³¹629. "Abû Marwân". He is al-Hakam ibn Abîl-'Âs, the father of the Umayyad caliph Marwân ibn al-Hakam. He was banished by the Prophet to the city of at-Tâ'if, but when 'Uthmân became caliph he pardoned him and brought him back, (see H. Lammens, "Marwân b. al-Hakam", *Encyclopaedia of Islam*).

²³²This might refer to 'Uthmân ibn 'Affân's exiling Abû Dharr al-Ghifârî, one of the Prophet's good companions, to Rabadha, somewhere near Medina.

²³³634-636. This is in reference to the revolt that broke out in Medina against 'Uthmân and ended in his murder, and election of 'Alî as caliph, (see G. Levi Della Vida, 'Othmân b. 'Affân', *ibid.*).

²³⁴638-641. This refers to the battle of Siffîn between 'Alî and Mu'âwiya (see Fr. Buhl, "Siffîn", *ibid.*).

²³⁵642. "al-Humayrâ". This is a nickname of 'Â'isha bint Abî Bakr, the wife of the Prophet. It is a diminutive form of *al-Hamrâ'* referring to her fair complexion.

²³⁶642-652. This refers to the battle of the Camel which took place at Basra between 'Alî on one side, and 'Â'isha, Talha ibn 'Ubaydillâh and az-Zubayr ibn al-'Awwâm on the other side, (see al-Mas'ûdî, *Murûj*, pp. 304; ff.; 'U. R. Kahhâla, *A'lâm an-nisâ'*, vol. 3, pp. 35 ff.; M. Seligsohn, "'Â'isha", *Encyclopaedia of Islam*; W. Montgomery Watt, "'Â'isha bint Abî Bakr", *Encyclopaedia of Islam*, new ed.).

²³⁷653. By "the Opponent" (*ad-didd*) the author means Mu'âwiya ibn Abî Sufyân.

²³⁸655-657. This is in reference to the Kharijite 'Abd ar-Rahmân ibn Muljam who murdered 'Alî ibn Abî Tâlib in 40 A.H./ 661 A.D., (see Al-Isfahânî, *Maqâtil*, pp. 28 ff.; Cl. Huart, "'Alî", *Encyclopaedia of Islam*; L. Veccia Vaglieri, "'Alî b. Abî Tâlib", *Encyclopaedia of Islam*, new ed.).

²³⁹658-659. After 'Alî ibn Abî Tâlib, the Imâm, to the Ismâ'îlis, is al-Husayn ibn 'Alî, not al-Hasan as the Twelvers and other Shi'ite sects believe. Al-Hasan is not considered by the Ismâ'îlis as more than a Trustee (*mustawda'*) Imâm, (see 'Alî ibn Muhammad ibn al-Walîd, *Risâlat al-idâh*, p. 139; 'Alî ibn Muhammad ibn al-Walîd, *Tuhfat al-murtâd*, p. 168; Ibn Zahra, *al-Usûl wal-ahkâm*, p. 120, al-Khattâb ibn Hasan, *Ghâyat al-marwâlid*, p. 35).

²⁴⁰660-661. This refers to the intrigues of Mu'âwiya and 'Amr ibn al-'Âs against al-Hasan ibn 'Alî, which led to the abdication of al-Hasan from the Caliphate in favor of Mu'âwiya, (see al-Isfahânî, *Maqâtil*, pp. 46 ff.).

²⁴¹662-663. See *ibid.*, pp. 73 ff.

²⁴²666. "the head of the party of the wicked" is in reference to Mu'âwiya.

²⁴³668-669. As Mu'âwiya is considered to be the Opponent of 'Alî, Mu'âwiya's son, Yazîd, is considered to be the Opponent of al-Husayn .

²⁴⁴669-675. This is in reference to the battle of Karbalâ' where al-Husayn was slain on the 10th of Muharram, 61 A.H./ 10th of October, 680 A.D. (see *ibid.*, pp. 65 ff.; H.Lammens, "al-Husain", *Encyclopaedia of Islam*).

²⁴⁵683-685. Before his death, according to the Ismâ'îlis, al-Husayn appointed his half-brother Muhammad ibn al-Hanafiyya as a Regent to the Permanent Imâm 'Alî ibn al-Husayn, known as Zayn al-'Âbidîn, and sometimes as as-Sajjâd, who was still young. Thus Muhammad ibn al-Hanafiyya was considered as a Trustee (*mustawda'*) Imâm, (see al-Khattâb ibn Hasan, *Ghâyat al-mawâlid*, p. 35).

²⁴⁶690-695. The author calls 'Alî Zayn al-'Âbidîn the "Tree" in reference to the Qur'ânic verse: "God is the Light of the heavens and the earth; the likeness of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering star kindled from a Blessed Tree, an olive that is neither of the East nor of the West whose oil well nigh would shine, even if no fire touched it; Light upon Light; God guides to His Light whom He will. And God strikes similitudes for men, and God has knowledge of everything." (xxiv, 35). According to Abû Firâs, 'Alî Zayn al-'Âbidîn, being an Imâm, was referred to as the Tree because the tree mentioned in the above

Qur'anic verse is interpreted by the Ismâ'îlîs to refer to the Imâms. As this Tree is the source of the oil that shines, and consequently the source of light, the Imâm is the source of all knowledge.

²⁴⁷696-700. After 'Alî Zayn al-'Âbidîn the Imâms were respectively: Muḥammad ibn 'Alî, known as al-Bâqir, Ja'far ibn Muḥammad, known as as-Sâdiq, Ismâ'îl ibn Ja'far, and Muḥammad ibn Ismâ'îl. The first Imâm in the cycle who went into concealment in order to be protected from al-Mansûr, the 'Abbasid caliph, was Ismâ'îl ibn Ja'far, the sixth Imâm from 'Alî. Al-Mansûr is considered to be his Opponent. He pretended to be dead; his story is well cited by Idrîs 'Imâd ad-Dîn (*Zahr al-ma'ânî*, pp. 48-49). As for Muḥammad ibn Ismâ'îl, he has a special position in the Ismâ'îlî creed as the seventh Imâm from 'Alî (see *supra*, note 33).

²⁴⁸701. This refers to the concealed Imâms who came after Muḥammad ibn Ismâ'îl. They were: 'Abdallâh ibn Muḥammad known as ar-Radî, Ahmad ibn 'Abdallâh, known as at-Taqî, and al-Husayn ibn Ahmad, known as al-Muqtadâ, (see Ibn Zahra, *al-Usûl wal-ahkâm*, pp. 107, 121; Idrîs 'Imâd ad-Dîn, *Zahr al-Ma'ânî*, pp. 58-66; Hasan ibn Nûh, *Kitâb al-azhâr*, pp. 235-236). However unlike Idrîs 'Imâd ad-Dîn, the title of the third Imâm is given by Hasan ibn Nûh as az-Zakî. It is worth noticing here that al-Khattâb ibn Hasan adds a fourth to the list of these concealed Imâms, namely 'Alî ibn al-Husayn (*Ghâyat al-mawâlid*, pp. 36-37). (About the concealed Imâms see also B. Lewis, *The origins of Ismâ'îlism*, pp. 71-73; W. Ivanow, *The rise of the Fatimids*, pp. 151 ff.). An Ismâ'îlî prayer book entitled *Du'â*, lists these concealed Imâms as follows (p. 8): al-Wafî Ahmad, at-Taqî Muḥammad and Radî ad-Dîn (or ar-Radî) 'Abdallâh. This is also corroborated by a Persian Ismâ'îlî poet, Khâkî Khurâsânî who flourished in the eleventh century A.H./ seventeenth century A.D. (see Ivanow, *Ismâ'îlî literature*, p. 145), in his poem entitled *Qasîda-i dhurriyye* edited by A. Seminov in his article; "Une ode ismaélite dédiée aux incarnations de 'Ali-dieu", *Iran*, 1928, vol. 2,

pp. 1-24. However Mustafâ Ghâlib, in his book *A'lâm al-ismâ'î-liyya* on pp. 109, 263 and 342 identifies al-Wafî Ahmad, at-Taqî Muhammad and Radî ad-Dîn (or ar-Radî) 'Abdallah with 'Abdallâh ibn Muhammad, Ahmad ibn 'Abdallâh, and al-Husayn ibn Ahmad respectively. It seems that each of these concealed Imâms had two different names by which he was known.

²⁴ 702-704. Being concealed each of the Imâms mentioned above (see note 648) had a lieutenant (*khalifa*) who presided over the community in behalf of the Imâm. These lieutenants were Trustee (*mustawda'*) Imâms. Idrîs 'Imâd ad-Dîn names 'Abdallâh ibn Maymûn al-Qaddâh to be the lieutenant to the first two Imâms, 'Abdallâh ibn Muhammad and Ahmad ibn 'Abdallâh, while the third Imâm's lieutenant was a certain Ahmad known as al-Hakîm, a descendant of al-Husayn ibn 'Alî (see *Zahr al-ma'âni*, pp. 58-66). Thus, according to Idrîs 'Imâd ad-Dîn, the lieutenants were only two, 'Abdallâh ibn Maymûn al-Qaddâh and Ahmad al-Hakîm. However by saying that 'Abdallâh ibn Maymûn was the Trustee for the second Imâm, the author of *Zahr al-Ma'âni* might have meant a son of 'Abdallâh ibn Maymûn whose name was accidentally overlooked. (About the Trustee Imâms of that period see also B. Lewis, *The origins of Ismâ'ilism*, pp. 54 ff.; W. Ivanow, *Ibn-al-Qaddah*).

²⁵ 705-709. After the concealed Imâms the movement was again uncovered when al-Mahdî (see *supra*, note 141) assumed power as an Imâm. Being the beginning of a new era of revelation he was compared to the day of Fast-breaking, the previous period of concealment being compared to fasting. Thus the Resurrector is consequently compared to the greater Feast of Sacrifice. However al-Mahdî, whose name was Sa'îd and who was known also as 'Ubaydallâh, was only a Trustee (*mustawda'*) Imâm to the real Imâm, Muhammad ibn al-Husayn known as al-Qâ'im bi-Amrillâh. The author of *Ghâyat al-mawâlid* (p. 36), although he mentions four concealed Imâms (the fourth being 'Alî ibn al-Husayn... ibn Muhammad ibn Ismâ'il) says: "When the light was revealed in Yemen and the

country of Maghrib, the Regent of God on His earth (the Imâm), 'Alî ibn al-Husayn, may God bless him, left for the country of Maghrib. On his way he manifested withdrawal [from life] (*azhara al-ghayba*) and appointed in his place his Proof (*hujja*) Sa'id, surnamed al-Mahdî, God's peace be on him... When al-Mahdî was about to pass away he conveyed the deposit (*al-wadî'a*) to its [real] abode (*mustaqarr*) (the real Imâm) Muhammad ibn 'Alî, al-Qâ'im bi-Amrillâh... who assumed it." (*ibid.*, p. 37). In the same way Idrîs 'Imâd ad-Dîn mentions that al-Mahdî was a Regent to al-Qâ'im (*Zahr al-ma'âni*, p. 66). However al-Qâ'im is many a time referred to as the son of al-Mahdî. We must remember that this relation is of a spiritual parenthood, which is prevalent in Ismâ'ilism, rather than a physical parenthood (see *supra*, note 105). About al-Mahdî being a Trustee (*mustawadâ'*) Imâm, see also B. Lewis, *The origins of Ismâ'ilism*, pp. 71-73).

²⁵¹710-712. After al-Mahdî, the Imamate was assumed, as we saw above (note 250), by al-Qâ'im bi-Amrillâh, Muhammad ibn al-Husayn. After him the Imâmate passed to al-Man-sûr, then al-Mu'izz, who was called the seventh of the two heptads of Imâms, (see Idrîs 'Imâd ad-Dîn, *Zahr al-ma'âni*, p. 57); the first heptad begins with 'Alî ibn Abî Tâlib and ends with Muhammad ibn Ismâ'il (see *supra*, notes 239, 245, 247) and the second heptad begins with 'Abdallâh ibn Muhammad (who also was called al-Wafî Ahmad, see *supra*, note 248) and ends with al-Mu'izz (see *supra*, note 248, 250). Any seventh Imâm has a special place in Ismâ'ilism. "He is endowed", says Idrîs 'Imâd ad-Dîn, "with a power that the preceding Imâms do not have". (*Zahr al-ma'âni*, p. 57). After al-Mu'izz came al-'Azîz, then al-Hâkim who was believed by the Imsâ'ilîs to have passed into concealment. It is worth mentioning here the position that al-Hâkim occupies in early Ismâ'ilism. Being the ninth Imâm from Muhammad ibn Ismâ'il, whose cycle is the last cycle in the spiritual birth (see *supra*, note 33), the early Ismâ'ilîs believed that this cycle was completed by al-Hâkim. As-Sûrî in *al-Qasidâ as-sûriyya* (p. 68) compares him to the feast of Sacrifice (cf. *supra*, note 250). It is worth mentioning

that the author of our poem holds as-Sûrî in great esteem and considers himself a pupil of his (see verses 746-750). In this last cycle of Muhammad ibn Ismâ'il the mission (*ad-da'wa*) was to be achieved, or in other words, it was to be spiritually born. Now every one of the nine Imâms of this cycle was compared to one month in the process of physical pregnancy. As the child is born in the ninth month, so the mission is accomplished by the ninth Imâm. In his *al-Qasida as-sûriyya* (p. 68) the *dâ'i* Muhammad ibn 'Alî as-Sûrî says about al-Hâkim:

"... The Perfect resides wholly in the ninth [Imâm],

Compared to the feast of Sacrifice, he is the avenger,
with his sword, who uprooted the unbelievers

In him the parturition [was accomplished], the coming [to light
was done].
and the concealed and hidden appeared.

[In him] the Affair of God was established
and the wisdom of the Just was realized."

From the above passage one can deduce that al-Hâkim was considered by the early Ismâ'ilîs to be, not merely an Imâm, but an Imâm in whom a new era had come to light. In him the *da'wa* or mission was accomplished and the *child* was born. If we consider that Muhammad ibn Ismâ'il had started a new period the task of which was to pave the way to the Greatest Resurrection (*al-qiyyâma al-kubrâ*) (see *supra*, note 33), al-Hâkim is to be considered the culmination of this period and the beginning of the cycle of the Greater Resurrection, at the end of which the final Resurrector will come. Considering himself to be the pupil of as-Sûrî, Abû Firâs, the author of our poem, must have held al-Hâkim in the same position as his master held him.

²⁵²712. After al-Hâkim, the Imamate was assumed by as-Zâhir then al-Mustansir. After al-Mustansir, the Ismâ'ilîs were divided into two groups, the Nizârîs, who are the followers

of Nizâr, the elder son of al-Mustansir, and the Musta'lians, the followers of al-Mustansir's other son, al-Musta'li who assumed the caliphate after vanquishing Nizâr (see H.A.R. Gibb, "Nizâr b. al-Mustansir"; "al-Musta'li Bi' Llâh," *Encyclopaedia of Islam*).

²⁵³714-717. Some of the names mentioned in these four verses are completely obliterated, others, in spite of the intentional obliteration, were read with difficulty. Among the names that could be read, some turned out to be names of Musta'lian caliphs, like al-Hâfiz (verse 714), al-Fâ'iz (verse 715) and al-Âdid (verses 714), while the others could not be identified. Moreover, the Musta'lian caliphs mentioned above are not even considered by the Musta'lians to be Imâms, their last Imâm being at-Tayyib who came before al-Hâfiz, (see 'Alî ibn Hanzala al-Wadâ'i, *Simt al-haqâ'iq*, ed. by 'A. al-'Azzâwî, Introduction, p. 6). These reasons lead us to believe that they were added later to the poem by an uninformed Musta'lian who forgot to change the name of Nizâr in verse 713. The poem thereafter, with the fabricated verses, fell again into the hands of a Nizârî who, being uninformed as well, copied the poem without paying attention to the fabricated verses. This scribe's ignorance is much apparent in the very many mistakes he made while he was copying the poem. However, after being copied by this ignorant scribe, the MS. fell in the hands of a more informed Nizârî who allowed his pen to obliterate the names of these Musta'lian caliphs .

²⁵⁴718-722. The pronoun "his" refers to Nizâr. The Imamate remained in Nizâr's posterity until twenty Imâms had elapsed after Muhammad ibn Ismâ'il. The twentieth Imâm, Khwushâh (see M. Hodgson, *The order of Assassins*, pp. 42, 226 ff.), conveyed the Imamate to his son Shams ad-Dîn Muhammad who assumed the Imamate after his father's murder in 655 A.H. / 1257 A.D. by the Mongols. He transferred the seat of the Imamate to Azarbaijan (see M. Ghâlib, *Târikh ad-da'wa al-ismâ'iliyya*, pp. 223-225; K. Ali, *Ever living Guide*, Genealogical chart, opposite p. 1; M.G. Hodgson, *The order of Assassins*, p. 270), to a place, according to Abû Firâs (verse 720), called

Qusûr; it is now a little village, six kilometers north of Ridâ'iyyé (see *Farhang-i jughrâfiyya'i-yi Irân*, vol. 4, p. 382). Being the twenty first Imâm after Muhammad ibn Ismâ'îl, Shams ad-Dîn Muhammad is considered to be the seventh Imâm of the fourth heptad. Thus he had a similar venerated position to that which every seventh Imâm has (see *supra*, note 251).

²⁵⁵723-724. Cf. Qur'ân, lvii, 13.

²⁵⁶725-733. See *supra*, note 22.

²⁵⁷734. This in reference to the Imâm.

²⁵⁸744. Qur'ân, xxv.

²⁵⁹746. He is Muhammad ibn 'Alî ibn Hasan as-Sûrî, from the city of Tyre (Sûr) on the coast of Lebanon. He was an Ismâ'îlî missionary during the reign of the Fâtimid al-Mustansir Billâh (427 A.H./1037 A.D. - 487 A.H./1094 A.D.). As-Sûrî's work that Abû Firâs refers to is known as *al-Qasîda as-sûriyya*. It was edited by Mr. 'Ârif Tâmir of Salamiyya, Syria, and published in Damascus by the "Institut français de Damas" in 1955.

²⁶⁰Colophon. Unfortunately the scribe neither mentioned his name, nor the date when he completed copying the poem. This fact and the way he wrote his colophon, together with the many errors he made while copying the poem, reveal his simple-mindedness and lack of learning. The editor was unable to identify Mîr Salîm whom the scribe mentioned. We do know, however, that the MS. was transcribed not earlier than the second half of the eighteenth century, because the scribe started to transcribe another work which he attributed to Shaykh 'Alî al-Mukahhal immediately after he finished the colophon of *ash-shafiya*.

The editor consulted with Mr. 'Ârif Tâmir and other people from the Ismâ'îlî area in Syria, and was informed that

Shaykh 'Alī al-Mukahhal died in 1839 A.D. The question remains, on the other hand, as to whether the work was transcribed during al-Mukahhal's life or afterwards, and if so how long. The only possible source for determining this is the military occupation of the Qadmûs area which the scribe mentions. This editor has examined historical references to the Qadmûs area in an effort to establish the date of the above-mentioned military occupation and was unable to establish a date with any certainty. The scribe was obviously referring to a specific occupation of the Qadmûs area by the central authorities. This could have been any one of several occupations. But this, in fact, leads us no closer to establishing the exact date of the transcription. Any attempt to establish such a date would be conjectural and inconclusive.

The Intelligible World (<u>'ālam al-ʿibḍī</u>)	The Physical World (<u>'ālam al-ṣajdī</u>)	The World of Religion (<u>'ālam al-dīnī</u>)
The First Intellect (<u>al-ʿaql al-awwal</u>)	Sphere of spheres (<u>falak al-ʿafāk</u>)	The Proclaimer (<u>fan-nāḩiq</u>)
The Second Intellect or Inclusive Soul (<u>fan-nafs al-kullīya</u>)	Sphere of the fixed stars (<u>falak ath-thawābit</u>)	The Regent (<u>al-ʿwāl</u>)
The Third Intellect	Saturn (<u>Zuhā</u>)	The Indām
The Fourth Intellect	Jupiter (<u>al-Muṣṭarī</u>)	The Gate (<u>al-bāb</u>)
The Fifth Intellect	Mars (<u>al-Marrūḩ</u>)	The Proof (<u>al-bayyīn</u>)
The Sixth Intellect	The sun (<u>ash-shams</u>)	The Missionary of the Message (<u>al-bāliḡ</u>)
The Seventh Intellect	Venus (<u>al-Zuhra</u>)	The Missionary-General (<u>al-muḩṭab</u>)
The Eighth Intellect	Mercury (<u>al-Uḩrīd</u>)	The Limited Missionary (<u>al-muḩṭab al-muḩṭab</u>)
The Ninth Intellect	The moon (<u>al-qamar</u>)	The Licence-General (<u>al-ma'dūn al-muḩṭab</u>)
The Tenth Intellect	The earth (<u>al-ard</u>)	The Limited Licence (<u>al-ma'dūn al-ma'dūn</u>)



Notice that the Intelligible World includes the Physical World and the Physical World includes the World of Religion.

CHART I

	Permanent (<i>muṣṭafīr</i>)	Imāms Trustees (<i>muṣṭafā'</i>)	Opponents (<i>addā, sing. dād</i>)
First cycle	Adam: Proclaimer (<i>adhīq</i>) Abel: 1st Regent (<i>wasf</i>) Seth: 2nd Regent (<i>wasf</i>) Enōsh Kenan Mahalalel Jared Enoch Methuselah Lamech		Hārith ibn Murra
Second cycle	Noah: Proclaimer (<i>adhīq</i>) Shem: Regent (<i>wasf</i>) Arphachshad Salah Eber Peleg Reu Serug Nehor Terah		Og son of Anak
Third cycle	Abraham: Proclaimer (<i>adhīq</i>) Ishmael: Regent (<i>wasf</i>) Kedar Heml Salkmān Nabat al-Humayya' Udad Udd	Isaac	Nimrod
Fourth cycle	'Adīkān Ma'add Nīrār Mudār Ilyā Mudrīkā Khuzayma Kīlān su-Naīr Mīkīk Fīr Ghālib Lu'ayy Ka'b Murra Kū'āb Qusayy 'Abd Manfīf Hāshīm 'Abd al-Murālib Abū Tālīb	Moses: Proclaimer (<i>adhīq</i>) Aaron: Regent (<i>wasf</i>)	Pharaoh
Fifth cycle		Zechariah Jesus: Proclaimer (<i>adhīq</i>) Simon Peter: Regent (<i>wasf</i>)	Pontius Pilate
Sixth cycle	'Alī: Regent (<i>wasf</i>) al-Husayn 'Alī Zayn al-'Ābidīn Muḥammad al-Bāqir Ja'far Ismā'īl	Muḥammad: Proclaimer (<i>adhīq</i>) al-Hasan Muḥammad ibn al-Hanāfiyya	Abū-Jahl Yazīd ibn Mu'āwiya
Cycle of the Smaller Resurrection	Muḥammad 'Abdallāh (al-Waṭf Aḥmad) Aḥmad (al-Taḥī Muḥammad) al-Husayn (Ar-Raḥī 'Abdallāh) al-Q'īm al-Manrūr al-Ma'īz al-Azīz al-Hākīm Ar-Zāhir al-Mustawīz Nūr	Mūsā ibn Ja'far 'Abdallāh ibn Maysūn al-Qaddāh Aḥmad al-Hākīm 'Ubaydallāh al-Mahallī	Abū Ja'far al-Manrūr
	↓ Shams al-Dīn Muḥammad		

CHART II

GLOSSARY

A

<i>al-abad</i>	: the eternal future
‘ <i>ahd</i>	: oath
<i>al-akhlât, al-arba‘a</i>	: the four humors
‘ <i>âlam ad-dîn</i>	: the World of Religion
‘ <i>âlam al-ibdâ‘</i>	: the Realm of Origination, the Intel- ligible World
‘ <i>âlam al-jism</i>	: see <i>dâr al-jism</i>
<i>al-‘âlam al-kabîr</i>	: macrocosm
<i>al-‘âlam as-saghîr</i>	: microcosm
‘ <i>alaqa</i>	: clot
<i>amr</i> (pl. <i>awâmir</i>)	: command
(pl. <i>umûr</i>)	: activity, affair, matter, will
<i>aqâma</i>	: to dwell
‘ <i>âqil li-dhâtih</i>	: comprehending its essence
<i>al-‘aql al-awwal</i>	: the First Intellect
<i>al-‘aql al-fa‘âl</i>	: the Active Intellect
<i>arâda</i>	: to will
<i>al-asâs</i>	: the Foundation (a name of a Rank- holder)
<i>al-asmâ‘ al-husnâ</i>	: the most Beautiful Names
<i>al-azal</i>	: the eternal past

B

<i>al-bâb</i>	: the Gate (a name of a Rank-holder)
<i>al-bahr al-muhîr</i>	: the Ocean, the surrounding Sea
<i>barzakh</i>	: interval, barrier, stage
<i>barzakh al-hayawân</i>	: the stage of animals
<i>barzakh al-hubût.</i>	: the barrier of chaos
<i>barzakh al-ma‘dîn</i>	: the stage of minerals
<i>barzakh an-nabât</i>	: the stage of plants
<i>ba‘th</i>	: emission
<i>al-bâtin</i>	: see ‘ <i>ilm al-bâtin</i>
<i>al-bulûgh ad-dîni</i>	: religious maturity

D

- da'f-i bidâyat* (Pers.) : initial weakness
ad-dâ'i : missionary
da'i al-balâgh : the Missionary of the Message (a name of a Rank-holder)
ad-dâ'i al-mahdûd : the Limited Missionary (a name of a Rank-holder)
ad-dâ'i al-mahsûr : see *ad-dâ'i al-mahdûd*
ad-dâ'i al-mutlaq : the Missionary-General (a name of a Rank-holder)
dâr : world, abode, realm
dâr al-jism : the Physical World
da'wa : mission, movement
dawr : cycle
dawr al-kashf : the cycle of Revealmnt
dawr al-qiya'ma : the cycle of Resurrection
dawr as-satr : the cycle of Concealment
dhikr : remembrance
didd : opponent

F

- falak al-aflâk* : the Sphere of spheres
al-falak al-muhit : the encompassing Sphere
farmân (Pers.) : command
fasl al-khitâb : the decision of the meaning of the discourse
al-fath : Insight (a name of a rank-holder)
fatra : period of stagnation, period of inaction
fayd : emanation

G

- al-ghayb* : the Mystery, the Incomprehensible
ghayba : retirement, concealment, death

H

<i>hadd</i> (pl. <i>hudûd</i>)	: rank, Rank-holder
<i>hast-i nukhustîn</i> (Pers.)	: the First Being
<i>al-hawâss</i>	: the senses
<i>hayûlâ</i>	: matter, hyle
<i>al-hayûlâ al-ûlâ</i>	: the First Hyle, the First Matter
<i>al-hujja</i>	: Proof (a name of a Rank-holder), evidence

I

<i>ibdâ'</i>	: act of Origination
<i>'ilm al-bâtin</i>	: inward knowledge
<i>'ilm-i nazari</i> (Pers.)	: perceptive knowledge
<i>'ilm-i ta'limi</i> (Pers.)	: traditional knowledge
<i>'ilm at-tawhîd</i>	: knowledge of the unity of God
<i>'ilm-i ta'yidi</i> (Pers.)	: divinely assisted knowledge
<i>'ilm az-zâhir</i>	: outward knowledge
<i>al-imâm al-mustaqarr</i>	: the Permanent Imâm (the place the Imamate settles)
<i>al-imâm al-mustawda'</i>	: the Trustee Imâm
<i>imâm az-zamân</i>	: the Imâm of the Time
<i>imân</i>	: faith
<i>al-'inâya al-ilâhiyya</i>	: Divine Providence
<i>inbi'âth</i>	: see <i>fiyd</i>
<i>iqlim</i> (pl. <i>aqâlim</i>)	: climate, zone
<i>igrâr</i>	: acknowledgement
<i>irâda</i>	: Will
<i>istaqarra</i>	: to settle
<i>al-istiqaissât al-arba'a</i>	: the four elements

J

<i>al-jadd</i>	: Sovereignty (a name of a rank- holder)
<i>al-jamâdiyya</i>	: the inorganic state
<i>jawhar</i>	: substance
<i>al-jism al-matlaq</i>	: the Absolute Body
<i>juz'i</i>	: included

K

<i>al-kalima</i>	: the Word
<i>al-karûbiyyûn as-sab'a</i>	: the seven cherubim
<i>kashf</i>	: revelation
<i>kathîf</i>	: physical, corporeal
<i>kawr</i>	: aeon
<i>khalîfa</i> (pl. <i>khulafâ'</i>)	: heir
<i>khalq</i>	: creation
<i>al-khalq al-âkhar</i>	: the other creature
<i>al-khayâl</i>	: Imagination (a name of a rank-holder)
<i>kullî</i>	: inclusive

L

<i>al-lâhiq</i>	: the Successor, the Follower a) name of a Rank-holder)
<i>al-lâhût</i>	: God as He is in-Himself
<i>latîf</i>	: subtle, incorporeal

M

<i>mâdda</i>	: Creative Influx, matter
<i>madhûm</i>	: objectionable
<i>al-ma'dhûn al-mahdûd</i>	: the Limited Licencee (a name of a Rank-holder)
<i>al-ma'dhûn al-mahsûr</i>	: see <i>al-ma'dhun al-mahdûd</i>
<i>al-ma'dhûn al-mutlaq</i>	: the Licencee-General (a name of a Rank-holder)
<i>mahmûd</i>	: commendable
<i>al-mahsûs</i>	: sensible things
<i>al-maqâm</i>	: the place where the Imamate dwells, i.e. the Permanent Imâm
<i>ma'rifa</i>	: knowledge
<i>mashî'a</i>	: desire, volition, will
<i>mawjûd</i>	: existent
<i>mîthâq</i>	: covenant

<i>al-mubda' al-awwal</i>	: the First Originated Being
<i>al-mubdi'</i>	: the Originator
<i>mudgha</i>	: tissue
<i>muhdath</i>	: created
<i>mu'ill al-'ilal</i>	: the Causer of Causes
<i>al-mujtabâ</i>	: the chosen
<i>mu'min</i>	: faithful
<i>al-munba'ith al-awwal</i>	: the First Emanating Being
<i>al-muqîm</i>	: ever present, the Dweller, i.e. the Permanent Imâm
<i>al-murtadâ</i>	: the approved
<i>mustajib</i>	: proselyte
<i>mustaqarr</i>	: see <i>al-imâm al-mustaqarr</i>
<i>al-mutimm</i>	: the Concluder, i.e. the last Imâm in a cycle

N

<i>nafs</i>	: soul
<i>nafs al-kull</i>	: see <i>an-nafs al-kulliyya</i>
<i>an-nafs al-kulliyya</i>	: the Inclusive Soul
<i>an-nafs an-nabâtiyya</i>	: the Vegetive Soul
<i>an-nafs an-nâmiya</i>	: the Accretive Soul
<i>naqib</i>	: guardian
<i>nass</i>	: appointing
<i>an-nâsût</i>	: God's Human manifestation
<i>nâtiq</i>	: Proclaimer
<i>nazar</i>	: perception
<i>nuqla</i>	: death
<i>nutfa</i>	: drop, sperm
<i>nutq</i>	: Proclamation

Q

<i>al-qadîm</i>	: the pre-Eternal
<i>al-qâ'im</i>	: the Resurrector
<i>qâ'im al-qiyâma</i>	: the Resurrector of the Resurrection
<i>al-qiyâma al-kubrâ</i>	: the greatest Resurrection

<i>qiyâs</i>	: analogy
<i>quwwa</i>	: power, faculty
<i>al-quwwa al-dâfi'a</i>	: the excretory faculty
<i>al-quwwa al-ghâdhiya</i>	: the nutritive faculty
<i>al-quwwa al-hâdima</i>	: the digestive faculty
<i>al-quwwa al-jâdhiba</i>	: the absorptive faculty
<i>al-quwwa al-mâsika</i>	: the holding faculty
<i>al-quwwa al-musawwira</i>	: the image-forming faculty
<i>al-quwwa al-nâmiya</i>	: the growing faculty

R

<i>ra'y</i>	: opinion
<i>rûh</i>	: spirit
<i>ar-rûh al-amîn</i>	: the Faithful Spirit
<i>rûh al-quds</i>	: the Holy Spirit
<i>rutba</i>	: rank, order

S

<i>as-sâbiq</i>	: the Preceder (a name of a Rank-holder)
<i>sâhib az-zamân</i>	: see <i>imâm az-zamân</i>
<i>as-sâni'</i>	: the Creator
<i>shâ'a</i>	: to desire
<i>shar'</i>	: law
<i>ash-shari'a</i>	: the Law
<i>sulâla</i>	: extraction

T

<i>tabi'a</i>	: <i>physis</i> , nature
<i>tadbir</i>	: government
<i>tahâra</i>	: Ritual Purification
<i>at-tajalli</i>	: manifestation
<i>at-tâli</i>	: the Successor
<i>tanzil</i>	: revelation
<i>taqiyya</i>	: concealment

<i>at-tariqa</i>	: the Right Path
<i>tashbih</i>	: polytheism
<i>tashri'</i>	: codification
<i>ta'wil</i>	: interpretation
<i>ta'yid</i>	: Divine Assistance

U

<i>al-ummahât al-arba'</i>	: the four elements
<i>al-'uqûl al-mujarrada</i>	: the Absolute Intellects
<i>usbû'</i>	: heptad

W

<i>wadi'a</i>	: deposit
<i>walâya</i>	: allegiance
<i>walî az-zamân</i>	: see <i>imâm az-zamân</i>
<i>al-wasî</i>	: the Regent (a name of a Rank-holder)
<i>wilâda rûhâniyya</i>	: spiritual birth

Y

<i>al-yad</i>	: the Hand (a name of a Rank-holder)
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Z

<i>zâhir</i>	: appearance, see also <i>'ilm az-zâhir</i>
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LIST OF ABBREVIATIONS AND WORKS USED

Whenever an abbreviation has been used, *it is* mentioned at the beginning of the entry followed by a colon.

It is assumed that all Medieval texts are Arabic unless it is stated otherwise.

When a work is included in a collection, encyclopaedia or journal the details of publication are only given under the heading of the collection, or the name of the encyclopaedia or journal.

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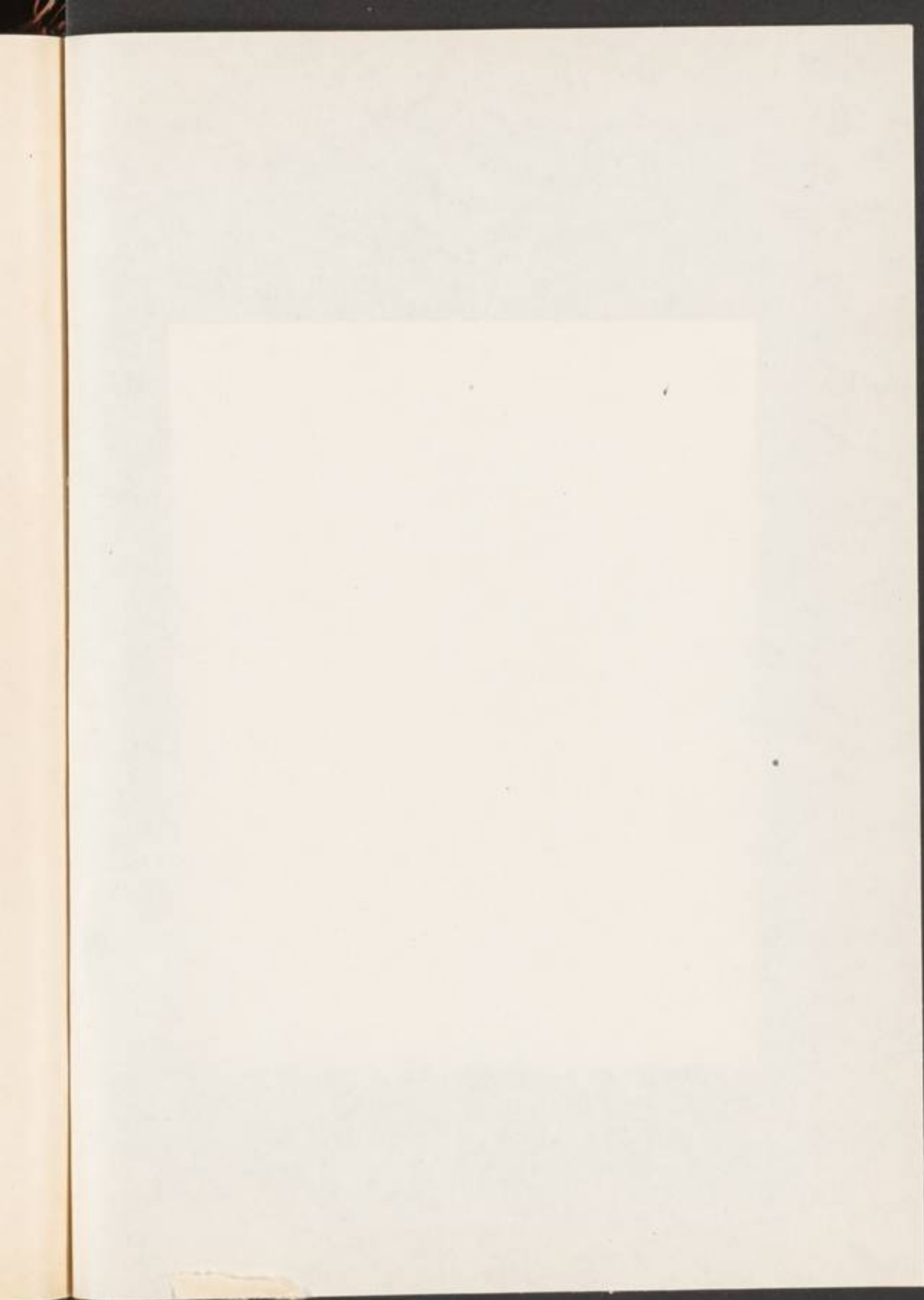
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