



Notice of كتاب الباكورة السليمانية فى كشف اسرار الديانة النصرية تأليف سليمان افندى الازنى. The Book of Sulaimân's First Ripe Fruit, Disclosing the Mysteries of the Nusairian Religion

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ARTICLE VI.

NOTICE OF

كتاب الباكورة السليمانية في كشف اسرار الديانة النصرانية
تأليف سليمان افندي الاذنى

THE BOOK OF SULAIMÂN'S FIRST RIPE FRUIT,
DISCLOSING THE
MYSTERIES OF THE NUSAIRIAN RELIGION,

BY SULAIMÂN 'EFFENDI OF 'ADHANAH;

WITH COPIOUS EXTRACTS.

By EDWARD E. SALISBURY.

Presented to the Society May 18th and Oct. 27th, 1864.

IN the year 1848, several original documents relative to the Nusairîs were made known in the Journals of the Asiatic Society of Paris and the German Oriental Society, by extracts and translations, in which the festivals of the sect were enumerated, the origin of some of them was explained, a few Nusairian forms of prayer, or consecration, were given, and certain points of doctrine held by the sect were brought out in the form of a catechism. But from that time to the present nothing additional has been contributed to the elucidation of the subject. We take pleasure, therefore, in introducing to our fellow-orientalists the work whose title heads this paper, which appeared at Beirût the present year, though without any imprint of place or date, and will be found to be of the highest interest and importance with reference to Nusairian rites, doctrines, and history. It was written by a former member of the sect, according to the following statement made by our associate Dr. Van Dyck, missionary at Beirût, to whose courtesy we are indebted for copies of the work.

"This tract was written," says Dr. Van Dyck, in transmitting some of the sheets in advance of publication, "by a Nuseiry, who first doubted his own religion and became a Jew, then a Moslem, then a Greek, then a Protestant. He was taken as a conscript, and sent from Adana to Damascus, where he was released. He came to Beirût and wrote this tract. He then went to Ladikia, and remained some months with Rev. R. J. Dodds, missionary of the Assoc. Reformed Church; and then returned to have his tract printed at his own expense. I have left it pretty much as he wrote it, without attempting to reduce it to the rules of the language; nor have I had time to read the proofs. Some parts have been omitted for the sake of decency. —Beirût, Sept. 26, 1863."

Of the author we know nothing more than this, excepting by the tract itself, which seems to us, however, to bear internal marks of credibility sufficient to justify reliance upon its authority.

We propose, now, to exhibit the substance of this tract, following the author closely, for fear of losing something important of what he communicates. As to forms of expression, however, while freely using those of the author, we shall not be trammelled by them, only carefully preserving the phraseology where original formularies seem to have been drawn upon. For the fuller satisfaction of orientalists, we shall introduce the text itself of all portions of the tract which appear to be taken from manuals of the sect, as well as of all leading terms and titles of office, and of all single passages in our author's explanations which seem to be of special importance.

The work before us is divided into sections: of which the first describes the author's initiation as a Nuṣairî, and embraces what purports to be a complete Nusairian prayer-book, with important explanations and historical notes; the second is chiefly an enumeration of some of the principal festivals of the sect; the third gives a detailed report of the ceremonies observed, and the liturgical forms used, on those occasions, and includes some statistics of the sect; the fourth treats of the important Nusairian doctrine of a fall from virtue and happiness in a pre-existent state; the fifth consists entirely of specimens of Nusairian poetry; the sixth is a statement, by the author, of certain fundamental principles of the sect; the seventh is a narrative of the circumstances under which the author discovered its deeper mysteries, of his own conversion, first to Judaism and then to Christianity, and of the treatment which he met with, in consequence, from his former co-religionists; and the eighth, which is the last, is wholly controversial, being an argument against the doctrines and rites of the Nuṣairîs.

The author begins by informing us that he was born at An-

tiach in A.H. 1250, or A.D. 1834-5, and lived there to the age of seven years, when he was taken to 'Adhanah; and that his initiation took place when he was eighteen years old, the appointed time being from the age of eighteen to twenty. The initiating ceremonies were as follows.

On a certain day there was a general gathering of high and low of the Nusairîs of 'Adhanah, belonging, as we shall see, to that division of the sect which bears the name of Northerners, before whom he was summoned, and had presented to him a cup of wine. Then the Pursuivant (النقيب) took a place at his side, and said to him: "Say thou: 'By the mystery of thy beneficence, O my uncle and lord, thou crown of my head, I am thy pupil, and let thy sandal be upon my head'" — *بِسْمِ احسانك*

يا عمى وسيدى وتاج راسى انا لك تلميذ وحذاءك على راسى and, when he had drunk off the wine, the *imâm* turned towards him, saying: "Wouldst thou take up the sandals of those here present upon thy head, to do honor to thy Lord?" — *هل ترضى أن* ; *ترفع احذية هؤلاء الحاضرين على راسك اكراما لسيدك*

كلا بل حذاء — *كلا بل حذاء* — Nay, but only the sandal of my lord" — *كلا بل حذاء* ; whereupon the company laughed at his want of docility. Then the Minister (الخادم), being so directed by the assembly, brought to them the sandal of the Pursuivant; and, when they had uncovered the candidate's head, they laid it thereon, and put over it a white rag; after which the Pursuivant began to pray over him, that he might receive the mystery. When this prayer was ended, the sandal was taken from his head, he was enjoined secrecy, and all dispersed. This is what is called the Betokening Adoption (الجمعية المشورة). After forty days, another assembly was convened, another cup of wine was drunk by the candidate, and he was directed to say: "In the faith of the mystery of 'Ain-Mîm-Sîn" — *س ر ع م س* — which our author explains by informing us that 'Ain stands for 'Alî, or the Archetypal Deity (المعنى), Mîm for Muḥammad, or the Expressed Deity (الاسم), or the Intermediary (الحجاب), and Sîn for Salînân 'al-Fârsî, or the Communicator (الاباب) — and was charged by the Imâm to pronounce the cabalistic word composed of those three letters, namely, 'AMS, five hundred times a day. As before, secrecy was enjoined, and the so-called King's Adoption (جمعية الملك) was now accomplished. Another interval of probation, lasting seven months (which with common people is extended to nine), having passed away, our author was called before another assembly, in whose presence he stood at a respectful distance; when a Deputy (وكيل) rose amid the assembly, having the Pursuivant

on his right, and the Dignitary (النقيب) on his left, each with a cup of wine in his hand; and all, turning towards the Imâm, chanted the Third Melody by 'al-Husain Bin Hamdân 'al-Khuṣaibî (see below); after which, facing the Second Preceptor (المُرشد الثاني)*, the whole assembly chanted to him the following:

“I inquire after the traits of nobleness—where dwell they? to thee have certain men pointed me. By the reality of Muhammad and his race, compassionate one who comes to kiss thy hands. Thou art my goal, let not my thought of thee prove vain; account us to-day as depending upon thee”—

سَأَلْتُ عَنِ الْمَكَارِمِ أَيْنَ حَلُّوْا بَعْضُ النَّاسِ دَلُّوْا عَلَيَّكَ
حَقَّقْ مُحَمَّدٌ مَعَ آلِ بَيْتِهِ أَرْحَمُ مَنْ أَتَى يَقْبَلُ يَدَيْكَ
قَصْدَتِكَ لَا تَخِيْبُ فِيكَ ظَنِّي حَسْبُ الْيَوْمِ مَحْسُوْبِيْنَ عَلَيَّكَ—

and having put their hands upon his head sat down. Then he stood up, took the Deputy's cup from his hand, bowed his head in worship, and read the Chapter of Bowing of the Head (see below). Having recited this litany, he raised his head, and read the Chapter of the 'Ain (see below). Then he drank off the wine received from the Deputy, and read the Chapter of Salutation (see below). After this, he stood with his face towards the Imâm, and said: “Hail, hail, hail, O my lord Imâm!”—*يا سيدي الامام*; to which the Imâm replied: “May it be well with thee and those around thee! Thou hast done that which these here assembled have not done; for thou hast taken in thy hand the cup, hast drunk, hast bowed the head, and hast saluted; and to God is humble worship due. But what is thy desire, and what wouldst thou?”—*ينعم عليك وعلى من حوالياك لقد عملت ما لم تعمله هذه الجماعة لانك اخذت القدح بيديك وشربت وسجدت وسلمت ولله السجود فما هي حاجتك وماذا تريد*. To this the Dignitary answered: “I would have an evening of the countenance of my Master”—*اريد ان اتمسى بوجه مولاي*; and then, retiring, he looked towards the heavens, and came back to the assembly, and said: “Hail, hail, hail, O my lord!” to which the Imâm replied as before: “What is thy desire, and what wouldst thou?” Then said the Dignitary: “I have a desire, and

would it might be sanctioned”—*لي حاجة اريد قضاها*—the Imâm replied: “Go to, I sanction it”—*اذهب اقصها*. The Dignitary then stepped aside from the assembly, and approached the candidate, to give him an opportunity to kiss his hands and feet; which being done, he returned, and said: “Hail, hail, hail, O my lord

* i. e., the Dignitary.

Imâm.” Then the Imâm said to him, again : “ What is thy wish, and what wouldst thou ?” to which he gave for answer : “ A per-

son has presented himself to me in the way”—*انه تراءى لى شخص*—*بالتطريق*. Again the Imâm spoke : “ Hast thou not heard what was said by our elect lord : ‘ As for the night-mare duty, no man of might can take it patiently ’?”—*الدين العانى الليل يجزع منه كل*—*صنديد*, and he replied : “ I have a stout heart, no fear for me”—

لى قلب قوى ولا خوف على, and then, after eyeing the candidate, turned towards the assembly, and said : “ This person, named so and so, has come to be initiated in your presence”—*هذا الشخص*

The Imâm then inquired : *اسمه فلان وهو قد اتى ليتأدب امامكم*

“ Who directed him to us?”—*من دته علينا*, to which the Dignitary replied : “ The eternal Archetypal Deity, the august Expressed Deity, and the honored Communicator—signified by the word ‘AMS’—*المعنى القديم والاسم العظيم والباب الكريم وهى لفظة عمس*—*أيت به*” Said the Imâm : “ Bring him, that we may see him”—*أيت به*; whereupon the Preceptor (*المُرشد*) took him by the right hand, and led him towards the Imâm. On his approach, the Imâm stretched out his feet, which the candidate kissed, and also his hands, and said to him : “ What is thy desire, and what wouldst thou, O young man?”—*ما حاجتك وماذا تريد ايها الغلام*. Thereupon the Pursuivant rose, and stationing himself at the candidate’s side instructed him to say : “ I ask for the mystery

of your faith, O multitudes of believers”—*بسر الذى انتم فيه با*—*معاشر المؤمنين*. Then, eyeing him with a stern look, the Imâm said : “ What impels thee to seek from us this mystery, crowned with pearls large and small, which only a familiar angel, or a commissioned prophet, can support? Know, O my child, that there are many angels, but that only the Familiars can support this mystery; and that the prophets are numerous, but that only the Commissioned can support this mystery; and that there are many believers, but that only the Approved can support this mystery. Wilt thou suffer the cutting off of thy head, hands, and feet, and not disclose this august mystery?”—*ما الذى حملك*

على ان تطلب متا هذا السر المكلد باللؤلؤ والدر ولمر. *يجمله الا كل ملاك مقرب او نبي مرسل اعلم يا ولدى ان الملائكة كثيرون ولا يجمل هذا السر الا المقربون والانبياء كثيرون وليس منهم من يجمل هذا السر الا المرسلون والمؤمنون كثيرون وليس منهم من يجمل هذا السر الا الممتحنون اتقبل*

قَطْع الراس واليدين والرجلين ولا تبسِّح بهذا السرِّ العظيم
the reply was: "Yes"—نعم. Thereupon he added: "I wish thee

to furnish a hundred sponsors"—اريد منك مائة كفيل؛ at which those present interposed: "The rule! O our lord Imâm"—اكراما لكم ليكن اثنا عشر كفيلًا—القانون يا سيدنا الامام and he said: "In deference to you, let there be twelve sponsors"—اكراما لكم ليكن اثنا عشر كفيلًا. Then the Second Preceptor stood up, and kissed the hands of the twelve sponsors, and the candidate kissed their hands. Then the sponsors rose and said: "Hail, hail, hail, O my lord Imâm," and the Imâm said: "What is your desire, ye nobles?"—ما حاجتكم ايها الشرفاء to which they having replied: "We have come to be sponsors for so and so"—اتينا لنكفل فلانا، the Imâm inquired: "In case he discloses this mystery, will ye bring him to me, that we may cut him to pieces, and drink his blood?"—

اذا باح بهذا السرِّ اتتوني به لكي نقطعه تقطيعا ونشرب دمه
they answered: "Yes"—نعم; he added: "I am not satisfied with your sponsorship alone—nay, but I would have two persons of consideration to be responsible for you"—بل اريد اثنين معتبرين يكفلانكم. So one of the sponsors ran, with the candidate after him, and kissed the hands of the two required sponsors, whose hands the candidate also kissed. Then they two stood up, with their hands on their breasts; and the Imâm turned toward them, and said: "God give you a good evening, O sponsors respected and pure, men of mark and no sucklings! But what would ye?"—اللهم يمسيكما بالخير ايها الكفيلان—المعتبران الطاهران اهل البرش والكرش فاذا تريدان
and they replied: "We have come to be sponsors for the twelve sponsors, and also

atna qad atayna lunkfal alathay ashshakhs—انا قد اتينا لنكفل الاثنى عشر كفيلًا وهذا الشخص—ايضا; whereupon he said: "In case, then, he runs off before having fully learnt our forms of prayer, or discloses this mystery, will ye two bring him to me, that we may take his life?"—

فاذا هرب قبل ان يكمل حفظ الصلوة او باح بهذا السرِّ هل تاتياني به لنعدم
حياته; and they replied: "Yes"—نعم; and the Imâm spoke again: "Sponsors are perishable, and sponsors for sponsors abide not—I would have from him something that will last"—

ان الكفلاء يفنون وكفلاء الكفلاء يفنون وانا اريد منه شيئاً لا يفنى
They then gave way, and the Imâm said to the candidate: "Come near to me, O young man"—ادن متي يا غلام—so he approached him, and at the same moment the Imâm adjured him, by all the heavenly

bodies, that he would not disclose this mystery; and afterwards gave into his right hand the Book of the Summary (كتاب المجموع), while the Pursuivant, stationed at his side, instructed him to say: "Be thou extolled!—swear me, O my lord Imâm, to this august mystery, and thou shalt be clear of any failure in me"—

تفضل حلفني يا سيدي الامام على هذا السر العظيم وانت برقي من خطيبتني
Then the Imâm took the book from him, and said: "O my child, I swear thee not in respect to money, or suretyship—nay,

but in respect only to the mystery of God, as our chiefs and lords have sworn us"—يا ولدي احلفك ليس لاجل مال ولا جوار بل لاجل سر—

الذ فقط كما حلفنا مشايخنا وسادتنا. This action and these words he repeated three times; after which the candidate placed his hand upon the Summary three times, making oath thereby to the Imâm, that he would not disclose this mystery so long as he should live. The common people, as our author tells us, are made to swear more times, especially among the Nuṣairîs of Lâdikîyah.

Our author's account of the ceremonies of his initiation concludes as follows: "Then the Imâm said: 'Know, O my child, that the earth will not suffer thee to be buried in it, shouldst thou disclose this mystery; and thy return will not be to enter into human vestments—nay, but, when thou diest, thou wilt enter into vestments of degrading transformation, from which there will be no deliverance for thee, forever'—انعلم يا ولدي ان—

الارض لا تقبلك فيها مدفونا ان احمت بهذا السر ولا تعود تدخل القمصان

البشرية بل حين وفاتك تدخل قمصان المسوخية وليس لك منها نجاة ابدا. Then they seated me among them, and, uncovering my head, put a veil over it; and the sponsors placed their hands upon my head, and began to pray: first, they read the Chapters of Victory, Bowing the Head, and the 'Ain (see below); and, after drinking some wine, read also the Chapter of Salutation (see below), and raised their hands from off my head;

whereupon the introducing uncle* (عم الدخول) took hold of me, and made me salute my First Preceptor (مرشدي الأول), and then, taking a cup of wine in his hand, gave me drink, and instructed me to say: 'In God's name, by the help of God, and in the faith of the mystery of lord 'Abû 'Abdallâh, possessor of divine knowledge, in the faith of the mystery of his blessed memorial, in the faith of his mystery—God give him happiness!'—بسم الله—

* i. e., the Dignitary.

وبالله وسر السيد ابي عبد الله العارف بمعرفة الله سر تذكارة الصالح سره
 الله اسعده الله." The assembly then dispersed, the Dignitary taking
 our young votary to his house, where he taught him the Form-
 ula of Disburdening (see below), and also made him acquainted
 with the various forms of prayer, to the number of sixteen, in
 which the Nuṣairīs pay divine honors to 'Alī.

We are thus brought to the second part of our author's first
 section, which sets before us the inmost principles of Nusairian
 religion with a fullness and distinctness entirely new. Each
 form of prayer is called a chapter, with a particular name in-
 dicative of its contents; and in several cases the so-called prayer
 has little or none of the tone of supplication, being, for the most
 part, or wholly, a recital, and that without any special propriety
 in reference to devotion, which we can discover. The whole
 collection, to which the general title of *Dustûr* (الدستور, i. e.
 the Canon) is given in one of our author's later sections, here
 follows, translated and in the original text, together with all im-
 portant notes by our author. As for explanations of our own,
 they may be generally dispensed with, both here and elsewhere,
 our aim having been to make such translations as should be
 self-explanatory, so far as possible, to the careful reader of the
 whole series. We print the text of the Nusairian *Dustûr*, as
 well as of other formulas which we meet with in this tract,
 without correction of errors in syntax and prosody, as our
 author, for the sake of not impairing their authenticity, how-
 ever slightly, appears to have left them—after collating the
Dustûr and the Formula of Disburdening, as he expressly in-
 forms us, with authoritative copies. But where there seems to
 be no such reason for punctiliousness, or where the printer
 alone appears to have been at fault, we have taken the lib-
 erty to correct all errors in the original text of our author's
 tract, without calling attention to them. The name of 'Alī,
 which we find printed both connectedly, with *ابن*, and discon-
 nectedly, with *ابن*, we leave everywhere as we find it, though
 the connected reading would seem most consistent with the Nu-
 sairian denial of the human origin of 'Alī.

"First Chapter, called the Commencement.

"Sure is he to prosper who obtains the friendship of him with the
 bald forehead! My beginning is to acknowledge myself a humble crea-
 ture. I commence with the commencement of yielding my love to the
 holiness of the archetypal divinity of the Prince of Bees, 'Alī Ibn 'Abū
 Ṭālib, denominated Haidarah 'Abū Turāb—in reliance upon whom I
 undertake and by whom I accomplish, through the remembrance of
 whom I am secured, in whom I am saved, to whom I betake myself, in
 whom I am blessed, of whom I ask help, in whom I begin and in whom

I end, with orthodoxy in religion and faithfulness to the indubitable truth. Said lord 'Abû Shu'aib Muḥammad Bin Nuṣair to Yahyâ Bin Ma'yan 'as-Sâmîrî: 'O Yahyâ, whenever that which brings life befalls thee, or when death-bringing fate takes hold on thee, utter an invocation elevated, sincere, purified, reverent, choice, splendid, sublime, holy, sanctified, radiant, luminous, for thy deliverance from these human vestments of flesh and blood, and that thou mayest attain to the palaces of light, and say: "In thee am I blessed, O thou who makest demonstration by thy loving advances, who art manifest by thy power, who art hidden by thy wisdom, correlate to thyself by thyself, who to thine Expression givest names of thine attributes, who art he, who art all, O eternal, O thou, existing from eternity, who wilt not cease to be, O cause of causes, thou stiller of the movements of revolving cycles, O goal of goals, thou who bringest ends to an end, thou who knowest the mysteries of secret things, O present one, O self-existent, O manifest, O limit of all aims, thou who art hidden yet unclothed, thou whose lights arise out of thee and set in thee, from thee come forth and to thee return, thou who givest to every light a manifestation, to every manifestation a qualitative expression, to every qualitative expression a substratum, to every substratum a fixed embodiment, and to every embodiment an access, whereby the Communicator directs to thee, and introduces to thee." It is thou, O Prince of Bees, O 'Alî Bin 'Abû Ṭâlib, who art the point of all demonstration, and the all; it is thou who art he. O thou who art he, thou who art he, and of whom no one knows what thou art, save thyself, I entreat thee, by the Questions of Sin,* closely interlocked like woven threads, by that which petitioners ask for of thee, by the Preceptor of Preceptors, and by 'Alî Zain 'ad-Dîn wa 'al-'Âbidîn, that thou wouldst unite our hearts, and the hearts of our believing brothers, in dutifulness, the fear of God, rectitude, knowledge, and religious worship. We call to mind thy pure presence, thine excelling power, thine all-embracing compassion, and the indispensable requirement and incumbent duty, which are mysteries and a memorial, and a majesty, glory, might and dominion; and thy brilliant appearance, thy glorious tabernacles, and the Tabernacle of Sublimity and Crown of Direction;† and the right religion, the straight path, of which whosoever knows both the hidden and the outward sense is secured and saved, which our lord Salsal Salmân has acquainted us with, which we recite, to which we have been pointed and directed by our chief and lord, the crown of our heads, the exemplar of our religion, the refreshment of our eyes, lord 'Abû 'Abdallâh 'al-Husain Bin Hamdân 'al-Khuṣaibî, whose spirit was sanctified by the Highest, that his embodiment might be an embodiment of purity, and his substratum a substratum of truth and integrity. In the name of God, by the help of God, and in the faith of the mystery of lord 'Abû 'Abdallâh, possessor of divine knowledge, in the faith of the mystery of his blessed memorial, in the faith of his mystery—may God give him happiness!"—

* i. e., by the doctrines embodied in the Nusairian catechism.

† 'al-Khuṣaibî, respecting whom see below.

السورة الأولى واسمها الأول

قد افلح من اصبغ بولاية الاجلح استفتح باني عبد استفتحت باول اجابتي
بحب قدس معنوية امير النحل على ابن ابي طالب المكتنى بحيدرة ابي
تراب فيه استفتحت وفيه استنجاحت وبذكرة افوز وفيه اجبو واليه الجا
وفيه تباركت وفيه استعننت وفيه بدأت وفيه ختمت بصحة الدين واثبات
اليقين قال السيد ابو شعيب محمد بن نصير ليحيى بن معين السامري
يا يحيى اذا نزلت بك نزلة بالحياة ودهنت بك دهينة بالمال فادع دعوة عالية
خالصة مخلصنة تقوية نقية بيبضاء علوية ظاهرة زكية مشعشعة نورانية
تخلصك من هذه القمصان البشرية اللحمية الدموية وتلحقك بالهياكل
النورانية فقل فيك تباركت يا دليلا بدلتته يا ظاهرا بقدرته يا باطنا بحكمته
يا مجيبا ذاته بذاته يا مخاطبا اسمه بصفاته يا هو يا كل يا قديم يا ازل لم
تنزل يا معلل العلل يا مغنى حركات الدول يا غاية الغايات يا منهي النهايات
يا عالم بأسرار الخفيات يا حاضر يا موجود يا ظاهر يا مقصود يا باطنا بغير
غمود يا من انوارك منك تشرق وفيك تغرب ومنك بدت واليك تعود يا
من جعل لكل نور ظهورا وكل ظهور اسما وكل اسم مكانا وكل مكان مقاما
وكل مقام بابا يرشد الباب منه اليه ويدخل الباب منه اليه وانت يا امير
النحل يا على بن ابي طالب الدليل عليه واكمل انت هو يا هو يا هو يا
من لا يعلم ما هو الا هو واسألك بمسائل السيين تسلكون سلكا سلك سالك
سلك بما سألك السائلون ومرشد المرشدين ويعلى زين الدين والعابدين
ان تتولف ما بين قلوبنا وقلوب اخواننا المؤمنين على البر والتقوى والتقويم
والعلم والدين نذكر حضرتك الطاهرة وقدرتك الباهرة ورحمتك الشاملة
والفرض اللازم والحق الواجب في اسرار وتذكار وجلال واقتحار وعز وانتصار
وظلمتك الزاهرة وقبابك الفاخرة وقبة العلى وتاج الهدى والدين القيم
والصراط المستقيم ومن عرف باطنه وضاهره فاز ونجى والذى قد عرفنا به
سيدنا سلسل سلمان يتلى وقد دلنا اليه وارشدنا اليه شيخنا وسيدنا وتاج
روسنا وقدوة ديننا وقرّة اعيننا السيد ابي عبد الله الحسين بن حمدان
الخصيبي قدس العلى روحه لان مقامه مقام الصفاء ومحلّه محل الصدق

والوفاء بسم الله وبالله وسرّ السبيد ابي عبد الله العارف معرفة الله سرّ تذكاره
الصالح سرّ أسعده الله انتهت —

In explanation of this chapter, our author observes that, according to Nusairian doctrine, God is visible and yet not wholly definable (أن المعبود عندهم يرى ولكنه ليس محدوداً بكلماته), whence the expression: “O manifest, O limit of all aims, thou who art hidden yet unclothed, whose lights arise out of thee and set in thee, from thee come forth and to thee return” (see p. 235). He also here, first, alludes to a separation of the Nusairîs into four parties: 1. those who pay homage to the heavens, whom he calls Northerners (الشماليون); 2. adorers of the moon, whom he elsewhere names Kalâzians (الكلّازيون)*; 3. worshippers of the twilight; and 4. worshippers of the air. By the first of these parties, the passage just quoted is understood to point to the heavens, “out of which,” say they, “the stars arise and in which they set; and which are visible, yet undefinable, as to their prime configuration, except by the Expressed

Deity وانها ظاهرة لكن لا يقدر احد ان يجدها بصورتها الاصلية (الاسم).” But the second party, in support of their adoration of the moon, allege that other expression of this chapter: “thy brilliant appearance,” saying “that the moon is manifest to sight, while, as for the dark part of it, that represents the being of 'Alî Bin 'Abû Tâlib, which is veiled from our eyes, which we now see as a dark object, though, when we are purified from these bodily vestments, and exalted among the stars, through our faith, we shall behold it in sapphire-splendor (فيقولون انه ظاهر) والسواد الذي في انقمر هو ذات علي بن ابي طالب وهو محجوب عن اعيننا ونراه الآن اسود ومتى خالصنا من هذه القمصان فاننا نرتفع بامانتنا الى ما

” (بين الكواكب وحينئذ نراه بنظرة الصفرة).” The worshippers of the twilight argue, in their own favor, from the expression: “whose lights arise out of thee etc.,” saying that all the lights of heaven make their appearance from out of the East, and revolve, and set in the West; and they may be seen to pray with their faces turned towards the sun as it is rising or setting, in the belief that the twilight-reddening of the sky creates the sun (ظانين ان ذلك) (الاحمرار هو خالق الشمس), according to the words of Shaikh 'Alî the Magian, in the so-called Legacy (الوراثة) left to them by him:

* Probably so named from Shaikh Muḥammad Bin Kalâzû, who is quoted below.

“By [?] the full moon, whose lights from her sun come forth; and by [?] her sun, production of the morning-beam”*—

والبدر أنواره من شمسه ظهرت وشمسه من عمود
الصبح موجدتها—

The worshippers of the air have also their own argument from this chapter, appealing to the expression: “O thou who art he, thou who art he,” which, by a slight change of reading, they make to mean “O thou who art the air.”

“Second Chapter, called the Canonization of 'Ibn 'al-Walī.

“How beauteous a vision has the sleeper in his place of slumber, who hears with the ear, but sees not the person, and calls out and says: ‘Here am I, here am I, O Prince of Bees, O 'Alī 'Ibn 'Abū Ṭālib.’ O desire of every desirer, eternal by divinity, mine of empire, thou who art our God, as hidden, and our Imām, as manifest, thou who art manifest where hidden, and hidden where manifest, who appearest in hiding, and hidest thyself in appearing, who dost display the quality of divine being, who art exalted with supremacy, who art veiled in Muḥammad-quality, and who dost call that which is of thyself to thyself, by thyself, thou, O Prince of Bees, O 'Alī—may thy light arise, thy shining break forth, thy radiance be diffused, thy benefits be magnified, thy praise be glorious!—do thou save me, I pray, from the evil of thy degrading transformations: for ourselves and all our believing brothers I entreat deliverance from the evil of deterioration, annulment of faculty, degradation, defilement, stagnation, wilting, and the waste-heap. This is for thee to bestow. In the faith of the mystery of the saint 'Ibn 'al-Walī, to wit, 'Abu-l-Husain Muḥammad Bin 'Alī 'aj-Jalī—peace be to us from the remembrance of him! in the faith of his mystery—may God give him happiness!”—

السورة الثانية واسمها تقديسة ابن الولي

باحسن ما يرى النائم في منامه وهو يسمع المحس ولم يرى الشخص وهو
ينادى ويقول لبيك لبيك يا امير المناحل يا على ابن ابي طالب يا رغبة
كل راغب يا قديم باللاهوت يا معدن الملكوت انت الهنا باطنا وامامنا
ظاهرا يا من ظهرت فيما ابطنت وابطنت فيما ظهرت وظهرت بالاستنار
واستترت بالظهور وظهرت بالذاتية وتعاليت بالعلوية واحتجبت بالمحمدية
ودعوت من نفسك الى نفسك بنفسك انت يا امير المناحل يا على اشرق
نورك وابزغ سفورك وسطع ضباوك وتعظمت الاوك وجلت تناوك بان تامنى

* In this case, and three others which it is scarcely necessary to specify, we have put the original words of a poetical quotation into verse-form, although, in our tract, printed as prose. The measure is, in every instance, *rajaz*.

من شرّ مسوخياتك لنا ولجميع اخواننا المؤمنين من شرّ الفسوخ والنسخ
 والمسوخ والوسوخ والرسوخ والقشش والقشاش انك على ذلك قدير سرّ الولى
 ابن الولى ابو الحسين محمد بن على الجلى علينا من ذكره السلام سرّ
 — أسعده الله انتهت —

The sleeper referred to in this chapter, says our author, was one of the ministers of Muḥammad 'al-Bâkir Bin 'Alî Zain 'al-'Âbidîn, who, as is believed by the Nuṣairîs, was sleeping in his house, on a certain day, when a voice called upon him, saying: "Arise and go to such a place;" upon which he awoke in a maze from his dream, and saw no one, only the lights of heaven, and said: "Here am I, here am I, O Prince of Bees, 'Alî Bin 'Abû Tâlib"—all which is plainly stated in the Book of the Summary.

The blessing sought for in this prayer is deliverance from seven sorts of degrading transformation, together with their subdivisions, embracing all kinds of cattle and wild beasts, and other varieties of life (يطلب المصلى فيها الخلاص من المسوخية التى هى سبعة اشكال وكل شكل منها اجزاء فالسبعة الاشكال المذكورة تحوى جميع انواع الانعام والوحوش وغيرها من الحيوانات); and it is believed that these seven sorts of transformation are the seven floors of Hell mentioned in the *Kurân*: "and it has seven entrances, with a part divided off to each,"* and so the sinner, in this petition, with humble heart, and spirit submissive to his lord 'Alî 'Ibn 'Abû Tâlib, intercedes for salvation therefrom.

"Third Chapter, called the Canonization of 'Abû Sa'id.

"I entreat thee, O possessor of dominion, Prince of Bees, O 'Alî, O bounteous, thou who art from eternity, O gracious, O thou inciter of the Communicator—I implore thee, by the Elect Five, the Revealing Six, the Seven Twinkling Stars, the Eight Strong Bearers of the Throne, the Nine Gifted with Muḥammad-quality, the Ten Chanticleers of Holiness, the Eleven Ascension-points of Communicator-quality, and by the Twelve Strings of Imâmship, by the reality of all in thee, O goal of universal being, Prince of Bees, thou lord of vicissitude, thou who art the Sole, whose Expression is the One, whose Communicator is singleness itself, thou who didst appear in the seven tabernacles of divine quality—I implore thee that thou wouldst make our hearts and our limbs firm in the profession of the holy knowledge of thyself; and do thou disencumber us from these habitations of human nature, and clothe us with vestments of light, amid the stars of heaven. We call to mind the presence of our chief and lord, the most illustrious, the most valiant, the lusty, the God-fearing, 'Abû Sa'id, 'Abû Sa'id 'al-Maimûn 'Ibn Kâsim 'at-Ta-

* *Kur.*, xv. 44.

barāni, possessor of divine knowledge, abstinent from the forbidden, who avenged himself with his own hand on the head of 'Abū Duhaibah—may the curse of God rest upon 'Abū Duhaibah, and peace and God's mercy upon 'Abū Sa'id! In the faith of the mystery of 'Abū Sa'id the lusty, the God-fearing, the pious, 'al Maimūn 'Ibn Kāsim 'at-Ṭabarāni, in the faith of his mystery—may God give him happiness!"—

السورة الثالثة واسمها تقديسة ابي سعيد

اسألك يا مالك املك يا امير النحل يا على يا وهاب يا ازل يا تواب يا
 داحي الباب اسألك بالخمسة المصطفية والستة النجائية بالسبعة الكواكب
 الدرية بالثمانية جمالة العرش القوية بالثلاثة المحمدية بالعشرة دجاجات
 الزكية وبالاحد عشر مضاع البابية وبالاثني عشر سطر الامامية بحقيم عندك
 يا غاية التلية يا امير النحل يا صاحب الدولة يا من انت الاحد واسمك
 الواحد وبابك الواحدانية يا من ظهرت في السمع قباب الذاتية بان تجعل
 قلوبنا وجوارحنا ثابتة على معرفتك الزكية وخلصنا من هذه الهياكل
 الناسوتية ولبسنا القمصان النورانية بين الكواكب السماوية نذكر حصرة
 شيخنا وسيدنا الاجل الاكبر الشاب التنقي ابي سعيد ابي سعيد الميمون
 ابي قاسم الطبراني العارف معرفة الله المكف عما حرم الذي اخذ حقه بيده
 من قفا ابي دهية وعلى ابي دهية لعنة الله وعلى ابي سعيد السلام ورحمة
 الله سر ابي سعيد الشاب التنقي الحر الميمون ابي قاسم الطبراني سره
 أسعده الله —

The "Elect Five" are the times of prayer prescribed to the Nuṣairīs: namely, that of Muhammad, at mid-day; that of Fâtimah, in the afternoon; of Ḥasan, son of 'Alī 'Ibn 'Abū Ṭālib, at sunset; of Ḥusain, brother of Ḥasan, at evening; and of Muḥsin, Mystery of Obscurity, at day-break. Whoever is not conversant with the names of these five persons, and with the times of prayer called after them, prays in vain.

The "Revealing Six" are the six beings, namely, Salmân and the Five Incomparables, mentioned in the Chapter of Victory (see below), or the six days of creation, or the manifestations of God to Abraham, Moses, and other of the prophets.

The "Seven Twinkling Stars" are the seven planets, namely, Saturn, Mars, and the rest.

The "Eight Strong Bearers of the Throne" are the eight cabalistic words, that is, the names of the Five Incomparables, and Ṭālib, 'Aqîl, and Ja'far 'at-Ṭaiyâr.

The "Nine Gifted with Muḥammad-quality" are names of certain of the Strings of Imâmship, from Muḥammad 'Ibn 'Abdallâh to Muḥammad 'aj-Jawâd.

The "Ten Chanticleers of Holiness" are the Five Incomparables, together with Naufal, 'Abu-l-Hârith, Muḥammad 'Ibn 'al-Ḥanafiyah, 'Abû Barzah, and 'Abdallâh Bin Naḍhlah, whom the Nuṣairis believe to be the largest of the stars, each having rule over a number of other stars (ويعتقدون بانهم اعظم النواكب) (وكل كوكب منهم يحكم على ثمانية من بقية النواكب). As 'al-Khuṣaibî says in his *Dîwân*, all the stars are castles of the heavens, mystically, except the ten just mentioned, the Chanticleers, whose cock is Salmân 'al-Fârsî (وكل النواكب في الباطن صيغان السماء كما) يخبر عنها الخصيبى في ديوانه ما خلا العشرة المذكورة فهي الدجاجات (وديكها سلمان الفارسي). In the secret books of the Northerners, such as the Book of the Greeks (كتاب اليونان) and others, the cock is said to be Muḥammad Bin 'Abdallâh.

The "Eleven Ascension-points of Communicator-quality" are Rûzbah 'Ibn 'al-Marzabân, 'Abu-l-'Alâ Rashîd 'al-Ḥajarî, Kan-
kar 'Ibn 'Abû Khâlid 'al-Kâbulî, Yahyâ Bin Mu'amar, Jâbir Bin Yazîd 'aj-Ju'fî, Muḥammad 'Ibn 'Abû Zainab 'al-Kâhilî, 'al-Mufadhḥal Bin 'Umar, 'Umar Bin 'al-Mufadhḥal, Muḥammad Bin Nuṣair 'al-Bakrî 'an-Numairî, Dihyah Bin Khalîfah 'al-Kalbi, and 'Umm Salamah.

The "Twelve Strings of Imâmship" are Muḥammad 'al-Mustaḥfi, 'al-Ḥasan 'al-Mujtabî, 'al-Ḥusain the martyr of Karbalâ, 'Alî Zain 'al-'Âbidîn, Muḥammad 'al-Bâkir, Ja'far 'aṣ-Ṣâdiq, Mûsâ 'al-Kâzim, 'Alî 'ar-Riḍhâ, Muḥammad 'aj-Jawâd, 'Alî 'al-Hâdî, 'al-Ḥasan 'al-'Askarî, and Muḥammad Bin 'al-Ḥasan 'al-Ḥujjah.

"Fourth Chapter, called the Pedigree.

"How well is it that God should provide for me! how well that my way should lead to God! how well that I should hear and hearken to my chief, my lord, my preceptor, who graciously bestows upon me, as God hath graciously bestowed upon him, the knowledge of 'Ain-Mim-Sin, which is by virtue of the testimony that there is no God but 'Alî 'Ibn 'Abû Tâlib, with the bald forehead and temples, the adorable; and no Intermediary but lord Muḥammad, worthy to be praised; and no Communicator but lord Salmân 'al-Fârsî, the pattern. This is what I have heard from my chief and lord, my goal, my stay, my guide to the way of salvation, my means of access to the fountain of life, the liberator of my neck from the bondage of servile existence (through knowledge of the Supreme Sanctuary of Divine Being), the eminent lord, the great mountain-barrier, my uncle, my chief, my lord, the crown of my head, my veritable father, 'Aḥmad. He communicated this august mystery to me in the year so and so, in the month so and so, and on the day thereof so and so; and 'Aḥmad heard it from 'Ibrâhim; 'Ibrâhim

from Kâsim; Kâsim from 'Alî; 'Alî from 'Aḥmad; 'Aḥmad from Khaḍhir; Khaḍhir from Salmân; Salmân from Şabbâḥ; Şabbâḥ from Yûsuf; Yûsuf from Jibrâ'il; Jibrâ'il from Mu'allâ; Mu'allâ from Yâsin; Yâsin from 'Îsâ; 'Îsâ from Muḥammad; Muḥammad from Hadâ Muḥammad; Hadâ Muḥammad from Ridhâ 'Aḥmad; Ridhâ 'Aḥmad from Şifandî; Şifandî from Balâdhur-i-'Asad; * Balâdhur-i-'Asad from Hassân 'ar-Rashîki; Hassân 'ar-Rashîki from Muḥammad; Muḥammad from Murhif-i-Miṣr; Murhif-i-Miṣr from 'Aḳd Jibrâ'il; 'Aḳd Jibrâ'il from 'Abdallâh 'aj-Jughulî; † 'Abdallâh 'aj-Jughulî from 'Isinâ'il 'al-Luffâf; 'Ismâ'il 'al-Luffâf from Ja'far 'al-Warrâk; Ja'far 'al-Warrâk from 'Aḥmad 'at-Tarrâz; 'Aḥmad 'at-Tarrâz from 'Abu-l-Husain Muḥammad Bin 'Alî 'aj-Jalî; 'Abu-l-Husain Muḥammad Bin 'Alî 'aj-Jalî from lord 'Abû 'Abdallâh 'al-Ḥusain Bin Ḥamdân 'al-Khusaibi; lord 'Abû 'Abdallâh from his chief and lord 'Abû Muḥammad 'Abdallâh Bin Muḥammad 'aj-Jannân 'aj-Junbulân, the recluse devotee, who came from Persia; 'Abdallâh 'aj-Jannân 'aj-Junbulân from Muḥammad 'Tbn Jindab; Muḥammad 'Tbn Jindab from lord 'Abû Shu'aib Muḥammad Bin Nuṣair 'al-'Abdî 'al-Bakrî 'an-Numairî, who was Communicator to Hasan 'al-'Âkhir 'al-'Askarî—peace be to us from him, and greetings be his! Through Muḥammad Bin Nuṣair did the family and the religion take a stand—exalted be our master 'al-Ḥasan 'al-'Askarî far above the babblings of errorists and the talk of calumniators! In the faith of the mystery of religion, in the faith of the mystery of our brothers, who give out light wheresoever one of them has power, by their mystery—may God give happiness to them all! I also testify that 'al-Ḥasan 'al-'Âkhir 'al-'Askarî was the First and the Last, the Hidden and the Manifest, and omnipotent”—

السورة الرابعة واسمها النسبة

احسن توفيقى بالله وطريقى لله واحسن سمعى واستعاعى من شيخى وسيدى ومرشدى المنعم علىّ كما انعم الله عليه بمعرفة ع م س وق بشهادة ان لا اله الا على ابن ابى طالب الاصلع الانزع المعبود ولا حجاب الا السيد محمد الماحمود ولا باب الا السيد سلمان الفارسى المقصود وهذا ما سمعته من شيخى وسيدى وغايتى ومعتمدى ومهديتى الى طريق النجاة وموردى الى ينبوع الحياة ومعترف رقتى من رقى العبودية بمعرفة كنة الذات العالية السيد الفاضل والطود العظيم عمى وشيخى وسيدى وتاج راسى ووالدى الحقيقى احمد وقد القى الى هذا السر العظيم فى سنة كذا وكذا فى شهر كذا ويوم كذا منه وسمع احمد من ابراهيم وسمع ابراهيم من قاسم وسمع قاسم من على وسمع على من احمد وسمع احمد من خضر وسمع خضر من سلمان

* The original text has بلد.

† The original text has الجوعلى.

‡ Died in A.D. 873-4.

وسمع سلمان من صباح وسمع صباح من يوسف وسمع يوسف من جبريل
 وسمع جبريل من معلى وسمع معلى من ياسين وسمع ياسين من عيسى
 وسمع عيسى من محمد وسمع محمد من هذا محمد وسمع هذا محمد من
 رضى احمد وسمع رضى احمد من صفندى وسمع صفندى من بلاندر اسد
 وسمع بلاندر اسد من حسان الرشيقى وسمع حسان الرشيقى من محمد
 وسمع محمد من مرهف مصر وسمع مرهف مصر من عقد جبرائيل وسمع عقد
 جبرائيل من عبد الله الجعلى وسمع عبد الله الجعلى من اسماعيل اللقاف وسمع
 اسماعيل اللقاف من جعفر الوراق وسمع جعفر الوراق من احمد الطراز وسمع
 احمد الطراز من ابو الحسين محمد بن على الجلى وسمع ابو الحسين محمد
 بن على الجلى من السيد ابي عبد الله الحسين بن حمدان الخصيبى وسمع
 السيد ابي عبد الله من شيخه وسيدة ابو محمد عبد الله بن محمد الجتآن
 الجنبلان العابد الزاهد الذى هو من بلد فارس وسمع عبد الله الجتآن
 الجنبلان من محمد ابن جندب وسمع محمد ابن جندب من السيد ابو
 شعيب محمد بن نصير العبدى البكرى انميرى الذى هو باب لحسن
 الاخر العسكرى منه السلام واليه التسليم ومن محمد بن نصير اقام النسب
 والدين وتعالى مولانا الحسن العسكرى عما يقول الضالون ونطق الظالمون
 علوا كبيرا سرّ الدين سرّ اخوتنا الجليين اين ما كان منهم مكين بسرهم
 اسعدهم الله اجمعين واشهد بان الحسن الاخر العسكرى هو الاول وهو
 الاخر وهو الباطن والظاهر وهو على كلّ شىء قدير —

Be it known, says our author, that the Nusairian religion originated with Muḥammad Bin Nuṣair (النصيرية) (علم أن ابتداء ديانة النصيرية) (هو من محمد بن نصير); and that he was followed by Muḥammad 'Ibn Jindab; to whom succeeded 'Abdallāh 'aj-Jannān 'aj-Junbulān of Persia; and that after him came 'al-Ḥusain Bin Ḥamdān 'al-Khuṣaibī, whom the Nuṣairis esteem superior to all his successors, who perfected their prayers, and taught far and wide وهذا عندهم اعظم من كلّ من كان بعده وهو الذى اكمل صلاتهم واذاع (تعليمه في البلدان). In a certain poem of his, 'al-Khuṣaibī chides the Syrians for rejecting him, as follows:

“I am loth to abide in the land of Syria—may the curses of the Lord of all creatures rest upon them!”—

سأمت المقام بارض شام عليهم لعابن ربّ الانام —

After a while, he directed the course of his journeyings to Baghdâd, and began to teach publicly, so that the governor heard of him, arrested him, and threw him into prison. But, when there was an opportunity, he escaped, and declared among his followers that the Messiah had delivered him by night, that the Messiah was Muḥammad, and that the sons of Muḥammad's daughter were the eleven disciples, in conformity with what he says in the Dîwân bearing his name:

“Said to me, in a dream, a pitying father: Thou art noble, of ancient lineage, O son of Khusaib; by help of the Intermediaries, the family of 'Ahmad, thou art free for thy life, by their love provided for”—

ثم قصد في سياحته بغداد وبدأ ينشر تعاليمه بين الناس فسمع به الوالى
فقبض عليه والقاء في الساجن وما لاحت له فرصة هرب واشهر بين اتباعه
بان السيد المسيح خلّصه ليلا وانه محمد وابناء ابنت محمد الاحد عشر
كما قال في ديوانه المسمّى باسمه

قال لى في المنام اب شفيق انت يابن الحصيب حرّ عتيق

انت بالحجاب آل احمد ما عشنت ظليف بحبهم مرزوق—

He also taught that the Messiah was Adam, and Enos, and Kainân, and Mahalalîl, and Yared, and Enoch, and Methuselab, and Lamech, and Noah, and Shem, and Arphaxad, and Ya'rab, and Hûd, and Sâlih, and Luḳmân, and Lot, and Abraham, and Ishmael, and Isaac, and Jacob, and the Prince, that is, Pharaoh, who lived in the days of Joseph, also Moses, and Aaron, and Caleb, and Ezekiel, and Samuel, and David, and Solomon, and Job, and 'al-Khadhîr, and Alexander, and Saul, and Daniel, and Muḥammad; and, in general, that each prophet who has appeared in the world was an incarnation of the Messiah (وبلاجمال)

(ان كلّ نبى ظهر في هذا العالم هو المسيح (بعض حكماء الوثنيين), such as Plato, Galen, Socrates, Nero; also, of certain wise men among the Persians, and the Arabs before Muḥammad (ومن حكماء الفرس وعرب) (الجاهلية), such as Ardeshîr, Sapor, Luwai, Murrah, Kilâb, Hâshim, 'Abd Manâf, and others. Moreover, he taught that the mothers of the prophets of past times, and their wives, were incarnations of Salmân 'al-Fârsî, excepting the wife of Noah and the wife of Lot; and that Salmân was incarnate, also, in

the Eleven named in the notes on the Third Chapter, and in the queen of Sheba, and the wife of Potiphar; and has appeared in some inanimate objects, as well as in certain wild animals, such as the wolf supposed to have eaten Joseph, and in winged creatures, such as the hoopoe, the crow, the bee, and others. Besides all this, he taught that 'Alî 'Ibn 'Abû Ṭâlib was Abel, Seth, Joseph, Joshua, Asaph, Simon Peter, Aristotle, and Hermes; and has been incarnate in certain wild animals, such as the dog of the Companions of 'al-Kahf, the camel of Ṣâlih, and the cow which Moses commanded to be sacrificed.* His disciples numbered fifty-one, of whom five were men of note, namely, Muḥammad Bin 'Alî 'aj-Jalî, 'Alî Bin 'Îsâ, 'aj-Jasrî, 'al-'Irâkî, and 'al-Ḳaṭanî; and whoever derives his instruction by a line of descent from either of these is regarded by the Nuṣairîs as 'al-Khuṣaibî's brother.

To 'al-Ḥusain Bin Ḥamdân succeeded Maimûn Bin Kâsim 'aṭ-Ṭabarânî, a disciple of Muḥammad Bin 'Alî 'aj-Jalî, and author of many Nusairian books, among which is the Summary of Festivals (مجموع الاعياد), noted for its revilings of 'Abû Bakr, 'Umar, and 'Uthmân, whom it calls the three Adversaries, they being considered by the Nuṣairîs as incarnations of Satan. The same person also composed the Book of Proofs of Divine Knowledge

pertaining to the Questions (كتاب الدلائل بمعرفة المسائل), in which it is said that the wolf supposed to have eaten Joseph was 'Abd 'ar-Rahmân Bin Muljam 'al-Murâdî, not Salmân 'al-Fârsî, as other Nuṣairîs believe; and the Book of the Compend on the Duties of Pupils (كتاب المحاربي في واجبات التلاميذ); and another book, against the religion of 'Alî Bin Ḳarmaṭ and 'Alî Bin Kushkah; and many others.

“ Fifth Chapter, called the Victory.

“ Whenever God's help comes, and victory, and thou seest men domesticating themselves in the religion of God, by crowds, then glorify with praise to thy Lord, and ask his forgiveness; he is verily gracious. I testify that my sovereign is the Prince of Bees, 'Alî, who produced lord Muḥammad out of the light of his essence, and called him his Expression, his self, his throne, and his seat, and named him with his own attributes; who is connected with him, not separate from him, nor yet veritably connected, while not widely separate—being connected with him by virtue of light, separate from him by manifested presence, so that Muḥammad is of him like as the soul's feeling is of the soul, or as rays of the sun are of the sun's disk, or as the gurgling of water is of water, or as rending comes of binding,† or as the lightning-flash is of

* See *Kur.* xviii. 8, ff; vii. 71, ff; ii. 63, ff.

† Apparently, an allusion to the fructification of the earth by showers of rain: comp. *Kur.* xxi. 31, as quoted in the Perfume-string, below.

lightning, or as sight is of the seer, or as motion comes of rest; and, if 'Alī 'Ibn 'Abū Ṭālib wills to be manifested, he manifests him; or, if he wills to be hidden, he hides him under the effusions of his light. I also testify that lord Muḥammad created lord Salmān out of light of his light, and appointed him to be his Communicator, and the bearer of his revelation; so that he is Salsal and Salsabil,* Jābir and Jibrā'il, the representative of order and indubitable truth, truly the Lord of all worlds. I testify, likewise, that lord Salmān created the noble Five Incomparables, of whom the first is the greater incomparable, the odoriferous musk, the red jacinth, the green emerald, 'al-Miḫdād Bin 'Aswad 'al-Kindī, and the others are 'Abu-dh-Dharr 'al-Ghifārī, 'Abdallāh Bin Rawāḥah 'al-'Anṣārī, 'Uthmān Bin Maḍh'un 'an-Najāshī, and Ḳanbar Bin Kādān 'ad-Dausī; who were servants of our master the Prince of Believers—glory and honor to his memory! and the creators of this world, from the lands of the orient to those of the occident, and of all the southern regions and the northern, the dry land and the ocean, and of every plain and every mountain, spanned by the blue vault of heaven, and embraced within the dusty earth, from Jābilkā to Jābirgā, including the lurking-places of sand-drifts, even to mount Ḳāf, and whatever is arched by the dome of the circling celestial sphere, even to 'as-Sāmirah, the city of lord Muḥammad, where are gathered the believers; who, also, were of one mind in holding the doctrine of lord 'Abū 'Abdallāh, without either scepticism or idolatry, or betrayal of the mystery of 'Alī 'Ibn 'Abū Ṭālib, or rending any veil of his, or seeking converse with him otherwise than through a Communicator—may he give to believers safety, tranquillity, strength, superiority over their enemies and ours, and vindication! and may he make us to be believers with them, safe, tranquil, secure, superior over our enemies and theirs, and vindicated! By the mystery of victory, and of him whose is victory, whose right hand secures the victory; by the mystery of our lord Muḥammad, and of Fāṭir (that is, says our author, of Fāṭimah), 'al-Ḥasan, 'al-Ḥusain, and Muḥsin; in the faith of the Mystery of Obscurity, of the representatives of prayer,† and of the multitude of the possessors of divine knowledge—peace be to us from the remembrance of them, and may God's benediction rest upon them all!"—

السورة الخامسة واسمها الفتح

إذا جاء نصر الله والفتح ورأيت الناس يدخلون في دين الله أفواجا
فسيبغ بحد ربك واستغفره أنه كان توابا أشهد بان مولاي أمير انناكل
على اختراع السيد محمد من نور ذاته وسماه اسمه ونفسه وعرشه وكوسيته
وصفاته متصل به ولا منفصل عنه ولا متصل به بحقيقة الاتصال ولا منفصلا
عنه في مبادئة الاتصال متصل به بالنور منفصل عنه بمشاهدة الظهور فهو

* See Zeitschrift d. D. M. Gesellschaft, ii. 393.

† See first note to the Third Chapter.

منه كحس النفس من النفس أو كشعاع الشمس من القرص أو كدوى الماء من الماء أو كالغنتف من الرنتف أو كلمع البرق من البرق أو كالنظرة من الناظر أو كالحركة من السكون فإن شاء على ابن ائى طالب بالظهور اظهروه وإن شاء بانعيب غيبه تحت تلالى نوره واشهد بان السيد محمد خلف السيد سلمان من نور نوره وجعله بابه وحامل كتابه فهو سلسل وسلسبيل وهو جابر وجبرائيل وهو الهدى واليقين وهو بالحقيقة رب العالمين واشهد بان انسيد سلمان خلف الخمسة الايتام الكرام فالنهم البيتيم الاكبر والوكوب الازهر والمسك الاذفر والياقوت الاحمر والزمرد الاخضر المقداد بن اسود الكندى وابو الذر الغفارى وعبد الله بن رواحة الانصارى وعثمان بن مضعون النجاشى وقنبر بن كادان الدوسى ثم عبيد مولانا امير المؤمنين لذكرة الجلال والتعظيم وهم خلقوا هذا العالم من مشارق الشمس الى مغاربها وقبلتها وشمالها وپرها وبحرها وسهلها وجبلها ما حاضت الخضراء وحوت الغرباء من جابلقا الى جابرها الى مراصد الاحقاف الى جبل قاف الى ما حاضت به قبة الفلك الدوار الى مدينة السيد محمد السامرة التى اجتمع فيها المؤمنون وانفقوا على راي السيد ائى عبد الله ولا يشكون ولا يشركون ولا فى سر على ابن ائى طالب يبيحون ولا يخرقون له حاجبا ولا يدخلون اليه الا من باب اجعل المؤمنين مؤمنين ومظمنين وموئدين مجبورين على اعدائهم واعدائنا منصورين واجعلنا بجلنتهم مؤمنين مؤمنين ومظمنين مستورين مجبورين على اعدائنا واعدائهم منصورين بسر الفتح ومن فتح الفتح ومن كان الفتح على يده اليمين بسر سيدنا محمد وفاطر والحسن والحسين ومحسن سر ائفى واشخاص الصلوة وعدة العارفين علينا من ذكرهم السلام صلوة الله عليهم اجمعين —

The leaders among the Nusairis understand this chapter to signify that Muhammad is connected with 'Alî by night, and separate from him by day, taking the sun to be Muhammad (الخاصة تعرف من هذا الفصل ان محمداً متصل بعلى ليلاً ومنفصل عنه) (نهاراً ويعنون ان الشمس فى محمد) and they believe that Muhammad created lord Salmân; and these three are their Most Holy Trinity, 'Alî being the Father, Muhammad the Son, and Salmân 'al-Fârsî the Holy Ghost (وهؤلاء الثلاثة ثم التالوت اقدس فعلى عندهم)

(هو الأب وحمد الابن وسلمان الفارسي هو الروح القدس); and they also declare that lord Salmân created the Five Incomparables, and that the Five Incomparables created this whole world, as it now exists, and that all the government of the heavens and the earth is in the hands of these Five Incomparables—'al-Mikdâd presiding over thunder-bolts, lightning-flashes, and earthquakes; 'Abu-dh-Dharr superintending the gyration of the stars and constellations; 'Abdallâh Bin Rawâhah being charged with the winds, and with the arrest of human spirits—whom they believe to be the same as 'Azrâ'il—'Uthmân having charge of stomachs, the heat of the body, and human diseases; and K̄anbar being the introducer of spirits into bodies (فالمقداد موكل بالرعود والصواعق)

والزلازل وأبو الذرّ موكل بدوران الكواكب والنجوم وعبد الله بن رواحة موكل بالرياح ويقبض أرواح البشر ويعتقدون بأنه عزرائيل الذي يأخذ الأرواح وأما عثمان فهو الموكل بالمعدة وحرارة الجسد وأمراض الإنسان وأما (قتنبر فهو يدخل الأرواح في الأجسام).

"Sixth Chapter, called the Bowing of the Head.

"Omnipotent is God! omnipotent is God! omnipotent is God! To God let there be bowing of the head, to the Supreme Lord with the bald temples, to the adorable! O my lord, O Muhammad, thou creator, thou conqueror, thou light of the august Archetypal Deity, and his noble Intermediary, of thee I implore aid. I am afflicted in this my abode; to thee I betake myself. Deliver me from the punishment of Hell, O glorious one, O mighty, O potent, O victorious, thou creator of the night and the day. Towards God, the light of the heavens and the earth, the Great Supreme, we set our faces; to him we point—let him be glorified and magnified! To the Communicator I address myself, to the Expressed Deity I bow the head, to the Archetypal Deity I render adoration and worship. My perishing, dying face prostrates itself before the face of 'Ali, the living, the enduring, the everlasting. O 'Ali, thou great one, O 'Ali, thou great one, O 'Ali, thou great one, O thou who art greater than all the great, thou producer of the morning-sun, and creator of the luminous full moon, O 'Ali, to thee pertains glory, to thee unity; O 'Ali, thine is the kingdom; O 'Ali, greatness is thine; O 'Ali, to thee all things point. O 'Ali, to thee is obedience due; it is thou, O 'Ali, who art to be interceded with; O 'Ali, thou hast creative power; O 'Ali, thine is destiny; thou, O 'Ali, wert the dignity of the cow.* Save us, O 'Ali, save us, O 'Ali, from thy wrath and chastisement, from the loss of thy complacence! I believe in thine incommensurateness, and thine unequalled working; thou, O Prince of Bees, art exalted above the possibility of weakness. I believe in, and acknowledge, thy hidden being, and thine outward manifestation: thine outward manifestation is mine Imâm and an ordained rule, thy hidden

* See p. 245.

being is archetypal and divine. O thou who art he, thou who art he, thou who honorest them who honor and remember thee, and confess thee sole; O thou who art he, thou who art he, thou who dost cause those to stumble who undermine thine authority, who disown and deny thee; O present one, O self-existent, O mysterious, O incomprehensible, O Prince of Bees, O 'Ali, thou august one"—

السورة السادسة واسمها السجود

الله اكبر الله اكبر الله اكبر لله السجود للرب العلى الانزع المعبود يا سيدى
يا محمد يا فاطر يا قاهر يا نور المعنى العظيم و حجابك الكريم بك استعنت
اعتى بهذا الدار وبك استنجرت اجرنى من عذاب النار يا عزيز يا جبار يا
قادر يا قهار يا خالق الليل والنهار الله نور السماوات والارض وهو العلى
الكبير اليه نقصد ونشير وعز وجل للباب قصدت وللاسم سجدت والمعنى
عبدت وسجدت وسجد وجهى القانى البالى لوجه على الحى الدايم الباقي
يا على يا كبير يا على يا كبير يا على يا كبير يا اكبر من كل كبير يا
مخترع شمس الضحى وخائف البدر المنير يا على لك العزة يا على لك
الوحدة يا على لك الملك يا على لك الكبرياء يا على لك الاشارة يا على
لك الطاعة يا على لك الشفاعة يا على لك الفطرة يا على لك القدرة
يا على انت سورة البقرة امانك يا على امانك من سخطك وعذابك من
بعد رضوانك امنت بمعجزك ومعجزك وجللت يا امير النحل عن العجز
ان يقع بك امنت وصدقت بباطنك وظاهرك ومامى ووصية
وباطنك معنوى لاهوت يا هو يا هو يا معز من اعزك وذكرك وافردك يا هو
يا هو يا منزل من ازلك وانكرك وحمدك يا حاضر يا موجود يا غيبا لا
يدرك يا امير النحل يا على يا عظيم —

The word "Bees," in the expression "Prince of Bees," signifies the angels.

The Northerners pride themselves in this chapter as adverse to the worship which the Kalâzians render to the moon, arguing from the expression "thou producer of the morning-sun, and creator of the luminous full moon," that the moon is a created thing; to which the Kalâzians reply that 'Ali created the moon in order to inhabit it, as a man builds a house to dwell in, or makes a seat to sit upon (ان على خلق القمر ليسكن فيه كالرجل) for the lat-

ter hold that the dark part of the moon represents the Adorable, who, they also believe, has hands, feet, a body, and a head, and on his head a crown, and in his hand a sword, which is the notched blade of Muḥammad (لأنهم يعتقدون بان السواد الذى فى القمر هو المعبود وله يدان ورجلمان وبدن وعلى انبدن رأس وعلى رأس (تاج) وببيدة سيف هو ذو الفقار).

“Seventh Chapter, called the Salutation.

“I bow the head, and salute, and present myself to, the creator of the heavens and the earth, in devout homage and submission; and am no idolater. The beginning of salutation was by the eternal Archetypal Deity to the august Expressed Deity; and the august Expressed Deity saluted the noble Communicator; and the noble Communicator saluted the Five Incomparables, the pillars of the world and of religion. Salutation to the Communicators! salutation to the Incomparables! salutation to the Pursuivants! salutation to the Dignitaries! salutation to the Familiars! salutation to the Purified! salutation to the Approved! salutation to the Offerers! salutation to the Cherubs! salutation to the Spirituals! salutation to the Sanctified! salutation to the Ramblers! salutation to the Listeners! salutation to the Attendants!—who together make up the orders of angelic being—may the world of all the pure be sanctified! Salutation to those who follow the directing rule, and are guided, who stand in fear of the various ends of the wicked, obey the Supreme Sovereign, the Most High, and believe in the lordship of Muḥammad, the elect! Salutation to the hundred thousand prophets, and to the four and twenty thousand prophets, of whom the first was a Communicator, and the last was an Attendant! Salutation to you, O virtuous servants of God!—may God gather our dispersed, and yours, in the garden of Delight, amid the stars of heaven!”—

السورة السابعة واسمها السلام

سجدت وسلّمت ووجهت وجهى لفاطر السماوات والارض حنيفا مسلما وما
انا من المشركين بدء السلام من المعنى القديم على الاسم العظيم وسلّم
الاسم العظيم على الباب الكريم وسلّم الباب الكريم على الخمسة الايتام اركان
الدنيا والدين السلام على الابواب السلام على الايتام السلام على النقباء
السلام على النجباء السلام على المختصين السلام على المخلصين السلام
على المختنين السلام على المقربين السلام على الكروبين السلام على
الروحانيين السلام على المقدسين السلام على الساجدين السلام على
المستمعين السلام على اللاحقين فهم اهل المراتب يتقدس عالم الصفاء
اجمعين السلام على من اتبع الهدى واهتدى وخشى من عواقب الرداء
واطاع الملك العلى الاعلى واقرّ به ربوبية محمد المصطفى السلام على المائة

الف نبي وأربعة وعشرون الف نبي أولهم باب وآخرهم لاحف السلام عليكم
يا عباد الله الصالحين جمع الله شملنا وشملكم في الجنة النعيم بين الكواكب
السمائية

This chapter gives rise to dispute between the Northerners and the Kalâzians; for while the former say: "and believe in the lordship of Muhammad, the elect," the Kalâzians say: "in the lordship of 'Alî, the gracious," and accuse their opponents of the error of ascribing lordship both to Muhammad and to 'Alî, indifferently. The Northerners reply to this charge by saying that Muhammad and 'Alî are allied, not alien, to one another; that, while the First Cause is 'Alî, Muhammad, also, is a creator; and that the Kalâzians cannot consistently charge them with error in ascribing lordship to the latter, inasmuch as they themselves maintain the same doctrine of a Trinity which is held by the Northerners (من هذه السورة يقع الجدل بين الشمالية واللازية لان الشمالية تقول واقرّ بهويية محمد المصطفى واللازية بهويية على المرتضى وتقول اللازية للشمالية اخطاتم باعتقادكم بالهويية تارة ل محمد وتارة لعلى فتجيب الشمالية ان محمدا وعليبا متصلان ببعضهما ليسا منفصلين وان الغاية الكبرى على ومحمد ايضا خالف ولو اعتقدنا بهوييته فلا تخطى لان اعتقادنا واعتقادكم بالتالوث واحد). A long dispute is thus carried on, of which we give only the outline.

The "orders" mentioned in this chapter are fourteen in number: the first seven including all from the Communicators to the Approved, numbering five thousand argels, who constitute what the Nusairîs call the great light-world (العالم الكبير النوراني), believing them to be referred to in the Kûrân as the "seven heavens,"* and who are supposed to have existed before the creation of the world, and to be stars outside of the milky way ويقولون انها كانت قبل تكوين العالم وهي الكواكب الموجودة خارج عن (درب النبتان); and the other seven including all from the Offerers to the Attendants, numbering one hundred and nineteen thousand, who constitute the so-called little spirit-world (العالم الصغير الروحاني), supposed to be what is intended by the "seven earths" in the Kûrân,† and whom the Nusairîs believe to be the stars of the milky way, or spirits purified from the flesh through their acknowledgment of 'AMS, and of every manifestation of the Deity from Abel to 'Alî 'Ibn 'Abû T'âlib (ويعتقدون انها درب)

* Kûr., xxiii. 88.
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† Kûr., lxx. 12

التَّبَانِ وَوَمَ الذِّينَ خَلَصُوا مِنَ الْبِشْرِ بِأَقْرَاهِمَ بِعَمْسٍ وَبِكَلِّ ظُهُورٍ مِنْ هَابِيلِ
 (الى على ابن ابي طالب), agreeably to these words in the *Dīwān*
 of their lord Shaikh 'Alī 'aṣ-Ṣuwairī:

“Why dost thou not apprehend the parable of light? Lo, God proposes to us a plain parable: God is the light of the upper world, the heavens, and of the earthly world”—

هَلَا عَرَفْتَ أَمْتَلِ النُّورِيَا اذ ضرب الله لنا جليبا
 — الله نور العالم العلويَا في السماء والعالم الارصيا

which parable is to be found in the *Kurān*, where we read: “God is the light of the heavens and the earth; his light is as a lamp in a little window etc.”*

“*Eighth Chapter, called the Betokening.*”

“Glory be to a God to whom all necks bow, to whom all obstacles and difficulties give way! I elevate the standard and token of the elect lord Muḥammad, on the day of the festival of 'al Ghadir—greatly praised be he who stands high before God in nobleness and dignity! I, a servant to them who point to thee, O Prince of Bees, O 'Alī, thou august one, by the confession of unity, abasement of self, acquittal of all evil, and recognition of thine absolute being, O 'Alī, thou august one, thou who art from everlasting, eternal, O creator and judge—I entreat thee, by the reality of the call wherewith lord Muḥammad called upon thee, as he went out of the gate of Makkah, riding the white camel, and cried, saying: ‘A combat! a combat! a fight! a fight in the cause of God!’ which words are my token to thee, O light of light, thou render, of rocks, thou compeller of seas, thou disposer of all things—I entreat thee that thou wouldst give to believers a home in thy sublime garden, kept by Ridhwān—O the felicity of a humble creature having hope thereof! But lo, from the face of the height, on the right side of the mount, from amid the blessed tree, the bounteous one calls out, and says: ‘O my friend, O worthy to be praised, what humble creature has ever invoked me with this invocation, in sincerity of heart, and simple confidence, either on Thursday the 15th of the month Nisān, or the evening of Friday, or on the night of the 15th of Sha'bān, or on five nights of the month Ramaḍhān, or on the Day of the Mass, or on the Birth-night, or on the day of the festival of 'al-Ghadir, and I have not counted him as one of my people, and given him a home in my garden, causing him to drink of the cup of my mercy, and placing him among the believers, for whom there is no fear, and who know no sadness?’ I have uplifted my token. By the mystery of the 'Ain of 'Alī, by the mystery of the Mīm of Muḥammad, by the mystery of the Sin of Sal-sal—by the mystery of 'AMS. Our beginning of invocation is that we betoken our Archetypal Deity, and say: In the name of God, the merciful, the compassionate; and our ending of invocation is that we render thanks to him who has guided us, and say: Duty and praise be to God, the Lord of all worlds!”—

* *Kur.*, xxiv. 35.

السورة الثامنة واسمها الاشارة

سبحان الله خضعت له الرقاب وذلت له الامور الشداد الصعاب فقد ارتفع
 القصد والاشارة من السيد محمد المصطفى في يوم عيد الغدير خم الذي
 شرفه وفضله عند الله مقام عظيم انا عبد من المشيريين اليك يا امير النحل
 يا على يا عظيم بالتوحيد والتفريد والتنزيه والتجريد لك يا على يا عظيم
 يا ازل يا قديم يا باري يا حكيم اسألك بحق الدعوة التي دعاك بها السيد
 محمد وهو خارج من باب مكة وراكب المطية البيضاء وهو ينادى ويقول
 الجهاد الجهاد الحراب الحراب في سبيل الله وهذه اشارتي اليك يا نور النور
 يا فالف الصخور وزاجر البحور ومدبر الامور بان تسكن المؤمنين في
 جنتك العليا التي وضوان خازنها ويا فوز عبد رجاها فاذا بالندى من
 قبل العلاء من جانب الطور الايمن من الشجرة المباركة ينادى ويقول يا
 حبيبي يا محمد اى عبد دعاني بهذه الدعوة بصفو قلبه وخالص يقينه
 نهار الخميس النصف من نيسان او عشية الجمعة او ليلة النصف من شعبان
 او في خمس ليالى من شهر رمضان او يوم القديس او ليلة الميلاد او يوم
 عيد الغدير الا وجعلته من امني وسكنته جنتي واسقيه بكأس رحمتي
 واجعله مع المؤمنين الذين لا خوف عليهم ولا هم يحزنون رفعت اشارتي
 بسر العين العلوية بسر الميم الحمديية بسر السمين السلسلية بسر عمس
 اول دعانا نشير لمعاننا ونقول بسم الله الرحمن الرحيم واخر دعانا نشكر من
 هدانا ونقول الحق الحمد لله رب العالمين —

The combating spoken of in this chapter is two-fold: 1. to revile 'Abû Bakr, 'Umar, 'Uthmân, and the rest, and all sects which maintain that 'Alî 'Ibn 'Abû Tâlib, or the prophets, either ate, drank, had sexual intercourse, or were born of women; for the Nusairîs believe that these descended from heaven without bodies, and that the bodies which they inhabited were but semblances (ان النصيرية يعتقدون بانهم نزلوا من السماء بدون اجسام) ; (وان الاجسام التي كانوا فيها انما هي اشباه وليست هي بالحقيقة اجسام) 2. to hide one's religion from those who are not Nusairîs, it being a principle with this sect not to disclose their opinions or usages, even to save their lives.

By this chapter are to be distinguished the four parties among the Nusairîs; for those who adore the heavens and the twilight,

when they recite it, place the right hand upon the breast, applying the inner part of the thumb to the middle finger; while among the worshippers of the moon some spread out the hand, with the thumb erect, so that it has the shape of the new moon, and others place both hands upon the breast, opening them wide, with the fingers of one over those of the other, and the two thumbs erect, so as, in this way, to represent the shape of the new moon; and the worshippers of the air place one hand upon the breast, lifting up the fore-finger, and applying the inner part of the end of the thumb to the inside of the middle finger.

All Nuṣairīs, on finishing the recitation of this chapter, kiss the inner part of the ends of their fingers three times, and raise them to their heads.

“Ninth Chapter, called the 'Ain of 'Alī.

“By the mystery of the 'Ain, pertaining to 'Alī, divine, manifested, of him with the bald temples; by the mystery of the Mīm, pertaining to Muhammad, Hāshimian, imperial, intermediary, of the sun's disk, light of light; by the mystery of the Sin, pertaining to Salsal, represented in Gabriel, of Salmān, communicatory, Bakrian, Numairian, Nusairian. By the mystery of 'Ain-Mīm-Sin”—

السورة التاسعة واسمها العين العلوية

بِسْمِ الْعَيْنِ الْعُلْوِيَّةِ الذَّائِبَةِ الظَّاهِرَةِ الْاَنْزِعِيَّةِ بِسْمِ اَمِيْمِ الْاَحْمَدِيَّةِ الْهَاشِمِيَّةِ
الْمَلَكُوْتِيَّةِ الْحَجَّابِيَّةِ الْقُرْصِيَّةِ النُّورَانِيَّةِ بِسْمِ السِّيْنِ السَّلْسَلِيَّةِ الْجَبْرَائِيْلِيَّةِ
السَّلْمَانِيَّةِ الْبَابِيَّةِ الْبَكْرِيَّةِ النَّصِيْرِيَّةِ بِسْمِ ع م س —

Sometimes abridged in the recitation.

“Tenth Chapter, called the Covenant.

“I testify that God is true; that his word is true; that ‘the plain truth’ is 'Alī 'Tbn 'Abū Tàlib with the bald temples, the mysterious; that Hell is the abode of unbelievers; that the Garden is a pleasure-ground for believers, where water meanders beneath the throne, and upon the throne is seated the Lord of all worlds, and the bearers of the throne are the noble Eight, who present to him the oblation of my exercises, in this my state of discipline, and of the exercises of all believers. In the faith of the mystery of the covenant of 'Ain-Mīm-Sin”—

السورة العاشرة واسمها العقد

اشهد ان الله حق وقوله حق وان الحق المبين على ابن ابي طالب الانزع
البطين والنار منوى للكافرين والجنة روضة للمؤمنين وامناء من تحت العرش
يطوف وفوق العرش رب العالمين جملة العرش الثمانية الكرام الذين هم
اليه مقربون عدتي في شدتي وعدة كافة المؤمنين سر عقد ع م س —

"Eleventh Chapter, called the Testimony, or, by the common people, the Mountain.

"God certifies, the angels, too, and all imbued with knowledge, bear witness, that there is no God beside him, the doer of justice; that there is no God beside him, the mighty, the wise. Verily, religion in God's sight is Islâm. O our Lord, save us by thy revelation, cause us to follow the Messenger, and so record us among those who firmly testify to 'Ain-Mîm-Sîn. Bear me witness, O august Intermediary; bear me witness, O noble Communicator; bear me witness, my lord Miqdâd on the right hand; bear me witness, my lord 'Abu-dh-Dharr on the left; bear witness to me, O 'Abdallâh; bear witness to me, O 'Uthmân; bear witness to me, O Qanbar Bin Kâdân; bear witness to me, O Pursuivant; bear witness to me, O Dignitary; bear witness to me, O Familiar; bear witness to me, thou Purified; bear witness to me, thou Approved; bear witness to me, O Offerer, and thou Cherub, and thou Spiritual, and thou Sanctified, and thou Rambler, and thou Listener, and thou Attendant; bear witness to me, ye dwellers in the watch-towers, and O world of all the pure. I testify that there is no God but 'Alî Ibn 'Abû Tâlib with the bald forehead, the adorable; and no Intermediary but lord Muhammad, worthy to be praised; and no Communicator but lord Salmân 'al-Fârsî, the pattern; and that the greatest of angels are the Five Incomparables; and that there is no counsel save that of our chief and lord 'al-Husain Bin Hamdân 'al-Khusaibî, who made known our rites in all lands. I testify that the man-like form, manifested among men, was the summit of all existence, and that it made manifest the essential light, beside which there is no God, which is 'Alî Ibn 'Abû Tâlib; and that he is immeasurable, illimitable, incomprehensible, inscrutable. I testify that I am a Nusairî in religion, a Jandabî in counsel, a Junbulânî in habitude, a Khusaibî in doctrine, a Jalî as to maxims, a Maimûnî in legal science; and I stand fast in expectation of the splendid recurrence, the brilliant return, the withdrawal of the veil, the lighting up of the thick cloud, the manifestation of that which is unseen, the showing forth of the hidden, and the appearance of 'Alî Ibn 'Abû Tâlib from amid the sun, arresting every soul, with the lion beneath him, the Dhu-l-Faḡâr in his hand, the angels behind him, and lord Salmân before him, while water wells up from between his feet, and lord Muhammad cries out, saying: 'Behold your Sovereign, 'Alî Ibn 'Abû Tâlib! acknowledge him, glorify him, magnify him, exalt him. Behold your creator and provider! disown him not.' Bear me witness, O my lords, that this is my religion and my faith, whereto I commit myself, whereby I live, wherein I shall die. 'Alî Ibn 'Abû Tâlib lives, and will not die; in his hand is destiny, and absolute dominion; in his gift are hearing, seeing, and understanding. Peace be to us from the remembrance of them!"—

السورة الحادية عشرة وأسمها الشهادة والعامية تسميتها الجبل
شهد الله انه لا اله الا هو والملائكة وأولو العلم قايما بالقسط لا اله الا هو
العزیز الحكيم ان الدين عند الله الاسلام ربنا آمنا بما أنزلت واتبعنا الرسول

فاكتبنا مع الشاهدين بشهادة ع م س اشهد على ايها الحجاب العظيم
اشهد على ايها الباب الكريم اشهد على يا سيدى المقداد اليمين اشهد
على يا سيدى ابو انذر الشمال اشهد على يا عبد الله اشهد على يا عثمان
اشهد على يا قمبر بن كادان اشهد على يا نقيب اشهد على يا نجيب
اشهد على يا مختص اشهد على يا مخلص اشهد على يا ممانح ويا
مقرب ويا كروى ويا روحانى ويا مقدس ويا سايح ويا مستمع ويا لاحف
اشهدوا على يا اهل المراقب ويا عالم الصفاء اجمعين انى اشهد بان ليس
الها الا على ابن ابي طالب الاصلع المعبود ولا حجاب الا السيد محمد المحمود
ولا باب الا السيد سلمان الفارسى المقصود واكبر الملائكة الخمسة الايتام ولا
رأى الا رأى شيخنا وسيدنا الحسين بن حمدان الخصيبى الذى شرع
الاديان فى سائر البلدان اشهد بان الصورة المريئة التى ظهرت فى البشرية هي
الغاية الكلية وهى الظاهرة بالنورانية وليس اله سواها وهى على ابن ابي
طالب وانه لم يحاط ولم يحصر ولم يدرك ولم يبصر اشهد بانى نصيرى
الدين جندى الرأى جنبلانى الطريقة خصيبى المذهب جلى المقال ميمونى
الفقه واقرب فى الرجعة البيضاء والكرّة الزهراء وفى كشف الغطاء وجملاء العباء
واظهار ما كتم واعلان ما خفى وظهور على ابن ابي طالب من عين الشمس
قابض على كل نفس الاسد من تحته وذو الفقار بيده والملائكة خلفه والسيد
سلمان بين يديه والماء ينبع من بين قدميه والسيد محمد ينادى ويقول
هذا مولاكم على ابن ابي طالب فاعرفوه وسجوه وعظوه وكبروه هذا
خالقكم ورازقكم فلا تنكروه اشهدوا على يا اسيدى ان هذا دينى
واعتقادى وعليه اعتمادى وبه احيا وعليه اموت وعلى ابن ابي طالب حتى
لا يموت بيده القدرة والجبروت ان السمع والبصر والفؤاد كل اولئك كان عنه
مسؤولا علينا من ذكرهم السلام تمت

The Kalâzians claim that expression "and the appearance of 'Alî 'Ibn 'Abû Tâlib from amid the sun," in this chapter, as evidence of the correctness of their doctrine, remarking that the moon comes forth to view out of the sunset-sky. The worshippers of the twilight, on account of this expression, fancy that the twilight comes forth from the midst of the sun, while,

at the same time, maintaining that the twilight-reddening of the sky creates the sun. The Northerners say that "the sun" is, here, a metonymy for Fâtimah the daughter of 'Asad, whose child was 'Alî 'Ibn 'Abû Tâlib; for it is the belief of the Nusairîs, universally, that both she and Fâtimah the daughter of Muhammad were the Expressed Deity, that is, Muḥammad, who, as they hold, is represented in the sun.

"Twelfth Chapter, called the Imâm-chapter.

"Bear me witness, ye brilliant constellations, ye luminous stars, ye circling spheres, that this man-like form, beheld and beholding, which was 'Alî 'Ibn 'Abû Tâlib, represented the eternal, the alone, the sole, the infinite, the uncompounded, in whom there is no distinction of parts, the indivisible, whom no number comprises. He, then, is my God, and yours; your God, and mine; my Imâm, and yours; your Imâm, and mine; the Imâm of Imâms, the light of darkness, Haidarah 'Abû Turâb, the manifested with the bald forehead, the hidden with the bald temples, the appearer from amid the sun, the arrester of every soul, to whom, to the grandeur of the glory of whose awfulness, and to the greatness of the splendor of the lightning of whose divinity—to whom all necks bow, and all difficulties give way. In the faith of the mystery of a Deity in the heavens, being an Imâm on earth; in the faith of the mystery of the Imâm of every Imâm; in the faith of the mystery of 'Alî 'Ibn 'Abû Tâlib, the everlasting; in the faith of the mystery of his Intermediary, lord Muḥammad, and of his Communicator, lord Salmân, gate to the directing rule and to the faith—pleasure and peace be to us from the remembrance of them!"—

السورة الثانية عشرة واسمها الامامية

اشهدن على ايها النجوم الزاهرة والكواكب النابرة والافلاك الدائيرة بان هذه الصورة المرببة المعينة الناظرة على ابن ابي طالب القديم الاحد انفرد الصمد الذي لا ينجز ولا ينقبض ولا ينقسم ولا يدخل في عدد فهو الهى والهكم والهكم والهى امامى وامامكم وامامى امام الائمة وسراج الظلمة حيدرة ابو تراب الظاهر بالاصلع الباطن بالانزع الظاهر من عين الشمس القابض على كل نفس الذى له ولعظم جلال هيئته وكبرياء سنى يرقى لاهوته تخضعت له الارقاب وذلت له الامور الصعاب سر انه فى السماء وهو امام فى الارض سر امام كل امام سر على ابن ابي طالب قديم الزمان سر حجابة السيد محمد وبابه السيد سلمان باب الهدى والايمان علينا من ذكرهم الرضى

والسلام —

This chapter implies that the Nusairîs adore a seen, present, not an incommunicative, Deity; and that this Deity is 'Alî 'Ibn

يُبان من هذه السورة أنهم يعبدون لها منظوراً موجوداً غير) 'Abû Tâlib (مفقود وهذا آله هو على ابن ابي طالب believe to be presented to view in the whole heavens, and the Kalâzians suppose to be the moon—each party, accordingly, interpreting the chapter to suit its own views.

“Thirteenth Chapter, called the Journeying-chapter.

“Let whatsoever is in the heavens, and whatsoever is on the earth, glorify God, the mighty, the wise! With the return of morning do we give glory, with the return of morning doth God's whole realm give glory. In the name of God, by the help of God, and in the faith of the mystery of lord 'Abû 'Abdallâh, in the faith of the mystery of the chief and his peculiar children, drinkers from the sea of 'Ain-Mîm-Sîn, fifty-one in number (of whom seventeen were of 'Irâk, seventeen of Syria, and seventeen unknown), stationed at the gate of the city of Harrân, receiving justly and rendering justly, whose religion whosoever conforms to, and whose worship whosoever adopts, God brings him to the knowledge of himself; and whose religion whosoever does not conform to, and whose worship whosoever does not adopt, has God's curse upon him. By the mystery of the chief and his peculiar children; by their mystery—may God give happiness to them all!”—

السورة الثالثة عشرة واسمها المسافرة

سَبَّحَ لَهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ اصْبَحْنَا وَصَبَّحْنَا
وَاصْبِحْ الْمَلِكُ لِلَّهِ وَسَبَّحْ الْمَلِكُ لِلَّهِ بِسْمِ اللَّهِ وَاللَّهُ وَسِرَّ السَّيِّدِ ابْنِ عَبْدِ اللَّهِ سِرَّ
الشَّيْخِ وَأَوْلَادِهِ الْمُخْتَصِمِينَ الشَّارِبِينَ مِنْ حَرِّ عَمَّ سَ فِهِمْ وَاحِدٌ وَخَمْسُونَ
مِنْهُمْ سَبْعَةٌ عَشْرَ عِرَاقِيًّا وَسَبْعَةٌ عَشْرَ شَامِيًّا وَسَبْعَةٌ عَشْرَ مِصْرِيًّا وَاقْفُونَ
عَلَى بَابِ مَدِينَةِ حَرَّانَ يَأْخُذُونَ بِالْحَقِّ وَيَعْطُونَ بِالْحَقِّ وَمَنْ يَتَدَبَّرْ
بَدْيَانَتَهُمْ وَيَعْبُدْ عِبَادَتَهُمْ وَفَقَّهَ اللَّهُ إِلَى مَعْرِفَتِهِ وَمَنْ لَا يَتَدَبَّرْ بَدْيَانَتَهُمْ
وَلَا يَعْبُدْ عِبَادَتَهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ بِسْمِ الشَّيْخِ وَأَوْلَادِهِ الْمُخْتَصِمِينَ بِسْمِ
أَسْعَدِ اللَّهُ أَجْمَعِينَ —

When the Nusairis find mention made, in their secret books, of any city, they interpret it figuratively, as signifying the heavens, and suppose its inhabitants to be stars, agreeably to what is explicitly laid down in the Egyptian Missive, and other books أن النصيرية عندما يرون ذكر مدينة في كتبهم الباطنة فيقولونها على السماء ويؤمنون أن سكانها هم الكواكب كما يوجد ذلك مصرحاً في (الرسالة المصرية وغيرها); and so it is with “the city of Harrân” spoken of in this chapter. As for the chief here mentioned, he is their lord 'al-Khusaibî, and the fifty-one are his disciples (some of whom were of 'Irâk, some of Syria, some of Persia,

and some of foreign birth), whom the Nusairîs believe to be stars of the order of "the little spirit-world." The signification attached to the receiving and rendering justly, attributed to these fifty-one, is that, whosoever takes refuge with them, and offers sacrifices to their Expressed Deity, him they will meet, and purify, and receive into their midst; and that they will avenge themselves upon all who distrust them, and will cast their spirits into mansions of degrading transformation (ومعنى أخذهم بالحرف واعطائهم هو من استشفع بهم ويقرب ذبايح لاسمهم يداركونه ويخلصونه ويأخذونه الى بينهم والذي يكفر بهم ينتقمون منه ويولجون روحه في هياكل المسوخية).

"Fourteenth Chapter, called the Reverenced House.

"By the mount, by a book written on an unsealed roll, by the reverenced house, by the lofty roof, by the full sea, by the mystery of Ṭâlib, 'Aqîl, and Ja'far 'at-Ṭaiyâr, brothers of 'Alî 'Ibn 'Abû Ṭâlib, who is the light of light, the substance of substance; by 'Alî 'Ibn 'Abû Ṭâlib, remote from brothers, sisters, fathers, and mothers, alone, infinite, self-existent, hidden yet unclothed; in the faith of the mystery of the house, the roof of the house, the ground of the house, and the four under-pinnings of the house—the house being lord Muḥammad, the roof 'Abû Ṭâlib, the ground Fâtimah the daughter of 'Asad, and the four under-pinnings Muḥammad, Fâtir, 'al-Ḥasan, and 'al-Husain; in the faith of the mystery of the obscure and secret nook in the midst of the house, which is Muhsin, Mystery of Obscurity; in the faith of the mystery of the exalted, illustrious, Hâshimian master of the house, who crushes horns of power, and breaks idols in pieces—pleasure and peace be to us from the remembrance of him!"—

السورة الرابعة عشرة وأسمها البيت المعجور

والطور وكتاب مسطور فى رق منشور والبيت المعجور والسقف المرفوع
والبحر المسجور بسر طالب وعقيل وجعفر الطيار ؑ اخوة على ابن ابي
طالب نور من نور وجوهر من جوهر وعلى ابن ابي طالب منزلة عن الاخوة
والاخوات والاباء والامهات احدا ابدا موجود باطن بغير غمود سر البيت
وسقف البيت وارض البيت واربع اركان البيت اما البيت فهو السيد
محمد وسقف البيت ابو طالب وارض البيت فاطمة بنت اسد واربع
اركان البيت هم محمد وفاطر والحسن والحسين سر الزاوية الغامضة الحقبية
التي هي في نصف البيت هي محسن سر الحقبى سر صاحب البيت العلوى
الشريف الهاشمى الذى هشم القرون وكسر الاصنام علينا من ذكوة الرضى
والسلام —

This chapter originated with the primitive Nuṣairīs, and was made up in the way of accommodation to the performance of pilgrimage, that is to say, in view of the house which the Kurān commands to visit, and its under-pinnings, roof, and enclosures, as signifying, metaphorically, an acquaintance with persons represented thereby, agreeably to what is said by Shaikh 'Ibrāhīm 'at-Ṭūsī, in his Poem of the Letter 'Ain :

“O the change of God's house! which is his Intermediary; of 'aṣ-Ṣafā! which is 'al-Miḳdād, tamer of the Adversary; of Marwah! whereof 'Abu-dh-Dharr is the memorable personation; of the ceremonies of the house! which are Salsal, submissive to the Deity; its enclosing steps, how changed do they present themselves! the door-ring of the house is Ja'far, star in the ascendant!”

The house signifies the Lord Intermediary, the Mīm; 'aṣ-Ṣafā, 'al-Miḳdād; the two steps, 'al-Ḥasan and 'al-Husain; the door-ring, acquaintance with Ja'far 'aṣ-Ṣādiq; 'al-Marwah, acquaintance with 'Abu-dh-Dharr; and the sacred place of ceremony, acquaintance with Salmān 'al-Fārsī (هذه السورة قد رتبها) أعلم ان سلفاءهم باتامة الحجاج وهو ان البيت المأمور في القران زيارته وأركان البيت وسفقه وحيضانه هو كناية عن معرفة أولئك الأشخاص كقول الشيخ ابراهيم الطوسي في عينينه

أيا قلب بيت الله هو حجاب
 وأما النصفى المقداد للصد قامع
 ومروة مذكور أبو الذر شخصها
 شعابره سلسل الى الذات خاضع
 وعثمانه الحآت أيا قلب شخصها
 وحلقة باب البيت جعفر ضالع
 البيت هو الحجاب السيد الميم والصفى هو المقداد والعتبتان هما الحسن
 والحسين وحلقة الباب هي معرفة جعفر الصادق والمروة معرفة أبي الذر
 (والمشعر الحرم معرفة سلمان الفارسي). Such interpretations are distinctly presented in very many books of the Nuṣairīs; and an acquaintance with the several persons named stands, with them, for the completion of pilgrimage. Moreover, that acquaintance is understood by the Nuṣairīs to be obtainable by sight, in conformity with what is their belief, universally, that the sun is Muhammad; while, as to their disagreement with respect to the Archetypal Deity and the Communicator, the leaders among the Kalāzians hold the moon to be the Archetypal Deity, which, as the Northerners maintain, represents Salmān 'al-Fārsī, and, on the other hand, the leaders among the Northerners believe the Archetypal Deity to be presented to view in the whole heavens, which the Kalāzians hold to represent the Communicator Salmān 'al-Fārsī; and so every one who becomes initiated

into the sect assigns to the Archetypal Deity and the Communicator, respectively, their representatives, as maintained by whichever party he joins (ومعنى معرفتهم أى أن تكون بالرؤية كاعتقاد النصرانية كافة أن الشمس فى محمد ولا يقع الاختلاف سوى بالمعنى والباب فخاصة الكلازمية يعتقدون بان القمر هو المعنى واما الشمالية فيعتقدون بانہ سلمان الفارسى وخاصة الشمالية تعتقد بان السماء فى المعنى على ابن ابى طالب واما الكلازمية فيعتقدون بانها الباب سلمان الفارسى وكذلك شركاءهم كل منهم يفسر هذين الشخصين أى المعنى والباب كما يوافق (اعتقاد مذهبه).

The zeal of the Muslims in visiting Makkah seems to the Nusairîs idle and blameworthy; and one of their chiefs has expressed himself to this effect in the following words:

“Cursed be all who forbid the drinking of wine, and all the Syrians, and the pilgrims!”—

ولقد لعنت لمن يحرم شربها وجميع اهل الشام والحجاج —

that is to say: O for the knowledge of 'Ain-Mîm-Sîn! and their lord Muḥammad Bin Nuṣair 'al-'Abdî 'al-Bakrî 'an-Numairî censures pilgrimage in the first of his Three Numairian Visitations, which we find in the Book of the Summary of Festivals,* as follows:

“They have assigned to thee a grave, and suppose thee to be buried in it, and visit thee; but in truth they practise deceit”—

جعلوا لك قبراً وظنوا بانك فيه مدفون وهم يزورونك ولكنهم بالحقيقة كاذبون —

and, again, it is said in the Book of Confirmation, by Shaikh Muḥammad 'al-Kalâzî, quoting from the Book of Light Handing,† which the Nusairîs believe to have been composed by Ja'far 'aṣ-Ŝâdiq, the words of Ja'far, when he was inquired of by 'al-Mufaḍḍhal with reference to the edifice which the Muslims are so zealous in visiting, imagining it to be God's house:

“Such visitation is the sum and substance of unbelief; that edifice is a prop of idols, even as it is of stone, like idols; and people are well nigh dolts in visiting it, and short of understanding;”

to which 'al-Kalâzî adds:

* See Journ. Asiat., iv^e Série, xi. 153.

† In the original text, this title here reads كتاب الهفة, which we have altered, in conformity with the reading in another passage where it occurs, to كتاب الهفت. The meaning of the latter form, however, is doubtful.

“So I give them for answer, as to this matter, that the practice should be abandoned; and besides, there are places of pilgrimage, and trees, innumerable, which they may visit, nearer than the Ka'bah: so idle a proceeding verifies in them the words of the poet, who says:

‘Thou boastest, O my brother, of strange things: of a jaundiced physician administering to his fellow-men; of a weaver who is always naked of clothing; and of an oculist prescribing collyrium, who is himself blind;’

and those of another:

‘The physician sets himself to administer to others, and forgets his own pain-stricken heart’—

وأیضا بكتاب التأيید للشیخ محمد الكلایزی أن یستند على كتاب الیهفت
الذی یتهمون بتألیفه جعفر الصادق حیث یقول أن المفضل سأل جعفر
الصادق عن هذه البناية التي یسعی إليها المسلمون ظانین أنها بیت
الله فاجابه الصادق انه هذا رأس الكفر وفي آلة الاصنام لانها حجارة كالاصنام
ویسعون إليها بالقرابین من ضعف عقلمهم وقلة فهمهم فاجیبهم عن ذلك
انهم ینهون عن هذا العمل وعندهم زیارة ما هو ادنی منها ای المزارات
والاشجار التي لا یحصى عدّها وبهذا یصدق علیهم قول الشاعر القائل
تفكرت یا اخی فی امور عجيبة بحکیم یداری الناس وهو اصغر
وحیاك عریان من اللبس دایما وكحال یوصف كحلا وهو اعور
وقال غیره

شرح الطیب بان یداری غیره ونسی الطیب فوادة یتوجع —

Fifteenth Chapter, called the Chapter of the Intermediary.

“In the faith of the mystery of the august Intermediary; in the faith of the mystery of the noble Communicator; in the faith of the mystery of my lord ‘al-Mikdād, on the right hand; in the faith of the mystery of my lord ‘Abu-dh-Dharr, on the left hand; in the faith of the mystery of the two noble, pure, potentates, ‘al-Hasan and ‘al-Husain; in the faith of the mystery of the two saints, Nūfal Bin Hārithah and ‘Abū Burdah; in the faith of the mystery of ‘as-Safā and the world of purity; in the faith of the mystery of every star in the heavens; in the faith of the mystery of the sublime holiness, and of those who dwell therein—pleasure and peace be to us from the remembrance of them!”—

السورة الخامسة عشرة واسمها الحجابية

سرّ الحجاب العظيم سرّ الباب الكريم سرّ سيدى المقداد اليبين سرّ سيدى
ابو الذرّ الشمال سرّ الملكين الكريمين الطاهرين هما الحسن والحسين سرّ

الولييين هما نوفل بن حارثة وابو بردة سرّ الصغى وعالم الصغى سرّ كل كوكب
في السماء سرّ قدس العلى وسكانه علينا من ذكرهم الرضى والسلام تم

“Sixteenth Chapter, called the Chapter of Pursuivants.

“They rove about far and wide—is there any place of refuge for them? Let us remember the names of the Pursuivant-lords, whom lord Muḥammad chose from among the seventy men, on the night of ‘al-‘Aḳabah, in the valley of Minâ, as follows: ‘Abu-l-Haitham Mâlik Ibn ‘at-Taihân ‘al-‘Ushhulî, ‘al-Barâ ‘Ibn Ma’rûr ‘al-‘Anṣârî, ‘al-Munḏhir Bin Lûdân Bin Kannâs ‘aṣ-Ṣâ’idî, Râfi’ Bin Mâlik ‘al-‘Ajlanî, ‘al-‘Asad Bin Huṣain ‘al-‘Ushhulî, ‘al-‘Abbâs Bin ‘Ubâdah ‘al-‘Anṣârî, ‘Ubâdah Bin Ṣâmit ‘an-Naufalî, ‘Abdallâh Bin ‘Umar ‘Ibn Ḥazzâm ‘al-‘Anṣârî, Sâlim Bin ‘Umair ‘al-Khazraji, ‘Ubai ‘Ibn Ka’b, Râfi’ Bin Waraḳah, Bilâl Bin Raiyah ‘ash-Shanawî. In the faith of the mystery of the Pursuivant of Pursuivants, and the Dignitary of Dignitaries, our lord Muḥammad Bin Sinân ‘az-Zâhirî—pleasure and peace be to us from the remembrance of them!”—

السورة السادسة عشرة واسمها انتقيية

فتقبوا في البلاد هل من محييص نذكر اسامى السادة النقباء الذين
اختارهم السيد محمد من السبعين رجلا في ليللة العقبة في وادى منا
اولهم ابو الهيثم مالك ابن انتيهان الاشهلئ والبراء ابن معرور الانصارئ
والمنصر بن لودان بن كناس الساعري ورافع بن مالك العجلاني والاسد
بن حصين الاشهلئ وانعباس بن عبادة الانصارئ وعبادة بن صامت النوفلي
وعبد الله بن عمر ابن حزام الانصارئ وسامر بن عمير الخزرجى وأبى ابن
كعب ورافع بن ورقة وبلال بن رباح الشنوى سرّ نقيب النقباء و نجيب
النجباء سيدنا محمد بن سنان الزاهري علينا من ذكرهم الرضى والسلام —

These forms of devotion are used by all classes among the Nusairîs, and by all the four parties into which the sect is divided, each party, however, interpreting them, after the manner which has been illustrated, agreeably to its own peculiar views. But the Nusairî-women are not taught any of these forms, being restricted to the so-called Chapter for the Removal of Sexual Uncleaness (سورة رفع الجنابة), a form of worship which is also used by the other sex. This chapter brings to view no new point in the Nusairian system of belief, and is, indeed, as might be expected, quite vague in its doctrinal allusions, while its whole significance is more impure than purifying. For these reasons, we shall not dwell upon it longer than to extract, for the sake of not altogether omitting anything

9. Festival of 17th of 'Adhâr (عيد السابع عشر من آذار).
 10. " 1st Nisân (عيد أول نيسان).
 11. " 4th " (عيد الرابع).
 12. " 15th " (عيد الخامس عشر منه).
 13. " 9th First Rabi', called the Second Ghadîr (غدِير) (الثاني).
 14. " night of the 15th of Sha'bân (عيد ليلة نصف شعبان).

In connection with this list, certain other festivals are enumerated, without specification of the times when they are celebrated, namely, the Festival of John the Baptist and of John Chrysostom (عيد يوحنا المعمدان ويوحنا فم الذهب), the Festival of Palms and of the Element (عيد الشعانين والعنصرة), and the Festival of Mary Magdalene (عيد لمريم المجدلانية). The following seasons of special observance are also mentioned: the first night of Ramadhân, and the seventeenth, nineteenth, twenty-first, and twenty-third nights of the same month. The whole enumeration by our author accords, for the most part, with Catafago's list, published in the *Journal Asiatique* for 1848;* though each authority names some celebrations not noticed by the other.

The subject of the third section of this tract is rather imperfectly indicated, in its title, by the words "on the Office of the Chiefs of the Nusairîs, and the Prayers used at their Festivals," *في وظيفة المشايخ النصيرية وصلوات أعيادهم*. After remarking that there are three orders of chiefs, namely, Imâms, Pursuivants, and Dignitaries, the author proceeds to illustrate their respective duties, mutual relations, and relations to the congregation of believers, by a description of the ceremonies observed on festival-occasions, into which he introduces various liturgical forms not hitherto spoken of.

When the day comes, the men assemble at the house of the master of the festival (صاحب العيد), that is, of the person at whose expense it is celebrated; and the Imâm takes a seat among them. Then there is placed before him a piece of white cloth, on which are laid mahlab-berries, camphor, candles, and myrtle or olive leaves; a vessel filled with wine of pressed grapes, or figs, is brought forward; and two Pursuivants seat themselves on either side of the Imâm. Then the master of the festival designates another Pursuivant to act as the minister of the occasion, and coming forward kisses the Imâm's hand, and the hand of each of the Pursuivants seated by his side, as well as that of the Pursuivant selected to perform the service. The latter then

* *Journ. Asiat.*, iv^e Série, xi, 149-55.

rises, and places his two hands upon his breast, saying: "May God grant you a good evening, my lords, and a pleasant and happy morning!—is it your pleasure that I minister for you at this blessed festival (or, blessed time), over the cup of so and so, the master of ceremonies?—God bless him!"—الله يسبيكم بأخير يا—أسبأدى وبصحبكم بالرضى والسعادة هل ترضونى خادما لكم فى هذا العيد المبارك أو الوقت المبارك على كيس صاحب العجل فلان الله يبارك عليه to which those present reply: "Yes;" whereupon the Pursuivant, making his obeisance to the assembly by kissing the ground, takes in his hands some myrtle leaves, and distributes them, reciting, meanwhile, the following, called the Myrtle-string (سطر الرجحان):

"God hath said: 'If he is one of those promoted to honor, he shall have rest, and gentle puffs of air, and a garden of delight.*' O God, let thy benediction rest upon the names of the myrtle-personations, namely: Şa'şah Bin Şuhân, Zaid Bin Şuhân 'al-'Abdî, the most excellent and meritorious 'Anmâr Bin Yâsir, Muḥammad 'Ibn 'Abû Bakr, and Muḥammad 'Ibn 'Abû Ḥudhaifah—may divine benedictions rest upon them all!"—

قوله تعالى أما كان من المقربين فروح ورجحان وجنة النعيم اللهم صلنى على أسماء اشخاص الرجحان هم صعصعة بن صوحان وزيد بن صوحان العبدى وعمار بن ياسر صاحب الفضل والمأثر ومحمد ابن أبى بكر ومحمد ابن أبى حذيفة صلوات الله عليهم أجمعين —

These words are likewise recited by all present, who rub in their hands, meanwhile, the myrtle leaves, and smell them. Afterwards, the Pursuivant takes a basin of water, puts into it some maḥlab-berries and camphor, and reads a mass,† as follows:

"The Perfume-mass.

"O ye believers, have regard to this your Demigod, in whose presence ye are assembled, and put away hatred from your hearts, and doubt and malice from your breasts, that your worship may be perfected by acquaintance with your Indicator, that your invocation may be accepted, and that our Lord, and yours, may honor your hospitality. Know ye that 'Alî 'Ibn 'Abû Ṭâlib abides with you, is present among you, hearing and seeing, and that he knows whatsoever is above the seven heavens, as well as whatsoever is beneath the ground, and is acquainted with secret thoughts, the mighty one, the forgiving. Beware, beware, O

* Kur., lvi. 87, 88.

† The first three of the four masses which we here publish have already appeared in the Zeitschr. d. D. M. Gesellschaft, ii. 389-91; but one has only to compare the two texts to see that, in many passages, the one formerly published is corrupt and unreliable.

brothers, of being merry and laughing loud, in prayer-time, as do the fools; for such behavior invalidates ceremonies, brings on catastrophes, and impairs what is virtuous in conduct. But hearken to and hear the commands of the Lord Imâm; for he stands among you, as it were, in the majesty of the infinite, the supreme, the omniscient One. We, being thus minded, have mingled for you this perfume, as the heavens are blended with the seven signs of imâmship, on the peerless necklace of souls existing in substance, disencumbered of fleshly, human, bald-templed form. With those seven regale ye your chaste souls, pure from all wicked deeds. Therewith doth the Mîm endow the Sin in every age, and at all times—I affirm it on oath, on oath—so that he is 'Alî, a God, to whom sincere worship is due, beside whom all beings invoked by men are a lie (seeing that to worship the creature is an idle fancy), for he—let him be exalted, and let his state be magnified! is, in the height of his dignity, the all-informed, the omniscient, the august Supreme”—

قدّاس الطيب

يا ايها المؤمنين انظروا الى مقامكم هذا الذى انتم به تجمعون وانزعوا الغلّ من قلوبكم والشك والحقد من صدوركم ليكمل لكم دينكم بمعرفة معينكم ويستجاب منكم دعاءكم ويكرّم مثواكم مولانا ومولاكم اعلّموا ان عليّا ابن ابي طالب قائم معكم وحاضر بينكم ويسمع ويرى ويعلم ما فوق السماوات السبع وما تحت الثرى وهو عليهم بذات الصدور العزيز الغفور اياكم اياكم يا اخوان من الضحك والقهقهة في اوقات الصلوة مع الجهال فانها يبئس الفعال وتقرّب الاجال وتهبط صالح الاعمال ولكن اصغوا واسمعوا لمقال السيد الامام لانه قائم فيكم كقيام الفرد الصمد العلى العلام انا مزجنا لكم هذا الطيب على هذه النبوة كما مزجت السماوات في السبعة الامامية في خالص عقد النفوس الجوهريّة تنزيها للصورة البشرية المرئية الانزعية طيبوا بها انفسكم الطاهرة التركيبية من ساير الافعال الرديّة لقد خصّ بها من الميم للسين فى كلّ وقت وحين اليّا اليّا فهو عليّا له له الدين الخالص انما يدعون من دونه باطل وعبادة المخلوقات هي الرأى العاطل لانه تعالى عزّ شأنه في علو مكانه السميع العليم العلى العظيم انتهى —

He then pours upon the Imâm's hand a spoonful of the perfumed water, and gives the basin to the Dignitary, that he may do the same upon the hand of each person present. While the Dignitary is thus going the round, he reads the following, called the Perfume-string (سطر الطيب):

“God hath said: ‘The unbelievers see that the heavens and the earth were each a solid mass, and that we have ruptured them, and, by means of water, produced every living thing—will they not, then, believe?’* Glory be to him who vivifies the lifeless, in a land of freezing cold. By the power of our Lord, the almighty Supreme—omnipotent is God! omnipotent is God!”—

قوله تعالى ير الذين كفروا ان السماوات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شئ حتى افلا يؤمنون سبحان من احيا الميت بارض الصرصر
بقدره مولانا العلى الاكبر الله اكبر الله اكبر —

All present likewise recite this formula, laving their faces the while. Then the Pursuivant takes a censer, and stands up, and reads the second mass:

“*The Incense-mass.*”

“The mass of incense, and of exhaled odors, circling about in the revered house, in the dwelling of our God, a dwelling of joy and gladness. Some one says that our chief and lord, Muḥammad Bin Sinân ‘az-Zâhiri—peace be to us from him! was accustomed to stand up for the Friday-prayer, every day and night, once or twice, taking in his hand a ruby, or, as is also said, a sapphire, or, according to another report, a chrysolite, which was consecrated to the brilliant Fâtimah, and incensing cups, with perfection of cheer, incensing the servant of light, therewith, amid festive decoration and glitter. Know ye, O believers, that the light is Muḥammad, and the night Salmân. Incense your cups, and light your lamp, and say, all of you: Praise be to God, praise be to God, whose favor unsurpassed, and whose mystery defying penetration, has been bestowed upon us—bountiful, noble, exalted, august is he! Believe and be assured, O believers, that the person of the servant of light is free to you, among yourselves, and forbidden to you in the company of others”—

قداس البخور

قداس البخور وروايح تدور في البيت المعجور في محلّ الهنا والفرح والسرور
قال انه كان شيخنا وسيدنا محمد بن سنان الزاهري علينا سلامه يقوم الى
صلوة الجماعة في كل يوم وليلة مرة او مرتين ويأخذ بيده ياقوتة حمراء وقيل
صفراء وقيل خضراء تنزيها لفاطمة الزهراء ويبخر الاقداح وتنثر الاقراج
ويبخر بها عبد النور في وقت الزينة والزهور اعلموا يا مؤمنين ان النور
محمد والليل سلمان بخروا اقداحكم وانبروا مصباحكم وقولوا باجمعكم الحمد
لله الحمد لله الذي جعل لنا فضله تامم وسره كاتم انه جواد كريمز على

* Kur., xxi. 31. The common text begins with a question: أولم.

عظيم آمنوا وصدقوا يا مؤمنين ان شاخص عبد النور حلال لكم معكم
حرام عليكم مع غيركم انتهى —

In a note to this formula, our author says that what is meant here by “the servant of light” is wine; that is, wine is here presented as an image of 'Alî.

After this the Pursuivant incenses the Imâm, as well as the two seated by his side, and gives the censer to the Dignitary, that he may incense the rest of the assembly. While going his round, this official recites the following, called the Incense-string (سطر) (المبخور):

“O God, give benediction and peace to our lord Muḥammad, the elect . . . (after whom, says our author, he names the sons of Muḥammad's daughter, mentioned in the notes on the Third Chapter (see p. 240) and adds:)—may the divine benediction rest upon them all”—

اللهم صلّ وسلّم على سيدنا محمد المصطفى . . . صلوة الله عليهم
أجمعين —

The receivers of the incense likewise recite this formula. Afterwards, the Pursuivant takes a cup in his hand, and standing up reads the third mass:

“*Mass of the Call to Prayer.*”

“Omnipotent is God! omnipotent is God! omnipotent is God! omnipotent is God! I set my face toward lord Muḥammad, worthy to be praised, inquiring after his pattern-mystery, his loving self, confessing the knowledge of God, the divine revelations, the [embodied] attributes of Deity, and sanctifying myself. By Divine Being is meant the divine, [in manifested form] bald-templed, essence of 'Alî, itself, to wit, the Archetypal Deity, the sublime 'Alî; and as to the glorious Fâtir, the perfect 'al-Ḥasan, the beneficent Muḥsin, Mystery of Obscurity, I humbly hold, O believers, to that which lord Salmân held to, when there was a summons, and a call to prayer. The crier, in his tower, called to prayer, and was heard by the people, as he called, saying: ‘Omnipotent is God! omnipotent is God! I testify that there is no God but 'Alî the Prince of Bees, with the bald forehead, the adorable; and no Intermediary but lord Muḥammad, the surpassing, the all-glorious, the august, the worthy to be praised; and no Communicator but lord Salmân 'al-Fârsî, the pattern; and that lord Muḥammad is the Deity's allied Intermediary, his commissioned prophet, his book of revelation, his august throne, and his firm seat; and that lord Salmân Salsal Salsabil is his noble Communicator, his established way, whereby alone one comes to God, the ark of salvation, the fountain of life. To prayer! to prayer! pray, O multitude of believers, that ye may enter the Garden set before you. To gladness! to gladness! and ye shall be made glad, O believers, being delivered from bodily grossnesses, and corporeal darkness, repos-

ing amid hours and home-born servants, and beholding your glorious Lord, the Prince of Bees, the great Supreme—omnipotent is God! omnipotent is God!—your Lord, the Prince of Bees, 'Alī, greater than all the great, more august than all exalted ones, sublime beyond all reach, mighty beyond all injury, continuing beyond all extinction of being—omnipotent is God! omnipotent is God!' Forever obligatory is prayer on those to whom it is given to pray; forever is its evidence to be reiterated by those who are taught it. I entreat thee, O Prince of Bees, O 'Alī 'Ibn 'Abū Ṭālib, that thou wouldst establish the same, and perpetuate it, so long as the heavens and the earth endure; and do thou make lord Muḥammad to be its suspension of action, ceasing from food, and invocation of blessing; lord Salmān to be its asking for peace, and its holy collectedness; 'al-Mikdād, its turn to the right, and point of regard; 'Abu-dh-Dharr, its turn to the left, and completion; all worlds, its pathway; and believers, its indication of faith*—forever. Amen"—

قداس الأذان

الله أكبر الله أكبر الله أكبر وجهت وجهي الى أنسيد محمد أحمد
 وطالب سره المقصود وعينه الودود مقراً بالمعرفة والتجليات والصفات ومنزها
 المعنى بالذات هو عين العلوية الذاتية الانزعية هو المعنى على المتعال واما
 فاطر ذو الجلال والحسن ذو الكمال ومحسن سر الخفي المفضل انى عبد يا
 مومنين مقراً بما قر به السيد سلمان في وقت النداء والاذان اذن المؤمن في
 المادنة وبلغ القوم في آذانه وهو يقول الله أكبر الله أكبر اشهد بان ليس اله
 الا على امير النحل الاصلح المعبود ولا حجاب الا السيد محمد أحمد الاجل
 الاعظم أحمد ولا باب الا السيد سلمان الفارسى المقصود وان السيد محمد
 حجاب المنتصل ونبيه المرسل وكتابه المنزل وعرشه العظيم وكرسيه المتين وان
 السيد سلمان سلسل سلسبيل بابه الكريم ونهاجه القويم الذى لا يوتى اليه
 الا منه وسقينة النجاة وعين الحيوه حتى على الصلوة حتى على الصلوة صلوا
 يا معشر المؤمنيين تدخلوا الجنة التى انتم بها موعودين حتى على الفلاح
 حتى على الفلاح تغلحون يا مؤمنيين تخلصون من كتايف الابدان وظلمة
 الاجسام وتسكنون بين الحور والولدان وتعاينون مولاكم الجليل امير
 النحل العلى الكبير اله أكبر الله أكبر مولاكم امير النحل على أكبر من

* The various parts of the ceremony of prayer, as practised by the Muslims, are here alluded to under the cover of metaphors which virtually abolish it: comp. the Fourteenth Chapter and notes.

تكبر وأعظم ممن تجبر صمدا لا يرأى عزيزا لا يضام قيوما لا ينأى الله أكبر
الله أكبر قد قامت الصلوة على أربابها وثبتت الحجّة على أصحابها أسألك يا
أمير النحل يا على ابن ابي طالب أن تقيّمها وتدبّجها كما دامت السماء
والارض واجعل السيد محمد ختامها وصيامها وصلوتها والسيد سلمان
سلامها وزكاتها والمقداد يمينها ومعينها وابو الذرّ شمالها وكمالها والعالمين
سبيلها والمؤمنين دليلها الى الابد امين انتهى —

He then presents the cup to the Imâm, and, filling another, gives it to the person seated on the Imâm's right, and hands a third to the one seated on his left; each of whom recites what follows:

"I testify that my Lord, and thine, is the Prince of Bees, 'Alî Ibn 'Abû Tâlib, who is unconditioned, imperishable, unchangeable; and I testify that his Intermediary is lord Muhammad, and his Communicator lord Salmân; and the Communicator proceeds not from between the Archetypal Deity and the Expressed Deity"—

أشهد أن مولاي ومولاك أمير النحل على ابن ابي طالب الذي لا حال
ولا زال ولا ينتقل من حال الى حال وأشهد بان حجابك السيد محمد وابنه
السيد سلمان ولا منفصل بين المعنى والاسم الباب —

after which the presenter of the cup says to each: "Take, O my brother, this cup in thy right hand, and ask help of thy Lord, 'Alî Ibn 'Abû Tâlib, thy ruler and helper"—

to which each communicant replies: "Give, O my brother, that which is in thy right hand, and ask help of thy Lord and Creator, thy ruler and helper in matters of thy religion—may God make it to flourish with his affluence, by the suretyship of Muhammad and his race!"—

وخالقك فهو يدبّرك وبعينك على أمور دينك اثم الله من هذا من ماله
هات يا اخي ما فى يمينك واستعين بربك—
وخالقك فهو يدبّرك وبعينك على أمور دينك اثم الله من هذا من ماله
Afterwards, the Pursuivant rises, and placing his hands upon his breast says: "May God grant you a good evening, O brothers, and a pleasant morning, O people of the faith! Forgive us any errors, or negligences; for man is so called only because he lapses into error, and absolute perfection pertains only to our Lord, the glorious 'Alî, who is omniscient"—
الله بمسيك بالخير يا اخوان ويصحبكم بالرضى يا اهل الايمان سألونا من
الغلط والسهيان لان الانسان ما سمى انسانا الا لاجل انه يخطئ وما تم

الكمال الا مولانا على ذى الجلال وهو بكل شئ عليم and then kisses the ground, and sits down.

Then the Imâm, facing the assembly, says: "May God grant you a good evening, O brothers, and a pleasant morning, O people of the faith! Is it your pleasure that I should minister for you, on this blessed day, over the cup of the master of ceremonies?—God bless him!"—*اللہ بسمیکم بالخیر یا اخوان و یصاحکم بالرضی*—*یا اهل الایمان هل ترضونى خادما نلزم فى هذا النهار المبارک علی کبس صاحب العمل بارک اللہ علیہ* and kisses the ground, which the assembly also do, striking two octaves with the words: "We accept thee as our chief and lord"—*قبلناک شیخنا وسیدنا*—The Imâm then says: "It is a tradition, on the authority of our lord Ja'far 'aṣ-Ṣādiq, the reticent and declarer, the render and binder,* that he said: 'At prayer-time, it is forbidden either to take, to give, to sell, to buy, to report the news, to whisper, to be noisy, to be restless, or to tell stories, over the myrtle; but let there be silence, listening attention, and saying of "Amen." Know ye, O brothers, that if any one wears upon his head a black turban, or carries on his finger a *kishtbân*, or at his waist a two-edged knife, his prayer is hindered; and the greatest of sins is to fail in duty over the myrtle; for what is binding upon a messenger, if not manifest vigilance?"—*قد روى الخبر عن مولانا—*"جعفر الصادق الصامت الناطق الغائف الراتق انه قال في اوقات الصلوة لا يجوز اخذ ولا عطاء ولا بيع ولا شراء ولا حديث ولا شوشرة ولا هرج ولا مرج ولا حديث فوق الرجحان الا الصمت والاستماع وكلمة آمين اعلموا يا اخوان من كانت على رأسه عمامة سوداء او باصبعه كشتبان او في وسطه سكين ذات حدين فصلوته غير جايذة واكبر الذنوب الخطاء فوق الرجحان وما على الرسول الا البلاغ المبين. Then he kisses the ground, saying: "This homage to God and to you, O brothers!"—*هذه الضاعة*—*اللہ وکلم یا اخوان*; after which all who are present prostrate themselves, kiss the ground, raise their hands to their heads, and say: "To God—let him be exalted! be thy homage paid, O our chief and lord!"—*طاعتک للہ تعالیٰ یا شیخنا وسیدنا*—"

Afterwards, the Imâm reads the Formula of Disburdening (*التبری*), as follows:

"May God, the august Supreme, forgive all grievous sins, and all mistakes, mishaps, and slips, in our observance of prayer! Let us pray, if God will—let him be exalted! (so and so, naming, says our author, some time of prayer, according to the enumeration given in the notes on the

* See note † on p. 245.

Third Chapter). I entreat thee, O Prince of Bees, O 'Alí Ibn 'Abú Ṭálib, that thou wouldst make it for us an hour of favorable response, an hour of forgiveness, and an hour of complacency; and that thou wouldst most graciously accept it. By the reality of the lord Messenger, of the immaculate Fāṭimah, of Muḥsin, Mystery of Obscurity, and of the tranquil, unveiled, night, do thou accept it from us, as thou hast accepted it from thy blameless saints, thy commissioned prophets, and all thine obedient servants, of primitive and later times. It is a tradition, on the authority of 'Abú Shu'aib Muhammad Bin Nuṣair 'al-'Abdī 'al-Bakrī 'an-Numairī, that he said: 'Whosoever desires salvation from the glow of infernal fires, let him say: "O God, curse thou a gang who lay foundations of iniquity and transgression, the nine companies of corrupters, who work corruption, and behave themselves not aright in religion, whose way leads to Hell-fire, whither tend their erring steps: to wit, that company, first of all, composed of 'Abú Bakr, the cursed, 'Umar 'Ibn 'al-Khaṭṭāb, the iniquitous Adversary, and 'Uthmān Bin 'Affān, the calumniating Satan; together with the companies of Ṭalhah, Sa'd, Sa'id, Khālīd 'Ibn 'al-Wālid, handler of the cutting blade, Mu'āwiyah and his son Yazīd, 'al-Ḥajjāj Bin Yūsuf 'ath-Thakāfi, the inexorable, 'Abd-'al-Mālik Bin Marwān, the stupid, and Hārūn 'ar-Rashīd—may the curse abide upon them, even to the threatened day! that day when Hell-fire will be inquired of: 'Art thou satisfied?' to which it will answer: 'Have I been supplied?' and thou, O 'Alí 'Ibn 'Abú Ṭálib, wilt, then, do what thou wilt, and pass sentence as thou pleasest. I entreat thee, also, that thou wouldst let thy wrath and chastisement descend upon 'Ishāq 'al-'Aḥmar, the broken-backed, and 'Ismā'il Bin Khallād, the fool; and do thou curse Shaikh 'Aḥmad 'al-Badawī, Shaikh 'Aḥmad 'ar-Rifā'i, Shaikh 'Ibrāhīm 'adh-Dhusūki, Shaikh Muḥammad 'al-Maghrabī, 'ash-Shibl 'al-Marjān, and Shaikh 'Abd-'al-Kādir 'al-Ghilāni, together with every Jew and Christian; and do thou curse the Hanifite, Shāfiite, Mālikite, and Hanbalite sects; and let thy wrath and chastisement, O Prince of Bees, O 'Alí 'Ibn 'Abú Ṭálib, descend upon the wretch 'Ibn Karkar, 'Ishāq 'al-'Aḥmar, the camel-chafer Kaidār, and Ḥubaiyib 'al-'Attār; and cause them to enter Hell-fire—how shall one be informed what Hell-fire is, which spares not, nor reserves, a changer of men's color! Cursed be all the nineteen! Also, curse thou those who play with apes, and catch hold of black serpents, together with all Christians and Jews, and every one who believes that 'Alí 'Ibn 'Abú Ṭálib ate, or drank, or was born, or had sexual intercourse—may God curse them! may God curse them! Moreover, lay thou the curse upon John Mārūn the Patriarch,* the execrable, and upon all those who feed on thy bounties, while they worship not thee; and do thou rid us of them utterly, as flesh is cleared from a bone, by the suretyship of 'Alí, Muḥammad, and Salmān, and by the favor of 'Ain-Mim-Sin'"—

استغفر الله العلي العظيم من كل ذنب عظيم من جميع اخطايا والبلايا

* The first patriarch of the Maronites, who held office about A.D. 700: s. Assmanni *Bibl. Orient.*, i. 496.

والزَّلُّل على نية الصلوة نصلى ان شاء الله تعالى . . . أسألك يا امير
النجل يا على ابن ابي طالب ان تجعلها منّا ساعة اجابة وساعة غفران
وساعة رضوان وتقبلها باحسن قبول بحق السيد الرسول وفاطمة البتول
ومحسن سرّ الحفى والليل الساجى السدول ان تقبلها منّا كما قبلتها من
اوليائك الصالحين وانبيائك المرسلين واهل طاعتك اجمعين من الاولين
والاخريين روى الخبر عن ابو شعيب محمد بن نصير العبدى البكرى
النيبرى انه قال من اراد النجاة من حرّ النيران فليقول اللهم انعن فيبيّة
أسست الظلم والطغيان الذين هم التسعة رهط المفسدين الذين افسدوا
وما اصلحوا بالدين الذين هم الى جهنم سايرين واليهما ضالّين اولهم
ابوبكر اللعين وعمر ابن الخطاب الضد الاقيم وعثمان بن عفان الشيطان
الرجيم وطلحة وسعد وسعيد وخالد ابن الوليد صاحب العمود الحديد
ومعاوية وابنه يزيد والحجاج بن يوسف الثقفى النكيد وعبد الملك بن
مروان البليد وهارون الرشيد خلد عليهم اللعنة تخليدا ليوم الوعيد يوم
يقال لجهنم هل امتلأت فتقول هل من مزيد ثم انك يا على ابن ابي طالب
تفعل ما تشاء وتحكم بما تريد وأسألك ان تنزل سخطك وعذابك على
اسحق الاحمر المخزول واسماعيل بن خلاد الجهول والعن الشيخ احمد
البدوى والشيخ احمد الرفاعى والشيخ ابراهيم الذسوقى والشيخ محمد
المغربى والشبل المرجان والشيخ عبد القادر الكيلانى وكل يهودى ونصرانى
والعن المذهب الحنفى والشافعى والمالكى والحنبلى وانزل يا امير النحل
يا على ابن ابي طالب سخطك وعذابك على الجلمدى ابن كركر واسحق
الاحمر وافر الناقة قيدار وحيبب العطار فادخلهم فى سقر وما ادراك ما
سقر لا تبقى ولا تنزل لواحى للبشر عليهم اللعنة تسعة عشر والعن لعابى
القرود ومساكى الحيات السود وجميع النصارى واليهود وكل من يعتقد فى
على ابن ابي طالب آكلا او شاربا او مولودا او ناكحا لعنهم الله لعنهم
الله واجعل اللعنة على يوحنا مارون البطريك الملعون وعمل كل من أكل
خبيرك وعبد غيرك وابرينا منهم براءة تامة تبرية للحم عن العظم بحرمة
على ومحمد وسلمان ويفضل ع م س —

Then he wipes his hand upon his breast, saying to those present: "We disburden ourselves of these vile Satans, the heretics,

in dependence on the favor of 'Ain-Mîm-Sîn"—تَنْبِيْرًا مِنْ هَوْلَاءَ—الشيَّاطِينِ الْخَبِيْثَاتِ الْمَارْقِيْنَ عَلَيَّ فَضَّلَ ع م س which the people assembled repeat, kissing one another's hands to the right and left; after which the Imâm reads the Chapter of the Opening (الْفَاتِحَةُ), and the Chapter of the Two Deficiencies (المُعْوِنَتَيْنِ), together with all that follows, up to the Chapter of the Sun (سُورَةُ الشَّمْسِ), and the Chapter of Broad Sunshine (وَضْحَاهَا),* and also

the throne-verse (آيَةُ الْكُرْسِيِّ)† and other verses of the Kurân, at his pleasure. When he has done reading, he says to the assembly: "Know ye, O brothers, that there are many such proof-passages, and verses like these, which inform with knowledge of the great Supreme. I entreat thee, O Prince of Bees, O 'Alî, thou august one, by the security of these evidencing verses, and these chapters, and of miracles and powers, and by the suretyship of lord Muḥammad, who from the light of thy being was parted, that thou wouldst compensate and bless the confessors of this bounty, this benefit, this primitive faith—may your place of abode be inviolate, your branch flourishing, your enemies be destroyed! may your Lord, the all-controlling Supreme, the animator of forms, bless you! O God, let benediction and peace be to our lord 'al-Khadhir 'al-'Akhḍhar, to the prophet of God Alexander, to Mâlik Ja'far 'at-Taiyâr, to Sultân Habîb 'an-Najjâr, and to my lord Mîtham 'ath-Thimâr. Moreover, may the spirit of my lord Shaikh Hasan 'al-'Asmar be sanctified, and hail with wishes of mercy! also, that of Shaikh 'Ibrâhîm Bin Kâshmir, that of Shaikh Khalîl-i-Matwar, and that of Shaikh 'Alî-fi-ṣ-Sanaubar! and may God make it an evening and a night fraught with blessing to us, and to you, O brothers; all ye who are present! By the suretyship of the all-controlling Sovereign, O Prince of Bees, O 'Alî, thou august one!"—اعلموا يا—

اخوان ان مثل هولاء شواهد وآيات كثيرة تدل على معرفة العلى الكبير أسألك يا امير النحل يا على يا عظيم بحرمة هولاء الشواهد والسور والمعجز والنقد وحرمة السيد محمد الذى هو من نور ذاتك انظر بان تخلف وتبارك لاصحاب هذا الخبير وهذا الاحسان وهذا الاثر ويجعل محكم معتر وفرعكم اخضر وعدوكم مدمر يبارك عليكم مولاكم العلى المقنندر

* Kur. i., and lxxxiii-xciii.—the variation in the title of ch. lxxxiii from our copies, which have سورة المطففين, is only verbal.

† Perhaps Kur., ii. 256.

النافع في انصور اللهم صلّى وسلّم سيدنا الحضر الاخضر وذى الله الاسكندر
 والملك جعفر الطيار والسلطان حبيب النجار وسيدى ميثم التمار ويقدر
 ويرحم روح سيدى الشيخ حسن الاسمر والشيخ ابراهيم بن قاسم والشيخ
 خليل منور والشيخ على فى انصوير وجعلها مساة وليانة مباركة علينا
 وعليكم يا اخوان يا من حضر بحرمة العزيز المقتدر يا امير النحل يا على
 يا عظيم.

After this prayer, the Imâm begins with certain other forms, glorifying and adoring 'Alî, and recites many masses, of which our author gives only the last:

"Mass of Betokening.

"Praise be to God, to 'Alî the consummate, to 'Alî the light of men, to 'Alî the lord of glory, to 'Alî the seed-burster, to 'Alî the creator of the breath of life, to 'Alî the fountain of wisdom, to 'Alî the key of mercy, to 'Alî the lamp in darkness, to 'Alî the potentate of potentates, to 'Alî the extirpator of imperial princes, to 'Alî the lord of the stately tabernacles, to 'Alî the Imâm of the apsis, to 'Alî the remover of the gate, to 'Alî the dissipator of sorrows, to 'Alî the worker of miracles, to 'Alî the opener of the ground, to 'Alî whose love is unfailling, to 'Alî the delight of the grey-haired, to 'Alî the knower of that which is inexplicable, to 'Alî the king of this lower world, to 'Alî lord of the last and first of time, to 'Alî the render of rocks, to 'Alî the light of the dawn, to 'Alî the river of wine, to 'Alî the father of 'al-Hasan, to 'Alî the river of milk, to 'Alî the cause of causes, to 'Alî the stiller of the movements of revolving cycles, to 'Alî the river of honey, to 'Alî the river of water, to 'Alî the elevator of the heavens, to 'Alî the originator of time, to 'Alî the exalted in state, to 'Alî abounding in wonders, to 'Alî lord of the climes of the rising and the setting sun, to 'Alî who is Haidarah with the bald forehead, to 'Alî the bald-templed, mysterious one, to 'Alî the lord of the fish, to 'Alî the veiled mystery, to 'Alî the olive tree, to 'Alî the knower of secret thoughts, to 'Alî the full sea, to 'Alî the lord of destiny, to 'Alî the render of rocks, to 'Alî the dignity of the cow, to 'Alî the horseman of horsemen, to 'Alî the vivifier of crumbled bones, to 'Alî the revealer of the book, to 'Alî the disperser of clouds, to 'Alî the opposer of the sun, to 'Alî arrester general of souls, to 'Alî the omnipotent sovereign, to 'Alî the overpowering disposer, to 'Alî the smiter with Dhu-l-Fakâr, to 'Alî who was Haidarah persistent in onset, to 'Alî the autocrat of the earth, to 'Alî the rightful claimant of all free-will service and enjoined obedience, to 'Alî alone and sole; to 'Alî who was Abel, to 'Alî who was Seth, to 'Alî who was Joseph, to 'Alî who was Joshua, to 'Alî who was Asaph, to 'Alî who was Simon Peter. To this Archetypal Deity we give glory, reverence, laudings, magnifyings, extollings, and ascriptions of greatness—to that being whom primitive believers betokened, and the eternity of whose archetypal divinity has been shown by prophets and messengers; and we betoken that which was betokened by our chief and lord 'al-Husain Bin Hamdân 'al-Khusaibi, and which was betokened by his progenitor

Muhammad Bin Nuṣair 'al-'Abdi 'al-Bakri 'an-Numairi, and which was betokened by Salmān the Communicator—that being whose archetypal divinity was shown by lord Muhammad the Intermediary, in the seven tabernacles, from Abel the well-pleasing, to Haidarah 'Abū Turāb. Know ye, O my brothers, that your God is the eternal archetype of archetypes, the alone, the sole, the sublime, through fellowship with whom we shall be promoted to gardens of pleasure, and partnership with the lights of heaven. Know ye that this is our prayer, our pilgrimage, and our alms; and the betokening and the adoration of our inmost souls, in simple confidence, of 'Alī 'Ibn 'Abū Ṭālib, the mysterious, bald-templed one, the uncompounded, in whom there is no distinction of parts, the indivisible, whom no number comprises, who is neither conditioned nor finite, to whom periods and ages bring no change, the so denominated Haidarah 'Abū Turāb, to whom, to the magnificence of the glory of whose awfulness, and the greatness of the splendor of the lightning of whose divinity—to whom all necks bow, and all obstacles and difficulties give way"—

قدّاس الاشارة

الحمد لله على التمام على نور الانام على ربّ العزّة على فالف الحبة على باري
النسمة على ينبوع الحكمة على مفتاح الرحمة على سراج الظلمة على جبار
الجبابة على مبيد الكاسرة على صاحب القباب الفاخرة على امام الحراب
على قالع الباب على مفرّج التريات على صاحب المعجزات على داحي الارض
على حبه فرض على نزهة الشيب على عالم الغيب على مالكة الدنيا
على صاحب الآخرة والاولى على شقّ الصخر على نور الفاجر على نهر
التمر على ابو الحسن على نهر اللبن على معلل العلل على معنى حركات
الدول على نهر العسل على نهر الماء على رافع السماء على بديع الزمان
على رفيع الشان على كثير العجايب على ربّ المشارق والمغرب على حيدرة
الاصلع على البطيّن الانوع على صاحب النون على السرّ المكنون على
شجرة الزيتون على عالم ما في الصدور على البحر المسجور على صاحب
القدرة على شقّ الصخرة على سورة البقرة على فارس الفوارس على محبي
العظام الدوارس على منزل الكتاب على مفرق السحاب على ردّ الشمس
على قابض على كل نفس على العزيز الجبار على قدر قهار على ضارب بذو
الفقر على حيدرة التكرار على جبار الارض على صاحب النوافل والفرص
على احد فرد على هابيل على شبيت على يوسف على يوشع على اساف

على شمعون الصفي والى هذا المعنى نستبح ونقدس ونهمل ونكبر ونمجد
ونعظم الى ما اشارت اليه الاولين وددت على قدم معنويته الانبياء
والموسلين ونشير الى ما اشار اليه شيخنا وسيدنا الحسين بن حمدان
الخصيبي ونشير الى ما اشار اليه جدّه محمد بن نصير العبدى البكرى
النميرى ونشير الى ما اشار اليه سلمان الباب ودل على معنويته السيد
محمد الحجاب فى السبعة الاقباى من هاييل الرضى الى حيدرة ابو تراب
اعلموا يا اخوانى ان الهكم معنا المعانى القديم الاحد الفرد الصمد انا
بولايته نرفنح الى جنان الرضى وزيادة الانوار اعلموا ان هذه صلاتنا وحجنا
وزكاتنا واشارتنا وعبادتنا فى سرّ سرّنا وخالص يقيننا الى على ابن ابي
طالب الانزع البطين الذى لا يتجزى ولا يتبعص ولا يثنى فى قسم ولا
يدخل فى عدد ولا يحول ولا يزول ولا تغيرة الازمنة والدهور المكتى بحيدرة
ابى تراب الذى له ولعظم جلال هيبنه وكبرياء سنى يرق لاهوته تخضعت
له الرقاب وذللت له الامور الشداد والصعاب —

All then raise their hands to their breasts, and recite the Chapter of Betokening (see p. 252), each party performing the action of raising hands in its own way, as explained in the notes on that chapter. When this recitation is over, the Imâm takes in his hand a cup of wine, and reads a tradition authorized by 'al-Husain Bin Ḥamdân 'al-Khuṣaibî, in which 'Alî is set forth as the one true God; and afterwards directs the assembly to bow the head, which they do by reciting the Sixth Chapter (see p. 248); and after that he takes the cup which is in the hand of him who sits on his right, and mingles its wine with his own, saying, as he mingles: "Seest thou yonder? seest thou? O delightsomeness! O great magnificence! they are arrayed in green silk gauze and brocade, and adorned with armlets of silver; and their Lord gives them pure wine to drink. Verily, this is your portion; your zeal will surely be recompensed"—

أرأيت ثم أرأيت نعيما وملكا كبيرا عليهم ثياب سندس خضر واستبرق
وحلوا اساور من فضة وسقاهم ربهم شرابا طهورا ان هذا كان نلم جزاء وكان
سعيكم مشكورا. Then he reads the following melody by 'al-Hu-
sain Bin Ḥamdân 'al-Khuṣaibî:

"Privileges with which your brother endows you, who is servant to
a servant of Twelve Full Moons, your disciple of Junbulân, scion of
Khuṣaib, drawing them from the abundance of the overflowing sea—

from the fountains of 'at-Tasnim, which yield pure wine, wine of Salsal, the choicest wine, with mixed aroma"—

حكم ساقها اليكم اخيكم عبد عبد لثاني عشر بدور
جنبلانيكم سليل خصيب يستقيها من فيض بحر الزخور
من عيون التنسيم يسقى رحيقا سلسليا محتما بعبير —

Next he recites the Ninth Chapter (see p. 254), the assembly repeating after him, and then drinks a little from one of the two cups, and presents it to him who sits on his right, and, taking the third cup from him who sits on his left, drinks a little of that, and gives it back to him, and presents the cup which he still retains to the ministering Pursuivant; and so the cups pass around among them, from one to another; and, as they are offered, each offerer kisses the hand of the receiver, saying to him: "Be thou extolled!—drink, O my brother and lord, in the faith of the mystery of 'Ain-Mîm-Sîn" — *تفضل اشرب يا—* *س* *اخى وسيدى سترع م س*; whereupon he takes the cup, and drinks, saying to the offerer: "May God give thee to drink, O my brother and lord"—*سقاك الله يا اخى وسيدى*—to which the latter replies: "May God cheer thee through thy fellowship of the cup, and thy draught, and cause thee to attain to thy goal, and

هناك الله فى شراييك ومشروييك—*ويبلغك مقصودك ومطلوبك*. When the offering of the cup is over, the assembly pronounce an "Amen;" and thereupon the Imâm reads some verses from the Kûrân, as follows: "T-S-M—those are marks of the Plain Book. Perchance thou wearest thyself out with grief, because they are not believers: if we please, we will reveal to them a sign from heaven to which their necks will bow,"* adding: "To God, O believers, bend!"—*ولله الركعة—* *يا مؤمنين*. When this direction has been obeyed by the recitation of the Sixth Chapter, as before, he reads the Right-hand Invocation (*دعاء اليمين*), as follows:

"I entreat thee, O Prince of Bees, O 'Alî, thou august one, by the reality of this prayer, and of all bowing of the head, and visitations, and of the limits of space, and of thunderings and lightnings; by Noah and Hûd; by the reality of the Law of Moses, the Gospel of Jesus, the Kurân of Muḥammad, and the Psalter of David; by the reality of thy form, thy man-like form of existence, whether at day-break, or in the twilight-dawn, or in the hours of advancing day; by the reality of thine Incomparable, 'al-Miḳdâd 'Ibn 'al-'Aswad 'al-Kindî, through whom thou didst parcel off the world of purity, parcels by parcels; by the light emitted from the midst of the day-beam (that is, says our author,

* Kûr., xxvi. 1-3.

the reddening about the sun, at its rising and setting)—I entreat thee that thou wouldst compensate and bless the confessors of this bounty, this benefit, this sumptuous charity—may the good thereof be made effective to us and to you, evil be put away far from us and you, and the malice of rabble-crowds and Adversaries be brought to nought, not injuring us or you! and may they who are buried beneath the ground wish mercy to us and you! O God, let benediction and peace be to my lord 'al-Khaḍhir 'al-'Akhḍhar, to Mālik Ja'far 'at Taiyār, to Sultān Ḥabīb 'an-Najjār, who hewed blockhead after blockhead,* and to Sultān 'Ibrāhīm, together with his son Maḥmūd. Moreover, may the spirit of my lord and teacher Shaikh Ḥasan, the straight-forward, be sanctified, and hail with wishes of mercy! also, that of Shaikh Ḥasan 'al-'Ajrad, that of Shaikh 'Alī 'as-Ṣuwairī, that of Shaikh 'Alī Bin Mamdūd, that of Shaikh Sa'd, as well as that of his brother Shaikh Mas'ūd, and that of Shaikh Dā'ud, in the city of the celestial sphere! and may the spirits of all believers within the four corners of this lower world, and the limits of space, be sanctified, and hail with wishes of mercy! Peace be to us and to you from 'Alī, the bald-templed, the adorable! Render salutations, and ye shall be preserved from all affliction and straits"—

أسألك يا أمير النحل يا على يا عظيم بحق هذه الصلوة والسجود
والزيارات والحدود والبروق والرعود وبنوح وهود وبحق توراة موسى وأتجيل
عيسى وقرآن محمد وزبور داود وبحق صورتك صورة الوجود المرئية فى
الضياء والظلمة والممدود وبحق يتيمك المقداد ابن الاسود الكندى الذى
قدت منه عالم الصفى قدود بعد قدود وبنورك المشتق من باطن العود
بان تخلف وتبارك لاصحاب هذا الخبير وهذا الاحسان وهذا الجود ويجعل
خيرة علينا وعليكم مورودا والشتر عنا وعنكم مبعدا مطرودا وبهلك عنا
وعنكم شر الاوباش والصدود ويرحم لنا ولكم من هو تحت التراب ملحدود
اللهم صلّى وسلّم على سيدى الخضر الاخضر والملك جعفر الطيّار والسلطان
حبيب النجار الذى تجر العود بالعود والسلطان ابراهيم وولده محمود
ويقدس ويرحم روح سيدى واستاذى الشيخ حسن ماسك وطأ الأعوجة
والشيخ حسن الاجرد والشيخ على الصويرى والشيخ على بن ممدود
والشيخ سعد واخيه الشيخ مسعود والسفرقية الشيخ داود ويقدم
ويرحم ارواح جميع المؤمنين فى اربع اركان الدنيا والحدود علينا وعليكم
السلام من على الانزع المعبود سلّموا تسلموا من جميع البلاء والنكون —

* A play of words upon the name 'an-Najjār.

When the Chapter of Salutation (see p. 250) is finished, the Imám reads the Left-hand Invocation (دعاء الشمال), as follows:

"I begin, and intercede with thee, O Prince of Bees, O 'Alí, thou august one, O ancient of days, lord of day and night, and of time, by the reality of the fourteen saluted orders, of which seven are counted for the great world, and other seven for the little world; by the reality of the glorifying, the magnifying, the extolling, the hallowing, and the calling to mind, with cries of 'Glory to him!' 'O glorified one!' 'O glorious one,' amid those orders; by Alexander and 'Ardeshir; by the well and bucket; by Zulaikbah; by the corn-measure and the ass,* by the Companions of the people of 'al-Kaif, and their dog Kītmīr; by the cave, the high edifice, and the shrouded youth on his pallet;† by the reality of those who went forth on a foray, and assaulted and battled with the Devil in the pit-hollow; by four churches of our Lord, the great Supreme, namely, the church of Dār 'al-Khaizurān, the church of 'Umm Salwah, the church of Ridhwān, under the tree, and the church of Honor to the Day of the Festival of 'al-Ghadīr—that thou wouldst compensate and bless the confessors of this sumptuous charity, benefit, and bounty. May our condition, and yours, be most graciously ordered; may whatsoever ye take in hand be favored, and succeed; and may wheat, barley, millet, sesamum, cotton, and silk, be secured to you! Moreover, may the spirit of my lord Muḥammad 'al-Kabīr be sanctified, and hail with wishes of mercy! also, that of Shaikh Haidar 'al-Kabīr, that of Shaikh 'Ibrāhīm Bādishāh-'amīr,‡ and that of Shaikh Yūsuf 'al-Kašīr! and may the spirits of all believers, in four quarters, be sanctified!"—

ابتدأت وتوسلت اليك يا امير النحل يا على يا عظيم يا قديم يا ايام
يا صاحب العصر والزمان بحق اربعة عشر مرتبة من مراتب السلام منها
سبعة عدت للعالم الكبير وسبعة اخوى عدت للعالم الصغير بحق ما بينهما
من التسبيح والتكبير والتعظيم والتقديس والتذكير بشبر ومشم واسبير
بالاسكندر وارشير بالحج والدلو وزليخة والصاع والعبر باحباب اهل الكهف
وكلبهم قضمير بالمغارة والقنطرة والشب المسجى على السرير وبحق من
غازى وحارب وقاتل الجان فى قرار البير باربع بيعات لمولانا العلى الكبير
بيعة دار الخيزران وبيعة ام سلمة وبيعة رضوان تحت الشجرة وبيعة خم
يوم عيد الغدير بان تخلف وتبارك احباب هذا الجود والاحسان والخير

* Alluding, in these last three appeals, to the story of Joseph, as told in the Kurán, or current among Muslims: see Kur., xii. 10, 19, and 72, and Weil's Bibl. Leg. d. Muselm., 100, ff.

† Allusions to the story in Kur., xviii. 8, ff.

‡ The original text has بضاش دامير, which seems evidently a corruption.

ويدير حالنا وحالكم باحسن التدبير ومهما امسكنموه بايديكمر يقبل
ويصير ويتقبل عليكم الحنطة والشعير والذرة والسمسم والقطن والخزير
ويقدس ويرحم روح سيدى الشيخ محمد الكبير والشيخ حيدر الكبير
والشيخ ابراهيم بادشاه امير والشيخ يوسف القصير ويقدس ارواح جميع
المؤمنين في اربع اقطير انتهى —

He next reads the Incense-string (see p. 269), and then concludes his prayer with three melodies by 'al-Husain Bin Hamdân 'al-Khuṣaibî, the assembly repeating them after him, as follows :

“ *First Melody.*

“ O manifest one, not absent from us, thou hidden one, who ceasest not to be alone, whose creative qualities suffice for me, whose Salsal-like Communicator claims our praise, respond to thy suppliants, and pardon us, and be merciful to all the past, from beginning to end. Justly do we render all praise to God, and I end my prayer with the 'Ain alone”—

الترنيمه الاولى

يا ظاهرا لم تغب عنا	وباطنا لم تنزل فردا
صفاتك الخالقات حسبي	وبابك السلسلى حمدا
اجب لداعيك واعف عنا	وارحم ما مضى قبلا وبعدا
حمد الله بالحق حمدا	واختم صلاتي بالعين فردا —

“ *Second Melody.*

“ From thee proceeded the revealer of the divine qualities, and all good comes from thee. O thou One, of whom neither qualities nor essence can be comprehended, thy face is my Kïblah, towards which, from every quarter, I direct my prayer, O thou all of all, and who art my all, O 'Ali! and I end my prayer in thee”—

الترنيمه الثانية

منك بدى ظاهر الصفات	وكل خبر منك ياتى
يا احدا لم يحط منه	لا بصفات ولا بذات
وجهك لى قبلة اصلى	اليه من ساير الجهات
يا كل كلى وانت كلى	يا عليا وفيك اختم صلاتي —

“ *Third Melody.*

“ Little matters it what fortune befalls me, I am safe. O Ja'far, God of all creatures, thou art my Lord, my Creator, my King; thou art the possessor of majesty, and the gracious friend; thou, above the heavens,

art exalted on the throne; thou on the earth art present by the Word; 'al-Husain and Moses and 'Ali were Expressions of thee; and thou art the reviver of bones"—

الترنيمه الثالثه

كل ما نابى من الدهر خطب
صحت يا جعفر اله الانام
انت ربى وخالقى ومليكى
وانت ذو الكبرياء ولىّ النعام
وانت فوق السماء على العرش تعلقو
وانت فى الارض حاضر على الكلام
وانت اسماءك الحسبين وموسى
وعلىّ وانت محبى العظام —

After this he reads the following intercession (التوسلة):

"I entreat thee, O Prince of Bees, thou exalted, thou august one, by the security of this conclusion of the Diwân, by Adam, Enos, and Kainân, by the security of the festival of 'adh-Dhuḥâ, and of 'al-Maharjân, by the festival of Thursday the 15th of the month Nisân, by the night of the 15th of Sha'bân, by the five nights of the month Ramadhân—by that which is the reality of all with thee—O 'Ali, thou eternal, thou whom nothing engrosses, thou father of the two fair ones, thou sympathizer, thou benignant, thou recompenser, thou sovereign ruler, by the reality of thine Intermediary, lord Muḥammad, and of thy Communicator, lord Salmân, by thy lodging under the mantle of the sage and the regal purple—that thou wouldst compensate and bless the confessors of this bounty, sumptuous charity, and benefit, and give them confidence for solicitude. May he make it an evening and night fraught with blessing, and a blessed day, to you, O brothers, defend you against every enemy and maligner, and preserve to you your young men, by the suretyship of the House of Wisdom, and of the Eternal! O Prince of Bees, thou exalted, thou august one!"—

اسألك يا امير النحل يا عليّ يا عظيم حرمه هذه خاتمة انديوان وبدم
وانوش وقينان وحرمه عيد الضحكى والمهرجان وبعيد الخميس النصف
من شهر نيسان وبليلة النصف من شعبان وخمس ليل من شهر رمضان
بحقهم عندك يا على يا قديم الزمان يا من لا يشغلك شأن عن شأن يا
ابا الحسينين يا حنان يا متان يا ديان يا سلطان بحق حجابك السيد
محمد وبابك السيد سلمان وباحتك الطيلسان والارجوان ان تخلف

وتبارك لأصحاب هذا الخير والجد والاحسان وتبدل همهم بأمان واجعلها مساء وليلة مباركة ونهارا مباركا عليكم يا اخوان وينصرمك على كل عدو ودشمن ويسلم لكم الغلمان بحرمة بيت الحكمة وقديم النومان يا امير النحل يا عليا يا عظيم تمت —

Then, facing the assembly, he says: "Forgive us, O brothers, any errors or negligences, any addition or omission; for all men are prone to negligence and forgetfulness, and absolute perfection pertains only to your Master—thou exalted!—to the glorious one, whose knowledge is all-surpassing. This homage to God and to you, O brothers, O believers"—سأخوننا يا أخوان من الغلط—والسهيان والزيادة والنقصان لأنه كل انسان يسهى وينسى وما تم الكمال الا لمولاكم عليا ذى الجلال وهو فوق كل ذى علم عليهم وهذه الطاعة لله and kisses the ground, which the assembly, likewise, do, responding to him: "To God be thy homage paid, O our chief and lord"—طاعتك لله يا شيخنا وسيدنا—after which, standing up all together, they kiss the hands of one another, on the right and left, and near by; and, at the same moment, the candles are extinguished, when it is day, and the master of the festival gives alms, that is, dirhams, to the Imâm and the ministering Pursuivant, as well as to a'l who have joined in the recitations.

Then the Imâm takes in his hand the Summary, and reads a little of it to the assembly, and bids them bend, which they do as before; and, after that, directs him who sits on his right to read the Right-hand Invocation (see p. 279), and then directs all to recite the Chapter of Salutation (see p. 250), and, when this is done with, bids him who sits on his left to read the Left-hand Invocation (see p. 281), and, at the close, says: "This homage to God and to you, O brothers, O all ye who are present"—هذه الطاعة لله ولكم يا اخوان يا من حضر, kissing the ground, while the assembly do likewise, and also kiss the hands of one another, on the right and left; whereupon the Imâm stands up, and uncovers his head, the assembly doing the same, and directs to recite the Chapter of the Opening, saying: "The Chapter of the Opening, O brothers, has to do with the subversion of the dynasty of 'Uthmân, and the succor of the people of 'al-Khusaibî, the Nusairîs"—الفاحة يا اخوان فى ابداء الدولة العثمانية—واستظهار الطائفة الخصيبية النصرية. Frequently, to this ceremony is added a petition to their Lord for the overthrow of all Muslim rulers. In conclusion, the Ministers rise and place food before the assembly, presenting most of it to the Imâm, who distributes a little to those near him; after which they all eat and disperse.

“ Fourth Section, on the Fall.

“ All parties among the Nuṣairīs believe that, in the beginning, before the world was, they existed as moving lights, and luminous stars, conscious of the distinction between obedience and disobedience, and neither eating, drinking, nor excreting, but beholding 'Alī 'Ibn 'Abū Ṭālib in sapphire splendor; and that they remained in this condition seven thousand and seventy-seven years, and seven hours; but that, then, they boasted of themselves, saying: 'Surely, he has created no nobler creatures than we are,' which was the beginning of their going astray. So 'Alī created for them an Intermediary, who held them under restraint for seven thousand years; after which 'Alī 'Ibn 'Abū Ṭālib appeared to them, and said: 'Am I not your Lord?' to which they replied: 'Certainly thou art.' After a while, he manifested to them the all-disposing power of the Supreme, and they fancied themselves apprehending him fully, supposing him to be one like themselves, which was a second step in their wandering. So he made the Intermediary visible to them, around whom they revolved for seven thousand and seventy-seven years, and seven hours; after which he appeared to them in the form of an aged chief, with hoary head and beard (by which form were tried the people of light, of the high light-world), and they imagined him to be such as was that form in which he appeared to them, and he said to them: 'Who am I?' and they replied: 'We know not.' Afterwards, he appeared in the form of a young man, with curled moustache, riding upon an angry-looking lion, and again in the form of a small child, and calling to them said: 'Am I not your Lord?' the same question being repeated on each manifestation. These three appearances of 'Alī, in old age, youth, and childhood, are explained by the Kalāzians with reference to the moon, 'Alī's appearance as a child being made the first, or the new moon, that as a youth the next, or the full moon, and that as an old man the last, or the waning moon. He was accompanied by his Expressed Deity, and his Communicator, together with the people of the orders of his holiness, namely, the first seven orders, constituting the great light-world; and, when he called to them, they imagined him to be one like themselves, and were in a maze, and knew not what to answer. So he created for them one who should put a stop to their doubting and wondering; and called to them, saying: 'I have created for you a lower sphere, and intend to cast you down into it; and I shall create for you fleshly habitations, and appear to you in an Intermediary akin to yourselves; and whosoever of you acknowledges me, and acknowledges my Communicator, and my Intermediary, him will I bring back hither; and whosoever rebels against me, out of his perverseness will I make an Adversary to confront him; and whosoever denies me, him will I shut up in vestments of degrading transformation. To this they replied: 'O Lord, suffer us to be here, magnifying thee with praise, and worshipping thee, and cast us not down into the lower sphere.' Then said he: 'Ye have rebelled against me; yet, had ye said: "O our Lord, we know nothing save what thou teachest us—thou art the inscrutable, omniscient One," I would have forgiven you.' Whereupon he made out of their perverseness devils and Satans, and out of the sins of those devils made

women; for which reason the Nusairis do not teach their forms of prayer to their women, as is explained in the Book of Light Handling, the Book of Proofs, and the Book of Confirmation. Afterwards, he appeared to them in the seven tabernacles, to wit: the first, called 'al-Hinn, wherein the name of the Archetypal Deity was Faqat, the Expressed Deity was Seth, the Communicator Jaddâh, and the Adversary Raubâ'; after which he appeared to them in the tabernacle 'al-Binn, wherein the name of the Archetypal Deity was Harmas 'al-Harâmasah, that of the Expressed Deity Mashhûr, the Communicator 'Âdhari, and the Adversary 'Ashkâ'; and in the third tabernacle, called 'at-Timm, wherein the name of the Archetypal Deity was 'Ardehîr, that is, the pagan Ahasuerus, the Expressed Deity was Dhû Kîná', the Communicator Dhû Fîkh, and the Adversary 'Itrifân; and in the fourth tabernacle, called 'ar-Rimm, wherein the name of the Archetypal Deity was Enoch, the Expressed Deity was Hindmîh, the Communicator Sharâmîh, and the Adversary 'Izrâ'il; and in the fifth tabernacle, called 'aj-Jânn, wherein the name of the Archetypal Deity was Durrat 'ad-Durar, the Expressed Deity was Dhât 'an-Nûr, the Communicator 'Ishâdî, and the Adversary Sûfîst; and in the sixth tabernacle, called 'aj-Jinn, wherein the name of the Archetypal Deity was 'al-Barr 'ar-Rahîm, the Expressed Deity was Yûsuf 'Ibn Mâkân, the Communicator Abû Jâd, and there was no Adversary; and in the seventh tabernacle, called 'al-Yûnân, wherein the name of the Archetypal Deity was the Philosopher Aristotle, the Expressed Deity was Plato, the Communicator Socrates, and the name of the Adversary Darmail. In all of the tabernacles thus enumerated,* the Adversary or Satan consisted of three persons in one, namely, 'Abû Bakr, 'Umar and 'Uthmân. Afterwards, he appeared to them in the seven tabernacles of divine quality, from Abel to 'Alî 'Ibn 'Abû Tâlib, named in the notes on the Third Chapter.

"The Fall here spoken of is the theme of the following lines by Shaikh Muḥammad Bîn Kalâzû:

'At the remembrance of a time which I had before my fall, my tears overflow, and I sigh deeply, and cry out with a longing never satisfied, and a yearning; my heart is made sick with pain, and with my burn-

* These so-called tabernacles are pre Adamite gradations of human existence, from inferior to higher, corresponding, as appears, in reverse order, to the seven forms of degrading transformation, mentioned in the Second Chapter (see p. 238), which the Nusairis suppose themselves liable to fall into, for their delinquencies. Accordingly, the tabernacle of 'al-Yûnân, i. e., the Greek race, represents the highest point which human existence reached, before the special manifestations of 'Alî in "the seven tabernacles of divine quality" began, and the first step in the downward course of those who fail to recognize 'Alî as thus revealed, which is called *الفسخ*, deterioration. Of the other tabernacles, that of 'aj-Jinn, i. e., the Genii, corresponds to *النسخ*, annulment of faculty; that of 'aj-Jânn, i. e., the Demon, to *المسخ*, degradation; that of 'ar-Rimm, i. e., the Litter, to *الوسخ*, defilement; that of 'at-Timm, i. e., the Scum, to *الرسخ*, stagnation; that of 'al-Binn, i. e., the Fetid Place, to *الفتش*, wilting; and that of 'al-Hinn, i. e., the Sprites, to *الفتشاش*, the waste-heap.

ing passion, because of the felicity of days whose glory is exchanged for humiliation, and security for fearfulness.

‘We were in a sphere of glory, at the zenith of sublimity, coursing with angels in each green meadow, and from rivers quaffing choice water, pure honey, and milk, together with wine; while heaven and earth obeyed our bidding, by the permission of a Deity who made all things created, and even the Sovereign Deity—glory to his majesty! gave consent to our imploring petitions.

‘At length it pleased God, whose decree is final, to say: “I shall cast you down to the mundane sphere, and manifest my being in an Intermediary of your kin, causing you to see my Intermediaries as one sees vapor on the plain, which the thirsty man supposes to be water, and, on reaching it, finds to be nothing real. So then, whosoever acknowledges me, when I appear among you in an Intermediary, and distinguishes me from human kind, him will I secure from fear and trouble, and save from all that is alarming and afflictive; he shall be restored, speedily, to his pristine state, and I will give him rest in the shade, on the green meadows of my garden.”

‘We acquiesced in the Merciful’s words to us, and, falling to the sphere of humiliation, after being exalted, have trod, as prisoners, within narrow bounds, therein abiding while ages have revolved.

‘Thee, O Ḥabak, I supplicate, by a divinity which thou hast manifested, that we might find it as a kind among creatures, and which we have been empowered to behold and know, for assurance, by sight, of the production of the manifestation—thou, O Creator of the created, art above humanity in majesty, yet hast thou, as of human kind, been conversable, and shown mercy, and hast been angry with, and hast punished, all anthropomorphists, with an anger and a punishment ever going its rounds through the regions of transmigration—by an Expressed Deity, deriving origin and power from thee, without disjunction, separation, or distinction; by a mandate wherewith thou didst charge, on his appearance, Salsal, and also the Five Incomparables; by Pursuivants and Dignitaries, by Familiars next, by their associates the Purified, O Ramak, I intercede with thee; by those Approved as to whatsoever thou hast tried them with; by seven lower orders next to them—lift me up from contrariety, and trial of misery, to a highland abode, amid gladness and gratification, where cup-bearing boys attend, and tiniest maids.

‘Muhammad Kâlâzi, making invocation becomingly, cherishes hope; and I stand fast by the ancient covenant, abiding in the confession of the day of shadowing clouds’—

الفصل الرابع في الهبئة

ان كل طوائف النصرانية يعتقدون بانهم كانوا في البدء قبل كون العالم انوارا مضئية وكواكب نورانية وكانوا يفصلون بين الطاعة والمعصية لا يأكلون ولا يشربون ولا يغيظون وكانوا يشاهدون على ابن ابي طالب بالنظرة الصفراء فداوموا على هذا الحال سبعة آلاف وسبعة وسبعين سنة

وسبع ساعات فكفروا بدؤاتهم انه لم يخلف خلقا اكرم منا فهذه اول خطيئة ارتكبتها النصرانية فخلق لهم حجابا يمسكهم سبعة آلاف سنة ثم ان على ابن ابي طالب ظهر لهم وقال الست بربكم قالوا بلى بعدما اظهر لهم القدرة فظنوا انهم يرونه بكليته لظنهم انه مثلهم فاختطأوا بذلك خطيئة ثانية فاراهم الحجاب فظافوا به سبعة آلاف وسبع وسبعين سنة وسبع ساعات ثم انه ظهر لهم بصورة شبيح كبير ابيض الراس واللاحيية تلك الصورة التي امتحن بها اهل النور العالم العلوي النوراني فظنوا انه على تلك الهيئته التي ظهر لهم بها وقال لهم من انا فاجابوا لا ندري ثم ظهر بصورة الشاب المفتول السبال راكبا على اسد بصورة الغضب ثم ظهر لهم ايضا بصورة الطفل الصغير ودعا ايضا وقال الست بربكم وقد كرر القول عليهم في كل ظهور ومعه اسمه وبابه واهل مراتب قدسه الذين هم المراتب السبع الاول العالم الكبير النوراني ولما دعا ظنوا بانه مثلهم واحترأوا ولم يدروا ما ذا يجيبون فخلق لهم من تأخرهم الشك والحيرة ودعا قايلا قد خلقت لكم دارا سفلائية واريد ان اعبطكم اليها واخلف لكم هياكل بشرية واظهر لكم في حجاب كجنسكم فمن عرفى منكم وعرف بابي وحجائي فاني اردته الى هنا ومن عصاني اخلف من معصيته ضدا يقاومه ومن انكرنى اغلق عليه في قصان المسوخية فاجابوا قائلين يا رب دعنا هنا نسبح بحمدك ونعبدك ولا تهبطنا الى الدار السفلائية فقال عصيتوني فلو كنتم قلتم ربنا لا علم لنا الا ما علمتنا انك انت العالم الغيوب فكنت اعفو عنكم ثم خلق من معصيتهم الابالسة والشياطين ومن ذنوب الابالسة خلق النساء فلذلك لا يعلمون نساء في صلاتهم وهذه العبارة موجودة بكتاب الهفت وفي كتاب الدلائل وفي كتاب التأييد ايضا ثم ظهر لهم في القبة السبع القبة الاولى اسمها الحن وكان اسم المعنى فيها فقط والاسم شيت والباب جداج والصد روياء وظهر لهم بعدها في القبة البين وكان اسم المعنى فيها هرمس الهرامسة والاسم اسمه مشهور والباب اذرى والصد عشقاء القبة الثالثة اسمها الطمر وكان المعنى اسمها اردشير اى احشورش الوثني والاسم ذو قناء والباب ذو فقه والصد عطران والقبة الرابعة اسمها الم كان اسم المعنى فيها اخنوخ

والاسم هندمه والباب شرامه والضد عزراييل والقبة الخامسة اسمها الحجان
 كان اسم المعنى فيها درة الدرر والاسم ذات النور والباب اشادي والضد
 سوفسط القبة السادسة اسمها الحجن كان اسم المعنى فيها البر الرحيم
 والاسم يوسف ابن ماكان والباب ابو جاد وكانت خالية من الضد القبة
 السابعة واسمها اليونان فكان اسم المعنى فيها ارستطاليس الحكيم والاسم
 افلاطون والباب سقراط واسم الضد درميل وفي كل هذه القباب المذكورة
 كان الضد اى الشيطان فيها بثلاثة اثنانيم وهم واحد يعنون بتلك الاثنانيم
 ابو بكر وعمر وعثمان وبعد ذلك ظهر لهم في سبع قباب الذاتية التي هي
 من هابيل الى على ابن ابي طالب وقد مر اسماءهم في تفسير السورة الثالثة
 وقال في معنى ذلك الهبوط المذكور الشيخ محمد بن كلزوم

ذكرت زمانا كان لى قبل هبطتى
 ففاضت عبرتى وزادت حسرتى
 ولاعج شوقا قد يأول ولوعة
 تعلّ فوادى من اليمر وحرقتى
 على طيب ايام تبدل عزها
 بذل ومن بعد الامان خفيفة
 فكنا بدار العز في اوح العلى
 نسير مع الاملاك في كل روضة
 ونسقى من الانهار ماء مختما
 وعسلا مصفى ثم لبنا بخمرة
 وتانى السماء والارض طوعا لامرنا
 باذن اله خائف الخليفة
 حتى اله العرش جلّ جلاله
 يطيع لنا عند السؤال بدعوة
 الى ان اراد اله ينمر حكه
 فقال ساهبطكم الى دار الدنية
 واظهر ذاتى في حجاب كجنسكم

وأريكم حجبى كسراب البقيعة
وحسبه الظمان ماء إذا أتى
إليه فلم يوجد شيئاً حقيقَةً
فمن قد عرفنى حين أظهر بينكم
حجاباً ويفردنى عن البشرية
فذاك آمنه من الخوف والعنا
وأخلصه من كل هول وشدة
ويرجع إلى ما منه أبدى مسارعاً
واسكنه في ظل روضات جنتى
رددنا على الرحمن ما قاله لنا
هبطنا لدار الدل من بعد رفعة
سلكنا قيوداً في حبوس مضيقَةً
نلج بها أعداد فاءت كرة
سألتك يا هيق بذات أظهرتها
لنوجد لها كجنس بين البرية
وتمكننا منها عياناً تيقناً
لأثبات إيجاد الظهور بروية
وانت من الناسوت يا بارى الورى
جللت ولكن هى ايناس ورحمة
وساخط وتعذيب لكل مشبه
يكر فى النحات دوراً ورجعة
باسم بدى منك اختراعاً وقدرة
بغير انفصال وانفراق وفرقة
بامر به امرته حين بدوه
لسلسل أيضاً خمسة اليتيمة
بنقباء بنجباء بمختص بعدهم
بمخلصهم يا رمف أليك وسيلنى

بمناحني فيما به أمناحنه
 بسبع مراتب بعدهم سفلية
 أقلني من الترداد من محنة الشقا
 إلى دار نجد في حبور ونعمة
 وعبد بنى صاا واصغر خادم
 محمد كلازي يرتجى حسن دعوة
 واني على العهد القديم مثبت
 مقيم على اقرار يوم الاظلة —

In the word *هَبَق* (Habāq) here occurring, the *hâ'* stands for new moon (هلال), the *bâ'* for full moon (بدر), and the *kâf* for moon (قمر). The word *رمق* (Ramaq) is an inversion of *قمر* (Qamar). The "regions" spoken of in this poem are the seven states of existence mentioned in the Second Chapter, and in the notes upon it. Such are the comments of our author.

Our author's fifth section, *في بعض اشعار النصيرية الدينية*, consists entirely of specimens of Nusairian poetry, with explanatory remarks. Here we are informed that the Nusairis have given the following female names, to wit: Sa'dâ' (سعداء), Maiyâ (مئي), 'ar-Rabâb (الرباب), Zainab (زينب), 'Alyâ (علياء), Labnâ' (لبناء), and Lailâ (ليلي), to the seven so-called tabernacles of divine quality, from Abel to 'Alî 'Ibn 'Abû Tâlib; that they compose verses in their praise, and pay homage to them, as women; and that such verses are called Brides of the Dîwân (عرائس الديوان).

From among the specimens of this sort of poetry published by our author we select the first for translation, together with a note upon it, and give also its text.*

"Verses by Shaikh 'Ibrâhîm 'at-Tûst, in praise of Mistress Zainab.

"Let me take a draught, O my friends, and gladden myself, in the air of Zainab, beauty of archetypal qualities; † for my morning-cup let me take a draught of choice wine, colored to ancient purple in its jars.

"My ecstasy with love of her runs wild, O my fellow; I am lost in wonder in describing her, and my tongue is tied.

"Daughter by the first birth, ten and four the number of her age,

* Following the express design of our author, we print all poetical texts of the Nusairis without correction of errors in syntax and prosody.

† That is, who unites all that is attractive in the qualities of the Archetypal Deity.

her light surpasses all lights ; her hair falls in a veil of brightness, and we are sheltered beneath the circlet of her imperial crown ; the broad, rimmed basin of her eye-brows is one brilliant light, the side-wise look of her eye is a fascination which deeply moves me ; her face, with amber on both cheeks for foil, is like the new moon rising in light ; whenever she smiles, a sweet perfume is exhaled, and there appears the flash of a softly lightening cloud of Yemen ; her breast is smooth, like silk to the touch ; therein is a red pomegranate, the rounding moon to a favored one.

“So I sought intercourse with her, and she said : ‘No liking have we for the whore-monger ;’ I replied : ‘Away with the pander in thy air, away with him who would breed a harlot-progeny ; I am of the family of ‘Ahmad, allied to Ḥusain, connected with Junbulân, a Jindab, akin to Numairi’ ”*—

شعر للشبيخ ابراهيم الطوسي يمدح به الست زينب
 اسقياني احبتي واطرباني في هوا زينب زين المعاني
 اسقياني من الصبوح رحيقا عتقت في دنائها الارجوان
 هام وجدى حبها يا نديى وحررت فى وصفها وكل لسانى
 بنت بكر لها من الععر عشر واربع فاق نورها النيران
 شعرها اسجف الضيا فحجينا تحت اكليل تاجها الكسروانى
 حاجباها جابيتها نور زاهى طرفها غنجه سحر دهانى
 وجهها كالللال يشرق نورا خالها عنبر على الوجنتان
 واذا ما تبسمت فاح عطر ويبدأ بارق الومبيض البيمانى
 صدرها ناعم كلمس حريير فيه رمان احمر شهر بانى
 فطلبت الوصال منها فقالت ما لنا رغبة بمن كان زانى
 قلت حاشا متيم فى هواك مغرم ان يكون نسل الزوانى
 نسبتي احمدية من حسين جنبلانى جنذب نمبروانى —

The expression “ten and four the number of her age” alludes to the entrance of the moon upon its fourteenth day. The drinking of Zainab signifies the consummation of knowledge of her.

Passing over, now, several other pieces of poetry of which the moon, or Mistress Zainab, is the subject, and one in praise

* The writer thus declares himself of the true faith, and so entitled to claim the favor of the Deity represented in the person of this object of his admiration. Whoredom is here put for alienation from the one true God.

of the Deity, under no specific name, we come to some verses which express the peculiar views of the party of the Northerners, to whom, as before stated, the whole heavens represent 'Alî, while the Kalâzians hold the moon to be the special token of his presence with mankind. Of these the following specimen may suffice:

"Verses by Shaikh Yûsuf 'Abû Tarkhân, in praise of the Heavens.

"Rise, my fellow, with us; let us course on yellow and white thoroughbreds, to reach the monastery of Mâr Yuhânâ, by a night's late travelling; where are monks and servitors, and sundry devotees, under the power of a bride's hot blasts, the daughter of a presbyter.*

"Large at the hips, supple, of comely form is she, the beloved of Mâr Jurjîs; she wears a loose veil, in color like the horizon, unruffled; and a yellow veil, and a great white veil unspotted; also a clear red veil, of high import, seen from far. The while her effluence descends upon created things, a world is exalted with sanctity; but, were her veils withdrawn, existence would become awry. Let her have assumed her stately mein, and thou wilt see prostrate monks, and lions, for fear of her, and for her majesty, glorifying and hallowing.

"She was a fire for Abel, disowned by the Adversary 'Iblîs; it was she who bore up the True God's prophet Enoch; she was a saving water to Noah, after that the devils were drowned therein; a fire to Abram she, a True Deity; and the fire of the prophet Moses was she; she was the Spirit who produced my lord Jesus; of her 'Aḥmad spoke in eulogy, and afterwards Mâr Kâis.†

"Hidden is she in that wherein she appears to us, O fellow-mortal. All hail to her, the limitless, incomparable goal of my eyes! Not turning away from her, by her shall I be guarded; Yûsuf is a servant to the True God's people—my calling wholly changed"—

شعر للشيخ يوسف أبى ترخان يمدح به السماء
نديى قم بنا نسعى على نجب من العيس
لنقصد دير مار حنا بليل ذات تغليس
به الرهبان والعباد واصناف الشماميس
وهم من حول هيئات عروس بنت قسيس
رداح عادة خودة شقيقة مار جرجيس

* The Virgin Mary, as "the bride of heaven," must be here referred to: though the description which follows refers only to phenomena of the heavens, an identification with the mother of our Lord is plainly expressed in the after-clause "she was the Spirit who produced my lord Jesus;" and there would seem to be an allusion to the Roman Catholic doctrine of "semper virgo" in the words "but, were her veils withdrawn, etc."

† In the original, مرقيس, which seemed to call for some emendation.

عليها يرقع مرخى كلون الافق مطلوس
ويرقع اصفر وابيض عظيم بغير تدنيس
ويرقع احمر صافى رفيع الشان مطموس
وهى طمنت على الاكوان جميع جد قدوس
فلو كشفت برافعها لعاد الكون معكوس
ولو قامت ترى الرهبان سجودا والقساقيس
لهيبتها وعظمتها بتسبيح وتقديس
فهى نار لهايبل نكرها الضد ابليس
وهى ايضا التى رفعت نبى الحف ادريس
وهى ماء لنوح لما غرقوا فيها الاباليس
ونار ابرام هى حق وهى نار النبى موسى
وهى الروح التى ابدى منها سيدى عيسى
واحمد دل فى خم عليها ثم مار قيس
لقد بطنت بما ظهرت لنا يا صاح تجنيس
وها هى نصب اعيانى بلا حد وتقبيس
وانى لا امل عنها بها قد صرت محروس
ويوسف عبد اهل الحف شانى كل منكوس —

Such are the poetic effusions contained in this section, evidently designed, as our author intimates, for impression on the popular mind; in some of which, indeed, a sensuous veil of imagery almost hides from view the dogmas which are intended to be set forth.

The sixth section, فى بعض عقايد النصيرية, on certain fundamental principles of the Nusairis, reads as follows:

“All the Nusairis believe that the spirits of the chiefs of the Muslims, firmly grounded in the science of their religion, assume, at death, the bodily form of asses; that Christian doctors enter into swine-bodies; that Jewish rabbis take the form of male apes; and, as for the wicked of their own sect, that their spirits enter into quadrupeds used for food, sceptics of note excepted, who, after death, are changed into male apes; while persons of mixed character, partly good and partly bad, become invested with human bodies in other sects. When a professor of some other belief apostatizes, and is united with them, they hold that, in past

generations, he was one of themselves, and that his birth within the pale of that faith which he abandons was consequent upon some crime which he committed.

"No member of any alien sect is admitted into their fraternity, as for the first time, unless he be a Persian, the Persians being believers in the divinity of 'Alī 'Ibn 'Abū Ṭālib like themselves; and, without doubt, their progenitors were of Persia and 'Irāk. In Jewish history, however, they are said to have originated in Palestine; and this statement is not groundless, inasmuch as they hold many principles in common with people of that country, such as the worship of the sun and moon. But, unquestionably, Magians are found among them, so that their worship may be of Magian origin, and they may be practising, at the present time, rites which are none other than Magian.

"As for one of their faith by birth, who apostatizes, their judgment respecting the separatist is that his mother was an adulteress among them, being of that sect whose creed he adopts.

"They simulate all sects, and, on meeting with Muslims, swear to them that they, likewise, fast and pray. But their fasting is after a worthless manner; and, if they enter a mosque in company with Muslims, they recite no prayer, but, lowering and raising their voices in imitation of their companions, curse 'Abū Bakr, 'Umar, 'Uthmān, and other persons. The simulation of sects is set forth by them allegorically, as follows: We, say they, are the body, and all other sects are clothings; but, whatever sort of clothing a man may put on, it injures him not; and whosoever does not thus simulate is a fool, for no reasonable person will go naked in the market-place. I will specify, however, a token by which the dissembler may be recognized: when a Nusairī disavows the worship of 'Alī 'Ibn 'Abū Ṭālib, it may be known that he sets light by his belief, since he could not so express himself without having abandoned his religion; or, when a Nusairī reveals his form of prayer, it is certain that he has apostatized, for thus says their lord 'al-Khuṣaibī: 'Whosoever discloses our testimony is forbidden our garden; and, if any one says to you: "Disclose and be guiltless," haste ye away.'

"A token by which members of the sect recognize one another is as follows: if a stranger comes among his fellow-believers, he inquires: 'I have a relative*—do ye know him?' to which they reply: 'What is his name?' and he says: 'His name is 'al-Ḥusain,' when they rejoin: 'Ibn Ḥamdān,' and he adds: 'al-Khuṣaibī;' a second token consists in their saying to the stranger: 'Thy uncle was unsettled—for how many periods?†' to which if he replies: 'Sixteen,' they receive him; a third is the question: 'If thy uncle should thirst, whence wouldst thou give him to drink?' to which the answer is: 'From the fountain of

* See pp. 245, 278, 293.

† An allusion to ages of doubt prior to the revelation of "indubitable truth," probably to those successive stages of divine manifestation, sixteen in number, from the aged chief down to the human 'Alī, which are mentioned in the fourth section of this tract (see p. 286). "Thy uncle was unsettled" means, in the language of the Nusairīs, who use "uncle" for "preceptor" (see, e. g., p. 233), that there was no certain teaching.

'Ali-quality;' a fourth is this inquiry: 'Should thy uncle's feet sink in the sand, whither wouldst thou direct him?' the answer to which is: 'To the Serpent of Mu'awiyah;*' a fifth is the following question: 'Should thy uncle annoy, where wouldst thou meet him?' to which one answers: 'In the Pedigree-chapter;† a sixth consists of the following dialogue: 'Four, two fours, three and two, and as many more twice over, in thy religion—what place have they?' answer: 'In the Journeying-chapter;‡ question: 'Portion them out to me—wilt thou?' answer: 'Seventeen of them of 'Irâk, seventeen of Syria, and seventeen unknown;' question: 'Where are they to be found?' answer: 'At the gate of the city of Harrân;' question: 'What is their employment?' answer: 'They receive justly, and render justly.'

"The binding adjuration among the Nusairis, universally, is to place one's hand in that of another, saying: 'I adjure thee by thy faith, in the faith of the covenant of 'Ali the Prince of Believers, and by the covenant of 'Ain-Mim-Sin;' this makes it obligatory to speak the truth. Another form is to moisten a finger with one's spittle, and place it on the other's neck, saying: 'I am absolved of my sins, and lay them on thy neck; and I adjure thee, by the foundation of thy religion, by the mystery of the covenant of 'Ain-Mim-Sin, that thou tell me the whole truth touching such or such a matter;' which also debars from falsehood. The latter form of adjuration is more established with the Northerners than among the Nusairis of other parties; whoever takes it falsely, supposes himself to assume all the sins of the adjurer.

"All the Nusairis imagine the eminent chiefs of their sect to have no sexual intercourse with their wives; but that they make passes over them, by which they conceive.

"If any one who has abjured their faith passes by when they are at prayer, that prayer is spoiled, and they repeat it over again. They must not pray at all on the same day that they hear a story told"—

ان النصيرية كافة تعتقد بان شرفاء المسلمين الراسخين في العلم اذا ماتوا تحل ارواحهم في هياكل الحمير وعلماء انصارى في اجسام الخنازير وعلماء اليهود في هياكل القرد واما الاشرار من طائفتهم تحل ارواحهم في المواشى التي توكل ولكن الخاصة المشكون في الديانة فبعد موتهم يصيرون قردا والممنزجون اما ذو الخبير والشر يتقمصون الى هياكل بشرية عند الطوايف اخرجة عنهم واذا كان احد من غير مذهبهم ارتد عن مذهبه واتصل معهم فيعتقدون بانه في الاجيال الماضية كان منهم ولسبب خطية بدت منه ولد في ذلك المذهب الذى خرج عنه وقبلا لم يقبلوا احدا من الطوايف الغربية الا ان كان من العجم لان اهل العجم يعتقدون بالوهية

* Meaning, of course, 'Ali, the biter of the heel, as it were, of Mu'awiyah, who nevertheless brought to an end his temporal dominion.

† See p. 241.

‡ See p. 258.

على ابن ابي طالب نظيرهم وبلا شك سلفاؤهم من العاجم والعراق ولكن في تواريخ اليهود قيل انهم من بنى فلسطين وهذا صحيح ايضا لان عندهم كثير من اعتقادات الفلستانيين كعبادة الشمس والقمر ولا بد ان تكون الطائفة الجوسية موجودة بينهم من حيث ان عبادتهم هي مجوسية وهذه العبادة عينها الآن عندهم واما من ولد في مذهبهم وارتد الى غيره فيكون على الخارج عنه بان امه زنت فيه من ذلك المذهب الذي دخل فيه وانهم يتظاهرون في جميع الطوائف وان لقوا المسلمين يحلفون لهم ويقولون نحن مثلكم نصوم ونصلي فالصوم يوجهونه على الرضاة واذا دخلوا المسجد مع المسلمين فلا يتلون من الصلوة شيئا بل يخفصون ويرفعون مثلهم ويشتمون ابا بكر وعمر وعثمان وغيرهم ويسمون التظاهر في الطوائف بمثل وهو قولهم انما نحن الجسد وباقي الطوائف هم لباس فالى نوع يلبس الانسان لا يضرة ومن لا يتظاهر هكذا فهو مجنون لانه ليس عاقل يعيش عربانا في السوق لكنى اوضع علامة يعرف بها المرعى وهى متى قال انى برى من ان اعبد على ابن ابي طالب فحينئذ يعرف انه حمد معتقده فلا يمكنه ان يقول هذه الكلمة الا ان ترك ديانتته او متى ما باح بصلاته فقد خرج من مذهبه لانه هكذا يقول سيدهم الحصبى

..... من باح بشهادتنا فحرمت عليه جنتنا

وان قال لكم احد بيجوا وتبرأوا فمجلوا بمدا

اعناقكم

واما العلامة التى بها يعرف بعضهم بعضا فهى ان اتى غريب الى بين النصيرية يسألهم ويقول لى قريب فهل تعرفونه فيجيبون ما اسمه فيقول لهم اسمه الحسين فيجيبونه ابن حمدان فيقول الحصبى والعلامة الثانية يقولون للغريب شاش عمك كم دور فان اجاب سنة عشر يقبلوه العلامة الثالثة ان عطش عمك من ايين تسقيه الجواب من عين العلوية العلامة الرابعة ان غاط عمك فاذا تهدبه الجواب لحيمة معاوية العلامة الخامسة ان ضاع عمك فابن تلاقبه الجواب بالنسبة العلامة السادسة اربعة واربعين وثلاثة واثنين وقدوم مرتين في دينك ايين الجواب بالمسافة سوال اقسر

لى ايام جواب منهم سبعة عشر عراقى وسبعة عشر شامى وسبعة عشر
مخفى سؤال ائين يوجدون جواب على باب مدينة حران سوال ما يعملون
جواب ياخذون بالحق ويعطون بالحق

اما اليمين الثابتة عند النصيرية كافة فهي ان تضع يدك فى يده وتقول
احلفك بامانتك عقد على امير المؤمنين ويعقد ع م س فلا يمكنه بعد هذه
اليمين ان يكذب وايضا بل اصبعك بريقك واجعلها فى عنقه وتقول تبريت
من خطاياى واوضعنها فى عنقك واحلفك ايضا باساس دينك بسر عقد
ع م س ان تخبرنى عن حجة امر كذا فلا يمكنه الكذب بعد هذا وهذه
اليمين ثابتة عند الشمالية اكثر من شركاءم ويظن الحالف بهذه اليمين
كاذبا انه قد اخذ كل خطايا المستخلف له والنصيرية كافة تظن بان شيوخ
طايفتهم الخاصة لا يصاجعون نساءهم بل يبرون من فوقهم وبهذا تحمل
نساؤم وعند ما يمر احد خارج عن مذهبهم فى وقت صلاتهم تفسد تلك
الصلوة فيعودون الى خلافها واذا حدثهم لا يجوز لهم فى ذلك النهار
ذكرها —

The seventh section of this tract is a narrative of the author's discovery of the deeper mysteries of the Nusairis, فى كشف أسرار الخاصة فى النصيرية. It concerns us chiefly for certain doctrinal statements contained in it. The author had been for three years a novitiate, and was suspected of heretical opinions, when, at length, he bribed one of the chiefs of the party of the Northerners to tell him "the hidden mystery," and received the following communication :

"Know, O my son, that the heavens are the impersonation of 'Ali 'Ibn 'Abū Ṭālib, namely, that hidden garden, beneath the Place of Rest, which the Ḳurān speaks of in the words: 'beneath which flow rivers' —of which rivers the first is a river of wine, in color red, whereby is determined the seeing of the heavens as red by our lord the Expressed Deity, that is, Muhammad; the second, a river of milk, in color white, which is what is seen by the Communicator, that is, by Salmān 'al-Fārsī, for he beholds the heavens as white; the third, a river of honey, in color yellow, which determines the seeing of the heavens as yellow by the angels, that is, the stars; the fourth, a river of water, which is what we see, for to us the heavens appear like water.

"When, however, we are purified from these human grossnesses, our spirits will be elevated amid the clustered stars which form the milky way, and we shall be clothed with spiritual habitations, and shall then

behold the heavens as yellow.* But if, during this present transient life, we doubt respecting the heavens [as the manifestation of 'Alī], our spirits will enter into bodies of degrading transformation, and there will never be any deliverance for us. As for people of other sects, who disbelieve in this our doctrine, they will become sheep and wild beasts, or assume other forms of degradation, and will never be purified.

“Know thou, also, that the sun is lord Muḥammad, who himself has been one with every prophet who has appeared in the world, from the tabernacle of 'al-Ḥinn to Adam, and down to Muḥammad, even as our chief and lord 'Abū 'Abdallāh 'al-Ḥusain Bin Ḥamdān 'al-Khuṣaibi has informed us, in these words of his *Diwān* :

“‘If their number were a hundred thousand, the whole would always amount to one.’

“Know thou, furthermore, that the moon is Salmān 'al-Fārsī, and that these stars are the angels who existed before the world was, constituting seven orders, one above another, namely: the eldest of them all, † lord 'al-Miḳdād, identical with the star Saturn, which also bears the name of Mikhā'il; and the star Jupiter, which is 'Abu-dh-Dharr, and also bears the name of 'Asrāfil; and 'Abdallāh 'Ibn Rawāḥah 'al-'Anṣārī, who is the star Mars, identical with the angel 'Izrā'il, who arrests spirits existing in the world—the proof of which is that this star disappears from its place when any human soul is departing; and 'Uthmān Bin Maḍḥ'un 'an-Najāshī, who is the star Venus, and, as one of the angels, bears the name of Dardiyā'il; and the star Mercury, which is Kanbar Bin Kādān 'ad-Dūsi, and, as an angel, also bears the name of Saldiyā'il § (—the offices of each of whom, says our author, are specified in the notes on the Fifth Chapter ¶). The other seven orders form the milky way, and are the spirits of those who have been translated from humanity, for their acknowledgment of 'AMS, as well as of every one of the manifestations, from the tabernacle of 'al-Ḥinn to 'Alī 'Ibn 'Abū Ṭālib. Of these two groups of sevens (both of which, adds our author, have been spoken of in the notes on the Seventh Chapter ¶¶), the first forms the seven heavens, and the second the seven earths, mentioned in the *Ḳurān*.

* It should be observed, that the preceding allegorical interpretation of the clause quoted from the *Ḳurān* expresses a graduated difference of aspect in which the Supreme Deity is supposed to present himself to the various orders of created existence: comp. our author's note on the First Chapter (p. 237), and the colors of the bride's veils described on p. 294.

† That is, the planets, called “the Seven Twinkling Stars” in the Third Chapter (p. 239).

‡ Lit., “their Kabīr,” كَبِيرٌ.

§ The original text has صلصباييل, which we have ventured to change to صلدياييل, supposing this name to signify “Receptacle of the Deity,” دي being the sign of the genitive, and صل having its cabbalistic import, as explained in the *Kabbala Denudata*, i. 1, p. 604. Dardiyā'il may be similarly interpreted: see *Kab. Denud.*, *ibid.*, p. 259. Comp. the epithet كنة الذات العالوية applied to the human 'Alī on p. 242.

¶ See p. 248.

¶¶ See pp. 251–2.

“Also, know thou that one and the same Archetypal Deity is in each of the four stages of light, namely: the first, called the stage of surmise, made by the first glimmering of day amid dark clouds, which is lord Salmân, whose appearance unveiled would cause the earth to vanish with all that is upon it, not a man surviving; the second, called the stage of effulgence, made by the day-beam; the third, called the morning-stage, made by the arching sun—to which three those words of the Right-hand Invocation allude: ‘thy form, thy man-like form of existence, whether at day-break, or in the twilight-dawn, or in the hours of advancing day;’* and the fourth, called the zenith-stage, made by the [illuminated] heavens: all of which stages we hold to be substantially one. The voice of the thunder-bolt, too, is the voice of the Archetypal Deity ‘Alî Bin ‘Abû Tâlib, calling out in these words: O ye my creatures, acknowledge me, doubt not of me, and recognize my Expression and my Communicator, and the inhabitants of the orders of my holiness”—

اعلم يا ولدى ان السماء فى ذات على ابن ابى طالب وفى الجنة الباطنة دون الجنة المأوى التى ذكرها القرآن بقوله تجرى من تحتها الانهار فالنهر الاول نهر الحمر لونه احمر وهو ان السيد الاسم اى محمد يرى السماء حمراء والنهر الثانى نهر اللبن لونه ابيض وذلك نظرة الباب اى سلمان الفارسي فيراها بيضاء والنهر الثالث نهر العسل لونه اصفر وهو ان الملايكة اى الكواكب يرونها صفراء والنهر الرابع نهر اماء وهو نظرنا لاننا نراها كالماء ولكن متى خلصنا من هذه الكتايف البشرية ترتفع ارواحنا الى بين تلك الكواكب المتلاصقة فى بعضها التى هى درب التبان ونلبس هياكل نورانية وحينئذ نرى السماء صفراء وان شككنا فيها فى هذه الحيوة الفانية تحل ارواحنا فى اجسام المسوخية وليس لنا نجاه الى ابد الابديين واما باقى الطوايف الخارجة عن هذا الاعتقاد فمنهم الغنم والوحوش وسائر المسوخات وليس لهم خلاص ابدا واعلم ايضا ان الشمس هى السيد محمد وهو كل نبي ظهر فى العالم من قبة الحن الى ادم والى محمد كما اخبر بذلك شيخنا وسيدنا ابو عبد الله الحسين بن حمدان الحصبى من ديوانه بقوله

لو انهم مائة الف فى تعدادهم لعاد فى واحد
عونا بلا امد

* See p. 279.

واعلم ايضا ان القمر هو سلمان الفارسي وهذه الكواكب م الملايكة الذين كانوا قبل كون العالم وم سبع مراتب احدها تعلق الاخرى وكبيرهم السيد المقداد الذى هو كوكب زحل واسمه ميكائيل واما كوكب المشترى فهو ابو انذر واسمه اسرافيل واما عبد الله ابن رواحة الانصارى فهو كوكب المريخ وهو عزرائيل املاك الذى يقبض ارواح العالم والدليل على ذلك ان النجم يختنق من مكانه حين مفارقة نفس الانسان واما عثمان بن مضعون النجاشى فهو كوكب الزهرة واسمه بالملايكة درديائيل واما كوكب عطارد فهو قنبر بن كادان الدوسى واسمه بالملايكة صلديائيل فاعيل هذه الخمسة م ذكرها فى تفسير السورة الخامسة واما السبع المراتب الاخرى فهى درب التبان وهى ارواح الممتقلين من البشر باقرارهم بعس وبكل ظهور من قبة الحن الى على ابن ابي طالب واما الاسبوع الاول فهو السموات السبع والاسبوع الثانى السبع الاراضى المذكورة فى القرآن وقد م ذكرها فى تفسير السورة السابعة واعلم ان النقط الاربع فى معنى واحد فالنقطة الاولى التى اسمها الوهية فى اللمع الظاهر من انعام الذى هو السيد سلمان ولو ظهر بدون حجاب لغابت الارض وجميع ما عليها ولا يبقى انسان حيا على الارض والنقطة الثانية اسمها الفيضية وهى عمود الصبح والنقطة الثالثة اسمها البكرية وهى قوس قزح والى هواء يشير دعاء اليمين بقوله صورتك صورة الوجود المرئية فى الصيابة والظل والمدود والنقطة الرابعة اسمها المركزية وهى السماء والاربع نعتقدها واحدة واما صوت الرعد هو صوت المعنى على بن ابي طالب وهو ينادى قايلا يا عبداى اعرفونى ولا تشكوا بى واعرفوا اسمى وبابى واهل مراتب قدسى —

Here we pass over some sceptical objections suggested by our author, which led to no farther explanations, and take up the continuation of his narrative as follows:

“Then the chief undertook to present to me proofs of the divinity of the heavens, instancing the Prophet’s words in the Kurân: ‘Whithersoever ye turn, there is God’s presence—God is omnipresent, omniscient,’* to which he added: ‘Know thou that in the name of ’Alî there are three letters, and that the words for heavens, the twilight, the glimmering of

* Kur., ii. 109.

day, and the arching sun, all have three letters—which is a plain proof of the correctness of our doctrine. Or hast thou not read the Chapter of Testimony in the *Dustúr*, which says: ‘he is immeasurable, illimitable, incomprehensible, inscrutable?’† and know thou, O my son, that sight cannot reach to the limit of the heavens, nor can any one behold them in their prime configuration, that is, their red aspect, save only the Expressed Deity.

“Know thou, also,” continued the chief, “that the dog of the Companions of ‘al-Kahf was an impersonation of ‘Alí ‘Ibn ‘Abú Ṭālib; that he appeared to the seven youths who had fled from the emperor Decian, in the form of a dog, in order to prove them, and to try their faith; and that so, inasmuch as they believed in him, they were elevated to the heavens, and became stars. Previously, he appeared to the children of Israel in the form of a cow, when they had grievously sinned, and the earth had well nigh swallowed them up; and so they who believed were delivered, while the doubting were engulfed in the earth, such as Korah and his company. In the *Kurán*, this cow is said to have been sacrificed, by which is meant that she was perfectly recognized. He appeared also to the people of Ṣāliḥ, in the form of a camel, which they mutilated, that mutilation signifying a rejection, on account of which they perished, and their city was turned upside down. Many other of his manifestations we leave unnoticed”—

ثم اخذ يقدم لى براهين لتثبيت الوهية السماء كقوله فى القرآن اين ما توليتم فتم وجه الله ان الله واسع عليم وقال لى اعلم انه من على ثلاثة احرف والسماء والشفق واللمع وقوس قزح لكل منهم ثلاثة احرف فهذا الدليل الواضح على صحة مذهبنا اما قرأت فى الدستور الذى هو سورة الشهادة بقوله لا يحاط ولا يحصر ولا يدرك ولا يبصر فاعلم يا ولدى ان البصر لا يدرك حدّها ايضا ولا احد يراها بصورتها الاصلية التى فى النظرة الحمراء الا الاسم فقط واعلم ايضا ان كلب اصحاب الكهف هو ذات على ابن ابي طالب وانه ظهر للفتية السبعة الذين هربوا من دقيانوس الجبار بصورة كلب ليمنحهم ويبرى امانتهم فلما آمنوا به ارتفعوا الى السماء وصاروا كواكب وقد ظهر لبنى اسراييل فى صورة بقرة لما اخطأوا كثيرا وكادت الارض تبتلعهم فالذين آمنوا خلصوا والذين شكوا ابتلعهم الارض كفارون ورفقائهم وقد يذكر ذكها فى القرآن ومعنى ذلك ابلاغ معرفتها وقد ظهر لقوم صالح بصورة الناقة فعقروها ومعنى عقرها الحجب فذلك هلكوا وانقلبتم مدينتهم وصار اعلاها اسفلها وله ظهورات عديدة لا تحصى —

* See p. 255.

After this, our author was still more troubled with doubts, and became an avowed apostate from the Nusairian faith. But we are not concerned to dwell upon the details of his personal experience. Suffice it, that, the party of the Northerners having failed to afford him satisfaction, the Kalâzians were called in to reclaim him from heresy; that to their importunities he seemed, at length, to yield; that thus, after a while, he secretly possessed himself of a certain Book of the Hidden Sense (كتاب الباطن), in which was set forth the Nusairian belief, according to Kalâzian interpretation, but only to find even more of inanity than in the statements of the Northerners; that he sought, however, to satisfy his doubts by continued intercourse with the Kalâzians, and became a pupil to one of their Preceptors, but obtained no different views, except that the moon represents the Archetypal Deity, for his teacher said:

“Know thou, that the dark part of the moon is a person, bearing resemblance to humanity, who has two hands, two feet, a body, and a head, and upon his head a crown, and in his hand a sword, which is the notched blade of Muḥammad”—*اعلم ان السواد الذي في القمر هو شخص كالنفس له يدا ورجلان وبدن وعلى بدنه رأس وعلى رأسه تاج وبيده سيف ذو الفقار*; and that the heavens represent Salmân ‘al-Fârsî; all of which is contrary to the belief of the Northerners, as before stated.

Then the Preceptor endeavored to convince him of the propriety of worshipping the moon, and first alleged, in favor of it, the following passage from the Kūrân: “each day, he is about some business:”*

“Which,” said he, “applies well to the moon, inasmuch as it every day appears in some special phase, growing gradually larger, day by day, to the full, and then turning about, and growing smaller and smaller, until it ends with being a new moon, yet without any change. To us, indeed,” added the Preceptor, “he appears veiled, on account of sins which we formerly committed, in the beginning, when he tried us, while we were among the angels, and said: ‘I intend to cast you down to the mundane sphere,’ and we replied: ‘Suffer us to be here, O our Lord, and we will magnify thee with praise’—for which cause he cast us down from amid the angels into this world, and our vision of him became veiled; nor shall we behold him otherwise than under a veil, so long as we abide in these bodies”—*ثم اخذ يقدم لى براهين لتثبيت*—*عبادة القمر من القرآن وفي قوله هو كل يوم في شأن وفسرها وقال انها موافقة للقمر جدا لان كل يوم يظهر بنوع وهو انه يزيد في كل يوم ويبدأ الى حين كماله ثم يعود ايضا وينقص قليلا الى آخر استهلاله ولكنه بدون تغيير*

* Kūr., lv. 29.

وقد حجبتنا عنه لاجل ذنوبنا السالفة متى في البدء لما امتحنّا ونحن بين
 الملائكة وقال انى اريد ان اهبطكم الى دار الدنيا ونحن اجبتنا قائلين دعنا
 هنا يا ربّ نسبح بحمدك فلذلك اهبطنا من بين الملائكة الى هذه الدنيا
 وحجبتنا عن ربّيته ولم نشاهده غير هكذا ما دمننا في هذه الاجسام
 The Preceptor also brought up this passage: "God is the light of the
 heavens and the earth,"* interpreting "the heavens" to signify
 the seven orders of the great world, and "the earth" the seven
 orders of the little world, already spoken of in the notes on the
 Chapter of Salutation; and then he quoted from the Kūrān,
 again, as follows: "and hath set the moon therein for a light,"†
 saying that the truth of the text before cited: "God is the light"
 etc. depends upon its reference to the moon—قد صحت الآية انتى
 قبلها وفي قوله الله نور السموات والارض بانها تشير الى القمر
 In opposi- tion to this confusion of the literal and the metaphorical, our
 author here put in that other passage of the Kūrān which says:
 "and hath made the sun and the moon and the stars to serve
 you;"‡ whereupon the Preceptor pronounced a curse upon all
 suns, moons, and stars, spoken of in the Kūrān as subordinate,
 declaring them to be figurative expressions for 'Abū Bakr,
 'Umar, and 'Uthmān; in proof of which he appealed to a tradi-
 tion reported on the authority of the Prophet Muḥammad, that
 he once greeted 'Abū Bakr with the words: "Welcome to the
 sun of the habitable world, and its moon"—مرحبا بشمس البلاد
 وقرها.

Moreover, the Preceptor said:

"Know thou, O my son, that the moon is the impersonation of 'Alī
 'Ibn 'Abū Ṭālib—يا ولدى اعلم ان القمر هو ذات على ابن ابي طالب—
 according to those words of the *Dustūr*: 'and the appearance of the
 Archetypal Deity from amid the sun,'§ together with that passage in the
 Imām-chapter, the Twelfth, where 'Alī 'Ibn 'Abū Ṭālib is called 'the
 light of darkness';|| and, when to this our author objected that, in
 one of 'al-Khusaibi's melodies, the Deity is addressed as the "manifest
 one, not absent from us,"¶ whereas the moon does absent itself, the
 Preceptor replied that visible lights are never wholly wanting to the
 Deity; that, when the moon withdraws, he appears in the sun; and,
 when sun and moon withdraw, that he appears in the stars—which he
 claimed to be proved by the fact that the several words for moon, sun,
 and stars are tri-literal, like the name of 'Alī—ان غاب القمر يظهر في
 الشمس وان غاب الشمس والقمر فيظهر في
 الظاهرة ان غاب القمر يظهر في الشمس وان غاب الشمس والقمر فيظهر في

* Kur., xxiv. 35.
 § See p. 255.

† Kur., lxxi. 15.
 || See p. 257.

‡ Kur., xvi., 12.
 ¶ See p. 282.

النجم والدليل على صحة ذلك أن القمر ثلاثة أحرف والشمس ثلاثة أحرف والنجم ثلاثة أحرف فيظهر فيهم على ابن أبي طالب لأن من اسم على ثلاثة أحرف ; "and if," said he, "thou wouldst pray when neither sun nor moon nor stars are discoverable amid the clouds, thou must take in hand a silver dirham, and, when thou hast read the Sixth Chapter, thou must regard the rim of the coin ; and whosoever, after having been instructed, is without his white coin, falls short in duty ; for says our lord Shaikh Ḥasan Bin Makzûz 'as-Sinjârî, in his *Ḳaṣîdah* :

"And have paid their debt, glorying, with a dinâr on which is the stamp of thy name"—"بواسطة" —

الغمام فيجب انك تحوى معك درهم فضة ولما تقرأ السورة السادسة تنظر في طرة القرش وكل من يخلو منه القرش الابيض من المرشدين ليس هو صالحا لان سيدنا الشيخ حسن بن مكروز السنجاري قال في قصيدته

وحلوا الفخر دينار
عليه باسمك النقش —

"Know thou, moreover," continued the Preceptor, "that the cow mentioned in the *Kurân* was 'Alî 'Ibn 'Abû Ṭalîb, who was, likewise, the camel of Ṣalîḥ ; in which two forms he appeared in order to prove the people of the time : and as for the dog of the Companions of 'al-*Kahf* and 'ar-*Raḳîm*, that was Salmân 'al-Fârsî.

"Such is the true doctrine, which thou must hold in order to be saved. Thou hast also to fulfill the indispensable requirement and incumbent duty"—

ثم اعلم ان البقرة المذكورة في القرآن هي على ابن ابي طالب وهو ناقة صالح قد ظهر على هاتين الصفتين ليبتحن اهل ذلك العصر واما كلب اصحاب الكهف والرقيم هو سلمان الفارسي فهذا هو المذهب الصحيح الذي لا يمكنك للخلاص بدونه والفرص اللازم والحق الواجب يجوز لك تقديمه —

The closing injunction of the *Kalâzian* Preceptor had reference, it appears, to the usage of conjugal communism, already noticed as peculiar to the *Kalâzian* party ; and our author alleges the testimony of a *Nusairian* chief, in the presence of several *Greeks* and *Armenians*, to the fact of the general prevalence of this usage among the *Kalâzians*.

These statements respecting the *Kalâzian* interpretation of *Nusairianism* could not persuade our author to return to his old faith ; yet, on condition of his outwardly conforming to *Nusairian* rites, he was still tolerated among the *Northerners* of his native district. But a misunderstanding soon arose, and he began openly to controvert the *Nusairian* faith, both on the ground of its inconsistency with the *Kurân* and by arguments of reason. From this part of his narrative we extract the fol-

lowing passage, as an additional illustration of the Nusairian manner of dealing with the precepts of the *Ḳurân*, seeming to recognize their obligation, and yet virtually abrogating them by allegorical interpretation.

“Moreover,” said our author, “the *Ḳurân* enjoins the fast of the month *Ramadhân*; whereas ye, not to say that ye are at variance with that authority, pronounce a curse upon every one who abstains from food. Your doctors, meanwhile, are not agreed as to what that fast signifies; for some say that the month *Ramadhân* stands for *Muham-mad*, and that fasting in that month is concealment of one’s knowledge of him; some, that it stands for prayer, and that fasting therein is the making a secret of one’s prayers; some, that the fast of the month *Ramadhân* is simply abstinence from indecency and iniquity—from which one may infer that indecency and iniquity are allowable in other months; some, that the fast in question signifies a man’s keeping himself from his wife during the month *Ramadhân*, which is contrary to those words of the *Ḳurân*: ‘ye are permitted to go in on the night of the fast etc.’*”—

ثَرَّ أَنْ الْقُرْآنَ يَأْمُرُ بِصِيَامِ شَهْرِ رَمَضَانَ وَأَنْتُمْ فَضَلَا عَنْ مَخَالَفَتِكُمْ لَهُ تَشْتَمُونَ
كُلَّ مَنْ يَصُومُ وَقَدْ اخْتَلَفْتَ عِلْمَاؤُكُمْ فِي ذَلِكَ الصِّيَامِ فَتَنِمُ مِنْ قَالِ أَنْ شَهْرَ
رَمَضَانَ هُوَ مُحَمَّدٌ وَصِيَامُهُ كَتَمَ مَعْرِفَتَهُ وَمَنْهَمُ مِنْ قَالِ أَنَّهُ الصَّلَاةُ وَصِيَامُهَا
هُوَ كَتْمُهَا وَمَنْهَمُ مِنْ قَالِ أَنْ صِيَامُهُ لَا يَكُونُ إِلَّا عَنِ الْفَحْشِ وَالْمُنْكَرِ فَيَنْتَجِبُ
مِنْ ذَلِكَ أَنْ الْفَحْشِ وَالْمُنْكَرِ حَلَالٌ فَعَلَهُ فِي غَيْرِهِ مِنَ الشُّهُورِ وَمَنْهَمُ مِنْ زَعَمِ
أَنْ الصِّيَامُ هُوَ امْتِنَاعُ الرَّجُلِ عَنْ أَمْرَاتِهِ فِي شَهْرِ رَمَضَانَ خِلَافًا لِقَوْلِ الْقُرْآنِ
أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثَ الْخَبْرَ —

The remainder of this section relates to the author’s becoming a Jew, and then a Christian, and to the treatment he met with, in consequence, from the Nusairîs. There is nothing in it which claims our notice, unless it be a passing intimation that the Nusairîs offer sacrifices in honor of their departed chiefs, whose intercession is supposed to be thereby secured—*وأشترى منى خبير*—*الذبايح التي قربتها لاسم شرفائهم الموتى* †.

The concluding section of this tract is wholly controversial, being an argument against the doctrines and rites of the Nusairîs, and is of no importance to us.

It was our intention, after thus carefully following the steps of our author, to bring together the substance of what he com-

* *Ḳur.*, ii. 183.

† *Comp.* p. 280.

municates, as to each important historical or doctrinal point, in the form of a review, and to compare the belief of the Nuṣairîs, as here, for the first time, unfolded with any sort of completeness, with those other religious systems, Christian, Jewish, Sabian, and Muhammadan, and those speculations of Greek philosophy, to which it is related, either in the way of agreement or of contrast. But such a review and comparison may be more hopefully undertaken, perhaps, on another occasion. We, therefore, content ourselves, for the present, with having made known these very important original documents; nor shall we be sorry if some one more deeply versed in the history of religious opinion than we pretend to be, shall anticipate us in reducing to a scientific shape the materials here presented. They deserve to be handled by one who could do for the Nuṣairîs what the illustrious De Sacy did so thoroughly for the Druses.