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**A Bibliography
of Ismailism**

COMPILED AND EDITED
BY NAGIB TAJDIN



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Contents

1. Foreword by Dr. Donald P. Little
2. Lettre-Préface by Prof. Jean-Louis Vieillard-Baron
3. Introduction
4. Introduction française
5. Acknowledgments
6. Abbreviations
6. Bibliography
7. Annexes
 - Anonymous works
 - Ginans* and *granths*
 - Speeches
 - Interviews
8. General Index

Foreword

Although I am not an expert in Ismaili studies, I feel that it is appropriate for the Director of the McGill Institute of Islamic Studies to write a foreword to this bibliography. For the past five years, thanks to a generous donation from the Aga Khan Foundation, the McGill Institute has been closely associated with the Institute of Ismaili Studies in London. In accordance with an agreement concluded in 1980, the two Institutes have been working together to advance the academic study of Islam in general and Ismailism in particular. Students have participated in graduate programs conducted in concert at the two institutions; faculty exchanges have been implemented; and a series of publications, "Islamic Texts and Contexts," has been launched. This cooperation has revitalized the curriculum in Islamic Studies at McGill and has helped make McGill one of the few centers in the world where Shi'ism can be studied systematically and effectively in the Western tradition of scholarship.

Had it not been for these developments in Montreal I probably would not have met Nagib Tajdin, nor would it have occurred to him to show me either his library or his bibliography. In any event, I was impressed by both and with Mr. Tajdin himself. All three are young but show promising signs of remarkable growth. I myself have reached an age when the encouragement of promising young people is a pleasure as well as a duty, so that I found it easy to encourage Mr. Tajdin in the arduous and exacting chore of compiling and refining his bibliography. Having once entertained the possibility of writing a monograph on Ismailism during the era of the Mamluks, I was at least acquainted with the difficulties involved in locating relevant materials. This problem became all the more apparent on the two occasions when students under my supervision undertook to write M.A. theses on the origins of the Fatimids. Unfortunately, neither of these was ever completed, for reasons not unrelated to the accessibility of sources. Finally,

FOREWORD

fascination with the work of two favorite Orientalists and the fact that both had begun their careers in scholarship with studies of Ismailism also contributed to my interest in the field. But none of my previous brushes with Ismailism had prepared me for the breadth and depth of scholarship on the subject revealed by this bibliography, reflecting, of course, the breadth and depth of Ismailism itself as a historical and living faith, a philosophical system, a folk tradition, a society with regional variations and political structures. Obviously, the bibliography will be invaluable for anyone who wants to study Ismailism in any of these and other aspects. Less obviously, perhaps, the bibliography is valuable for what it does not contain, studies, that is to say, unwritten. In many ways we know more about Ismailis of the past--the Fatimids, for example, and Hasan al-Sabbah and his followers--than the Ismailis of today. No scholarly biography of the Aga Khan has been written; no research on the present-day organization and activities of the community, its institutions, and its extraordinary leader has been undertaken. Only the surface of the vast *ginan* literature has been scratched. It is to be hoped Mr. Tajdin will be able to record many new works on these subjects in the second edition of his bibliography.

In the meantime the author is to be congratulated and thanked for his generous contribution to Islamic studies. Anyone who wants to pursue an interest in this fascinating aspect of Islam will be in Nagib Tajdin's debt.

DR. DONALD P. LITTLE
Director
Institute of Islamic Studies
McGill University

April 1985

Lettre-Préface

C'est bien volontiers que je répons à la demande de M. Nagib Tajdin de rédiger la préface française de sa *Bibliographie de l'Ismaélisme*. Je suis sûr en effet que ce scrupuleux travail rendra les plus grands services aux communautés ismaéliennes et à tous les chercheurs qui se consacrent avec ferveur à l'étude de la tradition ismaélienne: il montre l'ampleur des études déjà faites, d'horizons très divers, littéraires, philosophiques, théologiques ou religieux.

J'ai eu moi-même la chance d'être initié à la portée spirituelle de l'ismaélisme par l'un de ceux qui ont fait le plus pour le faire connaître du monde occidental, Henry Corbin.

Je me souviens qu'ayant eu à présenter celui-ci lors d'un colloque sur "L'homme et l'ange" organisé à Tours par la Société Ligérienne de Philosophie en 1977, je mentionnais ses recherches initiales sur Heidegger et Sohrawardî. Il m'interrompit alors pour signaler l'étude de la gnose ismaélienne comme un élément décisif de son oeuvre de philosophie religieuse et d'orientalisme. La bibliographie nous montre que de 1949 à sa mort, en 1978, Henry Corbin ne cessa de travailler sur les textes ismaéliens de Perse. Sans doute suivait-il les traces de Louis Massignon et de W. Ivanow; mais il faut indiquer d'une façon particulière l'influence de Paul Kraus sur les recherches ismaéliennes de Corbin. A l'automne 1946, il avait classé pendant un mois au Caire les papiers du savant chercheur disparu.

On ne peut résumer ici ce que Corbin a fait connaître de l'ismaélisme de Perse. Je ne retiendrai que quelques traits saillants. D'abord l'ismaélisme de Nâsir-e Khosraw, tel qu'il est présenté dans l'admirable *Jâmi'al-Hikmatain*, le *Livre réunissant les deux sagesse*s, celle de la philosophie grecque et celle de la théosophie ismaélienne. Cet effort n'est pas celui d'une synthèse intellectuelle, mais d'une *herméneutique spirituelle*, qui reconduit les textes à l'événement originaire survenu dans l'âme du penseur et qui, seul, donne sens à ses écrits. C'est l'exégèse du sens intérieur qui peut trouver le

LETTRE-PREFACE

point d'accord entre la philosophie néoplatonicienne attribuée par les Ismaéliens aux Grecs, et surtout inspirée de Plotin, et leur propre sagesse divine, ou "théosophie."

L'acte majeur de cette exégèse est l'acte de symbolisation, plus important que les symboles eux-mêmes, car il pressent les éclairs intérieurs, les ruptures qui font la vie d'une oeuvre. De là une conception du temps cyclique sur le modèle du retour à l'origine opéré par la symbolisation de l'exégèse spirituelle. Le Temps cyclique est le *ta'wil* total de l'humanité; il est le temps historique du monde spatial, et vu dans son essence, il n'est que "de l'éternité retardée."

De la *Trilogie ismaélienne*, textes dont la densité nécessite une lecture répétée, Henry Corbin a retenu est adopté la belle analyse de la croix de lumière: "La Croix devient alors un signe théophanique évident, éclatant pour tous les rangs de la hiérarchie initiatique." (Voir p. 264 sur la signification secrète de la Croix chrétienne.) Elle symbolise alors le passage du visible au caché. Enfin, Corbin a montré l'importance extrême du point de vue spirituel, de la Grande Résurrection d'Alamût, proclamée le 8 août 1164, qui prit au bout d'un siècle le sens d'une proclamation de la religion intérieure: la religion ismaélienne, dans l'occultation, prend la dimension d'une religion de Salut personnel, fondée sur la Résurrection. Tout sa vie, Henry Corbin a cherché une philosophie de la résurrection. La gnose ismaélienne l'a intéressé pendant des décennies dans la mesure où elle présentait le versant religieux de cette philosophie.

Souhaitons aux Ismaéliens d'aujourd'hui de pouvoir approfondir leur religion grâce à la bibliographie de M. Nagib Tajdin, et aux chercheurs de l'utiliser pour leurs travaux, d'y trouver des suggestions, de pressentir grâce à elle quelles seront les pistes de recherches les plus fructueuses.

JEAN-LOUIS VIEILLARD-BARON
Professeur à l'Université de Tours

Tours, le 11 avril 1985

Introduction

In recent years there has been a surge of interest in the West in Ismailism, resulting in a substantial number of publications on this hitherto neglected branch of Islam. Whereas early studies of Ismailism were influenced by ideas originating in the 'Abbasid period, serious research of modern times has begun to reveal a more balanced view.

This bibliography is intended as a finding aid for scholars--particularly those lacking mastery of oriental languages-- in locating materials for further study. Nearly all previous bibliographical works have addressed themselves to Orientalists knowing the languages in which Ismaili literature developed--Arabic, Persian, Gujerati, etc. Among those studies, Louis Massignon in his *Esquisse d'une bibliographie qarmate* (1922) listed approximately 690 titles written by 150 different authors covering all aspects of Ismailism. However, most of the titles were held in private collections not accessible to the public.

The 1930s were particularly fruitful: Mahmud b. Mahdi at-Tabrizi published in 1932 a Persian bibliography, *Fi Ta'rih-i Firqati'l Aghakhaniya wa'l-Bohra*. In 1933 *The Journal of the Royal Asiatic Society* published Hussein F. al-Hamdani's article "Some Unknown Isma'ili Authors and their Works," shedding some light on Bohra Ismailis. In that same year, Ivanow published a first list of bibliographical references in *A Guide to Ismaili Literature* to which P. Kraus gave additions in *Revue des Etudes Islamiques*. Later, a second edition of Ivanow's study, comprising 900 annotated references, was published in Tehran under the title *Ismaili Literature: A Bibliographical Survey*. A. S. Tritton, in his *Notes on some Ismaili Manuscripts*, briefly described in 1935 the latest manuscripts acquired by the School of Oriental Studies of the University of London on this subject. In 1946, Jean Sauvaget published his *Introduction à l'Histoire de l'Orient Musulman* with a chapter on Ismailis and Fatimids. Later, that same *Introduction* was amplified in 1961 by Claude Cahen, and translated and published in English in

INTRODUCTION

1965. More recently, in 1977 Poonawala published his *Biobibliography of Ismaili Literature* listing nearly 1,300 primary sources.

With regard to secondary sources, most bibliographies in Western languages deal with specialized aspects of Ismailism. However, as early as 1927, A. Sadruddin mentioned in a lecture to the Recreation Club of Bombay the existence of some 250 books and articles on Ismailism.* A. A. Fyzee gave approximately 150 references covering studies prepared between 1920 and 1940 in three articles published between 1935 and 1940 in the *JBBRAS*. 'Abbas Hamdani made a brief survey of existing works in his *Discovery of a Lost Literature* (1958), and in 1975, N. Makan elaborated at the University of Freiburg a very useful bibliography giving in chronological sequence 340 titles related to Ismailism. These represent nearly all of the general bibliographies of Ismailism known to exist.

Ismaili Studies Today

Three main periods of Ismailism can be distinguished for research purposes: pre-Fatimid, Fatimid, and Nizari. The pre-Fatimid period starting A.D. 775 is characterized by doctrinal works such as *Ummu'l Kitab*, *Kitab al-'Alim wa'l Gholam*, *Ikhwan al-Safa*, and literature of other early Ismaili sects derived from that period. The Fatimid period beginning A.D. 909 is characterized by numerous works in all fields, including works by such philosophers as Abu Ya'qub Sejestani, Khirmani, Al-Muayyad, and by jurists such as Qadi Nu'man, his son, and many more. Druze and Yemenite (Mustalian) literatures are a continuation of this period. The third period begins with the Nizari-Mustalian split A.D. 1094. With Alamut, Ismaili literature gained importance in the East, first in Iran with Hasan b. Sabbah, Abu Ishaq Qohestani, Abu Firas, etc. and later in India. The Indian Ismaili literature had its roots in Fatimid and Nizari Ismailism. Few analyses of *ginans* exist in this area. Dr. Ali Assani has been doing research on *ginans* for the past ten years, particularly on *Buj Nirinjan*. Dr. Allana has recently published a translation of approximately 60 *ginans*. Ivanow, G. Khakee, Azim Nanji, and Bandali Haji have also devoted part of their efforts to this field which nevertheless has been

INTRODUCTION

the least developed in Ismaili studies.

Some scholars have done a great deal of research on Ismailism. S. M. Stern has written dozens of works. His last book, published posthumously, contains some of his published works together with previously unpublished material. Bernard Lewis and Wilferd Madelung each have written nearly twenty books and articles. The former has written extensively, particularly on Syrian Ismailis; the latter has contributed several important articles to the second edition of the *Encyclopaedia of Islam*. Paul Walker is to be read for a quick overview of doctrines. From Sami Makarem, two translations are noteworthy: *Ash-Shafiya* of Abu Firas and *Risala fi'l-Imama* of Abul Fawaris; both are good introductions to doctrines. It should be mentioned that the monumental *Exposé de la religion des Druzes* of Baron Sylvestre de Sacy which appeared for the first time in 1838, a century and a half ago, has been reprinted recently. The Russian writers Adalis, Gurova, Selvinski, and Semenov have taken special interest in translating and studying Nasir-i Khusraw. Strothmann has edited several works on the Yemenite period.

As for Fatimid history, there is a very good translation of the *Sirat Jafar al-Hajib* by Gateau and Canard. Also the proceedings of the *Colloque International sur l'histoire du Caire* are worth examining. Many interesting lectures on Ismailism were presented during that symposium. For documentation on Nizari Ismaili history, there was only the *Noorum Mubin* of Chunara in Gujerati and Urdu, until the publication of two short works in English: one by A. Alibhai and an other by Nazar Ali. The first one also contains a history of the Ismaili *Pirs*. A first volume of the complete history in French by N. Mawjee is forthcoming.

More than a century ago, S. Guyard and Casanova showed the similarity between the doctrines of the *Ikhwan al Safa* and those of the Ismailis. For the study of *Ikhwan al Safa* today, Yves Marquet is perhaps the most informative source. Filippani Ronconi is to be consulted for his translation and his articles on '*Ummu'l Kitab*'. Asaf Fyzee is to be read for his specialization on Fatimid law, with more than thirty works. He has also translated the *Da'a'im al Islam* of Qadi Nu'man, the well-known Fatimid jurist.

Two authors, each of whom has published more than

INTRODUCTION

fifty books and articles, deserve special attention for their knowledge of Ismailism: Ivanow has thrown light on previously unknown aspects of Ismaili history and Henry Corbin on Ismaili doctrines. Many essential works came out of the cooperation between Ivanow and the Islamic Research Association and the Ismaili Society. Professor Corbin's deep understanding of religious phenomena allowed him to penetrate Ismaili concepts in his writings. The London Institute of Ismaili Studies and its branch in Paris, have published and will continue to publish English translations of his works with the help of two of his former students. Moreover, Madame Corbin is currently preparing with Christian Jambet an edition of lectures given by Professor Corbin at the Institute des Hautes Etudes (Paris, Sorbonne).

Ismaili doctrine being basically esoteric, historical analysis may sometime misrepresent the reality of that faith. Therefore the reader should differentiate between references dealing with history and those dealing with doctrine and esoteric aspects. The *Encyclopaedia of Islam* and other encyclopaedias contain many articles related to the Ismaili faith. The *Index Islamicus* by Pearson, which covers more than 650 periodicals, is also a reliable source but references are lost among thousands of others on general aspects of Islam. This *Index* is regularly updated.

Format

In order to avoid duplication of the work done by Ivanow and Poonawala, it was decided to compile a list of references on all works on Ismailism in Western languages. Most of these works are available in Islamic libraries and centers of higher learning all over the world.

This bibliography contains approximately 1,750 references of texts on Ismailism available in Western languages. The main part consists of some 1,450 references including 69 theses and 75 book-reviews. Each author is listed in an alphabetical order while the titles are in chronological order. Anonymous works are listed in Annex A. Included in the annexes are references of 150 speeches and interviews of His Highness Prince Aga Khan. The Aga Khan is the 49th hereditary *Imam* of the Ismaili Muslim community and is also known for his humanitarian and

INTRODUCTION

Third World development activities. This section highlights the current status of the Ismaili institutions and their contribution to the field of education, architecture, health and economic development. One hundred forty-two references covering 93 *granths* and *ginans* translated into French and English are also mentioned in the appendices. The General Index is the key to the main part of the bibliography.

Diacritical marks

Within the limits imposed by available word-processing facilities when this compilation was started, the transcriptions of titles by their respective authors have been left unchanged. The absence of diacritical marks is due to those limits. The *Ayn* and the *Hamza* are both represented by an apostrophe. We apologize to Orientalists for these shortcomings. It should also be pointed out that transcriptions may vary from author to author as far as titles are concerned, particularly in the case of old articles and books. To standardize titles and change the original transcription can only add to the confusion.

Books

Only books with direct references to Ismailism have been recorded. The title of each book is italicized and is followed by the publisher, date, and place. The page number, or inclusive pages, or total number of pages are mentioned at the end of the reference. Reviews of the book, once identified, immediately follow.

Articles

Articles in publications or encyclopaedia have been recorded between quotation marks and names of journals have been italicized, followed by the volume and the year enclosed between brackets. The page numbering system is the same as for books.

INTRODUCTION

Theses and unpublished works

Titles are not italicized. Generally speaking, these works can be obtained either from their respective authors, or from the institutions for which they were prepared, or at local Ismailia Associations.

While every effort has been made to ensure accuracy, no such study can be complete and free from errors. However one should take into consideration that its advantages are far greater than its limitations. Of course, there is always room for improvement. We hope that the following pages will help all those whose aim is to study and contribute to a better understanding of Ismailism.

NAGIB TAJDIN

Montréal, 1985

Introduction Française

Pourquoi une *Bibliographie de l'Ismaélisme*?

Pendant longtemps, l'Ismaélisme a été mal connu du monde occidental. Toutefois, depuis le début du siècle, de plus en plus d'analyses paraissent sur divers aspects de ce sujet. Basées sur des sources hostiles au début, elles transportaient jusqu'à des temps récents, l'effet de la propagande abbasside. Progressivement des travaux sérieux ont fait apparition et ont mis à jour une image plus fidèle de cette branche respectable de l'Islam.

Peu de bibliographies exhaustives ont paru pour aider les chercheurs n'ayant pas la maîtrise des langues orientales. Les travaux bibliographiques précédents ont été principalement élaborés à l'usage des orientalistes ayant une bonne maîtrise des langues dans lesquelles s'est développée la littérature ismaélienne: l'arabe, le persan, le gujerati, etc. En 1905, Griffini trouva au Yémen plusieurs manuscrits ismaéliens qu'il remit à la Bibliothèque Ambrosiana de Milan. Il en fit un bref compte rendu en 1915 dans un article publié dans *ZDMG*, intitulé *Die Jungste Ambrosianische Sammlung*. Parmi les autres études, Massignon nous faisait découvrir en 1922 dans son *Esquisse d'une bibliographie qarmate* environ 690 titres écrits par 150 auteurs différents et couvrant les différentes branches de l'Ismaélisme. Cependant la plupart de ces titres provenaient de collections privées non disponibles au public.

Les années 1930 furent particulièrement fructueuses: Mahmud b. Mahdi at-Tabrizi publiait en 1932 une bibliographie nommée *Fi Ta'rikh-i Firqati'l Aghakhaniya wa'l-Bohra*. Hussein F. al-Hamdani publiait en 1933 dans *JRAS* son article *Some Unknown Isma'ili Authors and Their Works*, qui nous éclairait sur les écrits des Ismaéliens Bohras. Cette même année, Ivanow publiait une première liste assez complète dans *A Guide to Ismaili Literature*, auquel P. Kraus apportait ses additions dans la *Revue des Etudes Islamiques*. La deuxième édition, parue sous le titre *Ismaili Literature: A Bibliographical Survey* à Téhéran, comprenait une

INTRODUCTION FRANÇAISE

description détaillée d'environ 900 titres. Tritton, dans son *Notes on some Ismaili Manuscripts* décrivait brièvement en 1935, les derniers manuscrits acquis par la *School of Oriental Studies* de Londres sur ce sujet. J. Sauvaget publia en 1946 une *Introduction à l'Histoire de l'Orient Musulman* qui consacrait un chapitre aux éléments de bibliographie ismaélienne et fatimide. Plus tard, après son décès, cette *Introduction* fut amplifiée en 1961 par Claude Cahen. Une traduction anglaise de cette étude fut publiée en 1965. Récemment en 1977 Poonawala publia sa *Biobibliography of Ismaili Literature* avec près de 1300 titres de sources primaires.

Au chapitre des sources secondaires, les bibliographies traitant des références en langues occidentales sont spécialisées dans des sujets particuliers. Il existe peu de bibliographies générales.

Cependant, dès 1927, M. A. Sadruddin aurait mentionné lors d'une allocution orale au *Recreation Club* de Bombay une liste de 250 livres et articles.¹ Fyze donna environ 150 références couvrant les études effectuées entre 1920 et 1940 en trois articles publiés entre 1935 et 1940 dans le *JBBRAS*. Le Dr Hamdani présenta un survol d'oeuvres existantes dans son *Discovery of a Lost Literature* en 1958, et le Dr N. Makan élabora en 1975 à l'Université de Freiburg une bibliographie très utile, regroupant environ 340 titres par ordre chronologique. A notre connaissance, peu de travaux sont disponibles, qui valent la peine d'être mentionnés à part ceux-là.

L'état des études Ismaéliennes

Comment pourrait-on partager les différentes périodes de l'ismaélisme? Nous distinguons trois périodes principales: Pré-fatimide, Fatimide, et Nizari. D'une façon ou d'une autre, les autres catégories qu'on serait tenté de créer se rapportent à ces trois périodes.

D'abord, la période pré-fatimide, débutant vers 775 ap. J.C. avec les oeuvres telles que l'*Ummu'l Kitab*, le *Kitab al 'Alim wa'al-Gholam*, les *Ikhwan al-Safa* et les sectes dérivées de cette période.

La période fatimide, débutant en 909, est caractérisée par sa richesse en écrits de tout genre par les philosophes tels

qu'Abu Ya'qub Sejestani, Khirmani, par des juristes tels Qadi Nu'man et son fils, et tant d'autres. La littérature Druze découle de cette période et la littérature yéménite en est une continuation. La troisième période est celle qui débute avec Alamût. C'est celle où la littérature ismaélienne prend de l'ampleur à l'Est, d'abord en Iran avec Hasan b. Sabbah, Abu Firas, Abu Ishaq Qohestani, etc., ensuite en Inde. La période indienne découle d'abord de l'ismaélisme fatimide, puis de l'ismaélisme nizari formulé à Alamût, quoique étant en langue indienne. Mentionnons que très peu d'analyses de *ginans* existent dans ce domaine: le Dr Allana a récemment publié la traduction anglaise d'environ 60 *ginans*. Ivanow, G. Khakee, A. Nanji et Bandali Haji sont parmi les seuls à avoir consacré un peu de leur temps à ce domaine de l'Ismaélisme qui a peut-être été le plus négligé.

Certains auteurs valent la peine d'être cités: auteur prolifique, Stern a écrit des dizaines d'oeuvres. Son dernier livre, publié après son décès, reprend ses articles déjà publiés, ainsi que plusieurs articles inédits. B. Lewis et Madelung sont à conseiller pour une vue générale en une vingtaine de livres et articles chacun. Le premier a beaucoup écrit, particulièrement sur l'histoire des Ismaéliens syriens; le suivant a contribué énormément dans la deuxième édition de l'*Encyclopédie de l'Islam*. Paul Walker est à conseiller pour un survol des doctrines. De Makarem, deux traductions retiennent l'attention: celle de *Ash-Shafiya* d'Abu Firas et celle de la *Risala fi'l-Imama* d'Abul Fawaris; ce sont toutes deux de très bonnes introductions aux doctrines. Sur la doctrine des Druzes, plusieurs textes nouveaux ont paru depuis 1701, date à laquelle le professeur Pétis De La Croix publiait, en quatre tomes, la traduction française du *Livre des témoignages des mystères de l'unité* composé par Hamza ben-Ahmed. Mentionnons que le monumental *Exposé de la religion des Druzes* du Baron S. de Sacy, paru pour la première fois en 1838, c'est-à-dire il y a près d'un siècle et demi, a été réédité récemment. Les auteurs russes tels que Adalis, Gurova, Selvinski et Semenov, se sont principalement attardés à traduire et commenter Nasir-i Khusraw. Strothmann a édité plusieurs manuscrits sur la période yéménite.

En ce qui concerne l'histoire fatimide, nous avons de très bonnes traductions de la *Sirat Jafar al-Hajib* par Gateau et

INTRODUCTION FRANÇAISE

Canard ainsi que les textes de Dachraoui. Le Colloque International sur l'histoire du Caire a créé un regain d'intérêt pour la période fatimide à la création du Caire. Des textes intéressants ont été présentés lors de ce colloque. Un document complet sur l'histoire ismaélienne entière existait en gujerati et en urdu: le *Noorum Mubin* de Chunara. Aujourd'hui deux autres textes plus courts sont disponibles en anglais: celui de A. A. Alibhai et celui de Nazar Ali. En français, un livre couvrant toute l'histoire ismaélienne a été préparé par N. Mawjee et le premier tome est sous presse.

S. Guyard et Casanova faisaient remarquer, il y a plus d'un siècle, la parenté entre la doctrine des *Ikhwan al Safa* et celle des Ismaéliens. Pour l'étude des *Ikhwan al Safa*, Yves Marquet est sans conteste la meilleure source. Filippini Ronconi doit être consulté pour sa traduction et ses articles sur l'*'Ummu'l Kitab*. Asaf Fyzee s'est distingué par sa spécialisation dans le domaine du droit fatimide sur lequel il a écrit une trentaine d'oeuvres. Il a aussi traduit le *Da'a'im al Islam* de Qadi al-Nu'man, le juriste fatimide bien connu.

Deux auteurs se distinguent particulièrement par leur connaissance générale dans le domaine concerné, chacun avec environ une cinquantaine d'écrits: Ivanow pour ses efforts dans le but d'amener un peu plus de lumière sur le point de vue historique et H. Corbin sur le point de vue doctrinal. Plusieurs travaux essentiels sortirent de la coopération de Ivanow avec l'*Islamic Research Association* et la *Ismaili Society*. Quant au Professeur Corbin, notons qu'une compréhension profonde du phénomène religieux lui permit de partager par ses écrits la connaissance des concepts ismaéliens fondamentaux. Notons également que l'Institut des Etudes Ismaéliennes de Londres (*Institute of Ismaili Studies*) et sa faculté parisienne dirigée par le Dr Daryush Shayegan a déjà publié et continue de publier en anglais les traductions de ses textes, avec l'aide de deux de ses anciens étudiants. Par ailleurs, Mme Stella Corbin prépare également avec Christian Jambet, l'édition des cours prononcés par le Professeur Corbin aux Hautes Etudes (Paris, Sorbonne).

La doctrine ismaélienne étant essentiellement ésotérique, elle résiste à l'analyse historique. Aussi nous conseillons au lecteur de différencier les éléments de cette bibliographie qui traitent de sujets historiques et exotériques, des sujets de doctrine et de philosophie religieuse.

INTRODUCTION FRANÇAISE

L'*Encyclopédie de l'Islam*, ainsi que d'autres encyclopédies, contiennent une multitude d'articles concernant, de près ou de loin, la religion ismaélienne. L'*Index Islamicus* de Pearson, qui cite 650 périodiques, est également une bonne source pour retrouver les références éparses sur cette branche de l'Islam, quoique ces dernières sont perdues parmi des centaines de références d'intérêt général. L'*Index* est remis à jour régulièrement.

Format

Il n'est pas possible de rédiger une liste exhaustive. Cependant le besoin s'en fait sentir et tout doit avoir un début. D'autre part, il existe une faille dans ce domaine: c'est le manque de références dans les langues autres qu'orientales. En conséquence, nous avons décidé de réunir les références de textes sur l'Ismaélisme, en langues occidentales, tout en évitant une répétition du travail déjà entrepris par Ivanow et Poonawala. La plupart de ces textes sont accessibles dans les grandes bibliothèques islamiques du monde.

Cette bibliographie donne environ 1750 références de textes sur l'Ismaélisme parus en langues occidentales. La partie principale contient 1450 références incluant 69 thèses et 75 comptes rendus. Chaque auteur y est listé par ordre alphabétique, et les titres par ordre chronologique. Quelquefois nous y avons ajouté deux mots de commentaire. La première annexe donne les oeuvres anonymes. Nous avons inclus en annexe 150 références de discours et entrevues de Son Altesse le Prince Aga Khan. L'Aga Khan est le 49^e *Imam* de la communauté ismaélienne et est également connu pour ses activités humanitaires et de développement principalement dans le Tiers-Monde. Cette section met en lumière l'état actuel des institutions ismaéliennes et leur apport dans les domaines aussi variés que l'éducation, l'architecture, la santé et le développement économique. 142 références couvrant 93 *granths* et *ginans* traduits en langues française et anglaise sont citées dans les annexes suivantes. L'*index général* est la véritable porte d'accès à la bibliographie.

INTRODUCTION FRANÇAISE

1. Accents diacritiques

Pour autant que les limites du traitement de texte nous le permettraient, nous avons gardé la transcription adoptée individuellement par chaque auteur. L'absence des caractères diacritiques est due à ces limites. Le *Ayn* et le *Hamza* sont tous deux représentés par une apostrophe. Nous nous en excusons auprès des Orientalistes, que ces simplifications nécessaires ne gêneront d'ailleurs pas outre mesure.

2. Les livres

Seuls sont mentionnés les livres dans lesquels une allusion directe est faite à l'Ismaélisme. Le titre du livre est souligné et est suivi de la ville, de la maison d'édition, et la date. Le nombre de pages (345 pp.), la page (p. 32) ou les pages extrêmes (pp. 45-89) où l'on traite de l'Ismaélisme, sont mentionnés à la fin de la référence. Le compte rendu, lorsqu'il a été identifié, suit immédiatement. Par exemple:

Fatimid Decrees: Original Documents from the Fatimid Chancery, All Souls College, Oxford (1963), 188 pp.
Review in French by the editor, in *JESHO* IX (1966).

3. Les articles

Il s'agit d'articles parus dans divers journaux ou encyclopédies. Le titre de l'article se trouve entre guillemets, suivi du nom du journal en italique, le numéro en chiffres romains ainsi que l'année de parution entre parenthèses. La notation des pages suit le même système que celui des livres. Par exemple:

"Une crise frumentaire dans l'Egypte fatimide," *JESHO* XXIII (1980), pp. 67-101.

4. Les thèses et travaux non publiés

Les titres ne sont pas soulignés. En règle générale, chaque article ou thèse est accessible soit chez l'auteur, soit chez l'institution pour laquelle l'oeuvre a été préparée ou chez

INTRODUCTION FRANÇAISE

l'Association Ismaélienne de la ville mentionnée.

Aucune étude de ce genre ne peut être complète ou exempte d'erreurs; cependant son utilité dépasse de loin ses limites. Il faut également mentionner que le fait d'uniformiser systématiquement la transcription des titres équivaldrait à modifier l'oeuvre des auteurs particuliers, et ne rendrait que plus difficile ou impossible à les retracer. Tout élément de la référence qui n'est pas indispensable est considéré comme optionnel et peut être omis. Bien entendu, comme tout travail de ce genre, il reste des possibilités d'amélioration.

Nous espérons que les pages qui suivent seront de grande utilité à tous les chercheurs dont le dessein est d'apporter leur contribution à une meilleure compréhension de l'Ismaélisme.

NAGIB TAJDIN

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Abbreviations

- A.J.A.S.
American Journal of Arabic Studies (E. J. Brill, Leiden).
- A.J.S.L.
American Journal of Semitic Languages.
- A.I.E.O.
Annales de l'Institut d'Etudes Orientales de l'Université d'Alger.
- A.I.
Annales Islamogiques.
- And.
Al-Andalus.
- B.E.O.
Bulletin d'Etudes Orientales (I.F.D.).
- B.F.A.E.U.
Bulletin of the Faculty of Arts, Alexandria University.
- B.I.E.
Bulletin de l'Institut d'Egypte.
- B.I.F.A.O.
Bulletin de l'Institut Français d'Archéologie Orientale.
- B.I.I.S.
Bulletin of the Institute of Islamic Studies (Aligarh Muslim University).
- B.J.S.
British Journal of Sociology.
- B.L.R.
Bodleian Library Record.
- B.S.G.
Bulletin de la Société de Géographie (Paris).
- B.S.O.A.S.
Bulletin of the School of Oriental and African Studies.
- Bull.
Bulletin.
- C.I.O.
Congrès International des Orientalistes.

ABBREVIATIONS

- Cong.
Congress.
- C.T.
Cahier de Tunisie.
- Crit.
Criterion (Journal of the Islamic Research Academy, Karachi).
- Der Islam
Der Islam: Zeitschrift für Geschichte und Kultur des Islamischen Orients (Walter de Gruyter and Co., Berlin).
- E.A.
Encyclopaedia Americana.
- E.A.J.
East African Journal.
- E.B.
Encyclopaedia Britannica.
- E.I.
Encyclopaedia of Islam.
- Fac.
Faculty.
- G.U.O.S.T.
Glasgow University Oriental Society Transactions.
- I.B.
Ismaili Bulletin (Karachi).
- I.B.L.A.
Institut des Belles Lettres Arabes (Tunis).
- I.C.
Islamic Culture (Hyderabad, Deccan).
- I.C.I.C.
Ismaili Contributions to Islamic Culture, ed. S. H. Nasr (Tehran, 1977).
- I.E.O.
Institut des Etudes Orientales (Algiers).
- I.F.A.O.
Institut Français d'Archéologie Orientale du Caire.

ABBREVIATIONS

I.F.D.

Institut Français de Damas.

I.J.M.E.S.

International Journal of Middle East Studies.

I.Q.

Islamic Quarterly (London).

I.M.

Ismaili Mirror (Karachi).

I.R.A.

Islamic Research Association (Series).

Isl.

Der Islam.

Ism. Soc.

Ismaili Society (Series).

Iran

Iran (Academy of Sciences of the USSR, Leningrad).

I.S.

Islamic Studies (Karachi).

J.A.

Journal Asiatique (Société Asiatique, Paris).

J.A.O.S.

Journal of the American Oriental Society (Maryland).

J.A.S.

Journal of Asian Studies (Ann Arbor).

J.A.S.B.

Journal and Proceedings of the Asiatic Society of Bengal.

J.B.B.R.A.S.

Journal of the Bombay Branch of the Royal Asiatic Society.

J.C.A.

Journal of the College of Arts (King Saud University).

J.C.A.S.

Journal of the Central Asian Society.

J.E.S.

Journal of Ecumenical Studies (Temple University, Philadelphia).

J.E.S.H.O.

Journal of the Economic and Social History of the Orient (Leiden).

J.N.E.S.

Journal of Near Eastern Studies (Chicago).

ABBREVIATIONS

J.P.H.S.

Journal of the Pakistan Historical Society (Karachi).

J.Q.R.

Jewish Quarterly Review.

J.R.A.

Journal of Religion in Africa (Leiden).

J.R.A.S.

Journal of the Royal Asiatic Society.

J.S.A.I.

Jerusalem Studies in Arabic and Islam (The Magnes Press, Jerusalem).

M.A.S.B.

Memoirs of the Asiatic Society of Bengal.

M.E.J.

Middle East Journal.

M.E.S.

Middle Eastern Studies.

M.I.D.E.O.

Mélanges de l'Institut Dominicain d'Etudes Orientales du Caire.

Mill. du Caire

Millénaire du Caire: Colloque international sur l'histoire du Caire 1969 (Berlin/Leipzig, 1974).

M.O.

Le Monde Oriental.

M.U.S.J.

Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth.

Mus.

Le Muséon (Revue d'Etudes Orientales, Tijdschrift voor Orientalisme, Louvain).

M.W.

The Muslim World.

N.A.A.

Narodni Azii Afriki.

n.d.

no date.

n.s.

New Series.

ABBREVIATIONS

- Nu.
Numen (International Review for the History of Religions, E. J. Brill, Leiden).
- Num.
Numismatic.
- O.M.
Oriente Moderno (Institut per l'Oriente, Rome).
- Or.
Orient (Paris).
- Orit.
Orita (Ibadan Journal of Religious Studies, University of Ibadan, Nigeria).
- Ors.
Oriens (Journal of the International Society for Oriental Research, Brill, Leiden).
- P.Q.
Pakistan Quarterly (Karachi).
- Q.D.A.P.
Quarterly of the Department of Antiquities of Palestine.
- R.B.M.L.
Repertorium für Biblische und Morgenländische Litteratur.
- R.C.A.J.
Royal Central Asian Journal (Royal Central Asian Society, London).
- R.E.B.
Revue des Etudes Byzantines.
- R.E.I.
Revue des Etudes Islamiques (Paul Geuthner, Paris).
- R.E.J.
Revue des Etudes Juives (Historia Judaica, Mouton, The Hague).
- R.F.S.E.
Revue de la Faculté des Sciences Economiques (Istanbul University).
- R.H.C.M.
Revue d'Histoire et de Civilisation du Maghreb.
- R.H.R.
Revue de l'Histoire des Religions (Presses Universitaires de

ABBREVIATIONS

- France, Paris).
- R.O.M.M.
Revue de l'Occident Musulman et de la Méditerranée.
- R.S.O.
Rivista Degli Studi Orientali.
- R.M.M.
Revue du Monde Musulman.
- R.N.
Revue Numismatique.
- R.N.B.
Revue Numismatique Belge.
- S.I.
Studia Islamica.
- S.J.A.
Southwestern Journal of Anthropology.
- S.O.
Studia Orientalia.
- S.O.A.S.
School of Oriental and African Studies.
- S.Y.R.B.
A Sociological Yearbook of Religion in Britain.
- T.E.S.G.
Tijdschrift Voor Economische en Sociale Geographie.
- T.N.R.S.
Tanzania Notes and Records.
- W.I.
Die Welt des Islams.
- W.O.
Die Welt des Orients.
- Z.A.
Zeitschrift für Assyriologie.
- Z.D.M.G.
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden).
- Z.N.
Zeitschrift für Numismatik.

ABBREVIATIONS

Z.V.O.

Zapiski Kollegii Vostokovedoy (St. Petersburg/ Leningrad).

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ANNEXES

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- 16/10/1961
Bombay, Maharashtra Friendship Society. *S.M.*, pp. 75 ff.
- 10/12/1961
Nairobi, Opening Ceremony of Aga Khan High School.
S.M., pp. 77 ff., *P.I.*, pp. 83 ff.
- 26/01/1962
Dacca, Pakistan Jute Mills Association. *I.M.* Special
Number (1970), p. 30.
- 00/05/1962
London, Dinner of Pakistan Society, *S.M.*, pp. 85 ff.
- 00/05/1962
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S.M., pp. 87 ff.
- 02/09/1962
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- 09/09/1962
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the New Hostel of "Kamar Education Trust," *S.M.*, pp. 94
ff.
- 22/09/1962
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S.M., pp. 96 ff.
- 30/09/1962
Poona, Abdul Waheed Moledina School, *S.M.*, pp. 100 ff.

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Karachi, World Muslim Congress Reception. *S.M.*, pp. 102 ff., *P.I.*, pp. 85 ff.

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29/03/1979

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06/01/1983

Dacca, Lunch hosted by the Industrial Promotion and Development Company of Bangladesh, *SJS*, p. 31.

09/01/1983

Singapore, Dinner Given by the Council for Malaysia and Singapore. (About Imamat and Ismailis), *SJS*, p. 42, *P.I.*, p. 22.

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ANNEXES

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Islamabad, Luncheon Hosted by the Aga Khan Foundation and the Aga Khan Welfare Institutions, *SJS*, pp. 85 ff., *P.I.*, p. 214.

25/04/1983

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ANNEXES

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18/02/1981, Karachi

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"Modernity and Tradition," in *Middle East Construction* (August 1983). By Jim Antoniou.

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"The Aga Khan's Vision," by Paul Chutkow, in *Connoisseur*.

00/12/1983, New York

"In Him, East and West Meet," by Margod Dougherty and Richard B. Stolley, in *Life* (December 1983).

Annex E

Ginans and Granths

Several *Ginans* and *Granths* have been translated. Those not yet published can be found at local Ismailis Associations. Of course, this list does not pretend to be complete since every day new translations are appearing. Given dates are approximative. The following abbreviations will be used in this section:

Afr. Ism.

Best of Africa Ismaili. Nairobi, 1974.

Buj. Nir.

Buj Nirinjan as understood by Shiraz and Nasser. Toronto, 1982.

B.P.

Dr. Hassan Nathoo, *Braham Prakash: a Ginan by Pir Shamshudin Mohmed--an Early Ismaili Sufi*. Nairobi, 1975.

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Compilation of Ginans. Ismailia Association, Brampton, Ontario, Canada, 1979.

Collec.

W. Ivanow, ed., *Collectanae*. vol. I, Ismaili Society Series A, no. 2. Leiden: Brill, 1948.

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G.A.

Dr. G. Allana, *Ginans of Ismaili Pirs Rendered Into English Verse*. Publ. by Ismailia Association for Pakistan. Karachi, 1984.

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Gin. Khush.

H. Kanani, *Explication et Signification du Ginan de Khushiali*. Montréal, 1982.

Gin. Shar.

Ginan-e-Sharif, Our Wonderful Tradition. Ismailia Assoc. for U.K. London, 1982.

Gul. Khak.

Gulshan Khakee, *The Das Avatara of the Satpanthi Ismailis and Imam-Shahis of Indo-Pakistan*. Ph.D. diss., Harvard University, 1972.

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Nargis Mawjee, *Histoire des Ismaéliens*. Montréal, 1984.

Ilm.

Ilm, Ismailia Assoc. for the U.K., London.

K.M.

Muhammad Jivraj, *Kalam-e-Mowla*. French and English translation verbatim, Ismailia Association for Europe.

Niz. Trad.

Azim Nanji, *The Nizari Isma'ili Tradition*. Delmar: Caravan Books, 1978.

Recueil

Nagib Tajdin, *Recueil de Ginans avec Traduction Française*. Montréal, 1984.

Ten H.G.

A Selection of Ten Holy Ginans by Ismaili Pirs: Original Text, Meaning and Explanation in English. Ismailia Assoc. for Kenya. Mombasa, 1964.

TTG

Transliteration and Translation of Ginans by the Research Group of the Ismailia Assoc. for Kenya. Nairobi, 1973.

ANNEXES

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Pir Satgur Noor (d. A.D. 1094).

1. *Ek teerath vendha*:
English translation, *G.A.*, p. 142.
2. *Kalma kahore momeeno*:
English translation, *G.A.*, p. 109.

Pir Shams (A.D. 1165-1276)

1. *Abdoo, joogat jol santosh*:
English translation, *G.A.*, p. 142.
2. *Ab teri mohbat lagi*:
English translation, *G.A.*, p. 132.
English translation, *Bramp.*
3. *Achhda khojo anhi*:
English translation, *G.A.*, p. 146.
4. *Braham Prakash*:
English translation, *B.P.*
5. *Eh Sabhaga*:
English translation, *G.A.*, p. 122.
6. *Garbis*:
English translation, *Collec.*, pp. 55-85.
7. *Haq tun pak*:
English translation, *Bramp.*
English translation, *Gin. Shar.*, p. 8.
English translation, *Ten H.G.*, p. 19.
French translation, *Dix Ginans*, p. 22.
8. *Hamdil khalak Allah*:
English translation, *Bramp.*
English translation, *G.A.*, p. 150.
English translation, *Afr. Ism.* No. 4, pp. 82-83.
English translation, *Ten H.G.*, p. 11.
English translation, *Niz. Trad.*, p. 121.
9. *Man Samjani 153/154*:
French translation, *Hist. Ism.*, pp. 75-76.
10. *Mithadu ahi bolo*:
French translation, *Recueil*, p. 1.
11. *Prem patan raja mansoudh*:
French translation, *Recueil*, p. 34.
12. *Quayam dayam toun moro swami*:
English translation, *G.A.*, p. 140.

ANNEXES

- French translation, *Dix Ginans*, p. 17.
English translation, *Bramp.*
English translation, *Gin. Shar.*, p. 14.
13. *Sacha mera Khalak*:
English translation, *G.A.*, p. 148.
14. *Sami tamari wari*:
French translation, *Recueil*, p. 4.
15. *Tame japjo din ne rat (Garbi)*:
English translation, *G.A.*, p. 155.
16. *Unch thi ayo bande*:
English translation, *Bramp.*
English translation, *G.A.*, p. 136.

Pir Sadru'd-din (A.D. 1300-1416).

1. *Alaf nirale, khalak raja*:
English translation, *Ten H.G.*, p. 28.
2. *Amar te ayo*:
French translation, *Recueil*, p. 30.
3. *Anand anand*:
English translation, *Ten H.G.*, p. 17.
English translation, *Bramp.*
English translation, *G.A.*, p. 212.
English translation, *Gin. Shar.*
French translation, *Dix Ginans*, p. 11.
4. *Awal tunhi, akhar tunhi*:
English translation, *G.A.*, p. 164.
5. *Aavo mara sami raja*:
English translation, *G.A.*, p. 210.
6. *Aveechal Allah, avichal khalak*:
English translation, *G.A.*, p. 172.
7. *Bhai tinee vire jiyun umedun*:
English translation, *G.A.*, p. 176.
8. *Buj Niringan*:
English translation, *Buj. Nir.*
English translation, *G.A.*, p. 369.
9. *Chet chet bana*:
English translation, *G.A.*, p. 186.
10. *Das Avatar (nano)*:
English translation, *Collec.*, pp. 112-115.
11. *Dhan dhan aj no daralore*:
English translation, *Bramp.*

ANNEXES

- French translation, *Gin. Khush.*
12. *Douniya sirji ne shah:*
 English translation, *Bramp.*
 English translation, *Gin Shar.*
 French translation, *Dix Ginans*, p. 12.
 13. *Gat lokanji e oomayo:*
 English translation, *G.A.*, p. 198.
 14. *Gat mahe awine:*
 English translation, *Bramp.*
 English translation, *G.A.*, p. 216.
 English translation, *Gin. Shar.*, p. 11.
 French translation, *Dix Ginans*, p. 19.
 15. *Ginan bolo nit noore bhariya:*
 English translation, *Bramp.*
 16. *Jire prani:*
 English translation, *G.A.*, p. 226.
 17. *Jirewala pat mandavine:*
 English translation, *Bramp.*
 18. *Jouthire douniya:*
 English translation, *G.A.*, p. 220.
 19. *Kalam-e-Mowla:*
 English translation, French translation, *K.M.*
 20. *Kaniyere momeenbhay:*
 English translation, *G.A.*, p. 208.
 21. *Nindra ne waro prani:*
 English translation, *Bramp.*
 22. *Nurvera noor piyo:*
 English translation, *Bramp.*
 English translation, *G.A.*, p. 200.
 23. *Oothi Allah ne gure banda:*
 English translation, *G.A.*, p. 167.
 24. *Sahentar dipme Shah zaher betha:*
 English translation, *TTG.*
 25. *Saheb bada jenne sab joog:*
 English translation, *G.A.*, p. 219.
 26. *Sahi Samari and Bavan Bodh:*
 English translation, *Collec.*
 27. *Sakhi mari atamna odhar:*
 English translation, *Bramp.*
 English translation, *G.A.*, p. 214.
 English translation, *Gin. Shar.*
 28. *Samirajo awashe virabhay:*

ANNEXES

- English translation, *G.A.*, p. 204.
29. *Satgour srevo tame madrate jago:*
 English translation, *Bramp.*
 French translation, *Dix Ginans*, p. 29.
30. *Satna sarowar sarasar:*
 English translation, *Bramp.*
 English translation, *G.A.*, p. 192.
31. *Shamku avanta jo kahe:*
 English translation, *Bramp.*
32. *Sham sadaji sachu sham:*
 English translation, *Ten H.G.*, p. 37.
33. *Shetar dipme shah zaher betha:*
 English translation, *Ten H.G.*, p. 1.
 English translation, *Bramp.*
34. *Shri Islam Shah amne maliya:*
 English translation, *Bramp.*
 French translation, *Dix Ginans*, p. 27.
35. *So Kiriya and Shiksha Patri:*
 English translation, *Collec.*, p. 115.
36. *Tariye toun taran har:*
 English translation, *Ten H.G.*, p. 23.
 English translation, *Bramp.*
 English translation, *G.A.*, p. 181.
 English translation, *Gin. Shar.*, p. 16.
 French translation, *Dix Ginans*, p. 15.
37. *Tilbhar tulna khaneki dhar:*
 English translation, *G.A.*, p. 183.
 French translation, *Dix Ginans*, p. 21.

Pir Hassan Kabirdin (A.D. 1341-1470).

1. *Aash tamari shri ho:*
 English translation, *Bramp.*
 English translation, *G.A.*, p. 255.
 English translation, *Gin. Shar.*, p. 6.
 English translation, *Ten H.G.*, p. 33.
2. *Aash pooni ham shah dar paya:*
 English translation, *G.A.*, p. 264.
3. *Ees duniyame tun bhooli kemjave:*
 English translation, *G.A.*, p. 236.
4. *Jago jago ho ma soomiyo:*
 English translation, *G.A.*, p. 247.

5. *Kalpat jalpat maya e mohin:*
English translation, *Bramp.*
English translation, *G.A.*, p. 258.
English translation, *Gin. Shar.*, p. 20.
6. *Khadiya padiya latiya:*
English translation, *G.A.*, p. 243.
7. *Kutumb pariwar sajna:*
English translation, *G.A.*, p. 260.
8. *Noure te khak:*
English translation, *Bramp.*
English translation, *G.A.*, p. 249.
9. *Pahelore nam khudajko lije:*
English translation, *G.A.*, p. 240.
10. *Sahebe farman lakhi mokaliya:*
English translation, *Bramp.*
English translation, *G.A.*, p. 250.
11. *Satgur se preet bandhai:*
English translation, *G.A.*, p. 262.
12. *Swamine satcho kari srewiye:*
French translation, *Recueil*, p. 7.
13. *Unchare kot bahu vecchna:*
English translation, *Bramp.*
English translation, *G.A.*, p. 233.
English translation, *Ten H.G.*, p. 25.
English translation, *Gin. Shar.*, p. 22.
English translation, *Ilm*, July 1977.
14. *Ya Khoudawand, anat kalap:*
French translation, *Recueil*, p. 17.
English translation, *Recueil*, p. 26.

Seyyed Imam Shah (A.D. 1452-1513).

1. *Amrapoori mahe anant che sookh:*
English translation, *G.A.*, p. 281.
2. *Das Awatar:*
English translation, *Gul.Kha.*
3. *Jaag jaag re tun jaag:*
English translation, *G.A.*, p. 278.
4. *Janatpuri:*
English translation, *Collec.*, p. 124.
5. *Partak patrane parkhine preme poojo:*
English translation, *TTG*, p. 124.

ANNEXES

6. *Prani sirji sami peend nipaya:*
English translation, *G.A.*, p. 272.
7. *Shah na khat awiya:*
English translation, *Bramp.*
English translation, *Ten H.G.*, p. 7.
8. *Shikhpatri:*
English translation, *Collect.*, p. 139.

Seyyed Muhammad Shah (d. A.D. 1534).

1. *Bhalere bhai tame kari:*
English translation, *G.A.*, p. 288.
2. *Cheela chhodi dinka:*
English translation, *G.A.*, p. 286.
3. *Sahebji tun more man bhava:*
English translation, *Bramp.*
4. *Sat veni moti:*
English translation, *G.A.*, p. 343.
5. *Ugamiya sohi din athamiya:*
English translation, *Bramp.*
English translation, *G.A.*, p. 290.

Seyyed Fazal Shah (d. A.D. 1659).

1. *Aankhaladi joi joi thaki:*
English translation, *G.A.*, p. 299.

Seyyed Gulmali Shah (d. A.D. 1792).

1. *Maal khajina bohut:*
English translation, *G.A.*, p. 307.

Seyyed Fatehali (19th cent.).

1. *Navroz na din sohamna:*
English translation, *Bramp.*

Seyyeda Imam Begum (19th cent.).

1. *Aye rahem raheman:*
English translation, *G.A.*, p. 317.
French translation, *Dix Ginans*, p. 25.

ANNEXES

2. *Hardam karo abhiyas:*
English translation, *G.A.*, p. 331.
3. *Marna hey zaroor:*
English translation, *G.A.*, p. 319.
4. *Saiyaji more dar lago:*
English translation, *G.A.*, p. 313.
5. *Satgur miliya mouna aaj:*
English translation, *G.A.*, p. 326.
6. *Tum chet man mera:*
English translation, *G.A.*, p. 323.

General Index

Adam: 252, 263, 268, 273, 291, 836, 1371

Afghanistan: 216

Africa: 42, 43, 44, 48, 128, 145, 337, 379, 381, 494, 495, 545, 618, 668, 749, 773, 774, 788, 789, 791, 902, 967, 998-1002, 1020, 1024, 1028, 1070, 1156, 1169, 1316.

Aga Khan: 16-20, 26, 28, 33, 36, 54, 75, 128, 169, 175, 232, 233, 363, 364, 365, 370, 410, 439, 505, 742, 745, 746, 773, 915, 973, 1000, 1031, 1040, 1046, 1209, 1216, 1220, 1313, 1380, 1386, 1438, 1439, 1440, 1442, 1446, Annexes

Alamut: 67, 89, 90, 91, 158, 159, 275, 333, 334, 335, 336, 498, 613, 634, 640, 658, 687, 739, 996, 1218

Ala'-al Dawla'ali: 153

Ala'-al-Din Mohammad: 859

Al-Azhar: 40, 86, 228, 353, 758, 1175, 1441

Allah: 265, 273, 290, 297, 489

Armenians: 200, 785, 1060

Assassins: 67, 151, 164, 219, 221, 224, 229, 405, 420, 430, 432, 436, 614, 615, 616, 626, 627, 650, 762, 820, 825, 846, 847, 853, 854, 855, 858, 860, 926, 1063, 1075, 1140, 1146, 1147, 1148, 1239, 1240, 1241, 1311, 1381, 1403-1408, 1411, 1452

Aziz Bi'llah, Al-: 206, 787

Bibliographies: 45, 46, 180, 181, 294, 299, 321, 455, 457, 459, 477, 485, 531, 535, 546, 547, 550, 555, 587, 682, 704,

GENERAL INDEX

- 740, 754, 796, 807, 821, 831, 905, 1037, 1093, 1162, 1163, 1193, 1291, 1317, 1328, 1429, 1444, 1450
- Bohora: 43, 56, 245, 380, 403, 479, 747, 756, 790, 869, 976, 1014, 1169, 1357, 1448; cf. Mustalians
- Byzance: 195, 204, 315, 595, 1245, 1370
- Cairifi, Ibn el- (*Qanun Diwan ar-Rasa'il*): 952
- Canada: 494, 997, 1042, 1113, 1121, 1359
- Catalogue: see Bibliographies
- Central Asia: 107, 331, 434, 713, 734, 759, 878
- Christians: 199, 205, 229, 236, 264, 633, 725, 833, 958, 1068, 1273
- Constitution: 48
- Crusades: 178, 422, 502, 839, 986, 1168, 1376
- Da'wa: 214, 471, 572, 575, 586, 593, 596, 601, 603, 604, 643, 809, 1016, 1019, 1233, 1244, 1252, 1253, 1336, 1347, 1349
- Djamali: 111
- Djannabi, Al-: 207, 884
- Djaudar: 203, 210, 750
- Druzes: 383, 1278, 1415, 1420; catechism: 119, 231, 1237, 1325, 1443; history: 6, 49, 149, 154, 173, 955, 1354; language: 217; marriage: 27, 811, 812, 813; origins: 162, 169, 633, 637, 641, 644, 744, 1353, 1385; people: 87, 118, 356, 744, 768, 832, 1067, 1177, 1238, 1335, in Lebanon: 160, 217, 218, 231, 236, 1174, 1238, 1315, 1335, in Palestine (and Israel): 115, 118, 811, 812, 813, 1382, in Syria: 137, 160, 1100, 1160, 1416, 1417; politics: 66, 115, 1335; religion: 87, 127, 137, 138, 218, 310, 372, 537, 913, 1150, 1306, 1362, 1387, 1416; songs: 1142; theses, 66, 115,

GENERAL INDEX

162, 744, 768; writings: 113, 348, 382, 413, 1007, 1153

Egypt: 45, 46, 121, 134, 136, 184, 552, 619, 808, 985, 1131, 1153, 1154, 1159, 1263, 1401, 1436; cf: al-Azhar

Europe: 241, 571

Farman: 174, 788, 1115

Fatimid: 5, 7, 91, 93, 109, 110, 129, 131, 133, 134, 151, 172, 176, 181, 188, 211, 242, 312, 329, 330, 358, 359, 360, 404, 533, 542, 549, 572, 574, 575, 619, 629, 638, 657, 660, 667, 677, 678, 763, 765, 809, 898, 927, 968, 971, 972, 1084, 1131, 1142, 1173, 1222, 1346, 1384, 1421-1425, 1426; administration: 88, 148, 551, 669, 679, 680, 787, 828, 851, 899, 900, 952, 1128, 1165, 1221, 1232, 1254, 1257, 1258, 1436; army and politics: 4, 94, 130, 161, 502, 503, 589, 590, 663, 826, 827, 828, 835, 1045, 1103, 1315, 1349, 1370; art, architecture and art-craft: 21, 22, 61, 71, 120, 135, 140, 235, 244, 306, 391, 415, 427, 510, 520, 529, 532, 540, 541, 543, 564, 628, 631, 666, 716, 752, 753, 806, 815, 818, 844, 862, 901, 922, 923, 950, 951, 960, 1064, 1068, 1069, 1074, 1077, 1110, 1111, 1116, 1123, 1126, 1164, 1206, 1208, 1217, 1271, 1272, 1314, 1365, 1394, 1395, 1396, 1398, 1409, 1410, 1433, 1434, 1435; diplomacy: 24, 194, 547, 552, 553, 620, 621, 764, 830, 1250, 1400; doctrine: 350, 352, 444, 665; finance: 179, 180, 186, 189, 190, 220, 1108; genealogy: 138, 349, 599, 609, 715, 717, 916, 917, 918, 959, 1418, 1419, 1432; history: 52, 172, 194, 195, 197, 202, 203, 314, 441, 493, 503, 513-517, 588, 612, 622, 623, 624, 679, 681, 793, 817, 852, 875, 994, 1058, 1105, 1109, 1215; jurisprudence: 167, 168, 351, 445-451, 456, 463, 464, 465-470, 473, 474, 475, 538, 832, 867, 868, 870, 897, 1345; medicine: 322, 581, 1143; numismatics: 14, 24, 76-84, 96, 98, 136, 214, 237, 243, 246, 318, 392, 492, 496, 518, 519, 761, 810, 821, 822, 823, 865, 969, 978, 981, 982, 983, 1003, 1005, 1056, 1057, 1061, 1128, 1212, 1333, 1334, 1361, 1388, 1431

Fawaris, Abul (*Risalah fi al-imamah*): 914

Firas, Shihab al-Din Abu (*Ash-Shafiya*): 906, 907; (*Manaqib*

GENERAL INDEX

- al-Mawla Rashid ad-Din*: 562
- Ghaznavids: 151, 152, 153
- Ginans: 38, 60, 85, 651, 1021, 1025, 1293, Annexes
- Haji Bibi Case: 1141
- Hajib, Jafar al-: 197, 493, 690
- Hakami, Umara al- (*Tarikh*): 97
- Hakim b. Amr Allah: 132, 140, 208, 384, 414, 613, 792, 795, 911, 912, 1136, 1150, 1151, 1348, 1416; cf. Druzes
- Hamidi, Hatim b. Ibrahim al-: 890; (*Tuhfat al-Qulub*), 591, 594
- Hamza b. Ahmed: 310, 637, 888
- Hani, Ibn: 320, 340, 803, 953, 1425; (*Diwan*): 617, 1421
- Hasan b. Sabbah: 89, 155, 156, 157, 164, 324, 325, 401, 423, 435, 645, 772, 864, 992, 1010; cf. Alamut
- Hassan, Ra'is: 684
- Hayyan, Jabir ibn-: 249, 311, 794
- Heroes: 32, 37, 111, 112, 501, 968, 1043; cf. History
- History: 32, 380, 381, 789, 969, 1043, 1076, 1086, 1104, 1280, 1305; cf. Alamut, Fatimids
- Ifriqiya: cf. Maghreb
- Ikhwan al Safa: 3, 50, 103, 104, 105, 106, 146, 323, 328, 342, 344, 347, 396, 406, 407, 425, 524, 526, 534, 559, 560, 597, 600, 833, 932-936, 945, 947, 949, 961, 972, 980, 1026, 1080, 1082, 1083, 1236, 1242, 1243, 1251, 1261, 1289, 1317-1322, 1331, 1351, 1392, 1427, 1429; arithmetic: 522; date: 222, 598, 943, 956; doctrine: 53, 402, 608, 945, 1048, 1211,

GENERAL INDEX

1312, 1393; ethics: 409; geography/astrology: 100, 343, 362, 1032; Imam: 931, 1047; music: 1219; politics: 375; science: 101, 102, 1034, 1037, 1342; theses: 63, 939, 1327; work: 930

Imad'al-Din, Idris (*Dhikr as-Sibtayn al-Imamayn*): 715, 716;
(*Zahr al-Ma'ni*): 601, 608

Imam Shah: 480, 707, 779, 780, 781

Imamat: 28, 85, 240, 355, 370, 408, 453, 569, 656, 663, 684, 769, 795, 876, 908, 910, 931, 991, 1000, 1013, 1071, 1201, 1235, 1293, 1294

India: 28, 108, 165, 215, 327, 374, 377, 345, 586, 590, 593, 648, 735, 782, 783, 784, 844, 969, 991, 1013, 1031, 1041, 1052, 1065, 1115, 1118, 1129, 1134, 1244, 1292, 1293, 1324, 1412

Ismail, Diya'ud'din (*Mazaj wa't-Tasnia*): 1285

Ismail (Imam): 667, 916, 925, 1380

Ismailis: 15, 31, 271, 380, 431, 472, 476, 554, 570, 642, 647, 659, 685, 710, 736, 738, 741, 742, 819, 839, 861, 874, 877, 892, 1101, 1138, 1255, 1281, 1352, 1380, 1447, 1451; of Britain: 571; of Canada: 997, 1042, 1113, 1121, 1359, 1001; of East Africa: 397, 1070; of India: 1021; of Iraq: 1112; of Kenya: 967; of Pakistan: 1066, 1115; of the Sudan: 668; of Syria: 986; of Tanzania: 791, 1363, 1364; of Uganda: 1001

Israel: see Palestine

Jamat-Khana: 967

Jorjani, Abu'l Haitham: 258, 259, 260, 305

Jews: 142, 143, 144, 424, 513-517, 911, 920, 1078, 1080, 1262

Ka'im, al-: 319, 893

GENERAL INDEX

Karmates: see Qarmates

Khattab b. al-Hassan, al- (*Ghayat al-mawalid*): 717

Khattab, Abu'l-: 284, 895, 1144

Khojah: 23, 29, 48, 55, 232, 341, 377, 379, 545, 435, 723, 790, 896, 954, 1006, 1019-1025, 1066, 1140, 1412; see also India

Khojah Case (Aga Khan Case): 54, 655, 1006, 1076

Khurasani, Khakhi (*Diwan*): 692, 700, 701, 1202; (*Qasida i-Dhurriya*): 1195, 1201

Khusraw, Nasir-i: 8-14, 51, 57, 58, 59, 91, 123-126, 163, 286, 366, 387, 389, 390, 397, 556-558, 721, 732, 805, 863, 993, 1011, 1050, 1051, 1073, 1178-1188, 1196; (*Diwan*): 388, 1413; (*Haft Bab-i Shah Sayyid Nasir-i Khusraw (Kalam-i Pir)*): 695, 696, 697, 698, 702, 703; (*Jami al-Hikmatayn*): 251, 253, 254, 255; (*K. Gushayesh wa Rayayesh*): 415, 1080; (*Rushnai Nama*): 385, 1203, 1310; (*Saadat Nama*): 398, 399; (*Safar Nama*): 123, 357, 444, 482, 483, 484, 486, 776, 777, 1170, 1273, 1307, 1390; (*Shish Fasl*): 724; (*Wajh-i Din*): 1197; (*Zadu'l Musafirin*): 1199

Killis, Ibn: 112, 180, 212, 424, 829

Kirmanî, Hamid ad-Din al-: 99, 166, 261; (*Kafiya fi'r-Radd 'ala'l-Haruni al-Hasani*): 717; (*K. ar-Riyad*): 1300; (*Mabasim al-Bisharat*): 795; (*Masabih fi ithbat al-Imamat*): 795; (*Risalat al-Waiza*): 1150

Kutama: 95, 197, 316, 318, 493, 1016; see also Maghreb

Lamasar: 739, 1239

Ma'ali, Abu'l (*Bayan al-Adyan*): 1171

Laws: 341, 778, 786, 879, 1141, 1149; see also Fatimids

GENERAL INDEX

- Maghreb: 191, 192, 592, 620, 669, 670, 674, 675, 677, 882, 994, 1421, 1422, 1423, 1433, 1434, 1435
- Mahasin, Abul (*Nujum ez-Zahira*): 138
- Mahdi: 2, 326, 1225
- Mahdi, Obeidallah al-: 138, 197, 205, 230, 361, 400, 611, 757, 1117, 1366
- Maqrizi: 1399, 1401; (*Ittiaz al Hunafa*): 172, 87, 677, 775; (*Khitat*): 222, 551; (*Muqaffa*): 400, 1105
- Modern Period: 618, 861, 902, 997, 998-1002, 1024, 1029, 1066, 1070; see also Africa, Canada, Europe, India
- Muh'd al-Mahidi, Hasan b. (*Risalat ila jama'at ahl Ray*): 730
- Mustalians: 281, 282, 411, 453, 460, 548, 601, 603, 770, 1087, 1246, 1247, 1275, 1350, 1394; see also Bohoras
- Mustansir-Billah I: 507, 605, 775, 1262
- Mustansir-Billah II (*Pir Pandiyat-i Jawanmardi*): 728
- Mutanabi: 963, 964
- Mu'izz li-Din Allah: 41, 315, 506, 714, 785, 1106, 1245, 1249; (*Ar-Risalat al-Masihyya*): 1332
- Nadim, Ibn (*Kitab al Fihrist*): 90, 511
- Neoplatonism: 30, 1327, 1373
- Nizam al-Mulk (*Siyasat-nama*): 90, 401, 1172, 1308
- Nizar (Imam): 508, 684
- Nizari: 140, 569, 648, 711; doctrine: 781, 1071, 1309; history: 873, 984, 1020, 1055, see also Alamut, Khojahs; Mustali split: 809

GENERAL INDEX

Nu'man: 313, 454, 478, 944, 1089, 1090; (*Da'a'im al-Islam*): 452, 464, 478, 1027, 1157, 1285; (*Iftitah al-Da'wa*): 316, 318, 1016; (*K. al-Himma*): 681, 1007; (*K. al-Ikhtilaf Usuli'l-Madhahih*): 871; (*K. al-Iqtisar*): 866, 990; (*K. al-Majalis wa al-Musayarat*): 313, 1290, 1423; (*K. Assas al-Tawil*): 276; (*Shahr al-Akhbar*): 716; (*Urjuzat al-Mukhtarah*): 1018, 1086

Omari, Ibn Fad'l Allah al- (*Masalik al-abcar*): 495

Pakistan: see India

Palestine: 115, 116, 118, 137, 378, 811, 812, 1382

Pamir: 1197, 1198

Persia: 333, 335, 336, 440, 684, 709, 711, 760, 853, 1252, 1253

Philosophy: 117, 146, 272-275, 345, 495, 500, 583, 653, 803, 1039; creation: 53, 285, 300, 341, 416, 419, 1081, 1377; doctrine: 223, 285, 302, 412, 417, 601, 646, 776, 788, 836, 909, 939, 988, 1213; exegesis: 630, 904, 1139, 1145, 1231, 1375; Hellenism: 30, 70, 402, 569, 653, 814, 941, 1048, 1079, 1372, 1373, 1379; Imamah: 85, 569, 968, 1342; messianism: 138, 269, 270, 833; preaching: 97, 191, 193; rationalism: 63, 68, 880, 987, 1372

Population: 34, 974

Poems: 665, 708, 953, 963, 964, 1421, 1425

Qarmates: 47, 114, 511, 512, 715, 837, 875, 889, 894, 942, 957, 965, 972, 1122, 1158, 1166, 1227, 1256

Qiyamat: 2, 67, 159, 1309

Qohestani, Abu Ishaq: 568; (*Haft Bab-i Bu Ishaq*): 737

Rashid al-Din (*Jami al-Tawarikh*): 834

GENERAL INDEX

Rawandi, Ibn ar- (*K. az-Zumurrid*): 798

Razi, Abu Hatim ar-: 580, 582, 610, 1268, 1344; (*K. az-Zinat*): 584

Reviews: (in English): 18, 104, 254, 259, 260, 330, 338, 365, 386, 407, 418, 433, 450, 451, 462, 527, 536, 577, 649, 683, 694, 696, 697, 698, 701, 703, 706, 718, 722, 838, 840, 841, 872, 917, 918, 940, 982, 1017, 1023, 1036, 1059, 1094, 1096, 1210, 1241, 1277, 1284, 1297, 1299, 1302, 1331; (in French): 20, 46, 69, 296, 301, 410, 437, 443, 635, 824, 842, 921, 1129, 1130, 1260, 1323, 1437; (in German): 307, 355, 399, 468, 547, 907, 983, 1095, 1259, 1303

Sabeens: 250, 295, 296, 934

Salman Pak: 684

Shabistari, Mahmud (*Gulsan-i raz*): 35, 268, 1445

Shah Diz: 984

Shayban, Jalam b.: 593, 714

Shihabu'd-Din Shah (*Risala dar Haqiqat-i Din*): 693, 733; (*Kitabat-i Aliyya*): 1339

Shirazi, Al-Muayyad fid-Din as- (*Majalis*): 292, 797, 1009; (*Sirat*): 585

Sicilia: 24, 246, 566, 810

Sijistani, Abu Ya'qub al-: 402, 1269, 1369, 1374, 1378; (*Itbat an Nubuwa*): 946; (*Kashf al-Mahjub*): 247, 256; (*K. al-Maqalid*) 1088, 1371; (*K. al-Yanabi*): 267, 268, 630, 1371; (*K. Sullam al-Najat*): 30; (*Tuhfat al-Mustajibin*): 814, 946

Sinan, Rashid ud-Din: 223, 369, 743, 850; (*Fasl*): 562

Sork, Muh'd ibn-: 258, 259, 260

Syria: 119, 137, 185, 196, 334, 405, 422, 846, 861, 986, 988,

GENERAL INDEX

989, 1100, 1137, 1160, 1388, 1400, 1416, 1417

Tabriz, Shams: 25, 62, 731

Templars: 39, 67, 929, 1102, 1176

Time: 252, 263, 300, 305, 792, 1214, 1377

Tussi, Nasiru'd-Din: 345, 567, 656, 881, 977, 1152, 1274, 1286; (*Risalat al-Imama*): 1167; (*Tasawwurat*): 688, 726

Walid, Ali ibn Muh'd ibn al-: 1304; (*Damigh al Batil*): 282, 288, 1091; (*Taj al-Aqa'id wa ma'din al-Fawa'id*): 705, 706

Yaman, Jafar b. Mansur al- (*K. al-Kashf*): 1283

Yaman, Mansur al- (*K. ar-Rushd wa'l-Hidayat*): 730; (*K. al Alim wa'l Ghulam*): 248, 278, 279, 283, 304

