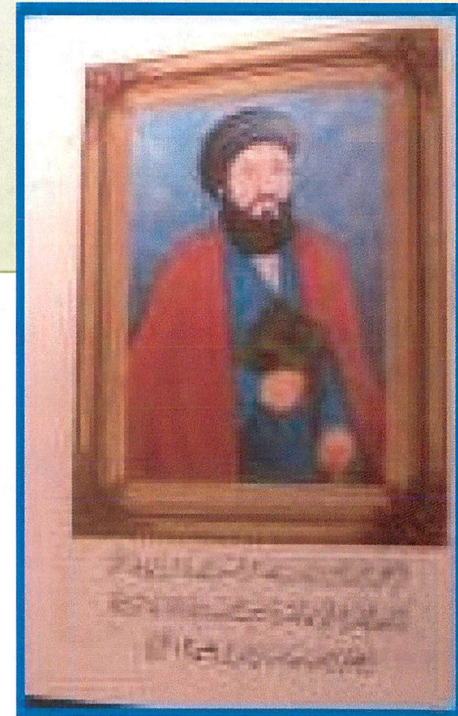




Sayyid Kāẓim Rashtī

السيد كاظم بن السيد قاسم الحسيني الرشدي

Sayyid Kāẓim ibn Sayyid Qāsim al-
Ḥusaynī al-Rashtī
(d.1259/1843)



Modern Image of Sayyid Kazim Rashti with his Sharh al-Khutba al-Tutunjiyya



Sayyid Kazim Rashti - His Name

- Sayyid –Husaynid Descendent of the Prophet Muhammad (d. 632 CE).
- Kazim – Musa al-Kazim 7th Imam
- SKR- Son of Aqa Sayyid **Qāsim** son of Aqa Sayyid Ahmad son of Aqa Sayyid Habib of the Husaynid nobility of Medina. SKR –Grandparents Medina>Rasht.
- **Qāsim**
- In Shi`ism : **Shaykh Qāsim ibn Muhammad ibn Abu Bakr (c.36-106 =c.660- c. 730)** descended from Abu Bakr on his father's side and from Imam Ali (d.40/661) on his mother's side. The grandson of the first Caliph Abu Bakr though one of Ali's earliest supporters. His daughter Farwah bint al-Qasim was the **mother of the sixth Shi'a Imam, Ja'far as-Sadiq.** cf. Abū al-Qāsim ibn Muhammad (c.660-730)

<http://www.britannica.com/biography/Abu-al-Qasim>

Sayyid Kazim forbears-Fihrist, 115.

THE FATHER OF SAYYID KAZIM, WAS A SILK MERCHANT NAMED AQA SAYYID QASIM FROM A MEDINAN FAMILY - MOVED TO RASHT NW IRAN

- Al-Husayni 3rd Imam Husayn (d. /681)
- Al-Rashti a town in Persia-Iran.

RASHT رشت PERSIA - IRAN



رشت RASHT - LOCATION





رشت RASHT



رشت RASHT



Rasht

In 19th cent. Rasht was a `Big rural village ' with 70,000 population.

“Rasht is capital of Gilan Province in north of Iran. Today population of almost 600,000. This area is lush and beautiful rain forest. Gilan is located between Caspian sea from the North and Alborz Mountains range from south. Beautiful Branch Road, a distance of 325 km connects it to Tehran”. **Silk Trade ...**

“...This city is situated in a vast plain at a distance of 30 km from the Caspian Sea in the slopes of the northern Alborz Mountain Range. The climate of Rasht is humid and unstable. Dominant wind currents from the Caspian Sea blow northeast to southwest, and annual precipitation is relatively high.”

- See more at:

<http://www.iranchamber.com/cities/rasht/rasht.php#sthash.uf9mitbx.dpuf>

رشت RASHT



رشت Rasht –Mosque, 1886



Bazaar at Rasht c.1900 ?



بازار رشت در دوران قاجار THE BAZAAR AT RESHT.

رشت Rasht – old photo 1

Building 1004 AH/1595-6.



RASHT



رشت RASHT

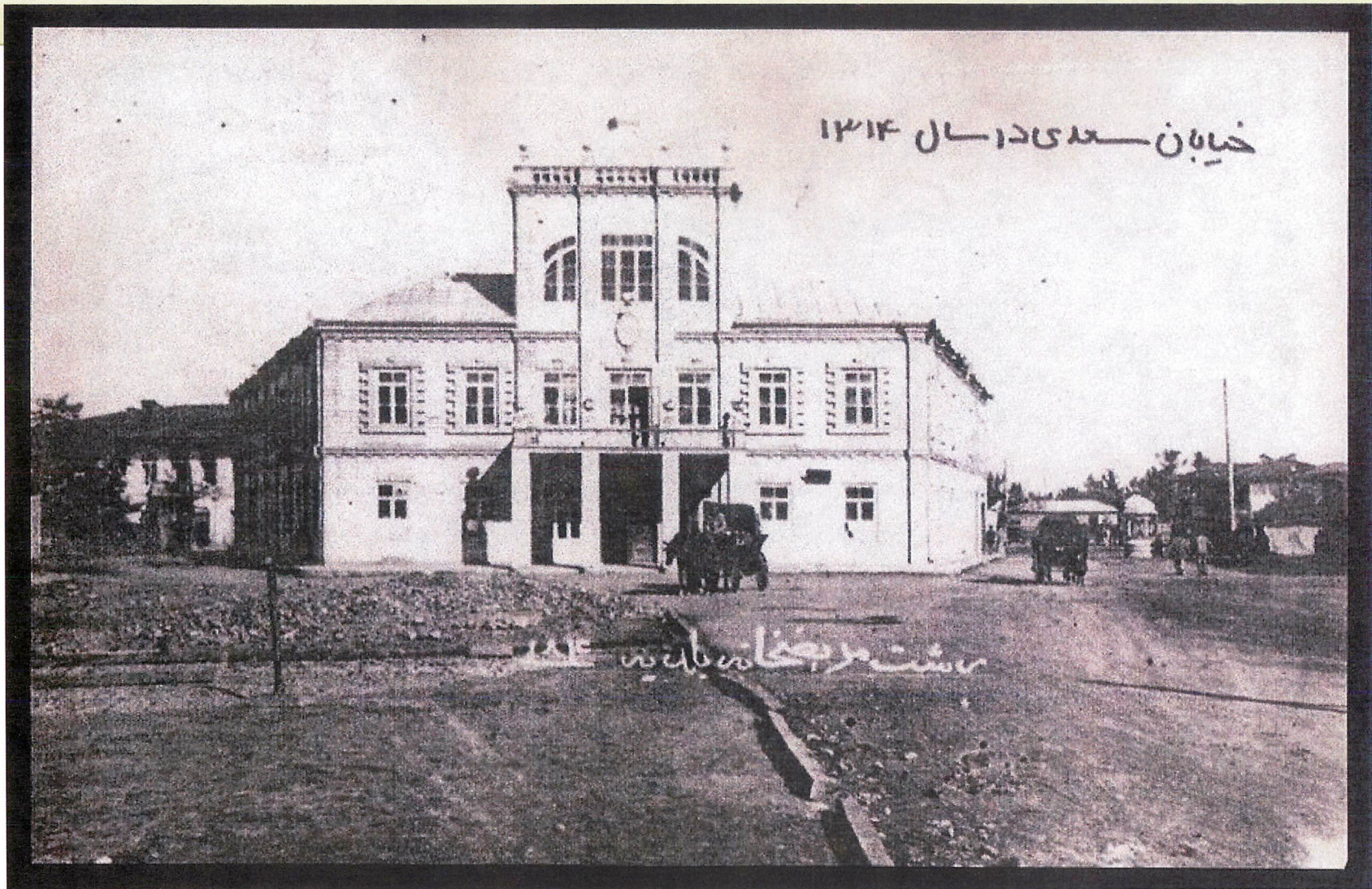


Image source: SHAHREFARANG.COM

رشت RASHT IN 1328/ 1910



رشت Rasht old photo



رشت Qajar /Early 20th cent. Rasht



رشت Rasht
Mīrzā Kūchak Khān (1880-1921) –
Jangalis.



Nationalist Council of Rasht

Early 20th cent.



A nationalist council at Rasht

رشت RASHT

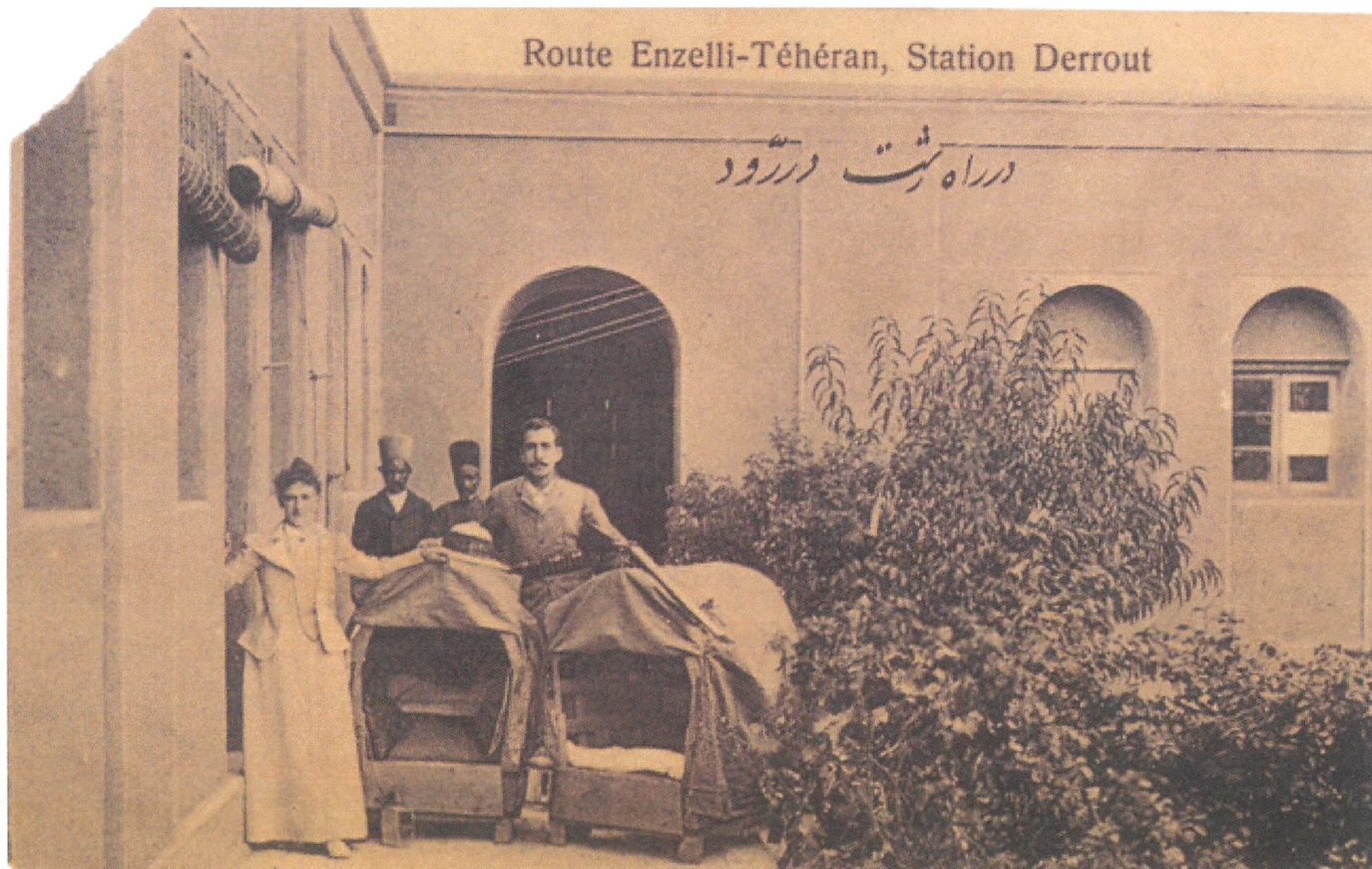
By WWI the town boasted 60, 000 inhabitants and four international consulates. From 1917 it was the centre of Kuchuk Khan's Jangali ('Forest') Movement, an Islamic, Robin

Hood-style rebellion <https://vimeo.com/40065060>



WESTERN CONSULS AT RASHT RUSSIAN (18XX), BRITISH (1858) and French (1863)...

SILK AND RUSSIANS ...



Muhammad `Ali, Alexander Kasimovich, Kazem Beg
([b. **Rasht, June 22nd 1802]**
Gilan 1803-November 27, 1870).



Wrote on the religion of the Bab from c. 1865-6
converted to Protestant Christianity by Scottish
Presbyterian missionaries...

میرزا کاظم بیگ



Kazem Beg (b. Gilan 1802-1870)

Muhammad `Ali, Hajji Ibn Qasim Olgy, Alexander Kasimovich, Kazem Beg (b. Gilan 1802-1870) of the Department of Oriental Languages, Kazan University and, from 1855, first dean of the Faculty of Oriental Languages, St. Petersburg University.

- **Bab et les Babis, ou le soulèvement politique des religieux en Perse, de 1845 à 1853. Paris, Impr. impériale, 1867. In-8°, 254p. Journal asiatique. Extrait n°4 de l'année 1866.**

BRITISH FOREIGN OFFICE CONSULS AT RASHT

- (1) Captain Charles Mackenzie (Consul - 1858-1862)
- (2) William George Abbott (1836-1917) – (Consul [1863 Tabriz] 1865-1875 -Rasht).
- (3) H. A. Churchill (Consul, 1875-1890)
- (4) Harry Churchill son of (3) (Consul, 1891-1899)

Dates of Sayyid Kāẓim al-Rashtī

**Born. رشت Rasht (Persia-Iran)
mid 1780s : c. 1199/1784 or 5) or
some time in the early 1200s AH
/1790s CE.**

**Died. Karbala (Iraq) 11th Dhu'l-Hijja
1259/ 1 January 1844 .
1259/1843 or perhaps
1260/1844.**

(A. L. M.) Louis Alphonse Daniel Nicolas (b. **Rasht** 27th March 1864- d. Paris Feb 1839)
 son of Louis Jean Baptiste Nicolas (1814- d. Tehran 20th Oct. 1875) ... Istanbul ... Baghdad..
French Vice Consul at Rasht in 1863

Seyyèd Ali Mohammed dit le Bâb; histoire.
 Paris, Dujarric, 1905 [cover 1908]

Essai sur le Chéïkhisme.

Paris : P. Geuthner, 1910-1914.

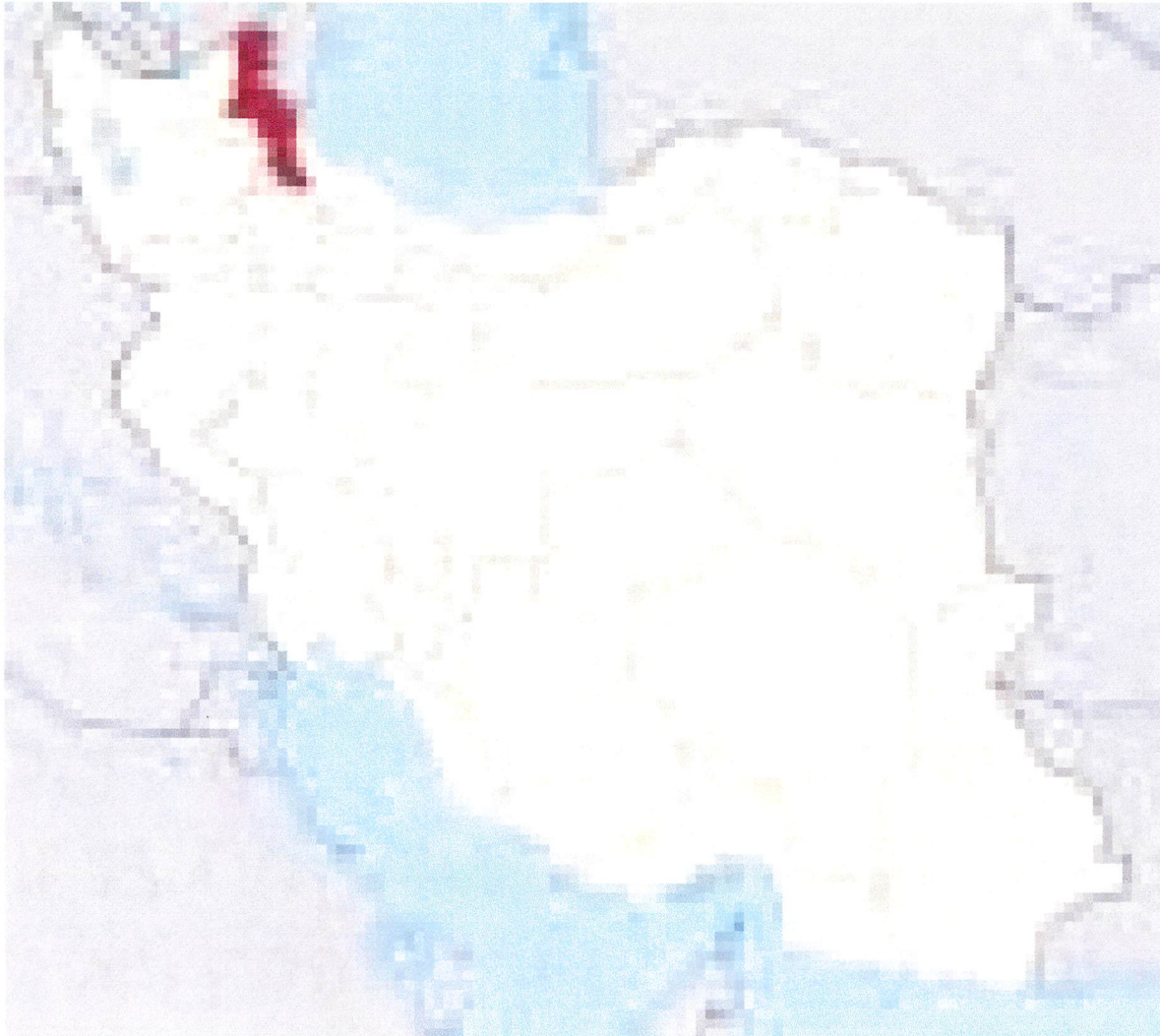
Cheïkh Ahmed Lahçahi

Paris : P. Geuthner, 1910.

Séyyèd Kazem Rechti.

Paris : P. Geuthner, 1914.

Ardabil Province NE Iran



Eastern Adhirbayjan –Ardabil

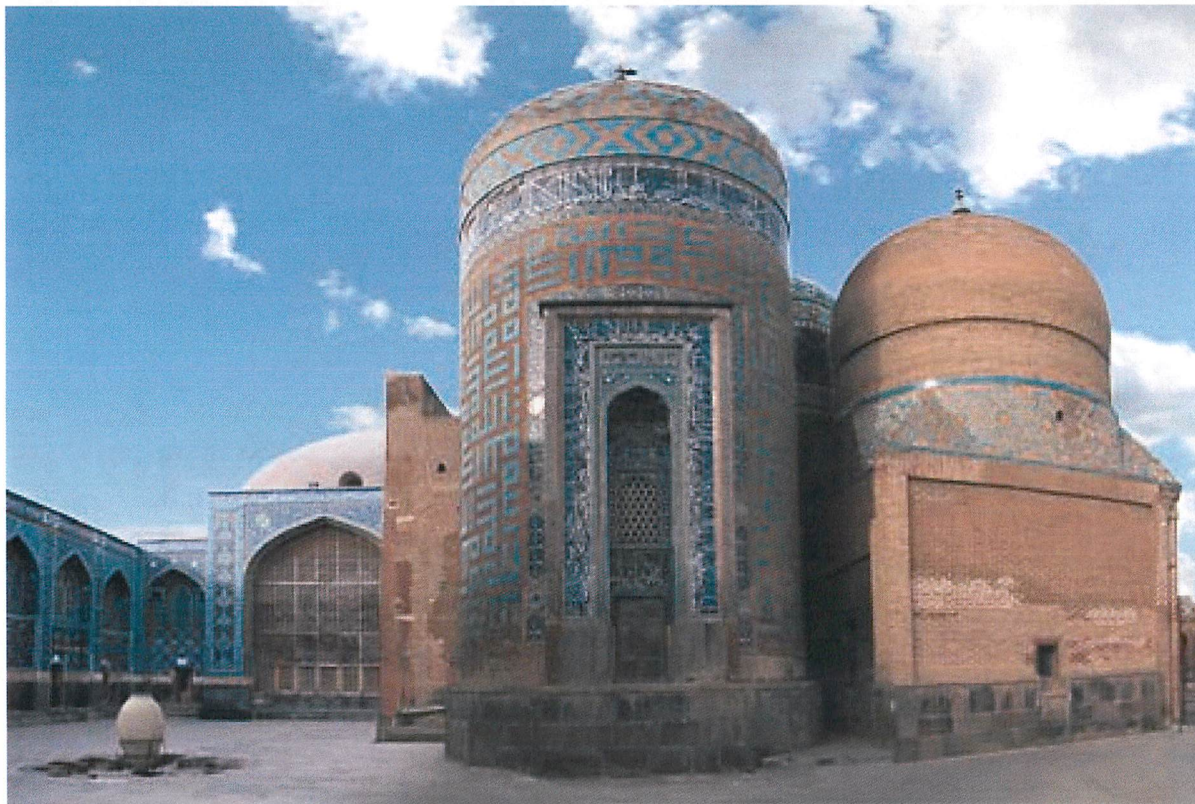


Ardabil in Adhirbayjan NW. Iran

Lake Nur, Talesh in Ardabil province



The **Ardabil** Shrine of **Shaykh Safi al-Din** (1252-1334 CE), the founder of a Sufi order to which the first Safavid **Shah Isma'il I** (r. 1501-1524) belonged.



Shrine in Ardabil vision aged 12 of
Shah Safi al-Din – go to Yazd meet
Shaykh Ahmad (EGB Tr. TN II:238)

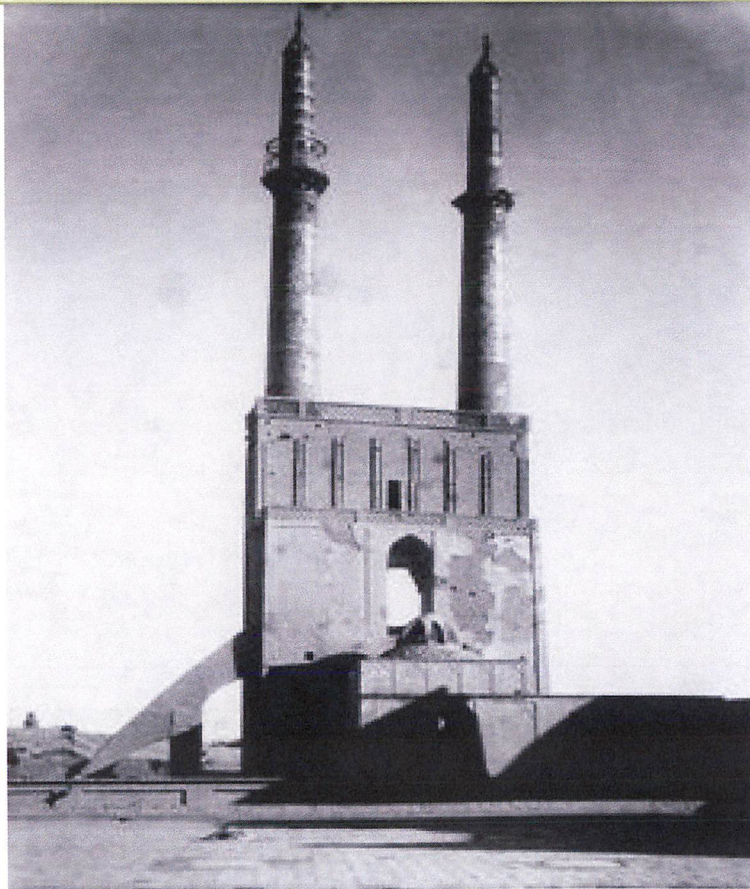


NW Persia -> Yazd I



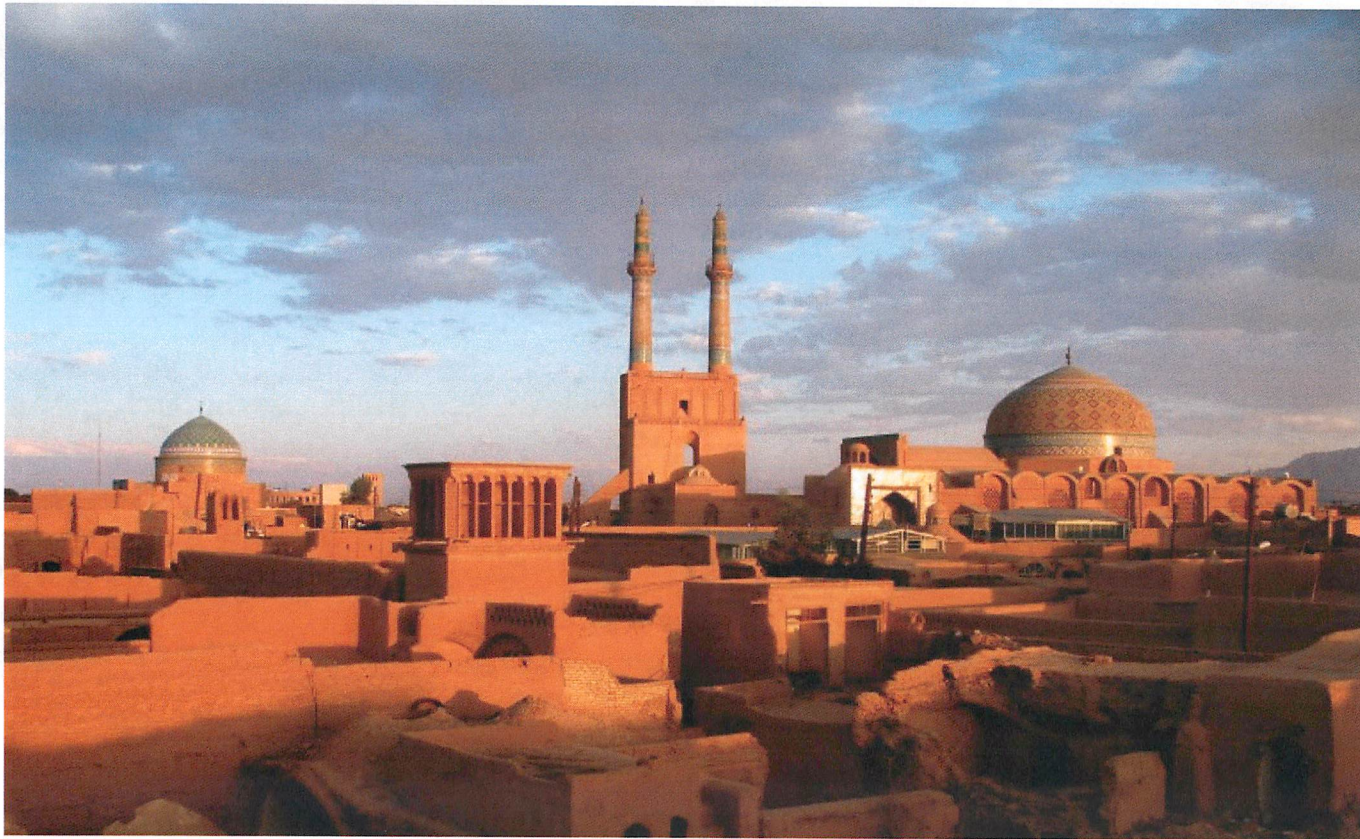
Yazd II

Shaykh Ahmad here 1 1221/1806-7
SKR perhaps 12-20 years old



Yazd III

Shaykh Ahmad here from c.1806-1811



Yazd IV



Sayyid Kāẓim Rashtī in the early Risāla fi'l-suluk (Treatise on the Pathway to God) of the Bab.

قد

کتبها سیدی ومعتمدی و معلمی الحاج سید کاظم الرشتی اطل الله بقاءه مخلص

The Risāla fi'l-suluk (Treatise on the Pathway to God)
has the Bāb refer to Sayyid Kāẓim Rashtī

"Thus wrote my Lord (sayyidī), my firm support
(mu`tammadī) and My teacher (mu`allimī), al-Hajji
Sayyid Kāẓim Rashtī, may God extend his specified
eternality..."

Shaykh Ahmad on Sayyid Kazim

- A. L. M. Nicolas, in his preface to "Essai sur le Shaykhisme," I, quotes the following as having been spoken by Shaykh Ahmad regarding Siyyid Kazim:
- B. **"There is only Siyyid Kazim-i-Rashti who understands my objective and no one but him understands it.... Seek the science after me from Siyyid Kazim-i-Rashti who has acquired it directly from me, who <p3> learned it from the Imams, who learned it from the Prophet to whom God had given it.... He is the only one who understands me!"**

Biography of Sayyid Kazim Rashti

The Fihrist (Bio-bibliographical Index) of Abu'l-Qāsim ibn Zayn al-ʿĀbdin Khan Kirmāni (I, pp. 143-61).

IJAZA (Certificate of religious Authorization) – five or more ...

- Sayyed ʿAbd-Allāh ibn Muhammad Rida' Shubbar (199-1242 = 1714-1826)
- Mullā ʿAli Rashti (?? = Mulla ʿAli ibn Mirza Jan Rashti, XXX-XXX)
- Shaikh Jaʿfar Kāshif al-Ghiṭāʾ ()
- Shaykh Musā ibn Jaʿfar al-Najafi (d.1241/1826) , son of the above.
- As a “son” of **Shaykh Ahmad** + “successor” (unwritten)
- “Receive ye knowledge from **Sayyid Kāẓim**. For he has received it directly (*mošāfahatan*) from me, and I have received it directly from the Imams, who in turn have received it directly from God”
(Muhummad Karim Kirmāni, p. 71; MacEoin, p. 102)

His pupils =

SKR-Arabic Handwriting Specimin from Fihrist 105.

١٠٥
نمونه خط عربي
مرحوم سيد كاظم رشتي (اع)
بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام على خير خلقه ومظهر
لطفه محمد واله الطاهرين المعصومين ولعننا الله على اعدائهم اجمعين
اما بعد فيقول العبد الجاني والاسير الفاني كاظم بن قاسم الحسيني
الرشتي انه قد امرني المولى الامجد والفاضل الموثيد والكامل المدر
ذو الفطنة الزاكية والسريرة الطاهرة اللودعي الاممي خات السج على
مضنه

بسم الله الرحمن الرحيم

SKR-Persian Handwriting Specimin from Fihrist 106.

۱۰۶

نمونه خط فارسی
مرحوم سید کاظم رشتی (اع)

بسم الله الرحمن الرحيم
خداوند ابراهیم از رب و صریح عهده و اهد و صل را ارجام لایک طاعت بهم علم
و خدمت بهم علم ایس لغت و لذایه بهره کوشن و ما یغی از رشت با بیج بوحده
الف طلی کنه دار طه الف بصراف نقطه القالشان و در تادیر کواحدت
غواص و مه و فیض عوام و خواص و در مقام بصیرت فاضل الخاضع کتاب لوطی فی لجه
بکراحدت و طلمام یم و حدایتک تبکالت جمالت بینم و بکالت جدالت و ماکنم
بکوک و انت و قنر علیک و دعوتی الیک و لولادت لم ادر ما انت خاتم
بیر در دایره نور فاقه مقیم در عرش اعظم از قودرانه نم هر چه بالایم کلمه

تفسير آية الكرسي

Tafsīr/ Sharh āyat al-kursī

("Commentary on the Pedestal [Throne] Verse" = Q. 2:255).

Apparently written in 7,000 verses when SK was 20 years old. There is an old lithograph printing.

The Ayat al-Kursi "Throne Verse"

شرح آية الكرسي
من مصنفات السيد الاجل الاوحد المرحوم
السيد كاظم بن السيد قاسم الحسيني الرشتي اعلي الله مقامه
بسم الله الرحمن الرحيم

The Commentary upon the "Throne Verse" (Āyat al-kursī = (Q. 2:255) from the compositions of the most glorious and unique, the late Sayyid Kāzim ibn Sayyid Qāsim al-Ḥusaynī al-Rashtī, (may God make his station sublimely transcendent).

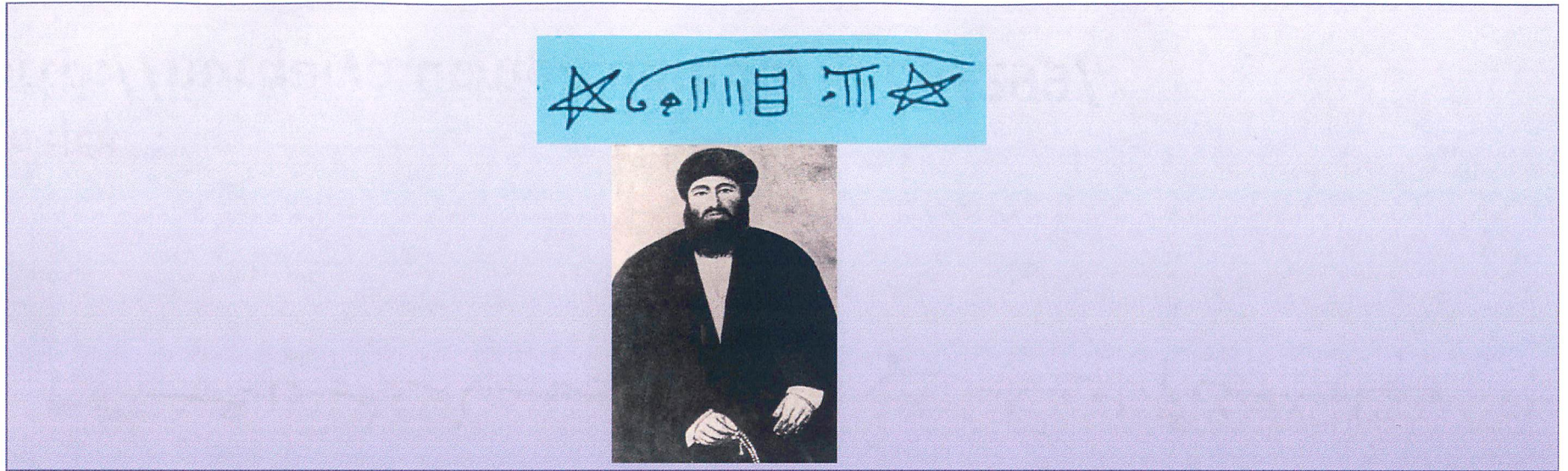
in the Name of God, the Merciful, the Compassionate.

الحمد لله الذي اجلي افئدة العارفين لتجليات ظهوره و انار قلوب السالكين لاشراقات نوره و شرح صدور العالمين لتشعشع لمعات بدوره و الصلوة علي سيدنا محمد الذي به استقر عرشه و كرسيه و هو الاسم الذي استقر في ظله فلايخرج منه الي غيره و هو الاسم الاعظم المكنون و النور الانوار المخزون به نورت الانوار و به ظهرت الاسرار و به اشرق النور من صبح الازل و به وجدت الموجودات ما قل و جل و علي آله و اصحابه شمس الهدى و بدور الدجي و اعلام التقى و ذوي النهي و اولي الحجي و كهف الوري و ورثة الانبياء عليهم صلوات الله ما دامت الارض و السماء .

Tafsīr Āyat al-kursī -

Opening Lines

Praised be unto God Who shed the splendor of His radiance upon the inmost hearts of the mystic knowers so as to actualize the disclosure of the orient lights of His theophany. He set ablaze the hearts of the mystic wayfarers through the orient splendors of His Light and explicated the inner retreats [bosoms] of all the worlds for the purpose of dazzlingly illuminating the radiances of His cyclic schemata. And blessings be upon our Master [Sayyid] Muhammad through whom He settled down upon His Throne (‘arsh) and His Seat (kursi) **for he is the Name through the shadow of which eyes were solaced.** Wherefore there did not emerge from before me aught save what is of Him **for he [Muhammad] is the Hidden, Mightiest Name (al-ism al-a‘zam) and the Light of Lights treasured up, the very one through whom the Lights found illumination.** Through him were mysteries disclosed and Light irradiated from the Dawn of Eternity (subḥ al-azal). And through it him did all existence find realization....



The Risālah fī sharḥ wa tafsīr ism al-a`zam

The Treatise in Commentary upon the [graphical form of] the Mightiest Name of God.

The Poem of Imam `Ali (d. 40/661)

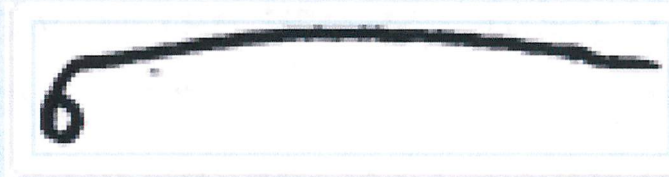
تلك عني صفت بعد خاتم
 علي طها مثل التمام المقوم
 ومير طيسا بتم
 كميتة الام وليين بلم
 فاد بقية مثل الانا بل صفت
 تشيبي الخبيرات فكل صفت
 وهاء شقيق ثم واو منكسر
 كا بنوب حجام وليين بحجم

Go HERE :

<http://hurqalya.ucmerced.edu/node/299/>

The 7th Sigla and the inverted Letter “W”.

[7]



ثم واو منكوس كانبوب حجام و ليس بمحجم

Then an inverted [Arabic letter] wāw (= "w" = و) like the syphon of a [blood-letting] phlebotomist (ka-anbūb ḥajjām, or "tube of the cupper") though it is not a cupping glass (muhjam).

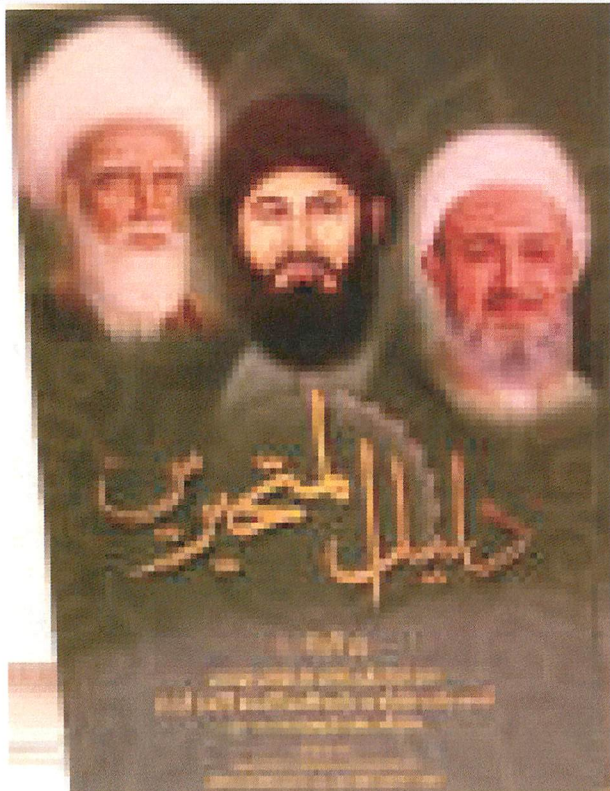
“The Mystery of Reversal”

Sayyid Kazim Rashti

Now the “mystery of reversal” (sirr al-tankis) is indicative of his return after his hiddenness (al-ikhtifār) or his manifestation after his occultation (al-ghayba) as a consequence of the [ensuing] tribulation (‘amma al-ibtilā’). Its clarification [exposition] (al-bayān) is indicated in His statement, exalted and glorified is He, “What is promised (wa`d^{an}) by God, for such as have been faithful and have acted accordingly, through their good deeds (al-ṣāliḥāt), is surely that He will appoint them to be successors [regents] upon the earth ... “

Dalīl al-mutaḥayyirīn ("The Proof regarding Matters Perplexing").

دليل المتحيرين



A work of Sayyid Kāẓim in response issues surrounding the differences between the person and doctrinal positions of Shaykh Aḥmad al-Ahsā'ī and other Shī'ī Muslims.

Completed near Kufa (Iraq)
11th Rabī al-Thānī [II] 1258/
May 22nd 1842.

First page within the Lithograph printing

From the Prayer of the Signs

اللهم إني أسألك باسمك العظيم الأعظم الأعز الأجل الأكرم الذي إذا دعيت به على مغالق أبواب
السماء للفتح بالرحمة

**O my God! I, verily, beseech Thee by Thy
Mighty, Mightiest, Most Powerful, Most
Glorious, Most Gracious Name which,
when I supplicate [Thee] therewith, that
the strongly-bolted portals of the Gates of
Heaven might, through [Thy] Mercy, be
opened up....**

From the Du`a al-Simat




I beseech Thee, O my God! by Thy Glory (majd) through which Thou did converse with Thy servant and Thy messenger Moses son of `Imrān, in the sanctified [Sinaitic] regions (al-muqaddisīn) beyond the ken of the cherubim (al-karūbiyyin), above the clouds of Light beyond the Ark of the Testament (al-tābūt al-shahāda), within the Pillars of Light. And in Mount Sinai (tur sina') and Mount Horeb (jabal al-hurib) in the sanctified Vale (al-wad al-muqaddas), in the Blessed Spot (al-buq'at al-mubarakā), in the direction of the Mount (al-tur) situated at the right-hand side of the Bush [Tree]. And likewise [he conversed] in the land of Egypt through nine Luminous Verses (āyāt bayyināt). And He separated the [Red] Sea for the children of Israel...

شك

Sharḥ al-qaṣīda al-lāmiyya (Commentary upon the Ode rhyming in [the letter] “ ل ” (Lam) of `Abd al-Bāqī Āfindī Mawṣūlī)

سماح
الحمد لله الذي طرّد بهاج الكينونة ليريدون به طراز النقطة البارز عنها الهاء بالالف بلا
اشباع ولا اشتقاق ومارت باركانها على نفسها فبرزت بهاج عنوان الازل فلاح عنها الطراز الاد
باستنطاق كافيلادق وفاق وتشت فتكعبت وتذوت فتم بها نظم الكلمة التي هي الامل في
الاشتقاق ومي اثنتان فغزوا بالث الاصل واربعة الفرع فليت فكانت مطلع قصائد
ديوانا لكون بظهور لا اله الا الله عند الانشاد والاستنطاق فاشتطت وانتشرت واخلفت
واشتفت واجتمعت وتفرقت واجلعت تفصلت فملأت بها الافاق والصلوة على السبب الخفيف

The Letters B+H+A = Baha'

In the Name of God, the Merciful, the Compassionate
 Praise be to God who ornamented the brocade of
 existence with the mystery of differentiation (sirr al-
 baynūnat) by virtue of the ornament (ṭirāz) of the
 emergent Point (al-nuqṭat al-bāriz, at the base of the
 letter "B" = () from which comes the letter "H"
 (al-hā' =  (through the letter "A")  (bi'l-alif) without
 filling up (ishbā') or segregation (inshiqāq)....

The Conclusive Proof

الحجة البالغة

al-Hujjat al-Baligha

الحجة البالغة al-Hujjat al-baligha (The
Conclusive Proof), [ed.] al-Ḥajjī
Mīrzā`Abd al-Rasūl al-Ḥā'iri al-
Iḥqāqī. Kuwait : Maktab al-Adhra',
1424/2004. pp. 106.

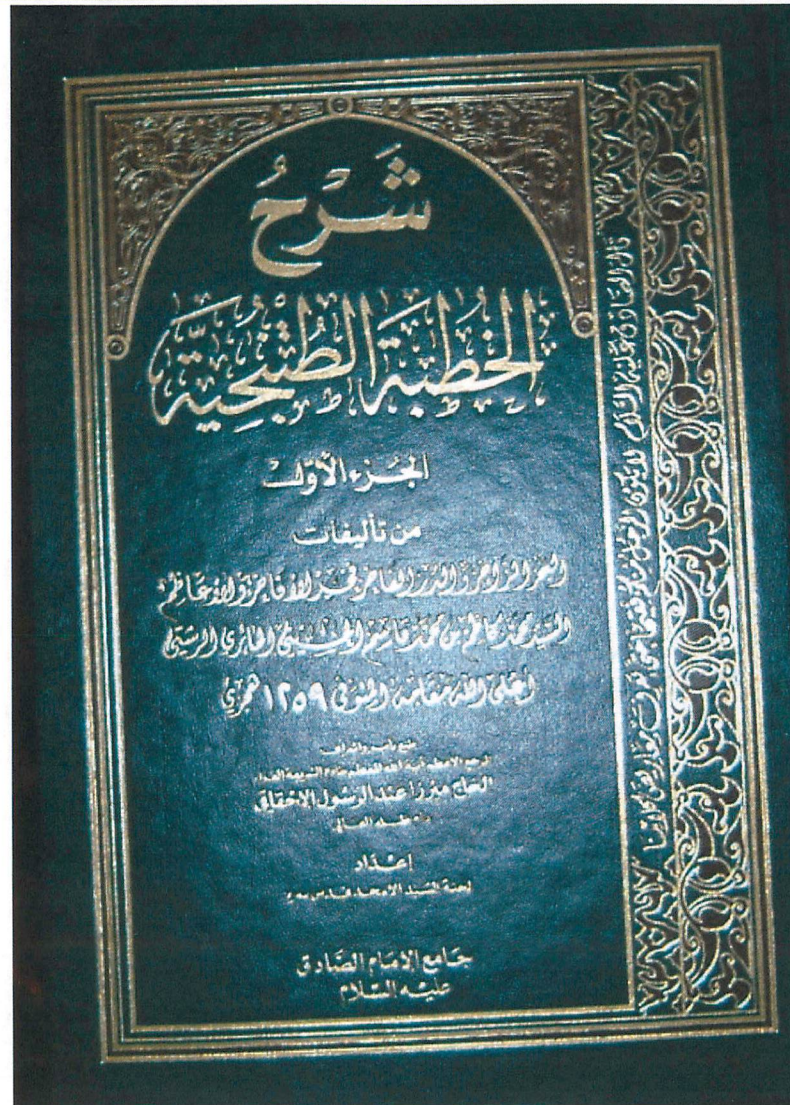
Sharh al-Khutba al-Tutunjiyya

Kitāb sharḥ khuṭba ṭutunjiyya .

1st lithograph ed., Tabriz, 1270 /1853-4. 353pp.

<http://www.hurqalya.pwp.blueyonder.co.uk/SHAYKHISM/images/tutunjiyya.jpg>

Kuwait 2 vol ed. 1421/2001



T-T-N-J

The etymologically opaque, Arabic quadriliteral loan-word (from Greek?) = طنج / تنج T-Ṭ-N-J (= **taṭanj** or **tuṭunj?**) / Ṭ-T-N-J (= **ṭatanj**, **ṭuṭunj..?**) has been variously spelled and pointed, an issue which remains to be resolved. The title page of the (Tabriz) printed 1270/1853 edition of Sayyid Kāẓim's commentary on the "Sermon of the Gulf", is *Sharḥ khuṭba al-ṭutunjiyya* (emphatic = ط , the first of the two Arabic letter "t"s). Within this work the spelling and pointing = تُتُنْج **ṭutunj** is adopted and favored. On, for example, page 203 this spelling and pointing is found. It is also found on p. 174 where Sayyid Kāẓim glosses **ṭutunjayn** (loosely "two gulfs) with **khalījayn** (= "twin bays") in the course of commenting on `Alī's words; doubtless in the light of the text of the **Kh-ṭutunjiyya** which itself mentions **khalījayn** (= "twin bays"):

أنا الواقف على الطنجين

" I am the one who is stationed over the two Gulfs"
(wāqif `alā al-ṭutunjayn)

The Twin Gulfs

Sayyid Kāẓim comments upon these words in the *Sharḥ al-khuṭba al-ṭutunjiyya* saying,

الطتنج هو الخليج المتشعب من البحر والطتنجين الخليجين منشعبان من
البحر الواحد كما يأتي تفسره من كلام

"The الطتنج (ṭ-t-n-j = ṭutunj) is the bay [gulf, canal... al-khalīj) branching out (mutasha`ib) from the [cosmic] Ocean (al-baḥr). And the twin gulfs are the twin bays, doubly branching out from a single Ocean; just as the exposition of something is expressed through speech... (Sh-Tutunjiyya, 174)"

Further words of Sayyid Kazim Rashti

<http://hurqalya.ucmerced.edu/node/294/>

Sayyid Kazim Rashti - Dalil al-Mutahayyirin ("Guidance for the Perplexed") I

In his Arabic *Dalil al-mutahayyirin* SKR details the many areas of SA's expertise. In summary, subjects listed include (see Arabic Kirman, pp.25-31f five or six pp (+ Persian trans.) Polymathic learning:

1. `ilm al-`arud = prosody, the science of metrics ... "the patterns of rhythm and sound used in poetry" ...
2. `ilm al-musiqi = The science of music, including the celestial music of the spheres..
3. Ilm al-nahu... = science of grammar and syntax...
4. `ilm al-ma`ani wa'l-bayan = the science of meaning and of exposition ...
5. `ilm al-nujum = science of the stars – astronomy-astrology ...
6. `ilm al-handasa = geometry, engineering, architecture ...
7. `ilm al-hi'at, kashf al-daqa'iq wa'l-rumuz = science of the conditions surrounding the uncovering of deep matters and esoteric knowledge, the exposition of meaning and subtle secrets...
8. `ilm al-hisab – the science of computation, reckoning, arithmetic
9. `ilm al-iksir wa'l-kimiya' = knowledge of the elixir and alchemy ..

Select Biographical Writings

• **Abd-Allāh ibn Ahmad al-Aḥsā'ī, Shaykh.**

• Sharḥ-i ḥālāt-i Shaykh Aḥmad al-Aḥsā'ī. Bombay 1309/1892-3. A very influential Arabic biography several times translated into a short Persian treatise upon the life of Shaykh Aḥmad by one of his sons.

• Risālah-i Fārsīyah-i Sharḥ-i ḥālāt by 'Abd Allāh Aḥsā'ī [Bombay : s. n.], 1310/1892-3. In Series: (Princeton University Arabic collection ; cn. 9100441.08). A Persian translation of the above from the Arabic by Muhammad Ṭāhir. 96 pp

• S K Rashti, Dalil al-mutahayyirin ...

• Nabil-i Zarandi Ch.1

• ALM Nicolas

• Ishraq Khavari - Qam us-i iqan ++

• MacEoin PhD+ Encyclopedia Iranica.

• Denis MacEoin, PhD + Elr. + Messiah of Shiraz Biographical Chapter.

• Rafati + Momen + Lambden ...

Sayyid Kazim Rashti Dalil al-Mutahayyirin (“Guidance for the Perplexed”) III

In his Arabic *Dalil al-mutahayyirin* SKR details the many areas of SA's expertise. In summary, subjects listed include (see Arabic Kirman, p.25-31f five or six pp. + Persian trans.) Polymathic learning:

19. `Ilm al-Fiqh = the science of jurisprudence, Shi`i legalism ...
20. `ilm al-kalam = the science of theological discourse ...
21. `ilm al-tawarikh wa'l-siyar the science of history and biography ...
22. ... `aja'ib the wonders of the world and its circumstances..
23. the origin of the science of talismans ...
24. the gnosis of the lower world of nature ...
25. the four sciences of Simiya, Limiyya, Himiyya and Rimiyya ... (DM:31)...

Sayyid Kazim Rashti Dalil al-Mutahayyirin ("Guidance for the Perplexed") II

In his Arabic *Dalil al-mutahayyirin* SKR details the many areas of SA's expertise. In summary, subjects listed include (see Arabic Kirman, 25-31f five or six pp + Persian trans.) Polymathic learning:

10. `ilm al-`idad wa'l-awfaq = science of numerology / computation [drawing] and and magic squares...
11. `ilm al-huruf = The science of letters ... letter mysticism ...
12. `ilm al-bast wa'l-taksir ... morphological or alchemical "composition" and "decomposition" fractions ?? science of measurement and differentiation ...?? "hermeneutics" ??
13. `ilm al-jafr = alphabetical - numerological prognostication ... CF. LAWH
14. `ilm al-tibb = the science of medicine ...
15. `ilm al-tafsir = the science of Qur'an commentary ...
16. `ilm al-hadith = the science of the traditions ...
17. `ilm al-rijal = the science of "men" who are transmitters of tradition and knowledge= Shi'i authorities, biography+ bibliography...
18. `ilm al-usul = the science of the Shi'i fundamentals ,,,