The Fatimid Caliphate
Diversity of Traditions

Edited by
Farhad Daftary and Shainool Jiwa

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sources and fanciful accounts of medieval times. Thus legends and misconceptions have continued to surround the Ismailis through the 20th century.

In more recent decades, however, the field of Ismaili studies has been revolutionized owing to the recovery and study of genuine Ismaili sources on a large scale – manuscript materials which through different means survived the destruction of the Fatimid and Nizari Ismaili libraries. These sources, representing diverse literary traditions produced in Arabic, Persian and Indic languages, had hitherto been secretly preserved in private collections in India, Central Asia, Iran, Afghanistan, Syria and Yemen.

Modern progress in Ismaili studies has already necessitated a complete rewriting of the history of the Ismailis and their contributions to Islamic civilisation. It has now become clear that the Ismailis founded important libraries and institutions of learning such as al-Azhar and the Dar al-‘Ilm in Cairo, while some of their learned ā‘īs or missionaries developed unique intellectual traditions amalgamating their theological doctrine with a diversity of philosophical traditions in complex metaphysical systems. The Ismaili patronage of learning and the extension of hospitality to non-Ismaili scholars was maintained even in such difficult times as the Almohad period, when the community was preoccupied with its survival in an extremely hostile milieu.

The Ismaili Heritage Series, published under the auspices of the Department of Academic Research and Publications of The Institute of Ismaili Studies, aims to make available to a wide audience the results of modern scholarship on the Ismailis and their rich intellectual and cultural heritage, as well as certain aspects of their more recent history and achievements.
Notes on the Contributors

Daniel Beben is an Assistant Professor of History at Nazarbayev University, Kazakhstan. He is preparing an edition and translation of the Tbrat-afzā as well as a monograph on the history of the Ismailis in Central Asia.

Simonetta Calderini is a Reader in Islamic Studies at the University of Roehampton, London. She is at present completing a monograph on Women as Imams: Classical Islamic Sources and Modern Debates on Leading Prayer.

Delia Cortese is a Senior Lecturer in Religious Studies at Middlesex University, London. Her recent publications include Women and the Fatimids in the World of Islam (with S. Calderini, 2006).

Farhad Daftary is the Director of The Institute of Ismaili Studies. His recent publications include A History of Shi'i Islam (2013) and Fifty Years in the East: The Memoirs of Wladimir Ivanow (2015).

Maribel Fierro is a Research Professor at the Centre of Human and Social Sciences at the Council for Scientific Research (CSIC), Spain. Her recent publications include the second volume of The New Cambridge History of Islam (2010), of which she is the editor.
The Fatimid era is ubiquitous today in the discourse of the Nizārī Ismaili imamate. Yet this was not always the case. As with other societies and religious communities the world over, the arrangement and presentation of history in the Ismaili tradition has evolved in the course of time, with new historiographical agendas and subjects of emphasis emerging or receding in response to changes in the political and social contexts. In this chapter the place of the Fatimids in the cultural memory of the Nizārī Ismailis in the post-Mongol era will be explored. It will be argued that the emphasis placed on the Fatimid era in present-day Nizārī discourse is a relatively recent development, rooted in the dynamic changes that occurred in the social and political context of the community in the 18th and 19th centuries. Rather than the Fatimids, the primary locus of Nizārī communal memory in the earlier period from the 7th/13th to the 12th/18th centuries was the Alamut era, and particularly the declaration of the qiyāma (spiritual resurrection) under Imam Ḥasan 'alā dhikrihi'l-salām at Alamut in 559/1164. It was only in the 18th century, when the Nizārī imamate emerged from a long period of concealment and entered into a new-found position of political and social prominence, that we see the first signs of a de-emphasis of the qiyāma and a renewed focus on the Fatimid era and its legacy.

This reorientation of the locus of Nizārī communal memory away from the events of the qiyāma and towards the Fatimid era was facilitated by an even more dramatic shift in historical consciousness that saw a revision in the very notion of historical time. In an article published in 2014, Shahzad Bashir called for greater attention to emic conceptions of time and chronology in Muslim societies and texts. This chapter aims to respond to this challenge through presenting a closer examination of conceptions of chronology in Nizārī literature and their shift over time. While the notion of time in the Ismaili tradition has received some consideration in scholarship, to date these studies have focused primarily on presentations found in the 'classical' period of Ismaili literature from the Fatimid era, with little attention given to the manner in which these conceptions have changed over the course of time or with consideration to the social and political contexts that informed these shifts. We shall explore how the cyclical model of history presented in Ismaili works of the Fatimid era was revised in the light of the declaration of the qiyāma, and then ultimately discarded entirely in the new Nizārī historiographical tradition established in the 19th century. These developments facilitated a major shift in the place of the Fatimid era in the historical imagination of the Nizārīs.

The Qiyāma and Communal Memory in the Nizārī Tradition

The events surrounding the declaration of the qiyāma in 559/1164 and its significance have long been the subject of scholarship and debate, and hence do not merit an extensive elaboration here. Both contemporary Sunni sources and later Nizārī sources concur that in that year the Nizārī lord of Alamut, Ḥasan, publicly declared his status as the awaited imam. Up to this time, the Nizārīs had lived without direct access to their imams, who had remained in hiding following the death of the Fatimid Imam-caliph Mustanṣīr bī'llāh in 487/1094 and the schism in the Ismaili community arising from a dispute between the supporters of his sons, Nizār and Must‘āli. This schism led to the execution of Nizār a year later and the dominance of the Must‘āli faction at the Fatimid court.
Contemporary Sunni sources relate that Hasan initially declared himself to be merely the representative (khalīfa) of the hidden imam, only later revealing that he was in fact the descendant of the Fatimid imam Nizār b. al-Mustanṣir bīllāh, whose son and successor al-Hādī had been secretly escorted to Alamūt before Nizār’s murder, and hence was the awaited imam himself. Thereafter Imam Hasan II became known among the Nizārīs with the honorific ‘alā dhikrīhi’l-salām (‘upon whose mention be peace’), a sobriquet by which he is still known among Nizārīs today.

For many contemporary Sunni authors, the declaration of the qiyāma constituted little more than an abolition of the shari‘a, that is, the legal structure of Islam, and a brazen excuse to indulge in libertinism. For Nizārī authors, however, the qiyāma in Hasan’s declaration, beyond an immediate declaration of his personal imamate, amounted more broadly to an unveiling of the true, spiritual essence of the imam and the revelation of the esoteric reality of religion, one with profound consequences that would be felt long after the Mongol conquests and the end of the Alamūt era. Moreover, for Nizārīs living in the post-qiyāma era, the declaration constituted not simply a new stage in the linear unfolding of history, but a historical rupture of cosmic significance. From an early period, Ismaili writers had propounded a cyclical model of history in which each cycle (dawr) of human history is defined by the presence of a prophet, or ‘annunciator’ (nātiq). The nātiq of the first six eras of human history were Adam, Noah (Nūh), Abraham (Ibrāhīm), Moses (Mūsā), Jesus (‘Īsā) and Muhammad, each of whom were in turn accompanied by a successor, or ‘silent one’ (ṣāmit), who was entrusted with the esoteric knowledge of his teaching, corresponding to the function of the imam in Ismaili thought. With Muhammad (the nātiq) and his successor ‘Ali b. Abī Ṭalib (the ṣāmit) humanity had entered the sixth cycle, the last one before the day of resurrection.

This model was given a revision in Nizārī literature following the declaration of the qiyāma under Imam Hasan ‘alā dhikrīhi’l-salām, which was presented as the initiation of a seventh historical cycle. This new historical model is illustrated in a text that is among the oldest Nizārī works known to survive from the period following the Mongol conquests, namely the Risāla-yi sīrāt al-mustaqīm, tentatively dated to the late 8th/14th or early 9th/15th century. The author of the anonymous Risāla writes:

These are the six cycles (dawrs) of the six Annunciators (nātiqs). In truth, after that they were uninterrupted and successive ‘descendants, one after the other’ (Qūr‘ān 3:34) reaching the time of the noble [Hasan] ‘alā dhikrīhi’l-salām, the Lord of the Resurrection (qā‘īm al-qiyāmat), which is the seventh cycle. From the time of Mawlānā Isma‘īl until the time of Mawlānā Mahdī ʿAbd Allāh, the imams were concealed ... Mawlānā Mahdī manifested in the lands of the Maghrib and the succeeding imams were manifest until the time of Mawlānā Mustanṣir of Egypt. Mawlānā Mustanṣir of Egypt had several children but the imamate was with Mawlānā Nizār. Must‘alī falsely claimed the imamate, but it was cut off with his descendant ‘Āqid. They martyred Mawlānā Nizār and the following imams were concealed until the time of Mawlānā Ḥasan ‘alā dhikrīhi’l-salām, the Lord of the Great Resurrection. The imam’s manifestation reached the entire world. Since then, the imams have been in concealment until our day. However, this concealment was for the esotericists, not for the exotericists (ahl-i bātīn). Even when there is concealment for the esotericists, it is not for all of them, for it is decreed that the epiphany of the Universal Intellect, who is the proof (hujja) of the imam, always has access to the Imam of the Age and Time in the spiritual world.6

The enduring relevance of the qiyāma for the historical memory of the Nizārīs is further illustrated in a late 9th/15th-century source, the Ḥaft bāb of Abū ʿĪṣāq Quhīstānī. In the third chapter of his work, Quhīstānī provides a historical and genealogical overview of the imams. This account offers a fairly straightforward historical chronology of the imamate down through the Fatimids and the early Nizārī imams, until arriving at the mention of Ḥasan ‘alā dhikrīhi’l-salām, of whom he writes:

He [Ḥasan] was the Qā‘īm of the Resurrection (qiyāmat). It was in his time that the ties and fetters of shari‘at fell from the necks of his slaves. By that time, 180,000 years had passed since the ‘Great Date’
This emphasis on the pivotal nature of the imamate of یحاسن II is a defining element of most of the Nizari literature produced down to the 19th century. Broadly speaking, Nizari authors of this same period displayed little interest in the Fatimid era; it is generally referred to only in passing, and almost invariably only in the context of accounts of the genealogy of the imams. Hence, while the genealogical connection between the Nizari and Fatimid imams continued to be emphasised, the Fatimid era itself quickly lost its relevance as a primary point of historical reference, having been superseded in Nizari communal memory by the یقیما and the imamate of یحاسن یاابن یسیرrsن. This lack of emphasis on the Fatimid era was facilitated by a broader sense of a detachment between the Nizari and Fatimid literary legacies; while the question has yet to be explored at any depth in scholarship, it would appear overall that very little of the Fatimid literary heritage was preserved among the Nizari communities in pre-modern times, being reintroduced to the Nizari tradition only in the 20th century via modern scholarship. In their writings, Nizari authors of the post-Mongol era reveal little knowledge of the Fatimids beyond the broadest outlines of this era, and in fact display little interest in the period aside from the genealogy of the imams of the era. It is telling that when Nizari authors of the late 19th and early 20th century, such as یفدااکی Khurāsānī (discussed in the section 'A New Vision of History' below), set about writing a history of this period they were forced to rely primarily on non-Ismaili sources.

It should be emphasised, however, that the absence of any attention to the Fatimids in pre-modern Nizari literature did not reflect a lack of interest in history per se, as has sometimes been claimed, but rather is reflective of the overwhelming impact on communal memory of the یقیما and its legacy, which was seen as having superseded the Fatimid era in the historical vision of the Nizāris. The enduring relevance of the یقیما for Nizāri historical memory is rooted also in the social and political reality of the Ismailis of the post-Mongol era. For most of the period between the Mongol conquests in the 7th/13th century and the public re-emergence of the imamate in the 18th century, the Nizāri imams generally lived in a state of relative concealment. While the extent of this concealment varied according to the specific time and circumstances, throughout most of this period the Nizāris by and large had little direct contact with their imams. As a result, authority in the community devolved to the local representatives of the imams, known as یپئس and یکحیفیس. Accordingly, this state of affairs produced an environment that was uniquely suited to the appeal of the یقیما, which emphasised the spiritual nature of the imam as a reality that transcends his physical form, and hence provided a plausible model of authority for those who lacked direct contact with the imams. Conversely, this context may also explain the lack of attention paid to the Fatimid era, as the model of direct political and social authority employed by the imamate in this period would have certainly appeared alien and anachronistic to later Nizāri observers. But, as will be seen, beginning in the 18th century a series of geopolitical transformations occurred that once again placed the Nizāri imams in a position of public authority. In time, these transformations would lead to a wholesale reassessment of the historical vision of the Nizāri community, which reduced the emphasis on the یقیما and once again turned the focus of memory towards the Fatimids.

The 18th-Century Transformation in Ismailism

This section will briefly outline a series of developments, beginning in the 18th century, which led to a drastic shift in the status of the Nizāri imamate and its political and social standing in the Islamic world. These developments provide the context for understanding the transformation of communal history and the role of the Fatimids in the Nizāri literature of the 19th century. The destruction of Alamūt and the murder of the Imam Ru fn al-Din
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Khurshāh by the Mongols in 655/1257 initiated 200 years of the utmost level of concealment for the Nizārī imamate. The history of the imamate for most of this period remains almost entirely obscure and little is known of it beyond the barest outlines. While the decentralised political climate of late 9th/15th-century Iran permitted a brief public re-emergence of the imamate in the period known in Ismaili history as the 'Anjudān revival', the Safawid conquests of the early 10th/16th century once again forced the imams into a more guarded position. Despite their Shi'i disposition, the Safawid rulers were largely hostile to the Nizārī imams, seeing in them a challenge to their own claim to be heirs to the authority of the earlier twelve imams of the Ithnā'ashāri tradition. At least one of the Nizārī imams from this period, Murād Mīrzā, was executed by the Safawids on the charge of spreading heresy, while others were forced into hiding or exile.

The collapse of the Safawid state in the early 18th century and the subsequent rise to power in Iran of Nādir Shāh provided the opportunity for a critical change in the status of the Nizārī imamate under Ḥasan ʿAlī (known also as Sayyid Ḥasan Beg). This shift in the status of the Nizārī imamate had its roots in a close personal relationship that formed between Imam Ḥasan ʿAlī and Nādir Shāh. According to a number of accounts of this relationship, Nādir Shāh employed the imam as a commander in his army, in which many Nizārīs also served in the ranks. It would appear, moreover, that Nādir Shāh made this appointment while entirely aware of Ḥasan ʿAlī's status as the Nizārī imam. According to some accounts of their relationship, Imam Ḥasan ʿAlī also accompanied Nādir Shāh on his invasion of India, after which he was rewarded with the governorship of the region surrounding his ancestral village of Maḥallāt. After some time, however, intrigues were fomented at court by enemies of the imam who accused him of heresy, leading Nādir Shāh to blind him. However, Nādir Shāh later apologised to Imam Ḥasan ʿAlī and reinstated him to his former position. Despite its hesitant beginnings, the relationship between the Nizārī imams and the Afsharīd dynasty outlived Nādir Shāh and was strengthened significantly under his successors, as will be outlined shortly.

Nādir Shāh's cultivation of a relationship with the Nizārī imamate was reflective of the broader political and religious agenda he pursued in the course of his short-lived effort to rebuild and expand the Safawid empire. Lacking the genealogical or religious claims to legitimacy afforded to the Safawids, Nādir Shāh instead made use of a series of alternative bases of legitimation in order to establish his rule in Iran. Given his efforts to combat the influence of the Ithnā'ashāri Shi'i 'ulama' and to displace them from the privileged position they held under the Safawids, it is likely that Nādir Shāh would have seen a useful ally in the Nizārī imamate. Nādir Shāh also replaced Twelver Shi'ism with Sunnism as the official religion of his realm, while according Twelver Shi'ism the status of a madhhab. In this context he sought to have the Ja'fari madhhab recognised as the fifth school of Islamic jurisprudence, alongside the four Sunni schools. This particular endeavour entailed an effort not only to reduce the barriers between Shi'i and Sunni interpretations of Islam, but also, and equally, to efface distinctions in Shi'ism under the common umbrella of a single Ja'fari madhhab, hence creating a space for Ismaili participation in the project. While this effort met with considerable resistance from both the Shi'i and Sunni 'ulama', leading to its ultimate failure, it nonetheless provides a context for understanding Nādir Shāh's motivations in seeking the support of religious constituencies outside the structure of the Twelver 'ulama'.

Nādir Shāh's cultivation of the Nizārīs came on the heels of another significant development concerning the religious and social context of the imamate. From the beginning of the Nizārī era to the end of the 9th/15th century the imams had operated in a largely Sunni environment. In the wake of the Mongol conquests this environment became increasingly marked by the presence of the Sufi traditions that flourished in this period, and the imams elaborated their claims to religious authority accordingly within this context. The Safawid conquest ushered in a dramatically revised religious environment in Iran. Consequently, for the first time in history, the Ismaili imamate found itself situated within a majority-Shi'i environment. As noted above, initially this development did not prove favourable...
the imams, who suffered greatly under the repressive ideological regime of the Safawids. The position of the Nizāris was alleviated somewhat beginning in the late 10th/16th century during the reign of Shāh Ṭubbār and there is evidence suggesting that the imams actually adopted Ithnā‘ashari Shi‘ism as a form of taqiyya during his reign. Following the collapse of the Safavid state it would appear that the Nizāri imams were no longer under pressure to practise taqiyya. As the sources of this period illustrate, the Ismaili identity of the imams was clearly known to observers during the reign of Nādir Shāh and after, indicating a cessation of taqiyya practices. From this point forward the imams asserted new claims to legitimacy on the basis of appeals to a pan-Shi‘i heritage. It was this context that saw an increasing emphasis on the imams’ descent from Ja‘far al-Sadiq and on the legacy of the Fatimids as the first Shi‘i polity in history.

One of the major developments that accompanied the public emergence of the Nizāri imamate under Nādir Shāh was the shift of the seat of the imamate from the Qumm region, where it had been based since at least the 9th/15th century, to the province of Kirmān in south-eastern Iran. The main sources chronicling this development are the writings of Ahmad ‘Ali Khān Vazīrī (d. 1295/1878), among whose works are the Tārīkh-i Kirmān, a history of Kirmān from pre-Islamic times to the early Qajar period, completed in 1293/1876, and a historical geography of the Kirmān region titled Jughrāfiyā-yi Kirmān. While Kirmān had not historically been an important centre of Ismaili activity, the imamate had maintained a following there since at least the late 11th/17th century. During the imamate of Sayyid Ḥasan Beg’s grandfather, Shāh Nizār (d. 1134/1722), a group of nomadic Khurāsānī tribesmen known as the ‘Aṭā’ Allāhīs (after the takhallus of Shāh Nizār, ‘Aṭā’ Allāḥ), who were followers of the imam, were resettled in the province of Kirmān, in the region of Sirjān. One interesting characteristic of this group was that they are explicitly identified in the sources as not having been Ismaili, but nonetheless as followers of the imam, drawn to his charismatic authority as a sayyid and a descendant of Ja‘far al-Sadiq. According to Vazīrī,

this group maintained complete faith and sincerity in the sayyids of the line of Ismā‘īl, son of Ḥaḍrat-i Imām, to speak correctly, Ja‘far Ṣādiq ... from that time forward the Khurāsānī and ‘Aṭā’ Allāhī communities have been believers and followers of this silsila, but like the Ḥaydarābādīs, they are neither Sevenier Shi‘as nor Ismailis. The Khurāsānī and ‘Aṭā’ Allāhī communities continued to be steadfast supporters of the imams down to the time of Ḥasan ‘Ali Shāh (Aga Khan I), who made use of the tribesmen as a military force in the course of his campaign, on the orders of the Qajar ruler Muhammad Shāh, to pacify the province of Kirmān and expunge it of the invading Aḡāns and Balūchis. The presence of the ‘Aṭā’ Allāhīs offers one of the earliest signs of the gradual growth and extension of the political and social authority of the Nizāri imams in the 18th century, which saw the development of new constituencies for the imamate outside the context of narrowly defined Ismaili communities. This development should also be understood in the context of a broader phenomenon witnessed in the Indo-Iranian border regions in this period, as well as in many other areas of the Islamic world, in which, in the absence of any firm state authority, sayyids and other individuals of revered or sacred status, come to occupy positions as political intermediaries and as mediators in conflicts. This role was illustrated most vividly during the imamate of Ḥasan ‘Ali Shāh, who was charged with mediating between the Qajar government and various tribal groups in the border regions of Sistān and Balūchistān. Critically, the authority assigned to the imams among these groups was given not on the basis of their position as Ismaili imams, but rather on their charismatic status as sayyids.

The decision under Imam Ṣayyid Ḥasan Beg to move the seat of the imamate from the village of Kahak, near Qumm, to Kirmān was made primarily out of concern for the imamate’s relationship with its followers in India. According to Vazīrī, who introduced the imam as ‘from the lineage of Nizār who was, at several degrees removed, among the ancestors of Ismā‘īl b. Imām Ja‘far al-Ṣādiq’, owing to the disorder in Iran following the fall of the Safawids the Nizāris in India faced increasing difficulty
in travelling to visit and pay tribute to the imams in northern Iran. Many of their caravans were plundered by the Bakhtiyar tribesmen and the flow of tithes to the imamate was blocked. Thus towards the end of the reign of Nādir Shāh the decision was made by Imam Sayyid Ḥasan Beg to move the seat of the imamate to the town of Shahr-i Bābak in Kirmān in order to position himself closer both to the overland routes from India and to the port of Bandar ‘Abbās, which was also used by many Indian Ismailis, or Khojas, coming to Iran in this period. The flow of tithes from his followers in India resumed and increased, and the imam soon became a major landholder in Kirmān, maintaining a winter home in the capital city of Guvāshīr (now the city of Kirmān) and spending his summers in Shahr-i Bābak. Vazīr further relates that, following the death of Nādir Shāh, Imam Sayyid Ḥasan Beg developed a close relationship with Nādir Shāh’s grandson, Shāhrūkh Khān, the governor of Kirmān, and that the imam gave one of his daughters in marriage to Shāhrūkh Khān’s son, Lutf ‘Alī Khān.

The sources relate few details regarding Imam Sayyid Ḥasan Beg’s successor, Qāsim ‘Alī, whose imamate evidently was quite brief. Much more information is available on the next imam, Sayyid Abū’l-Ḥasan ‘Alī. During Sayyid Abū’l-Ḥasan’s imamate, control of Kirmān passed from the Afsharids to the Zands. The imam also enjoyed a close relationship with the Zand governor of the region, Mirzā Ḥusayn Khān, who reaffirmed his position in the area and eventually appointed him to the positions of beglerbegī, or governor, of the province of Kirmān. The imam successfully repelled a major Afghan invasion of Kirmān in this period, which brought him many accolades from the Zands. In addition, he patronised the construction of a public square adjacent to the Friday mosque as well as several other prominent buildings in the city of Kirmān, displaying a predilection for the patronage of public architecture that had defined the rule of the Fatimids and which remains a priority for the modern Nizārī imamate. Following the death of the Zand ruler Karīm Khān in 1193/1779, Imam Abū’l-Ḥasan ‘Alī continued to receive the support of his successors and governed the province as a virtually autonomous ruler. However, he crucially switched his support to Aghā Muḥammad Khān Qājār during the latter’s conflict with the Zands and repelled an effort by the Zand ruler Lutf ‘Alī Khān to capture the city of Kirmān in the winter of 1790–1791. This switch in allegiance proved to be remarkably prescient, as it laid the foundations for a very close and profitable relationship between the Nizārī imamate and the Qājār establishment for the next half century.

The Fatimid Legacy under Aga Khan I

Imam Abū’l-Ḥasan ‘Alī died in 1206/1792 and was succeeded by his son Shāh Khalīl Allāh. The new imam decided to transfer the seat of imamate to its former location in Kahak in the region of Qumm, on account of the violent upheavals that continued to take place across Kirmān following the imposition of Qājār authority there, and the Qājār ruler Aghā Muḥammad Khān obligingly appointed Shāh Khalīl Allāh as mayor of the town and granted his family new holdings there. It was here in Kahak that Ḥasan ‘Alī Shāh, the future Aga Khan, was born in 1804. In 1815 Shāh Khalīl Allāh moved his headquarters to the city of Yazd in central Iran which lay along the trade routes to and from India, a move made once again in order to situate the seat of the imamate more conveniently for the Indian Ismailis who brought with them a significant amount of revenue each year. In 1817, two years after the shift of the imamate to Yazd, Imam Shāh Khalīl Allāh and his residence were attacked by an angry mob instigated by some members of the local Shi‘ī clergy, who murdered the imam and several of his followers. This incident clearly illustrates the fact that the Nizārī imamate’s position in Iranian society continued to be contested in this period. Yet, at the same time, the incident also reveals the remarkable degree of affinity between the imamate and the political elite of Iran that had developed over the previous century. The Qājār monarch of the period, Fath ‘Alī Shāh, had the cleric responsible for inciting the murder severely punished. In further compensation, Fath ‘Alī Shāh appointed Shāh Khalīl Allāh’s son and successor to the imamate, Ḥasan ‘Alī Shāh, governor of Qumm and bestowed
on him the honorific title of Aga Khan which has become a hereditary title for the Nizâri imams.

Little more is known about this period of Aga Khan I’s life until the death of Fath ‘Ali Shâh in 1834 and the accession of his grandson Muḥammad Shâh to the Qâjâr throne. The Aga Khan endeared himself to the new ruler and soon afterwards was appointed governor of Kirmân, the same position that his grandfather had held under the Zands. The Aga Khan’s appointment as governor of Kirmân came with considerable responsibility, as the province had evidently fallen into disorder and was plagued by a series of tribal uprisings. The Aga Khan agreed to accept this appointment without any stipend. By his own account, he carried out this task with great success, and succeeded in restoring the province to the Qâjârs.31 Very quickly, however, the relationship between the Aga Khan and the Qâjâr government took a decisive turn for the worse, and less than two years after his appointment as governor of Kirmân the Aga Khan was dismissed from his position and recalled to Tehran. This dismissal led to a chain of events culminating in the permanent departure of the imamate from Persia, severing the long-established relationship between the Nizâri imamate and the rulers of Iran.32

Following his arrival in India, the Aga Khan quickly cultivated a reputation as a patron of various pan-Shi’i constituencies, sponsoring the ta’ziya commemorations in the city of Jamnagar in Muharram 1845 during a period of residence there and then again two years later in Calcutta. Following the permanent re-establishment of the seat of the imamate in Bombay in 1848, the Aga Khan composed a memoir of his career under the Qâjârs, entitled ‘Ibrat-afza.33 In this work the Aga Khan declared his continued loyalty to the Qâjâr dynasty and defended his record of service to the court. At the same time, the text reveals an effort to establish new political relationships, most notably among the British.34 Most importantly, the work reveals a renewed effort on the part of the Aga Khan to draw upon the imamate’s Fatimid legacy as a means of broadening the basis of his claim to religious authority. In one telling passage in the text the Aga Khan poignantly reminds the reader of his own illustrious lineage and claims to religious legitimacy:

> Since it was and is known to God and his shadow, His Highness the King, that in my mind there was and is no thought of the rule of Kirmân, much less that of Irân and Turân, I simply obeyed the royal order and carried out the imperial wishes and decrees. All know that due to the blessings of God and the grace of my ancestors and pure forefathers, I consider rulership with utter contempt in the breadth and extent of my dervishhood …

> It is known to all that material and spiritual kingship has belonged to my ancestors and forefathers since eternity, and is in perpetuity, and will be so. But despite the fact that my great forefathers were the firm handle of religion and the strong cord of God, ‘in which there is no split’, [as is written] in the Clear Book, [or] ‘there is no splitting the twin and no cutting the twin’ in the famous tradition of my ancestor, the Master of the Messengers, peace be upon him and upon his family, I am not attached in the slightest detail to this world and what is in it. Yes, efforts have been exerted as far as possible in spreading the faith and religious law of the final prophet in imitation of the pure ancestors. Likewise, is it evident that in Egypt several generations of my ancestors held the positions of kingship and the caliphate, and they carried out the joining of the Ja’fari Shi’i community to the law of the Ithna’ashâri, which today is attributed to Shâh Ismâ’il Safawî. I am a descendant of that family.35

The Aga Khan’s statement here may be interpreted on many levels. First, it may be understood within the context of the immediate background to his dispute with the Qâjâr throne and in relation to Qâjâr claims to symbolic succession (if not dynastic succession) to the Safavid throne.36 The Qâjâr claim to Safavid inheritance not only was advanced through historiographical production, but was also manifested in visual and material culture, through what Priscilla Soucek terms the ‘neo-Safavid’ style displayed in the coinage and medals of the era.37 Given the importance of the Safawids for the history of Shi’i Islam in Iran, a claim to this heritage was vital for establishing the religious legitimacy of the dynasty. In the words of Hamid Algar:
The Qajar dynasty was tribal in its origins; whereas the Safavids claimed descent from the Imams, the Qajars could point only to the Mongols for the origin of their line. They raised no religious claims, even if they inherited, consciously or unconsciously, many of the assumptions concerning regal power implicit in the Safavid monarchy. Under the Safavids, a close alliance of the state and the religious body had existed, with the former as the dominant partner; under the Qajars, there would never be more than an uneasy and fitful coalition.38

The Aga Khan's statement in 'Ibrat-afzā, therefore, may be seen as a forthright retort to Qajar claims. Notably, the Aga Khan presents the Fatimid legacy not merely within the context of Ismaili history, but as part of a Ja'fari and 'pan-Shi'i' heritage. While not denying Qajar claims to the Safawid legacy, the Aga Khan instead lays claim to an even older legacy and precedent for religious authority in Shi'i history, hence dispensing with the need for his reliance on the Qajar court for the legitimation of his authority.

Beyond this, the Aga Khan's statement here is indicative of the broader and more nuanced manner in which the Fatimid legacy has been adduced by the modern Nizari imamate. As this example illustrates, the Fatimid legacy has not been evoked as a basis for claims to direct political or territorial authority; rather, the Aga Khan in his statement explicitly denies any pretences to territorial rule, evoking in its place a claim to religious and charismatic authority. This statement has been echoed repeatedly by his successors. For example, the current Ismaili imam, Shah Karim al-Husayni, Aga Khan IV, in a speech to the Canadian parliament in 2014 stated:

Although there was a time when the Ismaili Imams were also caliphs, that is to say the heads of state – for example in Egypt during the Fatimid period – my function today is apolitical; every Ismaili is primarily a citizen of his or her country of birth or adoption. However, the scope of the Ismaili Imamate is considerably greater than that distant time, since today it operates in many parts of the world.39

Rather than claims to territorial rule, the Fatimid legacy has been evoked by the modern Nizari imamate as a precedent for a broader claim to social and religious leadership within the Muslim umma extending beyond the boundaries of the Ismaili community.40 Over the past century and a half, the Fatimids have been repeatedly evoked by the imams as precedents for their patronage of educational and cultural institutions, and have been cited particularly vigorously by the present imam in the context of his work as a patron of architectural projects. In the discourse of the modern Nizari imamate, the Fatimids are recalled not for the glory of their military victories or for the extent of their territorial sovereignty, but rather as a dynasty that oversaw remarkable advancements in areas such as education, cultural and artistic production, and public works. In particular, the role of religious tolerance and pluralism under the Fatimids has been repeatedly emphasised and cited as a model for present-day forms of governing and as a precedent for the imamate's engagement with a wide range of political and religious constituencies.41 The connection between the modern imamate and the Fatimids was solidified by the decision of the previous imam, Sultan Muhammad Shah, Aga Khan III, to be buried in Aswān along the banks of the Nile, his ancestral Fatimid land. More recently, the present imam has supervised a 20-year project (completed in 2005) to create the Azhar Park and renovate its surrounding structures in Cairo, which has become a potent symbol of the modern Nizari imamate's claim to the Fatimid legacy.42

A New Vision of History

In the second half of the 19th century a new genre of historical writing was developed by the Nizari community under the patronage of Aga Khan I and his successors. To date, this body of historiography has been almost exclusively used as a repository of historical information on the imams with little attention being given to their historiographical concerns or their context. Yet this new body of historical works displays a number of remarkable departures from previous literary and historiographical
practices in the Ismaili tradition. Most conspicuously, these new texts completely disregard the cyclical model of history found in older Nizari writings, emphasising in its place a continual and linear genealogical chain of imamate stretching from the present imam back to the Prophet Muhammad. Furthermore, this body of work is devoid of any reference to the events of the qiyāma, once again marking a radical departure from previous Nizari literature.

The earliest example of this new historiographic approach may be seen in the *Khitābāt-i 'āliya*, a collection of discourses by Pir Shihāb al-Dīn Shāh Ḥusaynī (d. 1302/1884), a grandson of Aga Khan I and elder brother of Aga Khan III, composed sometime before the former’s death in 1298/1881. While not formally a historical work, the *Khitābāt-i 'āliya* is nonetheless noteworthy for including a historical and genealogical overview of the Nizārī imams, which standardised the official genealogy of the imams accepted by the Nizārī community down to the present day. This same arrangement is found in a later work, the *Hidayat al-mu'minin al-fīlībfn* of Fidā'ī Khurāsānī (d. 1342/1923), which was composed around the turn of the 20th century under the patronage of Aga Khan III. This text is noteworthy for being the first work in the Nizārī tradition to be explicitly designated as a work of history (*tārīkh*). In the introduction to his work, Fidā'ī Khurāsānī laments the absence of histories of the imams and outlines how he was compelled to rely upon non-Ismaili historical works, such as the late medieval histories Rawdūt al-safā and the Ḥabīb al-siyār, in composing his work, particularly for the Fatimid era. Most importantly for our purposes, both the *Khitābāt-i 'āliya* and the *Hidayat al-mu'minin al-fīlībfn* entirely dispense with the cyclical arrangement of history found in the older Nizārī tradition, replacing it instead with a linear chronological overview of the imams, with a substantial emphasis on the Fatimid period. In addition, both works likewise omit any mention of the qiyāma in their accounts of Imam Ḥasan 'alī dhikrihi'l-salām.

Consequently, the events of the qiyāma, which had had such a predominant influence on the historical imagination of earlier generations of Nizārīs, by the first decades of the 20th century had largely receded from communal memory, having been replaced by a renewed focus on the legacy of the Fatimids. The shift of focus away from the qiyāma in the historical record was also accompanied by a shift in the very conception of historical time itself, marked by the transition from a cyclical to a linear presentation of history. The reconceptualisation of communal history found in these works, along with the renewed focus placed on the Fatimid era, emerged as a response to the dramatically new context encountered by the Nizārī imamate in the modern era, illustrating a pattern of resilience and adaptability that has defined the Ismaili community throughout its long history. While the notion of the spiritual and transcendental reality of the imam inherent in the concept of qiyāma remains an essential element in the conceptualisation of the imamate among the Nizārī Ismailis today, the view of the qiyāma itself as a historically significant event has now been almost entirely displaced in favour of a narrative emphasising historical continuity with the Fatimid past.

Notes

1 As an illustration of this point, the collection of the present Nizārī Ismaili imam’s speeches and interviews archived at http://www.nanowi.com (accessed 25 January 2017) presents over 60 separate occasions in which the term ‘Fatimid’ or ‘Fatimids’ was referenced. In contrast, the name ‘Alamī’ appeared on only one occasion, in which it was mentioned by the interviewer, while no references were found to the term ‘qiyāma’ or its variants.


7 Probably a garbled reference to the Gospel of St John.

8 Abū Īsāq Quhistānī, Haft bāb, ed. and tr. Władimir Ivanow (Bombay, 1959), p. 23 (English trans.), pp. 23–24 (Persian text). I have amended Ivanov's translation here. This account is also reproduced in the third chapter of the Kalāmī-i pīr, a later text that was partially adapted from the Haft bāb; see Kalāmī-i pīr: A Treatise on Ismaili Doctrine, also (wrongly) called Haft-Bāb Shah Sayyid Nāṣīr, ed. and tr. Władimir Ivanow (Bombay, 1935), p. 44 (English trans.), p. 51 (Persian text).

9 One noteworthy exception to this paradigm is a 16th-century text from Central Asia produced within the community of the rival and now defunct Muḥammad-Shāhī lineage of Nizārī imams, titled the Irshād al-ṭālibīn bi dhikr ‘āmmat al-Isma‘īlīyya. In this work, the bulk of which consists of a genealogy of the Nizārī imams, the mention of Hasan ‘alā dhikrīhīl-salām passes without further comment or reference to the qiyyāma. In this regard, the organisation of the work resembles much more closely the presentation found in the later Nizārī historiography of the 19th and 20th centuries, discussed further in the section entitled 'A New Vision of History'. Too little is known of this rival line of Nizārī imams to enable us account for this omission, but it may be related to the particular genealogical claims and legitimising paradigm it sought to uphold. I have consulted MSS 1959/24 (dated 1144/1732–1733) and 1963/12 (dated 1327/1909–1910) in the Institute of Oriental Studies of the Academy of Sciences of Tajikistan (the former copy is not included in the catalogue description of the manuscript). MS 1963/12 contains a lacuna in this section, omitting the name of Imam Ḥasan II and his immediate successor, while the sobriquet ‘alā dhikrīhīl-salām is erroneously assigned here to a later imam, ‘Alī al-Dīn Muḥammad.

10 It should be emphasised here that the study of Nizārī history in the post-Mongol era remains in its infancy, and many of the essential manuscript collections for this period in Iran, India and, in particular, Central Asia still remain largely unexplored. Hence, it is not inconceivable that new textual discoveries in the future may provide additional nuance to this argument. For studies reviewing the Nizārī literature of the post-Mongol era, see Daniel Beben, 'The Legendary Biographies of Nāṣīr-i Khusrwā: Memory and Textualization in Early Modern Persian Ismā’īlī' (PhD thesis, Indiana University, 2015); Shafique N. Virani, The Ismailis in

11 The primary exception here is the work of Naṣir-i Khusraw, who appears to be the only Fatimid-era author whose writings were preserved in the Nizārī communities. For a further discussion of this issue, see Beben, 'The Legendary Biographies of Naṣir-i Khusraw', pp. 114–119.

12 For an overview of this era, see Daftary, The Ismāʿīlīs, pp. 403–422; Virani, Ismāʿīlīs in the Middle Ages.


15 Muhammad Taqi b. 'Ali Riḍā Maḥallātī, Aḥār-i Muḥammadī, MS 919, Institute of Ismaili Studies, pp. 15–16.

16 On this see Ernest Tucker, Nadīr Shah’s Quest for Legitimacy in post-Safavid Iran (Gainesville, FL, 2006).


18 This notion of Ismailism as an element of the ja`fari madhhab has more recently been evoked by Aga Khan IV, who gave his support on behalf of the Nizārīs to the Amman Declaration of 2004, which established the ja`fari madhhab as one of eight recognised schools of Islamic law. In his message of support for the declaration, the Aga Khan declared that: 'Our historic adherence is to the Ja`fari Madhhab and other Madhahib of close affinity, and it continues, under the leadership of the hereditary Ismaili Imam of the time.' See http://ammanmessage.com/letter-from-h-h-the-aga-khan/ (accessed 25 January 2017).

19 On the Nizārī relationship with the Sufi orders in the post-Mongol era, see Farhad Daftary, 'Ismaili-Sufi Relations in post-Alamut Persia', in F. Daftary, Ismāʿīlīs in Medieval Muslim Societies (London, 2005), pp. 183–203.


21 For example, see Muhammad Kazim Marvi, 'ʿAlamārā-yi Nādirī, ed. Muhammad Amin Riyahi (Tehran, 1364 Sh./1985), vol. 3, p. 1182.

22 Ahmad ‘Ali Khan Vaziri, Jughrafiyyā-yi Kirmān, ed. Muḥammad Ibrāhīm Bāštānī Pārizī (Tehran, 1340 Sh./1961), p. 265. The reference to the Ḥaydarābād in this account most probably refers to the town of Ḥaydarābād in the province of Sindh in present-day Pakistan, where the Nizārī imams likewise have had a strong community of followers since the early modern era.


28 On these events, see also Rida Quli Khan Hidayat, Rawdat al-ṣafā-yi Naṣīrī (Tehran, 1339 Sh./1960), vol. 9, pp. 250–252.

30 On Kirmān in the early Qājār era, see James M. Gustafson, *Kerman ix: Qajar Period*, Encyclopaedia Iranica, (online).


33 *‘Ibrat-afzā* was originally published by the Aga Khan’s lithograph press in Bombay in 1278/1862. An edition of the text, with numerous typographical errors, was published by Husayn Kūhī Kirmānī (Tehran, 1325 Sh./1946). Another version of the text, evidently based on the Kūhī Kirmānī edition but with several critical alterations (on which see below note 35) was published by Muḥsin Sā’ī in his Āqā Khan Maḥallātī va fiqrā-yi Ismā'īliyya (Tehran, 1329 Sh./1950). A new edition and English translation of the text is currently in preparation by the present author. On *‘Ibrat-afzā* and its connection with the broader religious project pursued by the Aga Khan in this period, see also Nile Green, *Bombay Islam: The Religious Economy of the Western Indian Ocean, 1840–1915* (Cambridge, 2011), pp. 155-160.


35 Ibid., pp. 20–21. This passage has been curiously altered in Sā’ī’s edition of the text (p. 35), which reads here: ‘Likewise, is it evident that in Egypt several generations of my ancestors held the positions of kingship and the caliphate, and they revived the Shi‘i faith, which up to that time had fallen into despondency’, omitting the reference to the Safawids (perhaps out of concern for the sensibilities of his Iranian Ithna ‘ashari readers).


40 On this point, see further the recent study by Daryoush Mohammad Poor, *Authority without Territory: The Aga Khan Development Network and the Ismaili Imamate* (New York, 2014).


42 On this project, see http://www.akdn.org/publication/aga-khan-trust-culture-al-azhar-park-cairo-and-revitalisation-darb-al­ahmar (accessed 25 January 2017). Similar efforts to lay claim to the Fatimid heritage in Egypt have also been pursued in modern times by the Bohra Ismaili community, on which see Paula Sanders, *Creating Medieval Cairo: Empire, Religion and Architectural Preservation in Nineteenth-Century Egypt* (Cairo, 2008), pp. 115–142.


45 On the work and its author, see Farhad Daftary, ‘Fedā’i Ḵurāsānī’, *Encyclopaedia Iranica*, vol. 9, p. 470; Daftary, *Ismaili Literature*, p. 112. Several later copies of this work are preserved among the Nizāris in Central Asia. According to Daftary, these copies, which formed the basis for Semenov’s edition, demonstrate numerous corruptions from the original text of Fidā’i Khurāsānī’s work preserved in Iran, which remains unpublished. On this see Daftary, ‘KITĀBI NA-ChANDĀN MUHIMM DAR TARĪKH-I ISMĀ’ILĪYA,’
While an earlier historiographical tradition was maintained under the Fatimids, these sources were almost entirely lost in subsequent centuries and were evidently not available to medieval Nizârî authors. Several chronicles and biographies were composed by individuals in the early Nizârî community of the Alamût period, but none of these are known to have survived, although some of them were consulted by the non-Ismâ'îli historians of the Mongol era, such as Juwaynî and Rashîd al-Dîn; on this, see F. Daftary, 'Persian Historiography of the Early Nizârî Ismâ'îlis', *Iran: Journal of the British Institute of Persian Studies*, 30 (1992), pp. 91–97.


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