



Ismaʿilis, who were now obliged to observe *taqiya* (precautionary dissimulation) very strictly, did not produce too many doctrinal treatises (see Daftary, 2007, pp. 403 ff., 451 ff.). As one of the few exceptions, Badağšāni wrote his best-known work, entitled *Si wa šeš šaḥifa*, in 856/1452. Manuscripts of this Persian text have been preserved in the private collections of the Nezāris of Badakhshan as well as in the Nezāri communities of northern areas of Pakistan, including Hunza and **Chitral**. Badağšāni died at an unknown date, perhaps not too long after 856/1452.

The Ismaʿilis of Badakhshan, who gave their allegiance to the Nezāri missionary activities (*daʿwa*) only towards the final decades of the Alamut period (483-654/1090-1256) in Nezāri history, elaborated a distinctive religious tradition expressed in the Persian language. This tradition revolved around the Ismaʿili teachings of the **Fatimid** period, as reflected especially in the writings of Nāṣer-e Ƙosraw (d. after 462/1070), a Persian poet and proponent of Ismaʿili ideas, mixed with the Nezāri doctrines of the Alamut period. All these ideas are amply found in Badağšāni's *Si wa šeš šaḥifa*, also designated as *Šaḥifat al-nāẓerin* in some manuscript copies of the work recovered from Central Asia (Bertels and Bakoev, pp. 69-70; Ivanow, p. 163; Poonawala, p. 267). This work, comprised of 36 chapters (*šaḥifa*), deals with a variety of metaphysical and theological topics, such as **cosmology**, revelation (*tanzil*), **eschatology** (*maʿād*), resurrection (*qiāmat*), and their interpretations on the basis of **esoteric exegesis** (*taʿwil*). It also contains chapters on prophethood (*nobowwat*) and **imamate**.

Badağšāni's *Si wa šeš šaḥifa*, published in the Ismaili Society of Bombay's series, draws extensively on the writings of Nāṣer-e Ƙosraw, who is referred to as *ḥaẓrat ḥojjat-al-ḥaqq*, or Amir Sayyed Nāṣer (pp. 7, 9, 13, 22, 30, 48, 58, 69). The author also refers (p. 5) to the Nezāri community as the "possessors of the religious teaching authority" (*arbāb-e taʿlim*), a designation generally used in reference to the Nezāris of the Alamut period. Indeed, Badağšāni must have had access to the Nezāri literature of the Alamut period, as he elaborates various doctrines connected to the declaration of spiritual *qiāmat* at Alamut in 559/1164 by Ḥasan II, who was recognized as the first manifest imam of the Alamut Period. Badağšāni evidently produced several other works as mentioned in his *Si wa šeš šaḥifa*, including *Rawzat al-motaʿallemin* (p. 55), *Resāla-ye asrār al-notfa* (p. 19), and *Resāla-ye ḥodudiya* (p. 46), which have not been recovered. The late Moṣṭafā Ġāleb (pp. 304-5) wrongly attributed a number of anonymous works to Badağšāni.



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