



## PANDIYĀT-E JAVĀNMARDI

**PANDIYĀT-E JAVĀNMARDI**, title of a Nezāri Ismaʿīli book originally written in Persian and containing the sermons of Mostanṣer Beʿllāh (d. 885/1480), the thirty-second imam of the (Qāsemšāhi) Nezāri Ismaʿīlis. These sermons or religious admonitions (*pandiyāt*) to the true believers (*moʾmens*) seeking exemplary standards of ethical behavior and spiritual chivalry (*javānmardī*) were evidently compiled and written down by an anonymous Nezāri author during the imamate of Mostanṣer Beʿllāh's son and successor, ʿAbd-al-Salām Šāh (*Pandiyāt*, text pp. 47, 56) or perhaps even later, during the imamate of the latter's successor, Ġarīb Mirzā (d. 904/1498; see Virani, pp. 121-26, arguing that the *Pandiyāt* may actually contain the sermons of Ġarīb Mirzā, who also carried the honorific title of Mostanṣer Beʿllāh).

The Nezāri Ismaʿīlis of South Asia, known locally as *Ḳojās*, have preserved shorter *Sendhi*, *Gojarāti*, and *Hendustāni* (see *URDU*) versions of this work, often written in the *Ḳojki* script developed within the *Ḳojā* community of South Asia. The Nezāri *Ḳojās* maintain that the *Pandiyāt* was sent by the imam of the time to the Indian subcontinent for their religious guidance. It is also possible that this book was later sent to other Nezāri communities, especially to Central Asia, in order to reinforce their allegiance to the Qāsemšāhi line of the Nezāri Ismaʿīli imams as distinct from the Moḥammadšāhi (or Moʾmeni) line. Manuscript copies of the Persian text of the *Pandiyāt*, edited and published for the first time in 1953 by *Wladimir Ivanow* in the *Ismaili Society's* series of publications, are still preserved in the private collections of the Nezāri Ismaʿīlis of *Badakṣhān* (now divided between Tajikistan and



Afghanistan) and of adjoining regions, Hunza and other northern parts of Pakistan, as well as the Sinkiang (Xinjiang) region of western China (Bertels and Bakoev, pp. 36-37).

The *Pandiyāt-e javānmardi* represents one of the first doctrinal works produced during the early Anjodān period in post-Alamut Nezāri history, when the Persian Nezāris developed close relations with Sufism without adhering to any of the Sufi orders (*ṭariqa*) then developing in Persia and Central Asia. In fact, as a form of *taqiya* or precautionary dissimulation, the Nezāri imams and their followers adopted the guise of Sufism. Thus, Imam Mostanṣer Be'llāh adopted the Sufi name of Šāh Qalandar, and the ordinary Nezāris appeared as his *morids*, as in the case of the disciples of a Sufi master. The *Pandiyāt*, indeed, preserves important details on the contemporary Nezāri-Sufi relations. In this work, the Nezāris are referred to by Sufi expressions such as the people of the truth (*ahl-e ḥaqiqat*; *Pandiyāt*, pp. 31, 57, 87, 90, 91, 99, 101), while the imam himself is designated as *pir*, *qoṭb*, and *moršed* (*Pandiyāt*, pp. 26, 27, 32, 39, 65, 86).

Permeated with Sufi ideas and expressions, the Nezāri Imam's admonitions in the *Pandiyāt* start with the *šari'at-ṭariqat-ḥaqiqat* categorizations of the Sufis, portraying *ḥaqiqat* as the hidden spiritual dimension (*bāṭen*) of *šari'at*, which could be attained by the faithful through the guidance of the Nezāri imam along the spiritual path (*ṭariqat*). In line with the earlier Nezāri teachings of the Alamut period, after the proclamation of the *qiāmat* or spiritual resurrection in 559/1164 (Daftary, 2007, pp. 358-67), the *Pandiyāt* further explains that *ḥaqiqat* consists essentially of recognizing the true spiritual reality of the imam of the time (*Pandiyāt*, pp. 2-3). Indeed the *Pandiyāt* continuously stresses the central duty of the faithful to recognize and obey the current imam (pp. 3, 11, 13, 14, 16, 21, 27, 32, 36, 41, 46-47, 53, 57-58, 87, 93, 100-102), adding that no sacrifice is too great for the sake of making the *didār* journey to Persia to see the imam (pp. 34-36, 54-55).

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