



RAWZA-YE TASLIM

RAWZA-YE TASLIM, title of the most comprehensive work on the Nezāri Ismaʿili theology of the [Alamut](#) period by [Naṣir-al-Din Ṭusi](#) (597-672/1201-74), the celebrated polymath who also served as vizier under the [Il-khanid Hūlegū](#) (r. 1256-65).

During his long and fruitful stay at the Nezāri Ismaʿili strongholds of northern Iran (624-54/1227-56), Ṭusi compiled a number of books and treatises in support of the Nezāri Ismaʿili religious doctrines. Notable among those that have survived to our time are his confessional autobiography known as [Sayr wa soluk](#), [Āḡāz wa anjām](#), [Maṭlub al-muʿmenin](#), [Tawallā wa tabarrā](#), [Aḡlāq-e nāṣeri](#), [Aḡlāq-e moḡtašami](#), and the *Rawza-ye taslim*.

On Tuesday, 15 Šawwāl 640/7 April 1243, in the presence of Ḥasan Maḡmud Kāteb, compiler of his lectures in book form, Ṭusi finalized the proceedings of a number of his edicts and lectures in a work which was named *Rawza-ye taslim*, also known as *Taṣawworāt* (Ṭusi, 2005, pp. 170-71). The book is composed of 27 chapters alongside a number of questions and answers, and it covers a variety of themes, such as the creator, cosmogony, nature of human existence, ethics, eschatology, prophethood, imamate, and spiritual exegeses of the seven pillars of Islamic religious law.

Ṭusi's output during his vizierate of the Mongols still reflects some of his Ismaʿili viewpoints (e.g., Ṭusi, 1982, pp. 47, 152; idem, 1956, pp. 23-4), but the *Rawza-ye taslim* is certainly his last major work on Ismaʿili thought that further improves on the topics already covered in his earlier works such as *Āḡāz wa*



anjām, Maṭlub al-mu'menin, Tawallā wa tabarrā, and the Sayr wa soluk.

Herman Landolt writes:

[*Rawza-ye taslim*] is a masterful compendium of medieval Ismaili thought. More specifically, it is a unique source for the study of the ideas and doctrines held by the Nizārī Ismailis under the second-to-last Lord of Alamūt, 'Alā' al-Dīn Muḥammad III (r. 618-53/1221-55). As such, it reflects the vision of Islam that distinguished the Nizārīs at the time when two seemingly contradictory events in their recent history needed to be interpreted and harmonised: the proclamation of the resurrection (*qiyāmat*) by Ḥasan II ... and the restoration of the formal observation of the *Sharī'at* under Jalāl al-Dīn Ḥasan III in 607/1210.

(Landolt, p. 1)

Other distinctive features of the *Rawza-ye taslim* pertain to its treatment of the Isma'ili doctrine of *kašf wa satr* (exposure and concealment) of religious truths under the veil of *šari'at* (Daftary, p. 158); its detailed treatment of the Nezāri *da'wa* (see [DA'I](#)) of pre-Mongol period and its encounter with philosophy and influence on Twelver Shi'ite eschatology: "Given Tūsī's importance as a 'conduit' between Isma'ili and Twelver Shi'ism, it could be that the doctrines in *Taṣawwurat* or perhaps in a genuine work of Ṭūsī's from an Isma'ili perspective, *Āghāz u anjām*, had an important influence on thinkers such as Sayyid Ḥaydar Āmulī and Mullā Ṣadrā" (Rizvi, pp. 106-9).

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