

من سدة التراث الفاطمي

محمد كامل حسين

المتوفى سنة ١٩٦١

الموسم

أديب مصري، باحثة، اختصاصي بتاريخ الإسماعيلية ودراساتها. وأستاذ الأدب المصري بكلية الآداب بجامعة القاهرة، وأول من بحث في هذا النوع من الأدب. نال الليسانس في الآداب من الجامعة المصرية، سنة ١٩٣١، وماجستير في الآداب سنة ١٩٣٥، ودكتوراة في الآداب من جامعة فؤاد الأول، سنة ١٩٤١، كان من المتخصصين بتاريخ مصر الفاطمية ويعقائد الفاطميين والإسماعيلية، إذ حقق ونشر عدداً من كتبهم. ومن غرائب الصدف أنه توفي بعد ١٠ أيام فقط من وفاة شقيقه محمد حسين المخزنجي مدير التعليم الابتدائي سابقاً في مصر. جمع له مكتبة غنية حوت الكثير من الكتب النادرة والمراجع.

مؤلفاته:

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❖ أدبنا العربي في عصر الولاة - القاهرة، دار الفكر العربي، ١٩٦١، ص ١٤٠ (مراجع ص ١٣٧-١٤٠)

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مَا وَهَبَ اللَّهُ لِمَرْيَمَ هَبَةً

أَفْضَلَ مِمَّا عَمِلَتْ مِنْ أَمْرِ

هَاجِلِ الْفِتَنِ فَانْفِتِلَا

فَازِفَتِ الْحَيَاةُ بِأَجْمَلِ

End Notes

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اللَّهُمَّ صَلِّ عَلَى نَبِيِّ الْحَقِّ وَشَفِّعْ لَنَا قَوْلَ سَيِّدِ الْإِيمَةِ
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ideas in a symbolic manner and to defuse their belief in the art of ruling, Jurisprudence and politics. They called for monotheism despite different paths. As the nintingale says, in page (249) of (51) discourse, "mankind differs in their opinions and beliefs ... while we in the Animal kingdom our Souls are one. We believe in one God, but humans don't understand our prayers and beliefs..."

One of the men from the sunken ship answers, "Struggle among us humans is not to serve religious beliefs, but to rule in the name of religion...i.e., struggle for power. A Question might arise here: were the Ikhwan with the idea of separating religion from politics? I can not answer....

In conclusion to their essays the Ikhwan state, "These messages are not for adolescents' games. Our aim behind these essays is to enlighten mankind". They draw a comparison between this world and Plasaghon Island, and the bird represents death, similar to Diwan Fareed Al-Din Al-Atar 'Manteq Al- Tair' While the monkeys reminds us of the 20th centuries film (the planet of apes).

A question arises here: Is man but remembrance of other civilizations, and sunken continents like Atlantes... Did mankind perish after the deluge? Our knowledge is transmitted by oral traditions and mythologies?

Conclusion

My goal in this research was to explore the thorny paths of knowledge. My conclusion is that Ikhwan AL-Safa were an enlightened group, their aim was to reform the society and individual, by following the path of mind and wisdom and get rid of some religious misconceptions and a call for dialogue. So, why don't we try in the 21st century to resort to dialogue? Why are we infested in violence? Isn't enough to all this violence greed, destruction to nature and our environment through global warning, and the effect of green houses, so many species have perished by our deeds. Life will perish by our own deeds, if we follow the path of destruction and nuclear arsenals. Destruction is easy, but building is difficult. It takes years to raise a child to manhood, and one bullet to kill him within seconds... we could destroy cities that were built in centuries, with man's toil, with few bombs in few minutes.

WAL Salame Alaykm.. Could we live with the word peace I wonder?

dozes, due to the accumulation of darkness in our bodies that blinds the minds and eyes. By awakening from ignorance and slumber of the ignorance path, one will reach the spiritual abode. As to their relation to the Qarameta movement, we can't confirm their link because many falsifications and accusations were written about them to undermine the Ikhwan's achievements in the field of wisdom. The Ikhwan believed in non-violence⁶, Truth sank in the Lybirenth of history and Baghdad's fires since the time of Hollaque till nowadays, whereas Baghdad's public library was ransacked and burned in the 21st century.

On page (169) of the third volume of the messages, the Ikhwan states the following, "leave quarrels and contradictions... If a quarrel happens and happened to be there try to keep away. Don't be unjust and aggressive with a person of a lower rank". That proves that the Ikhwan were peaceful group, who tried to change the society in a peaceful manner, unlike the Qirimity movement. Regarding the issue of death, they believed it is a rebirth in the spiritual world.

Their advice tackled issues linked with the misuse of religion and advised to avoid people dressed like religious savant. To prove this idea, they quoted a verse from the Holly Quraan, "They say what they don't do".

The Ikhwan took an allegiance to consider the mind as their guide. There is no doubt that the poet Al-Maari was one of them. His Diwan 'Lizomiat Ma Laylsim and Sakt El Zind' is a proof.

The Ikhwain one of their poems say, "God forbid from Ignorance that blinds and deafens". Al-Maari, in his turn says one of his poems: "The savant suffers in paradise while the ignorant is blessed in his ignorance.."

They described themselves as the Savants of religious matters, the knowers of the secrets of prophecies, the students of philosophical math, and God had purified them and cleared them from bad manners. To proof this idea the Ikhwan quote from a Hadeeth of Prophet Mohammed "Yee Bani Hashim, people will come to the Day of Judgment with their deeds, and you come with your lineage. Know yee I can't save you from God's Judgment."

In other parts of this volume, they criticized the sect that makes Shiism as a way of material gains, like the lamenters and story tellers, who know nothing but cursing leaving the path of knowledge. Those who cry and lament, they cry about themselves.⁷

The aim of the Ikwan was to mend souls and bring Social Justice, giving the mind high value in the perished body. They used animals and birds to transfer their

were influenced by the Pythagorean School, the new Platonism 'enlightenment' and the mystical path. We could find Hindu influences as well, such as Raja Yoga. Their research tackled Sophism and different mystical schools in relation to transcendence and universal consciousness and unity. Their philosophy was summed up in Risalaa (51), which they described it as, "it is the sum up of science and goal of goals." 5 that is, as they say "You are the embodiment of the macrocosm". These beliefs remind us of the beliefs of Halaj and other Sophies. Their aim was to clear jurisprudence from deviation. In their essays they said, 'The Jurisprudence was prophinated and mixed with misguidance, and one can not wash the drains only by philosophy and wisdom.' Here one could see that they had preceded the Theosophies and their guide Helena Blavatsky and her companion by centuries.

Who are those Sages? We have only a glimpse about them from Zaid bin Rifa'a who severed them and learned from them. He mentioned some names like Sulaiman Moshir Al-Bisti (Al-Makdisi), Al-Hassan bin Haroun Al-Sinjani, Abu Ahmed Al-Mehrajani and others. Maybe Al Sijistani who had an influence on Al-Karmani during The Fatimate period was one of them. Their research included astronomy, astrology and the effect of stars on human's Zudiac. Babylonians, pharaohs, Plato and Pythagoras talked about cosmic harmony and the universe symphony. Plato advised his students to study the universe "Zuzain Laphenomena" and called to search in the cosmos for a harmonious cosmic mechanism. Hindus and Shintu Bodhiest resort to astrology from ancient times till nowadays. They delay marriages and other things out of their belief in the effect of stars on the events. Why shouldn't we believe in astrology, when the moon, which is only an object of earth, affects the tide and ebb, woman's menstruation and melancholy!? The Hanbali puritan sect described the Ikhwan as Charlatans but this school is so puritan that seized to practice its rituals in many regions.

The Ikhwan considered numbers as the origin of existence. They talked as well about the active mind and the effect of music on souls. We find the same resonance in the Mathnawi of Mawlana Jalal Al- Din Al-Romi in the Maolawi dance that refines the souls also in Indian Raga and Hindu Temple dancing (Katak and Bahartia Natam). J.S. Bach and Vivaldis music. While the Ikhwan criticized cheap music that arose primitive instincts like modern music Video clip or rap and metal music. De Pore says, "The Ikhwan aim was to lay a foundation for a rational religion that exceeds all religions and to know the essence of soul". They knew the earth is round like a point in a circle.

One of the beautiful parts in the second volume of the messages the Ikhwan explains the path of Transcendence. They believe that this path must be taken in

received their study there like Al- Baironi. In other discourses they refer to the rise and fall off Empires by saying, "Time change rulers and states". They assert this be a verse from the Holly Quraan, "people change by time and only the Savant will know".

Thus, they preceded IBN Khaldoun's Introduction by decades. The Ikhwan in the tongue of animals say, "People do not take lessons, they are immoral, their deeds suck, their ignorance is accumulated, and their opinions are rotten". Besides, their beliefs differ and they do not take lessons from preachings of their prophets or God's Commandments". As mentioned in the Holly Quraan, "let them pardon and forgive ... Don't you aspire for God's forgiveness?" when we read the complete (51) messages, we notice that Ikhwan Al-Safa were affected by platonic discourses 'Republic', Indians Wisdom (RAJA YOGA) and Plotine of Alexandria the mystic as stated in page (146) of the (51) essay of the Animal Trial of mankind. The Ikhwan say, "This world is a world of pictures and shadows on faces of plate."4 This is synonymous to Plato's cave and the world of shadows, as well as the Hindu concept of the world of illusion 'Maya'. The name of lord Bodha's mother is 'Mays' ... Does it mean that he was born in the world of illusion! I wonder.

In other essays, the Ikhwan searched the link between civilizations ad states. Sciences and knowledge are borrowed. If a nation dominates other nations, they take their knowledge, and claim it to themselves, when bringing it back to their country. Thus, the Ikhwan knew that the world is a small village, long before the age of communication. One could see the truth in what they have said ... I wonder how much the Arabs took from conquered nations, and how much the west took from the Arabs during the renaissance period through Spain 'Andalusia' and Malta?

The Ikhwan were the first encyclopedists long before the French renaissance. They were enlightened group that they tried to encourage seeking knowledge and ethical values. I think those messages were transferred to Europe by Al-Karmani A-Qurtubi like other philosophers such as Ibn Rushed, Ava Sina and Ibn Khaldoun.

Despite their knowledge, the Ikhwan did not have political influence only on few, like Abu Ala Al Marii, who visited Baghdad and was a vegetarian, may be he was a member of one of their secret circles. Ava Sinaa was influenced as well, because his father and brother were Ismailies. It is enough that those poles were influenced by Ikhwan .

If we read all the messages, we will see that the Ikhwan tackled all walks of sciences form Geometry to Pythagorean numbers and its relation to ALFA Bet letters. They researched in the Aristotelian logic as well. In the field of mytaphysics, they

interpretation helped in the appearance of many scholastic schools, especially after Moslems became acquainted with Greek philosophy, Plato's Republic and Pythagoras. As well as Syriac and Fahlawi's translations such as 'Khalila and Demna', which was translated by Ibn Al-Muqafa from Fahlawi, which in its turn was translated from Sanskrit book 'The Banja Tautra', including proverbs to direct the Just ruler.

We could see the effect of 'Khalila and Demna' in the 51st message of Ikhwan Al-Safa. The essays titled in 'The Animal Kingdom Prosecution against Humans.' This philosophical collective discourse narrates a story of a sinking ship carrying human beings from many races and different walks of life in a remote island called 'Plasaghon', which was ruled by a wise gini called 'Peurasab'. The animals sue humans in the king's court, which was presided by Jins as well. During the trial the animals accused humans for their suppression and tyranny. The Ikhwan tackled many critical issues at that age. In these proceedings of the 51 message, the Ikhwan tell us, when the ship sank, humans married female monkeys in that remote island. As if those sages tackled the theory of evolution before the Darwinian's theory.

Humans with their craftiness and caning approach win the case in the trail against animals' kingdom, by convincing the court of their Superiority ... The dialogue between humans and animals during the trial proceedings gave us an insight and new look to the major issues in life... philosophical issues were tackled in the tongues of animals' representatives when they brought their case to the court of king Peorasap. All animals' species presented their case, even the insects. The insects' representative was the cockroach who was very eloquent in his display against humans! He was intelligent in his accusations and defense of his fellow creatures.

One could assert that those dialogues and discourses are so logical in showing man's despotic dominance on the destiny of nature, by exploiting it in a destructive manner. Reading the dialogues of Ikhwan Al-Safa leads us to believe that they represented the Green movement of the 20th and 21st centuries.

The discourses of Ikhwan Al-Safa also advocate the idea of interpreting the Holly Quraan in an esoteric way or to reveal the concealed meaning of the verses and ALFABET letters of the Holly Quraan as in Aya "The well versed in science". As to differences in appearances, structure, ugliness and beauty, one of the leaders in the animal kingdom refuted man's perfection and his criticism of other creatures by saying, "If you criticized the creatures then you are criticizing the Creator". One could notice the similarity with Hindu Veneration of life in different forms, and in being vegetarians they do not kill any form of life ...May be some of the Ikhwan visited India and

their centers in other regions. They resorted to secrecy and refrained from publishing their names like other elite in other places, due to the fact that history is filled with tragic events, Socrates poisoned himself, Ibn Al-Muqfa'a was murdered in Basra province (IRAQ), Al-Halaj was hanged and then burned and his ashes were thrown in Tigris River!

Thus, Ikhwan Al- Safa resorted to secrecy and established an underground movement. They formed their cells of (10) members, which represent the perfect Pythagorean number... Did Pythagorean societies in colonies had any effect on them? It is worth mentioning here that the Selucian Kingdom of the Alexander was found around 200 B.C. and extended to Umara province in IRAQ, the marsh lands which is the homeland of the Menda'e sect... At the same time the Ikhwan published their (51) messages or discourses on a large scale without material revenue, which leads us to believe that they were well off or Somebody was financing their manuscripts... Dr. Taha Hussain said, "The value of the messages is that, they addressed ordinary people, and they delivered their philosophy from philosophical complexities to literary simplicity."² They gave the mind and intellect significant importance. They were the first enlightened Encyclopedians. We could say they preceded France and the Renaissance period by centuries.

Farhad Daftri in his book entitled 'Short History of Ismaelis' States³ "members of Ikhwan Al-Safa with their mysterious Ismaeli connection were influenced by new Platonism (Alexanderiat Plotine)". They aimed like their Ismaili contemporaries to find harmony between religion, philosophy and mind. But the Ikhwan did not have influence on Ismaili thought during the Fatimite Period. The messages did not enter the phase of call only on the 12th century A.D., whereas it was introduced to the literature of Ismaili, Mustaliya movement in Yemen, which later on developed to Zaidi Imami in Yemen, whereas the messages became a subject of study and interpretation by the Taibaya Sect.

The Ismaili movement witnessed the emergence of many 'Fiqh' Jurisprudence and School of Thought, such as the Fatimat Call, which started in Qairawan, and then established the Fatimate Caliphate in Cairo, which became the capital of Fatimate Caliphate. During this period, Jurisprudence, and philosophy flourished, as Al—Azher mosque was built, and many houses of wisdom 'Hikmah' or Sophiya were established. One could add that the Islamic movement with all its branches preceded or synchronized with the Fatimate call such as the Nazari, Taybiya, Zaidi, the Bohra and the Khouja etc. The weakness of the state in Baghdad helped those movements to spread their ideas. The openness of the Shi'a Jurisprudence and