



The Institute of Ismaili Studies



qasida



Divan

Structure and Content of the Book

Safarnama *Ruby of Badakhshan*

da'wa

² The modern term for a school of philosophy that took shape in the 3rd century AD, based on the teachings of Plato and other Platonists. Neoplatonists did not consider themselves as anything other than Platonists; however, their interpretations of Plato were perceived by others to be so significantly different or novel from Plato's own teachings and writings that it was felt that distinction was warranted. Neoplatonism was also present among medieval Muslim and Jewish thinkers such as al-Farabi and Maimonides, and it experienced a revival in the Renaissance with the acquisition and translation of Greek and Arabic Neoplatonic texts.

For this is a man who does not just
visit Jerusalem; he measures it,
pacing out the dimensions of the
city with his own feet, step by step.

The History of Nasir Khusraw

Safarnama

...for Nasir Khusraw, a more
urgent current ran under such
delights of the world, namely his
aching desire to have some
purpose, some answer to the
question of why all this exists.
Why the world, why human
happiness, why human sadness...?

Safarnama

Divan

shari'a

ta'wi

Wajh-i din
Ruby of Badakhshan

zahir batin

Nasir's Travels

Wajh-i din



huwiyyat

Shish fasl Ruby of Badkhsan

transcendent

immanent³

tawhid

Cairo was the place where in the 10th – 11th centuries, ‘some of the liveliest theological and intellectual debates of the Muslim world’ took place.

Nasir ‘taught the necessity of both the *zahir* and the *batin*, that true faith entails observing both its exoteric and esoteric aspects.’

Divan

Nasir's Return to Iran

Shish fasl

nafs-i

juz'i

“Hunsberger describes the challenges and loss this extraordinary philosopher-poet experiences at the times when he becomes embittered and resentful with his forced exile and loss of youth.

The impetus and will is upon the

Ruby of Badakhshan