APPENDICES
APPENDIX 1

PRIMARY NUṢAYRĪ SOURCES

a. Pre-Nuṣayrī sources transmitted from the Ghulāt

Jābir ibn ʿAbdallāh al-Anṣārī

1. Umm al-kitāb (UK)

This book is attributed to Jābir ibn ʿAbdallāh al-Anṣārī (eighth century) who is said to have received mystical guidance from the Shiʿī leader of his time, the fifth Imām Muḥammad al-Bāqir (d. 117/735). Although this source is neither cited nor appears in any Nuṣayrī source, and was found among the Ismāʿīlīs, it seems rather like a proto-Nuṣayrī document. For this reason it is included here because it contains terminology, doctrines and traditions that were adopted by the Nuṣayris. The term Umm al-kitāb appears only three times in the Nuṣayrī literature, once as a nickname of Fāṭima and twice as a synonym to the Qurʾān. The first source is an early Nuṣayrī text from the tenth century, explaining that it is the mystical name of Fāṭima (in masculine form, Fāṭir), daughter of the Prophet Muḥammad and wife of the first Imām ʿAlī. In Nuṣayrī literature Fāṭir is seen as the “Mother of the Book” and the mystical meaning of the Book is her sons Ḥasan and Ḥusayn (second and third Imāms), keepers of the esoteric knowledge. The second source is in the Diwān of al-Makzūn al-Sinjārī, which explains that the Umm al-kitāb guides the believer through the seven obstacles (ʿaqabāt) of the material world in the path to heaven. The third source is an undated manuscript from the Ms. Paris (Bibliothèque Nationale), fonds arabe 1540 collection.

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1. See Halm’s explanation concerning a possible transmission of this book from the Nuṣayris to the Ismāʿīlīs in Syria in al-Ghunūshiyya fī ʾl-Islām, p. 90.
2. al-Jīlī, Kitāb bāṭin al-salāt (KBS), p. 241. The usual Muslim use of the term Umm al-kitāb is for the first chapter of the Qurʾān, the Fāṭima; see V. Ivanov, “Notes sur l’Umm al-Kitab des Ismaéliens de l’Asie centrale”, REI 4 (1932), p. 421. Ivanov prefers to translate the term as essence des livres.
3. DMS, p. 220.