APPENDIX

Note: 1, p. 61

After accepting Shi'ism, Uljaitu had ordered the execution of a Kurd who claimed to be the Mahdi, as well as the execution of a Shi'i missionary who attempted to convert him. Despite the return of Sunnism to the Mongol court, it seems that some kinds of Shi'ism persisted under some of the Mongol successor states such as the Jahanids and the Jalayirs. (Cf. Browne: A Literary History..., Vol. III, pp. 50 - 61; Michel M. Mazzaoui: The Origins of the Safavids: Shi'ism, Sufism, and the Gulat, Wiesbaden, 1972, p. 40.)

Note: 2, p. 62 and 161

The Safavids created a false genealogy claiming descent from 'Ali b. Abī Tāleb through Shāh Ismā'īl et Shah Tahmāsb se sont donné toutes les peines du monde pour effacer de l'histoire leur origine kurde, pour attribuer au kurde Fīrouz la qualité de descendant du Prophète, et pour faire valoir que le Shaykh Safī était un Shaykh turc Shi'ite, auteur de poèmes turcs. (Z. V. Togan: Sur l'origine des Safavids, in: Melanges Louis Massignon, Damas, 1957, p. 356.)

Note: 3, p. 69

The following song from Avesta is an example of Zarathustra's admiration of the agricultural life:

"O Schöpfer (der stofflichen Welt,) asaehrwurdirger!
 wo auf der Erde hier ( ist es ) drittens am behaglichsten?"

Da sagte Ahura Mazdāh:

"Wahrlich, wo man am meisten, o Spitama Zarathustra, durch Aussaen anbaut:
 Getreide und Quarer und Pflanzen mit essbaren Fruchten,
 idem man zur Wuste hin Wasser schafft,
 idem man sum Wasser hin Wuste schafft."  
 O Schöpfer ( der stofflichen Welt,) asaehrwurdirger!
 wo auf der Erde hier ( ist es ) viertens am behaglichsten?

Da sagte Ahura Mazdāh:

"Wahrlich, wo man am meisten Kleinzieh und Grosszieh zuchtet.
 O Schöpfer ( Der stofflichen Welt, ) asaehrwurdirger!
 wo auf der Erde hier ( ist es ) funftens am behaglichsten?

Da sagte Ahura Mazdāh:

"Wahrlich, wo am meisten haren Kleinzieh und Grosszieh."
O Schopfer (der stofflichen Welt,) aseaehrwurdiger! Wo auf der Erde hier (ist es) erstens am unbehaglichsten? Da sagte Ahura Mazda:

"Am 'Nachen des Arezura', o Spitama Zarathustra, wo die Daëva's zusammenkommen aus der Höhle der Druag!"


Note: 4, p. 83

In Lambton's view although these guilds were affected by the Zarmatian movement, they were a natural consequence of the constitution of society and were a development of 'Agila system. Accordingly the guilds used to carry out certain judicial function and the guild courts tried members who had committed petty offences or broken the laws of the guild. (Lambton: Islamic Society..., pp. 20-21. Also cf. R. Brunschvig: Art. 'Akila, in: The Encyclopaedia of Islam); 'Agila is one of the most significant institutions of Muslim penal law.

Note: 5, p. 145

Corbin identifies the "true" Shi'ism with the "true and genuine "Sufism. In practice Sufism came very near to Shi'i extremism, and their combination brought about a new situation which has been briefly discussed in previous chapters. However, in their main lines Sufism and Shi'ism played different sociological roles, and in some cases such as that between the Anatolian Shi'is and the Mevlevi Sufi order, we observe that they seriously opposed each other. (For the Corbin's statement cf. Henry Corbin: Sef goftâr dar bâb-e târikh-e ma'nawahyät-e irân. In: Majaleh-ye adabiyat, V, Tehran, 1337 A.H.)

Note: 6, p. 147

Goldziher writes: "Am Ende des III. Jhd.'s finden wir die Karmatische Propaganda im südlichen Persien ihre religiösen und staatsrechtlichen Lehren mit der These verbinden dass Gott die Araber nicht moge, weil sie Al-Husein getötet haben, dass er ihnen die Untertanen der Chosroes und ihrer Nachfolger vorziehe, weil sie allein für die Chalifenrechte der Imame eintraten". Goldziher: Muhammedanische Studien, p. 175, also quoting De Goeje, Memoires sur les Carmathes du Bahrejn et les Fatimides, 2 Ausg. p. 33-207, 9.)
Note: 7, p. 155

When the Ḥorufis were persecuted they took refuge in Asia Minor where they succeeded in spreading the Ḥorufi doctrines. A large part of Ḥorufi doctrines has been adopted by a religious community known as Bektāši which at present live in Anatolia and Albania. (Margaret Hasluck: The Non-conformist Muslims in Albania. In: The Contemporary Review, 1925, p. 599). Edward Browne in his important study about the Ḥorufis discovered that the Ḥorufi doctrines have survived among thousands of Bektāshis. Further-more in his well-known Literary History of Persia, Browne says: Ḥorufi "activity continues down to the present day, the Bektashi dervishes being still the representative and repositories of the Ḥorufi doctrines." (Vol. III, p. 370; idem: Some Notes on the Literature and Doctrine of the Ḥurufi Sect. In: Journal of the Royal Asiatic Society, 1898). But in Birge's view although from the fifteenth century onwards "Bektashis have been among the most enthusiastic believers in the teachings of Fazlullah," they have always been "separate systems of doctrines" (Birge: The Bektashi Order..., pp. 60 - 61).

Note: 8, p. 157

Shaykh Ḥasan Juri, one of the leaders of Sarbadari movement, told those who joined him: "Now is the Time of Concealment", and that the followers, (who were mostly artisans), should prepare themselves with weapons of war, as the Time of Appearance would come, and all good Muslims should aid the Mahdi in His work. (Cf. Smith: The History of the Sarbadars, pp. 56 - 57, and p. 112).

Note: 9, p. 158

It is probably impossible to assess the number of these Turco-Mongolian people who were pushed westward. Togan speaks of "more than two million Turks and a number of Mongols", who "came in the wake of Hulagu...". Babinger says: "A large body of people (10,000 - 12,000)" led by Sari Saltuk into Dobrudja, which was "perhaps connected with the advance of Hulagu". Cf. Zeki Velidi Togan: The Rise of the Turkish Empire. In: E. Jackh: Background of the Middle East, Ithaca, 1952, pp. 112 - 113; F. Babinger: Art. Sari Saltik Dede. In: The Encyclopaedia of Islam, first edition).
We can very broadly say that "Urzeit" is a myth about that period of time in the eternal past when the life was different. The people were happy and none of the evil things which now spoil human life existed then. In short it was a time that every thing was right, perfect and pure. This idea is the creation of human psychology which always idealizes an unexperienced and unseen past. "Endzeit" is the same idealized state of affair in the eternal future at the end of the time.

For the Shi'is, as Goldziher states, "taqieh" was an essential and indispensable duty, i.e. in Goldziher's words: "Eine unerlässliche Pflicht, die niemand aus Übereifer unterlassen darf". Goldziher also writes: "Wir ersehen aus dieser Ermahnung, dass die takjja in erster Reihe im Interesse der Sicherheit der Bundesgenossen gefordert wird, deren Wohlfahrt durch die Kühnheit und den Martyrmut des einzelnen leicht aufs Spiel gesetzt werden konnte. Daher erscheint die takjja zumeist in Verbindung mit den ḫuḳḳ al-ichwan, den "Interessen der Brüder". (Ignaz, Goldziher: Das Prinzip der takjja im Islam. In: Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. 60, 1906, pp. 219-220).

Note: 13, p. 201.

The memory of the famous Sufi Ṣafī Manṣūr Hallāj still persists among the Kurds of the region as well as extreme Shi'ites (Wezelbash) and other groups such as the Yazidis. (Massignon: La Passion..., Vol. I, p. 207).
A Rough translation of the German and French Quotations Reproduced in this work

Pg. 16 E. F. Muhlmann

"The dogmatically justified horizon - narrowing of a group (the systematical limitation and reduction of mental horizon) which through a nation myth feels joined to a "we" - attitude. With the corelated disposedness/readiness for agression against the 'others' beyond the horizon. (Other groups not included in the limited horizon)

Pg. 63 Footnote 4

"Religion and worldly power are twins...therefore it is said, that religion is the basic and power is the protector."

Pg. 70 K. Marx

"The State is here the chief/main landlord/owner. Sovereignty is here feudal property concentrated on a national level. But then no private property exists inspire of private and common possession and use of the land."

Pg. 115 Footnote 3 Jan/Rypka

"Through description of a glorious past the poet calls on the (re)construction of greatness. He calls on dynamics and gives with it a cure against the expanding quietism of mystic. This voice gave strength to the nation whenever it had to rise from splitting and oppression."

Pg. 116 Footnote 2 Jan/Rypka

Firdausi's conception of past lacks unity, being both an admirer of Iranian past and a Muslim.

Pg. 121 Footnote 3 Franz Taeschner

"In the big cities of Iraq and East Persia the Futuwa (Fotoveh = Unions) had taken all power - especially in periods of declining legal state power and ruled the people terroristically, mostly rubbing the rich and supporting the poor, with this feature they contradicted the bourgeois order of the Islamic world."
"About their reputation you can only say that they possibly enjoyed some fame as factors of justice among the lower classes. But as a property balancement of violent type is completely against the Islamic concept, the largest part of Persian society feared and disliked them."

Echehart: "If I didn't exist, God didn't exist."
Silesius: "I know that without me God cannot live a single moment, if I would become nothing, he would give up his mind of despair."

Massignon does not want to give importance to Hallâji's relation with the Qarmatian circles. But some facts indicate, that Hallâj was not having much different standing points than these dangerous political movements. R. Hartmann too has come to this conclusion.

"The great war of Zang reveals itself as a late wave of the conflict between Mawâli and Arabs, which dominates second and third Islamic centuries and found its religio-political expression in the numerous Khârêjî and Alîd rebellions, its literary expression in the Shu'ubî movement."

"As if the people were longing for real heroes and moral greatness at least on the stage and wanted to escape from corruption, decay and foul powerlessness of contemporary life through shared acts on the stage."

"The Shi'ite is not only allowed to, but he even must hide his true religion, in a region where the enemies are dominating he must speak and act, as if he is belonging to them in order to prevent danger and persecution of the comrades."
Pg. 186 Footnote 3 Klimes

"Mazdak moreover proclaimed the right for each man to have a wife and declared that a man could take a wife in case there are several women. Because of this the movement was directed against the Harems of which many had been left alone since the battle of Dahistan, and he demanded not only their dissolution/end but also a freer position of women in society. With regard to the population the concentration of women in the harems and polygamy meant quite a pressure for the people. It caused a shameful lack of women and provoked dissatisfaction/discontentment among the lower classes."

Pg. 187 Footnote 5 Ibn an Na'Im = Klimes

"He would get hold of the Earth and kill the tyrants and repeat the Mazdakism and the downtrodden among them would be powerful and the humiliated would rise up through him."

Pg. 189 Paragraph 2 Kissling

"The sociological role of the dervish orders consists also in some sort of representation of Socialistic thoughts whether the dervish orders played this role consciously or unconsciously is not important for the fact. Then from the principle of "not being permitted to possess" to "not letting others to possess" is only one step, through which we can catch sight of one of the impulses of the revolutionary tendencies."

Paragraph 4 Al-Haidari

"We are no more patient, We don't tolerate the shame anymore, The situation of people must change at any rate Let us expect the brave, destroy tyranny and abolish darkness, So that the light will come."

Pg. 199 Footnote 1 Hinz

"For centuries up to the present time neither the Persians nor the Turks succeeded in incorporating the Kurds totally into their empires. Kurdistan was at times under the domination of one or the other of the two empires, but regularly the balance was re-established after a few decades."
Pg. 199 Footnote 2 Rudolph

"The most likely hypothesis on the origin of the Kurds is that a very ancient population living in present Kurdistan already in Babylonic-Assyrian times - the famous Kardukhs of Xenophon belonging to them - has mixed in the course of time with immigrated peoples in that area. Among the latter the Iranian groups must have been the majority; Kurdish, belonging to the Iranian family of languages being a proof of it."

Pg. 237 C.G. Jung

"The usefulness of the dogmatic symbols: It formulates an overwhelming and dangerous decisive experience, that because of its intensity is called 'an experience of God', it formulates this experience in a way suited to human understanding without reducing the extent of the experience as a whole, nor disfiguring the very meaning of it."

Pg. 244

"The knower of all things knows that the four corners of the world will be astonished... when a cloud of locusts will suddenly cover the surface. The army of the earth will land at Jirbal in Hindustan and the shouting of the heroes will echo from Damascus to Aleppo, from Balkh to Bukhara in the surroundings of China...

The Francs and the Russians (will gather) all around the world
And the sound of drums and timbals will be heard from the West to the East, from one side to the other.
The people will gather to kiss the feet of the proof...
The sparkling of the strange light of the stars
The chaos of the battle, the cannons and the bombs,
The shouts of war of the steel armed Kurds
The fight searchers because of the blood of Siyavush!
The final day of the world will happen in the plain of Qazvin...

the forerunners of the Mahdi will cross the lands and the seas
The whole world will become according to his desire
From the terrible fight on the day of misery
The people of Baba Khoshin will come out free
The peak of the skull of the Qaysar will become the bowl...
The golden thrones of the kings and the "Begs"
will be stepped down by the hoofs."
“In Soltanieh the extermination of the Sultans will happen.
In Zanjan the great court will be established.
The Turks will step ahead, the Kurds stand behind them.
At the foot of Sahand mountain the review of the servants/followers will happen.
Like this it is, oh knower of all things, aware of the details!
Oh, clarity of the mind of the clear sight of the eye!
Khan Almas has gained the certainty:
The time will be accomplished and the world will be unified.”

Pg. 245

“The highest Judge will make justice a mirror and without poison”

Pg. 246

“I keep the hope that this heavenly dwelling/house governed by the stars will be revolved and shall not remain as it is; that the movement of the wheel with its crooked course will not forever be the same. That... the hearts of the good will not forever be sad. May the Lord of the world appear and the world would not remain empty. May he take revenge for the suppressed. May fight/quarrel and violence not persist. May all undurable things be swept away and may the true belief no more be hidden/concealed. May suppression and sighing disappear... The Mahdi guiding the way to Truth, the governor, who destroys obstacles. I pray to them so that violence and fight disappear from the Earth.”

Pg. 247 Footnote 2, V. Minorsky

“The prince Emangoli Mirza was not very sure about his troops stationed in Zohab. He did therefore not use them to push back Taymur believing that they would finally obey Taymur, seeing the masses from Kermanshah, Kurdistan, Lorestan and Soleimanieh coming to Taymur and bowing their foreheads in the dust of his steps. So the prince took to a trick, and after having come to an arrangement with a part of his soldiers to whom he could trust, he sent them unexpectedly against Taymur. Before the tribes could have been informed, Taymur was captured and taken to Kermanshah. The prince did not want any delay and ordered the head of Taymur to be cut off immediately - fearing a change of mind among his people.”
Footnote 4. V. Minorsky

"Mirah Khor is rider in Persian. Jahān Shur would be 'The one who washes the world' (from its sins?) or 'the one who troubles the world'."

Footnote 2. E. Sarhissyanz

"Upto the last decade Persia’s policy was marked by an ancient sociological opposition which has influenced so much the history of Western and Middle Asia. The opposition between nomadic and half-nomadic tribes and the sedentary population. It is imminent in the geo-political facts of agricultural oasis – islands in the midst of steppe – and desert economy and appears already in the beginning of Iran’s history, in the first century B.C., when the civilization of Elam had to give way to the nomadic Median tribes."

Otakar Klima

"Against each other/opposed to each other in the beginning there are two beings, the light (God) whose qualities and arms are intelligent useful purposiveness and free will, and darkness the bad demon whose traits are all negative. He is dull and blind, his activities are only purposeless destructive attacks – in permanent war with the good world, in the support of mighty tyrants and suppressors, in mad rage/fury. He is also the founder of all bad laws and protector of all evil creatures. He is the spirit of destruction. After he had brought the evil to the world as a result of an attack of his demons – according to Zoroastrian tradition, the original perfect state (bundahism) ceased and an epoch/time of the mixture of the two primary original substances (gumuzian, mizaj) began. The world will remain in this state until the destruction of the evil, then the two principles will be separate and the purification of the world (vicārism) will come. The Magdakites follow an abridged opinion: the End of gumuzian is also the victory of the good force/principle, the salvation of the good, suppressed who are yearning for justice, the salvation of the humiliated and exploited."

The mediator between light and darkness is the Messiah."

"The desire for a leader might be the eldest desire. It is in the child-father relationship and in the search of the young man, when the father was unworthy. Group animals have the strongest male for their leader, hunting folks who do not know division of labour choose a chief. The first image of a leader in the great human sense is Moses; he is both a leader of the suppressed and a leader to the praised land."

"The connection with nationalism is established through the fact, that nativisms appear as under-developed germs (seeds) of nationalism, as predecessors or announcing 'signs'."

"When the other world wants to precipitate to the earth and the inwardness wants to become outwardness then, instead of being an opium, the subjective factor becomes an uncomparable explosive, a will/desire for heaven on earth."

"The institutions being won/conquered in the organizational phase of the movement because of the ideology, will remain as a permanent social progress, yet only as far as they are compatible with the conditions of powerholding."

"Let us continue to speak the fear has been relieved millions of families are complaining about their hunger! Where is the good, where? Will some of it (ever) reach to us?"

"This rumour
This rumour is not effective
In case of need, pray.
The master of Benyamin (God), He never disappears
God is in Him
He is the man of God, God is in Him
My king (Fādshāh) is in the garment; no one knows this garment (dun)"
"When he is getting up/rising,\textsuperscript{3} He is the Master of Time

He is the day of Judgement.\textsuperscript{4}

War is over the mountains of Sar-mel, it is the day of the Judgement

(One hears) the scream of war of the famous men

The Pir and my king are the Masters of the centuries

Comes the tumult

There comes the rumour of warriors and the tumult

The world gathers at Sara-zul\textsuperscript{5}

It will be the verification/checking of the register of men and of Jinns

The friend will wake up

In this moment the friend will wake up

From Qaf to Qaf, from the right to the left, the world, all the world,

will hear the cracking of Zolfaqar

It will be the resurrection.

The resurrection will last several days and nights.

The heads will fall like the autumn leaves,

Zolfaqar will be sharpened on the skulls of the traitors.

(He is putting) Zolfaqar back to its place.

The sincere ones and the false/(double-faced) ones will be set apart.

The coin with the seal of the pact/treaty of Yari will be spread.\textsuperscript{6}

The book of the pact of Yari

Then the book of the pact of Yari will be read.

The (Good) men will be freed from their burden

My master will sit on the throne of the Divinity

The highest judge (will give) justice.

Then the judge will give justice.

He will throw the days of the evil men into the wind.

Then the servants/followers will be joyful.

It will be the judgement of the just men.

This day, which will be the day of the judgement of the just, will be

the glory of (good) men.

The truth-drunken men will burst out of laughter.

The key to the door of goodness will be in the hand of the King of those who have no one (Shāh-e bi-kasān)

To the dust by the iron of the hoofs

The wind will take away the mountains that are reduced to dust by the iron of the hoofs.

The one who knows all demands the judgement

The sincere servants/followers will pass pure (before him)

It will be stabilizing

So the world will be stabilizing.

The hearts of the creatures, bird, ant, snake will be pure like a mirror and without poison.
"They polish (it) like a mirror.
They polish the mirror of the hearts like a mirror
The men will ride on a grey horse.
So the world will be stabilizing.
The pure, the truthful, the existence, the being will
attain/reach the desire, the ideal, the aim.
Me, the very little one, in this day I put my hope
I am a sinner and Yar is the one who forgives.
Me, the very little one, in this day I put my hope
forgive me for the love of the guarding dog.
at the threshold of the Friend."

Pg. 286-7

Footnote

1. Master of Benyamin: God
2. In other words "God lives in him like a guest"
3. that means "he will show himself or appear
4. literally: the day of the judges
5. city in Kurdistan, actually in Iraq, in the
   plain which the Ahl-e Haqq think to be the
   place of the last judgment.
6. The will of Yari will be widespread.

Appendix Note No. 2

There is no doubt about the sovereign Shah Esmail
and Shah Tahmasp having tried their best to hide
from history their Kurdish origin, to attribute the
quality of descendant of the prophet to the Kurd
Farouz and to show that the Shaikh Safi was a shiite
true Shaikh, author of Turkish poems.

Appendix Note No. 3

O Creator (of the material world) asa-venerable one!
Where on earth (is it) third comfortable?
Ahura Mazda said: "Truly, O Spitzam Zaratustra, where
man cultivates through sowing;
wheat and grass and plants with
eatable fruits,
taking water to the desert,
taking the desert to the water

O Creator (of the material world) asa-venerable one!
Where on Earth (is it) fourth comfortable?
Ahura Mazda said: "Truly, where they breed cattle and
livestock.

O Creator (of the material world), asa-venerable one!
Where on Earth (is) the fifth comfortable place?
Ahura Mazda said: "Truly, where most of the cattle
are urinating

O Creator (of the material world) asa-venerable one!
Where on Earth is it most uncomfortable?
Ahura Mazda said: "At the boat of Arezura, O Spitama Zarathustra, where the Daeva's are gathering from the cave of the Drug!"

Appendix Note No. 6 Ignaz Goldziher

"At the end of the third century we find the Qarmatian propaganda in southern Persia joining their religious and political teachings with the affirmation, that God does not love the Arabs because they had killed Al-Husayn; that He prefers the subjects of Khosro and their followers to them, because only they wished for the Chalifrights of the Imams."

Appendix Note No. 11 Ignaz Goldziher

"An indispensable duty which no one is allowed to omit in his zeal."
"We can see from this admonition, that the Taqieh is first of all a demand regarding the security of the comrades/associates, whose welfare could be risked by the bravery and the martyr courage of individuals. Therefore, the taqieh appears mostly in connection with the hukuk al-ichwan, the 'interest of the broders'."

Appendix Note No. 12 Theodor Noldeke

"This Khosrow Parviz had accumulated more money than any king before him. His cavalry reached up to Constantinople and Ifriqiya. He used to spend the winter in Madâ'en, the summer between Madâ'en and Hamadhân. He is said to have possessed 12,000 women and girls, 999 elephants, 50,000 riding and pack animals, horses of noble breed, normal horses and mules. He also was more greedy for jewels, precious vessels, etc., than anyone else. According to another report in his palace there were 3,000 concubines and thousands of female servants, 3,000 male servants, 8,500 riding animals, 760 elephants and 12,000 mules for carrying the luggage. He built five temples, in which he employed 12,000 Hirbads for murmuring prayers."