

## Historical Study of the Abdul Haleem Sharar's Novel Firdos-e-Bareen

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### Abstract

Sharr is one of the few fiction writers who have made various historical events a part of their novels. Among them, a very important character of Islamic history is Hasan Bin Saba, whose charming characters, his artificial paradise, Qila Alam, Fadayeem, etc. have been described by Sharr in the form of the novel Firdous Bareen. Other historians have also discussed the main characters in this novel by Sharr. This is the analytical study of the historical novel Firdost-e-Bareen of Maulana Abdul Haleem Sharar which presents the information of imaginary paradise formed by the famous Hasan Bin Saba at Qila-ul-Maut. This artificial paradise was a tool of motivation to the followers of Hasan Bin Saba. By offering this artificial paradise, he prepared many such devotees who obeyed his orders and killed countless great people and ended up in hell. Hasan bin Saba, who was a contemporary of Imam Ghazali and Nizam al-Muk Tusi. He destroyed the Islamic world with the help of his devotees with his violent deeds. This article examines this imaginary paradise of Hassan bin Saba and its impact on Muslims.

**Keywords:** Hasan Bin Saba, Qramta, Batniah, Nizam-ul-Malik, Qila-ul-Maut, Paradise.

### Introduction

In the history of Islam, the sect of Qaramta or Batiniya has gained a lot of fame in spreading chaos and disorder. Who was Hassan ibn Sabah and how much truth is there in these amazing mythological stories associated with him? His real name was Hassan al-Sabah and he was born in the Iranian city of Qom in the 1150s to an Arab Shiite family. When he was a boy, his father moved to Rayy, the intellectual capital of the time. Here, young Hassan began to master

the popular sciences rapidly. In his autobiography, 'Sarguzt-e-Sayyidna' of which only a few fragments have survived), he writes: 'From the age of seven, I had a deep interest in various branches of science and I wanted to become a religious leader. By the age of 17, I had acquired considerable knowledge.' These branches of science included theology, astronomy, geometry, logic and mathematics. During this time, he met an Ismaili preacher named Amira Zarab, who acted as a catalyst for the young Hassan's fertile mind. Hassan was so impressed by her that he became an Ismaili. Hassan, after wandering around different countries, reached Cairo in 1078, where his stories had already reached, so he was greatly admired at the Fatimid court. Hassan spent three years in Egypt, but during this time, the Fatimid general Badar al-Jamali turned against Hassan and he was thrown into prison. By chance, the minaret of the prison fell. This incident was considered a miracle for Hassan and he was released with honor. After this, Hassan did not consider it appropriate to stay in Egypt any longer. He returned to Iran and for the next nine years was engaged in preaching and preaching in different areas. Gradually, he began to focus his attention on the Deilman region of the Rudbar province. Here he saw a fortress surrounded by the snowy peaks of the Alborz Mountains that could prove very useful for his future plans. This was the Fortress of Death. The main role and leader of this movement is considered to be Hasan bin Saba, who acted as an instrument of the anti-Islamic forces to spread disorder and chaos. In this context, the artificial paradise he established at the foot of the hills of Qila Alam was a place of preparation for creating mischief-makers and devotees and creating chaos. Historians have dealt with this terrible calamity in their own way. Maulana Abdul Halim Sharar also wrote a novel on this topic which is called Firdous Bareen. In this novel, there is a detailed discussion on this artificial paradise and its characteristics and this research article is an analysis of this discussion.

### Discussion

The name of Maulana Abdul Halim Sharar is prominent in the history of Urdu novel writing. He has a very unique position in historical novel writing. Some critics have also objected to the historical novels written by him that Sharr has presented the historical events in a wrong color in his novels. Unlike other novels, Firdous Bareen is a proof of his knowledge. In Firdous Barin, the truth has been reflected in a great way. The characters described by Maulana were also recorded by earlier writers and the difficult route that started south of the Caspian and passed through the city of Amal through the country of Majendran and Rudbar, this road divided from north to south to Khusar Taleqan. It used to go as far as the city of Qazvin. For a long time, no caravan could escape from the thieves while passing through.<sup>1</sup>

Le Strange also agreed and stated the such information and the location of the said region in his book.<sup>2</sup> Maulana Sharar mentioned about the fort of Alamut that it is at the foot of the difficult and rocky mountains, Masood Kayhan writes about it, "Almut is located in the region of Kohistani and Mahsuri. That it is difficult, and through Bhimin, Ismailia, that it is useful, and through it, death is known.

است مشکل بان رسیدن محدود و سخت بسیار آن راهبهای و طبیعی مهم موقعیت داری شده واقع و محصور کوستانی ناحیه در چوں الموت”  
“است مشهور الموت آنها و بواسطه نمودند استفاده آن از اسمعیلیه واسطه بهمین و

<sup>3</sup>Maulana Sharar writes that when Hasan bin Sabah captured Qila Alamut located these rocky mountains on 6th Rajab 483 AH and formed a group of loyalists whose existence created an

atmosphere of fear and made this route unsafe. . It is also explained and confirmed by Nazha-ul-Qulub and Jami-ul-Tawareikh according to which among the innocent people who were first victimized by the fidayeen in Qila Alamut were Nizam-al-Malik Tusi and his two sons.<sup>4</sup>

Maulana Sharar drew the map of this area as if it is a snow-covered area in winter. In contrast to the dry and barren and scorched mountains of Arabia, the mountains are full of green, dense and lush trees. This is also copied in the detailed geography of Iran, so Maulana did not work with imagination but gave a well-researched color. From which it was known that Firdous wrote on the basis of facts regardless of the color of bad imagination. Apparently, the name of this fort seems to be related to death, but the fact is that Al-Amut is derived from the local words 'Ala' and 'Amut'. In the Dilmuni language, Al-Amut means eagle and Amut (in Persian, آموز) means learning. Legend has it that the ruler of this area was hunting there when he saw an eagle landing on a hill. He realized that the geography of this place was such that if a fort was built here, it could prove invincible. So he built a fort here and it was named Al-Amut, meaning 'taught by the eagle.' Atta Malik Juwaini, the court historian of Hulagu Khan, who will be mentioned in detail later, visited this fort. He writes in his book 'Tarih-e-Jahan Gash': 'Al-Amut is located on a mountain whose shape is like a camel sitting on its knees. The rock on which the fort is built is surrounded by slopes, with only a narrow path that can be defended very easily.' Hassan camped in the area around Qila Al-Maut. His message was gaining momentum. Soon, his followers inside the fort itself became such a majority that the fort's commander, Hussain Al-Mahdi, had no choice but to hand over the control of the fort to Hassan and leave. This incident took place in the year 1090. Now Hassan Al-Sabah made Qila Al-Maut his center and started spreading his message in the vast surrounding area. It was not long before several forts in the vicinity came under his control, some of which were purchased, some were captured by force, and some were such that the people, inspired by the invitation, opened their doors on their own. Short story Within a few years, Hassan's rule was established in almost all the Rudbar and neighboring areas.

The same weather conditions were also described at the time of Halaku's attack in contemporary history that when Halaku was about to return due to severe weather during the siege, Ruknuddin Khurshid suddenly handed over the fort to him, so the weather condition is not fake. Then there is the Viranjan canal, which cuts through the mountains and flows through different gorges and flows into the Khazar Sea near the city of Khurramabad. While it is known from various historical documents that Hassan Sabah ordered his followers to build the canal in the beginning of the 6th century AH. was given And she was brought to Qila Alamut by cutting the mountains.

In addition to geography, in the second chapter, some events were presented, in which, contrary to the title, some things are not correct, for example, there is the second letter of Emerald, which begins with the verse of the first ghazal of Hafiz Shirazi's Diwan, which is not historically correct. However, in the letter there is a mention of the beliefs of the esoteric sect and the mountain of Judi. Similarly, Hussain has a donkey to ride and on it he reached Jodi and the height of Mount Jodi is exaggerated. Finally, the information about the characters given by Maulana in different chapters is proof of Maulana's knowledge that he has complete knowledge about the sect of Batiniya, which is certainly important and admirable. He studied the beginnings and developments, their history and beliefs thoroughly and did not use any exaggeration. Abdul Halim Sharar's novel "Firdous Bareen" got the most fame. Abdul Halim

Sharar is the first writer who used the word novel for his stories, this is his masterpiece novel. A great achievement, "Firdous Bareen" is actually an account of the conspiracy of the esoteric sect against Islam. He has shed light on the activities of Firqah Batiniya from a historical perspective, according to Saiduqar Azim, "The subject of the story of Firdous Barin is the storm of the Farqah Batiniya which came as a temptation to the world of Islam in the fifth century of Hijri and became the most extreme of Shabab. Reaching the heights ended like this." Scenery and characterization are high in this novel. The character of "Sheikh Ali Zawadi" is a model of artistry. This novel is written in a charming and lively style. During the time of anarchy, the Abbasid dynasty had come to weak and several small dynasties were formed. Among these dynasties the Saljuqia Empire was one of them. In this period of anarchy several people contributed through their intellectual work e.g Umar Khiyam, Imam Ghazali, Nizam-ul-Mulak Tusi but one person who rose to fame along with these contemporaries' notable as Imam Ghazali, Omar Khayyam and Hasan Tusi Nizam-ul-Mulak was Hasan bin Saba. Unlike his fellow schoolmates, Hassan bin Saba took a different way of thinking, which was to prepare devotees, who used to put their lives on the palm of their hands to propagate and apply their beliefs, and who were subject to paradise. He did not delay even a moment in disposing of his opponents. Along with killing the opponents, they would also destroy the light of their lives. This act of these fideyees (to sacrifice life) is quite similar to the suicide attacks of the present day, how they use mental and psychological tactics to propagate their ideas. This is an analytical study of the historical perspective of suicide attacks of the Fideyees of Hasan Bin Saba and resembling with the modern time. The topic has been explored with the help of qualitative approach on the basis of historical material. Dr. Zahid Ali wrote *Tarikh Fatemin Misar* and this book has an authoritative place on Fatemin Misar. And this history is derived from the books of Fatimid writers. They say that the first and most important branch of the Asma Ali sect is Qaramta. This word is the plural form of it. It is the only Qaramti which is attributed to the name of Qaramat. The meaning of Qarmat in the Arabic language is to walk by taking close steps. Due to his low stature, this person was called Qarmat.<sup>5</sup> Allama al-Baghdadi says that the harm of the occultism (Qaramta) on Muslim groups is greater than that of the Jews and the Magi, but also all the forms of infidelity and disbelief. Shaykh Abdul Qahir mentions Qaramta as more harmful than Dajjal and says that this sect started Dawah. The number of people who have been misled since till date are much more than those who will be misled by Dajjal because his *fitnah* is limited to forty days and the misguidance of Qaramta is more than the number of grains of sand. There is also an opinion about Qaramta that Qaramta is a sect of heretics and atheists and it follows the philosophers of Persia who do not believe in Zoroaster and *Marduk*. In fact, they were led astray by the Rafizi due to the confusion of their intellect, and due to being attributed to Qurmat ibn al-Ashath, their name will be known as the Qurmat sect.<sup>6</sup>

The study covers the events of the last half of the 11th century A.D when the ideas of different intellectual spread in the entire Islamic world. Although the Saljuqia rulers Sultan Alp Arslan, Malik Shah Saljuqi tried to control the violence of Hassan Bin Saba movements which brought havoc in the Islamic world. They adopted all tool to engaged them but the followers of Hassan Bin Saba were fully committed with their task and they acted upon the advice of their spiritual Head and fulfill the promise through oath. If we look at the pages of history, it is known that where the Muslim Ummah had to face many problems, there were

also many temptations, in which sometimes the temptation of apostasy and those who denied Zakat and sometimes the Khawarij made the Ummah miserable. There is also that of Qaramta, who built Islam brick by brick in the name of Islam. This sect has become a symbol of fear for Muslims from the east to the west of the chaos of the Islamic world, their destruction and destruction, and not only common people but scholars and nobles were massacred by this fitnah. And the sedition spread from Egypt to Multan and the blood of Muslims continued to flow like water. The Fatimi sect was founded by Mahdi, whose full name was Abu Muhammad Ubaidullah bin Maimon al-Qada and the title of Mahdi. That the Mahdi was not a Fatimi or an Alawite by descent.

This is the time when the Seljuk sultans were engaged in efforts for the exaltation and pride of Islam. In this period, Imam Abu Hamid al-Ghazali was also at the forefront of the services of the world of Islam with his knowledge and wisdom. The famous Madrasah of Imam Mawafiq got world fame because the great people of the time graduated from here, or in other words, most of the people who graduated from Imam Mawafiq seminary made their name in history. The second half of the 11th century is filled with the epitaphs of sectarian esotericism, as well as containing the most trying events of Islamic history. Whose violent acts did not miss any opportunity to distort the face of Islam. Hasan bin led this movement. Hasan bin Umar Khayyam was a contemporary of Nizam al-Mulk and Imam Ghazali, and his contemporaneity with Nizam al-Mulk and Umar Khayyam.

The sultans gave him the title of Nizam-ul-Mulk and did not do any work of the empire without his advice. The Madrasa Nizamiya built by him is still there with its historical status. The third character, Hasan bin Sabah, who not only made a place in history, but also made such a story of his mental and devilish perfections that future generations also trembled to hear his name.

He was a character who was with a few of his companions, but even the king of the time was afraid to lay hands on him, and the ruler who tried to act against him was brutally killed. Read the entire history of Hassan bin Sabah. Hasan bin Sabah initially belonged to the Ismaili sect and for a time he declared himself a Sunni, but later he founded his own new sect, and converted himself to the religion of Islam by making himself God's Messenger and Imam. He pretended to be the people of Islam for a long time and misled his followers. After being defeated by the Seljuk sultans, he settled in Qila Alamut and continued his temptations. The practice of hypnotism (hypnotism) was first used formally by Hasan bin Sabah, before whom this knowledge existed in an unknown state. He established his rule in the famous Fort of Death and built the famous and infamous Paradise here. Jahan Hassan bin Sabah ruled for 35 years and died a natural death at the age of ninety because no one dared to come near his fort. The stories of the brutality of Qaramta were being told that this temptation reached the place which is said to be the place of peace. And from Dakhlah to Amna. And whoever enters here is safe. On the 7th of Dhul-Hijj, Abu Tahir Qarmati arrived in Makkah along with his followers. Innocent pilgrims were massacred in the streets of Makkah. Masjid al-Haram was also not safe. They were killed and all this was happening in the holy month and the sacred Masjid al-Haram and he declared that I am the one who created these people and I am the one who will destroy them. Pilgrims were being unjustly martyred and some of them were reciting these verses in Jankini: I will not do it. You will find many lovers lying in your city towards the Companions of the Cave, they do not know how long they have stayed here. After



the massacre, the martyrs were buried in Zamzam Fountain and Masjid Haram. Then they broke the door of the Kaaba and chalked the cover. Abu Tahir ordered a person to tear down the mizab of the Kaaba. He took it and began to call out, "Where did Ababil and Hijara Man Sujeel go?" When Qaramati was carrying the Black Stone, the Emir of Makkah requested to take all my wealth and return this Black Stone, Qaramati responded by killing the Emir of Makkah and his family. Finally, Mahdi wrote a letter to Abu Tahir and blamed him for the incident of Hajj and said that he revealed what was being done secretly. He ordered to return the looted property, but Tahir did not give answered no any body. The Batiniya sect is a branch of the Ismailiyya sect.. Actually the Batiniya itself is a collection of sects.. such as Ubaidiya. Karamatta. Nazaria, , Nasiriya and their origin is from Jews. How many years did these scholars stay in their religion to find out their origin.. These people believe that everything has an inner and an outer.. According to them, the inner meaning of salat and zakat is Muhammad and Ali Therefore, the establishment of prayer and zakat means to accept the guardianship of both of them. It has been the most dangerous sect for the world of Islam who martyred the commanders who waged Jihad against the Caliphs of Islam.. Crusaders. The sect of Rawafiz used to assist them in the killing of the Sunnis... as is evident from the letters of the Ubaidis which they wrote to the Rawafiz al-Buyyah of Iraq and the al-Batinyah of Syria. took an organized form under the leadership of Hasan bin Sabah in Ballad Khorasan and beyond Al-Nahar. These people were also called Hashashins.

The main reason for Hasan bin Sabah's success was his devotees, who later became known as Hashisheen because they were intoxicated with Hashish (a type of cannabis). What were the devotees? You can guess this from these events. When Hasan bin Sabah's temptation had increased, the Seljuk Sultan Malik Shah decided to launch an army against him. Before the campaign, a messenger was sent with the message that Hasan bin Sabah should surrender himself to the Sultanate and stop his negative activities, otherwise his fort would be stormed. The envoy went to Qila al-Mut and conveyed this message to Hasan bin Sabah. Don't move or your army will end badly The messenger started to carry this message, but Hasan bin Sabah stopped him. "Wait, maybe you don't believe my words, I want to show you something." After that, some fidayeen stood in a row by the order of Hasan bin Sabah. Take it down in the chest." That Fidai chanted in a loud voice, "Ya Sheikh Al-Jabal is on your name" and took the dagger into his heart. After that, he called another Fidai and ordered him to go to the height and jump on his head. Put it on. He went quietly and jumped from the roof and sat down with his neck bent. One such devotee was asked to take a dip in the water and he happily surrendered himself to the rushing waves of the water. This envoy went and reported all these events to the Sultan and Nizam-ul-Mulk. Nizam-ul-Mulk Khawaja Hasan Tusi, hearing this, was filled with the anger of Imani and immediately advised the Sultan to attack, which the Sultan accepted. He turned towards the fort of death. When Hassan bin Sabah heard this, he smiled and said, "Kill Hasan Tusi." That was all he had to say, and Khwaja Hassan Tusi was killed. And the great army returned by the way. Later Sultan Malik Shah was also killed. The method of killing was very simple. Fidai would reach the desired person by any means and kill him with a loud slogan. He used to say, "O Imam al-Jabal Hasan bin Sabah!" In your name, I am going from your paradise to Allah's paradise" and used to take down a dagger in his heart. This is how Hassan bin Sabah killed the high personalities and the best scholars of the time. Even in his last days, these *fidayeens* became regular hired killers and at the request of the

Christians, they also made three assassination attacks on Sultan Salahuddin Ayyubi, but Ayyubi remained safe. Fidayeen used to carry out their activities openly in front of people in broad daylight. His weapon was a poisoned dagger. Sometimes, instead of killing, the fidayeen would leave a threatening letter on someone's head, which would have achieved their goal without killing. This movement of terrorism was so systematic that all the nearby kings trembled at the name of the fidayeen. There were also assassination attacks on Salah al-Din Ayyubi, which he escaped each time. After all, how did these devotees commit suicide? For this, first you have to know about the paradise of Hassan Sabah.

Hasan bin Sabah built a paradise in Qila al-Mut. Here, every effort was made to furnish all the things mentioned in paradise. Fountains of milk, honey and clean water were made. Like the heavenly maidens, young girls all over the world. They were collected and brought here, which would have been considered hoor when they were grown up. The place where this paradise was built was also rich in natural beauty. The lush green scenery was enough to captivate anyone's heart. The devotees of Hasan bin Sabah were brought here under the influence of hashish. It used to be such an intoxication that a person would start to feel himself in paradise, but when he was seen by the seductive performances of girls in the visions of an artificial paradise, he would become completely intoxicated. The matter did not end there. Gati Whatever was brought here was brought at an early age. In addition to the intoxication of hemp and hashish, beautiful visions of heaven and hoors, they were treated with tanweem (hypnotism), in which Hasan bin Sabah gained special skills. These boys from twelve to seventeen years of age, when they reached maturity. When they arrived, they felt as if they were really living in heaven and it would be impossible for them to live even a moment without it. They were told that if you kill someone and kill yourself, then you will reach the heaven of Allah. In all these stages, that person was always in a dream state, which was the effect of hashish and hypnotism. That person was so desperate for heaven that he would gladly have sacrificed his life for Hassan bin Sabah. Hassan bin Sah lived a long life and died in Alamut. After his death, the elder was succeeded by what is said to be his son. It is said that an emissary was also sent to attack Genghis Khan's grandson, Mongol King Mungo Khan, who was unfortunately captured. Mungo Khan was very angry and sent his younger brother Halaku Khan to punish Hasan bin Sabah. Halaku Khan destroyed the fortress of Alamut, which had always been considered impregnable, brick by brick, the successor of Hasan bin Sabah and the last Shaykh al-Jabal Rukan-al-Din, Khor was captured, and he, along with all his children and thousands of loyalists, was brutally executed. killed by Men died, Khan did not even spare women, the wives of Hasan bin Sabah's paradise were also killed. The ruins of death are still present in Iran. His dedication and concentration were such that after arriving in Maut, he did not leave the fort for 35 years, and even left his house only twice. Historian Rashid-al-Din Hamadani writes in his 'Jami' al-Tawarikh' that 'he remained in his house until his death, where he spent his time studying, writing invitations, and managing his administration.' Upon hearing the news of the loss of his remote border areas, the Seljuk Sultan Malik Shah sent an army in 1092 to suppress Hassan al-Sabah, who besieged Maut. But this fort, located at an altitude of seven thousand feet, was impregnable. On the other hand, Hassan's followers from the surrounding areas attacked the royal army and inflicted such a heavy defeat on it that it had to withdraw after four months.

**Suiciderfidayi n**

A few months after the siege of Al-Mao t, on 16 October 1192, Nizam al-Mulk, the prime minister of the Seljuk Sultan and a close associate of Hassan al-Sabah, was traveling in the Nahavand district when a young man from the Deilman region, disguised as a fakir, approached him and drawing a dagger from his cloak, stabbed him. According to Rashid al-Din Hamadani, Hassan al-Sabah had come to know that Nizam al-Mulk was behind the Seljuk attack on Al-Mawt. One day he said to his fidayi: "Who among you can cleanse this country of the slander of Nizam al-Mulk Tusi?" A young man named Abu Tahir raised his hand and later went and carried out the order of Sheikh al-Jabal, and was himself killed by Nizam al-Mulk's guards. This was the first 'suicide attack of Hassan al-Sabah's campaign. It is clear that political assassination was not an invention of Hassan; the practice is as old as human history. But because of the systematic way and extensive use that Hassan made of it as a tool, his name has become associated with it. Hassan knew that his followers were so few that they would never be able to stand up to the Saljuqs and other powerful enemy rulers. In this situation, he used the technique of training one of his own loyal fidayeen and having them kill a ruler, a dangerous minister, a general, or an opposing religious scholar. This method proved to be surprisingly successful. After Tusi, many rulers, princes, governors, generals, and scholars became the targets of Hassan's fidayeen, and their terror spread far and wide. Many important figures began to avoid meeting any strangers, and others began to wear armor under their clothes as a precaution.

After the wave of suicide bombers in the past few decades, Hassan al-Sabah's name has been heard frequently in the media, and attempts have been made to link modern-day suicide bombers to the fidayeen of Qila al-Maut. Maulana Sharar writes that when Hasan bin Sabah captured Qila Al-Maut located in these rocky mountains on 6 Rajab 483 AH and prepared a group of fedayeen whose presence created an atmosphere of fear and panic and made this path unsafe. This is also explained and confirmed by Nuzhat Al-Qulub and Jame' Al-Tawarikh, according to which the first innocent people who were killed by the fedayeen at Qila Al-Maut were Nizam al-Mulk Tusi and his two sons.<sup>7</sup> In addition to many novels, stories, and poems, Hassan Al-Sabah's fidayeen and their paradise are featured in today's famous video game 'Assassin's Creed.' It is one of the most popular games in the world and has sold more than 100 million copies so far.

### **Sheikh Al-Jabal Artificial Paradise**

This is the period of Hassan Al-Sabah's life in the Qila Al-Maut that became legendary in later centuries. He is commonly known as Sheikh Al-Jabal (Old Man of the Mountain). It is said that he had established an artificial paradise in the Qila Al-Maut, a glimpse of which was shown to young men, in order to entice them to assassinate sultans, ministers, religious leaders and other prominent figures. In the eyes of his opponents, these people were terrorists, but in the eyes of Hassan Al-Sabah himself and his supporters, they were martyrs who did not hesitate to sacrifice their lives for the sake of achieving their goals. In the Qila Al-Maut, the names of all such martyrs were entered in a kind of 'roll of honor' and they were given the status of martyrs.

Marco Polo played the most prominent role in popularizing this story. He was the Italian traveler whose travelogue is considered one of the most famous books in the world. In this book, Marco Polo wrote: 'Sheikh Al-Jabaal has built a vast and beautiful garden in a valley between two mountains, which is unparalleled. It has all kinds of fruits and has beautiful



palaces and tents beyond imagination, covered with gold leaf and decorated with exquisite paintings. In this garden are small rivers in which wine, milk, honey and water flow, and here are the most beautiful maidens in the world who play all kinds of instruments and sing beautiful songs and dance enchantingly.'

Marco Polo further writes that young people between the ages of 12 and 20 are drugged and brought to this garden, and they believe that they have reached paradise. After that, when they are taken out of this paradise, they are ready to kill anyone without caring for their lives. Marco Polo's travelogue proved to be a 'bestseller' of its time, and through it, these stories spread throughout Europe, which are repeated in some form to this day. During this time, no one thought that when Marco Polo passed through this area in 1272 on his way to China, almost a century and a half had passed since Hassan al-Sabah died and 15 years had passed since Qila al-Maut was destroyed by the Mongols.

'The real sacrificer'

There are many other stories, traditions and legends about 'Sheikh al-Jabal'. One of them is that one day an ambassador from a country came to Al-Maut and started bragging about the awesomeness of his ruler's army armed with nails and thorns. Hassan al-Sabah said, 'wait, I will show you what a real soldier is?' At that moment, he took the ambassador to the roof of the fort and told one of the two guards stationed there to 'jump off the roof,' and ordered the other to 'take out your dagger and stick it in your heart.' It is said that when one guard jumped off the high wall of the fort without hesitation and the other plunged the dagger into his chest, the ambassador was filled with the same awe that he had wanted to instill in Hassan by mentioning his powerful army.

It is also known that the English word assassin, meaning the killer of important figures, is also a product of Hassan Al-Sabah's era, because he and his successors who came later used to get the fidayis drunk on hashish (i.e. marijuana) and send them on murderous expeditions. It is said that those belonging to this sect were called Hashashishin in reference to hashish, which became Assassins when it reached the West. There is no evidence in any contemporary history book that Hasan al-Sabah or his followers used any kind of intoxicants. According to the renowned historian Bernard Lewis, the term 'hashashiyya' (hashish drinker) for the Ismailis of that period was actually used because others found their thoughts to be delusional, not because of the hashish itself. When Hasan al-Sabah ordered two of his followers to kill themselves, they immediately obeyed. Hassan al-Sabah was a very intelligent political leader and organizer. He needed both ideology to achieve his political and ideological goals and organization to implement them. He did both. An example of his strict justice is that when it came to the law, he did not spare even his two sons, one for drinking alcohol and the other for murder.

Hassan al-Sabah died on June 12, 1124. Since he had no surviving sons, he appointed his loyal follower, the great Umid, as his successor during his lifetime, who ruled the fort of Maut for a while. This continued until 1256, when the Mongol ruler Halaku Khan conquered Maut and put an end to the Nizari Ismaili state.

Hassan al-Sabah's life is very interesting in that it is shrouded in a thick fog of various legends in which his real personality is lost somewhere. Also see the irony of the times that he changed his real name to Hassan bin Sabah and became famous, although his father's name was not Sabah but Ali. However, if we break through the veil of mythological fog, we see a

picture of a man who was both a field master and a writer, who not only demonstrated great military and political insight, but was also considered one of the most important intellectuals of his time in the scientific and intellectual fields. This has been acknowledged even by his worst opponents. Similarities to Omar Khayyam Even if we ignore the tradition of being a peer, Hassan al-Sabah and Omar Khayyam have many things in common. Both were born in the same Iran.

### **Conclusion**

The brief summary of the above discussion is that the center of the movement of Batiniyah was Qila Alamut, where the established imaginary paradise misled the youth and used them for mischief in the land. The fidayeen who were prepared there were like modern-day suicide bombers who, in the greed of heaven, obeyed the order of the Guru in every situation and facing all kinds of dangers was not a problem for them. Hassan bin Sabah is a famous sorcerer whose stories are still heard and read in the East and the West. Despite the passage of more than a thousand years, supporters of his ideology appear from somewhere or other. Born in the Iranian city of Qom, Hassan bin Sabah captured the impregnable Qila Maut without a large army or war and in a short time established his own separate Ismaili state in the Ardagird areas of Qila Maut during the Seljuk period. Inside Qila Maut, he created his own artificial paradise where he would take teenage boys and young men and make them obey him by intoxicating them with various drugs. Then he would hypnotize these young men in a state of intoxication and train them in such a way that they would become his devotees and on his orders they would not only kill others but also give their own lives. Hassan bin Sabah is also known as the founder of suicide attacks, similar to the current era. For the dominance of the Ismaili sect, its devoted devotees, on its orders, killed dozens, hundreds of kings, princes, generals, governors, ministers and scholars, including all its opponents, in *fedayi* (*sueside*) attacks. The Seljuk rulers, who simultaneously stopped the invasion of the Western Crusaders and the Eastern Mongols, could not eliminate it despite massacring and suffering heavy losses at the hands of Hassan bin Sabah. Hassan bin Sabah, who controlled the minds and bodies of the people, also had Nizam al-Mulk Tusi, the prime minister of the Seljuk Sultan Alp Arslan, killed in a fedayi attack by deceit. Nizam al-Mulk Tusi was the founder of the Nizamiya Madrasa and Dars Nizamiyya. He is also called Hassan bin Sabah's friend and classmate. Hassan bin Sabah also killed his two young sons. He captured the Qila Al-Mawt at the age of forty and remained inside the fort for 35 years. Even after his death on June 12, 1124, the state of deceit, cunning and deception he established continued for one hundred and twenty-six years. In 1256, the bloodthirsty Mongol Hulagu Khan succeeded in destroying his Ismaili state and Qila Al-Mawt, but the teachings of Hassan bin Sabah's magic misled many generations for one hundred and forty years. He deprived the thinking abilities of adolescents and young people and imposed the traditions of subjugating their minds. A world still adheres to it today. In some countries of Europe and throughout Asia, people are mentally trained in such a way that they think that everything else is wrong except their own group ideas. After which governments are also created and overthrown with this conquered human power. Those who control human thought and instincts fit such binoculars on the eyes of their followers that before their claws, they close the human ear so that no sound coming from outside can be heard by them. Then, through this binoculars on the eyes, only their own ideas

are visible. They cannot hear, see or understand anything said by others. While the basic philosophy of acquiring knowledge is that whatever has already found a place in the human mind, unless it is put aside and new logic is accepted, no other knowledge can be acquired. It is simple; a person standing on one side of the wall can never have a correct understanding of it without going to the other side of the wall, and erecting this wall of "ignorance" is the success of the "dissenters". Until a few decades ago, there were scientific and rational discussions to reach conscious, unconscious and subconscious levels. During extracurricular activities in colleges and universities for mental training, two students would give speeches in favor and against the same topic and give their arguments, which would open the minds of everyone else and they would decide with their own thoughts whose arguments were right and whose were wrong. But now, the magical powers of "their own goals" have taken away the ability to think and understand from the youth and other human beings. Instead of thinking with their own minds, they have become accustomed to living with the ideas imposed by others. Hassan Bin Sabah created an artificial paradise and trained his followers in it and made them commit suicide, but in today's scientific era, they exist without any artificial paradise and real intoxication, without human "deception". Inshort,

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