more obscure Rajab Borsī (d. 714/1411) may be seen as a trio of post-Mongol, near-contemporary Shi‘ite authors who were attracted to the world of images (ʿālam al-metāl) as the most likely place for their utopia to be established. None of them seems to have ever anticipated the kind of worldly theocracy (functioning under the direct supervision of the Hidden Imam) that the Safavids eventually would be able to establish. It remains nonetheless beyond dispute that the success of the project depended heavily on the type of piety found in the *Mojli*.

An example of this synthesis in his work is the all-important Shi‘ite topic of *wala‘ya*. Aḥṣā‘ī relies heavily upon Ebn al-ʿArabī’s formulation: *Wala‘ya* represents a universal and supreme relationship to the divine, according to which every prophet is also a bearer of *wala‘ya* and may therefore be designated, in some sense, as a *wali‘* (see AWLĪA). However, not every *wali‘* is the bearer of *nobūwa* (prophecy). Thus, while Moḥammad is a prophet (*nabī*), he is also a *wali‘*. It is this fact that renders *wala‘ya* superior to prophecy. Aḥṣā‘ī sees in such a formulation grounds for the theological elevation of the Imams, preeminently represented by ʿAlī (q.v.; *Mojli*, p. 488). The metaphysical theory supporting this doctrine is the distinctive emanation scheme called *tajallī* (the self-manifestation of God). Again, Aḥṣā‘ī appropriates Ebn al-ʿArabī’s vision, which came to be known as *wahdat al-wojūd* (unity of being), to Shi‘ite theology (*Mojli*, pp. 204-05). Another example is his interpretation of the *basmala*. Ebn Abī Jomhūr takes as his starting point the statement of Ebn al-ʿArabī in the *Fotūḥat*,


that the $b\ddot{a}'$ should be interpreted according to its three modes: form, sound, and voweling. The form of the $b\ddot{a}'$ corresponds to the malakūt, the pronunciation to the jabarūt, and the voweling represents the testimony of molk. Ebn Abī Jomhūr adds the characteristically Shiʿite comment that the hidden (mahdūfa) alef (the one that disappears when the Arabic words be and esm are connected) represents the Hidden Imam, the eventual Qāʾem (viz., upright alef; Mojli, p. 5).

Ebn Abī Jomhūr was a prolific writer dealing with the usual range of Islamic learned topics and is dubbed a mystic (āreft), a traditionist (mohaddet), and a legist (faqīh; al-Ḍarīʿa XX, p. 13). In addition to the very old and rare printed edition of the Mojli, one of his collections of Hadith has been published recently. The most complete list of his works is in Madelung (pp. 151-53). It seems certain that Ebn Abī Jomhūr’s thought had a special influence on the formation of the early 19th century religious movement founded by Shaikh Aḥmad Aḥsāʿī (q.v.), who apparently fell heir to his library; this movement was to issue eventually in the Bābī and Bahāʾī religions (Corbin, IV, p. 222). The most recent discussion of his life and work is given in DMBE.


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