

# Forward to the Book of Saadat Nameh (Epistle of Salvation)<sup>1</sup>

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The third impression of “Saadat Nameh” written by renowned mystic Haj Molla Sultan Mohammad Bidokhti Gonabadi was printed recently, which is a valuable book for Sufi followers and researchers in the subject. He, who was truly mentioned by The Late Mr. Haj Sultan Hossein Tabandeh (Reza Ali Shah) as “A genius in knowledge and mysticisms in the 13<sup>th</sup> century”, and a book was written about his honorable biography with the same name, was born in Bidokht Gonabad in 1251 lunar year (1836 D.C.) and was martyred and buried there in 1327 L.Y. (1909 D.C.) His tomb is a shrine and a rendezvous for his followers who are interested in Sufism.

His Excellency passed his primary education in Gonabad and then learned rational and narrational sciences by that era’s assured philosophers and during the entire period of his education, he investigated about the Lord, reality and joining to thoroughfare of trusteeship. The confirmatory of his investigation was according to his wise late teacher Haj Molla Hadi Sabzewari Hakim Elahi recommendation and guided him to the Late Mr. Haj Mohammad Kazem Saadat Ali Shah Isfahani. After his submission and loyalty to that Holiness, he calmed down and got peace of reassurance, which the Lord has given its promise to the believers.

Since then, he started his comportment in penury world and mysticism; and in this holy school he looked like a child who “demands everything to happen over a night”. After a short time he received the permission of spiritual guidance and Bayat (initiation) to the losts on behalf of his Pir (Master) and mentor, then according to the order and designation of that honorable master, he became people’s guide as successor of His Holiness in 1294 L.Y. (1877 D.C.)

He, who had become a *mojtahid* (jurist) in rational and narrational sciences and had some publications in this field, didn’t keep doing that branch since his initiation anymore. Saadat Nameh (epistle of salvation) was the first book that he wrote after the period of his mentor’s caliphate.<sup>2</sup> Because of searching salvation, he had stepped in the field of researching about religious and logical studies, so he was interested to show the real salvation to wonderings and desirous which he had reached to by himself, likewise he has seen the salvation initially in learning rational and narrational sciences until when the benison helped and guided him to another field, of course the name of the book is an expression of its content. On the other hand, his keenness and interest to his Pir and mentor who was the last high regard to 12 Imams (AS) order, he suggested this title for the book; and following the desire and keenness moods, he proved “I’m making love with his name”.

According to that gracious biography in the book “genius of knowledge and mysticism ...”, despite the fact that he had some publications in the field of rational and narrational sciences but after honor of visiting the penury and entering to the world of tariqah he never

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<sup>1</sup> This book has been republished by Haqiqat publication in 2000 in Tehran, Iran. It is also available in [www.sufism.ir](http://www.sufism.ir).

<sup>2</sup> Although he had started Bayan Al Saadat before it, but its completion lasted for many years and the first book which completed and got ready for publishing was this book in 1304 L.Y. (1887 D.C.)

published a book anymore and in fact he started to acquisition of mystic proficiency and saving these moods. And when his internal condition was ready for publishing, he started his spiritual task by writing Saadat Nameh. His publications Saadat Nameh, Exegesis of Bayan' Alsaadat (explanation of salvation) and Majma-o-Saadat (totals of salvations) was decorated with the name of his Pir and mentor until 1314 L.Y (1897 D.C.) which he assigned his successor and caliph then. But since then his books and publications had different titles on the basis of their subjects. We can interpret and explain this case as follow: in fact up to 1314 L.Y. (1897 D.C.), he had known trusteeship's order ending with his name and he was prolonging his respect as well as before; it means that he knew himself attached to his mentor but after successor's assignment and regarding to this case that the order should be continued, he turned his concentration more on future. Same as a seeker who is walking and paying attention in past constantly, but when he finds a way towards the future, he would not look at the past. For example imagine a queue that is formed by people who have put one hand in previous one's hand and thus they show the line joining. The last one who has no one back, join his entire concentration to the late person with one hand and his other hand is free. But while the next person arrives, his free hand (concentration) will also including the newly arrived.

In the history of Sufism there had been same gracious who had set their works with their mentor's name. Moulawi knew Shams Tabrizi's name as his charm and kneaded for himself. His poetical works is known as poetical of Shams with the pen name of Shams and also the poetical works of the late wise and theosopher Mozaffar Ali Shah Kermani who was one of the Moshtagh Ali Shah's (a man with apparently little learning) followers is known as Moshtagh's poetical, peace is upon them.

In this book as its title shows, the writer has decided to hold the reader's hand and guide him in a way which he has passed himself and has attained his goal in it; and show the reader the aim which is the earthly and heavenly salvation.

On account of naming the book as Saadat Nameh, the writer has stated in its preface: "And because of seeing my ominous rise (*Nahs*) as a witness of luckiness (*Saad*) so I named this poor's book as Saadat Nameh."<sup>3</sup> Here the writer in this regard that he has had some information and knowledge in old astronomy field, likened himself as an unlucky (*Nahs*) star which has found the path of salvation after the attention of a lucky (*Saad*) star and its favor (predicate to Saadat Ali Shah's name).

In the preface to the second impression of exegesis of Bayan Al Saadah written by the Late Mr. Haj Sultan Hossein Tabandeh, decent writer's style and characters are detailed and explained same as the articles which has been mentioned in the book of "Genious of Knowledge and Theosophy" before, that we quote the exactly passage as follows: "one of this interpretation's characteristics is that its writer has made a relationship in regard to the meaning between the verses from Quran that were taken place in order".<sup>4</sup> This method of articles' connecting was followed in the chapters of Saadat Nameh and in the relationships of chapters with each other and in fact each chapter is a stage from manners towards the

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<sup>3</sup> Saadat Nameh, second impression, pages 3-4.

<sup>4</sup> A genius of knowledge and theosophy, second impression. Page 198.

salvation.<sup>5</sup>

In this book's preface, at first the writer has mentioned human's personality and reputation and has considered his conditions which is the proof and deserving of this verse from Quran: "**We respected Adam's offspring**"<sup>6</sup>, that is in fact for the purpose of addressing those ones who are amenable to advice. Then in chapter one, he has explained the eminence of knowledge perfectly<sup>7</sup> and has considered different kinds of sciences with their properties and probable advantages.

In chapter three the writer has investigated in general and considered the sciences about afterlife and the ways which ease connecting with religious salvation, and after that in the fourth chapter he has stated the necessity demands of studying about these sciences and he is concluding intensity as its expediency. Next in chapter five, he has expressed the synchronism and accompaniment of knowledge and action.

And because these sciences are in God-knowers' hearts, he has paid attention to this case and then stated that the necessity of God's blessing is being this knower among the people so that everybody can take this science resorting to him, because salvation is a science which is received by its expert. This person is also called Imam and in fact, his characteristics that are the sign of knowing Him are stated in chapter ten; and because Imam's holly supremacy is Honorable Ali-ibn-Abitalib (AS), His Excellency followers' custom and path is the subject of the final chapter of the book.

Thus, in this book the writer has done excellent as if he holds a child's hand or an unknowing person and is passing the right way of salvation with him and is taking him into Imam Ali's home door to reach to that mentioned salvation.

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<sup>5</sup> The writer's books are connecting with each other too, for example, the first one is Saadat Nameh. It means guidance and encouragement into salvation, the second book is Bayan Al Saadat which wants to explain that salvation and the 3<sup>rd</sup> one is Majma-o-Saadat which is stating different kinds of salvations in one package.

<sup>6</sup> Surah: Isra, Verse: 70. **وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ**

<sup>7</sup> Abu Reyhan Birooni was ill toward death. A jurisprudent came to visit him. Abu Reyhan asked him a jurisprudential question. The jurist looked surprisingly at him then said: "now you are in throes of death so what is this question you asked"? Abu Reyhan replied: "is it better to know it and then die or die without knowing it"? .... The jurisprudent came out after answering that question. After some minutes Abu Reyhan died.