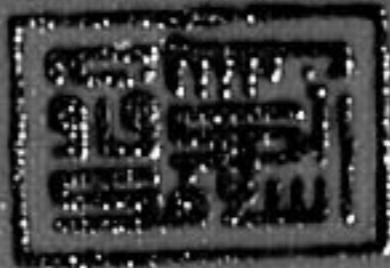


لَعَالِجُ

مولانا نورالدین جامی



مرکز تحقیقات فارسی ایران و پاکستان



اسلامک بکس فاؤنڈیشن

لَوَائِح

تَصَوُّفٌ وَعِرْفَانٌ

مولانا نور الدین عبد الرحمن صاحب

اسلامک بک فاؤنڈیشن

۲۴۹- این- سن آباد- لاہور



لا احصى ثناء عليك كيف وكل ثناء يعود اليك جل عن
ثناي جناب قدسك انت كما اثبت على نفسك خدا
پاس تو بر زبان نمی آیم و ستایش تو بر تونی ستاریم
مرجه در صحایف کائنات از جنس ائمه و محمد دست همه
بجناب عظمت و کبریای تو عاید است از دست زبان
ما چه آید که پاس و ستایش ترا شاید تو چنانی که خود
گفته و گوهرشای تو انست که خود سفته

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| انجا که کمال کسیرای تو بود | عالم سینه از بحر عطای تو بود |
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| ما را چه سده و شای بود | م حمد و شای پو تنزای بود |
|------------------------|--------------------------|

جایی که زبان اورا نافع علم فصاحت انداخته و خود را
 در ادای شای و عاقر شناخته شکرسته زبانی را چه امکان
 زبان کشای و مرآتیه رای را چه یارای سخن آراپی کبک انجا
 اظهار اعتراف بجز و قصور عین قصور است و بان سرور
 دین و دینی درین معنی مشارکت حسن از حسن ادب دور

| | |
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| من گنیم اندر چه شمارم کیم | با پیروی سگانشان شدیم |
| در قافله که او است دانم زیم | این پس که رسید ز دور با کیم |

اللهم صل علی محمد و صلبه لواء الحمد و صاحب المقام محمود
 و علی اله و اصحابه الفایزین بنیل المجهودین المقصودین و سلم تسلیما
 الهی الخلیقین عن الاستعجال بالملایمه
 و از با حقایق الاشیا کما سی غشا و غفلت از بصیرت

ما بنگهای و مرچیز را چنانکه نیست با بنمای مستی را بر ما در
 صورت مستی جلوه دهد از مستی بر جمال مستی برده منته
 این صور خیالی را آنچه تجلیات جمال خود کردان غلنت
 حجاب و دوری و این نقوش همی را سرمایه دانی و دنیا
 ما کردان نه آلت جهالت و کوری و محرومی و محوری ما
 همه از ناپت ما را با ما بگذار ما را از ما بی گرامت
 کن و با خود آشنای از زانی دار

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| یارب دل پاک و جان پاکم ده | آه شب و کویه سحر کام ده |
| در راه خود اول از خودم بخون | اگرچه خود در خود به خود رام ده |
| یارب همه خلق را بمن بدخون | وز جمله جانیان مرا یک کون |
| روی دل من صرف کن از هر جتی | در عشق خودم بخت و یک رو کن |

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| یارب بر ما یم ز عرفان چه شود بس کبر که از کرم پهلوان کردی | راهی و سیم کوی عرفان چه شود یک کبر و کرنی مسلمان چه شود |
| یارب ز دو کون بی نیازم گردان در راه طلب محرم رازم کرد | وز افسانه فقر سپر و رازم کرد زان ره که نه سوی تست بازم کرد |
| <p>این رساله است مستی بلوای در بیان معارف و معانی که بر الواح اسرار و ارواح ارباب عرفان و اصحاب ذوق و وجدان لایح کشته عبارات لایقه و اشارات را متوقع که وجود مقصدی این پایا در میان نه پدید و بر سبب اعراض و ساطع اغراض شنید چه در ادراکین گفت و گوی نقصی جز منضوب ترجمانی نی و بهره غیر از شیوه سخن ایرانی</p> | |
| من هم و کم ز چشم سپاری مرسد که ز امیر ارجعت کوم | از هیچ و کم از هیچ نباید کاری ز انم نبود بهره بجز کفاری |

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| <p>در صفت عشق بی زبانی اولی کس طبع بر تق ترجمانی اولی</p> | <p>در عالم صبری شبانی اولی زاکم که نه اهل ذوق سپار بود</p> |
| <p>در ترجمه حدیث عالی اسندان این سخن رساند شاه عدنان</p> | <p>شعم کرمی چند جور و خوش خندان باشد ز من هیچ مدان معمدان</p> |
| <p>مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ أَحْسَنَ مِنْ جَوْفٍ که ترا بهت پس داده است در درون تو جز یک دل نهاده است تا در محبت او یکروی باشی و یک دل و از غیر او معرض و بر و مقبل نه است یک دل را بصدیان کنی و سرپاره را در پی مقصدی آواره کنی</p> | |
| <p>بر مغز چرا جواب شد پوست را یک دل داری بست یک دست را</p> | <p>ای المکه بقبله و فاروس است ترا دل در پی آن و آن نه نیکوست ترا</p> |
| <p>تفرقه عبارت از آنست که دل را بواسطه تعلق</p> | |

با مومر متحد و پراکنده سازی جمعیت آنکه از همه مشابه
 واحد پروازی جمعیت کمان برند که جمعیت در جمع است
 در تفرقه ابد مانند فرقه یقین و انباشت که جمع اسباب
 از اسباب تفرقه است دست از همه افتانند

مشکل شود و آسوده تر از همه
 در اپلیکی سپار و بکل زعم

در مذمت اهل بیع سرالما
 نساپه خود ز جهل می نشنا

جز راه وصول رب ارباب مہوی
 جمعیت دل ز جمع اسباب مجوی

نیکل اصول و حکمت و مند سہ
 شرمی خند ابدار این و سوز خند

ای در دل تو من از مشکل زعم
 چون تفرقه دست حاصل زعم

ما دام که در تفرقه و پورا
 لا والله ماہن نشناپه

ای سالک رہن بر باب یکی
 چون علت تفرقه است اسباب جان

ای دل طلب کمال در مدر سہ
 من فکر که جز ذکر خدا و سوسہ است

حق سجانہ و قبالی عمہ جا حاضرست و در عمہ
 حال نظام و باطن عمہ ناظرست ز سی خسارت کہ تو
 دیدہ از لقای او برداشته سوی دیگر گریس و
 طریق رضای او بگذاشته راه دیگر سیری

گفتای ز تو بر خاطر من بکران

باشم تو نمی چشم بسوی دکران

و وصل تو بجد و جد جو یان عمہ

بہتر کہ جمال خو بر ویان عمہ سر

آمد پس آن دلبر خونین جکران

شمرمت باو کہ من بسوی بکران

مایم بر اہ عشق بویان عمہ سر

یک چشم زدن خیال شو شش نظر

ما پسوی حق و علا در مپرس رض زوالست و فنا

چشمش معلومست معدوم و صورتش موجود است موسوم

دی روز نہ بود داشت و نہ نمود و امر و ز نمود است

لی بود و مید است کہ فردا از وی چه خواهد گشتود ز نام انقیاد

بیت آمال و امانی چیدی و پشت اعتماد برین فرخنا
 فانی چسپنی دل از همه برکن و در خدای بند و از عمل
 و با خدای موند او سیت که همیشه بود و همیشه باشد
 و چهره بقایش را خا هر چه حادثه رخراشد

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| خواهد فلکش نه و در چشم نور بود | هر صورت دلکش که تر از روی نمود |
| بود سیت همیشه با تو و خواهد بود | زودل سیکه ده که در اطوار وجود |
| حرف غمغان موج دل سکارم | رفت آنکه بقبله تیان روی آم |
| چسپی که نه جاودان از این سپهرام | انگت جمال جاودانی دام |
| آخر بدف تیر فنا بسپه ازو | چسپی که نه روی در بقا بسپه ازو |
| آن به که بزندی بسپه ازو | از هر چه مردکی جدا خواهی شد |
| پدا سیت که مدت بقا بسپه ازو | ای خواجه اگر مال اگر فز بسپه ازو |
| کش مابل و جان اهل دل بسپه ازو | خوش ای که دلش بد لبری در بسپه ازو |

جیل علی الاطلاق ذوالجلال والافضل

مرجال و کمال که در جمیع مراتب ظاہرست پر تو جمال و کمال

اوست آنجا تاقه و ارباب مراتب بدان سمت

جمال و صفت کمال یافته مرکز ادانی دانی اثر و انانی

اوست و سر کجا چای شسته شمره پناهی اوست

و با بکله همه صفات اوست از اوج کلیت و اطلاق مثل

فرموده و در حنیض جزو است و تقید تجلی نموده تا توان

جزو کل راه بری و از تقید اطلاق روی آوری زمانک

جزو ار کل ممتاز دانی و بمقتدار مطبوع با زمانی

چون دید میان کلنم گفت نیاز

از اصل چه را بفرع میانی

و زین سلسله زلف مجعد کنی

رقم جاسای کل آن شمع طراز

من اصلیم و کلمای من فرج منست

از لطف قد و صبا چت خود

| | |
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| از هر طرفی حال مطلق این | ای سخن از حسن مقید چو |
| آدمی اگر چه بسبب حیانت و رغبت کجاست | |
| اما بحسب روحانیت و زنیات لطافت بهره روی | |
| آرد حکم آن گیرد و بهره توجہ کند زنگ آن نگیرد و لهذا | |
| حکما گفته اند چون نفس ناطقه بصورت مطابق حیوانی متجلی شود | |
| و با دگام صادق آن متحرک گردد صارت کائنات الوجود کله | |
| و ایضا عموم سلطانی بواسطه شدت اتصال بدین صورت | |
| جسمانی و کمال استعمال بدین پیکر میولانی چنان شده اند که خود را | |
| از آن باز نمی دانند و امتیازی توانند و فی المثل مولوی محمد حسن | |
| ای برادر تو همین اندیشه | باقی تو او پشیمان و ریشہ |
| که کلیت اندیشه تو کشتی | در بود خاری تهمید کلنی |
| بس بار یک بگویش و خود را از نظر خود بپوشی و بر دلت | |

اقبال کنی و بختی شمعال نیای که درجات موجودات همه بجا
 جمال اویند و مراتب کانیات مرانی جمال او درین نسبت
 چندان مداومت نیای که با جان تو در آمیزد و مستی تو از نظر
 تو برخیزد اگر بجز روی آوری روی باو آورده باشی و چون
 از خود تعبیر کنی تعمیر از او کرده باشی تمیید مطلق شود و انا الحق متوالحق

کرد در دل تو کل کذر و کل با پسته
 تو جز روی و حق کلیت اگر روزی

و در بیل معنی بر این باشی
 اندیش کل مشیه کنی کل با پسته

ز امیر شمس جان و تن تو می مقصوم
 تو در بزی که من برستم در میان

و ز مردن و نیستن تو می مقصوم
 که من بویم ز من تو می مقصوم

کی باشد کی لباس پستی شد حق
 دل در سطوات نور او متسلک

با بان شسته جمال وجه مطلق
 جان در غلغات شوق او متسرق

وز زرشان نسبت شریعه می باید کرد بر وجهی که

در هیچ وقتی از اوقات و حالتی از حالات از آن نسبت
 عالی نباشد چه در آمدن و رفتن چوب در خوردن و خفتن
 و چه در شنیدن و گفتن و با بجز در جمیع حرکات و سکات
 حاضر وقت بی باید بود تا بطلالت نکند و بک
 واقف نفس باشی تا بطلت بر نیاید

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| رخ کرده نمی نمایم سال سال | حاشا که بود مهر تراویم زوال |
| دارم همه جا بجهت پس در حال | در دل ز تو آرزو و در دیده خیال |

بچنانکه امتداد نسبت مذکور بکجا شمول
 جمیع اوقات و ازمان واجبست چنان از دنیا کیفیت ان
 بسبب تعوی از ملائسه اکوان و تبری از ملاحظ صور امکا
 اتم مطالبست و آن جز بکدی لمیع وجدی تمام نیست فخر لوط
 و او نام منیر مکر در همه جز و در مسافت تو ساور منجست

آن نسبت قوی تر کوشش می باید کرد تا خواطر متفرقه از
 ساحت سینه چمه بیرون زند و نور ظهور پستی حق سبحانه بر
 باطن بر تو افکند ترا از لوبستاند و از مزاجت اغیار برماند
 نه شعور بخودت ماند و نه شعور بخدم شعور بل لم تق الا الله الواحد الاحد

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| از بند بستم و ز بندم خود برستم | یار ب مددی کردی خود برستم |
| تا از خودی و خودی خود برستم | در پستی خود مرا از خود خود کن |
| نی کشف و یقین معرفت بدست | از آنکه فاشیوه و فتنه است |
| الف قدر ذاتم هو الله است | رفت او در میان همین خدا ماند |

فنا عبارت از انیت که بواسطه استیلائی طور
 پستی حق بر باطن مابوسی او شعور ماند و پوشیده نباشد که فنا
 فنا در فنا مندرجت زیرا که صاحب فنا را اگر بقای خود شعور
 شد صاحب فنا نباشد بجهت آنکه صفت فنا و موضوع فنا

از قیل ماسوی حمد پُسخانه پس شور بان منافی فنا باشد

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|-------------------------|----------------------------|
| از خرم مستی جوی کی گاهی | زبان که بقای خوشترن میجوای |
| کردم زینے از ره فنا کما | تا یکسر موز خوشترن آگای |

توحید یگانه کردانیدن دلست یعنی تخلیص و بگرد
او از تعلق با پوی حق تسبیحانه هم از روی طلب و ارادت
و هم از جهت علم و معرفت یعنی طلب و ارادت او از همه
مطلوبات و مرادات منقطع کرد و همه معلومات و
معقولات از نظر بصیرت او مرتفع شود از همه روی
توجه بگرداند و بغیر از حق تسبیحانه آگای و شورش نماند

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| تخلیص دل از توجه او پست بغیر | توحید برف صوفی ای صاحب سیم |
| کشم تو بگردم کز منطبق طیر | دگری ز نهایت مقامات طور |

مادام که آدمی پیام مواد مو پس گرفتاریت

دوام این نسبت از وی دشوارست اما چون آثار جذبات
 لطیف در وی ظهور کند و مشغله محسوسات و معمولات
 از باطن وی دور آید و آن غلبه کند بر لذات جسمانی درگاه
 روحانی کلفت مجاهده از میان برخیزد و لذت مشاهد
 در جانش آویزد خاطر از مزاحمت اغیار پیر و از دوزبان
 جالش بدین ترانه ترنم اغتزو

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| کای بلبل جان سپت پادو | بوی نایم غم سپت زیاد تو مرا |
| لذات جهانرا همه در پند | آزوقی که دهد دست زیاد تو مرا |

چون طالب صیاد قی مغمده نسبت جذب را که
 التذاذ سپت پا و کرد و حق پشمانه در خود باز یابد می باید
 که تمامی تمت را بر تربیت و تقویت آن کارد و از هر چه
 منافی آنست خود را بازدارد و چنان داند که اگر فی المشل

عمر جاودالی صرف ان نسبت کند میج نکرده باشد
و حق ان کا پنی کب ی نیاوردہ

| | |
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| بر عود دلم نواخت یکتہ ^{عسوی} | زان زمزمہ ام زبانی ہا سہرتین ^{عسوی} |
| حقا کہ بعد ما نیام پروں | اے گندہ حق گزار کی گدہ ^{عشق} |

حقیقت حق بجائے بزمستی نیست و پستی اورا
انخطاط و پستی نی مقدرست از نیست تبدیل و بغیر و میراست
از وصیت تعدد و کثرت از سہ نشانہا بی نشان نہ در علم کجند
ونہ در عیان ہم چند ما و چونہا از و پیدا و اولی چند
و چون عمہ چیز ما با و در کت و او از اجاطہ اوراک
پرون چشم سپرد در مشاہدہ جمال او خیرہ و دیدہ سر
سینے ملاحظہ کمال او تیرہ

| | |
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| یا من لہوا ہکت باروحت | ہم فوقی ہم تحت نہ فوقی و نہ تحت |
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| | |
|----------------------------|-----------------------------|
| ذات تو وجود سادج و سی | ذات همه جزو وجود و قائم بود |
| فانع نسوی بزنگ ناکاه ای دل | بس بی زنگت یار دلخواه ای دل |
| من احسن صنعه من اندی دل | اصیل همه زنگها از ان بی دل |

لفظ وجود را گاه به سنی تحقق و حصول که معانی
 مصدریه و مفومات اعتباریه اند اطلاق میکنند و بدان
 اعتبار از قبل مقولات ثانیه است که در برابر وی امری
 نیست در خارج بلکه با میات را عارض میشود در قسمل
 چنانکه قبحان حکما و متکلمین سنی آن کرده اند و گاه لفظ وجود
 میگویند و حقیقی میخوانند که پستی وی بذات خود است
 و پستی ای موجود است بوی و فی ان حقیقه غیر از وی موجودی
 در خارج و باقی موجود است عارض و نید و قائم بوی چنانکه
 ذوق کمال که بر او عارضین و عظماء این سخن بان که انی مدیج

و اطلاق این اسم بر حضرت حق سبحانه یعنی مانی است نه یعنی اول

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| پستی نقیض عقل اصیحاب نمود | جز عارضین عیب جان بود نمود |
| لیکن بکاشفات ارباب شود | ایمان همه عارضند و چه رسد |

صفات غیر ذاتی از من حیث باینه القول
و عین ذاتی من حیث التحقق و الحصول مثلا عالم ذاتی
باعتبار صفت علم و قاور باعتبار قدرت و مرید باعتبار
ارادت و شک نیست که اینها چنانکه بحسب مفهوم
متغایرند مژذات را نیز معایرند اما بحسب تحقق و مستی
عین ذاتی زبان معنی که انجام وجودات متعدد نیست بلکه
وجودیست واحد و اسما و صفات نسبت و اعتبارات او

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| ای در همه شان ذات تو مال از من | فی در حق کبریت تو ان کبریت این |
| از روی تحت سل همه عزیز صفات | با ذات تو و ز روی تحت حق من |

ذات من حیث سی از همه اسما و صفات مفرا

و از جمع نسب و اضافات ببرا اقصاف او باین امور
با اعتبار توجه اوست بعالم ظهور در تجلی اول که خود بخود بر خود
نمود نسبت علم و نور وجود و شود متحقق گشت و نسبت علم
و نسبت علم معینی عالمیت و معلومیت شد و نور پس لزم ظهور
و ظاهریت و نظریت و وجود و شود مستتبع و احدیت
و موجودیت و شهادت و مشهودیت و پدید ظهور که
لازم نوریت بسوقت بطون و بطون را تقدم ذاتی و
اولیت نسبت با ظهور پس اسم اول و آخر و ظاهر و باطن
معین شد همچنین در تجلی ثانی و ثالث الی ما شاء الله نسب
و اضافات متضایفی شود و هر چند تضایف نسب
و اسما او بیشتر ظهور او بلکه خفا او بیشتر فسخان من احتجب

ظاہر نورہ و ظہر باسپہال ستورہ خای او باعتبار صرفت
 و اطلاق ذاتیت و طور باعتبار نظام و تعینات

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| با کلر رخ خویش کفر ای غنچه دمان | مر لخط پوشش جرم خون عیان |
| زوخندہ کہ من بکفر جان جان | در پردہ عیان باشم و سہمے رود |
| رخسار بوی نقاب دیدن ان | دیدار بوی حجاب دیدن ان |
| مادام کہ در کمال شراق بود | سپر شدہ اقباب دیدن ان |
| خورشید جو بر فلک ز بدرایت بود | در پر تو او حسیرہ شود دیدہ |
| واندم کہ کت ز پرودہ ابر طور | قالنا طریحیہ من عنیہ تصور |

تعیین اول و حدتیت صرف و قابلیت
 بعض مشتمل بر جمیع قابلیت چه قابلیت تجر و از جمیع اعتبارات
 و صفیات و چه اتصاف ہمہ و باعتبار تجر و از جمیع اعتبارات
 مانعیتی کہ از قابلیت این تجر و نیز مرتبہ احدتیت و مراو

بطون و اولیت و ازلیت و باعتبار اتصاف اوج
 صفات و اعتبارات مرتبه واحدیت و مرورات
 ظهور و آخریت و ابدیت و اعتبارات مرتبه واحدیت
 بعضی از آن قلمند که اتصاف ذات بانها باعتبار مرتبه
 جمعیت خواهد شد و طربا باشند تحقق وجود بعض حقایق
 کونیة چون خالیت و رزقیت و غیرها و خواهد نباشند
 چون حیات و علم و اراد و غیرها و اینها اسما و صفات الیه
 در بویند اند و صورت معلومیت ذات متلبه
 بینه الا سمار و الصفات حقایق الیه است و لم یس طام
 وجود بانها موجب تعدد وجودی نیست و بعضی از آن قلمند
 که اتصاف ذات بانها باعتبار مراتب کونیة است
 چون فضول و خواص و تعیانت که میزانت اعیان خارج اند

از یکدیگر و صور معلومیت ذات مسلکته بنده. الا اعتبار
حقائق کونیة اوست و تلبس ظاهر وجود با حکام و آثارنا
موجب تعدد وجود است و بعضی از ان حقایق کونیة
عند سرمان الوجود فیه با حدیثه جمع شوند و ظهور آثارنا
و احکامها به استعدا و ظهور جمع اسما و اوست سوی
الو بسبب الذاتی علی اختلاف المراتب الطور شده
و ضعیفا و غالیته و مغلوپته چون کل افراد انسانی از انیا
و اولیا و بعضی را استعدا و ظهور بصفت و در بعضی
علی اختلاف المذکور چون سایر موجودات و نبات و حشر
ذات با حدیثه جمع شیوننا الهیة و الکوئیة از لا و اید اخرج
این حقایق که تعالی پس مرتبه واحدیه اند سار است و تجلی
چه در عالم ارواح و چه در عالم مثال و چه در عالم پس

و شهادت چه در دینی و چه در اخوت و مقصود ما اینست
 تحقیق و ظهور کمال است که کمال جلا و استجلاست کمال
 جلا یعنی ظهور او بحسب این عبارات و کمال یعنی استجلا
 شود او را بحسب همین عبارات و این ظهور و استجلا
 عیناً یعنی چون ظهور و استجلا در بعضی بخلاف کمال ذاتی که ظهور
 ذاتیست در نفس خود را از برای نفس خود بی اعتباری
 و غیرت و این ظهور است علمی چون ظهور در بعضی
 و غنای مطلق لازم کمال ذاتیست و معنی غنای مطلق آنست که
 شیون و احوال و اعتبارات ذات با حکما و لوازمها
 علی وجه کلی جمله که در جمله مراتب حقایق الهی و کونی
 می نمایند در ذات راز مطننا و اندواج الكل فی وجودها
 شاهد و ثابت باشند بحسب صورتها و احکامها کما نظر است

و شاهد فی المراتب و ازین حیثیت از وجود جمیع
 موجودات مستغنیست کما قال سبحانه ان الله لغنی عن العالمین

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| و اما نغمای عشق پاک پدید چون طوبه کرد و نظار کی جمله | ز آلودگی نیاز با شستی خاک کرمات تو در میان نباشیم خجسته |
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| مژگان و صفت که مثنوی حق دارد در ضمن مقدمات محتاج بخشش | در خود همه معلوم و مخفی دارد از دیدن آن نغمای مطبوع دارد |
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| واجب ز وجود نیک و بد مستغنیست در خود همه را چو جاودان | واحد ز مراتب عدو مستغنیست از دیدن آن برون ز خود مستغنیست |
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چون تشخصات و تعینات افراد و انواع
 مندرجه تحت ایگو اثر ارفع کنی افراد همه نوعی دردی
 جمع شوند و چون میزانت آن انواع را که فصول و خواص
 ارفع کنی همه در حقیقت حیوان جمع شوند و چون میزانت حیوان

و آنچه با او در تحت جسم نامی مندرجست رفع کنی نه در جسم
 نامی جمع شوند و چون میزاست جسم نامی را و آنچه ما او مندرجست
 تحت اجسام رفع کنی همه در حقیقت جسم جمع شوند و چون
 میزات جسم را و آنچه با او مندرجست تحت اجسام یعنی
 العقول و النفوس رفع کنی همه در حقیقت جوهر جمع شوند و چون
 بایه الا میساز ممکن بود واجب را جوهر و عوض را رفع کنی
 همه در تحت ممکن جمع شوند و چون بایه الا میساز ممکن بود
 را رفع کنی مردود در موجود مطلق جمع شوند که عین حقیقت
 وجود است و بذات خود موجود است نه بوجود زاید
 بذات خود و وجود صفت نظام است و امکان
 صفت باطن او یعنی الایمان الثابتة الحاصلة تجلیه علی
 نفس منبذاً بشوئ و این میزاست خواه فصول و خواص

وخواه تعینات و شخصیات همه شئون الهی اند که مندرج
 و مندرج بودند در وحدت ذات اولاد مرتبه علم بصورت
 اعیان ثابت برآمدند و ثانیاً در مرتبه عین بواسطه تلبس
 احکام و آثار ایشان نظام وجود که مجلی آنی است
 مرابطن وجود در صورت اعیان خارجی که فشد پس نیست
 در خارج الا حقیقی و احد که بواسطه تلبس شئون و صفات
 تشکله و متعددی نماید نسبت بانان که در صفت مراتب
 مجوس پس اند و با حکام و آثار آن مقید

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| <p> کردیم تصنیف در تاجید و رن جز ذات حق و شئون آن حق </p> | <p> مجموعه کون را بقانون حق حقا که ندیدیم و نخواهیم دید </p> |
| <p> ممالکی سخن معدن و حیوان و نبات این کثرت و معنی شریک و صفات </p> | <p> تا چند حدیث جسم و ابعاد و جواهر یک ذات فقط بود و متن ذوات </p> |

مراد با اندراج کثرت شیون در وحدت
 ذات نه اندراج جزو است در کل با اندراج منظور
 در طرف بلکه مراد اندراج اوصیاف و لوازم است در
 و ملزوم چون اندراج نصیبت و ثبوت و برعیت نسبت
 الی ما لا نهایت له در ذات و اجد عدوی زیرا که این
 در وی مندرجند و اصلا ظهور ندارند ما دام که تکرار
 ظهور در مراتب جزو اینین و ثلثه و اربعه و خمس و اربع نشود
 و از آنجا معلوم میشود که احاطه حق سبحانه و تعالی بجمع
 موجودات بجز احاطه ملزوم است بلوازم بجز احاطه کل
 با طرف بظروف تعالی اللیق بجناب قدس

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| در ذات حق اندراج شان معروض | شان جن صفات ذوات حق |
| این قاعده یابد در کارگاه خدا | نه جزو و نه کل نه طرف نه منظور |

ظهور و خفای شوین و اعتبارات بسبب طبع
 بظاہر وجود و عدم آن موجب تغیر حقیقت وجود و صفات
 حقیقیہ او نیست بلکه مبتنی بر تبدل نسب و اضافات است و ان
 مقتضی تغیر در ذات نی اگر چه و از زمین زید رخیزد و بر
 سیارش نشیند نسبت زید با او مختلف شود و ذاتش با
 صفات حقیقیہ خود همچنان برقرار و همچنان حقیقت وجود
 بواسطه طبعش با مورثش چہ زیادتی کمال نگردد و بکلیت
 بطور منطابق چہ نقصان پذیرد و نور آفتاب چہ
 بر پاک و پلید باید هیچ تغیر میاطت نوریت او را نیابد
 از سنگ بوی کبر و ذرات کل رنگ و ذرات عار و ذرات حار و انبک

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| بر پاک و پلید اگر تابد شد | چون خورشید دروغ خود چنان |
| از پاکی هیچ پاک او را بد | نی نور وی از هیچ لید الا |

مطلق پس مقید نباشد و مقید بی مطلق

صورت نبندد اما مقید محتاجت بمطلق و مطلق

پستیقی از مقید پس استلزام از طرف نیست و احتیاج از

یک طرف چنانکه میان حرکت یث و حرکت متعاقب که در

عالم تو پیدا و تو خود پیدا

ای در حرم قدس کوشش راجانی

ما را تو حاجت و ترا با ما

ما و تو ز هم جدا نه ایم اما

و ایضا مطلق متلزم مقید است از مقیدات علی سبیل

البدیهه متلزم مقید مخصوص و چون مطلق را بدلی است

قبله احتیاج همه مقیدات است او است لا غیر

ای سابقه فضل از آن توان یافت

غریب تو با سبب و علل شوان با

تو بی بدلی ترا بدل شوان با

بر سر که بود تو ان گرفتن بدلی

فضل کرمت نیست معین نوح

ای ذوات رفیع تو ز جوهر بی

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| بر کسی که نباشد تو عوضی است | و از آنکه نباشی تو کسی نیست عوضی |
| استغای مطلق از مقید باعتبار ذات است و الاظهر انما الوهیت و محسن نسبت ربوبیت بی مقید از محال است | |
| ای باعث شوق و طلبم خوبی تو | فرع طلب نیست مطلوبی تو |
| که آینه محبتی من نبوده | ظاهر نشود حال محبوبی تو |
| لا بلکه محبت حقیقت و هم محبوب او و هم طالب حقیقت و هم مطلوب او و مطلوب و محبوبت در مقام جمع آید و طالب و محبت در مرتبه تفصیل و کثرت | |
| ای غیر ترا بسوی تو پسر می | حالی از تو سحر بدنی در اینی |
| دیدم طالبان و مظلومان را | آن جمله تویی و در میان عینش |
| حقیقت مرئی تعیین وجود است در حضرت علم باعتبار شافی که آن شیء منظر اوست یا تو وجود | |

معین بهمان شان در همان حضرت و اشیاء موجوده
 عبارت اند از تعیبات وجود باعتبار انصبیح ظاهر
 وجود باثبات و احکام حقایق ایشان با خود وجود معین
 بهین اعتبارات بروجهی که حقایق همیشه در باطن وجود
 پنهان باشند و احکام و آثار ایشان در ظاهر وجود پیدا
 زیرا که زوال صور علیت از باطن وجود محالست و الا
 جل بازم آید

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| یا هم وجود و اعتبارات وجود | در خارج و در علم غایضات وجود |
| در پرده ظلمت عدم مستوریم | ظواهر شده عکس مراتب وجود |

حقیقت وجود اگر بر جمیع موجودات دینی
 و خارجی منزل و محمول میشود اما در مراتب متفاوت
 بعضها فوق بعض و در مرتبه اولی و اقسامی و صفات

نسبت و اعتبارات مخصوصه است که در سایر مراتب
 نیست چون مرتبه الوهیت و ربوبیت و مرتبه عبودیت
 و ظلمت پس اطلاق اسمانی مرتبه الهیت مثلا چون آنکه
 در حین و غیره با بر مراتب کونیه عین کفر و محض زندگه با
 و همچنین اطلاق اسمانی مخصوصه بر مراتب کونیه بر مرتبه
 الهیت غایت ضلال و نهایت خذلان باشد

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| ای برده کماں که صاحب کجستی | و ندر صحت صدق و صحتی |
| مر مرتبه از وجود کجی دارد | که حفظ مراتب کونیه است |

موجود حقیقی یکی نیست و آن عین وجود حق
 و متسی مطلق است اما در مراتب بسیار است اول
 مرتبه لایعین و عدم انحصار است و اطلاق از سر قیصر
 و اعتبار ازین حیثیت تنزه است از اضافت نفوت

وصفات و مقدس است از دلالت الفاظ و لغو
 نقل را در لغت جلال او زبان عبارتست و عقل را بکلمه
 کمال و مکان اشارت هم از باب کشف از ادراک
 حقیقتش در حجاب و نم اصحاب علم از اشاعه معرفت
 در اضطراب غایت نشان از وی نشانیست و
 نهایت عرفان وی حیرانیست

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| ای در تو عیانها و پنهانها همه ز دست تو مطلقا نشان شود | پندار تینها و گمانها همه کجا که تویی بود نشانها همه |
| هر چند که جان عارف آگاه بست همه اهل کشف از باب | کی در حرم حدس تو اش را بود از دامن ادراک تو گویا بود |
| این عشق که مست جزو لایقها خوش اگر ز نور او در صبح | حاشا که شود بعقل ما درک ما ما را بر ما نذر ظلام کشت ما |

مرتبه نایزہ تعین اوپت تعین جامع مرجع تعینات فعلیہ وجودیہ
 الیہ راو جمع تعینات انفعالیہ امکانیہ کونینہ راو این مرتبہ سما
 تعین اول زیر کہ اول تعینات حقیقت وجود اوپت و فوق
 او مرتبہ لا تعینت لامرتبہ غیر مالہ احدیت جمع جمع تعینات
 فعلیہ موثرہ است و این مرتبہ الوہیت مرتبہ را بوجہ تفصیل
 مرتبہ الوہیت و مرتبہ اسما و حضرت ایشانست اعتبار
 این دو مرتبہ از حیثیت ظاہر وجودت کہ وجوب و صف
 خاص اوپت مرتبہ خاپہ احدیت جمع جمع تعینات
 انفعالیہ است کہ ارشان ایشانست تاثر و انفعال این
 مرتبہ کونینہ امکانیہ اپت مرتبہ ساو پتہ تفصیل مرتبہ کونینہ
 امکانیہ اپت کہ مرتبہ عالم است و عوض این دو مرتبہ
 باعتبار ظاہر علمت کہ امکان از لوازم اوپت و آن

بجلی اوپت بر خود بصورت تواتر و ایمان کلمات پس
 فی الحقیقت وجود کی شرفست که در جمع این مراتب و حقایق
 تترتبه در این سارپست و وی درین مراتب و حقایق
 عین این مراتب و حقایقست چنانکه این مراتب
 و حقایق در وی عین وی بودند

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| خواهی که بری کمال وی باشد می وی بود اندر وی وی می لایح کردید و کس درین پس محرم | هستی که ظهور میکند در همه رورسی جاب پراگند بلوح عدم لویح نور مستدم |
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چون آدم است

حق را مشرک جز از عالم زیرک

عالم در حقست و حق عالم

جز عالم است

صفت حقایق که ذات الهی است تعالی سائیمت

مداخیرت و او فی حد ذاتہ واحدیت کہ عدد را با و راه
 نیست اما باعتبار تجلیات تکثره و تعینات متعدده در
 مراتب تارۃ حقایق جوهریه متوسعه است و مانع حقایق
 عرضیه تا بعد پس ذات واحد بواسطه متعدد جواهر و اعراض
 تکثره می نماید و مرجعش الحقیقت است که اصلاً متعدد و مکرر نیست

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| ای بر سر حرف این و آن نازده ^{خط} | پندارد و وسیل بعدیت ^{خط} |
| در جمله کاینات بی ^{غلط} | یک عین جنب دار و یک ذات ^{نقطه} |

این عین واحد از حیثیت تجرد و اطلاق از تعینات و تقیدات
 مذکورہ خست و از حیثیت تعدد و تکثری که بواسطه طبع
 او تعینات می نماید خلق و عالم من عالم ظاهر است و حق
 مابطن عالم عالم مشا از ظهور عین حق بود و حق تعالی از ظهور
 عین عالم بلکه فی الحقیقت یک حیثیت و ظهور و بطون و اولیت

وآخریت از نب و اقبار است و اول و آخر و الظاهر و الباطن

لا بلکہ عین در ہمہ افاق
و اللہ کہ همان زردی الطلاق

بر شکل تیان رزق غایت
چیزی کہ بود زردی قوتی جهان

شود شد این عالم بر سود و زیان
بارت است اجال حق آب بخیان

چون حق تعالی شون کش عیان
کر باز روی عالم و عالمان

شرح رضی اللہ عنہ در فض شعبی میفرماید کہ عالم

عبارت است از اعراض مجتمعه در عین واحد کہ حقیقت هستی
و ان متبدل و متجدد میگردد مع الانقاس و الایات
در مدانی عالم بعد مبرود و مشال آن بوجود می آید و اکثر

اہل عالم ازین معنی غافلند کما قال سبحانہ

و از ارباب نظر کسی برین مطلع نشدند

مگر اشاعہ و در اجزای عالم کہ اعراض است حیث قالوا لا اعلم

لایقی زبانی و کمر چسبانی که معروفند بسو فطایه در حدی
 عالم جو اسرو چه اعراض و مرکب از فریقین من جمعی
 خطا کرده اند اما اشاعی سبب آنکه اثبات جو امر متعد
 کرده اند و رای حقیقت وجود و اعراض متبداً متحد
 را با آنها قایم داشته و ندانسته اند که عالم جمیع اجزای
 نیست مگر اعراض متجدده متبداً مع الانفاک پس
 در عین واحد جمع شده اند و در آنی ازین عین زایل
 میشوند و امثال آنها بوی سلبت مکررند پس ناظر بواسطه
 تعاقب امثال در غلطی افتاد و می بیند از آن امر
 واحد مکرر کما یقول الاشعری فی تعاقب امثال
 محل الغرض من عنسیه فلو ان من شخص من العیة فکمال
 لشخص الاول فظن الناظر انها امر واحد مکرر

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| <p>امواج برور و فتره و اوج بود و در زمان ملک دو آن بانده</p> | <p>بحریت نہ کا مندرہ نہ ان عالم جو عبارت از زمین است</p> |
| <p>جہری جاری بطور طاری سیرت خیمہ الحقایق ساری</p> | <p>عالم بودار نہ ز عبرت عاری و نہ در عمد طور مایحی جباری</p> |
| <p>و اما خطا، سوفیایہ است کہ مع قولہم بالتبدل فی العالم باسره متبدل شدہ اند بانک یک حقیقت کہ متبدل میشود بصور و اعراض عالم و وجودات متعینہ متعددہ می نماید و ظہور نسبت او را در مراتب کونی حسب براین صورت و اعراض خاکین و جوہریت و خارج بدون او</p> | |
| <p>کوید عالم حنیالی اندر کرد پوسنہ در و حقیقتی طوبہ کرد</p> | <p>سوفیایہ کہ از خود پنجرہ است آری عالم عمد خیالست</p> |
| <p>و اما ارباب کشف و شہود می بینند کہ حضرت حق سبحانہ و تعالی</p> | |

در سر نفسی منجلیت تجلی دیگر و در تجلی او اصلاً مکرر نیست یعنی
 در دو آن یک تعین و یک شان تجلی نمیکرد بلکه در سر نفسی
 تعین دیگر ظاهر میشود و در سرانی شان دیگر تجلی نمیکرد

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| مشکی عیانست دو آن در شان | در شان در جلوه کسب الی |
| این نکته بخور کل بوم می | کریا پدت از کلام حق ربانی |

و سر در این است که حضرت حق را اسماست متعابله
 بعضی لطیفه و بعضی قشیریه و همه دایما بر کار زندگی تعطیل
 یک جایز نه پس چون حقیقتی از حقایق امکانیه بواسطه
 شرایط و ارتفاع موانع مستبعد وجود کرد در حجت رجحانه
 او را در یابد و بر روی افاضه وجود کند و ظاهر وجود بواسطه
 لبس آثار و احکام آن حقیقت متعین کرد و تعین خاص
 تجلی شود بحسب آن تعین بعد از آن سبب قهر احدیت حقیقی که

متضمنی صحن لال تعیبات و انار کثرت صورتی است
 از ان تعین منسلح کرد و در همان آن اسلخ بر مقتضای
 رحمت رحمانیه یعنی دیگر خاص که مماثل تعین سابق باشد
 متعین کرد و در آن ثانی بقبر احدیت مضمحل کرد و تعینی
 دیگر بر رحمت رحمانیه حاصل و بکذا الی ماشاء الله بس
 در صج و آن یک تجلی واقع نشود و در سرانی غیبی
 بعدم رود و دیگری مثل آن بوجود آید اما جو تجلی
 تعاقب امثال و تناسب احوال می پذیرد که وجود عالم
 بر یک حالت و در از منته متوالیه بر یک منوال

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| سبحان کرم و فضل و رحمت وجود وارد کرد چون بسندم وجود | سبحان الله زحی نداوند در نفس بر د جهانی عدم |
| سر اسیم عطیه جدایی بخشید | انواع عطل کرد جدایی بخشید |

در هر آنی حقیقت عالم را یک اسم فایکی تعابلی

یل بر اینست مجموع اعضاء مجتمعاست در عین واحد که حقیقت
وجود است آنکه هر چند حقایق موجودات بلکه را تجدید میکنند

در حد و دایره اش غیر از اعضاء چیزی ظاهر نمیشود

که گویند انسان حیوان ناطق است و حیوان جسم نامی است پس

متحرک با الاراده و جسم جوهر قابل مراعاه اوله و جوهر است

لا فی موضوع و موجود ذاتی است که او را تحقق و حصول

باشد درین حد و در هر چه مذکور میشود از قبیل اعضاء نیست

الا آن ذات مبهم که درین مفهومات ملحوظ است زیرا که

معنی ناطق ذات له النطق است و معنی نامی ذات

له النمو و هکذا فی البوائقی و این ذات مبهم عین وجود
حق و حقیقتی است که قایم است بذات خود و معنویت

بر این اعراض را و انکس ارباب نظر میکنند که امثال
 این مسمومات فضول نیستند بلکه لوازم فضولند که بان از
 فضول تعبیر میکنند بواسطه عدم قدرت بر فضول تعبیر
 از حقایق فضول بروحی که تمنا شوند از ماعدای خود تعبیر این
 لوازم یا لوازمی که از نیما اخی باشد مقدمه است ممنوع و
 کلامیت یا ممنوع و بر تقدیر تسلیم هر چه نظر با جوهر دانی
 باشد قیاس آن عین واحد عرضی خواهد بود زیرا که اگر چه در خطیت
 در حقیقت خارج است از آن عین واحد و قابلیت با وجود
 انکس اینچا امری است جوهری و رای عین واحد در غایت
 تطویرت تخصیص وقتی که کشف ارباب حقیقت که متبصر است
 از مشکلون نبوت بخلاف آن کو اسی دهد و مخالف
 عاجز باشد از اقامت دلیل

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| تخت معانی از عبارات محوی | خواهی مانی ز علت جمل شفا |
| بنی رفع قیود و اعتبارات محوی | کشتی بوقوف بر موافق قانع |
| قانون نجابت از اشارات محوی | سرگزشت و تا کنی ز رفع حجب |
| شد قصد مقاصدت ز مقصد مالع | در رفع حجب کوشش در جمع کتب |
| انوار حقیقت از مطالع طالع | در طی کتب بکار و شایع |
| کز جمع کتب نمیشود ز جمع کتب | |
| علی کن همه را و عدالی الله و شب | |
| <p>عظیم ترین مجال و کشف زین نقاب حجاب و حدت حقیقی را این است و تعدد اوست که در ظاهر وجود واقع شده است بواسطه لبس آن با حکام و آثار و اعیان بابت در حضرت علم که بطن وجود است و مجربان ز اخیان می نمایند که اعیان موجودند در خارج و حال اکتساب بیسی از وجود خارجی بشام ایشان زییده است و همیشه بر عدمیت خود پوهانند و خواهند</p> | |

آنچه موجود و مشهود است حقیقت وجود است اما باعتبار
 مجلس با حکام و آثار اعیان نه از حیث تجرد از آنها زیرا که از
 حیثیت بطون و آثار لازم است پس فی الحقیقت
 وجود همچنان بر حقیقت خود است بر وحدت حقیقی خود
 که از لا بود و ابد خواهد بود اما بنظر انظار بسبب احتجاب
 بصورت کثرت احکام و آثار مستتید و متعین
 در می آید و متعدد و متکثر می نماید

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| بحر پست وجود جاودانج | زبان بحر بنید غنیر موج اهل جهان |
| از باطن بحر موج بن کشت عیان | بر ظاهر بحر بحر موج در موج نهان |
| ستی که بود ذات خداوند | اشیاء همه در وی اندوخت |
| انست میان آگه عارف گوید | باشد همه چهر مندرج در همه چیز |

سر قدرت و فعل که ظاهر از منظر صبا در می نماید

فی الجمیعۃ از حق ظاهر در ان مظاہر ظاہر است نہ از مظاہر
 شیخ رضی اللہ عنہ در حکمت علیہ میفرماید لا فعل للنفس بل
 الفعل لربها فہی فاعلانت العین ان یضایف الیہا
 بس نسبت فعل بندہ از حقہ طور حقیقت بصورت او نہ
 نہ از نسبت نفس او واللہ خلقکم وما تعلمون میخوان و وجود
 و قدرت و فعل خود را از حضرت چون میدان

پستی و تواضعش ز ما مسلو
 این قدرت و فعل از ان بامتو

از نسبت افعال خود باس
 ثبت للعرش اولائم اس

تزوج چنین متاع کا سہ کی
 فاسد باشد خیال فاسد کی

از ما عجز و پستی مطلوبت
 ان اویت بدید آمد صورت

چون ذات تو منعی بود و ہا
 شیرین شلی شو مکن و تو ترش

وصافی خود بر ہم حاسد کی
 تو سود و می خیال هستی از تو

چون صفیات و احوال و افعال که در مظان خاص
 فی الحقیقه مضاف بجن ظاهر در آن مظان هر چه است پس اگر ایما
 در بعضی از آنها شری و نقصانی واقع باشد از جهت
 امری دیگر تواند بود زیرا که وجود من حیث مود وجود غیر
 محضیت و از هر امری وجودی که شری متوهم میشود
 بواسطه عدمیت امر وجودی دیگر است نه بواسطه آن
 امر وجودی من حیث مود وجودی رباعی

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| باشد ز نفوت ذات پاک دارد بقصور قالیات مال | معرفت که اریقل غریب و کمال هر چه که در حساب شریست و وبال |
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حکما در آنک وجود غیر محضیت و عوی ضرورت
 کرده اند و از برای توضیح مثال چندان آورده اند و گفته که
 نزد مثلا متلف شمار نیست و شری نسبت با شماراوند

از وزن حجت که گفتند از کیفیات زیرا که او ازین
حجت کمالیست از کمالات بلکه از ان حجت که سبب
شده است بر عدم وصول شمار را بکمالات لایع
و همچنین قبل مثلا که شریعت شریعت اونه از جمله قدرت
قائمت بر قتل با قاطعیت الت یا قائلت عضو متول
مقطع را بلکه از حجت زوال حیثیت و آن امر است
عدمی الی غیر ذلک من الامثله

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| میدان تعیین که محض خیرت اهل | مر جا که وجود کرده سیرت اهل |
| پس شریعت مقتضای غیرت اهل | مر شریعت عدم بود عدم غیر وجود |

شیخ صدر الدین قونوی قدس الله تعالی سره
در کتاب نصوص میفرماید که علم تابعیت موجود را
بان معنی که حقیقت از حقایق را که وجود است علم

و تفاوت علم کتب تفاوت حقایق در قبول
 وجود کمال آن نقصان پس آنکه قابلیت موجود را علی الوجود
 الا تم الا کمال قابلیت بر علم را علی الوجود و آنکه قابلیت
 موجود را علی الوجود الا نقصان تصفیت علی الوجود و منشا
 این تفاوت غالبیت و معلومیت احکام و جوب
 و امکانیت در هر حقیقت که احکام و جوب غالبتر انجامد
 بر علم کاملتر و در هر حقیقت که احکام امکان غالبتر وجود
 علم ناقص تر و غالباً که خصوصیت حکم تبارت علم موجود
 که در کلام شیخ واقعیت برپس شیل است و الا سبع
 کمال است تا بود موجود چون حقیق و قدرت و ارادت
 و غیر ما همین نالیت و قال بعضهم قدس الله تعالی
 پس از تم سبج و در موجودات از صفت علم غاری

ما علم بر دو جنبتی یکی اگر بحسب عرف از علم مسکونند و دیگری
 اگر بحسب عرف از علم فیکونند و مرد و قسم مشرب با
 حقیقت از مقوله علم است زیرا که ایشان شاهد می کنند
 سرایت علم ذاتی حق را بسجانه در بیسع موجودات و از
 قبل قسم ثانی است مثلاً بحسب عرف او را عالم می دانند
 امامی بنیم او را که تمیز میکند میان مبنی و پستی از بنده عدول
 میکند و بجانب پستی جاری میگرد و همچنین در داخل ^{تخلخل} جسم
 نفوذ میکند و ظاهر جسم متکاثف را لطیف میکند و میکند
 آلی غیر ذلک پس از خاصیت علم است جریان می بر
 مقتضای قابلیت قابل و عدم مخالفت با آن اما درین
 مرتبه علم در صورت طبیعت ظاهر شده است و علی بن القیاس
 سرایه العلم فی سایر الموجودات بل سرایه جمیع الکمالات

التابع للوجود في الموجودات باسرها

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| وارد پسرمان در عا عیان جهان | پستی بصفتی که درو بود همان |
| بر قدر قبول عین کشتت عیان | مرد صف ز عینی که بود قابل آن |

پس چنانکه حقیقت هستی از جهت صرافت اطلاق
خودش ساریست در ذوات جمع موجودات بحیثی که در آن
ذوات عین آن ذوات است چنانکه آن ذوات در وی
عین بودند همچون صفات کامله او لکن آنها و اطلاق
در جمع صفات موجودات ساری اند مثلاً که در ضمن
صفات ایشان عین صفات ایشانند چنانکه صفات
ایشان در عین آن صفات کامله عین آن صفات کامله
بودند مثلاً صفت علم در ضمن علم عالم جزویات عین
علم جزویات است و در ضمن علم عالم بکیلیات عین علم بکیلیات

و در ضمن فعلی و انفعالی عرض شد و انفعالی و در ضمن علم ذوقی و وجدانی
 عین علم ذوقی و وجدانی تا غایتی که در ضمن علم موجوداتی که حسب
 عرف ایشان از عالم نمیدارند عین علم است که لایق حال ایشانست
 و علی هذا بقا پس سایر الصفات و کمالات

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| <p> و از دو سپریان در همه عین اعیان بر قد قبول عین کثرت عیان </p> | <p> متنی بصفاست که در وجودش هر وصف ز غیری که بود قابل آن </p> |
| <p> او صاف است تو در صفاتش در ضمن بنظر از تیره عیانست </p> | <p> ای ذات تو در ذوات اعیان وصف تو چو ذات مطلق است </p> |

کلام شیخ رضی الله عنه در بعضی مواضع فصول
 مشربانست که وجود اعیان کمالات تابعه
 موجود را بکنی پس همان و تعالی باعتبار مجموع تکلیف است
 و اضافه وجود بکنی و اضافه توابع آن با عیان باعتبار کلی

نمانند زیرا که مترتب نمیشود بر یکی مافی الاضافه وجود
 اعیان و اظهار آنچه از مرتب یافته بود در این بیان مختصرتنوعی اول

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| <p>بشنوختنی شکل پسری معلق از یک جنبه آن جمله مضایقت بنا</p> | <p>مرفعل و صفت که در بیان و زوج و در جمله مضایقت</p> |
|--|---|

چون مقصود از این عبارت و مطلوب از این
 اشارت شده بود بر احاطه ذات حق سبحانه و تعالی و سیر
 نور او در جمیع مراتب وجود اما لکن آگاه و طالبان حقا
 اشیاء بشود هیچ ذات از مشاهده جمال ذات غافل
 نشوند و نظیر هیچ صفت از مطالعه کالات صفات
 غافل نکرده اند و آنچه مذکور شد در ادای این مقصود کافی
 بود و به بیان این مطلوب وافی لاجرم بدین قدر اقتصار
 افتاد و برین حدیث رباعی اختصار کرده شد

| | |
|--|---|
| <p>افسوس کی وہی سپاہ سازتی ای سادہ دل این خیال بازی تا</p> | <p>جامی تن ن سخن طرازی تا اظهار حقایق بسجین خیال</p> |
| <p>درنگه عشق تیز موشی ستر از گفت و شنید ما خوشی سهر</p> | <p>در زندہ فقر عیب پوشی بہتر چون بربخ مقصود شتاب سخن</p> |
| <p>یکدم شوا زین ہر سز زاری مادام کہ چون صدف نگر دی ہمہ</p> | <p>تا کی جو دری کردن افغان رخسار کچھ نہ در مای حقایق نشوے</p> |
| <p>آلودہ مکن ضمیر پاکت سخن لب سبجای منظر خاکت سخن</p> | <p>ای کرش اتنا و خاکت سخن چون لال تو ان بود در کربس سخن</p> |
| <p>تت الرساتہ بعون امر وحسن توفیقہ وصلی علی محمد و علی آلہ صلی</p> | |

He says the soul, following what he calls "the negative way" or method of abstraction, "after completing its ascent into that region of being which, from its very sublimity, is to the impotent human intellect a region of obscurity, becomes completely passive, the voice is stilled, and man becomes united with the Ineffable Being."¹ "Then is he delivered from all seeing and being seen, and passes into the truly mystical darkness of ignorance, where he excludes all intellectual apprehensions and abides in the utterly Impalpable and Invisible; being wholly His who is above all, with no other dependence, either on himself or any other; and is made one, as to his nobler part, with the utterly Unknown, by the cessation of all knowing; and at the same time, in that very knowing nothing, He knows what transcends the mind of man."² This is simply a restatement of the doctrine of Plotinus.³

¹ Ueberweg, *History of Philosophy*, Eng. trans., vol. i., p. 350.

² Vaughan, *Hours with the Mystics*, 2nd ed., vol. i, p. 287.

³ Tholuck, *Blüthensammlung, Einleitung*, i, p. 6.

things—e.g. wealth, honour, pleasures ; and, just as we see some engrossed by love, we see others overpowered by anger so that they do not hear one who speaks, or see one who passes, and are so absorbed by their overwhelming passion that they are not even conscious of being thus absorbed. For so far as you attend to the absorption of your mind, you must necessarily be diverted from Him who is the cause of your absorption. . . .

“And now, being well instructed as to the nature of ‘absorption’, and casting aside doubts, do not brand as false what you are unable to comprehend. God most high saith in the Koran: ‘They brand as false what they do not comprehend.’ The meaning of ‘absorption’ having been made clear, you must know that the beginning of the path is the journey to God and that the journey in God is its goal, for in this latter, absorption in God takes place. At the outset this glides by like a flash of light, barely striking the eye ; but thereafter, becoming habitual, it lifts the mind into a higher world, wherein the most pure essential Reality is manifested, and the human mind is imbued with the form of the spiritual world, whilst the majesty of the Deity evolves and discloses itself. Now, what first appears is the substance of angels, spirits, prophets, and saints, for a while under the veil of ‘I know not what beautiful forms, wherefrom certain particular verities are disclosed ; but by degrees, as the way is opened out, the Divine Verity begins to uncover His face. Can anyone, I ask, who attains a glimpse of such visions, wherefrom he returns to the lower world disgusted with the vileness of all earthly things, fail to marvel at those who, resting content with the deceits of the world, never strive to ascend to sublimer heights ?”

A very similar doctrine is taught by the writer calling himself Dionysius the Areopagite, who has been recently identified with Stephen bar Sudaili, a Syrian monk.¹

¹ Frotheringham, *Stephen bar Sudaili*, 1886.

APPENDIX III

GHAZALĪ ON *FANĀ*, ANNIHILATION OF SELF OR ABSORPTION IN GOD¹

"PRAYERS² have three veils, whereof the first is prayers uttered only by the tongue; the second is when the mind, by hard endeavour and by firmest resolve, reaches a point at which, being untroubled by evil suggestions, it is able to concentrate itself on divine matters; the third veil is when the mind can with difficulty be diverted from dwelling on divine matters. But the marrow of prayer is seen when He who is invoked by prayer takes possession of the mind of him who prays, and the mind of the latter is absorbed in God whom he addresses, his prayers ceasing and no self-consciousness abiding in him, even to this extent that a mere thought about his prayers appears to him a veil and a hindrance. This state is called "absorption" by the doctors of mystical lore, when a man is so utterly absorbed that he perceives nothing of his bodily members, nothing of what is passing without, nothing of what occurs to his mind—yea, when he is, as it were, absent from all these things whatsoever, journeying first to his Lord, then in his Lord. But if the thought occurs to him that he is totally absorbed, that is a blot; for only that absorption is worthy of the name which is unconscious of absorption.

"I know these words of mine will be called an insipid discourse by narrow theologians, but they are by no means devoid of sense. Why? The condition of which I speak is similar to the condition of the man who loves any other

¹ The Arabic text and a Latin translation of this passage are given by Tholuck in his *Sufismus*, pp. 3, 105.

² *Dhikr* is the term used to denote the orisons of the Dervishes.

in his *Evolution of Theology in the Greek Philosophers*, ii, 210 ; and of Whittaker in his *Neoplatonists*. Opinions differ as to whether he is to be classed as a Monist or as a Dualist. This would depend on whether his "not-being" is to be regarded as nothing or as something. Be this as it may, no one can read his impassioned outpourings without seeing that his theological reasoned statements by no means give the full measure of his beliefs. What he did believe in with a very passion of conviction was a Deity endued in some sense with the principal attributes of a personal God.

made not ourselves; He made us who abideth for ever.'— But suppose that, having delivered their message, they held their peace, turning their ear to Him who made them, and that He alone spoke, not by them, but for Himself, and that we heard His word, not by any fleshly tongue, nor by an angel's voice, nor in the thunder, nor in any similitude, but His voice, whom we love in these His creatures—suppose we heard Him without any intermediary at all—just now we reached out, and with one flash of thought touched the Eternal Wisdom that abides above all. Suppose this endured, and all other inferior modes of vision were taken away, and this alone were to ravish the beholder, and absorb him and plunge him in mystic joy, might not eternal life be like this moment of comprehension?"

This is an admirable statement of the Plotinian "return" to the One.¹ It also well illustrates the main characteristic of the system—viz., its ultimate dependence on emotion rather than on intellect. Philosophy is only the handmaid of theology, only used to support and justify pre-existing beliefs. When his reason lands him in contradictions, as it must do when it tries to transcend its limits and outsoar the very atmosphere that bears it up, Plotinus straightway falls back on feeling and the inner light. Love and faith are a mighty spell, as Jalāl-ud-dīn Rūmī says,² and with Plotinus love and faith are always at hand to supplement the deficiencies of pure intellect.

The best accounts of Plotinus are those of Harnack in his *History of Dogma*, English translation, i, 247; of Caird

¹ See Ghazālī's account in Appendix III. Also 'Hayy Ibn Yokdhan or *Philosophus autodidactus*, published by Pococke in 1671, and now translated by Dr. Brönnle under the title *The Awakening of the Soul* (Murray, 1905). See his Introduction, pp. 17-19. A passage of this is quoted by the Quaker Barclay in his *Apology*, ed. of 1678, p. 126. Plotinus's own account may be read in Thomas Taylor's translation (Bell and Son's reprint, 1895, pp. 301-24).

² *Maanāt*, i, 262.

reunited therewith. The One was itself unmoved, but attracted its effluents through being the object of their love and desire. The return was to be effected by retracing the downward course into the realm of matter. By what Dionysius later called the "negative way", the mystic aspirant must abstract and strip off all the material and sensuous accretions which had overlaid his real essence. This was to be effected,¹ first, by practising civic virtues, next the purifying virtues of ascetism and self-mortification, and finally the deifying virtue of contemplation.² At last he would transcend all the barriers separating him from the One, and would be absorbed and reunited with the One. Of this blessed state he could only hope to gain transient glimpses during life, but when the body perished he would abide for ever one with the One. Plotinus sums up by saying this is "the flight of the Alone to the Alone".

As Dr. Bigg points out, this mystical ascent of the soul is described by Augustine almost in the words of Plotinus:³ "Thus as we talked and yearned after the eternal life, we touched it for an instant with the whole force of our hearts. We said, then, if the tumult of the flesh were hushed; hushed these shadows of earth, sea, and sky; hushed the heavens and the soul itself, so that it should pass beyond itself and not think of itself: if all dreams were hushed and all sensuous revelations, and every tongue and every symbol; if all that comes and goes were hushed—they all proclaim to him that hath an ear: 'We

¹ This threefold division of the virtues agrees with the Śūfi division of the Law, the Path, and the Truth.

² Contemplation, *Theōria*, was *Theou orāsis*, the "beholding God", according to the Schoolmen's derivation of the word. Plotinus says the One is seen "in presence which is better than science" (*kata parousian epistēmēs kreittona*).

³ See Bigg's *Confessions of St. Augustine*, p. 321 and note. All these Plotinian ideas were worked into Christian theology by Clement and Origen, himself a pupil of Ammonius Saccas, under whom Plotinus had studied. See Bigg's *Christian Platonists of Alexandria*.

them.¹ This faculty discerns the One to be no mere negation, but a supreme energy of self-manifestation.² Without any diminution or decrease of itself the One ever pours forth or rays out effluences. Hence arises an image or reflection of the One in *Nous* or Reason, the First Emanation, comprehending all being and all thought. From this proceeded in like manner the Second Emanation, called the "World-soul"³ (*Psychē*), which acted as the mediator between the supra-sensible and the sensible worlds. This, again, generated the particular souls, human, animal, and vegetive, and, lastly, all inorganic substances. The substratum of all these manifestations of the One in the sensible world was matter, which was non-existent of itself (*mē on*) and yet the basis of each sensible object (*bathos ekastou*);⁴ in other words it was a mere potentiality of receiving the imprint of the Divine effluences.

The One, the Reason, and the World-soul constitute the so-called Plotinian Trinity, which is one, not of equality but of subordination. Plotinus says Reason (*Nous*) is the *Logos* of the One and Soul (*Psychē*) the *Logos* of the Reason.⁵

So much for the theory. As regards practice Plotinus held that man's duty was to return to the One.⁶ The motive for this return was the love of the divine spark in his soul for its source, and its consequent craving to be

¹ Just so the Nominalists and their modern followers deny to reason a voice, not only on questions of pure ontology, but on all points settled by traditional dogma (Harnack, vi, 163); but thus to discard reason altogether is to make every superstition impregnable.

² The scholastic term was "Actus purus", pure actuation or energizing.

³ The later history of the "World-soul" is given in Renan's *Averroes*. Dante censured it, and the Lateran Council of 1518 anathematized it. Pope, following Spinoza, revived it.

⁴ "Not-being" is an equivocal term—nothing in relation to God, but a very pernicious something in relation to man.

⁵ *Ennead*, v, 1, 6, quoted in Whittaker's *The Neoplatonists*, p. 37, n. 1.

⁶ Plotinus followed Plato, who had said man's object should be to attain likeness to God as far as possible (*Ὅμοιότης τῷ θεῷ*).

of the Gnostic sects of the second century A.D. held what were in fact Manichean opinions. And this led some, like Basileides, to emphasize the separation of the Deity from the evil material world. Basileides, for instance, though he firmly believed in God, declared in hyperbolic language that He was *ouk ōn*, "without existence," in the sense of the phenomenal existence known to man.¹ Others, like Valentinus, imagined a series of Æons or intermediate Intelligences, so as to remove the transcendental God as far as possible from contact with matter. These Æons were possibly the prototypes of the Sūfi Ten Intelligences and of the Celestial Hierarchies of Dionysius, which supplied the frame of Dante's Paradise.

Plotinus, who lived in the third century A.D., was a mystic who busied himself with philosophy only to seek corroboration of his mystical beliefs. He started with the conviction that the One was all in all, and that all phenomena had no existence apart from it. He tried to reach a conception of the transcendental One by abstracting or stripping off all limitations and conditions incident to phenomenal existence, and by assuming that the residuum was the One. But as this residuum was void of all positive contents, it could not be conceived by common reason, and could be described only in negative terms, as "Unconditional", "Infinite", "Incomprehensible" (*immensus*), and the like. Reason could not say what it was, but only what it was not. His position thus seems to be precisely that of agnosticism, as expounded in H. Spencer's *First Principles*. But here the resemblance ceases. Plotinus held that the impotence of reason to conceive the Absolute proved that ordinary reason must be entirely discarded in these matters, so as to give free play to the superior faculty of spiritual intuition or intuitive reason (*Nous*), which alone is competent to deal with

¹ See Mansel's *Gnostic Heresies*, p. 147.

with the Hebrew Scriptures.¹ By allegorical interpretation he identified the Stoic *Logoi* with the angels mentioned in the Scriptures, and at the same time he reduced the personal Yahveh of the Scriptures to the abstract Being of Greek philosophy. The Hebrew prophets had almost personified the "Word of the Lord" and "Wisdom"; and *Logos*, with its double meaning of thought and word (*ratio* and *oratio*), was easily identified with "Word" and "Wisdom". As Dr. Hirschfeld has pointed out, *Amr* and *Kalima* underwent a similar process in the Koran.² The *Logos*, having been thus personified, plays a very important part in Philo's system. It becomes the Demiurge or Architect of the world. The metaphor of generation is employed to picture the mode of its operation. Sometimes it is figured as masculine, sometimes as a female agent (*epistēmē*), but in either case it is one of the parents of the world of phenomena.³ On the whole it may be said that Philo's leading principles were, first, to remove the Deity far away from any contact with matter, and, secondly, to explain the existence of the world by the hypothesis of intermediate and subordinate agencies through whom the Deity worked, so as not to touch matter Himself.

Hence Philo's system was dualism. And this dualistic tendency was fostered by the growing influence of Manicheism. Manes, who formulated this old Persian dualism, did not live till the third century A.D., but many

¹ The Book of Wisdom, probably the work of a Hellenizing Jew, prepared the way for Philo, but the cautious writer speaks not of Greek "Logos", but of Hebrew "Wisdom", as the first effluent, the mirror and express image of the Deity (Wisd. vii, 26).

² *New Researches in the Qordn*, 1902, p. 15. Some Sufi theologians identified Muhammad with "Universal Reason" or *Logos*. See Palmer's *Oriental Mysticism*, p. 43, and *Masnavi*, p. 179.

³ Yonge's translation of Philo, i, 359, and ii, 205 (quoted in Appendix to *Masnavi*). Tholuck, when he encounters this idea in *Masnavi*, p. 77, and *Gulshan i Râz*, l. 622, finds it shocking; but few like to face the historical antecedents or parallels of cherished tenets.

APPENDIX II

PLOTINUS

FROM Anaxagoras down to the Stoics the main principle of Greek philosophy was Dualism, the opposition of the One and the many, of God and the universe of objects perceived by the senses.

Thus in an often quoted passage of the *Republic* Plato says "The ideal Good" (which in the *Timæus* he calls God) "is not existence (*ousia*), but is beyond existence".

Next in the descending scale he placed the "Intelligible World" of Ideas or archetypes, conceived by intuitive reason (*Nous*). Then came the "Sensible World" of phenomena, which were only copies of the divine archetypes reproduced in matter.¹ This matter was of itself non-existent (*mē on*); in fact, a mere potentiality of taking the imprints of the archetypes.

With the Stoics monism made its appearance, and took the place of the previous dualism. For Plato's "Ideas" they substituted *Logoi*, thoughts, forms, or forces immanent in the universe. And these *Logoi* were often spoken of as all summed up in one *Logos*, or divine thought realized in the universe. Most Stoics, like Chrysippus, Cleanthes (quoted by St. Paul), and Marcus Aurelius, were theistic Monists, holding—*Jupiter est quodcunque vides, quocunque moveris*. Others were materialistic Monists, holding matter to be the one real substance, and the *Logoi* only functions of matter.

Philo, the Alexandrian Jew, who lived at the same time as St. Paul, managed to combine this *Logos* doctrine.

¹ See *Manant*, p. 226.

All things were created by Him—genii, men, the devil, angels, heaven, earth, animals, plants, substance, accident, intelligible, sensible. He created them by His power out of mere privation, and brought them into light when as yet they were nothing at all,¹ but He Himself alone existed from all eternity, neither was there any other with Him. Now, He created all things in the beginning for the manifestation of His power and His will and the confirmation of His word, which was true from all eternity. Not that He stood in need of them, nor wanted them, but He manifestly declared His glory in creating and producing and commanding, without being under any obligation nor out of necessity. . . .

He rewards those that worship Him for their obedience on account of His promise and beneficence, not of their merit, nor of necessity, since there is nothing which He can be tied to perform ; nor can any injustice be supposed in Him ; nor can He be under any obligation to any person whatsoever. That His creatures, however, should be bound to serve Him ariseth from His having declared by the tongues of the prophets that it was due to Him from them. The worship of Him is not simply the dictate of the understanding, but He sent messengers to carry to men His commands and promises and threats, whose veracity He proved by manifest miracles,² whereby men are obliged to give credit to them in those things that they relate.³

¹ Privation, the Greek "not-being". Note also "substance" and "accident".

² Muhammad's miracles were the *Āyāt*, signs (texts of the Koran). See Hirschfeld, *On the Qorān*, pp. 1, 8.

³ Ghazālī speaks as an orthodox Moslem, but Greek influences are manifest in this passage, and his statements on the thorny subject of grace and works recall those of the great Christian Platonist Augustine.

nor knowledge nor ignorance, nor prosperity nor adversity, nor increase nor decrease, nor obedience nor rebellion, but by His determinate counsel and decree and His definite sentence and will. . . . He it is who gave all things their beginning; He is the Creator and Restorer, the sole Operator of what He pleases; there is no reversing His decree nor delaying what He hath determined; nor is there any refuge to man from his rebellion against Him but only His help and mercy; nor hath any man any power to perform any duty towards Him but through His love and will.¹

His Word.—Furthermore, He doth command, forbid, promise, and threaten by an eternal ancient Word subsisting in His essence.² Neither is it like to the word of the creatures, nor doth it consist in a voice arising from the commotion of the air or the collision of bodies, nor letters which are separated by the joining together of the lips or the motion of the tongue. The Koran, the Law, the Gospel, and the Psalter are books sent down by Him to His apostles, and the Koran, indeed, is read with tongues, written in books, and kept in hearts; yet as subsisting in the essence of God it doth not become liable to separation and division when it is transferred to hearts and to papers.³ Thus, Moses also heard the word of God without voice or letter, even as the saints behold the essence of God without substance or accident. . . .

His Works.—He exists after such a manner that nothing besides Him hath any being but what is produced by His operation, and floweth from His justice after the best, most excellent, most perfect, and most just models. . . .⁴

¹ This language shows how easily the conception of Monotheism passed into Monism, i.e. the religious view into the philosophic.

² See Hirschfeld, *On the Qorān*, p. 14. The *Logos*.

³ This is the opinion that the Koran was uncreated, condemned by Al Mamūn in the second century A.H. See Hirschfeld on the *I'jāz* (miracle) of the *Qorān*, p. 8.

⁴ Here we have Plato's ideas or archetypes in the intelligible world, after the pattern of which sensible objects are formed.

Him; but He is too high to be contained in any place, and too holy to be determined by time; for He was before time and place were created, and is now after the same manner as He always was. He is also distinct from the creatures in His attributes, neither is there anything besides Himself in His essence, nor is His essence in any other besides Him. He is too holy to be subject to change or any local motion; neither do any accidents dwell in Him, nor any contingencies before Him; but He abides through all generations with His glorious attributes, free from all danger of dissolution. As to the attribute of perfection, he wants no addition. As to being, He is known to exist by the apprehension of the understanding; and He is seen as He is by immediate intuition, which will be vouchsafed out of His mercy and grace to the holy in the eternal mansion, completing their joy by the vision of His glorious presence.¹

His Power.— . . . His "is the dominion and the excellency and the creation and the command."² . . . His excellency consists in His creating and producing, and His unity in communicating existence and the beginning of being.³ . . .

His Knowledge.—He knows what is secret and conceals it, and views the conceptions of minds, and the motions of thoughts, and the inmost recesses of secrets by a knowledge ancient and eternal, that never ceased to be His attribute from eternal eternity, and not by any new knowledge superadded to His essence. . . .

His Will.—He doth will those things to be that are, and disposes of all accidents. Nothing passes in the empire or the kingdom, neither small nor great, nor good nor evil, nor profitable nor hurtful, nor faith nor infidelity,

¹ The beatific vision of Dante's Paradise. The idea came in the last resort from the Platonists, from whom Ghazālī also probably got it.

² Surah vii, 52, "Are not creation and command of Him?"

³ All created existence is one, and proceeds from the One.

precise limits or set times, but is the First and the Last, and is within and without.

What God is not.—He, glorified be His name, is not a body endued with form,¹ nor a substance circumscribed with limits or determined by measure; neither does He resemble bodies, as they are capable of being measured and divided. Neither is He a substance, nor do substances exist in Him; nor is He an accident, nor do accidents exist in Him. Neither is He like to anything that exists, nor is anything like to Him; nor is He determinate in quantity, nor comprehended by bounds, nor circumscribed by differences of situation, nor contained in the heavens. He sits upon the throne, after that manner which He Himself hath described, and in that sense which He Himself means, which is a sitting far removed from any notion of contact, or resting upon, or local situation; but both the throne itself, and whatsoever is upon it, are sustained by the goodness of His power, and are subject to the grasp of His hand.² But He is above the throne and above all things, even to the utmost ends of the earth; but so above as at the same time not to be a whit nearer the throne and the heaven; since He is exalted by (infinite) degrees above the throne, no less than He is exalted above the earth, and at the same time He is near to everything that hath being—nay, “nearer to men than their jugular veins, and is witness to everything”³—though His nearness is not like the nearness of bodies, as neither is His essence like the essence of bodies. Neither doth He exist in anything,⁴ neither doth anything exist in

¹ This is directed against the Anthropomorphists, the Kerāmians, and the Moshabbehites. See Sale, *Preliminary Discourse to Koran*, sect. viii.

² Just like Philo, Ghazālī struggles with the anthropomorphic language of the Koran in order to remove God from contact with matter, which his reading of Greek philosophy had taught him was evil.

³ Surah I, 15.

⁴ Directed against those who held the doctrine of Incarnation, the Haldians.

APPENDIX I

GHAZALĪ ON THE UNITY AND ATTRIBUTES OF GOD¹

PRAISE be to God, the Creator and Restorer of all things; who does whatsoever He pleases, who is Master of the glorious throne and mighty force, and directs His sincere servants into the right way and the straight path; who favoureth them who have once borne testimony to the Unity by preserving their confessions from the darkness of doubt and hesitation; who directs them to follow His chosen apostle, upon whom be the blessing and peace of God; and to go after his most honourable companions, to whom He hath vouchsafed His assistance and direction, which is revealed to them in His essence and operation by the excellencies of His attributes, to the knowledge whereof no man attains but he that hath been taught by hearing.² To these, as touching His essence, He maketh known that He is One, and hath no partner; singular, without anything like Him; uniform, having no contrary; separate, having no equal.³ He is ancient, having no first; eternal, having no beginning; remaining for ever, having no end; continuing to eternity without any termination. He persists, never ceasing to be; remains without falling; and never did cease, nor ever shall cease, to be described by glorious attributes; nor is subject to any decree so as to be determined by any

¹ This passage is given in Pococke's *Specimen Historiæ Arabum* (Oxonæ, 1650), p. 284, and this translation of it by Ockley is copied from Hughes's *Notes on Muhammadanism*.

² "Faith cometh by hearing" (Rom. x, 17).

³ This is directed against the Christian Trinity, which all Moslems suppose to be the equivalent of Tritheism.

APPENDICES

Beggars in tattered clothes their rents should hide,
And lovers take discretion for their guide,

And, since words do but veil the Loved One's face,
'Tis well for us in silence to abide.

How long wilt thou keep clanging like a bell?
Be still, and learn this flood of words to quell;

Thou'lt never come to hold the pearl of "Truth"
Till thou art made a' ear, as is the shell.¹

Thou who for grief hast soiled thy weeds with dust,²
Soil not thy lips with speech (for soil it must);

While thou canst commune silently with Him,
Rather than speak stop up thy mouth with dust!

This treatise was completed by the help of God and the favour of His grace. May He bless Muḥammad and his family and his companions!

¹ i.e. the oyster-shell (see *Gulshan i Rāz*, l. 572). Here in one manuscript there follow two quatrains which are mere variations of the same theme.

² Read *Khākat ba kafan*. v.l. *Chākat*, i.e. in token of mourning.

glorious and most exalted has regard to the two revelations taken together; and the ascription to the "Truth" of existence alone, and of its dependents to the substances, has reference to the second revelation; for the only result of the second revelation is the emanation of Being into the substances, and so making visible what had already been included in them by the first revelation.

Mark well this subtle point—each quality,
 Each action that in substances we see,
 On one side is attributed to us,
 On one to "TRUTH", the sole Reality.

APPENDIX ¹

Whereas my aim and object in giving these explanations and hints has been to call attention to the essential omnipresence of the Majesty of the "Truth" most glorious, and to the immanence of His light in all the grades [of sensible existence], to the end that the pilgrims and aspirants endued with knowledge and reflection may not neglect the contemplation of His Being while preoccupied with any other being, and that they may not forget the consideration of the perfection of His attributes while paying regard solely to the qualities manifested [in the sensible universe], and whereas what has been said above is sufficient for this purpose, and satisfactorily accomplishes this end, I therefore conclude the book at this point, merely adding the following quatrains:—

Jāmi! leave polishing of phrases, cease
 Writing and chanting fables, hold thy peace;
 Dream not that "Truth" can be revealed by words:
 From this fond dream, O dreamer, find release! ²

¹ *Tadhyl* in one manuscript; another has "Flash".

² The *Masnavi* finishes in the same strain. See the parable of the Moslem who, by childlike faith, prevailed over his learned fellow-travellers (p. 304).

dependent on that existence [¹ is to be ascribed to the Majesty of the "Truth" most glorious and most exalted; whilst in other passages he seems to say that what is ascribed to the Majesty of the "Truth" is merely an emanation² of Being; and as regards the qualities dependent on existence, they are effects produced by the substances themselves. These two statements may be thus reconciled: The Majesty of the "Truth" most glorious is revealed in two manners—the first the inward, subjective³ revelation, which the Sūfīs name "Most Holy Emanation";⁴ it consists in the self-manifestation of the "Truth" to His own consciousness from all eternity under the forms of substances,⁵ their characteristics and capacities. The second revelation is the outward, objective manifestation, which is called "Holy Emanation";⁶ it consists in the manifestation of the "Truth", with the impress of the properties and marks of the same substances.⁷ This second revelation ranks after the first; it is the theatre wherein are manifested to sight the perfections which in the first revelation were contained potentially in the characteristics and capacities of the substances.

One grace a host of suppliant forms designed,
A second to each one his lot assigned;
The first had no beginning—of the last,
Which springs from it, no end can be divined.⁸

Wherefore, the ascription of existence and the perfections dependent thereon] to the "Truth" most

¹ This passage in square brackets is found in one B.M. MS. It certainly makes the sense clearer.

² *Ifāzat*, production by emanation. See De Sacy's article on "Jorjāni's Definitions" (*Notices et Extraits des Manuscrits*, x, 66).

³ 'Ilmī.

⁴ *Faiḏ i Aqdas* (see *Notices et Extraits*, x, 66), the first emanation, or 'aql i kull.

⁵ i.e. the "archetypal ideas" of the intelligible world, 'ālam i 'ilmī.

⁶ *Faiḏ i Muqaddas*, the second emanation, or *nafs i kull* (*Anima mundi*).

⁷ i.e. 'ālam i 'aīnī, the sensible world, the copy of the intelligible world.

⁸ The sensible world issues from the intelligible world; and will continue "as long as God wills".

passive¹ knowledge it is identical with such knowledge ; in ecstatic and mystic² knowledge it is identical with that kind of knowledge—similarly down to the knowledge of those beings not ordinarily classed as having knowledge, wherein it is identical with such knowledge in a manner suitable to the character of such beings, and so on for the other Divine attributes and qualities.³

Thy essence permeates all entities,

As do Thy attributes all qualities ;

In Thee they're absolute, but when displayed

They're only seen in relative degrees.⁴

[⁵The reality of existence is the essence⁶ of the "Truth" most glorious and most exalted ; the modes, relations, and aspects of existence are His attributes;⁷ His manner of manifesting Himself in the vesture of these relations and aspects is His action and His impress;⁸ the phenomena manifested and proceeding from this self-revelation are the products of His impress.⁹

Th' essential modes in earth and heavens present¹⁰

Facets of Him who's veiled and immanent ;

Hence, O inquirer, learn what essence is,

What attribute, what cause, what consequent.]

Flash XXX

In some passages of the *Faṣūṣ* the Shaikh¹¹ (may God show mercy upon him) seems to point to the view that the existence of all contingent substances and of all perfections

¹ *Fī'li* and *infī'ālī*, i.e. knowledge gained by inference and reasoning, and that conveyed by immediate consciousness and sensation.

² *Wijdānī* and *dhawqī*.

³ Here the last quatrain in Flash XXVIII is repeated.

⁴ *Taqayyul*, limitation.

⁵ The following passage in brackets is omitted in this manuscript.

⁶ *Dhāt*.

⁷ *Ṣifāt*.

⁸ *Fī'il* and *ta'thīr*.

⁹ *Athār*.

¹⁰ *Dunyā wa dīn*, earth and the celestial spheres, the "theatres" or monstrosities of the Divine perfections, rather than the world and the Moslem Church (the ordinary meaning).

¹¹ See n. 4, p. 29.

things whatsoever. It is in the second class that we must place "water", for example, which is not ordinarily considered as possessed of knowledge. But we see that it distinguishes between up and down hill; it avoids the rise and runs downwards; again, it sinks into porous bodies, whilst it only wets the surface of dense bodies and passes over them, etc. Therefore, it is by virtue of the quality of knowledge that it runs, according to the capacity of one object to admit it, and the absence of opposing properties in such objects. But, in this degree, knowledge is manifested only under the form of nature.¹ In this manner knowledge is immanent in all other existing things; or, rather, all perfections pertaining to Being are immanent in all things without exception.

Being, with all its latent qualities,

Doth permeate all mundane entities,

Which, when they can receive them, show them forth
In the degrees of their capacities.

Flash XXIX

Just as the "Truth", the Very Being, in virtue of His absolute purity, is immanent in the substances of all beings in such wise as to be essentially identical with these substances, as these substances are, when in Him, identical with Him; in like manner His perfect qualities are entirely and absolutely immanent in all qualities of the substances in such wise as to be identical with their qualities, even as their qualities when in those perfect qualities were identical therewith. For example, the quality of knowledge, in the knowledge of the knower of particulars,² is identical with this knowledge of particulars, and in the knowledge of him who knows universals² is identical with this knowledge of universals; in active and

¹ i.e. in unconscious objects. Thus Aristotle says plants seek their own perfection unconsciously, while man does it consciously.

² *Juzviyât* and *kulliyât*.

Flash XXVIII

Shaikh Ṣadr-ud-dīn Qūniavī (may God sanctify his secret) says in the book *Nuṣūṣ*¹: "Knowledge is one of the qualities pertaining to Being; that is to say, that every existing substance is endued with knowledge; and the difference in the degrees of knowledge results from the differences of these substances in their reception, whether perfect or imperfect, of Being. Thus a substance capable of receiving Being in a most complete and perfect way is capable of receiving knowledge in the same way; and that which is only capable of receiving Being imperfectly is endued with knowledge in the same degree. This difference originates in the stronger or weaker influence of 'necessity'² or 'contingency' over each substance. In every substance in which the influence of 'necessity' is the stronger, Being and knowledge are most perfect; in the remainder, in which the influence of 'contingency' is more prevalent, Being and knowledge are more imperfect."

It would seem that what the Shaikh states as to knowledge specially being a quality appertaining to Being is meant to convey one example only, because all the other perfections which are likewise qualities pertaining to Being, such as life, power, will, etc., are in the same position as knowledge.

Certain other [Sūfis] have said: "No single existent thing is without the quality of knowledge"; but knowledge is of two kinds, one ordinarily called knowledge and the other not so called. Both kinds, according to the men of truth, belong to the category of knowledge, because they recognize the immanence of the essential knowledge of the "Truth" most glorious and most exalted in all

¹ *An-Nuṣūṣ fī taḥqīq i taur il mahṣūṣ*, by the celebrated Ṣaḥī Shaikh Ṣadr-ud-dīn Muḥammad bin Ishāq al Qūniavī, died 672 A.H. See Haji Khalifa, vi, 349.

² The more "necessary being" a thing has, the less it has of "contingent being", i.e. less intermixture with not-being. See n. 1, p. 19.

evil or imperfection is found in any of them, it may possibly be caused by the non-existence of something else; for Being, *quâ* Being, is pure good; and whenever it seems to us that something existent contains evil, *that* is owing to the lack of something else which ought to exist, and not to the really existing Being, *quâ* Being.¹

All good and all perfection that you see
 Are of the "Truth", which from all stain is free;
 Evil and pain result from some defect,
 Some lack of normal receptivity.

Philosophers have alleged that the proposition "Very Being is pure good" is a necessary (self-evident) one.² By way of illustration, they have given some examples. Thus, they say cold, which spoils the fruit and is an evil in relation to the fruit, is not an evil [absolutely], because it is one of the qualities [of Being], and in this respect one of His perfections; but [it is evil] because it prevents the fruit attaining the perfection proper to it. Thus, too, killing, which is an evil, is not an evil by reason of the murderer's power of killing, nor by reason of the power of the instrument to cut, nor of the liability of the body of the person killed to be cut; but [it is an evil] because it deprives a person of life, which is the mere negation [of something positive];³ and so on.

Wherever Being's ambit doth extend,
 Good and nought else but good is found, O friend;
 All evil comes from "not-being", to wit,
 From "other", and on "other" must depend.⁴

¹ "Being is good in whatever it be. If a thing contains evil, *that* proceeds from 'other'" (*Gulshan i Râz*, l. 871). Augustine, like Jāmī, makes evil merely a deficiency of good. See *Confessions*, book vii, ch. xii.

² *Zarūrat*. Necessary truths are those of which the contrary is inconceivable. Of course, in Jāmī's time necessity of thought was supposed to involve necessity of the object of thought.

³ Just so Spinoza boldly argues that the evil element in Nero's matricide was not positive but only negative, not reality (*essentia*) but defect of reality, viz. want of natural affection and pity. Froude, *Short Studies*, i, 364.

⁴ *Gulshan i Râz*, l. 871.

the "Truth" manifested in these theatres, and not from the theatres themselves. The Shaikh (may God be well pleased with him) says in the *Hikmat i 'Aliyya*:¹ "Outward existence (*'ain*) can perform no act of itself; its acts are those of its Lord immanent in it; hence this outward existence is passive, and action cannot be attributed to it." Consequently, power and action are ascribed to the creature (*'abd*) because of the manifestation of the "Truth" under the form of the creature, and not because such action is really effected by the creature himself. [Read the text: "God hath created thee, both thee and the works of thy hands"²], and recognize the fact that thy existence, thy power, and thine actions come from the Majesty of Him who has no equal.³

Both power and being are denied to us,
 The lack of both is what's ordained for us;
 But since 'tis He who lives within our forms,
 Both power and action are ascribed to us.

Your "self" is non-existent, knowing one!
 Deem not your actions by yourself are done;
 Make no wry faces at this wholesome truth—
 "Build the wall ere the fresco is begun."

Why vaunt thy "self" before those jealous eyes?⁴
 Why seek to deal in this false merchandise?
 Why feign to be existent of thyself?
 Down with these vain conceits and foolish lies!

Flash XXVII

Since the qualities, states, and actions manifested in the theatres are in reality to be ascribed to the Very Being manifested in those theatres, it follows that if a certain

¹ The Shaikh Muḥiyi-ud-dīn Ibn al 'Arabī. The "*Hikmat i 'Aliyya*" is the first section of his *Faṣūṣ ul Hikam*.

² Koran, xxxvii, 94. A blank left for the text.

³ The Ṣūfis call God the "One Real Agent"—*Fā'īl i Haqīqī*. Determinism is a necessary corollary of Monism.

⁴ Cf. the Hadith "God is more jealous than Sa'd" (*Masnawi*, p. 29, note). Self-assertion is presumption towards God.

Being's the essence of the Lord of all,
 All things exist in Him and He in all ;
 This is the meaning of the Gnostic phrase,
 "All things are comprehended in the All."

¹ [When one thing is manifested in another, the thing manifested is different from the thing which is the theatre of the manifestation—i.e. the thing manifested is one thing and its theatre another. Moreover, that which is manifested in the theatre is the image or form of the thing manifested, not its reality or essence. But the case of the Very Being, the Absolute, is an exception, all whose manifestations are identical with the theatres wherein they are manifested, and in all such theatres He is manifested in His own essence.

They say, How strange ! This peerless beauty's face
 Within the mirror's heart now holds a place ;²

The marvel's not the face, the marvel is
 That it should be at once mirror and face.

All mirrors in the universe I ween
 Display Thy image with its radiant sheen—
 Nay, in them all, so vast Thy effluent grace,
 'Tis Thyself, not Thine image, that is seen.

The "Truth", the Very Being, along with all His modes, His attributes, connexions, and relations, which constitute the real existence of all beings, is immanent in the real existence of each being. Hence it has been said, "The All exists in all things." The author of the *Gulshan i Rāz* says:

"If you cleave the heart of one drop of water
 There will issue from it a hundred pure oceans."³

Every power and every act manifested as proceeding from the theatres of manifestation proceed in reality from

¹ The following passage in brackets is omitted in this manuscript.

² In the *Gulshan i Rāz*, l. 134, Very Being is said to be reflected in the mirror of not-being.

³ Verse 146.

Strive to cast off the veil, not to augment
 Book-lore : no books will further thy intent.
 The germ of love to God grows not in books ;
 Shut up thy books, turn to God and repent.

The completest mask and the densest veils of the beauty of the One Real Being are produced by the manifold limitations which are found in the outward aspect of Being and which result from His being clothed with the properties and effects of the archetypes indwelling in the Divine Knowledge,¹ which is the inner side of Being. To those blinded by these veils it seems that the archetypes exist in these outward sensible objects, whereas in point of fact these outward objects never attain a particle² of those real archetypes, but are and will always continue in their original not-being. What exists and is manifested is the "Truth", but this is only in regard to His being clothed with the properties and effects of the archetypes, and not in regard to His condition when bare of all these properties ; for in this latter case inwardness and concealment are amongst His inherent qualities. Consequently, in reality the Very Being never ceases to abide in His Essential Unity, wherein He was from all eternity and wherein He will endure to all eternity. But to the vulgar, who are blinded by these veils, the Very Being seems to be relative and phenomenal, and wearing the form of the multiplicity of these properties and effects, and He seems manifold to such persons.

Being's a sea in constant billows rolled,³
 'Tis but these billows that we men behold ;
 Sped from within, they rest upon the sea,
 And like a veil its actual form enfold.

¹ *A'yân i thâbitah dar hazrat i 'ilm*, the Ideas or archetypes in Plato's "Intelligible World" (see *Notices et Extraits des Manuscrits*, x, 65). *'Ain* has the double meaning of "eye" and "essence", and its derivatives *A'yân* and *Ta'ayyun* are used to denote the reflections of the One Being ; in other words, His emanations which constitute the existences or substances in the world of visible and sensible phenomena (*'Alam i 'Ain*).

² Literally, "small."

³ See *Masnâvi*, p. 42.

the differences themselves, but only the invariable marks of these differences whereby we express them, because it is impossible to express the true differences otherwise than by these invariable marks or others more recondite still, this assumption is inadmissible and undeserving of serious attention. And even if we admit it as a hypothesis, we affirm that whatever is essential in relation to special substances is accidental in relation to the Very Truth; for though this alleged essential quality is part of the essence of a particular substance, it is extraneous to the Very Truth upon whom it is dependent. And to say that there is any substantial entity other than the One Essential Being is the height of error, especially when the spiritual intuition of the men of truth, which is borrowed from the lamp of prophecy, attests the contrary,¹ and when their opponents cannot cite any proofs in favour of their own view. ["God saith what is true, and directeth man in the right path."²]

Truth is not proved by terms and demonstrations,
Nor seen when hidden by concrete relations;³

The "Canon" is no "Cure" for ignorance,
Nor can "Deliv'rance" come from "Indications".

If at each "Stage" thy course diverted be
To different "Goals", true goal thou'lt never see;
And till the veil is lifted from thine eyes
The sun of Truth will never "Rise" for thee.⁵

¹ Cf. 1 Cor. ii, 15, "He that is spiritual judgeth all things, yet he himself is judged of no man." Or, as Hegelians would put it, the deliverances of intuitive reason are not to be tried by the canons of the discursive reason (*verstand*).

² Koran, xxxiii, 4. A blank is again left for the text in this manuscript.

³ *Quyūd*.

⁴ Alluding to four famous works of Ibn Sinā (Avicena), *Shifā*, *Qānūn*, *Nijāt*, and *Ishārāt*.

⁵ Alluding to *Mawāqif*, a theological work by Al Ijī; *Maqāṣid*, by Al Taftāzānī; and *Matālib*, a work on logic by Al Ormawī. See Otto Loth, *Catalogue of India Office Arabic Manuscripts*, pp. 114, 460, and 143.

moments under the guise of the same phenomenon. At every moment one universe is annihilated and another similar to it takes its place. But he who is blinded by these veils, to wit, the constant succession of similar phenomena and like conditions, believes that the universe constantly endures in one and the same state, and never varies from time to time.

The glorious God, whose bounty, mercy, grace,
 And loving-kindness all the world embrace,
 At every moment brings a world to naught,
 And fashions such another in its place.

All gifts soever unto God are due,
 Yet special gifts from special "names" ensue ;
 At every breath one "name" annihilates,
 And one creates all outward things anew.

The proof that the universe is nothing more than a combination of accidents united in a single essence, i.e. the "Truth" or Very Being, lies in the fact that when one comes to define the nature of existing things these definitions include nothing beyond "accidents". For example, when one defines man as a "rational animal"; and animal as a "growing and sentient body, possessed of the faculty of voluntary movement"; and body as a "substance possessing three dimensions"; and substance as an "entity which exists *per se* and is not inherent in any other subject"; and entity as "an essence possessed of reality and necessary being"—all the terms used in these definitions come under the category of "accidents", except this vague essence which is discerned behind these terms. For "rational" signifies an essence endued with reason; "that which is growing" signifies an essence endued with the faculty of growth; and so on. This vague essence is, in fact, the "Truth", the Very Being, who is self-existent, and who causes all these accidents to exist. And when the philosophers allege that these terms do not express

The root of this mystery lies in the fact that the Majesty of the "Truth" most glorious possesses "names" opposed¹ to one another, some being beautiful and some terrible; and these names are all in continuous operation,² and no cessation of such operation is possible for any of them. Thus, when one of the contingent substances, through the concurrence of the requisite conditions, and the absence of opposing conditions, becomes capable of receiving the Very Being, the mercy of the Merciful takes possession of it, and the Very Being is infused³ into it; and the Very Being thus externalized,⁴ through being clothed with the effects and properties of such substances, presents Himself under the form of a particular phenomenon, and reveals Himself under the guise of this phenomenon. Afterwards, by the operation of the terrible Omnipotence which requires the annihilation of all phenomena and all semblance of multiplicity, this same substance is stripped of these phenomena. At the very moment that it is thus stripped this same substance is re clothed with another particular phenomenon, resembling the preceding one, through the operation of the mercy of the Merciful One. The next moment this latter phenomenon is annihilated by operation of the terrible Omnipotence, and another phenomenon is formed by the mercy of the Merciful One; and so on for as long as God wills. Thus, it never happens that the Very Being is revealed for two successive

¹ *Lutf* and *Qahr*, or *Jamāl* and *Jalāl*, the opposite Divine attributes of mercy and vengeance, beauty and terror. The Divine economy is sometimes represented as effected by the eternal struggle between these two opposite phases of Deity, as manifested in Adam and Iblis, Abraham and Nimrod, Moses and Pharaoh, etc. (see *Masnavi*, p. 301), a daring Mouist hypothesis, which, needless to say, is not pursued into its consequences.

² These "names", like the Stoic *logoi*, are sometimes spoken of as ideas, sometimes as forces or energies.

³ *Ifāzat*, production by emanation. See *Notices et Extraits des Manuscrits*, x, 66.

⁴ *Sein* evolved into *dasein*.

The ocean does not shrink or vaster grow,
 Though the waves ever ebb and ever flow ;
 The being of the world's a wave, it lasts
 One moment, and the next it has to go.

In the world, men of insight may discern
 A stream whose currents swirl and surge and churn,
 And from the force that works within the stream
 The hidden working of the "Truth" may learn.

As regards the Sophists, though they are right in asserting the ideality of the whole universe, they are wrong in failing to recognize the Real Being underlying it, who clothes Himself with the forms and accidents of the sensible universe and appears to us under the guise of phenomena and multiplicity ; likewise in denying any manifestation of Real Being in the grades of visible things under the guise of these forms and accidents, whereas in truth these accidents and forms are only manifested to outward view by the operation of that underlying Real Being.

Philosophers devoid of reason find
 This world a mere idea of the mind ;
 'Tis an idea—but they fail to see
 The great Idealist who looms behind.

But the men gifted with spiritual intuition see that the Majesty of the "Truth", most glorious and most exalted, reveals Himself at every breath in a fresh revelation,¹ and that He never repeats the same revelation ; that is to say, He never reveals Himself during two consecutive moments under the guise of the same phenomena and modes, but every moment presents fresh phenomena and modes.

The forms which clothe existence only stay
 One moment, in the next they pass away ;
 This subtle point is proven by the text,
 "Its fashion altereth from day to day."²

¹ See *Mamari*, p. 24.

² Koran, iv, 29.

Among Rationalists¹ no one has perceived this truth with the exception of the Asharians,² who recognize it in certain departments of the universe, to wit, "accidents," as when they say that accidents exist not for two moments together; and also with the exception of the Idealists,³ called also Sophists, who recognize it in all parts of the universe, whether substances or accidents. But both these sects are in error in one part of their theory. The Asharians are wrong in asserting the existence of numerous substances—other than the One Real Being underlying all existence—on which substances, they say, depend the accidents which continually change and are renewed. They have not grasped the fact that the universe, together with all its parts, is nothing but a number of accidents, ever changing and being renewed at every breath, and linked together in a single substance, and at each instant disappearing and being replaced by a similar set. In consequence of this rapid succession, the spectator is deceived into the belief that the universe is a permanent existence. The Asharians themselves declare this when expounding the succession of accidents in their substances as involving continuous substitution of accidents, in such wise that the substances are never left wholly void of accidents similar to those which have preceded them. In consequence of this the spectator is misled into thinking that the universe is something constant and unique.⁴

¹ *Ahl-i nazr*, as opposed to *ahl-i shahūd*, men of spiritual intuition.

² The followers of Abū-l Hasan al Ashārī, died about 330 A. H. (Ibn Khallikan, ii, 227).

The *Hasbāniya*.

⁴ This is the Heraclitean doctrine that all phenomena are in constant flux, issuing from the "Fiery Breath" (*Pneuma*) and remerged in it every moment. Jalāl-ud-dīn quotes the saying of "Arqlitus" that "Contraries are congruous", the first suggestion of the Hegelian doctrine that contraries always involve a higher unity which embraces both. See Lumsden, *Persian Grammar*, ii, 323.

the inner unseen reality of the universe. The universe before it was evolved to outward view was identical with the "Truth"; and the "Truth" after this evolution is identical with the universe. Nay, more, in reality there is but One Real Being; His concealment [in the Divine Mind] and His manifestation [in the sensible world], His priority and His posteriority [in point of time], are all merely His relations and His aspects. "It is He who is the first and the last, the exterior and the interior."¹

In the fair idols, goal of ardent youth,
And in all cynosures² lies hid the "Truth";
What, seen as relative, appears the world,
Viewed in its essence is the very "Truth".

When in His partial modes Truth shone out plain,
Straightway appeared this world of loss and gain;
Were it and all who dwell there gathered back
Into the Whole, the "Truth" would still remain.³

Flash XXVI

The Shaikh⁴ (may God be well pleased with him) says in the *Faṣṣ i Shu'aibī*, that the universe consists of accidents all pertaining to a single substance, which is the Reality underlying all existences. This universe is changed and renewed unceasingly at every moment and at every breath. Every instant one universe is annihilated and another resembling it takes its place, though the majority of men do not perceive this, as God most glorious has said: ["But they are in doubt regarding the new creation."⁵]

¹ Koran, lvii, 3. Cf. Rev. i, 8, "I am Alpha and Omega."

² Literally, "horizons," i.e. objects of aspiration.

³ i.e. the grade of plurality in Unity, or Universal Soul.

⁴ Muḥiyi-ud-dīn Muḥammad Andalusī, commonly called Ibn 'Arabi, died 638 A.H. Wrote the *Faṣṣ-ud Hikam* (Haji Khalfa, iv, 424). Each section is named after some patriarch, e.g. Shu'aib (Jethro).

⁵ Koran, i, 14. See *Gulshan i Rāz*, l. 670. Text omitted in this manuscript.

The "Truth" appears in all ; wouldst thou divine
How with Himself He doth all things combine ?

See the wine-froth : the wine in froth is froth,
Yet the froth on the wine is very wine.

'Tis the bright radiance of Eternity
That lights Not-being, as we men may see ;

Deem not the world is severed from the "Truth":
In the world He's the world, in Him 'tis He.

Flash XXV

The "Truth of truths", which is the essential, most exalted Divine Being, is the Reality in all things. He is One in Himself, and "unique" in such wise that plurality cannot enter into Him ; but by His multiple revelations and numerous phenomenal displays He is sometimes presented under the form of substantial independent entities,¹ and at other times under the form of accidental and dependent entities.² Consequently, the One Essential Being appears as multiple by reason of the numerous qualities of these substances and accidents, although in point of fact He is "One", and is in no wise susceptible of numbers or plurality.

Rase the words "this" and "that"; duality
Denotes estrangement and repugnancy ;
In all this fair and faultless universe
Naught but one Substance and one Essence see.³

This unique Substance, viewed as absolute and void of all phenomena, all limitations, and all multiplicity, is the "Truth". On the other hand, viewed in His aspect of multiplicity and plurality, under which He displays Himself when clothed with phenomena, He is the whole created universe. Therefore the universe is the outward visible expression of the "Truth", and the "Truth" is

¹ *Haqāiq i Jauharīya i maḥbū'a.*

² *Haqāiq i 'arazīya i tābi'a.*

³ See u. 3, p. 25.

The third degree is named the "Unity of the Whole Aggregate",¹ which contains in itself all the active and efficient manifestations. It is named the degree of "Divinity".²

The fourth degree is the manifestation in detail of the degree named Divinity; it is the degree of the names and the theatres wherein they are manifested. These two last-named degrees refer to the outward aspect of Being wherein "necessity"³ is a universal condition.

The fifth degree is the "Unity of the Whole Aggregate", which includes all the passive manifestations whose characteristic is the potentiality of receiving impressions, i.e. passivity. It is the degree of mundane existence and contingency.⁴

The sixth degree is the manifestation in detail of the preceding degree; it is the degree of the sensible world.⁵ These two last degrees refer to the exterior of the intelligible world,⁶ wherein contingency is one of the invariable qualities. It consists of the revelation of the Divine Mind to Himself under the forms of the substances of the contingent.

Consequently, in reality there is but One Sole Being, who is interfused in all these degrees and hierarchies which are only the details of the Unity ("Singleness").⁷ "Very Being" in these degrees is identical with them, just as these degrees when they were in the Very Being were identical therewith. ["God was, and there was not anything with Him."]⁸

¹ *Aḥadiyat i Jam'*, usually called *nafs i kull*, universal soul, *pneuma*.

² *Ilāhiyat*. See De Sacy's note in *Notices et Extraits des Manuscrits*, x, 77.

³ *Wajūb*. It belongs to the sphere of "Necessary Being".

⁴ *Martaba i kauntya i imkāniya*. ⁵ *'Ālam*.

⁶ The object of this distinction is to keep God from contact with matter. Contingency is not found in the *immediate* reflections of Being, but only in the reflections from the intelligible world of Divine Ideas.

⁷ *Wāḥidiyat*. See n. 1, p. 16.

⁸ A saying attributed to Muhammad. A blank is left for it in this manuscript.

In the first degree He is unmanifested and unconditioned, and exempt from all limitation or relation. In this aspect He cannot be described by epithets or attributes, and is too holy to be designated by spoken or written words; neither does tradition furnish an expression for His Majesty, nor has reason the power to demonstrate the depth of His perfection. The greatest philosophers are baffled by the impossibility of attaining to knowledge of Him; His first characteristic is the lack of all characteristics, and the last result of the attempt to know him is stupefaction.¹

To you convictions and presumptions wrought
By evidence intuitive are naught;

How can one prove your own reality
To such as you who count all proofs as naught?

However great our heavenly knowledge be,
It cannot penetrate Thy sanctuary;
Saints blest with visions and with light divine
Reach no conceptions adequate to Thee.

Our love,² the special grace of souls devout,
To reason seems a thing past finding out;
Oh, may it bring the dawn of certitude,
And put to flight the darksome hours of doubt!

The second degree is the self-display of Very Being in an epiphany containing in itself all the active, necessary, and divine manifestations, as well as all the passive, contingent, and mundane manifestations. This degree is named the "First Emanation",³ because it is the first of all the manifestations of the Very Being; and above it there is no other degree than that of the "Unmanifested".

¹ *Hairānī*. In the *Mantiq ul-Tair*, *Hairat* is the last valley in the Sūfi pilgrim's progress. To know God he must rise to ecstasy.

² Rūmī describes love as spiritual clairvoyance. See *Masnavī*, Introduction, p. xxviii.

³ *Ta'ayyun i awwal*, usually called *'aql i kull*, universal reason, i.e. *nous* or *Logos*, as by Jāmi himself in *Salāman wa Absal*. "The first thing created was reason" (Hadith).

manifested. The manifested accident is a quality of the manifested Being, and though in idea the quality is different from the thing qualified, yet in fact it is identical with it. Notwithstanding the difference in idea, the identity in fact justifies the attribution.¹

In neighbour, friend, companion, Him we see,
 In beggar's rags or robes of royalty ;
 In Union's cell or in Distraction's haunts,²
 There's none but He—by God, there's none but He.³]

Flash XXIII

Although the Very Being underlying all existence communicates Himself to all beings, both those in the intelligible and those in the sensible world, yet He does so in different degrees [some superior to others]. And in each of these degrees He has certain names, attributes, and modes, applicable to that particular degree and not to the others; e.g. the names Divinity and Sovereignty [are not applicable] to the degrees called Subordination and the Creature-state. Consequently, to apply the names "Allah" and "the Merciful", etc., to created beings is sheer infidelity and heresy. And, similarly, to apply the names suitable to grades of created things to the Deity is the height of misconception and delusion.

O you who deem yourself infallible,
 In certitude a very oracle,⁴
 Each grade of beings has its proper name :
 Mark this, or you'll become an infidel.⁵

Flash XXIV

The Real Being is One alone, at once the true Existence and the Absolute. But He⁶ possesses different degrees.

¹ *Ḥaml*, affirming a predicate of a subject.

² See Flash II.

³ So *Gulshan i Rāz*, l. 883: "See but One, say but One, know but One."

⁴ *Siddiq*, veracious, like Abu Bakr "as-Siddiq".

⁵ *Zindiq*.

⁶ See n. 2, p. 12.

O Lord, none but Thyself can fathom Thee,
 Yet every mosque and church doth harbour Thee ;
 I know the seekers and what 'tis they seek—
 Seekers and sought are all comprised in Thee.

Flash XXII

The substance of each individual thing may be described either as the epiphany of Very Being¹ in the "intelligible world", according to the particular facet whereof such thing is the monstrance, or as Very Being Himself made manifest *immediately*,² in the same intelligible world and according to the same facets. Consequently, each existing thing is either an epiphany of Very Being with the colour imparted to its exterior by the particular properties of its substance, or the Very Being Himself immediately made manifest with the same colouring.

The real substance of everything always abides, though concealed in the inner depth of the Very Being, while its sensible properties are manifest to outward sense. For it is impossible that the Divine "Ideas"³ in the intelligible world should be susceptible of evanescence, as that would involve atheism. [God is too exalted for such evanescence to be ascribed to His "Ideas".]⁴

We are the facets and the modes of Being,
 Evolved "Ideas"⁵—accidents of Being ;
 We're hidden in the cloak of non-existence,
 But yet reflected in the glass of Being.⁶

⁷ [Consequently, everything is in reality and in fact either Being made manifest or an accident of Being thus

¹ *Ta'ayyun i wajūd.*

² *Wajūd i muta'ayyin.*

³ *Suwar i 'ilmīya.*

⁴ Blank left as usual for the Arabic sentence.

⁵ i.e. the 'Alam i 'ilm, the intelligible world of the Divine "Ideas".

Omit the second *dar* in line 2.

⁶ Plotinus and the *Gulshan i Rāz* make not-being the mirror of Very Being. Jāmi here inverts the metaphor.

⁷ The following passage omitted in this text. It is probably a gloss which has crept into some manuscripts.

O Thou whose sacred precincts none may see,
 Unseen Thou makest all things seen to be ;
 Thou and we are not separate, yet still
 Thou hast no need of us, but we of Thee.

Moreover, the Absolute requires a relative of some sort, not one particular relative, but any one that may be substituted for it. Now, seeing that there is no substitute for the Absolute, it is the Absolute alone who is the "Qibla" of the needs of all relatives.

None by endeavour can behold Thy face,
 Or access gain without prevenient grace ;¹
 For every man some substitute is found,
 Thou hast no peer, and none can take Thy place.

Of accident or substance Thou hast naught,
 Without constraint of cause Thy grace is wrought ;
 Thou canst replace what's lost, but if Thou'rt lost,
 In vain a substitute for Thee is sought.

It is in regard to His essence that the Absolute has no need of the relative. In other respects the manifestation of the names of His Divinity and the realization of the relations of His Sovereignty are clearly impossible otherwise than by means of the relative.

In me Thy beauty love and longing wrought ;
 Did I not seek Thee how couldst Thou be sought ?
 My love is as a mirror in the which
 Thy beauty into evidence is brought.

Nay, what is more, it is the "Truth" who is Himself at once the lover and the beloved, the seeker and the sought. He is loved and sought in His character of the "One who is all";² and He is lover and seeker when viewed as the sum of all particulars and plurality.³

¹ *Faiz i azal.*

² *Maqām i Jam'i Aḥadiyyat.* Note the change of phrase.

³ *Martaba i tafsīl wa kithrat.*

Flash XX

The manifestation or concealment of the modes and facets—in other words, the circumstance that the outward aspect of Being does or does not clothe Himself with them—causes no change in the “substance” of such Being or in His essential attributes, but only a change in His connexions and relations, which, in fact, necessitates no change in His essence. For instance, if ‘Amr gets up from the right of Zaid and goes and sits down on his left the relation of Zaid to ‘Amr in respect to position will be changed, but his essence and his inherent qualities will remain unchanged.

Thus, the One Real Being underlying all outward existence does not become more perfect by clothing Himself with noble forms, nor does He degrade Himself by manifestation in inferior theatres. Although the light of the sun illuminates at once the clean and the unclean, yet it undergoes no modifications in the purity of its light; it acquires neither the scent of musk nor the colour of the rose, the reproach of the thorn nor the disgrace of the rugged rock.

When the sun sheds his light for all to share,
It shines on foul things equally with fair;
Fair things do not augment its radiance,
Nor can foul things its purity impair

Flash XXI

The Absolute does not exist without the relative, and the relative is not formulated without the Absolute; but the relative stands in need of the Absolute, while the Absolute has no need of the relative. Consequently, the necessary connexion of the two is mutual, but the need is on one side only, as in the case of the motion of a hand holding a key and that of the key thus held.

Creation's book I studied from my youth,
 And every page examined, but in sooth
 I never found therein aught save the "Truth",
 And attributes that appertain to "Truth"
 What mean Dimension, Body, Species,
 In Mineral, Plant, Animal degrees?
 The "Truth" is single, but His modes beget
 All these imaginary entities.

Flash XIX

When one says that the multiplicity of things is comprehended in the Unity of the One Real Being, this does not mean that they are the parts contained in an aggregate, or as objects contained in a receptacle, but that they are as the qualities inherent in the object qualified or as consequences flowing from their cause. Take, for instance, the half, the third, the fourth, and other fractions up to infinity, which are potentially¹ contained in the integer, one, though not actually manifested until they are exposed to view by repeating the various numbers and fractions.

It follows from this that when one says that the "Truth" most glorious comprehends all beings, the meaning is that He comprehends them as a cause comprehends its consequences, not that He is a whole containing them as His parts, or a vase containing things within it. God is too exalted above everything which is unworthy to touch the threshold of His holiness.²

These modes³ are in the essence of the "Truth",
 Like qualities which qualify the "Truth";
 But part and whole, container and contained,
 Exist not where God is, who is the "Truth".

¹ Potentiality and actuality are two of Aristotle's forms of thought, *dunamis* and *energeia* (*qūwat* and *fi'l*).

² God pervades everything, but everything is not God. Thus the strict Monism of some previous statements is considerably toned down.

³ *Shā'n*. The "Modalists" used the term "modes" to indicate differences of form appearing in the One Substance (Harnack, *On Dogma*, iii, 53), and thus to avoid ditheism.

wit, the "intelligences" and "souls", all such genera will be united in the reality of the higher genus "substance"; so when you abstract the characteristics distinctive of "substance" and "accident", these two genera are united into the [reality of the genus] "contingent". Finally, when you abstract the characteristic distinctions of "contingent" and "necessary", these two are united in the "Absolute Existence", which is the veritable Being, existing of Himself, and not through another being beyond Himself. "Necessity" is His external quality, and "Contingency" His internal quality—i.e. they are the "archetypal ideas"¹ generated by His self-revelation to Himself when assuming His "modes".

All these distinctions, whether called "difference" and "property" or "appearances" and "characteristics", are "Divine Modes", contained and involved in the "Unity of the One Real Being". First, these modes are represented under the form of the "archetypal ideas" in the stage called the "Divine Thought" (or knowledge);² in the next place, in the stage of the "sensible world", when clothed with the properties and attributes of external existence—which is the theatre of manifestation, a mirror reflecting the inner Divine Being—these modes assume the forms of external objects.

It follows, therefore, that in the external world there is only One Real Being, who, by clothing Himself with different modes and attributes, appears to be endued with multiplicity and plurality to those who are confined in the narrow prison of the "stages", and whose view is limited to visible properties and results.

¹ *A'yūn i thābitah*, the "Ideas" of Plato's "Intelligible World", the archetypes or patterns of all things in the external and "sensible world". In the system of Plotinus these ideas are all contained in the first emanation, reason (*nous*). Jāmi expresses "intelligible world" by *'alam i 'ilm*, and "sensible world" by *'alam i 'ain*.

² *Martaba i 'ilm*, i.e. *'aql i kull*, *nous*, or *Logos*, the first epiphany of emanation.

All modes and attributes of Very Being
 Are realized and present in that Being ;
 To see them He needs not contingent beings :¹
 'Tis the contingent needs the Very Being

He needs not to see good and ill set out,
 The One needs not to count its numbers out ;²
 The Truth can view all things within Himself ;
 What need, then, to review them all without ?

Flash XVIII

When you abstract the appearances and characteristics of the individual which constitute the various species included in the genus "animal",³ the individuals are gathered up into their respective species. When, again, you abstract the characteristics of each species, i.e. their "differences" and "properties", all such species are gathered up into the reality of the genus "animal". Again, when you abstract the characteristics of the genus "animal" and those of all other genera included in the higher genus "growing body", all such genera coalesce under that genus "growing body". So when you abstract the characteristics of "growing body", and all other genera included along with it under the higher genus "body", all such genera are united in the reality of the genus "body". Furthermore, when you abstract the characteristics of "body" and those of all other genera included therewith in the higher genus "substance", to

¹ Contingent being is opposed to necessary being. It is, so to speak, unreal matter permeated with Real Being. "It thus is, and is not, and partakes both of existence and of non-existence," as Jowett says.

² So Mansur-i-Hallāj : "The numbers of Unity are only the counting of Unity."

³ The controversy of realism and nominalism raged among Moslems as well as among European Schoolmen (see Schmölders, *Documenta*, etc., p. 3). Jāmī was evidently a realist. He holds genus and similar general terms to be actual realities (*ma'ānī*), and not mere names. The whole argument in this section rests on the assumption that these genera are real entities.

world that now is, or in that which is to come. The final Cause¹ of all this process is the realization or manifestation of the perfection of the Divine names, which is termed *jalā* and *istijlā*. *Jalā* signifies their outward manifestation according to their various modes; and *istijlā* their display to the Deity Himself, according to these same modes. *Jalā* is a visible and intelligible manifestation or representation, just as the whole is represented by its parts. Contrariwise, the perfection of the Divine Essence is the manifestation of the One Real Being to Himself, for Himself, without relation to anything beside Himself. This is a secret and intelligible manifestation.

Absolute self-sufficiency is a quality involved in Divine Perfection. It signifies this, that in a general and universal manner all the modes, states, and aspects of the One Real Being with all their adherent properties and qualities, in all their presentations, past, present, or future, manifested in all grades of substances, Divine and mundane, are present and realized in the secret thought of that Divine Being, in such wise that the sum of them all is contained in His Unity. From this point of view He is independent of all other existences, as it is said, "God most glorious can do without the world"²—

The robe of Love is independent, free
 From need to soil with dust its purity;
 When Actor and Spectator are the same
 What means this "we" and "thou"? There is
 no "we"³

"sensible" world of phenomena apprehended by the senses—*'ālam i 'ilmi* as opposed to *'ālam i 'aini*.

¹ In Aristotle's language the end (*telos*) of a thing is its "final cause", i.e. the reason of its existence.

² Koran, xxix, 5.

³ Cf. Omar Khayyām, Quatrain 475, and *Gulshan i Rāz*, p. 15, l. 143. He [God] is at once seer and thing seen."

to the various grades of "mundane existences",¹ as, for instance, Difference, Property,² and the phenomena which distinguish external objects from one another. The forms under which the One Real Being is conceived, when clothed with these modes, are "the mundane substances",³ and the clothing of the outward aspect of Being with these forms *does* necessitate a multiplicity of beings. Among these mundane substances, some are such that when Being, considered in the stage of the "Unity of the Whole",⁴ is interfused in them, and His effects and properties manifest themselves therein, these substances have the potentiality of being theatres exhibiting *all* the Divine names—save those peculiar to the Divine Essence—according to the varying strength of the manifestations, which may be powerful or feeble, irresistible or defeasible. These are the perfect individuals of the human race—to wit, prophets and saints. Others, again, are such that they have the potentiality of being theatres exhibiting only some of the Divine names, and not all of them, according to the aforesaid varying strength of the manifestation. These are the rest of the human race.

The Majesty of the One Real Being, viewed under the aspect of the "Unity of the Whole", which comprehends all His modes, both Divine and mundane,⁵ is for ever immanent in all these substances, and manifesting Himself in them. These substances are the parts of the whole Unity, whether they exist in the world of spirits or in that of "ideas",⁶ in the sensible and visible world, in the

¹ *Marūtib i kawniyya*.

² Difference, property, accident, genus, and species are the five heads under which Aristotle classed the general terms capable of being used as predicates.

³ *Haqāiq i kawniyya*.

⁴ *Aḥadiyat i Jam'*. This is the second emanation (see Flash XXIV). It is usually called *nafs i kull*, or Universal Soul.

⁵ i.e. plurality summed up in Unity.

⁶ The world of "ideas" is the Platonic "intelligible" world of ideas or archetypes, apprehended only by Reason (*nous*) as opposed to the

Flash XVII

The first Epiphany¹ is a pure unity and a simple potentiality, which contains all potentialities, including not only that of being unconditioned by modes and qualities, but also that of being conditioned thereby. Viewed as unconditioned by modes and qualities, including even the potentiality of being thus unconditioned, it is the stage termed "Unity"; and so possesses Concealment, Priority, and Existence from eternity. On the other hand, when viewed as conditioned by modes and qualities, it is the stage termed "Singleness", and in this aspect it is marked by Manifestation, Posteriority, and Duration to all eternity. Among these modes of the stage "Singleness", some are such that the qualification of the One Being by them has regard to the stage called the "Whole",² whether they imply the realization in the universe of things corresponding to the names "Creator" and "Sustainer", etc., or merely attributes, such as Life, Knowledge, and Will. This is the class of attributes which pertain to the Divinity and the Sovereignty. The forms under which the One Real Being is conceived, when clothed with these names and attributes, are the "divine substances".³ The clothing of the outward aspect of Beings⁴ with these forms does not necessitate multiplicity of beings. Other modes are such that the qualification of the One Real Being by them has relation

¹ *Ta'ayyun*. The first emanation is "Unity" with the "Truth" as being His image and mind (*Logos endiathetos*), but when evolved to view (*Logos prophorikos*), and as the channel of Being downwards, it is "Unity" with a difference, which is sought to be expressed by the term "Singleness" (*Wāhidīyat* instead of *Aḥadīyat*).

² *Martaba i Jam'*. The second emanation, Universal Soul, which comprehends in itself all particular souls, rational, animal, and vegetative. This Aristotelian doctrine of the soul became a commonplace of the schools, and is referred to by Milton, Dryden, etc.

³ Substance is *quod substat*, i.e. the reality underlying sensible phenomena. *Haqāiq i ilāhiya*.

⁴ i.e. the first stage of His revelation.

involved the power of knowing and that of being known; Light implied those of manifesting and of being manifest; Existence and Presence entailed those of causing to exist and of being existent, and those of beholding and of being beheld. And thus the manifestation which is a characteristic of Light is preceded by concealment; and concealment, by its very nature, has the priority over, and is antecedent to, manifestation; hence the concealed and the manifested are counted as first and second.

And in like manner in the case of the second and third manifestations, etc., as long as it pleases God to continue them, these conditions and relations always go on redoubling themselves. The more these are multiplied, the more complete is His manifestation, or rather His concealment. Glory be to Him who hides Himself by the manifestations of His light, and manifests Himself by drawing a veil over His face. His concealment has regard to His pure and absolute Being, while His manifestation has regard to the exhibition of the world of phenomena.

“O fairest rose,¹ with rosebud mouth,” I sighed,
 “Why, like coquettes, thy face for ever hide?”
 He smiled, “Unlike the beauties of the earth,
 Even when veiled I still may be descried.”

Thy face uncovered would be all too bright,
 Without a veil none could endure the sight;
 What eye is strong enough to gaze upon
 The dazzling splendour of the fount of light?

When the sun's banner blazes in the sky,
 Its light gives pain by its intensity,
 But when 'tis tempered by a veil of cloud
 That light is soft and pleasant to the eye.

¹ Cf. “Rosa mystica” in the Litany of the Virgin. Jalāl-ud-dīn Rūmī apologizes for applying such terms to God (*Masnavī*, p. 34).

accidents accessory to Him, as is attested by the intuitive apprehension of the most famous Gnostics and "Men of Certitude". The word ["existence"] is applicable to the "Truth" most glorious in the latter sense only.

Things that exist to men of narrow view
 Appear the accidents to substance due ;
 To men of light substance is accident,
 Which the "True Being" ever doth renew.¹

Flash XV

The attributes are distinct from the Real Being in thought, but are identical with Him in fact and reality. For instance, the Real Being is omniscient in respect of His quality of knowledge; omnipotent in respect of His power; absolute in respect of His will. Doubtless, just as these attributes are distinct from each other in idea, according to their respective meanings, so they are distinct from the Real Being; but in fact and reality they are identical with Him. In other words, there are not in Him many existences, but only one sole existence, and his various names and attributes are merely His modes and aspects.

Pure is Thy essence from deficiency,
 Expressed its "how" and "where" can never be ;
 Thy attributes appear distinct, but are
 One with Thy essence in reality.

Flash XVI

The Real Being, *quid* Being, is above all names and attributes, and exempt from all conditions and relations. The attribution to Him of these names only holds good in respect of His aspect towards the world of phenomena. In the first manifestation, wherein He revealed Himself, of Himself, to Himself, were realized the attributes of Knowledge, Light, Existence, and Presence. Knowledge

¹ "In Him we live, and move, and have our being" (Acts xvii, 28).

appearance through Him; but in Himself He transcends every "how" and "why". . . Everything is perceived by Him, while he is beyond perception. The outward eye is too dull to behold His beauty, and the eye of the heart is dimmed by the contemplation of His perfection.

Thou, for whose love I've sacrificed existence,
Art, yet art not, the sum of earth's existence;
Earth lacks true Being, yet depends thereon—
Thou art true Being: Thou art pure existence.

The Loved One is quite colourless,¹ O heart;
Be not engrossed with colours, then, O heart:
All colours come from what is colourless,
And "who can dye so well as God",² O heart?

Flash XIV

By the word "existence"³ is sometimes meant simply the state of being or existing, which is a generic concept or an abstract idea. Taken in this sense, "existence" is an "idea of the second intention",⁴ which has no external object corresponding with it. It is one of the accidents of the "quidity"⁵ [or real nature of the thing], which exists only in thought, as has been proved by the reasonings of scholastic theologians and philosophers. But sometimes "existence" signifies the Real Being, who is Self-existent, and on whom the existence of all other beings depends; and in truth there is no real objective existence beside Him — all other beings are merely

¹ *Birangī*, absence of visible or knowable qualities.

² Koran, ii, 132.

³ *Wajūl*, usually "necessary being" as opposed to "contingent". Jāmi wrote a treatise on it, quoted in the *Dahistān*, ch. xii.

⁴ *Ma'qūlāt i thānīyah*. In scholastic terminology terms of the second intention are those which express abstractions from concrete individual objects, e.g. genus, species, etc. Rabelais made fun of this term: "Utrum chimæra bombinans in vacuo comedere possit secundas intentiones?"

⁵ Quidity, what a thing is, a word derived by the Schoolmen from *wāhiyat*. See Schmöckers' *Documenta Philosophia Arabum*, p. 133.

his mind ; he banishes from his heart all alien distractions, and with the tongue of ecstasy murmurs this canticle—

Like bulbul I'm inebriate with Thee,¹
 My sorrows grow from memories of Thee,
 Yet all earth's joys are dust beneath the feet
 Of those entrancing memories of Thee.

Flash XII

When the true aspirant perceives in himself the beginnings of this Divine attraction, which consists in experiencing pleasure whenever he thinks of the "Truth" most glorious, he ought to exert all his endeavours to develop and strengthen this experience, and simultaneously to banish whatever is incompatible therewith. He ought to know, for instance, that even though he should employ an eternity in cultivating this communion, that would count as nothing, and he would not have discharged his duty as he ought.

On my soul's lute a chord was struck by Love,
 Transmuting all my being into love :
 Ages would not discharge my bounden debt
 Of gratitude for one short hour of love.

Flash XIII

The essence of the "Truth" most glorious and most exalted is nothing but Being. His² Being is not subject to defect or diminution. He is untouched by change or variation, and is exempt from plurality and multiplicity ; He transcends all manifestations, and is unknowable and invisible. Every "how" and "why" have made their

¹ So in the "Stabat Mater"—

"Fac me cruce inebriari."

² "The Truth" is also the One Real Agent, and therefore has the personal attribute of Will. Religion demands a personal object to worship. Hence Plato in the *Timæus* calls his Ideal Good "God", and the Latin version of the Nicene Creed substitutes *Dominus vivificans* for the neuter *To Kurion To Zōpoioun* of the original.

Flash X

Unification¹ consists in unifying the heart—that is to say, in purifying it and expelling from it attachment to all things other than the “Truth” most glorious, including not only desire and will, but also knowledge and intelligence. In fact, one must quench desire of all things hitherto desired, and cease to will what one has hitherto willed, and also remove from the intellectual vision all concepts and all cognitions, and turn away the mind from all things whatsoever, so that there remains no consciousness or cognition of aught save the “Truth” most glorious. Khwāja ‘Abdullāh Anṣārī said: “Unification is not merely believing Him to be One, but in thyself being one with Him.”²

“Oneness” in pilgrims’ phraseology

Is from concern with “other” to be free;

Learn, then, the highest “station” of the birds,³

If language of the birds be known to thee.

Flash XI

So long as a man remains imprisoned in the snare of passions and lusts, it is hard for him to maintain this close communion [with the “Truth”]. But from the moment that sweet influence takes effect on him, expelling from his mind the firebrand of vain imaginations and suggestions, the pleasure he experiences therefrom predominates over bodily pleasures and intellectual enjoyments. Then the painful sense of effort passes away, and the joys of contemplation take possession of

¹ *Tauḥīd* is the *Henōsis* of Plotinus, the becoming one with the “One”.

² This sentence occurs only in the British Museum copy, Add. 16810. Khwāja ‘Abdullāh Anṣārī of Herāt, who died 481 A.H., was named the Shaikh of Islām, and is often quoted by Jāmi in the *Nafahāt*. See Haji Khalifa, i, 235.

³ Alluding to the “Discourse of the Birds and their Pilgrimage to the Simurgh” by Farīd-ud-dīn ‘Attār. “Other” the *Heterotēs* of Plotinus.

nor even consciousness of such absence of consciousness¹
—nay, there will abide nothing save the one God alone.

From my brute nature,² Lord, deliver me,
And from this life of evil set me free ;
Purge me of my own sense and ignorance,
And make me lose my very self in Thee.

When poor indeed and dead to self thou'lt need
No visions, knowledge, certitude, or creed ;
When self has perished naught but God remains,
For "Perfect poverty is God indeed".³

Flash IX

Self-annihilation consists in this, that through the overpowering influence of the Very Being upon the inner man there remains no consciousness of aught beside Him. Annihilation of annihilation consists in this, that there remains no consciousness even of that unconsciousness. It is evident that annihilation of annihilation is involved in [the very notion of] annihilation. For if he who has attained annihilation should retain the least consciousness of his annihilation, he would not be in the state of annihilation, because the quality of annihilation and the person possessing such quality are both things distinct from the Very Being, the "Truth" most glorious. Therefore, to be conscious of annihilation is incompatible with annihilation.⁴

While fondness for your "self" you still retain,
You'll not reduce its bulk a single grain—
Yea, while you feel one hair's-breadth of yourself
Claims to annihilation are but vain.

¹ See the passage from Ghazālī in Appendix III.

² *Dadī*, brutishness. Some manuscripts read *dūwī*, disease, but this does not suit the rhyme, which in verses with a burden (*radīf*) always precedes it. Scan *dādīyī*, dissolving long *i* and lengthening the *izāfat*.

³ Seemingly a Ḥadīth. Poverty, utter annihilation of self (*Gulshan* ; *Rāz*, l. 128 and note).

⁴ So Ghazālī, quoted in Appendix III.

When will this mortal dress be torn away,
 And Beauty Absolute His face display,
 Merging my soul in His resplendent light,
 Blinding my heart with His o'erpowering ray?

Flash VII

It is necessary for thee to habituate thyself to this intimate relation in such wise that at no time and in no circumstance thou mayest be without the sense of it, whether in coming or in going, in eating or sleeping, in speaking or listening. In short, thou must ever be on the alert both when resting and when working, not to waste thy time in insensibility [to this relation]—nay, more, thou must watch every breath, and take heed that it goeth not forth in negligence.

The years roll on ; Thou showest not Thy face,
 Yet nothing from my breast Thy love can chase ;
 Thine image ever dwells before mine eyes,
 And in my heart Thy love aye holds its place.

Flash VIII

In like manner, as it behoves thee to maintain the said relation continually, so it is of the first importance to develop the quality thereof by detaching thyself from mundane relations and by emancipating thyself from attention to contingent forms ; and this is possible only through hard striving and earnest endeavour to expel vain thoughts and imaginations from thy mind ; the more these thoughts are cast out and these suggestions checked, the stronger and closer this relation becomes. It is, then, necessary to use every endeavour to force these thoughts to encamp outside the enclosure of thy breast, and that the " Truth " most glorious may cast His beams into thy heart, and deliver thee from thyself, and save thee from the trouble of entertaining His rivals in thy heart. Then there will abide with thee neither consciousness of thyself,

the vulgar, by the force of their conjunction with these material forms and extreme preoccupation with these corporeal liens, come to be such that they cannot distinguish themselves from these forms or perceive any difference between the two. Well says the Maulavī of Rūm (may God sanctify his secret) in the *Masnavī*—

O brother, thou art wholly thought,
 For the rest of thee is only bone and muscle :
 If thy thought be a rose, thou art a rose-bouquet ;
 If it be a thorn, thou art fuel for the fire.

Wherefore it behoves thee to strive and hide thy *self* from thy sight,¹ and occupy thyself with Very Being, and concern thyself with the "Truth". For the various grades of created things are theatres of His revealed beauty, and all things that exist are mirrors of his perfections.

And in this course thou must persevere until He mingles Himself with thy soul, and thine own individual existence passes out of thy sight. Then, if thou regardest thyself, it is He whom thou art regarding ; if thou speakest of thyself, it is He of whom thou art speaking. The relative has become the Absolute, and "I am the Truth" is equivalent to "He is the Truth".²

If love of rose or bulbul fill thine heart,
 Thyself a rose or eager bulbul art.

Thou are a part ; the "Truth" is all in all.
 Dwell on the "Truth", and cease to be a part.

Of my soul's union with this fleshly frame,
 Of life and death Thou art the end and aim.

I pass away ; Thou only dost endure.
 When I say "me", 'tis "Thee" I mean to name.³

¹ Variant, "hide thyself from the sight of the world."

² The saying of Mansūr i Hallāj (or Ibn Hallāj), the Sūfī martyr.

³ Compare the story of the Sūfī aspirant who was refused admittance by his Pir till he ceased to speak of "me" and called himself "thee" (*Masnavī*, p. 47).

It is from these rays that exalted souls have received their impress of beauty and their quality of perfection.¹ Whosoever is wise derives his wisdom from the Divine wisdom. Wherever intelligence is found it is the fruit of the Divine intelligence. In a word, all are attributes of Deity which have descended from the zenith of the Universal and Absolute to the nadir of the particular and relative. [They have descended] to the end that thou mayest direct thy course from the part towards the Whole, and from the relative deduce the Absolute, and not imagine the part to be distinct from the Whole, nor be so engrossed with what is merely relative as to cut thyself off from the Absolute.

The Loved One's rose-parterre I went to see,
That beauty's Torch² espied me, and, quoth He,
"I am the tree; these flowers My offshoots are.
Let not these offshoots hide from thee the tree."

What profit rosy cheeks, forms full of grace,
And ringlets clustering round a lovely face?
When Beauty Absolute beams all around,
Why linger finite beauties to embrace?

Flash VI

Man, in regard to his corporeal nature, stands at the lowest point of degradation; nevertheless, in regard to his spiritual nature, he is at the summit of nobility. He takes the impress of everything to which he directs his attention, and assumes the colour of everything to which he approaches. Wherefore philosophers say that when the reasonable soul adorns itself with exact and faithful impressions of realities, and appropriates to itself the true character of such realities, it becomes such as if it were itself altogether essential Being. In like manner

¹ Spenser in the "Hymn of Heavenly Love" expresses the same idea, which comes from Plato.

² Literally, "Torch of Tirāz," a town in Turkistān famed for its beautiful women.

Its substance is a mental figment with no objective existence, and its form is a merely imaginary entity.

Yesterday this universe neither existed nor appeared to exist, while to-day it appears to exist, but has no real existence: it is a mere semblance, and to-morrow nothing thereof will be seen. What does it profit thee to allow thyself to be guided by vain passions and desires? Why dost thou place reliance on these transitory objects that glitter with false lustre? Turn thy heart away from all of them, and firmly attach it to God. Break loose from all these, and cleave closely to Him. It is only He who always has been and always will continue to be. The countenance of His eternity is never scarred by the thorn of contingency.

The fleeting phantoms you admire to-day
Will soon at Heaven's behest be swept away.

O give your heart to Him who never fails,
Who's ever with you and will ever stay.

When to fair idols' shrines I did repair,
I vexed my heart with griefs encountered there;

Now earthly beauty has lost all its charm,
Eternal beauty is my only care.

Things that abide not to eternity
Expose thee to misfortune's battery;

In *this* life, then, sever thyself from all
From which thy death is bound to sever thee.

Perchance with wealth and sons endowed thou art.
Yet with all these ere long thou'lt have to part.

Thrice happy he who gives his heart to ONE,
And sets affection on the men of heart.

Flash V

The Absolute Beauty is the Divine Majesty endued with [the attributes of] power and bounty. Every beauty and perfection manifested in the theatre of the various grades of beings is a ray of His perfect beauty reflected therein.

O thou whose heart is torn by lust for all,
 Yet vainly strives to burst these bonds of all,
 This "all" begets distraction of the heart:
 Give up thy heart to ONE and break with all.

While thou'rt distraught by hell-born vanity,
 Thou'rt seen by men of union base to be;
 By God, thou art a demon,¹ and no man,
 Too ignorant thy devilry to see.

O pilgrim² on the "path", vain talk reject;
 All roads save that to Unity neglect;
 Naught but distractedness proceeds from wealth:
 Collect thine heart, not store of wealth collect.

O heart, thy high-prized learning of the schools,
 Geometry and metaphysic rules—
 Yea, all but lore of God is devils' lore:
 Fear God and leave this evil lore to fools.

Flash III

The "Truth", most glorious and most exalted, is omnipresent. He knows the outer and inner state of all men in every condition. Oh, what a loss will be thine if thou turnest thine eyes from His face to fix them on other objects, and forsakest the way that is pleasing to Him to follow other roads!

My Love stood by me at the dawn of day,
 And said, "To grief you make my heart a prey;
 Whilst I am casting looks of love at you
 Have you no shame to turn your eyes away?"

All my life long I tread love's path of pain,
 If peradventure "union" I may gain.
 Better to catch one moment's glimpse of Thee
 Than earthly beauties' love through life retain.

Flash IV

Everything other than the "Truth" (may He be glorified and exalted) is subject to decay and annihilation.

¹ *Naenās*; literally, a fabulous monster, a satyr.

² *Sālik*.

With men of light I sought these pearls to string,
 The drift of mystics' sayings forth to bring ;
 Now let his trusty slaves this tribute bear
 From foolish me to Hamadân's wise king.¹

Flash I²

God has not made man with two hearts within him.³
 'The Incomparable Majesty who has conferred the boon of
 existence upon thee has placed within thee but one heart,
 to the end that with single heart thou mayest love Him
 alone, and mayest turn thy back on all besides and devote
 thyself to Him alone, and refrain from dividing thy heart
 into a hundred portions, each portion devoted to a different
 object.

O votary of earthy idols' fane,
 Why let these veils of flesh enwrap thy brain ?
 'Tis folly to pursue a host of loves ;
 A single heart can but one love contain !

Flash II

Distraction or disunion (*Tafriqah*) consists in dividing
 the heart by attaching it to divers objects. Union or
 collectedness (*Jam'iyyat*⁴) consists in forsaking all else
 and being wholly engrossed in the contemplation of the
 One Unique Being. Those who fancy that collectedness
 results from the collecting of worldly goods remain in
 perpetual distraction, whilst those who are convinced that
 amassing wealth is the cause of distraction renounce all
 worldly goods.

¹ The person referred to is probably Shâh Manuçhahr, Governor of
 Hamadân, who paid much attention to Jâmi when he visited the town
 in 877 A.H. See Lee's preface to the *Nafahât*, p. 11. Note the pun on
 "Hama Dân" ("All-knowing"). Amîr Sayyid 'All of Hamadân, a Şafi
 saint, is mentioned in the *Nafahât*, p. 515, but as he died in 786 A.H. it
 is not likely that Jâmi is speaking of him.

² "Lû'ihah." These headings, which are found in other manuscripts,
 are omitted in this, as before remarked.

³ Koran, xxxiii, 4.

⁴ Also "tranquillity", "congregation", "totality".

Set enmity between the world and me,
 Make me averse from worldly company :
 From other objects turn away my heart,
 So that it be engrossed with love to Thee.

How were it, Lord, if Thou shouldst set me free
 From error's grasp and cause me truth to see ?
 Guebres by scores Thou makest Musulmans,
 Why, then, not make a Musulman of me ?

My lust for this world and the next efface,
 Grant me the crown of poverty, and grace
 To be partaker in Thy mysteries,
 From paths that lead not towards Thee turn my face.

PREFACE

This is a treatise entitled *Lawā'ih*¹ ("Flashes of Light"), explanatory of the intuitions and verities displayed on the pages of the hearts and minds of men of insight and divine knowledge, and of those who enjoy spiritual raptures and ecstasies. It is written in suitable language adorned with pleasing explanations. I trust that readers will hold of no account the personality of the author of this commentary, and will refrain from taking their seats upon the carpet of cavilling and animadversion. For the author plays only the part of interpreter in the following discussions; his sole function is that of mouthpiece, and nothing else.

Believe me, I am naught—yea, less than naught.
 By naught and less than naught what can be taught ?
 I tell the mysteries of truth, but know
 Naught save the telling to this task I brought.

For poverty to make no sign is best,
 On love divine to hold one's peace is best ;
 For him who never felt ecstatic joys
 To play a mere reporter's part is best.

¹ Haji Khalfa (v, 344) says Sayyid Kāsch Karrāni wrote a Persian commentary upon it.

What am I? Can I count myself the peer
Of the poor dog that's suffered to draw near?
I may not join the caravan—enough
If from afar the camel bells I hear.

O Lord, send down Thy blessing upon Muhammad, the standard-bearer of praise and possessor of "the glorious station",¹ and upon his family, and upon his companions who through earnest endeavour have succeeded in attaining the goal of their desire, and pour upon them all Thy perfect peace!

SUPPLICATIONS²

O God, deliver us from preoccupation with worldly vanities, and show us the nature of things "as they really are".³ Remove from our eyes the veil of ignorance, and show us things as they really are. Show not to us non-existence as existent, nor cast the veil of non-existence over the beauty of existence. Make this phenomenal world the mirror⁴ to reflect the manifestations of Thy beauty, and not a veil to separate and repel us from Thee. Cause these unreal phenomena of the universe to be for us the sources of knowledge and insight, and not the cause of ignorance and blindness. Our alienation and severance from Thy beauty all proceed from ourselves. Deliver us from ourselves, and accord to us intimate knowledge of Thee.

Make my heart pure, my soul from error free,
Make tears and sighs my daily lot to be,
And lead me on Thy road away from self,
That lost to self I may draw near to Thee!

¹ "It may be, O Muhammad, that thy Lord will raise thee to a glorious station" (Koran, xvii, 81), interpreted to mean his power of intercession.

² The headings are all omitted in this manuscript, but spaces are left, which were probably intended to be filled in with gold lettering.

³ A prayer ascribed to Muhammad. See *Gulshan i Rāz*, p. 21, n. 1

⁴ The divine Real Being is reflected in "Not-being" ('*adm*) as in a mirror, and gives it all the reality it possesses. See *Gulshan i Rāz*, p. 14, l. 134. This idea comes from Plotinus, "the Shaikh of the Greeks."

TRANSLATION OF THE LAWĀ'IH

“I do not render praises unto Thee.”¹ How is this, seeing that “all praise returns to Thee”?² The threshold of Thy sanctity is too high for my praises. Thou art what Thine own praises declare Thee. O Lord, we are not able to tell Thy praises or set forth Thy glories. Whatsoever is manifested on the pages of the universe is praise reflected back to the threshold of Thy most glorious Majesty. What can faculty or tongue of mine declare worthy of Thy glory and honour? Thou art such as Thou hast Thyself declared, and the pearls of Thy praise are what Thyself hast strung.

In the vast largesse of Thy Majesty
This whole world's but a drop from out the sea ;
What power have we to celebrate Thy praise ?
No praises save Thine own are meet for Thee !

Where the speaker of the words “I am the most eloquent [of the Arabs]”³ lowered the flag of his eloquence, and found himself impotent to render Thee fitting praises, how shall a mere stammerer venture to open his mouth or a dullard deliver an apt discourse? Nevertheless, in this case to excuse one's self on the ground of one's incapacity and deficiencies is itself the gravest of defects, and to put one's self on a level with that prince of the world and of the faith would be a serious breach of propriety.

¹ A saying of Muhammad.

² Fluegel (Haji Kbalfa, v, 344) translates, “Quomodo possim?”. Cf. Surah xvii, 46, “Neither is there aught which doth not celebrate Thy praise,” and Psalm cxlv, 10.

³ Referring to the saying “I am the most eloquent of those who pronounce the letter Zād (Dzād)”, the Arab shibboleth.

Baha-ud-Din Naqshband, the saint who has given his name to the Naqshbandi Order. Ever since he wrote the Lawa'ih, this work of Jami has occupied an outstanding place among the texts used by Sufi teachers because of its profundity, concision, and beauty of expression. We are grateful to the publishers for giving a new opportunity to English-knowing readers of studying and appreciating this authoritative work on Tasawwuf.

Shahid Ullah Faridi
Karachi 1397 A.H.



Ahadiyyat, Wahidiyyat, Haqq etc., and it is a barren exercise to try to explain the world of spiritual perception in terms of philology.

All translations are to a certain extent approximations especially when they are of a work so full of special terms as the *LAWA IH*. It can be said however that the translator has in general been able to convey the sense of what the author intended. In translating the ruba'is he has constricted himself within the narrow frame of metre, which has made an exact rendering impossible and forced him to use a great deal of freedom, but here too we can say that generally he has presented the purport of the original verses. An exception is the first quatrain of *Flash XXIV* which has been misunderstood ('To you convictions and presumptions wrought'). I give here an unversified translation of this ruba'i which should be substituted for that of the text.

In Thee all hidden and open things are naught
Surmise and certainties and conjectures naught.
There is none to give an indication of Thee,
For where Thou art all indications are naught.

Abdur Rehman Jami (817-898 A.H.) was not only the last of the great masters of Persian Poetry but an accomplished prose writer and a respected Sufi Sheikh as well.

He was the disciple of Hazrat Sa'd-ud-Din Kashghari, who was himself one of the Successors of Hazrat

describing some aspects of the same spiritual experience as he had had himself, nor would he consider it an indignity to use any illuminating experience of a predecessor if it served his purpose.

When the Arabs over-ran centres of Greek civilization such as Syria, Asia Minor and Egypt, they found there a philosophical terminology in existence, which transferred into Arabic, they used as a base for their own philosophical studies. They did not simply repeat the findings of the Greek philosophers but on this foundation erected an imposing mansion of their own giving a new depth, breadth and direction to philosophy in support of the fundamental tenets of Islam. Thus, a number of originally Greek terms became part of the vocabulary of the Arabic scholarly language, and were used by the later learned writers for their own purposes and to illustrate their own conceptions. To give a ready example, I have used the terms "immanence" and "transcendence" above, which belong to Christian religious terminology, to explain a certain aspect of the Sufi conception of the Oneness of Being. By using these words I do not become indebted to Christian theology, I do not even necessarily use them in exactly the same sense as their originators did but because they are familiar and convenient it is more useful to adopt them than any others. Certain ideas and words are used because they are ready to hand and acceptable to the hearers, but we have already shown clearly enough that in the world of the Spirit every new experience is in a sense a new creation, irrespective of the modes of expression in which it may be clothed in order to convey some impression of it to others. This aspect should not therefore be exaggerated out of its place. The leading terms used by the Sufis are those of Quranic origin, such as *Fana*, *Baqa*, *Tajalli*,

that Plato used this simile and everyone who used it later was indebted to Platonism for it (for we are not told to whom Plato was indebted for the same idea) is a travesty of the history of the human mind. It is indeed extremely difficult to draw a line where natural likenesses end and indebtedness begins. To describe Divine love in the terms of human love, to use the ocean as a symbol of the Absolute, or wine to portray spiritual ecstasy are not these so inherent in human thought as to make any mention of imitation gratuitous.

It is a fact that in various ages and continents men of the spirit have had this supreme experience. This does not pose any problem to a Muslim. It is lucidly and repeatedly stated in the Quran that since the bringing into being of man, God has inspired the long chain of Prophets with essentially the same religion, that of the One Supreme Being possessing all the Attributes of Excellence, Who continually sends His Messengers into the world to remind mankind of Himself and what is pleasing to Him. Islam is the final and most perfect rescension of this message, but those which preceded it too called to the God. To the common believer this proclamation of Unity takes the form of monotheism, but to those who are gifted with insight into spiritual realities monotheism becomes monontism, that is, the One Sole God is seen as the One Sole Being, the difference being due only to a depth of perception, for the two conceptions are only the outer and the inner aspects of the same Truth. Thus wherever there has been monotheistic religion there also has been the inward revelation of the Oneness of Being, persisting even sometimes where monotheism has degenerated into polytheism. It is not therefore puzzling to a Sufi if he finds Plotinus, or Dionysius, or the author of the Upanishads or the Tao

The translator of the Lawa'ih, in his preface to the first edition, has expended considerable scholastic energy in trying to prove that the Oneness of Being of the Sufis owes much to the Neoplatonists, which is the name given to a group of non-Christian spiritualists led by Plotinus who lived in Alexandria in the third century of the Christian era. We have already demonstrated that what the Sufis enunciate regarding the Oneness of Being is not a rational hypothesis but the result of an overwhelming spiritual vision. Plotinus too, as the translator has to admit, had a similar kind of vision after having learnt the path to the One and how to travel to Him from some masters in the East. In his writings, he has expressed his experience of the nature of the One and of the relation of the contingent to Him in terms which are sometimes similar, though by no means identical, with those of the Sufis. The same can be said of the author of the Vedanta, and even of the Taoist writings in China. The point to be noted is that the similarity of experience always precedes any similarity of expression, for all of these writers put claim to an inner vision which they attempt to express in human language as well as such a limited medium can serve them. To say, therefore, that they "borrowed" one from the other is to assert that a most intimate internal experience can be borrowed, which is obviously nonsense. What can be borrowed are some modes of expression or terminology which may be found appropriate by those faced with the very great difficulty of describing the superhuman in human words. Even here, we must be careful not to ascribe to borrowing some ideas and terms which are natural to man's thought. For instance, to speak of knowledge as light and ignorance as darkness is indubitably to use such a likeness that has struck mankind in every era and in every clime. To state

by one all his human limitations, he finally reaches that Divine Ray which is for ever shining within his innermost soul. The light of this Ray is so powerful that he becomes totally immersed in it, so much so that he is unaware of his own immersion, and no longer distinguishable from the Ray itself. It is the result of this inward vision that he sees, not supposes, all being to be ultimately One Being and all entities to be the detailed display of His Attributes which does not stain His essential purity of all multiplicity. The difference between philosophies and the vision of One Sole Being is therefore fundamental; one is merely the speculative arrangement of mental data, the other the direct apprehension of an eternal verity.

The Sufis do not have to grope for support of their doctrine from any outside source; they find it in a deeper penetration into the meaning of Quran. In "Remember the name of thy Master, and isolate thyself to Him with a total isolation"¹. they find the urge to seek nearness to God; when after the trials of the way they are chosen for such nearness, they find realised within themselves. "All on it shall pass away, and there shall remain the Face of thy Master full of majesty and glory"². In this state they perceive that "Allah is the light of the heavens and the earth"³. that is to say that He has brought every thing forth from the darkness of unbeing to the light of being, and that "Wherever you turn, there is the Face of Allah"⁴. "He is with you wherever you be"⁵. but not with the accompaniment of two beings, but with the inexpressible intimacy of "He is the First, the Last, the Outward and the Inward"⁶. and "He is nearer to him than his life Vein"⁷.

1. Sura Al-Muzammil —8

3. An-Nur—35

5 Al-Hadid—4

2. Ar-Rehman—26-27

4. Al-Baqara,—115

6. Al-Hadid—3

7. Qaf—16.

are capable. Like a man sitting in a room surrounded on all sides with a multiplicity of mirrors, every mirror contains in some measure His picture, and yet His essential Oneness remains untouched and pure.

Between Him and his image in the mirror there is thus a relation of both identity and difference. If it be said that the mirror contains His own image, for if He were to cease displaying Himself in it, the image would cease to exist and what is seen in the mirror is nothing but a reflection of His own Attributes, this will no doubt be true; from this point of view, the image is He Himself. If on the other hand it be stated that the reflection is after all not the same as the person reflected, for if this was so the person himself would be damaged if the mirror were broken, which obviously he is not, this too is unquestionable; from this angle, the image is essentially different from him who is the source of the image. The image derives its being entirely from Him, whereas He is totally independent of His image. When the exponents of the Oneness of Being speak of the Absolute Being's immanence (His indwelling in the entities of the universe) they mean it in this sense, and when they speak of His transcendence, they mean it in this sense also.

The Oneness of Being is not a theory nor a philosophy, for both of these are the products of mere rational cogitation. A person assembles some facts and observations before his mind, and using the tools of human reason such as analysis and synthesis, induction and deduction and so on, carves out a theory or a philosophy, which can be nothing but plain conjecture. The Sufis, on the other hand, state that the Oneness of Being is the result of spiritual vision, not of rational speculation. If a man delves down into his deepest self, leaving behind him one

The present work by the renowned Persian Poet Abdur Rehman Jami is a short treatise in prose and verse on the subject of the Oneness of Being (WAHDAT-UL-WAJUD).

The Oneness of Being is a conception generally held by Sufis, and means that the Supreme Being is not only Supreme among beings, but the Only Being. All other entities only exist by deriving their being from His Being, and are totally dependent for their being and their other attributes upon Him. Thus to say that they exist is only a manner of speaking; in their own nature they are non-existent, but achieve existence by being able to receive, in a degree that is proper to them, a reflection of the Divine Beings. In their existence, therefore, they are as it were, suspended between being and unbeing; in themselves they are not, but in deriving their being from the Self who eternally is, they are. In short, their being is only relative and borrowed and the truth remains that there is only One Being in Whom, and by Whom, all that is, is.

The exposition I have just made contains an element of duality. But the Sufis go farther than this; they state that all the entities of the universe are ultimately the Supreme Truth Himself, Who displays Himself to Himself in multiple forms and variegated modes, without the Unchangeable Unity of His Essence being in any way vitiated. It is as if He sees Himself in a mirror, nothing that appears in the mirror is anything but He. Rather He shows Himself in myriads of mirrors, each of them receiving that reflection of Him of which its size, shape and colour

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LAWA'IH

A TREATISE ON SŪFISM

BY

NŪR-UD-DĪN 'ABD-UR-RAHMĀN JĀMĪ

(FACSIMILE OF AN OLD MS.)

WITH A TRANSLATION BY

E. H. WHINFIELD, M.A., & MĪRZĀ MUHAMMAD KAZVĪNĪ

PREFACE BY

SHAHEEDULLAH FARIDI

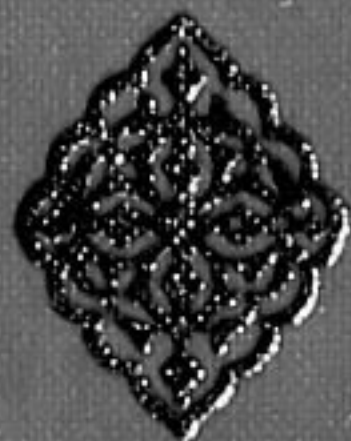


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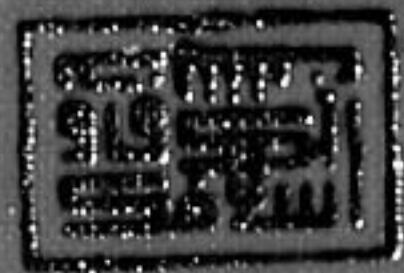
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