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فصوص الحكم . فصّ نوح

Fusus al-Hikam III (Bezel of Noah): the tanzih/tashbih dialectic

Fuṣūṣ al-Ḥikam · Faṣṣ Nūḥ

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

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> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

The Faṣṣ Nūḥ is the canonical Akbarian locus classicus for the *tanzīh* / *tashbīh* dialectic: declaration of God's incomparability versus declaration of God's similarity. Ibn ʿArabī reads Noah's preaching to his people as one-sided *tanzīh* (calling them only to incomparability, away from any *tashbīh*); the Akbarian critique is not that *tanzīh* is wrong but that pure *tanzīh* without *tashbīh* falsifies the Real as much as pure *tashbīh* without *tanzīh* would. The chapter's signature move is the *via media* at §4: "for you are not He, yet you are He, and you see Him in the very essence of affairs both let-free and delimited."

Status disclosure (please read before forming an opinion of the prose): this translation is a machine-assisted, provisional draft. The English has not yet been reviewed by a credentialed scholar, and corrections are welcome. What has and has not been checked is set out in the Source & Attestation tab. A review of the draft (2026-05-22) graded §1-§5 and §11 as defensible Akbarian English; §6-§10 carry known problems, flagged inline below.

Companion: Fuṣūṣ II (Bezel of Shith), the preceding chapter on the typology of divine bestowal. Both chapters operate the zahir/batin frame at different cosmological registers.

اعلم أيدك الله بروح منه أن التنزيه عند أهل الحقائق في الجناب الإلهي عين التحديد والتقييد. فالمنزه إما جاهل وإما صاحب سوء أدب. ولكن إذا أطلقاه وقالا به، فالقائل بالشرائع المؤمن إذا نزه ووقف عند التنزيه ولم ير غير ذلك فقد أساء الأدب وأكذب الحق والرسل صلوات الله عليهم وهو لا يشعر، ويتخيل أنه في الحاصل وهو من الفائت. وهو كمن آمن ببعض وكفر ببعض، ولا سيما وقد علم أن ألسنة الشرائع الإلهية إذا نطقت في الحق تعالى بما نطقت إنما جاءت به في العموم على المفهوم الأول، وعلى الخصوص

Know, may God strengthen you with a spirit from Him, that for the people of the realities, the declaration of incomparability (tanzīh) within the divine domain is the very act of delimitation and restriction. The one who declares Him transcendent is either ignorant or one of poor courtesy. Yet if the two, that is, declaration of incomparability and declaration of similarity (tashbīh), both let it stand and speak according to it, then the believer who speaks by the Revealed Laws, when he declares Him transcendent and stops at the declaration of incomparability without seeing anything else, has acted with poor courtesy and falsified the Real and the Messengers, God's blessings be upon them, and he does not perceive it, imagining himself to be among the attained while in truth he is among those who have missed the mark. He is like one who believes in some and disbelieves in

some, all the more so since it is known that the tongues of the Divine Laws, when they spoke concerning the Real (most exalted) what they spoke, brought their content in the universal mode according to the first apparent meaning, and in the particular mode according to every meaning understood from the aspects of that utterance in whatever tongue, within the structure of that tongue.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

على كل مفهوم يفهم من وجوه ذلك اللفظ بأي لسان كان في وضع ذلك اللسان. فإن للحق في كل خلق ظهوراً: فهو الظاهر في كل مفهوم، وهو الباطن عن كل فهم إلا عن فهم من قال إن العالم صورته وهويته: وهو الاسم الظاهر، كما أنه بالمعنى روح ما ظهر، فهو الباطن. فنسبته لما ظهر من صور العالم نسبة الروح (١٦-ب) المدبر للصورة. فيؤخذ في حد الإنسان مثلاً ظاهره وباطنه، وكذلك كل محدود. فالحق محدود بكل حد، وصور العالم لا تنضبط ولا يحاط بها ولا تعلم حدود

For the Real has, in every created thing, an outward-appearing (ẓuhūr): He is the Manifest (al-Ẓāhir) in every meaning, and He is the Hidden (al-Bāṭin) from every understanding except the understanding of the one who has said that the world is His form and His ipseity, that is, He is the Name al-Ẓāhir, just as He is in the inward sense the Spirit of what has appeared, so He is the Bāṭin. His relation to what has appeared from the forms of the world is the relation of the Spirit ([16]b) that governs the form. The definition of the human being, for example, is

taken from his outward and his inward, and likewise every defined thing. The Real is delimited by every delimitation, and the forms of the world cannot be confined, nor can they be encompassed, nor can the delimitations of every form among them be known except according to what is reached by every knower in respect of his own form. For this reason the delimitation of the Real is unknown, since it is not known except by the knowing of every form's delimitation, and that is impossible of attainment: thus the delimitation of the Real is impossible.

كل صورة منها إلا على قدر ما حصل لكل عالم من صورته. فلذلك يجهل حد الحق، فإنه لا يعلم حده إلا بعلم حد كل صورة، وهذا محال حصوله: فحد الحق محال.

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And likewise, whoever declares Him similar and does not declare Him transcendent has restricted Him and defined Him and has not known Him. But whoever, in his knowing, joins between the declaration of incomparability and the declaration of similarity in summary fashion, not in detail, for the summary mode does not make it impossible (whereas in the detailed mode this is impossible,

وكذلك من شبهه وما نزّهه فقد قيده وحده وما عرفه. ومن جمع في معرفته بين التنزيه والتشبيه بالإجمال, لا على التفصيل, لأن الإجمال لا يستحيل ذلك على التفصيل لعدم الإحاطة بما في العالم من الصور، فقد عرفه مجملاً لا على التفصيل، كما عرف نفسه مجملاً لا على التفصيل. ولذلك ربط النبي صلى الله عليه وسلم معرفة

due to the impossibility of encompassing what is in the world of forms), then he has known Him in summary fashion, not in detail, as he has known himself in summary fashion, not in detail. For this reason the Prophet (God's blessings be upon him) bound knowledge of the Real to knowledge of the self, saying: "Whoever knows his self knows his Lord." And the Real (most exalted) said: "We shall show them Our signs on the horizons", and this is what has come forth from you, "and within their selves", and this is your essence, "until it becomes clear to them", that is, to the one who looks, "that the Real", and He is the Spirit of your form, and He is your spirit. So you are to Him as the bodily form, and He is to you ([17]a) as the governing Spirit of your bodily form. The delimitation includes the outward and the inward of you: for the form that remains, if its governing Spirit departs, no longer remains a human being, but it is said of it that it is the form of a human being, there is no difference between it and ([17]b) a form of wood or stone. The name "human being" applies to it only in summary fashion, not in reality. And the forms of the world cannot have the Real depart from them at all. So the delimitation of Divinity

الحق بمعرفة النفس فقال: «من عرف نفسه فقد عرف ربه». وقال تعالى: «سنريهم آياتنا في الآفاق», وهو ما خرج عنك, «وفي أنفسهم», وهو عينك, «حتى يتبين لهم», أي للناظر, «أن الحق», وهو روح صورتك وهو روحك. فأنت له كالصورة الجسمية، وهو لك (١٧-أ) كالروح المدبر لصورة جسدك.

والحد يشمل الظاهر والباطن منك: فإن الصورة الباقية إذا زال عنها الروح المدبر لها لم تبق إنساناً ولكن يقال فيها إنها صورة الإنسان، فلا فرق بينها وبين (١٧-ب) صورة من خشب أو حجارة. ولا ينطلق عليها اسم الإنسان إلا بالإجمال لا بالحقيقة، وصور العالم لا يمكن زوال الحق عنها أصلاً. فحد الألوهية لها بالحقيقة لا بالمجاز كما إن للإنسان حداً ما كان حسياً. وكما أن ظاهر الإنسان يثني بلسانه على روحه ونفسه والمدبر له، كذلك جعل الله صورة العالم تسبح بحمده، ولكن لا نفقه تسبيحها لأنا لا نحيط بكل صور العالم. فالكل ألسنة الحق ناطقة بالثناء على الحق. ولذلك قال: «الحمد لله رب العالمين», أي إليه يرجع عواقب الثناء، فهو المثني والمثنى عليه.

belongs to them in reality, not by metaphor, just as the human being has a delimitation that is sensible. And just as the outward of the human being praises with his tongue his spirit and self and the governing principle, likewise God has made the form of the world glorify Him in praise. But we do not comprehend their glorification because we do not encompass all the forms of the world. So all are tongues of the Real, speaking in praise of the Real. For this reason He said: “Praise be to God, the Lord of all the worlds”, meaning, to Him return the consequences of praise: He is the One praising and the One praised.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)



فإن قلت بالتنزيه كنت مقيداً، وإن قلت بالتشبيه كنت محدداً، وإن قلت بالأمرين كنت مسدداً، وكنت إماماً في المعارف سيداً. فمن قال بالإشفاع كان مشركاً، ومن قال بالإفراد كان موحداً. فإياك والتشبيه إن كنت بالثاني، وإياك والتنزيه إن كنت بالمفرد، فما أنت هو، بل أنت هو وتراه في عين الأمور مسرحاً

So if you speak with declaration of incomparability, you are restrictive; and if you speak with declaration of similarity, you are delimiting; and if you speak with both, you are aimed-and-aligned, and you are a leader in the modes of knowing, lord among them. The one who says by way of pairing-as-associate is a polytheist, and the one who says by way of singular-isolation is

ومقيداً. قال الله تعالى: «ليس كمثله شيء» فنزه، «وهو السميع البصير» فشبه. وقال تعالى: «ليس كمثله شيء» فنزه وشبه، «وهو السميع البصير» فشبه وأفرد. (١٧-ب) ولو أن نوحاً عليه السلام جمع لقومه بين الدعوتين لأجابوه:

a unitarian. So beware of declaration of similarity if you are at the second, and beware of declaration of incomparability if you are at the singular, for you are not He, yet you are He, and you see Him in the very essence of affairs both let-free and delimited.

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God (most exalted) said: “There is nothing like His likeness”, He declared transcendent, “and He is the Hearing, the Seeing”, He declared similar. And He said: “There is nothing like His likeness”, declaring transcendent and similar at once, “and He is the Hearing, the Seeing”, declaring similar and singular.

فإن قلت بالتنزيه كنت مقيداً، وإن قلت بالتشبيه كنت محدداً، وإن قلت بالأمرين كنت مسدداً، وكنت إماماً في المعارف سيداً. فمن قال بالإشفاع كان مشركاً، ومن قال بالإفراد كان موحداً. فإياك والتشبيه إن كنت بالثاني، وإياك والتنزيه إن كنت بالمفرد، فما أنت هو، بل أنت هو وتراه في عين الأمور مسرحاً ومقيداً. قال الله تعالى: «ليس كمثله شيء» فنزه، «وهو السميع البصير» فشبه. وقال تعالى: «ليس كمثله شيء» فنزه وشبه، «وهو السميع البصير» فشبه وأفرد. (١٧-ب) ولو أن نوحاً عليه السلام جمع لقومه بين الدعوتين لأجابوه:

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([17]b) Now if Noah, peace be upon him, had brought together for his people between the two calls, they would have responded: he called them openly, then called them secretly, then said to them: “Seek forgiveness of your Lord, for verily He is ever-Forgiving.” And he said:

فدعاهم جهاراً ثم دعاهم إسراراً، ثم قال لهم: «استغفروا ربكم إنه كان غفاراً». وقال: «دعوتُ ليلاً ونهاراً، فلم يزدهم دعائي إلا فراراً». وذكر أنه من قومه تصاغراً لمن يدعو إليه. والعلماء بالله ما أشار إليه نوح عليه السلام

في حق قومه من الثناء عليهم بلسان الذم، وعلم أنهم لا يجيبون دعوته إلى الفرقان، والأمر قرآن لا فرقان: فمن أقيم في القرآن لا يصغي إلى الفرقان، فإن القرآن يتضمن الفرقان والفرقان لا يتضمن القرآن. ولهذا ما اختص بالقرآن إلا محمد صلى الله عليه وسلم وهذه الأمة التي هي خير أمة أخرجت للناس. ففي قوله: «كمثله شيء»، إن جعلت الكاف زائدة كان نفياً للمثل، ووجد التشبيه في قوله: «وهو السميع البصير». وإن لم تجعل الكاف زائدة فأثبت المثل، وانعطفت «هو» على «المثل»، فيكون الحق سميعاً بصيراً، والعبد سميعاً بصيراً. وإن جعلت الكاف للصفة كنت قد جعلت الحق موصوفاً، فما نزهت. فاعلم أن الحق إذا نزه على لسان شبه، وإذا شبه على لسان نزه.

"I have called by night and by day, but my call has only increased them in fleeing." And he mentioned that he was from his people, deprecating himself in respect of the One to whom he calls. Now those who know God by God see what Noah indicated, peace be upon him, concerning his people in praising them with the tongue of blame, and he knew that they would not respond to his call to the Furqān (the Discriminating), for the Affair is Qur'ān (Gathering), not Furqān: whoever is set up in the Qur'ān does not incline to the Furqān, since the Qur'ān comprises the Furqān while the Furqān does not comprise the Qur'ān. And for this reason no one was singled out for the Qur'ān except Muḥammad (God's blessings be upon him) and this community, which is the best community brought forth for mankind. In His saying "like His likeness" (ka-mithlihi shay'): if you make the kāf an extra particle, it becomes a negation of any like-form, and declaration of similarity (tashbīh) is found in His saying "and He is the Hearing, the Seeing." But if you do not make the kāf extra, then the like-form is affirmed, and "He" turns back upon the like-form (al-mithl), so that the Real is hearing and seeing, and the servant is hearing and

seeing. And if you make the kāf into a particle of attribute, you have made the Real qualified, so you have not declared transcendent. So know that when the Real is declared transcendent on one tongue, He is declared similar on another; and when He is declared similar on one tongue, He is declared transcendent on another.

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عقولهم وروحانيتهم فإنها غيب، ودعاهم أيضاً من حيث ظاهرهم: «صوُّمَّ بُكْمَ»، وما جمع في الدعوة مثل، في الدعوة وأطعمهم. فهذا الفرقان فزادهم فرارا. ثم دعا من نفسه إنه: «ما دعاءهم لِيَكْشف» (١٨-أ) لهم. فهموا ذلك من نوح صلى الله عليه وسلم. ولذلك أصابهم أحبارهم في آذانهم، واستغشوا ثيابهم، وهي صورة الستر التي دعاهم إليها. فأجابوا دعوته بالفعل لا بالقول. وهذا قوله: «وإيتاء كل شيء» إثبات المثل ونفيه. وقد قال الله صلى الله عليه وسلم: «إني أوتيت جوامع الكلم». فلولا أن محمداً صلى الله عليه وسلم دعا

He called them in respect of their intellects and their spiritualities, for these are hidden; and He called them also in respect of their outward dimension: “deaf and dumb”, that is, that they shut themselves down to the call, and what is gathered them in the calling is like a thing they fled from to flee. “That You forgive them”, for the forgiveness is veiling. “They thrust their fingers into their ears” seeking the cover, for they were content with what is in them of revelation, with the most enduring divine self-disclosures. [§6] So the one who calls them is at one with what He calls them to, and he who calls to a thing already realized

within them, calls them to themselves. He called by night, by day, and openly, that is, by various proofs, the call he received by hearing without ceremony of distance. So he intermingles his call by means of names hidden in the meanings he places in his hearts and ears: “Whoever has been taken away from what he beheld in his own form, you have not benefited him by Me, ever. Whoever beheld himself in Me has known Me, and whoever has not beheld himself, has not known Me.” And the one for whom there has not been issued, from his speculative seeing, an essence-witness for the contemplative witnessing, he is far from his speculative seeing, and the Affair is suspended upon it. And his issue (his son), who is what speculative thought has produced. [§7] So their possessions did not advance them, that is, their entities did not advance what was in the wisdom of their people, “except in loss,” for they said in their cunning: “Do not abandon” their gods: and this is from those who are Muḥammadan-of-station also. And their selves, since You have made them deputies in that. And in Noah: “that you should not take any wakîl other than Me,” so He affirmed the dominion (mulk) to them and the deputyship, without worth. So they are hidden within

قومه ليلاً ونهاراً، بل دعاهم ليلاً في نهار ونهاراً في ليل، فما قال نوح في حكمته لقومه: «إني دعوت قومي ليلاً ونهاراً»: ويرسل السماء «مدراراً»، وهي المعارف العقلية في المعاني والنظر الاعتباري، «ويُمددكم بأموال», أي بما تميل به نفس كل عارف من رأى به وأبصر صورته فيه. فإذا مال بك وأبصر صورتك فيه، فقد تخيل منك أنه رآه. فمن عرف نفسه فقد رأى ربه فهو العارف. ومن لم ينتج له من نظره الفكري عينة على المشاهدة، فقد بعد عن نظره الفكري، والأمر موقوف عليه، وولده، وهو ما أنتجته الفكرة. فما رتبت تجاربهم, أي عينهم ما كان في حكمة قومهم, «إلا خسارا»، فقالوا في مكرهم: «لا تذرنّ» آلهتهم: وهو من المحمديين أيضاً. وأنفسهم لما جعلتك مستخلفين في ذلك. وفي نوح: «ألا تتخذوا من دوني وكيلاً»، فأثبت الملك لهم والوكالة لا قيمة. فهم مستخفون فيه. ولهذا كان في القرنين رحمة الله، «ومكروا مكراً كباراً»، لأن الدعوة إلى الله مكر بالمدعو

Him. And for this reason there was, in the two horns of the matter, the mercy of God; and "they plotted a great plotting," because the call to God is a plot against the one called.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

[§8] For he was not non-existent from the beginning so as to be called toward an end. "I call to God", this is the very essence of the plot. And "upon insight" I have stood: from the whole Affair (which is plot), they answered every call of the Muḥammadan-call, knowing the call from the side of His ipseity. Rather, it is only from the side of His giving life. He said: from the One who sealed and perfected the One who is in al-Raḥmān as a delegation; so he brought the particle of end and conjoined it to the Name: "the world of those who are under the trespass of God, He has made obligatory upon them that they not be among the God-fearing." So they said: "Do not abandon your gods, neither Wadd, nor Suwāʿ, nor Yaghūth nor Yaʿūq nor Nasr", for if you leave them, you do not know

لأنه ما عدم من البداية فيدعى إلى الغاية. أدعو الله، فهذا عين المكر. و«على بصيرة» قمت، فمن الأمر كله مكراً، فأجابوا كل دعاء من الحمدي، وعلم أن الدعوة من حيث هويته. وإنما هي من حيث أحيائه. فقال: من المختم المتقن للذي في الرحمن وفداً، فجاء بحرف الغاية وقرنها بالاسم: فقال: «أن العالم الذين تحت خطيئة الله، أوجب عليهم أن لا يكونوا متقين». فقالوا: «ألا تذرن آلهتكم وَلا وَدًّا وَلا سُواعًا وَلا يَغُوثَ وَيَعُوقَ وَنَسْرًا», لأنك إذا تركتموهم جهلوا من قدر ما تركوا من هؤلاء، فإن للحق في كل معبود وجهاً يعرفه من يعرفه ويجهله من يجهله. وفي المحمديين: «وقضى ربك ألا تعبدوا إلا إياه»، أي حكم. فالعالم بعض من عبد، وفي كل صورة ظهر منه عبد، وأن التفريق

how much of these you have abandoned. For the Real has in every worshipped thing a face known to whoever knows it and unknown to whoever does not know it. And in the Muḥammadans: “Your Lord has decreed that you worship none but Him”, that is, He has decreed it. So the world is part of what is worshipped, and in every form there appears of Him a worshipped one. And the differentiation and multiplicity are like the limbs in the sensible form, and like the inner faculties in the spiritual form. So none was worshipped other than God in every worshipped thing. And the lower among them imagined that congregation-into-one is higher, God transcends that. [§9] He said: “They have misled many”: that is, they bewildered them. “And do not increase the wrongdoers” ([19]a) for the loftiness of their hidden-essence: stone, tree, and star. And were it said to them, “Whom did you worship?” they would say: “God.” They do not say “the god,” nor do they say “the gods.” Rather they say: “He is a thing”, and each has known from Him what each is restricted to. So the lower person, the one of imagination, says: “We worship them only that they may bring us nearer to God in proximity.” And the lofty one of

والكثرة كالأعضاء في الصورة المحسوسة، وكالقوى المعنوية في الصورة الروحانية. فما عبد غير الله في كل معبود. والأدنون من تخيل أن الجمعية أعلى، تعالى الله عن ذلك.

marks-and-signs says: “He is the One who has overflowed from His nature.” So they said: one God, they say a single nature, that is, they bewildered them through the multiplication of the One in respect of faces and relations, and do not increase the wrongdoers

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to themselves: “of those chosen” who were caused to inherit the Book, the first of three; He gave them precedence over the moderate one (al-muqtaṣid) and the foremost (al-sābiq), “except in bewilderment”: only in the Muḥammadan bewilderment, “Increase me in bewilderment in You.” Every one has understood his drink from Him, and when they have been given, they have stood up. So the pearls and the rotary motion around the Pole: he does not depart from it. And the one who walks the elongated path inclines from the destination, seeking what is in another, so for him there is the kind imagined and toward it, there is no end, so the whatever is between them prevails over him. And the one of rotary

قال: «وقد أضلوا كثيراً»: أي حيروهم. «ولا تزد الظالمين» (١٩-أ) لسمو مكنونم حجارة، وشجراً، وكوكبا. ولو قيل لهم من عبدتم لقالوا: «الله»، ولا يقولون: «الإله»، ولا يقولون: «الآلهة». بل يقولون: «هو شيء»، وكل قد علم منه إلا الذي اقتصر. فالأدنى صاحب التخيل، يقول: «إنا نعبدهم إلا ليقربونا إلى الله زلفى»، والعالي المعالم، يقول: «هو الذي عبَّتْ من طبيعتها». فقالوا إلهاً واحداً يقولون طبيعة، أي حيروهم من تعدد الواحد بالوجوه والنسب, ولا تزد الظالمين لأنفسهم، المصطفين الذين أورثوا الكتاب، أول الثلاثة، فقدمه على المقتصد والسابق، إلا ضلالاً، إلا حيرة الحمدي، «زدني فيك تحيراً». وكل أحد فهم مشروبه منه،

motion has no beginning, so it is restricted by “from” (min); and no end, so it is decreed. [§10] ([18]a) Their faults in love are not faults, since love is the Affair in which the Messengers have entered, for the seas have been set ablaze and have erupted with their water in the very essence of the Muḥammadan world. And when “the oven was set ablaze”, when you ignited it, for there was not delimited to them, apart from God, any helpers: their helpers were the eye of the ark. So they did not bring them out by the sword, the sword of nature, to be brought down by them from this lofty degree. And even if the All is to God and through God, He is God, and my Lord said: “What did my god say?” For the Lord has stability, and “god” is grasped by the divinity through “Every day He is in an affair”: so the divinity is in respect of the Lord (without becoming something), so the divinity (ulūhiyya) by its very divinity is not subject to becoming. The tanwîn, for no individual “god” is valid, or one persistent among them in the earth. He prays against them that they not become inhabitants of the belly. The Muḥammadan: “If you let them, they would mislead Your servants, and they will not abandon (yadharrū) in the earth” “of the unbelievers, those who” multiplied

وإذا أعطوا قاموا. فالدُّرر والحركة الدورية حول القطب فلا يبرح عنه، وصاحب الطريق المستطيل مائل عن المقصود طالباً ما هو في غيره، فله من توهم وإليه، ولا غاية فستحكم عليه ما بينها. وصاحب الحركة الدورية لا بدء له فيقيدها بـ«مِن»، ولا غاية فستحكم. (١٨-أ) ما هي خطيئاتهم في الحب وهو الأمر الذي ورد المرسلين، فإن البحار سجرت وانفجرت بمائها في عين العالم الحمدي، وإذا «سُجَّرت التنور», إذا أوقدته فلم يحدد لهم من دون الله أنصاراً، فكانت أعين أنصارهم فلك السفينة. فلم أخرجهم بالسيف، سيف الطبيعة، لنزل بهم من هذه الدرجة الرفيعة. وإن كان الكل لله وبه, فهو الله، وقال ربي: «ما قال إلهي»، فإن الرب له الثبوت والإله ينترع بألوهية لـ«كل يوم هو في شأن». فلَّاربِ بألوهيته من غير صيرورة. التنوين إذ لا يصح إله ما، أو دائم بهم في الأرض. يدعو عليهم أنه ما في بطنان، الحمدي لو يدعهم يضلوا عبادك، وما تذر في الأرض «من الكافرين الذين» استنشأت ثيابهم وجمعوا أصابعهم في آذانهم طلب الستر، لأنه «دعاهم ليغفر لهم»، والغفر الستر. «ديّاراً»، أحداً حتى تتم المنفعة كعمت الدعوة. «إنك تذرهم», أي تدعهم وتتركهم, «يضلوا عبادك», أي يحيروهم

their garments and gathered their fingers into their ears seeking concealment, for

فيخرجوهم من العبودية إلى ما فيهم من (٢٠ـأ) أسرار الربوبية، فينظرون أنفسهم أرباباً بعدما كانوا عند أنفسهم عبيداً؛ فهم العبيد الأرباب. «ولا يلدوا», أي ما ينتجون ولا يظهرون, «إلا فاجراً», أي مظهراً ما ستر، «كفّاراً», أي ساتراً ما ظهر بعد ظهوره. فيظهرون ما سُتِر، ثم يسترونه بعد ظهوره، فيحار الناظر ولا يعرف قصد الفاجر في فجوره، ولا الكافر في كفره، والشخص واحد. «رب اغفر لي», أي استرني واستر من أجلي فيجهل قدري ومقامي كما جهل قدرك في قولك: «وما قدروا الله حق قدره». «ولوالديّ», من كنت نتيجة عنهما وهما العقل والطبيعة. «ولمن دخل بيتي», أي قلبي. «مؤمناً», مصدقاً بما يكون فيه من الإخبارات الإلهية وهو ما حدّثت به أنفسها. «وللمؤمنين», من العقول، «والمؤمنات», من النفوس. «ولا تزد الظالمين»: من الظلمات أهل الغيب المكتنفين خلف الحجب الظلمانية. «إلا تباراً», أي هلاكاً، فلا يعرفون نفوسهم لشهودهم (٢) وجه الحق دونهم.

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[§11] “He called them so He would forgive them”, for forgiveness is veiling. “Inhabitant”, even a single one, so that the benefit be complete as the call had been universal. “Verily, if You leave them”, that is, You let them be and abandon them, “they will mislead Your servants”, that is, they will bewilder them so that they bring them out from servitude into what is within them of (²⁰a) the secrets of Lordship, so they look upon themselves as lords after they had been, in their own sight, slaves: so they are the lord-slaves. “And they will not beget”, that is, they will not engender or display, “except a transgressor”, that is, one who displays what was veiled, “an unbeliever”, that is, one who veils what appears after its appearing. So they manifest what was veiled, then they veil it after its appearing. So the looker is bewildered and does not know the transgressor’s intent in his transgression, nor the unbeliever’s intent in his unbelief, and the person is one. “My Lord, forgive me”, that is, veil me and veil on my account, so that my measure and my station be unknown, just as Your measure was unknown in your saying: “They have not measured God as is the right of His measuring.” “And my parents”, those from whom I was a product,

في المحمديين: «كل شيء هالك إلا وجهه». والتبار الهلاك. ومن أراد أن يقف على أسرار نوح فعليه بالرقي (٢٠-ب) في فلك نوح، وهو في التنزلات الموصلية لنا. والله يقول الحق وهو يهدي السبيل. === === END FASS NUH

and they are the intellect and nature. “And whoever entered my house”, that is, my heart. “As a believer”, that is, affirming what is in it of divine information, and this is what I myself reported. “And to the male believers”, among the intellects, “and the female believers”, among the souls. “And do not increase the wrongdoers”, among those from the darknesses, the people of the unseen, hidden behind the veils of darkness, “except in destruction”, that is, ruin, for they do not know their selves, since they witness only the face of the Real without them. In the Muḥammadans: “Every thing is perishing except His face.” And destruction (al-tabār) is annihilation. And whoever wishes to stand upon the secrets of Noah, let him ascend ([20]b) in the ark of Noah, which is among the descendings that reach us. And God speaks the Truth and He guides the way.

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An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly

for correction and not yet reviewed by a credentialed editor.

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affifi-68-s1 :: أن التنزيه عند أهل الحقائق في الجناب الإلهي عين التحديد والتقييد

The chapter's opening move is canonical Akbarian provocation: tanzīh (declaration of incomparability) is itself a form of taḥdīd (delimitation) and taqyīd (restriction). The argument runs: to declare God transcendent OF something is already to relate God to that something by negation, which is a form of conceptual binding. The Akbarian via media (§4) holds that ONLY the simultaneous declaration of incomparability AND similarity escapes this self-cancellation. Chittick 1989 (Sufi Path of Knowledge, esp. pp. 68-72) reads the opening as Ibn ʿArabī's deliberate inversion of the kalam-mutakallim defense of tanzīh

against tashbīh.

Chittick, William C. (1989) "The Sufi Path of Knowledge" pp. 68-72

(not yet verified against the printed source)

affifi-68-s5 :: فهو الظاهر في كل مفهوم، وهو الباطن عن كل فهم

Frame controller zahir-batin is in active force throughout the chapter. The pairing of al-Ẓāhir (the Manifest) and al-Bāṭin (the Hidden) as Divine Names with the Real's appearance in every form is the chapter's substrate cosmology. The frame-relation operative here is identity-in-aspect: the same Real is named Ẓāhir under one aspect and Bāṭin under another; the two are not separate principles but the same Real viewed from different epistemic positions.

affifi-69-s3 :: من عرف نفسه فقد عرف ربه

The hadith 'whoever knows his self knows his Lord' (man ʿarafa nafsahu fa-qad ʿarafa rabbahu) is widely cited in Sufi literature but is not in the canonical six Sunni hadith collections. Its authenticity is debated; al-Nawawī classified it as not established, but Sufi tradition treats it as ma-ʿrūf (well-known) and doctrinally load-bearing. Ibn ʿArabī cites it as the foundational text for the Akbarian anthropology in which knowing-the-self and knowing-the-Real are ontologically as well

as epistemically coupled. Chittick 1989 discusses the hadith's Akbarian reception at length.

Chittick, William C. (1989) "The Sufi Path of Knowledge" pp. passim, esp. ch. 19 (not yet verified against the printed source)

affifi-70-s5 :: ليس كمثله شيء

Quran 42:11 (Surat al-Shūrā). The chapter's centerpiece grammatical-cosmological argument operates on the ambiguity of the kāf in 'ka-mithlihi shay'.' Three readings: (a) kāf as extra particle (zā'ida), 'there is nothing like Him,' pure negation; (b) kāf as non-extra, 'there is no thing like His likeness,' which affirms a like-form (mithl) by the very grammar; (c) kāf as particle-of-attribute (li-l-ṣifa): the Real becomes mawṣūf (qualified). Ibn ʿArabī holds all three simultaneously in §4: pure (a) is tanzīh; (b) and (c) introduce tashbīh; the via media holds (a) and (b)/(c) together. Dagli 2004 (Ringstones, pp. 73-78) running commentary unpacks each reading philologically.

Dagli, Caner K. (2004) "Ibn al-ʿArabī: The Ringstones of Wisdom" pp. 73-78 (not yet verified against the printed source)

affifi-70-s9 :: ولو أن نوحاً عليه السلام جمع لقومه بين الدعوتين لأجابوه

Ibn ʿArabī's reading of Noah's call is the prophetological hinge of the chapter. The conditional 'had Noah brought together the

two calls' (jamʿ al-daʿwatayn) is doctrinally ambiguous: either Noah erred in calling his people only to tanzīh (Reading A, critical), OR Noah's call was strategically calibrated and the chapter is articulating the structural superiority of the Muḥammadan dispensation that gathers both registers (Reading B, prophetological-hierarchical). Chodkiewicz 1993 (Seal of the Saints, ch. on Akbarian prophetology) reads it as strategic-explanation; Hasan-Zadeh Amuli's Iranian Qayṣarī commentary tradition reads it as critical. The reading is preserved in the apparatus as a doctrinally-live ambiguity. *Chodkiewicz, Michel (1993) "Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn 'Arabī" (not yet verified against the printed source)*

affifi-70-s11 :: والأمر قرآن لا فرقان

The Qur'ān/Furqān distinction is Akbarian-technical: the Qur'ān as 'gathering' (jamʿ: the etymological root q-r-' as 'conjoining'), the Furqān as 'differentiating' (root f-r-q). The chapter argues that the Muḥammadan dispensation alone receives the Qur'ān-mode while pre-Muḥammadan prophecy receives the Furqān-mode. Whether this is supersessionist (Muḥammadan superiority) or functional (different audiences) is preserved in the apparatus as ambiguity.

affifi-72-s8 :: وَلا وَدًّا وَلا سُواعًا وَلا يَغُوثَ وَيَعُوقَ وَنَسْرًا

Quran 71:23 names the five idols of Noah's people: Wadd, Suwāʿ, Yaghūth, Yaʿūq, Nasr. Ibn ʿArabī's reading is that to abandon these is to abandon known faces of the Real: each idol is an aspect (wajh) of the Real that the worshippers grasped under a particular form. The §8 argument culminates in the radical formula: 'none was worshipped other than God in every worshipped thing' (fa-mā ʿubida ghayru Allāh fī kull maʿbūd). This is the doctrinal hinge of the chapter's wahdat al-wujūd background; Akbarian commentators (Qayṣarī particularly) read this passage as the locus classicus of the doctrine.

affifi-72-s7 :: فما عبد غير الله في كل معبود

The chapter's most-contested formula. Strong reading: every cult is implicit monotheism because the Real is the only ontological referent of any worship-act (the worshipped-thing is structurally a face of the Real even when the worshipper is unaware). Weak reading: every worshipped-thing has a face of the Real that the gnostic can read, but the polytheist's worship remains erroneous in intention. The doctrinal-name 'wahdat al-wujūd' does not appear at the rasm in this chapter, that name is Qūnawī-and-later, but the doctrine is on display. See Chittick 1994 (Imaginal Worlds) on Ibn ʿArabī's avoidance of the

doctrinal-name and Qūnawī's later crystallization of it.
Chittick, William C. (1994) "Imaginal Worlds" (not yet verified against the printed source)

affifi-71-s12 :: وهو من المحمديين أيضاً

The repeated 'and this is from those who are Muḥammadan-of-station also' (wa-huwa min al-Muḥammadiyyīn ayḍan) marks the gnostic-station of the Akbarian reader: the one who holds the via media is structurally aligned with the Muḥammadan reception of the Qur'ān. This is the implicit insān al-kāmil register: the Perfect Human is the one whose epistemic stance is the via media itself. Morris 2005 (Reflective Heart) reads these phrases as Ibn 'Arabī's signaling of his own gnostic position relative to the prophetological hierarchy.
Morris, James Winston (2005) "The Reflective Heart: Discovering Spiritual Intelligence in Ibn 'Arabī's Meccan Illuminations" (not yet verified against the printed source)

affifi-71-s13 :: فأثبت الملك لهم والوكالة لا قيمة

The mulk (dominion) is affirmed to Noah's people while the wakāla (deputyship) is denied independent worth: a structurally Akbarian double-register: real-in-aspect (tashbīh) and dependent-in-essence (tanzīh) at the same time. Chittick 1989

reads this as the chapter's most condensed via media statement: the tension between affirmed mulk and emptied wakāla IS the dialectic the chapter is making.

Chittick, William C. (1989) "The Sufi Path of Knowledge" pp. 127-130 (not yet verified against the printed source)

affifi-74-s1 :: دعاهم ليغفر لهم

The chapter's closing §11 is a phrase-by-phrase explication of Noah's prayer from Quran 71:26-28: 'My Lord, do not leave on the earth any inhabitant of the unbelievers' (Quran 71:26), 'verily, if You leave them they will mislead Your servants' (71:27), 'and they will not beget except a transgressor, an unbeliever' (71:27), 'My Lord, forgive me and my parents and whoever entered my house as a believer, and the male and female believers' (71:28), 'and do not increase the wrongdoers except in destruction' (71:28). Ibn 'Arabī's reading systematically inverts the surface (ẓāhir) meaning of each phrase by reading it through the via media: al-ghafr (forgiveness) becomes al-sitr (veiling); the wrongdoers' destruction becomes their being unknown to themselves; the misleading becomes the bewilderment that brings the slaves into the realization of their inner Lordship. This explication is the chapter's most-cited passage in the Akbarian commentary tradition.

affifi-74-s18 :: فعليه بالرقي في فلك نوح

The closing wordplay: fulk (ark) and falak (celestial sphere/orbit) share the same Arabic consonantal skeleton (f-l-k). ‘Whoever wishes to stand upon the secrets of Noah, let him ascend in the ark/sphere of Noah, which is among the descendings that reach us.’ The double-register reads the historical ark as the cosmological orbit of contemplation. Closing formula ‘wa-Allāh yaqūl al-ḥaqq wa-huwa yahdī al-sabīl’ marks the chapter’s transition to the next bezel.

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Machine-assisted, awaiting specialist editor sign-off

This edition of the Faṣṣ Nūḥ is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor. What has and has not been checked is set out in the **Source & Attestation** tab above, together with the items still outstanding. Nothing here is offered as settled: the point of publishing at this stage is that a draft a specialist can correct is more useful than a draft nobody sees.

If you are an Akbarian-studies specialist and would like to engage with this edition, the bounded ask is a per-clause review of the items flagged inline above, or

substantive correction of any clause where the Targum rendering diverges materially from the Affifi 1946 critical-edition text. Co-author credit on the methodology paper for sustained sign-off contribution is on offer.

Contact: vinnycouey@gmail.com. Methodology paper draft (*Aligned Multi-Commentator Translation of Classical Esoteric Commentary Chains: A Targum Engine Case Study on the Fusus al-Hikam*) and full audit package available on request.

Colophon

Fusus al-Hikam III (Bezel of Noah): the tanzih/tashbih dialectic. Hekhal reader's edition of 2026-08-13. Generated from the living edition at https://hekhal.org/texts/fusus-noah-targum/; the online text may since have been corrected. The English rendering and apparatus are released under the licence stated above (CC-BY-SA-4.0); you may copy, share and adapt them with attribution to Hekhal and a link to the online edition, under the same licence.

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