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فصوص الحكم . فصّ شيث

Fusus al-Hikam II (Bezel of Shith); the opening on essential and name-mediated bestowals

Fuṣūṣ al-Ḥikam · Faṣṣ Shīth

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

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PERIOD	c. 1230 CE
ATTRIBUTION	Ibn al-'Arabi (Muhyi al-Din), Damascus, 627/1230 CE
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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 opening of the Faṣṣ Shîth performs in miniature the central Akbarian doctrine of divine giving: every bestowal manifesting from the essences is either essential (ʿaṭāyā dhātiyya), disclosed from the Essence in the form of the receiver's preparedness, or name-mediated (ʿaṭāyā asmā'iyya), conditioned by the particular divine Name engaged. The chapter then collapses the distinction between self-knowledge and God-knowledge: the receiver sees only his own form in the mirror of the Real, and yet that form just is what the Real has disclosed of Itself to him.

This is the first reliable public-domain English rendering of the passage. Companion: Fuṣūṣ I (Bezel of Adam), the preceding chapter; both perform the doctrine of self-disclosure but at different cosmological registers.

اعْلَمْ أَنَّ العَطَايَا وَالمِنَحَ الظَّاهِرَةَ مِنَ الذَّوَاتِ، إِمَّا أَنْ تَكُونَ عَطَايَا ذَاتِيَّةً، وَإِمَّا أَنْ تَكُونَ عَطَايَا أَسْمَائِيَّةً.

Know that the bestowals and gifts manifesting from the essences are either essential bestowals or name-mediated bestowals.

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فَأَمَّا العَطَايَا الذَّاتِيَّةُ، فَلاَ تَكُونُ أَبَداً إِلاَّ عَنْ تَجَلٍّ إِلَهِيٍّ. وَالتَّجَلِّي مِنَ الذَّاتِ مَا يَكُونُ أَبَداً إِلاَّ بِصُورَةِ اسْتِعْدَادِ المُتَجَلَّى لَهُ، لاَ غَيْرَ ذَلِكَ.

As for the essential bestowals, they never occur except through a divine self-disclosure; and the self-disclosure from the Essence is never anything but according to the form of the preparedness of the one to whom the self-disclosure is made, nothing other than that.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

فَمَا رَأَى المُتَجَلَّى لَهُ سِوَى صُورَتِهِ فِي مِرْآةِ الحَقِّ، وَمَا رَأَى الحَقَّ، وَلاَ يُمْكِنُ أَنْ يَرَاهُ، مَعَ العِلْمِ بِأَنَّهُ مَا رَأَى صُورَتَهُ إِلاَّ فِيهِ.

So the one to whom the self-disclosure is made has seen nothing but his own form in the mirror of the Real; he has not seen the Real, nor is it possible that he should see Him, even with the knowledge that he has seen his own form only in Him.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

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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ʿaṭāyā dhātiyya versus ʿaṭāyā asmāʾiyya

The structural distinction that organizes much of Ibn Arabi's theory of divine giving. Essential bestowals are unconditioned by any specific Name and disclose directly from the Essence in the form of the receiver's preparedness; name-mediated bestowals are conditioned by the particular Name engaged. Affifi reads this as the structural foundation for the doctrine that the Real's self-disclosure to a given entity is at once universal and particular. *Affifi 1939, 23-27 (not yet verified against*

the printed source); *Chittick 1989, 91-94 (not yet verified against the printed source)*

istiʿdād as form-determining principle

The clause *wa-l-tajallī min al-Dhāt mā yakūnu abadan illā bi-ṣūrat istiʿdād al-mutajallā lahu* fixes preparedness as the form-determining principle of every essential self-disclosure. "Preparedness" is preferred over "predisposition" (Dagli 2004's convention) and "readiness" (forbidden in the controlled glossary, because it imports a volitional register foreign to the technical Akbarian usage). Preparedness is ontological-receptive, not volitional. *Chittick 1989, 91-104 (not yet verified against the printed source)*; *Izutsu 1983, 159-172 (not yet verified against the printed source)*

the mirror-of-the-Real metaphor

One of the most cited figures in Ibn Arabi's apophatic anthropology. The receiver looks into the mirror that is the Real and sees only his own form; this is the structural form of all created knowledge of the divine. The metaphor is not Platonic (the mirror is not a deficient copy of an original elsewhere) but Akbarian: the form in the mirror is the Real's actual self-disclosure to this entity, and the entity's seeing of its own form is the limit-case of what creaturely knowledge of God can be.

Austin 1980, 91-92 (not yet verified against the printed source); *Corbin 1969, 187-220 (not yet verified against the printed source)*

zahir-batin active relation: veiling

The frame controller fires with relation = veiling. The receiver's own form is the ḥijāb: it both conceals the Real (qua undifferentiated Essence) and discloses Him (qua self-knowing in this particular entity). The doctrinal content of the chapter is the relation between zahir (the form seen) and batin (the form as the Real's self-disclosure-to-Itself); collapsing either reading would lose the argument.

Colophon

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