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ترجمان الأشواق; القصيدة الأولى

Tarjumān al-Ashwāq, Ode I; the Divine Ideas perplex the heart

Tarjumān al-Ashwāq, Ode I (Layta shiʿrī hal darū)

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

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

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TRADITION	islamic-sufism
LANGUAGE	Arabic
PERIOD	598-611 AH (1202-1215 CE)
ATTRIBUTION	Muḥyī al-Dīn Ibn al-ʿArabī (560-638 AH / 1165-1240 CE)
TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
LICENCE	CC-BY-SA-4.0
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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 four-line opening ode of the Tarjumān al-Ashwāq, the most-defended work in Ibn ʿArabī's corpus, against critics who took it as erotic-secular and forced the author to compose his own commentary (the Dhakhāʾir al-Aʿlāq) to insist that the odes perform a contemplative-mystical work in the nasīb-erotic register. Ode I sets the entire collection in motion: the lover laments the departed beloved party, but Ibn ʿArabī's own commentary supplies the inner reading, the 'they' are the manāẓir al-ʿulā (the Divine Ideas), the 'heart' is the perfect Muḥammadan heart unlimited by stations, the 'mountain-pass' figures the maqām (the fixed Sufi station, contrasted with the fleeting ḥāl), and the lords of passion (arbāb al-hawā) are the gnostic lovers caught between the wish-to-accord and the wish-to-unite.

A reliable public-domain English of this ode *exists*: Nicholson 1911 (Royal Asiatic Society Oriental Translation Fund New Series Vol. XX), the same edition from which the Arabic text on this page is drawn. The catalog wedge for this passage is therefore *not* "first reliable PD English." It is the first apparatus-bearing controlled-vocabulary PD English with drift / registry / citation audit, range cards for qalb / fu-ad / hawa, line-level comparison to Nicholson's canonical PD predecessor, and cross-tradition analogues for the Akbarian

heart-vocabulary. The Comparison apparatus tab below is non-empty for the first time in the Hekhal Targum catalog: this passage demonstrates the engine's value relative to its most-respected PD predecessor.

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١. لَيْتَ شِعْرِي هَلْ دَرَوْا * أَيَّ قَلْبٍ مَلَكُوا

1. Would that I knew, did they know what heart they possessed?

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٢. وَفُؤَادِي لَوْ دَرَى * أَيَّ شِعْبٍ سَلَكُوا

2. And would that my inner heart knew what mountain-pass they traversed.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

٣. أَتَرَاهُمْ سَلِمُوا * أَمْ تَرَاهُمْ هَلَكُوا

3. Do you see them as safe, or do you see them as perished?

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

٤. حَارَ أَرْبَابُ الْهَوَى * فِي الْهَوَى وَارْتَبَكُوا

4. The lords of passion are bewildered in passion and entangled.

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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Zahir / batin: veiling and aspect together

Frame controller zahir-batin active with two simultaneously-live relations. On the surface (zahir): a four-line nasīb-lament for the departed beloved party in the conventional Arabic erotic-elegiac register. On the inner reading (batin) Ibn ʿArabī supplies in his own commentary: the 'they' are the manāẓir al-ʿulā (the Divine Ideas / lofty viewing-points), the 'heart' is the perfect Muḥammadan heart unlimited by stations, the mountain-pass figures the station (maqām) contrasted with the fleeting state (ḥāl), and the lords of passion (arbāb al-hawā) are the gnostic lovers caught between the wish-to-accord and the wish-to-unite. Veiling at the lexical surface; aspect at the doctrinal level. The Akbarian discipline insists that the zahir cannot be discarded for the batin: the figure is the teaching under figural mode. *Nicholson 1911, 48-49 (commentary on Ode I); 9-10 (introduction on the defence)*

Al-manāẓir al-ʿulā: the Divine Ideas

The doctrinally load-bearing Akbarian term Ibn ʿArabī supplies for the 'they' of line 1. The manāẓir al-ʿulā are distinct from the aʿyān thābita (fixed entities, eternal archetypes in divine knowledge): the aʿyān sit on the side of al-Ḥaqq's self-knowledge; the manāẓir sit on the side of the gnostic-heart's

contemplative reception. The inversion in line 1 is that the manāẓir cannot know which heart they possess because they 'belong to its essence': the contemplative organ and what it contemplates are not two but one self-disclosure under two aspects. This is the canonical Akbarian wujūdī collapse of the contemplator-contemplated distinction, here in its most economical four-line form. Distinct also from the Platonic eidos (a separate substance in a separate intelligible realm): conflating manāẓir with eidē erases the wujūdī unity the doctrine insists on. *Nicholson 1911, 48 (commentary line 1)*; *Chittick 1989, 5-29 (on the wujūdī one-many problematic; pending verification)*; *Corbin 1969, 184-216 (on the contemplative organ and its noetic objects; pending verification)*

Qalb / fu'ād: two strata of the heart

In classical Sufi anthropology (Tirmidhī's Bayān al-farq, Kalābādhī's Taʿarruf, Hujwīrī's Kashf al-Maḥjūb) the fu'ād is the innermost cognitive-affective stratum, deeper than the qalb: the seat of perceptive certainty (ʿayn al-yaqīn). The line-1 / line-2 substitution asks: the qalb (contemplative organ) is what the Ideas possess; the fu'ād (perceptive-certainty stratum) is what asks whether the Ideas can be tracked when they vanish from the qalb. Akbarian usage tends to soften the Tirmidhian stratification (Ibn ʿArabī treats qalb and fu'ād more fluidly in the Fuṣūṣ) but the contrastive substitution here is deliberate.

Nicholson 1911 renders both as ‘heart’; the Targum preserves the differentiation. *al-Tirmidhī, Bayān al-farq bayna al-ṣadr wa-l-qalb wa-l-fu’ād wa-l-lubb (pending verification)*; *Hujwīrī, Kashf al-Maḥjūb, trans. Nicholson 1911 ed., pp. 263-266 (pending verification)*; *Chittick 1989, 106-112 (on Akbarian heart-vocabulary; pending verification)*

Maqām / ḥāl: the figural identification via shiʿb

Ibn ‘Arabī’s own commentary (Nicholson 1911 p. 48): ‘shiʿb signifies a station (maqām), which is fixed, in contrast to a state (ḥāl), which is fleeting.’ The canonical Sufi maqām/ḥāl pairing from al-Sarrāj’s Kitāb al-Lumaʿ (c. 988) through Qushayrī’s Risāla, Hujwīrī’s Kashf, and into the Akbarian synthesis. The maqāmāt are fixed contemplative attainments earned through ascetic labour; the aḥwāl are gifts (mawāhib) granted by the Real that descend and pass. Line 2’s question, ‘what mountain-pass they traversed’, is, doctrinally, asking into what fixed contemplative station the Divine Ideas have settled when they vanished from the qalb of the speaker. The figural identification (shiʿb = maqām) is itself a small piece of Akbarian wujūdī teaching: the topographic image is not ‘merely’ a metaphor for the doctrinal term; it IS the doctrinal term under figural mode. *al-Sarrāj, Kitāb al-Lumaʿ fī’l-Taṣawwuf, ed. Nicholson 1914, 41-72 / 72-97 (pending verification)*; *Qushayrī, Al-Risāla al-Qushayriyya, trans. Knysh 2007, 76-104 (pending verification)*

Arbāb al-hawā: the gnostic lovers

The doctrinal hinge of the Tarjumān as a whole. Hawā in Quranic and jurisprudential usage names disordered desire; Ibn ʿArabī's appropriation of the term for the gnostic-lover's itinerary is the deliberate provocation that justifies the entire mystical-erotic register of the Tarjumān. The lords of passion are not the libertines but the gnostics. The line's doubled hawā ('lords of passion in passion') names both the agent and the medium with the same term: the contemplative subject and the contemplative milieu are inseparable. The bewilderment (ḥayra) and entanglement (irtibāk) are not failures of the itinerary but its constitutive condition. Distinguish from maḥabba (love-as-relational, the canonical Sufi term for divine love proper).
Nicholson 1911, 48-49 (commentary line 4); *Sells 1994, 63-114 (on Ibn ʿArabī's apophatic-erotic register; pending verification)*; *Chittick 1989, 180-205 (on the doctrine of divine love; pending verification)*

Colophon

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