HEKHAL · READER'S EDITION

ترجمان الأشواق . القصيدة الحادية عشرة

Tarjuman al-Ashwaq, Poem XI lines 13-15; the religion of love

Tarjumān al-Ashwāq · Interpreter of Desires

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

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

Edition of 2026-08-13 · hekhal.org

About this edition

The underlying text is in the public domain by age. The original-language text is reproduced verbatim from a digital transcription of a public-domain text; the licence of that transcription is not stated as open (a verbatim transcription of a public-domain text carries no new copyright under US law), and this English rendering and its apparatus are a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

TRADITION	islamic-mysticism
LANGUAGE	Arabic
PERIOD	early 13th c.
ATTRIBUTION	Muhyi al-Din ibn al-Arabi (1165-1240); composed in Mecca c. 1215
TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
LICENCE	CC-BY-SA-4.0
ONLINE	https://hekhal.org/texts/tarjuman-poem-xi-religion-of-love-targum/

> **Cite this edition:** Hekhal Targum Project, trans. "Tarjuman al-Ashwaq, Poem XI lines 13-15; the religion of love." Hekhal reader's edition, 2026-08-13. https://hekhal.org/texts/tarjuman-poem-xi-religion-of-love-targum/

> 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.

This edition presents the verbatim original-language text beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.



لقد صار قلبي قابلا كل صورة
فمرعى لغزلان ودير لرهبان وبيت
لأوثان وكعبة طائف وألواح توراة
ومصحف قرآن أدين بدين الحب أنى
توجهت ركائبه فالحب ديني وإيماني

Indeed my heart has become receptive of every form: a meadow for gazelles and a cloister for monks, a house for idols and the Kaʿba of the circumambulator, the tablets of the Torah and the codex of the Qur’an. I hold to the religion of love, wherever its mounts turn, love is my religion and my faith.

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.

⁂

zahir-batin-relation

Active relation: aspect. The famous catalogue of sanctuaries (gazelle-meadow, monks' cloister, idol-house, Kaʿba, Torah-tablets, Qur'an-codex) is the zahir; the batin is that the heart, as qābil kulli ṣūra, is the locus in which each of these is disclosed as a form (ṣūra) of the Real. The list is not religious indifferentism but a metaphysical claim: every confessional form is an aspect of a single self-disclosure (tajallī), and the heart of the ʿārif is the mirror in which they coincide. The closing distich names the inner orientation, maḥabba, that grounds the outer plurality. *Nicholson, R. A. 1911, p. 67-70*; *Chittick, William C. 1989, p. 106-112*

qabilan

qābil here is technical: in the Akbarian lexicon the qābil is the recipient-correlate of fayḍ (effusion) and tajallī (self-disclosure). The heart's becoming qābil kulli ṣūra is not mere metaphorical openness; it is the realization that the heart (qalb, etymologically 'that which turns/inverts') is the only created locus capacious enough to mirror every form of the Real's self-disclosure. Cf. Futūḥāt I.219 and the ḥadīth qudsī 'My heavens and My earth contain Me not, but the heart of My believing servant contains Me.' *Ibn ʿArabī, Muḥyī al-Dīn, p. I.219*

kaʿba-tāʾif

kaʿbatu ṭāʾifin: literally 'a Kaʿba of a circumambulator.' The grammatical inversion (the Kaʿba belongs to the ṭāʾif rather than the reverse) is doctrinally pointed, every ṭāʾif's qibla is constituted in the act of turning toward it. This anticipates 'wherever its mounts turn' in the closing distich: the qibla is wherever love directs, not a fixed point.

rakāʾibuhu

rakāʾib (mounts, riding-camels) is the conventional Arabic poetic figure for the caravan of the beloved; 'wherever its mounts turn' positions love as a moving qibla. The line is among the most cited in the Tarjumān and was the focus of

orthodox suspicion that prompted Ibn ʿArabī's own Dhakhāʾir al-aʿlāq commentary defending the poem as wholly metaphysical. *Ibn ʿArabī, Muḥyī al-Dīn*

Editorial decisions

- **religion-of-love.** Rendered 'the religion of love' rather than 'the creed of love' or 'the law of love' to preserve the surface confession; the obligation-sense of dīn is surfaced in the ambiguities array rather than chosen on the surface. *(editor-machine, 2025-01-15)*
- **kaʿba-tāʾif-construction.** Preserved the iḍāfa 'the Kaʿba of the circumambulator' rather than smoothing to 'the pilgrim's Kaʿba' so that the doctrinal point (the qibla is constituted by the turning) survives. *(editor-machine, 2025-01-15)*

Colophon

Tarjuman al-Ashwaq, Poem XI lines 13-15; the religion of love. Hekhal reader's edition of 2026-08-13. Generated from the living edition at https://hekhal.org/texts/tarjuman-poem-xi-religion-of-love-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.

Hekhal is an open, sourced reference to the world's mystical traditions. New texts, maps and lexicon entries: hekhal.org. To fund the translation of a text that has none in English, see hekhal.org/sponsor.

© 2026 Hekhal · hekhal.org