HEKHAL · READER'S EDITION

الإنسان الكامل

al-Insān al-Kāmil

'Abd al-Karīm al-Jīlī, The Perfect Human: every chapter published on Hekhal, Arabic and English

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

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About this edition

This volume gathers every part of *al-Insān al-Kāmil* published on Hekhal as of 2026-08-13, in order. Each part keeps its own apparatus and notes.

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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.

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al-Insān al-Kāmil, Bāb 1: The Essence · full parallel manuscript

The opening chapter of *al-Insān al-Kāmil*, the first of the book's foundational metaphysical band (Bāb 1-31), rendered as a full parallel manuscript: every segment, aligned line by line. It is al-Jīlī's treatise on the Essence (al-Dhāt), and it is the most apophatic chapter in the whole work: God's Essence is "the Unseen of Oneness," upon which every expression falls from one face yet none captures, since a thing is known only by its like or its opposite and the Essence has neither. The argument is carried less by exposition than by image and verse: a three-verse qaṣīda on the impossibility of encompassing the Essence; the allegory of the "bird of holiness" that flies past the Names and Attributes to the verge of non-existence and writes back a letter to the world; a long, famous apophatic qaṣīda of paradoxes (an ignorance that is knowledge, a war that is peace, poison to one and musk to another); and the doctrine of the Single Substance (al-jawhar al-fard) with its eight paired aspects, pre-eternity and sempiternity, the Real and the creation, the Lord and the servant, necessity and possibility. It closes on a doxology that declares its own failure: "all this discourse does not fall upon the reality of the Essence of the Most High."

Editorial note. This chapter is the metaphysical seed of everything the book later builds, and it sets the register in which the rest must be read. Its method is the *coincidence of opposites*: every predicate is affirmed of the Essence from one face and denied from another (§69), so that the

chapter's apparent contradictions are its argument, not a flaw in it. The high waḥdat-al-wujūd formulations are here in their most concentrated, poetic form, "nay, you; nay, I" (§15); "my secret is His ipseity, my spirit His I-ness" (§32), and are recorded in al-Jīlī's voice and framed against the mainstream: in this chapter they are **apophatic poetry**, the self as mirror of a self-disclosure, not the claim of a merger of substances (the ḥulūl and ittiḥād he denies elsewhere in the book). His governing safeguard is stated as a perfection of the Essence itself: it is "not grasped, yet itself grasps" (§4), beyond resembler and opposite, so that "all this discourse" about it necessarily falls short (§74). A second-reader pass is advisable, with attention to the qaṣīda's deliberately paradoxical couplings and a few single-word OCR uncertainties rendered to sense.

الباب الأول في الذات

Chapter One: On the Essence (al-Dhāt)

§2

اعلم أن مطلق الذات هو الأمر الذي تستند عليه الأسماء والصفات في عينها لا في وجودها، فكل اسم أو صفة استند إلى شيء فذلك الشيء هو الذات، سواء كان معدوماً كالعنقاء أو موجوداً، فافهم.

Know that the absolute Essence (muṭlaq al-dhāt) is the matter upon which the

Names and the Attributes rest, in their very [reality], not in their existence. So every name or attribute that rests upon a thing, that thing is the essence [of it], whether it be non-existent, like the ‘Anqā’ [the phoenix of legend], or existent. So understand.

GLOSSARY: DHAT, ASMA, SIFAT

§3

والموجود نوعان: نوع موجود محض، وهو ذات الباري سبحانه وتعالى. ونوع موجود ملحق بالعدم، وهو ذات المخلوقات.

And the existent is of two kinds: a kind that is pure existent, and that is the Essence of the Originator (al-Bārī; glory be to Him, exalted is He); and a kind of existent annexed to non-existence, and that is the essence of the created things.

§4

واعلم أن ذات الله سبحانه وتعالى عبارة عن نفسه التي هو بها موجود لأنه قائم بنفسه، وهو الشيء الذي استحق الأسماء والصفات بهويته، فيتصوّر بكل صورة يقتضيها منه كل معنى فيه، أعني اتصف بكل وصف

And know that the Essence of God (glory be to Him, exalted is He) is an expression

يطلبه كل نعت، واستحق لوجوده كل اسم دلّ على مفهوم يقتضيه الكمال، ومن جملة الكمالات عدم الانتهاء ونفي الإدراك، فحُكم بأنها لا تُدرك، وأنها مُدرِكة لاستحالة الجهل عليه، فاعلم.

for His Self, by which He is existent, because He is self-subsistent (qā'im bi-nafsih); and He is the [very] thing that merited the Names and the Attributes by His ipseity (huwiyya). So He takes form in every form that every meaning in Him requires of Him, I mean, He is qualified by every quality that every descriptor seeks, and merited, by His existence, every name that denotes a concept which perfection requires. And among the [sum of] perfections are endlessness and the negation of being grasped: so it is ruled that it [the Essence] is not grasped, and that it [itself] grasps: since ignorance is impossible for Him. So know [this].

GLOSSARY: DHAT, ASMA, SIFAT

> *The apophatic core of the chapter, stated at the outset: the Essence is among the 'perfections' precisely in being ungraspable (lā tudrak) while itself grasping (mudrika). al-Jīlī's tanzīh is not a deficiency in the Essence but a perfection of it.*

§5

وفي هذا المعنى قلت في قصيدة:

And in this meaning I said, in a poem:

§6

أحطتُ خبراً مجملاً ومفصلاً ..... بجميع ذاتك يا جميع صفاته

Have I encompassed, in knowledge summary and detailed, / all of Your Essence: O You who are the sum of His attributes?

§7

أم جلّ وجهك أن يحاط بكنهه ..... فاحتطه أن لا يحاط بذاته

Or is Your Face too exalted to be encompassed in its innermost reality? / Then encompass it [only] thus: that it cannot be encompassed in its Essence.

§8

حاشاك من غاية وحاشا أن تكن ..... بك جاهلاً ويلاه من حيراته

Far be it from You [to have] a limit, and far be it that I should be, / through You, ignorant. Alas, for its bewilderments!

§9

واعلم أن ذات الله تعالى غيب الأحدية التي كل العبارات واقعة عليها من وجه، غير مستوفية لمعناها من وجوه كثيرة، فهي لا تُدرك بمفهوم عبارة ولا تُفهم بمعلوم إشارة، لأن الشيء إنما يُفهم بما يناسبه فيطابقه، أو بما ينافيه فيضادُّه، وليس لذاته في الوجود مناسب ولا مطابق ولا مناف ولا مضاد، فارتفع من حيث الاصطلاح إذاً معناه في الكلام، وانتفى بذلك أن يُدرك للأنام.

And know that the Essence of God (exalted is He) is the Unseen of Oneness (ghayb al-aḥadiyya), upon which all expressions fall from one aspect, [yet] none fulfilling its meaning from many aspects. So it is not grasped by the concept of [any] expression, nor understood by the content of [any] allusion, because a thing is understood only by what resembles it (so as to correspond to it) or by what is contrary to it (so as to oppose it); and His Essence has, in existence, neither resembler nor correspondent, neither contrary nor opposite. So its meaning, then, [stands] elevated above [capture] in speech by way of convention, and by that it is precluded from being grasped by humankind.

GLOSSARY: DHAT, TANZIH

§10

المتكلم في ذات الله صامت، والمتحرك ساكن، والناظر باهت، عزّ أن تدركه العقول والأفهام، وجلّ أن تجول فيه الفهوم والأفكار، لا يتعلق بكنهه حديث العلم ولا قديمه، ولا يجمعه لطيف الحد ولا عظيمه، طار طائر القدس في فضاء الجو الخالي، وسبح بكليته في هواء هذا الفلك العالي.

The one who speaks of the Essence of God is [struck] mute; the one who moves is still; the one who gazes is dumbfounded. Too mighty is He for the intellects and the understandings to grasp Him, too majestic for understandings and thoughts to range within Him. Neither the new [knowledge] of [created] knowing nor its ancient [knowing] attaches to His innermost reality; neither the subtle definition nor the grand one gathers Him. The bird of holiness (ṭā’ir al-quds) flew into the expanse of the empty air, and swam with its entirety in the atmosphere of this lofty sphere.

> *The 'bird of holiness' (ṭā'ir al-quds) here begins an extended allegory, al-Jīlī's signature device, of the spirit's flight beyond the Names and Attributes to the verge of non-existence and back; it carries the chapter through §15.*

§11

فغاب عن الأكوان واخترق الأسماء والصفات بالتحقيق والعيان، ثم طار محلقاً على أوج العدم بعد أن قطع مسافة الحدوث والقدم، فوجده واجباً لا يجوز وجوده ولا يغيب مفقوده، فلما أراد الرجوع إلى العالم المصنوع طلب حصول العلامة، فكتب على جناح الحمامة: أما بعد؟

So it became absent from the beings, and pierced through the Names and the Attributes by realization and direct vision; then it flew, soaring upon the apex of non-existence, after it had traversed the distance of origination and pre-eternity. So it found Him necessary [of existence]: His existence is not [merely] possible, nor is His [seeming] absence ever [truly] absent. And when it wished to return to the fashioned world, it sought to obtain a token; so it wrote upon the wing of the dove: 'To proceed:'

GLOSSARY: ASMA, SIFAT

§12

فإنك أيها الطلسم الذي لا ذات ولا اسم، ولا ظل ولا رسم، ولا روح ولا جسم، ولا وصف ولا نعت، ولا وسم.

Truly you, O talisman that has neither essence nor name, neither shadow nor trace,

neither spirit nor body,
neither description nor
descriptor, nor [any] mark --

§13

لك الوجود والعدم، ولك الحدوث والقدم، معدوم لذاتك موجود في النفس، معلوم بنعمتك مفقود بالجنس، كأنك ما خُلقت إلا معياراً، وكأنك لم تكن إلا أحباراً، برهن عن ذاتك بصريح لغاتك، فقد وجدتك حياً عالماً مريداً قادراً متكلماً سميعاً بصيراً.

Yours is existence and non-existence; yours is origination and pre-eternity. Non-existent in your essence, existent in the Self; known by your grace, lost as to [your] genus. As though you were created only [as] a measure, and as though you were nothing but ink-[marks]. Demonstrate your essence by the plain [speech] of your tongues, for I have found you living, knowing, willing, powerful, speaking, hearing, seeing.

> *The address is to the 'talisman': the Essence's nominal locus, the Perfect Human as the point where the unsayable Essence becomes expressible. The closing series names the seven classical attributes of the Essence (the ṣifāt al-maʿānī): life, knowledge, will, power, speech, hearing, sight.*

§14

حويت الجمال وحزت الجلال، واستوعبت بنفسك أنواع الكمال، أما ما تصورت من إثبات موجود غيرك فما ثَمَّ، وأما حسنك الباهي فقد ثَمَّ. المخاطَب بهذا الكلام ذاك.

You have comprehended Beauty and won Majesty, and encompassed in yourself the kinds of perfection. As for what you imagined of affirming an existent other than you, there is none; and as for your radiant beauty, it is there indeed. The one addressed by this discourse is That [One].

§15

بل أنت بل أنا، يا من عُدم هناك فقد وجدناك هنا:

Nay, [it is] you; nay, [it is] I: O you who were non-existent there: indeed we have found you here:

The 'nay-you-nay-I' (bal anta bal anā) is one of the chapter's high waḥdat-al-wujūd formulations: the collapse of the address between the Real and the speaking self. Recorded in al-Jīlī's voice and framed against the mainstream; it is poetic apophasis, not a claim of substantial identity (which he denies elsewhere).

§16

عزّت مداركه غابت عوالمه ..... جلّت مهالكه أصمت صوارمه

Mighty are the faculties [that would grasp] Him; vanished, His worlds; / majestic, His

perils; struck dumb, His cutting blades.

§17

لا العين تبصره لا الحد يحصره ..... لا الوصف يحضره من ذا ينادمه

No eye beholds Him; no definition confines Him; / no description brings Him present: who, then, may keep Him company?

§18

آلت عبارته ضاعت إشارته ..... هدّت عمارته قلباً يصادمه

His expression came to naught; His allusion was lost; / His edifice demolished a heart that would collide with Him.

§19

عقل ولا فلك روح ولا ملك ..... مَلِك له مُلك عزّت محارمه

An intellect, yet no sphere; a spirit, yet no angel; / a King who has a kingdom: inviolable are His sanctities.

§20

عين ولا بصر علم ولا خبر ..... فعل ولا أثر غابت معالمه

An eye, yet no sight; a knowledge, yet no report; / an act, yet no trace: His landmarks have vanished.

§21

قطب على فلك شمس على حبك .....
طاوس في سكك تجلّى عظائمه

A Pole upon a sphere; a sun upon the well-woven [heaven]; / a peacock in the lattices: His mighty things were disclosed.

GLOSSARY: TAJALLI

§22

أنموذج سُطّرا بالاصطلاح سرى ..... عن
الوجود عُرّي روحيُّ عوالمه

A paragon set down in writing, coursing through convention, / stripped bare of existence: spiritual are His worlds.

§23

حرب ملوّنة دار مكوّنة ..... نفس مدوّنة
ميت همى دمه

A many-hued war; an abode brought into being; / a soul set down in writing; a dead one whose blood has flowed.

§24

ذات مجرّدة نعت مفرّدة ..... آي مفردة
يقرأه راقمه

An essence abstracted; a descriptor made single; / a sign set apart, which its own inscriber reads.

§25

محض الوجود له والنفي يشمله ..... يدري
ويجهله من قام نائمه

Pure existence belongs to Him, yet negation encompasses Him; / he both knows and is ignorant of Him: the one whose sleeper has risen.

§26

نفى وقد ثبتت سلب وقد وجبت ..... رمز
وقد عُرفت نشر وناسمه

A negating, yet [things] stood affirmed; a stripping-away, yet [they] became necessary; / a cipher, yet [it] was known; an unfolding, and its fragrant breath.

§27

لا تطمعن فما تلقى له حرماً ..... إن كنت
مغتنماً هذي مغانمه

Do not covet, for you will find no sanctuary that is His; / if you would seize spoils: these are His spoils.

§28

عنقاء مغربه أنت المراد به ..... تنزيه
مشتبه مما يلائمه

[He is] His own ʿAnqāʾ Mughrib [the unattainable phoenix]; you are the one He means: / a transcendence (tanzīh) made ambiguous by whatever is made to suit Him.

GLOSSARY: TANZIH

§29

موج له زخر بحر به غرر ..... نار له شرر والعشق ضارمه

A wave that has its surging; a sea in which are perils; / a fire that has its sparks, and passionate love is its kindler.

§30

مجهولة وصفت منكورة عرفت ..... وحشية ألفت قلباً يسالمه

Unknown, yet described; unrecognized, yet known; / wild, yet grown tame to a heart that makes peace with Him.

§31

إن قلت تعرفه فلست تنصفه ..... أو قلت تنكره فأنت عالمه

If you say you know Him, you do Him no justice; / or if you say you deny Him, yet you are the one who knows Him.

§32

سرّي هويته روحي إنّيته ..... قلبي منصّته والجسم خادمه

My secret is His ipseity; my spirit, His I-ness; / my heart, His seat of audience; and the body, His servant.

Among the qaṣīda's strongest identity-statements; recorded in al-Jīlī's voice. It maps the self's faculties onto the divine self-disclosure (the human as mirror), not a merger of substances: read in the apophatic register the chapter sustains throughout.

§33

إني لأعقله مع ذاك أجهله ..... من ذا
يحصله صدّت غنائمه

Truly I comprehend Him, yet, with that, I am ignorant of Him; / who is it that attains Him? His spoils have turned away.

§34

يعلو فكتمه يدنو فأفهمه ..... يملي فأرقمه
يدهيك قائمه

He rises high, so I conceal Him; He draws near, so I make Him understood; / He dictates, so I inscribe Him: His ever-standing [reality] confounds you.

§35

نزّهته فعرى شبّهته فسرى ..... جسّمته
فطرا ما لا أقاومه

I declared Him transcendent, so He was laid bare; I likened Him, so He flowed forth; / I gave Him a body, so there flew up what I cannot withstand.

GLOSSARY: TANZIH, TASHBIH

The verse stages the tanzīh/tashbīh dialectic in miniature: pure transcendence and pure likening each fail, and the attempt itself produces what overwhelms the seeker: the Akbarian via media of 'neither, and both.'

§36

نزّلته فأبى بالحسن منتهياً ..... يلقاه منتسباً
في الهُدب صارمه

I brought Him down, but He refused: ending [only] in beauty; / his keen blade meets him, kindred, [hidden] within the eyelashes.

§37

في خدّه سجل في ناره شعل ..... في جفنه
كحل كالرمح قائمه

In His cheek, a record; in His fire, flames; / in His eyelid, kohl: His [stature] standing like a lance.

§38

في ريقه عسل في قدّه أسل ..... في جعده
رسل والظلم ظالمه

In His saliva, honey; in His stature, spear-straight reeds; / in His curls, soft grace, and the dark [of His locks] is its own tyrant.

§39

سمر سواعده سود جعائده ..... بيض
نواجذه حمر مباسمه

Tawny, His forearms; black, His tresses; / white, His [back] teeth; red, His smiling lips.

§40

خمر مراشفه سحر معاطفه ..... وهم
لطائفه التيه لازمه

Wine, His lips to sip; magic, His swaying flanks; / illusion, His subtleties: bewildered pride cleaves to Him.

GLOSSARY: WAHM

§41

مجهولة وصفت مملوءة عرفت .....
وحشية ألفت قلبي تكالمه

Unknown, yet described; full, yet known; / wild, yet grown tame: my heart converses with Him.

§42

الفتك صنعته والقتل شيمته ..... والهجر
حليته مرّت مطاعمه

Slaying is His craft, and killing His nature, / and estrangement His ornament: bitter are the things He gives to taste.

§43

مرآبٌ بسطا مقيّدٌ نشطا ..... مصوّرٌ غلطا
نور طواسمه

A thing resorted-to, outspread; bound, yet sprung loose; / formed [as if] by error: light are His talismans.

§44

ما جوهر عرض ما صحة مرض .....
سهم هو الغرض حارت قواسمه

Neither a substance nor an accident; neither health nor

sickness; / an arrow that is itself the target: His apportioners are bewildered.

§45

فرد وقد آثرا جمع ولا نفرا ..... أمامنا ووَرا الكلُّ عالمه

Single, yet He has [sown] preference; a gathering, yet not a scattered band; / before us and behind: the All is His knower.

§46

جهل هو العلم حرب هو السلم ..... عدل هو الظلم مدّت قواصمه

An ignorance that is itself knowledge; a war that is itself peace; / a justice that is itself wrong: His shattering blows are stretched out.

§47

يبكي ويطربني يصحو ويسكرني ..... ينجو ويغرقني أبغي أحكمه

He weeps, and yet delights me; He grows sober, and yet intoxicates me; / He is saved, and yet drowns me: I seek to master Him.

§48

طوراً ألاعبه طوراً أصاحبه ..... طوراً أجانبه طوراً أكالمه

At times I play with Him; at times I keep His company; /

at times I shun Him; at times I converse with Him.

§49

طوراً يخاللني طوراً يواصلني ..... طوراً يقاتلني حتى أخاصمه

At times He befriends me; at times He joins Himself to me; / at times He fights me: until I contend against Him.

§50

إن قلت قد طربا ألقاه مغتضبا ..... أو قلت قد وجبا تبقى عزائمه

If I say He has rejoiced, I find Him wrathful; / or if I say He has become necessary, His firm resolves abide.

§51

وحش وما ألفا نكر وما عرفا ..... ذات وما وصفا عقل دعائمه

Wild, yet not [truly] estranged; unrecognized, yet not [truly] unknown; / an essence, yet undescribed: firmly knit are His supports.

§52

شمس وقد سطعت برق وقد لمعت ..... ورق وقد سجعت فوقي حمائمه

A sun, and it has blazed; a lightning, and it has flashed; / [leaves of] song, and His doves have cooed above me.

§53

ضدّان قد جُمعا فيه وما امتنعا ..... عين
إذا نبعا هاجت ملاطمه

Two opposites gathered in Him, and yet not refusing [to meet]; / a spring, when it gushed forth, its surging waves were stirred.

§54

سمٌّ لذائقه مسك لناشقه بحر ..... لغارقه
ضاعت علائمه

Poison to the one who tastes Him; musk to the one who inhales Him; / a sea to the one who drowns in Him: His marks were lost.

§55

ثم كتب على جناح الطير الأخضر بقلم مداد الكبريت الأحمر: أما بعد، فإن العظمة نار والعلم ماء والقوى هواء والحكمة تراب، عناصر بها يتحقق جوهرنا الفرد.

Then he wrote upon the wing of the green bird, with a pen of red-sulphur ink: 'To proceed: Grandeur is fire, Knowledge is water, the Powers are air, and Wisdom is earth: elements by which our Single Substance (jawharunā al-fard) is realized.'

The 'red sulphur' (al-kibrīt al-aḥmar) is the alchemists' and Sufis' figure for the rarest, transmuting agent: here the ink of the highest gnosis. What follows (§56-63) is the doctrine of the Single Substance and its paired aspects, the metaphysical spine of the whole book.

§56

ولهذا الجوهر عرضان: الأول الأزل، والثاني الأبد.

And this substance has two accidents: the first, pre-eternity (al-azal); the second, sempiternity (al-abad).

§57

وله وصفان: الوصف الأول الحق، والوصف الثاني الخلق.

And it has two descriptions: the first description, the Real (al-Ḥaqq); the second description, the creation (al-khalq).

§58

وله نعتان: النعت الأول القدم، والنعت الثاني الحدوث.

And it has two attributes: the first attribute, [beginningless] pre-eternity (al-qidam); the second attribute, origination (al-ḥudūth).

§59

وله اسمان: الاسم الأول الربّ، والاسم الثاني العبد.

And it has two names: the first name, the Lord (al-Rabb); the second name, the servant (al-ʿabd).

§60

وله وجهان: الوجه الأول الظاهر وهو الدنيا، والوجه الثاني الباطن وهو الأخرى.

And it has two faces: the first face, the outward (al-ẓāhir), which is this world (al-dunyā); the second face, the inward (al-bāṭin), which is the other [world].

§61

وله حكمان: الحكم الأول الوجوب، والحكم الثاني الإمكان.

And it has two rulings: the first ruling, necessity (al-wujūb); the second ruling, possibility (al-imkān).

§62

وله اعتباران: الاعتبار الأول أن يكون لنفسه مفقوداً ولغيره موجوداً، والاعتبار

And it has two considerations: the first, that

الثاني أن يكون لغيره مفقوداً ولنفسه موجوداً.

it be, for itself, non-existent, and for another, existent; the second, that it be, for another, non-existent, and for itself, existent.

§63

وله معرفتان: المعرفة الأولى وجوبيته أولاً وسلبيته آخراً، والمعرفة الثانية سلبيته أولاً ووجوبيته آخراً.

And it has two [modes of] gnosis: the first gnosis, its necessity first and its negation last; the second gnosis, its negation first and its necessity last.

§64

وله نقطة للمفهوم فيها غلطة، وللعبارات عن معانيها انحرافات، وللإرشادات عن معانيها انصرافات.

And it has a point at which, for the understanding, there is an error; and [in which], for the expressions, there are deviations from their meanings, and for the [guiding] directions, turnings-away from their meanings.

§65

والحذر أيها الطير في حفظ هذا الكتاب الذي لا يقرأه الغير.

And [take] caution, O bird, in guarding this writing,

which no other [than you] reads.

§66

فلم يزل الطير طائراً في تلك الأفلاك، حياً في ممات، باقياً في إهلاك، إلى أن نشر جناحه وقد كان لفّ، وكشف بصره وقد كان كُفّ.

So the bird did not cease flying in those spheres, living amid death, abiding amid perishing, until it spread its wing, which had been folded, and unveiled its sight, which had been blinded.

§67

فوجده لم يخرج عن نفسه، ولم ينطق في سوى جنسه، داخلاً في البحر خارجاً عنه، شارباً ريّان فيه ظمآناً منه، ولا يكلمه قطعاً ولا يفقد منه شيئاً، تجد الكمال المطلق محققاً عبارة عن نفسه وذاته، ولا يملك تمام صفاته.

So it found Him not having gone out of His [own] Self, nor having spoken in [anything] other than His [own] genus, entering into the sea, yet outside it; drinking, quenched, within it, yet thirsting from it; neither speaking to Him at all, nor losing anything of Him. You find absolute Perfection realized, an expression of His [own] Self and Essence, while [the

creature] does not possess the fullness of His attributes.

GLOSSARY: DHAT, SIFAT

§68

يتصف بأسماء الذات والأوصاف حقّ الاتصاف، وليس له زمام يملكه بحكم الاتفاق والاختلاف.

He is qualified by the Names of the Essence and the descriptions in the [most] rightful manner of being-qualified; and there is no rein over Him that anything possesses, by the rule of accord or of difference.

GLOSSARY: ASMA, DHAT

§69

يتمكن من التصرف بصفاته كل التمكين، وليس له شيء بكماله في التعيين، له كمال الجولان في محله وعالمه، وليس له سرّ الانحصار في منازله ومعالمه، يرى كمال بدره محققاً في نفسه، ولا يستطيع منعاً لكسوف شمسه، يجهل الشيء وهو به عارف، ويرحل من المحل وهو فيه واقف، يسوغ الكلام فيه بغير لسان ولا يسوغ، ويستقيم عرفانه ولا يزوغ.

He is empowered to dispose by His attributes with all empowerment, while nothing belongs to Him in [any] fixed determination as to His perfection. His is the perfection of ranging in His place and His world, while His is not the secret of being

confined in His dwellings and His landmarks. He sees the perfection of His full moon realized in Himself, yet He is unable to prevent the eclipse of His sun. He is ignorant of the thing while being its very knower; He departs from the place while standing fixed within it. Speech concerning Him is permitted, without a tongue, and is yet not permitted; and the gnosis of Him stands straight, and does not swerve.

A sustained coincidentia oppositorum: the Essence as that in which to range freely and to be confined, to know and to be ignorant, to depart and to stay, are each at once true and false. This is the chapter's method, not a contradiction in it: every predicate is affirmed of the Essence from one face and denied from another.

§70

أدخلُ العالمَ فيه عرفاناً أبعدُهم عنه بياناً، أقصى الناس عن سَوحه أقربهم منه، حرفه لا يُقرأ، ومعناه لا يُفهم ولا يُدرى.

The most penetrating of the world into [knowing] Him, in gnosis, is the furthest of them from Him in

exposition; the most distant of people from His courtyards is the nearest of them to Him. His letter is not read, and His meaning is neither understood nor known.

§71

وعلى الحرف نقطة وهمية دارت عليها دائرة، ولها في نفسها عالم، ذلك العالم على هيئة الدائرة المستديرة فوقها، وهو, أعني النقطة, نقطة من تلك الدائرة.

And upon the letter is an imaginal point, around which a circle has turned; and it has, in itself, a world, that world being in the shape of the circle that revolves above it; and it, I mean the point: is [itself] a point of that circle.

GLOSSARY: WAHM

§72

وهي جزء من هيئة أجزائها، والدائرة بجميعها في حاشية من حواشي بساطها، فهي بسيطة من نفسها، مركبة من حيث هيئتها.

And it is a part of the configuration of its [own] parts; and the circle, in its entirety, is in [but] one margin of the margins of its [own] expanse. So it is simple

in itself, composite in respect of its configuration.

§73

فردٌ من جهة ذاتها، نورٌ باعتبار وضوحها، ظلمةٌ باعتبار عدم الوقوع عليها.

Single from the direction of its essence; light, in respect of its clarity; darkness, in respect of [the impossibility of] being lighted upon.

§74

وكل هذا المقال لا يقع على حقيقة ذات المتعال، كلّ فيه اللسان وانحصر، وضاق عنه الزمان وانحسر، تعالى الله العظيم الشأن، الرفيع السلطان، العزيز الديّان.

And all this discourse does not fall upon the reality of the Essence of the Most High. In [striving for] it the tongue grew weary and was hemmed in, and time fell short of it and ebbed away. Exalted is God: the Magnificent of station, the Lofty of sovereignty, the Mighty, the Requiter.

> *The closing doxology, and the chapter's true end (the print OCR confirms it). It seals the whole apophatic argument: every word of the chapter, by the chapter's own admission, fails to reach the Essence it is about.*

Collation. *Two-witness collated. THE OPENING CHAPTER of the book (al-Dhāt, the Essence) and the first of the foundational metaphysical band Bāb 1-31. Witness 2 (ibnalarabi.com id=4) clean of website navigation text; the trailing site search box 'al-baḥth fī naṣṣ al-kitāb' excluded as chrome (it returns zero hits in the print OCR). The chapter's true end is the closing doxology (§74), confirmed against the print OCR; the dangling 'thumma qāla:' that ends the digital-witness page is the lead-in to Bāb 2's opening poem (in the print OCR it is immediately followed by the Bāb 2 heading and its qaṣīda), so it is assigned to Bāb 2, NOT dropped. Heavily poetic: a 3-verse qaṣīda (§6-8) and the long ~39-verse apophatic qaṣīda (§16-54), the latter carrying several single-word OCR garbles (e.g. ʿakl for ʿaql, §20, §52; muncertain symbol-words at §44) rendered to sense and not over-claimed. The eight dyad-lists of the Single Substance (§56-63) each group one 'it has two X' triplet into a single segment for readability; no authorial text omitted.*

Qur'ān. *No verbatim Qur'ān citations in this chapter: al-Jīlī's most apophatic chapter, built on tanzīh and the via negativa rather than scriptural proof-texts, so there are no loci to verify. One lexical allusion noted in the long qaṣīda: 'shams ʿalā ḥubak' (§22) echoes 'wa-l-samā'i dhāti l-ḥubuk' (al-Dhāriyāt 51:7, the well-woven heaven). The recurring symbol 'ʿAnqā' Mughrib' (the phoenix that is named yet has no existence outside its name; §2, §29) is a stock philosophers'-and-Sufi figure for the nominal-but-non-existent, not Qur'anic. The seven attributes named at §13 (living, knowing, willing, powerful, speaking, hearing, seeing) are the classical ṣifāt al-maʿānī.*

The Essence, the bird of holiness, the apophatic qaṣīda, and the Single Substance

Bāb 1 is the foundation-stone of the book: before the Names, the Attributes, the cosmos, or the Perfect Human, al-Jīlī sets down what can and cannot be said of the bare Essence (al-Dhāt). His answer is radically apophatic. The Essence is "the Unseen of Oneness" (ghayb al-aḥadiyya); it is known neither by its like nor by its opposite, because it has neither; and so its very meaning stands "elevated above capture in speech by way of convention." Crucially, this unknowability is not a defect but a *perfection*: among the perfections of the Essence is "endlessness and the negation of being grasped," so that it is "not grasped, yet itself grasps." The chapter then proceeds by figure rather than by demonstration. The "bird of holiness" (ṭā'ir al-quds) flies out of the beings, pierces the Names and Attributes, soars to "the apex of non-existence," finds the Real necessary and never truly absent, and writes back two letters, one to the "talisman" that has neither essence nor name yet is found living, knowing, willing, powerful, speaking, hearing, and seeing (the seven attributes of the Essence); and one, in red-sulphur ink, laying out the Single Substance (al-jawhar al-fard) realized from four elemental correspondences (Grandeur/fire, Knowledge/water, the Powers/air, Wisdom/earth) and articulated into eight paired aspects: pre-eternity and sempiternity, the Real and the creation, the ancient and the

originated, the Lord and the servant, the outward (this world) and the inward (the next), necessity and possibility, and two reciprocal considerations and gnoses. Between the two letters stands the chapter's great apophatic qaṣīda (some thirty-nine verses), a cascade of paradoxes, "an ignorance that is knowledge, a war that is peace, a justice that is wrong"; "poison to the one who tastes Him, musk to the one who inhales Him, a sea to the one who drowns in Him", whose point is precisely that no predicate holds of the Essence except as it is at once also denied. The chapter ends where it must, in a doxology of its own insufficiency. This is the most concentrated waḥdat-al-wujūd and tanzīh material in the book, recorded in al-Jīlī's voice, framed in the apophatic register the chapter itself demands, and set against the mainstream.

al-Insān al-Kāmil, Bāb 2: The Name, Absolutely · full parallel manuscript

The second chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. Where Bāb 1 held that the Essence cannot be reached, this chapter answers how it is approached at all, by the Name. The name is what fixes the named in understanding, imagination, and intellect; the relation of name to named is that of outward to inward; and so the Name "Allāh" is the one path to the Named, the prime-matter (hayūlā) of all the perfections and the mirror in which the human comes to know that "God was, and nothing was with Him." The heart of the chapter is a letter-by-letter mystical reading of the five letters of the Name, the first alif as Oneness, the two lāms as Majesty and Beauty, the silent alif as unlimited Perfection, and the hā' as the divine Ipseity (huwiyya) that al-Jīlī identifies with the inmost reality of the human. It closes with the long, famous theopathic qaṣīda that begins "Mine is the kingdom in both abodes; I saw in them none but myself."

Editorial note. This chapter contains some of the boldest first-person-divine language in the whole book, and it is also the chapter that most carefully fences it. Three guardrails are al-Jīlī's own, not editorial additions. First, the **"loan and metaphor" rule** (§15, §17): when the servant's hearing, sight, life, and power are called God's, this is true of the servant only "by loan (ʿāriya) and figure (majāz)," and of God "by ownership and in reality", the same logic as the ḥadīth al-nawāfil.

Second, the **dual pole** (§75, §79): the human is "circular," at once the abject creature (servanthood, incapacity) and the bearer of "the form of the All-Merciful," never God simpliciter. Third, and decisively, the **abasement turn of the closing qaṣīda** (§99): after "I am nothing but He" (§83) and "I am a Lord for mankind" (§97), the poem pivots, "and here I am, of my own essence, a servant returning toward his Master," poor, lowly, a captive of his sins, begging the Prophet's intercession. The theopathic "I" is thus sealed, by the author, as the language of fanā' and divine self-disclosure, not a claim of a man's own godhood. There is also a guardrail on the perpetual-ascent (taraqqī) doctrine (§68): the "ascent" is in the disclosure, never in the Essence, which is "above increase and decrease." These verses and prose are recorded in al-Jīlī's voice and framed against the mainstream; a second-reader pass is advisable.

الباب الثاني في الاسم مطلقاً

Chapter Two: On the Name, absolutely (al-Ism muṭlaqan)

§2

حيِّ لهندٍ ممنّعَ الأعتاب ..... عالي المكان شامخ الأبواب

Greet, for Hind's sake, an abode whose thresholds are forbidden, / lofty of place, towering of gates --

§3

من دونه ضربُ الرقاب وكلُّ ما ..... لا تستطيع الخلقُ من إعراب

before [reaching] which necks are struck, and all that / the creation is unable to [utter in] clear speech.

§4

لو أن نشراً هبّ من أرجائها ..... سلب العقولَ وطاش بالألباب

Were a fragrant breeze to waft from its quarters, / it would rob the intellects and send the minds reeling.

The chapter's opening nasīb, in the classical mode where 'Hind' is the cipher for the unreachable Beloved: here the divine Presence approached through the Name. It is the 'thumma qāla' poem whose lead-in dangled at the end of the Bāb 1 digital witness.

§5

الاسم ما يعين المسمى في الفهم، ويصوّره في الخيال، ويحصره في الوهم، ويدبره في الفكر، ويحفظه في الذكر، ويوجده في العقل، سواء كان المسمى موجوداً أو معدوماً، حاضراً أو غائباً، فأول كمال تعرّف المسمى نفسه إلى من يجهله بالاسم.

The name is that which fixes the named in the understanding, pictures it in the imagination, confines it in the estimation, orders it in the cogitation, preserves it in

the remembrance, and brings it to be in the intellect: whether the named be existent or non-existent, present or absent. So the first perfection by which the named makes itself known to one ignorant of it is by the name.

GLOSSARY: KHAYAL, WAHM, FIKR

§6

فنسبته من المسمى نسبة الظاهر من الباطن، فهو بهذا الاعتبار عين المسمى، ومن المسميات ما تكون معدومة في نفسها، موجودة في اسمها كعنقاء مغرب في الاصطلاح.

So its relation to the named is the relation of the outward to the inward; and by this consideration it is the very [reality of] the named. And among named [things] are those non-existent in themselves, [yet] existent in their name: like the ʿAnqāʾ Mughrib [the phoenix] in convention.

§7

فإنها لا وجود لها إلاَّ في الاسم، وهو الذي كسبها هذا الوجود، منه أُعلمت صفاتها التي تقتضيها لذات هذا الاسم، وهو أعني الاسم غير المسمى.

For it has no existence except in the name; and it is the name that gained it this existence, from it were made known its attributes, which the very [reality] of this name requires; and it, I mean the name: is other than the named.

§8

باعتبار أن مفهوم عنقاء مغرب في الاصطلاح: هو الشيء الذي يغرب عن العقول والأفكار، وكان بنقشه على هيئة مخصوصة غير موجودة المثال لعظمها، وليس هذا الاسم بنفسه على هذا الحكم، فكأنه ما وُضع على هذا المعنى إلاَّ وضعاً آلياً على معقول معنى ليحفظ رتبته في الوجود كيلا ينعدم، فتحسب أن الوجود في ذاته ما هو بهذا الحكم.

[This is] by the consideration that the concept of ‘Anqā’ Mughrib, in convention, is the thing far-removed (yaghrub) from the intellects and the thoughts, [subsisting] by its [verbal] image in a particular configuration that has no existent likeness, on account of its grandeur; and this name is not, in itself, [governed] by this rule: it is as though it were assigned to this meaning only by an instrumental assignment,

upon an intelligible meaning, to preserve its rank in existence lest it become non-existent. So you suppose that existence, in its [own] essence, is not [governed] by this rule.

§9

فهو السبيل إلى معرفة مسماه، ومنه يصل الفكر إلى تعقل معناه، فألقِ الإلف من الكلام، واستخرج الورد من الكِمام، وعنقاء مغرب في الخلق مضادٌّ لاسمه الله تعالى في الحق، فكما أن مسمى عنقاء في نفسه عدم محض، فكذلك مسمى الله تعالى في نفسه وجود محض.

So it [the name] is the way to the knowledge of its named, and through it cogitation reaches the conceiving of its meaning. So cast off [mere] familiarity from the speech, and draw out the rose from its calyx. And the ʿAnqāʾ Mughrib, in [the realm of] creation, is the counterpart of His name 'Allāh' (exalted is He) in [the realm of] the Real: for just as the named of "ʿAnqāʾ," in itself, is pure non-existence, so the Named of 'Allāh' (exalted is He), in Himself, is pure existence.

GLOSSARY: FIKR

§10

فهو مقابل لاسم الله باعتبار أن لا وصول إلى مسماه إلا به، فهو أي عنقاء مغرب بهذا الاعتبار موجود، فكذلك الحق سبحانه وتعالى لا سبيل إلى معرفته إلا من طريق أسمائه وصفاته.

So it [ʿAnqāʾ] is the counterpart of the name 'Allāh' by the consideration that there is no reaching its named except through it; so it, that is, the ʿAnqāʾ Mughrib, is, by this consideration, [treated as] existent. And likewise the Real (glory be to Him, exalted is He): there is no way to His knowledge except by the path of His Names and His Attributes.

GLOSSARY: ASMA, SIFAT

§11

إذ كل من الأسماء والصفات تحت هذا الاسم، ولا يمكن الوصول إليه إلاَّ بذريعة أسمائه وصفاته، فحصل من هذا أن لا سبيل إلى الوصول إلى الله إلاَّ من طريق هذا الاسم.

Since each of the Names and the Attributes is under this Name [Allāh], and reaching Him is not possible except by the means of His Names and His Attributes, so it follows

from this that there is no way to reach God except by the path of this Name.

§12

واعلم أن هذا الاسم هو الذي اكتسب الوجود بحقيقته، وبه اتضحت له سبيل طريقته، فكان ختماً على المعنى الكامل في الإنسان.

And know that this Name is the one that acquired existence by its [own] reality, and by it the way of its path became clear to it; so it was a seal upon the perfect meaning in the human.

§13

وبه اتصل المرحوم بالرحمن، فمن نظر نقش الختم فهو مع الله تعالى بالاسم، ومن عبر المنقوشات فهو مع الله تعالى بالصفات، ومن فكّ الختم فقد جاوز الوصف والاسم، فهو الله بذاته غير محجوب عن صفاته، فإن أقام الجدار الذي يريد أن ينقضّ، وأحكم الختم الذي يريد أن ينفضّ، بلغ يتيمٌ حقّه، وبلغ خلقُه أشدّهما، واستخرجا كنزهما.

And by it the recipient-of-mercy is joined to the All-Merciful. So whoever looks at the engraving of the seal is with God (exalted is He) by the Name; whoever crosses over the engravings is with God (exalted is He) by the Attributes; and whoever unfastens the seal has passed beyond description and name, so he is God by His Essence, unveiled to His attributes. So if he sets

upright the wall that is about to collapse, and makes firm the seal that is about to scatter, [then] an orphan attains his right, his creation reaches its full strength, and the two bring out their treasure.

The closing image folds in the Moses-Khiḍr story (al-Kahf 18:77-82): the wall about to collapse, set upright so the two orphans beneath it might later attain their buried treasure. 'He is God by His Essence' is recorded in al-Jīlī's voice and is qualified two segments on (§15): the divine attributes belong to the servant only 'by loan and figure,' to God 'by ownership and in reality.'

§14

واعلم أن الحق سبحانه وتعالى جعل هذا الاسم مرآة للإنسان، فإذا نظر بوجهه فيها علم حقيقة "كان الله ولا شيء معه"، وكُشف له حينئذ أن سمعه سمع الله، وبصره بصر الله، وكلامه كلام الله، وحياته حياة الله، وعلمه علم الله، وإرادته إرادة الله، وقدرته قدرة الله تعالى.

And know that the Real (glory be to Him, exalted is He) made this Name a mirror for the human; so when he looks with his face into it, he knows the reality of 'God was, and nothing was with Him,' and it is unveiled to him then that his hearing is the hearing of God, his sight the sight of God, his speech

the speech of God, his life the life of God, his knowledge the knowledge of God, his will the will of God, and his power the power of God (exalted is He).

'God was, and nothing was with Him' (kāna Allāhu wa-lā shay'a ma'ah) is sound (Bukhārī). The sevenfold identification of the servant's faculties with God's echoes the ḥadīth al-nawāfil and is immediately qualified in §15.

§15

كل ذلك بطريق الأصالة، ويعلم حينئذ أن جميع ذلك إنما كان منسوباً إليه بطريق العارية والمجاز، وهي لله بطريق المُلك والتحقيق.

All of that [is His] by way of [original] authenticity; and he knows then that all of that was ascribed to him [the servant] only by way of loan (ʿāriya) and figure (majāz), while it belongs to God by way of [true] ownership and realization.

The decisive guardrail of the chapter: the divine attributes are the servant's only 'by loan and metaphor' and God's 'by ownership and in reality.' This is what keeps the preceding identification (§14) from being a claim of the servant's own divinity: it is the language of fanā' and divine self-disclosure, not substance-sharing.

§16

قال تعالى: {وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ} [الصافات: 96]، وقال في موضع آخر: {إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا} [العنكبوت: 17].

He (exalted is He) said: 'And God created you and what you do' (37:96, al-Ṣāffāt); and He said in another place: 'You worship, apart from God, [only] idols, and you fabricate a falsehood' (29:17, al-ʿAnkabūt).

QURʾĀN 37:96: AL-ṢĀFFĀT 37:96, VERBATIM; THE WITNESS OCR 'KHALAFAKUM' IS A SCRIBAL SLIP FOR THE QURʾANIC 'KHALAQAKUM'

QURʾĀN 29:17: AL-ʿANKABŪT 29:17, THE OPENING CLAUSE 'INNAMĀ TAʿBUDŪNA MIN DŪNI LLĀHI AWTHĀNAN WA-TAKHLUQŪNA IFKĀ'

§17

فكأن ذلك الشيء الذي يخلقونه هو الشيء الذي يخلقه الله، فكأن الخلق منسوباً إليهم بطريق العارية والمجاز، وهو لله بطريق المُلك والنسبة.

So it is as though that thing which they create is the [very] thing that God creates; so it is as though creating is ascribed to them by way of loan and figure, while it belongs to God by way of [true] ownership and attribution.

§18

والناظر وجهه في مرآة هذا الاسم يكتسب هذا العلم ذوقاً، يكون عنده من علوم التوحيد علم الواحدية، ومن حصل له هذا المشهد كان مجيباً لمن دعا الله، فهو إذن مظهر لاسمه الله، ثم إذا ترقّى وصفا من كدر العدم إلى العلم بوجود الواجب، وزكّاه الله بظهور القِدم من حيث الحَدَث، صار مرآة لاسمه الله.

And the one who looks at his face in the mirror of this Name acquires this knowledge as [direct] tasting; he has, of the sciences of [divine] unity, the science of unicity (ʿilm al-wāḥidiyya). And whoever attains this witnessing becomes one who answers the one who calls upon God, so he is, then, a

locus of manifestation (maẓhar) for His Name 'Allāh.' Then, when he ascends and is clarified from the turbidity of non-existence to the knowledge of the existence of the Necessary [Being], and God refines him by the appearing of pre-eternity through origination, he becomes a mirror for His Name 'Allāh.'

GLOSSARY: WAHIDIYYA, TAWHID

§19

فهو حينئذ مع الاسم كمرآتين متقابلتين توجد كل منهما في الأخرى.

So he is then, with the Name, like two facing mirrors, each of which is found in the other.

§20

ومن حصل له هذا المشهد كان الله مجيباً لمن دعاه، يغضب الله لغضبه ويرضى لرضاه، ويوجد عنده من علوم التوحيد علم الأحدية فما دونها.

And whoever attains this witnessing, God becomes the answerer of the one who calls upon him; God grows wrathful at his wrath and

content at his contentment; and he has, of the sciences of [divine] unity, the science of oneness (ʿilm al-aḥadiyya) and what is below it.

GLOSSARY: TAWHID

The reciprocity, God answering the one who calls the friend, His pleasure and wrath following the friend's, is the logic of the ḥadīth al-nawāfil; recorded in al-Jīlī's voice and framed.

§21

وبين هذا المشهد والتجلي الذاتي لطيفة، وهي أن صاحب هذا المشهد يتلو الفرقان وحده، والذاتي يتلو جميع الكتب المنزلة، فافهم.

And between this witnessing and the essential self-disclosure (al-tajallī al-dhātī) there is a subtlety: namely, that the possessor of this witnessing recites the Furqān [the Criterion] alone, whereas [the possessor] of the essential [self-disclosure] recites all the revealed books. So understand.

GLOSSARY: TAJALLI, DHAT

§22

واعلم أن هذا الاسم هيولى الكمالات كلها، لا يوجد كمال إلاَّ وهو تحت فلك الاسم، ولهذا ليس لكمال الله من نهاية، لأن كل كمال يُظهره الحق من نفسه فإن له في غيبه من الكمالات ما هو أعظم من ذلك وأكمل، فلا سبيل إلى الوقوع على نهاية الكمال من الحق بحيث أن لا يبقى مستأثراً عنده.

And know that this Name is the prime-matter (hayūlā) of all the perfections; no perfection is found but that it is under the sphere of the Name. And for this reason the perfection of God has no end, because every perfection that the Real makes manifest of Himself, He has, in His unseen, of perfections [something] greater than that and more perfect; so there is no way to come upon an end of perfection in the Real, such that nothing would remain reserved with Him.

§23

وكذلك الهيولى المعقولة أيضاً لا سبيل إلى بروز جميع صورها بحيث أن لا يبقى فيها قابلية صورة أخرى، هذا لا يمكن البتة، فلا يُدرك لما في الهيولى من الصور غاية.

And likewise the intelligible prime-matter, too: there is no way for all its forms to come forth such that no receptivity for another form would remain in it: this is impossible, ever; so no end is

grasped for the forms that are in the prime-matter.

§24 وإذا كان هذا من المخلوق فكيف في الحق الكبير المتعال.

And if this is [so] of the created, then how [much more] in the Real, the Great, the Most High!

§25 ومن حصل من تجليات الحق في هذا التجلي قال: بأن دَرْك العجز عن الإدراك إدراك.

And whoever attains, of the self-disclosures of the Real, this self-disclosure, says: that the apprehending of [one's own] incapacity to grasp is [itself] a grasping.

GLOSSARY: TAJALLI

The saying 'incapacity to attain apprehension is [itself] apprehension' (al-ʿajzu ʿan dark al-idrāk idrāk) is classically attributed to Abū Bakr al-Ṣiddīq.

§26 ومن تجلّى له الحق في تجلي معناه عين الله حيث علمه وتحققه حيث عينه، فهو لا يقول بالعجز عن الإدراك ولا بما ينافي ذلك، بل يتداعاه الطرفان، فيكون مقامه المقام الذي لا يمكن عنه تعبير.

And the one to whom the Real discloses Himself in the self-disclosure of His meaning, [who is] the very [reality of] God inasmuch as He knew him, and [whom

He] realized inasmuch as He individuated him, says neither [that there is] incapacity to grasp, nor what is contrary to that; rather, the two extremes lay claim to him, so that his station becomes the station of which no expression is possible.

§27

وهو أعلى مشهد في الله، فاطلبه ولا تكن عنه لاهٍ، وقال فيه رحمه الله تعالى:

And it is the highest witnessing in God; so seek it, and do not be heedless of it. And he (may God, exalted is He, have mercy on him) said concerning it:

§28

اللهُ أكبرُ هذا البحرُ قد زخرا ..... وهيّج الريحَ موجاً يقذف الدُّرَرا

God is greatest! This sea has surged, / and the wind has stirred up a wave that hurls forth pearls.

§29

فاخلع ثيابك واغرق فيه عنك ودع ..... عنك السباحةَ ليس السبحُ مفتخرا

So strip off your clothes and drown in it, [away] from yourself, and leave / aside the

swimming: swimming is no thing to boast of.

§30

ومُتْ فميتُ بحرِ اللهِ في رغدٍ ..... حياتُه بحياةِ اللهِ قد عَمَرا

And die, for the dead one of the sea of God is in ease; / his life, by the life of God, has been made to flourish.

> *The fanā'-poem: annihilation ('drown, die') as the gate to subsistence-by-God (baqā'), the same doctrine the chapter states in prose, that the servant's attributes are the Real's 'by loan' until the self is effaced.*

§31

واعلم أن الحق سبحانه وتعالى جعل هذا الاسم هيولى كمال صور المعاني الإلهية.

And know that the Real (glory be to Him, exalted is He) made this Name the prime-matter (hayūlā) of the perfection of the forms of the divine meanings.

§32

وكان كل من تجليات الحق التي لنفسه في نفسه داخلاً تحت حيطة هذا الاسم وما بعده، إلاَّ الظلمة المحضة التي تسمى بطون الذات في الذات.

And each of the self-disclosures of the Real, those that are for Himself, in Himself, falls under the encompassment of this Name and what is after it, except for the pure darkness that is

called the inwardness of the Essence within the Essence (buṭūn al-dhāt fī al-dhāt).

GLOSSARY: TAJALLI, DHAT

§33

وهذا الاسم نور تلك الظلمة، فيه يبصر الحق نفسه، وبه يتصل إلى معرفة الحق، وهو باصطلاح المتكلمين علمٌ على ذاتٍ استحقت الألوهية.

And this Name is the light of that darkness; in it the Real sees Himself, and by it [the creature] is connected to the knowledge of the Real. And it is, in the convention of the [dialectical] theologians, a proper name (ʿalam) for an Essence that merited Divinity (al-ulūhiyya).

GLOSSARY: DHAT

§34

وقد اختلف العلماء في هذا الاسم، فمن قائل يقول: إنه جامد غير مشتق، وهو مذهبنا، لتسمّي الحق به قبل خلق المشتق منه.

And the scholars have differed concerning this Name. One [group] says that it is a primitive [noun], underived, and this is our school, because the Real named Himself by it

before the creation of that from which it [would supposedly] be derived.

§35

ومن قائل: إنه مشتق من أَلِهَ يَأْلَه إذا عَشِق، بمعنى تعشُّق الكون لعبوديته بالخاصية في الجري على إرادته والذلة لعزة عظمته، فالكون به من حيث هو هو لا يستطيع مدافعة لذلك، لما نزل ماهية وجوده عليه من التعشيق لعبودية الحق سبحانه وتعالى، كما يتعشق الحديد بالمغناطيس تعشقاً ذاتياً.

And [another] says that it is derived from 'aliha, ya'lahu' [meaning] 'when he loved passionately', in the sense of the cosmos's passionate love for its servanthood, by the [innate] property, in [its] running upon His will and [its] lowliness before the might of His grandeur. So the cosmos, in that it is what it is, is unable to repel that, because of what the quiddity of its existence brought down upon it of passionate love for the servanthood of the Real (glory be to Him, exalted is He), as the iron is enamored of the magnet, with an essential enamorment.

§36

وهذا التعشق من الكون بعبوديته هو تسبيحه الذي لا يفهمه الكلُّ "العاجز".

And this passionate love of the cosmos, by its servanthood, is its glorification (tasbīḥ), which the [merely] incapable do not understand at all.

> *Alludes to 'and there is nothing that does not glorify Him with praise, but you do not comprehend their glorification' (al-Isrā' 17:44).*

§37

وله تسبيح ثانٍ، وهو قبوله لظهور الحق فيه. وتسبيح ثالث، وهو ظهوره في الحق باسم الخلق.

And it has a second glorification, which is its receptivity to the appearing of the Real in it; and a third glorification, which is its appearing in the Real under the name of 'creation.'

§38

وتسبيحات الكون كثيرة لله تعالى، فلها بنسبة كل اسم لله تسبيح خاص يليق به بذلك الاسم الإلهي، فهي تسبيح لله تعالى باللسان الواحد في الآن الواحد بجميع تلك التسبيحات الكثيرة المتعددة التي لا يبلغها الإحصاء.

And the glorifications of the cosmos to God (exalted is He) are many: it has, by the relation of each Name of God, a particular glorification befitting it through that divine Name. So it glorifies

God (exalted is He), with a single tongue in a single instant, by all those many, multiple glorifications that enumeration cannot reach.

§39

وكل فردٍ من أفراد الوجود بهذه الحالة مع الله. فاستدلّ من قال بأن هذا الاسم مشتق بقولهم: إله ومألوه، فلو كان جامداً لما تصرّف.

And every individual of the individuals of existence is in this state with God. So the one who held that this Name is derived adduced as proof their saying 'ilāh' [a god] and 'ma'lūh' [one toward whom love is directed]: for were it a primitive [noun], it would not be inflected [/disposed of so].

§40

ثم قالوا: إن هذا الاسم لما كان أصله إله، ووُضع للمعبود، دخله لام التعريف فصار "الإله"، فحُذف الألف الأوسط منه لكثرة الاستعمال فصار "الله".

Then they said: since the origin of this Name was 'ilāh,' and it was assigned to the Worshipped, the definite article (lām al-taʿrîf) entered it, so it became 'al-Ilāh'; then the middle alif was elided from it, on account of

frequency of use, so it became 'Allāh.'

§41

وفي هذا الاسم لعلماء العربية كلام كثير، فلنكتفِ بهذا القدر من كلامهم للتبرّك.

And concerning this Name the scholars of Arabic have much discourse; let us content ourselves with this measure of their discourse, for the sake of blessing.

§42

واعلم أن هذا الاسم خماسيّ، لأن الألف التي قبل الهاء ثابتة في اللفظ، ولا يُعتدّ بسقوطها في الخط، لأن اللفظ حُكمٌ على الخط.

And know that this Name is five-lettered, because the alif that is before the hā' is fixed in pronunciation, and its falling-away in the script is not counted, since pronunciation is the [governing] rule over the script.

> *The five letters al-Jīlī reads are alif, lām, lām, the (written-silent but pronounced) alif, and hā', analyzed one by one across §43-§74 as Oneness, Majesty, Beauty, unlimited Perfection, and the divine Ipseity (= the human).*

§43

واعلم أن الألف الأولى عبارة عن الأحدية التي هلكت فيها الكثرة، ولم يبقَ لها وجود بوجه من الوجوه.

And know that the first alif is an expression for Oneness (al-aḥadiyya), in which plurality has perished, and no existence remains for it in any respect whatever.

§44

ذلك حقيقة قوله تعالى: {كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ} [القصص: 88]، يعني وجه ذلك الشيء، وهو أحدية الحق فيه ومنه، له الحكم، فلا يتقيد بالكثرة، إذ ليس لها حكم.

That is the reality of His saying (exalted is He): 'Everything is perishing except His Face' (28:88, al-Qaṣaṣ): meaning the face of that thing, which is the oneness of the Real in it and from it; to it belongs the rule, so it is not bound by plurality, since plurality has no rule [/standing].

QUR'ĀN 28:88: AL-QAṢAṢ 28:88, THE CLAUSE 'KULLU SHAY'IN HĀLIKUN ILLĀ WAJHAH'

§45

ولما كانت الأحدية أول تجليات الذات في نفسه لنفسه بنفسه، كان الألف في أول هذا الاسم، وانفراده بحيث لا يتعلق به شيء من الحروف تنبيهاً على الأحدية التي ليس

And since Oneness is the first of the self-disclosures of the Essence, in Himself, for Himself, by Himself, the alif

للأوصاف الحقيقية ولا للنعوت الخلقية فيها ظهور.

[stands] at the beginning of this Name; and its standing-alone, such that nothing of the [other] letters attaches to it, is an indication of the Oneness in which neither the real qualities nor the creaturely attributes have any appearing.

GLOSSARY: TAJALLI, DHAT

§46

فهي أحدية محضة اندحضت فيها الأسماء والصفات والأفعال والتأثيرات والمخلوقات، وإليه إشارة بسائط هذه الحروف باندحاضها فيه، إذ بسائط هذا الحرف ألفٌ ولامٌ وفاء، فالألف من البسائط يدلّ على الذات الجامعة.

So it is a pure Oneness in which the Names, the Attributes, the acts, the effects, and the creatures are [all] obliterated; and to it the constituent-spellings (basā'iṭ) of these letters point, by their obliteration in it, for the constituents of this letter [alif, spelled out] are alif, lām, and fā', and the alif of the constituents indicates the all-comprehending Essence.

GLOSSARY: DHAT, ASMA, SIFAT

§47

وثَمَّ نكتة أخرى: وهي النقطة التي في رأس الفاء، كأنها هي التي دائرة رأس الفاء محلها، وهنا إشارة لطيفة إلى الأمانة التي حملها الإنسان، وهي, أعني الأمانة, كمال الألوهية، كما أن السماء والأرض وأهليهما من المخلوقات لم تستطع حمل هذه الأمانة.

And there is another subtle point: namely, the [diacritical] dot at the head of the fā', as though it were that whose locus is the loop at the head of the fā'; and here is a delicate allusion to the trust (al-amāna) that the human bore, and it, I mean the trust, is the perfection of Divinity (kamāl al-ulūhiyya), just as the heaven and the earth and their inhabitants, of the creatures, were unable to bear this trust.

The 'trust' (al-amāna) alludes to al-Aḥzāb 33:72: 'We offered the trust to the heavens and the earth and the mountains, and they declined to bear it... and the human bore it.'

§48

وكذلك جميع الفاء ليس محلاً للنقطة سوى رأسها المجوّف الذي هو عبارة عن الإنسان.

And likewise the whole of the fā' is not a locus for the dot, except its hollowed head,

which is an expression for the human.

§49

وذلك لأنه "أول ما خلق الله روح نبيك يا جابر": رئيس هذا العالم، وفيه قيل. فكذلك القلم من يد الكاتب أول ما يصوّر رأس الفاء، فتحصّل من هذا الكلام وما قبله أن أحدية الحق يبطن فيها حكم كل شيء من حقائق أسمائه وصفاته وأفعاله ومؤثراته ومخلوقاته.

And that is because [of the saying]: 'The first thing God created was the spirit of your Prophet, O Jābir', the chief of this world; and concerning him it was said [this]. And likewise the pen, from the hand of the writer, the first thing it forms is the head of the fā'. So it results, from this discourse and what precedes it, that within the oneness of the Real is concealed the rule of everything, of the realities of His Names, His Attributes, His acts, His effects, and His creatures.

GLOSSARY: HAQIQA-MUHAMMADIYYA, ASMA, SIFAT

The 'Jābir hadith' ('awwalu mā khalaqa Allāhu rūḥa [/nūra] nabiyyika yā Jābir') is foundational to the doctrine of the Muhammadan Reality (al-ḥaqīqa al-muḥammadiyya) and is everywhere in Sufi literature, but it is not established as sound in the ḥadīth-critical tradition. Invoked, not graded here.

§50

ولا يبقى إلاَّ صفة ذاته المعبَّر عنها من وجه بالأحدية. وقد تكلمنا في هذا الاسم بعبارة أبسط من هذا في كتابنا المسمى بـ[الكهف والرقيم، في شرح بسم الله الرحمن الرحيم]، فلينظر هناك.

And there remains nothing but the attribute of His Essence, expressed, from one aspect, as Oneness. And we have spoken of this Name in a plainer expression than this, in our book named al-Kahf wa-l-Raqîm fī sharḥ Bismillāh al-Raḥmān al-Raḥîm [The Cave and the Inscription: a commentary on 'In the name of God, the Merciful, the Compassionate']; so let [the reader] look there.

GLOSSARY: DHAT

A self-citation: al-Jīlī's al-Kahf wa-l-Raqīm is a genuine work of his, an esoteric commentary on the basmala: a useful internal cross-reference for dating and for the authenticity of the corpus.

§51

والحرف الثاني من هذا الاسم: هو اللام الأول، فهو عبارة عن الجلال، ولهذا كان اللام ملاصقاً للألف، لأن الجلال أعلى تجليات الذات، وهو أسبق إليها. وقد ورد في الحديث النبوي: "العظمة إزاري، والكبرياء ردائي"، ولا أقرب من الإزار والرداء إلى الشخص، فثبت أن صفات الجلال أسبق إليه من صفات الجمال.

And the second letter of this Name is the first lām; it is an expression for Majesty (al-jalāl). And for this the lām is contiguous to the alif, because Majesty is the highest of the self-disclosures of the Essence, and is the most precedent to it. And it has come in the prophetic hadith, [in God's words]: 'Grandeur (al-ʿaẓama) is My loincloth, and Pride (al-kibriyāʾ) is My cloak', and nothing is nearer to the person than the loincloth and the cloak; so it is established that the attributes of Majesty are more precedent to Him than the attributes of Beauty.

GLOSSARY: TAJALLI, DHAT

'Grandeur is My loincloth, and Pride is My cloak' is a sound ḥadīth qudsī (Muslim, Abū Dāwūd). Invoked, not graded here.

§52

ولا يناقض هذا قوله تعالى: "سبقت رحمتي غضبي"، فإن الرحمة السابقة إنما هي شرط العموم، والعموم من الجلال.

And this is not contradicted by His saying (exalted is He): 'My mercy has preceded My wrath', for the preceding mercy is [so] only in respect of the condition of [its] generality, and generality is of [the order of] Majesty.

'My mercy has preceded [/overcome] My wrath' is a sound ḥadīth qudsī (Bukhārī, Muslim).

§53

واعلم أن الصفة الواحدية الجمالية إذا استوفت آمالها في الظهور أو قاربت، سُمّيت جلالاً، لقوة ظهور سلطان الجمال، فمفهوم الرحمة من الجمال، وعمومها وانتهاؤها هو الجلال.

And know that the beautiful, unific attribute, when it fulfills its aims in appearing, or [nearly] approaches [that], is named 'Majesty,' on account of the strength of the appearing of the sovereignty of Beauty. So the concept of mercy is of [the order of] Beauty, while its generality and its [reaching its] utmost is Majesty.

GLOSSARY: WAHIDIYYA

§54

الحرف الثالث هو اللام الثاني: وهو عبارة عن الجمال المطلق الساري في مظاهر الحق سبحانه وتعالى، وجميع أوصاف الجمال راجعٌ إلى وصفين: العلم واللطف.

The third letter is the second lām; it is an expression for the absolute Beauty (al-jamāl al-muṭlaq) flowing in the loci-of-manifestation of the Real (glory be to Him, exalted is He). And all the qualities of Beauty go back to two qualities: knowledge (al-ʿilm) and gentleness (al-luṭf).

§55

كما أن جميع أوصاف الجلال راجعٌ إلى وصفين: العظمة والاقتدار.

Just as all the qualities of Majesty go back to two qualities: grandeur (al-ʿaẓama) and overpowering might (al-iqtidār).

§56

ونهاية الوصفين الأولين إليهما، فكأنهما وصفٌ واحد، ومن ثم قيل:

And the utmost of the first two qualities [returns] to them, so that they are as though a single quality; and from here it was said:

§57

إن الجمال الظاهر للخلق إنما هو جمالٌ هو الجلال، والجلال إنما هو جمال الجمال، المتلازم كل واحد منهما الآخر.

that the Beauty appearing to the creation is [in fact] a beauty that is [itself] the Majesty; and the Majesty is [in fact] the beauty of Beauty: each of the two being inseparable from the other.

§58

فتجليتهما في المثل كالفجر الذي هو أول مبادئ طلوع الشمس إلى نهاية طلوعها، فنسبة الجمال نسبة الفجر، ونسبة الجلال نسبة شروقها.

So their disclosure, in the likeness, is as the dawn, which is the first of the beginnings of the rising of the sun unto the completion of its rising: so the relation of Beauty is the relation of the dawn, and the relation of Majesty is the relation of its [full] sunrise.

GLOSSARY: TAJALLI

§59

وهذا الإشراق من ذلك الفجر، وذلك الفجر من ذلك الإشراق، فهذا معنى جمال الجلال وجلال الجمال.

And this radiance is from that dawn, and that dawn is from that radiance: this is the meaning of 'the beauty of

Majesty' and 'the majesty of Beauty.'

§60

ولما كان هذا اللام إشارة إلى هذين المظهرين، لكن باختلاف المراتب، وكانت بسائطه لام ألف ميم، وجملة هذه الأعداد أحدٌ وسبعون عدداً، وتلك هي عدد الحجب التي أسدلها الحق دونه بينه وبين خلقه.

And since this lām is an indication of these two loci-of-manifestation [Beauty and Majesty], but with a difference of ranks, and its constituent-spelling is lām, alif, mīm, and the sum of these numbers is seventy-one, and that is the number of the veils that the Real let down below Himself, between Himself and His creation.

By the abjad reckoning: lām = 30, alif = 1, mīm = 40, totaling 71, the 'seventy-odd veils' of the following hadith.

§61

وقد قال النبي صلى الله عليه وسلم: "إن لله نيّفاً وسبعين حجاباً من نور, وهو الجمال, وظلمة, وهو الجلال --، لو كشفها لأحرقت سبحاتُ وجهه ما انتهى إليه بصره".

And the Prophet (may God bless him and grant him peace) said: 'Truly God has seventy-odd veils of light, which is the Beauty, and of darkness, which is the Majesty --; were He to lift

them, the glories of His Face would burn up [everything] that His sight reached.'

The core 'the glories of His Face (subuḥāt wajhihi) would burn whatever His sight reached' is sound (Muslim). The 'seventy [or seven hundred] veils of light and darkness' framing is a widely transmitted variant; the parenthetical light=Beauty / darkness=Majesty gloss is al-Jīlī's. Invoked, not graded here.

§62

يعني الواصل إلى ذلك المقام لا يبقى له عينٌ ولا أثر، وهي الحالة التي يسمّيها الصوفية المحق والسحق. فكل عددٍ من أعداد هذا الحرف إشارة إلى مرتبة من مراتب الحجب التي احتجب الله تعالى بها عن خلقه، وفي كل مرتبة من مراتب الحجب ألف حجاب من نوع تلك المرتبة، العزّة مثلاً، فإنها أول حجاب قيّد الإنسان في المرتبة الكونية، ولكن له ألف وجه.

Meaning: for the one who reaches that station there remains neither trace nor mark; and it is the state the Sufis call 'the effacing' (al-maḥq) and 'the crushing' (al-saḥq). So each number of the numbers of this letter is an indication of a rank of the ranks of the veils by which God (exalted is He) veiled Himself from His creation; and in each rank of the veils are a thousand veils of the kind of that rank: [the veil of] Might (al-ʿizza), for example:

it is the first veil that bound the human in the cosmic rank, but it has a thousand faces.

§63

وكل وجه حجاب، وكذلك بواقي الحجب، ولولا قصد الاختصار لشرحناها على أتمّ الوجوه وأكملها وأخصّها وأفضلها.

And every face is a veil; and likewise the rest of the veils. And were it not for the aim of brevity, we would have expounded them in the fullest, most complete, most particular, and most excellent manner.

§64

الحرف الرابع من هذا الاسم: هو الألف الساقط في الكتابة، ولكنه ثابت في اللفظ، وهو ألف الكمال المستوعب الذي لا نهاية ولا غاية له، وإلى عدم غايته الإشارة بسقوطه في الخط، لأن الساقط لا تُدرك له عينٌ ولا أثر.

The fourth letter of this Name is the alif that falls away in writing yet is fixed in pronunciation; it is the alif of all-encompassing Perfection, which has no end and no limit. And to the absence of its limit is the indication [given] by its falling-away in the script, because the fallen-away has neither trace nor mark to be grasped.

§65

وفي ثبوته في اللفظ إشارة إلى حقيقة وجود نفس الكمال في ذات الحق سبحانه وتعالى، فعلى هذا الكامل من أهل الله في أكمليّته يترقّى في الجمال.

And in its being fixed in pronunciation is an indication of the reality of the existence of Perfection itself in the Essence of the Real (glory be to Him, exalted is He). And upon this [pattern], the perfect one among the people of God ascends, in his ever-greater-perfection, in Beauty.

GLOSSARY: DHAT

§66

والحق سبحانه وتعالى لا يزال في تجليات، وكل تجلٍّ من تجلياته في ترقٍّ في أكمليّته، فإن الثاني يجمع الأول، فعلى هذا تجلياته أيضاً في ترقٍّ.

And the Real (glory be to Him, exalted is He) does not cease to be in self-disclosures, and every one of His self-disclosures is in an ascent in its ever-greater-perfection, for the second gathers up the first; so, upon this [pattern], His self-disclosures too are in [perpetual] ascent.

GLOSSARY: TAJALLI

§67

ولهذا قال المحققون: إن العالم كله ترقٍّ في كل نفس، لأنه أثر تجليات الحق وهي في الترقي، فلزم من هذا أن يكون العالم في الترقي.

And for this the verifiers said: the whole world is in ascent, in every breath, because it is the trace of the self-disclosures of the Real, and they are in [perpetual] ascent; so it follows from this that the world is in [perpetual] ascent.

GLOSSARY: TAJALLI

§68

فإن قلت بهذا الاعتبار: إن الحق سبحانه وتعالى في ترقٍّ، وأردت بالترقي ظهوره لخلقه، جاز هذا الحديث في الجناب العالي الإلهي. تعالى الله سبحانه عن الزيادة والنقصان، وجلّ أن يتصف بأوصاف الأكوان.

So if you say, by this consideration, that the Real (glory be to Him, exalted is He) is in [perpetual] ascent, and you mean by 'ascent' His appearing to His creation, this discourse is permissible concerning the lofty divine Side. [But] exalted is God (glory be to Him) above increase and decrease, and too

majestic to be qualified by the qualities of the beings.

> *The guardrail on the taraqqī (perpetual-ascent) doctrine: the 'ascent' is in the self-disclosure and its appearing to creation, never in the divine Essence, which is 'above increase and decrease.' al-Jīlī states this limit explicitly to forestall the charge that he makes God change.*

§69

الحرف الخامس من هذا الاسم: هو الهاء، فهو إشارة إلى هوية الحق الذي هو عين الإنسان. قال الله تعالى: {قُلْ} يا محمد, أي الإنسان, {هُوَ اللَّهُ أَحَدٌ}، فهاء الإشارة في "هو" راجعةٌ إلى فاعل "قل"، وهو أنت، وإلا لا يجوز إعادة الضمير إلى غير مذكور، أُقيم المخاطب هنا مقام الغائب التفاتاً بيانياً، إشارة إلى أن المخاطب بهذا ليس نفس الحاضر وحده، بل الغائب والحاضر في هذا على السواء.

The fifth letter of this Name is the hā'; it is an indication of the Ipseity (huwiyya) of the Real, which is the very [reality of] the human. God (exalted is He) said: 'Say', O Muhammad, that is, O human, 'He is God, [the] One' (112:1, al-Ikhlāṣ). So the hā' of indication in 'He' (huwa) refers back to the agent of 'Say,' which is you; otherwise it would not be permissible to refer a pronoun to an unmentioned [antecedent]. The one addressed was here set in the place of the absent [third

person], by a rhetorical turning (iltifāt bayānī), as an indication that the one addressed by this is not the present [speaker] alone, but the absent and the present, in this, are equal.

QURʾĀN 112:1: AL-IKHLĀṢ 112:1, 'QUL HUWA ALLĀHU AḤAD'

A bold grammatical-mystical reading: the 'He' (huwa) of the Oneness-sūra is parsed as pointing back, through the imperative 'Say,' to the human addressee, so that the divine Ipseity is 'the very reality of the human.' Recorded in al-Jīlī's voice and framed against the mainstream; the dual-pole guardrail follows at §75 and §79 (the human as creature-and-image, not God simpliciter).

§70

قال الله تعالى: {وَلَوْ تَرَى إِذْ وُقِفُوا} [الأنعام: 27]

God (exalted is He) said: 'And if you [could] see, when they are made to stand [before the Fire]' (6:27, al-Anʿām) --

QURʾĀN 6:27: AL-ANʿĀM 6:27, THE OPENING CLAUSE 'WA-LAW TARĀ IDH WUQIFŪ ʿALĀ L-NĀR'

§71

ليس المراد به محمداً وحده، بل كل راءٍ.

what is intended by it is not Muhammad alone, but every

seer.

§72 فاستدارة رأس الهاء إشارة إلى دوران رحى الوجود الحقّي والخلقي على الإنسان، فهو في عالم المثال كالدائرة التي أشار الهاء إليها، فقل ما شئت.

So the roundness of the head of the hā’ is an indication of the turning of the millstone of existence, the Real's and the creaturely, upon the human; so he is, in the world of similitudes (‘ālam al-mithāl), like the circle to which the hā’ pointed. So say what you wish:

§73 إن شئت قلت: الدائرة حق وجوفها خلق،

if you wish, say: the circle is the Real and its hollow is the creation;

§74

وإن شئت قلت: إن الدائرة خلق وجوفها حق، فهو حق وهو خلق.

and if you wish, say: the circle is the creation and its hollow is the Real, so he is [at once] Real and creation.

The reversible circle is a compact emblem of waḥdat al-wujūd: Real and creation as concentric, mutually defining, neither reducible to the other. Recorded in al-Jīlī's voice; the very reversibility ('say what you wish') marks it as a perspectival, not a substantial, identity.

§75

وإن شئت قلت: الأمر فيه بالإلهام، فالأمر في الإنسان دوريٌّ بين أنه مخلوق له ذلّ العبودية والعجز، وبين أنه على صورة الرحمن، فله الكمال والعزّ.

And if you wish, say: the matter in him is [known] by [divine] inspiration. For the matter, in the human, is circular, between his being a creature, to whom belong the lowliness of servanthood and incapacity, and his being upon the form of the All-Merciful, to whom belong perfection and might.

> *The dual pole that governs the whole anthropology: the human is at once the abject creature (servanthood, incapacity) and the bearer of the divine form ('upon the form of the All-Merciful'). This two-sidedness is itself the guardrail, the human is never God simpliciter, but creature-and-image held together.*

§76

قال الله تعالى: {وَاللَّهُ هُوَ الْوَلِيُّ} [الشورى: 9]، يعني الإنسان الكامل الذي قال فيه: {أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} [يونس: 62]، لأنه يستحيل الخوف والحزن وأمثال ذلك على الله.

God (exalted is He) said: 'And God, He is the Protecting Friend (al-Walī)' (42:9, al-Shūrā), meaning [in the inner sense] the Perfect Human, concerning whom He said: 'Behold, truly the friends of God (awliyā' Allāh), no fear is upon them, nor do they grieve' (10:62, Yūnus), because fear, grief, and the like are impossible for God.

`QUR'ĀN 42:9: AL-SHŪRĀ 42:9; AL-JĪLĪ CITES 'WA-LLĀHU HUWA AL-WALĪ' WHERE THE MUṢḤAF READS 'FA-LLĀHU HUWA AL-WALĪ': A MINOR CONNECTIVE VARIANT`

`QUR'ĀN 10:62: YŪNUS 10:62, VERBATIM; WITNESS OCR 'AWLIYĀ'' SLIGHTLY GARBLED, RESTORED`

`GLOSSARY: INSAN-AL-KAMIL`

§77

لأن الله هو الوليّ الحميد، {وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [الشورى: 9]، أي الوليّ.

because God is the Praiseworthy Protecting Friend: 'and He gives life to the dead, and He is powerful over everything' (42:9, al-Shūrā), that is, [in the inner reading, this is realized through] the [Perfect Human as] Friend.

QUR'ĀN 42:9: AL-SHŪRĀ 42:9, THE SECOND CLAUSE 'WA-HUWA YUḤYĪ AL-MAWTĀ WA-HUWA ʿALĀ KULLI SHAYʾIN QADĪR'

al-Jīlī reads the life-giving clause, in the bāṭin, as realized through the Perfect Human (the walī) as the Real's locus of disposal, the same nawāfil-logic as §14, where the friend's acts are God's 'by ownership' and his own only 'by loan.' Framed.

§78

فهو حقٌّ متصوّرٌ في صورة خلقية، أو خلقٌ متحقّقٌ بمعانٍ إلهية.

So he is a Real imaged in a creaturely form, or a creation realized by divine meanings.

§79

فعلى كل حال وتقدير، وفي كل مقال وتقرير، هو الجامع لوصفي النقص والكمال، والساطع في أرض كونه بنور شمس المتعال، فهو السماء والأرض، وهو الطول والعرض.

So in every state and supposition, and in every saying and affirmation, he is the gatherer of the two qualities of deficiency and

perfection, and the one shining, in the earth of his being, by the light of the sun of the Most High. So he is the heaven and the earth, and he is the length and the breadth.

The summary formula of the chapter's anthropology: the Perfect Human gathers 'deficiency and perfection', creatureliness and the divine image, in one. The theopathic qaṣīda that follows (§81-105) speaks from the side of perfection; the chapter has already fixed the other side so the verses are read in balance.

§80

وفي هذا المعنى قلتُ:

And in this meaning I said:

The chapter's closing qaṣīda (§81-105) speaks from the side of perfection, the theopathic 'I' of the Perfect Human as the Real's self-disclosure, and then, at §99, turns hard to the side of creatureliness ('a servant returning to his Master'). The two movements must be read together: the poem is built so that the divine 'I' is sealed by abasement and a plea for the Prophet's intercession, exactly as the prose fixed the dual pole at §75 and §79.

§81

لي الملكُ في الدارين لم أرَ فيهما ..... سواي فأرجو فضلَه أو فأخشاهُ

Mine is the kingdom in the two abodes; I saw in them / none but myself, so that I might hope for His grace, or fear Him.

§82

ولا قبلُ من قبلي فألحقَ شأنَه ..... ولا بعدُ من بعدي فأسبقَ معناهُ

And there is no 'before' before me, that I should overtake his rank, / nor any 'after' after me, that I should outstrip his meaning.

§83

وقد حُزتُ أنواعَ الكمالِ وإنني ..... جمالُ جلالِ الكلِّ ما أنا إلاَّ هو

And I have won the kinds of perfection; and truly I / am the beauty of the majesty of the All, I am nothing but He.

> *The theopathic apex, 'I am nothing but He' (mā anā illā huwa). It is the voice of the Perfect Human as the Real's self-disclosure (the mirror of §14, §19), not a man claiming godhood, and §99 re-subordinates that very 'I' to abject servanthood. Recorded in al-Jīlī's voice and framed against the mainstream.*

§84

فمهما ترى من معدنٍ ونباتِه ..... وحيوانِه مع أُنسِه وسجاياهُ

So whatever you see of mineral and its plant, / and its animal, together with its

humankind and their natures
--

§85

ومهما ترى من عنصرٍ وطبيعةٍ ..... ومن
هباءٍ للأصلِ طِيبَ هيولاهُ

and whatever you see of element and nature, / and of [the finest] dust: the sweetness of the prime-matter belonging to the Origin --

§86

ومهما ترى من أبحرٍ وقِفارِه ..... ومن
شجرٍ أو شاهقٍ طال أعلاهُ

and whatever you see of seas and their deserts, / and of tree, or of a towering [peak] whose summit rose high --

§87

ومهما ترى من صورةٍ معنويةٍ ..... ومن
مشهدٍ للعينِ طاب مُحَيّاهُ

and whatever you see of a meaning-bearing form, / and of a sight, fair of countenance, for the eye --

§88

ومهما ترى من فكرةٍ وتخيّلٍ ..... وعقلٍ
ونفسٍ أو فقلبٍ وكحَشاهُ

and whatever you see of thought and imagining, / and intellect and soul, or heart and what is within it --

GLOSSARY: FIKR, KHAYAL, NAFS

§89

ومهما ترى من هيئةٍ مَلَكيةٍ ..... ومن
منظرِ إبليسَ قد كان معناهُ

and whatever you see of an angelic configuration, / and of the aspect of Iblîs: his meaning, too, has [been there] --

§90

ومهما ترى من شهوةٍ بشريةٍ ..... لطبعٍ
وإيثارِ لحقٍّ تعاطاهُ

and whatever you see of a human appetite, / belonging to [created] nature, and of a preferring of a right that one pursued --

§91

ومهما ترى من سابقٍ متقدّمٍ ..... ومن
لاحقٍ بالقومِ لفّاه ساقاهُ

and whatever you see of a foremost one, going before, / and of a follower with the people, whom his own driving-on gathered in --

§92

ومهما ترى من سيّدٍ ومسودٍ ..... ومن
عاشقٍ صبٍّ صبا نحو ليلاهُ

and whatever you see of a master and a mastered, / and of a passionate lover, yearning, inclined toward his Laylā --

§93

ومهما ترى من عرشِه ومحيطِه ..... وكرسيِّه أو رفرفِ عزٍّ مجلاهُ

and whatever you see of His Throne and its encompassing [sphere], / and His Footstool, or a Rafraf [cushion] of might: His disclosure-site --

§94

ومهما ترى من أنجمٍ زهريةٍ ..... ومن جنةِ عدنٍ لهم طاب مثواهُ

and whatever you see of bright-blossoming stars, / and of the Garden of Eden, whose abode was made pleasant for them --

§95

ومهما ترى من سدرةٍ لنهايةٍ ..... ومن جرسٍ قد صلصلا منه طرفاهُ

and whatever you see of a Lote-Tree of the [farthest] boundary, / and of a bell whose two ends have rung out --

Folds in the Lote-Tree of the Boundary (sidrat al-muntahā) and 'the ringing of the bell' (ṣalṣalat al-jaras), the mode of revelation that titles Bāb 32: the catalogue gathers the whole cosmos, from mineral to the Throne to revelation, as the 'All' the next verse claims.

§96

فإني ذاك الكلُّ والكلُّ مشهدي ..... أنا المتجلِّي في حقيقتِه لا هو

-- then truly I am that All, and the All is my witnessing-place; / I am the One

disclosed in its reality, not it [itself].

GLOSSARY: TAJALLI

'I am the One disclosed in its reality, not it', the self-disclosure (tajallī) speaking: the All is the locus, the disclosed 'I' is the Real shining through it. Theopathic, recorded in al-Jīlī's voice; the poem's own §99 caps it with servanthood.

§97

وإني ربٌّ للأنامِ وسيّدٌ ..... جميعُ الورى اسمٌ وذاتي مسمّاهُ

And truly I am a Lord for mankind, and a master; / all creatures are a name, and my essence is their named [reality].

Among the chapter's most extreme first-person formulations ('I am a Lord for mankind'); spoken in the theopathic register of the Perfect Human, and bounded by the abasement of §99-§100. Framed against the mainstream.

§98

لي الملكُ والملكوتُ نسجي وصنعتي ..... لي الغيبُ والجبروتُ منّي منشاهُ

Mine are the kingdom (al-mulk) and the dominion (al-malakūt), my weaving and my making; / mine are the unseen and the omnipotence (al-jabarūt): from me is their arising.

GLOSSARY: MULK-MALAKUT-JABARUT

§99

وها أنا فيما قد ذكرتُ جميعَه ..... عن الذاتِ عبدٌ آيبٌ نحو مولاهُ

And here I am, in all of what I have mentioned: / [yet] of [my own] essence a servant, returning toward his Master.

GLOSSARY: DHAT

THE TURN, and the interpretive key to the whole qaṣīda: having voiced the divine 'I,' al-Jīlī immediately declares that, of his own essence, he is 'a servant returning to his Master.' The theopathy is thus framed from within as the language of fanā' and self-disclosure, sealed by a creaturely servanthood that the next verses deepen into abject poverty and a plea for the Prophet's intercession. This is the built-in guardrail, not an editorial gloss.

§100

فقيرٌ حقيرٌ خاضعٌ متذلّلٌ ..... أسيرُ ذنوبٍ قيّدته خطاياهُ

Poor, lowly, submissive, abased, / a captive of sins whom his own faults have shackled.

§101

فيا أيها العربُ الكرامُ ومن هُمُ ..... لصبِّهمُ الولهانِ أفخرُ ملجاهُ

So O noble Arabs, and they who are, / for their distracted, love-sick one, the most glorious refuge --

§102

قصدتُكم أنتم قُصارى ذخيرتي ..... وأنتم
شفيعي في الذي أتمنّاهُ

I have aimed for you; you are the utmost of my store, / and you are my intercessor in that which I long for.

§103

ويا سيّداً حاز الكمالَ بأَسرِه ..... فأضحى
له بالسبقِ شأوٌ تعالاهُ

And O master who won perfection in its entirety, / so that, by [his] precedence, the reach of his exaltation became his --

§104

لأستاذِ شيخِ العالمين وشيخِهم ..... ونورٍ
حواه الأكملون ولألاؤهُ

to the teacher, the master of the worlds and their shaykh, / and a light that the most-perfect ones contained, and its radiance --

The address turns to the Prophet (the 'master who won perfection in its entirety,' the first-created light), so that the poem ends not on the theopathic 'I' but on the seeker's plea for the Prophet's intercession.

§105

عليكم سلامي كلَّ يومٍ وليلةٍ ..... تزيدُ على
مرّ الزمانِ تحاياهُ

upon you be my peace, every day and night, / its greetings increasing with the passage of time.

Collation. *Two-witness collated. Bāb 2 of the foundational opening band (al-Ism, the Name absolutely). Witness 2 (ibnalarabi.com id=5) clean of website navigation text; the trailing asterism rule ('* * *') and the site search box 'al-baḥth fī naṣṣ al-kitāb' excluded. This chapter OPENS with a 3-verse nasīb-qaṣīda (§2-4, 'ḥayyi li-Hind') whose lead-in 'thumma qāla' was the dangling tail of the Bāb 1 digital-witness page: confirming the Bāb 1 collation decision that it belonged here. Two further qaṣīdas: the 'Allāhu akbar, this sea has surged' fanā'-poem (§28-30) and the long ~25-verse theopathic qaṣīda (§81-105, 'lī al-mulk fī al-dārayn'). Several witness OCR typos restored from the verified Qur'ān text (37:96 khalafakum→khalaqakum; 42:9 wa-llāhu→fa-llāhu, al-Jīlī's citation variant; 10:62 awliyā'). The letter-by-letter mystical analysis of the Name 'Allāh' (alif/lām/lām/silent-alif/hā') is the structural spine of the chapter. No lossy drop of authorial prose.*

Qur'ān. *Eight loci verified verbatim, all verse references correct. al-Ṣāffāt 37:96 (§16; witness OCR 'khalafakum' corrected to the Qur'anic 'khalaqakum'); al-ʿAnkabūt 29:17 (§16); al-Qaṣaṣ 28:88 'kullu shay'in hālikun illā wajhah' (§44); al-Ikhlāṣ 112:1 (§69); al-Anʿām 6:27 (§70); al-Shūrā 42:9, quoted twice (§76 the walī clause, §77 'wa-huwa yuḥyī al-mawtā...'): al-Jīlī cites it as 'wa-llāhu huwa al-walī' where the muṣḥaf reads 'fa-llāhu', a minor connective variant noted; Yūnus 10:62 (§76). Sayings flagged, not graded here: 'kāna Allāhu wa-lā shay'a maʿah' (§14, sound, Bukhārī); the nawāfil-logic of the divine answering the friend (§20); 'al-ʿaẓamatu izārī wa-l-kibriyā'u ridā'ī' (§51, sound qudsī, Muslim); 'sabaqat raḥmatī ghaḍabī' (§52, sound qudsī); the 'seventy-odd veils of light and darkness' (§61, the sabuḥāt-wajhihi core sound in Muslim, the 70/700-veils framing a known variant); 'awwalu mā khalaqa Allāhu rūḥa nabiyyika yā Jābir' (§49, the 'Jābir hadith,' widely cited in Sufi literature but not established as sound); 'al-ʿajzu ʿan dark al-idrāk idrāk' (§25, attributed to Abū Bakr). Cross-reference to al-Jīlī's own al-Kahf wa-l-Raqīm fī sharḥ Bismillāh al-Raḥmān al-Raḥīm (§50). The wall/orphan/treasure allusion*

> *(§13) is to the Moses-Khiḍr story (al-Kahf 18:77-82); the 'trust' (§47) to al-Aḥzāb 33:72.*

⁂

The name and the named, the five letters of "Allāh," and the theopathic qaṣīda

Bāb 2 is the hinge between the unreachable Essence of Bāb 1 and everything the book will build on the Names. Its argument runs in three movements. First, a theory of naming: the name fixes the named in the faculties and stands to it as outward to inward, so that some named things subsist only in their name (the ʿAnqāʾ Mughrib, the phoenix that is pure non-existence yet "is" by being named), and the Name "Allāh" is the exact counterpart, the one name through which the otherwise unreachable Named is approached. The Name is the prime-matter of all perfections (so the perfection of God is endless, since more always remains "reserved" in His unseen), the mirror in which the human reads "God was, and nothing was with Him," and the seal whose engraving one reads (with God by the Name), whose engravings one crosses (with God by the Attributes), and which, unfastened, opens onto the Essence,

folding in the Moses-Khiḍr wall, the orphans, and the treasure. Crucially, al-Jīlī here lays down the "loan and metaphor" rule that governs the rest of the book: the divine attributes are the servant's by ʿāriya and majāz, God's by ownership and reality. Second, the structural core: a letter-by-letter reading of the Name "Allāh" as five letters, alif (Oneness, in which plurality perishes, "everything is perishing except His Face"), the first lām (Majesty, "Grandeur is My loincloth"), the second lām (Beauty, with the dawn-and-sunrise figure of "the beauty of Majesty and the majesty of Beauty"), the seventy-one veils of light and darkness, the silent-but-pronounced alif (unlimited Perfection and the perpetual ascent of the self-disclosures, guarded by God's transcendence of increase), and the hā' (the divine Ipseity, read through the grammar of "Say: He is God, One" as the inmost reality of the human, the circle whose Real and creation are reversible). Third, the chapter's coda: the theopathic qaṣīda "Mine is the kingdom in both abodes," cataloguing the whole cosmos, mineral, plant, animal, element, Throne, Footstool, Lote-Tree, the ringing bell of revelation, as the "All" of which the speaker is the disclosed reality ("I am the One disclosed in its reality, not it"), before the decisive turn to "a servant returning toward his Master," abject and seeking the Prophet's intercession. This is among the most concentrated waḥdat-al-wujūd and theopathic material in the corpus, recorded in al-Jīlī's voice, fenced by his own three guardrails (loan-and-metaphor, the dual pole, the abasement turn), and framed against the mainstream.

al-Insān al-Kāmil, Bāb 3: The Attribute, Absolutely · full parallel manuscript

The third chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. Completing the opening triad (Essence, Name, Attribute), this chapter is the structural mirror of Bāb 2: where that one read the Name "Allāh" letter by letter, this one reads its descriptive counterpart, "al-Raḥmān," the All-Merciful, whose seven letters al-Jīlī maps onto the seven self-related divine Names (Life, Knowledge, Power, Will, Hearing, Sight, Speech). Around that analysis turns the chapter's distinctive thesis, which al-Jīlī claims as original to himself: that the Essence is in fact graspable and known, while the Attributes, being infinite, are not, the reverse of the usual assumption, and that, weighed from both sides, in the end neither is grasped at all.

Editorial note. This chapter contains the single most important framing-sentence of the whole opening band, and it is al-Jīlī's own (§24): the grasping of the lofty Essence is "that you know, by way of divine unveiling, that you are He and He is you, **and yet that there is no union (lā ittiḥād) and no indwelling (lā ḥulūl); the servant is servant and the Lord is Lord, and the servant does not become Lord, nor the Lord servant.**" Every theopathic and identity statement elsewhere in the book, the "nay you, nay I" of Bāb 1, the "I am nothing but He" of Bāb 2: is to be read against this explicit disavowal: the "you are He" is the language of unveiling and

annihilation (fanā’), not a claim that the creature and the Real share one substance. The chapter even supplies a cautionary tale (§19-21): those who found the Essence but could not grasp its infinite attributes wrongly concluded the theophany was “only the creature,” and denied it. The dual pole recurs in the letter-analysis (§47): the creatures are “not other than Him,” and the Real is yet “distinct, hallowed, exalted above their qualities and their deficiency.” One doctrinal item is recorded and framed: the clause (§36) that “the ultimate end of the affair of the people of the Fire [comes] to mercy” is al-Jīlī’s non-eternity-of-the-Fire teaching, developed in Bāb 58 and 61. A second-reader pass is advisable.

الباب الثالث في الصفة مطلقاً

Chapter Three: On the Attribute, absolutely (al-Ṣifa muṭlaqan)

§2

الصفة ما تبلغك حالة الموصوف: أي ما توصل إلى فهمك معرفة حاله، وتكيّفه عندك، وتجمعه في وهمك، وتوضحه في فكرك، وتقرّبه في عقلك، فتذوق حالة الموصوف بصفته، ولو قسته بك ووزنته في نفسك، فحينئذ إما أن يميل الطبع إليه

The attribute (al-ṣifa) is that which conveys to you the state of the described: that is, what brings to your

لوجود الملائم، وإما أن ينفر لذوق المخالف، فافهم.

understanding the knowledge of its state, gives it form for you, gathers it in your estimation, clarifies it in your cogitation, and brings it near in your intellect, so that you taste the state of the described by its attribute, even were you to measure it against yourself and weigh it within yourself. Then either [your] nature inclines toward it, for the presence of the congenial, or it recoils, at the taste of the uncongenial. So understand.

GLOSSARY: WAHM, FIKR

§3

وتأمّله وذقه ليُختم في سمعك بطابع رحمنٍ جمعك، ولا يمنعك هذا القشر، فهو على اللبّ حجاب وعلى الوجه نقاب.

And ponder it and taste it, that it may be sealed in your hearing with the seal of an All-Merciful who gathered you; and let not this husk hinder you, for it is, over the kernel, a veil, and over the face, a covering.

§4 ثم إن الصفة تابعة للموصوف، أي لا تتصف بصفات غيرك ولا بصفات نفسك ولا بنعتك، ولا تكون منه على شيء إلاَّ إذا علمت أنك عين ذلك الموصوف، وتحققت أنك العليم، فحينئذ العلم تابع لك ضرورة، لا تحتاج فيه إلى زيادة تأكيد، لأن الصفة متعلقة بالموصوف تابعة له، توجد بوجود الموصوف وتُفقد بانعدامه.

Then [know that] the attribute is subordinate to the described, that is, you are not [truly] qualified by the attributes of another, nor by the attributes of your [own lower] self, nor by your [mere] descriptor; nor are you [established] upon anything of it except when you know that you are the very [reality of] that described, and realize that you are the All-Knowing. Then knowledge is, of necessity, subordinate to you, [and] you need no further confirmation in it, because the attribute is bound to the described and subordinate to it: it exists by the existence of the described and is lost by its non-existence.

§5 والصفة عند علماء العربية على نوعين: صفة فضائلية، وصفة فاضلية.

And the attribute, with the scholars of Arabic, is of two

kinds: an [intrinsic] excellence-attribute (faḍā'iliyya), and a [transitive] excelling-attribute (fāḍiliyya).

§6

فالفضائلية هي التي تتعلق بذات الإنسان كالحياة، والفاضلية هي التي تتعلق به وبخارجٍ عنه كالكرم وأمثال ذلك.

The excellence-attribute is that which pertains to the very essence of the human, like life; and the excelling-attribute is that which pertains to him and to something external to him, like generosity and the like.

§7

وقال المحققون: أسماء الحق تعالى على قسمين, يعني الأسماء التي تفيد في نفسها وصفاً، فهي عند النحاة أسماء نعتية:

And the verifiers said: the Names of the Real (exalted is He) are of two divisions, meaning the names that yield, in themselves, a description (so that, with the grammarians, they are adjectival names):

GLOSSARY: ASMA

§8

القسم الأول: هي الذاتية، كالأحد والواحد والفرد والصمد، والعظيم والحيّ والعزيز والكبير والمتعال، وأشباه ذلك.

The first division: the essential [names] (al-dhātiyya): such as the One (al-Aḥad), the Unique (al-Wāḥid), the Single (al-Fard), the Eternal-Refuge (al-Ṣamad), the Magnificent (al-ʿAẓīm), the Living (al-Ḥayy), the Mighty (al-ʿAzīz), the Great (al-Kabīr), the Most High (al-Mutaʿāl), and the like of that.

GLOSSARY: DHAT

§9

القسم الثاني: هي الصفاتية، كالعلم والقدرة، ولو كانت من الأوصاف النفسية كالمعطي والخلاق، ولو كانت من الأفعالية. وأصل الوصف في الصفات الإلهية اسمه الرحمن، فإنه مقابل لاسم الله في الحيطة والشمول، والفرق بينهما أن الرحمن مع جمعه وعمومه مظهر للوصفية، والله مظهر للاسمية.

The second division: the attributive [names] (al-ṣifātiyya), like Knowledge and Power; and [so too] even if they be of the self-related qualities (al-nafsiyya), like the Giver (al-Muʿṭī) and the Creator (al-Khallāq), and even if they be of the act-related (al-fiʿliyya). And the

root of description, among the divine attributes, is His name 'the All-Merciful' (al-Raḥmān), for it is the counterpart of the name 'Allāh' in encompassment and comprehensiveness; and the difference between the two is that al-Raḥmān, together with its gathering and its generality, is a locus-of-manifestation for descriptivity (al-waṣfiyya), while 'Allāh' is a locus-of-manifestation for nominality (al-ismiyya).

§10

واعلم أن الرحمن علمٌ على ذات المرتبة العلية من الوجود، بشرط الشمول للكمال المستوعب الذي لا نقص فيه، من غير نظر إلى الخلق. واسمه تعالى الله علمٌ على ذات واجب الوجود، لكن بشرط الشمول للكمال الحقّي، والعموم للوصف الخلقي.

And know that 'the All-Merciful' is a proper name (ʿalam) for the Essence of the lofty rank of existence, on condition of [its] comprehensiveness of the all-encompassing perfection in which there is no deficiency, without regard to the

creation. And His name (exalted is He) 'Allāh' is a proper name for the Essence of the Necessary-of-Existence, but on condition of [its] comprehensiveness of the Real perfection and [its] generality over the creaturely description.

GLOSSARY: DHAT

§11

فالله عام، والرحمن خاص, أعني اسمه الرحمن مختص بالكمالات الإلهية، واسمه الله شامل للحق والخلق. ومتى تخصّص الرحمن بكمالٍ من الكمالات، انتقل معناه من محله إلى اسمٍ لائقٍ بذلك الكمال، كاسمه الربّ والملك.

So 'Allāh' is general, and 'al-Raḥmān' is particular, I mean, His name 'al-Raḥmān' is particular to the divine perfections, while His name 'Allāh' comprehends [both] the Real and the creation. And whenever 'al-Raḥmān' becomes specified by [some] one perfection of the perfections, its meaning passes from its [own] locus to a name befitting that perfection: like His name 'the

Lord' (al-Rabb) and 'the Sovereign' (al-Malik),

§12

وأمثال ذلك، فإن كلاً من هذه الأسماء ينحصر معناه على ما يعطيه وصفه من المرتبة، بخلاف اسمه الرحمن، فإن مفهوم معناه ذو الكمال المستوعب لجميع الكمالات، فهو صفة جامعة لجميع الصفات الإلهية.

and the like of that; for each of these names has its meaning confined to what its description yields of [its particular] rank: unlike His name 'al-Raḥmān,' whose conceived meaning is possessed of the perfection that encompasses all the perfections; so it is an attribute that gathers all the divine attributes.

GLOSSARY: ASMA, SIFAT

§13

واعلم أن الصفة عند المحقق هي التي لا تُدرك وليس لها غاية، بخلاف الذات، فإنه يُدركها ويعلم أنها ذات الله تعالى، ولكن لا يُدرك ما لصفاتها من مقتضيات الكمال، فهو على بيّنة من ذات الله ولكن على غير بيّنة من الصفات.

And know that the attribute, with the verifier, is that which is not grasped and has no end, unlike the Essence, for he [does] grasp it and knows that it is the Essence of God (exalted is He); but he does

not grasp what its attributes [entail] of the requisites of perfection. So he is upon a clear proof of the Essence of God, but upon no clear proof of the Attributes.

GLOSSARY: DHAT

The chapter's central and counter-intuitive thesis: the Essence is graspable and known, while the Attributes, being infinite: are not. al-Jīlī inverts the common assumption (that the Essence is the unknowable and the attributes the knowable), and claims the point as original to him at §28.

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§14

مثاله أن العبد إذا ترقّى من المرتبة الكونية إلى المرتبة القدسية، وكُشف له عنه، علم أن ذات الله تعالى هي عين ذاته، فقد أدرك الذات وعلمها. وقال صلى الله عليه وسلم: "من عرف نفسه فقد عرف ربّه". وبقي عليه أن يعلم ما لهذه الذات من الصفات.

Its example: when the servant ascends from the cosmic rank to the holy rank, and it is unveiled to him concerning Him, he knows that the Essence of God (exalted is He) is the very [reality of] his [own] essence, so he has grasped the Essence and known it. And he (may God bless him and grant him peace) said: 'Whoever knows himself has known his Lord.'

And there remains for him [yet] to know what attributes belong to this Essence.

GLOSSARY: DHAT

The digital witness scrambles the order here, dropping the hadith into the middle of the sentence; restored to sense. 'Whoever knows himself has known his Lord' (man ʿarafa nafsahu fa-qad ʿarafa rabbah) is a celebrated Sufi maxim, not established as a sound hadith; invoked, not graded here.

§15

كما هو لها بحقّ حقيقة، مما اتصفت الذات الإلهية بأوصافها، ولا سبيل إلى درك غاية الصفة البتة. مثاله في الصفة العلمية: إذا حصّلها العبد الإلهي، فإنه لا يُدرك منها على التفصيل إلاَّ القدر الذي ينزل على قلبه.

-- as [those attributes truly] belong to it, by the truth of [its] reality, of what the divine Essence is qualified by, of its qualities; and there is no way, ever, to apprehend the end of the attribute. Its example, in the attribute of knowledge: when the divine servant attains it, he grasps of it, in detail, only the measure that descends upon his heart.

GLOSSARY: DHAT, SIFAT

§16

فأدرك من الصفة العلمية مثلاً كم في الوجود رجلاً، وبقي عليه أن يعلم أسماءهم كلاً على حدته، فإن علم بقي عليه أوصافهم، ثم ذواتهم، ثم أنفاسهم، ثم حالاتهم، إلى ما لا يتناهى.

So he grasps, of the attribute of knowledge, for example, how many men are in existence; and there remains for him to know their names, each one separately; and if he knows [those], there remain for him their qualities, then their essences, then their breaths, then their states: unto what has no end.

§17

وكذلك باقي الصفات، كل واحدة بهذه المثابة، وهذا لا سبيل إلى استيعابه مفصّلاً، ولكن على سبيل الإجمال، فإنه يحصل من حيث الذات لدركه ذاته، فلا يفوته شيء من ذلك. فإذن ما المُدرَكة إلاَّ الذات، وما غير المُدرَكة إلاَّ الصفات.

And likewise the rest of the attributes, each one in this same standing; and there is no way to encompass this in detail, but [only] by way of summary, for it is attained, from the side of the Essence, by his apprehending his [own] essence, so that nothing of that escapes him. So, then, the grasped is nothing but the Essence, and

the ungrasped is nothing but the Attributes.

GLOSSARY: DHAT, SIFAT

§18

لأن عدم التناهي هو من صفات الذات لا من الذات، فالذات مُدرَكة معلومة محقّقة، والصفات مجهولة غير متناهية.

because non-finitude is of the attributes of the Essence, not of the Essence [itself]; so the Essence is grasped, known, [and] realized, while the Attributes are unknown, unending.

GLOSSARY: DHAT, SIFAT

§19

وكثير من أهل الله حُجبوا بهذه المسألة، فإنهم لما كشف الله لهم عن ذاته أنه هم، طلبوا إدراك صفاته فلم يجدوها من أنفسهم فأنكروه، فلم يجيبوه إذ ناداهم، ولم يعبدوه إذ قال لموساهم: {إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي} [طه: 14].

And many of the people of God were veiled by this question; for when God unveiled to them, concerning His Essence, that it is they, they sought the grasping of His attributes and did not find them from themselves, so they denied Him, and so did not answer Him when He

called them, and did not worship Him when He said to their Moses: 'Truly I am God; there is no god but I, so worship Me' (20:14, Ṭā Hā).

QURʾĀN 20:14: ṬĀ HĀ 20:14, THE OPENING OF THE VERSE 'INNANĪ ANĀ LLĀHU LĀ ILĀHA ILLĀ ANĀ FA-ʿBUDNĪ'

A cautionary tale that al-Jīlī turns against any naive identity-claim: those who, finding the Essence but unable to grasp the (infinite) attributes, concluded the theophany was 'only the creature' and denied it. The lesson sets up the explicit anti-union guardrail at §24.

§20

وقالوا له: لستَ إلاَّ المخلوق. لأنهم ما اعتقدوا في الحق أن تُدرك ذاته وتُجهل صفاته، وكان التجلي على خلاف المعتقد فحصل الإنكار.

And they said to it [the theophany]: 'You are nothing but the creature', because they did not believe, concerning the Real, that His Essence could be grasped while His attributes [remained] unknown; and the self-disclosure was contrary to [their] belief, so denial resulted.

GLOSSARY: TAJALLI, DHAT

§21

وظنوا أن الصفات تُدرك في الذات شهوداً كما تُدرك الذات، ولم يعلموا أن هذا ممتنع حتى في المخلوق.

And they supposed that the attributes are grasped in the Essence by [direct] witnessing, as the Essence is grasped; and they did not know that this is impossible: even in the creature.

GLOSSARY: DHAT

§22

لأنك إنما ترى وتعاين منك ذاتك.

Because you [yourself] only see and behold, of yourself, your [own] essence.

§23

وأما ما فيك من صفة الشجاعة والسخاوة والعلم، فإنه لا يُدرك بشهود، بل يبرز منك شيئاً فشيئاً على قدرٍ معلوم، فإذا برزت الصفة وشوهد منها هذا الأثر، حُكم لك بهذا. وإلا فتلك الصفات جميعها منطوية فيك، غير مُدرَكة ولا مشهودة، لكن العقل ينسبها إليك بطريق العادة، وجرياً على القانون المفهوم.

But what is in you of the attribute of courage, generosity, and knowledge is not grasped by [direct] witnessing; rather, it comes forth from you, little by little, in a known measure. So when the attribute comes forth and this trace of it is witnessed, [the attribute] is adjudged to you. Otherwise, those

attributes are all folded up within you, neither grasped nor witnessed, but the intellect ascribes them to you by way of habit, [running] upon the understood rule.

§24

واعلم أن إدراك الذات العلية هو أن تعلم بطريق الكشف الإلهي أنك إياه وهو إياك، وأن لا اتحاد ولا حلول، وأن العبد عبد والربّ ربّ، ولا يصير العبد ربّاً ولا الربّ عبداً. فإذا عرفت هذا القدر بطريق الذوق والكشف الإلهي الذي هو فوق العلم والعيان، ولا يكون ذلك إلاّ بعد السحق والمحق الذاتي.

And know that the grasping of the lofty Essence is that you know, by way of divine unveiling, that you are He and He is you, and [yet] that there is no union (lā ittiḥād) and no indwelling (lā ḥulūl); and that the servant is servant and the Lord is Lord, and the servant does not become Lord, nor the Lord servant. So [strive] until you know this measure by way of [direct] tasting and the divine unveiling that is above [discursive] knowledge and [even] direct vision, and that does not come to be except after the essential crushing

(al-saḥq) and effacing (al-maḥq).

GLOSSARY: KASHF, DHAT

The single most important framing-sentence in the opening band, and al-Jīlī's own: the 'you are He and He is you' that the theopathic poetry voices is here defined, in plain prose, as carrying NEITHER union (ittiḥād) NOR indwelling (ḥulūl): 'the servant is servant and the Lord is Lord, the servant does not become Lord, nor the Lord servant.' Every theopathic passage elsewhere in the book (Bāb 2 §83, §97; the 'nay you, nay I' of Bāb 1 §15) is to be read against this explicit disavowal.

§25

وعلامة هذا الكشف أن يفنى أولاً عن نفسه بظهور ربّه، ثم يفنى. وأما كون ما لهويتك من العلم والقدرة والسمع والبصر والعظمة والقهر والكبرياء وأمثال ذلك، فإن ما هو من مدارك الصفات يُدرك منه كلٌّ من الذاتيين على قدر قوة عزمه وعلوّ همته ودخول علمه، فقل ما شئت:

And the mark of this unveiling is that he is annihilated, first, from his [own] self by the appearing of his Lord, then is [further] annihilated [from his very annihilation]. As for what belongs to your ipseity of knowledge, power, hearing, sight, grandeur, subjugation, pride, and the like, that which is of the [graspable] apprehensions of the attributes, each of the people of the Essence grasps of it

according to the strength of his resolve, the loftiness of his aspiration, and the penetration of his knowledge. So say what you wish:

GLOSSARY: KASHF, SIFAT

§26

إن قلت: إن الذات لا تُدرك، فباعتبار أنها عين الصفات، وإلى هذا المعنى أشار بقوله: {لَا تُدْرِكُهُ الْأَبْصَارُ} [الأنعام: 103]، لأن الأبصار من الصفات، فمن لم يُدرك الصفة لم يُدرك الذات.

If you say that the Essence is not grasped, [then it is] by the consideration that it is the very [reality of] the Attributes; and to this meaning He pointed by His saying: 'Sights do not grasp Him' (6:103, al-Anʿām), because sights are of the attributes, so whoever does not grasp the attribute does not grasp the Essence.

QURʾĀN 6:103: AL-ANʿĀM 6:103, THE CLAUSE 'LĀ TUDRIKUHU L-ABṢĀRU WA-HUWA YUDRIKU L-ABṢĀR'

GLOSSARY: DHAT, SIFAT

§27

وإن قلت: إنها تُدرك، فباعتبار ما قد سبق.

And if you say that it [the Essence] is grasped, [then it is] by the consideration of what has [already] preceded.

§28

وهذه مسألة خفيت على كثيرين من أهل الله تعالى، فلم يتحدّث عليها أحدٌ قبلي، فليُتأمّل فيها، فهي من نوادر الوقت. وهذا مجلى من كُشف له عنه ذاق لذّة اتصاف الله بأوصافه.

And this is a question that was hidden from many of the people of God (exalted is He); no one spoke upon it before me, so let it be pondered, for it is among the rarities of the age. And this is a disclosure-site [such] that whoever has it unveiled to him tastes the sweetness of God's being-qualified by His qualities.

al-Jīlī's explicit claim of originality for the Essence-graspable / Attributes-ungraspable thesis ('no one spoke upon it before me'): a useful datum for the authenticity and self-understanding of the work.

§29

فإذا ترقّى فيه بلغ إلى معرفة كيفية الاتصاف بأوصافه، وفيه التناهي والدخول، فافهم.

So when he ascends in it, he reaches the knowledge of the manner of [the Essence's] being-qualified by His qualities, and in it are [both]

the reaching-of-an-end and the entering. So understand.

§30

على أنه لا يفهمه إلاَّ المتهيّئون للكمال، المقرّبون من ذي الجلال والإكرام. وكم دون هذا المقام من أسمرَ وحسام.

Yet none understand it but those prepared for perfection, the ones brought near to the Possessor of Majesty and Munificence. And how many [a barrier], short of this station, of a tawny [spear] and a sword!

§31

أُولِعَ قلبي من زَرودَ بمائه ..... ويا وَلَهي كم مات ثمَّةَ والِعُ

My heart was made to love, of Zarūd, its water; / and O my distraction: how many a doting lover died there!

§32

ولي طمعٌ بين الأجارعِ عهدُه ..... قديمٌ وكم خابت هناك المطامعُ

And I have a longing, among the sandy tracts, whose covenant / is ancient, and how many longings were disappointed there!

A two-verse nasīb in the classical idiom: Zarūd and al-ajārī‘ are the place-names of bedouin love poetry, here the unreachable Essence/Beloved

before whom the lovers perish. The same use of the love-qaṣīda for the Essence as in Bāb 2's opening.

§33

هذا قد مضى، ولنا في هذا المعنى كلامٌ آخر، وهو مضادٌّ للمعنى الأول في ظاهر اللفظ، وإلاَّ فلا تضادّ، لأن متضادات الحقائق جميعها كلها متحدة المعنى في الحقيقة.

This has passed; and we have, in this meaning, another discourse, which is contrary to the first meaning in the outward [sense] of the expression: otherwise there is no contradiction, because the contraries of the realities, all of them entirely, are united in meaning in [their] reality.

§34

وذلك أن الصفات من حيث الإطلاق هي معانٍ معلومة، والذات هي أمرٌ مجهول، فالمعاني المعلومة أولى بالإدراك من الأمر المجهول.

And that is because the attributes, from the standpoint of [their] absoluteness, are known meanings, while the Essence is an unknown matter; so the known meanings are worthier of grasping than the unknown matter.

GLOSSARY: DHAT, SIFAT

Here al-Jīlī gives the complementary consideration, the reverse of §13: from the side of their absoluteness the attributes are 'known meanings' and the Essence the 'unknown matter.' The two considerations together resolve, in §35, into a fully apophatic conclusion.

§35

فإذاً قد صحّ عدم الإدراك فيها, أعني في الصفات, فلا سبيل إلى إدراك الذات بوجه من الوجوه، فعلى الحقيقة لا صفاته مُدرَكة ولا ذاته.

So then, [since] the absence of grasping has been established in them, I mean, in the attributes, there is no way to the grasping of the Essence in any respect; so, in reality, neither His attributes are grasped nor His Essence.

GLOSSARY: DHAT, SIFAT

§36

واعلم أن اسمه الرحمن على وزن فعلان، وهو يكون في اللغة لقوّة اتصاف المتصف به وظهوره عليه، ولذا وسعت رحمته كل شيء، حتى مآل أمر أهل النار إلى الرحمة.

And know that His name 'al-Raḥmān' is on the pattern 'faʿlān,' which is [used], in the language, for the strength of the being-qualified of the one qualified by it, and its appearing upon him; and for this His mercy 'embraced everything,' so that the ultimate end of the affair of

the people of the Fire [comes] to mercy.

> *Alludes to 'My mercy embraces everything' (al-Aʿrāf 7:156). The clause on the people of the Fire coming, ultimately, to mercy is al-Jīlī's non-eternity-of-the-Fire doctrine, set out at length in Bāb 58 and 61; recorded in his voice and framed against the mainstream.*

§37

واعلم أن هذا الاسم تحته جميع الأسماء الإلهية النفسية، وهي سبعة: الحياة والعلم والقدرة والإرادة والسمع والبصر والكلام.

And know that beneath this Name [al-Raḥmān] are all the self-related divine Names; and they are seven: Life, Knowledge, Power, Will, Hearing, Sight, and Speech.

GLOSSARY: ASMA

§38

فأحرفه سبعة:

So its letters are seven [alif, lām, rāʾ, ḥāʾ, mīm, alif, nūn]:

§39

الألف وهي الحياة: ألا ترى إلى سريان حياة الله في جميع الأشياء، فكانت قائمة به، وإذا الألف سار بنفسه في جميع الأحرف، حتى أنه ما ثَمَّ حرفٌ إلاَّ والألف سارٍ فيه.

The alif, and it is Life: do you not see the flowing of the life of God in all things, so that they are subsistent by Him? And likewise the alif courses, by itself, in all the letters, so

that there is no letter but that the alif courses in it.

§40

وأما لفظاً، فإن الحرف إذا بسطته وجدت الألف من بسائطه أو من بسائط بسائطه، ولا سبيل إلى أن تفقده. فالباء مثلاً إذا بسطته قلت: باء، فظهرت الألف. والجيم ألفٌ معوجّة الطرفين، وإذا بسطته قلت: جيم، ياء، ميم، والياء توجد فيها الألف، والميم كذلك، وجميع الأحرف على هذا المثال.

And as for [the level of] pronunciation: when you spell out the letter, you find the alif among its constituents, or among the constituents of its constituents, and there is no way for you to lose it. The bā’, for example, when you spell it out, you say 'bā’,' so the alif appears. And the jīm is an alif bent at its two ends; and when you spell it out, you say 'jīm, yā’, mīm,' and the yā’, the alif is found in it, and the mīm likewise; and all the letters [are] upon this pattern.

> *The digital witness states this spelling-principle and its bā’/jīm examples twice (a clear dittography); rendered once, with the fuller form of the jīm example preserved.*

§41

فكان حرف الألف مظهر الحياة الرحمانية السارية في الموجودات.

So the letter alif is the locus-of-manifestation of the All-Merciful life flowing in the existents.

§42

واللام مظهر العلم، فمحلّ قائمة اللام علمُه بنفسه، ومحلّ تعريفه علمُه بالمخلوقات.

And the lām is the locus-of-manifestation of Knowledge: so the locus of the upright [stroke] of the lām is His knowledge of Himself, and the locus of its [definite-article] determination is His knowledge of the creatures.

§43

والراء مظهر القدرة المُبرِزة من كون العدم إلى ظهور الوجود، فترى ما كان يُعلم، وتُواجِد ما كان يُعدَم. والحاء مظهر الإرادة، ومحلها غيب الغيب؛ ألا ترى إلى حرف الحاء كيف هو من آخر الحلق إلى ما يلي الصدر، والإرادة كذلك مجهولة في نفس الله، فلا يُعلم ولا يُدرى ماذا يريد فيقضي به، فالإرادة غيبٌ محض.

And the rāʾ is the locus-of-manifestation of Power, which brings forth from the state of non-existence to the appearing of existence: so you see what [formerly] was [only] known, and find present what [formerly] was non-existent. And the ḥāʾ is the locus-of-manifestation of Will, and its locus is the

unseen of the unseen (ghayb al-ghayb); do you not see the letter ḥā', how it is [articulated] from the depth of the throat to what adjoins the chest?, and the Will is likewise unknown in the Self of God: it is not known, nor [can it] be perceived, what He wills, [that] He may decree it; so the Will is pure unseen.

§44

والميم مظهر السمع، ألا تراه شفوياً من ظاهر الفم، إذ لا يُسمع إلاَّ ما يُقال، وما قيل فهو ظاهر، سواء كان القول لفظياً أو حالياً. فدائرة رأس الميم, المشابهة لها الهوية, محل سماعه كلامه، لأن الدائرة يعود آخرها إلى المحل الذي ابتدأت منه، وكلامه فمنه ابتدأ وإليه يعود.

And the mīm is the locus-of-manifestation of Hearing: do you not see it [to be] labial, from the outward of the mouth?, since nothing is heard except what is uttered, and what is uttered is outward, whether the utterance be verbal or [by] state. So the loop at the head of the mīm, to which the Ipseity is likened, is the locus of His hearing of His [own] speech; because the circle

returns, its end, to the place from which it began; and His speech, from Him it began, and to Him it returns.

§45

وأما تعريفُه الميمَ فمحل سماعه لكلام الموجودات، حالياً كان أو مقالياً.

And as for the determination of the mīm, it is the locus of His hearing of the speech of the existents: whether [their speech] be by [their] state or by [their] utterance.

§46

وأما الألف التي بين الميم والنون فمظهر البصر، وله من الأعداد الواحد، وهو إشارة إلى أن الحق سبحانه وتعالى لا يُرى إلاَّ بذاته.

And as for the alif that is between the mīm and the nūn, it is the locus-of-manifestation of Sight; and to it, of numbers, [belongs] the One, and that is an indication that the Real (glory be to Him, exalted is He) is not seen except by His [own] Essence.

GLOSSARY: DHAT

§47

وكان الألف مسقطاً في الكتابة، مثبتاً في اللفظ، فسقوطه إشارة إلى أن الحق سبحانه وتعالى لا يرى المخلوقات إلاَّ من نفسه، فليست بغيرٍ له. وإثباته في اللفظ إشارة إلى تمييز الحق بذاته في ذاته عن المخلوقات، وتقدّسه وتعاليه عن أوصافهم وما هم عليه من الذلّة والنقص.

And the alif [here] is dropped in the writing, fixed in the pronunciation: so its dropping is an indication that the Real (glory be to Him, exalted is He) does not see the creatures except from Himself, so they are not 'other' than Him; and its being fixed in pronunciation is an indication of the distinction of the Real, by His Essence, in His Essence, from the creatures, and His being hallowed and exalted above their qualities and the lowliness and deficiency they are upon.

GLOSSARY: DHAT

The dual pole again, in miniature: the creatures 'not other than Him' (immanence) yet the Real 'distinct, hallowed, exalted above their qualities and their deficiency' (transcendence), the tanzīh and tashbīh held together, as in §24.

§48

وأما النون فهو مظهر لكلامه سبحانه وتعالى، قال الله تعالى: {ن وَالْقَلَمِ وَمَا يَسْطُرُونَ} [القلم: 1], وكناية عن اللوح المحفوظ، فهو كتاب الله الذي قال فيه: {مَا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ} [الأنعام: 38], وكتابه كلامه.

And as for the nūn, it is a locus-of-manifestation for His speech (glory be to Him, exalted is He). God (exalted is He) said: 'Nūn. By the Pen and what they inscribe' (68:1, al-Qalam), and [it is] a metonym for the Preserved Tablet (al-lawḥ al-maḥfūẓ), which is the Book of God concerning which He said: 'We have neglected nothing in the Book' (6:38, al-Anʿām), and His Book is His speech.

QURʾĀN 68:1: AL-QALAM 68:1, 'NŪN WA-L-QALAMI WA-MĀ YASṬURŪN'

QURʾĀN 6:38: AL-ANʿĀM 6:38, THE CLAUSE 'MĀ FARRAṬNĀ FĪ L-KITĀBI MIN SHAYʾ'

GLOSSARY: LAWH-MAHFUZ

§49

واعلم أن النون عبارة عن انتقاش صور المخلوقات بأحوالها وأوصافها كما هي عليه جملةً واحدة، وذلك الانتقاش هو عبارة عن كلمة الله تعالى، فهي تكون على حسب ما جرى به القلم في اللوح، الذي هو "كن" لها، فهو تحت حيطة "كن"، مظهرٌ لكلمة

And know that the nūn is an expression for the inscription of the forms of the creatures, with their states and their qualities, just as they are, [all]

الحضرة، لأن كل ما يصدر من لفظة "كن" فهو تحت حيطة اللوح المحفوظ.

in a single sum; and that inscription is an expression for the Word of God (exalted is He). So it comes to be according to what the Pen has run with in the Tablet, which is the 'Be!' (kun) for it; so it is under the encompassment of 'Be!', a locus-of-manifestation for the Word of the Presence, because everything that issues from the utterance 'Be!' is under the encompassment of the Preserved Tablet.

GLOSSARY: LAWH-MAHFUZ, QALAM-ALA

§50

فلهذا قلنا: إن النون مظهر كلام الله تعالى.

And for this we said: the nūn is the locus-of-manifestation of the speech of God (exalted is He).

§51

واعلم أن النقطة التي فوق النون هي إشارة إلى ذات الله تعالى الظاهرة بصورة المخلوقات، فأول ما يظهر من المخلوقات ذاتُه، ثم يظهر المخلوق، لأن نون ذاته أعلى وأظهر من نون المخلوق.

And know that the dot that is above the nūn is an indication of the Essence of God

(exalted is He) appearing in the form of the creatures: so the first of the creatures to appear is His Essence, then the creature appears, because the nūn of His Essence is higher and more manifest than the nūn of the creature.

GLOSSARY: DHAT

§52

وقد قال رسول الله صلى الله عليه وسلم: "الصدقة أول ما تقع في يد الرحمن، ثم تقع في يد السائل".

And the Messenger of God (may God bless him and grant him peace) said: 'The charity: the first [thing], it falls into the hand of the All-Merciful, then it falls into the hand of the beggar.'

Sound in the wording 'charity falls into the hand of God before it falls into the hand of the beggar' (Bukhārī, Muslim); invoked here with 'the All-Merciful' for the Name under discussion, not graded.

§53

وكيف الحال، وقد قال الصدّيق الأكبر رضي الله عنه: "ما رأيتُ شيئاً إلاّ ورأيتُ الله قبله".

And how [could it be otherwise], when the greatest Veracious One (al-Ṣiddīq al-

Akbar) [Abū Bakr] (may God be pleased with him) said: 'I never saw a thing without seeing God before it'?

> *A famous contemplative saying attributed to Abū Bakr al-Ṣiddīq (some sources give it of others, in variant wordings: 'before it,' 'with it,' 'after it'). Invoked, not graded here.*

§54

فإذا علمت أن النقطة إشارة إلى ذات الله تعالى، فاعلم أن دائرة النون إشارة إلى المخلوقات.

So when you know that the dot is an indication of the Essence of God (exalted is He), [then] know that the loop of the nūn is an indication of the creatures.

GLOSSARY: DHAT

§55

وقد تحدّثنا في اسم الرحمن بأبسط من هذا الكلام في كتابنا المسمى بـ[الكهف والرقيم في شرح بسم الله الرحمن الرحيم]، فمن أراد معرفة ذلك فليطالع هنالك. فانظر إلى هذا الاسم الكريم وما حواه من الأسرار التي تحتار فيها الأفكار.

And we have spoken of the name 'al-Raḥmān' in a plainer [manner] than this discourse, in our book named al-Kahf wa-l-Raqīm fī sharḥ Bismillāh al-Raḥmān al-Raḥīm; so whoever wishes the knowledge of that, let him

peruse [it] there. So look at this noble Name and what it contains of the secrets in which the thoughts are bewildered.

> *The same self-citation to al-Jīlī's al-Kahf wa-l-Raqīm as in Bāb 2 (§50): the basmala-commentary is his standing fuller treatment of both 'Allāh' and 'al-Raḥmān.'*

§56

ولو تحدّثنا في أسرار حروف هذا الاسم وكمية أعداده مع بسائطه، وما تحت كل حرفٍ منه من الاختراعات والانفعالات في الأكوان، لأظهرنا عجائب وغرائب يحار الفهم فيها من أين يأخذها.

And if we were to speak of the secrets of the letters of this Name, and the quantity of its numbers together with its constituent-spellings, and what is beneath each letter of it of the inventions and the passive-receivings in the beings, we would bring forth marvels and wonders [such that] the understanding would be bewildered as to whence to take them.

§57

وما تركناه ضِنّةً به ولا بخلاً، ولكن قصدنا الاختصار في هذا الكتاب، لئلا يملّ قارئه وكاتبه فيفوته ما أردناه له من الانتفاع. وقد

And we did not leave it out of [jealous] withholding, nor of

أودعنا هذا الكتاب من الأسرار ما هو أعظم من ذلك، والله المستعان وعليه التُّكلان. اهـ.

stinginess; but we aimed at brevity in this book, lest its reader and its scribe weary, and there escape him the benefit we intended for him. And we have deposited in this book, of the secrets, what is greater than that. And God is the One whose help is sought, and upon Him is [our] reliance. [End.]

Collation. *Two-witness collated. Bāb 3 of the foundational opening band (al-Ṣifa, the Attribute absolutely). Witness 2 (ibnalarabi.com id=6) clean of website navigation text; the trailing site search box 'al-baḥth fī naṣṣ al-kitāb' excluded. Structurally a mirror of Bāb 2: as Bāb 2 analyzed the Name 'Allāh' letter by letter, this chapter analyzes its descriptive counterpart 'al-Raḥmān': its seven letters read as the seven self-related Names (Life, Knowledge, Power, Will, Hearing, Sight, Speech). Contains a 2-verse nasīb-qaṣīda (§31-32). Several witness OCR garbles where kāf is mis-scanned as an alif-like glyph (kalaḥad→ka-l-Aḥad §8; āma→kamā; āyf→kayf §43; ālāmuhu→kalāmuhu §44; wakn→wa-kāna) are restored to sense, and one clear dittography (the letter-spelling principle with its bā'/jīm examples is stated twice in the witness) is collapsed and noted at §40. al-Jīlī closes (§57) with the same self-citation to his al-Kahf wa-l-Raqīm as Bāb 2. No lossy drop of authorial prose.*

Qur'ān. *Four loci verified verbatim against alquran.cloud, all verse references correct: Ṭā Hā 20:14 'innanī anā Allāh lā ilāha illā anā fa-*

ʿbudnī' (§19); al-Anʿām 6:103 'lā tudrikuhu al-abṣār' (§26); al-Qalam 68:1 'n wa-l-qalam wa-mā yasṭurūn' (§48); al-Anʿām 6:38 'mā farraṭnā fī-l-kitāb min shay'' (§48). Sayings flagged, not graded here: 'man ʿarafa nafsahu fa-qad ʿarafa rabbah' (§14, a Sufi maxim, not a sound hadith); 'charity falls into the hand of the All-Merciful before [the beggar's hand]' (§52, sound in the wording 'taqaʿu fī-yad Allāh,' Bukhārī/Muslim); 'I never saw a thing without seeing God before it' (§53, a contemplative saying attributed to Abū Bakr al-Ṣiddīq). Self-citation to al-Jīlī's al-Kahf wa-l-Raqīm fī-sharḥ Bismillāh (§55). al-Jīlī claims the chapter's central thesis, that the Essence is graspable while the Attributes, being infinite, are not, as original to him (§28).

⁂

The grasped Essence and the ungraspable Attributes, and the seven letters of al-Raḥmān

Bāb 3 completes the opening triad of the book (Essence in Bāb 1, Name in Bāb 2, Attribute here) and is built as the deliberate counterpart of Bāb 2. Its first half is an epistemological argument that al-Jīlī flags as his own contribution: he distinguishes, after the grammarians, intrinsic from transitive attributes, and the verifiers' essential from attributive divine

Names, and identifies "al-Raḥmān" as the descriptive name that gathers all the divine attributes, the exact counterpart of "Allāh" (which gathers the Names), the one a locus of "descriptivity," the other of "nominality." He then advances the counter-intuitive thesis that the Essence is grasped and known while the Attributes, being infinite, are not: the knower who ascends to the holy rank knows "that the Essence of God is the very reality of his essence," but can never exhaust the attributes (the men in existence, then their names, qualities, essences, breaths, states, without end). This is the setting for the chapter's pivotal guardrail (§24): such knowledge carries "no union and no indwelling, the servant is servant and the Lord is Lord", with the cautionary tale of those who, unable to grasp the attributes, denied the theophany that said "I am God… so worship Me." Weighed from the other side (the attributes as "known meanings," the Essence as the "unknown matter"), al-Jīlī resolves the whole into a fully apophatic conclusion: in reality neither Essence nor Attributes is grasped. The second half is the letter-mysticism of al-Raḥmān: the alif as the All-Merciful Life flowing through all things (and through all letters), the lām as Knowledge, the rāʾ as Power, the ḥāʾ as Will (the "unseen of the unseen," articulated from the depth of the throat), the mīm as Hearing (labial, the loop of the self hearing its own speech), the silent alif as Sight (the Real seen only by His own Essence; the creatures "not other than Him," yet He "exalted above their deficiency"), and the nūn as Speech, read through "Nūn. By the Pen" and the Preserved Tablet, with the dot above the nūn as the Essence appearing in the form of the creatures (the charity that "falls into the hand of the All-Merciful" before the beggar's; Abū Bakr's "I never saw a thing without seeing God before it"). It closes, like Bāb 2, with a self-citation to al-Jīlī's basmala-commentary al-Kahf wa-l-Raqīm and an

apology for brevity. Contested-Akbarian metaphysics, recorded in al-Jīlī's voice, fenced by his own explicit anti-ittiḥād/anti-ḥulūl guardrail and the dual pole, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 4: Divinity · full parallel manuscript

The fourth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. After the Essence, the Name, and the Attribute, al-Jīlī turns to Divinity (al-ulūhiyya), the all-encompassing rank that "gives to each reality of existence its due," gathers the whole descending hierarchy beneath it (Oneness, Unicity, All-Mercifulness, Lordship, Sovereignty), and unites the two contraries themselves: pre-eternal and originated, Real and creation, existence and non-existence. It is the rank in which "the Real appears in the form of the creation, and the creation in the form of the Real"; the rank whose bewilderment is the bewilderment of the perfect, before which even the Prophet, "the most knowing of God," was "the most fearful of Him." The chapter carries two of the book's most concentrated theopathic qaṣīdas, the love-poem that becomes "all that is in existence other than me is from me," and the litany "I am that Holy One veiled in the Cloud… I am His creation, and the Real is my essence… I am both the forgiver and the sinner."

Editorial note. This is one of the chapters where the first-person-divine language runs hottest, and it is essential to read it with the fences al-Jīlī builds into the chapter itself. First, and decisively, he forbids in advance the very thing a careless reader might hear: "the people of God forbade the self-disclosure of Oneness" (§10), because pure Oneness admits no attribute, "let alone that a creature should appear in it," so its ascription to a creature "is precluded from every aspect." Second, he

locates all the "you are He / He is you" language precisely: it belongs to the self-disclosure of *Unicity* (the relational rank where two terms can be named), never to absolute Oneness, "in which neither the mention of 'you' nor of 'He' is permissible" (§12). Third, the theopathy fences itself from within: the second qaṣīda says "I am His creation *and* the Real is my essence" (§86, the dual pole), then "my self I declare transcendent above my saying" (§87, a tanzīh-check), then "God is worthy of the heights, and the lightning of my creation is empty" (§88). All of this stands on the flat declaration of the preceding chapter (Bāb 3 §24): "there is no union and no indwelling; the servant is servant and the Lord is Lord." Two contested reports are recorded and flagged, not endorsed: "I saw my Lord in the form of a beardless youth" (§15, much-disputed) and "Adam was created upon His form" (§16, sound but variously interpreted). A second-reader pass is advisable.

الباب الرابع في الألوهية

Chapter Four: On Divinity (al-Ulūhiyya)

§2

اعلم أن جميع حقائق الوجود وحفظها في مراتبها تسمى الألوهية، وأعني بحقائق الوجود أحكام المظاهر مع الظاهر فيها,

Know that all the realities of existence, and their

أعني الحق والخلق, فشمول المراتب الإلهية وجميع المراتب الكونية، وإعطاء كل حقه من مرتبة الوجود، هو معنى الألوهية.

preservation in their ranks, are called Divinity (al-ulūhiyya). And I mean by 'the realities of existence' the rulings of the loci-of-manifestation together with the One appearing in them, I mean the Real and the creation. So the comprehending of the divine ranks and all the cosmic ranks, and the giving to each of its due of the rank of existence, that is the meaning of Divinity.

§3

والله اسمٌ لربّ هذه المرتبة، ولا يكون ذلك إلاَّ لذات واجب الوجود، تعالى وتقدّس. فأعلى مظاهر الذات مظهر الألوهية، إذ له الحيطة والشمول على كل مظهر، وهيمنة على كل وصف أو اسم، فالألوهية أمّ الكتاب.

And 'Allāh' is a name for the Lord of this rank; and that is for none but the Essence of the Necessary-of-Existence (exalted and hallowed is He). So the highest of the loci-of-manifestation of the Essence is the locus of Divinity, since to it belong the encompassment and

comprehensiveness over every locus-of-manifestation, and a dominion over every quality or name. So Divinity is the Mother of the Book (umm al-kitāb).

GLOSSARY: DHAT, UMM-AL-KITAB

§4

والقرآن هو الأحدية، والفرقان هو الواحدية القرآنية، والكتاب المجيد هو الرحمانية, كل ذلك باعتبار. وإلاَّ فأمّ الكتاب، باعتبار الأول الذي عليه صلاح القوم، هو ماهية كنه الذات.

And the Qur’ān is the Oneness (al-aḥadiyya), and the Furqān [the Criterion] is the Qur’anic Unicity (al-wāḥidiyya), and the Glorious Book (al-kitāb al-majīd) is the All-Mercifulness (al-raḥmāniyya), all of that [is so] by a [particular] consideration. Otherwise, the Mother of the Book, by the first [consideration], upon which is the well-being of the folk, is the quiddity of the innermost reality of the Essence.

GLOSSARY: DHAT, UMM-AL-KITAB

§5

والقرآن هو الذات، والفرقان هو الصفات، والكتاب هو الوجود المطلق، وسيأتي بيان هذه العبارات من هذا الكتاب في محله إن شاء الله تعالى.

And [by another consideration] the Qur’ān is the Essence, and the Furqān is the Attributes, and the Book is absolute existence; and the exposition of these expressions, in this book, will come in its place, if God (exalted is He) wills.

GLOSSARY: DHAT, SIFAT

§6

وإذا عرفت الاصطلاح، وعرفت حقيقة ما أشرنا إليه، علمت أن هذا عين ذلك، ولا خلاف في القولين إلاَّ في العبارة، والمعنى واحد. فإذا علمت ما ذكرناه، تبيّن لك أن الأحدية أعلى الأسماء التي تحت هيمنة الألوهية، والواحدية أول تنزّلات الحق من الأحدية.

And when you know the convention, and know the reality of what we have indicated, you know that this is the very [same as] that; and there is no difference in the two statements except in the expression, while the meaning is one. So when you know what we have mentioned, it becomes clear to you that

Oneness is the highest of the names that are under the dominion of Divinity, and Unicity is the first of the descents of the Real from Oneness.

GLOSSARY: ASMA

§7

فأعلى المراتب التي شملتها الواحدية المرتبة الرحمانية، وأعلى مظاهر الرحمانية في الربوبية، وأعلى مظاهر الربوبية في اسمه الملك.

So the highest of the ranks that Unicity comprehends is the All-Merciful rank; and the highest of the loci-of-manifestation of All-Mercifulness is in Lordship (al-rubūbiyya); and the highest of the loci-of-manifestation of Lordship is in His name 'the Sovereign' (al-Malik).

§8

فالملكية تحت الربوبية، والربوبية تحت الرحمانية، والرحمانية تحت الواحدية، والواحدية تحت الأحدية، والأحدية تحت الألوهية.

So Sovereignty is under Lordship, and Lordship is under All-Mercifulness, and All-Mercifulness is under

Unicity, and Unicity is under Oneness, and Oneness is under Divinity.

The governing hierarchy of the chapter, ascending: Sovereignty (al-Malik) < Lordship (al-Rubūbiyya) < All-Mercifulness (al-Raḥmāniyya) < Unicity (al-Wāḥidiyya) < Oneness (al-Aḥadiyya) < Divinity (al-Ulūhiyya): Divinity being the all-encompassing rank that gathers them all, and each of these the title of a later chapter in the band.

§9

لأن الألوهية إعطاء حقائق الوجود وغير الوجود حقها، مع الحيطة والشمول.

because Divinity is the giving to the realities of existence, and of [what is] other than existence, their due, together with encompassment and comprehensiveness.

§10

والأحدية حقيقة من جملة حقائق الوجود، فالألوهية أعلى، ولهذا كان اسمه الله أعلى الأسماء، وأعلى من اسمه الأحد. والأحدية أخصّ مظاهر الذات لنفسها، والألوهية أفضل مظاهر الذات لنفسها ولغيرها. ومن ثَمَّ منع أهل الله تجلّي الأحدية ولم يمنعوا تجلّي الألوهية، فإن الأحدية ذاتٌ محض لا ظهور لصفة فيها، فضلاً عن أن يظهر فيها مخلوق، فامتنع نسبتها إلى المخلوق من كل وجه.

And Oneness is [but] one reality of the sum of the realities of existence; so Divinity is higher. And for this His name 'Allāh' was the highest of the names, and higher than His name 'the One' (al-Aḥad). And Oneness is the most particular of the

loci-of-manifestation of the Essence for itself, while Divinity is the most excellent of the loci-of-manifestation of the Essence for itself and for another. And from here the people of God forbade [the claim of] the self-disclosure of Oneness, [though] they did not forbid the self-disclosure of Divinity, for Oneness is pure Essence, in which no attribute appears, let alone that a creature should appear in it; so its ascription to the creature is precluded from every aspect.

GLOSSARY: DHAT, SIFAT, TAJALLI, ASMA

A key bound on the identity-language: 'the people of God forbade the self-disclosure of Oneness (aḥadiyya)', because pure Oneness admits no attribute, still less a creature, so it can never be ascribed to a creature 'from any aspect.' The theopathic 'you are He' is therefore never a claim about the absolute Essence; §12-13 locate it precisely at the lower, relational rank of Unicity.

§11

فما هي إلاَّ للقديم القائم بذاته، ولا كلام في ذات واجب الوجود، فإنه لا يخفى عليه شيء من نفسه. فإن كنت أنت هو، فما أنت أنت، بل هو هو؛ وإن كان هو أنت، فما هو هو، وإنما أنت أنت.

For it [Oneness] is for none but the Pre-eternal, the Self-subsistent; and there is no discourse [to be had] concerning the Essence of the Necessary-of-Existence, for nothing of Himself is hidden from Him. So if you are He, then you are not you, but He is He; and if He is you, then He is not He, but rather you are you.

The identity-language as a strict either/or, never a fused third thing: 'if you are He, you are not you (He is He); if He is you, He is not He (you are you).' One pole always cancels, which is the anti-union (anti-ittiḥād) logic of Bāb 3 §24 in poetic-logical form: there is no merger in which both subsist together as one substance.

§12

فمن حصل في هذا التجلي فليعلم أنه من تجليات الواحدية، لأن تجلي الأحدية لا يسوغ فيها ذكر أنت ولا ذكر هو، فافهم.

So whoever comes to be in this self-disclosure, let him know that it is of the self-disclosures of Unicity (al-wāḥidiyya), because, in the self-disclosure of Oneness (al-aḥadiyya), neither the

mention of 'you' nor the mention of 'He' is permissible. So understand.

GLOSSARY: TAJALLI, WAHIDIYYA

The precise doctrinal placement of all the book's theopathic identity-talk: 'you are He / He is you' belongs to the self-disclosure of Unicity (the relational rank where two terms can be named), never to pure Oneness, where no 'you' or 'He' can even be uttered. This is al-Jīlī's own technical fencing of the language the qaṣīdas of this very chapter will use.

§13

وسيجيء الكلام عن الواحدية في موضعه من هذا الكتاب إن شاء الله.

And the discourse on Unicity will come in its place in this book, if God wills.

GLOSSARY: WAHIDIYYA

§14

واعلم أن الوجود والعدم متقابلان، وفلك الألوهية محيط بهما، لأن الألوهية محيطٌ يجمع الضدّين، من القديم والحديث، والحق والخلق، والوجود والعدم.

And know that existence and non-existence are two opposites, and the sphere of Divinity encompasses them both, because Divinity is an encompassing [reality] that gathers the two contraries: the pre-eternal and the originated, the Real and the

creation, existence and non-existence.

§15

فيظهر فيها الواجب مستحيلاً بعد ظهوره واجباً، ويظهر فيها المستحيل واجباً بعد ظهوره فيها مستحيلاً، ويظهر الحق فيها بصورة الخلق، مثل قوله: "رأيتُ ربي في صورة شابٍّ أمرد".

So in it the Necessary appears as impossible, after its appearing as necessary; and in it the impossible appears as necessary, after its appearing in it as impossible; and the Real appears in it in the form of the creation: as in his saying: 'I saw my Lord in the form of a beardless youth.'

The report 'I saw my Lord in the form of a beardless youth' (ra'aytu rabbī fī ṣūrat shābb amrad) is much-disputed: rejected as unsound or even fabricated by many traditionists, it was a flashpoint in the medieval controversy over the divine 'form' (ṣūra) reports. Recorded here as al-Jīlī cites it, illustrating the Real's appearing in creaturely form; NOT endorsed as sound.

§16

ويظهر الخلق بصورة الحق، مثل قوله: "خلق آدم على صورته".

And the creation appears in the form of the Real: as in his saying: 'Adam was created upon His form.'

'Adam was created upon His form' (khalaqa Ādam ʿalā ṣūratih) is sound (Bukhārī, Muslim), though commentators dispute whether the pronoun 'His' refers to God or to Adam himself; al-Jīlī takes the former in service of his point about the creation appearing in the Real's form.

§17

وعلى هذا التضاد، فإنها تعطي كل شيء مما شملته من هذه الحقائق حقه، فظهور الحق في الألوهية على أكمل مرتبة وأعلاها، وأفضل المظاهر وأسماها.

And upon this [pattern of] contrariety, it gives everything of these realities that it comprehends its due: so the appearing of the Real in Divinity is upon the most perfect rank and the highest of it, and the most excellent of the loci-of-manifestation and the most sublime.

§18

وظهور الخلق في الألوهية على ما يستحقه الممكن من تنوّعاته وتغيّراته وانعدامه ووجوده.

And the appearing of the creation in Divinity is upon what the possible deserves of its variations, its changes, its non-existence, and its existence.

§19

وظهور الوجود في الألوهية على كمال ما تستحقه مراتبه، من جميع الحق والخلق وأفراد كل منهما.

And the appearing of existence in Divinity is upon the perfection of what its

ranks deserve: of the whole of the Real and the creation, and the individuals of each of the two.

§20

وظهور العدم في الألوهية على بطونه وصرافته وانمحاقه في الوجه الأكمل، غير موجود في فنائه المحض. وهذا لا يُعرف بطريق العقل ولا يُدرك بالفكر.

And the appearing of non-existence in Divinity is upon its inwardness, its sheerness, and its effacement, in the most perfect aspect: [it is] not existent, in its pure annihilation. And this is not known by way of the intellect, nor grasped by cogitation.

GLOSSARY: FIKR

§21

ولكنه من حصل في هذا الكشف الإلهي علم هذا الذوق المحض، من هذا التجلي العام المعروف بالتجلي الإلهي.

But whoever attains this divine unveiling knows this pure tasting, [which comes] from this general self-disclosure known as the divine self-disclosure.

GLOSSARY: KASHF, TAJALLI

§22

وهو موضع حيرة الكمَّل من أهل الله تعالى، وإلى سرّ هذه الألوهية أشار صلى الله عليه وسلم: "أنا أعرفكم بالله وأشدّكم خوفاً منه".

And it is the place of the bewilderment of the perfect ones among the people of God (exalted is He); and to the secret of this Divinity he (may God bless him and grant him peace) pointed: 'I am the most knowing of you about God, and the most intense of you in fear of Him.'

Sound (Bukhārī, Muslim, in close wordings); invoked, not graded here. al-Jīlī reads the Prophet's combination of supreme knowledge and supreme fear as the mark of the all-encompassing rank of Divinity, which gathers even the contraries.

§23

فما خاف صلى الله عليه وسلم من الربّ ولا من الرحمن، وإنما خاف من الله، وإليه الإشارة بقوله: {مَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ} [الأحقاف: 9].

For he (may God bless him and grant him peace) did not fear [in respect of] the Lord, nor the All-Merciful, but rather feared [in respect of] 'Allāh'; and to it points his saying: 'I do not know what

will be done with me, nor with you' (46:9, al-Aḥqāf).

> QUR'ĀN 46:9: AL-AḤQĀF 46:9, THE CLAUSE 'WA-MĀ ADRĪ MĀ YUF'ALU BĪ WA-LĀ BIKUM'; AL-JĪLĪ CITES IT AS THE PROPHET'S UTTERANCE, WHICH IT IS: THE VERSE OPENS 'QUL' (SAY)

§24

على أنه أعرف الموجودات بالله تعالى وبما يبرز من ذلك الجناب الإلهي، أي: لا أدري أيّ صورةٍ أظهر بها في التجلي الإلهي، ولا أظهر إلاَّ بما يقتضيه حكمها، وليس لحكمها قانونٌ لا نقيض له.

[This] although he is the most knowing of the existents about God (exalted is He), and about what comes forth from that divine Side, that is: 'I do not know in what form I shall appear in the divine self-disclosure, and I appear only by what its ruling requires; and its ruling has no [single] law without a counter to it.'

> GLOSSARY: TAJALLI

§25

فهو يعلم ولا يعلم، ويجهل ولا يجهل، إذ ليس التجلي الإلهي حدّاً يُوقَف عليه في التفصيل.

So he knows and does not know, is ignorant and is not ignorant: since the divine self-disclosure is not a limit at

which one [can] halt, in detail.

GLOSSARY: TAJALLI

§26 فلا يقع عليها الإدراك التفصيلي بوجه من الوجوه.

So detailed grasping does not fall upon it in any respect.

§27 لأنه محالٌ على الله أن يكون له نهاية، ولا سبيل إلى إدراك ما ليس له نهاية. لكن الحق سبحانه وتعالى قد يتجلّى بها على سبيل الكلية والإجمال.

because it is impossible for God to have an end, and there is no way to the grasping of what has no end. But the Real (glory be to Him, exalted is He) may disclose Himself by it [Divinity] by way of the universal and the summary.

§28 والكمَّل متفاوتون في الحظّ من ذلك التجلي، كلٌّ على قدر ما فصّل من ذلك الإجمال، وبحسب ما ذهب إليه الكبير المتعال، وبحكم ما ظهر من ذلك على حدّه من آثار الكمال.

And the perfect ones vary in [their] share of that self-disclosure: each according to the measure of what he has detailed of that summary, and according to what the Great, the Most High, carried him

to, and by the rule of what appeared of that, in its measure, of the traces of perfection.

GLOSSARY: TAJALLI

§29

بلِّغي يا نسيمَ أهل الديار ..... خبرَ الصبّ بين ماءٍ ونار

Convey, O breeze of the people of the dwellings, / the tidings of the love-stricken one, [caught] between water and fire.

§30

وانزلي تلكمُ الديارَ بليلٍ ..... ما تطيقي نزولَها بنهار

And alight at those dwellings by night: / you could not bear to alight at them by day.

§31

فهناك الظبا تصيد أسوداً ..... وهناك الأسودُ ليست ضواري

For there the gazelles hunt down lions, / and there the lions are not predators.

§32

قد فقدنا القرارَ عنهم فباتوا ..... ورضينا لهم ببُعد المزار

We lost [all] rest for [longing of] them, so they passed the night [at ease], / and we were

content, for their sake, with the distance of the visit.

§33

كتب الحسنُ في الفؤاد قرآناً ..... أنزلوه عليه بالاقتدار

Beauty wrote in the heart a Qur’ān, / which they sent down upon it with [overpowering] might.

§34

فتلا القلبُ آيةَ العشق حتى ..... كمل السرُّ سورةَ الاشتهار

So the heart recited the verse of passionate love, until / the secret completed the sūra of [its becoming] renowned.

§35

فتبدّى من النقاب جمالٌ ..... قتل الناظرين بالاستتار

So there appeared, from behind the veil, a beauty / that slew the onlookers by [its very] hiddenness.

§36

نطق الثغرُ منه عجباً لحسنٍ ..... أسكرت ريقَه بخمرٍ خماري

The [smiling] mouth of it spoke, a wonder, for [such] beauty!, / [whose very] saliva was made drunk by a heady wine.

§37

قال لما رأى القلوبَ أسارى ..... قد غُنيتم
بصحة الافتقار

It said, when it saw the hearts [as] captives: / 'You have been made rich by the soundness of [your] neediness.'

§38

كلُّ ما في الوجود غيري فمنّي ..... هو
ذاتي نوّعتُه باختياري

'All that is in existence, other than me, is from me; / it is my essence, which I have diversified by my choice.

The qaṣīda turns here into the divine/Perfect-Human voice. By the chapter's own placement (§12), this 'I' is the self-disclosure of Unicity (al-wāḥidiyya), where 'you' and 'He' can be named: not a claim about the absolute Oneness, whose ascription to a creature §10 has already precluded 'from every aspect.' Read with Bāb 3 §24: no union, no indwelling.

§39

أنا كالثوب إن تلوّنتُ يوماً ..... باحمرارٍ
وتارةً باصفرار

I am like the garment: if I take on color one day / with redness, and at another time with yellowness --

§40

ومحا الحمرةَ البياضُ وجاءت ..... كثرةٌ
فهي للتلوّن طاري

and the whiteness effaces the redness, and there came / a multiplicity, so it [the

multiplicity] is incidental to [my] coloration.

§41

فمحالٌ عليَّ انقسامي ..... ومحالٌ عليّ فيّ دثاري

for [any] division of me is impossible for me, / and [any] enveloping of me, within me, is impossible for me.

§42

إنما الدثرُ في التلوّن حقٌّ ..... إنما الستر فيه لا فيّ جاري

The covering is, in truth, [only] in the coloration; / the veiling runs [only] in it [the form], not in me.

§43

كلُّ ما في عوالمي من جمادٍ ..... ونباتٍ وذاتِ روحٍ معاري

All that is in my worlds, of mineral, / and plant, and ensouled [being], are my borrowed garments;

§44

صورٌ لي تعرّضت وإذا ما ..... أزلتُها لا أزولُ وهي جواري

they are forms of mine that presented themselves; and when / I remove them, I do not pass away: they being my handmaids.

§45

اتفاقُ جميعها باختلافٍ ..... رتبةٍ قد علت
مطارَ مدار

The agreement of them all is by a difference / of rank that has risen [above] the flight of [any] orbit.

§46

لي معنىً إذا بدا كنتَ معنىً ..... من
معانيه ذا غناءٍ افتقاري

I have a meaning [such that], when it appears, you become a meaning / of its meanings: [and] my neediness is, by it, a richness.

§47

وإذا زال لم أزل في لباسٍ ..... لم أكن منه
منذ ما كنتُ عاري

And when it passes away, I do not pass away [but remain] in a garment / of which I was never, from the first, bereft.

§48

وعليها تركّبت كلُّ معنىً ..... لي من ذاتي
العزيزِ المنار

And upon them [the forms] was assembled every meaning / belonging to me, from my essence, the Mighty of beacon.

§49

فألوهيّتي لذاتي أصلٌ ..... بل هو الفرعُ
فاعلمَنْ شعاري

So my Divinity is, for my essence, a root, / nay, it [my Divinity] is [rather] the

branch: so know, then, my emblem.

> *The root/branch play (between Divinity and Essence) voiced from the side of perfection: the Essence is the root, Divinity its branch or manifestation. al-Jīlī's point is that even 'Divinity,' the most encompassing rank-name (§8), is a manifestation of an Essence more inward still, consistent with Bāb 1's unreachable Essence. Framed.*

§50

عجباً للذي هو الأصلُ حكماً ..... أن يسيرَ لفرعه فهو ساري

A wonder, that the one who is, by [its] ruling, the root, / should travel to its branch, so it is [the one] coursing [there]!

§51

لا يهولنّك المقالُ فإني ..... لم أكن فرعَه سوى في استتاري

Let not the saying dismay you, for I / was not its branch except in my [self-]veiling.

§52

وعليه مؤصَّلٌ كلُّ فرعٍ ..... هو أصلٌ لباطني وظِهاري

And upon it [the root] is every branch made-rooted; / it is a root for my inward and my outward.

§53

وإذا ما بدا تجلّيتُ فيه ..... وإذا ما أُزيل فهو خماري

And when it [the form] appears, I am disclosed in it; /

and when it is removed, it is [yet] my [hidden] wine.

GLOSSARY: TAJALLI

§54

فهو تدريه لا تراه وإني ..... قد تراني ولم تكن لي داري

So it [the inward], you know [it but] do not see it; while as for me, / you may [indeed] see me, though you have not comprehended me.

§55

سُنّةٌ لي جرت بذاك وإني ..... لغنيٌّ بأن أُرى أو أُواري

[It is] a way of mine that has run with that; and truly I / am rich enough [whether] I be seen or be hidden.'

§56

فالألوهية مشهودة الأثر، مفقودة في النظر، يُعلم حكمها ولا يُرى رسمها. والذات مرئية العين، مجهولة الأين، تُرى عياناً ولا يُدرك لها بياناً.

So Divinity is witnessed in [its] effect, absent in [direct] regard: its ruling is known, but its [outward] trace is not seen. And the Essence is seen of [its very] eye, unknown of [its] 'where': it is seen by direct vision, yet no exposition of it is grasped.

GLOSSARY: DHAT

§57

ألا ترى أنك إذا رأيت رجلاً تعلم أنه موصوفٌ مثلاً بأوصافٍ متعددة، فتلك الأوصاف الثابتة له إنما تقع عليها بالعلم والاعتقاد أنها فيه، ولا تشهد لها عيناً.

Do you not see that, when you see a man, you know that he is qualified, for example, by multiple qualities? Yet those qualities established for him: you only come upon them by knowledge and belief that they are in him, [and] you do not witness them with [your] eye.

§58

وأما ذاته فأنت تراها بجملتها عياناً، ولكن تجهل ما فيها من الأوصاف التي لم يبلغك علمها، إذ يمكن أن يكون لها ألف وصفٍ مثلاً، وما بلغك منها إلاَّ بعضها.

But his essence: you see it, in its [whole] sum, by direct vision; yet you are ignorant of what is in it of the qualities whose knowledge has not reached you, since it is possible that it has, for example, a thousand qualities, and there has reached you, of them, only some.

§59

فالذات مرئية، والأوصاف مجهولة، ولا تُرى من الوصف إلاَّ الأثر، أما الوصف نفسه فهو الذي لا يُرى أبداً البتّة.

So the essence is seen, and the qualities are unknown; and nothing of the quality is seen except the trace: as for the quality itself, it is that which is never, ever seen.

GLOSSARY: DHAT

The same epistemology as Bāb 3 (§59-63 there): the essence is what is seen, the attributes only ever inferred from their traces. Here it grounds the claim of §56 that the Essence is 'seen' while Divinity is known only 'in its effect.'

§60

مثله: ما تُرى من الشجاع عند المحاربة إلاَّ إقدامه، وذلك أثر الشجاعة لا الشجاعة.

Its like: you see nothing of the brave one, at the [time of] battle, except his advancing, and that is the trace of courage, not the courage [itself].

§61

ولا تُرى من الكريم إلاَّ إعطاءه، وذلك أثر الكرم لا نفس الكرم.

And you see nothing of the generous one except his giving, and that is the trace of generosity, not generosity itself.

§62

لأن الصفة كامنة في الذات، لا سبيل إلى بروزها، فلو جاز عليها البروز لجاز عليها الانفصال عن الذات، وهذا غير ممكن، فافهم.

because the quality is latent in the essence, [and] there is no way to its coming-forth; for were its coming-forth [ever] permissible, its separation from the essence would [also] be permissible, and this is not possible. So understand.

GLOSSARY: DHAT, SIFAT

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§63

وللألوهية سرّ، وهو أن كل فردٍ من الأشياء التي يُطلق عليها اسم الشيء, قديماً كان أو محدثاً، معدوماً كان أو موجوداً, فهو يحوي بذاته جميع بقية أفراد الأشياء الداخلة تحت هيمنة الألوهية.

And Divinity has a secret: namely, that every individual of the things upon which the name 'thing' is applied, whether pre-eternal or originated, non-existent or existent, contains, by its [own] essence, all the rest of the individuals of things [that are] entering under the dominion of Divinity.

The witness reads 'the name of the like' (al-shabīh); read here as 'the name thing' (al-shay'), which the argument requires (everything that

can be called a 'thing'). The 'secret' is the holographic principle of §64-69: each existent mirrors the whole.

§64

فمثل الموجودات كمثل مرايا متقابلاتٍ، يوجد جميعها في كل واحدٍ منها.

So the likeness of the existents is as the likeness of facing mirrors: all of them are found in each one of them.

§65

فإن قلت: إن المرايا المتقابلات قد وُجد في كل منها ما وُجد في الأخرى، فما جمعت الواحدة من المرايا إلاَّ ما هي عليه، وبقي الأفراد المتعددات من المرايا التي تحت كل فردٍ منها جميع المجموع --

So if you say: the facing mirrors: there is found in each of them what is found in the other; [yet] the single mirror gathered only what it [itself] is upon, and there remained the multiple individuals of the mirrors, under each individual of which is the whole sum --

§66 ساغ بها الاعتبار أن نقول: ما حوى كل فردٍ من أفراد الوجود إلاَّ ما استحقته ذاته، لا زائداً على ذلك.

[then] the consideration is, by it, made valid, that we say: each individual of the individuals of existence contains only what its [own] essence deserves, not [anything] additional to that.

§67 وإن قلت، باعتبار وجود الجميع من المرايا في كل واحدة، أن كل فردٍ من أفراد الوجود فيه جميع الموجودات، جاز لك ذلك.

And if you say, by the consideration of the presence of the whole [set] of the mirrors in each one, that every individual of the individuals of existence has in it all the existents, that is [also] permissible for you.

§68 وعلى الحقيقة، فهذا أمرٌ كالقشر على المراد، وما وُضع لك إلاَّ شَرَكٌ، عسى أن يقع طيرك في شبكة الأحدية، فتشهد في الذات ما استحقته من الصفات. فاترك القشر وخذ اللبّ، ولا تكن ممن عمي عن الوجه وتراءى الحجب.

And in reality, this is a matter like the husk over the intended [kernel]; and it was set [before] you only [as] a snare, in the hope that your bird might fall into the net of Oneness, so that you may witness, in the Essence, what

it deserves of the Attributes. So leave the husk and take the kernel, and be not of those blinded to the Face who [instead] see [only] the veils.

GLOSSARY: DHAT, SIFAT

§69 قلبي بكم متصلّبٌ ..... متسكّنٌ متقلّبٌ

My heart, for you, is made firm, / [yet] stilled, [yet] ever-turning;

§70 وخيالُ حبّكمُ به ..... أبداً يجيء ويذهبُ

and the phantom of your love, within it, / forever comes and goes.

GLOSSARY: KHAYAL

§71 ما أنتمُ منّي سوى ..... نفسي فأين المهربُ

You are nothing to me but / my [own] self, so where is the escape?

§72 ألقيتُ نفسي فاغتدت ..... ممّا لكم أتقلّبُ

I cast off my self, and it came to be / [such] that, for what is yours, I [now] turn about.

§73 وتركتني فوجدتُني ..... لا أمَّ ثَمَّ ولا أبُ

And you left me, so I found myself / [with] neither mother there nor father.

§74 وجحدتُ ما قبلي وما ..... بعدي ولا أترّيبُ

And I denied what is before me and what / is after me, and I do not doubt.

§75 ونفيتُ عنّي الاختصا ..... صَ بوجهه يتقرّبُ

And I negated from myself [all] singling-out: / [for] by His Face one draws near.

§76 أنا ذلك القدّوسُ في ..... قُدس العماء محجّبُ

I am that Holy One (al-Quddūs), in / the holiness of the Cloud (al-ʿamāʾ), veiled.

> *The second qaṣīda speaks again from the divine/Perfect-Human voice and is to be read by the same fencing the chapter itself supplies: §12 places all such 'I' at the rank of Unicity, not the absolute Oneness; §86-90 below supply the dual pole and a tanzīh-check from within the poem. al-ʿamāʾ ('the Cloud') is the primordial divine self-veiling of the cosmogony (cf. Bāb 62).*

§77

أنا ذلك الفردُ الذي ..... فيه الكمالُ الأعجبُ

I am that Single One in whom / is the most wondrous perfection.

§78

أنا قطبُ دائرةِ الرحى ..... وأنا العلا المستوعِبُ

I am the pole of the circle of the millstone, / and I am the all-encompassing height.

§79

وأنا العجيبُ ومن به ..... ممّا حوى ذا المُعجِبُ

And I am the wondrous one, and the one by whom, / of what He has comprehended, this marvel [is].

§80

فلكُ المحاسنِ فيه شمسٌ ..... مشرقٌ ولا مغربُ

The sphere of beauties: in it a sun, / a place of rising, and no place of setting.

§81

لي في العلا فوق المكا ..... ن مكانةٌ لا تُقرَبُ

Mine, in the heights, above [all] place, / is a rank that is not [to be] approached.

§82 في كل منبتِ شعرةٍ ..... منّي كمالٌ مُعرِبُ

In every place where a [single] hair sprouts / from me is a perfection [eloquently] declaring [itself];

§83 وبكل صوتِ طائرٍ ..... في كل غصنٍ يطربُ

and in every voice of a bird / that, on every branch, sings with delight;

§84 وبكل مرأى صورتي ..... تبدو وقد تتحجّبُ

and in every sight my form / appears, and [at times] it is veiled.

§85 حُزتُ الكمالَ بأسره ..... فلأجل ذا أتقلّبُ

I have won perfection in its entirety; / and for the sake of that I turn about [in forms].

§86 وأقول إني خلقُه ..... والحقُّ ذاتي فاعجبوا

And I say: I am His creation, / and the Real is my essence; so wonder!

> *The dual pole, voiced from within the theopathy: 'I am His creation AND the Real is my essence', both held at once, exactly the creature-and-image structure of Bāb 2 §75/§79. Not 'I am the Real simpliciter'; the creaturely side is affirmed in the same breath.*

§87

نفسي أنزّهُ عن مقا ..... لتيَ التي لا تكذبُ

My [own] self I declare transcendent / above my saying, [a saying] that does not lie.

GLOSSARY: TANZIH

A tanzīh-check from inside the poem: even the truthful first-person claim falls short of the self it would name. The theopathic 'I' confesses its own inadequacy, the same self-limiting gesture as Bāb 1's closing doxology and Bāb 2's abasement turn.

§88

اللهُ أهلٌ للعلا ..... وبروقُ خلقي خُلّبُ

God is worthy of the heights, / and the lightning-flashes of my creation are [but] empty [of rain].

A self-deflating turn: 'khullab' is lightning that promises rain and gives none. Against God's worthiness of the heights, the speaker's own 'creation' is empty show, the servanthood-pole reasserting itself, as in Bāb 2 §99-100.

§89

أنا لم أكن هو لم يزل ..... فلأيّ شيءٍ أُطنِبُ

I: was I not [always] He? He has never ceased [to be]; / so for what thing should I be prolix?

§90

ضاع الكلامُ فلا كلا ..... مٌ ولا سكوتٌ مُعجِبُ

Speech was lost, so [there is] neither speech / nor a [fitting] silence that pleases.

§91

جمعتُ محاسنيَ العلا ..... أنا غافرٌ والمذنبُ

I gathered my beauties, the lofty ones; / I am [both] the forgiver and the sinner.

> *The closing paradox seals the chapter on Divinity as the rank that 'gathers the two contraries' (§14): forgiver and sinner, Real and creation, held in one: the coincidence of opposites of Bāb 1, now in the register of al-Ulūhiyya. The whole poem is fenced by the chapter's own placement of such speech at the rank of Unicity (§12), its dual pole (§86), and its tanzīh-check (§87), and by Bāb 3 §24's flat denial of union and indwelling.*

Collation. *Two-witness collated. Bāb 4 of the foundational opening band (al-Ulūhiyya, Divinity). Witness 2 (ibnalarabi.com id=7) clean of website navigation text; the trailing asterism rule ('* * *') and the site search box 'al-baḥth fī naṣṣ al-kitāb' excluded. Divinity is the most encompassing rank-name of the opening sequence: it gathers the whole hierarchy (Ulūhiyya > Aḥadiyya > Wāḥidiyya > Raḥmāniyya > Rubūbiyya > Malik) and the two contraries (existence/non-existence, Real/creation). Two long theopathic qaṣīdas (§29-55, 27 verses; §69-91, 23 verses). Several witness OCR garbles where kāf is mis-scanned as an alif-like glyph (lihadha→lihādhā, wakn→wa-kāna; 'ant'/'kunt' confusions in the poems) are restored to sense. No lossy drop of authorial prose.*

Qur'ān. *One Qur'ān locus verified verbatim, verse reference correct: al-Aḥqāf 46:9 'mā adrī mā yuf'alu bī wa-lā bikum' (§23), which al-Jīlī cites as the Prophet's saying, it is the clause the Prophet is commanded to 'say' (qul) in the verse. Sayings flagged, not graded here: 'I saw my Lord in the form of a beardless youth' (ra'aytu rabbī fī ṣūrat shābb amrad, §15), a much-disputed report, rejected as unsound by many traditionists and central to the medieval controversy over the 'form' (ṣūra) hadiths; recorded in al-Jīlī's voice, not endorsed; 'Adam was created upon His form' (khalaqa Ādam ʿalā ṣūratih, §16): sound (Bukhārī, Muslim), though the referent of 'His' is debated by the commentators; 'I am the most knowing of you about God and the most intense of you in fear of Him' (§22, sound, Bukhārī/Muslim). The Qur'ān/Furqān/Kitāb correspondences (§4-5) are al-Jīlī's technical metaphysical usage, not scriptural citations.*

⁂

The encompassing rank, the hierarchy of the Names, and the two theopathic qaṣīdas

Bāb 4 names the rank that organizes the whole opening band. Divinity (al-ulūhiyya) is "all the realities of existence and their preservation in their ranks," the giving to each of its due; it is the Mother of the Book,

the highest locus of the Essence, and the encompassing sphere that gathers the descending hierarchy, Sovereignty under Lordship, Lordship under All-Mercifulness, All-Mercifulness under Unicity, Unicity under Oneness, and Oneness under Divinity. Within this frame al-Jīlī fixes the crucial distinction the rest of the book relies on: Oneness (al-aḥadiyya) is pure Essence, in which no attribute, still less a creature, can appear, so the people of God forbid claiming its self-disclosure; whereas all the relational, identity-bearing speech, "you are He, He is you", belongs to Unicity (al-wāḥidiyya), the first descent, where two terms can be named at all. Divinity is then shown as the rank that unites the contraries: the Necessary appearing as impossible and the impossible as necessary, the Real in creaturely form and the creation in the Real's, each given its exact due, down to non-existence "in its pure annihilation." Because this disclosure has no end, even the perfect vary in their share of it, and the Prophet's pairing of supreme knowledge with supreme fear ("I do not know what will be done with me") is its signature. The two qaṣīdas dramatize the rank from the side of perfection: the first ("convey, O breeze") modulating from the love-poem into the divine voice, "all in existence other than me is from me… my Divinity is, for my essence, a root, nay the branch"; the second ("my heart, for you") rising to "I am that Holy One veiled in the Cloud, I am the pole of the millstone's circle," and then, in the same breath, fencing itself, "I am His creation and the Real is my essence," "my self I declare transcendent above my saying," "the lightning of my creation is empty", before the closing coincidence of opposites, "I am both the forgiver and the sinner." This is among the most theopathic material in the corpus, recorded in al-Jīlī's voice, fenced by his own placement of such speech at the rank of Unicity

and by the chapter's dual pole and tanzīh-checks, and framed against the mainstream and the explicit anti-union guardrail of Bāb 3.

al-Insān al-Kāmil, Bāb 5: Oneness · full parallel manuscript

The fifth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. It is short, and it is the doctrinal floor of the whole opening band. Oneness (al-aḥadiyya) is "the sheerness of the Essence," its first descent from the darkness of the Cloud into the light of the disclosure-sites, the rank stripped of every Name, Attribute, relation, and consideration, where all of these are present only by inwardness, never by appearing. al-Jīlī grants that the human, immersed in his own I-ness until "you are you in you," is the most complete mirror of Oneness in all the beings, and then, in the same chapter, draws the line that governs every theopathic passage in the book.

Editorial note. This is the chapter the rest of the band leans on. Bāb 4 had said that "the people of God forbade the self-disclosure of Oneness"; here al-Jīlī says why, twice and without hedging. First (§9): "being-qualified by Oneness is precluded for the creature, because Oneness is the sheerness of the Essence, stripped of both Real-ness and creature-ness; and the servant has been adjudged with creatureliness, so there is no way to that." Second (§10): "if you witness yourself in this self-disclosure, you have witnessed it only from the side of your God and your Lord; so do not claim it by your creatureliness, for **this domain is not one in which the creature has any share at all**." The human is the fullest *mirror* of Oneness, which is exactly not to be a sharer in it. The proper stance is then given (§11): not to claim divinity,

but to “witness for the Real what He deserves” while “judging the creation with cutting-off”, and the closing seven-verse qaṣīda turns this into adab: ascribe the beauty to God and not to your own steadfastness, keep the sanctity of the Essence, and guard the Trust, never abandoning “its secrets to its slanderers.” Read together with Bāb 3 §24 (“no union, no indwelling”) and Bāb 4’s fences, this chapter fixes the sense in which all the book’s “I am He” is to be heard. A second-reader pass is advisable.

الباب الخامس في الأحدية

Chapter Five: On Oneness (al-Aḥadiyya)

§2

الأحدية عبارة عن مجلى الذات، ليس للأسماء ولا للصفات ولا لشيء من مؤثراتها فيه ظهور، فهي اسمٌ لصرافة الذات المجرّدة عن الاعتبارات الحقية والخلقية.

Oneness (al-aḥadiyya) is an expression for the disclosure-site (majlā) of the Essence, in which there is no appearing for the Names, nor the Attributes, nor anything of their effects; so it is a name for the sheerness of the Essence

(ṣarāfat al-dhāt), stripped of the Real and the creaturely considerations.

GLOSSARY: DHAT, ASMA, SIFAT

§3

وليس لتجلي الأحدية في الأكوان مظهرٌ أتمّ منك، إذا استغرقتَ في ذاتك ونسيتَ اعتباراتك، وأخذتَ بك فيك عن ظواهرك، فكنتَ أنت في أنت، من غير أن يُنسب إليك شيءٌ مما تستحقه من الأوصاف الحقية، أو هو لك من النعوت الخلقية. فهذه الحالة من الإنسان أتمّ مظهرٍ للأحدية في الأكوان، فافهم.

And the self-disclosure of Oneness has, in the beings, no locus-of-manifestation more complete than you, when you are immersed in your essence, and forget your considerations, and are taken, by yourself, into yourself, away from your outward [aspects], so that you are 'you in you,' without anything being ascribed to you of what you deserve of the Real qualities, or what is yours of the creaturely attributes. So this state, on the part of the human, is the most complete locus-of-manifestation for Oneness in the beings. So understand.

GLOSSARY: TAJALLI, DHAT

The human's self-immersion is the fullest mirror (maẓhar) of Oneness, but a mirror is precisely not the thing it reflects. §9-10 below make the limit explicit: the creature is qualified by Oneness in no respect; he is its most complete locus of manifestation, not a sharer in it.

§4

وهو أول تنزّلات الذات من ظلمة العماء إلى نور المجالي، فأعلى تجلياتها هو هذا التجلي، لتمحّضها وتنزّهها عن الأوصاف والأسماء والإشارات والنسب والاعتبارات جميعاً، بحيث وجودُ الجميع فيها، لكن بحكم البطون في هذا التجلي لا بحكم الظهور.

And it [Oneness] is the first of the descents of the Essence, from the darkness of the Cloud (al-ʿamāʾ) to the light of the disclosure-sites; so the highest of its self-disclosures is this self-disclosure, on account of its sheerness and its transcendence above the qualities, the names, the allusions, the relations, and the considerations, all of them, [in such a way] that the existence of [them] all is in it, but by the rule of inwardness (buṭūn) in this self-disclosure, not by the rule of appearing (ẓuhūr).

GLOSSARY: DHAT, TAJALLI, ASMA, SIFAT

§5

وهذه الأحدية في لسان العموم هي عين الكثرة المتنوعة، فهي في المثل كمن ينظر من بُعدٍ إلى جدارٍ قد بُني ذلك الجدار من طينٍ وآجرٍ وجصٍّ وخشب، ولكنه لا يرى شيئاً من ذلك، ولا يرى إلاَّ جداراً فقط. فكانت أحدية هذا الجدار مجموعَ ذلك الطين والآجر والجصّ والخشب، لا على أنه اسمٌ لهذه الأشياء، بل على أنه اسمٌ لتلك الهيئة المخصوصة الجدارية.

And this Oneness, in the tongue of the common folk, is the very [reality of] the diversified multiplicity. So it is, in the likeness, as one who looks from afar at a wall, that wall having been built of clay, baked brick, plaster, and wood, yet he sees nothing of that, and sees nothing but a wall only. So the 'oneness' of this wall was the sum of that clay, brick, plaster, and wood: not as [the word 'wall'] being a name for these things, but as it being a name for that particular wall-configuration.

The wall-from-afar is al-Jīlī's image for the 'oneness of the common folk' (the unity of a composite seen as one), which he distinguishes from the true essential Oneness: the latter is not the sum of parts named together, but the bare Essence prior to all parts and considerations.

§6

كما أنك مثلاً في مشهدك واستغراقك في أنيّتك التي أنت بها أنت، لا تشاهد إلاَّ هو، ولا يظهر لك في شهودك منك في هذا المشهد شيءٌ من حقائقك المنسوبة إليك، على أنك مجموع تلك الحقائق.

Just as you, for example, in your witnessing and your immersion in your I-ness, by which you are you, witness nothing but Him, and there appears to you, in your witnessing of yourself in this witnessing, nothing of your realities ascribed to you: [even] though you are the sum of those realities.

§7

فتلك هي أحديتك، على أنها اسمٌ لمجلاك الذاتي باعتبار هويتك، لا باعتبار أنك مجموع حقائق منسوبة إليك. فإنك ولو كنتَ تلك الحقائق المنسوبة، فالمجلى الذاتي الذي هو مظهر الأحدية فيك إنما هو اسمٌ لذاتك باعتبار عدم الاعتبارات.

So that is your oneness: as it being a name for your essential disclosure-site, by the consideration of your ipseity (huwiyya), not by the consideration that you are the sum of realities ascribed to you. For even though you are those ascribed realities, [yet] the essential disclosure-site that is the locus-of-manifestation of Oneness in you is only a name for your

essence, by the consideration of the absence of [all] considerations.

GLOSSARY: DHAT

§8

فهي في الجناب الإلهي عبارة عن صرافة الذات المجرّدة عن جميع الأسماء والصفات، وعن جميع الأثر والمؤثرات. وكان أعلى المجالي، لأن كل مجلىً بعده لا بد أن يتخصّص، حتى الألوهية، فهي متخصّصة بالعموم.

So it [Oneness], in the divine Side, is an expression for the sheerness of the Essence, stripped of all the Names and the Attributes, and of all effect and the effecting-agents. And it is the highest of the disclosure-sites, because every disclosure-site after it must specialize, even Divinity: for it [Divinity] is specialized by [its] generality.

GLOSSARY: DHAT, ASMA, SIFAT

§9

فالأحدية أول ظهورٍ ذاتيّ. وامتنع الاتصاف بالأحدية للمخلوق، لأن الأحدية صرافة الذات المجرّدة عن الحقيّة والمخلوقية، وهو, أعني العبد, قد حُكم عليه بالمخلوقية، فلا سبيل إلى ذلك.

So Oneness is the first essential appearing. And being-qualified by Oneness is precluded for the creature,

because Oneness is the sheerness of the Essence, stripped of [both] Real-ness and creature-ness; and he, I mean the servant, has been adjudged with creatureliness; so there is no way to that.

GLOSSARY: DHAT

The keystone guardrail of the opening band, stated without hedging: 'being-qualified by Oneness is precluded for the creature.' Pure Oneness is stripped of creatureliness as such, so the servant, who is, by definition, a creature: can never be qualified by it. This is the doctrinal floor under every theopathic line in the book.

§10

وأيضاً الاتصاف افتعالٌ وتعمّل، وذلك مغايرٌ لحكم الأحدية، فلا يكون للمخلوق أبداً، فهي لله تعالى مختصّةٌ به. فإن شهدتَ نفسك في هذا التجلي، فإنما شهدتَ من حيث إلهك وربك، فلا تدّعِه بخلقيتك، فليس هذا المجال مما للمخلوق فيه نصيبٌ البتّة. فهو لله وحده، أول المجالي الذاتية.

And also: being-qualified is an act and a contriving, and that is contrary to the rule of Oneness; so it is never for the creature, it is God's (exalted is He), particular to Him. So if you [do] witness yourself in this self-disclosure, you have witnessed [it] only from the side of your God and your Lord; so do not claim it by your creatureliness, for this

domain is not one in which the creature has any share at all. So it is God's alone, the first of the essential disclosure-sites.

GLOSSARY: TAJALLI

The guardrail in its sharpest form, and the interpretive key to the band's theopathy: even when the gnostic 'witnesses himself' in the disclosure of Oneness, that witnessing is 'from the side of your God and your Lord': never a property the creature may claim 'by his creatureliness.' 'This domain is not one in which the creature has any share at all.' Every 'I am He' is read against this.

§11

فأنت بنفسك قد علمتَ أنك المرادُ بالذات، والحقُّ بالخلق. فاحكم على الخلق بالانقطاع، واشهد للحق سبحانه وتعالى بما يستحقه في ذاته من أسمائه وصفاته، ممّن شهد لله بما شهد لنفسه:

So you yourself have [now] known that you are the one intended by the Essence, and the Real [is intended] by the creation. So judge the creation with cutting-off, and witness for the Real (glory be to Him, exalted is He) what He deserves in His Essence, of His Names and His Attributes, [being] of those who witnessed for God what He witnessed for Himself:

GLOSSARY: DHAT, ASMA, SIFAT

The proper stance that follows from the guardrail: not 'claim divinity,' but 'witness FOR the Real what He deserves.' The verb is to bear witness on God's behalf, ascribing the perfection to Him, while 'judging the creation with cutting-off', the precise inverse of a self-deifying claim.

§12

عَيِّني لنفسِك، نزّهتُ في ذاتها ..... وتقدّستُ في اسمها وصفاتها

[Turn] my eye toward your[own true] Self: I declared [It] transcendent in Its Essence, / and hallowed [It] in Its Name and Its Attributes.

GLOSSARY: TANZIH

§13

فاشهد لها ما تستحق، ولا تقل ..... نفسي استحقّت حُسنها بثباتها

So witness for It what It deserves, and do not say: / 'My self deserved its beauty by its [own] steadfastness.'

§14

واشرب مدامك بالكؤوس، ولا تقل ..... يوماً بترك الراح في حاناتها

And drink your wine by the cups, and do not say, / one day, [that you are] for abandoning the wine in its taverns.

§15

ماذا يضرّك لو جعلتَ كناية ..... عنك
اسمَها، وحفظتَ حرمةَ ذاتها

What would harm you, if you made Its name a metonym / for you, and [yet] kept the sanctity of Its Essence?

§16

وجعلتَ مجلى الذات لاسمك مظهراً .....
والعزّ مظهرَ اسمها وسماتها

and made the disclosure-site of the Essence a locus-of-manifestation for your name, / and [made] might the locus-of-manifestation of Its name and Its marks?

GLOSSARY: DHAT

§17

وأقمتَ فوق الكنز منك جدارها ..... كي لا
يشاهد جاهلٌ حرماتها

and set up, over the treasure [that is] from you, Its wall, / so that no ignorant one might behold Its sanctities?

The wall-over-the-treasure recalls the Moses-Khiḍr wall (al-Kahf 18:82) and the Hidden-Treasure motif: the gnostic guards the secret of the Essence behind the 'wall' of proper reticence, lest the unworthy violate its sanctity.

§18

هذي الأمانة، كن بها نِعمَ الأمي ..... ن،
ولا تدع أسرارها لوُشاتها

This is the Trust (al-amāna): be, with it, the best of

trustees, / and do not
abandon Its secrets to Its
slanderers.

> *The chapter seals on the Trust (al-amāna, al-Aḥzāb 33:72) and the discipline of secrecy: the doctrine of Oneness is a trust to be guarded, not broadcast to 'its slanderers': the same reticence-injunction that closes Bāb 1's point (§64-65 there) and recurs across the book. The adab of Aḥadiyya is silence and witnessing-for-God, not claim.*

Collation. *Two-witness collated. Bāb 5 of the foundational opening band (al-Aḥadiyya, Oneness), a short but pivotal chapter. Witness 2 (ibnalarabi.com id=8) clean of website navigation text; the trailing asterism rule and the site search box excluded. This is the keystone guardrail-chapter of the band: it states flatly that being-qualified by Oneness is PRECLUDED for the creature and that 'this domain is not one in which the creature has any share at all' (§9-10), grounding Bāb 4's reference (§10 there) to the people of God forbidding the self-disclosure of al-aḥadiyya. The chapter closes with a 7-verse qaṣīda (§12-18) counselling the soul to witness perfection FOR God rather than claim it, keep the sanctity of the Essence, and guard the Trust. A few kāf-as-alif OCR garbles restored to sense. No lossy drop of authorial prose.*

Qur'ān. *No verbatim Qur'ān citations in this chapter. Allusions noted: 'the Trust' (al-amāna, §18) to al-Aḥzāb 33:72; the 'treasure' guarded behind a 'wall' (§17) echoes both the Hidden-Treasure motif and the Moses-Khiḍr wall (al-Kahf 18:82), recurring from Bāb 2.*

⁂

The sheerness of the Essence, the wall seen from afar, and the adab of the Trust

Bāb 5 defines the rank that the preceding chapters kept pointing to but holding back. Oneness (al-aḥadiyya) is the disclosure-site of the bare Essence, in which no Name or Attribute or effect appears: a name for "the sheerness of the Essence, stripped of the Real and the creaturely considerations." It is the first descent of the Essence from the darkness of the Cloud (al-ʿamāʾ) toward the light, and the highest of all the disclosure-sites, because everything after it, even Divinity, must specialize, whereas Oneness is sheer. al-Jīlī distinguishes this true Oneness from "the oneness of the common folk," which is only the unity of a composite seen as one (the wall viewed from afar, whose "oneness" is the sum of its clay, brick, plaster, and wood under a single configuration). He grants the human a unique dignity: immersed in his own ipseity until nothing of his ascribed realities appears and he "witnesses nothing but Him," the human is the most complete locus of manifestation of Oneness in all the beings. But the chapter's whole weight falls on the limit. Being-qualified by Oneness is precluded for the creature, twice over: because Oneness is stripped of creatureliness as

such, and because being-qualified is itself "an act and a contriving" foreign to Oneness. So even the gnostic who "witnesses himself" in this disclosure does so only "from the side of his God and Lord," and must not claim it "by his creatureliness", "this domain is not one in which the creature has any share at all." The right response is to "witness for the Real what He deserves" and "judge the creation with cutting-off," which the closing qaṣīda renders as the adab of the Trust (al-amāna): ascribe the beauty to God, drink the wine of gnosis without boasting, keep the sanctity of the Essence, build the wall over its treasure so no ignorant one violates it, and guard its secrets from "its slanderers." This is the chapter that fixes how every theopathic line elsewhere in the book is to be read; recorded in al-Jîlî's voice and framed against the mainstream.

al-Insān al-Kāmil, Bāb 6: Unicity · full parallel manuscript

The sixth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. Bāb 5 fixed Oneness as the sheer Essence in which nothing appears; this chapter is its promised complement (Bāb 4 had said "the discourse on Unicity will come in its place"). Unicity (al-wāḥidiyya) is the disclosure-rank in which the Names and Attributes do appear, together with their effects, but undifferentiated, "by the rule of the Essence, not by the rule of their separation," so that "each of them is the very reality of the other." It is the level of the gathering (al-jamʿ) as against the dispersal (al-farq): the rank at which the Avenger and the Bestower, mercy and torment, are seen as one underlying Essence, and, crucially, the disclosure-level at which al-Jīlī had located all the book's "you are He" identity-language.

Editorial note. This chapter completes the three-rank schema that organizes the whole opening band, in a single sentence (§12-13): in Oneness, no Name appears (sheer Essence); in Unicity, the Names appear but undifferentiated, "each the very reality of the other"; in Divinity, the Names appear differentiated, "by what each deserves." That schema is also the fence around the chapter's strongest claim. al-Jīlī does say (§9-10) that, at the unific rank, "the Avenger is the very reality of the Bestower" and "the blessing is the very reality of the affliction", but he immediately bounds it (§11): this holds "by the consideration of the unific self-disclosure, not by the consideration of the giving to each its due." The unity is of the one Essence underlying

both, not a collapse of the moral difference between mercy and punishment, which is genuine at the rank of Divinity. The opening qaṣīda's "you are the Clear Exposition, and in you are My hidden things" is the mirror-language of Bāb 5, read at the relational rank where such address is permitted. Two sayings are flagged: "God was, and nothing was with Him" (§14, sound) and its famous Sufi addendum "and He is now as He was" (§15), which is an interpretive accretion, not a sound transmission. The closing qaṣīda returns to the adab of the secret, eat the kernel, discard the husk, "beware the slanderer, for you yourself are one of her slanderers." A second-reader pass is advisable.

الباب السادس في الواحدية

Chapter Six: On Unicity (al-Wāḥidiyya)

§2

الواحديةُ مظهرٌ للذاتِ ..... تبدو مجمَّعةً لِفَرْقِ صفاتي

Unicity is a locus-of-manifestation for the Essence; / it appears [as] a gathering for the dispersal of My attributes.

§3

الكلُّ فيها واحدٌ متكثِّرٌ ..... فاعجبْ لكثرةِ واحدٍ بالذاتِ

The All, in it, is one [yet] made-many; / so wonder at the multiplicity of one that is single in [its] Essence.

§4

هذاك فيها عينُ ذا، وكمثلِ ..... ما تياك في حكمِ الحقيقةِ آتي

That, in it, is the very [reality of] this; and like[wise] / are those, in the ruling of reality, coming [to be as one].

§5

فهي العبارةُ عن حقيقةِ كثرةٍ ..... في وحدةٍ من غير ما أشتاتِ

So it is the expression for the reality of a multiplicity / in a unity, without [any] scatterings.

§6

كلٌّ بها في حكمِ كلِّ واحدٍ ..... فالنفيُ في ذا الوجهِ كالإثباتِ

Each, by it, is in the ruling of every [other] one; / so negation, in this aspect, is as affirmation.

§7

فُرقانُ ذاتِ اللهِ صورةُ جمعِه ..... وتعدُّدُ الأوصافِ كالآياتِ

The Furqān [Criterion] of the Essence of God is the form of its gathering, / and the multiplicity of the

attributes is as the [Qur'anic] verses.

§8

فاتلُوه واقرأْ منك سرَّ كتابِه ..... أنت المبينُ وفيك مكنوناتي

So recite it, and read, from yourself, the secret of His book; / you are the Clear [Exposition], and in you are My hidden things.

The human as the locus where the divine 'hidden things' are read: the mirror/maẓhar of Bāb 5 §3, not a claim of sharing in Oneness, which Bāb 5 §9-10 precluded. The whole qaṣīda speaks at the rank of Unicity (the relational level), exactly where Bāb 4 §12 placed such address.

§9

واعلم أن الواحدية عبارة عن مجلى ظهورٍ، الذات فيها صفةٌ، والصفة فيها ذاتٌ، فبهذا الاعتبار ظهر كلٌّ من الأوصاف عينَ الآخر، فالمنتقم فيها عين الله، والله عين المنتقم، والمنتقم عين المنعم.

And know that Unicity (al-wāḥidiyya) is an expression for a disclosure-site of appearing, [in which] the Essence is [an] attribute, and the attribute is [the] Essence. So by this consideration, each of the attributes appears [as] the very [reality of] the other: so the Avenger (al-Muntaqim), in it, is the very [reality of] 'Allāh,' and 'Allāh'

is the very [reality of] the Avenger, and the Avenger is the very [reality of] the Bestower (al-Munʿim).

GLOSSARY: DHAT, SIFAT

§10

وكذلك ظهرت الواحدية في النعمة نفسها والنقمة عينها، فكانت النعمة التي هي عبارة عن الرحمة عينَ النقمة التي هي عبارة عن العذاب، والنقمة التي هي العذاب عبارة عن النعمة التي هي عين الرحمة. كل هذا باعتبار ظهور الذات في الصفات وفي آثارها، وفي كل شيء مما ظهر فيه الذات بحكم الواحدية، هو عين الآخر.

And likewise Unicity appeared in the blessing itself and the affliction itself: so the blessing, which is an expression for mercy, was the very [reality of] the affliction, which is an expression for torment; and the affliction, which is the torment, is an expression for the blessing, which is the very [reality of] mercy. All of this [is] by the consideration of the appearing of the Essence in the attributes and in their traces; and in everything in which the Essence appears by the rule of Unicity, it is the very [reality of] the other.

GLOSSARY: DHAT, SIFAT

The identity of opposites (mercy and torment, Bestower and Avenger) holds at the unific level of consideration only: bounded immediately by §11: it is the unific self-disclosure, NOT the level at which each gets its due. al-Jīlī is careful that this is a statement about how the one Essence underlies both, not a collapse of the moral difference between mercy and punishment.

§11

ولكن باعتبار التجلي الواحدي، لا باعتبار إعطاء كل ذي حقٍّ حقه، وذلك هو التجلي الذاتي.

But [this is] by the consideration of the unific self-disclosure, not by the consideration of the giving to each possessor-of-a-right his right, and that [latter] is the essential self-disclosure.

GLOSSARY: TAJALLI

The decisive qualifier on §9-10: the identity of opposites is true only 'by the consideration of the unific self-disclosure.' At the level where each thing is given its due (Divinity, §13-14), the Bestower and the Avenger, mercy and torment, are genuinely distinct. The unity is of underlying Essence, not of moral or ontological rank.

§12

واعلم أن الفرق بين الأحدية والواحدية والألوهية: أن الأحدية لا يظهر فيها شيءٌ من الأسماء والصفات، وذلك عبارة عن محض الذات الصرف في شأنها الذاتي.

And know that the difference between Oneness (al-aḥadiyya), Unicity (al-

wāḥidiyya), and Divinity (al-ulūhiyya) is: that [in] Oneness nothing of the Names and the Attributes appears, and that is an expression for the pure, sheer Essence, in its essential affair.

GLOSSARY: DHAT, ASMA, SIFAT

§13

والواحدية تظهر فيها الأسماء والصفات مع مؤثراتها، لكن بحكم الذات لا بحكم افتراقها، فكل منها فيه عين الآخر. والألوهية تظهر فيها الأسماء والصفات بحكم ما يستحقه كل واحدٍ من الجميع.

And Unicity, the Names and the Attributes appear in it, together with their effects, but by the rule of the Essence, not by the rule of their separation; so each of them, in it, is the very [reality of] the other. And Divinity, the Names and the Attributes appear in it by the rule of what each one of [them] all deserves.

GLOSSARY: ASMA, SIFAT, DHAT

The three-rank schema in one sentence: Oneness = no Names appear (sheer Essence); Unicity = Names appear but undifferentiated, 'each the

very reality of the other'; Divinity = Names appear differentiated, 'by what each deserves.' This is the structural key to the whole opening band.

§14

ويظهر فيها أن المنعم ضدّ المنتقم، والمنتقم فيها ضدّ المنعم، وكذلك باقي الأسماء والصفات، حتى الأحدية فإنها تظهر في الألوهية بما يقتضيه حكم الأحدية وبما يقتضيه حكم الواحدية. فتشمل الألوهية بمجلاها أحكامَ جميع المجالي، فهي مجلى إعطاء كل ذي حقٍّ حقه، والأحدية مجلى "كان الله ولا شيء معه".

And there appears in it [Divinity] that the Bestower is the opposite of the Avenger, and the Avenger, in it, is the opposite of the Bestower; and likewise the rest of the Names and the Attributes: even Oneness, for it appears in Divinity by what the rule of Oneness requires and by what the rule of Unicity requires. So Divinity, by its disclosure-site, comprehends the rulings of all the disclosure-sites: so it is the disclosure-site of the giving to each possessor-of-a-right his right; and Oneness is the disclosure-site of 'God was, and nothing was with Him.'

GLOSSARY: ASMA, SIFAT

The digital witness garbles the middle of this line (a phrase around the kāna-Allāh hadith is dropped/transposed); reconstructed to sense from the parallel structure. 'God was, and nothing was with Him' is sound (Bukhārī).

§15

والواحدية مجلى قوله: "وهو الآن على ما عليه كان".

And Unicity is the disclosure-site of his saying: 'And He is now as He [ever] was.'

'And He is now as He [ever] was' (wa-huwa l-ʾāna ʿalā mā ʿalayhi kān) is a famous addendum that Sufi authors (al-Junayd among them) append to the sound 'God was, and nothing was with Him': it is NOT found in the canonical collections and is generally regarded as an interpretive accretion, not a sound transmission. al-Jīlī reads it as naming the unific disclosure: the eternal 'was' holding in the 'now.' Recorded, not graded.

§16

قال الله تعالى: {كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ} [القصص: 88]. فلهذا كانت الأحدية أعلى من الواحدية،

God (exalted is He) said: 'Everything is perishing except His Face' (28:88, al-Qaṣaṣ). And for this, Oneness was higher than Unicity --

QURʾĀN 28:88: AL-QAṢAṢ 28:88, THE CLAUSE 'KULLU SHAYʾIN HĀLIKUN ILLĀ WAJHAH'; TEXT VERIFIED IN BĀB 3

§17

لأنها ذاتٌ محض. وكانت الألوهية أعلى من الأحدية، لأنها أعطت الأحدية حقها، إذ حكم الألوهية إعطاء كل ذي حقٍّ حقه. فكانت

because it [Oneness] is pure Essence. And Divinity was

أعلى الأسماء وأجمعها، وأعزّها وأرفعها، وفضلها على الأحدية كفضل الكل على الجزء.

higher than Oneness, because it gave Oneness its due: since the rule of Divinity is the giving to each possessor-of-a-right his right. So it [Divinity] was the highest of the names and the most comprehensive of them, the mightiest and the most exalted; and its excellence over Oneness is as the excellence of the whole over the part.

GLOSSARY: ASMA

§18

وفضل الأحدية على باقي المجالي الذاتية، كفضل الأصل على الفرع.

And the excellence of Oneness over the rest of the essential disclosure-sites is as the excellence of the root over the branch.

§19

وفضل الواحدية على باقي التجليات، كفضل الجمع على الفرق.

And the excellence of Unicity over the rest of the self-disclosures is as the excellence

of the gathering (al-jamʿ) over the dispersal (al-farq).

GLOSSARY: TAJALLI

§20 فانظر أين هذه المعاني منك، وتأمّلها فيك.

So look at where these meanings are in you, and ponder them within you.

§21 اجنِ الثمارَ فإنما ..... غُرست لكي تجنيها

Harvest the fruits, for they were / planted only that you might harvest them.

§22 ودعِ التعلّلَ بالشواهدِ ..... فهي لا تهديها

And leave off occupying yourself with the [external] proofs, / for they do not guide [her].

§23 واشربْ من الثغرِ المدامَ ..... فخمرُها فيها

And drink the wine from the [beloved's] mouth, / for her wine is [there] within her.

§24 وأدِرْ كؤوسَك راشداً ..... رغمَ الذي يطويها

And pass round your cups, rightly-guided, / despite the

one who would fold them away.

§25 أبدتْ محاسنَها سعادُ ..... فلا تكن مخفيها

Su‘ād [the beloved] revealed her beauties; / so be not the one who hides them.

§26 ودعْ اغترارَك بالسِّوى ..... ليس السِّوى يدريها

And leave your being-deceived by the other-than [Her]; / the other-than does not know [Her].

§27 وكُلِ اللُّبابةَ، وارمِ ..... بالقشرِ الذي يُبديها

And eat the kernel, and cast away / the husk that [merely] makes her appear.

§28 واحذرْ من الواشي الثقيلِ ..... فأنت من واشيها

And beware the heavy slanderer, / for you [yourself] are [one] of her slanderers.

The closing self-implication seals the chapter on the same adab as Bāb 5 §18: the chief obstacle to the secret of Unicity is one's own tongue and self-regard, 'you are [one] of her slanderers.' Guard the kernel, discard the husk, and beware the slanderer who is, in part, oneself.

Collation. *Two-witness collated. Bāb 6 of the foundational opening band (al-Wāḥidiyya, Unicity), the complement to Bāb 5 (al-Aḥadiyya) and the chapter Bāb 4 (§13 there) explicitly promised. Witness 2 (ibnalarabi.com id=9) clean of website navigation text; the trailing asterism rule and the site search box excluded. The chapter opens and closes with a qaṣīda (7 and 8 verses). Unicity is the relational disclosure-rank in which the Names and Attributes appear but 'each is the very reality of the other', precisely the level at which Bāb 4 (§12 there) located all 'you are He' identity-language. Witness §14 is garbled (a dropped/transposed phrase around the kāna-Allāh hadith); reconstructed to sense and noted. A few kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *One Qur'ān locus, verse reference correct (text verified in Bāb 3): al-Qaṣaṣ 28:88 'kullu shay'in hālikun illā wajhah' (§16). Sayings flagged, not graded here: 'God was, and nothing was with Him' (kāna Allāhu wa-lā shay'a maʿah, §14, sound, Bukhārī); its addendum 'and He is now as He [ever] was' (wa-huwa l-'āna ʿalā mā ʿalayhi kān, §15): a famous Sufi accretion (cited by al-Junayd and others) NOT found in the sound collections, recorded in al-Jīlī's voice as the marker of the unific disclosure. The Furqān/āyāt imagery of the opening qaṣīda (§7) is metaphorical, not a scriptural citation.*

⁂

The gathering against the dispersal, the identity of opposites, and the three-rank schema

Bāb 6 gives Unicity (al-wāḥidiyya) its place between Oneness and Divinity, and in doing so completes the architecture the opening band has been building. The chapter opens with a seven-verse qaṣīda defining Unicity as "a locus of manifestation for the Essence, appearing as a gathering for the dispersal of the attributes", the All "one yet made many," a multiplicity in unity "without scatterings," where "negation, in this aspect, is as affirmation," and the Furqān of the Essence is the form of its gathering while the attributes are its verses. The prose then states the doctrine precisely: Unicity is the disclosure in which the Essence is attribute and the attribute is Essence, so each Name appears as the very reality of every other, the Avenger as the Bestower, mercy as torment, but only "by the consideration of the unific self-disclosure," never at the level where each is given its due. This is the hinge of al-Jīlī's three-rank schema, which he sets out in one breath: Oneness lets no Name appear (sheer Essence); Unicity lets the Names appear undifferentiated, each the reality of the other; Divinity lets them appear differentiated, by what each deserves, and so encompasses the rulings of all the disclosure-sites. He ranks them: Oneness above Unicity (because it is pure Essence, "everything is perishing except His Face"), Divinity above Oneness (because it gives even Oneness its due), the excellence of Oneness over the essential disclosures as the root over the branch, and of Unicity over the rest as the gathering over the dispersal. The chapter closes, as Bāb 5 did, with a wine-and-beloved qaṣīda of adab: harvest the fruits you

planted, leave the external proofs, eat the kernel and throw away the husk, and beware the slanderer, "for you yourself are one of her slanderers." Recorded in al-Jīlī's voice, with the identity-of-opposites claim fenced by its own unific-versus-distributive qualifier, and framed against the mainstream.

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al-Insān al-Kāmil, Bāb 7: The All-Mercifulness · full parallel manuscript

The seventh chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. Continuing down the hierarchy of ranks, al-Jīlī reaches All-Mercifulness (al-raḥmāniyya), the rank of the Name al-Raḥmān, "the appearing through the realities of the Names and the Attributes," more particular than Divinity (which gathers the Real and the creaturely) because it is a name for the Real ranks alone. Its great theme is that creation itself is the first act of mercy: God "brought the world into existence from Himself," so that His perfection flows, undivided and unmultiplied, through every atom, the doctrine the Sufis call "the flowing existence." The chapter then gives al-Jīlī's central image of that doctrine, the snow and the water, from his own qaṣīda; settles the relation of God's establishment "upon the Throne" to His presence in the existents; and closes with a section distinguishing the All-Merciful from the Compassionate (al-Raḥīm).

Editorial note. This chapter carries two of the book's clearest doctrinal statements and one of its sharpest guardrails. First, it refines the "loan" teaching of Bāb 2 in an important way (§16): it is not, as "the one who claims wrongly claims," that the divine attributes are loaned onto a really-existing servant; rather, the *creaturely name* is the loan laid over the Real's perfect, indivisible existence, the Real is the water, the creature is the borrowed designation "snow." Second, the snow/water qaṣīda fences this with the sacred Law (§22): snow and

water are metaphysically one, "yet the two are other in a ruling that the sacred laws have called for", the legal and moral distinction between creature and Creator is real and obligatory even granted the underlying oneness. Third, and most pointedly, the chapter gives al-Jīlī's standing answer to the charge of incarnationism (§27-28): God's establishment over and in the existents is "transcendent of indwelling and contact", and the reason is not distance but identity-of-existence: "how could indwelling and contact be permissible, when He is the very reality of the existents themselves?" Indwelling presupposes two things, one lodging in the other; where there is one existence, there is nothing to indwell. This is precisely how waḥdat al-wujūd differs from ḥulūl. The reading of "He mounted upon the Throne" as overmastering establishment (§26) is the figurative (ta'wīl) interpretation, set here against the literalist tradition. A second-reader pass is advisable.

الباب السابع في الرحمانية

Chapter Seven: On the All-Mercifulness (al-Raḥmāniyya)

§2

الرحمانية هي الظهور بحقائق الأسماء والصفات، وهي بين ما يختصُّ به في ذاته كالأسماء الذاتية، وبين ما لها وجهٌ إلى المخلوقات كالعالِم والقادر والسميع وما أشبه ذلك مما له تعلُّقٌ بالحقائق الوجودية.

The All-Mercifulness (al-raḥmāniyya) is the appearing through the realities of the Names and the Attributes; and it is between what is particular to Him in His Essence, like the essential names, and what has a face toward the creatures: like the Knower (al-ʿAl̄im), the Powerful (al-Qādir), the Hearer (al-Samīʿ), and the like of that, of what has a connection to the existential realities.

GLOSSARY: ASMA, SIFAT

§3

فهي إلى الرحمانية اسمٌ لجميع المراتب الحقية، ليس للمراتب الخلقية فيها اشتراك.

So it, [pertaining] to All-Mercifulness, is a name for all the Real ranks, in which the creaturely ranks have no share.

§4

فهي أخصُّ من الألوهية، لانفرادها بما ينفرد به الحق سبحانه وتعالى، والألوهية تجمع الأحكام الحقية والخلقية، فكان العموم للألوهية والخصوص للرحمانية.

So it is more particular than Divinity, because of its being singled out by what the Real (glory be to Him, exalted is He) is [alone] singled out by; whereas Divinity gathers the Real rulings and the creaturely [ones]. So generality belonged to Divinity, and particularity to All-Mercifulness.

§5

فالرحمانية بهذا الاعتبار أعزُّ من الألوهية، لأنها عبارة عن ظهور الذات في المراتب العلية، وتقدُّسها عن المراتب الدنية.

So All-Mercifulness, by this consideration, is mightier than Divinity, because it is an expression for the appearing of the Essence in the lofty ranks, and its being hallowed above the lowly ranks.

GLOSSARY: DHAT

§6

ليس للذات في مظاهرها مظهرٌ مختصٌّ بالمراتب العلية بحكم الجمع إلاَّ المرتبة الرحمانية، فنسبة المرتبة الرحمانية إلى الألوهية نسبة سكر النبات إلى القصب.

The Essence has, among its loci-of-manifestation, no locus particular to the lofty

ranks by the rule of gathering except the All-Merciful rank; so the relation of the All-Merciful rank to Divinity is the relation of [crystallized] sugar to the sugarcane.

§7 فالسكر النبات أعلى مرتبةٍ توجد في القصب، والقصب يوجد فيه السكر النبات وغيره.

For the [crystallized] sugar is the highest rank found in the cane, while the cane has in it the sugar and other [than it].

§8 فإن قلتَ بأفضلية السكر النبات على القصب بهذا الاعتبار، كانت الرحمانية أفضل من الألوهية.

So if you hold to the superiority of the sugar over the cane, by this consideration, then All-Mercifulness is more excellent than Divinity;

§9 وإن قلتَ بأفضلية القصب على النبات لعمومه وجمعه له ولغيره، كانت الألوهية أفضل من الرحمانية.

and if you hold to the superiority of the cane over the [crystallized] sugar, for its generality and its gathering of it and of other [than it], then

Divinity is more excellent than All-Mercifulness.

§10

والاسم الظاهر في المرتبة الرحمانية هو الرحمن، وهو اسمٌ يرجع إلى أسمائه الذاتية وأوصافه النفسية، وهي سبعة: الحياة والعلم والقدرة والإرادة والكلام والسمع والبصر.

And the Name that appears in the All-Merciful rank is 'the All-Merciful' (al-Raḥmān); and it is a name that goes back to His essential names and His self-related qualities, which are seven: Life, Knowledge, Power, Will, Speech, Hearing, and Sight.

GLOSSARY: ASMA

§11

والأسماء الذاتية كالأحدية والواحدية والصمدية والعظمة والقدوسية وأمثالها.

And the essential names [are] such as Oneness (al-aḥadiyya), Unicity (al-wāḥidiyya), Eternal-Self-Sufficiency (al-ṣamadiyya), Grandeur (al-ʿaẓama), Holiness (al-quddūsiyya), and their like.

GLOSSARY: ASMA, DHAT

§12

ولا يكون ذلك إلاَّ لذات واجب الوجود، تعالى في قدسه، الملك المعبود.

And that is for none but the Essence of the Necessary-of-Existence (exalted in His holiness, the Sovereign, the Worshipped).

GLOSSARY: DHAT

§13

واختصاص هذه المرتبة بهذا الاسم للرحمة الشاملة لكل المراتب الحقية والخلقية، فإن بظهوره في المراتب الحقية ظهرت المراتب الخلقية.

And the specialization of this rank by this Name is for the mercy that encompasses all the ranks, the Real and the creaturely, for by its appearing in the Real ranks the creaturely ranks appeared.

§14

فصارت الرحمة عامةً في جميع الموجودات من الحضرة الرحمانية، فأول رحمةٍ رحم الله بها الموجودات أن أوجد العالم من نفسه، قال تعالى: {وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ} [الجاثية: 13].

So mercy became general in all the existents, from the All-Merciful Presence. And the first mercy by which God showed mercy to the existents was that He brought the world into existence from Himself; He (exalted is He) said: 'And He subjected to

you what is in the heavens and what is in the earth, all of it, from Himself' (45:13, al-Jāthiya).

> QURʾĀN 45:13: AL-JĀTHIYA 45:13, THE CLAUSE 'WA-SAKHKHARA LAKUM MĀ FĪ L-SAMĀWĀTI WA-MĀ FĪ L-ARḌI JAMĪʿAN MINHU'; AL-JĪLĪ LEANS ON 'MINHU' (FROM HIMSELF), THE WITNESS OCR DROPPING THE SECOND 'FĪ'

§15

ولهذا سرى ظهوره في الموجودات، فظهر كماله في كل جزءٍ وفردٍ من أفراد أجزاء العالم، ولم يتعدد بتعدد مظاهره، بل هو واحدٌ في جميع تلك المظاهر، أحدٌ على ما تقتضيه ذاته الكريمة في نفسها، إلى غير ذلك من صفات الكمال؛ وإلى ظهوره في كل ذرةٍ من ذرات الوجود امتازت الطائفة بالوجود الساري في جميع الموجودات.

And for this His appearing flowed in the existents, so that His perfection appeared in every part and individual of the individuals of the parts of the world; yet He was not multiplied by the multiplicity of His loci-of-manifestation: rather, He is one in all those loci, single (aḥad) according to what His noble Essence requires in itself, and [so on] to other [than that] of the attributes of perfection. And by His appearing in every atom of the atoms of existence, the [Sufi] group

was distinguished by [the doctrine of] the flowing existence (al-wujūd al-sārī) in all the existents.

GLOSSARY: DHAT

'The flowing existence' (al-wujūd al-sārī) is the technical name of the waḥdat-al-wujūd doctrine al-Jīlī here ascribes to 'the [Sufi] group': the one divine existence coursing, undivided and unmultiplied, through every atom. Recorded in his voice and framed; the anti-incarnationist limit follows at §28-29.

§16

وسرّ هذا السريان أن خلق العالم من نفسه، وهو لا يتجزأ، فكل شيء من العالم هو بكماله، واسم الخليقة على ذلك الشيء بحكم العارية, لا كما يزعم من زعم أن الأوصاف الإلهية هي التي تكون بحكم العارية على العبد. وأشار إلى ذلك بقوله:

And the secret of this flowing is that He created the world from Himself, and He is indivisible, so every thing of the world is [there] in His perfection, and the name 'creature' upon that thing is by way of loan (ʿāriya); not as the one who claims [wrongly] claims, that the divine attributes are what is, by way of loan, upon the servant. And he pointed to that by [the] saying:

A precise refinement of the 'loan' doctrine introduced at Bāb 2 §15. There, the divine attributes were said to be the servant's only 'by loan and metaphor.' Here al-Jīlī states the deeper direction: it is the CREATURELY NAME that is the loan laid over the Real's perfect existence: not the divine attributes loaned onto a really-existing servant. The Real is the substance (the water of §20); the 'creature' is the borrowed designation.

§17

أعارَتْه طرفَها رأَتْها به ..... فكان البصيرَ لها طرفُها

She lent him her glance, [so] she saw herself by it; / so the seer of her was [in fact] her [own] glance.

A verse illustrating the direction of the loan: the glance is 'lent,' yet the seeing returns to her own glance: the Real's seeing of Himself through the borrowed creaturely 'eye.'

§18

فإن العارية ما هي في الأشياء إلاَّ نسبة الوجود الخلقي إليها، وإن الوجود الحقي لها أصلٌ، فأعار الحق حقائقه اسم الخلقية، لتظهر بذلك أسرار الألوهية ومقتضياتها من التضاد.

For the loan, in things, is nothing but the ascription of creaturely existence to them; and the Real existence is, for them, a root. So the Real lent His realities the name of creatureliness, that thereby the secrets of Divinity and its requisites of contrariety might appear.

§19

فكان الحق هيولى العالم، قال الله تعالى: {وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ} [الحجر: 85].

So the Real was the prime-matter (hayūlā) of the world; God (exalted is He) said: 'And We created not the heavens and the earth and what is between them save by the Real [/in truth]' (15:85, al-Ḥijr).

QUR'ĀN 15:85: AL-ḤIJR 15:85, THE CLAUSE 'WA-MĀ KHALAQNĀ L-SAMĀWĀTI WA-L-ARḌA WA-MĀ BAYNAHUMĀ ILLĀ BI-L-ḤAQQ'; AL-JĪLĪ READS 'BI-L-ḤAQQ' DOUBLY, AS 'BY THE REAL' (THE WORLD'S VERY SUBSTANCE)

§20

فمَثَلُ العالم مَثَلُ الثلج، والحق سبحانه وتعالى الماء الذي هو أصل هذا الثلج، فاسم تلك الثلجة على ذلك المنعقد مُعارٌ، واسم المائية عليه حقيقة. وقد نبّهتُ على ذلك في القصيدة المسماة بـ[البوادر الغيبية في النوادر العينية]، وهي قصيدة عظيمة لم ينسج الزمان على مثال الحقائق مثل طرازها، ولم يسمح الدهر بفهمها لاعتزازها. وموضع التنبيه قولي:

So the likeness of the world is the likeness of snow, and the Real (glory be to Him, exalted is He) is the water that is the root of this snow: so the name 'snow' upon that congealed [thing] is a loan, while the name 'water-ness' upon it is reality. And I have called attention to that in the qaṣīda named al-Bawādir al-Ghaybiyya fī al-Nawādir al-ʿAyniyya [The Unseen Sudden-Sparks on the Rare Essential-Realities]: a mighty qaṣīda, [such that] time has not woven, upon the pattern of the realities, the like of its embroidery, nor has the age granted [easy] understanding of it, for its preciousness. And the place of the calling-of-attention is my saying:

Self-citation to al-Jīlī's al-Bawādir al-Ghaybiyya fī al-Nawādir al-ʿAyniyya, a genuine work of his. The snow/water figure is his central

image of waḥdat al-wujūd: the world is the congealed form of the one Real 'water,' really nothing but it, yet legally and phenomenally 'other.'

§21

وما الخلقُ في التمثالِ إلاَّ كثلجةٍ ..... وأنت
بها الماءُ الذي هو نابعُ

And the creation, in the likeness, is nothing but a [piece of] snow; / and You are, in it, the water that wells up.

§22

وما الثلجُ في تحقيقنا غيرُ مائه .....
وغيرانِ في حكمٍ دعته الشرائعُ

And the snow, in our verification, is nothing but its water; / yet the two are 'other,' in a ruling that the sacred laws have called for.

The pro-sharīʿa guardrail, set inside the very image of unity: snow and water are metaphysically one, 'yet the two are other in a ruling that the sacred laws have called for.' The legal and moral distinction between creature and Creator is real and obligatory even granted the underlying oneness: the same balance as Bāb 6 §11 (the unific consideration does not abolish the distributive one).

§23

ولكن بذوبِ الثلجِ يُرفعُ حكمُه .....
ويوضعُ حكمُ الماءِ والأمرُ واقعُ

But by the melting of the snow its ruling is lifted, / and the ruling of water is established, and the matter is [thus] realized.

§24

تجمّعتِ الأضدادُ في واحدِ البها ..... وفيه
تلاشتْ وهو عنهنّ ساطعُ

The opposites gathered in the One of splendor, / and in it they vanished, while it [shines] radiant beyond them.

§25

واعلم أن الرحمانية هي المظهر الأعظم والمجلى الأكمل الأعمّ، فلهذا كانت الربوبية عرشها، والملكية كرسيها، والعظمة رفرفها، والقدرة جرسها، والقهر صلصلتها.

And know that All-Mercifulness is the greatest locus-of-manifestation and the most complete, most general disclosure-site; and for this, Lordship (al-rubūbiyya) was its Throne, Sovereignty (al-mulkiyya) its Footstool, Grandeur (al-ʿaẓama) its Rafraf [cushion-canopy], Power (al-qudra) its bell, and Subjugation (al-qahr) its [bell's] ringing (ṣalṣala).

The 'ringing of the bell' (ṣalṣalat al-jaras) is the mode of revelation that titles Bāb 32. Here the rank-names below All-Mercifulness are arranged as the furniture of its 'throne': Lordship, Sovereignty, Grandeur, Power, Subjugation: the chapters that follow in the band.

§26

وكان الاسم الرحمن هو الظاهر فيها بجميع مقتضيات الكمال، على نظر تمكُّنه واعتبار سريانه في الموجودات، واستيلاء حكمه عليها, وهو استواؤه على العرش. لأن كل موجودٍ يوجد فيه ذات الله سبحانه وتعالى بحكم الاستيلاء، فذلك الموجود هو العرش لذلك الوجه الظاهر فيه من ذات الحق سبحانه وتعالى. وسيأتي الكلام في العرش من هذا الكتاب عند الوصول إلى موضعه إن شاء الله تعالى.

And the Name 'the All-Merciful' is what appears in it [the rank] with all the requisites of perfection, in respect of the firmness of its establishment, and the consideration of its flowing in the existents, and the [over]mastering of its rule upon them; and that is His 'mounting upon the Throne' (istiwāʾuhu ʿalā al-ʿarsh). Because every existent has the Essence of God (glory be to Him, exalted is He) in it by the rule of overmastering (istīlāʾ); so that existent is the Throne for that aspect of the Essence of the Real (glory be to Him, exalted is He) appearing in it. And the

discourse on the Throne, in this book, will come on reaching its place, if God (exalted is He) wills.

GLOSSARY: DHAT

al-Jīlī reads the Qur'anic 'He mounted upon the Throne' (al-Raḥmān ʿalā l-ʿarsh istawā, Ṭā Hā 20:5) as the All-Merciful's overmastering establishment over the existents: every existent being a 'throne' for the aspect of the Essence appearing in it. This is the figurative (ta'wīl) reading; the literalist (tafwīḍ) tradition leaves istiwā' unexplained. Framed.

§27

وأما استيلاء الرحمن، فتمكُّنه سبحانه وتعالى بالقدرة والعلم والإحاطة من موجوداته، مع وجوده فيها بحكم الاستواء المنزَّه عن الحلول والمماسّة.

As for the overmastering of the All-Merciful: it is His being firmly established (glory be to Him, exalted is He), by Power, Knowledge, and encompassment, over His existents: together with His existence in them, by the rule of [an] establishment transcendent of indwelling (al-ḥulūl) and of contact (al-mumāssa).

The anti-incarnationist guardrail, stated as the very meaning of istiwā': God's establishment over and in the existents is 'transcendent of indwelling and contact.' The next segment gives al-Jīlī's distinctive reason.

§28

وكيف يجوز الحلول والمماسّة، وهو عين الموجودات نفسها؟ فوجوده تعالى في موجوداته بهذا الحكم من حيث اسمه الرحمن، لأنه رحم المخلوق بظهوره فيه، وبإبرازه المخلوق في نفسه، وكلا الأمرين واقعٌ فيه.

And how could indwelling and contact be permissible, when He is the very [reality of] the existents themselves? So His existence (exalted is He) in His existents is by this rule, from the side of His name 'the All-Merciful', because He showed mercy to the creature by His appearing in it, and by His bringing-forth the creature in Himself; and both matters occur in it.

The crux of how waḥdat al-wujūd differs from incarnationism (ḥulūl): indwelling and contact each presuppose TWO distinct things, one lodging in or touching the other. al-Jīlī denies them not by asserting distance but by asserting that there are not two, 'He is the very reality of the existents themselves.' Where there is one existence, there is nothing for one thing to 'indwell.' This is the chapter's, and the book's, standing reply to the charge of ḥulūl.

§29

واعلم أن الخيال إذا تشكّل صورةً ما مثلاً في الذهن، كان ذلك التشكُّل والتخيُّل مخلوقاً، والخالق موجودٌ في كل مخلوق، وذلك التخيُّل والتشكُّل موجودٌ فيك، وأنت الحق باعتبار وجوده فيك، فوجب لك التصوير في الحق، ووُجد الحق فيه.

And know that the imagination (al-khayāl), when it forms some shape, for example, in the mind, that forming and imagining is [a thing] created; and the Creator is existent in every created [thing]; and that imagining and forming is existent in you, and you are the Real, by the consideration of His existence in you. So picturing-[forms] became obligatory for you, in [/as] the Real, and the Real was found in it.

GLOSSARY: KHAYAL

The mental-image analogy for the Creator-in-creature relation: as the imagined form subsists in and by the mind that forms it, the creature subsists in and by the Real. 'You are the Real' is here explicitly qualified: 'by the consideration of His existence in you,' not simpliciter.

§30

قد نبّهتُ في هذا الباب على سرٍّ جليل القدر، يُعلم منه كثيرٌ من أسرار الله: كسرّ القدر، وسرّ العلم الإلهي، وكونه علماً واحداً يُعلم به الحق والخلق، وكون القدرة منشؤها

I have, in this chapter, called attention to a secret of noble worth, from which much of

الأحدية ولكن من المجلى الرحماني، وكون العلم أصله الواحدية ولكن من المجلى الرحماني. وخلف هذا كله نُكَيتاتٌ أشارت إليها تلك الكمالات، فتأمّل من أول الباب، وارمِ القشر وخذ اللباب.

the secrets of God is known: such as the secret of the [divine] decree (al-qadar); and the secret of the divine knowledge, and [the fact] that it is one knowledge by which [both] the Real and the creation are known; and [the fact] that Power, its source is Oneness, but [as it appears] from the All-Merciful disclosure; and [the fact] that Knowledge, its root is Unicity, but from the All-Merciful disclosure. And behind all this are subtle points to which those perfections have pointed. So ponder, from the beginning of the chapter, and cast away the husk and take the kernel.

§31

والله الموفِّق للصواب.

And God is the granter of success in [reaching] the correct.

§32

فصل: الرحمن الرحيم

Section: the All-Merciful (al-Raḥmān), the Compassionate (al-Raḥîm)

§33

اعلم أن الرحيم والرحمن اسمان مشتقان من الرحمة، ولكن الرحمن أعمّ، والرحيم أخصُّ وأتمُّ.

Know that 'the Compassionate' (al-Raḥîm) and 'the All-Merciful' (al-Raḥmān) are two names derived from mercy (al-raḥma); but al-Raḥmān is more general, and al-Raḥîm more particular and more complete.

§34

فعموم الرحمن لظهور رحمته في سائر الموجودات، وخصوص الرحيم لاختصاص أهل السعادات به. فرحمة الرحمن ممتزجةٌ بالنقمة، مثلاً كشرب الدواء الكريه الطعم والرائحة، فإنه ولو كان رحمةً بالمريض، فإن فيه ما لا يلائم الطبع.

So the generality of al-Raḥmān is [seen] in the appearing of His mercy in all the existents; and the particularity of al-Raḥîm is [seen] in the people of the felicities being singled out by it. So the mercy of al-Raḥmān is mingled with affliction: like, for example, the drinking of the medicine [that is]

loathsome of taste and smell: for it, even though it is a mercy to the sick one, [yet] there is in it what does not suit the [bodily] nature.

§35

ورحمة الرحيم لا يمازجها شوبٌ، فهي محض النعمة، ولا توجد إلاَّ عند أهل السعادات الكاملة.

And the mercy of al-Raḥīm: no admixture mingles with it; so it is sheer blessing, and it is not found except with the people of the complete felicities.

§36

ومن الرحمة التي تحت اسم الرحيم رحمةُ الله تعالى لصفاته وأسمائه بظهور آثارها ومؤثراتها. فالرحيم في الرحمن كالعين في هيكل الإنسان: أحدهما الأعزُّ الأخصُّ الرفيع، والآخر الشامل للجميع.

And among the mercy that is under the name al-Raḥīm is the mercy of God (exalted is He) toward His Attributes and His Names, by the appearing of their traces and their effects. So al-Raḥīm, within al-Raḥmān, is as the eye within the frame of the human: one of the two is the mightier, the most particular, the lofty; and the other is the comprehensive of all.

GLOSSARY: ASMA, SIFAT

§37

ولهذا قيل: إن الرحيم لا تظهر رحمته بكمالها إلاَّ في الآخرة، لأنها أوسع من الدنيا، ولأن كل نعيمٍ في الدنيا لا بد أن يشوبه كدر، فهو من المجالي الرحمانية.

And for this it was said: the mercy of al-Raḥīm does not appear in its perfection except in the hereafter, because it [the hereafter] is more spacious than this world, and because every bliss in this world must be mingled with [some] turbidity; so it [this-worldly bliss] is of the All-Merciful disclosure-sites.

§38

وقد أوسعنا القول في هذين الاسمين في كتابنا المسمى بـ[الكهف والرقيم في شرح بسم الله الرحمن الرحيم]، فمن أراد معرفتها فلينظر في ذلك الكتاب. والله يقول الحق وهو يهدي السبيل.

And we have spoken at length on these two names in our book named al-Kahf wa-l-Raqīm fī sharḥ Bismillāh al-Raḥmān al-Raḥīm; so whoever wishes the knowledge of them, let him look in that book. And God speaks the truth, and He guides to the way.

> *The third self-citation in the band to al-Jīlī's basmala-commentary al-Kahf wa-l-Raqīm (cf. Bāb 2 §50, Bāb 3 §55): his standing fuller treatment of the Names al-Raḥmān and al-Raḥīm.*

Collation. *Two-witness collated. Bāb 7 of the foundational opening band (al-Raḥmāniyya, the All-Mercifulness): the rank Bāb 4's hierarchy placed just below Unicity. Witness 2 (ibnalarabi.com id=10) clean of website navigation text; the trailing asterism rule and the site search box excluded. Contains a 1-verse 'loan' couplet (§17), a 4-verse excerpt from al-Jīlī's own qaṣīda al-Bawādir al-Ghaybiyya (§21-24, the snow/water image), and a closing faṣl on al-Raḥmān vs al-Raḥīm. Several witness OCR garbles where kāf is mis-scanned as an alif-like glyph ('takūn', 'wa-kāna') are restored, and a dropped 'fī' in the quotation of 45:13 is restored from the muṣḥaf. No lossy drop of authorial prose.*

Qur'ān. *Two loci verified verbatim against alquran.cloud, all verse references correct: al-Jāthiya 45:13 'wa-sakhkhara lakum mā fī al-samāwāt wa-mā fī al-arḍ jamīʿan minhu' (§14; al-Jīlī leans on 'minhu', from Himself); al-Ḥijr 15:85 'wa-mā khalaqnā al-samāwāt wa-l-arḍ wa-mā baynahumā illā bi-l-ḥaqq' (§19; read doubly as 'by the Real'). The witness dropped 'fī' before 'al-arḍ' in 45:13 (OCR); restored. No hadith in this chapter; the verses at §17 and §21-24 are al-Jīlī's own. Self-citations to his own works: the qaṣīda al-Bawādir al-Ghaybiyya fī al-Nawādir al-ʿAyniyya (§20-24) and al-Kahf wa-l-Raqīm fī sharḥ Bismillāh (§38).*



Creation as mercy, the snow and the water, and the All-Merciful against the Compassionate

Bāb 7 treats the rank of al-Raḥmān, which Bāb 4 had placed just below Unicity in the descending hierarchy. All-Mercifulness is the appearing through the realities of the Names and Attributes, more particular than Divinity (which gathers Real and creaturely rulings alike), and so, by one consideration, "mightier" than it, the relation, al-Jīlī says, of crystallized sugar to the cane that holds it. The Name al-Raḥmān gathers the seven self-related attributes (Life, Knowledge, Power, Will, Speech, Hearing, Sight) and the essential names, and it is named "the All-Merciful" because its mercy encompasses every rank: the first mercy was that God "brought the world into existence from Himself" (45:13, "all of it, from Himself"), so that His perfection flows undivided through every atom, "the flowing existence" by which the Sufi group is known. The chapter's pivot is the refinement of the loan-doctrine: the creaturely name is the loan over the Real's existence, not the divine attributes over the servant; the Real is the prime-matter of the world (15:85, "created save by the Real"), the water of which the world is the congealed snow. The four verses from al-Jīlī's own qaṣīda al-Bawādir al-Ghaybiyya give the image its classic form, "the creation is nothing but a piece of snow, and You are the water that wells up in it"; "the snow, in our verification, is nothing but its water, yet the two are other in a ruling the sacred laws have called

for"; "the opposites gathered in the One of splendor, and in it they vanished, while it is radiant beyond them." Then the Throne: "He mounted upon the Throne" is the All-Merciful's overmastering establishment, every existent being a throne for the aspect of the Essence appearing in it, a presence "transcendent of indwelling and contact," because where He is the very reality of the existents there is nothing for Him to indwell. A closing faṣl distinguishes al-Raḥmān (general, its mercy mingled with affliction, like bitter medicine) from al-Raḥīm (particular, sheer blessing, fully manifest only in the more spacious hereafter). Contested-Akbarian metaphysics, recorded in al-Jīlī's voice, fenced by the pro-sharīʿa qualifier and the anti-ḥulūl argument, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 8: Lordship · full parallel manuscript

The eighth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. Descending one further step in the hierarchy of ranks, al-Jīlī reaches Lordship (al-rubūbiyya), "the rank that requires the Names which the existents seek", the Knower seeks a known, the Powerful an object of power, the Willer a willed thing. Lordship gathers the names shared between God and His creation (which have a face to the divine Side and a face to the creatures) and the act-names particular to creation (under the Sovereign), and it sits in the nested rings of the hierarchy: the Sovereign under the Lord, the Lord under the All-Merciful, the All-Merciful under Allāh. Above all, it is the rank from which "the relation between God and His servants became valid", for there is no Lord without a lorded.

Editorial note. This chapter's interest is structural and relational, and it carries two framing points worth marking. First, Lordship is intrinsically a two-term correlation: "there is no Lord but that He has a lorded" (§14), as a knower entails a known. This is exactly why the chapter's theopathic qaṣīda ("we are nothing but you… it is a form for your beauty, its meaning is you") is read at the relational rank where two terms can be named, the level Bāb 4 §12 assigned to all "you are He" language, and not as a claim about sheer Oneness. Second, al-Jīlī guards the relation from collapse into incarnationism with the same logic as Bāb 7: God "is transcendent above that something separate

from Him should connect to Him, or that something connected to Him should separate from Him" (§17), real connection and separation each presuppose two existents, and there are not two. The hadith of the kinship-bond taking hold of "the loin of the All-Merciful" (§12, sound) is read through the shared Arabic root of womb, mercy, and the All-Merciful. The chapter closes with the balanced doctrine of Lordship's two self-disclosures: the meaning-based, by the law of transcendence (tanzīh), and the form-based, by the law of likening (tashbīh), and even when God appears in creaturely form, "He is yet upon what He is of transcendence" (§32). A second-reader pass is advisable.

الباب الثامن في الربوبية

Chapter Eight: On Lordship (al-Rubūbiyya)

§2

الربوبية اسمٌ للمرتبة المقتضية للأسماء التي تطلبها الموجودات، فدخل تحتها الاسم العليم والسميع والبصير والقيوم والمريد والملك وما أشبه ذلك، لأن كل واحدٍ من هذه الأسماء والصفات يطلب ما يقوم عليه، فالعليم يقتضي المعلوم، والقادر يقتضي مقدوراً عليه، والمريد يطلب مراداً، وما أشبه ذلك.

Lordship (al-rubūbiyya) is a name for the rank that requires the Names which the existents seek; so under it enter the Name the Knower (al-ʿAlīm), the Hearer (al-

Samîʿ), the Seer (al-Baṣîr), the Self-Subsisting (al-Qayyūm), the Willer (al-Murîd), the Sovereign (al-Malik), and the like of that, because each one of these Names and Attributes seeks that upon which it stands: so the Knower requires the known, and the Powerful (al-Qādir) requires an object of power, and the Willer seeks a willed [thing], and the like of that.

GLOSSARY: ASMA, SIFAT

§3

واعلم أن الأسماء التي تحت اسمه الرب هي الأسماء المشتركة بينه وبين خلقه، والأسماء المختصة بالخلق اختصاصاً تأثيرياً.
فالأسماء المشتركة بين ما يختص به وبين ما له وجهٌ إلى المخلوقات كاسمه العليم، فإنه اسمٌ نفسيٌّ، تقول: يعلم نفسه ويعلم خلقه، ويسمع نفسه ويسمع غيره.

And know that the Names that are under His name 'the Lord' (al-Rabb) are the names shared between Him and His creation, and the names particular to the creation by an effect-producing particularity. So the shared names are between what is particular to Him and what

has a face toward the creatures: like His name 'the Knower': for it is a self-related name; you say, 'He knows Himself and knows His creation,' and 'He hears Himself and hears another.'

GLOSSARY: ASMA

§4 وتقول: يبصر نفسه ويبصر غيره. فأمثال هذه الأسماء مشتركة بينه وبين خلقه.

And you say, 'He sees Himself and sees another.' So the likes of these names are shared between Him and His creation.

§5 فأعني بالمشتركة أن الاسم له وجهان: وجهٌ مختصٌّ بالجناب الإلهي، ووجهٌ ينظر إلى المخلوقات كما سبق.

So I mean by 'shared' that the name has two faces: a face particular to the divine Side, and a face that looks toward the creatures, as has [just] preceded.

§6 وأما الأسماء المختصة بالخلق فهي كالأسماء الفعلية، واسمه القادر. تقول: خلق الموجودات، ولا تقول: خلق نفسه.

As for the names particular to the creation, they are like the

act-related names, and His name 'the Powerful.' You say, 'He created the existents,' and you do not say, 'He created Himself.'

GLOSSARY: ASMA

§7

وتقول: رزق الموجودات، ولا تقول: رزق نفسه، ولا قدر على نفسه.

And you say, 'He provided the existents,' and you do not say, 'He provided Himself,' nor 'He had power over Himself.'

§8

فهذه وإن كانت تسوغ على تأويلٍ، فهي مختصة بالخلق، لأنها تحت اسمه الملك. ولا بد للملك من مملكة. والفرق بين اسمه الملك واسمه الربّ: أن الملك اسمٌ لمرتبةٍ تحتها الأسماء الفعلية، وهي التي أشرتُ إليها بما يختص بالخلق فقط.

So these [act-names], even though they are permissible upon an interpretation [in respect of God], are [yet] particular to the creation, because they are under His name 'the Sovereign'; and the Sovereign must have a kingdom. And the difference between His name 'the Sovereign' and His name 'the

Lord' is: that the Sovereign is a name for a rank beneath which are the act-related names, and they are those I [just] indicated by 'what is particular to the creation only.'

GLOSSARY: ASMA

§9

والربّ اسمٌ لمرتبةٍ تحتها نوعا الأسماء: المشتركة، والمختصة بالخلق.

And the Lord is a name for a rank beneath which are the two kinds of names: the shared, and [those] particular to the creation.

GLOSSARY: ASMA

§10

والفرق بين الرب والرحمن: أن الرحمن اسمٌ لمرتبةٍ اختصت بجميع الأوصاف العلية الإلهية، سواء انفردت الذات بها كالعظيم والفرد، أو حصل الاشتراك كالعليم والبصير، أو اختصت بالمخلوقات كالخالق والرازق.

And the difference between the Lord and the All-Merciful: that the All-Merciful is a name for a rank specialized with all the lofty divine qualities: whether the Essence is singled out by

them, like the Magnificent (al-ʿAẓīm) and the Single (al-Fard); or sharing occurs, like the Knower (al-ʿAlīm) and the Seer (al-Baṣīr); or they are particular to the creatures, like the Creator (al-Khāliq) and the Provider (al-Rāziq).

GLOSSARY: DHAT, ASMA

§11

والفرق بين اسمه الرحمن واسمه الله: أن الله اسمٌ لمرتبةٍ ذاتيةٍ جامعةٍ لحقائق الموجودات، علوّها وسفلها. فدخل اسم الرحمن تحت حيطة اسمه الله، ودخل اسم الربّ تحت حيطة اسم الرحمن، ودخل اسم الملك تحت حيطة اسم الرب. فكانت الربوبية عرشاً, أي مظهراً ظهر فيها وبها نظرُ الرحمن إلى الموجودات. ومن هذه المرتبة صحّت النسبة بين الله تعالى وبين عباده.

And the difference between His name 'the All-Merciful' and His name 'Allāh': that 'Allāh' is a name for an essential rank, gathering the realities of the existents, their high and their low. So the name 'the All-Merciful' entered under the encompassment of His name 'Allāh,' and the name 'the Lord' entered under the encompassment of the name 'the All-Merciful,' and the name 'the Sovereign' entered

under the encompassment of the name 'the Lord.' So Lordship was a Throne, that is, a locus-of-manifestation in which and by which the regard of the All-Merciful toward the existents appeared. And from this rank, the relation between God (exalted is He) and His servants became valid.

GLOSSARY: DHAT, ASMA

The encompassment-chain restated as nested rings: Allāh ⊃ al-Raḥmān ⊃ al-Rabb ⊃ al-Malik. Lordship is the 'Throne' on which the All-Merciful's regard turns toward the existents, and, because it is a Lord-and-lorded relation, the rank that first makes the God-servant relation valid. This is why Lordship-language is intrinsically two-termed (relational), placing it at the Wāḥidiyya level of Bāb 4 §12.

§12

ألا ترى إلى قوله صلى الله عليه وسلم: "إنه وُجد الرحِمُ، أخذ من حَقْوِ الرحمن".

Do you not see his saying (may God bless him and grant him peace): 'Truly the womb [/kinship-bond, al-raḥim] came to be, [and] took hold of the loin (ḥaqw) of the All-Merciful'?

The kinship-bond hadith, sound (Bukhārī, Muslim), commonly transmitted as 'God created creation; when He finished it, the womb [al-raḥim] arose and took hold of the loin of the All-Merciful.' It turns on the Arabic root shared by al-raḥim (womb / kinship-bond), al-raḥma (mercy), and al-Raḥmān (the All-Merciful), which al-Jīlī reads as a structural pointer to the rank of Lordship as the 'waist' of All-Mercifulness.

§13

والحَقْو: محلُّ الوسط، لأن الربوبية لها وسط الرحمانية، إذ الرحمانية جامعةٌ لما ينفرد به الحق، ولما يشاركه فيه الخلق، ولما يختص بالمخلوقات. فكانت الأسماء المشتركة وسطاً، أي هي محلُّ الربوبية.

And the 'loin' (al-ḥaqw) is the place of the middle [/waist], because Lordship has the 'waist' of All-Mercifulness, since All-Mercifulness gathers what the Real is singled out by, and what the creation shares with Him in, and what is particular to the creatures. So the shared names were a middle, that is, they are the place of Lordship.

GLOSSARY: ASMA

§14

فتعلّق الرحِمُ بحَقْوِ الرحمن للصِّلة بين الربّ والمربوب، إذ لا ربَّ إلاَّ وله مربوب.

So the womb clung to the loin of the All-Merciful, for the bond between the Lord

and the lorded: since there is no Lord but that He has a lorded [one].

The relational necessity of Lordship: a Lord entails a lorded, as a knower entails a known (§2). This is why the chapter's identity-language is read at the relational rank: Lordship is, by definition, a correlation of two terms, not the sheer Oneness of Bāb 5.

§15 وكانت هذه النسبة في هذه المرتبة لازمةً بين الله تعالى وبين العباد.

And this relation, in this rank, was necessary [/binding] between God (exalted is He) and the servants.

§16 فانظر لهذا التعلُّق بهذا الحَقْو، وافهم سرَّ التعلُّق.

So look at this clinging to this loin, and understand the secret of the clinging.

§17 فإنه سبحانه وتعالى منزَّهٌ عن أن يتصل به منفصلٌ عنه، أو ينفصل عنه متصلٌ به.

For He (glory be to Him, exalted is He) is transcendent above [the possibility] that something separate from Him should connect to Him, or that something connected

to Him should separate from Him.

The anti-dualist guardrail that complements the anti-ḥulūl argument of Bāb 7 §28: real 'connection' and 'separation' both presuppose two distinct existents. Since there are not two, the relation of Lord-and-lorded is one of disclosure, not of two things joining or parting.

§18

فلم يبقَ بعد ذلك إلاَّ تنوّعاتُ تجلياته فيما يسميه حقاً أو خلقاً بمخلوقاته:

So there remained, after that, nothing but the varieties of His self-disclosures, in what He names 'Real' or 'creation,' among His creatures:

GLOSSARY: TAJALLI

The witness reads an uncertain word ('nakiya'); restored as 'khalqan' (creation) from the Real/creation pairing the sentence requires.

§19

ما نحن إلاَّ أنتمو ..... قاربتمو أو بِنتمو

We are nothing but you, / [whether] you drew near or you parted.

The qaṣīda speaks at the relational rank of Lordship (Lord-and-lorded), exactly the level Bāb 4 §12 assigned to 'you are He' language. Read with §17 just above: the 'we are nothing but you' is of disclosure, not of two existents merging, there are not two to merge.

§20

ما في الوجودِ سواكمو ..... أظهرتمو أو صنتمو

There is nothing in existence but you: / [whether] you made [it] appear or you kept [it] hidden.

§21

هو صورةٌ لجمالكم ..... معناه هذا أنتمو

It [the world] is a form for your beauty; / its meaning is this: [it is] you.

§22

كان الوجودُ بكونكم ..... وبكونه قد كنتمو

Existence came to be by your coming-to-be, / and by its coming-to-be, you came to be.

> *The reciprocal mirroring (cf. Bāb 2's two facing mirrors): the Real appears through the world, the world subsists by the Real. Voiced at the relational rank, where the two terms can be named without collapsing into the sheer Oneness that admits no 'you.'*

§23

وكشفتمو ثوبَ السِّوى ..... عن حُسنكم فأَبَنتمو

And you unveiled the garment of the other-than[-you] / from your beauty, [so] you made [it] manifest.

§24

سمّيتمُ الحُسنَ العزيزَ ..... بعزّكم فأهنتمو

You named the mighty beauty 'mighty' / by your

might: [and yet] you abased [it].

§25 قلتم سوانا قسوةٌ ..... هلاّ فنحن أَلنتمو

You said: 'other than us is harshness', / well then, [for] us, [were] you [not] made gentle?

§26 دان الخليفةُ باسمكم ..... وباسمِ خلقٍ دِنتمو

The vicegerent submitted by your name; / and by the name of 'creation' you [yourself] submitted.

> *The dual pole in the relational voice: the vicegerent (the human / creation) submits to the divine Name, and the Real 'submits' / appears under the name 'creation.' Each takes the other's station: the reciprocity of Bāb 2 §75, never a one-sided claim of the creature's divinity.*

§27 نوّعتمو حُسنَ الجمالِ ..... وفي الوفا ما خِنتمو

You diversified the comeliness of [your] beauty, / and in fidelity you never betrayed.

§28 فلكم كمالٌ لا يزالُ ..... له البريّةُ يَنتمو

For yours is a perfection ever-lasting, / to which the creatures belong.

§29

واعلم أن للربوبية تجليين: تجلٍّ معنوي، وتجلٍّ صوري.

And know that Lordship has two self-disclosures: a meaning-based self-disclosure (tajallī maʿnawī), and a form-based self-disclosure (tajallī ṣūrī).

GLOSSARY: TAJALLI

§30

فالتجلي المعنوي ظهورُه في أسمائه وصفاته على ما اقتضاه القانون التنزيهي من أنواع الكمالات.

So the meaning-based self-disclosure is His appearing in His Names and His Attributes, according to what the law of transcendence (al-qānūn al-tanzīhī) required, of the kinds of perfections.

GLOSSARY: ASMA, SIFAT, TANZIH

§31

والتجلي الصوري ظهورُه في مخلوقاته على ما اقتضاه القانون الخلقي التشبيهي، وما حواه المخلوق من أنواع النقص.

And the form-based self-disclosure is His appearing in His creatures, according to what the creaturely law of likening (al-qānūn al-tashbīhī) required, and what

the creature contains of the kinds of deficiency.

GLOSSARY: TASHBIH

§32

فإذا ظهر سبحانه في خلقٍ من مخلوقاته على ما استحقه ذلك المظهر من التشبيه، فإنه على ما هو من التنزيه. والأمرُ بين صوريٍّ ملحقٍ بالتشبيه، ومعنويٍّ ملحقٍ بالتنزيه.

So when He (glory be to Him) appears in [some] created [thing] of His creatures, according to what that locus-of-manifestation deserves of likening, He is [yet] upon what He is of transcendence. And the matter is between a form-based [aspect], annexed to likening, and a meaning-based [aspect], annexed to transcendence.

GLOSSARY: TASHBIH, TANZIH

The Akbarian via media stated plainly: even when God appears in creaturely form (tashbīh), 'He is yet upon what He is of transcendence' (tanzīh). Neither pole alone is true; the two disclosures are held together. This is the same balance the snow/water and the istiwā' passages of Bāb 7 enacted, here named as Lordship's two self-disclosures.

§33

إن ظهر الصوري فالمعنوي مظهرٌ له، وإن ظهر المعنوي فالصوري مظهرٌ له. وقد يغلب حكمُ إحداهما فيستتر الثاني تحته، فيُحكم بالأمر الواحد على الحجاب، فافهم.

If the form-based [aspect] appears, the meaning-based is a locus-of-manifestation for it; and if the meaning-based appears, the form-based is a locus-of-manifestation for it. And the rule of one of the two may dominate, so that the second is hidden beneath it, [and] judgment is made by the single [dominant] matter over the veil. So understand.

§34 والله تعالى يقول الحق، وهو يهدي السبيل.

And God (exalted is He) speaks the truth, and He guides to the way.

Collation. *Two-witness collated. Bāb 8 of the foundational opening band (al-Rubūbiyya, Lordship): next in Bāb 4's descending hierarchy (Allāh > Raḥmān > Rabb > Malik). Witness 2 (ibnalarabi.com id=11) clean of website navigation text; the trailing asterism rule and the site search box excluded. The chapter continues the rank-analysis and grounds the God-servant relation: Lordship intrinsically requires a 'lorded' (there is no Lord without a lorded). It contains a 10-verse theopathic qaṣīda (§19-28) and the tanzīh/tashbīh 'two self-disclosures' doctrine (§29-33). Witness §18 reads an uncertain 'nakiya'; restored to 'khalqan' (creation) from the Real/creation*

context. A few kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.

Qur'ān. *No verbatim Qur'ān citations in this chapter, nothing to verify. One hadith flagged: the kinship-bond report (§12), 'the womb [al-raḥim] took hold of the loin (ḥaqw) of the All-Merciful', sound (Bukhārī, Muslim, in the wording 'fa-qāmat al-raḥim fa-akhadhat bi-ḥaqw al-Raḥmān'), turning on the etymological link al-raḥim / al-raḥma / al-Raḥmān. The rank-names (al-Rabb, al-Malik, al-Raḥmān, Allāh) and their encompassment-chain are al-Jīlī's metaphysical schema; the act-names al-Khāliq / al-Rāziq and the self-related al-ʿAlīm / al-Baṣīr are the standard divine Names.*

⁂

The rank of the correlative Names, the loin of the All-Merciful, and the two self-disclosures

Bāb 8 treats Lordship (al-rubūbiyya), the rank Bāb 4 placed below All-Mercifulness and above Sovereignty. Its defining feature is correlation: Lordship is "the rank that requires the Names which the existents seek," and each such Name implies its correlate, the Knower a known, the Powerful an object of power, the Willer a willed thing. al-Jīlī sorts the

Names under it into the shared (those with a face to the divine Side and a face to the creatures, like the Knower, the Hearer, the Seer, "He knows Himself and knows His creation") and the creation-particular (the act-names and the Powerful, under the Sovereign, "He created the existents, not Himself"), and sets the whole in the nested encompassment of the hierarchy: the Sovereign under the Lord, the Lord under the All-Merciful, the All-Merciful under Allāh. Lordship is thus the "Throne" on which the All-Merciful's regard turns toward the existents, and the rank from which "the relation between God and His servants became valid", which al-Jīlī grounds in the sound hadith of the kinship-bond (al-raḥim) that "took hold of the loin (ḥaqw) of the All-Merciful," reading the shared root of womb, mercy, and All-Merciful, and the "loin" as the waist or middle where the shared Names (the locus of Lordship) sit. Because Lordship is a Lord-and-lorded relation, its theopathic qaṣîda speaks in the relational register, "we are nothing but you," "it is a form for your beauty, its meaning is you," "existence came to be by your coming-to-be, and by its coming-to-be you came to be", which the prose has already fenced (§17): God is "transcendent above that something separate from Him connect to Him, or something connected separate," since there are not two existents to join or part. The chapter ends with the doctrine of the two self-disclosures: the meaning-based (His Names and Attributes by the law of transcendence) and the form-based (His creatures by the law of likening), held together so that even in creaturely form "He is yet upon what He is of transcendence," each serving as the locus of manifestation for the other. Contested-Akbarian metaphysics, recorded in al-Jīlī's voice, with the relation fenced against both dualism and incarnationism, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 9: The Cloud · full parallel manuscript

The ninth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. Turning from the hierarchy of Names to the deepest of the essential ranks, al-Jīlī treats the Cloud (al-ʿamāʾ), the divine self-concealment "before" creation, named in the famous hadith. The Cloud is "the Reality of realities," qualified by neither Real-ness nor creature-ness, pure Essence prior to every addition; its image is the fire latent in flint, which remains latent even when struck into flame. It is the exact counterpart of Oneness: where Oneness is the sheerness of the Essence under the rule of self-disclosure, the Cloud is that same sheerness under the rule of concealment, so that God neither conceals Himself from Himself nor discloses Himself to Himself, but is, immutably, what His Essence requires of both. The chapter closes with the human analogy (you are "a cloud to yourself," opaque to your own reality even while knowing it) and a careful reading of the hadith's "before."

Editorial note. This is one of the most apophatic chapters of the band, and al-Jīlī fences it with unusual care. The Cloud, like Oneness, is the "reserved" essential disclosure in which "the creation has no share at all" (§25), the same keystone guardrail as Bāb 5 §10. He grounds the chapter on the immutability of God: "there is no altering the creation of God" (30:30), read as the immutability of the divine attribute, so that all "changes and alterations" are only in the disclosure to us, never

in Him (§13-16). He then disowns his own terms: calling the Cloud "concealment" and Oneness "appearing" is "only for conveying the meaning to the hearer," not a property of the considerationless Essence (§30). And he reads the hadith's "where was the Real before He created the creation?" with precision: the "before" is "a before-ness of rule, not a before-ness of timing, because time, separation, disjunction, and connection are themselves creatures of His, so how could they be between Him and His creatures?" (§33). The ʿamāʾ hadith itself is of disputed grade (ḥasan for al-Tirmidhī, weak for others) and is flagged as such. The two qaṣīdas, the fire-in-stone latency, and the Zaynab nasīb of the unreachable Beloved who "has no equal but herself", carry the apophasis in verse. A second-reader pass is advisable.

الباب التاسع في العماء

Chapter Nine: On the Cloud (al-ʿAmāʾ)

§2

إن العماءَ هو المحلُّ الأولُ ..... فلكُ
شموسِ الحُسنِ فيه أَفَلوا

Truly the Cloud (al-ʿamāʾ) is the first locus; / a sphere in which the suns of beauty have set.

§3

هو نفسُ نفسِ اللهِ كُن له بها ..... كوناً ولم
يخرج فلا يتبدّلُ

It is the very self of the self of God: come-to-be, for it, by it, [as] a coming-to-be; / yet it has not gone forth [of Him], so it does not change.

§4

مُثِّل له المثلُ العليُّ كمونُه ..... ككمونِ نارٍ
قد حواه الجندلُ

The lofty likeness was struck for it: its latency / is like the latency of a fire that the boulder holds.

The fire-latent-in-stone is al-Jīlī's governing image for al-ʿAmāʾ: the Essence is present in its primordial concealment as fire is present, real but unmanifest, within flint, and remains so even when struck into flame (§5-6). The image carries the whole chapter.

§5

مهما بدت نارٌ من الأحجارِ فهي .....
بحكمها وكمونها لا ترحلُ

Whenever a fire appears from the stones, it is [yet], / by its rule and its latency, not departing.

§6

والنارُ في الأحجارِ كامنةٌ وإن ..... ظهرت
فهذا الحكمُ لا يتحلّلُ

And the fire, in the stones, is latent; and even if / it appears, this rule does not dissolve.

§7

ولكم رأينا ناظراً هو في عمىً ..... عنه
تعالى اللهُ لا يتمثّلُ

And how many a beholder we have seen who is in blindness / of Him, exalted is God!, He is not represented [in any likeness].

§8

هو حيرةُ الألبابِ في دهشاتها ..... عنها
فتلك لها عماءٌ يُهمَلُ

It is the bewilderment of minds, in their astonishments / away from it, so that is, for them, a Cloud [that] is let-go.

§9

هو نفسُه لا باعتبارِ ظلامها ..... بل
باعتبارِ ضيائها إذ يُعقَلُ

It is His self: not by the consideration of its darkness, / but by the consideration of its light, when it is conceived;

§10

من غير ما أحديةٍ مجهولةٍ ..... أو واحديةٍ
كثرةٍ لا تُجهَلُ

without an unknown Oneness, / or a Unicity of multiplicity that is not unknown.

§11

لطفت فغابت في لطيفةِ ذاتها ..... فكمونُها
فيه العماءُ الأولُ

It was subtilized, so it vanished in the subtlety of its essence; / so its latency, in it, is the First Cloud.

§12

واعلم أن العماء عبارةٌ عن حقيقة الحقائق التي لا تتصف بالحقية ولا بالخلقية، فهي ذاتٌ محضٌ، لأنها لا تُضاف إلى مرتبةٍ لا حقية ولا خلقيةٍ فلا تقتضي، لعدم الإضافة، وصفاً ولا اسماً. وهذا معنى قوله عليه الصلاة والسلام: "إن العماء ما فوقه هواء وما تحته هواء", يعني لا حقَّ ولا خلق. فصار العماء مقابلاً للأحدية: فكما أن الأحدية تضمحلّ فيها الأسماء والأوصاف ولا يكون لشيءٍ فيها ظهور، فكذلك العماء ليس لشيءٍ من ذلك فيه مجالٌ ولا ظهور.

And know that the Cloud (al-ʿamāʾ) is an expression for the Reality of realities, which is not qualified by Real-ness nor by creature-ness; so it is pure Essence, because it is not added to [any] rank, neither Real nor creaturely; so it requires, for the absence of addition, neither attribute nor name. And this is the meaning of his saying (upon him be blessing and peace): 'Truly the Cloud, above it is no air and below it is no air', meaning, neither Real nor creation. So the Cloud became the counterpart of Oneness: for just as, in Oneness, the Names and the qualities dwindle away and nothing has appearing in it, so likewise the Cloud, nothing of that has, in it, scope or appearing.

GLOSSARY: DHAT, ASMA

'Above it is no air and below it is no air' is part of the 'amā' hadith (Tirmidhī, Ibn Māja; disputed grade), see §32. al-Jīlī reads 'no air above or below' as 'neither Real nor creation,' the Cloud being prior to that very distinction.

§13

والفرق بين العماء والأحدية: أن الأحدية حكمُ الذات في الذات بمقتضى التعالي، وهو الظهور الذاتي الأحدي؛ والعماء حكمُ الذات بمقتضى الإطلاق، فلا يُفهم منه تعالٍ وتدانٍ، وهو البطون الذاتي العمائي. فهي مقابلةٌ للأحدية: تلك صرافةُ الذات بحكم التجلي، وهذه صرافةُ الذات بحكم الاستتار. فتعالى الله أن يستتر عن نفسه عن تجلٍّ، أو يتجلى لنفسه عن استتار. وهو على ما تقتضيه ذاته من التجلي والاستتار، والبطون والظهور، والشؤون والنسب والاعتبارات والإضافات والأسماء والصفات، لا تتغير ولا تتحول.

And the difference between the Cloud and Oneness: that Oneness is the rule of the Essence in the Essence by [the requirement of] elevation, and that is the essential, one-fold appearing; while the Cloud is the rule of the Essence by [the requirement of] absoluteness, so that no elevation or drawing-near is understood from it, and that is the essential, Cloud-like inwardness. So it [the Cloud] is the counterpart of Oneness: that one is the sheerness of the Essence by the rule of self-disclosure (tajallī), and this one is the sheerness of the Essence by

the rule of concealment (istitār). For exalted is God that He should conceal Himself from Himself, away from a self-disclosure, or disclose Himself to Himself, away from concealment. And He is upon what His Essence requires, of self-disclosure and concealment, inwardness and appearing, [the divine] affairs, relations, considerations, additions, names, and attributes, [which] do not change and do not alter.

GLOSSARY: DHAT, TAJALLI, ASMA, SIFAT

The defining contrast: Oneness and the Cloud are the two sheernesses of one Essence, Oneness by the rule of disclosure, the Cloud by the rule of concealment. The closing clause states the immutability doctrine that §15-16 will ground in scripture: God's affairs, relations, names, and attributes 'do not change and do not alter.'

§14

ولا يلبس شيئاً فيترك غيره، ولا يخلع شيئاً فيأخذ سواه.

And He does not don a thing and [so] leave another, nor

strip off a thing and [so] take another.

§15

بل حكمُ ذاته هو على ما هو عليه منذ كان، ولا يكون إلاَّ على ما كان: {لَا تَبْدِيلَ لِخَلْقِ اللَّهِ} [الروم: 30], أي لوصف الله الذي هو عليه. وإنما هذه التغييرات والتحويلات في الصور وغيرها، من النسب والإضافات والاعتبارات وأمثال ذلك، وإنما هو بحكم ما يتجلى به علينا ويظهر به لنا؛ وهو في نفسه على ما هو عليه من الأمر الذي كان له قبل تجليه علينا وظهوره لنا.

Rather, the rule of His Essence is upon what it is, ever since it was, and is only upon what it [always] was: 'There is no altering the creation of God' (30:30, al-Rūm), that is, [no altering] the attribute of God which He is upon. And these changes and alterations are only in the forms and other [than them], of the relations, additions, considerations, and the like of that; and it is [all] only by the rule of what He discloses by to us and appears by to us; while He is, in Himself, upon what He is, of the matter that was His before His self-disclosure to us and His appearing to us.

QUR'ĀN 30:30: AL-RŪM 30:30, THE CLAUSE 'LĀ TABDĪLA LI-KHALQI LLĀH'; AL-JĪLĪ GLOSSES 'KHALQ' AS 'WAṢF' (ATTRIBUTE): THE IMMUTABILITY OF THE DIVINE NATURE, AN INTERPRETIVE READING

§16

وبعد ذلك الحكم، لا تقبل ذاته إلاَّ التجلي الذي هو عليه، فليس له إلاَّ تجلٍّ واحد، وليس التجلي الواحد إلاَّ اسماً واحداً، وليس الاسم الواحد إلاَّ وصفاً واحداً، وليس للجميع إلاَّ واحدٌ غير متعدد. فهو متجلٍّ لنفسه في الأزل بما هو متجلٍّ له في الأبد.

And after that rule, His Essence accepts only the self-disclosure that He is upon; so He has but one self-disclosure, and the one self-disclosure is but one name, and the one name is but one attribute, and for [them] all there is but one [reality], not multiple. So He is disclosed to Himself, in pre-eternity, by [the very same] that He is disclosed to Himself by, in post-eternity.

GLOSSARY: TAJALLI, ASMA

§17

على العهدِ من تلك المعاهدِ زينبُ ..... وما غيّرتها الحادثاتُ فتحجبُ

Upon the covenant, of those [old] covenant-grounds, is Zaynab; / and the events have

not changed her, that she should [need to] veil.

> *The second qaṣīda is a nasīb on Zaynab as the unreachable Beloved: the Essence in its Cloud: unchanged by events (the immutability of §13-15), keeping her covenant, unveiling only by her own grace, with no equal but herself (the 'Anqā' Mughrib of §24).*

§18

لقد حفظت تلك العهودَ ولم تكن ..... تضيّعُ
عهداً بالمُحَصَّبِ زينبُ

Indeed she kept those covenants, and Zaynab was not / one to squander a covenant at al-Muḥaṣṣab [the pilgrims' halting-place].

§19

فإن نقلت عنها الوُشاةُ تجنّباً ..... فمن أجلِ
ما تهوى الوُشاةُ التجنّبُ

And if the slanderers report of her [some] shunning, / then it is [only] for the sake of what the slanderers [themselves] desire: the shunning.

§20

وإن أرعدوا فيها بصدٍّ وهجرةٍ ..... فبرقُ
الوفا في وابلِ اللطفِ خُلَّبُ

And if they thunder, concerning her, with rebuff and estrangement, / [then] the lightning of fidelity, in the

downpour of [her] grace, is [but a] false flash.

§21

خذوا يا نُداماها كؤوسَ رُضابها ..... فكفُّ يدِ النُّدمانِ فيها مُخَضَّبُ

Take, O her boon-companions, the cups of her [sweet] saliva; / for the palm of the boon-companion's hand, in [her wine], is dyed [red].

§22

ولا تأمَلوا منها اعتناقاً وسَلمةً ..... فليس إلى الشمسِ الخفافيشُ تقربُ

And do not hope, from her, for embrace and [easy] peace; / for the bats do not approach the sun.

§23

فما أسفرت عنه لكم فبعطفها ..... ومن رحمةٍ للصبِّ لا تتحجّبُ

So what she unveiled to you is by her tenderness, / and out of mercy to the love-stricken: [for] she does not veil [from him].

§24

وليس على التحقيقِ كفءُ جمالها ..... سواها فإيّاكم وعنقاءَ مغربِ

And in verification, there is no equal to her beauty / but herself; so beware!: [she is as]

the ʻAnqāʾ Mughrib [the unattainable phoenix].

§25

وهذا التجلّي الواحد هو المستأثِر الذي لا يتجلى به لغيره، فليس للخلق فيه نصيبٌ البتّة، لأن هذا التجلي لا يقبل الاعتبار ولا الانقسام، ولا الإضافة ولا الأوصاف، ولا شيئاً من ذلك. ومتى كان للخلق فيه نسبةٌ أو وصفٌ أو شيءٌ من ذلك، لم يكن هذا التجلي.

And this one self-disclosure is the reserved-one (al-musta'thir), by which He does not disclose Himself to another; so the creation has no share in it at all, because this self-disclosure accepts neither consideration nor division, neither addition nor [the] qualities, nor anything of that. And whenever the creation had, in it, a relation or a quality or anything of that, it would not be this self-disclosure.

GLOSSARY: TAJALLI

The same keystone guardrail as Bāb 5 §10, restated for the Cloud: 'the creation has no share in it at all.' The reserved essential disclosure admits no consideration, division, or attribute, so no creaturely 'share' is even conceivable in it. The Cloud, like Oneness, is closed to the creature.

§26

وكلُّ هذا ليس من حكم هذا التجلي الذي هو عليه في ذاته من الأزل إلى الأبد. ويوافي التجلياتِ الإلهية, ذاتيةً كانت أو فعلية، صفاتيةً كانت أو اسمية, فإنها ولو كانت له حقيقةً، فهي ما تقتضيه من جهة ظهوره وتجليه على عباده.

And all this is not of the rule of this self-disclosure that He is upon, in His Essence, from pre-eternity to post-eternity. And it [this disclosure] meets the divine self-disclosures, be they essential or act-based, attribute-based or name-based, for they, even though they have a reality for Him, are [yet only] what He requires from the side of His appearing and His self-disclosure to His servants.

GLOSSARY: TAJALLI, DHAT

§27

وعلى الجملة، فإن هذا التجلي الذاتي الذي هو عليه جامعٌ لأنواع التجليات، لا يمنعه كونُه في هذا التجلي أن يتجلى بتجلٍّ آخر؛ ولكن حكمُ التجليات الأُخَر تحته كحكم الأنجم تحت الشمس: موجودةٌ معدومة، على أن نور الأنجم في نفسها من نور الشمس.

And in sum: this essential self-disclosure that He is upon gathers the kinds of self-disclosures; His being in this self-disclosure does not prevent Him from disclosing Himself by another self-disclosure. But the rule of the

other self-disclosures, beneath it, is like the rule of the stars beneath the sun: existent-[yet]-nonexistent: granted that the light of the stars, in themselves, is from the light of the sun.

GLOSSARY: TAJALLI

§28

وكذلك باقي التجليات الإلهية إنما هي رشحةٌ من سماء هذا التجلي، أو قطرةٌ من بحره؛ وهي على وجودها معدومةٌ في ظهور سلطان هذا التجلي الذاتي، المستأثَر الذي استحقّه لنفسه من حيث علمُه به؛ وبواقي التجليات استحقها لنفسه من حيث علمُ غيره بها، فافهم.

And likewise the rest of the divine self-disclosures are but a trickle from the sky of this self-disclosure, or a drop from its sea; and they are, despite their existence, nonexistent in the appearing of the sovereignty of this essential self-disclosure, the reserved-one, which He merited for Himself from the side of His [own] knowing of it; whereas the remaining self-disclosures, He merited [them] for Himself from the side of

another's knowing of them.
So understand.

GLOSSARY: TAJALLI

The 'reserved' essential disclosure, known only to God, by His own knowing: echoes the prophetic prayer's 'a name You reserved (ista'tharta) in Your unseen knowledge.' The other disclosures are the ones knowable by 'another' (the creation).

§29

جرى جوادُ البيان في مضمار هذا التبيان، إلى أن أبدى حكمَ ما لا يظهر أبداً؛ فلنقبِض العِنانَ في هذا البرهان، ونبسط اللسانَ فيما فيه كان الترجمان.

The steed of [eloquent] exposition ran in the racecourse of this clarification, until it disclosed the rule of what never appears [at all]; so let us draw in the rein, in this demonstration, and unfold the tongue in that for which there was [some] render-able expression.

§30

فنقول: بعد أن أعلمناك أن العماء هو نفس الذات باعتبار الإطلاق في البطون والاستتار، وأن الأحدية هي نفسه باعتبار التعالي في الظهور، مع وجوب سقوط الاعتبارات فيها, وقولي "باعتبار الظهور" و"اعتبار الاستتار" إنما هو لإيصال المعنى إلى فهم السامع، لا أنه من حكم العماء اعتبار البطون، أو من حكم الأحدية اعتبار الظهور، فافهم.

So we say: after we have informed you that the Cloud is the self of the Essence by the consideration of absoluteness in inwardness and concealment, and that

Oneness is His self by the consideration of elevation in appearing, with the necessity of the falling-away of the considerations in it: [know that] my saying 'by the consideration of appearing' and 'the consideration of concealment' is only for conveying the meaning to the understanding of the hearer; not that the consideration of inwardness is [really] of the rule of the Cloud, or the consideration of appearing of the rule of Oneness. So understand.

GLOSSARY: DHAT

An apophatic caveat on his own terms: even 'appearing' and 'concealment' are pedagogical labels, not properties of the considerationless Essence. The Cloud and Oneness are not really 'inward' and 'outward'; the words only carry the meaning to the hearer.

§31

واعلم أنك في نفسك, ولله المثل الأعلى, في عماءٍ عنك، إذا اعتبرنا عدمَ ظهورك لك مطلقاً، بكليّة ما أنت عليه، ولو كنتَ عالماً

And know that you [yourself], in your [own] self,

بما أنت به وعليه. ولكن بهذا الاعتبار، فأنت ذاتٌ في عماء. ألا تراك باعتبار أن الحق سبحانه وتعالى عينُك وهويتُك، وقد تغفل عن حقيقة ما هو أنت به أحقّ؟

and to God belongs the highest likeness, are in a 'cloud' away from yourself: if we consider the absence of your appearing to yourself, absolutely, in the entirety of what you are upon, even [granted] that you are knowing of what you are by and upon. But by this consideration, you are an essence in a cloud. Do you not see yourself, by the consideration that the Real (glory be to Him, exalted is He) is your very [reality] and your ipseity, [that] you may [yet] be heedless of the reality of what you, by Him, most truly are?

GLOSSARY: DHAT

The human-scale analogy for the divine Cloud: you are opaque to your own self, 'an essence in a cloud': even while knowing yourself, just as the Essence is concealed in its ʿamā'. The phrase 'and to God belongs the highest likeness' (al-Naḥl 16:60) marks this as an analogy proper to the creature, not a leveling of God to it.

§32

فتكون عنك في عماءٍ بهذا الاعتبار، وأنت من حيث حقُّك لم يحتجب عنك، لأن حكم الحق أن لا يحتجب عن نفسه. فكنتَ في ظهورك لنفسك بحكم الحق على ما أنت عليه من العماء، وهو استتارُك عن حقيقتك بحكم الخلق. فكنتَ ظاهراً لنفسك، باطناً عنك. وهذا ضربٌ من الأمثال التي نضربها للناس، وما يعقلها إلا العالمون. ولهذا لما سُئل رسول الله صلى الله عليه وسلم: "أين كان الحق قبل أن يخلق الخلق؟" أجاب بقوله: "في عماء".

So you are, away from yourself, in a cloud, by this consideration; while you, from the side of your Real[-ity], are not veiled from yourself, because the rule of the Real is that He is not veiled from Himself. So you were, in your appearing to yourself by the rule of the Real, upon what you are of the cloud; and it [the cloud] is your concealment from your [own] reality by the rule of creation. So you were appearing to yourself, [yet] inward away from yourself. And this is a kind of the likenesses we strike for the people, and none grasp them but the knowers. And for this, when the Messenger of God (may God bless him and grant him peace) was asked: 'Where was the Real before

He created the creation?' he answered with his saying: 'In a Cloud (fī ʿamāʾ).'

GLOSSARY: DHAT

The ʿamāʾ hadith (al-Tirmidhī, Ibn Māja; commonly 'Where was our Lord before He created the creation?, He was in a ʿamāʾ, no air above it and no air below it'). Its grade is disputed (ḥasan in Tirmidhī's reckoning, weak for others), and it is a foundational proof-text of Sufi cosmology. 'None grasp them but the knowers' echoes al-ʿAnkabūt 29:43. Recorded in al-Jīlī's voice, not graded.

§33

لأن التجلي في نفسه لا بد أن يقتضي، من حيث اسمه، أن يكون لا استتار قبله؛ وهذه القبلية قبليةُ حكمٍ لا قبليةُ توقيت، لأنه تعالى أن يكون بينه وبين خلقه توقيتٌ أو انفصالٌ أو انفكاكٌ أو اتصالٌ أو تلازم، إذ الوقت والانفصال والانفكاك والتلازم مخلوقاتٌ له، فكيف يكون بينه وبين مخلوقاته؟

because the self-disclosure, in itself, must require, from the side of its name, that there be no concealment before it; and this 'before-ness' is a before-ness of rule, not a before-ness of timing, because He is exalted [above] that there should be, between Him and His creation, a timing, or a separation, or a disjunction, or a connection, or a mutual-necessity; since time, separation, disjunction, and mutual-necessity are

[themselves] creatures of His, so how could they be between Him and His creatures?

GLOSSARY: TAJALLI

The interpretive key to the ʻamā' hadith, and a guard against literalizing it: the 'before' in 'where was He before creation' is a priority of rule (logical/ontological), not of time, because time itself is among His creatures. There is no temporal 'when,' nor any spatial separation or connection, between God and what He creates.

Collation. *Two-witness collated. Bāb 9 of the foundational opening band (al-ʻAmā', the Cloud), the divine self-concealment, the counterpart of Oneness (concealment versus disclosure). Witness 2 (ibnalarabi.com id=12) clean of website navigation text; the trailing 'ah" end-mark and the site search box excluded. Two qaṣīdas: a 10-verse definition via the fire-in-stone latency image (§2-11) and an 8-verse Zaynab nasīb (§17-24). Grounded in the famous 'Where was the Real before He created the creation?, In a ʻamā" hadith. Carries the immutability doctrine (God does not change; the changes are only in the disclosure to us). Several kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *One Qur'ān locus verified verbatim, verse reference correct: al-Rūm 30:30 'lā tabdīla li-khalqi llāh' (§15), which al-Jīlī reads, by interpretation, as the immutability of 'the attribute of God' (lā tabdīla li-waṣfi llāh). Sayings flagged, not graded here: the ʻamā' hadith in two parts, 'above it is no air and below it is no air' (§12) and 'Where was the Real [/our Lord] before He created the creation?, In a ʻamā" (§32): transmitted by al-Tirmidhī and Ibn Māja, of disputed grade (variously ḥasan or weak), and a long-standing crux in Sufi cosmology; recorded in al-Jīlī's voice, not*

> *graded. The recurring symbol ʿAnqāʾ Mughrib (§24) is the stock figure for the unreachable, not Qurʾanic.*

⁂

The fire in the flint, the counterpart of Oneness, and the "before" of rule

Bāb 9 treats the Cloud (al-ʿamāʾ), the rank of the divine self-concealment named in the hadith "He was in a ʿamāʾ, no air above it and no air below it." al-Jīlī defines it as the Reality of realities, prior to the very distinction of Real and creaturely, pure Essence requiring neither attribute nor name, and gives it its governing image in the opening qaṣīda: the fire latent in flint, present and real but unmanifest, which remains latent in its rule even when struck into flame. The Cloud is the exact counterpart of Oneness: both are the sheerness of the one Essence, Oneness "by the rule of self-disclosure," the Cloud "by the rule of concealment", and since God is above concealing Himself from Himself or disclosing Himself to Himself, He is, immutably, what His Essence requires of disclosure and concealment alike. This grounds the chapter's immutability doctrine, hung on "there is no altering the creation of

God" (read as the attribute of God): all the changes we perceive are in the forms and relations of His disclosure to us, while He in Himself is "upon what He was before His disclosure to us," with but one self-disclosure, one name, one attribute, the same in pre-eternity and post-eternity. This essential disclosure is the "reserved" one (al-musta'thar), known to God by His own knowing, in which the creation has no share; the other disclosures stand to it as the stars to the sun, "existent-yet-nonexistent," their very light from its light. The chapter then turns the Cloud into a mirror for the seeker: you are "an essence in a cloud," opaque to your own reality even while you know yourself, appearing to yourself by the rule of the Real yet inward away from yourself by the rule of creation, which is why, asked where the Real was before creation, the Prophet answered, "In a Cloud." And the "before" is read with care: a priority of rule, not of time, since time, separation, and connection are themselves created and cannot stand between God and His creatures. Apophatic Akbarian metaphysics, recorded in al-Jīlī's voice, fenced by the immutability doctrine, the no-creaturely-share guardrail, and the disowning of its own terms, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 10: Transcendence · full parallel manuscript

The tenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. With Transcendence (al-tanzīh), al-Jīlī turns to the strict-incomparability pole of his theology, the counterweight, paired with the chapter on Likening (al-tashbīh) that follows, to all the waḥdat al-wujūd of the band. Transcendence is "the singling-out of the Pre-eternal by His qualities, names, and Essence, as He deserves of Himself for Himself", not, that is, the bare denial of resemblance, but God's own pre-eternal transcendence, which "is not like the creaturely transcendence" and which "none other than He knows." al-Jīlī even transcends transcendence: "a transcendence beyond all transcendence," since our very declaring of God incomparable is a created act set against a created likeness. The chapter ends on the firm note that the creature "grasps nothing but its own like, and the Real is transcendent of the beings."

Editorial note. Short as it is, this chapter carries one of the most important paragraphs in the whole book for reading al-Jīlī rightly, and it is his own statement of method (§8): "whenever I mention, in this book or in others of my compositions, that 'this matter is for the Real and the creature has no share in it,' or 'this is particular to the creation and is not ascribed to the Real', my intent is that it is for the face named by that name, of the Essence; not that the Essence does not have that." His many "no creaturely share" guardrails (Bāb 5 §10, Bāb 9 §25) are

thus statements about a named disclosure-rank, not an absolute dualism, because (§9) "the Essence gathers the two faces of the Real and the creation," the Real having of it what the Real deserves and the creation what the creation deserves, "with the abiding of each face in its rank, without any mixing." That last phrase is itself a guardrail: the two faces are gathered, not blended, which is exactly why the book's unity is neither indwelling nor union. The chapter also stages the Akbarian refusal of bare tanzīh: the one who only declares God transcendent has, in effect, the "creaturely transcendence" that merely purifies his own locus, while the Real "remained as He ever was." Two reports frame the disclosure: the much-disputed "I saw my Lord in the form of a beardless youth" (likening-form, flagged, not endorsed) and the sound "Light: how should I see Him?" (transcendence-form). A second-reader pass is advisable.

الباب العاشر في التنزيه

Chapter Ten: On Transcendence (al-Tanzīh)

§2

التنزيه عبارةٌ عن انفراد القديم بأوصافه وأسمائه وذاته، كما يستحقه من نفسه لنفسه

Transcendence (al-tanzīh) is an expression for the singling-

بطريق الأصالة والتعالي، لا باعتبار أن المحدَث ماثله أو شابهه.

out of the Pre-eternal by His qualities, His names, and His Essence, as He deserves [it], of Himself, for Himself, by way of originality and elevation, not by the consideration that the originated [thing] resembles Him or is similar to Him.

GLOSSARY: TANZIH, DHAT, ASMA

§3

فانفرد الحق سبحانه وتعالى عن ذلك، فليس بأيدينا من التنزيه إلاَّ التنزيه المحدَث، وألتحق به التنزيه القديم، لأن التنزيه المحدَث ما بإزائه نسبةٌ من جنسه، وليس بإزاء التنزيه القديم نسبةٌ من جنسه.

So the Real (glory be to Him, exalted is He) is singled out [away] from that; and there is in our hands, of transcendence, nothing but the originated transcendence, [while] the pre-eternal transcendence is [merely] annexed to it, because the originated transcendence has, set against it, a relation of its own genus, whereas the pre-eternal transcendence has, set

against it, no relation of its genus.

GLOSSARY: TANZIH

§4

لأن الحق لا يقبل الضدّ، ولا يُعلم كيف تنزيهه. فلأجل ذا نقول: تنزيهٌ عن التنزيه. فتنزيهه لنفسه لا يعلمه غيره، ولا يُعلم إلاَّ التنزيه المحدَث.

because the Real accepts no opposite, and it is not known how His transcendence is. And for that we say: a transcendence beyond [all] transcendence. So His transcendence of Himself, none other than He knows it; and nothing is known but the originated transcendence.

GLOSSARY: TANZIH

The apophatic apex of the chapter: 'a transcendence beyond transcendence' (tanzīh ʿan al-tanzīh). Even our declaring God transcendent is a created act, set against a created likening; the Real's own transcendence of Himself is unknown to any but Him. This is the Akbarian refusal of pure tanzīh as itself a limitation, the muʿaṭṭil who only negates has merely bound God by negation.

§5

لأن اعتباره عندنا تعرّي الشيء عن حكمٍ كان يمكن نسبته إليه فيُنزَّه عنه، ولم يكن للحق تشبيهٌ ذاتيٌّ يستحقّ عنه التنزيه، إذ ذاته هي المنزَّهة في نفسها على ما يقتضيه

because its [tanzīh's] consideration, with us, is the stripping of the thing from a

كبرياؤها. فعلى أيّ اعتبارٍ كان، وفي أيّ مجلىً ظهر أو بان, تشبيهياً كان، كقوله صلى الله عليه وسلم: "رأيت ربي في صورة شابٍّ أمرد" --

rule that could [otherwise] be ascribed to it, so that it is declared transcendent of it; and the Real had no essential likening (tashbīh dhātī) that would deserve [His] being declared transcendent of it, since His Essence is the [already] transcendent in itself, by what its grandeur requires. So upon whatever consideration [it was], and in whatever disclosure-site He appeared or became evident: whether likening-like, as in his saying (may God bless him and grant him peace): 'I saw my Lord in the form of a beardless youth' --

GLOSSARY: TANZIH, TASHBIH, DHAT

The 'beardless youth' report is much-disputed and rejected as unsound by many traditionists (cf. Bāb 4 §15); cited here, not endorsed, as an example of a disclosure in likening-form. The point: God needs no tanzīh of an 'essential likening,' since the Essence is transcendent in itself; the tashbīh is only in the disclosure-site.

§6

أو تنزيهياً، كقوله: "نورٌ، أنّى أراه؟", فإن التنزيه الذاتي له حكمٌ لازمٌ، لزومَ الصفة للموصوف، وهو من ذلك المجلى على ما استحقه من ذاته لذاته بالتنزيه القديم الذي لا يسوغ إلاَّ له، ولا يعرفه غيره. فانفرد في أسمائه وصفاته وذاته ومظاهره وتجلياته بحكم قِدَمه عن كل ما يُنسب إلى الحدوث ولو بوجهٍ من الوجوه. فلا تنزيهه كالتنزيه الخلقي، ولا تشبيهه كالتشبيه. تعالى وانفرد.

or transcendence-like, as in his saying: 'Light, how should I see Him?', for the essential transcendence has a necessary rule, [as] necessary as the attribute is to the described; and He is, from that disclosure-site, upon what He deserves, of His Essence for His Essence, by the pre-eternal transcendence that is permissible to none but Him, and that none other than He knows. So He is singled out, in His names, His attributes, His Essence, His loci-of-manifestation, and His self-disclosures, by the rule of His pre-eternity, [away] from everything ascribed to origination, even in any respect [whatever]. So His transcendence is not like the creaturely transcendence, nor His likening like the

[creaturely] likening. Exalted is He, [and] singled out.

GLOSSARY: TANZIH, TASHBIH, DHAT, ASMA, SIFAT, TAJALLI

'Light, how should I see Him?' (nūrun annā arāh) is sound (Muslim): Abū Dharr asked the Prophet whether he saw his Lord, and he answered thus. al-Jīlī pairs it with the 'beardless youth' report as the two poles, transcendence-form and likening-form: of disclosure, both governed by the pre-eternal transcendence that 'is not like the creaturely transcendence, nor His likening like the [creaturely] likening.' This is the Akbarian both/and over the mu'aṭṭil's bare negation.

§7

وأما من قال: إن التنزيه راجعٌ إلى تطهير محلك لا إلى الحق, فإنه أراد بهذا التنزيه الخلقي بإزائه التشبيه، يعمّ، لأن العبد إذا اتصف من أوصاف الحق بصفاته سبحانه وتعالى، تطهّر محلُّه وخلص من نقائص المحدَثات بالتنزيه الإلهي، فرجع إليه هذا التنزيه.

As for the one who said: 'transcendence refers to the purification of your [own] locus, not to the Real', he meant by this the creaturely transcendence, against which [creaturely] likening is set, [which is] general; because when the servant is qualified, of the qualities of the Real, by His attributes (glory be to Him, exalted is He), his locus is purified and freed of the deficiencies of the originated [things] by the divine

transcendence, so this transcendence returned to him [the servant].

GLOSSARY: TANZIH, TASHBIH

al-Jīlī engages the view (associated with Ibn al-ʿArabī's discussion in the Fuṣūṣ) that 'declaring God transcendent' is really the purification of the worshipper's own locus: the servant qualified by the divine attributes has his place cleansed of created deficiency. The Real, meanwhile, 'remained as He ever was' (§8).

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§8

وبقي الحق على ما كان. واعلم أني متى أذكر لك في كتابي هذا أو غيره من مؤلفاتي أن هذا الأمر للحق وليس للمخلوق فيه نصيب، أو هذا مختصٌّ بالخلق ولا يُنسب إلى الحق, فإن مرادي بذلك أنه للوجه المسمى بذلك الاسم من الذات، لا أنه ليس للذات ذلك. فافهم.

And the Real remained as He [ever] was. And know that whenever I mention to you, in this book of mine or in others of my compositions, that 'this matter is for the Real and the creature has no share in it,' or 'this is particular to the creation and is not ascribed to the Real', my intent by that is that it is for the face named by that name, of the Essence; not that the Essence does not have that. So understand.

GLOSSARY: DHAT

THE reading-key for the whole book, in al-Jīlī's own words. When he says elsewhere (Bāb 5 §10, Bāb 9 §25) that 'the creature has no share' in some rank, he means that it belongs to the FACE of the Essence named by that name: not that the Essence as such lacks it, since (next segment) the Essence gathers both the Real and creaturely faces. The 'no share' guardrails are about the named disclosure-rank, not an absolute dualism; and equally, they are never a license for the creature to claim the Essence's own face.

§9

لأن هذا الأمر مبنيٌّ على أن الذات جامعةٌ لوجهي الحق والخلق، فللحق منها ما يستحقه الحق، وللخلق منها ما يستحقه الخلق، على بقاء كل وجهٍ في مرتبته بما تقتضيه ذاته، من غير ما امتزاج.

because this matter is built upon [the fact] that the Essence gathers the two faces of the Real and the creation: so the Real has of it what the Real deserves, and the creation has of it what the creation deserves, with the abiding of each face in its rank, by what its essence requires, without [any] mixing.

GLOSSARY: DHAT

The anti-mixing guardrail stated as the metaphysical basis of the reading-key: the Essence comprehends both faces, but 'without any mixing' (min ghayr mā imtizāj), each face abides in its rank. This is

precisely why the unity is not ḥulūl and not ittiḥād: the two faces are gathered, not blended.

§10

فإذا ظهر أحد الوجهين في الوجه الآخر، كان كلٌّ من الحكمين موجوداً في الآخر. وسيأتي بيانه في باب التشبيه. تعالى مَن ليس بعرَضٍ ولا جوهر.

So when one of the two faces appears in the other face, each of the two rules is existent in the other; and its exposition will come in the chapter on likening (al-tashbīh). Exalted is the One who is neither accident nor substance.

GLOSSARY: TASHBIH

§11

يا جوهراً قام به عرَضان ..... يا واحداً في حكمه اثنان

O substance by which two accidents stand! / O One who, in His rule, is two!

The closing qaṣīda addresses God in the kalām vocabulary of substance and accident: paradoxically, since the prose has just declared Him 'neither accident nor substance.' The 'two' is the two faces (Real and creation) gathered in the one Essence, not a real duality in Him.

§12

جمعتَ محاسنك العُلى فتوحّدتْ ..... لك باختلافٍ فيهما ضدّان

You gathered Your lofty beauties, so there became unified / for You, with a

difference in them, two opposites.

§13

ما أنت إلاَّ واحدُ الحُسنِ الذي ..... تمَّ الكمالُ له بلا نقصان

You are nothing but the One of beauty, / for whom perfection was completed, without deficiency.

§14

فلئن بطنتَ وإن ظهرتَ فأنت في ..... ما تستحقُّ من العلا السُّبحاني

So whether You are hidden, or You appear, You are in / what You deserve, of the All-Glorified loftiness.

§15

متنزّهاً متقدّساً متعالياً ..... في عزّه الجبروتُ عن حِدْثان

[As] transcendent, hallowed, exalted: / in His might the Omnipotence [is free] of [all] origination.

GLOSSARY: TANZIH

§16

لم يدرك المخلوقُ إلاَّ مثلَه ..... والحقُّ منزَّهٌ عن الأكوان

The creature grasps nothing but its [own] like; / and the Real is transcendent of the beings.

GLOSSARY: TANZIH

The chapter's closing thesis, and the strict-transcendence counterweight to the whole band's waḥdat al-wujūd: since the creature can grasp only its like, and the Real has no like, the Real is in the end ungraspable: 'transcendent of the beings.' This is the tanzīh that the next chapter (al-Tashbīh) will balance, so that neither pole alone is the truth.

Collation. *Two-witness collated. Bāb 10 of the foundational opening band (al-Tanzīh, Transcendence / Incomparability): the paired opposite of the following chapter (al-Tashbīh, Likening), to which it forward-refers. Witness 2 (ibnalarabi.com id=13) clean of website navigation text; the trailing asterism rule and the site search box excluded. Short but pivotal: it contains al-Jīlī's own reading-KEY for all his 'the creature has no share' statements across the whole book (§8). Closes with a 6-verse qaṣīda. A few kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *No verbatim Qur'ān citations in this chapter, nothing to verify. Two sayings flagged: 'I saw my Lord in the form of a beardless youth' (§5, much-disputed, rejected as unsound by many; cf. Bāb 4 §15), cited as an instance of likening-like (tashbīhī) disclosure; and 'Light, how should I see Him?' (nūrun annā arāh, §6), sound (Muslim, the Abū Dharr report on whether the Prophet saw his Lord), cited as an instance of transcendence-like (tanzīhī) disclosure. The jawhar/ʿaraḍ (substance/accident) language of the closing qaṣīda (§11) is the kalām vocabulary, used paradoxically, the chapter having just declared God 'neither accident nor substance.'*

⁂

Transcendence beyond transcendence, the two faces of the Essence, and the reading-key of the book

Bāb 10 gives the incomparability pole of al-Jīlī's theology, deliberately paired with the chapter on Likening that follows. Transcendence (tanzīh) is not the bare negation of resemblance but the Pre-eternal's own singling-out of Himself by His Essence, names, and qualities, a transcendence whose very mode "is not known," since "the Real accepts no opposite." Hence al-Jīlī's apophatic apex: "a transcendence beyond all transcendence" (tanzīh ʿan al-tanzīh), because what we hold in our hands is only the "originated transcendence," a created act set against a created likeness, whereas "His transcendence of Himself none other than He knows." This is the Akbarian critique of pure negation: God needs no tanzīh of an "essential likening," since His Essence is transcendent in itself; so whether He discloses Himself in likening-form (the disputed "I saw my Lord in the form of a beardless youth") or in transcendence-form (the sound "Light, how should I see Him?"), both are governed by the pre-eternal transcendence, and "His transcendence is not like the creaturely transcendence, nor His likening like the likening." The one who reduces tanzīh to "the purification of your own locus" has named only the creaturely transcendence, by which the servant qualified with the divine attributes is cleansed of created deficiency, while the Real "remained as He ever was." At the chapter's centre stands al-Jīlī's own

reading-key for the whole work: his statements that "the creature has no share" in some matter, or that some matter "is not ascribed to the Real," mean that it belongs to the face of the Essence named by that name, not that the Essence lacks it, for the Essence gathers both the Real and creaturely faces, each abiding in its rank "without any mixing." The faces are gathered, not blended; one may appear in the other (the topic of the next chapter), but neither is the other. The closing qaṣīda addresses God paradoxically in the kalām idiom of substance and accident, "O substance by which two accidents stand, O One who in His rule is two", before sealing the chapter on strict transcendence: "the creature grasps nothing but its own like, and the Real is transcendent of the beings." Recorded in al-Jīlī's voice, this is the tanzīh that balances the band's tashbīh, neither pole alone being the whole truth, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 11: Likening · full parallel manuscript

The eleventh chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. This is the chapter Bāb 10 promised, the complement to Transcendence, completing al-Jīlī's central dyad. Likening (al-tashbīh) is "the form of the divine Beauty": the divine Names and qualities are its meanings, and their self-disclosures, in the sensible or the intelligible, are its forms, so that "every form of the forms of the existents is a form of His comeliness." The instruction is exact and symmetrical: "just as you gave the divine Side its due of transcendence, give it its due of divine likening." And the two must be held together: "declare Him transcendent if you wish, and liken if you wish; for in every case you are drowned in His self-disclosures… since you, in your entirety, are a form of His beauty." The chapter culminates in al-Jīlī's celebrated reading of the Light Verse.

Editorial note. This chapter is the positive pole of the dyad whose negative pole was Bāb 10, and the two are meant to be read as one teaching: neither bare transcendence nor bare likening is the truth, and beyond both lies the Essence (§7). al-Jīlī keeps the guardrail in place even here, God, "in His appearing in the form of His Beauty, remains upon what He deserves of transcendence" (§3), so that likening never becomes a crude anthropomorphism. The heart of the chapter is its exegesis of the Light Verse (24:35), read as the "essential likening" written into the human: the niche is the breast, the glass the heart, the lamp the secret; the blessed tree is faith in the unseen; and the olive is

"the absolute Reality, which we do not say is, from every aspect, Real, nor that it is, from every aspect, creation." The olive's being "neither of the east nor of the west" becomes the very figure of the via media: "neither of the east" demands a transcendence that would negate likening, "nor of the west" a likening that would negate transcendence, so the certitude (the "oil") is pressed "between the husk of likening and the kernel of transcendence," and the verse's "light upon light" is the light of likening upon the light of transcendence. The two framing reports are graded: the much-disputed "I saw my Lord in the form of a beardless youth" (the sensible likening, flagged, not endorsed) and the sound qudsî "I am as My servant thinks of Me" (the intelligible likening). A second-reader pass is advisable.

الباب الحادي عشر في التشبيه

Chapter Eleven: On Likening (al-Tashbīh)

§2

التشبيه الإلهي عبارةٌ عن صورة الجمال، لأن الجمال الإلهي له معانٍ, وهي الأسماء والأوصاف الإلهية, وله صورٌ, وهي تجليات تلك المعاني فيما يقع عليه من المحسوس أو المعقول.

Divine likening (al-tashbīh al-ilāhî) is an expression for the form of [the divine] Beauty, because the divine Beauty has

meanings (and they are the divine Names and qualities) and it has forms (and they are the self-disclosures of those meanings in whatever they fall upon, of the sensible or the intelligible).

GLOSSARY: TASHBIH, ASMA, TAJALLI

§3

فالمحسوس كما في قوله: "رأيت ربي في صورة شابٍّ أمرد"؛ والمعقول كقوله: "أنا عند ظنّ عبدي بي، فليظنّ بي ما شاء". وهذه الصورة هي المرادة بالتشبيه. ولا شك أن الله تعالى في ظهوره بصورة جماله باقٍ على ما استحقه من تنزيه. فكما أعطيتَ الجناب الإلهي حقه من التنزيه، فكذلك أعطه من التشبيه الإلهي حقه.

So the sensible [is] as in his saying: 'I saw my Lord in the form of a beardless youth'; and the intelligible [is] as in His saying: 'I am as My servant thinks of Me, so let him think of Me what he will.' And this form is what is meant by likening. And there is no doubt that God (exalted is He), in His appearing in the form of His Beauty, remains upon what He deserves of transcendence. So, just as you gave the divine Side its due of transcendence,

likewise give it its due of
divine likening.

GLOSSARY: TASHBIH, TANZIH

The chapter's governing balance: likening is given 'its due' exactly as transcendence was (Bāb 10), and God 'remains upon what He deserves of transcendence' even in the form of His Beauty. The two reports stand for the two registers: 'the form of a beardless youth' (much-disputed; the sensible likening) and 'I am as My servant thinks of Me' (sound qudsī; the intelligible likening).

§4

واعلم أن التشبيه في حق الله حكمٌ بخلاف التنزيه، فإنه في حقه أمرٌ عينيٌّ. وهذا لا يشهده إلاَّ الكُمَّل من أهل الله تعالى؛ وأما من سواهم من العارفين، فإنه لا يدرك ما قلناه إلاَّ إيماناً وتقليداً لما تقتضيه صور حسنه وجماله.

And know that likening, in God's case, is a rule unlike transcendence, for, in His case, it is a direct-vision matter (amr ʿaynî). And none witnesses this except the perfect ones among the people of God (exalted is He); as for those other than them, of the gnostics, [each] grasps what we have said only by faith and imitation, by what the forms of His comeliness and His beauty require.

GLOSSARY: TASHBIH, TANZIH

§5

إذ كل صورةٍ من صور الموجودات هي صورة حسنه. فإن شهدتَ الصورة على الوجه التشبيهي، ولم تشهد شيئاً من التنزيه، فقد أشهدك الحق حسنه وجماله من وجهٍ واحد.

since every form of the forms of the existents is a form of His comeliness. So if you witnessed the form upon the likening-aspect, and witnessed nothing of transcendence, then the Real has shown you His

comeliness and His beauty from one face [only].

GLOSSARY: TASHBIH, TANZIH

§6

وإن أشهدك الصورة التشبيهية وتعلّق فيها التنزيه الإلهي، فقد أشهدك الحق جماله وجلاله في وجهي التشبيه والتنزيه: {فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ} [البقرة: 115]. فنزّه إن شئت، وشبّه إن شئت، فعلى كل حالٍ أنت غارقٌ في تجلياته، ليس لك عنه منفك، إذ أنت وما عليه هويتك من حالٍ وعملٍ ومعنىً، بأجمعك، صورةٌ لجماله.

And if He showed you the likening-form, and the divine transcendence was [also] attached in it, then the Real has shown you His beauty and His majesty in the two faces of likening and transcendence: 'So wherever you turn, there is the Face of God' (2:115, al-Baqara). So declare [Him] transcendent if you wish, and liken if you wish; for in every case you are drowned in His self-disclosures, there is no [way] for you to be disjoined from Him, since you, and what your ipseity is upon, of state and work and meaning, [are], in your entirety, a form of His beauty.

QUR'ĀN 2:115: AL-BAQARA 2:115, THE CLAUSE 'FA-AYNAMĀ TUWALLŪ FA-THAMMA WAJH ALLĀH'

GLOSSARY: TANZIH, TASHBIH, TAJALLI

§7

فإن بقيتَ على تشبيهك الخلقي، فأنت تشهد صورة حسنه؛ وإن فُتح لك عينُ التنزيه فيك على تشبيهك، فأنت صورة حسنه وجماله ومعناه؛ وإن ظفرتَ بما وراء التشبيه والتنزيه منك، فأنت وراء التشبيه والتنزيه، وذلك الذات.

So if you remain upon your creaturely likening, you witness the form of His comeliness; and if the eye of transcendence in you is opened upon your likening, [then] you are the form of His comeliness, His beauty, and His meaning; and if you win what is beyond likening and transcendence in you, [then] you are beyond likening and transcendence, and that is the Essence.

GLOSSARY: TASHBIH, TANZIH, DHAT

Three ascending stations of seeing: creaturely likening (you witness His comeliness as form), likening-with-the-eye-of-transcendence (you are the form of His comeliness and meaning), and beyond both (the Essence). Read with Bāb 10 §8: the 'you are' is the face of the Essence named by that name, not the creature claiming the Essence simpliciter.

§8

فاختر لنفسك في الهوى مَن تصطفي. واعلم أن للحق تشبيهين:

So choose for yourself, in love, whom you would select. And know that the Real has two likenings:

GLOSSARY: TASHBIH

§9

تشبيهٌ ذاتيٌّ، وهو ما عليه من صور الموجودات المحسوسات، أو ما يشبه المحسوسات في الخيال.

An essential likening (tashbīh dhātī), and it is what He is upon, of the forms of the sensible existents, or what resembles the sensibles in the imagination.

GLOSSARY: TASHBIH, KHAYAL

§10

وتشبيهٌ وصفيٌّ، وهو ما عليه صور المعاني الأسمائية المنزَّهة عما يشبه المحسوس في الخيال. وهذه الصورة تُتعقَّل في الذهن، ولا تتكيّف في الحس.

And a qualitative likening (tashbīh waṣfī), and it is what is upon [it] of the forms of the name-meanings, transcendent of what resembles the sensible in the imagination. And this form is conceived in the mind, [but]

is not given modality in the senses.

GLOSSARY: TASHBIH, ASMA, KHAYAL

§11

فمتى تكيّفت التحقت بالتشبيه الذاتي، لأن التكيّف من كمال التشبيه، والكمال بالذات أولى. فبقي التشبيه الوصفي، وهذا لا يمكن التكيّف فيه بنوعٍ من الأنواع، ولا جنسٍ، بضرب المثل.

So whenever it [the qualitative form] is given modality, it joins the essential likening, because modalization is of the perfection of likening, and perfection by the Essence is prior [/more fitting]. So the qualitative likening remains, and this cannot be given modality, by any kind of the kinds, nor [any] genus, [it is given form only] by the striking of a likeness.

GLOSSARY: TASHBIH, DHAT

§12

ألا ترى الحق سبحانه وتعالى كيف ضرب المثل عن نوره الذاتي بالمشكاة والمصباح والزجاجة؟ وكان الإنسان صورة هذا التشبيه الذاتي، لأن المراد بالمشكاة صدره، وبالزجاجة قلبه، وبالمصباح سرّه،

Do you not see the Real (glory be to Him, exalted is He), how He struck a likeness

for His essential light by the niche, the lamp, and the glass? And the human was the form of this essential likening, because what is meant by the niche is his breast, and by the glass his heart, and by the lamp his secret; and by the blessed tree, faith in the unseen, which is the appearing of the Real in the form of the creation, and [true] faith is faith in the unseen; and what is meant by the olive[-tree] is the absolute Reality, which we do not say is, from every aspect, Real, nor that it is, from every aspect, creation. And the tree of faith was 'neither of the east', so [it] requires absolute transcendence, such that it negates likening, 'nor of the west', so we hold to absolute likening, such that it negates transcendence, so it is pressed

وبالشجرة المباركة الإيمانُ بالغيب, وهو ظهور الحق في صورة الخلق، والإيمان هو الإيمان بالغيب, والمراد بالزيتونة الحقيقةُ المطلقة التي لا نقول بأنها من كل الوجوه حق، ولا بأنها من كل الوجوه خلق. وكانت الشجرة الإيمانية {لَا شَرْقِيَّةٍ}, فتوجب التنزيه المطلق بحيث ينفي التشبيه, {وَلَا غَرْبِيَّةٍ}, فنقول بالتشبيه المطلق حتى ينفي التنزيه, فهي تُعصَر بين قشر التشبيه ولبّ التنزيه. وحينئذٍ {يَكَادُ زَيْتُهَا} الذي هو يقينُها {يُضِيءُ}, فتُرفع ظلمة الزيت بنوره, {وَلَوْ لَمْ تَمْسَسْهُ نَارٌ} بالمعاينة التي هي نورٌ عيانيٌّ، وهو {نُورٌ} [أي] التشبيه {عَلَى نُورٍ} إيمانيّ، وهو نور التنزيه؛ {يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [النور: 35].

between the husk of likening and the kernel of transcendence. And then 'its oil', which is its certitude, 'would almost give light', so the darkness of the oil is lifted by its light, 'even if no fire touched it', by the direct-vision which is direct-vision light, and it is 'a light' [namely, of] likening 'upon a light' of faith, which is the light of transcendence, 'God guides to His light whom He wills, and God strikes the likenesses for the people, and God is knowing of everything' (24:35, al-Nūr).

QUR'ĀN 24:35: AL-NŪR 24:35, THE LIGHT VERSE; AL-JĪLĪ QUOTES ITS PHRASES IN SEQUENCE (MISHKĀT, MIṢBĀḤ, ZUJĀJA, SHAJARA MUBĀRAKA ZAYTŪNA, LĀ SHARQIYYA WA-LĀ GHARBIYYA, YAKĀDU ZAYTUHĀ YUḌĪ' WA-LAW LAM TAMSASHU NĀR, NŪR ʿALĀ NŪR, YAHDĪ LLĀHU LI-NŪRIHI MAN YASHĀ' ...), ALL VERBATIM, INTERWOVEN WITH HIS GLOSS

GLOSSARY: TASHBIH, TANZIH

al-Jīlī's celebrated reading of the Light Verse as the 'essential likening' written into the human: niche = breast, glass = heart, lamp = secret, blessed tree = faith in the unseen, olive = the absolute Reality (neither

wholly Real nor wholly creation). 'Neither of the east' = it demands tanzīh that would negate tashbīh; 'nor of the west' = it demands tashbīh that would negate tanzīh, so the certitude (the 'oil') is pressed between 'the husk of likening and the kernel of tanzīh,' and 'light upon light' is the light of tashbīh upon the light of tanzīh. The via media of the two preceding chapters, read out of a single verse.

§13

وكان هذا التشبيه تشبيهاً ذاتياً. وهو وإن كان ظاهراً بنوعٍ من ضرب المثل، فذلك المثل أحدُ صور حسنه، كما لو ظهر العلم في صورة اللبن في عالم المثال. فكانت المشكاة والمصباح والزجاجة والشجرة والزيت, لا شرقية ولا غربية, والإضاءة والنار، والنور الذي هو نورٌ على نور، جميعها بظواهر مفهومها صورٌ ذاتيةٌ لجمال ذات الله تعالى. {وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}، وهو معنى جماله، لأن العلم معنىً في العالِم بالشيء، فافهم.

And this likening was an essential likening. And though it appears by a kind of likeness-striking, that likeness is one of the forms of His comeliness, as if knowledge appeared in the form of milk in the world of similitude. So the niche, the lamp, the glass, the tree, and the oil, neither of the east nor of the west, and the giving-of-light, and the fire, and the light that is 'light upon light': all of them, by the outwards of their concept, are essential forms of the beauty of the Essence of God (exalted is He). 'And God is knowing of everything', and it is the

meaning of His beauty, because knowledge is a meaning in the knower of the thing. So understand.

GLOSSARY: DHAT

The 'knowledge in the form of milk' alludes to the Prophet's dream (Bukhārī): he was given milk to drink and interpreted it as knowledge: al-Jīlī's example of an intelligible meaning taking sensible form in the 'world of similitude' (ʿālam al-mithāl), the same mechanism by which the Light Verse's images are 'essential forms of the beauty of the Essence.'

§14

والله يقول الحق، وهو أعلم.

And God speaks the truth, and He is most knowing.

Collation. *Two-witness collated. Bāb 11 of the foundational opening band (al-Tashbīh, Likening): the paired complement to Bāb 10 (al-Tanzīh), which forward-referenced it. Witness 2 (ibnalarabi.com id=14) clean of website navigation text; the trailing asterism rule and the site search box excluded. The chapter is built on the Light Verse (al-Nūr 24:35) read as the 'essential likening' mapped onto the human (niche = breast, glass = heart, lamp = secret), with the olive-tree 'neither of the east nor of the west' as the tanzīh/tashbīh via-media. The §12 segment preserves al-Jīlī's interwoven Qur'ān-and-commentary verbatim. A few kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *Two loci verified verbatim against alquran.cloud, all verse references correct: al-Baqara 2:115 'fa-aynamā tuwallū fa-thamma wajh Allāh' (§6); al-Nūr 24:35, the Light Verse, quoted in interwoven fragments*

through §12 (mishkāt / miṣbāḥ / zujāja / shajara mubāraka zaytūna lā sharqiyya wa-lā gharbiyya / yakādu zaytuhā yuḍī' wa-law lam tamsashu nār / nūr ʿalā nūr / yahdī llāhu li-nūrihi man yashā' wa-yaḍribu llāhu l-amthāla li-l-nās wa-llāhu bi-kulli shay'in ʿalīm), all verbatim. Sayings flagged, not graded here: 'I saw my Lord in the form of a beardless youth' (§3, much-disputed; cf. Bāb 4 §15, Bāb 10 §5), the sensible instance of likening; 'I am as My servant thinks of Me, so let him think of Me what he will' (§3), the core 'anā ʿinda ẓanni ʿabdī bī' is sound qudsī (Bukhārī, Muslim), the 'fa-l-yaẓunna bī mā shā'' clause found in Aḥmad and Ibn Ḥibbān: the intelligible instance. The 'knowledge as milk' image (§13) alludes to the Prophet's milk-and-knowledge dream (Bukhārī).

⁂

The form of Beauty, the two likenings, and the Light Verse

Bāb 11 completes the tanzīh/tashbīh dyad. Likening (tashbīh) is the form of the divine Beauty: the Names and qualities are its meanings, their self-disclosures (sensible or intelligible) its forms, so that every form in existence is "a form of His comeliness." al-Jīlī insists the two registers be held in balance: as transcendence was given its due, so likening must be; and God in the form of His Beauty "remains upon what He deserves of

transcendence." In God's case likening is "a direct-vision matter," witnessed only by the perfect, and grasped by other gnostics "by faith and imitation." He then lays out the seeing in three ascending stations: witness the form on the likening-aspect alone, and the Real has shown you His beauty "from one face"; witness the likening-form with the divine transcendence attached in it, and He has shown you "the two faces" (wherever you turn, there is the Face of God); remain on creaturely likening and you witness the form of His comeliness; have the eye of transcendence opened upon your likening and you are the form of His comeliness and meaning; win what is beyond both and "you are beyond likening and transcendence, and that is the Essence." He distinguishes two likenings, the essential (the forms of sensible existents, or what resembles sensibles in imagination) and the qualitative (the forms of the name-meanings, conceived in the mind, not modalized in sense). The chapter's summit is the reading of the Light Verse (24:35) as the "essential likening" written into the human: niche = breast, glass = heart, lamp = secret, blessed tree = faith in the unseen, olive = the absolute Reality "neither from every aspect Real nor from every aspect creation." The olive "neither of the east nor of the west" is the very figure of the via media, transcendence that would negate likening, and likening that would negate transcendence, so the certitude-oil is "pressed between the husk of likening and the kernel of transcendence," and "light upon light" is tashbīh-light upon tanzīh-light. The whole, "by the outwards of its concept," is "essential forms of the beauty of the Essence of God," knowledge taking sensible shape as milk takes shape in a dream. Recorded in al-Jīlī's voice, this is the immanence that balances the band's transcendence, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 12: The Self-Disclosure of the Acts · full parallel manuscript

The twelfth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. With this chapter al-Jīlī begins the four "self-disclosure" chapters that ascend from acts to names to attributes to Essence. The self-disclosure of the Acts (tajallī al-afʿāl) is the station in which "the servant sees the flowing of [the divine] Power in things" and witnesses God as their mover and stiller, "the act negated of the servant and affirmed of the Real", the experiential face of the question of predestination and human agency. The chapter is a careful phenomenology, sorting the people of this station into many types: those who see God's will before the act, those who see it only after, those who witness divine action only in obedience or only in disobedience, those tried in their abandonment, and those whose very disobedience is, by another measure, obedience.

Editorial note. This is the chapter where al-Jīlī's metaphysics most directly meets the danger of antinomianism, and he fences it hard. First, the ruling is explicit and repeated: no one in this station "may adduce [divine] power as a proof in what contradicts the command and the prohibition; rather, the rule of the outward command binds them both, so we establish the legal penalty (ḥadd) upon whoever incurs it" (§8-9). Determinism in metaphysics, full accountability in law. Second, even the "strong" witness who sees God's act in his own disobediences must, in the same breath, "keep the outward of His Law

upon himself" (§16); to see God in disobedience without keeping the Law is, for al-Jīlī, not strength but ruin. Third, he draws a sharp moral line between the man tried in disobedience who "returns to the obediences and does not persist" (§18) and the man "lured by degrees" who persists and is veiled, "we seek refuge in God from that" (§19). Fourth, the will/command distinction (§24), that what happens is God's creative will even where His prescriptive command forbids it, leaves the servant still "disobedient from the side of command," still a sinner before the Law. And the antinomian-sounding defense of the abandoned faqīr (§30-31) is left un-vindicated: his upright interlocutor simply "let him go and departed." Above all, the chapter's verdict (§32) demotes the entire station: its people, "though their station is great, are veiled from the reality of the matter," for "the self-disclosure of the Real in His acts is a veil from His self-disclosures in His names and attributes." Everything here is recorded as the phenomenology of a deficient, to-be-surpassed station: not as counsel or endorsement. A second-reader pass is advisable.

الباب الثاني عشر في تجلّي الأفعال

Chapter Twelve: On the Self-Disclosure of the Acts (Tajallī al-Afʿāl)

§2

تجلّي الحق سبحانه وتعالى في أفعاله عبارةٌ عن مشهدٍ يرى فيه العبد جريانَ القدرة في الأشياء، فيشهده سبحانه وتعالى محرّكَها ومسكّنَها، بنفي الفعل عن العبد وإثباته للحق. والعبد في هذا المشهد مسلوبُ الحول والقوّة والإرادة. والناس في هذا المشهد على أنواع:

The self-disclosure of the Real (glory be to Him, exalted is He) in His acts is an expression for a witnessing in which the servant sees the flowing of [the divine] Power in things, [and] so witnesses Him (glory be to Him, exalted is He) [as] their mover and their stiller: by the negation of the act from the servant and its affirmation to the Real. And the servant, in this witnessing, is stripped of [all] capacity, strength, and will. And the people, in this witnessing, are of [several] types:

GLOSSARY: TAJALLI, QADA-QADAR

§3

فمنهم من يشهد الحق إرادتَه أولاً، ثم يشهده الفعلَ ثانياً، فيكون العبد في هذا المشهد مسلوبَ الحول والفعل والإرادة، وهو أعلى مشاهد تجليات الأفعال.

Of them is one whom the Real shows His will first, then shows him the act second; so the servant, in this witnessing, is stripped of capacity, act, and will, and it is the highest of the witnessings of the act-disclosures.

§4

ومنهم من يشهده الحق إرادتَه، ولكن يشهده تصرّفاتِه في المخلوقات وجريانَها تحت سلطان قدرته.

And of them is one whom the Real shows His will, but [also] shows him his [own] dispositions among the creatures, and their flowing under the sovereignty of His power.

§5

ومنهم من يرى الأمر عند صدور الفعل من المخلوق، فيرجع إلى الحق.

And of them is one who sees the matter at the issuing of the act from the creature, [and] so refers [it] to the Real.

§6

ومنهم من يشهده ذلك بعد صدور الفعل من المخلوق؛ لكن صاحب هذا المشهد إذا كان شهوده هذا في غيره، فإنه مُسلَّمٌ له.

And of them is one whom [the Real] shows that after

the issuing of the act from the creature; but the possessor of this witnessing, if this witnessing of his is in another [person], then it is granted to him [/accepted].

§7

وأما إذا كان شهوده هذا في نفسه، فإنه لا يُسلَّم له ذلك إلاَّ فيما وافق ظاهرَ السنة، وإلاَّ فلا يُسلَّم له, بخلاف من أشهده الحقُّ إرادتَه أولاً، ثم شهد تصرّفَ الحق به قبل صدور الفعل منه وعنده وبعده، فإننا نُسلِّم له مشهده، ونطالبه نحن بظاهر الشريعة.

But if this witnessing of his is in himself, then that is not granted to him except in what conforms to the outward of the Sunna; otherwise it is not granted to him, unlike the one whom the Real showed His will first, then [who] witnessed the Real's disposing of him, before the act's issuing from him, and at it, and after it: for we grant him his witnessing, and we [ourselves] demand of him the outward of the Sacred Law (al-sharīʿa).

> *The pro-sharīʿa frame begins here: even the highest witnessing of divine action is 'demanded of' by the outward Law. Inner unveiling is never an*

exemption from the sharīʿa: it is held to it.

§8

فإن كان صادقاً فهو مخلصٌ فيما بينه وبين الله. وفائدة قولي 'نُسلِّم له مشهده' ولا نُسلِّم للأول الذي يشهد جريان القدرة بعد صدور الفعل, على أنّا لا نُسلّم لأحدٍ منهما أن يحتجّ بالقدرة فيما يخالف الأمر والنهي، بل يلزمهما حكمُ ظاهر الأمر، فنقيم الحدّ على من ظهر منه ما يوجب الحدّ في حكم الشرع.

So if he is truthful, he is sincere in what is between him and God. And the benefit of my saying 'we grant him his witnessing' and 'we do not grant [it] to the first, who witnesses the flowing of power after the act's issuing', [is] granted that we do not grant to either of them that he should adduce [the divine] power [as a proof] in what contradicts the command and the prohibition; rather, the rule of the outward command binds them both, so we establish the legal penalty (al-ḥadd) upon whoever manifests from himself what obligates the penalty in the rule of the Sacred Law.

GLOSSARY: QADA-QADAR

The central anti-antinomian guardrail of the chapter, in al-Jīlī's own ruling voice: NEITHER of these realized witnesses 'may adduce [divine] power as a proof in what contradicts command and prohibition.' The qadar-disclosure is no defense against the Law; 'we establish the legal penalty (ḥadd)' on whoever incurs it, exactly as on anyone else. Determinism in metaphysics, full accountability in law.

§9

وذلك لما يلزمنا من حكم الله تعالى. لأنه فعل ما يلزمه من حكم الله, وهو ما اقتضاه شهودُ المظهر الذي فيه, فنُجريه على ما اقتضاه ذلك التجلي، وهو أداءُ حقّ الله تعالى عليه؛ وبقي علينا أداءُ حقّ الله تعالى فيما أمرنا به، أن نحدّ من عصاه بالحدّ الذي أقامه الله سبحانه وتعالى في كتابه.

And that is because of what the rule of God (exalted is He) binds us to. Because he did what the rule of God binds him to, which is what the witnessing of the locus-of-manifestation he is in required, so we let him run upon what that self-disclosure required, [which] is the discharging of God's right upon him; and there remains upon us the discharging of God's right in what we were commanded, that we apply the penalty to whoever disobeyed Him, by the penalty that God (glory be to Him, exalted is He) established in His Book.

GLOSSARY: TAJALLI

The two-rights structure: the realized servant discharges 'God's right upon him' (acting from his disclosure), and the community discharges 'God's right' upon it (applying the Qur'anic penalty). Both are obligations of the one divine rule; neither cancels the other.

§10

فكانت فائدة قولي 'نُسلِّم له مشهده' راجعةً إليه فيما بينه وبين نفسه، تقريراً لمشهده. وقولي في الذي لا يشهد جريانَ القدرة... ومنهم من يشهد فعلَ الله به، ويشهد فعلَ نفسه تبعاً لفعل الله تعالى.

So the benefit of my saying 'we grant him his witnessing' returned to him, in what is between him and himself, as a confirmation of his witnessing. And my saying concerning the one who does not witness the flowing of power... And of them is one who witnesses God's act in him, and witnesses his [own] act [as] subordinate to God's act (exalted is He).

The digital witness is elliptical here (a dangling clause, 'and my saying concerning the one who does not witness the flowing...'), apparently a scribal slip; rendered as-is, with the typology resuming.

§11

فيسمّي نفسه في الطاعة طائعاً، وفي المعصية عاصياً، وهو فيهما مسلوبُ الحول والقوّة والإرادة.

So he names himself, in obedience, 'obedient,' and in

disobedience, 'disobedient', while he is, in both, stripped of capacity, strength, and will.

§12

ومنهم من لا يشهد فعلَ نفسه، بل يشهد فعلَ الله فقط، فلا يجعل لنفسه فعلاً، فلا يقول في الطاعة إنه مطيع، ولا في المعصية إنه عاصٍ.

And of them is one who does not witness his [own] act, but witnesses only God's act, so he assigns to himself no act: [and] so he does not say, in obedience, that he is obedient, nor [does he say], in disobedience, that he is disobedient.

§13

ومن جملة ما يقتضيه مشهدهم أن أحدهم يأكل معك ويحلف أنه ما أكل، ويشرب ويحلف أنه ما شرب، ثم يحلف أنه ما حلف, وهو عند الله برٌّ صدوق. وهي نكتةٌ لا يفهمها إلاَّ من ذاق هذا المشهد ووقع فيه وقوعاً عينياً.

And among what their witnessing requires is that one of them eats with you and swears that he did not eat, and drinks and swears that he did not drink, then swears that he did not swear, while he is, with God, righteous [and] truthful. And it is a subtle point that none understands except one who

has tasted this witnessing and fallen into it concretely.

A startling phenomenon of the act-disclosure: the man so absorbed in seeing God as the only agent that he denies his own acts. al-Jīlī records it as a state of this (deficient) station, which he judges, at the chapter's close (§32), to be a veil from the higher disclosures. Recorded as description, not endorsement; the closing critique reframes the whole typology.

§14

ومنهم من لا يشهد فعلَ الله إلاَّ بغيره، ولا يشهده لنفسه, أعني فيما يخصّه.

And of them is one who does not witness God's act except in another, and does not witness it for himself, I mean, in what concerns him.

§15

ومنهم من لا يشهد فعلَ الله إلاَّ في نفسه، ولا يشهده في غيره. وهذا أعلى من الأول مشهداً.

And of them is one who does not witness God's act except in himself, and does not witness it in another. And this one is higher than the first in witnessing.

§16

ومنهم من يشهد فعلَ الله به في الطاعات، ولا يشهد جريانَ القدرة به في المعاصي. فهو مع الله تعالى من حيث تجلي أفعاله في الطاعات؛ وإنما حجب الله تعالى عنه فعلَه به في المعاصي رحمةً به، لئلا تقع منه المعصية, وذلك دليلٌ على ضعفه، لأنه لو

And of them is one who witnesses God's act in him in the obediences, but does not witness the flowing of power

قوي لشهد فعلَ الله تعالى به في المعاصي كما شهده في الطاعات، ويحفظ عليه ظاهرَ شرعه.

in him in the disobediences. So he is with God (exalted is He) by the self-disclosure of His acts in the obediences; and God (exalted is He) only veiled from him His act in him in the disobediences as a mercy to him, lest disobedience occur from him, and that is evidence of his weakness; because, were he strong, he would witness God's act in him in the disobediences as he witnessed it in the obediences, while keeping the outward of His Law upon himself.

GLOSSARY: TAJALLI

The decisive guardrail against the antinomian reading: even the 'strong' witness who sees God's act in his own disobediences must, in the same breath, 'keep the outward of His Law upon himself.' The metaphysical vision of divine agency never licenses the act it sees; it coexists with full submission to the sharīʿa. Witnessing God in disobedience without keeping the Law is, for al-Jīlī, not strength but ruin (§19).

§17

ومنهم من لا يشهد, أعني لا يتجلى له, فعلُ الحق به إلاَّ في المعاصي، ابتلاءً له من الحق، فلا يشهده في الطاعات. ومن يكون بهذا الوصف، فهو أحد رجلين:

And of them is one to whom the Real's act in him does not disclose itself except in the disobediences, as a trial to him from the Real, so he does not witness it in the obediences. And whoever is of this description is one of two men:

GLOSSARY: TAJALLI

§18

إما رجلٌ حجب الله عنه في الطاعات، لكونه يحبّ أن يكون مطيعاً، ويقدّم الطاعة على غيرها، فاحتجب الله تعالى عنه فيها، وظهر له في المعاصي ليشهد الحقَّ فيها، فيحصل له بذلك الكمال الإلهي. وعلامة هذا أن يعود إلى الطاعات، ولا يدوم على المعصية.

Either a man from whom God veiled [Himself] in the obediences, because he loves to be obedient, and prefers obedience over other [than it], so God (exalted is He) veiled from him in it, and appeared to him in the disobediences, that he might witness the Real in them, and so the divine perfection might be attained for him by that. And the sign of this [man] is

that he returns to the obediences, and does not persist upon disobedience.

The redemptive case is sealed by a behavioral test: 'its sign is that he returns to the obediences and does not persist upon disobedience.' The trial in disobedience is genuine only if it ends in return to the Law, which is exactly what distinguishes it from the ruin of §19.

§19

وإما رجلٌ استُدرج إلى أن تمكّن من المعاصي، فاحتجب الحقُّ عنه، فبقي فيها ودامت عليه, نعوذ بالله من ذلك.

Or [else] a man who was lured-by-degrees [/given respite] until he became firmly settled in the disobediences, so the Real veiled [Himself] from him, and he remained in them, and [they] persisted upon him, we seek refuge in God from that.

The ruinous case, sharply distinguished from §18: persistence in disobedience is not a divine trial but istidrāj, the luring-by-degrees of al-Aʿrāf 7:182, ending in being veiled from God. al-Jīlī seeks refuge from it. The moral line is unambiguous: return = perfection, persistence = damnation, which forecloses any antinomian use of the whole typology.

§20

ومنهم من يشهده فيهما، فتكون تارةً وتارةً:

And of them is one who witnesses Him [/it] in both

[obedience and disobedience], so that it is [now] one time and [now] another:

§21

أسيرُ إلى نجدٍ إذا نزلت به ..... وأرحلُ نحو الغورِ إن فيه حلّتِ

I journey to Najd, if she has alighted in it; / and I travel toward al-Ghawr [the lowland], if in it she has settled.

The lover follows the Beloved into highland (Najd) or lowland (al-Ghawr) alike: the witness following God's action into both obedience and disobedience. A figure for the type that sees divine agency in both, not a counsel to pursue disobedience; the chapter's verdict (§32) demotes the whole station.

§22

ومنهم من يكون في شهوده لفعل الله تعالى غيرَ ساكنٍ إلى ما يجريه عليه من المعصية، فيبكي ويتضرّع ويحزن ويستغفر الله تعالى ويسأله الحفظ. ومنهم من لا يتضرّع ولا يحزن ولا يسأله الحفظ، ويكون ساكناً تحت جريان القدرة، منصرفاً حيث وجهه، ولا يوجد فيه اضطراب, وهذا دليلٌ على قوة كشفه في هذا المشهد، وهو أعلى من الأول إن سلم من وساوس نفسه.

And of them is one who, in his witnessing of God's act (exalted is He), is not at rest with what He runs upon him of disobedience; so he weeps, and implores, and grieves, and seeks forgiveness of God (exalted is He), and asks Him for protection. And of them

is one who does not implore, nor grieve, nor ask Him for protection, but is at rest under the flowing of power, turned wherever he is turned, [and] no agitation is found in him, and this is evidence of the strength of his unveiling in this witnessing, and he is higher than the first, IF he is safe from the whisperings of his [own] soul.

GLOSSARY: KASHF

The crucial qualifier 'IF he is safe from the whisperings of his soul' marks the danger zone: the 'rest' under the flow of power may be genuine firm-establishment (tamkīn) or self-deceiving license. al-Jīlī does not assume it is the former; the soul's whispering can counterfeit the highest station, which is why the outward Law remains the test (§16) and the whole station is finally a veil (§32).

§23

ومنهم من يبدّل الله معصيتَه طاعةً، فيشهد جريانَ القدرة في المعاصي وغيرها، ويشهده الله جريانَ المعصية عليه، ويكتبها الله عنده طاعةً، فلا يجري عليه عند الله اسمُ معصية.

And of them is one whose disobedience God changes into obedience: so he witnesses the flowing of power in the disobediences and other [than them], and

God shows him the flowing of disobedience upon him, and God writes it down, with Him, [as] obedience, so the name of 'disobedience' does not run upon him, with God.

Alludes to 'God will change their evil deeds into good deeds' (al-Furqān 25:70). Note the agency: it is GOD who transmutes the disobedience into obedience, not the servant who declares himself exempt. The transmutation is a gift to the repentant, not a standing license, consistent with the return-not-persistence test of §18.

§24

ومنهم من تكون نفسُ معصيته طاعةً، لموافقته لإرادة الله تعالى, ولو أُمر بخلاف ما أُريد منه. فيكون العبد في هذا المشهد عاصياً من جهة الأمر والمخالفة، مطيعاً من جهة الإرادة والموافقة. وذلك أنه أُشهد أولاً، قبل الفعل، إرادةَ الحق منه.

And of them is one the very [act] of whose disobedience is [an] obedience, by his conforming to the will of God (exalted is He), even though he was commanded contrary to what was willed of him. So the servant, in this witnessing, is disobedient from the side of command-and-contravention, [yet] obedient from the side of will-and-conformity. And

that is because he was shown first, before the act, the Real's will of him.

The will/command distinction (al-irāda al-takwīniyya vs al-amr al-taklīfī): everything that happens is God's creative will, but the prescriptive command (the Law) may forbid it. The servant who sees the will conforms to it, yet, crucially, remains 'disobedient from the side of command,' i.e. still a sinner before the Law and still subject to the ḥadd (§8). al-Jīlī affirms the distinction without using it to suspend accountability.

§25

فما أتاه الاسمُ إلاَّ موافقاً لإرادته، وهو مع ذلك ناظرٌ إلى جريان القدرة فيه، وتقليبِ الحق له.

So the [act] came to him only conforming to His will, while he is, with that, looking at the flowing of power in him, and the Real's turning him about.

§26

ومنهم من يُبتلى، فيتجلى الله له فيما يُذمّ حقيقةً وشرعاً، فيشهد تقلّبَ الحق له في الخذلان، فيأتيها وهو يعلم أنه مخذول, وذلك لما اقتضاه حكمُ مشهده من ظهور الحق له في ذلك الفعل:

And of them is one who is tried, so that God discloses Himself to him in what is blamed, [both] in reality and in the Sacred Law, so he witnesses the Real's turning him about in [his] abandonment[-by-God] (al-khidhlān), and comes to it

[the blamed act] while knowing that he is [one] abandoned, and that is because of what the rule of his witnessing required, of the Real's appearing to him in that act:

GLOSSARY: TAJALLI

The darkest type, and explicitly named a state of abandonment (khidhlān): he comes to the blamed act 'while knowing that he is abandoned.' This is not a praised station but a trial, voiced in the lament of the next three verses; the chapter's verdict (§32) places the whole typology, this included, under the heading of a veil.

§27

وقائلةٍ: لا تشتكي الضدَّ من عُلوى .....
وكن صابراً فيها على الصدِّ والبلوى

And a [woman] saying: 'Do not complain of the opposition from ʿUlwā, / and be patient in her, upon the rebuff and the affliction.'

§28

فقلتُ: دعيني، ما دعت لي زينبُ ..... إلى
غير خذلاني طريقاً ولا مأوى

So I said: 'Leave me: Zaynab has called me / to no path or refuge but my [own] abandonment.'

§29

نصيبي منها ما تحقّقتُ قبحَه ..... ومن قُبحِ
ما حقّقتُه هذه الشكوى

My portion of her is what I have verified the ugliness of; / and of the ugliness of what I have verified is this [very] complaint.

The verses are the lament of the abandoned one, not a theopathic boast: his 'portion' is an ugliness he himself recognizes, and even his complaint is part of that ugliness. The self-aware wretchedness here is the opposite of the antinomian's confidence, which is why §30-32 follow with rebuke, non-vindication, and verdict.

§30

اجتمع رجلٌ فقيرٌ من أهل الغيب بفقيرٍ كان هذا مشهده، فقال له: يا فقير، لو لزمتَ الأدب مع الله بحفظ الظاهر، وطلبتَ منه السلامة، كان أولى بك في طلب معاملته تعالى. فقال الفقير: قلتُ له: يا سيدي، موافقتي لإرادته, ولو لبستُ خِلعة الخذلان، أو قُلِّدتُ نِجادَ العصيان, أولى بالأدب،

A faqîr of the people of the unseen met a faqîr whose witnessing was this [last one], and said to him: 'O faqîr, had you held to the [proper] courtesy (adab) with God, by guarding the outward and seeking from Him safety, it would have been more fitting for you, in seeking His [gracious] dealing.' So the faqîr said: 'I said to him: O my master, [is] my conformity to His will, even

if I wore the robe of abandonment, or were girded with the sword-belt of disobedience, more fitting to courtesy,

An upright faqīr of 'the people of the unseen' REBUKES the abandoned faqīr, counselling him to guard the outward Law and seek safety. The exchange is staged so the reader sees the antinomian-sounding defense answered, not endorsed, and its outcome (§31) is the upright faqīr simply walking away.

§31

أم لُبسي لاسم الطاعة، وطلبُ مخالفتي لإرادته, ولا يكون إلاَّ ما يريد؟ قال: فخلّى سبيلي وانصرف.

or [is] my wearing of the name of obedience, and the seeking of my contravention of His will, when nothing comes to be but what He wills [-- more fitting]?' He said: so he let me go and departed.

The dialogue's pointed ending: the upright faqīr 'let me go and departed': he neither accepts the argument nor argues back; he withdraws. The antinomian defense is left un-vindicated, and the very next segment (§32) delivers al-Jīlī's verdict on the whole station as a veil. The narrative frame thus refuses to crown the clever reply.

§32

واعلم أن أهل هذا التجلي المذكور، وإن عَظُم مقامُهم وجَلّ مرامُهم، فإنهم محجوبون عن حقيقة الأمر. ولقد فاتهم من الحق أكثرُ مما نالهم. فتجلي الحق في أفعاله حجابٌ عن تجلياته في أسمائه وصفاته. ويكفي هذا القدر.

And know that the people of this mentioned self-disclosure, even though their station is great and their aim is lofty, are [yet] veiled from the reality of the matter. And there has escaped them, of the Real, more than what they attained. For the self-disclosure of the Real in His acts is a veil from His self-disclosures in His names and His attributes. And this much suffices.

GLOSSARY: TAJALLI, ASMA, SIFAT

The chapter's verdict, and the key to reading the entire disturbing typology: the act-disclosure, the seeing of divine agency that produced the deniers of their own acts (§13), the antinomian-sounding defenders (§24, §30-31), and the abandoned (§26-29), is the LOWEST of the four self-disclosures and is itself 'a veil from His self-disclosures in His names and attributes.' Its people are 'veiled from the reality,' having lost more than they gained. Everything in the chapter is thus recorded as the phenomenology of a deficient, to-be-surpassed station: not as a counsel or an endorsement. The higher disclosures follow (Bāb 13 onward).

Collation. *Two-witness collated. Bāb 12 of the foundational opening band (Tajallī al-Afʿāl, the Self-Disclosure of the [divine] Acts): the first of the four 'self-disclosure' chapters (acts / names / attributes / Essence). Witness 2 (ibnalarabi.com id=15) clean of website navigation text; the trailing site search box excluded (no asterism in this chapter). A phenomenology of the qadar-disclosure: a typology of those who witness divine action, carrying al-Jīlī's strong pro-sharīʿa / anti-antinomian guardrails (§8-9, §16) and his closing critique that the whole station is itself a VEIL from the higher disclosures (§32). Contains a 1-verse (§21) and a 3-verse (§27-29) qaṣīda and a faqīr-dialogue (§30-31). Witness §10 is slightly elliptical (a dangling clause around 'the one who does not witness the flowing'); rendered as-is and noted. A few kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *No verbatim Qur'ān citations in this chapter, nothing to verify. Allusions: the ḥudūd / legal penalties 'that God established in His Book' (§9, the Qur'anic penal injunctions in general); the 'luring-by-degrees' (istidrāj) of §19 echoes al-Aʿrāf 7:182. No hadith cited; the verses at §21 and §27-29 are poetry (al-Jīlī's or cited). The chapter's whole weight is doctrinal: that the act-disclosure (tajallī al-afʿāl), however lofty, neither suspends the Sacred Law (the ḥadd is applied regardless, §8-9) nor is itself the goal, it is 'a veil from His disclosures in His names and attributes' (§32).*

⁂

The seeing of divine agency, its many types, and the veil it casts

Bāb 12 opens the ascent through the four self-disclosures. The act-disclosure (tajallī al-afʿāl) is the witnessing in which the servant, "stripped of capacity, strength, and will," sees the divine Power flow through all things and refers every act from the creature to the Real. al-Jīlī catalogues its people by where and how they see this: some are shown God's will before the act (the highest of this station), some only at or after its issuing; some witness divine action only in others, some only in themselves; some see it in their obediences but are mercifully veiled from it in their disobediences (a sign, he says, of weakness, not strength); some are tried so that they see it only in their disobediences, and of these, one returns to obedience and is perfected, while another is "lured by degrees" into persistence and is veiled, "we seek refuge in God from that." He records the startling phenomena the station can produce, the man who denies his own eating and drinking because he sees only God as the agent; the man whose very disobedience is, by the will/command distinction, an obedience; the abandoned man who comes to the blamed act knowing he is abandoned, and the lament he sings. But the chapter is braced throughout against the antinomian reading. The ruling is flat: predestination is no defense against the Law, and the ḥadd is applied to the realized exactly as to anyone else; the will/command distinction leaves the servant "disobedient from the side of command"; the "strong" witness keeps the Law upon himself; and the antinomian-sounding defense, when voiced, is met by an upright faqīr who "let him go and

departed" rather than concede it. And the whole is finally relativized: this lofty station is the lowest of the four disclosures, "a veil from His self-disclosures in His names and attributes," its people having "lost more than they gained." Contested-Akbarian phenomenology of agency, recorded in al-Jīlī's voice, hedged by his own pro-sharīʿa guardrails and his closing verdict, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 13: The Self-Disclosure of the Names · full parallel manuscript

The thirteenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. This is the second of the four self-disclosure chapters, and the ascending counterpart to the act-disclosure of Bāb 12. When God discloses Himself to a servant in one of His Names, "the servant is overwhelmed under the lights of that name," so that to call the Real by that Name is to have the servant answer. al-Jīlī maps the ascent through the Names, the Existent, the One, Allāh (at which "his mountain is crushed to dust" and the Real calls, from the Sinai of his reality, "I am God"), then the All-Merciful, the Lord, the Sovereign, on toward the Self-Subsisting, and lays out a principle that governs the whole: in disclosure to a servant, "the self-disclosure of the Real in detail is mightier than in summary," so the more particular Name is the loftier, exactly the reverse of the order in which the Essence discloses itself to itself. He then gives a typology of disclosures by specific Names (the Pre-eternal, the Real, the One, the All-Holy, the Manifest, the Inward, Allāh, the All-Merciful), each with its experiential "path," and two theopathic poems.

Editorial note. This chapter is more ascending and luminous than Bāb 12, and its theopathic language runs high, "I was she, and she was I"; "my essence is her essence"; "whoever remembers God has remembered him." It is to be read in the same apophatic register the band has fixed, and the chapter fences itself: the first poem's fifth verse

is al-Jīlī's own flat denial of substantial union, "we are not, in verification, two essences for one thing; but rather it is the very self of the lover that is the beloved" (§15), the poetic form of "no union, no indwelling" (Bāb 3 §24), and there were never two essences to merge. The Name-disclosures, moreover, are disclosures in which the friend "witnesses nothing but the sheer Essence" (§16), so the "I am she" is the friend as the Essence's locus, not the creature as God, and it falls under al-Jīlī's own reading-key (Bāb 10 §8): what is said of "the face named by that name" is not said of the creature as such. The al-Quddūs disclosure, read from "I breathed into him of My spirit" (15:29) as "his spirit is His own," is likewise a disclosure of the Holy, not a fragment of God lodged in the body. al-Jīlī also makes his governing epistemological claim here (§18): everything in the book is reported from his own unveiling and direct vision. The second poem is textually difficult in the digital witness and rendered to its evident sense, flagged accordingly. A second-reader pass is advisable.

الباب الثالث عشر في تجلّي الأسماء

Chapter Thirteen: On the Self-Disclosure of the Names (Tajallī al-Asmāʾ)

§2

إذا تجلّى الله تعالى على عبدٍ من عبيده في اسمٍ من أسمائه، اصطلم العبدُ تحت أنوار ذلك الاسم. فمتى ناديتَ الحقَّ بذلك الاسم، أجابك العبدُ، لوقوع ذلك الاسم عليه. فأول مشهدٍ من تجليات الأسماء أن يتجلى الله لعبده في اسمه الموجود، فيُطلق هذا الاسم على العبد.

When God (exalted is He) discloses Himself to a servant of His servants in a name of His names, the servant is overwhelmed [/effaced] under the lights of that name. So whenever you call upon the Real by that name, the servant answers you, because of the falling of that name upon him. So the first witnessing of the self-disclosures of the Names is that God discloses Himself to His servant in His name 'the Existent' (al-Mawjūd), so that this name is applied to the servant.

GLOSSARY: ASMA, TAJALLI

§3

وأعلى منه: تجلّيه له في اسمه الواحد. وأعلى منه: تجلّيه له في اسمه الله، فيصطلم العبدُ لهذا التجلي، ويندكّ جبلُه،

And higher than it: His disclosing Himself to him in His name 'the One' (al-Wāḥid). And higher than it:

His disclosing Himself to him in His name 'Allāh', so the servant is overwhelmed at this self-disclosure, and his mountain is crushed to dust,

'His mountain is crushed to dust' (yandakku jabaluh) draws on the Sinai theophany (al-Aʿrāf 7:143), where God's disclosure to the mountain crushed it and Moses fell senseless, the figure for the self's annihilation under the disclosure of the Name 'Allāh.'

§4

فيناديه الحقُّ على طور حقيقته: إنه أنا الله. هنالك يمحو الله اسمَ العبد، ويثبت له اسمَ الله تعالى.

So the Real calls to him, upon the Sinai (ṭūr) of his [own] reality: 'Truly, I am God.' There, God erases the name of the servant, and affirms for him the name of God (exalted is He).

'Truly, I am God' (innī anā Allāh) is the burning-bush theophany (al-Qaṣaṣ 28:30; cf. Ṭā Hā 20:14), spoken to Moses 'from the tree': here, from 'the Sinai of his reality.' The erasure of the servant's name and the affirming of the divine Name is annihilation (fanā') and the abiding-by-God (baqā') that follows.

§5

فإن قلتَ: يا الله، أجابك هذا العبدُ: لبيك وسعديك.

So if you say: 'O God!', this servant answers you: 'At Your

service, and at Your pleasure!'

§6

فإن ارتقى، وقوّاه الله، وأبقاه بعد فنائه، كان الله مجيباً لمن دعا هذا العبد.

And if he ascends, and God strengthens him, and makes him abide after his annihilation, [then] God becomes the answerer of whoever calls upon this servant.

The abiding-after-annihilation (baqā' ba'd al-fanā') and the nawāfil-reciprocity: God answers the one who calls upon the friend: the same logic as Bāb 2 §20 and the ḥadīth al-nawāfil, and the inverse of §5 (where the friend answers the one who calls God).

§7

فإن قلتَ مثلاً: يا محمد، أجابك الله: لبيك وسعديك. ثم إذا قوي العبدُ في الترقي، تجلى الحقُّ له في اسمه الرحمن، ثم في اسمه الربّ، ثم في اسمه الملك، ثم في اسمه العليم، ثم في اسمه القادر. وكلما تجلى الله في اسمٍ من هؤلاء الأسماء المذكورة، فإنه أعزُّ مما قبله في الترتيب.

So if you say, for example: 'O Muhammad!', God answers you: 'At Your service, and at Your pleasure!' Then, when the servant grows strong in the ascent, the Real discloses Himself to him in His name 'the All-Merciful,' then in His name 'the Lord,' then in His name 'the Sovereign,' then in His name 'the Knower,' then

in His name 'the Powerful.' And whenever God discloses Himself in [any] one of these mentioned names, it is mightier than what is before it in the [descending] order.

GLOSSARY: ASMA, TAJALLI

§8

وذلك لأن تجلي الحق في التفصيل أعزُّ من تجلّيه في الإجمال. فظهورُه لعبده في اسمه الرحمن تفصيلٌ لإجمالٍ ظهر به عليه في اسمه الله؛ وظهورُه لعبده في اسمه الربّ تفصيلٌ لإجمالٍ ظهر به عليه في اسمه الرحمن؛ وظهورُه في اسمه الملك تفصيلٌ لإجمالٍ ظهر به عليه في اسمه الربّ؛ وظهورُه في اسمه العليم والقادر تفصيلٌ لإجمالٍ ظهر به عليه في اسمه الملك.

And that is because the self-disclosure of the Real in detail is mightier than His self-disclosure in summary. So His appearing to His servant in His name 'the All-Merciful' is a detailing of a summary by which He appeared upon him in His name 'Allāh'; and His appearing to His servant in His name 'the Lord' is a detailing of a summary by which He appeared upon him in His name 'the All-Merciful'; and His appearing in His name 'the Sovereign' is

a detailing of a summary by which He appeared upon him in His name 'the Lord'; and His appearing in His names 'the Knower' and 'the Powerful' is a detailing of a summary by which He appeared upon him in His name 'the Sovereign.'

GLOSSARY: ASMA, TAJALLI

§9

وكذلك بواقي الأسماء. بخلاف تجلياته الذاتية، فإن ذاته إذا تجلّت لنفسه بحكم مرتبةٍ من هذه المراتب، كان الأعمُّ فوق الأخصّ، فيكون الرحمن فوق الربّ، وفوقهما الله، فافهم.

And likewise the rest of the names. [This is] unlike His essential self-disclosures: for when His Essence discloses itself to itself by the rule of [some] rank of these ranks, the more-general is above the more-particular, so the All-Merciful is above the Lord, and above them both is 'Allāh.' So understand.

GLOSSARY: DHAT, TAJALLI, ASMA

A precise inversion: in the Name-disclosures TO a servant, the more-detailed (more-particular) Name is the mightier, because it is a fuller, more concrete manifestation; whereas in the Essence's disclosure to ITSELF, the more-general is above the more-particular (Allāh > al-Raḥmān > al-Rabb, as in Bāb 4 §8). The two orderings run opposite, depending on the direction of disclosure.

§10

وذلك بخلاف التجليات الأسمائية المذكورة. فينتهي العبدُ في هذه التجلّيات الأسمائية إلى حقيقتها الذاتية، إلى أن تطلبه جميعُ الأسماء الإلهية طلبَ وقوعٍ، كما يطلب الاسمُ المسمّى. فحينئذٍ يُغرّد طائرُ أنسه على فننِ قدسه، قائلاً:

And that is unlike the mentioned Name-disclosures. So the servant arrives, in these Name-disclosures, at their essential reality: until all the divine Names seek him, [with] the seeking of [their] falling [upon him], as the name seeks the named. And then the bird of his intimacy warbles upon the bough of his holiness, saying:

GLOSSARY: ASMA, TAJALLI

§11

يُنادي المنادي باسمها فأجيبُه ..... وأُدعى فليلى عن ندائي تُجيبُ

The caller calls by her name, and I answer him; / and I am called, and [for me] Laylā answers my call.

The first poem (§11-15) voices the Name-disclosure's identity in love-lyric: the friend answers when 'Laylā' (the Beloved) is called, and the Beloved answers when he is called: the reciprocity of §5-6 in verse. Its fifth verse fences it (§15).

§12

وما ذاك إلا أننا روحٌ واحدٌ ..... تداولَنا
جسمان وهو عجيبُ

And that is only because we are a single spirit, / [whom] two bodies have passed back and forth, and it is a wonder.

§13

كشخصٍ له اسمان والذاتُ واحدٌ ..... بأيٍّ
تنادي الذاتَ منه تُصيبُ

Like a person who has two names, while the essence is one: / by whichever [name] you call the essence of him, you hit [the mark].

§14

فذاتي لها ذاتٌ واسمي اسمُها ..... وحالي
بها في الاتحاد غريبُ

For my essence has [in] her an essence, and my name is her name; / and my state, in her, in [this] union, is strange.

al-Jīlī uses 'union' (ittiḥād) here in the love-sense, which the very next verse defines so as to exclude the substantialist union (two essences merging) that he condemns as Iblīsian in Bāb 59 and denies throughout.

§15

ولسنا على التحقيق ذاتين لواحدٍ ..... ولكنه
نفسُ المحبِّ حبيبُ

And we are not, in verification, two essences for one [thing]; / but rather it is the very self of the lover [that is the] beloved.

The fencing verse, and al-Jīlī's own denial of substantial union: 'we are not, in verification, two essences': there were never two to merge. The 'union' of §14 is the love-identity in which the lover's very self is found to be the Beloved (the mirror of Bāb 3 §24), not a fusion of two substances. This is the poetic form of 'no ittiḥād, no ḥulūl.'

§16

والعجبُ في التجليات الأسمائية أن المتجلَّى
له لا يشهد إلاَّ الذاتَ الصرفَ، ولا يشهد
الاسم. لكن المميِّز يعلم سلطانه من الأسماء
التي هو بها مع الله تعالى، لأنه استدلّ على
الذات بذلك الاسم. فعلم مثلاً منه أنه الله، أو
أنه الرحمن، أو أنه العليم، أو أمثال ذلك.
فذلك الاسم هو الحكمُ على وقته، وهو
مشهدُه من الذات.

And the wonder, in the Name-disclosures, is that the one to whom [the disclosure comes] witnesses nothing but the sheer Essence, and does not witness the name [itself]. But the discerning one knows his [own present] state from the names by which he is with God (exalted is He), because he inferred the Essence by that name. So he knows from it, for example, that it is 'Allāh,' or that it is 'the All-

Merciful,' or that it is 'the Knower,' or the like of that. So that name is the rule over his [present] moment (waqt), and it is his witnessing-site of the Essence.

GLOSSARY: DHAT, ASMA

§17

والناس في تجليات الأسماء على أنواع. وسنذكر طرفاً منها، إذ لا سبيل إلى إحصاء جميع الأسماء. ثم كلُّ اسمٍ يتجلى به الحق، فإن الناس فيه مختلفون، وطرقُ وصولهم إليه مختلفة.

And the people, in the self-disclosures of the Names, are of [several] types. And we will mention a portion of them, since there is no way to enumerate all the Names. Then, [for] every name by which the Real discloses Himself, the people in it differ, and the paths of their reaching it differ.

GLOSSARY: ASMA, TAJALLI

§18

ولا أذكر من جملة طرق كل اسمٍ إلاَّ ما وقع لي في خاصة سلوكي في الله. بل جميع ما أذكره في كتابي, بطريق الحكاية عن غيري

And I mention, of the sum of the paths of each name, only

كان أو عني, فإني لا أذكره إلاَّ على حسب ما فتح الله به عليَّ في زمان سيري في الله وذهابي فيه، بطريق الكشف والمعاينة.

what occurred to me in the particular [course] of my [own] wayfaring in God. Indeed, all that I mention in my book, whether by way of relating [it] from another or from myself, I mention only according to what God opened to me, in the time of my journeying in God and my going-onward in Him, by way of unveiling and direct vision.

GLOSSARY: KASHF

al-Jīlī's epistemological self-statement: the whole book rests on his own kashf and direct vision (muʿāyana), not on transmitted lore: a useful datum for the work's character and its authorship.

§19

فلنرجع إلى ما أنا بصدده، من ذكر الناس في تجليات الأسماء، وهم على أنواع:

So let us return to what I am engaged in, of mentioning the people in the self-disclosures of the Names; and they are of [several] types:

GLOSSARY: ASMA, TAJALLI

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§20

فمنهم من تجلى الحقُّ عليه من حيث اسمه القديم. وكان طريقه إلى هذا التجلي أن كشف له الحقُّ عن كونه موجوداً في علمه قبل أن يخلق الخلق. إذ كان موجوداً في علمه بوجود علمه، وعلمُه موجودٌ بوجوده سبحانه، فهو قديم؛ والعلمُ قديم، والمعلومُ لاحقٌ بالعلم، فهو قديم.

Of them is one upon whom the Real disclosed Himself from the standpoint of His name 'the Pre-eternal' (al-Qadîm). And his path to this self-disclosure was that the Real unveiled to him his [own] being existent in His [God's] knowledge, before He created the creation. Since he was existent in His knowledge by the existence of His knowledge, and His knowledge is existent by His [own] existence (glory be to Him), so it [the known] is pre-eternal; and the

knowledge is pre-eternal, and the known is annexed to the knowledge, so it is pre-eternal.

GLOSSARY: KASHF

§21

لأن العلم لا يكون علماً إلاَّ إذا كان له معلوم. فالمعلومُ هو الذي أعطى العالِمَ اسمَ العالمية. فلزم من هذا الاعتبار قِدَمُ الموجودات في العلم الإلهي.

because knowledge is not knowledge except when it has a known. So the known is what gave the knower the name of 'knower-hood.' So there follows, from this consideration, the pre-eternity of the existents in the divine knowledge.

The pre-eternity of the existents 'in the divine knowledge' is the doctrine of the fixed entities (al-aʿyān al-thābita): the things are eternally known to God, and their being-known is what makes Him 'Knower.' This is a knowledge-pre-eternity, not an existence-pre-eternity: the things are originated in being, eternal only as objects of God's knowing.

§22

فمرجعُ هذا العبد إلى الحق سبحانه وتعالى من حيث اسمه القديم. فعندما تجلى له من ذاته القِدَمُ الإلهي، اضمحلّ حدثُه، فبقي قديماً بالله تعالى، فانياً عن حدثه.

So the reference of this servant is to the Real (glory be to Him, exalted is He)

from the standpoint of His name 'the Pre-eternal.' So when the divine pre-eternity disclosed itself to him from His Essence, his origination dwindled away, and he abided [as] pre-eternal by God (exalted is He), annihilated from his [own] origination.

GLOSSARY: DHAT, TAJALLI

§23

ومنهم من تجلى له من حيث اسمه الحق. وكان طريقه إلى هذا التجلي بأن كشف له سبحانه وتعالى عن سرّ حقيقته، المشار إليها بقوله: {وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ إِلاَّ بِالْحَقِّ} [الحجر: 85].

And of them is one to whom He disclosed Himself from the standpoint of His name 'the Real' (al-Ḥaqq). And his path to this self-disclosure was that He (glory be to Him, exalted is He) unveiled to him the secret of his [own] reality, pointed to by His saying: 'And We created not the heavens and the earth save by the Real' (15:85, al-Ḥijr).

QUR'ĀN 15:85: AL-ḤIJR 15:85; AL-JĪLĪ ABBREVIATES THE VERSE, DROPPING 'WA-MĀ BAYNAHUMĀ' (AND WHAT IS BETWEEN THEM)

§24

فعندما تجلّت به ذاته من حيث اسمه الحق، فنى منه الخلقُ، وبقي مقدَّسَ الذات، منزَّهَ الصفات.

So when His Essence disclosed itself by him [/to him] from the standpoint of His name 'the Real,' the creation was annihilated from him, and he abided [as] hallowed of essence, transcendent of attributes.

GLOSSARY: DHAT, SIFAT

§25

ومنهم من تجلّى له الحقُّ سبحانه وتعالى من حيث اسمه الواحد. وكان طريقه إلى هذا التجلي بأن كشف الحقُّ له عن مَحْتِد العالم وبروزه من ذاته سبحانه وتعالى، كبروز الموج من البحر. فشهد ظهورَه سبحانه وتعالى في تعدّد المخلوقات بحكم واحديته. فعند ذلك اندكّ جبلُه، وصُعق كليمُه، فذهبت كثرتُه في وحدة الواحد سبحانه وتعالى، وكانت المخلوقاتُ كأن لم تكن، وبقي الحقُّ كأن لم يزل.

And of them is one to whom the Real (glory be to Him, exalted is He) disclosed Himself from the standpoint of His name 'the One' (al-Wāḥid). And his path to this self-disclosure was that the Real unveiled to him the origin [/root-stock] of the world, and its emergence from His Essence (glory be to

Him, exalted is He): like the emergence of the waves from the sea. So he witnessed His appearing (glory be to Him, exalted is He) in the multiplicity of the creatures, by the rule of His unicity. And at that, his mountain was crushed to dust, and his [inner] Moses was struck senseless; and his multiplicity went away in the unity of the One (glory be to Him, exalted is He), and the creatures were as though they had never been, and the Real abided as though He had never ceased.

GLOSSARY: DHAT, KASHF, WAHIDIYYA

The waves-from-the-sea image of the world's emergence from the Essence is al-Jīlī's recurring figure for waḥdat al-wujūd (the wine of Bāb 2, the snow/water of Bāb 7); the 'inner Moses struck senseless' again invokes the Sinai theophany (7:143).

§26

ومنهم من تجلّى له الحقُّ سبحانه وتعالى من حيث اسمه القدوس. وكان طريقه بأن كشف له عن سرّ {وَنَفَخْتُ فِيهِ مِن رُّوحِي}

And of them is one to whom the Real (glory be to Him,

[الحجر: 29]. فأعلمه أن روحه نفسه لا غيره، وروحُ الله مقدَّسةٌ منزَّهة. فعند ذلك تجلى له الحقُّ في اسمه القدوس، ففني من هذا العبد نقائضُ الأكوان، وبقي بالله تعالى منزَّهاً عن وصف الحدثان.

exalted is He) disclosed Himself from the standpoint of His name 'the All-Holy' (al-Quddūs). And his path was that He unveiled to him the secret of 'And I breathed into him of My spirit' (15:29, al-Ḥijr). So He made known to him that his spirit is His [own] self, not another, and the spirit of God is hallowed [and] transcendent. So at that the Real disclosed Himself to him in His name 'the All-Holy,' and the deficiencies of the beings were annihilated from this servant, and he abided by God (exalted is He), transcendent of the description of origination.

QUR'ĀN 15:29: AL-ḤIJR 15:29, THE CLAUSE 'WA-NAFAKHTU FĪHI MIN RŪḤĪ' (THE BREATHING OF THE SPIRIT INTO ADAM)

GLOSSARY: KASHF

al-Jīlī reads 'of My spirit' (min rūḥī) as the human spirit being God's own breathed-spirit, 'hallowed and transcendent': the basis for the al-Quddūs disclosure. Read with Bāb 10 §8's reading-key (the named face

of the Essence) and the standing 'without indwelling' frame: the breathed-spirit is a disclosure of the Holy, not a piece of God lodged in the body.

§27

ومنهم من تجلى له سبحانه وتعالى من حيث اسمه الظاهر. فكشف له عن سرّ ظهور النور الإلهي في كثائف المحدثات، ليكون طريقاً له إلى معرفة أن الله هو الظاهر. فعند ذلك تجلى له بأنه الظاهر، فبطن العبدُ ببطون فناء الخلق في ظهور وجود الحق.

And of them is one to whom He (glory be to Him, exalted is He) disclosed Himself from the standpoint of His name 'the Manifest' (al-Ẓāhir). So He unveiled to him the secret of the appearing of the divine light in the densities of the originated [things], that it might be a path for him to the knowledge that God is the Manifest. So at that He disclosed Himself to him [as] the Manifest, and the servant went inward, by the inwardness of the annihilation of the creation in the appearing of the existence of the Real.

GLOSSARY: KASHF

§28

ومنهم من تجلى له الحقُّ سبحانه وتعالى من حيث اسمه الباطن. وكان طريقه بأن كشف له عن قيام الأشياء بالله، ليعلم أنه باطنُها. فعند أن تجلى له ذاته من حيث اسمه الباطن، طُمس ظهورُه بنور الحق، وكان الحقُّ له باطناً، وكان هو للحق ظاهراً.

And of them is one to whom the Real (glory be to Him, exalted is He) disclosed Himself from the standpoint of His name 'the Inward' (al-Bāṭin). And his path was that He unveiled to him the subsistence of things by God, that he might know that He is their Inward. So when His Essence disclosed itself to him from the standpoint of His name 'the Inward,' his [own] appearing was effaced by the light of the Real, and the Real was [his] Inward, and he was the Outward for the Real.

GLOSSARY: KASHF, DHAT

The al-Ẓāhir and al-Bāṭin disclosures form a pair (§27-28): in the first, the servant goes inward as the creation is annihilated in the Real's appearing; in the second, his appearing is effaced and the Real becomes his inward while he becomes the Real's outward: the human as the manifest 'face' of the hidden Real.

§29

ومنهم من تجلّى له الحقُّ سبحانه وتعالى من حيث اسمه الله. فالطريق إلى هذا التجلي غير منحصر، بل إلى تجلي كل اسمٍ من أسماء الله تعالى، كما سبق، بأنها لا تنضبط، لاختلاف المظاهر باختلاف القوابل. فإذا تجلى الحقُّ لعبده من حيث اسمه الله، فني العبدُ عن نفسه، وكان الله عوضاً عنه له فيه. فخلص هيكلُه من رقّ الحدثان، وفُكّ قيدُه من قيد الأكوان. فهو أحديُّ الذات، أحديُّ الصفات، لا يعرف الآباءَ والأمهات. فمن ذكر الله فقد ذكره، ومن نظر الله فقد نظره. وحينئذٍ أنشد لسانُ حاله، بغريبٍ عجيبٍ مقالُه:

And of them is one to whom the Real (glory be to Him, exalted is He) disclosed Himself from the standpoint of His name 'Allāh.' And the path to this self-disclosure is not confined, rather, [it is] toward the self-disclosure of every one of the names of God (exalted is He), as has preceded, [in] that they are not [exhaustively] bounded, on account of the difference of the loci-of-manifestation by the difference of the receptacles. So when the Real discloses Himself to His servant from the standpoint of His name 'Allāh,' the servant is annihilated from himself, and God becomes a substitute for him, [belonging] to him, in him. So his frame is freed from the bondage of origination, and his fetter is unbound from

the fetter of the beings. So he is one-of-essence (aḥadī al-dhāt), one-of-attributes (aḥadī al-ṣifāt), [and] knows not the fathers and the mothers. So whoever remembers God has [thereby] remembered him, and whoever looks upon God has [thereby] looked upon him. And then the tongue of his [spiritual] state recited, its saying strange [and] wondrous:

GLOSSARY: ASMA, TAJALLI, DHAT, SIFAT

The disclosure of the Name 'Allāh' is the summit of this chapter (the all-gathering Name, Bāb 2): the servant annihilated and 'God a substitute for him, in him.' The strong formula 'whoever remembers God has remembered him' is read by the chapter's own grammar, a Name-disclosure in which the friend witnesses 'nothing but the sheer Essence' (§16), and by Bāb 10 §8 (the named face) and §15 ('not two essences'); it is the friend as God's locus, not the creature as God.

§30

خبّأتني فكنتُ فيَّ عنّي نيابةً ..... أَجَلَّ عِوَضاً بلى عينُ ما أنا واقعُ

You concealed me, so I became, within myself, a deputy in place of myself; /

[too] glorious [to be merely] a substitute, nay, [I am] the very reality of what I am, as occurring.

> *The second poem (§30-37) is textually difficult in the digital witness (several words uncertain); rendered to its evident sense, the self/God substitution announced in the prose of §29 ('God a substitute for him, in him'). It is read, as the whole chapter is, in the apophatic register fenced by §15 ('we are not, in verification, two essences').*

§31

فكنتُ أنا هي وهي كنتُ أنا وما ..... لها
في وجودٍ مفردٍ من ينازعُ

So I was she, and she was I; and there is not, / for her, in a single existence, any contender.

§32

بقيتُ بها فيها ولا تاء بيننا ..... وحالي بها
ماضٍ كذا ومضارعُ

I abided by her, in her, with no [letter] 'tā'' between us; / and my state, in her, is [now] past and likewise present.

> *A grammatical pun: the 'tā'' is the consonant of the second-person pronoun (anta / anti, 'you'), whose removal collapses the 'you'-and-'I' into one address: the same effacement of the address that Bāb 4 §11-12 located at the relational rank of Unicity.*

§33

ولكن رفعتُ النفسَ فارتفع الحِجا .....
ونبّهتُ من نومي فما أنا ضاجعُ

But I raised up [/removed] the [lower] self, so the [veiling] intellect was lifted; / and I was roused from my sleep, so I am not [now] lying down.

§34

وشاهدتُني حقاً بعين حقيقتي ..... فلي في
جبين الحُسنِ تلك الطلائعُ

And I witnessed myself, truly, by the eye of my [own] reality; / so mine, upon the brow of beauty, are those first-gleams.

§35

جلوتُ جمالي فاجتليتُ مرائياً ..... ليُطبَع
فيها للكمالِ مطابعُ

I polished my beauty, so I beheld [it in] mirrors, / that there might be imprinted in them, for perfection, [its] imprints.

> *The mirror-polishing image: the one Beauty disclosing itself in the many mirrors of the creatures, each receiving the imprint of perfection: the same cosmology as the facing-mirrors of Bāb 2 §19 and Bāb 4 §64.*

§36

فأوصافُها وصفي وذاتي ذاتُها .....
وأخلاقُها لي في الجمالِ مطالعُ

So her qualities are my quality, and my essence is her essence; / and her traits are,

for me, in beauty, [risen] horizons.

§37

واسمي حقاً اسمُها واسمُ ذاتها ..... لي اسمٌ، ولي تلك النعوتُ توابعُ

And my name, truly, is her name; and the name of her essence / is, for me, a name; and those attributes are, for me, followers.

§38

ومنهم من تجلّى له الحقُّ سبحانه وتعالى من حيث اسمه الرحمن. وذلك أنه لما تجلى له الحقُّ سبحانه وتعالى من حيث اسمه الله، دلّه بذاته على مرتبة العلية الكبرى، الشاملة لأوصاف المجد السارية في جميع الموجودات.

And of them is one to whom the Real (glory be to Him, exalted is He) disclosed Himself from the standpoint of His name 'the All-Merciful.' And that is because, when the Real (glory be to Him, exalted is He) disclosed Himself to him from the standpoint of His name 'Allāh,' He pointed him, by His Essence, to the great lofty rank, which comprehends the qualities of glory flowing in all the existents.

GLOSSARY: ASMA, DHAT

§39

وكان ذلك طريقاً له إلى الوصول لذي التجلّي الذاتي من حيث اسمه الرحمن. وشأنُ العبد في هذا التجلي أن تنزل عليه الأسماء الإلهية اسماً اسماً، فلا يزال يقبل منها على قدر ما أودع الله في هذا العبد من نور ذاته، إلى أن ينزل عليه اسم الربّ.

And that was a path for him to the arrival at the essential self-disclosure from the standpoint of His name 'the All-Merciful.' And the [characteristic] affair of the servant in this self-disclosure is that the divine Names descend upon him, name by name; and he does not cease to receive of them, according to the measure of what God deposited in this servant of the light of His Essence, until the name 'the Lord' descends upon him.

GLOSSARY: ASMA, TAJALLI, DHAT

§40

فإذا قبله وتجلى له الحقُّ فيه، تنزّلت عليه الأسماءُ النفسية المشتركة التي هي تحت هيمنة الربّ، كالعليم والقدير وأمثالهما، حتى ينزل عليه اسم الملك.

So when he receives it [the name 'the Lord'], and the Real discloses Himself to him in it, the self-related, shared

Names that are under the dominion of 'the Lord' descend upon him, like the Knower (al-ʿAlīm) and the Powerful (al-Qadīr) and their like, until the name 'the Sovereign' descends upon him.

GLOSSARY: ASMA, TAJALLI

§41

فإذا قبله وتجلى له الحقُّ في ذاته، تنزّلت عليه بواقي الأسماء بكمالها، اسماً فاسماً، إلى أن ينتهي إلى اسمه القيوم. فإذا قوّاه الله وتجلى له الحقُّ في اسمه القيوم، انتقل من تجليات الأسماء إلى تجليات الصفات.

So when he receives it [the name 'the Sovereign'], and the Real discloses Himself to him in his [own] essence, the rest of the Names descend upon him, in their completeness, name by name, until he reaches His name 'the Self-Subsisting' (al-Qayyūm). So when God strengthens him, and the Real discloses Himself to him in His name 'the Self-Subsisting,' he passes from the self-disclosures of the

Names to the self-disclosures of the Attributes.

GLOSSARY: ASMA, SIFAT, TAJALLI

The chapter's closing transition: the name al-Qayyūm (the Self-Subsisting) is the threshold from the Name-disclosures to the Attribute-disclosures of the next chapter (Bāb 14). The four-disclosure ascent (acts, names, attributes, Essence) climbs one rung.

Collation. *Two-witness collated. Bāb 13 of the foundational opening band (Tajallī al-Asmā', the Self-Disclosure of the Names): the second of the four self-disclosure chapters, the ascending counterpart to Bāb 12 (acts). Witness 2 (ibnalarabi.com id=16) clean of website navigation text; the trailing asterism rule and the site search box excluded. Maps the soul's ascent through the Names (al-Mawjūd > al-Wāḥid > Allāh > al-Raḥmān > al-Rabb > al-Malik > al-Qayyūm, the threshold to the Attribute-disclosures), with a typology of disclosures by specific Names (al-Qadīm, al-Ḥaqq, al-Wāḥid, al-Quddūs, al-Ẓāhir, al-Bāṭin, Allāh, al-Raḥmān). Two theopathic poems (§11-15, 5 verses; §30-37, 8 verses). Carries al-Jīlī's autobiographical note (§18) that all his paths are reported from his own kashf and direct vision. A few kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *Two loci verified verbatim against alquran.cloud, verse references correct: al-Ḥijr 15:85 'wa-mā khalaqnā al-samāwāt wa-l-arḍ... illā bi-l-ḥaqq' (§23; al-Jīlī abbreviates, dropping 'wa-mā baynahumā'); al-Ḥijr 15:29 'wa-nafakhtu fīhi min rūḥī' (§26). Allusions noted: the mountain crushed to dust at the Sinai theophany (al-Aʿrāf 7:143, §3-4); the burning-bush 'innī anā Allāh' (al-Qaṣaṣ 28:30 / Ṭā Hā 20:14, §4). The talbiya formula 'labbayka wa-saʿdayk' (§5, §7) is the pilgrim's response, here turned*

> *to the divine call. The two poems (§11-15, §30-37) are al-Jīlī's own; the fifth verse 'we are not two essences' (§15) is his explicit denial of substantial union.*

⁂

The ascent through the Names, detail over summary, and the typology of paths

Bāb 13 charts the second of the four self-disclosures. When God discloses Himself to a servant in a Name, the servant is effaced under its lights and "answers" when the Real is called by it. al-Jīlī orders the ascent, the Existent, the One, Allāh (the annihilating disclosure, "his mountain crushed to dust," the Real calling "I am God" and erasing the servant's name), then the All-Merciful, the Lord, the Sovereign, the Knower, the Powerful, and states the governing principle: disclosure in detail is mightier than disclosure in summary, so to a servant the more particular Name is the loftier (the All-Merciful a "detailing" of Allāh, the Lord of the All-Merciful, and so on), which is exactly the reverse of the order in which the Essence discloses itself to itself, where the more general is the higher. He marks the wonder of these disclosures, the recipient "witnesses nothing but the sheer Essence," and only the discerning one

reads, from the Name, the rule of his present moment, and states that the paths he reports are only those of his own wayfaring, "by unveiling and direct vision." The typology then runs through specific Names and their experiential routes: the Pre-eternal (the servant's eternity as known to God before creation, the pre-eternity of the fixed entities in the divine knowledge); the Real (read from "We created not the heavens and the earth save by the Real"); the One (the world's emergence from the Essence "like waves from the sea," the inner Moses struck senseless); the All-Holy (from "I breathed into him of My spirit"); the Manifest and the Inward (a pair: the servant going inward as creation is annihilated in the Real's appearing, then his appearing effaced and the Real becoming his inward); Allāh (the summit, "God a substitute for him, in him"); and the All-Merciful (the descent of the Names upon him, name by name, until the Self-Subsisting, the threshold to the Attribute-disclosures). Two theopathic poems voice the identity-in-love, both fenced by the explicit "we are not two essences." Recorded in al-Jīlī's voice, in the apophatic register of the band, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 14: The Self-Disclosure of the Attributes · full parallel manuscript

The fourteenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The longest chapter of the opening band, it is the third of the four self-disclosures, ascending from the Names to the Attributes. al-Jīlī takes the seven attributes in turn, Life (the gnostic becomes "the life of the whole world"), Knowledge, Sight, Hearing, Speech (from which "God speaks to His servants without the veil of the Names"), Will, and Power (whose cosmic vision dissolves the self), and then Mercy and Divinity. The chapter contains the book's most concentrated divine love-colloquy ("you are My beloved… I am He who said, 'We are nearer to him than the jugular vein'"), the disclosure that gathers all contraries, the colloquy of the speaking Names answering with whole passages of scripture, and a climax in which, after the total annihilation of the self, the eschatological question is asked and answered: "Whose is the sovereignty today?, God's, the One, the Subduer."

Editorial note. Long and ecstatic as it is, this chapter contains the single most important doctrinal passage for reading the whole book without misunderstanding it, the *laṭīfa* teaching (§4-5), which is al-Jīlī's own explanation of how all the theopathy works **without incarnation**. When God discloses Himself upon a servant, He does not enter or fuse with the man. He annihilates the servant entirely, and into the emptied frame He sets "a subtlety (laṭîfa) of His Essence,

without indwelling, neither separate from Him nor connected to the servant", as a gracious substitute, the Holy Spirit (rūḥ al-quds); so that "He disclosed Himself upon nothing but His own Self." There is, by the time of the disclosure, no man left in the frame to "become God," which is why the union is neither ḥulūl (no two things, one lodging in the other) nor ittiḥād (no two things merging): "there is no two-ness" (§30). Every "you are My essence, you are My name" of the colloquies is therefore God addressing His own self-disclosure, framed throughout against the mainstream and read with al-Jīlī's reading-key from Bāb 10 §8. The chapter also fences itself at its extremes: the overreacher who demands the Will-disclosure's power in the sensory world has "the glass of his heart shattered" (§77); the perfect spirit teaches the via media in which bare negation is "ingratitude" and bare affirmation "loss," the Real being "the barrier between the two seas" (§114); and even the most expansive Divinity-voice condemns "whoever transgressed his limit and claimed what was not with him" with "do not fabricate against God a lie" (§120). And the whole ends in pure tawḥīd: when the creature is utterly effaced, there remains only "God, the One, the Subduer" (§136), which is the answer to every "I" the chapter has voiced. A second-reader pass is advisable.

الباب الرابع عشر في تجلّي الصفات

Chapter Fourteen: On the Self-Disclosure of the Attributes (Tajallī al-Ṣifāt)

§2

إذا تجلّت ذاتُ الحق سبحانه وتعالى على عبده بصفةٍ من صفاتها، سبح العبدُ في فلك تلك الصفة، إلى أن يبلغ حدّها بطريق الإجمال لا بطريق التفصيل، لأن الصفاتيين لا تفصيل لهم إلاَّ من حيث الإجمال.

When the Essence of the Real (glory be to Him, exalted is He) discloses itself to His servant by a quality of its qualities, the servant swims in the sphere of that quality, until he reaches its limit by way of summary, not by way of detail, because the people of the Attributes (al-ṣifātiyyūn) have no detailing except from the standpoint of summary.

§3

فإذا سبح العبدُ في فلك صفةٍ واستكملها بحكم الإجمال، استوى على عرش تلك الصفة، فكان موصوفاً بها. فحينئذٍ تتلقاه صفةٌ أخرى، فلا يزال كذلك إلى أن يستكمل الصفاتِ جميعها.

So when the servant swims in the sphere of a quality and completes it by the rule of summary, he sits firm upon the throne of that quality, becoming qualified by it. And then another quality receives

him, and he does not cease thus until he completes all the qualities.

§4

ثم يا أخي، لا يُشكِل عليك هذا: فإن العبد إذا أراد الحقُّ سبحانه وتعالى أن يتجلى عليه باسمٍ أو صفة، فإنه يُفني العبدَ فناءً يُعدِمه عن نفسه، ويسلبه عن وجوده. فإذا طُمس النورُ العبدي، وفني الروحُ الخلقي، أقام الحقُّ سبحانه وتعالى في الهيكل العبدي, من غير حلولٍ, من ذاته لطيفةً، غيرَ منفصلةٍ عنه ولا متصلةٍ بالعبد، عوضاً عمّا سلبه منه. لأن تجليه على عباده من باب الفضل والجود، فلو أفناهم ولم يجعل لهم عوضاً عنهم، لكان ذلك من باب النقمة، وحاشاه من ذلك. وتلك اللطيفةُ هي المسمّاة بروح القدس.

Then, O my brother, let not this be a difficulty for you: for when the Real (glory be to Him, exalted is He) wills to disclose Himself upon the servant by a name or a quality, He annihilates the servant [with] an annihilation that makes him non-existent to himself and strips him of his [own] existence. So when the servant-light is effaced and the creaturely spirit annihilated, the Real (glory be to Him, exalted is He) sets up, in the servant-frame, WITHOUT INDWELLING (min ghayr ḥulūl), a subtlety (laṭīfa) of His Essence, neither separate from Him nor connected to the servant, as a substitute for

what He stripped from him. Because His disclosure to His servants is of the order of grace and bounty; so, were He to annihilate them and not appoint for them a substitute for themselves, that would be of the order of vengeance, and far be He from that. And that subtlety is what is named 'the Holy Spirit' (rūḥ al-quds).

GLOSSARY: DHAT, RUH-AL-QUDS

THE central anti-incarnationist mechanism of the whole book, and the key to all its theopathy. al-Jīlī explains how the 'I am God' of the disclosures works WITHOUT ḥulūl: God does not enter or fuse with the man. Rather, He annihilates the servant entirely, and into the emptied frame He sets a 'subtlety of His Essence', expressly 'without indwelling, neither separate from Him nor connected to the servant': as a gracious substitute, the Holy Spirit (rūḥ al-quds). The next segment draws the conclusion: the disclosure is then 'upon nothing but His own Self.'

§5

فإذا أقام الحقُّ لطيفةً من ذاته عوضاً عن العبد، كان التجلي على تلك اللطيفة، فما تجلى إلاَّ على نفسه. لكننا نسمي تلك اللطيفة الإلهية عبداً، باعتبار أنها عوضٌ عن العبد، وإلاَّ فلا عبدَ ولا ربّ، إذ بانتفاء المربوب

So when the Real sets up a subtlety of His Essence as a substitute for the servant, the self-disclosure is upon that

انتفى اسمُ الرب، فما ثَمَّ إلاَّ الله تعالى وحده، الواحدُ الأحد. وفي ذلك أقول:

subtlety, so He disclosed Himself upon nothing but His [own] Self. But we name that divine subtlety 'a servant,' by the consideration that it is a substitute for the servant; otherwise, [there is] neither servant nor Lord, since, by the negation of the lorded, the name 'Lord' is negated, so there is there nothing but God (exalted is He) alone, the One, the Unique. And concerning that I say:

GLOSSARY: DHAT

The resolution of the apparent union: there is no man left in the disclosure to 'become God.' The annihilated servant is replaced by a divine subtlety, named 'servant' only by courtesy; God discloses 'upon nothing but His own Self.' This is why the theopathy is not ḥulūl (no two things, one lodging in the other) and not ittiḥād (no two things merging), by the time of the disclosure there is, in the frame, only the divine subtlety. The whole book's 'I am He' rests on this.

§6

ما للخليقةِ إلاَّ اسمُ الوجودِ على ..... حكمِ المجازِ وفي التحقيقِ ما أحدُ

The creation has nothing but the name of 'existence,' by /

the rule of metaphor; and in verification, there is no one [there at all].

§7

فعندما ظهرت أنوارُه سُلبوا ..... ذاك التسمّي فلا كانوا ولا فُقِدوا

So when His lights appeared, they were stripped / of that being-named; so they neither were, nor were lost.

§8

أفناهمُ وهمُ في عينهم عدمٌ ..... وفي الفناءِ فهم باقون ما جُحِدوا

He annihilated them, while they, in their very [reality], are non-existence; / and in the annihilation they are abiding, not denied.

§9

فعندما عُدِموا صار الوجودُ له ..... وكان ذا حكمِه من قبلِ ما وُجِدوا

So when they were made non-existent, the existence became His; / and it was [already] of His rule, before they were [ever] found.

§10

فالعبدُ صار كأن لم يكن أبداً ..... والحقُّ كان كأن لم يزل أحدُ

So the servant became as though he had never been at all, / and the Real was as though, ever, [He is] the One.

§11

لكنه عندما أبدى ملاحتَه ..... كسا الخليقةَ
نورُ الحقّ فاتّحدوا

But when He showed forth His beauty, / the light of the Real clothed the creation, so they were made one [in it].

'They were made one' (ittaḥadū) is to be read by the poem's own logic: the creation is 'non-existence' (§8), so this is the clothing of the (intrinsically non-existent) creation by the Real's light, not the merging of two existents. The wave/sea image of §13-14 makes it exact: the wave is 'one with the sea' because it is nothing other than the sea's own motion.

§12

أفنى فكان عن الفاني به عوضاً ..... وقام
عنهم وفي التحقيقِ ما قعدوا

He annihilated, so He became, in place of the annihilated, a substitute by Him; / and He stood up in their stead, and in verification, they never sat [/existed].

§13

كالموجِ حكمُهم في بحرِ وحدتِه .....
والموجُ في كثرةٍ بالبحرِ متّحدُ

Their rule is like the wave, in the sea of His unity; / and the wave, in [its] multiplicity, is one with the sea.

§14

فإن تحرّك كان الموجُ أجمعَه ..... وإن
تسكّن لا موجٌ ولا عددُ

So if it [the sea] moves, the wave is the whole of it; / and

if it stills, [there is] no wave and no number.

§15

واعلم أن تجليات الصفات عبارةٌ عن قبول ذات العبد الاتصافَ بصفات الرب، قبولاً أصلياً حكمياً قطعياً، كما يقبل الموصوفُ الاتصافَ بالصفة.

And know that the self-disclosures of the Attributes are an expression for the acceptance, by the essence of the servant, of the being-qualified by the qualities of the Lord: an original, decisive, definitive acceptance, as the described accepts the being-qualified by the quality.

§16

وذلك لما سبق: أن اللطيفة الإلهية التي قامت عن العبد بهيكله العبدي، وكانت عوضاً عنه، وهي في اتصافها بالأوصاف الإلهية اتصافٌ أصليٌّ حكميٌّ قطعي. فما اتصف إلاَّ الحقُّ بما له، فليس للعبد هنا شيء.

And that is because of what preceded: that the divine subtlety which stood up in place of the servant, in his servant-frame, and was a substitute for him: it is, in its being-qualified by the divine qualities, an original, decisive, definitive being-qualified. So nothing is qualified except the

Real, by what is His; [and] the servant has, here, nothing.

§17

والناس في تجليات الصفات على قدر قوابلهم، وبحسب وفور العلم وقوة العزم.

And the people, in the self-disclosures of the Attributes, are [each] according to the measure of their receptacles, and in accordance with the abundance of [their] knowledge and the strength of [their] resolve.

§18

فمنهم من تجلى الحقُّ له بالصفة الحياتية، فكان هذا العبدُ حياةَ العالم بأجمعه، يرى سريانَ حياته في الموجودات جميعها، جسمها وروحها، ويشهد المعاني صوراً لها منه حياةٌ قائمةٌ بها. فما ثَمَّ معنىً كالأقوال والأعمال،

So of them is one to whom the Real disclosed Himself by the quality of Life: so this servant became the life of the whole world, [and] sees the flowing of his life in all the existents, their body and their spirit, and witnesses the meanings [as] forms for which, from him, is a life subsisting by them. So there is no meaning: like the sayings and the deeds --

§19

ولا ثَمَّ صورةٌ لطيفةٌ كانت كالأرواح، أو كثيفةٌ كانت كالأجسام،

nor is there a form: subtle, [such] as the spirits, or dense, [such] as the bodies --

§20

إلا كان هذا العبدُ حياتها، يشهد كيفية امتدادها منه، ويعلم ذلك من نفسه من غير واسطة، بل ذوقاً إلهياً كشفياً غيبياً عينياً. وكنتُ في هذا التجلي مدةً من الزمان أشهد حياةَ الموجودات فيَّ، وأنظر القدرَ الذي لكل موجودٍ في حياتي، كلٌّ على ما اقتضاه ذاته. وكنا في ذلك واحدَ الحياة، غير منقسمٍ بالذات، إلى أن نقلتني يدُ العناية عن هذا التجلي إلى غيره ولا غير.

but that this servant was its life: he witnesses the manner of its extending from him, and knows that from himself, without [any] intermediary, rather, [by] a divine, unveiling, unseen, direct-vision tasting. And I was, in this self-disclosure, a span of time, witnessing the life of the existents in me, and looking at the measure that belongs to each existent in my life, each according to what its essence required. And we were, in that, one of life, undivided in [respect of] essence, until the hand of [divine] solicitude transferred me from this self-disclosure to another, and [yet] no other.

GLOSSARY: KASHF, DHAT, TAJALLI

al-Jīlī shifts to the first person for the attribute-disclosures he reports from his own wayfaring (cf. Bāb 13 §18). 'To another, and yet no other' marks that the next attribute-disclosure is a further face of the one Essence, not a different reality.

§21

ومنهم من تجلى الله عليه بالصفة العلمية. وذلك أنه لما تجلى عليه بالصفة الحياتية الساريةِ في جميع الموجودات، ذاق هذا العبدُ بقوّة أحدية تلك الحياة جميعَ ما هي الممكنات.

And of them is one to whom God disclosed Himself by the quality of Knowledge. And that is because, when He disclosed Himself to him by the quality of Life, flowing in all the existents, this servant tasted, by the strength of the unicity of that life, all that the possibles are.

§22

فحينئذٍ تجلّت الذاتُ عليه بالصفة العلمية، فعلم العوالمَ بأجمعها على ما هي عليه من تفاريعها، من المبدأ إلى المعاد،

And then the Essence disclosed itself to him by the quality of Knowledge, so he knew the worlds in their entirety, as they are, of their ramifications, from the origin to the return [/the Hereafter],

GLOSSARY: DHAT

§23

وعلم كلَّ شيءٍ كيف كان؟

and he knew everything: how it was,

§24

وكيف هو كائن؟ وكيف يكون؟ وعلم ما لم يكن، ولِمَ لا يكون ما لم يكن؟

and how it is being, and how it will be; and he knew what was not, and why what was not does not come to be;

§25

ولو كان ما لم يكن، كيف كان يكون؟

and, had what was not been, how it would [then] be.

§26

كلُّ ذلك علماً أصلياً حكمياً كشفياً ذوقياً من ذاته، لسريانه في المعلومات علماً إجمالياً تفصيلياً كلياً جزئياً، مفصَّلاً في إجماله، لكن في غيب الغيب. واللدنيُّ والذاتيُّ متنزّلٌ من التفصيل، من غيب الغيب إلى شهادة الشهادة، ويشهد تفصيلَ إجماله في الغيب.

all of that [as] an original, decisive, unveiling, tasting knowledge, from his [own] essence, by [its] flowing in the known [things], a knowledge summary [yet] detailed, universal [yet] particular, detailed in its summary, but in the unseen of the unseen (ghayb al-ghayb). And the [knowledge] of the [divine] presence (al-ladunî) and the

essential descends, from the detailing, from the unseen of the unseen to the witnessed of the witnessed; and he witnesses the detail of its summary in the unseen.

GLOSSARY: KASHF, DHAT

§27

ويعلم الإجماليَّ الكليَّ في غيب الغيب. والصفاتيُّ ليس له من العلم إلاَّ وقوعُه عليه في غيب الغيب. وهذا الكلام لا يفهمه إلاَّ الغرباء، ولا يذوقه إلاَّ الأمناء الأدباء.

And he knows the summary universal in the unseen of the unseen. And the man of the Attributes has, of the knowledge, only its falling upon him in the unseen of the unseen. And this discourse: none understands it but the strangers, and none tastes it but the trustworthy, the well-mannered.

§28

ومنهم من تجلّى الله عليه بصفة البصر. وذلك أنه لما تجلى عليه بصفة البصرية العلمية الإحاطية والكشفية، تجلى عليه بصفة البصر. فكان بصرُ هذا العبد موضعَ علمه، فما ثَمَّ علمٌ يرجع إلى الحق، وما ثَمَّ

And of them is one to whom God disclosed Himself by the quality of Sight. And that is because, when He disclosed

علمٌ يرجع إلى الخلق، إلاَّ وبصرُ هذا العبد واقعٌ عليه.

Himself to him by the knowing, encompassing, unveiling sight-quality, He disclosed Himself to him by the quality of Sight. So the sight of this servant became the place of his knowledge: so there is no knowledge that refers to the Real, nor knowledge that refers to the creation, but that the sight of this servant falls upon it.

GLOSSARY: KASHF

§29

فهو يبصر الموجودات كما هي عليه في غيب الغيب. والعجبُ كلُّ العجب أن يجهلها في الشهادة.

So he sees the existents as they are in the unseen of the unseen. And the wonder, all the wonder, is that he is ignorant of them in the witnessed [world].

§30

فانظر إلى هذا المشهد العليّ، والمنظر الجليّ، ما أعجبه وما أعذبه! وما ذاك إلاَّ أن العبد الصفاتيَّ ليس بيد خلقه شيءٌ مما بيد حقه، فلا اثنينية.

So look at this lofty witnessing, and the manifest sight, how wondrous it is,

and how sweet! And that is only because the man of the Attributes, there is not, in the hand of his creation, anything of what is in the hand of his Real; so there is no two-ness (lā ithnayniyya).

'No two-ness' is the corollary of the laṭīfa doctrine (§4-5): since the servant-self is annihilated and only the divine subtlety remains in the frame, there is no creaturely self standing alongside the Real to constitute a duality, and so neither indwelling nor union (each of which would require two).

§31

أعني: لا يظهر على شهادته مما هو عليه غيبُه إلاَّ بحكم النُّدور في بعض الأشياء، فإن الحق يبرزها إكراماً له. بخلاف العبد الذاتي، فإن شهادته غيبه، وغيبه شهادته، فليُفهم.

I mean: nothing of what his unseen is upon appears upon his witnessed [world] except by the rule of rarity, in some things, for the Real brings them forth, as an honoring of him. Unlike the man of the Essence: for his witnessed is his unseen, and his unseen is his witnessed. So let it be understood.

§32

ومنهم من تجلّى عليه بصفة السمع، فيسمع نطقَ الجمادات والنباتات والحيوانات، وكلامَ الملائكة، واختلافَ اللغات. وكان البعيدُ عنه كالقريب. وذلك أنه لما تجلى الله له بصفة السمع، سمع بقوّة أحدية تلك الصفة

And of them is one to whom He disclosed Himself by the quality of Hearing: so he hears the speech of the inanimate things, the plants, and the animals, and the speech of the angels, and the difference of the languages. And the far was, to him, as the near. And that is because, when God disclosed Himself to him by the quality of Hearing, he heard: by the strength of the unicity of that quality --

§33

اختلافَ تلك اللغات، وهمسَ الجمادات والنباتات.

the difference of those languages, and the whispering of the inanimate things and the plants.

§34

وفي هذا التجلي سمعتُ علمَ الرحمانية من الرحمن، فتعلّمتُ قراءةَ القرآن، فكنتُ الرطلَ وكان الميزان. وهذا لا يفهمه إلاَّ أهلُ القرآن، الذين هم أهلُ الله وخاصته.

And in this self-disclosure I heard the knowledge of All-Mercifulness from the All-Merciful, [and] so I learned

the recitation of the Qur’ān; so I was the weighed-measure, and He was the balance. And this: none understands it but the people of the Qur’ān, who are the people of God and His elect.

§35

ومنهم من تجلى الله عليه بصفة الكلام، فكانت الموجوداتُ من كلام هذا العبد. وذلك أنه لما تجلى عليه الله بالصفة الحياتية، ثم علم بالصفة العلمية ما فيه من سرّ الحياة منه، ثم أبصرها، ثم سمعها، فبقوّة أحدية حياته تكلّم.

And of them is one to whom God disclosed Himself by the quality of Speech: so the existents were from the speech of this servant. And that is because, when God disclosed Himself to him by the quality of Life, then he knew, by the quality of Knowledge, what is in him of the secret of the life [that is] from him, then he saw it, then he heard it, so, by the strength of the unicity of his life, he spoke.

§36

وكانت الموجوداتُ من كلامه. وحينئذٍ شهد بكلامه أزلاً، كما هو عليه أبداً، أن لا نفادَ

And the existents were from his speech. And then he

لكلماته، أي لا آخرَ لها.

witnessed, by his speech, in pre-eternity, as it is, in post-eternity, that there is no exhausting of His words; that is, no end to them.

Alludes to 'the words of God would not be exhausted' (Luqmān 31:27; cf. al-Kahf 18:109): the creatures, as God's 'words' (the 'Be!' of creation), are without end.

§37 ومن هذا التجلي يكلِّم اللهُ عبادَه، دون حجاب الأسماء، قبل تجليها.

And from this self-disclosure God speaks to His servants, beneath [/without] the veil of the Names, before their self-disclosure.

GLOSSARY: ASMA

§38 فمن المكلَّمين من تناجيه الحقيقةُ الذاتيةُ من نفسه، فيسمع خطاباً لا من جهة، بغير جارحة، وسماعُه للخطاب بكليّته لا بأذنه.

So of those spoken-to is one whom the Essential Reality addresses, from his [own] self; so he hears an address, not from [any] direction, [and] without [any] bodily organ, and his hearing of the address

is by his entirety, not by his ear.

GLOSSARY: DHAT

§39

فيقال له: أنت حبيبي، أنت محبوبي، أنت المراد، أنت وجهي في العباد، أنت المقصدُ الأسنى، أنت المطلبُ الأعلى، أنت سرّي في الأسرار، أنت نوري في الأنوار، أنت عيني، أنت زيني، أنت جمالي، أنت كمالي، أنت اسمي، أنت ذاتي، أنت نعتي، أنت صفاتي، كنتَ اسمَك، كنتَ رسمَك، كنتَ علامتَك، كنتَ وَسْمَك. حبيبي، أنت خلاصةُ الأكوان، والمقصودُ من الوجود والحدثان. تقرّبْ إلى شهودي، فقد تقرّبتُ إليك بوجودي. لا تَبعُدْ، فإني كنتُ الذي قلتُ: {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} [ق: 16].

So it is said to him: 'You are My beloved, you are My loved one, you are the intended; you are My face among the servants; you are the highest goal, you are the loftiest sought; you are My secret among the secrets, you are My light among the lights; you are My eye, you are My adornment; you are My beauty, you are My perfection; you are My name, you are My essence; you are My descriptor, you are My qualities; you were your [own] name, you were your trace, you were your mark, you were your brand. My beloved, you are the quintessence of the beings,

and the [thing] intended of [all] existence and origination. Draw near to My witnessing, for I have drawn near to you by My existence. Do not be far, for I am He who said: "And We are nearer to him than the jugular vein" (50:16, Qāf).'

QUR'ĀN 50:16: QĀF 50:16, THE CLAUSE 'WA-NAḤNU AQRABU ILAYHI MIN ḤABLI L-WARĪD'

GLOSSARY: DHAT, ASMA

The 'ḥabībī' colloquy (§39-47) is the most concentrated divine love-address in the book. It is read with §4-5: this address is spoken to the laṭīfa, the divine subtlety in the emptied servant-frame, so 'you are My essence, you are My name' is God addressing His own self-disclosure, not deifying a man. The mutual-manifestation that follows (§40-41) is the correlativity of Lord-and-lorded (Bāb 8), not a claim that God depends on the creature for His being. Framed against the mainstream.

§40

لا تتقيّدْ باسم العبد، فلولا الربُّ ما كان العبد. أنت أظهرتَني كما أظهرتُك، فلولا عبوديتُك لم تظهر لي ربوبية.

'Do not be bound by the name of "servant," for, were it not for the Lord, the servant would not be. You manifested Me, as I manifested you; for, were it not for your

servanthood, no lordship would appear for Me.'

The mutual-manifestation: Lord and lorded are correlative (Bāb 8 §14, 'no Lord without a lorded'). 'You manifested Me' concerns God's APPEARING (His lordship requiring a locus to be lordship-over), not His existence: the next segment marks this precisely with 'My existence would not be a manifest existence.'

§41

أنت أوجدتَني كما كنتُ أوجدتُك، فلولا وجودُك ما كان وجودي موجوداً.

'You brought Me into existence, as I [had] brought you into existence; for, were it not for your existence, My existence would not be a manifest [/found] existence.'

The reciprocity is of manifestation, not of being: God's existence-as-manifest (mawjūd, 'found') requires a locus in which to be found, as the lordship of §40 requires a lorded. al-Jīlī is not making God's reality depend on the creature; he is stating that the disclosure (the Real as 'found' by the creature) is mutual: the same point as the two facing mirrors of Bāb 2 §19.

§42

حبيبي، الدنوَّ الدنوَّ! حبيبي، العلوَّ العلوَّ!

'My beloved, nearness, nearness! My beloved, loftiness, loftiness!'

§43

حبيبي، أردتُك لوصفي، واصطفيتُك لنفسي، فلا تردَّ نفسَك لغيري، ولا تردَّ غيري لك.

'My beloved: I willed you for My quality, and I chose you for Myself; so do not return your self to another than Me, nor return another to yourself.'

§44

حبيبي، شُمَّني في المشموم، حبيبي، كُلَّني في المطعوم، تخيَّلني في المهموم،

'My beloved, smell Me in the smelled; My beloved, eat Me in the eaten; imagine Me in the [object of] concern;'

§45

حبيبي، تعقَّلني في المعلوم، حبيبي، شاهِدني في المحسوس، حبيبي، المِسني في الملموس،

'My beloved, reason Me in the known; My beloved, witness Me in the sensed; My beloved: touch Me in the touched;'

§46

حبيبي، البَسني في الملبوس. حبيبي، أنت المرادُ بي، وأنت المكنّى بي، وأنت المكنّى عنه بي.

'My beloved, wear Me in the worn. My beloved, you are the intended by Me, and you are the one alluded-to by Me, and you are the one for whom I am the metonym.'

§47

ما ألذَّها من معاطفةٍ! ما أحلاها من ملاطفة!

How delicious it is, of a tender-inclining! How sweet it is, of a gentle-caressing!

§48

ومن المكلَّمين من يحادثه الحقُّ على لسان الخلق، فيسمع الكلامَ من جهةٍ، ولكن يعلم أنه من غير جهة، ويصيخه من الخلق، ولكن يسمعه من الحق.

And of those spoken-to is one whom the Real converses with upon the tongue of the creation: so he hears the speech from a [particular] direction, but knows that it is from no [particular] direction; and he gives ear to it from the creation, but hears it from the Real.

§49

وفي ذلك أقول:

And concerning that I say:

§50

شُغِلتُ بليلى عن سواها فلو أرى ..... جماداً لخاطبتُ الجمادَ خطابَها

I was occupied with Laylā, [turned] from any other than her; so, were I to see / an inanimate thing, I would address the inanimate thing [as] her address.

§51

ولا عجبَ أني أخاطبُ غيرَها ..... جماداً، ولكنَّ العجيبَ جوابُها

And it is no wonder that I address another than her: / an inanimate thing; but the wonder is her [own] answering [back].

§52 ومن المكلَّمين من يذهب به الحقُّ من عالم الأجسام إلى عالم الأرواح، وهؤلاء أعلى مراتبَ.

And of those spoken-to is one whom the Real takes from the world of bodies to the world of spirits; and these are of higher ranks.

§53 فمنهم من يُخاطَب في قلبه. ومنهم من يَصعَد بروحه إلى سماء الدنيا.

So of them is one who is addressed in his heart; and of them is one who ascends with his spirit to the lowest heaven.

§54 ومنهم إلى الثانية والثالثة، كلٌّ على حسب ما قُسِم له.

And of them [one ascends] to the second and the third [heaven]: each according to what has been allotted to him.

§55 ومنهم من يُصعَد به إلى سدرة المنتهى، فيكلِّمه هناك. وكلٌّ من المكلَّمين على قدر دخوله في الحقائق تكون مخاطباتُ الحق له،

And of them is one who is raised to the Lote-Tree of the

لأنه سبحانه وتعالى لا يضع الأشياءَ إلاَّ في مواضعها.

Boundary (sidrat al-muntahā), [and] He speaks to him there. And each of those spoken-to: according to the measure of his entry into the realities are the Real's addresses to him; because He (glory be to Him, exalted is He) does not place things except in their [right] places.

§56

ومنهم من يُضرَب له عند تكليمه إياه نورٌ، له سُرادقٌ من الأنوار.

And of them is one for whom, at His speaking to him, a light is pitched, having a pavilion of lights.

§57

ومنهم من يُنصَب له منبرٌ من نور.

And of them is one for whom a pulpit of light is set up.

§58

ومنهم من يرى نوراً في باطنه، فيسمع الخطابَ من تلك الجهة النورية. وقد يرى النورَ كثيراً، وأكثرَ، ومستديراً، ومتطاولاً.

And of them is one who sees a light in his inward, [and] so hears the address from that luminous direction. And he may see the light [as] much,

and more, and rounded, and elongated.

§59

ومنهم من يرى صورةً روحانيةً تناجيه. كلُّ ذلك لا يُسمّى خطاباً، إلاَّ إن أعلمه اللهُ أنه هو المتكلم. وهذا لا يحتاج فيه إلى دليل، بل هو على سبيل الوَهْلة، فإن خاصية كلام الله لا تخفى.

And of them is one who sees a spiritual form that addresses him. All of that is not called 'address,' unless God makes known to him that He is the speaker. And this needs no proof; rather, it is by way of [immediate] first-impulse, for the [special] property of the speech of God is not hidden.

§60

وأن يعلم أن ما سمعه كلامُ الله، فلا يحتاج هناك إلى دليلٍ ولا بيان، بل بمجرّد سماع الخطاب يعلم العبدُ أنه كلامُ الله تعالى.

And [as] for his knowing that what he heard is the speech of God: he needs there [for] neither proof nor exposition; rather, by the mere hearing of the address, the servant knows that it is the speech of God (exalted is He).

§61

وممّن صُعِد به إلى سدرة المنتهى من قيل له: حبيبي، إنّيّتُك هي هويتي، وأنت عينُ "هو"، وما "هو" إلاَّ أنا. حبيبي، بساطتُك

And of those who are raised to the Lote-Tree of the

تركيبي، وكثرتُك واحديتي؛ بل تركيبُك بساطتي، وجهلُك درايتي.

Boundary is one to whom it is said: 'My beloved, your I-ness is My ipseity, and you are the very [reality of] "He"; and "He" is nothing but I. My beloved, your simplicity is My composition, and your multiplicity is My unicity; nay, your composition is My simplicity, and your ignorance is My knowing.'

The second high theophanic address (§61-64), spoken at the Lote-Tree. Like the first (§39), it is addressed to the laṭīfa, the divine subtlety in the emptied frame (§4-5), so 'your I-ness is My ipseity' is God naming His own self-disclosure. The chiastic reversals (your simplicity is My composition, your ignorance is My knowing) mark the inversion across the creature/Real boundary, not the abolition of it.

§62

أنا المرادُ بك، كنتُ لك لا لي؛ أنت المرادُ بي، أنت لي لا لك.

'I am the intended by you, I was for you, not for Me; you are the intended by Me, you are for Me, not for you.'

§63

حبيبي، أنت نقطةٌ عليها دائرةُ الوجود، فكنتَ أنت العابدَ فيها والمعبود.

'My beloved, you are a point upon which is the circle of existence; so you were, in it,

the worshipper and the Worshipped.'

§64

أنت النورُ، أنت الظهورُ، أنت الحُسنُ
والزينُ, كالعين للإنسان، والإنسانِ للعين:

'You are the light, you are the appearing, you are the comeliness and the adornment, like the eye to the human, and the human to the eye':

§65

أيا روحَ روحِ الروحِ والآيةَ الكبرى .....
ويا سلوةَ الأحزانِ للكبدِ الحَرّى

O spirit of the spirit of the spirit, and the greatest sign! / And O solace of sorrows, for the burning liver!

§66

ويا منتهى الآمالِ يا غايةَ المُنى .....
حديثُك ما أحلاه عندي وما أمرى

And O utmost of hopes, O goal of [all] desire! / Your discourse: how sweet it is to me, and how it nourishes!

§67

ويا كعبةَ التحقيقِ يا قبلةَ الصفا ..... ويا
عرفاتِ الغيبِ يا طلعةَ الغرّا

And O Kaʿba of verification, O direction-of-prayer of purity! / And O ʿArafāt of the unseen, O radiant countenance!

§68

أتيناك أخلفناك في مُلكِ ذاتِنا ..... تصرّفُ لك الدنيا جميعاً مع الأخرى

We came to you; we made you [Our] vicegerent in the kingdom of Our essence; / there is disposed for you this world, all of it, together with the other.

§69

فلولاك ما كنّا، ولولايَ لم تكن ..... فكنتَ، وكنّا، والحقيقةُ لا تُدرى

For, were it not for you, We would not be; and, were it not for Me, you would not be. / So you were, and We were, and the [innermost] reality is not known.

The mutual-dependency couplet states the reciprocity of disclosure (Lord-and-lorded, the two mirrors of Bāb 2 §19), not a dependency of God's being on the creature, which the chapter has excluded by the laṭīfa doctrine and by the prose of §41 ('My existence would not be a manifest existence'). The closing 'the reality is not known' is the apophatic seal: beneath the reciprocal manifestation, the Essence remains unknowable (Bāb 1).

§70

فإياك نَعني بالمَعزّةِ والغِنى ..... وإياك نَعني بالفقيرِ ولا فقرا

So [it is] you We mean by [the words] 'might' and 'riches'; / and [it is] you We mean by 'the poor one', and [yet] no poverty.

§71

ومن المكلَّمين من يُنادَى بالغيوب، فيُشارَك بالأخبار قبل وقوعها. فقد يكون ذلك بطريق السؤال منه، وهم الأكثرون؛ وقد يكون ذلك بطريق الابتداء من الحق سبحانه وتعالى.

And of those spoken-to is one who is called with the [matters of the] unseen, [and] so is given a share in the tidings before their occurrence. And that may be by way of [his] asking, and they are the more numerous; and it may be by way of [the Real's] beginning, from the Real (glory be to Him, exalted is He).

§72

ومن المكلَّمين من يطلب الكراماتِ، فيكرمه اللهُ بها، فتكون دليلاً, إذا رجع إلى محسوسه, على صحة مقامه مع الله تعالى.

And of those spoken-to is one who seeks the [charismatic] gifts (al-karāmāt), [and] so God honors him with them; so that they are a proof, when he returns to his sensory

[state], of the soundness of his station with God (exalted is He).

§73 ويكفي هذا القدرُ من ذكر المكلَّمين.

And this much suffices, of the mention of those spoken-to.

§74 فلنرجع إلى ما كنا بسبيله من تجليات الصفات.

So let us return to what we were on the way of, of the self-disclosures of the Attributes.

§75 ومنهم, أي من أهل تجليات الصفات, من تجلّى الله عليه بالصفة الإرادية، وكانت المخلوقاتُ حسبَ إرادته. وذلك أنه لما تجلى الله عليه بصفة المتكلم، أراد بأحدية ذلك المتكلم ما هو عليه من المخلوقات، فكانت الأشياءُ بإرادته.

And of them, that is, of the people of the self-disclosures of the Attributes, is one to whom God disclosed Himself by the quality of Will, [and] the creatures were according to his will. And that is because, when God disclosed Himself to him by the quality of the Speaker, he willed, by the unicity of that Speaker, what He is upon, of the

creatures; so the things were by his will.

§76

وكثيرٌ من الواصلين إلى هذا التجلي من رجع القهقرى، فأنكر من الحق ما يرى. وذلك أنه لما أشهده الحقُّ أن الأشياء كائنةٌ عن إرادته شهوداً عينياً، في عالم الغيب الإلهي، فطلب العبدُ ذلك من نفسه في عالم شهادته،

And many of those who reach this self-disclosure are [ones] who turned back in retreat, [and] so denied, of the Real, what they see. And that is because, when the Real made him witness that the things come to be from his will, a direct-vision witnessing, in the world of the divine unseen, the servant [then] sought that, from himself, in the world of his witnessed [/sensory life];

§77

فلم يكن له ذلك، لأن ذلك من خصائص الذاتيين. فأنكر ذلك المشهدَ العيني، ورجع القهقرى، فانكسرت زجاجةُ قلبه. فأنكر الحقَّ بعد شهوده، وفقده بعد وجوده.

but that was not [granted] to him, because that is of the particular properties of the people of the Essence. So he denied that direct-vision witnessing, and turned back in retreat, [and] so the glass of his heart shattered. So he

denied the Real after his witnessing [of Him], and lost Him after his finding [Him].

A cautionary case of overreaching the station: one granted the Will-disclosure in the unseen who demands its enactment in the sensory world, which belongs only to 'the people of the Essence' (a higher rank): fails, denies what he saw, and 'the glass of his heart shatters.' The lesson is to keep to the rank one is given; presumption beyond it is ruin.

§78

ومنهم, أي من أهل تجلّي الصفات, من تجلّى الله عليه بصفة القدرة، فتكوَّنت الأشياءُ بقدرته في العالم الغيبي، وكان على أنموذجه ما في العالم العيني. فإذا ارتقى فيه ومنه، ظهر عليه ما يكتمه. وفي هذا التجلي سمعتُ صلصلةَ الجرس، فانحلَّ تركيبي، واضمحلّ رسمي، وانمحى اسمي.

And of them, that is, of the people of the self-disclosure of the Attributes, is one to whom God disclosed Himself by the quality of Power: so the things came to be, by his power, in the unseen world; and what is in the visible world was upon his pattern. So when he ascends in it and from it, there appears upon him what he [must] conceal. And in this self-disclosure I heard the ringing of the bell (ṣalṣalat al-jaras), [and] so my composition was undone,

and my [outward] mark dwindled away, and my name was effaced.

GLOSSARY: QADA-QADAR

'The ringing of the bell' (ṣalṣalat al-jaras) is the most overpowering mode of revelation (the title of Bāb 32); here it accompanies the dissolution of the self under the Power-disclosure, opening into the cosmic vision of §79-80.

§79

فكنتُ لشدة ما لاقيتُ مثلَ الخِرقة البالية المعلَّقة في الشجرة العالية، تذهب بها الريحُ الشديدة شيئاً فشيئاً. لا أُبصِر شهوداً إلاَّ بروقاً ورعوداً، وسحاباً يُمطِر بالأنوار، وبحاراً تموج بالنار. والتقت السماءُ والأرض، وكنا في ظلماتٍ بعضها فوق بعض. فلم تزل القدرةُ تخترع لي ما هو الأقوى، وتخترع بي ما هو الأهوى فالأهوى، إلى أن ضرب الجلالُ على سرادق المتعال.

So I was, for the severity of what I met, like the worn-out rag hung in the lofty tree, [which] the violent wind carries off little by little. I beheld, of witnessing, nothing but lightnings and thunders, and a cloud raining lights, and seas surging with fire. And the heaven and the earth met, and we were in darknesses, one above another. And Power did not cease inventing for me what is the stronger, and inventing by me what is the more longed-

for, and the more longed-for [still]: until the Majesty struck upon the pavilion of the Most High.

An apocalyptic theophany of the Power-disclosure; 'darknesses, one above another' echoes al-Nūr 24:40. The vision opens into the cosmogonic moment of §80, the bringing-to-be of things and the departure of the Cloud (al-ʿamā' of Bāb 9).

§80

وولج جملُ الجمال في سمِّ خياطِ الخيال،
ففتق في المنظر الأعلى رتقَ اليد اليمنى.
فحينئذٍ تكوَّنت الأشياء، وزال العماء،
ونودي: أن استوى الفلكُ على الجوديّ. أيتها
السماءُ والأرض، ائتيا طوعاً أو كرهاً!
قالتا: أتينا طائعين. وفي ذلك قال:

And the camel of Beauty entered into the needle's eye of imagination; so [it] tore open, in the highest sight, the closed-seam of the right hand. And then the things came to be, and the Cloud (al-ʿamā') departed, and it was called out: '[Let it be] that the Ark sits firm upon al-Jūdî! O heaven and earth, come willingly or unwillingly!' They said: 'We come willingly.' And concerning that he said:

GLOSSARY: KHAYAL

The cosmogonic climax weaves several Qur'anic phrases into the vision: 'the camel through the needle's eye' (al-Aʿrāf 7:40); 'the Ark settled on al-Jūdī' (Hūd 11:44); and 'come willingly or unwillingly: they said: we come willingly' (near-verbatim of Fuṣṣilat 41:11). The departure of the Cloud (al-ʿamā') marks the passage from the divine self-concealment (Bāb 9) into manifestation.

§81

تصرّفْ في الزمانِ كما تريد ..... فمولىً
أنت، نحن له العبيدُ

Dispose in time as you will; / for a master are you, we are his slaves.

The Power-disclosure poem (§81-89) is in the sovereign divine voice (addressing the perfected one in God's stead, the laṭīfa of §4-5). Its commands, to grant, withhold, make happy and wretched, decree without fear of punishment: are the prerogatives of the Real disclosing through the friend, not a creature's claim to rule; read with the standing frame.

§82

وسُلَّ السيفَ في عنقِ الأعادي ..... فسيفُك
في العدا ذِكرٌ حديدُ

And draw the sword upon the neck of the enemies; / for your sword, against the foes, is a sharp remembrance.

§83

فهَبْ ما شئتَ وامنعْ، لا لبُخلٍ ..... ولكن
كي تجودَ بما تريدُ

So grant what you will, and withhold: not out of stinginess, / but [so] that you

may be bountiful with what you will.

§84

فمن أسعدتَه بالقربِ يدنو ..... ومن أشقيتَه فهو البعيدُ

So whomever you make happy by nearness draws near; / and whomever you make wretched: he is the far one.

§85

وملِّكْ من تريدُ من الأماني ..... وحقِّرْ من أردتَ، فلا يَسودُ

And give possession, to whom you will, of the [objects of] desire; / and abase whom you willed, so he does not become a master.

§86

وأبرِمْ ما عقدتَ، فليس حلٌّ ..... واعقِدْ ما أبرمتَ، هو العقيدُ

And make firm what you have tied, there is no untying; / and tie what you have made firm, it is the [firmly] tied.

§87

ولا تخشَ العقابَ على قضاءٍ ..... فكلٌّ تحت سيفِك لا يميدُ

And fear not punishment for [any] decree; / for all, beneath your sword, do not waver.

§88

لك الملكوتُ ثم الملكُ مُلكٌ ..... لك الجبروتُ والملأُ السعيدُ

Yours is the Dominion (al-malakūt), then the Kingdom (al-mulk) [is your] possession; / yours is the Omnipotence (al-jabarūt), and the felicitous host.

GLOSSARY: MULK-MALAKUT-JABARUT

§89

لك العرشُ المجيدُ مكانَ عزٍّ ..... على الكرسيِّ تُبدي أو تُعيدُ

Yours is the Glorious Throne, [as] a place of might; / upon the Footstool you originate or you bring back.

§90

ومن هذا التجلي تصرّفاتُ أهل الهمم.

And from this self-disclosure [come] the dispositions of the people of [spiritual] aspiration (al-himam).

§91

ومن هذا التجلي عالمُ الخيال، وما يتصوّر فيه من غرائب عجائب المخترعات.

And from this self-disclosure [comes] the world of imagination, and what is pictured in it of the strange wonders of the invented [things].

GLOSSARY: KHAYAL

§92 ومن هذا التجلي السحرُ العالي.

And from this self-disclosure [comes] high magic (al-siḥr al-ʿālī).

§93 ومن هذا التجلي يتلوّن لأهل الجنة ما يشاؤون.

And from this self-disclosure, [there] takes on shape, for the people of the Garden, what they wish.

§94 ومن هذا التجلي عجائبُ السمسمة الباقية من طينة آدم، التي ذكرها ابنُ العربي في كتابه.

And from this self-disclosure [come] the wonders of the [grain of] sesame remaining from the clay of Adam, which Ibn al-ʿArabī mentioned in his book.

A cross-reference to Ibn al-ʿArabī (the leftover of Adam's clay, from which the perfect human disposes: a motif of the Futūḥāt). al-Jīlī names his master-source by name, a useful attestation of the Akbarian lineage of the work.

§95 ومن هذا التجلي المشيُ على الماء، والطيرانُ في الهواء، وجعلُ القليل كثيراً والكثير قليلاً، إلى غير ذلك من الخوارق.

And from this self-disclosure [come] the walking on water,

the flying in the air, the making of the little much and the much little, and other [than that] of the breaches-of-custom [/miracles].

§96

فلا تعجبْ يا أخي، إنما الجميعُ نوعٌ واحدٌ، اختلف باختلاف وجوهه. فسعد به السعيدُ، وشقي به الطريد. فافهم.

So wonder not, O my brother: for [they are] all a single kind, [which] differed by the difference of its faces. So by it the felicitous one prospered, and by it the outcast was made wretched. So understand.

§97

فقد أشرتُ لك بهذه النُّبذة، ورمَّزتُ في هذه اللُّغزة، أسراراً إن وقفتَ عليها اطّلعتَ على سرّ القدر المحجوب المصون. فتقول حينئذٍ للشيء: كن، فيكون, ذلك الذي أمرُه بين الكاف والنون.

For I have pointed out to you, by this brief [piece], and hinted, in this riddle, secrets [such] that, if you came upon them, you would look upon the secret of the [divine] decree (al-qadar), the veiled, the guarded. So you would say, then, to the thing: 'Be!', and it is, that whose affair is

between the kāf and the nūn [of 'kun,' Be!].

GLOSSARY: QADA-QADAR

§98

ومنهم من تجلى الله عليه بصفة الرحمة، وذلك بعد أن انتصب له عرشُ الربوبية فيستولي عليه، ويوضع له كرسيُّ الاقتدار تحت قدميه، فتسري رحمتُه في الموجودات.

And of them is one to whom God disclosed Himself by the quality of Mercy, and that [is] after the throne of Lordship is set up for him, [and] so he masters it, and the footstool of [overpowering] capability is placed for him beneath his feet, [and] so his mercy flows in the existents.

§99

وهو كرسيُّ الذات، قيّومُ الصفات، يتلو من الآيات: {قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ} [آل عمران: 26-27].

And he is the footstool of the Essence, the sustainer of the Attributes; he recites, of the [Qur'anic] signs: 'Say: O God, Possessor of sovereignty, You give sovereignty to whom You will and You strip sovereignty from whom You will, You exalt whom You will

and You abase whom You will; in Your hand is the good; truly You are powerful over everything. You make the night enter into the day and You make the day enter into the night; You bring the living out of the dead and You bring the dead out of the living; and You provide whom You will, without reckoning' (3:26-27, Āl ʿImrān).

QUR'ĀN 3:26: ĀL ʿIMRĀN 3:26, VERBATIM

QUR'ĀN 3:27: ĀL ʿIMRĀN 3:27, VERBATIM

GLOSSARY: DHAT, SIFAT

§100

كلُّ ذلك في عالم غيبه، منزَّهاً عن شكّه وريبه، مُعايناً لما في جيبه. وهذا هو الفرقُ بين الصفاتيين والذاتيين.

All of that [is] in the world of his unseen, [he being] transcendent of [any] doubt or misgiving in it, beholding-with-his-own-eye what is in his [own] bosom. And this is the difference between the people of the Attributes and the people of the Essence.

§101

ومنهم من يتجلى الله عليه بالألوهية، فيجمع التضادَّ، ويعمّ البياضَ والسوادَ، ويشمل الأسافلَ والأعالي، ويحوي الترابَ واللآلئ. وعند ذلك يعقل الاسمَ والوصف، ويجحد النشرَ واللفّ، ويرى أن الأمر: {كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ} [النور: 39].

And of them is one to whom God discloses Himself by Divinity (al-ulūhiyya): so he gathers the contradiction, and encompasses the white and the black, and comprehends the lowest and the highest, and contains the dust and the pearls. And at that he grasps the name and the description, and disavows the unfolding and the folding; and he sees that the matter is: 'like a mirage in a desert plain, which the thirsty one

supposes to be water, until, when he comes to it, he finds it to be nothing, and finds God with it, [and] so He pays him his reckoning in full' (24:39, al-Nūr).

QUR'ĀN 24:39: AL-NŪR 24:39, QUOTED TO 'FAWAFFĀHU ḤISĀBAHU'; THE VERSE CONTINUES 'WA-LLĀHU SARĪʿU L-ḤISĀB'

GLOSSARY: TAJALLI

The Divinity-disclosure gathers all contraries (Bāb 4). The mirage verse is read in the waḥdat-al-wujūd register: the creation is the mirage which, when reached, 'is found to be nothing,' and only God is 'found with it', yet (the Qur'anic frame) this is the reckoning of the deniers, so the disclosure that the creation is 'nothing but God' coexists with the reality of the judgment.

§102 فطوى يمينُه وشمالُه كتابَه: {وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ} [هود: 44].

So his right [hand] and his left folded up his book: 'And it was said: away with the wrongdoing folk!' (11:44, Hūd).

QUR'ĀN 11:44: HŪD 11:44, THE CLOSING CLAUSE 'WA-QĪLA BUʿDAN LI-L-QAWMI L-ẒĀLIMĪN'

§103 واعلم أن النورَ هو الكتابُ المسطور، يُضِلُّ من يشاء ويهدي من يشاء، كما قال الله

And know that the light is the inscribed Book; it leads astray

تعالى عنه في كتابه إنه: {يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا} [البقرة: 26].

whom it [/He] wills, and guides whom it [/He] wills: as God (exalted is He) said of it in His Book, that 'He leads astray many by it, and guides many by it' (2:26, al-Baqara).

QUR'ĀN 2:26: AL-BAQARA 2:26, THE CLAUSE 'YUḌILLU BIHI KATHĪRAN WA-YAHDĪ BIHI KATHĪRAN'

§104

واعلم أن لا سبيلَ أيضاً بدون ذلك، وأنه صراطُ الله، فهو له هدىً، ولغيره ضلال. فإذا خوطب بالأمرين، واعتُبر بالحكمين، وسُمّي بالاسمين، غربت النجومُ الزواهر، وهي في أفلاكها مشرقةٌ دوائر.

And know that there is, too, no way without that; and that it is the path of God, so it is, for him, guidance, and, for another, misguidance. So when he is addressed by the two matters, and considered by the two rulings, and named by the two names, the radiant stars set, while they are, in their spheres, rising [in] circles.

§105

ومن خصائص هذا التجلي أن العبد يصوّب آراءَ جميع أهل الملل والنحل، ويعلم أصلَ مأخذهم، ويشهد من سعد منهم كيف سعد، ومن شقي منهم كيف شقي، وبم شقي.

And of the particular properties of this self-disclosure is that the servant

deems correct the views of all the people of the religions and the sects, and knows the root of their derivation, and witnesses [of] whoever of them prospered, how he prospered, and [of] whoever of them was made wretched, how he was made wretched, and by what he was made wretched.

The universalism of the Divinity-disclosure (the same as Bāb 63): the gnostic sees how every community's view derives, and how its people prosper or perish. It is immediately counterbalanced by §107 (he equally deems all but the perfect verifiers in error): the held tension of universalism-and-supersessionism, not a relativism.

§106

ومن أين دخل على كلٍّ من أهل الملل دواخلُ الضلال.

and from where the entrances of misguidance entered upon each of the people of the religions.

§107

ومن خصائصه أيضاً أن يخطّئ العبدُ جميعَ آراء أهل الملل والنحل، حتى المسلمين والمؤمنين والمحسنين والعارفين، ولا يصوّب إلاَّ رأيَ المحققين الكُمَّل، لا غير.

And of its particular properties, too, is that the servant deems erroneous all

the views of the people of the religions and the sects, even the Muslims, the believers, the doers-of-excellence, and the gnostics, and deems correct nothing but the view of the perfect verifiers, no other.

> *The counterbalance to §105: the same disclosure that 'deems correct the views of all' also 'deems erroneous all but the view of the perfect verifiers.' Held together (as in Bāb 63), this is not relativism but a two-level vision: every view is right as to the divine reality it dimly tracks, and wrong as to the verified truth only the kummal possess.*

§108 ومن خصائص هذا التجلّي:

And of the particular properties of this self-disclosure [is]:

§109 أن العبد لا يمكنه النفيُ، ولا يمكنه الإثبات، ولا يقول بالوصف ولا بالذات، ولا يلوي على الاسم، ولا يحتاج إلى الرسم.

that the servant cannot [perform] negation, nor can he [perform] affirmation; he holds neither to [the] description nor to the Essence; he turns not toward

the name, and needs not the [outward] mark.

GLOSSARY: DHAT

§110

اجتمعتُ في هذا التجلي بالملائكة المهيَّمين، فرأيتهم على اختلاف مشاهدهم هائمين في محاتدهم. فمن باهتٍ حيَّره الجمال، ومن ساكتٍ ألجمه الجلال، ومن ناطقٍ أطلقه الكمال، ومن غائبٍ في هويته، ومن حاضرٍ في إنّيته، ومن فاقدٍ للوجود، ومن واجدٍ في الشهود، ومن حائرٍ في دهشته،

I met, in this self-disclosure, the rapt angels (al-malā'ika al-muhayyamūn), and saw them, upon the difference of their witnessings, wandering, [lost] in love, in their origins. So [there was] a dumbfounded one, [whom] Beauty bewildered; and a silent one, [whom] Majesty bridled; and a speaking one, [whom] Perfection set loose; and one absent in his ipseity; and one present in his I-ness; and one lacking [all] finding [/existence]; and one finding [/present] in the witnessing; and one bewildered in his astonishment;

The 'rapt angels' (al-muhayyamūn), the highest angels, so absorbed in the love and contemplation of God that they are unaware of their own existence, let alone the cosmos, are a standing Akbarian theme (Ibn al-ʿArabī's Futūḥāt). al-Jīlī's catalogue of their states (§110-111) maps the full spectrum of mystical absorption.

§111

ومن داهشٍ في حيرته، ومن ذائبٍ في فناه، ومن آيبٍ في بقاه، ومن ساجدٍ في عدمٍ محض، ومن عابدٍ في وجوب وجودٍ فرض، ومن مستهلكٍ في وجود، ومن مستغرقٍ في شهود، ومن محترقٍ في نار الأحدية، ومن مغترفٍ في بحار الصمدية، ومن فاقدٍ للأنس واجدٍ للقدس، ومن واجدٍ للأنس فاقدٍ للقدس. تَدهَش الناظرَ أحوالُهم، وتهدي الحائرَ أقوالُهم.

and one astounded in his bewilderment; and one melting in his annihilation; and one returning in his abiding; and one prostrating in pure non-existence; and one worshipping in the necessity of a [posited] existence; and one consumed in existence; and one immersed in witnessing; and one burning in the fire of Oneness; and one scooping [water] in the seas of Eternal-Self-Sufficiency (al-ṣamadiyya); and one lacking [created] intimacy, [yet] finding [the] Holy; and one finding [created] intimacy, [yet] lacking [the] Holy.

Their states astound the beholder, and their sayings guide the bewildered.

§112

فمِلتُ إلى كُمَّلهم مشهداً، وأرفعهم منشأً ومحتداً، ميلَ متطلّعٍ، لا ميلَ حائرٍ متقنّع.

So I inclined toward the most perfect of them in witnessing, and the highest of them in origin and root: the inclining of one looking-up [aspiring], not the inclining of a bewildered one [merely] content [with little].

§113

فقلتُ له: أيها الكاملُ القريب، والروحُ الأقدسُ الأديب، أخبرني عن حالك في مشهدك الحالك، وحدّثني عن رسمك، وصرّح لي باسمك.

So I said to him: 'O perfect one, [O] near one, and holiest, courteous spirit! Inform me of your state in your dark witnessing, and tell me of your mark, and declare to me plainly your name.'

§114

فأعرض إعراضَ من جنح عن التصريح، وأقبل إقبالَ المخبر الفصيح، ثم جثا على ركبتيه، وانهمك في حيرته. فسألته عن الحال، فترجم ثم قال: لا تسأل عن الاسم فتنحصرَ في قيد الرسم، ولا تتركه رأساً فينطمسَ حقُّك انطماساً، ولا تَلْوِ على

So he turned away [with] the turning-away of one who shrinks from plain speech, and approached [with] the

الصفحات فتنحجبَ عن ربك بالسموات، ولا تَلُوِ عن الذات فتطلبَ العدمَ الرفات. النفيُ كفران، والإثباتُ خسران، وهذان بحران، والحقُّ {بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ} [الرحمن: 20].

approaching of the eloquent informer; then he knelt upon his knees, and plunged into his bewilderment. So I asked him about the state, and he interpreted [it], then said: 'Do not ask about the name, lest you be confined in the fetter of the [outward] mark; and do not leave it altogether, lest your reality be utterly effaced; and do not turn toward the pages [/surfaces], lest you be veiled from your Lord by the heavens; and do not turn away from the Essence, lest you seek the crumbled non-existence. Negation is ingratitude (kufrān), and affirmation is loss (khusrān), and these two are [two] seas, and the Real [is], between them, "a barrier they do not overpass" (55:20, al-Raḥmān).'

QUR'ĀN 55:20: AL-RAḤMĀN 55:20, 'BAYNAHUMĀ BARZAKHUN LĀ YABGHIYĀN'; AL-JĪLĪ READS THE TWO SEAS OF 55:19-20 AS NEGATION (TANZĪH-EXTREME) AND AFFIRMATION (TASHBĪH-EXTREME), THE REAL THE BARZAKH BETWEEN THEM

The perfect spirit's counsel is the via media of the whole tanzīh/tashbīh dyad (Bāb 10-11) in one image: bare negation is 'ingratitude,' bare affirmation is 'loss,' and the Real is the 'barrier' between the two seas: neither pole alone, and not their confusion.

§115

إن أثبتَّني أقمتَني سواك، وإن نفيتَني حُجبتَ عن حقيقة معناك. وإن قلتَ إنك إني، فأين فنّك من فنّي؟ وإن قلتَ إنك غيري، فقد فاتك كل معنىً في خيري. وإن تحيّرتَ فقد تفقّرتَ، وإن قلتَ بالعجز فقد فاتك وصفُ العزّ. فإن ادّعيتَ الكمالَ والغايةَ، فأمرُك في البداية لا في النهاية. وإن تركتَ المجموعَ، وقلتَ بالنوم والهجوع، فهيهات! فقد فاتك ما قد فاتك. وإن قمتَ في ذاتك على عرش صفاتك، فأين كمالُك من كمالي؟ وهل لك مالي؟ وفي ذلك أقول:

'If you affirm me, you have set me up as other than you; and if you deny me, you are veiled from the reality of your [own] meaning. And if you say that you are I, then where is your perishing from my perishing? And if you say that you are other than me, then there has escaped you every meaning in my good. And if you become bewildered, you have become impoverished; and if you hold to incapacity, there has escaped you the description of might. So if you claim perfection and the [final] goal, then your affair is

in the beginning, not in the end. And if you abandon the whole, and hold to sleep and slumber, then far [be it]!, there has escaped you what has escaped you. And if you stand, in your essence, upon the throne of your attributes, then where is your perfection from my perfection? And do you have what I have?' And concerning that I say:

> *The perfect spirit's dialectic: every fixed position, affirmation, denial, identity, otherness, bewilderment, claimed-incapacity, claimed-perfection, withdrawal: is shown to fail. The truth is the unsayable middle the chapter has been circling, which only the perfect verifiers (§107) hold without falling into one of the poles.*

§116 تحيّرتُ في حيرتي مما هيَ ..... فقد حار وهمي في وهمه

I was bewildered, in my bewilderment, at what it is; / for my estimation was bewildered in his estimation.

§117 فلم أدرِ هذا التحيّرُ من ..... تجاهلِ قلبي أم علمه

So I knew not [whether] this bewilderment is from / my

heart's feigning-ignorance, or its knowledge.

§118

فإن قلتُ جهلاً فكذِّبْ به ..... وإن قلتُ علماً فمن أهله

So if I say [it is] ignorance, then deem it false; / and if I say [it is] knowledge, then [I am] of its people.

§119

فلكي هو الأعلى، ومسجدي هو الأقصى. وقد بُورِك حولَه للوفود، وعَذُب ماءٌ منهمرٌ للورود.

For my sphere is the highest, and my mosque is the farthest (al-aqṣā). And [it] was blessed around it, for the [incoming] delegations, and a pouring water was made sweet, for the [coming to] drink.

> *'My mosque is the farthest... blessed around it' draws on al-Isrā' 17:1 (the Farthest Mosque, 'whose surroundings We have blessed'): the human's inmost reality as the goal of the Night Journey.*

§120

ومن سبح في بحري نظمتُه في نحري، ومن ركب جوادي أقطعتُه بلادي، ومن تعدّى حدَّه، وادّعى ما لم يكن عنده، مقتُّه بدوام الحجاب، وقلتُ: {لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ} [طه: 61]. أنا الصراطُ المستقيم، أنا المعوجُّ والقويم، أنا المحدَثُ والقديم.

And whoever swam in my sea, I strung him [as a pearl] upon my neck; and whoever rode my steed, I gave him in fief my lands; and whoever transgressed his limit, and

claimed what was not with him, I [met] with loathing, by the perpetuity of the veil; and I said: 'Do not fabricate against God a lie, lest He extirpate you with a punishment' (20:61, Ṭā Hā). I am the straight path, I am the crooked and the upright, I am the originated and the pre-eternal.

QURʾĀN 20:61: ṬĀ HĀ 20:61, 'LĀ TAFTARŪ ʿALĀ LLĀHI KADHIBAN FA-YUSḤITAKUM BI-ʿADHĀB'

The anti-presumption guardrail set inside the Divinity-disclosure's most expansive voice: even here, 'whoever transgressed his limit and claimed what was not with him' is met with loathing and the perpetual veil, with the Qur'anic warning against fabricating lies about God. The false claimant, the one who lays hold of the station he has not been given, is condemned in the very breath that voices the coincidence of opposites ('I am the crooked and the upright, the originated and the pre-eternal').

§121

فلم تزل تتداعى كؤوسُ المنادمة في حضرة الوجود والمكالمة، إلى أن خفق خافقٌ، وأومض من سفح الأُبيرق بارقٌ. فسألته عن الركن المصون، والنبأ العظيم الذي هم فيه مختلفون.

And the cups of [intimate] companionship did not cease to pass round, in the presence of existence and converse, until a [heart-]beating thing

beat, and a lightning flashed from the foot of al-Ubayriq [a place]. So I asked him about the guarded pillar, and the mighty tiding 'concerning which they differ.'

> *'The mighty tiding concerning which they differ' is al-Naba' 78:2-3: the great matter of the Hereafter and the Real, the subject of the colloquy of the Names that follows (§122-133).*

§122

فقال: اسمع ما تقول هذه الأسماءُ في ذُراها الأعلى الأسمى. فإذا هي تناجي بأفصح لسانٍ، وأصرح بيان، معطيةً ما عندها من غير كتمان.

So he said: 'Listen to what these Names say, in their highest, loftiest summits.' And lo, they were whispering, with the most eloquent tongue and the clearest exposition, giving forth what was with them, without concealment.

GLOSSARY: ASMA

§123

فقلتُ: ماذا؟ فقال: {الرَّحْمَنُ. عَلَّمَ الْقُرْآنَ} [الرحمن: 1-2].

So I said: 'What [do they say]?' He said: 'The All-

Merciful. He taught the Qur’ān' (55:1-2, al-Raḥmān).

QUR'ĀN 55:1: AL-RAḤMĀN 55:1, 'AL-RAḤMĀN'

QUR'ĀN 55:2: AL-RAḤMĀN 55:2, ''ALLAMA L-QUR'ĀN'

In the colloquy, each divine Name 'speaks' a passage of scripture that voices its own reality: al-Raḥmān answers with the opening of Sūrat al-Raḥmān (its own sūra).

§124

فقلتُ للقدير: حدِّثني عني يا فلان. {خَلَقَ الْإِنْسَانَ. عَلَّمَهُ الْبَيَانَ. الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ. وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ. وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ} [الرحمن: 3-7].

So I said to the All-Powerful: 'Tell me of myself, O so-and-so.' [The answer:] 'He created the human. He taught him the [clear] expression. The sun and the moon [run] by a reckoning. And the star and the tree prostrate. And the heaven: He raised it, and set the balance' (55:3-7, al-Raḥmān).

QUR'ĀN 55:3: AL-RAḤMĀN 55:3

QUR'ĀN 55:4: AL-RAḤMĀN 55:4

QUR'ĀN 55:5: AL-RAḤMĀN 55:5

QUR'ĀN 55:6: AL-RAḤMĀN 55:6

QUR'ĀN 55:7: AL-RAḤMĀN 55:7

§125

وقلتُ للمريد: أيها القديمُ الجديد، خبّرني عني، وارددني إليّ مني.

And I said to the Willer: 'O Pre-eternal, [O] Ever-new! Inform me of myself, and return me to myself, from myself.'

§126

فقال: {إِذَا الشَّمْسُ كُوِّرَتْ. وَإِذَا النُّجُومُ انْكَدَرَتْ. وَإِذَا الْجِبَالُ سُيِّرَتْ. وَإِذَا الْعِشَارُ عُطِّلَتْ. وَإِذَا الْوُحُوشُ حُشِرَتْ. وَإِذَا الْبِحَارُ سُجِّرَتْ} [التكوير: 1-6].

So he said: 'When the sun is folded up. And when the stars fall scattered. And when the mountains are set moving. And when the pregnant camels are left untended. And when the wild beasts are gathered. And when the seas are set boiling' (81:1-6, al-Takwīr).

QUR'ĀN 81:1: AL-TAKWĪR 81:1-6, THE OPENING COSMIC-UPHEAVAL VERSES; VERIFIED AT THE BOUNDARIES (81:1, 81:6)

§127

فقال العليمُ بلسانٍ حكيم: {وَإِذَا النُّفُوسُ زُوِّجَتْ. وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ. وَإِذَا الصُّحُفُ نُشِرَتْ. وَإِذَا السَّمَاءُ كُشِطَتْ. وَإِذَا الْجَحِيمُ سُعِّرَتْ. وَإِذَا الْجَنَّةُ أُزْلِفَتْ. عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ} [التكوير: 7-14].

And the All-Knowing said, with a wise tongue: 'And when the souls are paired. And when the buried-infant-girl is asked: for what sin she

was killed. And when the scrolls are unrolled. And when the heaven is stripped away. And when the Blaze is set ablaze. And when the Garden is brought near. [Then] a soul knows what it has brought forward' (81:7-14, al-Takwīr).

> QURʾĀN 81:7: AL-TAKWĪR 81:7-14; VERIFIED AT THE BOUNDARIES (81:7, 81:14)

§128

فقلتُ: أيها الحكيمُ المعجِب، حدِّثني عن عنقاءَ مغرب، ودلَّني على الكنز المصون بين الكاف والنون.

So I said: 'O wise, wonder-working one! Tell me of the ‘Anqā’ Mughrib, and guide me to the treasure guarded between the kāf and the nūn.'

> *The two recurring ciphers of the unsayable: the ‘Anqā’ Mughrib (the named-but-non-existent, Bāb 2) and the 'treasure between the kāf and the nūn': the secret of 'kun' (Be!), the creative word, which is also the secret of qadar (§97).*

§129

فقال: يكفيك مني ما يحدِّث القديمُ عني.

He said: 'There suffices you, from me, what the Pre-

eternal tells of me.'

§130 فقلتُ له: ذلك لا يُغني. فقال: أزيدُك؟

So I said to him: 'That does not suffice.' He said: 'Shall I increase you?'

§131 فقلتُ: زدني. فقال: إن المزيد قد أتاك عني، بالخبر السديد والرأي الرشيد.

I said: 'Increase me.' He said: 'The increase has [already] come to you, of me, with the sound report and the right-guided view.'

§132 فقلتُ: فهمُه عليَّ بعيد. فمن, يا مولانا, أنت؟

I said: 'Its understanding is far from me. So who, O our Master, are you?'

§133 فقال: نفسُ العبيد. ثم تلا: {وَهُمْ لَا يَسْمَعُونَ} [الأنفال: 21]. {إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ} [النحل: 40].

He said: 'The self of the servants.' Then he recited: 'And they do not hear' (8:21, al-Anfāl). 'Truly, Our word, to a thing, when We will it, is [only] that We say to it: "Be!", and it is' (16:40, al-Naḥl).

QUR'ĀN 8:21: AL-ANFĀL 8:21, THE CLAUSE 'WA-HUM LĀ YASMA'ŪN'

QURʾĀN 16:40: AL-NAḤL 16:40, THE CREATIVE WORD 'KUN FA-YAKŪN'; THE WITNESS OCR READS 'AMRUNĀ' FOR THE QURʾANIC 'QAWLUNĀ' AND 'TAQŪL' FOR 'NAQŪL', RESTORED FROM THE MUṢḤAF

The wonder-working spirit identifies itself as 'the self of the servants', the universal human reality, and seals the colloquy with the creative word 'kun fa-yakūn,' the treasure between the kāf and the nūn (§128).

§134

فلم تزل تناجيني الحضرات، وتبرز لي أبكارَها الخيرات، إلى أن هبّ نسيمُ السعادة، فحقّق له علمُ السيادة. فشممتُ رائحةً رائحة، وكانت باللذات للذات في اللذات نافحة. فأخذتني عنّي، وجذبتها اليُمنى، فانحلّت قُواي، وأذابت بَحوايَ.

And the Presences did not cease to whisper to me, and to bring forth to me their virgin good-things, until the breeze of felicity wafted, [and] so the knowledge of mastery was verified for it. So I smelled a passing fragrance, and it was, by the pleasures, for the [divine] Essence, in the pleasures, fragrant-exhaling. So it took me [away] from myself, and the right [hand] drew it, [and] so my faculties were undone, and it melted my inmost being.

§135

وامتُحِن الكائنُ والبائن، واستحقّ الآيبُ والقاطن، وانطمس رسمُ الحيّ، فلم يبقَ لا ميتٌ ولا حيّ. فعند ذلك متُّ موتةً أبدية، وسُحقتُ سحقةً سرمدية. فلا بعثَ بعدها ولا

And the existent and the [outwardly] manifest were tested, and the returning one

نشور، ولا مغيبَ عندها ولا حضور. فعندما فني الحيُّ، وهلك من هلك في الدار،

and the abiding one [each] received their due; and the mark of the living was effaced, so that there remained neither a dead one nor a living one. And at that I died an everlasting death, and was crushed an eternal crushing, so [there is] no resurrection after it, nor rising; no absence at it, nor presence. So when the living one was annihilated, and there perished, in the Abode, whoever perished --

The supreme annihilation (al-fanāʾ al-aʿẓam): a death 'after which there is no resurrection,' the total effacement of the self, the threshold of the fourth and final self-disclosure (the Essence). It echoes 'everyone upon it passes away' (al-Raḥmān 55:26) and 'that whoever perished might perish by a clear proof' (al-Anfāl 8:42).

§136

سأل نفسَه: {لِمَنِ الْمُلْكُ الْيَوْمَ}؟ فقال: {لِلَّهِ الْوَاحِدِ الْقَهَّارِ} [غافر: 16].

he asked himself: 'Whose is the sovereignty today?' [And] he said: 'God's, the One, the Subduer' (40:16, Ghāfir).

QUR'ĀN 40:16: GHĀFIR 40:16, THE ESCHATOLOGICAL QUESTION AND ITS ANSWER 'LI-LLĀHI L-WĀḤIDI L-QAHHĀR'

The chapter's climax and seal: after the total annihilation of the self, the eschatological question of the Day of Judgment is asked and answered: all sovereignty is God's alone. The Attribute-disclosures end where they must, in pure tawḥīd: when the creature is utterly effaced, there remains only 'God, the One, the Subduer.' This is also the answer to every theopathic 'I' of the chapter: it was never the creature's, always God's.

Collation. *Two-witness collated. Bāb 14 of the foundational opening band (Tajallī al-Ṣifāt, the Self-Disclosure of the Attributes): the third of the four self-disclosure chapters, and the LONGEST chapter of the opening band. Witness 2 (ibnalarabi.com id=17) clean of website navigation text; the trailing site search box excluded. Treats the disclosures of the seven attributes (Life, Knowledge, Sight, Hearing, Speech, Will, Power) plus Mercy and Divinity, each with its experiential path; the pivotal laṭīfa / rūḥ al-quds anti-ḥulūl doctrine (§4-5); the great 'ḥabībī' divine colloquy (§40-48); the Power-disclosure cosmic vision (§80-81); a final Divinity-disclosure climax (§99-137) weaving in many Qur'ān passages and the colloquy of the speaking Names; four embedded poems. Witness §16:40-quotation carries OCR variants restored from the muṣḥaf. Several kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *Twenty-two loci verified verbatim against alquran.cloud, all verse references correct: Qāf 50:16 (§40); Āl 'Imrān 3:26-27 (§100, the mulk verses); al-Nūr 24:39 (§102, the mirage); Hūd 11:44 (§103, 'away with the wrongdoers'); al-Baqara 2:26 (§104, 'misleads many and guides many'); al-Raḥmān 55:20 (§115, 'a barrier they do not overpass'); Ṭā Hā 20:61 (§121, 'do not fabricate against God'); al-Raḥmān 55:1-7 (§124-125, in the Names' colloquy); al-Takwīr 81:1-14 (§127-128); al-Anfāl 8:21 (§134, 'and they do not hear'); al-Naḥl 16:40 (§134, 'Be! and it is': the witness OCR reads*

'amrunā' for the Qur'anic 'qawlunā' and 'taqūl' for 'naqūl', restored); Ghāfir 40:16 (§137, 'Whose is the sovereignty today? God's, the One, the Subduer'). The four poems (§6-14, §51-52, §66-71, §82-90, §117-119) are al-Jīlī's own.

⁂

The seven attributes, the subtlety in the emptied frame, and the annihilation that ends in tawḥīd

Bāb 14 is the third and longest of the self-disclosure chapters, ascending from the Names to the Attributes. It opens with the teaching that anchors the whole book: when God discloses Himself by an attribute, He annihilates the servant and sets in the emptied frame a "subtlety of His Essence, without indwelling," the Holy Spirit, as a substitute, so the disclosure is "upon nothing but His own Self," and there is "no two-ness." This is al-Jīlī's resolution of how the theopathic "I am God" is neither incarnation nor substantial union. He then treats the seven attributes one by one, Life (the gnostic as the life flowing through all existents), Knowledge (the worlds known "from the origin to the return" in the unseen of the unseen), Sight, Hearing (the languages of all

things, the recitation of the Qur'ān learned "from the All-Merciful"), Speech (whence God speaks to His servants beneath the veil of the Names; the great ḥabībī love-colloquy and its successor at the Lote-Tree; the modes of divine address and how one knows it is God's speech), Will (with its cautionary overreacher), and Power (the dissolution under the ringing of the bell, the cosmic-creation vision weaving in the camel through the needle's eye and the Ark on al-Jūdī, the sovereignty-poem, and the catalogue of charismatic powers and the secret of qadar). Then Mercy (the throne of Lordship and the recitation of the sovereignty-verses), and Divinity, the disclosure that gathers all contraries, sees creation as the mirage found to be "nothing… and finds God with it," reads the light as the Book that "leads astray many and guides many," validates every sect's view as to its root and invalidates all but the perfect verifiers, and cannot rest in negation or affirmation. The chapter culminates in the colloquy of the rapt angels and the perfect spirit, who teaches the via media (the Real as the barrier between the two seas of negation and affirmation), and in the speaking Names that answer with whole passages of the Qur'ān, ending, after a death "after which there is no resurrection," in the eschatological seal: "Whose is the sovereignty today?, God's, the One, the Subduer." This is the most ecstatic and the most carefully fenced chapter of the band, recorded in al-Jīlī's voice, anchored in the anti-ḥulūl laṭīfa doctrine, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 15: The Disclosure-Site of the Essence · full parallel manuscript

The fifteenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. This is the fourth and highest of the self-disclosure chapters, after the acts, the names, and the attributes, the disclosure-site of the Essence itself. It opens with a thirteen-verse apophatic qaṣīda on the unreachable Essence (a "darkness" beyond dawn and dusk, before which "the sciences of the worlds" are "like ignorance"), defines the Essence as absolute existence (al-wujūd al-muṭlaq), where "absolute" names not a restriction but the absence of all restriction, and sets out the three disclosure-sites of the bare Essence as it descends from its sheerness: Oneness, Ipseity, and I-ness, which al-Jīlī reads, with great precision, out of the very grammar of the burning-bush verse, "Truly, it is I, [I am] God." It then gives the doctrine of the people of the Essence (the dhātiyyīn) and closes on the keystone guardrail of the whole band.

Editorial note. Two things in this summit chapter most need marking. First, its central doctrine: the people of the Essence are those in whom the divine subtlety (the laṭīfa of Bāb 14 §4, the Holy Spirit set "without indwelling" in the emptied frame) is of the Essence itself, and such a one is the axial Perfect Human, "the comprehensive Succor (Ghawth)," identified with the Pole, the Mahdī, the Seal, and the Vicegerent of "the story of Adam," through whom "God preserves the world." The bold phrase that "to him belong the bowing and the

prostration" (§33) is the Pole-doctrine, not a call to worship a man: the worship of the cosmos terminates in God, of whom the Pole is the bare-Essence mirror and qibla; it is recorded in al-Jīlī's voice and framed against the mainstream. Second, and decisively, the chapter seals the entire four-disclosure ascent with the band's keystone guardrail (§38): "the people of God are forbidden from [claiming] the self-disclosure of Oneness, let alone the self-disclosure of the Essence." So al-Jīlī, at the very summit, *withholds*: he describes the manner in which he would expound the Essence-disclosure (§39-40) precisely in order to mark that he does not, and the chapter, and the whole sequence of acts, names, attributes, and Essence: closes not on any human claim but on the close of the Light Verse: "God guides to His light whom He wills… and God is knowing of everything." The unreachable Essence of Bāb 1 has the last word over the highest disclosure. A second-reader pass is advisable.

الباب الخامس عشر في مجلّى الذات

Chapter Fifteen: On the Disclosure-Site of the Essence (Majlā al-Dhāt)

§2

للذاتِ فيك بصرفِ الراحِ لذّاتُ ..... وكلُّ
جمعٍ سواها فهو أشتاتُ

The Essence has, in you, by the sheer wine, delights; / and every gathering but it is [mere] scatterings.

§3

تجلّى منزّهةً عن وصفِ واصفها ..... بلا
اعتبارٍ ولا فيها إضافاتُ

It discloses [itself], transcendent of the description of its describer, / without [any] consideration, and [with] no additions in it.

§4

كالشمسِ تبدو فيخفى وصفُ أنجمها .....
نفيٌ ولكن لها في الحكمِ إثباتُ

Like the sun [which] appears, so the description of its stars is hidden: / a negation; but it has, in the [actual] rule, affirmation.

§5

هي الظلامُ ولا صبحٌ ولا شفقٌ ..... ودون
منزلِها للوفدِ تِيهاتُ

It is the darkness: [yet] no dawn and no twilight; / and below its abode, for the [seeking] delegation, are bewildering wastes.

§6

وكم دليلٍ حدا للركبِ يقصدها ..... فحار
فيها ولم تجرِ الشمالاتُ

And how many a guide drove on the caravan, seeking it; / so

it was bewildered in it, and the north-winds did not [favorably] blow.

§7

خفيّةُ السبلِ لا رسمٌ ولا علمٌ ..... أبيّةُ الوصلِ تحميها الأبياتُ

Hidden of paths, no trace and no marker; / disdainful of union, the [tent-]dwellings protect it.

§8

لها دميسٌ طريقٌ دارسٌ حرجٌ ..... ودونه لسريِّ الموهومِ وقفاتُ

It has a dark, effaced, narrow road; / and below it, for the secret of the imagined, are [halting] stops.

§9

كالجهلِ أمست علومُ العالمين لها ..... سِيّانِ في حيّها رشدٌ وغيّاتُ

Like ignorance, the sciences of the worlds became, before it; / equal, in its quarter, are right-guidance and stray-goings.

§10

لم يظفرِ العقلُ يوماً من صرافتها ..... مزجاً وليس لفكرٍ ثَمَّ نشواتُ

The intellect never won, [even] a day, of its sheerness, / a [single] mixing; and there are not, for thought, there, [any] raptures.

GLOSSARY: FIKR

§11

ولا لنارِ الهدى في سبلِها علمٌ ..... ولا
لنورِ التقى فيها إضاءاتُ

Nor has the fire of guidance, in its paths, [any] marker; / nor has the light of piety, in it, [any] illuminations.

§12

طُرُقٌ وأوّلُ من حارت أدلّتُها ..... فيها فلا
حَيِيوا فيها ولا ماتوا

Roads, and the first of those whose proofs were bewildered / in it; so they neither lived in it nor died.

§13

أوصافُها غرقت في بحرِ عزّتها ..... دون
الوفا فهي عند الكُنهِ أمواتُ

Its attributes drowned in the sea of its might, / short of the [full] payment; so they are, at the innermost reality, dead.

§14

فلا سبيلَ إلى استيفاءِ ماهيةٍ ..... باسمٍ
ونعتٍ، تعالت تلكمُ الذاتُ

So there is no way to the exhausting of a quiddity / by a name and a descriptor: exalted is that Essence!

The opening qaṣīda (§2-14) is among the book's most thoroughly apophatic: the Essence as a 'darkness' beyond dawn and dusk, before which the sciences of the worlds are 'like ignorance,' guidance and misguidance are 'equal,' and the seekers 'neither live nor die.' It restates

> *the unreachability of the Essence of Bāb 1, now at the summit of the four disclosures.*

§15

اعلم أن الذات عبارةٌ عن الوجود المطلق، بسقوط جميع الاعتبارات والإضافات والوجوهات, لا على أنها خارجةٌ عن الوجود المطلق، بل على أن جميع تلك العبارات وما إليها من جملة الوجود المطلق.

Know that the Essence is an expression for absolute existence (al-wujūd al-muṭlaq), [taken] with the falling-away of all the considerations, the additions, and the aspects, not as [though] it were outside absolute existence, but [rather] in that all those expressions, and what [pertains] to them, are of the sum of absolute existence.

§16

فهي في الوجود المطلق، لا بنفسها ولا باعتبارها، بل هي عينُ ما هو عليه الموجودُ المطلق. هذا الوجودُ المطلق هو الذاتُ الساذجُ، الذي لا ظهور فيه لاسمٍ، ولا نعتٍ، ولا نسبةٍ، ولا إضافةٍ، ولا لغير ذلك.

So it is in absolute existence, not by itself, nor by [any] consideration of it, rather, it is the very [reality] of what the absolute Existent is upon. This absolute existence is the bare Essence (al-dhāt al-sādhij), in which there is no appearing for a name, nor a

descriptor, nor a relation, nor an addition, nor for [anything] other than that.

GLOSSARY: DHAT

§17

فمتى ظهر فيها شيءٌ مما ذُكر، نُسب ذلك المنظرُ إلى ما ظهر فيها، لا إلى الذات الصرف. إذ حكمُ الذات في نفسها شمولُ الكليات والجزئيات والنسب والإضافات, لا بحكم بقائها، بل بحكم اضمحلالها تحت سلطان أحدية الذات. فمتى اعتُبر فيها وصفٌ أو اسمٌ أو نعتٌ، كان بحكم المشهد لذلك المعتبَر، لا للذات.

So whenever something of what was mentioned appears in it, that sight is ascribed to what appeared in it, not to the sheer Essence. For the rule of the Essence, in itself, is the comprehending of the universals, the particulars, the relations, and the additions, not by the rule of their abiding, but by the rule of their dwindling-away under the sovereignty of the oneness of the Essence. So whenever a quality, or a name, or a descriptor is considered in it, [that] is by the rule of the witnessing-site, [belonging] to that [thing] considered, not to the Essence.

GLOSSARY: DHAT

§18

ولهذا قلنا: إن الذات هي الوجود المطلق، ولم نقل الوجود القديم، ولا الوجود الواجب، لئلا يلزم من ذلك التقييد.

And for this we said: the Essence is absolute existence; and we did not say 'pre-eternal existence,' nor 'necessary existence,' lest [any] restriction follow from that.

§19

وإلا فمن المعلوم أن المراد بالذات هنا إنما هي ذاتُ واجب الوجود القديم. ولا يلزم من قولنا "الوجود المطلق" أن يكون تقييداً بالإطلاق، لأن مفهوم المطلق هو ما لا تقييد فيه بوجهٍ من الوجوه، فافهم، فإنه لطيفٌ جداً.

Otherwise, it is known that what is intended by 'the Essence' here is, indeed, the Essence of the pre-eternal Necessary-of-Existence. And it does not follow, from our saying 'absolute existence,' that it [thereby] be a restriction by [the very quality of] absoluteness, because the concept of 'the absolute' is that in which there is no restriction in any aspect. So understand, for it is very subtle.

GLOSSARY: DHAT

A precise philosophical guard: 'absolute' (muṭlaq) does not itself restrict, since absoluteness just is the absence of all restriction. So calling the Essence 'absolute existence' does not bind it by a quality, it names it as that which no quality binds.

§20

واعلم أن الذات الصرف الساذج، إذا نزلت عن سذاجتها وصرافتها، كان لها ثلاثُ مجالٍ ملحقاتٍ بالصرافة والسذاجة.

And know that the sheer, bare Essence, when it descends from its bareness and its sheerness, has three disclosure-sites (majālī) annexed to the sheerness and the bareness.

GLOSSARY: DHAT

§21

المجلى الأول:

The first disclosure-site:

§22

الأحدية. ليس لشيءٍ من الاعتبارات، ولا الإضافات، ولا الأسماء، ولا الصفات، ولا لغيرها، فيها ظهور. فهي ذاتٌ صرف، ولكن قد نُسبت الأحديةُ إليها، ولهذا نزل حكمُها عن السذاجة.

Oneness (al-aḥadiyya). Nothing of the considerations, nor the additions, nor the Names, nor the Attributes, nor [anything] other than them, has appearing in it. So it is a sheer Essence; but Oneness

has [now] been ascribed to it, and for this its rule descended from [pure] bareness.

GLOSSARY: DHAT, ASMA, SIFAT

§23

والمجلى الثاني:

And the second disclosure-site:

§24

الهوية. ليس لشيءٍ من جميع المذكورات فيه ظهورٌ إلاَّ الأحدية، فالتحقت بالسذاجة، لكن دون لحوق الأحدية، لتعقُّل الغيبوبية فيها، من طريق الإشارة إلى الغائب بالهوية، فافهم.

Ipseity (al-huwiyya). Nothing of all the mentioned [things] has appearing in it, except Oneness; so it joined the bareness, but below the joining of Oneness, on account of the conceiving of the absence [/hiddenness] in it, by way of the allusion to the absent [third person] by 'He-ness' (al-huwiyya). So understand.

The three disclosure-sites are graded by their nearness to bare sheerness: Oneness (al-aḥadiyya, §22), then Ipseity (al-huwiyya, the 'He' of the absent third person), then I-ness (al-inniyya, the 'I' of the present speaker, §26). Each is the bare Essence with one further minimal ascription, the

grammatical persons of the pronoun mapping the descent of the Essence from absolute sheerness.

§25

المجلى الثالث:

The third disclosure-site:

§26

الإنية. وهي كذلك ليس لغير الهوية فيها ظهورٌ البتة، فالتحقت أيضاً بالسذاجة، لكن دون لحوق الهوية، لتعقُّل المتحدِّث فيها، والحضور والحاضر. والمتحدِّث أقربُ إلينا رتبةً من الغائب المتعقَّل المبطون، فافهم وتأمّل.

I-ness (al-inniyya). And it, likewise, has no appearing in it for [anything] other than Ipseity, at all; so it, too, joined the bareness, but below the joining of Ipseity, on account of the conceiving of the speaker in it, and the presence and the present [one]. And the speaker is nearer to us in rank than the absent [one], conceived [and] hidden. So understand and ponder.

§27

قال الله تعالى: {إِنَّهُ أَنَا اللَّهُ} [النمل: 9].

God (exalted is He) said: 'Truly, it is I, [I am] God' (27:9, al-Naml).

QURʾĀN 27:9: AL-NAML 27:9, THE BURNING-BUSH THEOPHANY TO MOSES: 'INNAHU ANĀ ALLĀHU L-ʿAZĪZU L-ḤAKĪM'; AL-JĪLĪ READS IT WORD BY WORD IN §28-31

§28

فـ'أنا' إشارةٌ إلى الأحدية، لأنها إثباتٌ محضٌ لا تقييد فيها.

So 'I' (anā) is an indication of Oneness, because it is a pure affirmation, [with] no restriction in it.

§29

وكذلك الأحديةُ ذاتٌ محضٌ مطلقٌ، لا تقييد فيها لشيءٍ دون غيره. و'هو' في قوله إشارةٌ إلى الهوية الملحقة بالأحدية، ولهذا برزت مركَّبةً مع 'إنّي'.

And likewise, Oneness is a pure, absolute Essence, [with] no restriction in it to one thing rather than another. And 'He' (huwa), in His saying, is an indication of the Ipseity annexed to Oneness, and for this it came forth combined with 'innî' [the 'truly, it is'].

GLOSSARY: DHAT

§30

و'أنا' إشارةٌ إلى الهوية الملحقة بالأحدية، الإنية. ولهذا كانت المبدأ والمعوَّلَ عليها في الإخبار بأنه الله، فاستند الخبرُ, وهو 'الله', إلى 'أنا'، تنزيلاً للإنية منزلةَ الهوية والأحدية.

And 'I' (anā) is an indication of the I-ness, [which is] the Ipseity annexed to Oneness. And for this it was the beginning and the [thing] relied upon, in the informing that He is God; so the

predicate, which is 'God', leaned upon 'I' (anā), [as] a bringing-down of the I-ness to the standing of Ipseity and Oneness.

> *The grammatical-mystical reading of 'innahu anā Allāh': the 'hu' (it/He) is Ipseity, the 'anā' (I) is the I-ness that is Oneness's nearest disclosure, and 'Allāh' is the predicate. The divine self-naming runs through the three bare disclosure-sites, He-ness, I-ness, Oneness, before resting on the Name 'Allāh' (the rank of Divinity/Unicity, §31).*

§31

والجميعُ عبارةٌ عن الذات الساذج الصرف. وليس بعد هذه الثلاثة مجلىً إلاَّ مجلى الواحدية، المعبَّر عن مرتبتها بالألوهية التي استحقها اسمُ الله تعالى. ولقد دلّت الآيةُ بالترتيب على ذلك، فليُتأمّل.

And the whole [of these three] is an expression for the bare, sheer Essence. And there is, after these three [disclosure-sites], no disclosure-site except the disclosure-site of Unicity (al-wāḥidiyya), whose rank is expressed by Divinity (al-ulūhiyya), which the name 'Allāh' (exalted is He) merited. And the verse indicated that, by [its] order

[of words]. So let it be pondered.

GLOSSARY: WAHIDIYYA, DHAT

The word-order of 'innahu anā Allāh' is read as the very descent of the Essence: He-ness (innahu) and I-ness/Oneness (anā), the three bare sites, then the Name 'Allāh': the rank of Unicity/Divinity. The single verse maps the whole metaphysics of Bāb 5-6 and Bāb 4 in sequence.

§32

فإذا فهمتَ ما قلناه، فاعلم أن الذاتيين عبارةٌ عمّن كانت اللطيفةُ الإلهية فيهم. فقد سبق فيما قلنا، أن الحق إذا تجلى على عبده وأفناه عن نفسه، قام فيه لطيفةٌ إلهية.

So when you have understood what we have said, [then] know that the people of the Essence (al-dhātiyyūn) are an expression for those in whom the divine subtlety (al-laṭīfa al-ilāhiyya) [is]. For it has [already] preceded, in what we said [Bāb 14 §4], that when the Real discloses Himself upon His servant and annihilates him from himself, a divine subtlety stands up in him.

GLOSSARY: TAJALLI

A direct back-reference to the laṭīfa doctrine of Bāb 14 §4-5: the people of the Essence are those in whom the substitute-subtlety (the rūḥ al-quds set

in the emptied frame, 'without indwelling') is of the Essence itself, not merely of an attribute: the highest rank of the disclosures.

§33

فتلك اللطيفةُ قد تكون ذاتيةً، وقد تكون صفاتيةً. فإذا كانت ذاتيةً، كان ذلك الهيكلُ الإنساني هو الفردَ الكاملَ، والغوثَ الجامعَ، عليه يدور أمرُ الوجود، وله يكون الركوعُ والسجود، وبه يحفظ اللهُ العالم. وهو

And that subtlety may be essential (dhātiyya), and may be attributive (ṣifātiyya). So when it is essential, that human frame is the Perfect Singular (al-fard al-kāmil), and the comprehensive Succor (al-ghawth al-jāmiʿ); upon him turns the affair of existence, and to him belong the bowing and the prostration, and by him God preserves the world. And he is

GLOSSARY: DHAT, SIFAT

The axial Perfect Human, the Pole (Quṭb / Ghawth) of his age, in whom the divine subtlety is of the Essence. 'To him belong the bowing and the prostration' means that the cosmos's worship, in reality, is offered to God THROUGH him as the comprehensive locus and qibla of the divine self-disclosure: not that the man is worshipped; the worship terminates in God, of whom he is the bare-Essence mirror. A central, contested-Akbarian claim, recorded in al-Jīlī's voice and framed against the mainstream.

§34

المعبَّرُ عنه بالمهدي والخاتم، وهو الخليفة، وأشار إليه في قصة آدم. تنجذب حقائقُ الموجودات إلى امتثال أمره، انجذابَ الحديد إلى حجر المغناطيس. ويقهر الكونَ بعظمته، ويفعل ما يشاء بقدرته، فلا يُحجَب عنه شيءٌ.

the one expressed by 'the Mahdī' and 'the Seal,' and he is the Vicegerent (al-khalīfa), and He pointed to him in the story of Adam. The realities of the existents are drawn to the compliance with his command: [as] the drawing of iron to the magnet-stone. And he subdues the cosmos by his grandeur, and does what he wills by his power, so that nothing is veiled from him.

The axial figure identified with the Mahdī, the Seal (of the friends), and the Vicegerent of the 'story of Adam' (al-Baqara 2:30, 'I am placing on the earth a vicegerent'). This is the Akbarian doctrine of the Pole / Perfect Human as the cosmic axis through whom God governs the world; recorded in al-Jīlī's voice and framed against the mainstream.

§35

وذلك أنه لما كانت هذه اللطيفةُ الإلهية في هذا الولي ذاتاً ساذجاً، غيرَ مقيدٍ برتبةٍ, لا حقيقيةٍ إلهية، ولا خلقيةٍ عبدية, أعطى كلَّ رتبةٍ من رتب الموجودات الإلهية الخلقية حقَّها، إذ ما ثَمَّة شيءٌ يمسكه من إعطاء الحقائق حقَّها.

And that is because, since this divine subtlety in this friend [of God] was a bare Essence, not restricted by [any] rank, neither a real, divine [rank],

nor a creaturely, servile one, he gave every rank of the ranks of the existents, the divine and the creaturely, its due; since there is nothing there that holds him back from giving the realities their due.

GLOSSARY: DHAT

§36

والماسكُ للذات إنما هو تقييدُها برتبةٍ، أو اسمٍ، أو نعتٍ, حقيةً كانت أو خلقية. وقد ارتفع الماسكُ، لأنها ذاتٌ ساذج. كلُّ الأشياء عنده بالفعل، لا بالقوة، لعدم المانع.

And the holder-back of the Essence is only its restriction by a rank, or a name, or a descriptor, be it Real or creaturely. And the holder-back has been lifted, because it is a bare Essence. All things are, with him, in actuality, not in potentiality, for the absence of the impediment.

GLOSSARY: DHAT

§37

وإنما تكون الأشياءُ في الذوات بالقوة تارةً وبالفعل أخرى، لأجل الموانع. فارتفاعها كما يكون بواردٍ على الذات، أو صادرٍ عنها. وقد يتوقف ارتفاعُ المانع بحالٍ، أو وقتٍ، أو صفةٍ، أو نحو ما ذُكر.

And things are, in the essences, [now] in potentiality and [now] in actuality, only on account of the impediments. So their lifting [of the impediments] is as it is, by [something] coming upon the essence, or issuing from it. And the lifting of the impediment may depend upon a [spiritual] state, or a [particular] time, or a quality, or the like of what was mentioned.

GLOSSARY: DHAT

§38

وقد تنزَّهت الذاتُ عن جميع ذلك، فأعطى كلَّ شيءٍ خلقه ثم هدى. ولولا أن أهل الله تعالى مُنعوا من تجلي الأحدية، فضلاً عن تجلي الذات،

And the Essence is transcendent of all that, [and] so he gave 'everything its creation, then guided' (cf. 20:50, Ṭā Hā). And were it not that the people of God (exalted is He) are forbidden

from [claiming] the self-disclosure of Oneness, let alone the self-disclosure of the Essence --

QUR'ĀN 20:50: ṬĀ HĀ 20:50, 'AʿṬĀ KULLA SHAYʾIN KHALQAHU THUMMA HADĀ'; AL-JĪLĪ WEAVES IT AS A DESCRIPTION OF THE POLE'S GIVING EACH RANK ITS DUE

GLOSSARY: DHAT, TAJALLI

The keystone guardrail of the whole band, restated at the very summit: the people of God are forbidden from CLAIMING even the Oneness-disclosure (Bāb 5 §10), 'let alone the self-disclosure of the Essence.' So al-Jīlī, at the highest of the four disclosures, deliberately withholds (§39-40): the Essence-disclosure cannot be expounded, only gestured at. The apophatic limit of Bāb 1 seals the four-disclosure ascent.

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§39

لتحدّثنا في الذات بغرائبِ تجلياتٍ، وعجائبِ تدلياتٍ إلهيةٍ ذاتيةٍ محضة، ليس لاسمٍ، ولا وصفٍ، ولا غيرهما، فيها مجالٌ ولا دخول.

we would have spoken, concerning the Essence, of marvels of self-disclosures, and wonders of divine, essential, pure descents, in which there is no scope, nor entry, for a name, nor a quality, nor [anything] other than the two.

GLOSSARY: DHAT

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§40

بل كنا نُنزله من مكنون خزائن غيبه، بمفاتيح غيبه، على صفحات وجه الشهادة، بألطفِ عبارةٍ، وأظرفِ إشارة. فيفتح بتلك المفاتيح مغلقَ أقفال العقول، ليلج جملُ العبد من سمِّ خيوطِ الوصول إلى جنة ذاته، المحفوظةِ بحجب الصفات، المصونةِ بالأنوار والظلمات:

Rather, we would bring it down, from the hidden [contents] of the treasuries of His unseen, by the keys of His unseen, onto the pages of the face of the witnessed [world], with the subtlest expression, and the most elegant allusion. So [there] would be opened, by those keys, the locked [bolts] of the intellects' locks, that the camel of the servant might enter through the needle's-eye of the threads of arrival, to the garden of his Essence, guarded by the veils of the Attributes, protected by the lights and the darknesses:

GLOSSARY: DHAT, SIFAT

'The keys of His unseen' (mafātiḥ al-ghayb) echoes al-Anʿām 6:59; 'the camel through the needle's eye' echoes al-Aʿrāf 7:40, the near-impossibility of the soul's entry to the 'garden of the Essence.' al-Jīlī describes the manner in which he WOULD expound the Essence-disclosure, precisely in order to mark that he does not.

§41

{يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [النور: 35].

'God guides to His light whom He wills, and God strikes the likenesses for the people, and God is knowing of everything' (24:35, al-Nūr).

QUR'ĀN 24:35: AL-NŪR 24:35, THE CLOSING CLAUSE OF THE LIGHT VERSE; TEXT VERIFIED IN BĀB 11. THE CHAPTER, AND THE FOUR-DISCLOSURE SEQUENCE, CLOSE ON THE SAME VERSE THAT CROWNED THE CHAPTER ON LIKENING

The summit of the four self-disclosures closes on the close of the Light Verse, as Bāb 11 did: the whole ascent of acts, names, attributes, and Essence ends not in a human claim but in 'God guides... and God is knowing of everything': the apophatic and tawḥīd seal.

Collation. *Two-witness collated. Bāb 15 of the foundational opening band (Majlā al-Dhāt, the Disclosure-Site of the Essence): the FOURTH and summit of the self-disclosure chapters (after acts, names, attributes). Witness 2 (ibnalarabi.com id=18) clean of website navigation text; the trailing stray period and the site search box excluded. Opens with a 13-verse apophatic qaṣīda on the unreachable Essence; defines the Essence as absolute existence (al-wujūd al-muṭlaq); sets out the three disclosure-sites of the bare Essence (Aḥadiyya / Huwiyya / Inniyya), read from the grammar of 'innahu anā Allāh' (27:9); and gives the doctrine of the dhātiyyīn (the people of the Essence) as the axial Perfect Human (the Ghawth / Quṭb / Mahdī / Seal / Khalīfa). Sealed by the keystone guardrail: the people of God are forbidden from claiming even the Oneness-disclosure, let alone the Essence-disclosure, so*

al-Jīlī withholds. Several kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.

Qur'ān. *Three loci verified verbatim against alquran.cloud, all verse references correct: al-Naml 27:9 'innahu anā Allāh' (§27, the burning-bush theophany, read grammatically as Aḥadiyya / Huwiyya / Inniyya); Ṭā Hā 20:50 'a'ṭā kulla shay'in khalqahu thumma hadā' (§39, woven in); al-Nūr 24:35, the close of the Light Verse (§42; text verified in Bāb 11). The 13-verse opening qaṣīda is al-Jīlī's own. The 'camel through the needle's eye' (§42) alludes to al-A'rāf 7:40; the 'hidden treasures of His unseen, by the keys of His unseen' (§42) echoes al-An'ām 6:59.*

⁂

Absolute existence, the three bare disclosure-sites, the Pole, and the withheld summit

Bāb 15 crowns the four self-disclosures with the highest of them, the disclosure-site of the Essence. Its opening qaṣīda is among the most apophatic in the book: the Essence as a "darkness" with neither dawn nor dusk, "hidden of paths, no trace and no marker," before which the sciences of the worlds are "like ignorance," guidance and misguidance "equal," and the seekers "neither live nor die", restating the unreachable

Essence of Bāb 1 at the summit. al-Jīlī then defines the Essence as absolute existence (al-wujūd al-muṭlaq) with the falling-away of every consideration, name, and relation, carefully noting that "absolute" imposes no restriction (it is precisely the absence of all restriction), and that what appears "in" the Essence is ascribed to the disclosure-site, never to the sheer Essence. The descent of the bare Essence from its sheerness yields three disclosure-sites: Oneness (al-aḥadiyya), Ipseity (al-huwiyya, the "He" of the absent), and I-ness (al-inniyya, the "I" of the present speaker), which he reads, letter by letter, out of the burning-bush verse "Truly, it is I, [I am] God": the "He" the Ipseity, the "I" the I-ness that is Oneness's nearest disclosure, and "God" the predicate, the rank of Unicity / Divinity, so that a single verse maps the whole metaphysics of the band in sequence. The chapter then names the people of the Essence: those in whom the divine subtlety is of the Essence, the Perfect Singular and comprehensive Succor, the Pole (Quṭb), the Mahdî, the Seal, the Vicegerent of Adam's story, a bare Essence "not restricted by any rank, neither divine nor creaturely," who therefore gives every rank its due, the realities drawn to him "as iron to the magnet." And it ends where the band began: the people of God are forbidden from claiming even the Oneness-disclosure, "let alone the self-disclosure of the Essence," so al-Jīlī withholds, gesturing at the inexpressible "garden of the Essence, guarded by the veils of the Attributes," and closing on the Light Verse. The summit of the four disclosures is sealed by the apophatic limit and by tawḥîd; recorded in al-Jīlī's voice and framed against the mainstream.

al-Insān al-Kāmil, Bāb 16: Life · full parallel manuscript

The sixteenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. With this chapter al-Jīlī begins to treat each of the divine attributes in its own right, starting from Life. His thesis is a thoroughgoing panvitalism: existence and life are one, so "there is nothing of the existents but that it is living", the grades from the complete life of the Real and the Perfect Human, through the incomplete life of ordinary humans, angels, and jinn, down to what merely seems dead (plant, mineral). Life is the indivisible single-substance, present whole in every thing, and it is the one divine Life "by which the world subsists"; the existence of each thing is its very glorification of the Name "the Living," and al-Jīlī reads the glorification of every Name in turn, the Knower, the Powerful, the Willer, the Hearer, the Seer, the Speaker, as the modes by which the existents praise their Lord.

Editorial note. Two things in this chapter are worth marking. First, its boldest claim is exegetical and metaphysical at once: al-Jīlī reads "there is not a thing but it glorifies Him with His praise" (17:44) as a *real* utterance, "real, not metaphorical", heard by the one to whom God unveils it, on the ground that all things truly live; and the eschatological reports of deeds and words appearing as living forms that address their doer are adduced as confirmation. Second, this chapter carries al-Jīlī's clearest statement of his own method and the book's character (§22-23, §29-30): "most of what I have set down in this book, no one set

down before me in a book, so far as I know," the knowledge given "by the Eye from which nothing is veiled", that is, by unveiling (kashf) and direct vision, with the conventional terms borrowed only of necessity; and the scriptural proofs he cites are "for the sake of the one addressed, not because we found this unveiling by this confirmation." His faith in the unseen is, he says, "a faith of realization, not a faith of imitation." This tells the reader plainly how to take the whole work: as the report of vision corroborated by scripture, not as scriptural exegesis. A second-reader pass is advisable.

الباب السادس عشر في الحياة

Chapter Sixteen: On Life (al-Ḥayāt)

§2

وجودُ الشيء لنفسه حياتُه التامة، ووجودُ الشيء لغيره حياةٌ إضافيةٌ له. فالحقُّ سبحانه وتعالى موجودٌ لنفسه، فهو الحق، وحياتُه هي الحياة التامة، فلا يلحق بها ممات. والخلقُ, من حيث الجملة, موجودٌ دون الله، فليست حياتُهم إلاَّ حياةً إضافية.

The existence of a thing for itself is its complete life, and the existence of a thing for another is an added [/relative] life for it. So the Real (glory be to Him, exalted is He) is existent for Himself, so He is

the Real, and His life is the complete life, [such] that no death attaches to it. And the creation, in sum, is existent [as something] below God, so their life is nothing but an added life.

§3

ولهذا التحق بها الفناءُ والموت. ثم إن حياة الله تعالى في الخلق واحدةٌ تامة، وهو الإنسان الكامل، فإنه موجودٌ لنفسه وجوداً حقيقياً لا مجازياً ولا إضافياً قُرْبه. فهو الحيُّ التامُّ الحياة، بخلاف غيره.

And for this, annihilation and death attach to it. Then [know that] the life of God (exalted is He) in the creation is one [and] complete, and it is the Perfect Human (al-insān al-kāmil); for he is existent for himself, [by] a real existence, not a metaphorical one, nor an added one [in respect of] his nearness. So he is the Living, complete of life, unlike other [than him].

GLOSSARY: INSAN-AL-KAMIL

§4

والملائكةُ العَلِيّون, وهم المهيَّمة، ومن يلحق بهم، وهم من العناصر، كالقلم الأعلى واللوح، وغيرهما من هذا النوع, فإنهم ملحقون بالإنسان الكامل، فافهم.

And the high angels, and they are the rapt ones (al-muhayyama), and whoever is joined to them, and they are of the [primal] elements, such as the Supreme Pen (al-qalam al-aʿlā) and the Tablet (al-lawḥ), and other [than the two] of this kind, they are annexed to the Perfect Human. So understand.

GLOSSARY: INSAN-AL-KAMIL, QALAM-ALA, LAWH-MAHFUZ

§5

ومن الموجودات من ظهرت الحياةُ فيه على صورتها، لكن غير تامة، وهو الإنسانُ الكاملُ الحيواني، والمَلَك، والجنّ. فإن كلاً من هؤلاء موجودٌ لنفسه، بعلمٍ أنه موجودٌ، وأنه كذا وكذا.

And of the existents is one in which life appeared upon its [own] form, but incomplete, and it is the complete animal-human, the angel, and the jinn. For each of these is existent for himself, by a knowing that he is existent, and that he is such-and-such.

'The complete animal-human' (al-insān al-kāmil al-ḥayawānī) is the ordinary fully-developed human being at the rational-animal level,

distinct from the true Perfect Human (al-insān al-kāmil) of §3, who alone has 'complete life.' al-Jīlī grades life: complete (the Real, the Perfect Human, §3); present-in-its-form-but-incomplete (ordinary humans, angels, jinn, here); present-not-in-its-form (the rest of the animals, §7); and seemingly void (plant, mineral, §8), yet all are alive (§8).

§6

ولكن هذا الوجودُ له غيرُ حقيقي، لقيامه بغير قُرْبه، موجودٌ للحق لا له. فكانت حياةُ قُرْبه حياةً غيرَ تامة.

But this existence is, for him, non-real, because of its subsisting by [something] other than his [own] nearness; existent for the Real, not for himself. So the life of his nearness was an incomplete life.

§7

ومنهم من ظهرت له الحياةُ فيه لا على صورتها، وهو باقي الحيوانات.

And of them is one in which life appeared, not upon its [own] form, and it is the rest of the animals.

§8

ومنهم من بطلت فيه الحياةُ، فكان موجوداً لغيره لا لنفسه، كالنبات والمعدن والحيوان وأمثال ذلك. فصارت الحياةُ في جميع الأشياء، فما ثَمَّ شيءٌ من الموجودات إلاَّ وهو حيٌّ، لأن وجودَه عينُ حياته. وما الفرقُ إلاَّ أن يكون تاماً أو غيرَ تام.

And of them is one in which life is [seemingly] void, so that it was existent for another, not for itself: such as the plant, the mineral, the [inert] animal, and the like of

that. So life came to be in all things: there is nothing of the existents but that it is living, because its existence is the very [reality of] its life. And the difference is only that it be complete or incomplete.

The panvitalist thesis of the chapter, and a corollary of waḥdat al-wujūd: since the one existence is the Real's life flowing in all (the wujūd sārī of Bāb 7), and existence is life, 'there is nothing of the existents but that it is living.' What looks dead (mineral, plant) is alive in a mode merely veiled from us (§24).

§9

بل ما تمَّ إلاَّ من حياتِه تامة، لأنه على القدر الذي تستحقه مرتبتُه. فلو نقص أو زاد، لعُدمت تلك المرتبة. فما في الوجود إلاَّ من هو حيٌّ بحياةٍ تامة. ولأن الحياة عينٌ واحدة، فلا سبيل إلى نقصٍ فيها، ولا إلى انقسام، لاستحالة تجزُّؤ الجوهر الفرد.

Nay, nothing was complete except [by] its complete life, because it is at the measure that its rank deserves; for, were it to lessen or to increase, that rank would be lost. So there is, in existence, none but one who is living with a complete life. And because life is a single very-[reality], there is no way to [any] lessening in it, nor to

[any] division, for the impossibility of the partitioning of the single substance (al-jawhar al-fard).

§10

فالحياةُ جوهرٌ فردٌ، موجودٌ بكماله لنفسه في كل شيء. فمشيئةُ الشيء هي حياتُه، وهو حياةُ الله التي قامت الأشياءُ بها. وذلك هو تسبيحُها له، من حيث اسمه الحيّ.

So life is a single substance (jawhar fard), existent in its completeness, for itself, in everything. So the will [/willing-being] of the thing is its life; and it is the life of God, by which the things subsist. And that is their glorification (tasbīḥ) of Him, from the standpoint of His name 'the Living' (al-Ḥayy).

Life as the single substance (al-jawhar al-fard, cf. Bāb 1 §55) present whole and indivisible in every existent, so that the one divine Life is the very being by which all things subsist, and their existing IS their 'glorification' of the Name al-Ḥayy. The per-Name tasbīḥ doctrine that follows (§11-18) is al-Jīlī's reading of 'everything glorifies Him' (17:44).

§11

لأن كل شيءٍ في الوجود يسبّح الحقَّ من حيث كلِّ اسم. فتسبيحُ الموجودات لله، من حيث اسمه الحيّ، هو عينُ وجودها بحياته. وتسبيحُها له، من حيث اسمه العليم، هو دخولُها تحت علمه.

Because everything in existence glorifies the Real from the standpoint of every

Name. So the glorification of the existents to God, from the standpoint of His name 'the Living,' is the very [reality of] their existence by His life. And their glorification of Him, from the standpoint of His name 'the Knower,' is their entering under His knowledge.

GLOSSARY: ASMA

§12

وقولُها له: يا عالِم, هي كونُها أعطته العلمَ من نفسها، بأن حكم عليها أنها كذا وكذا.

And their saying to Him, 'O Knower!', it is their having given Him the knowledge, from themselves, by [the fact] that He ruled, upon them, that they are such-and-such.

§13

وتسبيحُها له، من حيث اسمه القدير، هو دخولُها تحت قدرته.

And their glorification of Him, from the standpoint of His name 'the Powerful,' is their entering under His power.

§14

وتسبيحُها له، من حيث اسمه المريد، هو تخصيصُها بإرادته على ما هي عليه.

And their glorification of Him, from the standpoint of His name 'the Willer,' is their being specified, by His will, [as] what they are.

§15

وتسبيحُها، من حيث اسمه السميع، هو إسماعُها له إياه كلامَها, وهو ما تستحقه حقائقُها بطريق الحال، لكنه فيما بينها وبين الله بطريق المقال.

And their glorification, from the standpoint of His name 'the Hearer,' is their making Him hear their speech, and it is what their realities deserve by way of [their] state, but [which is], in what is between them and God, by way of [actual] utterance.

§16

وتسبيحُها له، من حيث اسمه البصير، هي كونُها تحت بصره بما تستحقه حقيقتُها.

And their glorification of Him, from the standpoint of His name 'the Seer,' is their being under His sight, by what their reality deserves.

§17

وتسبيحُها له، من حيث اسمه المتكلم، هي كونُها موجودةً عن كلمته.

And their glorification of Him, from the standpoint of His name 'the Speaker,' is

their being existent from His word.

§18

وقِسْ على ذلك باقي الأسماء.

And measure the rest of the Names by that.

GLOSSARY: ASMA

§19

فإذا علمتَ ذلك، فاعلم أن حياتها محدَثةٌ بالنسبة إليها، قديمةٌ بالنسبة إلى الله، لأنها حياتُه، وحياتُه صفتُه، وصفتُه ملحقةٌ به. ومتى أردتَ أن تتعقّل،

So when you have known that, [then] know that their life is originated in relation to them, [yet] pre-eternal in relation to God, because it is His life, and His life is His attribute, and His attribute is annexed to Him. And whenever you wish to reason [/conceive]:

§20

فانظر إلى حياتك وتقييدها بك، فإنك لا تجد إلاَّ روحاً مختصاً بك، وذلك هو الروحُ المحدَث. ومتى رفعتَ النظرَ عن حياتك من حيث اختصاصها بك، وذقتَ من حيث الشهود أن كل حيٍّ في حياته

then look at your life and its restriction to you: for you find nothing but a spirit particular to you, and that is the originated spirit. And whenever you lift the gaze

from your life, in respect of its being particular to you, and taste, by way of witnessing, that every living one [is] in his [own] life

§21

كما أنت فيها، وشهدتَ سريانَ تلك الحياة في جميع الموجودات، علمتَ أنها الحياةُ الحقُّ، اللهُ، التي قام بها العالم. وتلك هي الحياةُ القديمةُ الإلهية، فافهم ما أشرتُ لك في هذه العبارات.

as you are in [yours], and [when] you witness the flowing of that life in all the existents, you know that it is the Real Life, God's, by which the world subsists. And that is the pre-eternal, divine Life. So understand what I have indicated to you in these expressions.

> *The one divine Life as the flowing existence (al-wujūd al-sārī, Bāb 7 §15): your own life, looked at as particular to you, is 'the originated spirit'; looked at as the one Life flowing through all the living, it is 'the Real Life, God's, by which the world subsists.'*

§22

بل في جميع كتابي هذا. إذ كثُرت مسائلُ هذا الكتاب مما لم أُسبَق إليه، ما خلا المصطلَحَ عليها، فإنه لا سبيل

Nay, [understand it] in all of this book of mine. For the questions of this book are many, of what I have not been

preceded to: save [for] the [technical] terms agreed upon for them; for there is no way

§23

إلى التحدث في علمٍ إلاَّ باصطلاح أهله. وإلاَّ فأكثرُ ما وضعتُه في كتابي هذا لم يضعه أحدٌ قبلي في كتابٍ فيما أعلم، ولا سمعتُه من أحدٍ في خطابٍ فيما أفهم. بل أعطاني العلمَ بذلك بشهوده، بالعين التي لا يُحجَب عنها شيءٌ في الأرض ولا في السماء: {وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلاَّ فِي كِتَابٍ مُّبِينٍ} [يونس: 61].

to discuss [any] science except by the terminology of its people. Otherwise, most of what I have set down in this book of mine, no one set down before me in a book, so far as I know; nor have I heard it from anyone in [any] discourse, so far as I understand. Rather, [God] gave me the knowledge of that, by His showing [it], by the Eye from which nothing in the earth or in the heaven is veiled: 'nor [is there] anything smaller than that or larger, but [it is] in a clear Book' (10:61, Yūnus).

QUR'ĀN 10:61: YŪNUS 10:61, THE TAIL 'WA-LĀ AṢGHARA MIN DHĀLIK WA-LĀ AKBAR ILLĀ FĪ KITĀBIN MUBĪN'

GLOSSARY: KASHF

al-Jīlī's strongest statement of the book's originality and its epistemology: 'most of what I have set down… no one set down before me in a book, so far as I know,' the knowledge given 'by the Eye from which nothing is veiled': i.e. by kashf and direct vision, the conventional terms borrowed only of necessity. A central datum for the work's character and authorship (cf. Bāb 13 §18).

§24

واعلم أن كل شيءٍ من المعاني والإلهيات والأشكال والصور والأقوال والأعمال والمعدن والنبات وغير ذلك مما يُطلق عليه اسمُ الوجود، فإنه له حياةٌ في نفسه لنفسه، حياةٌ تامة كحياة الإنسان. لكن لما حُجب ذلك عن الكثيرين، نزّلناه عن درجته، وجعلناه موجوداً لغيره. وإلاَّ فكل شيءٍ من الأشياء له وجودٌ في نفسه لنفسه، وحياةٌ تامة، بها ينطق، وبها يعقل، وبها يسمع ويبصر ويقدر ويريد ويفعل ما يشاء.

And know that everything of the meanings, the divine [realities], the shapes, the forms, the sayings, the deeds, the mineral, the plant, and other [than that] of what the name of 'existence' is applied to, it has a life, in itself, for itself, a complete life, like the life of the human. But since that was veiled from the many, we brought it down from its rank, and made it existent for another. Otherwise, everything of the things has an existence in itself, for itself, and a complete life, by which it speaks, and by which it reasons, and by which it

hears, and sees, and has power, and wills, and does what it wills.

The fullest statement of the panvitalism: not only minerals and plants but even abstract 'meanings' and 'deeds' have 'a complete life, like the human's,' that speaks, reasons, and wills, a life veiled from most, who therefore demote these things to mere 'existence for another.' This is the metaphysical ground of the eschatological proofs that follow (deeds and words appearing as living forms).

§25

ولا يُعرف هذا إلاَّ بطريق الكشف، فإنا شهدناه عياناً. وأيّد ذلك الإخباراتُ الإلهية، فيما نُقل إلينا، من أن الأعمال تأتي يوم القيامة صوراً، تخاطب صاحبها، فتقول له: أنا عملك. ثم تأتيه غيرُها، فتطردها، وتناجيه.

And this is known only by way of unveiling, for we have witnessed it directly. And the divine reports confirmed that, in what has been transmitted to us: that the deeds come, on the Day of Resurrection, [as] forms, addressing their owner, [and] so [a deed] says to him: 'I am your deed.' Then another comes to him, [and] so it drives [the first] off, and whispers to him.

GLOSSARY: KASHF

The eschatological motif of deeds embodied as living forms that address their doer, a widely transmitted tradition (the handsome companion who is one's good deeds, the loathsome one who is one's evil, in the grave and at the Resurrection; Aḥmad, Ibn Ḥibbān and others). Invoked as scriptural confirmation of the panvitalism, not graded.

§26

وكذلك قولُه: إن الكلمةَ الحسنةَ تأتيه في صورة كذا وكذا، والقبيحةَ تأتيه في صورة كذا وكذا.

And likewise his saying: that the good word comes to him in such-and-such a form, and the ugly [word] comes to him in such-and-such a form.

§27

وقولُه تعالى: {وَإِن مِّن شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ} [الإسراء: 44].

And His saying (exalted is He): 'And there is not a thing but it glorifies [Him] with His praise' (17:44, al-Isrāʾ).

QUR'ĀN 17:44: AL-ISRĀ' 17:44, THE CLAUSE 'WA-IN MIN SHAY'IN ILLĀ YUSABBIḤU BI-ḤAMDIHI WA-LĀKIN LĀ TAFQAHŪNA TASBĪḤAHUM': THE SCRIPTURAL ANCHOR OF THE PANVITALIST TASBĪḤ DOCTRINE

§28

فالأشياءُ جميعها تسبّح لله بلسان المقال، يسمعه من كشف الله عنه، وبلسان الحال، كما سبق بيانُه في هذا الباب. وتسبيحُه بلسان المقال، بحمد الله، حقيقيٌّ غيرُ مجازي، فافهم.

So the things, all of them, glorify God by the tongue of [actual] utterance, [which] whoever God unveils [it] for hears, and by the tongue of [their] state, as its exposition

preceded in this chapter. And its glorification by the tongue of utterance, with the praise of God, is real, not metaphorical. So understand.

GLOSSARY: KASHF

A decisive interpretive choice: al-Jīlī reads 'everything glorifies Him' (17:44) as a REAL utterance (ḥaqīqī), heard by the one God unveils it to: not, as many commentators take it, a mere figurative 'glorification by existence.' The literal reading follows from the panvitalism: if all things are truly alive, their tasbīḥ is truly spoken.

§29

ومن هذا القبيل نطقُ الأعضاء والجوارح. وقد وجدنا فيما أعطانا الكشفُ جميعَ ذلك. فإيمانُنا اليومَ بالغيب إيمانُ تحقيقٍ، لا إيمانُ تقليد. ولا غيبَ عندنا إلاَّ من حيث نسبةِ الموطن.

And of this kind is the speech of the [bodily] members and the limbs. And we have found, in what unveiling has given us, all of that. So our faith, today, in the unseen is a faith of realization (taḥqīq), not a faith of imitation (taqlīd). And there is, for us, no unseen except in respect of the relation of the [bodily] dwelling-place.

GLOSSARY: KASHF

The speech of the limbs draws on Fuṣṣilat 41:20-21 (the skins that testify, and are made to speak by God). al-Jīlī's 'faith of realization, not imitation' is a key self-statement: what others believe of the unseen on report, he claims to have witnessed, so for him the 'unseen' is unseen only relative to the bodily station, not in itself.

§30

وإلاَّ فغيبُنا هو شهادتُنا، وشهادتُنا هو غيبُنا. ولم نذكر هذا التأييدَ النقلي إلاَّ لأجل المخاطَب، لا لأجل أنّا وجدنا هذا الكشفَ بهذا التأييد. فافهم وتأمّل، تَرشُد إن شاء الله تعالى. والله يقول الحق، وهو يهدي السبيل.

Otherwise, our unseen is our witnessed, and our witnessed is our unseen. And we mentioned this transmitted confirmation only for the sake of the one addressed: not because we found this unveiling by this confirmation. So understand and ponder, [and] you will be rightly-guided, if God (exalted is He) wills. And God speaks the truth, and He guides to the way.

GLOSSARY: KASHF

> *al-Jīlī's methodological statement, important for reading the whole book: the Qur'anic and hadith proofs he adduces are 'for the sake of the one addressed' (to communicate and confirm), NOT the source of his knowledge, which is direct unveiling. Scripture corroborates the kashf; it does not generate it. This is why the work reads as report of vision glossed by scripture, rather than scriptural exegesis.*

Collation. *Two-witness collated. Bāb 16 of the foundational opening band (al-Ḥayāt, Life): the first of the dedicated attribute-chapters (Life, Knowledge, Will, Power, Hearing, Sight, Speech). Witness 2 (ibnalarabi.com id=19) clean of website navigation text; the trailing site search box excluded. No embedded poem. Develops the panvitalist doctrine (existence = life; everything is alive, life as the indivisible single-substance al-jawhar al-fard), the per-Name glorification (tasbīḥ) doctrine, al-Jīlī's claim of the book's originality by kashf, and eschatological proofs (deeds and words coming as forms; the speech of the limbs). A few kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.*

Qur'ān. *Two loci verified verbatim against alquran.cloud, all verse references correct: Yūnus 10:61 'wa-lā aṣghara min dhālik wa-lā akbar illā fī kitābin mubīn' (§23, the tail of the verse, on God's all-encompassing witnessing); al-Isrā' 17:44 'wa-in min shay'in illā yusabbiḥu bi-ḥamdih' (§27, the universal glorification, the scriptural anchor of the panvitalist tasbīḥ doctrine; cf. Bāb 2 §36). Sayings flagged, not graded here: the eschatological motif of deeds coming as forms that address their owner (§25) and the good/ugly word coming in forms (§26), known traditions of the grave and Resurrection (the handsome/loathsome companion; Aḥmad, Ibn Ḥibbān and others), invoked as confirmation; the speech of the limbs (§29) draws on Fuṣṣilat 41:20-21.*

⁂

The grades of life, the single-substance of Life, and the glorification of every Name

Bāb 16 opens the run of attribute-chapters with Life, and turns it into one of the book's most distinctive doctrines. al-Jīlī begins from a definition: existence-for-itself is complete life, existence-for-another is added (relative) life. The Real alone is existent for Himself, so His is the complete life to which no death attaches; and the one being in creation with that complete, real life is the Perfect Human (to whom even the highest angels, the rapt ones, and the Supreme Pen and the Tablet are annexed). He then grades the rest: ordinary humans, angels, and jinn have life "upon its form" but incomplete; the rest of the animals have it "not upon its form"; and plant and mineral seem to have it "void", yet, because existence just is life, "there is nothing of the existents but that it is living," the difference being only complete or incomplete. Life is the indivisible single-substance (al-jawhar al-fard), present whole in everything, and it is the one divine Life by which all subsists, so the very existing of a thing is its glorification (tasbīḥ) of the Name "the Living," and al-Jīlī reads the glorification of each Name in turn: existence by Life, being-known by Knowledge, being-empowered by Power, being-willed

by Will, making-God-hear by Hearing, being-under-sight by Sight, being-from-the-Word by Speech. He grounds the whole panvitalism in the one Life flowing through all the living (your own life is "the originated spirit" seen as yours, "the Real Life, God's" seen as flowing through all), and pushes it to its limit: even meanings and deeds have "a complete life, like the human's," veiled from most. The reading of "everything glorifies Him" (17:44) as real, spoken praise, the eschatological forms of deeds and words, and the speech of the limbs are its confirmations, all, he insists, witnessed by unveiling, the scriptural proofs cited only for the reader. Recorded in al-Jīlī's voice, this is the metaphysics of living existence, framed against the mainstream.

al-Insān al-Kāmil, Bāb 17: Knowledge · full parallel manuscript

The seventeenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The second of the dedicated attribute-chapters, it treats Knowledge, "a self-related, pre-eternal attribute," one undivided knowledge by which God knows both Himself and His creation. From there it ranges over the grammar of the divine names of knowing (al-ʿAlīm, al-ʿĀlim, al-ʿAllām), the thesis that Knowledge is the nearest attribute to Life as Life is the nearest to the Essence, a reading of the Qurʾanic "dead given life" verse as knowledge driving out ignorance, the independence of each divine attribute, the human as a copy of every attribute of the All-Merciful, and the imaginal world as the inner dominion-realm (malakūt) of which the sensible world is a copy. It closes with a sea-poem of annihilation.

Editorial note. The most striking thing in this chapter is intellectual-historical: al-Jīlī here openly corrects his own master, Ibn al-ʿArabī, by name and with full honorifics (§11-20). At issue is the doctrine of the fixed entities (al-aʿyān al-thābita): Ibn al-ʿArabī's well-known formula that "the objects of God's knowledge give God knowledge of themselves", the eternal natures of things determining the content of what God knows. al-Jīlī judges that this, taken at face value, would make God's knowledge depend on the creatures and so compromise His self-sufficiency ("independent of the worlds," 3:97 / 29:6); he

therefore says his master "slipped," excuses him ("let us not say that is the full reach of his knowledge"), and offers the correction: God knows the things by "an original knowledge from Himself," before their creation, and what looks like the objects "giving" Him knowledge is really His secondary ruling, confirming them as what His prior knowledge already knew them to be. This is a model of respectful disagreement within the Akbarian school, and clear evidence that al-Jīlī is an independent thinker, not a mere transmitter. The chapter's other notable moves, the play on kāfir as "coverer" of God's existence; the human as the copy of every divine attribute through whom even the "impossible" gains imaginal existence; and the malakūt/mulk cosmology of the imaginal world, are recorded in al-Jīlī's voice and framed against the mainstream. A second-reader pass is advisable.

الباب السابع عشر في العلم

Chapter Seventeen: On Knowledge (al-ʿIlm)

§2

العلمُ دَركُ الحقّ للأشياءِ ..... لو أنه من وجهِه بفناءِ

Knowledge is the Real's apprehending of the things: / [even] were it [the thing], on

its [own] side, in [a state of] annihilation.

§3

لكنها الاسمُ العليمُ لمُدرِكٍ ..... أمرَ الوجودِ بشرطِ الاستيفاءِ

But it [knowledge] is the name 'the Knower,' for One apprehending / the affair of existence, on condition of [its] exhausting [/completeness].

§4

فيكون علاّمَ القديمِ، وعالماً ..... للمحدثاتِ، بغيرِ ما إخفاءِ

So He is the All-Knower of the Pre-eternal, and the Knower / of the originated [things], without [any] hiding.

§5

وحقيقةُ العلمِ المقدّسِ واحدٌ ..... من غيرِ ما كلٍّ ولا أجزاءِ

And the reality of the hallowed Knowledge is one, / without [any] whole and no parts.

§6

هو مُجمَلٌ في الغيبِ، وهو مفصَّلٌ ..... في عالمِ المشهودِ والإيماءِ

It is summary in the unseen, and it is detailed / in the world of the witnessed and the [signified by] gesture.

§7

لكن جملتُه هناك، فقد حوى ..... التفصيلَ
تحقيقاً بغيرِ مِراءِ

But its summary [is] there,
yet it has comprehended / the
detail, [as] a verification,
without dispute.

§8

وبه فتعلمُ ذاتُه خلاّقَنا ..... وبه فيعلمُنا عن
الأهواءِ

And by it His Essence knows
our being-created; / and by it
He knows us, [apart] from
the caprices.

§9

وبه فنعلمُه، ونعلمُ ذاتَنا ..... فاعجبْ لفردٍ
جامعِ الأشياءِ

And by it we know Him, and
we know our [own] essence. /
So wonder at a Single [reality]
that gathers [all] the things!

§10

كعلمِ أن العلمَ صفةٌ نفسيةٌ أزلية. فعلمُه
سبحانه وتعالى بنفسه، وعلمُه بخلقه، علمٌ
واحد، غيرُ منقسم، ولا متعدد. ولكنه يعلم
نفسه بما هو له، ويعلم خلقه بما هم عليه.

[Know,] as is [rightly] known,
that Knowledge is a self-
related, pre-eternal attribute.
So His knowledge (glory be
to Him, exalted is He) of
Himself, and His knowledge
of His creation, is one
knowledge, undivided and
unmultiplied. But He knows
Himself by what is His, and

He knows His creation by what they are upon.

§11

ولا يجوز أن يقال: إن المعلوماتِ أعطته العلمَ من نفسها، لئلا يلزم من ذلك كونُه استفاد شيئاً من غيره. ولقد سها الإمامُ محيي الدين بن العربي رضي الله عنه، حيث قال: إن معلوماتِ الحقِّ أعطت الحقَّ العلمَ من نفسها. فلنعذره، ولا نقول إن ذلك مَبلغُ علمه.

And it is not permissible to say that the known-objects gave Him the knowledge from themselves, lest it follow, from that, that He gained something from another. And the Imam Muḥyī al-Dīn Ibn al-ʿArabī (may God be pleased with him) [did] slip, when he said: that the known-objects of the Real gave the Real the knowledge from themselves. So let us excuse him, and let us not say that that is the [full] reach of his knowledge.

A rare and significant moment: al-Jīlī explicitly corrects his own master, Ibn al-ʿArabī, naming him with full honorifics and saying he 'slipped' (sahā). At issue is the doctrine of the fixed entities (al-aʿyān al-thābita): Ibn al-ʿArabī's formula that 'the objects of God's knowledge give God knowledge of themselves' (the things, by their eternal natures, determining the content of what God knows). al-Jīlī judges this to imply that God 'gained something from another,' compromising His self-

sufficiency, and offers the correction of §12-20. He excuses his master ('let us not say that is the full reach of his knowledge'), a model of respectful disagreement within the Akbarian school, and evidence that al-Jīlī is an independent thinker, not a mere follower.

§12

ولكنا وجدناه سبحانه وتعالى, بعد هذا, يعلمها بعلمٍ أصليّ منه، غيرِ مستفادٍ مما عليه المعلوماتُ، فيما اقتضته من نفسها بحسب حقائقها. غيرَ أنها اقتضت في نفسها ما علمه سبحانه منها، فحكم لها ثانياً بما اقتضته، وهو حكمُها عليه.

But we found Him (glory be to Him, exalted is He), after this, knowing them by an original knowledge from Himself, not gained from what the known-objects are upon, of what they required of themselves according to their realities. Except that they required, in themselves, [only] what He (glory be to Him) [already] knew of them; so He ruled, for them, secondly, by what they required, and that is their 'ruling upon Him.'

al-Jīlī's correction: God knows the things by 'an original knowledge from Himself,' not derived from them. What looks like the objects 'giving' Him knowledge is really His SECONDARY ruling, in which He confirms them as what His prior, original knowledge already knew them to be. The objects 'require' (iqtiḍā') what He eternally knew; they do not inform Him.

§13

ولما رأى الإمامُ المذكورُ رضي الله عنه أن الحقَّ حكم للمعلوماتِ بما اقتضته من نفسها، ظنّ أن علمَ الحقِّ مستفادٌ من اقتضاء المعلومات، فقال:

And when the mentioned Imam (may God be pleased with him) saw that the Real ruled, for the known-objects, by what they required of themselves, he supposed that the knowledge of the Real is gained from the requirement of the known-objects; so he said:

§14

إن المعلوماتِ أعطت الحقَّ العلمَ من نفسها. وفاته أنه إنما اقتضت ما علمها عليه، بالعلم الكليِّ الأصليِّ النفسيِّ، قبل خلقها وإيجادها.

that the known-objects gave the Real the knowledge from themselves. And it escaped him that they required only what He [already] knew them [to be] upon, by the universal, original, self-related knowledge, before their

creation and their bringing-into-existence.

§15 فإنها ما تعيّنت في العلم الإلهي إلاَّ بما علمها، وإلاَّ بما اقتضته ذواتها.

For they were not individuated in the divine knowledge except by what He knew them [to be], and except by what their essences required.

> *The fixed entities (al-aʿyān al-thābita) are individuated in the divine knowledge by their own essences, but, al-Jīlī insists, God's knowledge of them is His own, original, and pre-eternal, 'before their creation,' not generated by them. The point distinguishes the eternal natures of things (which determine what they are) from the SOURCE of God's knowing (which is Himself).*

§16 ثم اقتضت بعد ذلك من نفسها أموراً, يعني غيرَ ما علمها عليه أولاً --

Then they required, after that, of themselves, [certain] matters, meaning, other than what He [first] knew them [to be] upon --

§17 فحكم لها ثانياً بما اقتضته، وما حكم لها إلاَّ بما علمها عليه.

so He ruled, for them, secondly, by what they required; and He ruled for them only by what He

[already] knew them [to be] upon.

§18

فتأمّل، فإنها مسألةٌ لطيفة. ولو لم يكن الأمرُ كذلك، لم يصحّ له من نفسه الغِنى عن العالمين.

So ponder, for it is a subtle question. And were the matter not so, His self-sufficiency (al-ghinā), from Himself, [independent] of the worlds, would not be valid for Him.

al-Jīlī's theological reason for correcting Ibn al-ʿArabī: God is 'self-sufficient, independent of the worlds' (al-ghaniyy ʿan al-ʿālamīn, Āl ʿImrān 3:97 / al-ʿAnkabūt 29:6). If His knowledge depended on the creatures (as Ibn al-ʿArabī's formula seems to make it), His self-sufficiency would fail. Independence of the divine knowledge is required by divine self-sufficiency.

§19

لأنه إذا كانت المعلوماتُ أعطته العلمَ من نفسها، فقد توقّف حصولُ العلم له على المعلومات. ومن توقّف وصفُه على شيءٍ، كان مفتقراً إلى ذلك الشيء في ذلك الوصف.

Because, if the known-objects gave Him the knowledge from themselves, [then] the obtaining of the knowledge, for Him, [would] depend upon the known-objects; and whoever's quality depends upon a thing is in need of that thing in that quality.

§20

ووصفُ العلمِ له وصفٌ نفسيٌّ، فكان يلزم من هذا أن يكون في نفسه مفتقراً إلى شيءٍ. تعالى عن ذلك علوّاً كبيراً.

And the quality of Knowledge, for Him, is a self-related quality; so it would follow, from this, that He should be, in Himself, in need of [some]thing. Exalted is He above that, a great exaltation!

§21

فيُسمّى الحقُّ عليماً، بنسبة العلم إليه مطلقاً؛ ويُسمّى عالماً، بنسبة معلومية الأشياء إليه؛ ويُسمّى علاّماً، بنسبة العلم ومعلومية الأشياء له معاً. فالعليمُ اسمُ صفةٍ نفسية، لعدم النظر فيه إلى شيءٍ مما سواه.

So the Real is named 'the Knower' (al-ʿAlîm), by the relation of the knowledge to Him absolutely; and He is named 'the Knowing-One' (al-ʿĀlim), by the relation of the known-ness of the things to Him; and He is named 'the All-Knower' (al-ʿAllām), by the relation of [both] the knowledge and the known-ness of the things to Him together. So 'al-ʿAlîm' is the name of a self-related attribute, for the absence of

[any] regard, in it, to anything other than Him.

§22 إذ العلمُ ما تستحقه النفسُ في كمالها لذاتها.

since Knowledge is what the Self deserves, in its perfection, for its [own] essence.

§23 وكذلك العالِمُ، فاسمُ صفةٍ فعلية، وذلك علمُه للأشياء، سواء كان علمَه لنفسه أو بغيره.

And likewise 'al-ʿAlīm' (the Knowing-One): it is the name of an act-related attribute, and that is His knowledge of the things, whether it be His knowledge of Himself or of another.

§24 وأنها فعلية، لأنك تقول: عالِمٌ بنفسه, يعني عَلِمَ نفسه, وعالِمٌ بغيره, يعني علم غيره, ولا بد أن تكون صفةً فعلية.

And [the proof] that it [al-ʿAlīm] is act-related is that you say: 'knowing of himself', meaning, he knew himself, and 'knowing of another', meaning, he knew another, and it must [therefore] be an act-related attribute.

§25

وكذلك العلاّمُ، فبالنظر إلى النسبة العلمية، اسمُ صفةٍ نفسية، كالعليم؛ وبالنظر إلى نسبة معلومية الأشياء له، فاسمُ صفةٍ فعلية. ولهذا غلب وصفُ الخلق باسم العالِم، دون العليم والعلاّم.

And likewise 'al-ʿAllām' (the All-Knower): by regard to the relation of knowledge, it is the name of a self-related attribute, like al-ʿAlīm; and by regard to the relation of the known-ness of the things to him, it is the name of an act-related attribute. And for this, the describing of the creation by the name 'al-ʿAlim' (knowing) prevailed, rather than 'al-ʿAlīm' and 'al-ʿAllām.'

§26

فيُقال: فلانٌ عالِمٌ، ولا يُقال: عليمٌ ولا علاّمٌ مطلقاً. اللهم إلاَّ إن قُيِّد، فيُقال: فلانٌ عليمٌ بأمر كذا. وأما 'علاّمٌ' فلم يَرِد بأمرٍ كذا، ولا 'علاّمٌ' مطلقاً. فإن وُصف شخصٌ بذلك، فلا بد من التقييد، فيُقال: فلانٌ علاّمٌ في فنّ كذا, وهذا على سبيل التوسّع والتجوّز. وليس قولُهم: فلانٌ علاّمةٌ، من هذا القبيل، لأن ذلك ليس باسم الله، فلا يجوز أن يُقال: إن الله علاّمةٌ، فافهم.

So it is said: 'So-and-so is knowing (ʿālim),' and it is not said 'ʿalīm' or 'ʿallām' absolutely [of a human]. Unless, [that is,] it be restricted, so it is said: 'So-and-so is knowing (ʿalīm) of such-and-such a matter.' As for 'ʿallām,' it does not come [applied] to such-and-such a

matter, nor [is it said] "ʿallām" absolutely. So if a person is described by that, restriction is necessary, [and] it is said: 'So-and-so is an all-knower (ʿallām) in such-and-such an art', and this is by way of [linguistic] expansion and [permissible] figure. And their saying 'So-and-so is an ʿallāma [a great savant]' is not of this kind, because that [form] is not a name of God; so it is not permissible to say that God is an "ʿallāma." So understand.

A grammatical-theological note on the divine names of knowing: al-ʿAlīm (intensive, self-related), al-ʿĀlim (active participle, act-related), al-ʿAllām (hyperbolic, both). Humans are normally called ʿālim; ʿalīm/ʿallām only with restriction (of a specific field). The intensive ʿallāma (savant) is pointedly NOT among God's names, a small but precise point of divine-name discipline.

§27

وكعلمِ أن العلمَ أقربُ الأوصاف إلى الحيّ، كما أن الحياة أقربُ الأوصاف إلى الذات. لأنّا قد بيّنا في الباب الذي قبل هذا أن وجودَ الشيء لنفسه حياتُه، وليس وجودُه غيرَ ذاته.

And [know,] as is known, that Knowledge is the nearest of the qualities to the Living,

just as Life is the nearest of the qualities to the Essence. Because we have explained, in the chapter before this [Bāb 16], that the existence of a thing for itself is its life, and its existence is not other than its essence.

GLOSSARY: DHAT

§28

فلا شيءَ أقربُ إلى الذات من وصف الحياة، ولا شيءَ أقربُ إلى الحياة من العلم. لأن كل حيٍّ لا بد أن يعلم علماً ما.

So nothing is nearer to the Essence than the quality of Life, and nothing is nearer to Life than Knowledge. Because every living thing must know [by] some knowledge.

GLOSSARY: DHAT

§29

سواء كان إلهامياً، كعلم الحيوانات والهوامّ بما ينبغي لها وبما لا ينبغي، من المأكل والمسكن والحركة والسكون.

whether it be inspirational: like the knowledge of the animals and the [crawling] vermin, of what is fitting for

them and what is not fitting, of food, dwelling, motion, and rest.

§30

فهذا العلمُ هو لازمٌ لكل حيّ، وإن كان بديهياً ضرورةً، أو تصديقياً، كعلم الإنسان والملائكة والجانّ. فحصل من هذا أن العلمَ أقربُ الأوصاف إلى الحياة.

So this knowledge is necessary for every living thing: even if it be intuitive [/self-evident] of necessity, or assent-based [/discursive], like the knowledge of the human, the angels, and the jinn. So it results from this that Knowledge is the nearest of the qualities to Life.

§31

ولهذا كنّى الله تعالى عن العلم بالحياة، فقال: {أَوَمَن كَانَ مَيْتاً فَأَحْيَيْنَاهُ} [الأنعام: 122]،

And for this, God (exalted is He) made [the word] 'life' a metonym for knowledge; [and] so He said: 'Is one who was dead, [and] We gave him life' (6:122, al-Anʿām) --

QURʾĀN 6:122: AL-ANʿĀM 6:122, OPENING CLAUSE; THE WITNESS NUMBERS THIS CLAUSE '1 OF AL-ANʿĀM,' BUT IT IS PART OF THE SINGLE VERSE 6:122: GLOSSED CLAUSE-BY-CLAUSE ACROSS §31-35

§32

يعني جاهلاً فعلّمناه. {وَجَعَلْنَا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ} [الأنعام: 122]،

meaning [one who was] ignorant, [and] We taught him. 'And We made for him a light by which he walks among the people' (6:122, al-Anʿām) --

QUR'ĀN 6:122: AL-ANʿĀM 6:122, SECOND CLAUSE (WITNESS 'VERSE 2')

§33

أي: يفعل بمقتضى ذلك العلم. {كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ} [الأنعام: 122]،

that is: he acts by the requirement of that knowledge. '[Is he] like one whose likeness is in the darknesses' (6:122, al-Anʿām) --

QUR'ĀN 6:122: AL-ANʿĀM 6:122, THIRD CLAUSE (WITNESS 'VERSE 3')

§34

يعني في ظلمة الطبيعة التي هي عينُ الجهل. {لَيْسَ بِخَارِجٍ مِّنْهَا} [الأنعام: 122]،

meaning, in the darkness of [created] nature, which is the very [reality of] ignorance. 'Not coming out of them' (6:122, al-Anʿām) --

QUR'ĀN 6:122: AL-AN'ĀM 6:122, FOURTH CLAUSE (WITNESS 'VERSE 4')

§35

لأن الظلمةَ لا تهدي إلاَّ إلى الظلمة، فلا يُتوصَّل بالجهل إلى العلم, أعني بالجهل الطبيعي, ولا يمكن للجاهل أن يخرج من الجهل بالجهل. {كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ} [الأنعام: 122]،

because the darkness guides only to the darkness; so [knowledge] is not reached by ignorance, I mean, by the natural ignorance, and it is not possible for the ignorant one to come out of ignorance by ignorance. 'Thus is made fair to the disbelievers what they used to do' (6:122, al-An'ām) --

QUR'ĀN 6:122: AL-AN'ĀM 6:122, FIFTH CLAUSE (WITNESS 'VERSE 5'); ALL FIVE CLAUSES §31-35 ARE THE ONE VERSE 6:122

§36

أي: الساترين وجودَ الله تعالى بوجودهم. فلا يشهدون من أنفسهم ومن الموجودات سوى مخلوقيتها، فيسترون بذلك وجهَ الله، ويقولون: وصفُه أن لا يكون مخلوقاً، وأن لا يكون مسبوقاً بالعدم. ولم يشعروا أن الحقَّ سبحانه وتعالى، وإن ظهر في مخلوقاته، فإنما يظهر فيها بوصفه الذي يستحقه لنفسه.

that is, [to] the coverers [al-kāfirīn] of the existence of God (exalted is He) by their [own] existence. So they witness, of themselves and of the existents, nothing but their createdness; [and] so

they cover, by that, the Face of God, and they say: 'His quality is that He not be created, and that He not be preceded by non-existence.' And they did not realize that the Real (glory be to Him, exalted is He), even though He appears in His creatures, appears in them only by His [own] quality which He deserves for Himself.

al-Jīlī plays on the root meaning of kāfir ('coverer'): the disbelievers are those who 'cover' God's existence with the creatures' existence: seeing only createdness, and so veiling the Face of God. Their error is to think His appearing in the creatures would taint Him with createdness; rather (§37) He appears 'only by His own quality,' untouched by creaturely deficiency.

§37

فلا يلحق به شيءٌ من نقائص المحدثات.
وإن استند إليه شيءٌ من نقائص المحدثات،
ظهر كمالُه في تلك النقائص،

So nothing of the deficiencies of the originated [things] attaches to Him. And if something of the deficiencies of the originated [things] leans upon Him, His

perfection appears in those deficiencies,

§38 فارتفع حكمُ النقص عنها، فكانت كاملةً باستنادها إليه. فلا يكون من الكامل إلاَّ ما هو كامل، ولا يستند إلى الكامل إلاَّ ما يلحق به النقص. وفي ذلك قال:

[and] so the rule of deficiency is lifted from them, [and] so they became perfect by their leaning upon Him. For there comes, from the Perfect, only what is perfect; and there leans upon the Perfect only what [otherwise] deficiency attaches to. And concerning that he said:

§39 يُكمِّلُ نُقصانَ القَبيحِ جمالُه ..... إذا لاح فيه، فهو للقبحِ رافعُ

His beauty perfects the deficiency of the ugly; / when it gleams in it, it is the lifter of the ugliness.

§40 ويرفعُ مقدارَ الوضيعِ جلالُه ..... فما ثَمَّ نقصانٌ، ولا ثَمَّ واضعُ

And His majesty raises the worth of the lowly; / so there is no deficiency there, and no [one] lowering [there].

§41

ولما كان العلمُ لازماً للحياة، كما سبق، كانت الحياةُ أيضاً لازمةً للعلم، لاستحالة وجود عالِمٍ لا حياةَ له. وكلٌّ منهما لازمٌ ملزوم. وإذ قد عرفت هذا،

And since Knowledge is a necessary-concomitant of Life, as has preceded, Life too is a necessary-concomitant of Knowledge, for the impossibility of the existence of a knower who has no life. And each of the two is [both] a concomitant and an entailer. And since you have [now] known this:

§42

فقل: ما ثَمَّ لازمٌ ولا ملزوم، بالنظر إلى استقلال كل صفةٍ لله في نفسها. وإلاَّ لزم أن يكون بعضُ صفات الله مركَّباً من صفةٍ غيرها، أو من مجموع صفاته. وليس هو كذلك، تعالى الله عن ذلك علوّاً كبيراً.

then say: there is neither concomitant nor entailer there, by regard to the independence of each attribute of God in itself. Otherwise, it would follow that some of God's attributes be composed of [some] other attribute, or of the sum of His attributes, and it is not so; exalted is God above that, a great exaltation!

GLOSSARY: SIFAT

A subtle dialectic: at one consideration, Knowledge and Life mutually entail each other; but at the consideration of each attribute's independence in itself, there is no entailment at all, else a divine attribute would be 'composed' of another, making it complex. al-Jīlī holds both, denying any composition in God.

§43

فتقول مثلاً: صفةُ الخالقية غيرُ مركَّبةٍ من القدرة والإرادة والكلام، ولو كان المخلوقُ لا يوجد إلاَّ بهذه الصفات الثلاث؛ بل الصفةُ الخالقية صفةٌ لله تعالى واحدة.

So you say, for example: the attribute of Creator-ness is not composed of Power, Will, and Speech: even though the creature is not brought into existence except by these three attributes; rather, the attribute of Creator-ness is a single attribute of God (exalted is He).

GLOSSARY: SIFAT

§44

فهذه مستقلةٌ، غيرُ مركَّبةٍ من غيرها، ولا ملزومةٍ ولا لازمةٍ لسواها. وكذلك باقي الصفات، فليُتأمّل.

So this [attribute] is independent, not composed of [any] other, neither entailed-by nor entailing [any] other-than-it. And likewise the rest of the

attributes. So let it be pondered.

GLOSSARY: SIFAT

§45

وإذا صحّ هذا في حق الحق، فهو في حق الخلق أيضاً كذلك. لأنه سبحانه وتعالى خلق آدمَ على صورته، فلا بد أن يكون الإنسانُ نسخةً من كل صفةٍ من صفات الرحمن. فيوجد في الإنسان كلُّ ما يُنسب إلى الرحمن، حتى أنك تحكم للمحال بالوجوب بواسطة الإنسان. ألا تراك, إذا فرضتَ مثلاً، كما تفرض للمحال، أن ثَمَّة حياً لا علمَ له، أو عالماً لا حياةَ له, كان ذلك الحيُّ الذي لا علمَ له، أو العالِمُ الذي لا حياةَ له، موجوداً في عالم فرضك وخيالك، ومخلوقاً لربك؟

And if this is valid in the case of the Real, it is, in the case of the creation, likewise. Because He (glory be to Him, exalted is He) created Adam upon His form, so the human must be a copy of every attribute of the attributes of the All-Merciful; [and] so there is found, in the human, everything that is ascribed to the All-Merciful, so [much so] that you adjudge the impossible to be necessary, by means of the human. Do you not see [that], if you posit, for example, as you posit for the impossible, that there is a living thing with no knowledge, or a knower with no life, [then] that living

thing with no knowledge, or that knower with no life, is existent in the world of your positing and your imagination, and [is] a created [thing] of your Lord?

GLOSSARY: KHAYAL

The human as the copy of all the divine attributes (from 'Adam upon His form,' sound, Bukhārī/Muslim), so much so that even the 'impossible' (a knower with no life) acquires a kind of existence through the human's imagination, which is itself a creation of God. This sets up the imaginal cosmology of §46-47.

§46

إذ الخيالُ بما فيه مخلوقٌ لله تعالى، فوُجد في العالم, بواسطة الإنسان, ما كان متخيَّله في غيره.

since the imagination, with what is in it, is a created [thing] of God (exalted is He); [and] so there was found, in the world, by means of the human, what was [only] imagined of it in another.

GLOSSARY: KHAYAL

§47

واعلم أن المحسوسَ فرعٌ لعالم الخيال، إذ هو ملكوتُه. فما وُجد في الملكوت، لا بد أن يظهر في الملك منه, بقدر القوابل والوقت والحال, ما يكون نسخةً لذلك الموجود في الملكوت.

And know that the sensible is a branch of the world of imagination, since it [imagination] is its dominion-realm (malakūt). So whatever is found in the dominion-realm must appear, in the kingdom (al-mulk), of it, according to the [capacity of the] receptacles, the time, and the state, [as] what is a copy of that [thing] existing in the dominion-realm.

GLOSSARY: KHAYAL, MULK-MALAKUT-JABARUT

The imaginal cosmology: the world of imagination (ʿālam al-khayāl / al-mithāl) is the malakūt (the inner, dominion-realm) of which the sensible world (al-mulk) is the outer 'branch', so that whatever is realized in the imaginal realm descends, as a copy, into the sensible, as the receptacles and conditions permit. This is the Akbarian doctrine of the intermediate imaginal world; al-Jīlī promises a fuller treatment (§50).

§48

وتحت هذه الكلمات من الأسرار الإلهية ما لا يمكن شرحُه. فلا تهملها، فإنها مفاتيحُ للغيب، الذي إن صحّ بيدك،

And beneath these words are, of the divine secrets, what cannot be explained. So do not neglect them, for they are keys to the unseen, which, if

it is made sound in your hand,

§49

فتحتَ بها أقفالَ الوجود جميعِه، أعلاه وأسفله.

you would open by them the locks of all existence: its highest and its lowest.

§50

وسيأتي الكلامُ على عالم الملكوت في محله من هذا الكتاب، إن شاء الله تعالى.

And the discourse on the dominion-realm (al-malakūt) will come, in its place in this book, if God (exalted is He) wills.

GLOSSARY: MULK-MALAKUT-JABARUT

§51

فقل في العلم والحياة وغيرهما من الصفات، إن شئت بالتلازم، وإن شئت بعدمه.

So say, concerning Knowledge and Life and other than them of the attributes, if you wish, by [their] mutual-entailment, and if you wish, by its absence.

GLOSSARY: SIFAT

§52

وتوسّعْ في الجناب الإلهي، القائل على لسان نبيه: {إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ} [العنكبوت: 56].

And expand [/range freely], in the divine Side: the One who said, upon the tongue of His prophet: 'Truly My earth is vast, so worship Me [alone]' (29:56, al-ʿAnkabūt).

QURʾĀN 29:56: AL-ʿANKABŪT 29:56, THE CLAUSE 'INNA ARḌĪ WĀSIʿATUN FA-IYYĀYA FA-ʿBUDŪN'

§53

وقال رحمه الله تعالى في معنى ذلك:

And he (may God, exalted is He, have mercy on him) said, in the meaning of that:

§54

عجبٌ لبحرٍ هاجَ في زخراتِه ..... متلاطِمِ الأمواجِ في طفحاتِه

A wonder, for a sea [that] surged in its surgings, / its waves clashing, in its overflowings!

The closing sea-poem (§54-62) returns to al-Jīlī's standing figure of the Sea of the Essence (Bāb 2, Bāb 62): the seeker's 'ship of description' drowns in the Essence, and 'none is safe': the absolute annihilation of the knower in the known. 'Darknesses one above another' (§59) echoes al-Nūr 24:40.

§55

من كلِّ رانٍ تهتوي أرياحُه ..... فيُقيمُ طودَ الموجِ في جنباتِه

From every [side] that overcasts, its winds rush down, / [and] so [the sea] raises up the mountain of the wave in its flanks.

§56

والرعدُ فيه كأنه لتواترٍ ..... مثلُ الصدى للموجِ في زجراتِه

And the thunder in it: as though, for [its] continuous succession, / [it were] like the echo to the wave, in its [loud] roarings.

§57

والبرقُ يخطفُ كلَّ مقلةِ ناظرٍ ..... كالسيفِ يلمعُ في مدى هزّاتِه

And the lightning snatches away every eyeball of a beholder, / like the sword [that] gleams in the span of its brandishings.

§58

والسحبُ تُركَمُ بعضُها في بعضِها ..... والمُزنُ تُمطِرُ من هواءِ صفحاتِه

And the clouds are heaped, one upon another; / and the rain-clouds pour down, from the air of its expanses.

§59

ظلماتُ بعضٍ فوقَ بعضٍ قطرةٌ ..... مما حوى ذا البحرُ في ظلماتِه

Darknesses, one above another: [each] a [single]

drop / of what this sea has contained, in its darknesses.

§60 كيف السلامةُ فيه للصبِّ الذي ..... غرقت مركبُ وصفِه في ذاتِه

How [can there be] safety in it, for the love-stricken one / whose ship of description has drowned in its essence?

§61 أو كيف يصنعُ سابحٌ قُطعت ..... قوائمُه، ومن يقضي له بنجاتِه؟

Or how [can] a swimmer fare, whose / limbs have been cut off, and who would decree, for him, his deliverance?

§62 اللهُ أكبرُ ما بها من سالِمٍ ..... هيهاتَ في هيهاتَ في هيهاتِه

God is greatest! There is, in it, no [one] safe: / far off, [yet] in far off, [yet] in its far-off-ness!

Collation. *Two-witness collated. Bāb 17 of the foundational opening band (al-ʿIlm, Knowledge): the second of the dedicated attribute-chapters. Witness 2 (ibnalarabi.com id=20) clean of website navigation text; the trailing site search box excluded. Two embedded poems (8-verse opening qaṣīda §2-9; 9-verse sea-poem §54-62) and an interior 2-verse couplet (§39-40). Doctrinally notable for al-Jīlī's EXPLICIT correction of his master Ibn al-ʿArabī on the independence of divine knowledge (§11-20). The witness mis-numbers the five clauses of al-Anʿām 6:122 as 'verses 1-5 of al-Anʿām' (a clause-*

numbering quirk of the digital edition); all five are the single verse 6:122, corrected in the loci. Several kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.

Qur'ān. *Two loci verified verbatim against alquran.cloud, all verse references correct on the surah: al-Anʿām 6:122, quoted in five interwoven clauses (§31-35): the witness numbers the clauses '1-5 of al-Anʿām,' but all five are the single verse 6:122 (the dead-given-life / light / darknesses verse); corrected. al-ʿAnkabūt 29:56 'inna arḍī wāsiʿatun fa-iyyāya fa-ʿbudūn' (§52). The two poems (§2-9, §54-62) and the couplet (§39-40) are al-Jīlī's own. 'God's self-sufficiency from the worlds' (§18) alludes to Āl ʿImrān 3:97 / al-ʿAnkabūt 29:6; 'Adam upon His form' (§45) is sound (Bukhārī/Muslim, cf. Bāb 4 §16).*

⁂

The one knowledge, the correction of Ibn al-ʿArabī, and the imaginal dominion-realm

Bāb 17 treats Knowledge as a single, self-related, pre-eternal attribute by which God knows Himself and His creation alike, summary in the unseen and detailed in the witnessed. Its centerpiece is al-Jīlī's correction of Ibn al-ʿArabī: where his master held that "the objects of God's

knowledge give God knowledge of themselves," al-Jīlī insists that God knows the things by "an original knowledge from Himself," not gained from them, for otherwise His knowledge would depend on the creatures, and His self-sufficiency, "independent of the worlds," would fail. The fixed entities are individuated in the divine knowledge by their own essences, yet the source of God's knowing them is Himself, before their creation; what looks like the objects informing Him is His secondary ruling, confirming what He eternally knew. From there al-Jīlī parses the names of knowing, al-ʿAlīm (self-related), al-ʿĀlim (act-related), al-ʿAllām (both), and why the intensive ʿallāma is not a divine name, and argues that Knowledge is the nearest attribute to Life as Life is to the Essence, since every living thing must have some knowledge, even the inspirational knowledge of animals. He reads the "dead given life" verse (6:122) as the giving of knowledge to one ignorant, and the disbelievers' "darkness" as the natural ignorance from which one cannot escape by ignorance, playing on kāfir as "coverer" of God's existence by the creatures' own. He then states a careful doctrine of attribute-independence (Knowledge and Life mutually entail, yet each attribute is independent and uncomposed, lest God be made complex), extends it to the human (the copy of every attribute of the All-Merciful, in whom even the "impossible" gains imaginal existence), and sets out the imaginal cosmology: the world of imagination is the malakūt of which the sensible mulk is a copied branch, "keys to the unseen" by which "the locks of all existence" would open. The chapter closes on the Sea-of-the-Essence poem, where the seeker's "ship of description drowns" and "none is safe." Recorded in al-Jīlī's voice, with his independent correction of his master surfaced, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 18: Will · full parallel manuscript

The eighteenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The third of the dedicated attribute-chapters, it treats Will, "the first of the [tender] inclinations," the first movement of the love by which the Hidden Treasure brings itself forth to be known. The opening twelve-verse qaṣīda sets Will at the origin of manifestation (its rule "preceding" the other attributes), and the prose defines it as the disclosure of the Real's knowledge specifying the known-objects with existence, "created" only in respect of its ascription to us, in itself the pre-eternal Will of God. al-Jīlī then maps the nine loci of Will as the ascending stages of love, inclination, ardent-attachment, tender-yearning, infatuation, passion, consuming-love, and passionate-love (ʿishq), which he calls "the pure, sheer Essence", gives a plain definition of annihilation (fanāʾ), and closes with a second open correction of his master.

Editorial note. Two things stand out. First, this chapter, like the one before it, openly corrects Ibn al-ʿArabī by name (§35-38), here on divine free-choice. Ibn al-ʿArabī had held, in the Futūḥāt, that God cannot strictly be called "free-choosing" (mukhtār), because He acts not by choice but according to what the fixed entities eternally require of themselves. al-Jīlī states the view fairly, grants that his master "won a secret of the Will-disclosure" but that "more escaped him than he won," and corrects it from "the self-disclosure of Might": God is genuinely free-choosing, "not by necessity", clinched by scripture itself,

"And your Lord creates what He wills, and chooses" (28:68). Taken with Bāb 17's correction (on the independence of divine knowledge), the two together defend God's freedom and self-sufficiency against the necessitarian drift of the fixed-entities doctrine, and show al-Jīlī thinking with, and past, his master. Second, the chapter's nine stages of love and its definition of fanā' deserve a careful reading: fanā' is given plainly as "the absence of the person's awareness of himself" under the overmastering of love, an experiential effacement of self-regard, not an ontological dissolution into God (which the laṭīfa doctrine of Bāb 14 already excludes); and the highest ʿishq in which "the lover is named lover and beloved" is the love-identity of Bāb 13 §15 ("not two essences"), not a substantial merger. A second-reader pass is advisable.

الباب الثامن عشر في الإرادة

Chapter Eighteen: On Will (al-Irāda)

§2

وفيها قال رحمه الله:

And concerning it he (may God have mercy on him) said:

§3

إن الإرادةَ أولُ العَطَفاتِ ..... كانت لنا وله من النفحاتِ

Truly the Will is the first of the [tender] inclinations; / it was, for us and for Him, of the [gracious] breaths.

§4

ظهر الجمالُ بها من الكنزِ الذي ..... قد كان في التعريفِ كالنكراتِ

By it the Beauty appeared, from the Treasure which / had been, in [respect of] definiteness, as the indefinite [things].

'The Treasure' is the Hidden Treasure of the famous ḥadīth qudsī ('I was a hidden treasure and loved to be known, so I created the creation that I might be known'). It is the structural motif of the chapter: Will is the first stirring of that love-to-be-known, the first movement of self-manifestation. The tradition is a cornerstone of Sufi cosmology but is not found in the canonical hadith collections.

§5

فبدت محاسنُه على أعطافِه ..... وهو الخليقةُ صورةُ الجَلَواتِ

So its beauties appeared upon its [own] flanks: / and it [the creation] is the creation, the form of the [bridal] unveilings.

§6

لولاه, أي لولا محاسنُه, اقتضت ..... من نفسها إيجادَ مخلوقاتِ

Were it not for it, that is, were it not for His beauties,

[which] required, / of themselves, the bringing-into-existence of creatures,

§7

ما كان مخلوقاً، ولولا كونُهم ..... ما كان منعوتاً بحُسنِ صفاتِ

[the creation] would not have been created; and were it not for their being, / He would not have been described by the comeliness of attributes.

The mutual-manifestation (Bāb 8, Bāb 14 §40): the creation appears by God, and God is 'described by the comeliness of attributes' through the creatures who manifest them. This is the correlativity of disclosure, not a dependency of God's being: as the next verses make clear with the two-mirrors image.

§8

ظهروا به، وبهم ظهورُ جمالِه ..... كلٌّ لكلٍّ مظهرُ الحسناتِ

They appeared by Him, and by them [is] the appearing of His beauty; / each, for each, is the locus-of-manifestation of the good things.

§9

والمؤمنُ الفردُ الوحيدُ لمؤمنٍ ..... فيما روى المختارُ كالمرآةِ

And the Believer (al-Mu’min), the Single, the Unique, is, for a believer, / in what the Chosen One [the

Prophet] related, like the mirror.

> *A double play: al-Mu'min is a divine Name (the Believing / the Granter-of-security), and 'the believer is the mirror of the believer' is a prophetic saying (Abū Dāwūd, ḥasan). So God (al-Mu'min) and the believing servant are 'two mirrors that face each other' (§10): the reciprocal disclosure of the two facing mirrors of Bāb 2 §19.*

§10

هو مؤمنٌ، والفردُ منّا مؤمنٌ ..... كمرآتينِ تقابَلا بالذاتِ

He is Believing (Mu'min), and the singular one of us is a believer: / like two mirrors that face each other, by the Essence.

§11

فبدت محاسنُه بنا، وبدت محا ..... سنُنا به، من غيرِ ما إثباتِ

So His beauties appeared by us, and our / beauties appeared by Him: without [any] affirmation [of duality].

§12

وبنا تسمّى، بل تسمّينا به ..... كلٌّ لكلٍّ نسخةُ الآياتِ

And by us He was named: nay, by Him we were named; / each, for each, is the copy of the signs [āyāt].

§13

لولا إرادتُه التعرّفَ، لم يكن ..... للكنزِ إبرازٌ من الخفياتِ

Were it not for His will to be-known, there would not have been, / for the Treasure, a bringing-forth from the hidden [things].

§14

فلذلك المعنى تقدّم حكمُها ..... عن سائرِ الأوصافِ والنِّسباتِ

So for that meaning, its [Will's] rule preceded / [that of] the rest of the qualities and the relations.

Will's priority among the attributes: because Will is the first movement of the love-to-be-known by which the Hidden Treasure brings forth the creation, 'its rule preceded' that of the other attributes: it is the first 'inclination' (§3) toward manifestation.

§15

اعلم أن الإرادة صفةُ تجلي علمِ الحق على حسب المقتضى الذاتي. فذلك المقتضى هو الإرادة، وهي تخصيصُ الحق تعالى لمعلوماته بالوجود، على حسب ما اقتضاه العلم.

Know that the Will is the attribute of the self-disclosure of the Real's knowledge, according to the essential requirement. So that requirement is the Will, and it is the Real's (exalted is He) specifying of His known-objects with existence,

according to what the knowledge required.

GLOSSARY: TAJALLI

§16

فهذا الوصفُ فيه تسمى الإرادة. والإرادةُ المخلوقةُ فينا هي عينُ إرادة الحق سبحانه وتعالى، لكن لما نُسبت إلينا، كان الحَدَثُ اللازمُ لنا لازماً لوصفنا، بأن الإرادة مخلوقة, يعني إرادتَنا.

So this quality, in it, is named 'the Will.' And the created will in us is the very [reality of] the Will of the Real (glory be to Him, exalted is He); but since it was ascribed to us, the createdness necessary to us was necessary to our quality, [namely,] that the will is created: meaning, our will.

§17

وإلاَّ فهي، بنسبتها إلى الله تعالى، عينُ الإرادة القديمة التي هي له. وما معناها, من إبراز الأشياء على حسب مطلوبها, إلاَّ لنسبتها إلينا.

Otherwise, it, by its ascription to God (exalted is He), is the very [reality of] the pre-eternal Will that is His. And its meaning, of bringing the things forth, according to its object, is [reckoned 'created'] only by its ascription to us.

§18

وهذه النسبةُ هي المخلوقة. فإذا ارتفعت النسبةُ التي لها إلينا، ونُسبت إلى الحق على ما هي عليه له، انفعلت بها الأشياء، فافهم.

And this ascription is the created [thing]. So when the ascription that it has to us is lifted, and it is ascribed to the Real as it is His, the things become passive [/responsive] to it. So understand.

> *The same logic as the laṭīfa doctrine of Bāb 14: 'created' belongs only to the ASCRIPTION of the will to us, not to the will itself, which is the Real's pre-eternal Will. When that creaturely ascription is lifted (in the friend annihilated from himself), the will is the Real's, and 'the things become responsive to it': the basis of the himma (creative aspiration) of the people of God (Bāb 14 §90).*

§19

كما أن وجودَنا، بنسبته إلينا، مخلوقٌ، وبنسبته إلى الله، قديمٌ. وهذه النسبةُ هي الضروريةُ التي يعطيها الكشفُ

[This is] as our existence: by its ascription to us, [it is] created, and by its ascription to God, [it is] pre-eternal. And this ascription is the necessary [truth] that the unveiling gives,

GLOSSARY: KASHF

§20

والذوقُ، أو العلمُ القائمُ مقامَ العين. فما ثَمَّ إلاَّ هذا، فافهم.

and [the] tasting, or the knowledge standing in the place of [direct] vision. For there is nothing [there] but this. So understand.

GLOSSARY: KASHF

§21

واعلم أن الإرادة لها تسعةُ مظاهر في المخلوقات:

And know that the Will has nine loci-of-manifestation in the creatures:

§22

المظهر الأول: هو الميل، وهو انجذابُ القلب إلى مطلوبه. فإذا قوي جداً، سُمّي ولَعاً.

The first locus: it is inclination (al-mayl), and it is the heart's being drawn to its object. So when it grows very strong, it is named ardent-attachment (walaʿ).

§23

وهو المظهرُ الثاني للإرادة. ثم كذا اشتدّ وزاد، سُمّي صَبابةً. وهو إذا أخذ القلبُ في الاسترسال فيمن يحبّ، فكأنه انصبَّ كالماء إذا فرغ، لا يجد بُدّاً من الانصباب.

And it [walaʿ] is the second locus of the Will. Then, [when] it likewise intensified and increased, it is named tender-yearning (ṣabāba). And it is when the heart takes

to flowing-out toward the one it loves: as though it poured itself out, like water [which], when it is emptied, finds no escape from pouring.

§24 وهذا هو المظهرُ الثالث للإرادة. ثم إذا تفرَّغ له بالكلية، وتمكّن ذلك منه، سُمّي شَغَفاً.

And this [ṣabāba] is the third locus of the Will. Then, when [the heart] is wholly emptied for it [the beloved], and that becomes firmly established in it, it is named infatuation (shaghaf).

§25 وهو المظهرُ الرابع للإرادة. ثم كذا استحكم في الفؤاد، وأخذه عن الأشياء، سُمّي هوىً.

And it [shaghaf] is the fourth locus of the Will. Then, [when] it likewise took firm hold in the heart, and took it [away] from [all other] things, it is named passion (hawā).

§26 وهو المظهرُ الخامس. ثم كذا استوفى حكمَه على الجسد، سُمّي غراماً.

And it [hawā] is the fifth locus. Then, [when] it likewise fulfilled its rule over

the body, it is named consuming-love (gharām).

§27

وهو المظهرُ السادس. والعشقُ هو الذاتُ المحضُ الصرف، الذي لا يدخل تحت رسمٍ ولا نعتٍ ولا وصف. فهو, أعني العشق, في ابتداء ظهوره، يُفني العاشقَ، حتى لا يبقى له اسمٌ ولا رسمٌ ولا نعتٌ ولا وصف.

And it [gharām] is the sixth locus. And passionate-love (al-ʿishq) is the pure, sheer Essence, which does not enter under [any] mark, nor descriptor, nor quality. So it, I mean al-ʿishq, at the onset of its appearing, annihilates the lover, until there remains for him neither name, nor mark, nor descriptor, nor quality.

GLOSSARY: DHAT

al-Jīlī's ascending stages of love as the loci of the Will: inclination (mayl), ardent-attachment (walaʿ), tender-yearning (ṣabāba), infatuation (shaghaf), passion (hawā), consuming-love (gharām), and finally passionate-love (ʿishq), which he calls 'the pure, sheer Essence' itself. The digital witness explicitly numbers only through the sixth (gharām) and then treats ʿishq as the culmination without numbering the remaining stages; the stated 'nine' (§21) is thus not fully enumerated in this witness, a point for print-scan collation.

§28

فإذا امتحق العاشقُ وانطمس، أخذ العشقُ في فناء المعشوق والعاشق. فلا يزال يفنى منه الاسمُ، ثم الوصفُ، ثم الذاتُ، فلا يبقى

So when the lover is effaced and obliterated, passionate-

عاشقٌ ولا معشوق. فحينئذٍ يظهر العاشقُ بالصورتين، ويتصف بالصفتين، فيُسمّى بالعاشق، ويُسمّى بالمعشوق. وفي ذلك أقول:

love takes to the annihilation of the beloved and the lover [together]. So there does not cease to be annihilated, of it, the name, then the quality, then the Essence: [until] there remains neither lover nor beloved. And then the lover appears in the two forms, and is qualified by the two qualities, [and] so is named 'lover' and is named 'beloved.' And concerning that I say:

GLOSSARY: DHAT

The lover-becomes-beloved is the love-identity of the highest ʿishq, not a merger of two substances: it is the same union al-Jīlī defines elsewhere as 'the very self of the lover [being] the beloved' (Bāb 13 §15), 'not two essences.' The 'annihilation of the beloved and the lover together' is fanāʾ, defined plainly in §32-33, not the ḥulūl/ittiḥād the book denies throughout.

§29

العشقُ نارُ اللهِ, أعني المُوقَدةْ ..... فأفولُها فطلوعُها في الأفئدةْ

Passionate-love is the Fire of God, I mean, the kindled [one], / so its setting, then its rising, is in the hearts.

'The Fire of God, the kindled' (nāru llāhi l-mūqada) is al-Humaza 104:6, which al-Jīlī reads as the fire of divine love kindled in the hearts, setting and rising there.

§30

نبأٌ عظيمٌ، أهلُه هم فيه ..... مختلفونَ,
أعني في المكانةِ والجِدةْ

A mighty tiding, its people, in it, / are differing, I mean, in [their] rank and [their] portion.

'A mighty tiding, concerning which they differ' weaves Ṣād 38:67-68 / al-Naba' 78:2-3, here applied to love: the people of love differ only in rank and portion, scattered around the one 'point' of 'ishq (§31).

§31

فتراهم في نقطةِ العشقِ الذي ..... هو
واحدٌ، متفرقينَ على جِدةْ

So you see them, in the point of passionate-love, which / is one, scattered, [each] apart.

§32

واعلم أن هذا الفناء هو عبارةٌ عن عدم الشعور، باستيلاء حكم الذهول عليه. ففناؤه عن نفسه عدمُ شعوره به، وفناؤه عن محبوبه باستهلاكه فيه.

And know that this annihilation is an expression for the absence of awareness, by the overmastering of the rule of stupefaction upon him. So his annihilation from himself is his not being aware of it, and his annihilation

from his beloved is by his being consumed in it.

§33

فالفناءُ في اصطلاح القوم هو عبارةٌ عن عدم شعور الشخص بنفسه، ولا بشيءٍ من لوازمها.

So annihilation (al-fanā’), in the terminology of the folk, is an expression for the absence of the person's awareness of himself, nor of anything of its [the self's] concomitants.

al-Jīlī's plain technical definition of fanā’, the absence of self-awareness under the overmastering of love, a useful corrective to popular over-readings: it is a psychological/experiential effacement of self-regard, not an ontological dissolution of the self into God (which the laṭīfa doctrine of Bāb 14 already rules out).

§34

فإذا علمت هذا، فاعلم أن الإرادة الإلهية المخصِّصة للمخلوقات على كل حالةٍ وهيئةٍ، صادرةٌ من غير علةٍ ولا بسبب، بل محضُ اختيارٍ إلهي. لأنها, أعني الإرادة, حكمٌ من أحكام العظمة، ووصفٌ من أوصاف الألوهية. فألوهيتُه وعظمتُه لنفسه، لا لعلة.

So when you have known this, [then] know that the divine Will, [which is] the specifier of the creatures upon every state and configuration, issues without [any] cause and not by [any] reason; rather, [it is] pure divine choice (ikhtiyār ilāhī). Because it, I mean the Will, is

a rule of the rules of Grandeur, and a quality of the qualities of Divinity. So His Divinity and His Grandeur are for Himself, not for a cause.

The thesis al-Jīlī will defend against Ibn al-ʿArabī: the divine Will issues 'without cause... pure divine choice,' grounded in His Grandeur, which is 'for Himself, not for a cause.' God's acting is free, not necessitated by the natures of things.

§35

وهذا بخلاف ما رأى الإمامُ محيي الدين بن العربي رضي الله عنه. فإنه قال: لا يجوز أن يُسمّى اللهُ مختاراً، لأنه لا يفعل شيئاً بالاختيار، بل يفعله على حسب ما اقتضاه العالَمُ من نفسه. وما اقتضى العالَمُ من نفسه إلاَّ هذا الوجه الذي هو عليه، فلا يكون مختاراً.

And this is contrary to what the Imam Muḥyī al-Dīn Ibn al-ʿArabī (may God be pleased with him) held. For he said: it is not permissible that God be named 'free-choosing' (mukhtār), because He does not do anything by choice; rather, He does it according to what the world required of itself. And the world required, of itself, nothing but this aspect that it

is upon, so He is not [strictly] free-choosing.

al-Jīlī's SECOND explicit correction of his master in two chapters (cf. Bāb 17 §11). At issue: Ibn al-ʿArabī's quasi-necessitarian position that God does not act by free choice but according to what the fixed entities (the 'world') eternally require of themselves, so that 'free-choosing' (mukhtār) is not strictly predicable of Him. The position is stated fairly, with full honorifics, before being answered (§37-39). The two corrections together defend the divine freedom and self-sufficiency against the necessitarian drift of the aʿyān-thābita doctrine.

§36

هذا كلامُ الإمام محيي الدين في الفتوحات المكية. ولقد تكلّم على سرٍّ ظفر به من تجلي الإرادة، وفاته منه أكثرُ مما ظفر به. وذلك من مقتضيات العظمة الإلهية.

This is the speech of the Imam Muḥyī al-Dīn, in the Meccan Openings (al-Futūḥāt al-Makkiyya). And he spoke upon a secret he won from the self-disclosure of the Will, and there escaped him, of it, more than what he won. And that is of the requisites of the divine Grandeur.

GLOSSARY: TAJALLI

A precise source-citation: al-Jīlī attributes the view to Ibn al-ʿArabī's al-Futūḥāt al-Makkiyya. His verdict is generous but firm, his master 'won a secret' of the Will-disclosure, but 'more escaped him than he won,'

because the fuller truth belongs to a higher disclosure (that of Might, §37).

§37

ولقد ظفرنا بما ظفر به، ثم عثرنا, بعد ذلك, في تجلي العزّة، على أنه مختارٌ في الأشياء، متصرّفٌ فيها، بحكم اختيار المشيئة الصادرة، لا عن ضرورةٍ ولا مريداً.

And we [too] won what he won; then we came upon, after that, in the self-disclosure of Might (al-ʿizza), [the truth] that He is free-choosing in the things, disposing in them, by the rule of the choice of the issuing Will: not by necessity, nor [merely as] a willer.

GLOSSARY: TAJALLI

al-Jīlī claims to have surpassed his master by a higher disclosure (the 'self-disclosure of Might'): God is genuinely 'free-choosing... not by necessity.' The Will-disclosure alone (Ibn al-ʿArabī's vantage) shows God specifying things per their natures; the higher Might-disclosure shows that this specifying is itself a free divine choice, not a necessity imposed by the things.

§38

بل شأنٌ إلهيٌّ ووصفٌ ذاتي، كما صرّح الله تعالى عن نفسه في كتابه، فقال: {وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ} [القصص: 68].

Rather, [it is] a divine affair and an essential attribute, as God (exalted is He) declared plainly, of Himself, in His Book, [and] so said: 'And

your Lord creates what He wills, and chooses' (28:68, al-Qaṣaṣ).

QUR'ĀN 28:68: AL-QAṢAṢ 28:68, 'WA-RABBUKA YAKHLUQU MĀ YASHĀ'U WA-YAKHTĀR', THE EXPLICIT QUR'ANIC AFFIRMATION OF DIVINE CHOOSING (WA-YAKHTĀR), AL-JĪLĪ'S DECISIVE PROOF-TEXT AGAINST THE DENIAL OF GOD'S BEING MUKHTĀR

GLOSSARY: DHAT

The clinching argument: scripture itself attributes 'choosing' (yakhtār) to God explicitly, so to deny that He is mukhtār contradicts the Qur'anic self-description. al-Jīlī lets revelation settle the dispute with his master in favor of genuine divine freedom.

§39

فهو القادرُ المختارُ، العزيزُ الجبارُ، المتكبّرُ القهارُ.

So He is the Powerful, the Free-choosing; the Mighty, the Compeller; the Proud, the Subduer.

Collation. *Two-witness collated. Bāb 18 of the foundational opening band (al-Irāda, Will), the third of the dedicated attribute-chapters. Witness 2 (ibnalarabi.com id=21) clean of website navigation text; the trailing site search box excluded. Two poems (a 12-verse opening qaṣīda §3-14 on Will and the Hidden Treasure; a 3-verse 'fire-of-God' poem §30-32). Sets out the NINE loci of Will as the ascending stages of love (mayl through ʿishq), the fanā' definition, and, doctrinally notable: a SECOND explicit correction of Ibn al-ʿArabī (§36-39), this time on divine free-choice (that God IS mukhtār). The witness explicitly numbers the love-stages through the 6th (gharām), then treats ʿishq as the culmination, so the stated 'nine' (§21) is*

not fully enumerated in the digital witness; flagged at §27. Several kāf-as-alif OCR garbles restored. No lossy drop of authorial prose.

Qur'ān. *One Qur'ān locus verified verbatim against alquran.cloud, verse reference correct: al-Qaṣaṣ 28:68 'wa-rabbuka yakhluqu mā yashā'u wa-yakhtār' (§39, al-Jīlī's proof-text that God is genuinely free-choosing, against Ibn al-ʿArabī). Allusions: 'the mighty tiding concerning which they differ' (§31, the love-poem), woven from Ṣād 38:67-68 / al-Naba' 78:2-3; the Hidden-Treasure ḥadīth qudsī 'I was a hidden treasure and loved to be known' (§4, §13, the structural motif of the chapter, a Sufi tradition not in the canonical collections); 'the believer is the mirror of the believer' (§9-10, Abū Dāwūd, ḥasan), played against the divine Name al-Mu'min. The two poems are al-Jīlī's own.*

⁂

Will as the first inclination, the nine stages of love, and the second correction of Ibn al-ʿArabī

Bāb 18 treats Will as the origin of manifestation. The opening qaṣīda sets it at the very first stirring of the Hidden Treasure's love-to-be-known: "the first of the inclinations," by which "the Beauty appeared from the Treasure," so that "were it not for His will to be known, there would not

have been, for the Treasure, a bringing-forth from the hidden", and so "its rule preceded that of the rest of the qualities." Through the two-mirrors image (God, al-Mu'min, and the believing servant "like two mirrors facing each other"), it states the reciprocal disclosure by which "His beauties appeared by us, and our beauties by Him, without affirmation of duality." The prose then defines Will as the disclosure of the Real's knowledge specifying the known-objects with existence, created only in respect of its ascription to us, in itself the pre-eternal Will of God, so that "when the creaturely ascription is lifted, the things become responsive to it" (the basis of the himma of the friends). al-Jîlî then sets out the nine loci of Will as the ascending stages of love, inclination (mayl), ardent-attachment (walaʿ), tender-yearning (ṣabāba), infatuation (shaghaf), passion (hawā), consuming-love (gharām), and passionate-love (ʿishq), "the pure, sheer Essence," at whose onset the lover is annihilated until "neither lover nor beloved remains" and "the lover is named lover and beloved." He gives the technical definition of fanā' ("the absence of the person's awareness of himself"), and concludes with the chapter's doctrinal climax: against Ibn al-ʿArabî's denial that God is mukhtār, al-Jîlî affirms, from the disclosure of Might and from "your Lord creates what He wills, and chooses" (28:68), that the divine Will issues "without cause… pure divine choice," so that "He is the Powerful, the Free-choosing." Recorded in al-Jîlî's voice, with his independent correction of his master surfaced, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 19: Power · full parallel manuscript

The nineteenth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The fourth of the dedicated attribute-chapters, it treats Power, "an essential force, which is for none but God," whose work is "the bringing-forth of the existents from non-existence." Power is one divine attribute, "created" only in respect of its ascription to us (where it is "incapable of inventions") and pre-eternal and creative in respect of its ascription to God; al-Jīlī calls this "a noble secret, fit to unveil only for the people of the Essence." From this the chapter turns to the question that defines it: whether God creates from nothing, or only brings forth what already subsists in His knowledge.

Editorial note. This is the third chapter running in which al-Jīlī openly corrects his master, and the three together (Bāb 17 on the independence of divine knowledge, Bāb 18 on divine free-choice, and this one on creation) form a single coherent argument. Here Ibn al-ʿArabī had held, on the doctrine of the fixed entities, that "God did not create the things from non-existence, but brought them forth from an existence-in-knowledge to an existence-in-the-concrete." al-Jīlī affirms genuine creation from pure non-existence (al-ʿadam al-maḥḍ): it would impugn God's omnipotence, he says, "to make His power incapable of inventing the non-existent from pure nothing." His resolution is precise: God's own existence-for-Himself "precedes," by a before-ness of rule (not of time), any existence the things have even in His

knowledge, so the things are non-existent relative to that prior rule, and creation is genuinely ex nihilo at both levels, while God's unique pre-eternity is preserved (else "the existents would accompany Him in His pre-eternity in every respect"). What is most worth marking is the manner of the disagreement (§16): al-Jîlî insists "there is no objection against the Imam, since he is correct on the level we mentioned," frames the whole as "sincere counsel to God, His Messenger, and the believers," and seals it with humility: "above every possessor of knowledge is a Knower" (12:76). He corrects his master, and submits even his own correction to a higher Knower. A second-reader pass is advisable.

الباب التاسع عشر في القدرة

Chapter Nineteen: On Power (al-Qudra)

§2

القدرةُ قوةٌ ذاتية، لا تكون إلاَّ لله. وشأنُها إبرازُ المعلومات إلى العالم العيني، على المقتضى العلمي. فهو مجلى تجلٍّ, أي مظهرُ أعيانِ معلوماته الموجودة من العدم, لأنه يعلمها موجودةً من عدمٍ في علمه.

Power (al-qudra) is an essential force, [which] is for none but God. And its [characteristic] affair is the bringing-forth of the known-

objects to the concrete world, upon the requirement of the knowledge. So it is a disclosure-site of self-disclosure, that is, a locus-of-manifestation for the entities of His known-objects, existent from non-existence, because He knows them [to be] existent from non-existence, in His knowledge.

GLOSSARY: TAJALLI

§3

فالقدرةُ هي القوةُ البارزةُ للموجودات من العدم. وهي صفةٌ نفسية، بها ظهرت الربوبية. وهي, أعني القدرة, عينُ القدرة الموجودة فينا. فنسبتُها إلينا تُسمّى قدرةً حادثة، ونسبتُها إلى الله تعالى تُسمّى قدرةً قديمة. والقدرةُ في نسبتها إلينا عاجزةٌ عن الاختراعات، وهي بعينها في نسبتها إلى الله تعالى تخترع الأشياء، وتبرزها من كتم العدم إلى شهود الوجود. فافهم ذلك،

So Power is the force that brings forth the existents from non-existence. And it is a self-related attribute, by which Lordship appeared. And it, I mean Power, is the very [reality of] the power found in us. So its ascription to us is named 'an originated power,' and its ascription to God (exalted is He) is named 'a pre-eternal power.' And

Power, in its ascription to us, is incapable of inventions; while it itself, in its ascription to God (exalted is He), invents the things, and brings them forth from the concealment of non-existence to the witnessing of existence. So understand that --

The same logic as Bāb 18 (Will): the one divine Power is 'created' only in respect of its ascription to us (where it is 'incapable of inventions'), and pre-eternal and creative in respect of its ascription to God. The attribute is one; the difference is in the ascription.

§4

فإنه سرٌّ جليلٌ، لا يصلح كشفُه إلاَّ للذاتيين من أهل الله تعالى.

for it is a noble secret, whose unveiling is not fitting except for the people of the Essence (al-dhātiyyīn), of the people of God (exalted is He).

§5

والقدرةُ عندنا إيجادُ المعدوم, خلافاً للإمام محيي الدين بن العربي، فإنه قال: إن الله لم يخلق الأشياء من العدم، وإنما أبرزها من وجودٍ علميٍّ إلى وجودٍ عيني. وهذا الكلامُ، وإن كان له في العقل وجهٌ يستند إليه على ضعف، فأنا أُنزّه ربي أن أُعجز قدرتَه عن

And Power, with us, is the bringing-into-existence of the non-existent, contrary to the Imam Muḥyī al-Dīn Ibn al-ʿArabī; for he said: that God

اختراع المعدوم، وإبرازه من العدم المحض إلى الوجود المحض.

did not create the things from non-existence, but rather brought them forth from an existence-in-knowledge to an existence-in-the-concrete. And this statement, even though it has, in the intellect, an aspect to lean upon, [though] weakly, [yet] I declare my Lord transcendent above [the suggestion] that I should make His power incapable of inventing the non-existent, and bringing it forth from pure non-existence to pure existence.

The THIRD consecutive explicit correction of Ibn al-ʿArabī (after the independence of divine knowledge, Bāb 17 §11, and divine free-choice, Bāb 18 §35): here on creation. Ibn al-ʿArabī, on the doctrine of the fixed entities, held that creation is not from nothing but the externalization of what eternally subsists in God's knowledge. al-Jīlī affirms genuine creatio ex nihilo (from al-ʿadam al-maḥḍ, 'pure non-existence'), declaring it would impugn God's omnipotence to make Him unable to create the non-existent from pure nothing. The three corrections together defend divine transcendence and omnipotence against the necessitarian/immanentist drift of the aʿyān-thābita doctrine.

§6

واعلم أن ما قاله الإمامُ محيي الدين رضي الله عنه غيرُ منكور، لأنه أراد بذلك وجودَ الأشياء في علمه أولاً.

And know that what the Imam Muḥyī al-Dīn (may God be pleased with him) said is not [to be] denied, because he intended, by that, the existence of the things in His knowledge, first.

§7

ثم لما أبرزها إلى العيني، كان هذا الإبرازُ من وجودٍ علميٍّ إلى وجودٍ عيني. وفاته أن حكمَ الوجود لله تعالى, في نفسه, قبل حكم وجودٍ لها في علمه.

Then, when He brought them forth to the concrete, this bringing-forth was from an existence-in-knowledge to an existence-in-the-concrete. And it escaped him that the rule of existence belonging to God (exalted is He), in Himself, is before the rule of [any] existence for them in His knowledge.

§8

فالموجوداتُ معدومةٌ في ذلك الحكم، ولا وجودَ فيه إلاَّ لله تعالى وحده. وبهذا صحّ له القِدَم. وإلاَّ، لزم أن تسايره الموجوداتُ في قِدَمه على كل وجه, ويتعالى عن ذلك.

So the existents are non-existent in that rule, and there is no existence in it except for God (exalted is He) alone. And by this, pre-eternity is

valid for Him. Otherwise, it would follow that the existents accompany Him in His pre-eternity in every respect, and He is exalted above that.

al-Jīlī's decisive reason: if the things had a real (even knowledge-) existence not preceded by non-existence, they would be co-eternal with God 'in every respect,' compromising His unique pre-eternity. Hence even their existence-in-knowledge must be 'from pure non-existence' (§9): the things are non-existent relative to God's own prior existence-for-Himself.

§9

فتحصَّل من هذا أنه أوجدها في علمه من عدمٍ, يعني أنه يعلمها في علمه موجودةً من عدم، فليُتأمَّل, ثم أوجدها في العين بإبرازها من العلم. وهي في أصلها موجودةٌ في العلم من العدم المحض. فما أوجد الأشياء سبحانه وتعالى إلاَّ من العدم المحض.

So it results, from this, that He brought them into existence, in His knowledge, from non-existence, meaning, He knows them, in His knowledge, [to be] existent from non-existence (so let it be pondered), then He brought them into existence, in the concrete, by bringing them forth from the knowledge. And they are, in their root, existent in the

knowledge from pure non-existence. So He (glory be to Him, exalted is He) did not bring the things into existence except from pure non-existence.

§10

واعلم أن علمَ الحق سبحانه وتعالى لنفسه، وعلمَه لمخلوقاته، علمٌ واحد. فبنفس علمه بذاته يعلم مخلوقاته. لكنها غيرُ قديمةٍ بقِدَمه، لأنه يعلم مخلوقاته بالحدوث. فهي في علمه محدثةُ الحكم في نفسها، مسبوقةٌ بالعدم في عينها.

And know that the knowledge of the Real (glory be to Him, exalted is He) of Himself, and His knowledge of His creatures, is one knowledge. So by the very knowledge of His Essence He knows His creatures. But they are not pre-eternal by His pre-eternity, because He knows His creatures by [their] origination. So they are, in His knowledge, originated-of-rule in themselves, preceded by non-existence in their entities.

GLOSSARY: DHAT

§11

وعلمُه قديمٌ، غيرُ مسبوقٍ بالعدم. وقولُنا 'حكمُ الوجود له قبل حكم الوجود لها', فإن القَبليّة قَبليّةٌ حكميةٌ أصلية، لا زمانية, لأنه سبحانه وتعالى له الوجودُ الأول، لاستقلاله بنفسه؛ والمخلوقاتُ لها الوجودُ الثاني، لاحتياجها إليه.

And His knowledge is pre-eternal, not preceded by non-existence. And our saying 'the rule of existence is His before the rule of existence for them', the before-ness [here] is a before-ness of rule, original, not temporal, because He (glory be to Him, exalted is He) has the first existence, on account of His self-subsistence; and the creatures have the second existence, on account of their need of Him.

The 'before-ness of rule, not of time' is the same precision al-Jīlī used of the ʿamā' hadith (Bāb 9 §33): God's priority over the creatures is ontological/logical, not temporal, since time itself is created. The witness's 'fāt al-qābiliyya' is an OCR garble for 'fa-inna al-qabliyya,' restored.

§12

فالمخلوقاتُ معدومةٌ في وجوده الأول. فهو سبحانه أوجد من العلم المحض في علمه، اختراعاً إلهياً.

So the creatures are non-existent in His first existence. So He (glory be to Him) brought [them] into existence, from pure

knowledge, in His knowledge: [by] a divine invention.

§13 ثم أبرزها من العالم العلمي إلى العالم العيني بقدرته. وإيجادُه للمخلوقات إيجادٌ من العدم إلى العين. لا سبيل إلى غير هذا.

Then He brought them forth, from the knowledge-world to the concrete-world, by His power. And His bringing-of-the-creatures into existence is a bringing-into-existence from non-existence to the concrete. There is no way to other than this.

§14 ولا يُقال: يلزم من هذا جهلُه بها قبل إيجادها في علمه, إذ ما ثَمَّ زمان، وما ثَمَّ إلاَّ قَبليّةٌ حكمية، أوجبتها الألوهيةُ، لعزّتها بنفسها، واستغنائها في أوصافها عن العالمين.

And it is not said: it follows from this [that there was] His ignorance of them, before His bringing them into existence in His knowledge, since there is no time [there], and there is nothing [there] but a before-ness of rule, which Divinity necessitated, for its self-might, and its self-sufficiency, in its qualities, [independent] of the worlds.

al-Jīlī guards his ex-nihilo doctrine against the objection that it would make God ignorant of the things 'before' creating them in His knowledge: there is no 'before' in time, only a before-ness of rule, and that very independence is required by God's self-sufficiency 'in His qualities, independent of the worlds' (the same principle as Bāb 17 §18).

§15

فليس بين وجودها في علمه، وبين عدمها الأصلي، زمانٌ، فيُقال: إنه كان يجهلها قبل إيجادها في علمه. تعالى الله عن ذلك علوّاً كبيراً، فافهم.

For there is not, between their existence in His knowledge and their original non-existence, [any] time, that one should say: 'He was ignorant of them, before His bringing them into existence in His knowledge.' Exalted is God above that, a great exaltation! So understand.

§16

فإن الكشفَ الإلهي أعطانا ذلك من نفسه. وما أوردناه في كتابنا إلاَّ ليقع التنبيهُ عليه، نصيحةً لله تعالى، ولرسوله، وللمؤمنين. ولا اعتراضَ على الإمام، إذ هو مصيبٌ في قوله، على الحدّ الذي ذكرناه؛ ولو كان مخطئاً على الحكم الذي بيّناه. {وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ} [يوسف: 76].

For the divine unveiling gave us that, of itself. And we have brought it up, in our book, only that the calling-of-attention to it might occur, [as] sincere counsel to God (exalted is He), and to His Messenger, and to the

believers. And [there is] no objection [intended] against the Imam, since he is correct in his statement, upon the level that we [first] mentioned; even if [he were] erroneous upon the ruling that we [then] explained. 'And above every possessor of knowledge is a Knower' (12:76, Yūsuf).

QUR'ĀN 12:76: YŪSUF 12:76, THE CLOSING CLAUSE 'WA-FAWQA KULLI DHĪ 'ILMIN 'ALĪM'

GLOSSARY: KASHF

The model of al-Jīlī's intra-Akbarian disagreement, and the irenic seal of all three corrections (Bāb 17-19): he frames the whole as 'sincere counsel' (al-naṣīḥa, echoing the sound hadith 'the religion is sincere counsel, to God, His Messenger, and the believers,' Muslim), insists there is 'no objection against the Imam' (who is 'correct on the level we mentioned'), and closes with humility: 'above every possessor of knowledge is a Knower.' He corrects his master without disrespect, and submits even his own correction to a higher Knower.

§17

فإذا علمت هذا، فإن القدرة الإلهية صفةٌ، بثبوتها انتفى عنه العجزُ، بكل حالٍ، وعلى كل وجه. لا يلزم من قولنا 'بثبوتها انتفى عنه العجز' أن يُقال: لو لم تثبت، لثبت العجز, فإنها ثابتةٌ، لا يجوز فيها تقديرُ عدم

So when you have known this, [then know that] the divine Power is an attribute by whose establishment

الثبوت. فهي ثابتةٌ أبداً، والعجزُ منتفٍ أبداً، فافهم.

incapacity is negated from Him, in every state and in every respect. It does not follow, from our saying 'by its establishment incapacity is negated,' that one should say: 'Had it not been established, incapacity would be established', for it is established, [and] the supposition of [its] non-establishment is not permissible in it. So it is established forever, and incapacity [is] negated forever. So understand.

A closing logical refinement: Power's establishment negates incapacity, but one may not infer the counterfactual 'had Power not been established, incapacity would be', because the non-establishment of a necessary divine attribute is not even a permissible supposition. The negation of incapacity is unconditional, not contingent on a possible alternative.

Collation. *Two-witness collated. Bāb 19 of the foundational opening band (al-Qudra, Power), the fourth of the dedicated attribute-chapters. Witness 2*

(ibnalarabi.com id=22) clean of website navigation text; the trailing site search box excluded. No embedded poem. Doctrinally notable for the THIRD consecutive explicit correction of Ibn al-ʿArabī (after knowledge in Bāb 17 and free-choice in Bāb 18), here on creatio ex nihilo: al-Jīlī affirms God creates from PURE non-existence (al-ʿadam al-maḥḍ), against Ibn al-ʿArabī's view that creation is only the externalization of what already exists in divine knowledge. The correction is unusually irenic (§16): al-Jīlī grants Ibn al-ʿArabī is 'correct on the level we mentioned,' frames the whole as 'sincere counsel,' and closes with 'above every possessor of knowledge is a Knower.' A few OCR garbles restored ('fāt al-qābiliyya' → 'fa-inna al-qabliyya' at §11; several kāf-as-alif). No lossy drop of authorial prose.

Qur'ān. *One Qur'ān locus verified verbatim against alquran.cloud, verse reference correct: Yūsuf 12:76, the closing clause 'wa-fawqa kulli dhī ʿilmin ʿalīm' (§16, with which al-Jīlī humbly seals his disagreement with his master). Allusion noted: the ḥadīth 'the religion is sincere counsel (al-naṣīḥa): to God, His Messenger, and the believers' (§16, sound, Muslim). No other citations; no embedded poem.*

⁂

Power, creation from pure non-existence, and the third correction of Ibn al-ʿArabī

Bāb 19 treats Power as the essential force, belonging to God alone, that "brings the existents forth from the concealment of non-existence to the witnessing of existence." Like Will (Bāb 18), it is one attribute: "created" and "incapable of inventions" in respect of its ascription to us, "pre-eternal" and world-inventing in respect of its ascription to God, a secret "fit to unveil only for the people of the Essence." The chapter's substance is its correction of Ibn al-ʿArabī on creation. Where his master held, from the doctrine of the fixed entities, that creation is not from nothing but the externalization of what eternally subsists in God's knowledge, al-Jīlī affirms creatio ex nihilo from pure non-existence: he "declares his Lord transcendent above" being made unable to create the non-existent from pure nothing. His reconciliation is careful and generous. He grants that Ibn al-ʿArabī's statement "is not to be denied," for he meant the things' existence in God's knowledge first; but he holds that "it escaped him" that the rule of God's existence-for-Himself precedes, by a before-ness of rule (not of time), any existence the things have in His knowledge, so the things are non-existent relative to that prior rule, their very existence-in-knowledge is "from pure non-existence," and God's unique pre-eternity is preserved (else "the existents would accompany Him in His pre-eternity in every respect"). He guards the view against the charge that it would make God ignorant of the things before creating them (there is no temporal "before," only a before-ness of rule, required by God's self-sufficiency "independent of the worlds"), and closes the matter as "sincere counsel," with "no objection against the Imam," sealing it with "above every possessor of knowledge is a Knower." A final logical refinement notes that Power's negation of incapacity is unconditional, not contingent on a possible

alternative. Recorded in al-Jīlī's voice, with his independent, respectful correction of his master surfaced, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 20: Speech · full parallel manuscript

The twentieth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The fifth of the dedicated attribute-chapters, it treats Speech (al-Kalām), "a single attribute of the Self," yet one with two facets. A five-verse opening qaṣīda sets the whole: the existents were "exalted letters, unread" in God's knowledge until, distinguished at manifestation, they were "expressed by the word 'Be.'" The prose then unfolds the first facet in two kinds, the command of Might above the Throne (kun, which the cosmos obeys "from where it neither knows nor is aware"), and the address "in the language of intimacy," the revealed Books, where obedience and disobedience accrue to the creature through an ascribed choice that makes "reward grace and punishment justice", and the second facet, that the existents themselves are the words of God, the forms of the fixed entities, which al-Jīlī names eight ways.

Editorial note. Two things are worth marking. First, after three chapters running of openly correcting Ibn al-ʿArabī (Bāb 17-19), here al-Jīlī cites his master in *harmony*: the existents as "exalted letters, not yet read" (§33) is Ibn al-ʿArabī's own verse, adopted approvingly to seal the doctrine of contingents-as-divine-words. The independence shown in the corrections was never antagonism, and this chapter shows the other side of the same discipleship. Second, the chapter closes (§37-40) with one of the book's signature passages: the Human as "a complete copy (nuskha kāmila)" of God, every faculty, ipseity, spirit, intellect,

reflection, imagination, estimation, the outer senses, “a copy of what thing” of the divine. Read this within the frame the book itself sets: the microcosm is a mirror of the Names and Attributes, the “form” upon which the Human was made, *not* an identity of substance (the laṭīfa doctrine of Bāb 14 and the keystone guardrail of Bāb 5 and Bāb 10 exclude any indwelling or merger). Note too the eschatological aside (§14-15): “His mercy goes before His wrath,” the Fire passing away when the Compeller sets His foot in it, al-Jīlī flags the garden-cress report there as one he will treat “in its place,” and it is not located in the canonical collections. A second-reader pass is advisable.

الباب الموفي عشرين في الكلام

Chapter Twenty: On Speech

§1

وفيه قال رحمه الله:

And in it he said, God have mercy on him:

§2

إنَّ الكلامَ هو الوجودُ البارزُ ... فيه جرى حكمُ الوجودِ الجائزِ

Speech is the existence brought-forth: in it ran the rule of contingent being.

§3

كُلًّا وهي في العلمِ كانت أحرفاً ... لا تُقرَأُ إذ ليس ثَمَّ مائزُ

All of them, while in knowledge they were letters, unread, since there was no distinguisher there.

> *Witness 'lā tunqarī'; restored toward 'lā tuqra'' (unread), the sense the closing distich confirms.*

§4

فتميَّزت عند الظهورِ فعبَّروا ... عنها بلفظةِ كُنْ ليُدرى الفائزُ

Then they were distinguished at manifestation, so they expressed them by the word 'Be,' that the winner might come to know.

§5

واعلم بأن اللَّهَ حقاً إن يَقُلْ ... للشيءِ كُنْ فيكونُ ما هو عاجزُ

And know that God, truly, if He says to a thing 'Be,' then it is: He is not incapable.

§6

فله الكلامُ حقيقةً وله مجازاً ... كلُّ ذلك كان وهو الجائزُ

His is Speech in reality and His in metaphor; all of that came to be, and it is the contingent.

§7

اعلم أن كلام الله تعالى من حيث الجملة هو تجلِّي علمه باعتبار إظهاره إياه، سواء كانت كلماته نفس الأعيان الموجودة، أو كانت

Know that the Speech of God Most High, taken as a whole,

المعاني التي بفهمها العبد إما بطريق الوحي أو المكالمة أو أمثال ذلك، لأن كلام الله تعالى في الجملة صفة واحدة نفسية، ولكن لها جهتان:

is the self-disclosure (tajallî) of His knowledge in respect of His making it manifest, whether His words be the very entities that exist, or the meanings the servant understands, whether by way of revelation (waḥy) or direct address (mukālama) or the like; for the Speech of God Most High, in sum, is a single attribute of the Self (ṣifa nafsiyya), yet it has two facets (jihatān):

GLOSSARY: TAJALLI, ILM

§8

الجهة الأولى على نوعين:

The first facet is of two kinds:

§9

النوع الأول: أن يكون الكلام صادراً عن مقام العزّة بأمر الألوهية فوق عرش الربوبية، وذلك أمره العالي الذي لا سبيل لمخالفته، لكن طاعة الكون له من حيث يجهله ولا يدريه، وإنما الحق سبحانه وتعالى يسمع كلامه في ذلك المجلى عن الكون الذي يريد تقدير وجوده.

The first kind: that the speech issues from the Station of Might (maqām al-ʿizza) by the command of Divinity above the Throne of Lordship; and that is His exalted command,

which there is no way to oppose. Yet the obedience of the cosmos to it is from where it neither knows nor is aware; rather the Real, glory be to Him and Most High, hears His own speech in that disclosure-site (majlā), from the existent whose existence He wills to ordain.

GLOSSARY: AL-AMR, RUBUBIYYA

§10

ثم يجري ذلك الكون على ما أمره به عنايةً منه ورحمةً سابقةً ليصحَّ للوجود بذلك اسم الطاعة فيكون سعيداً، وإلى هذا أشار بقوله تعالى في مخاطبته للسماء والأرض: {ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ}.

Then that existent proceeds according to what He commanded it, by a solicitude from Him and a mercy that goes before, so that the name 'obedience' may rightly belong to existence thereby, and it become felicitous. To this He pointed in His address to the heaven and the earth: 'Come, willingly or unwillingly. They said: We come willingly.'

> QUR'ĀN 41:11: FUṢṢILAT 41:11, THE LATTER CLAUSE; AL-JĪLĪ QUOTES ONLY THIS PORTION OF THE VERSE. VERIFIED VERBATIM, VERSE REFERENCE CORRECT.

§11

فحكم للأكوان بطاعته، فإنها أتت غير مكرهة تفضلاً منه وعنايةً.

So He decreed obedience for the existents, for they came not coerced, as a grace from Him and a solicitude.

§12

ولذلك سبقت رحمته غضبه، لأنه قد حكم لها بالطاعة، والمطيع مرحوم، فلو حكم عليها بأنها أتت مكرهةً لكان ذلك الحكم عدلاً.

And for this His mercy went before His wrath, because He decreed obedience for them, and the obedient is shown mercy; for had He decreed against them that they came coerced, that decree would have been justice;

§13

لأن القدرة تجبر الكون على الوجود، إذ لا اختيار لمخلوق، ولكان الغضب حينئذٍ أسبق إليه من الرحمة، لكن تفضل فحكم بالطاعة لأن رحمته سبقت غضبه.

for Power compels the existent into existence, since no creature has any choice; and then wrath would have been swifter to it than mercy. But He showed grace and decreed obedience, because

His mercy went before His wrath.

GLOSSARY: QUDRA

§14

فكانت الموجودات بأثرها مطيعةً، فما ثَمَّ عاصٍ له من حيث الجملة في الحقيقة، وكل الموجودات مطيعة لله تعالى كما شهد لها في كتابه بقوله: {أَتَيْنَا طَائِعِينَ}، وكل مطيع فما له إلاَّ الرحمة، ولهذا آل حكم النار إلى أن يضع الجبار فيها قدمه فتقول قطْ قطْ فتزول.

So the existents, by His effect, were obedient; thus there is, taken as a whole and in reality, none that disobeys Him, and all the existents are obedient to God Most High, as He testified for them in His Book by His saying: 'We come willingly.' And every obedient one has nothing but mercy; and for this the rule of the Fire comes at last to the Compeller (al-Jabbār) setting His foot in it, so that it says, 'Enough, enough,' and passes away.

QUR'ĀN 41:11: FUṢṢILAT 41:11, THE CLOSING CLAUSE RECITED. VERSE REFERENCE CORRECT.

Alludes to the ḥadīth of the Fire and the Foot of the Compeller (sound, Bukhārī/Muslim).

§15

فينبت في محلها شجر الجرجير كما ورد في الخبر عن النبي صلى الله عليه وسلم، وسنبين ذلك في هذا الكتاب في محله إن شاء الله تعالى.

Then in its place springs up the tree of garden-cress (jarjîr), as has come in the report from the Prophet, God bless him and grant him peace; and we shall make that clear in this book in its place, God Most High willing.

> *The garden-cress report is attributed to the Prophet but not located in the canonical collections; flagged.*

§16

فهذا أحد نوعي الجهة الأولى من الكلام القديم.

This, then, is one of the two kinds of the first facet of pre-eternal Speech.

§17

وأما النوع الثاني من الجهة الأولى:

As for the second kind of the first facet:

§18

فهو الصادر عن مقام الربوبية بلغة الأنس بينه وبين خلقه، كالكتب المنزّلة على أنبيائه، والمكالمات لهم ولمن دونهم من الأولياء، ولذلك وقعت الطاعة والمعصية في الأوامر المنزّلة في الكتب من المخلوق، لأن الكلام الذي صدر بلغة الإنس فهم في الطاعة كالمجبرين.

it is that which issues from the Station of Lordship in the language of intimacy (lughat al-uns) between Him and His creation, like the Books sent down upon His prophets,

and the addresses to them and to those below them among the friends (awliyā'). And for this reason obedience and disobedience occurred, in the commands sent down in the Books, on the part of the creature; for as to the speech that issued in the language of human-intimacy, they are, in obedience, like those compelled.

GLOSSARY: RUBUBIYYA

§19

أعني جعل نسبة اختيار الفعل إليهم ليصحَّ الجزاء في المعصية بالعذاب عدلاً، ويكون الثواب في الطاعة فضلاً، لأنه جعل نسبة الاختيار لهم بفضله، ولم يكن لهم ذلك إلاَّ بجعله لهم، وما جعل ذلك إلاَّ لكي يصحَّ الثواب، فثوابه فضل وعقابه عدل.

I mean: He set the ascription of the choice of the act to them, so that requital in disobedience by punishment might be justly valid, and reward in obedience be a grace; because He set the ascription of choice to them by His grace, and they had no such thing except by His setting it for them; and He set

that only so that reward might be valid: so His reward is grace and His punishment is justice.

§20

وأما الجهة الثانية للكلام:

As for the second facet of Speech:

§21

فاعلم أن كلام الحق نفس أعيان الممكنات، وكل ممكن كلمة من كلمات الحق، ولهذا لا نفاد للممكن، قال تعالى: {قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا}.

know that the Speech of the Real is the very entities of the contingent things (aʿyān al-mumkināt), and every contingent is a word of the words of the Real; and for this the contingent has no exhaustion. He Most High said: 'Say: If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord were spent, though We brought the like of it for replenishment.'

> QUR'ĀN 18:109: AL-KAHF 18:109. VERIFIED VERBATIM; THE WITNESS READS 'LA-NAFADHA / TANFADHA' WITH DHĀL (A KNOWN VARIANT), RESTORED TO THE ḤAFṢ MUṢḤAF 'LA-NAFIDA / TANFADA' WITH DĀL. VERSE REFERENCE CORRECT.

§22

فالممكنات هي كلمات الحق سبحانه وتعالى، وذلك أن الكلام من حيث الجملة صورة لمعنى في علم المتكلم، أراد المتكلم بإبراز تلك الصورة فهم السامع ذلك المعنى.

So the contingents are the words of the Real, glory be to Him and Most High; and that is because speech, taken as a whole, is a form of a meaning in the knowledge of

the speaker, which the speaker intends, by bringing forth that form, that the hearer understand that meaning.

§23 فالموجودات كلام الله، وهي الصورة العينية المحسوسة والمعقولة الموجودة.

So the existents are the Speech of God, and they are the concrete, sensible and intelligible, existent form.

§24 وكل ذلك صور المعاني الموجودة في علمه، وهي الأعيان الثابتة.

And all of that are the forms of the meanings existent in His knowledge, which are the fixed entities (al-aʿyān al-thābita).

GLOSSARY: AYAN-THABITA

§25 فإن شئت قلت: حقائق الإنسان

If you wish, say: the realities of the Human (ḥaqā’iq al-insān);

§26 وإن شئت قلت: ترتيب الألوهية

and if you wish, say: the ordering of Divinity (tartīb

al-ulūhiyya);

§27 وإن شئت قلت: بساطة الوحدة

and if you wish, say: the simplicity of the Unity (basāṭat al-waḥda);

§28 وإن شئت قلت: تفصيل الغيب

and if you wish, say: the detailing of the Unseen (tafṣīl al-ghayb);

§29 وإن شئت قلت: صور الجمال

and if you wish, say: the forms of Beauty (ṣuwar al-jamāl);

§30 وإن شئت قلت: آثار الأسماء والصفات

and if you wish, say: the traces of the Names and Attributes (āthār al-asmāʾ wa-l-ṣifāt);

GLOSSARY: ASMA, SIFAT

§31 وإن شئت قلت: معلومات الحق

and if you wish, say: the objects-of-knowledge of the Real (maʿlūmāt al-ḥaqq);

§32

وإن شئت قلت: الحروف العاليات

and if you wish, say: the exalted Letters (al-ḥurūf al-ʿāliyāt).

§33 وإلى ذلك أشار الإمام ابن عربي في قوله: "كنا حروفاً عالياتٍ لم تُقرَأْ".

And to that the Imam Ibn ʿArabī pointed in his saying: 'We were exalted letters, not yet read.'

Here al-Jīlī cites his master in harmony, adopting the verse approvingly, unlike the corrections of Bāb 17-19.

§34 فكما أن المتكلم لا بد له في الكلام من حركة إرادية للتكلم، ونَفَسٍ خارجٍ بالحروف من الصدر الذي هو غيب إلى ظاهر الشفة،

For just as the speaker must, in speech, have a volitional movement to speak, and a breath issuing with the letters from the breast, which is unseen, to the outward of the lip,

§35 كذلك الحق سبحانه وتعالى في إبرازه لخلقه من عالم الغيب إلى عالم الشهادة يريد أولاً ثم تبرزه القدرة.

so likewise the Real, glory be to Him and Most High, in His bringing-forth of His creation from the world of the Unseen to the world of

the Witnessed: He first wills, then Power brings it forth.

GLOSSARY: IRADA, QUDRA

§36

فالإرادة مقابلة للحركة الإرادية التي في نفس المتكلم، والقدرة مقابلة للنَّفَس الخارج بالحروف من الصدر إلى الشفة لإبرازها من عالم الغيب إلى عالم الشهادة.

So Will (irāda) corresponds to the volitional movement in the soul of the speaker, and Power (qudra) corresponds to the breath issuing with the letters from the breast to the lip, to bring them forth from the world of the Unseen to the world of the Witnessed.

GLOSSARY: IRADA, QUDRA

§37

وتكوين المخلوق مقابل لتركيب الكلمة على هيئة مخصوصة في نفس المتكلم، فسبحان من جعل الإنسان نسخةً له كاملةً.

And the forming (takwîn) of the creature corresponds to the composition of the word in a specific shape in the soul of the speaker. So glory be to Him who made the Human a complete copy (nuskha kāmila) of Himself.

GLOSSARY: INSAN-AL-KAMIL

§38

ولو نظرت إلى نفسك ودقّقت لوجدت لكل صفة منه نسخةً من نفسك.

And were you to look at yourself and examine closely, you would find for every attribute of His a copy within yourself.

§39

فانظر هويتك نسخة أيّ شيء، وإنّيتك نسخة أيّ شيء، وروحك نسخة أيّ شيء، وعقلك نسخة أيّ شيء، وفكرك نسخة أيّ شيء، وخيالك نسخة أيّ شيء، وصورتك نسخة أيّ شيء.

So look: your ipseity (huwiyya) is a copy of what thing; your I-ness (inniyya) a copy of what thing; your spirit (rūḥ) a copy of what thing; your intellect (ʿaql) a copy of what thing; your reflection (fikr) a copy of what thing; your imagination (khayāl) a copy of what thing; your form (ṣūra) a copy of what thing.

GLOSSARY: FIKR, KHAYAL

§40

وانظر إلى وهمك العجيب نسخة أيّ شيء، وبصرك وحافظتك وسمعك وعلمك وحياتك وقدرتك وآلامك وإرادتك وقلبك وقالبك، كل

And look at your wondrous estimation (wahm): a copy of

شيء منك نسخة أيِّ شيء من آماله، وصورة أيِّ حُسنٍ من جماله.

what thing; and your sight, your memory, your hearing, your knowledge, your life, your power, your pains, your will, your heart, and your mould, every thing of you a copy of what thing of His, and a form of what beauty of His loveliness.

GLOSSARY: WAHM

§41

ولولا العهد المربوط والشرط المشروط لبيَّنته أوضح من هذا البيان، ولجعلته غذاءً للصاحي ونُقلاً للسكران.

Were it not for the bound covenant and the stipulated condition, I would have made it plainer than this exposition, and made it nourishment for the sober and a draught for the drunken.

§42

لكنه يكفي هذا القدر من الإشارة لمن له أدنى بصارة، وما أعلم أحداً من قبلي أُذن له أن ينبه على أسرار نبهت عليها في هذا الباب إلاَّ أنا.

But this measure of the pointing suffices for one who has the least insight. And I know none before me who was permitted to give notice

of secrets I have given notice of in this chapter, except myself.

§43

فقد أُمرت بذلك، ومن هذا القبيل أكثر الكتاب، لكني جعلت قشرةً على الباب يلفظها من هو من أولي الألباب، ويقف دونها من وقف دون الحجاب.

For I was commanded to that; and of this sort is most of the book. But I set a husk upon the door, which one who is of the possessors of pith casts away, while there halts before it whoever halted short of the veil.

§44

والله يقول الحق وهو يهدي إلى الصواب.

And God speaks the truth, and He guides to the right way.

Collation. *Bāb 20, al-Kalām (Speech), the fifth of the dedicated attribute-chapters. Structure: a 5-verse opening qaṣīda (existents as exalted letters, unread in knowledge until 'Be'), then the doctrine of divine Speech as one attribute of the Self with two facets (jihatān): the first facet of two kinds (the command of Might above the Throne, kun, which the cosmos obeys unknowing; and the address in the language of intimacy, the revealed Books, where obedience and disobedience accrue to the creature by the ascribed choice that makes reward grace and punishment justice); and the second facet, that the existents themselves are the words of God, the forms of the fixed entities, named eight ways (the realities of the Human, the ordering of Divinity, the*

simplicity of the Unity, the detailing of the Unseen, the forms of Beauty, the traces of the Names and Attributes, the objects-of-knowledge of the Real, the exalted Letters). Note: unlike Bāb 17-18-19, the Ibn al-ʿArabī citation here (§33, 'we were exalted letters, not yet read') is adopted approvingly, in HARMONY, not corrected. The chapter closes with the human-as-complete-copy (nuskha kāmila) microcosm passage (every faculty a copy of a divine attribute) and the covenant-of-restraint seal. Eschatological aside (§14-15): mercy-precedes-wrath, the Fire passing away when the Compeller sets His foot in it and garden-cress (jarjīr) springs in its place. Witness OCR: the qaṣīda 'lā tunqarī' restored toward 'lā tuqra'' (unread); several kāf-as-alif garbles restored.

Qur'ān. *Two Qur'ān loci verified verbatim against alquran.cloud. (1) Fuṣṣilat 41:11 (§10, §14): al-Jīlī quotes only the latter clause 'i'tiyā ṭawʿan aw karhan qālatā ataynā ṭā'iʿīn'; verified as a portion of the full verse, verse reference correct. (2) al-Kahf 18:109 (§21) verified; the witness reads 'la-nafadha / tanfadha' with dhāl (a known variant), restored to the Ḥafṣ muṣḥaf 'la-nafida / tanfada' with dāl, verse reference correct. Allusions flagged: the ḥadīth of the Fire and the Foot of the Compeller (§14, 'so it says: Enough, enough', sound, Bukhārī/Muslim); the report of the garden-cress (jarjīr) springing in the Fire's place (§15, attributed to the Prophet, not located in the canonical collections, flagged).*

Speech in two facets, the contingents as divine words, and the Human as complete copy

Bāb 20 treats Speech as one attribute of the Self (ṣifa nafsiyya), "the self-disclosure of His knowledge in respect of His making it manifest", with two facets. The first facet has two kinds: (1) the speech that "issues from the Station of Might by the command of Divinity above the Throne of Lordship," the irresistible command (kun), which the cosmos obeys unknowing, the Real hearing "His own speech in that disclosure-site from the existent whose existence He wills to ordain"; here al-Jīlī develops the mercy-precedes-wrath theme (the existents "came not coerced," so obedience and mercy were decreed, where coercion-and-justice could have been), with the eschatological aside of the Fire passing away. And (2) the speech that "issues from the Station of Lordship in the language of intimacy," the revealed Books and addresses to prophets and friends, where obedience and disobedience accrue to the creature, "He set the ascription of the choice of the act to them" so that "His reward is grace and His punishment is justice." The second facet is the bolder doctrine: "the Speech of the Real is the very entities of the contingent things; every contingent is a word of the words of the Real" (proof-text al-Kahf 18:109, the inexhaustible sea-of-ink). The existents are "the forms of the meanings existent in His knowledge, which are the fixed entities," named eight ways (the realities of the Human, the ordering of Divinity, the simplicity of the Unity, the detailing of the Unseen, the forms of Beauty, the traces of the Names and Attributes, the objects-of-knowledge of the Real, the exalted Letters), and sealed with Ibn al-

ʿArabī's verse, "we were exalted letters, not yet read." A speaker-analogy maps creation onto utterance (Will to the volitional movement, Power to the outgoing breath, forming to the composed word), and the chapter ends with the Human as God's complete copy and the covenant-of-restraint seal. Recorded in al-Jīlī's voice, with his master cited here in harmony, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 21: Hearing · full parallel manuscript

The twenty-first chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The sixth of the dedicated attribute-chapters, it treats Hearing (al-Samʿ), "an attribute of the Self, required by His perfection in Himself," by which God hears the speech of His own Self and His own affair, "just as He hears the speech of His creatures, in respect of their utterance and their states." A three-verse opening qaṣīda sets Hearing as "the Real's knowledge of things in respect of their speech." The chapter's pivot is the doctrine of the *two listenings*: the ordinary speech-hearing, and a "second," dearer hearing, by which al-Raḥmān teaches the Qurʾān to "the servants singled out by His Essence," the dhātī servant hearing the address of the Names, Attributes, and Essences and answering "as the qualified answers its qualities."

Editorial note. The chapter's far reach is its closing typology of the elect, which a careful reader should hold within the book's own frame rather than read as a ranking of prophets. al-Jīlī distinguishes two recitations and two companies: the Muḥammadan *Essence-folk* (al-dhātiyyūn, ahl al-Qurʾān, "the people of God and His elect"), whose sign is "Recite in the name of your Lord" (96:1-5) and whose station is that of the Beloved (al-ḥabīb); and the Mosaic *Self-folk* (al-nafsiyyūn, ahl al-Furqān, ahl al-iṣṭifāʾ), whose sign is "I fashioned you for Myself" (20:41) and whose station is that of the Interlocutor (al-kalīm). The "seven oft-repeated" of 15:87 he reads as the seven Attributes (citing his

own treatise al-Kahf wa-l-Raqīm) and the "Mighty Qur'ān" as the Essence. This is a Sufi metaphysics of nearness-modes, not a claim about the relative worth of Moses and Muḥammad as such; the two stations are presented as distinct gifts. Note too the technical heart of the chapter (the withheld *musta'thara* Names beyond those "in our hands," and the shu'ūn/aḥwāl distinction: affairs pre-eternal as ascribed to God, states created as ascribed to the servant), which al-Jīlī himself calls "a subtle point, of the rarities of the age." A second-reader pass is advisable.

الباب الحادي والعشرون في السمع

Chapter Twenty-One: On Hearing

§1

وفيه قال رحمه الله:

And in it he said, God have mercy on him:

§2

السمعُ علمُ الحقّ للأشياءِ ... من حيث منطقِها بغير مِراءِ

Hearing is the Real's knowledge of things, in respect of their speech, without dispute;

§3

والنطقُ فيها قد يكون تلفُّظاً ... ويكون حالاً وهو نطقُ دعاءِ

and speech in them may be an utterance, and may be a state, and that is the speech of supplication;

§4

والحالُ عند اللهِ ينطقُ بالذي ... هو يقتضيه منطقُ الفصحاءِ

and the state, with God, speaks that which the speech of the eloquent requires.

§5

واعلم أن السمع عبارة عن تجلي الحق بطريق إفادته من المعلوم، لأنه سبحانه وتعالى يعلم كل ما يسمعه من قبل أن يسمعه ومن بعد ذلك.

Know that Hearing is an expression for the self-disclosure (tajallî) of the Real by way of His deriving benefit (ifāda) from the known; for He, glory be to Him and Most High, knows all that He hears, before He hears it and after that.

GLOSSARY: TAJALLI

§6

فما ثَمَّ إلاَّ تجلي علمه بطريق حصوله في المعلوم، سواء كان المعلوم نفسه أو مخلوقاته فافهم.

So there is nothing there but the disclosure of His knowledge by way of its occurrence in the known,

whether the known be Himself or His creatures. Understand.

§7

وهو لله وصف نفسي اقتضاه لكماله في نفسه، فهو سبحانه وتعالى يسمع كلام نفسه وشأنه كما يسمع كلام مخلوقاته من حيث منطقها ومن حيث أحوالها.

And it is, for God, an attribute of the Self (waṣf nafsî), required by His perfection in Himself; for He, glory be to Him and Most High, hears the speech of His own Self and His own affair (sha'n), just as He hears the speech of His creatures, in respect of their utterance and in respect of their states.

§8

فسماعه لنفسه من حيث كلامه مفهوم، وسماعه لنفسه من حيث شؤونه فهو ما اقتضته أسماؤه وصفاته من حيث اعتباراتها وطلبها للمؤثرات، فإجابته لنفسه هو إبراز تلك المقتضيات وظهور تلك الآثار للأسماء والصفات.

His hearing of Himself in respect of His speech is plain; and His hearing of Himself in respect of His affairs (shu'ūn) is what His Names and Attributes require, in respect of their considerations and their seeking of the things-affected; and His answering of Himself is the bringing-

forth of those requisites and the appearance of those traces of the Names and Attributes.

GLOSSARY: ASMA, SIFAT

§9

ومن هذا الاستماع الثاني: تعليمُ الرحمنِ القرآنَ لعباده المخصوصين بذاته، الذين نبَّه الله تعالى عليهم على لسان النبي صلى الله عليه وسلم بقوله: "أهلُ القرآنِ أهلُ اللهِ وخاصَّتُه".

And from this second listening is al-Raḥmān's teaching of the Qur'ān to His servants singled out by His Essence, those upon whom God Most High gave notice by the tongue of the Prophet, God bless him and grant him peace, in his saying: 'The people of the Qur'ān are the people of God and His elect.'

GLOSSARY: DHAT

The ḥadīth 'ahl al-Qur'ān ahl Allāh wa-khāṣṣatuhu' is sound (Ibn Mājah, Aḥmad).

§10

ويسمع العبدُ الذاتيُّ مخاطبةَ الأسماءِ والأوصافِ والذواتِ فيجيبها إجابةَ الموصوف للصفات، وهذا السماعُ الثاني أعزُّ من السماعِ الكلامي.

And the Essence-servant (al-ʿabd al-dhātī) hears the address of the Names and the Attributes and the Essences,

and answers them with the answer of the qualified to its qualities; and this second hearing is dearer than the speech-hearing.

GLOSSARY: ASMA, SIFAT

§11

فإن الحق كذا أعار عبده الصفةَ السمعية يسمع ذلك العبدُ كلامَ الله، يسمع الله لا يعلم ما هي عليه الأوصافُ والأسماءُ مع الذات في الذات، ولا تتعدد، بخلاف السماع الثاني الذي يعلِّم الرحمنُ به عبادَه القرآن.

For thus the Real lent His servant the attribute of hearing, that servant hearing the speech of God: he hears God, not knowing what the attributes and the hearings are, with the Essence, in the Essence; and it does not multiply, unlike the second hearing by which al-Raḥmān teaches His servants the Qur’ān.

§12

فإذن الصفةُ السمعية تكون هناك للعبد حقيقةً ذاتيةً غير مستعارة ولا مستفادة.

So the attribute of hearing comes to be there, for the servant, an essential reality

(ḥaqīqa dhātiyya), neither borrowed nor derived.

§13

فإذا صحَّ للعبد هذا التجلي السمعي نُصب له عرشُ الرحمانية، فيتجلى ربُّه مستوياً على عرشه، ولولا سماعُه أولاً بالشأن لما اقتضته الأسماءُ والأوصافُ من ذات الديَّان، لما أمكنه أن يتأدَّب بآداب القرآن في حضرة الرحمن.

And when this auditory disclosure is sound for the servant, the Throne of Raḥmāniyya is set up for him, and his Lord discloses Himself, mounted upon His Throne (mustawiyan ʿalā ʿarshihi). Were it not for his hearing first, by the affair (sha’n), what the Names and Attributes require of the Essence of the Requiter, it would not have been possible for him to be schooled in the courtesies of the Qur’ān in the Presence of al-Raḥmān.

GLOSSARY: TAJALLI

§14

وهذا كلام لا يفهمه إلاَّ الأدباءُ الأمناءُ الغرباءُ، وهم الأفرادُ المحقَّقون بسماعهم هذا الكلامَ الثاني، ليس انتهاءً، لأن الله تعالى لا نهاية لكلماته.

And this is a speech none understands but the courteous, the trustworthy,

the strangers (al-ghurabā’); and they are the Singular Ones (al-afrād), the verified, by their hearing of this second speech, with no end, for God Most High has no end to His words.

§15

وهي في حقهم تنوُّعاتُ تجلياتٍ، فلا تزال تخاطبهم الذاتُ بلغة الأسماء والصفات، ولا يزالون يجيبون تلك المكالمات بحقيقة الذوات إجابةَ الموصوف للصفات.

And it is, in their regard, varieties of self-disclosures; so the Essence does not cease to address them in the language of the Names and Attributes, and they do not cease to answer those addresses by the reality of the Essences, the answer of the qualified to its qualities.

GLOSSARY: TAJALLI

§16

وليست هذه الأسماءُ والصفاتُ مخصوصةً بما في أيدينا مما نعرفه من أوصاف الحق وأسمائه، بل ثَمَّ لله من بعد ذلك أسماءٌ وأوصافٌ مستأثرةٌ في علم الحق لمن هو عنده.

And these Names and Attributes are not restricted to what is in our hands, of what we know of the

attributes of the Real and His Names; rather God has, beyond that, Names and attributes withheld (musta'thara) in the knowledge of the Real, for the one who is with Him.

GLOSSARY: ASMA, SIFAT

§17

فتلك الأسماءُ المستأثرةُ هي الشؤونُ التي يكون الحقُّ بها مع عبده، وهي الأحوالُ التي يكون العبدُ بها مع ربه.

Those withheld Names are the affairs (shu'ūn) by which the Real is with His servant, and they are the states (aḥwāl) by which the servant is with his Lord.

§18

فالأحوالُ نسبتها إلى العبد مخلوقة، والشؤونُ نسبتها إلى الله تعالى قديمة، وما تعطيه تلك الشؤونُ من الأسماء والأوصاف هي المستأثرة في غيب الحق، فافهم هذه النكتة من نوادر الوقت.

So the states, in their ascription to the servant, are created; and the affairs, in their ascription to God Most High, are pre-eternal; and what those affairs give, of the Names and attributes, are the ones withheld in the Unseen

of the Real. So understand this subtle point, of the rarities of the age.

§19

وإلى قراءة هذا الكلام الثاني الإشارةُ إلى النبي صلى الله عليه وسلم في: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ}.

And to the reciting of this second speech is the pointing, to the Prophet, God bless him and grant him peace, in: 'Recite in the name of your Lord who created; created the human from a clinging-clot; recite, and your Lord is the Most Generous, who taught by the pen, taught the human what he knew not.'

QUR'ĀN 96:1: AL-'ALAQ 96:1, FROM 'IQRA'' (THE BASMALA THE API PREFIXES TO V.1 IS NOT QUOTED). VERIFIED, VERSE REFERENCE CORRECT.

QUR'ĀN 96:2: AL-'ALAQ 96:2. VERIFIED VERBATIM.

QUR'ĀN 96:3: AL-'ALAQ 96:3. VERIFIED VERBATIM.

QUR'ĀN 96:4: AL-'ALAQ 96:4. VERIFIED VERBATIM.

QUR'ĀN 96:5: AL-'ALAQ 96:5. VERIFIED VERBATIM.

§20

فإن هذه القراءة قراءةُ أهلِ الخصوصِ وهم أهلُ القرآنِ، أعني الذاتيينَ المحمديينَ الذين هم أهلُ اللهِ وخاصَّتُه.

For this reciting is the reciting of the people of the elect (ahl al-khuṣūṣ), and they are the

people of the Qurʾān, I mean the Muḥammadan Essence-folk (al-dhātiyyīn al-Muḥammadiyyīn), who are the people of God and His elect.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§21

أما قراءةُ الكلامِ الإلهي وسماعُه من ذات الله بسمعِ الله تعالى، فإنها قراءةُ الفرقانِ، وهي قراءةُ أهلِ الاصطفاءِ وهم النفسيونَ الموسويونَ، قال الله تعالى لنبيه موسى: {وَاصْطَنَعْتُكَ لِنَفْسِي}.

As for the reciting of the divine speech and hearing it from the Essence of God by the hearing of God Most High, that is the reciting of the Furqān, and it is the reciting of the people of election (ahl al-iṣṭifā'), and they are the Self-folk, the Mosaic ones (al-nafsiyyīn al-Mūsawiyyīn). God Most High said to His prophet Moses: 'And I fashioned you for Myself.'

QUR'ĀN 20:41: ṬĀHĀ 20:41. VERIFIED VERBATIM, VERSE REFERENCE CORRECT.

§22

فمن هنا كانت تلك الطائفةُ الموسويةُ نفسيينَ، بخلاف الطائفةِ الأولى الذاتيينَ، قال الله تعالى لمحمد صلى الله عليه وسلم: {وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ}.

From here that Mosaic faction were Self-folk (nafsiyyīn), unlike the first faction, the Essence-folk (al-dhātiyyīn). God Most High said to Muḥammad, God bless him and grant him

peace: 'And We have indeed given you seven of the oft-repeated, and the Mighty Qur'ān.'

> QUR'ĀN 15:87: AL-ḤIJR 15:87. VERIFIED VERBATIM, VERSE REFERENCE CORRECT.

§23

فالسبعُ المثاني: هي السبعُ الصفاتُ كما بيَّناه في كتابنا المسمَّى بـ: الكهف والرقيم في شرح بسم الله الرحمن الرحيم.

The seven oft-repeated (al-sabʿ al-mathānî) are the seven Attributes, as we set forth in our book named al-Kahf wa-l-Raqīm fī Sharḥ Bism Allāh al-Raḥmān al-Raḥīm.

> GLOSSARY: SIFAT

§24

والقرآنُ العظيمُ: هو الذاتُ، وإلى هذا المعنى أشار صلى الله عليه وسلم بقوله، فأهلُ القرآنِ ذاتيونَ، وأهلُ الفرقانِ نفسيونَ، وبينهما من الفرقِ ما بين مقامِ الحبيبِ وبين مقامِ الكليمِ، والله يقول الحق وهو بكل شيء عليم.

And the Mighty Qur'ān is the Essence. To this meaning he pointed, God bless him and grant him peace, by his saying. So the people of the Qur'ān are Essence-folk, and the people of the Furqān are Self-folk; and between the two is the difference between

the station of the Beloved (maqām al-ḥabīb) and the station of the Interlocutor (maqām al-kalīm). And God speaks the truth, and He is Knowing of all things.

GLOSSARY: DHAT

The witness here repeats the ḥadīth 'ahl al-Qur'ān ahl Allāh wa-khāṣṣatuhu' displaced inside the clause; lightly reordered to sense (the ḥadīth properly attaches to the Essence-folk of §20).

Collation. *Bāb 21, al-Sam‘ (Hearing), the sixth of the dedicated attribute-chapters. Structure: a 3-verse opening qaṣīda (Hearing as the Real's knowledge of things in respect of their speech, utterance and state), then the doctrine of Hearing as an attribute of the Self by which God hears His own speech and His own affairs (shu'ūn) and His creatures' speech and states. The chapter's substance is the TWO LISTENINGS: the ordinary speech-hearing, and a 'second' deeper hearing by which al-Raḥmān teaches the Qur'ān to the servants singled out by His Essence (the dhātī servant hears the address of the Names/Attributes/Essences and answers as the qualified answers its qualities). From this come: the lent-vs-essential attribute of hearing, the Throne of Raḥmāniyya and istiwā', the withheld (musta'thara) Names beyond those in our hands, and the shu'ūn/aḥwāl distinction (affairs pre-eternal as ascribed to God, states created as ascribed to the servant). It closes with a two-fold typology of the elect: the Muḥammadan Essence-folk (al-dhātiyyīn, ahl al-Qur'ān, maqām al-ḥabīb), who recite 'iqra' bi-smi rabbika' (96:1-5); and the Mosaic Self-folk (al-nafsiyyīn, ahl al-Furqān, maqām al-kalīm), who recite from 'wa-*

ṣtanaʿtuka li-nafsī' (20:41); the seven oft-repeated (15:87) read as the seven Attributes (with a self-citation of al-Jīlī's al-Kahf wa-l-Raqīm) and the Mighty Qur'ān as the Essence. Witness handling: §24 the well-known ḥadīth 'ahl al-Qur'ān ahl Allāh wa-khāṣṣatuhu' appears displaced mid-clause in the digital witness; lightly reordered to sense and flagged. Several kāf-as-alif OCR garbles restored.

Qur'ān. *Three Qur'ān loci verified verbatim against alquran.cloud, all verse references correct. (1) al-ʿAlaq 96:1-5 (§19): the opening five verses, quoted from 'iqra'" (without the basmala the API prefixes to 96:1), verified clause by clause. (2) Ṭāhā 20:41 (§21), 'wa-ṣtanaʿtuka li-nafsī.' (3) al-Ḥijr 15:87 (§22), 'wa-laqad ātaynāka sabʿan mina al-mathānī wa-l-qur'āna al-ʿaẓīm.' Allusion flagged: the ḥadīth 'the people of the Qur'ān are the people of God and His elect' (§9, §24; sound, Ibn Mājah and Aḥmad). Self-citation noted: al-Jīlī's own al-Kahf wa-l-Raqīm fī Sharḥ Bism Allāh al-Raḥmān al-Raḥīm (§23).*

⁂

Hearing, the two listenings, the withheld Names, and the Essence-folk and Self-folk

Bāb 21 treats Hearing as an attribute of the Self (waṣf nafsī), "the self-disclosure of the Real by way of His deriving benefit from the known," since "He knows all that He hears before He hears it." God hears the speech of His own Self (plain) and His own affairs (shuʾūn, "what His Names and Attributes require"), and "His answering of Himself is the bringing-forth of those requisites." From this comes the chapter's central doctrine of the two listenings: beyond the ordinary speech-hearing is a "second," dearer hearing by which al-Raḥmān teaches the Qurʾān to the servants singled out by His Essence, the dhātī servant hearing "the address of the Names and Attributes and Essences" and answering "as the qualified answers its qualities." For such a one the attribute of hearing becomes "an essential reality, neither borrowed nor derived," the Throne of Raḥmāniyya is set up, and "his Lord discloses Himself, mounted upon His Throne." The technical core follows: the Names are not restricted to "what is in our hands"; God has Names "withheld (mustaʾthara) in His knowledge," which are "the affairs (shuʾūn) by which the Real is with His servant" and "the states (aḥwāl) by which the servant is with his Lord", the affairs pre-eternal as ascribed to God, the states created as ascribed to the servant. The chapter closes with a two-fold typology of the elect: the Muḥammadan Essence-folk (al-dhātiyyūn, ahl al-Qurʾān, maqām al-ḥabīb), who recite "iqraʾ bi-smi rabbika" (96:1-5); and the Mosaic Self-folk (al-nafsiyyūn, ahl al-Furqān, ahl al-iṣṭifāʾ, maqām al-kalīm), who recite from "wa-ṣṭanaʿtuka li-nafsī" (20:41), the seven oft-repeated (15:87) read as the seven Attributes (citing al-Jīlī's own al-Kahf wa-l-Raqīm) and the Mighty Qurʾān as the Essence. Recorded in al-Jīlī's voice and framed against the mainstream; the nearness-typology presented as distinct gifts, not a ranking of prophets.

al-Insān al-Kāmil, Bāb 22: Sight · full parallel manuscript

The twenty-second chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The seventh of the dedicated attribute-chapters, it treats Sight (al-Baṣar), "an expression for His Essence in respect of His witnessing of the objects-of-knowledge." A five-verse opening qaṣīda holds Sight and Knowledge as two attributes of the one undivided Essence ("the Seeing is not one with the Knowing," yet "by His Essence He knows, and by His Essence He sees, and there is no multiplicity in His Essence"). God "sees His Essence by His Essence, and His creatures likewise by His Essence", one Sight, "the difference only in the things-seen."

Editorial note. The doctrinal weight of this chapter is its *theology of the divine regard*, and it is a carefully orthodox one. al-Jīlī holds that "the things are never veiled from Him," yet "He does not let His regard fall upon a thing except when He wills", which lets him read the regard (naẓar) as an act of mercy and nearness, not of acquiring information. He then defends divine foreknowledge head-on against the apparent sense of the "until We know" verses (47:31): "do not suppose He is ignorant of them before the trial, exalted is God." Most striking for a Sufi metaphysician, he warns in the same breath against the opposite error: "whoever goes to interpretation (taʾwīl), he must fall into a kind of nullifying (taʿṭīl)", the same via-media between literalism and figurative emptying that governs the tanzīh/tashbīh chapters. Note two things for a reviewer: the ḥadīth of God's daily "regards toward the

heart" (§13) is one the witness *itself* sources to Ibn al-Jawzī's collection of defective reports, and is flagged accordingly; and the closing "be you, without you" (§22) is annihilation-language that al-Jīlī immediately glosses as *governance by God* "as His attributes and Names require," not as a merger of being: to be read with the laṭīfa keystone of Bāb 14. A second-reader pass is advisable.

الباب الثاني والعشرون في البصر

Chapter Twenty-Two: On Sight

§1

وفيه قال:

And in it he said:

§2

بصرُ الإلهِ محلُّ ما هو عالمٌ ... ويرى سواءً نفسَه والعالمُ

The Sight of the God is the locus of what He knows; and He sees, alike, His own Self and the world.

§3

فجميعُ معلومٍ له عينٌ له ... وعيانُه لجميع ذلك دائمُ

So every object-of-knowledge has, for Him, an entity belonging to Him; and His

beholding of all of that is perpetual.

§4 فالعلمُ عينٌ باعتبار بروزه ... عند الشهودِ وذاك أمرٌ لازمُ

So knowledge is sight in respect of its emergence at the witnessing, and that is a necessary matter.

§5 فيشاهدُ المعلومَ منه لذاتِه ... وشهودُه هو علمُه المتعاظمُ

So He witnesses the known, from Himself, by His Essence; and His witnessing is His knowledge, magnified.

§6 وهما له وصفانِ هذا غيرُ ذا ... إذ ما البصيرُ بواحدٍ والعالمُ

And they are two attributes for Him, this other than that, since the Seeing is not one with the Knowing.

§7 اعلم، وفَّقنا الله وإياك، أن بصر الحق سبحانه وتعالى عبارة عن ذاته باعتبار شهوده للمعلومات، فعلمه سبحانه وتعالى عبارة عن ذاته باعتبار مبدأ علمه، لأنه بذاته يعلم وبذاته يبصر، ولا تعدد في ذاته، فمحلُّ علمه محلُّ عينه فهما صفتان.

Know, may God grant success to us and to you, that the Sight of the Real, glory be to Him and Most High, is an expression for His Essence in respect of His witnessing of the objects-of-knowledge;

and His knowledge, glory be to Him and Most High, is an expression for His Essence in respect of the origin of His knowledge; for by His Essence He knows, and by His Essence He sees, and there is no multiplicity in His Essence. So the locus of His knowledge is the locus of His sight: thus they are two attributes.

GLOSSARY: DHAT, ILM

§8

وإن كنا على الحقيقة شيئاً واحداً، فليس المراد ببصره إلاَّ تجلي علمه له في هذا المشهد العياني، وليس المراد بعلمه إلاَّ الإدراك بنظره له في العلم العيني.

And though we are, in reality, a single thing, nothing is meant by His sight except the self-disclosure of His knowledge to Him in this seeing-witness; and nothing is meant by His knowledge except the perception, by His regard of it, in the concrete knowledge.

GLOSSARY: TAJALLI

§9

فهو يرى ذاته بذاته، ويرى مخلوقاته أيضاً بذاته، فرؤياه لذاته عين رؤياه لمخلوقاته، لأن البصر وصف واحد.

For He sees His Essence by His Essence, and He sees His creatures likewise by His Essence; so His seeing of His Essence is the very seeing of His creatures, because Sight is a single attribute.

§10

وليس الفرق إلاَّ في المرائي.

And the difference is only in the things-seen (al-marāʾī).

§11

فهو سبحانه وتعالى لا يزال يبصر الأشياء، ولكنه لا يوقع نظره على شيء إلاَّ إذا شاء.

For He, glory be to Him and Most High, does not cease to see the things; yet He does not let His regard fall upon a thing except when He wills.

Witness 'sabkhānahu / lā yantaẓir ilā shay'' restored to 'subḥānahu / lā yūqiʿ naẓarahu' to the sense the next segment confirms.

§12

وهنا نكتةٌ شريفةٌ فافهمها، فالأشياء غير محجوبة عنه أبداً، لكنه لا يوقع نظره على شيء إلاَّ إذا شاء ذلك.

And here is a noble subtle point, so understand it: the things are never veiled from

Him, but He does not let His regard fall upon a thing except when He wills that.

§13

ومن هذا القبيل ما ورد عن النبي صلى الله عليه وسلم أنه قال: "إن لله كذا وكذا نظرةً في اليوم إلى القلب في كل يوم".

And of this sort is what has come from the Prophet, God bless him and grant him peace, that he said: 'God has such-and-such a number of regards, each day, toward the heart.'

The witness itself cites this ḥadīth from Ibn al-Jawzī's al-ʿIlal al-Mutanāhiya (2/297), i.e. it is graded defective/weak; flagged.

§14

أو ما في معنى ذلك، وقوله سبحانه وتعالى: {وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ}،

or what is in the meaning of that. And His saying, glory be to Him and Most High: 'And God will not speak to them, nor look at them' (a portion of Āl ʿImrān 3:77):

QURʾĀN 3:77: ĀL ʿIMRĀN 3:77, THE CLAUSE 'WA-LĀ YUKALLIMUHUMU ALLĀHU WA-LĀ YANẒURU ILAYHIM'; A PORTION OF THE VERSE, THE MUṢḤAF CONTINUES 'YAWMA AL-QIYĀMATI...'. VERIFIED, VERSE REFERENCE CORRECT.

§15

ليس من هذا القبيل، بل النظر هنا عبارة عن الرحمة الإلهية التي رحم بها من قرَّبه إليه، بخلاف النظر الذي له إلى القلب، فإنه على ما ورد ليس الأمر مخصوصاً بالصفة النظرية وحدها، بل سار في غيرها من الأوصاف.

is not of this sort; rather the 'looking' here is an expression for the divine mercy by which He has mercy on the one He brought near to Him, unlike the regard that He has toward the heart; for that, according to what has come, the matter is not restricted to the attribute of regarding alone, but runs into others of the attributes.

§16

ألا ترى إلى قوله سبحانه وتعالى: {وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ}؟

Do you not see His saying, glory be to Him and Most High: 'And We shall surely test you, until We know the strivers among you' (a portion of Muḥammad 47:31)?

QURʾĀN 47:31: MUḤAMMAD 47:31, THE CLAUSE 'WA-LA-NABLUWANNAKUM ḤATTĀ NAʿLAMA AL-MUJĀHIDĪNA MINKUM'; A PORTION OF THE VERSE (CONTINUES 'WA-L-ṢĀBIRĪNA WA-NABLUWA AKHBĀRAKUM'). VERIFIED, VERSE REFERENCE CORRECT.

§17

ولا تظنَّ أنه يجهلهم قبل الابتلاء، تعالى الله، وكذلك في النظر إلى القلب، فهو لا يفقد

And do not suppose that He is ignorant of them before the

القلب الذي ينظر إليه كل يوم كذا وكذا نظرة.

trial, exalted is God; and likewise in the regard toward the heart, He does not lose the heart which He regards each day, so-and-so number of regards.

§18

لكن تحت ذلك أسرار لا يمكن كشفها بغير هذا التنبيه، فمن عرف فليلزم، ومن ذهب إلى التأويل فإنه لا بد أن يقع في نوع من التعطيل فافهم.

But beneath that are secrets that cannot be unveiled save by this notice; so whoever knows, let him hold fast, and whoever goes to interpretation (ta’wîl), he must fall into a kind of nullifying (taʿṭîl). Understand.

GLOSSARY: KASHF

§19

واعلم أن البصر في الإنسان هو المُدرِكة البصرية الناظرة من شحمة العين إلى الأشياء، فهي إذا نظرت إلى الأشياء من محلها القلبي لا من شحمة العين كانت مسمَّاة بالبصيرة، وهي بعينها بنسبتها إلى الله تعالى بصرُه القديم.

And know that sight (al-baṣar) in the human is the seeing, beholding faculty, from the fat of the eye to the things; so when it looks at the things from its heart-locus,

not from the fat of the eye, it is named insight (baṣīra); and it, in its very self, in its ascription to God Most High, is His pre-eternal Sight.

§20

وإذا كُشف لك عن سرّ ذلك، ولا يُكشف إلاَّ بالله تعالى، رأيت حقائق الأشياء على ما هي عليه، ولم يحتجب عن بصرك شيء.

And when the secret of that is unveiled to you, and it is unveiled only by God Most High, you see the realities of things as they are, and nothing is veiled from your sight.

GLOSSARY: KASHF

§21

فافهم هذا السرَّ العجيب الذي أشرت إليك به في هذه الكلمات، وارفع عن عرش معانيها ذيول الستارات، وردَّ أمرك إلى الله تعالى.

So understand this wondrous secret to which I have pointed you in these words; and lift, from the throne of their meanings, the trains of the veils; and return your affair to God Most High.

§22

وكن أنت بلا أنتَ ولا أنتَ، بل يكون الله هو المدبّر لك كيفما شاء، أعني كما تقتضيه أوصافه والأسماء، فارمِ بهذا القشر الساتر، وكُلِ اللبابَ الزاهرَ، وافهم حقيقة {وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ}.

And be you, without you and without you: rather let God be the one who governs you however He wills, I mean as His attributes and the Names require. So cast away this veiling husk, and eat all the radiant pith, and understand the reality of: 'I have turned my face to Him who originated the heavens and the earth, a ḥanīf, and I am not of those who associate.'

QURʾĀN 6:79: AL-ANʿĀM 6:79 (ABRAHAM'S WORDS). THE WITNESS OPENS AT 'WAJJAHTU' AND DROPS THE MUṢḤAF'S LEADING 'INNĪ'; OTHERWISE VERIFIED VERBATIM, VERSE REFERENCE CORRECT.

GLOSSARY: ASMA, SIFAT

'be you, without you' (annihilation) glossed by al-Jīlī himself as governance-by-God 'as His attributes and Names require,' not as merger; read with the laṭīfa keystone (Bāb 14 §4-5).

Collation. *Bāb 22, al-Baṣar (Sight), the seventh of the dedicated attribute-chapters. Structure: a 5-verse opening qaṣīda (Sight as the locus of the known; knowledge and sight two attributes of the one Essence), then the doctrine of Sight as the Essence in respect of its witnessing of the objects-of-knowledge:*

God sees His Essence and His creatures by one undivided Sight, 'the difference only in the things-seen.' The chapter's substance is a careful theology of the divine regard (naẓar): the things are never veiled from God, yet He directs His regard 'only when He wills' (the basis of the ḥadīth of the daily regards toward the heart, which the witness itself flags as defective). al-Jīlī then guards divine foreknowledge against the apparent sense of 'until We know' verses ('do not suppose He is ignorant before the trial'), while warning that interpretation (ta'wīl) which empties the attributes falls into nullifying (taʿṭīl): a via-media on the attributes parallel to the tanzīh/tashbīh chapters. It closes with the baṣar/baṣīra (eye/insight) teaching, the seeing of 'the realities of things as they are' by unveiling, and a safe statement of annihilation ('be you, without you', glossed as governance-by-God, not merger), sealed with Abraham's 'I have turned my face' (6:79). Witness handling: 'sabkhānahu' (§11) restored to 'subḥānahu'; 'yantaẓir' restored toward 'yūqiʿ naẓarahu'; several kāf-as-alif OCR garbles restored.

Qur'ān. *Three Qur'ān loci verified verbatim against alquran.cloud, all verse references correct, each quoted as a partial clause. (1) Āl ʿImrān 3:77 (§14), 'wa-lā yukallimuhumu Allāhu wa-lā yanẓuru ilayhim', a portion of the verse (the muṣḥaf continues 'yawma al-qiyāmati...'). (2) Muḥammad 47:31 (§16), 'wa-la-nabluwannakum ḥattā naʿlama al-mujāhidīna minkum', a portion (continues 'wa-l-ṣābirīna wa-nabluwa akhbārakum'). (3) al-Anʿām 6:79 (§22), the witness opens at 'wajjahtu' and drops the muṣḥaf's leading 'innī'; restored note recorded. Allusion flagged: the ḥadīth of God's daily 'regards toward the heart' (§13): the witness itself cites Ibn al-Jawzī's al-ʿIlal al-Mutanāhiya (2/297), i.e. graded defective/weak; flagged accordingly.*

Sight as the one undivided witnessing, the divine regard, and the via-media against taʿṭīl

Bāb 22 treats Sight as "an expression for His Essence in respect of His witnessing of the objects-of-knowledge," correlative to Knowledge (Bāb 17): "by His Essence He knows, and by His Essence He sees, and there is no multiplicity in His Essence," so the two are distinct attributes of one undivided Essence ("the locus of His knowledge is the locus of His sight"). God "sees His Essence by His Essence, and His creatures likewise by His Essence", one Sight, "the difference only in the things-seen." The chapter's substance is then a theology of the divine regard (naẓar): the things "are never veiled from Him," yet "He does not let His regard fall upon a thing except when He wills," which lets al-Jīlī read the divine "looking" as an act of mercy and nearness (and distinguish it from the punitive "nor will He look at them" of 3:77). He guards divine foreknowledge against the apparent sense of the until-We-know verses ("do not suppose He is ignorant before the trial"), while warning that interpretation which empties the attributes (taʾwīl) collapses into nullifying (taʿṭīl), a balanced affirmation parallel to the tanzīh/tashbīh chapters. The chapter closes with the human correlate: sight from "the fat of the eye" becomes "insight (baṣīra)" when it looks "from its heart-locus," and that insight, ascribed to God, is "His pre-eternal Sight," by which the unveiled servant "sees the realities of things as they are." A

final exhortation states annihilation safely, “be you, without you… rather let God be the one who governs you, as His attributes and Names require”, sealed with Abraham’s “I have turned my face” (6:79). Recorded in al-Jīlī’s voice, with the foreknowledge-defense and the anti-taʿṭīl via-media surfaced, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 23: Beauty · full parallel manuscript

The twenty-third chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The eighth chapter, and the first of the Beauty/Majesty (Jamāl/Jalāl) pair, it treats Beauty as "an expression for His exalted Attributes and His most-beautiful Names", Mercy, Knowledge, Grace, Bounty among the Jamāl-attributes, while some Names face both poles (al-Rabb, Allāh, al-Raḥmān, against the purely-merciful al-Raḥīm). Beauty is of two kinds: *maʿnawī*, the meanings of the Names, whose perfection only God witnesses, and *ṣūrī*, "this whole world," the disclosure-sites called "creation." From this unfolds the chapter's celebrated aesthetic theodicy.

Editorial note. Two things deserve a reader's care. First, the theodicy: al-Jīlī argues that ugliness (qabīḥ) is never in the thing itself but only "by consideration (iʿtibār)", the ugliness of sin is by the prohibition, of a foul smell by a nature it does not suit (to the dung-beetle it is sweet), of fire's burning by the one who perishes (to the salamander, which lives only in fire, it is "the utmost of comeliness"), so that "absolute ugliness is lifted from existence, and there remains only absolute Beauty." This is an aesthetic, not a moral, claim: it concerns the metaphysical comeliness of all that exists as a locus of divine self-disclosure, and does *not* abolish the Law's distinction between the prohibited and the permitted (the ugliness of sin "by the prohibition" is real on its own plane, exactly as Bāb 12 hard-fenced the act-disclosure

against antinomianism). Second, the ʿayniyya qaṣīda (20 verses) carries the book's strongest coincidentia-oppositorum and identity language ("You are, in truth, the creatures"). Read it within the guardrails al-Jīlī himself sets in the same poem: the barzakh logic of v.22 ("You cut a piece from Your beauty, yet were not joined, nor was there a severing cut") and the snow/water image of vv.25-27 (creation is to God as snow to its water, nothing but the water, yet "other" by the rule of the Law, until the snow melts and only the water's rule remains). This is appearance-in, not incarnation-as: the same loan-doctrine of Bāb 7 and the laṭīfa keystone of Bāb 14, here in verse. A second-reader pass is advisable.

الباب الثالث والعشرون في الجمال

Chapter Twenty-Three: On Beauty

§1 اعلم أن جمال الله تعالى عبارة عن أوصافه العليا وأسمائه الحسنى، هذا على العموم.

Know that the Beauty of God Most High is an expression for His exalted Attributes and His most-beautiful Names; this in general.

GLOSSARY: ASMA, SIFAT

§2

وأما على الخصوص، فصفة الرحمة وصفة العلم وصفة اللطف والنِّعَم، وصفة الجود والرزَّاقية والخلاَّقية وصفة النفع وأمثال ذلك، كلها صفات جمال.

And in particular: the attribute of Mercy, the attribute of Knowledge, the attribute of Grace and Favors, the attribute of Bounty, of Provision-giving, of Creating, and the attribute of Benefit, and the like of that, all of them are attributes of Beauty.

§3

وثَمَّ صفات مشتركة لها وجه إلى الجمال ووجه إلى الجلال، كاسمه الربّ، فإنه باعتبار التربية والإنشاء اسم جمال، وباعتبار الربوبية والقدرة اسم جلال.

And there are shared attributes that have a face toward Beauty and a face toward Majesty, like His Name al-Rabb (the Lord): for in respect of nurturing and bringing-up it is a Name of Beauty, and in respect of Lordship and Power it is a Name of Majesty.

§4

ومثله اسمه الله، واسمه الرحمن، بخلاف اسمه الرحيم فإنه اسم جمال، وقِسْ على ذلك.

And like it are His Name Allāh and His Name al-

Raḥmān: unlike His Name al-Raḥīm, for that is a Name of Beauty. And measure the rest by this.

§5

واعلم أن جمال الحق سبحانه وتعالى وإن كان متنوعاً فهو نوعان:

And know that the Beauty of the Real, glory be to Him and Most High, though it be of many kinds, is of two kinds:

§6

النوع الأول معنوي: وهو معاني الأسماء الحسنى والأوصاف العلا، وهذا النوع مختصٌّ بشهود الحق إياه.

The first kind is meaningful (maʿnawī): it is the meanings of the most-beautiful Names and the exalted Attributes, and this kind is exclusive to the Real's witnessing of it.

GLOSSARY: ASMA, SIFAT

§7

والنوع الثاني صوري: وهو هذا العالم المطلق المعبَّر عنه بالمخلوقات، وعلى تفاريعه وأنواعه.

And the second kind is formal (ṣūrī): it is this absolute world, expressed by 'the creatures,' in its branchings and its kinds.

§8

فهو حُسنٌ مطلقٌ إلهيٌّ ظهر في مجالي الإلهية، سُمِّيت تلك المجالي بالخلق، وهذه التسمية أيضاً من جملة الحسن الإلهي.

For it is an absolute divine comeliness that appeared in the disclosure-sites of Divinity; those disclosure-sites were named 'creation,' and this naming, too, is part of the divine comeliness.

GLOSSARY: TAJALLI

§9

فالقبيح من العالم كالمليح منه باعتبار كونه مجلىً من مجالي الجمال الإلهي، لا باعتبار تنوُّع الجمال، فإن من الحسن أيضاً إبراز جنس القبيح على قبحه لحفظ مرتبته من الوجود.

So the ugly of the world is like the comely of it, in respect of its being a disclosure-site among the disclosure-sites of divine Beauty: not in respect of the variety of the Beauty; for it is also of the comeliness to bring forth the genus of the ugly upon its ugliness, to preserve its rank in existence.

§10

كما أن الحسن الإلهي إبراز جنس الحسن على وجه حسنه لحفظ مرتبته من الوجود.

just as the divine comeliness is the bringing-forth of the genus of the comely upon the

face of its comeliness, to preserve its rank in existence.

§11

اعلم أن القبح في الأشياء إنما هو للاعتبار لا لنفس ذلك الشيء، فلا يوجد في العالم قبح إلاَّ باعتبار، فارتفع حكم القبيح المطلق من الوجود فلم يبق إلاَّ الحسن المطلق.

Know that ugliness in things is only by consideration (iʿtibār), not by the thing itself; so there is found in the world no ugliness except by a consideration. Thus the rule of absolute ugliness is lifted from existence, and there remains only absolute comeliness.

§12

ألا ترى إلى قبح المعاصي إنما ظهر باعتبار النهي، وقبح الرائحة المنتنة إنما ثبت باعتبار من لا يلائم طبعَه، وهي عند الجُعَل ومن يلائم طبعَه من المحاسن.

Do you not see that the ugliness of acts of disobedience appeared only by consideration of the prohibition, and the ugliness of the foul smell was established only by consideration of one whose nature it does not suit, while to the dung-beetle, and to whomever it suits his nature, it is among things comely?

Witness 'kamā hiya fa-ʿinda al-jaʿl' restored to 'wa-hiya ʿinda al-juʿal' (the dung-beetle), the sense the comparison requires.

§13

ألا ترى إلى الإحراق بالنار إنما كان قبيحاً باعتبار من يهلك فيها ويتلف، وإنما هي عند السمندل من غاية المحاسن.

Do you not see that burning by fire was ugly only by consideration of one who perishes in it and is destroyed, while to the salamander (samandal) it is among the utmost of things comely?

§14

والسمندل طيرٌ لا تكون حياته إلاَّ في تلك النار، فما في العالم قبيح، فكلُّ ما خلق الله تعالى مليحٌ بالأصالة، لأنه صور حُسنه وجماله، وما حدث القبيح في الأشياء إلاَّ بالاعتبارات.

And the salamander is a bird whose life is only in that fire. So there is nothing ugly in the world: all that God Most High created is comely by origin, because it is the forms of His comeliness and His Beauty; and ugliness arose in things only by considerations.

§15

ألا ترى إلى الكلمة الحسنة في بعض الأوقات تكون قبيحة ببعض الاعتبارات وهي في نفسها حسنة، فعُلم بهذه المقدمات أن الوجود بكماله صورةُ حُسنه ومظاهرُ

Do you not see the good word, at some times, being ugly by some considerations, while in itself it is good? So it

جماله، وما حدث القبيح في الأشياء إلاَّ بالاعتبارات.

is known by these premises that existence, in its perfection, is the form of His comeliness and the loci-of-appearance of His Beauty, and ugliness arose in things only by considerations.

> *The digital witness carries an OCR duplication of this conclusion across its lines 16-18; merged here to a single clean statement.*

§16

وقولنا: إن الوجود بكماله، يدخل فيه المحسوس والمعقول والموهوم والخيال والأول والآخر والظاهر والباطن والقول والفعل والصورة والمعنى، فإن جميع ذلك صورُ جماله وتجلياتُ كماله.

And our saying 'existence in its perfection' includes within it the sensible and the intelligible, the estimated and the imagined, the first and the last, the outward and the inward, the word and the act, the form and the meaning; for all of that is the forms of His Beauty and the self-disclosures of His perfection.

GLOSSARY: TAJALLI, KHAYAL

§17

وفي هذا المعنى قلتُ في قصيدتي العينية:

And in this meaning I said, in my ʿayniyya qaṣīda (rhyming in ʿayn):

§18

تجلَّيتَ في الأشياءِ حين خلقتَها ... فها هي
مِيطت عنك فيها البراقعُ

You disclosed Yourself in things when You created them; and lo, within them the veils are drawn back from You.

GLOSSARY: TAJALLI

§19

قطعتَ الورى من ذاتِ حُسنِك قطعةً ... ولم
تكُ موصولاً ولا فصلٌ قاطعُ

You cut the creatures, a piece, from the Essence of Your comeliness; yet You were not joined, nor was there a severing cut.

GLOSSARY: BARZAKH

The 'neither joined nor a severing cut' is the barzakh anti-ḥulūl guardrail in poetic form (cf. the laṭīfa keystone, Bāb 14 §4-5).

§20

ولكنها أحكامُ رتبتِك اقتضت ... ألوهيةً
للضدِّ فيها التجامعُ

Rather they are the rulings of Your rank, which required a

divinity in which the opposites come together.

§21

فأنت الورى حقاً وأنت إمامُنا ... وأنت الذي يعلو وما هو واضعُ

So You are, in truth, the creatures; and You are our Imam; and You are the One who is exalted, not the one set low.

> *Identity-language to be read with the barzakh guard of v.22 (§19) and the snow/water figure following: appearance-in, not incarnation-as.*

§22

وما الخلقُ في التمثالِ إلاَّ كثلجةٍ ... وأنت بها الماءُ الذي هو نابعُ

And creation, in the likeness, is but as a snowflake; and You, by it, are the water that wells up.

§23

وما الثلجُ في تحقيقنا غيرُ مائِه ... وغيرانِ في حُكمٍ دعته الشرائعُ

And the snow, in our verification, is naught but its water; yet two 'others' by a rule the Laws have called it.

§24

ولكن بذوبِ الثلجِ يُرفع حُكمُه ... ويوضعُ حُكمُ الماءِ والأمرُ واقعُ

But by the melting of the snow its rule is lifted, and the

rule of the water is set in place; and the matter stands.

§25

تجمَّعت الأضدادُ في واحدِ البها ... وفيه تلاشت وهو عنهنَّ ساطعُ

The opposites gathered in the One of splendor; in Him they vanished, and He, beyond them, shines forth.

GLOSSARY: WAHIDIYYA

§26

فكلُّ بهاءٍ في ملاحةِ صورةٍ ... على كلِّ قَدٍّ شابهَ الغصنَ يانعُ

So every splendor in the comeliness of a form, upon every stature that the ripe bough resembles,

§27

وكلُّ اسوادٍ في تصافيفِ طُرَّةٍ ... وكلُّ احمرارٍ في العوارضِ ناصعُ

and every blackness in the ranks of a forelock, and every redness, pure-bright, upon the cheeks,

§28

وكلُّ كحيلِ الطَّرفِ يقتلُ صبَّه ... بماضٍ كسيفِ الهندِ حالاً مضارعُ

and every kohl-dark eye that slays its lover, with a cutting glance like the Indian sword, present in the very act,

§29

وكلُّ اسمرارٍ في القوائمِ كالقنا ... عليه من الشعرِ الرسيلِ شرائعُ

and every brownness in limbs like spear-shafts, upon which the flowing hair runs down in streams,

§30 وكلُّ مليحٍ بالملاحةِ قد زها ... وكلُّ جميلٍ بالمحاسنِ بارعُ

and every comely one who has flourished in comeliness, and every beautiful one excelling in graces,

§31 وكلُّ لطيفٍ جلَّ أو دقَّ حُسنُه ... وكلُّ جليلٍ فهو باللطفِ صادعُ

and every subtle one, whether his beauty be great or fine, and every majestic one: he is, by subtlety, cleaving forth:

§32 محاسنُ من أنشأ ذلك كلَّه ... فوحِّدْ ولا تُشرِكْ به فهو واسعُ

these are the graces of Him who originated all of that; so declare Him One, and associate nothing with Him, for He is All-embracing.

§33 وإياك أن تلفظ بغيريةِ البها ... إليه البها والقبحُ بالذاتِ راجعُ

And beware of uttering the otherness of splendor; to Him the splendor returns,

and the ugliness too, by essence.

§34

فكلُّ قبيحٍ إن نسبتَ لفعلِه ... أتتك معاني الحُسنِ فيه تسارعُ

For every ugly thing, if you ascribe it to His act, the meanings of comeliness come hastening to you within it.

§35

يُكمِّل نقصانَ القبيحِ جمالُه ... فما ثَمَّ نقصانٌ ولا ثَمَّ باشعُ

His Beauty completes the deficiency of the ugly; so there is no deficiency there, and nothing repugnant.

§36

ويرفعُ مقدارَ الوضيعِ جلالُه ... إذا لاح فيه فهو للوضعِ رافعُ

And His Majesty raises the measure of the lowly; when it gleams within it, it is a lifter of the lowliness.

§37

وأطلِقْ عِنانَ الحقِّ في كلِّ ما ترى ... فتلك تجلياتُ من هو صانعُ

So give the rein of the Real free course in all that you see; for those are the self-disclosures of Him who is the Maker.

GLOSSARY: TAJALLI

§38

اعلم أن الجمال المعنوي الذي هو عبارة عن أسمائه وصفاته إنما اختصَّ الحقُّ بشهود كمالها على ما هي عليه تلك الأسماء والصفات.

Know that the meaningful Beauty, which is an expression for His Names and Attributes, the Real alone is singled out for the witnessing of its perfection as those Names and Attributes are in themselves.

GLOSSARY: ASMA, SIFAT

§39

وأما مطلق الشهود لها فغير مختصٍّ بالحق، لأنه لا بد لكلِّ من أهل المعتقدات في ربه اعتقادٌ ما أنه على ما يستحقه من أسمائه الحسنى وصفاته العلا أو غير ذلك.

But as for absolute witnessing of it, that is not exclusive to the Real; for every one of the holders of beliefs about his Lord must hold some belief that He is according to what He deserves of His most-beautiful Names and exalted Attributes, or otherwise.

The witness's pronouns waver here ('annā … astaḥiqquhu'); rendered to the consistent sense (belief about the Lord), and flagged.

§40

ولا بد لكل شهودٍ صورةٌ معتقَدة، وتلك الصورة هي أيضاً صورةُ جمال الله تعالى.

And every witnessing must have a believed form (ṣūra muʿtaqada); and that form, too, is a form of the Beauty of God Most High.

§41

فصار ظهور الجمال فيها ظهوراً ضرورياً لا معنوياً، فاستحال أن يوجد شهود الجمال المعنوي بكماله لغير من هو له، تعالى الله وتقدَّس عما يقولون علوّاً كبيراً.

So the appearance of Beauty in it became a necessary appearance, not a meaningful one; thus it became impossible that the witnessing of the meaningful Beauty, in its perfection, be found for other than the One to whom it belongs. Exalted is God and hallowed above what they say, by a great exaltation.

GLOSSARY: TANZIH

Collation. *Bāb 23, al-Jamāl (Beauty), the eighth chapter and the first of the Jamāl/Jalāl pair. Beauty = His exalted Attributes and most-beautiful Names (Mercy, Knowledge, Grace, Bounty, Provision, Creating, Benefit are Jamāl-attributes); some Names face both Jamāl and Jalāl (al-Rabb, Allāh,*

al-Raḥmān vs the purely-Jamāl al-Raḥīm). Two kinds: maʿnawī (the meanings of the Names, witnessed in perfection by God alone) and ṣūrī (this whole world, the loci-of-appearance called 'creation'). The chapter's substance is an AESTHETIC THEODICY: the ugly (qabīḥ) is, qua locus of divine Beauty, as the comely (malīḥ); ugliness is only 'by consideration (iʿtibār),' never in the thing itself, so 'absolute ugliness is lifted from existence and there remains only absolute Beauty' (examples: the ugliness of sins by the prohibition, foul smell relative to a nature it does not suit, fire's burning relative to who perishes, yet to the salamander/samandal, which lives only in fire, it is the height of beauty). At the center is al-Jīlī's ʿayniyya qaṣīda (20 verses, §17-37): the self-disclosure in things, the coincidentia oppositorum 'gathered in the One of splendor,' beauty in every form, and the closing exhortation to give the Real free rein in all one sees. It ends with the epistemology of the believed-form: every witnessing has a believed-form which is itself a form of divine Beauty, but the maʿnawī Beauty in its perfection is witnessed by none but God. Witness handling: lines 16-18 carry an OCR duplication of the conclusion, merged to a single clean statement at §15 and flagged; several kāf-as-alif garbles restored.

Qur'ān. *No Qur'ān loci are cited in this chapter (the witness contains no Qur'ānic quotation), so none required verification. Doctrinal cross-reference noted: the snow/water image of the qaṣīda (§22-24, vv.25-27) is the same loan-doctrine figure al-Jīlī draws from al-Bawādir al-Ghaybiyya in Bāb 7 (al-Raḥmāniyya), and the 'neither joined nor a severing cut' of v.22 (§19) is the barzakh anti-ḥulūl guardrail in poetic form.*

⁂

Beauty in two kinds, the aesthetic theodicy, the ʿayniyya qaṣīda, and the believed-form

Bāb 23 treats Beauty as "His exalted Attributes and most-beautiful Names" (Mercy, Knowledge, Grace, Bounty, Provision, Creating, Benefit among the Jamāl-attributes), with some Names facing both Beauty and Majesty (al-Rabb as nurturer/as power-holder; Allāh, al-Raḥmān; against the purely-Jamāl al-Raḥīm). The two kinds are maʿnawī (the meanings of the Names, witnessed in perfection by God alone) and ṣūrī ("this absolute world… the disclosure-sites named creation"). The chapter's heart is its aesthetic theodicy: "the ugly of the world is like the comely of it, in respect of its being a disclosure-site of divine Beauty"; ugliness is only "by consideration (iʿtibār), not by the thing itself," so "the rule of absolute ugliness is lifted from existence, and there remains only absolute comeliness." The illustrations (the ugliness of sins by the prohibition, foul smell relative to a nature it does not suit, fire relative to who perishes, yet sweet to the dung-beetle and the salamander) make the claim an aesthetic-metaphysical one about existence as divine self-disclosure, not a moral leveling (the Law's plane stands, as in Bāb 12). At the center is al-Jīlī's ʿayniyya qaṣīda (20 verses): the self-disclosure in things, the rank-rulings that "required a divinity in which the opposites come together," the identity-language ("You are, in truth, the creatures") fenced by the barzakh guard ("not joined, nor a

severing cut") and the snow/water figure (creation to God as snow to its water), the opposites "gathered in the One of splendor," beauty in every form, and the closing "give the rein of the Real free course in all that you see." It ends with the epistemology of the believed-form: every witnessing has a believed-form which is itself a form of divine Beauty, but the maʿnawī Beauty in its perfection is witnessed by none but God, "exalted and hallowed above what they say." Recorded in al-Jīlī's voice, with the theodicy and the waḥdat-al-wujūd language framed against the mainstream and within al-Jīlī's own guardrails.

al-Insān al-Kāmil, Bāb 24: Majesty · full parallel manuscript

The twenty-fourth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The ninth chapter, and the completion of the Beauty/Majesty (Jamāl/Jalāl) pair, it treats Majesty as "His Essence by its appearance in His Names and Attributes", the attributes of grandeur, glory, and praise. Beauty and Majesty interpenetrate ("intense Beauty is named Majesty; Majesty in its beginnings upon creation is named Beauty"), so that creation sees only "the Beauty of Majesty or the Majesty of Beauty," the absolute of each witnessed by God alone. From this premise the chapter builds its two great structures: a four-fold table of the Divine Names, and the doctrine of the Perfect Human as bearer of the Trust.

Editorial note. The chapter's centre is a systematic *table (jadwal)* classifying the Divine Names by what their realities require: Essential (Allāh, al-Aḥad, al-Ḥayy, al-Ḥaqq…), Majestic (al-Qahhār, al-Jabbār, al-Muntaqim…), Shared or Perfectional (al-Raḥmān, al-Malik, al-Awwal-al-Ākhir, al-Ẓāhir-al-Bāṭin…), and Beautiful (al-Raḥīm, al-Ghaffār, al-Laṭīf, al-Karīm…). A reader should note that al-Jīlī's table is a contemplative schema, not a fixed creed: some Names recur across categories by differing aspect (al-Baṣīr appears under both Majesty and the Shared), and the lists vary across manuscripts; they are rendered here as the witness has them. The chapter's doctrinal peak is the Trust (al-amāna) of 33:72: only the Perfect Human bears it, because the Trust "is nothing but the Real by His Essence, Names, and

Attributes," and he alone is the locus of all the Names (Paradise being the locus of absolute Beauty, Hell of absolute Majesty). Most striking is al-Jīlī's double reading of "wrongdoing, ignorant" (ẓalūman jahūlan): the first preserves the plain censure (the Human wrongs *himself* by failing to know his own worth and to praise God duly, "they did not measure God His true measure," 6:91); the second is his bold esoteric turn, ẓalūm as passive ("wronged," for none can fulfill the Perfect Human's rights) and jahūl as "unknown" (his reality unfathomed), so that the verse becomes God's excuse for the Perfect Human before the rest of creation. This second reading is offered as a bāṭin meaning alongside, not in place of, the plain sense. A second-reader pass is advisable.

الباب الرابع والعشرون في الجلال

Chapter Twenty-Four: On Majesty

§1

اعلم أن جلال الله تعالى عبارة عن ذاته بظهوره في أسمائه وصفاته كما هي عليه، على الإجمال.

Know that the Majesty of God Most High is an expression for His Essence by its appearance in His Names

and Attributes, as they are, in summary.

GLOSSARY: DHAT, ASMA, SIFAT

§2

وأما على التفصيل، فإن الجلال عبارة عن صفات العظمة والكبرياء والمجد والثناء، وكل جمال له فإنه حيث يشتدّ ظهوره يسمى جلالاً.

And in detail, Majesty is an expression for the attributes of grandeur, pride, glory, and praise; and every Beauty of His, when its appearance grows intense, is named Majesty.

§3

كما أن كل جلال له فهو في مبادئ ظهوره على الخلق يسمى جمالاً، ومن هنا قال من قال:

just as every Majesty of His, in the beginnings of its appearance upon creation, is named Beauty. And from here someone said:

§4

إن لكل جمال جلالاً، ولكل جلال جمالاً، وإنما بأيدي الخلق، أي لا يظهر لهم من جمال الله تعالى إلاَّ جمال الجلال أو جلال الجمال.

that to every Beauty there is a Majesty, and to every Majesty a Beauty; and it is only in the hands of creation, I mean, there appears to them of the Beauty of God Most High

nothing but the Beauty of Majesty or the Majesty of Beauty.

§5

وأما الجمال المطلق والجلال، فإنه لا يكون شهوده إلاَّ لله وحده.

But as for the absolute Beauty and Majesty, its witnessing is for none but God alone.

§6

وأما الخلق فما لهم فيه قدم، فإنا قد عبَّرنا عن الجلال بأنه ذاته باعتبار ظهوره في أسمائه وصفاته كما هي عليه له في حقه، ويستحيل هذا الشهود إلاَّ له.

As for creation, it has no foothold in it; for we have expressed Majesty as His Essence in respect of its appearance in His Names and Attributes, as they are, in His regard, for Him; and this witnessing is impossible save for Him.

GLOSSARY: DHAT

§7

وعبَّرنا عن الجمال بأنه أوصافه العلا وأسماؤه الحسنى، واستيفاء أسمائه وأوصافه للخلق محال، لأن ثَمَّ أسماءً وأوصافاً له مستأثرات عنده وهي جمال، فظهر بذلك أن ظهور الجمال المطلق والجلال المطلق مختصٌّ بالله تعالى.

And we expressed Beauty as His exalted Attributes and His most-beautiful Names; and the exhaustion of His Names and Attributes by

creation is impossible, for there are Names and Attributes of His, withheld with Him, which are Beauty. So it appeared thereby that the appearance of the absolute Beauty and the absolute Majesty is exclusive to God Most High.

GLOSSARY: ASMA, SIFAT

§8

وإذا عرفت ذلك فاعلم أن صفات الحق وأسماءه من حيث ما تقتضيه حقائقها على أربعة أقسام:

And when you know that, then know that the Attributes of the Real and His Names, in respect of what their realities require, are of four divisions:

GLOSSARY: ASMA, SIFAT

§9

فقسمٌ منها صفات جمال.

A division of them: attributes of Beauty (jamāl).

§10

وقسمٌ منها صفات جلال.

And a division of them: attributes of Majesty (jalāl).

§11

وقسمٌ منها مشترك بين الجمال والجلال، وهي صفات الكمال.

And a division of them: shared between Beauty and Majesty, and these are the attributes of Perfection (kamāl).

§12

وقسمٌ منها ذاتية.

And a division of them: essential (dhātiyya).

§13

وقد ضمَّنت هذا الجدول جميع ذلك، وهذه صورته:

And I have included all of that in this table; and this is its form:

الأسماء والصفات الذاتية:

The Essential Names and Attributes:

§15

الله، الأحد، الواحد، الفرد، الوتر، الصمد، القدُّوس، الحي، النور، الحق.

Allāh; al-Aḥad (the Unique); al-Wāḥid (the One); al-Fard (the Singular); al-Witr (the Odd); al-Ṣamad (the Eternal Refuge); al-Quddūs (the All-

Holy); al-Ḥayy (the Living); al-Nūr (the Light); al-Ḥaqq (the Real).

الأسماء والصفات الجلالية:

The Majestic (Jalālī) Names and Attributes:

§17

الكبير المتعال، العزيز العظيم، الجليل القهار، القادر المقتدر، الماجد الولي، الجبار المتكبّر، القابض الخافض، المذلّ الرقيب، الواسع الشهيد، القوي المتين، المميت المعيد، المنتقم ذو الجلال والإكرام، المانع، الضارّ الوارث، الصبور ذو البطش، البصير الديّان، المعذِّب المفضِّل، المجيد الذي لم يكن له كفواً أحد، ذو الحول الشديد، القاهر الغيور، شديد العقاب.

al-Kabīr (the Great), al-Mutaʿāl (the Most High); al-ʿAzīz (the Mighty), al-ʿAẓīm (the Magnificent); al-Jalīl (the Majestic), al-Qahhār (the Subduer); al-Qādir (the Powerful), al-Muqtadir (the Omnipotent); al-Mājid (the Glorious), al-Walī (the Patron); al-Jabbār (the Compeller), al-Mutakabbir (the Supremely Great); al-Qābiḍ (the Withholder), al-Khāfiḍ (the Abaser); al-Mudhill (the Humbler), al-Raqīb (the Watchful); al-Wāsiʿ (the All-Encompassing), al-Shahīd

(the Witness); al-Qawī (the Strong), al-Matîn (the Firm); al-Mumît (the Bringer-of-death), al-Muʿîd (the Restorer); al-Muntaqim (the Avenger), Dhū al-Jalāl wa-l-Ikrām (Possessor of Majesty and Honor); al-Māniʿ (the Preventer); al-Ḍārr (the Afflicter), al-Wārith (the Inheritor); al-Ṣabūr (the Patient), Dhū al-Baṭsh (Possessor of the violent grip); al-Baṣîr (the Seeing), al-Dayyān (the Requiter); al-Muʿadhdhib (the Punisher), al-Mufaḍḍil (the Bestower-of-bounty); al-Majîd (the All-Glorious), 'He to whom none is equal'; Dhū al-Ḥawl al-Shadîd (Possessor of mighty power); al-Qāhir (the Overpowerer), al-Ghayūr (the Jealous); Shadîd al-ʿIqāb (Severe in punishment).

الأسماء والصفات المشتركة وهي الكمالية:

The Shared Names and Attributes, which are the Perfectional (Kamāliyya):

§19 الرحمن الملك، الربّ المهيمن، الخالق السميع، البصير الحكم، العدل الحكيم، الوليّ القيُّوم، المقدِّم المؤخِّر، الأول الآخر، الظاهر الباطن، الوالي المتعالي، مالك الملك المقسط، الجامع الغني، الذي ليس كمثله شيء، المحيط السلطان، المريد المتكلِّم.

al-Raḥmān (the All-Merciful), al-Malik (the King); al-Rabb (the Lord), al-Muhaymin (the Guardian); al-Khāliq (the Creator), al-Samīʿ (the Hearing); al-Baṣîr (the Seeing), al-Ḥakam (the Judge); al-ʿAdl (the Just), al-Ḥakīm (the Wise); al-Walî (the Patron), al-Qayyūm (the Self-Subsisting); al-Muqaddim (the Promoter), al-Mu'akhkhir (the Delayer); al-Awwal (the First), al-Aẖir (the Last); al-Ẓāhir (the Outward), al-Bāṭin (the Inward); al-Wālî (the Governor), al-Mutaʿālî (the Exalted); Mālik al-Mulk (Owner of sovereignty), al-

Muqsiṭ (the Equitable); al-Jāmiʿ (the Gatherer), al-Ghanī (the Self-Sufficient); 'He like whom there is nothing'; al-Muḥīṭ (the All-Surrounding), al-Sulṭān (the Sovereign); al-Murīd (the Willer), al-Mutakallim (the Speaker).

الأسماء والصفات الجمالية:

The Beautiful (Jamālī) Names and Attributes:

§21

العليم الرحيم، السلام المؤمن، البارئ المصوّر، الغفار الوهاب، الرزاق الفتاح، الباسط الرافع، اللطيف الخبير، المعزّ الحفيظ، المقيت، الحسيب الجميل، الحليم الكريم، الوكيل الحميد، المبدئ المحيي، المصوّر الواجد، الدائم الباقي، البارئ البرّ، المنعم العفوّ، الغفور الرؤوف، المعطي، النافع الهادي، البديع الرشيد، المجمِل القريب، المجيب الكفيل، الحنان المنّان، الكامل الذي لم يلد ولم يولد، الكافي الجواد ذو الطول، الشافي المعافي.

al-ʿAlīm (the Knowing), al-Raḥīm (the Compassionate); al-Salām (the Peace), al-Muʾmin (the Faithful); al-Bāriʾ (the Maker), al-Muṣawwir (the Fashioner); al-Ghaffār (the Ever-Forgiving), al-Wahhāb (the Bestower); al-Razzāq (the Provider), al-Fattāḥ (the Opener); al-Bāsiṭ (the Expander), al-Rāfiʿ (the Exalter); al-Laṭīf (the Subtle), al-Khabīr (the Aware); al-

Muʿizz (the Honorer), al-Ḥafīẓ (the Preserver); al-Muqīt (the Nourisher); al-Ḥasīb (the Reckoner), al-Jamīl (the Beautiful); al-Ḥalīm (the Forbearing), al-Karīm (the Generous); al-Wakīl (the Trustee), al-Ḥamīd (the Praiseworthy); al-Mubdiʾ (the Originator), al-Muḥyī (the Giver-of-life); al-Muṣawwir (the Fashioner), al-Wājid (the Finder); al-Dāʾim (the Perpetual), al-Bāqī (the Everlasting); al-Bāriʾ (the Maker), al-Barr (the Benign); al-Munʿim (the Benefactor), al-ʿAfū (the Pardoner); al-Ghafūr (the Forgiving), al-Raʾūf (the Kind); al-Muʿṭī (the Giver); al-Nāfiʿ (the Benefiter), al-Hādī (the Guide); al-Badīʿ (the Wondrous-Originator), al-Rashīd (the Right-guiding); al-Mujmil (the Beautifier), al-

Qarīb (the Near); al-Mujīb (the Responsive), al-Kafīl (the Surety); al-Ḥannān (the Tender), al-Mannān (the Bountiful); al-Kāmil (the Perfect), 'who neither begot nor was begotten'; al-Kāfī (the Sufficer), al-Jawād Dhū al-Ṭawl (the Munificent, Possessor of bounty); al-Shāfī (the Healer), al-Muʿāfī (the Restorer-to-health).

Witness 'al-Maʿnī al-Muʿṭī' read as al-Muʿṭī (possibly al-Muʿīn, the Helper); flagged. Some Names recur across categories (al-Baṣīr, al-Walī, al-Muṣawwir, al-Bāri') by differing aspect, as the witness has them.

§22

واعلم أن لكل اسم أو صفة من أسماء الله تعالى وصفاته أثراً، وذلك الأثر مظهرٌ لجمال ذلك أو جلاله أو كماله.

And know that for every Name or Attribute of the Names of God Most High and His Attributes there is an effect (athar); and that effect is a locus-of-appearance for the Beauty of that, or its Majesty, or its Perfection.

GLOSSARY: ASMA, SIFAT

§23

فالمعلومات مثلاً على العموم أثر اسمه العليم، فهي مظاهر علم الحق سبحانه وتعالى، وكذلك المرحومات مظاهر الرحمة، والمسلَّمات مظاهر السلام.

So the objects-of-knowledge, for example, in general, are the effect of His Name al-ʿAlîm (the Knowing): they are the loci-of-appearance of the knowledge of the Real, glory be to Him and Most High. And likewise the objects-of-mercy are loci of Mercy, and the made-safe are loci of al-Salām (Peace).

§24

وما ثَمَّ موجود إلاَّ وقد سلم من الانعدام المحض، وما ثَمَّ موجود إلاَّ وقد رحمه الله، إما بإيجاده أو رحمةٍ خاصةٍ بعد ذلك.

And there is no existent but that it has been kept safe from sheer non-existence, and there is no existent but that God has had mercy on it, whether by its very bringing-into-existence or by a particular mercy after that.

§25

ولا ثَمَّ موجود إلاَّ وهو معلوم لله، فصارت الموجودات بأسرها من حيث الإطلاق مظاهر لأسماء الجمال بأسرها، إذ ما ثَمَّ اسمٌ

And there is no existent but that it is known to God; so

ولا وصفٌ من الأسماء والأوصاف الجمالية إلاَّ وهو يعمّ الوجود من حيث الأثر، عموماً وخصوصاً.

the existents, in their entirety, in respect of the unconditioned, became loci-of-appearance for the Names of Beauty in their entirety, since there is no Name nor Attribute of the Beauty-Names and attributes but that it pervades existence, in respect of the effect, generally and particularly.

GLOSSARY: ASMA

§26

فالموجودات بأسرها مظاهر جمال الحق، وكذلك كل صفة جلالية تقتضي الأثر كالقادر والرقيب والواسع، فإن أثره شائع في الوجود، فصارت الموجودات من حيث بعض الصفات الجلالية مظاهر الجلال.

So the existents, in their entirety, are loci of the Beauty of the Real. And likewise every Majestic attribute that requires an effect, like al-Qādir (the Powerful), al-Raqīb (the Watchful), al-Wāsiʿ (the All-Encompassing), its effect is current in existence; so the existents, in respect of some

of the Majestic attributes, became loci of Majesty.

§27

فما ثَمَّ موجود إلاَّ وهو صورة لجلال الحق ومظهر له، وثَمَّ أسماء جلالية تختصّ ببعض الموجودات دون بعض، كالمنتقم والمعذِّب والضارّ والمانع وما شابه ذلك، فإن بعض الموجودات مظاهر لها لا كل الموجودات، بخلاف أسماء الجمال فإن كلاً منها يعمّ الوجود، وهذا سرّ قوله: "سبقت رحمتي غضبي". فافهم.

Thus there is no existent but that it is a form of the Majesty of the Real and a locus for it. And there are Majestic Names that pertain to some existents and not others, like al-Muntaqim (the Avenger), al-Muʿadhdhib (the Punisher), al-Ḍārr (the Afflicter), al-Māniʿ (the Preventer), and the like, for some existents are their loci, not all the existents, unlike the Names of Beauty, for each of these pervades existence. And this is the secret of His saying: 'My mercy precedes My wrath.' So understand.

> *'sabaqat raḥmatī ghaḍabī' is a sound ḥadīth qudsī (Bukhārī, Muslim).*

§28

وأما الأسماء الكمالية المشتركة، فمنها ما هو للمرتبة كاسمه الرحمن والملك والربّ ومالك الملك والسلطان والولي.

As for the shared Perfectional Names, among them is what is for the rank (martaba): like His Name al-Raḥmān, al-Malik, al-Rabb, Mālik al-Mulk, al-Sulṭān, al-Walī.

§29

فهؤلاء للعموم، والوجود بجملته مظهرٌ وصورة لكل اسم من هذه الأسماء، والمراد بقولي بجملته أنه من كل وجه وبكل اعتبار.

These are for the general, and existence in its totality is a locus and a form for each Name of these Names. And what I mean by my saying 'in its totality' is that it is so from every face and by every consideration.

§30

فالموجودات صورة لكل اسم من أسماء المرتبة، بخلاف أسماء الجمال والجلال، فإن الموجود مظهر لكل اسم منها بوجه واحد، ووجوه متعددة منحصرة، باعتبار أو باعتبارات منحصرة، فافهم.

So the existents are a form for each Name of the Names of the rank: unlike the Names of Beauty and Majesty, for the existent is a locus for each Name of them by a single face, or by multiple, limited faces, by a consideration or by

limited considerations. So understand.

§31

ومن الأسماء المشتركة ما يقتضي أن يكون الوجود بأسره مظهره، ولكن لا من كل الوجوه، كاسمه البصير واسمه السميع واسمه الخالق والحكيم وأمثال ذلك.

And among the shared Names is what requires that all existence be its locus, but not from every face: like His Name al-Baṣīr (the Seeing), His Name al-Samīʿ (the Hearing), His Name al-Khāliq (the Creator), al-Ḥakīm (the Wise), and the like.

§32

ومن الأسماء المشتركة ما لا يقتضي أن يكون ظهور الموجودات على صورتها، كاسمه الغني والعدل والقيُّوم وأمثال ذلك.

And among the shared Names is what does not require that the appearance of the existents be upon its form: like His Name al-Ghanī (the Self-Sufficient), al-ʿAdl (the Just), al-Qayyūm (the Self-Subsisting), and the like.

§33

فإنها ملحقة بالأسماء الذاتية، لكنا جعلناها من القسم المشترك لما فيها من رائحة الجمال والجلال، فافهم.

For these are annexed to the Essential Names; but we

placed them in the shared division for what is in them of the scent of Beauty and Majesty. So understand.

§34

فإذا علمت هذا فاعلم أن العبد الكامل مظهرٌ لهذه الأسماء جميعها، المشتركة وغير المشتركة، ذاتيةً كانت أو جلاليةً أو جماليةً.

And when you know this, then know that the Perfect Servant (al-ʿabd al-kāmil) is a locus-of-appearance for all these Names, the shared and the non-shared, whether essential, or Majestic, or Beautiful.

GLOSSARY: INSAN-AL-KAMIL

§35

فالجنة مظهر الجمال المطلق، والجحيم مظهر الجلال المطلق.

So Paradise is the locus of absolute Beauty, and the Hellfire is the locus of absolute Majesty.

§36

والداران، دار الدنيا ودار الآخرة، بما فيهما ما خلا الإنسان الكامل منها، مظاهر الأسماء المرتبة بخلاف الأسماء الذاتية، فإن الإنسان وحده مظهرها ومظهر غيرها، فما لغيره من الموجودات فيها قدمٌ البتة، وإليه الإشارة بقوله: {إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى

And the two abodes, the abode of this world and the abode of the Hereafter, with all that is in them, save the

السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا}.

Perfect Human, are loci of the Names of the rank, unlike the Essential Names; for the Human alone is their locus, and the locus of others besides them; so no other of the existents has any foothold in them at all. And to this is the pointing in His saying: 'We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it, and the Human bore it; indeed he was ever wrongdoing, ignorant.'

QURʾĀN 33:72: AL-AḤZĀB 33:72, THE TRUST VERSE. THE WITNESS DROPS 'WA-L-ARḌ' (AND THE EARTH); RESTORED TO THE MUṢḤAF. OTHERWISE VERIFIED, VERSE REFERENCE CORRECT.

GLOSSARY: INSAN-AL-KAMIL

§37

وليست الأمانة إلاَّ الحقّ سبحانه وتعالى بذاته وأسمائه وصفاته.

And the Trust is nothing but the Real, glory be to Him and Most High, by His Essence and His Names and His Attributes.

GLOSSARY: DHAT

§38

فما في الوجود بأسره من صحَّت له الجملة إلاَّ الإنسان الكامل.

So there is none in all existence for whom the totality is sound but the Perfect Human.

GLOSSARY: INSAN-AL-KAMIL

§39

ولهذا المعنى أشار عليه الصلاة والسلام بقوله: "أُنزل عليَّ القرآن جملةً واحدة".

And to this meaning he, upon him be blessing and peace, pointed by his saying: 'The Qur'ān was sent down upon me all at once.'

al-Jīlī's compression of the bayt-al-ʿizza tradition (Ibn ʿAbbās: the Qur'ān descended whole to the lowest heaven, then was sent down piecemeal); flagged.

§40

فالسماوات وما فوقها وما تحتها، والأرض وما تحتها وما عليها من أنواع المخلوقات، عاجزة عن التحقُّق بجميع أسماء الحق وصفاته.

For the heavens and what is above them and what is below them, and the earth and what is below it and upon it, of the kinds of creatures, are incapable of

realizing the totality of the Names of the Real and His Attributes.

§41

فأَبَيْنَ منها لعدم القابلية، وأشفقْنَ لقصورها وضعفها، وحملها الإنسان الكامل، إنه كان ظلوماً، أي لنفسه، لأنه لا يمكن أن يعطي نفسه حقها، إذ ذاك منوطٌ بأن يثني على الله حقّ ثنائه، وقد قال الله تعالى: {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}.

So they refused it, for lack of capacity, and were afraid, for their shortfall and weakness; and the Perfect Human bore it: 'indeed he was wrongdoing,' that is, to himself, because he cannot give himself his due, since that is bound up with his praising God the due of His praise. And God Most High has said: 'And they did not measure God His true measure.'

QURʾĀN 6:91: AL-ANʿĀM 6:91, THE OPENING CLAUSE 'WA-MĀ QADARŪ ALLĀHA ḤAQQA QADRIHI' (THE SAME CLAUSE ALSO OPENS 22:74 AND 39:67). THE WITNESS INSERTS AN HONORIFIC 'TAʿĀLĀ' NOT IN THE MUṢḤAF; RESTORED TO THE BARE TEXT. VERIFIED, TAG VALID.

GLOSSARY: INSAN-AL-KAMIL

§42

وكان الإنسان ظلوماً، يعني ظلم نفسه بأنه لم يقدِّرها حقّ قدرها، ثم اعتذر الحقُّ له في ذلك بأن وصفه بقوله جهولاً، يعني أن قدره عظيم وهو به جهول، وله المعذرة بأنه لم يقدِّرها حقّ قدرها بثنائها على الله حقّ الثناء.

And the Human was 'wrongdoing,' meaning he wronged himself in that he did not measure himself his true measure; then the Real excused him in that by qualifying him with His saying 'ignorant,' meaning that his worth is immense and he is ignorant of it, and he has the excuse that he did not measure himself his true measure by his praising God the due of praise.

§43

ولهذه الآية وجهٌ ثانٍ، وهو أن يكون ظلوماً اسماً للمفعول، فيكون الإنسان ظلوماً، أي:

And this verse has a second aspect, namely that 'wrongdoing' (ẓalūm) be a noun of the object (passive), so that the Human is 'ẓalūm,' that is:

§44

مظلوماً، لأنه لا يقدر أحدٌ أن يوفي بحقوق الإنسان الكامل لجلالة قدره وعظيم منصبه، فهو مظلومٌ فيما تعامله به المخلوقات.

'wronged' (maẓlūm); for no one is able to fulfill the rights of the Perfect Human, for the

loftiness of his worth and the immensity of his station; so he is wronged in how the creatures deal with him.

GLOSSARY: INSAN-AL-KAMIL

§45

وقوله جهولاً، يعني مجهولاً لا تُعلم حقيقته لبُعد غوره، وهذا من الحق سبحانه وتعالى اعتذارٌ عن الإنسان الكامل من أجل سائر المخلوقات ليخلصوا من وبال الظلم.

And His saying 'ignorant' (jahūl) means 'unknown' (majhūl): his reality is not known, for the depth of his abyss. And this, from the Real, glory be to Him and Most High, is an excuse for the Perfect Human, on behalf of the rest of the creatures, that they may be delivered from the evil consequence of the wrong.

§46

فيُقبل عذرهم إذا كُشف لهم الغطاء يوم القيامة عن قدر الإنسان الكامل، الذي هو عبارة عن ظهور ذات الله تعالى وأسمائه وصفاته.

So their excuse is accepted, when the cover is unveiled for them, on the Day of Resurrection, over the worth of the Perfect Human: who is

an expression for the appearance of the Essence of God Most High and His Names and His Attributes.

GLOSSARY: INSAN-AL-KAMIL, DHAT

§47

وسيأتي بيان بعض مراتب الإنسان الكامل من هذا الكتاب في محله إن شاء الله تعالى، فافهم.

And there will come the exposition of some of the ranks of the Perfect Human, in its place in this book, God Most High willing. So understand.

GLOSSARY: INSAN-AL-KAMIL

§48

والله تعالى يقول الحق وهو يهدي السبيل.

And God Most High speaks the truth, and He guides the way.

Collation. *Bāb 24, al-Jalāl (Majesty), the ninth chapter, completing the Jamāl/Jalāl pair. No opening poem. Majesty = His Essence by its appearance in the Names and Attributes; in detail, the attributes of grandeur, magnificence, glory, praise; intense Beauty is named Majesty, and Majesty in its beginnings upon creation is named Beauty (so 'to every Beauty a Majesty, and to every Majesty a Beauty'), while the absolute of both is*

witnessed by God alone. The chapter's centre is a FOUR-FOLD TABLE (jadwal) of the Divine Names by the requirement of their realities: Essential (dhātiyya), Majestic (jalāliyya), Shared/Perfectional (kamāliyya), and Beautiful (jamāliyya). Then the doctrine of the athar (effect): every Name has a locus-of-appearance; all existents are loci of all the Beauty-Names (each pervades existence), and loci of the universal Majesty-Names (al-Qādir, al-Raqīb, al-Wāsiʿ), while some Majesty-Names pertain to some existents only (al-Muntaqim, al-Muʿadhdhib, al-Ḍārr, al-Māniʿ): 'the secret of My mercy precedes My wrath.' It culminates in the Perfect Human as locus of ALL the Names (essential, Majestic, Beautiful): Paradise the locus of absolute Beauty, Hell of absolute Majesty; only the Perfect Human bears the Trust (al-amāna, 33:72), which 'is nothing but the Real by His Essence, Names, and Attributes,' with a double exegesis of ẓalūman jahūlan. Witness handling: some Names recur across categories (al-Walī, al-Baṣīr) by aspect, rendered as the witness has them; 'al-Maʿnī al-Muʿṭī' (Jamālī list) read as al-Muʿṭī (possibly al-Muʿīn), flagged; several kāf-as-alif garbles restored.

Qur'ān. *Two Qur'ān loci verified verbatim against alquran.cloud, both verse references correct. (1) al-Aḥzāb 33:72 (§36), the Trust verse, the witness drops 'wa-l-arḍ' (and the earth) from "alā al-samāwāti wa-l-arḍi wa-l-jibāli"; restored to the muṣḥaf and noted. (2) al-Anʿām 6:91 (§41), the clause 'wa-mā qadarū Allāha ḥaqqa qadrihi', verified (the same clause also opens 22:74 and 39:67; al-Jīlī's tag 6:91 is valid); the witness inserts an honorific 'taʿālā' not in the muṣḥaf, restored to the bare Qur'ānic text and noted. Allusions flagged: the ḥadīth qudsī 'My mercy precedes My wrath' (§27, sound, Bukhārī/Muslim); the tradition 'the Qur'ān was sent down upon me all at once' (§39, al-Jīlī's compression of the bayt-al-ʿizza tradition of Ibn ʿAbbās: the Qur'ān descended whole to the lowest heaven, then piecemeal); the allusion 'He to whom none is equal' (Names list, al-Ikhlāṣ 112:4) and 'who neither begot nor was begotten' (Names list, al-Ikhlāṣ 112:3).*

⁂

Majesty, the four-fold table of the Names, and the Perfect Human as bearer of the Trust

Bāb 24 completes the Jamāl/Jalāl pair. Majesty is "His Essence by its appearance in the Names and Attributes", grandeur, glory, praise, and interpenetrates Beauty ("intense Beauty is named Majesty; Majesty in its beginnings is named Beauty"), so creation grasps only "the Beauty of Majesty or the Majesty of Beauty," the absolute reserved to God. The chapter then presents a four-fold table of the Divine Names by the requirement of their realities: Essential (dhātiyya), Majestic (jalāliyya), Shared/Perfectional (kamāliyya), and Beautiful (jamāliyya), each with its roster. The doctrine of the athar (effect) follows: every Name has a locus-of-appearance; all existents are loci of all the Beauty-Names (each pervades existence, the objects-of-knowledge for al-ʿAlīm, the objects-of-mercy for al-Raḥīm, the made-safe for al-Salām), and loci of the universal Majesty-Names (al-Qādir, al-Raqīb, al-Wāsiʿ), while the particular Majesty-Names (al-Muntaqim, al-Muʿadhdhib, al-Ḍārr, al-Māniʿ) pertain to some existents only, "the secret of My mercy precedes My wrath." Among the Shared Names, those "for the rank" (al-Raḥmān, al-Malik, al-Rabb, Mālik al-Mulk, al-Sulṭān, al-Walī) have all existence as

their locus “from every face.” The chapter culminates in the Perfect Human as locus of all the Names (Paradise the locus of absolute Beauty, Hell of absolute Majesty), and as the sole bearer of the Trust of 33:72, “the Trust is nothing but the Real by His Essence, Names, and Attributes,” and “none in all existence for whom the totality is sound but the Perfect Human” (with the bayt-al-ʿizza allusion, “the Qurʾān sent down all at once”). It closes with the double exegesis of ẓalūman jahūlan: the plain censure (he wrongs himself, failing to measure himself or to praise God duly) and the esoteric reversal (he is wronged and unknown, the verse an excuse for him before creation, accepted when his worth is unveiled on the Day of Resurrection). Recorded in al-Jīlī’s voice, with the table presented as a contemplative schema and the esoteric reading offered alongside the plain sense, framed against the mainstream.

al-Insān al-Kāmil, Bāb 25: Perfection · full parallel manuscript

The twenty-fifth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The tenth chapter treats Perfection (al-Kamāl) as "an expression for His quiddity (māhiyya)", which "is not subject to comprehension or to a limit, so His perfection has no limit and no end." al-Jīlī opens with the sharpest of apophatic paradoxes: God "comprehends His quiddity, and comprehends that it is not comprehended," even by Himself, "by reason of what His quiddity is in itself", a self-knowing that is "by rule (ḥukmī)," not a grasp the quiddity ever admits. This he calls "the station of bewilderment (maqām al-ḥayra)," and warns the reader against slipping in it.

Editorial note. The doctrinal heart of the chapter is the identity of the Attributes with the Essence, and it is the philosophically most demanding passage of the attribute-run. al-Jīlī argues that, unlike creatures (whose perfection is by meanings distinct from their essences, as "rational" and "animal" are distinct from and yet constitute "the human"), God's perfection *is* His Essence: His Attributes are "the very Essence," and the kalām formula that the Attributes are "neither Him nor other than Him" is a creaturely rule applicable to the Real "only by metaphor." Note the discipleship here: this is the other face of Bāb 17-19. Having corrected Ibn al-ʿArabī three times running, al-Jīlī now *aligns* with him explicitly: Ibn al-ʿArabī "set it forth in agreement with

what we have said," and faults the same theologians, judging their formula "not sound in itself." The chapter's esoteric core, the *nuqṭa* (point) in which the perfections and the point are mutually consumed in an aḥadiyya "with no end and no beginning," al-Jīlī carefully fences: it is a struck likeness, and "this likeness does not befit the Essence, because the likeness is created" and "the Real is pre-eternal, creation originated." The chapter ends with his epistemology of taste (dhawq): tasted meanings reach only one whom taste has preceded (the bearer of glad-tidings casting Joseph's shirt to heal Jacob's blindness), or else one of faith "who lends an ear and is a witness" (50:37). A second-reader pass is advisable.

الباب الخامس والعشرون في الكمال

Chapter Twenty-Five: On Perfection

§1

اعلم أن كمال الله تعالى عبارة عن ماهيته، وماهيته غير قابلة للإدراك والغاية، فليس لكماله غاية ولا نهاية.

Know that the Perfection of God Most High is an expression for His quiddity (māhiyya); and His quiddity is not subject to

comprehension or to a limit; so His perfection has no limit and no end.

GLOSSARY: DHAT

§2

فهو سبحانه وتعالى يدرك ماهيته، ويدرك أنها لا تُدرك وأنها لا غاية لها في حقه وفي حق غيره، أعني يدركها بعد أن يدركها أن لا تُدرك له ولا لغيره، لما هي عليه ماهيته في نفسها.

For He, glory be to Him and Most High, comprehends His quiddity, and comprehends that it is not comprehended, and that it has no limit, in His regard and in the regard of any other; I mean, He comprehends it, after His comprehending it, as not comprehended, for Him or for any other, by reason of what His quiddity is in itself.

Witness 'yudrīhā' restored to 'yudrikuhā' (comprehends it).

§3

فقولنا: يدرك ماهيته، هو ما يستحقه لكمال الإحاطة وعدم الجهل، وقولنا: يدرك أنها لا تُدرك له ولا لغيره، هو ما يستحقه من حيث كبرياؤه وعدم انتهائه.

So our saying 'He comprehends His quiddity' is what He deserves by the perfection of encompassing

and the absence of ignorance; and our saying 'He comprehends that it is not comprehended, for Him or for any other' is what He deserves in respect of His grandeur and His having no end.

§4

لأنه لا يُدرك إلاَّ ما يتناهى، وهو ليس له نهاية، فإدراك ما ليس له نهاية محال، فإدراكه لماهيته حكميٌّ لاستحقاقه شمول العلم وعدم الجهل بنفسه، لا أنه قبلت ماهيته الإدراك بوجه من الوجوه، فافهم.

because nothing is comprehended except what comes to an end, and He has no end, so the comprehension of what has no end is impossible. His comprehension of His quiddity is therefore by rule (ḥukmī), for His deserving the universality of knowledge and the absence of ignorance of Himself, not that His quiddity accepted comprehension in any respect. So understand.

§5

فهذه مسألة شديدة الغموض، فإياك أن تزلق فيها، فإنها مقام الحيرة. في هذا المعنى قلت من قصيدة طويلة:

For this is a question of severe obscurity, so beware of slipping in it, for it is the station of bewilderment (maqām al-ḥayra). In this meaning I said, from a long qaṣîda:

§6

أأحطتَ خُبراً مُجملاً ومفصَّلاً ... بجميع ذاتِك يا جميعَ صفاتِه

Have you encompassed, in knowledge, in summary and in detail, the whole of Your Essence, O You who are the totality of His attributes?

§7

أم جُهِّلَ وجهُك أن يُحاطَ بكُنهِه ... فأحطتَه أن لا يُحاطَ بذاتِه

Or is Your Face unknowable, that its inmost depth be encompassed, so that You encompassed it as one not to be encompassed in His Essence?

§8

حاشاك من غايٍ وحاشا أن يكن ... بك جاهلاً ويلاهُ من حيراتِه

Far be it from You to have an end, and far be it that He be, through You, ignorant: O the woe of its bewilderments!

§9

واعلم أن كماله سبحانه وتعالى لا يشبه كمال المخلوقات، لأن كمال المخلوقات بمعانٍ موجودة في ذواتهم، وتلك المعاني مغايرة لذواتهم.

And know that His perfection, glory be to Him and Most High, does not resemble the perfection of the creatures; for the perfection of the creatures is by meanings existing in their essences, and those meanings are other than their essences.

§10

وكماله سبحانه وتعالى بذاته لا بمعانٍ زائدة عليه، تعالى الله عن ذلك علوّاً كبيراً، فكماله عين ذاته، ولهذا صحَّ له الغنى المطلق والكمال التام.

And His perfection, glory be to Him and Most High, is by His Essence, not by meanings superadded to Him: exalted is God above that by a great exaltation. So His perfection is the very reality of His Essence; and for this, absolute richness and complete perfection are sound for Him.

GLOSSARY: DHAT

§11

فإنه سبحانه وتعالى ولو تعلَّقت به المعاني الكمالية فإنها ليست غيره، فمعقولية الكمال

For He, glory be to Him and Most High, even though the

المستوعب له أمرٌ ذاتي لا زائد على ذاته ولا مغاير له.

perfectional meanings attach to Him, they are not other than Him; so the intelligibility of the perfection that encompasses Him is an essential matter, not superadded to His Essence nor other than it.

GLOSSARY: DHAT

§12

وليس هو نفس المعقول، وليس لسواه هذا الحكم، فإن كل موجود من الموجودات صفته اقتضت أن يكون وصفه غيره، لأن المخلوق قابل للانقسام والتعدُّد،

And He is not the very intelligible-object; and this rule belongs to none besides Him. For every existent of the existents, its attribute required that its attribute be other than it, because the creature is subject to division and multiplicity,

§13

واقتضى أن يكون وصفه عينه، لأنه حكمه الذي ترتَّبت عليه ذاته، الواحد الذي يترتَّب منه وجوده.

and required that its attribute be its very self, because it is the rule upon which its essence is arranged, the one

thing from which its existence is arranged.

§14

فقولنا: الإنسان حيوان ناطق، يقتضي أن تكون الحيوانية في نفسها ومعقوليتها مغايرة للإنسان، والنطق في نفسه مغاير لكل من الإنسان والحيوانية، واقتضى أيضاً أن تكون الحيوانية والنطقية عين الإنسان لأنه مركَّب منها، فلا وجود له إلاَّ بهما فلا يكون مغايراً لهما، فكان وصف المخلوق غير ذاته من وجه الانقسام والتركيب، وهو محال في حق الحق.

For our saying 'the human is a rational animal' requires that animality, in itself and in its intelligibility, be other than the human, and that rationality in itself be other than each of the human and animality; and it required also that animality and rationality be the very human, because he is composed of them, and has no existence except by them, so he is not other than them. Thus the attribute of the creature is other than its essence by way of division and composition, and that is impossible in the Real's regard.

§15

فإن صفاته لا يقال إنها ليست عينه وليست غير ذاته إلاَّ من حيث ما نعقله نحن من تعدُّد الأوصاف وتضادها، وهي أعني صفاته عين ذاته من حيث ماهيته وهويته

For His attributes cannot be said to be 'not His very self and not other than His

التي هي عليها في نفسها، ولا يقال إنها ليست عينه، فيتميز عن حكم المخلوق: وصفه لا غير ذاته ولا عينها.

Essence′ except in respect of what we ourselves conceive of the multiplicity of the attributes and their mutual opposition; whereas they, I mean His attributes, are the very Essence, in respect of His quiddity and His ipseity as it is in itself. And it cannot be said that they are not His very self; so He is distinguished from the rule of the creature, whose attribute is neither other than its essence nor its very self.

GLOSSARY: DHAT, SIFAT

§16

وليس هذا الحكم في الحق إلاَّ على سبيل المجاز.

And this rule, in the Real, is only by way of metaphor (majāz).

§17

وهذه المسألة قد أخطأ فيها أكثر المتكلمين، وقد أوردها الإمام محيي الدين ابن عربي موافقاً لما قلناه لك، لا من هذه الجهة ولا بهذه العبارة بل بعبارة أخرى ومعنى آخر، لكنه يُخطِّئ أكثر المتكلمين الذين قالوا: إن

And in this question most of the theologians (mutakallimūn) have erred;

صفات الحق ليست عينه ولا غيره، وذكر أن هذا الكلام غير سائغ في نفسه.

and the Imam Muḥyī al-Dīn ibn ʿArabī set it forth in agreement with what we have said to you, not from this angle nor by this expression, but by another expression and another meaning, yet he faults most of the theologians, those who said: 'the attributes of the Real are not His very self nor other than Him,' and he mentioned that this statement is not sound in itself.

Here al-Jīlī aligns with Ibn al-ʿArabī against the mutakallimūn, unlike the corrections of Bāb 17-19.

§18

وأما نحن فقد أعطانا الكشف الإلهي أن صفاته عين ذاته، ولكن لا باعتبار تعدُّدها ولا باعتبار عدم التعدُّد، بل شاهدتُ أمراً يُضرب عنه في المثل {وَلِلَّهِ الْمَثَلُ الْأَعْلَى}:

As for us, the divine unveiling (kashf) has given us that His attributes are the very reality of His Essence, but not in respect of their multiplicity nor in respect of the absence of multiplicity; rather I witnessed a matter to which

one defers in the likeness, 'and to God belongs the highest likeness':

QURʾĀN 16:60: AL-NAḤL 16:60, THE CLAUSE 'WA-LILLĀHI AL-MATHAL AL-AʿLĀ' (A PORTION OF THE VERSE). VERIFIED, VERSE REFERENCE CORRECT.

GLOSSARY: KASHF, DHAT, SIFAT

§19

نقطةٌ هي نفس معقولية الكمالات المستوعبة الجامعة لكل جمال وجلال وكمال، على النمط اللائق بالمرتبة الإلهية.

a point (nuqṭa) that is the very intelligibility of the encompassing perfections, gathering every Beauty and Majesty and Perfection, upon the pattern befitting the divine rank;

§20

وهي أعني الكمالات مستهلكة في وجود النقطة، والنقطة مستهلكة في وجود الكمالات، وهي أعني المعبَّر عنها بالنقطة وبالكمالات في أحديتها يُتعقَّل فيها عدم الانتهاء، ويستحيل عليها أولية الابتداء.

and they, I mean the perfections, are consumed in the existence of the point, and the point is consumed in the existence of the perfections; and it, I mean what is expressed by 'the point' and by 'the perfections', in its oneness

(aḥadiyya), there is conceived in it the absence of ending, and the priority of a beginning is impossible for it.

§21 وثَمَّ أمورٌ أغمضُ وأدقُّ وأعزُّ وأجلُّ من أن يمكن التعبير عنها.

And there are matters more obscure and more subtle and more precious and more exalted than that they can be expressed.

§22 وكان ما كان مما لستُ أذكرُه ... فظُنَّ خيراً ولا تسأل عن الخبر

And there was what there was, of what I do not mention; so think well, and ask not about the tiding.

§23 واعلم أن هذا المثال لا يليق بذات المتعال، لأن المثال في نفسه مخلوق، فهو على غير المضروب به المثل.

And know that this likeness does not befit the Essence of the Most High, because the likeness in itself is created, so it is other than the One to whom the likeness is struck;

§24 لأن الحق قديم والخلق حادث، والعبارة الفهوانية لا تحمل المعاني الذوقية إلاَّ لمن سبقه الذوق.

for the Real is pre-eternal and creation is originated; and

verbal expression cannot carry the experiential, tasted meanings (al-maʿānī al-dhawqiyya) except to one whom taste (dhawq) has preceded.

§25 فهي مطيَّة له، لأنها لا تطيق أن تحمل الأمر على ما هو عليه، ولكنها تأخذ منه طرفاً.

So it is a mount for it, because it cannot bear the matter as it is, but takes from it a portion.

§26 فمن كان يعقوبيَّ الحزن جُلِّيَ عن بصره العمى بطرح البشير إليه قميصَ يوسف، ومن لم يكن له ذوق سابق فلا يكاد يقع على المطلوب.

So whoever is Jacob-like in grief, the blindness is cleared from his sight by the bearer-of-glad-tidings casting Joseph's shirt upon him; and whoever has no prior taste scarcely lights upon the sought.

Alludes to Sūrat Yūsuf 12:93-96, the shirt cast over Jacob's face restoring his sight.

§27 اللهم إلاَّ أن يكون ذا إيمان وتصديق وترك ما عنده وأخذ ما يلقي إليه الحق من

Unless, that is, he be a possessor of faith and assent, abandoning what is with him

التحقيق، فهو المشار إليه: {أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ}.

and taking what the Real casts to him of verification; for he is the one pointed to: 'whoever lends an ear, and is a witness.'

QURʾĀN 50:37: QĀF 50:37, THE CLAUSE 'ALQĀ AL-SAMʿA WA-HUWA SHAHĪD' (A PORTION OF THE VERSE). VERIFIED, VERSE REFERENCE CORRECT.

§28 يعني يشهد بالإيمان ما يقال له، حتى كأنه مشهود له عياناً لقوة الإيمان.

meaning he witnesses, by faith, what is said to him, until it is as though it were witnessed by him in plain sight, by the strength of faith.

§29 فالأول هو المكاشَف، وهو الذي له قلب.

So the first is the one unveiled-to (al-mukāshaf), and he is the one who has a heart.

GLOSSARY: KASHF

§30 قال الله تعالى: {إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ}.

God Most High said: 'Indeed in that is a reminder for

whoever has a heart, or lends
an ear, and is a witness.'

QURʾĀN 50:37: QĀF 50:37, HERE IN FULL. THE WITNESS DROPS THE EMPHATIC 'LA-' (LA-DHIKRĀ TO DHIKRĀ) AND THE 'AW' (OR); RESTORED TO THE MUṢḤAF. VERSE REFERENCE CORRECT.

Collation. *Bāb 25, al-Kamāl (Perfection), the tenth chapter. Perfection = His quiddity (māhiyya), which is not subject to comprehension or limit, so His perfection has no end. The chapter opens with the paradox of divine self-comprehension (God comprehends His quiddity AND comprehends that it cannot be comprehended, by Him or any other), framed as 'the station of bewilderment' (maqām al-ḥayra), with a 3-verse excerpt from a long qaṣīda. Its doctrinal core is the identity of the Attributes with the Essence: His perfection is His very Essence, not superadded meanings (unlike creatures, whose perfection is by meanings distinct from their essences), proved by the 'rational animal' analysis; the Attributes are the Essence, 'neither other nor the same' being a creaturely rule applied to the Real only by metaphor. Here al-Jīlī ALIGNS with Ibn al-ʿArabī (who agreed 'by another expression and meaning') against the mutakallimūn who said the Attributes are 'not Him nor other than Him,' a formula Ibn al-ʿArabī judged unsound. It closes with the nuqṭa (point) metaphysics (the perfections consumed in the point and the point in the perfections, in an aḥadiyya with no end and no beginning), an apology that the likeness cannot befit the Essence (the created cannot image the pre-eternal), and the dhawq (taste) epistemology (expression carries tasted meanings only to one preceded by taste, the Joseph's-shirt image, faith as the alternative to unveiling). Witness handling: 'yudrīhā' restored to 'yudrikuhā' (§2); kāf-as-alif and several OCR garbles in §16-17 restored to sense; the long §16-17 are dense kalām, rendered to the argument and flagged.*

> ***Qur'ān.*** *Two Qur'ān loci verified verbatim against alquran.cloud, both verse references correct. (1) al-Naḥl 16:60 (§18), the clause 'wa-lillāhi al-mathal al-aʿlā' (a portion of the verse). (2) Qāf 50:37 (§27 partial, §30 fuller), 'inna fī dhālika la-dhikrā li-man kāna lahu qalbun aw alqā al-samʿa wa-huwa shahīd': the witness drops the emphatic 'la-' (la-dhikrā to dhikrā) and the 'aw' (or) at §30; restored to the muṣḥaf and noted. Allusion flagged: the casting of Joseph's shirt to heal Jacob's blindness (§26, Sūrat Yūsuf 12:93-96).*

⁂

Perfection as unlimited quiddity, the bewilderment of self-knowing, and the Attributes as the Essence

Bāb 25 treats Perfection as "His quiddity (māhiyya)," which admits no comprehension or limit, "so His perfection has no end." It opens with the paradox of divine self-comprehension: God "comprehends His quiddity, and comprehends that it is not comprehended" by Him or any other, a comprehension "by rule (ḥukmī)" that satisfies His omniscience without the quiddity ever admitting a grasp; al-Jīlī names this "the station of bewilderment" and excerpts a long qaṣīda on it. The chapter's core is the identity of the Attributes with the Essence. Unlike creatures,

whose perfection is by meanings distinct from their essences (the "rational animal" analysis, where animality and rationality are at once other than the human and constitutive of him), God's perfection "is the very reality of His Essence", so His Attributes "are the very Essence," and the theologians' formula that they are "not Him nor other than Him" applies to the Real "only by metaphor." Here al-Jīlī aligns with Ibn al-ʿArabī (who "set it forth in agreement with what we have said… by another expression and meaning") against the mutakallimūn, whose formula Ibn al-ʿArabī judged "not sound in itself", the harmonious counterpart to the three corrections of Bāb 17-19. The esoteric image of the nuqṭa (the point and the perfections mutually consumed in an aḥadiyya "with no end and no beginning") is fenced as a struck likeness that "does not befit the Essence," for "the Real is pre-eternal and creation originated." It closes with the dhawq (taste) epistemology: tasted meanings reach only one preceded by taste (Joseph's shirt healing Jacob), or one of faith "who lends an ear and is a witness." Recorded in al-Jīlī's voice, with the alignment-with-the-master and the apophatic fencing surfaced, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 26: Ipseity · full parallel manuscript

The twenty-sixth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The eleventh chapter treats Ipseity (al-Huwiyya, the divine "He-ness") as "His Unseen, which cannot appear, except in consideration of the totality of the Names and Attributes," and so "as though a pointing to the inward of Unicity." Ipseity, al-Jīlī says, is not singled out to any name or rank; it points to all of them "by way of the totality and singly," and signals hiddenness, "taken from the word 'huwa,' which is for pointing to the absent."

Editorial note. Two features give this short chapter its interest. First, its letter-mysticism, a companion to Bāb 2 (al-Ism): al-Jīlī reads the Name "Allāh" as concealing "Huwa" within it, recovered by stripping its letters one by one (Allāh, li-llāh, lahu, hu), the final hā' being the kernel and the wāw of "huwa" a mere prolongation, so that "Huwa" is "the most excellent of the Names." This is contemplative orthography, an aid to dhikr, not an etymological claim about the divine name. Second, the chapter carries a rare datable biographical marker: al-Jīlī records meeting "one of the people of God at Mecca… at the end of the year 799 [AH]" (1397 CE), who held the Greatest Name to be "Huwa", a fixed point for dating the author's life. The chapter's metaphysical payload is its apophatic identification of Ipseity with "pure, unambiguous existence" that is Unseen precisely because it "cannot be exhausted, nor comprehended"; and its closing non-dual

claim that, for the Real (unlike every creature, whose unseen and witnessed are “by an aspect”), “His Unseen is the very reality of His Witnessed,” knowable as it is by none but Him. A second-reader pass is advisable.

الباب السادس والعشرون في الهوية

Chapter Twenty-Six: On Ipseity (al-Huwiyya)

§1

هوية الحق: غيبه الذي لا يمكن ظهوره، ولكن باعتبار جملة الأسماء والصفات، فكأنها إشارة إلى باطن الواحدية.

The Ipseity of the Real is His Unseen, which cannot appear: except in consideration of the totality of the Names and Attributes; so it is as though a pointing to the inward of Unicity (bāṭin al-Wāḥidiyya).

GLOSSARY: WAHIDIYYA, ASMA, SIFAT

§2

وقولي: فكأنها، إنما هو لعدم اختصاصها باسم أو وصف أو نعت أو مرتبة أو مطلق ذات بلا اعتبار أسماء أو صفات، بل الهوية إشارة إلى جميع ذلك على سبيل الجملة والانفراد.

And my saying 'as though' is only because it is not singled out to a name, or an attribute, or a qualification, or a rank, or an absolute essence apart from the consideration of names or attributes; rather Ipseity is a pointing to all of that, by way of the totality and singly.

GLOSSARY: DHAT

§3

وشأنها الإشعار بالبطون والغيبوبية، وهي مأخوذة من لفظة هو الذي للإشارة إلى الغائب.

And its function is the signaling of hiddenness and absence; and it is taken from the word 'huwa' (He), which is for pointing to the absent.

§4

وهي في حق الله تعالى إشارة إلى كنه ذاته باعتبار أسمائه وصفاته، مع الفهم بغيبوبية ذلك.

And in the regard of God Most High it is a pointing to the innermost (kunh) of His Essence, in consideration of His Names and Attributes, together with the

understanding of the hiddenness of that.

GLOSSARY: DHAT, ASMA, SIFAT

§5 ومن ذلك قولي:

And of that is my saying:

§6 إنَّ الهويةَ غيبُ ذاتِ الواحدِ ... ومن المحالِ ظهورُها في الشاهدِ

Ipseity is the Unseen of the Essence of the One; and it is of the impossible that it appear in the witnessed.

§7 فكأنَّها نعتٌ وقد وقعت على ... شأنِ البطونِ وما لذا من جاحدِ

It is as though a qualification, and it has fallen upon the matter of hiddenness, and of this there is no denier.

§8 واعلم أن هذا الاسم أخصّ من اسمه الله، وهو سرٌّ للاسم الله.

And know that this Name is more particular than His Name 'Allāh,' and it is a secret of the Name 'Allāh.'

§9 ألا ترى أن اسم الله ما دام هذا الاسم موجوداً فيه كان له معنى يرجع به إلى الحق.

Do you not see that the Name 'Allāh,' so long as this Name [huwa] is present

within it, has a meaning by which it returns to the Real?

§10 وإذا فُكَّ عنه بقيت أحرفه مقيَّدة المعنى.

And when it is undone, its letters remain restricted in meaning.

§11 مثلاً: إذا حذفت الألف من اسم الله بقي "لله" ففيه الفائدة.

For example: when you remove the alif from the Name 'Allāh,' there remains 'li-llāh' (to God), and in it is a benefit.

§12 وإذا حذفت اللام الأولى يبقى "له" وفيه فائدة.

And when you remove the first lām, there remains 'lahu' (His / to Him), and in it is a benefit.

§13 وإذا حذفت اللام الثانية يبقى "هـ".

And when you remove the second lām, there remains 'hu' (the letter hāʾ).

§14 والأصل في "هو" أنها هاء واحدة بلا "واو"، وما لحقت بها الواو إلاَّ من قبيل الإشباع، والاستمرار العادي جعلهما شيئاً واحداً.

And the origin in 'huwa' is that it is a single hāʾ, without a wāw; the wāw only attached

to it by way of prolongation (ishbāʿ), and habitual usage made the two a single thing.

§15

فاسم "هو" أفضل الأسماء.

So the Name 'Huwa' (He) is the most excellent of the Names.

GLOSSARY: ASMA

§16

اجتمعتُ ببعض أهل الله بمكة زادها الله تعالى شرفاً في آخر سنة تسع وتسعين وسبعمائة، فذاكرني في الاسم الأعظم الذي قال النبي صلى الله عليه وسلم أنه في آخر سورة البقرة وأول سورة آل عمران، وقال كلمة "هو"، وأن ذلك مستفاد من ظاهر كلام النبي صلى الله عليه وسلم، لأن الهاء آخر قوله سورة البقرة، والواو أول قوله وأول سورة آل عمران، وهذا الكلام وإن كان مقبولاً فإني أجد للاسم الأعظم رائحة أخرى.

I met one of the people of God at Mecca, may God Most High increase it in honor, at the end of the year 799 [AH]; and he conferred with me concerning the Greatest Name (al-ism al-aʿẓam), which the Prophet, God bless him and grant him peace, said is at the end of Sūrat al-Baqara and the beginning of Sūrat Āl ʿImrān; and he said it is the word 'Huwa,' and that this is derived from the outward of

the Prophet's speech, because the hā’ is the end of his phrase 'Sūrat al-Baqara,' and the wāw the beginning of his phrase 'and the beginning of Sūrat Āl ʿImrān.' And this speech, though it be acceptable, yet I find for the Greatest Name another scent.

> *Records a Mecca encounter dated end of 799 AH (1397 CE), a datable biographical marker. The Greatest-Name ḥadīth is ḥasan (Abū Dāwūd, al-Tirmidhī, Ibn Mājah), usually referred to al-Baqara 2:163 and Āl ʿImrān 3:1-2.*

§17

وما أوردتُ ما قاله هذا العارف إلاَّ تنبيهاً على شرف هذا الاسم،

And I have only adduced what this knower said as a notice of the nobility of this Name,

§18

وكون الإشارة النبوية وقعت عليه من الجهة المذكورة أنه أعظم الأسماء.

and that the prophetic indication fell upon it, from the angle mentioned, that it is the greatest of the Names.

GLOSSARY: ASMA

§19

واعلم أن اسم "هو" عبارة عن حاضر في الذهن يُرجع إليه بالإشارة من شاهد الحسّ إلى غائب الخيال.

And know that the Name 'Huwa' is an expression for something present in the mind, to which one returns by pointing, from the witnessed of sense to the absent of imagination.

GLOSSARY: KHAYAL

§20

وذلك الغائب لو كان غائباً عن الخيال لما صحَّت الإشارة إليه بلفظة "هو" إلى الحاضر.

And that absent one: were it absent from the imagination, the pointing to it by the word 'huwa,' toward the present, would not be valid.

GLOSSARY: KHAYAL

§21

ألا ترى إلى الضمير لا يرجع إلاَّ إلى مذكور، إما لفظاً وإما قرينةً وإما حالاً كالشأن والقصة، وفائدة هذا أن "هو" يقع على الوجود المحض الذي لا يصحّ فيه عدم.

Do you not see that the pronoun returns only to something mentioned: whether by an utterance, or by a contextual indication, or by a state, as in 'the affair' and 'the story'? And the benefit of this is that 'huwa' falls upon pure existence, in which no non-existence is valid,

§22

ولا يشابه العدمَ من الغيبوبية والفناء.

and does not resemble non-existence in [the manner of] absence and passing-away.

§23

لأن الغائب معدوم عن الجهة، أي لم يكن مشهوداً فيها، فلا يصحّ هذا في المشار إليه بلفظة "هو".

because the absent is non-existent in respect of the direction, that is, it was not witnessed in it; and this is not valid for the one pointed to by the word 'huwa.'

§24

فعُلم من هذا الكلام أن الهوية هي الوجود المحض الصريح المستوعب لكل كمال وجودي شهودي.

So it is known from this speech that Ipseity is the pure, unambiguous existence,

encompassing every existential, witnessing perfection.

§25 لكن الحكم على ما وقعت عليه الغيبة هو من أجل ذلك غير ممكن بالاستيفاء، فلا يمكن استيفاؤه ولا يُدرك.

Yet the ruling upon that which the absence fell upon is, for that reason, not possible by exhaustion; so it cannot be exhausted, nor comprehended.

§26 فقيل: إن الهوية غيبٌ لعدم الإدراك لها، فافهم.

So it was said: Ipseity is Unseen, for the absence of comprehension of it. So understand.

§27 لأن الحق ليس غيبه غير شهادته، ولا شهادته غير غيبه، بخلاف الإنسان.

because the Real, His Unseen is not other than His Witnessed, nor His Witnessed other than His Unseen, unlike the human.

§28 وكل مخلوق كذلك، فإن له شهادة وغيباً، ولكن شهادته من وجه وباعتبار، وغيبه من وجه واعتبار.

And every creature is thus: it has a witnessed and an unseen, but its witnessed is by

an aspect and a consideration, and its unseen by an aspect and a consideration.

§29 وأما الحق فغيبه عين شهادته، وشهادته عين غيبه، فلا غيب عنده من نفسه ولا شهادة.

But as for the Real, His Unseen is the very reality of His Witnessed, and His Witnessed the very reality of His Unseen; so there is, with Him, no Unseen apart from Himself, nor Witnessed.

§30 بل في نفسه غيبٌ يليق به، وشهادةٌ تليق به، كما يعلم ذلك من لنفسه.

Rather, in Himself there is an Unseen befitting Him, and a Witnessed befitting Him, as that is known by One who is for Himself.

§31 ولا يصحّ تعقُّل ذلك لنا، إذ لا يعلم غيبه ولا شهادته على ما هو عليه إلاَّ هو سبحانه وتعالى.

And the conceiving of that is not valid for us, since none knows His Unseen, nor His Witnessed, as it is, but He, glory be to Him and Most High.

Collation. *Bāb 26, al-Huwiyya (Ipseity, the divine 'He-ness'), the eleventh chapter. Huwiyya = His Unseen (ghayb) which cannot appear except in consideration of the totality of the Names and Attributes, 'as if a pointer to the inward of Unicity (bāṭin al-Wāḥidiyya)'; it signals concealment, derived from the word 'huwa' (He) which points to the absent, and in God's regard points to the innermost (kunh) of His Essence with the understanding of its hiddenness. A 2-verse poem caps the opening. The chapter's centre is a letter-mysticism of the Name 'Allāh' parallel to Bāb 2 (al-Ism): removing alif yields lillāh, removing the first lām yields lahu, removing the second lām yields hu (a single hā'), the wāw of 'huwa' being only for prolongation (ishbāʿ), so 'Huwa' is 'the best of names.' al-Jīlī records a Mecca encounter (end of 799 AH / 1397 CE) with a knower who held the Greatest Name (al-ism al-aʿẓam) to be 'Huwa,' read from the prophetic indication that it lies 'at the end of al-Baqara and the start of Āl ʿImrān'; al-Jīlī grants the point but 'finds another scent' for the Greatest Name. The chapter closes apophatically: 'Huwa' falls upon pure existence in which no non-existence is valid, so Ipseity is 'pure, sheer existence' that is Unseen precisely because it cannot be exhausted; and for the Real, unlike the creature, His Unseen is the very reality of His Witnessed, 'no Unseen from Himself nor Witnessed,' knowable as it is by none but Him. Witness handling: several kāf-as-alif OCR garbles restored; the letter-removal sequence preserved exactly.*

Qur'ān. *No Qur'ān verse is quoted in this chapter (the witness contains no Qur'ānic citation), so none required verification. Allusion flagged: the ḥadīth of the Greatest Name (al-ism al-aʿẓam) lying in two verses, 'at the end of al-Baqara and the start of Āl ʿImrān' (§17; the report is graded ḥasan, Abū Dāwūd, al-Tirmidhī, Ibn Mājah, and is usually referred to al-Baqara 2:163 and the opening of Āl ʿImrān 3:1-2, 'Allāhu lā ilāha illā Huwa al-Ḥayy al-Qayyūm').*

⁂

Ipseity as the divine Unseen, the letter-mysticism of "Huwa," and the non-dual ghayb-shahāda

Bāb 26 treats Ipseity (al-Huwiyya) as "His Unseen, which cannot appear except in consideration of the totality of the Names and Attributes," and so "as though a pointing to the inward of Unicity (bāṭin al-Wāḥidiyya)", not singled out to any name, attribute, rank, or bare essence, but pointing to all "by way of the totality and singly," its function "the signaling of hiddenness." A 2-verse poem caps the opening ("Ipseity is the Unseen of the Essence of the One; and it is of the impossible that it appear in the witnessed"). The chapter's centre is a letter-mysticism of the Name "Allāh," companion to Bāb 2: removing alif yields "li-llāh," removing the first lām "lahu," removing the second lām "hu," the final hā' being the kernel and the wāw of "huwa" only a prolongation (ishbāʿ), so that "Huwa" is "the most excellent of the Names." al-Jīlī records a dated Mecca encounter (end of 799 AH / 1397 CE) with a knower who read the Greatest Name as "Huwa" from the prophetic indication that it lies "at the end of al-Baqara and the start of Āl ʿImrān", granting it as "acceptable," while finding "another scent" for the Greatest Name himself. The chapter then turns apophatic: "huwa" falls upon "pure

existence in which no non-existence is valid," so Ipseity is "the pure, unambiguous existence, encompassing every existential, witnessing perfection," yet Unseen because it "cannot be exhausted, nor comprehended." It closes with the non-dual identity of the Real's Unseen and Witnessed: unlike the creature (whose two are "by an aspect"), the Real's "Unseen is the very reality of His Witnessed," with "in Himself an Unseen befitting Him and a Witnessed befitting Him," knowable as it is by none but Him. Recorded in al-Jīlī's voice and framed against the mainstream; the letter-mysticism presented as contemplative orthography.

al-Insān al-Kāmil, Bāb 27: I-ness · full parallel manuscript

The twenty-seventh chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The twelfth chapter treats I-ness (al-Inniyya, the divine "I") as "the outward (ẓāhir) of the Real", the manifest counterpart of the Ipseity (huwiyya, His Unseen) of Bāb 26: "the I-ness pointed to by anā is the very Ipseity pointed to by huwa," so that "the outward of the Real is the very reality of His inward, not inward from one aspect and outward from another." The whole chapter is an extended exegesis of the address to Moses at the Burning Bush, "Verily I am God; there is no god but I" (20:14), reading the emphatic "verily" as the answer to the intellect's bewilderment that Oneness should encompass inward and outward at once.

Editorial note (contested doctrine). This is the most theologically provocative chapter of the opening band, and exactly the kind of passage that drew accusations of heresy against the whole Akbarian school. From "there is no god but I," al-Jīlī draws the claim that "I am the One appearing in those idols, and the spheres, and the natures, and in all that the people of every religion and sect worship," that naming them "gods" is "a real naming, not metaphorical," and, in the band's strongest formulation, "the Real is the very entities of the things." Three things must be held clearly so this is read as al-Jīlī meant it, not as a caricature. **First**, the claim is *ontological*, not *permissive*: it asserts that the one divine reality is what truly exists and appears in every locus, so

that whatever anyone worships, the only reality they reach is God's. It is not a license for idolatry. **Second**, al-Jīlī fences it himself, in this very chapter: the worshipped objects are "loci-of-appearance (maẓāhir)," not independent deities; the idolaters "strayed (ḍallū) from the path of God," and "association (shirk) and unbelief (ilḥād) entered upon them," precisely because they worshipped God through *one* partial locus rather than all, against "the Muḥammadan monotheists, who are upon the path of God." **Third**, the worship the verse actually demands of Moses is of God "through all the loci," the comprehensive tawḥīd of "this is My straight path, so follow it, and do not follow the [other] paths" (6:153): the one path against the divided paths. The metaphysics is monist; the religious verdict is uncompromisingly monotheist. We render the passage in full, surface al-Jīlī's guardrails at each turn, and flag the chapter for editor review. A second-reader pass is essential here.

الباب السابع والعشرون في الإنية

Chapter Twenty-Seven: On I-ness (al-Inniyya)

§1 إنية الحق تحديده بما هو له، فهي إشارة إلى ظاهر الحق تعالى باعتبار شمول ظهوره

The I-ness (Inniyya) of the Real is His delimiting

لبطونه، قال الله تعالى: ﴿إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا﴾.

Himself by what is His; so it is a pointing to the outward (ẓāhir) of the Real Most High, in consideration of the encompassing of His outwardness over His inwardness. God Most High said: 'Verily I am God; there is no god but I.'

QURʾĀN 20:14: ṬĀHĀ 20:14, THE ADDRESS TO MOSES. THE MUṢḤAF READS 'INNANĪ'; THE WITNESS WRITES 'INNAHU,' RESTORED. VERIFIED, VERSE REFERENCE CORRECT.

§2

يقول: إن الهوية المشار إليها بلفظة "هو" هي عين الإنية المشار إليها بلفظة "أنا"، فكانت الهوية معقولة في الإنية.

He says: the Ipseity (huwiyya) pointed to by the word 'huwa' (He) is the very I-ness (inniyya) pointed to by the word 'anā' (I); so the Ipseity is intelligible within the I-ness.

§3

وهذا معنى قولنا: إن ظاهر الحق عين باطنه، وباطنه عين ظاهره، لا أنه باطن من جهة وظاهر من جهة أخرى.

And this is the meaning of our saying that the outward of the Real is the very reality of His inward, and His inward the very reality of His

outward: not that He is inward from one aspect and outward from another aspect.

§4 ألا ترى لقوله سبحانه وتعالى كيف أكَّد الجملة بـ"إنَّ" فأتى بها مؤكَّدة، لأن كل كلام يتردَّد فيه ذهن السامع فإن التأكيد مستحسن فيه،

Do you not see His saying, glory be to Him and Most High, how He emphasized the sentence with 'inna' (verily), and brought it emphasized?, for every speech in which the mind of the hearer wavers, emphasis is fitting in it,

§5 كما أن كل كلام ينكره السامع يجب التأكيد فيه، بخلاف ما كان لو السامع خالي الذهن، فإنه لا يحتاج فيه إلى تأكيد.

just as every speech the hearer denies must be emphasized, unlike the case were the hearer empty of mind, for then it needs no emphasis.

§6 ولما كان اعتبار البطون والظهور بالوحدة يحصل فيه للعقل تردُّد، وهو استيفاؤه:

And since the consideration of inwardness and outwardness by oneness produces in the intellect a

hesitation, which is its exhausting of it:

§7 كيف يكون الأمر باطنه ظاهره وظاهره باطنه،

as to how the matter's inward can be its outward, and its outward its inward,

§8 وما فائدة التقسيم بالظاهر والباطن فيه؟ فللنفس في هذه المسألة إما تردُّد وإما إنكار، فلهذا أكَّده الحق بلفظة "إنَّا".

and what is the benefit of the division by outward and inward in it?: the soul, in this question, has either hesitation or denial; and for this the Real emphasized it with the word 'verily.'

§9 فقال لموسى: "إنه هو"، يعني أن الأحدية الباطنة المشار إليها بالهوية هي الإنية الظاهرة المشار إليها بلفظة "أنا".

So He said to Moses, 'Verily He is He': meaning that the inward Oneness (al-aḥadiyya al-bāṭina) pointed to by Ipseity is the outward I-ness (al-inniyya al-ẓāhira) pointed to by the word 'anā.'

§10 فلا تزعم أن بينهما تغايراً أو انفصالاً أو انفكاكاً بوجه.

So do not claim that between the two there is any otherness,

or separation, or disjunction, in any respect.

§11

ثم فسَّر الأمر بالبدلية، وهو العلم الذاتي، أعني اسم الله، إشارة إلى ما تقتضيه الألوهية من الجمع والشمول.

Then He explained the matter by the substitution, which is the essential knowledge, I mean the Name 'Allāh', a pointing to what Divinity (ulūhiyya) requires of gathering and encompassing.

GLOSSARY: ASMA

§12

لأنه لما قال إن بطونه وغيبه عين ظهوره وشهادته، نبَّه على أن ذلك من حقيقة ما هو عليه الله.

because, when He said that His inwardness and His Unseen are the very reality of His outwardness and His Witnessed, He gave notice that that is of the reality of what Allāh is.

§13

فإن الألوهية في نفسها تقتضي شمول النقيضين وجميع الضدَّين بحكم الأحدية، وعدم التغاير في نفس حصول المغايرة.

For Divinity, in itself, requires the encompassing of the two contradictories and all the

two opposites, by the rule of Oneness, and the absence of otherness in the very occurrence of otherness.

§14

وهذه مسألة حيرة.

And this is a question of bewilderment.

§15

ثم الجملة بقوله: "لا إله إلا أنا"، يعني الإلهية المعبودية ليست إلا أنا.

Then the sentence, by His saying 'there is no god but I,' means: the worshipped Divinity is nothing but I.

§16

فأنا الظاهر في تلك الأوثان والأفلاك والطبائع، وفي كل ما يعبده أهل كل ملة ونحلة، فما تلك الآلهة كلها إلا أنا.

So I am the One appearing in those idols, and the spheres, and the natures, and in all that the people of every religion and sect worship; for those gods, all of them, are nothing but I.

> *The chapter's most contested claim; read with al-Jīlī's own guardrails below (§22-23, §37, §39-41): the objects are loci-of-appearance, the idolaters strayed, and the worship demanded is of God through ALL loci (pure tawḥīd), not through a partial one. This is a metaphysics of the sole divine reality manifest in all loci, not an endorsement of idolatry.*

§17 ولهذا أثبت لهم لفظة الآلهة، وتسميته لهم بهذه اللفظة من جهة ما هم عليه في الحقيقة تسمية حقيقية لا مجازية،

And for this He affirmed for them the word 'gods'; and His naming them by this word, from the aspect of what they are in reality, is a real naming, not a metaphorical one,

§18 ولا كما يزعم أهل الظاهر أن الحق إنما أراد بذلك من حيث إنهم سمَّوهم آلهة، لا من حيث إنهم في أنفسهم لهم هذه التسمية.

and not, as the people of the outward (ahl al-ẓāhir) claim, that the Real meant by that only in respect of their [the worshippers'] having named them gods, not in respect of their having, in themselves, this naming.

§19 وهذا غلط منهم وافتراء على الحق، لأن هذه الأشياء كلها، بل جميع ما في الوجود، له من جهة ذات الله تعالى في الحقيقة.

And this is an error on their part, and a slander upon the Real, because all these things, indeed all that is in existence, belong to Him, from the aspect of the Essence of God Most High, in reality.

GLOSSARY: DHAT

§20

هذه التسمية تسمية حقيقية، لأن الحق سبحانه وتعالى عين الأشياء، وتسميتها بالإلهية تسمية حقيقية، لا كما يزعم المقلِّد من أهل الحجاب أنها تسمية مجازية.

This naming is a real naming, because the Real, glory be to Him and Most High, is the very entities of the things, and the naming of them with Divinity is a real naming: not, as the blind imitator (muqallid) of the people of the veil claims, that it is a metaphorical naming.

GLOSSARY: DHAT

The strongest wujūdī formulation in the band ('the Real is the very entities of the things'). Per the chapter's own logic this is ontological (the divine reality is what appears in all loci), and is immediately qualified: the objects are maẓāhir (§22) and the idolaters are astray (§37). Flagged for editor review as contested Akbarian metaphysics.

§21

ولو كان كذلك لكان الكلام: أن تلك الحجارة والكواكب والطبائع والأشياء التي تعبدونها ليست بآلهة،

For were it so, the speech would be: that those stones, and stars, and natures, and things you worship are not gods,

§22

وأن لا إله إلا الله أنا فاعبدوني، لكنه إنما أراد الحق أن يبيّن لهم أن تلك الآلهة مظاهر، وأن حكم الألوهية فيهم حقيقة،

and that 'there is no god but Allāh, I, so worship Me', but rather the Real meant only to make clear to them that those gods are loci-of-appearance (maẓāhir), and that the rule of Divinity in them is real,

> *Key guardrail: al-Jīlī's point is that the worshipped objects are loci (maẓāhir) of the one divine reality, not independent deities.*

§23

وأنهم ما عبدوا في جميع ذلك إلا هو.

and that they worshipped, in all of that, nothing but Him.

§24

فقال: "لا إله إلا أنا"،

So He said: 'there is no god but I,'

§25

أي: ما ثَمَّ ما يُطلق عليه اسم الإله إلا وهو أنا، فما في العالم ما يعبد غيري، وكيف يعبدون غيري وأنا خلقتهم ليعبدوني، ولا يكون إلا ما خلقتهم له.

that is: there is nothing upon which the name 'god' is cast but that it is I; so there is in the world nothing that worships other than Me. And how should they worship other than Me, when I created them to worship Me,

and there occurs nothing but what I created them for?

§26

قال عليه الصلاة والسلام في هذا المقام: "كلٌّ ميسَّر لما خُلق له".

He, upon him be blessing and peace, said in this station: 'Each is made easy for that for which he was created.'

Sound ḥadīth (Bukhārī, Muslim).

§27

أي: لعبادة الحق، لأن الحق تعالى قال: {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}.

that is, for the worship of the Real; because the Real Most High said: 'And I created the jinn and mankind only to worship Me.'

QUR'ĀN 51:56: AL-DHĀRIYĀT 51:56. VERIFIED VERBATIM, VERSE REFERENCE CORRECT.

§28

وقال تعالى: {وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ}.

And He Most High said: 'And there is nothing but that it glorifies His praise.'

QUR'ĀN 17:44: AL-ISRĀ' 17:44, THE CLAUSE 'WA-IN MIN SHAY'IN ILLĀ YUSABBIḤU BI-ḤAMDIHI' (A PORTION OF THE VERSE). VERIFIED, VERSE REFERENCE CORRECT.

§29 فنبَّه الحق موسى عليه السلام على أن أهل تلك الآلهة إنما عبدوا الله تعالى، ولكن من جهة ذلك المظهر.

So the Real gave Moses, peace be upon him, notice that the people of those gods worshipped only God Most High, but from the aspect of that locus.

§30 فطلب من موسى أن يعبده من جهة جميع المظاهر.

So He asked of Moses that he worship Him from the aspect of all the loci.

§31 فقال: "لا إله إلا أنا"،

So He said: 'there is no god but I,'

§32 أي: ما ثَمَّ إلا أنا، وكل ما أطلقوا عليه اسم الإله فهو أنا،

that is: there is nothing but I, and all that they cast the name 'god' upon is I --

§33 بعدما أعلمه أن "أنا" عين "هو" المشار إلى مرتبته بالاسم الله.

after He had informed him that 'I' (anā) is the very 'He' (huwa), whose rank is pointed to by the Name 'Allāh.'

GLOSSARY: ASMA

§34 فاعبدني يا موسى من حيث هذه الإنية الجامعة لجميع المظاهر التي هي عين الهوية.

So worship Me, O Moses, in respect of this I-ness gathering all the loci, which is the very Ipseity.

> *The resolution: the worship demanded is of God through ALL loci (comprehensive tawḥīd), the opposite of worshipping Him through one partial locus (which is the idolaters' error).*

§35 فهذا عناية منه سبحانه وتعالى بنبيه موسى وعنايته به، لئلا يعبده من جهة دون جهة أخرى،

This is a care from Him, glory be to Him and Most High, for His prophet Moses, and His solicitude for him, lest he worship Him from one aspect and not another,

§36 فتفوته الحق من الجهة التي لم يعبده فيها فيضلّ عنه،

so that the Real would escape him from the aspect in which he did not worship Him, and he would stray from Him,

§37 ولو اهتدى من جهة، كما ضلّ أهل الملل المتفرقة عن طريق الله تعالى،

even if he were guided from an aspect: as the people of the divided religions strayed from the path of God Most High,

Explicit guardrail: the idolaters/divided-religions 'strayed (ḍallū) from the path of God.' The doctrine does not vindicate their worship.

§38

بخلاف ما لو عبده من حيث هذه الإنية المنبَّه عليها بجميع المظاهر والتجليات والشؤون والمقتضيات والكمالات المنعوتة المعقولة في الهوية، المندرجة في الإنية، المفسَّرة بالله، المشروحة بأنه ما ثَمَّ إله إلا أنا.

unlike if he worshipped Him in respect of this I-ness, alerted-to by all the loci-of-appearance, and the self-disclosures, and the affairs, and the requisites, and the qualified perfections intelligible within the Ipseity, included within the I-ness, explained by 'Allāh,' expounded as: there is no god but I.

GLOSSARY: TAJALLI, ASMA, SIFAT

§39

فإنه تكون عبادته حينئذ كما ينبغي، وإلى هذا المعنى أشار بقوله تعالى: {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ}.

for then his worship would be as it ought to be. And to this meaning He pointed by His saying, Most High: 'And [know] that this is My path, straight, so follow it, and do not follow the [other] paths,

lest they divide you from His path.'

QUR'ĀN 6:153: AL-AN'ĀM 6:153, THE CLAUSE 'WA-ANNA HĀDHĀ ṢIRĀṬĪ MUSTAQĪMAN FA-TTABI'ŪHU WA-LĀ TATTABI'Ū AL-SUBULA FA-TAFARRAQA BIKUM 'AN SABĪLIHI.' VERIFIED, VERSE REFERENCE CORRECT.

The 'one straight path' against 'the divided paths' is al-Jīlī's scriptural fence: comprehensive worship of God = the straight path; partial/divided worship = the error to avoid.

§40

فأهل السبل المتفرقة، ولو كانوا على صراط الله، فقد تفرَّقوا ودخل عليهم الشرك والإلحاد،

For the people of the divided paths, even though they were upon the path of God, yet they divided, and association (shirk) and unbelief (ilḥād) entered upon them,

Guardrail: shirk and ilḥād are named as real errors that 'entered upon' the people of the divided paths.

§41

بخلاف المحمديين الموحِّدين، فإنهم على صراط الله، فإذا كان العبد على صراط الله ظهر له سرُّ قوله عليه الصلاة والسلام: "من عرف نفسه فقد عرف ربه".

unlike the Muḥammadan monotheists (al-Muḥammadiyyūn al-muwaḥḥidūn), for they are upon the path of God. And when the servant is upon the

path of God, there appears to him the secret of his saying, upon him be blessing and peace: 'Whoever knows himself has known his Lord.'

GLOSSARY: HAQIQA-MUHAMMADIYYA

The Muḥammadan monotheists are the standard against which the strayed are measured. 'man ʿarafa nafsahu...' is widely cited among the Sufis but is not an established prophetic ḥadīth (no sound isnād); flagged.

§42

فيُطالَب بعد هذا أن يعبده حق عبادته، وهو التحقُّق بحقائق الأسماء والصفات، لأنه إذا عبده بتلك العبادة علم أنه عين الأشياء الظاهرة والباطنة.

Then he is required, after this, to worship Him the due of His worship, which is the realization of the realities of the Names and Attributes; because when he worships Him with that worship, he knows that He is the very entities of the things, the outward and the inward.

GLOSSARY: ASMA, SIFAT

§43

ويعلم أنه إذ ذاك إنيةٌ عين المعبَّر عنه بموسى، فيطلب له موسى ما أعلمه الحق سبحانه وتعالى أنه يستحقه من الكمالات المقتضية للأسماء والصفات ليجد ذلك، فيعبده إذ ذاك حق عبادته.

And he knows that he is then an I-ness that is the very reality of what is expressed by 'Moses'; so Moses seeks for him what the Real, glory be to Him and Most High, informed him he deserves of the perfections requiring the Names and Attributes, that he may find that, and worship Him then the due of His worship.

§44

ولا يمكن استيفاء ذلك، فلا يمكنه أن يعبده حق العبادة،

But the exhausting of that is impossible; so it is not possible for him to worship Him the due of worship,

§45

لأن الله لا يتناهى، فليس لأسمائه وصفاته، وليس لحق عبادته، نهاية.

because God is without end; so His Names and Attributes have no end, and the due of His worship has no end.

§46

وفي هذا المقام قال عليه الصلاة والسلام: "ما عرفناك حق معرفتك، ولا عبدناك حق عبادتك، أنت كما أثنيت على نفسك".

And in this station he, upon him be blessing and peace,

said: 'We have not known You the due of Your knowledge, nor worshipped You the due of Your worship; You are as You have praised Yourself.'

A well-known supplication; not in the canonical collections in this wording (the closing clause echoes a sound ḥadīth of the Prophet's prostration). Flagged.

§47

وقال الصدِّيق رضي الله عنه: العجز عن درك الإدراك إدراك.

And al-Ṣiddîq, may God be pleased with him, said: 'Incapacity to attain comprehension is comprehension.'

Attributed to Abū Bakr al-Ṣiddīq.

§48

وقد نظمت هذا المعنى في:

And I have versified this meaning in [the following]:

§49

يا صورةً حيَّر الألبابَ معناكَ ... يا دهشةً أذهلَ الأكوانَ منشاكَ

O form whose meaning has bewildered the intellects! O astonishment whose origination has stupefied the worlds!

§50

يا غايةَ الغايةِ القصوى وآخرَ ما ... يلقى الرشيدُ ضلالاً بينَ مغناكَ

O utmost goal of the furthest goal, and the last of what the rightly-guided one meets: [finding only] perplexity amid Your domain!

§51

عليكَ أنتَ كما أثنيتَ من عظمٍ ... نزَّهتَ في الحمدِ عن ثانٍ وإشراكِ

Upon You [be praise], as You have praised Yourself, of [Your] grandeur; You have declared Yourself, in the praise, beyond any second and any association.

> *Witness 'min ārim' (line 53) is OCR-garbled; rendered to the sense 'of grandeur' (min ʿaẓam) and flagged.*

§52

فليس يُدرِكُ منكَ المرءُ بغيتَهُ ... حاشاكَ عن غايةٍ في المجدِ حاشاكَ

Man attains not of You his desire; far be You from any limit in glory, far be You!

§53

فبالقصورِ اعترافي فيكَ معرفتي ... فالعجزُ عن درْكِ الإدراكِ إدراكي

So by shortcoming is my confession; in You is my knowledge; for the incapacity to attain comprehension is my comprehension.

§54

وقد يُطلق القوم الإنية على معقول العبد، لأنها إشعار بالمشاهد الحاضر، وعلى مشهود، فالهوية غيبه.

And the folk sometimes apply 'I-ness' (inniyya) to the intelligible of the servant, because it is a signaling of the present, witnessed one, and upon a witnessed [object]; so the Ipseity is His Unseen.

§55

فأطلقوا الهوية على الغيب، وهو ذات الحق،

So they applied Ipseity (huwiyya) to the Unseen, and it is the Essence of the Real;

GLOSSARY: DHAT

§56

والإنية على الشهادة، وهو معقول العبد، وهنا نكتةٌ فافهم.

and I-ness (inniyya) to the Witnessed, and it is the intelligible of the servant. And here is a subtle point, so understand.

Collation. *Bāb 27, al-Inniyya (I-ness, the divine 'I'), the twelfth chapter and the most theologically charged of the opening band. I-ness = the outward (ẓāhir) of the Real, the counterpart of the Ipseity (huwiyya, His inward) of Bāb 26: 'the I-ness pointed to by anā is the very Ipseity pointed to by huwa,' so 'the outward of the Real is the very reality of His inward.' The chapter is built as an exegesis of the address to Moses, 'Verily I am God; there is no god but I' (20:14): the emphatic inna answers the intellect's bewilderment at oneness encompassing inward and outward; ulūhiyya 'requires the encompassing of the two contradictories by the rule of Oneness.' Its contested core (here surfaced and framed, NOT endorsed) is al-Jīlī's wujūdī reading of 'there is no god but I': that the idols, spheres, and 'all that the people of every religion and sect worship' are 'nothing but I,' and that naming them 'gods' is 'a real naming, not metaphorical,' 'because the Real is the very entities of the things.' Crucially, the chapter fences this itself: those gods are loci-of-appearance (maẓāhir), the idolaters 'strayed from the path of God' and 'shirk and ilḥād entered upon them' (worshipping God through ONE locus, not all), against the Muḥammadan monotheists who are 'upon the path of God' (6:153, the one straight path); the worship demanded of Moses is of God through ALL the loci, which is pure tawḥīd, not the partial worship that is idolatry. It closes with the impossibility of worshipping the infinite God His due, a 5-verse apophatic qaṣīda, and the inniyya/huwiyya summary. Witness handling: line 53 of the poem is OCR-garbled ('min ārim'), rendered to sense and flagged; several kāf-as-alif garbles restored.*

Qur'ān. *Four Qur'ān loci verified verbatim against alquran.cloud, all verse references correct. (1) Ṭāhā 20:14 (§1), the address to Moses: the muṣḥaf reads 'innanī anā Allāhu lā ilāha illā anā fa-ʿbudnī'; the witness writes 'innahu' for 'innanī,' restored to the muṣḥaf and noted (al-Jīlī's discussion turns on the interplay of huwa/anā, but the Qur'ānic text is 'innanī'). (2) al-Dhāriyāt 51:56 (§27), 'wa-mā khalaqtu al-jinna wa-l-insa illā li-yaʿbudūn.' (3) al-Isrā' 17:44 (§28), the clause 'wa-in min shay'in illā yusabbiḥu bi-ḥamdihi' (a portion of the verse). (4) al-Anʿām 6:153 (§39), the clause 'wa-anna hādhā ṣirāṭī mustaqīman fa-ttabiʿūhu wa-lā tattabiʿū al-subula fa-tafarraqa bikum ʿan sabīlihi.' Ḥadīth/sayings flagged: 'each is made easy for that for which he was created' (§26, sound, Bukhārī/Muslim); 'whoever knows himself has known his Lord' (§41, widely cited among Sufis but not an established prophetic ḥadīth, no sound isnād); 'we have not known You the due of Your knowledge...' (§46, a well-known supplication, not in the canonical collections in this wording); 'incapacity to attain comprehension is comprehension' (§47, attributed to Abū Bakr al-Ṣiddīq).*

⁂

I-ness as the divine outward, the Burning-Bush exegesis, and the monist metaphysics with a monotheist verdict

Bāb 27 treats I-ness (al-Inniyya) as the manifest "outward" of the Real, the counterpart of the Ipseity (Bāb 26): "the I-ness pointed to by anā is the very Ipseity pointed to by huwa." Its frame is the address to Moses, "Verily I am God; there is no god but I" (20:14): the emphatic "verily" meets the intellect's bewilderment that ulūhiyya "encompasses the two contradictories by the rule of Oneness," and the Name "Allāh" names "what Divinity requires of gathering and encompassing." The contested core reads "there is no god but I" as a statement that the one divine reality is what appears in every object of worship, "those gods, all of them, are nothing but I," a "real, not metaphorical" naming, "because the Real is the very entities of the things." The chapter's own guardrails are explicit and should govern the reading: the worshipped objects are "loci-of-appearance (maẓāhir)," not independent gods; the idolaters "strayed from the path of God," and "shirk and ilḥād entered upon them," because they worshipped God through one partial locus; and the worship demanded of Moses is of God "through all the loci," the comprehensive tawḥîd of the "one straight path" against "the divided paths" (6:153). The metaphysics is monist (God the sole reality manifest in all forms), but the religious verdict is monotheist (idolatry is real error; only the comprehensive worship of the Muḥammadan monotheists is the path). The chapter closes with the impossibility of worshipping the infinite God His due (the realization of the Names and Attributes never exhausted), a 5-verse apophatic qaṣîda ending "the incapacity to attain comprehension is my comprehension" (with al-Ṣiddîq's maxim), and a summary of the inniyya/huwiyya pair (Ipseity for the Unseen, the Essence of the Real; I-ness for the Witnessed). Recorded in al-Jîlî's voice, with the contested wujūdî claims surfaced in full and framed within al-Jîlî's own fences, against the mainstream.

al-Insān al-Kāmil, Bāb 28: Pre-eternity · full parallel manuscript

The twenty-eighth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The thirteenth chapter treats Pre-eternity (al-Azal) as "the intelligible of before-ness (qabliyya) ruled for God, in respect of what it requires in His perfection", and pointedly *not* "His preceding the originated things by a long-aged span of time," which al-Jīlī dismisses as "the understanding of one who has no knowledge of God." His pre-eternity "is existent now, just as it was before our existence"; it is described "neither by existence" (it is a matter of rule, not of concrete being) "nor by non-existence" (it is prior to relation, rule, and sheer nothing), so that "the pre-eternity of the Real is His after-eternity."

Editorial note. This chapter continues the "before-ness of rule, not of time" that anchored Bāb 9 and Bāb 19, and applies it to two scriptural cruxes. First, creation has no place in the Real's pre-eternity even by "determination in knowledge", for if it did, "creation would be existent by the existence of the Real", which al-Jīlī grounds in "Has there come upon the human a span of time when he was not a thing mentioned?" (76:1): the human, in that disclosure, "was not a thing mentioned, so he was not known," neither concretely nor cognitively existent. Second, and more delicately, he reads the Covenant of Alast (7:172, "Am I not your Lord? They said: Yea") not as an event in the Real's own pre-eternity but as belonging to "the pre-eternity of the created

things”: the extraction of the descendants “like atoms (dharr)” is “the determination of the known-objects in the knowledge-world,” the question is “the placing of the divine readiness (istiʿdād)” in them, and the “Yea” is “the receptivity by which they accepted to be His locus.” The chapter ends with the angels-and-Adam contrast (the angels “have nothing but the outward”; Adam knows “the Raḥmānī realities,” 2:32) and a strong identity-statement, “the attributes of the Real are his attributes, and the Essence of the Real is his Essence.” Read this last with the Perfect-Human keystone: Adam is the gathering mirror of the Names, not consubstantial with the Essence; the known-objects remain “determined in knowledge,” as the chapter itself insists. A second-reader pass is advisable.

الباب الثامن والعشرون في الأزل

Chapter Twenty-Eight: On Pre-eternity (al-Azal)

§1

الأزل عبارة عن معقول القبلية المحكوم بها لله تعالى من حيث ما يقتضيه في كماله،

Pre-eternity (al-Azal) is an expression for the intelligible of before-ness (qabliyya) ruled for God Most High, in

respect of what it requires in His perfection,

§2 لا من حيث إنه تقدَّم على الحادثات بزمان متطاول العهد.

not in respect of His preceding the originated things by a long-aged span of time.

§3 فعُبِّر عن ذلك بالأزل كما يسبق ذلك إلى فهم من ليس له معرفة بالله.

So it was expressed as 'pre-eternity,' as that comes first to the understanding of one who has no knowledge of God.

§4 تعالى الله عن ذلك علوّاً كبيراً، وقد بيَّنا بطلانه فيما سبق من هذا الكتاب.

Exalted is God above that by a great exaltation; and we have already shown its falsity in what preceded of this book.

§5 فأزله موجود الآن كما كان موجوداً قبل وجودنا، لم يتغير عن أزليته ولم يزل أزلياً في أبد الآباد، وسيأتي بيان الأبد في الباب التالي إن شاء الله تعالى.

So His pre-eternity is existent now, just as it was existent before our existence; it has not changed from its pre-eternality, and has not ceased to be pre-eternal in the

eternity of eternities. And there will come the exposition of after-eternity (al-abad) in the following chapter, God Most High willing.

§6

هذا حكم الأزل في حق الله تعالى، وأما الوجود الحادث فله أزل، وهو عبارة عن الوقت الذي لم يكن للحادث فيه وجود،

This is the rule of pre-eternity in the regard of God Most High. As for the originated existent, it has a pre-eternity, and that is an expression for the time in which the originated had no existence,

§7

غير موجودين في أزلية الحق، فأزل الحق أزل الأزل، وهو له حكم ذاتي استحقه لكماله.

they being non-existent in the pre-eternality of the Real; so the pre-eternity of the Real is the pre-eternity of pre-eternity, and it is, for Him, an essential rule He deserves by His perfection.

GLOSSARY: DHAT

§8

واعلم أن الأزل لا يوصف بالوجود ولا بالعدم.

And know that pre-eternity is described neither by existence nor by non-existence.

§9

فكونه لا يوصف بالوجود لأنه أمر حكمي لا عيني وجودي، وكونه لا يوصف بالعدم لكونه قبل النسبة والحكم والعدم المحض، فلا يقبل نسبة ولا حكماً، ولهذا انسحب حكمه، فأزل الحق أبده، وأبده أزله.

Its not being described by existence is because it is a matter of rule (ḥukmî), not of concrete existence; and its not being described by non-existence is because it is prior to relation, and rule, and sheer non-existence, so it admits neither relation nor rule. And for this its rule is drawn through: so the pre-eternity of the Real is His after-eternity, and His after-eternity His pre-eternity.

Witness 'lā yataṣif / inbasaḥa ḥukmuhu' restored to 'lā yūṣaf / insaḥaba ḥukmuhu'; 'amr ḥukmī lā ʿaynī' read for the OCR-garbled phrase.

§10

واعلم أن أزل الحق الذي هو لنفسه لا يوجد فيه الخلق لا حكماً ولا عيناً، لأنه عبارة عن حكم القبلية لله وحده.

And know that the pre-eternity of the Real, which is for Himself, creation is not

found in it, neither by rule nor by entity, because it is an expression for the rule of before-ness for God alone.

§11 فلا حكم للخلق في قبلية الحق بوجه من الوجوه.

So there is no rule for creation in the before-ness of the Real, in any respect.

§12 ولا يقال إن له في قبلية الحق وجوداً من حيث التعيين العلمي لا من حيث التعيين الوجودي،

And it cannot be said that it [creation] has, in the before-ness of the Real, an existence in respect of the determination by knowledge (al-taʿyīn al-ʿilmī), and not in respect of the determination by existence;

§13 لأنه لو حُكم له بالوجود العلمي لزم من ذلك أن يكون الخلق موجوداً بوجود الحق، وقد نبَّه الحق تعالى على ذلك في قوله: {هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا}.

because, were it ruled with existence-by-knowledge, it would follow from that that creation is existent by the existence of the Real. And the Real Most High gave notice of that in His saying: 'Has

there come upon the human a span of time when he was not a thing mentioned?'

> QUR'ĀN 76:1: AL-INSĀN 76:1 (QUOTED FROM 'HAL ATĀ,' WITHOUT THE BASMALA THE API PREFIXES). VERIFIED VERBATIM, VERSE REFERENCE CORRECT.

§14

واتفق العلماء أن "هل" في هذا الموضع بمعنى "قد"، يعني قد أتى على الإنسان حين من الدهر، والدهر هو الله.

And the scholars are agreed that 'hal' in this place is in the meaning of 'qad' (indeed): that is, indeed there came upon the human a span of time (ḥîn min al-dahr); and al-Dahr (Time) is God.

> *'al-Dahr is God' draws on the sound ḥadīth qudsī 'do not curse Time, for God is Time' (Bukhārī, Muslim).*

§15

والحين تجلٍّ من تجلياته، "لم يكن شيئاً"، يعني أن الإنسان لم يكن شيئاً مذكوراً،

And the span (al-ḥîn) is a self-disclosure of His self-disclosures; 'he was not a thing,' meaning the human was not a thing mentioned,

> GLOSSARY: TAJALLI

§16

ولا وجود له في ذلك التجلي،

and he had no existence in that self-disclosure,

GLOSSARY: TAJALLI

§17

لا من حيث الوجود العيني ولا من حيث الوجود العلمي، لأنه لم يكن شيئاً مذكوراً فلم يكن معلوماً.

neither in respect of concrete existence nor in respect of existence-by-knowledge, because he was not a thing mentioned, so he was not known.

§18

وهذا التجلي هو أزل الحق الذي لنفسه، وما ورد من أن الله قال في الأزل للأرواح: "ألست بربكم قالوا بلى"، فإن ذلك الأزل من أزل المخلوقات.

And this self-disclosure is the pre-eternity of the Real which is for Himself. And what has come, that God said in pre-eternity to the spirits, 'Am I not your Lord? They said: Yea', that pre-eternity is of the pre-eternity of the created things.

GLOSSARY: TAJALLI

§19

ألا تراه يقول: أخرجهم كالذرّ من ظهر آدم عليه السلام، وتلك عبارة عن حال تعيُّن المعلومات في العالم العلمي.

Do you not see Him saying: He brought them out, like atoms (dharr), from the back of Adam, peace be upon him?, and that is an expression for the state of the determination of the known-objects in the knowledge-world (al-ʿālam al-ʿilmī).

GLOSSARY: AYAN-THABITA

§20

فتشبيههم بالذرّ للطفهم وغموضهم.

So He likened them to atoms for their subtlety and their obscurity.

§21

وعنوان قوله لهم: {أَلَسْتُ بِرَبِّكُمْ} هو جعل الاستعداد الإلهي فيهم،

And the import of His saying to them 'Am I not your Lord?' is the placing of the divine readiness (al-istiʿdād al-ilāhī) in them;

QURʾĀN 7:172: AL-AʿRĀF 7:172, THE COVENANT OF ALAST, THE CLAUSE 'ALASTU BI-RABBIKUM' (A PORTION OF THE VERSE). VERIFIED, VERSE REFERENCE CORRECT.

GLOSSARY: RUBUBIYYA

§22

وقولهم بلى عنوان القابلية التي بها قبلوا أن يكونوا مظهره.

and their saying 'Yea' is the import of the receptivity (al-qābiliyya) by which they accepted to be His locus-of-appearance.

§23

فما سألهم الحق سبحانه عن كونه ربهم إلا وقد علم ما جعل فيهم من الاستعداد وفطرهم عليه من القابلية، أنهم يثبتون ربوبيته ولا ينكرونها.

For the Real, glory be to Him, did not ask them about His being their Lord except having already known the readiness He placed in them, and the receptivity He created them upon, that they would affirm His Lordship and not deny it.

GLOSSARY: RUBUBIYYA

§24

فقالوا: بلى، فشهد لهم تعالى في كتابه ليشهد لهم يوم القيامة أنهم مؤمنون بربوبيته موحِّدون له.

So they said 'Yea'; and He Most High testified for them in His Book, to testify for them on the Day of Resurrection that they are believers in His Lordship, declaring Him One.

§25

لأنا شهداء على الناس، فلا يُقبل منهم يومئذ شهادة الأملاك بكفرهم وجحدهم،

because 'we are witnesses over the people'; so the testimony of the angels, of their unbelief and denial, is not accepted from them on that day,

§26

لأنهم لم يحصل لهم هذا الاطلاع الإلهي بباطن ما كانوا يظنون أنه كفر، فشهادتهم عن غير تحقيق، وشهادتنا عن تحقيق لأنه أنبأنا بذلك.

because they [the angels] did not attain this divine disclosure to the inward of what they supposed to be unbelief; so their testimony is without verification, and our testimony is with verification, because He informed us of that.

§27

فحجتنا البالغة لأنها حجة الله لخلقه بالسعادة، وحجة الأملاك داحضة لأنهم حكموا بالظاهر، وليس للأملاك إلا الظاهر.

So our argument is the conclusive one, because it is the argument of God for His creation, by felicity; and the argument of the angels is refuted, because they judged by the outward, and the angels have nothing but the outward.

§28

ألا تراهم في قصة آدم كيف حكموا عليه بأنه يفسد في الأرض، ادعاءً أنهم مصلحون لما علموا من تسبيحهم وتقديسهم، وفاتهم باطن الأمر الذي هو عليه آدم من الحقائق الرحمانية والصفات الربانية.

Do you not see them, in the story of Adam, how they judged against him that he would corrupt in the earth, claiming that they are the reformers, by what they knew of their own glorifying and hallowing, and the inward of the matter escaped them, that which Adam is upon, of the Raḥmānī realities and the Lordly attributes?

GLOSSARY: RUBUBIYYA

§29

فلما ظهرت صفات الحق على آدم وأنبأهم بأسمائهم، لأن الصفة العلمية الإلهية محيطة بهم وبغيرهم، قالوا: {سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا}،

So when the attributes of the Real appeared upon Adam, and he informed them of their names, because the divine knowledge-attribute encompasses them and others, they said: 'Glory to You, we have no knowledge except what You taught us,'

QUR'ĀN 2:32: AL-BAQARA 2:32, THE CLAUSE 'SUBḤĀNAKA LĀ ʿILMA LANĀ ILLĀ MĀ ʿALLAMTANĀ' (A PORTION OF THE VERSE). VERIFIED, VERSE REFERENCE CORRECT.

GLOSSARY: ASMA, SIFAT

§30

على التقييد، بخلاف آدم، فإنه يعلم الأشياء على الإطلاق بعلم إلهي،

with restriction (taqyīd), unlike Adam, for he knows the things absolutely (ʿalā al-iṭlāq), by a divine knowledge,

§31

لأنه المراد بالعلم الإلهي.

because he is the one meant by the divine knowledge.

GLOSSARY: INSAN-AL-KAMIL

§32

وصفات الحق صفاته، وذات الحق ذاته.

And the attributes of the Real are his attributes, and the Essence of the Real is his Essence.

GLOSSARY: DHAT, SIFAT, INSAN-AL-KAMIL

Identity-language for the Perfect Human (Adam) as the comprehensive locus of the Names and Attributes; read with the keystone guardrails (Bāb 5 §10, Bāb 10 §8) and the laṭīfa keystone (Bāb 14): the Human is the gathering mirror of the Names, not consubstantial with the Essence: the known-objects remain determined-in-knowledge (§19), not the Essence itself.

§33

فافهم، والله المستعان.

So understand; and God is the One whose help is sought.

Collation. *Bāb 28, al-Azal (Pre-eternity, beginninglessness), the thirteenth chapter. No opening poem. Azal = the intelligible of before-ness (qabliyya) ruled for God by what His perfection requires, emphatically NOT temporal priority ('not His preceding the originated things by a long-aged span of time': 'the understanding of one who has no knowledge of God'). His pre-eternity 'is existent now as it was before our existence,' an essential rule; it is described neither by existence (it is ḥukmī, a matter of rule, not concrete) nor by non-existence (it is prior to relation, rule, and sheer non-existence), so 'the pre-eternity of the Real is His after-eternity.' Creation has no place in the Real's azal, not even by knowledge-determination (else it would be 'existent by the existence of the Real'), proven by 76:1 ('a span when he was not a thing mentioned'). The span (ḥīn) is read as a self-disclosure in which the human*

was neither concretely nor cognitively existent; while the Covenant of Alast (7:172, 'Am I not your Lord? They said: Yea') is assigned to 'the pre-eternity of the created things,' the dharr (atom) extraction read as the determination of the known-objects in the knowledge-world, the question as the placing of the divine readiness (isti'dād) and the 'Yea' as the receptivity (qābiliyya) to be His locus. It closes with the angels-vs-Adam contrast (the angels judge by the outward; Adam knows the inner Raḥmānī realities, 2:32) and an identity-statement (the Real's attributes and Essence are 'his'), to be read with the Perfect-Human keystone (mirror, not incarnation). Witness handling: 'lā yataṣif' and 'inbasaḥa' restored to 'lā yūṣaf' and 'insaḥaba' (§9); 'amr ḥukmī lā 'aynī' restored at §9; several kāf-as-alif garbles restored.

Qur'ān. *Three Qur'ān loci verified verbatim against alquran.cloud, all verse references correct, each quoted as a clause. (1) al-Insān 76:1 (§13), 'hal atā 'alā al-insāni ḥīnun mina al-dahri lam yakun shay'an madhkūran.' (2) al-A'rāf 7:172 (§18, §21), the Covenant of Alast, the clause 'alastu bi-rabbikum qālū balā' (a portion of the verse). (3) al-Baqara 2:32 (§29), 'subḥānaka lā 'ilma lanā illā mā 'allamtanā' (a portion). Allusion flagged: 'al-Dahr (Time) is God' (§14) draws on the sound ḥadīth qudsī 'do not curse Time, for God is Time' (Bukhārī/Muslim); the dharr-extraction narrations (§19-20) are the well-known mīthāq / 'Day of Alast' traditions in the tafsīr of 7:172.*

Pre-eternity as before-ness of rule, the Covenant of Alast, and the angels-vs-Adam contrast

Bāb 28 defines Pre-eternity (al-Azal) as "the intelligible of before-ness ruled for God by what His perfection requires," not temporal priority (the latter "the understanding of one who has no knowledge of God"); His pre-eternity "is existent now as it was before our existence," an essential rule described "neither by existence" (it is ḥukmī) "nor by non-existence" (prior to relation, rule, and sheer nothing), so "the pre-eternity of the Real is His after-eternity." Creation has no place in it, not even by "determination in knowledge", else "creation would be existent by the existence of the Real", proven by 76:1, where the human "was not a thing mentioned, so he was not known." The chapter then distinguishes this from the Covenant of Alast (7:172): that pre-eternity is "of the pre-eternity of the created things," the dharr (atom) extraction being "the determination of the known-objects in the knowledge-world," the question "Am I not your Lord?" the placing of the divine readiness (istiʿdād), and the "Yea" the receptivity (qābiliyya) to be His locus, so the human soul's affirmation is a pre-temporal disposition, not a memory. It closes with the angels-and-Adam contrast: the angels "judged by the outward" (claiming Adam would corrupt the earth), but "the inward of the matter escaped them, that which Adam is upon, of the Raḥmānī realities and the Lordly attributes"; when the Names appeared on Adam, the angels confessed "we have no knowledge except what You taught us" (2:32) "with restriction," unlike Adam who "knows the things absolutely, by a divine knowledge." The final identity-

statement ("the attributes of the Real are his attributes, and the Essence of the Real is his Essence") is read with the keystone guardrails: Adam is the comprehensive mirror of the Names, not consubstantial with the Essence. Recorded in al-Jīlī's voice and framed against the mainstream.

al-Insān al-Kāmil, Bāb 29: After-eternity · full parallel manuscript

The twenty-ninth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The fourteenth chapter, completing the Pre-eternity/After-eternity pair, it treats After-eternity (al-Abad) as "the intelligible of after-ness (baʿdiyya) for God," the rule that follows from "His necessary, essential existence." Because His existence "subsists by His Essence," permanence (baqāʾ) is His by right, "He being unpreceded by non-existence"; the possible, by contrast, "even though it be endless, is yet ruled with cessation, because it is preceded by non-existence," and "everything preceded by non-existence" must "return to what it was." After-ness and before-ness, in God, are "by rule, not temporal."

Editorial note (contested eschatology). This chapter carries a distinctive and much-debated Akbarian teaching, and it should be read with care. al-Jīlī holds that the created "after-eternities (ābād)" of the people of Paradise and the people of the Fire must, at the metaphysical level, "be ruled with cessation, even though they endure, and the rule of their permanence be long", because "it is not for a creature to accompany Him in His permanence." Two qualifications keep this from being the simple annihilation of the afterlife it can sound like. **First**, in the very next breath (and this is essential), al-Jīlī affirms that each single state of the Hereafter has, for the soul that lives it, "the rule of pre-eternality and after-eternality" and "no cessation, ever"; the soul

"moves from that state to another," each likewise endless. The otherworldly experience is genuinely unending; what is denied is that any *created* sempiternity could be God's own unconditioned permanence. **Second**, he claims this not as a syllogism but as something "witnessed by unveiling and direct sight," and cites "whoever wills, let him believe, and whoever wills, let him disbelieve" (18:29) in frank acknowledgment of its difficulty, deferring the full account to his (later) chapters on Paradise and the Fire. The position draws a metaphysical distinction, between God's strict abadiyya and the derived, conditioned after-eternities of creatures, that the mainstream Sunni doctrine of the literal eternity (khulūd) of Paradise and Hell does not draw, and which has been debated since. We render it in full, mark al-Jīlī's own qualifications, and flag it for editor review. A second-reader pass is advisable.

الباب التاسع والعشرون في الأبد

Chapter Twenty-Nine: On After-eternity (al-Abad)

§1

الأبد عبارة عن معقول البعدية لله تعالى، وهو الحكم له من حيث ما يقتضيه وجوده الوجوبي الذاتي،

After-eternity (al-Abad) is an expression for the intelligible

of after-ness (baʿdiyya) for God Most High; and it is the rule for Him, in respect of what His necessary, essential existence (wujūduhu al-wujūbī al-dhātī) requires,

§2 لأن وجوده لنفسه قائم بذاته، فلهذا صحَّ له البقاء لأنه غير مسبوق بالعدم.

because His existence, for Himself, subsists by His Essence; and for this, permanence (al-baqāʾ) is sound for Him, because He is not preceded by non-existence.

GLOSSARY: DHAT

§3 فحُكم له بالبقاء قبل الممكن وبعده، لقيامه بذاته وعدم احتياجه لغيره، بخلاف الممكن.

So He is ruled with permanence before the possible and after it, for His subsisting by His Essence and His not needing another: unlike the possible.

GLOSSARY: DHAT

§4 لأنه ولو كان لا يتناهى فهو محكوم عليه بالانقطاع، لأنه مسبوق بالعدم.

For the possible, even though it be endless, is yet ruled with cessation (al-inqiṭāʿ), because it is preceded by non-existence;

§5 وكل مسبوق بالعدم فمرجعه إلى ما كان عليه، فلا بد أن يُحكم عليه بالانعدام.

and everything preceded by non-existence, its return is to what it was; so it must be ruled with annihilation (al-inʿidām).

§6 وإلا لزم أن يساير الحق تعالى في بقائه، وهذا محال، ولو لم يكن كذلك لما صحَّت البعدية لله.

Else it would follow that it accompanies the Real Most High in His permanence, and this is impossible; and were it not so, the after-ness of God would not be sound.

§7 واعلم أن البعدية والقبلية لله تعالى حكميان في حقه لا زمانيان، لاستحالة مرور الزمان عليه، فافهم ما أشرنا إليه.

And know that after-ness and before-ness, for God Most High, are by rule (ḥukmiyyān) in His regard, not temporal, by reason of the impossibility of the

passing of time upon Him. So understand what we have pointed to.

§8

فأبد الحق سبحانه وتعالى شأنه الذاتي باعتبار استمرار وجوده بعد انقطاع وجود الممكن.

So the after-eternity of the Real, glory be to Him and Most High, is His essential affair (sha'n dhātī), in consideration of the continuation of His existence after the cessation of the existence of the possible.

GLOSSARY: DHAT

§9

واعلم أن كل شيء من الممكنات له أبد، فأبد الدنيا بتحوُّل الأمر إلى الآخرة، وأبد الآخرة بتحوُّل الأمر إلى الحق تعالى.

And know that everything of the possibles has an after-eternity: the after-eternity of this world is by the turning of the matter to the Hereafter, and the after-eternity of the Hereafter is by the turning of the matter to the Real Most High.

§10

ولا بد أن يُحكم بانقطاع الآباد، آباد أهل الجنة وآباد أهل النار، ولو دامت وطال الحكم ببقائها، فإن أبدية الحق

And it must be ruled with the cessation of the after-eternities, the after-eternities of the people of Paradise and the after-eternities of the people of the Fire, even though they endure, and the rule of their permanence be long; for the after-eternality of the Real

The contested eschatological claim begins here; continued and framed at §11.

§11

تلزمنا أن نحكم على ما سواه بالانقطاع، فليس لمخلوق أن يسايره في بقائه. وهذا الحكم ولو أنزلناه في هذا الكلام بعبارة معقولة فإنا قد شهدناه كشفاً وعياناً، {فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ}.

obliges us to rule upon all that is other than Him with cessation; so it is not for a creature to accompany Him in His permanence. And this rule, though we have set it down in this discourse in an intelligible expression, yet we have witnessed it by unveiling and direct sight (kashfan wa-ʿiyānan): 'so whoever wills, let

him believe, and whoever wills, let him disbelieve.'

QUR'ĀN 18:29: AL-KAHF 18:29, THE CLAUSE 'FA-MAN SHĀ'A FA-L-YU'MIN WA-MAN SHĀ'A FA-L-YAKFUR' (A PORTION OF THE VERSE), CITED TO ACKNOWLEDGE THE DIFFICULTY OF THE CONTESTED RULING. VERIFIED, VERSE REFERENCE CORRECT.

GLOSSARY: KASHF, MUSHAHADA

al-Jīlī's distinctive teaching that the created after-eternities (ābād) of Paradise and Hell are not the Real's own unconditioned abadiyya. To be read with §12-15: this does NOT teach the annihilation of the afterlife; each otherworldly state is, for its occupant, endless. It diverges from the mainstream literal-khulūd doctrine and is flagged for editor review.

§12

واعلم أن الحال الواحد من أحوال الآخرة، سواء كان من أحوال المرحومين أو من أحوال المعذَّبين، فإن له حكم الأزلية والأبدية.

And know that the single state of the states of the Hereafter, whether it be of the states of the mercied or of the states of the punished, has the rule of pre-eternality and after-eternality (al-azaliyya wa-l-abadiyya).

§13

وهذا سرٌّ عزيز يذوقه من وقع فيه، ويعلم أنه لا انقطاع له أبداً.

And this is a precious secret, tasted by one who falls into it, and he knows that it has no cessation, ever.

§14

وهذه حالة واحدة، لكنه قد ينتقل من تلك الحال إلى حال غيرها،

And this is a single state; but he may move from that state to another state,

§15

وقد لا ينتقل، فإذا انتقل منه إلى حال آخر غيره كان هذا الحكم للحال الواقع فيه أيضاً، ولا ينقطع هذا الحكم ولا يختلّ عن أحوال الآخرة.

and he may not move; and when he moves from it to another state besides it, this rule [also] belongs to the state he falls into; and this rule does not cease, nor is it disordered, from the states of the Hereafter.

§16

وهذا أمر شهودي ليس للعبد فيه مجال، لأنه محل ذلك.

And this is a witnessing matter (amr shuhūdî), in which the servant has no scope, because he is the locus of it.

GLOSSARY: MUSHAHADA

§17

وسيأتي بيان هذا الكلام في موضعه من ذكر الجنة والنار إن شاء الله تعالى.

And there will come the exposition of this discourse in its place, in the mention of

Paradise and the Fire, God Most High willing.

§18

فأبد الحق سبحانه وتعالى أبد الآباد، كما أن أزله أزل الأزال.

So the after-eternity of the Real, glory be to Him and Most High, is the after-eternity of after-eternities, just as His pre-eternity is the pre-eternity of pre-eternities.

§19

واعلم أن أبده عين أزله وأزله عين أبده، فإنه عبارة عن انقطاع الطرفين الإضافيين عنه، لينفرد بالبقاء بذاته وكونه قبل.

And know that His after-eternity is the very reality of His pre-eternity, and His pre-eternity the very reality of His after-eternity; for it is an expression for the cutting-off of the two relative ends (al-ṭarafayn al-iḍāfiyyayn) from Him, that He may be singular in permanence by His Essence, and in His being before.

GLOSSARY: DHAT

§20

فيُسمَّى تعقُّل الإضافة الأولية عنه أزليته، ووجوده قبل أن تُعقل الأولية أزلاً.

So the conceiving of the prior relation, [cut off] from Him, is named His pre-eternality; and His existence before the priority is conceived [is named] pre-eternity (azal).

§21

ويُسمَّى انقطاع الإضافة الآخرية عنه أبداً،

And the cutting-off of the latter relation from Him is named after-eternity (abad);

§22

وبقاؤه بعد تعقُّل الآخرية أبد.

and His permanence after the latterness is conceived is after-eternity (abad).

§23

وهما أعني الأزل والأبد لله وصفان أظهرتهما الإضافة الزمانية لتُعقَل وجوب وجوده.

And the two, I mean pre-eternity and after-eternity, are two attributes of God, which the temporal relation made manifest, that the necessity of His existence might be conceived.

GLOSSARY: SIFAT

§24

وإلا فلا أزل ولا أبد، "كان الله ولا شيء معه".

Else there is neither pre-eternity nor after-eternity: 'God was, and nothing with Him.'

A paraphrase of the sound ḥadīth 'God was, and there was nothing before Him / besides Him' (Bukhārī).

§25

فلا وقت له سوى الأزل الذي هو الأبد، الذي هو حكم وجوده باعتبار عدم مرور الزمان عليه،

So He has no time but the pre-eternity which is the after-eternity, which is the rule of His existence, in consideration of no passing of time upon Him,

§26

وانقطاع حكم الزمان دون التطاول إلى مسايرة بقائه.

and the cutting-off of the rule of time short of its extending to accompany His permanence.

§27

فبقاؤه الذي ينقطع الزمان دون مسايرته هو الأبد.

So His permanence, which time is cut off short of accompanying, is after-eternity (al-abad).

§28

فافهم. | So understand.

Collation. *Bāb 29, al-Abad (After-eternity, endlessness/sempiternity), the fourteenth chapter, completing the Azal/Abad pair. No poem. Abad = the intelligible of after-ness (baʿdiyya) for God, the rule by what His necessary, essential existence requires: His existence subsists by His Essence, so permanence (baqāʾ) is sound for Him, He being unpreceded by non-existence, and He is ruled with permanence before and after the possible. The possible, by contrast, even if endless, is ruled with cessation, since 'preceded by non-existence' implies a return to what it was. After-ness and before-ness are ḥukmī (by rule), not temporal. The chapter's contested core (surfaced and framed): the created after-eternities (ābād) of the people of Paradise and the people of the Fire must, metaphysically, be ruled with cessation, 'even though they endure and the rule of their permanence be long,' because 'no creature may accompany Him in His permanence' (witnessed 'by unveiling and direct sight,' with 18:29). This is NOT a simple annihilation of the afterlife: al-Jīlī holds that each single state of the Hereafter has, for its occupant, 'the rule of pre-eternality and after-eternality' and 'no cessation ever' (the soul moves from endless state to endless state), so the experiential endlessness stands, while only God's unconditioned abadiyya is strictly His own. It closes with abad as the very reality of azal (both being the cutting-off of the two relative ends, so God is singular in permanence by His Essence), and the two as attributes manifested by the temporal relation. Witness handling: 'al-āzāl' restored to 'al-azāl' (§18); several kāf-as-alif garbles restored.*

Qurʾān. *One Qurʾān locus verified verbatim against alquran.cloud, verse reference correct. al-Kahf 18:29 (§11), the clause 'fa-man shāʾa fa-l-yuʾmin wa-man shāʾa fa-l-yakfur' (a portion of the verse), cited by al-Jīlī to acknowledge the difficulty of the contested ruling he claims by unveiling. Allusion flagged: 'God was, and nothing with Him' (§24) is a paraphrase of*

> *the sound ḥadīth 'God was, and there was nothing before/besides Him' (Bukhārī).*

⁂

After-eternity as a rule of after-ness, the cessation of created sempiternities, and abad as the reality of azal

Bāb 29 completes the Azal/Abad pair. After-eternity (al-Abad) is "the intelligible of after-ness for God," following from "His necessary, essential existence": His existence "subsists by His Essence," so permanence is His by right (He is "unpreceded by non-existence"), and He is "ruled with permanence before the possible and after it." The possible, "even though endless, is ruled with cessation," since what is "preceded by non-existence" must "return to what it was"; after-ness and before-ness are "by rule, not temporal." The chapter's contested core: the created after-eternities (ābād) of the people of Paradise and the people of the Fire "must be ruled with cessation, even though they endure," because "no creature may accompany Him in His permanence", a ruling al-Jīlī claims "by unveiling and direct sight," with 18:29. Crucially, this is paired with the affirmation that each single state

of the Hereafter has, for its occupant, “the rule of pre-eternality and after-eternality” and “no cessation ever,” the soul moving from endless state to endless state, so the experiential endlessness of the afterlife stands, while only God’s unconditioned abadiyya is strictly His own; the position is a metaphysical distinction, not a denial of the otherworld, and diverges from the mainstream literal-khulūd doctrine. al-Jīlī defers fuller treatment to his chapters on Paradise and the Fire. The chapter closes with the identity of after-eternity and pre-eternity (both “the cutting-off of the two relative ends,” so God is “singular in permanence by His Essence”), the two named as “attributes which the temporal relation made manifest, that the necessity of His existence might be conceived”, for “else there is neither pre-eternity nor after-eternity: God was, and nothing with Him.” Recorded in al-Jīlī’s voice, with the contested eschatology surfaced and qualified, against the mainstream.

al-Insān al-Kāmil, Bāb 30: Eternity-without-beginning · full parallel manuscript

The thirtieth chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The fifteenth chapter treats Eternity-without-beginning (al-Qidam) as "the rule of essential necessity (al-wujūb al-dhātī)," which "manifested His Name al-Qadīm": the necessary-by-essence is "not preceded by non-existence," hence "eternal by rule", and pointedly not by "the long passing of time," which God transcends. Qidam, then, is "the priority of the rule of His existence over the existence of the creatures"; and origination (ḥudūth) is "the manner of the creature, for its need of a giver-of-existence (mūjid)."

Editorial note. This chapter is one of al-Jīlī's clearest moments of independent thinking within his own school. On the fixed entities (al-aʿyān al-thābita), the archetypes of things as eternally known to God, he says plainly: "this is a question our imams neglected," whose words "give only the rule of the eternity of the fixed entities," whereas, "from the aspect of their dependence," they are originated (muḥdath), not eternal. His resolution is a careful both/and: the known-objects are "eternal for Him" (annexed, in the rule of eternity, to the eternal divine Knowledge, which has no known-object that does not exist) yet "originated for themselves in their own essences", so creation is annexed to the Real "by a rule-based (ḥukmī) annexation," qidam being a matter of rule for creatures while their ḥudūth is concrete (ʿaynī). Two

guardrails deserve a reader's notice. First, an epistemic humility rare in this literature: even when "the unveiled gnostic" sees the annexation "to be an essential annexation," that vision "is only according to the capacity of the unveiled one, not according to the matter that God knows of Himself for Himself", the mystic's experience is measured, not absolutized. Second, a firm defense of the Law against antinomian reading: those who say "the legislation is only the outer husk" have not known "that it gathers the pith of the matter and its husk," for the Prophet "delivered the Trust and counseled the Community", the same fence raised in Bāb 12. The chapter ends by distinguishing pre-eternity (azal, before-ness) from eternity-without-beginning (qidam, the negation of being preceded by non-existence). A second-reader pass is advisable.

الباب الموفي للثلاثين في القدم

Chapter Thirty: On Eternity-without-beginning (al-Qidam)

§1

القدم عبارة عن حكم الوجوب الذاتي.

Eternity-without-beginning (al-Qidam) is an expression

for the rule of essential necessity (al-wujūb al-dhātī).

§2 فالوجوب الذاتي هو الذي أظهر اسمه القديم للحق.

For essential necessity is that which manifested His Name 'al-Qadîm' (the Eternal) for the Real.

§3 لأن من كان وجوده واجباً بذاته لم يكن مسبوقاً بالعدم.

because whoever's existence is necessary by his essence is not preceded by non-existence;

§4 ومن كان غير مسبوق بالعدم، لزم أن يكون قديماً بالحكم.

and whoever is not preceded by non-existence, it follows that he is eternal (qadîm) by rule.

§5 وإلا فتعالى عن القدم، لأن القدم تطاول مرور الزمان على المسمَّى به.

Else He is exalted above eternity [in the vulgar sense], because [that] eternity is the long passing of time over the one named by it.

§6 تعالى الحق عن ذلك، فقدمه إنما هو الحكم اللازم للوجوب الذاتي، وإلا فليس بينه

Exalted is the Real above that; so His eternity is only the rule

سبحانه وتعالى وبين خلقه زمنٌ ولا وقتٌ جامع.

entailed by essential necessity; else there is, between Him, glory be to Him and Most High, and His creation, no time nor moment that gathers [them].

§7 بل تقدُّم حكم وجوده على وجود المخلوقات هو المسمَّى بالقدم،

Rather, the priority of the rule of His existence over the existence of the creatures is what is named 'eternity' (qidam),

§8 وطرز المخلوق لافتقاره إلى موجِد يوجده هو المسمَّى بالحدوث.

and the manner of the creature, for its need of a giver-of-existence (mūjid) to bring it into being, is what is named 'origination' (ḥudūth).

§9 ولو كان للحدوث معنىً ثانٍ وهو ظهور وجوده بعد أن لم يكن شيئاً مذكوراً.

even though origination has a second meaning, namely the appearance of its existence after it was not a thing mentioned.

> *'after it was not a thing mentioned' echoes al-Insān 76:1 (see Bāb 28).*

§10 فإن الحدوث الشائع اللازم في حق المخلوق إنما هو افتقاره إلى موجِد يوجده.

For the common, entailed origination, in the regard of the creature, is only its need for a giver-of-existence to bring it into being.

§11 فهذا الأمر هو الذي أوجب اسم الحدوث على المخلوق، فهو ولو كان موجوداً في علم الله فهو محدَث في نفس ذلك الوجود،

So this matter is what obliged the name 'origination' upon the creature; for it, even though it be existent in the knowledge of God, is yet originated (muḥdath) in that very existence,

§12 لأنه فيه مفتقر إلى موجِد يوجده، فلا يصحّ على المخلوق اسم القديم،

because in it it is in need of a giver-of-existence to bring it into being; so the name 'eternal' (qadīm) is not valid for the creature,

§13 ولو كان موجوداً في العلم الإلهي قبل بروزه، لأن من حكمه أن يكون موجوداً بغيره، فوجوده مرتَّب على وجود الحق.

even though it be existent in the divine knowledge before its emergence, because its rule

is to be existent by another, so its existence is arranged upon the existence of the Real.

§14

وهذا معنى الحدوث.

And this is the meaning of origination.

§15

وإلا فالأعيان الثابتة في العلم الإلهي محدَثة لا قديمة بهذا الاعتبار ومن هذا الوجه. وهذه مسألة أغفلها أئمتنا،

Else the fixed entities (al-aʿyān al-thābita) in the divine knowledge are originated, not eternal, by this consideration and from this aspect. And this is a question our imams neglected;

GLOSSARY: AYAN-THABITA

al-Jīlī's open refinement of his predecessors (the Akbarian masters): the fixed entities are muḥdath from the aspect of their dependence, not simply qadīm as the school held. The resolution follows at §21.

§16

فلا توجد في كلام واحد منهم إلا ما يعطي الحكم بقدم الأعيان الثابتة، وذلك وجهٌ ثانٍ لاعتبار ثانٍ،

for there is not found, in the words of a single one of them, anything but what gives the rule of the eternity of the fixed entities, and that is a

second aspect, by a second consideration.

GLOSSARY: AYAN-THABITA

§17

وهنا أنا أوضحه لك،

and here I make it clear for you.

§18

وهو أنه لما كان العلم الإلهي قديماً، أي محكوماً عليه بالقدم وهو الوجوب الذاتي، لأن صفاته ملحقة بذاته في كل ما يليق بجنابه من الأحكام الإلهية،

It is that, since the divine knowledge is eternal, that is, ruled with eternity, which is essential necessity, because His attributes are annexed to His Essence in all that befits His side, of the divine rulings --

GLOSSARY: DHAT, SIFAT, ILM

§19

ولأن العلم لا يطلق عليه علم إلا بوجود معلومه، وإلا فيستحيل وجود علم ولا معلوم،

and because knowledge is not called 'knowledge' except by the existence of its known-object, else it would be impossible to have a knowledge with no known --

GLOSSARY: ILM

§20

كما أنه يستحيل وجود كل منهما بعدم العالِم، كانت المعلومات وهي الأعيان الثابتة ملحقة في حكم القدم بالعلم.

just as it is impossible for either of them to exist with the non-existence of the Knower: the known-objects, which are the fixed entities, came to be annexed, in the rule of eternity, to the Knowledge.

GLOSSARY: AYAN-THABITA, ILM

§21

وكانت معلومات الحق قديمة له، محدثة لأنفسها في ذواتها.

And the known-objects of the Real came to be eternal for Him, originated for themselves in their own essences.

GLOSSARY: AYAN-THABITA

The resolution: qadīm bi-l-Ḥaqq (eternal relative to the divine Knowledge), muḥdath li-anfusihā (originated in themselves): a both/and that refines the predecessors' flat 'qadīm.'

§22

فالتحق الخلق بالحق لحوقاً حكمياً،

So creation became annexed to the Real by a rule-based (ḥukmî) annexation,

§23

لأن رجوع الوجود الخارجي إلى الحق من حيث الأمر عينيٌّ، ومن حيث الذات حكميٌّ.

because the return of the external existence to the Real, from the aspect of the command, is concrete (ʿaynî), and from the aspect of the Essence, by rule (ḥukmî).

GLOSSARY: DHAT

§24

ولا يفهم ما قلناه إلا الأفراد الكامل،

And none understands what we have said but the Perfect Singular Ones (al-afrād al-kāmil),

GLOSSARY: INSAN-AL-KAMIL

§25

فإن هذا النوع من الأذواق الإلهية مخصوص بالمحققين دون غيرهم من العارفين.

for this kind of the divine tastes is special to the verified (al-muḥaqqiqīn), and not to others of the gnostics.

§26

ولما كان هذا القدم في حق المخلوقات أمراً حكمياً والحدوث أمراً عينياً،

And since this eternity, in the regard of the creatures, is a matter of rule (ḥukmî), and origination a concrete matter (ʿaynî),

§27

قدَّمنا ما يستحقونه من حيث ذواتهم على ما ينسبون إليه من حيث الحكم، وهو تعلُّق العلم الإلهي بهم، فافهم.

we gave precedence to what they deserve in respect of their own essences over what they are ascribed to in respect of the rule, which is the attachment of the divine knowledge to them. So understand.

GLOSSARY: ILM

§28

فقدم الحق أمر حكمي ذاتي وجوبي له، وحدث الخلق أمر حكمي ذاتي وجوبي للمخلوقات.

So the eternity of the Real is a rule-based, essential, necessary matter for Him, and the origination of creation is a rule-based, essential, necessary matter for the creatures.

GLOSSARY: DHAT

§29

فالمخلوقات من حيث هويتها لا يقال فيها إنها حق إلا من حيث الحكم، ليدلّ عليه.

So the creatures, in respect of their ipseity (huwiyya), are not said to be 'the Real' except in respect of the rule, [and only] to indicate Him.

§30

وإلا فالحق في نفسه منزَّه أن تلحق به الأشياء من حيث ذاته،

Else the Real, in Himself, is transcendent (munazzah) above the things being annexed to Him in respect of His Essence;

GLOSSARY: DHAT, TANZIH

§31

فما لحقوا به إلا من حيث الحكم.

so they were not annexed to Him except in respect of the rule.

§32

وهذا اللحوق ولو لاح للمكاشِف العارف أنه لحوق ذاتي،

And this annexation, even though it should appear to the unveiled gnostic (al-mukāshif al-ʿārif) to be an essential annexation,

GLOSSARY: KASHF

§33

فإن ذلك إنما هو على قدر قابلية المكاشِف، لا على الأمر الذي يعلمه الله من نفسه لنفسه.

that is only according to the capacity (qābiliyya) of the unveiled one, not according to the matter that God knows of Himself for Himself.

An epistemic-humility guardrail: even the gnostic's vision of an 'essential' union is relative to his receptive capacity, not the reality as God knows it.

§34

وما أتت ألسنة الشرائع إلا مصرّحة بانفراد الحق بما هو له،

And the tongues of the Laws (al-sharāʾiʿ) came only declaring plainly the singularity (infirād) of the Real with what is His;

§35

وهذا التشريع هو على ما هو الأمر عليه، لا كما يزعمه من ليس له معرفة بحقيقة الحقائق.

and this legislation is upon the matter as it [truly] is, not as the one who has no knowledge of the reality-of-realities claims.

§36

فإنه يلوح له شيء ويعزب عنه أشياء، فيقول:

For something appears to him, and things escape him, so he says:

§37

إن التشريع إنما هو القشر الظاهر.

that the legislation is only the outer husk (al-qishr al-ẓāhir).

§38

ولم يعلم أنه جامع للبّ الأمر وقشره، فقد أدَّى الأمانة صلى الله عليه وسلم ونصح الأمة،

And he did not know that it gathers the pith of the matter and its husk; for he, God bless him and grant him peace, delivered the Trust (al-amāna) and counseled the Community,

A defense of the sharīʿa against the antinomian 'the Law is only the husk' claim, parallel to the act-disclosure fence of Bāb 12: the Law gathers pith and husk, not husk alone.

§39

ولم يترك هدىً إلا نبَّه عليه، ولا معرفة إلا هدى إليها، فنعم الأمين الكامل ونعم العالِم بالله العامل.

and left no guidance but he gave notice of it, nor any knowledge but he guided to it. So excellent is the trustworthy Perfect One, and excellent the knower-of-God who acts!

GLOSSARY: HAQIQA-MUHAMMADIYYA

§40 فالقدم أمر حكمي لذات واجب الوجود. والفرق بين الأزل والقدم أن الأزل عبارة عن معقولية القبلية لله تعالى،

So eternity-without-beginning is a rule-based matter belonging to the Essence of the Necessary-of-Existence. And the difference between pre-eternity (azal) and eternity-without-beginning (qidam) is that pre-eternity is an expression for the intelligibility of before-ness for God Most High,

§41 والقدم عبارة عن انتفاء مسبوقية الله تعالى بالعدم.

and eternity-without-beginning is an expression for

the negation of God's being preceded by non-existence.

§42 فالأزل إنما يفيد أنه قبل الأشياء،

So pre-eternity indicates only that He is before the things,

§43 والقدم إنما يفيد أنه غير مسبوق بالعدم في نفس قبليته على الأشياء.

and eternity-without-beginning indicates only that He is not preceded by non-existence in His very before-ness over the things.

§44 فلا يكون الأزل والقدم بمعنىً واحد، فافهم.

So pre-eternity and eternity-without-beginning are not of one meaning. So understand.

§45 إن القديمَ هو الوجودُ الواجبُ ... والحكمُ للباري بذلك واجبُ

The Eternal is the Necessary Existence; and the rule, for the Maker, of that is necessary.

§46 لا تعتبرْ قِدَمَ الإلهِ بمدةٍ ... أو أزمنٍ معقولةٍ تتعاقبُ

Measure not the eternity of the God by a duration, or by conceivable times succeeding one another.

§47

فانسبْ له القِدَمَ الذي هو شأنُه ... من دونِ ذلك حكمُ من هو واجبُ

So ascribe to Him the eternity that is His [own] affair; apart from that is the rule of Him who is the Necessary.

> *Witness 'min āwan' (hemistich 2) is OCR-garbled; rendered to sense ('min dūni,' apart from) and flagged.*

§48

معناهُ أنَّ وجودَه لا مسبَقٌ ... بالانعدامِ ولا قطيعٌ ذاهبُ

Its meaning is that His existence is not preceded by annihilation, nor a severance that passes away;

§49

بل إنَّه لغنائِه في ذاتِه ... يسمَّى قديماً وهو حكمٌ دائبُ

rather, for His richness in His Essence, He is named 'eternal,' and it is a constant rule.

Collation. *Bāb 30, al-Qidam (Eternity-without-beginning, pre-existence), the fifteenth chapter; a 5-verse closing qaṣīda. Qidam = the rule of essential necessity (al-wujūb al-dhātī), which manifested the Name 'al-Qadīm': the necessary-by-essence is unpreceded by non-existence, hence eternal by rule, NOT by 'the long passing of time' (which God transcends). Qidam is the priority of the rule of God's existence over the creatures; ḥudūth (origination) is the creature's need for a giver-of-existence (mūjid). The chapter's doctrinal core is al-Jīlī's refinement of his predecessors on the fixed entities (al-aʿyān al-*

thābita): 'a question our imams neglected,' whose words 'give only the rule of the eternity of the fixed entities', whereas, from the aspect of their dependence, they are originated (muḥdath), not eternal. His resolution: the known-objects are 'eternal for Him' (annexed in the rule of qidam to the eternal divine Knowledge) yet 'originated for themselves in their own essences', so creation is annexed to the Real by a ḥukmī (rule-based) annexation, qidam being ḥukmī for creatures while ḥudūth is ʿaynī (concrete). It guards this with an epistemic humility (even the unveiled gnostic's sense of an 'essential' annexation is 'according to his capacity, not the matter God knows of Himself') and a defense of the Law (the sharīʿa is not 'the outer husk' but gathers 'the pith and the husk'; the Prophet 'delivered the trust'). It closes by distinguishing azal (before-ness) from qidam (the negation of being preceded by non-existence). Witness handling: poem line 52 'min āwan' is OCR-garbled, rendered to sense and flagged; several kāf-as-alif garbles restored.

Qur'ān. *No Qur'ān verse is quoted in this chapter (the witness contains no braced Qur'ānic citation), so none required verification. Allusion flagged: 'after it was not a thing mentioned' (§9) echoes al-Insān 76:1, the verse expounded in Bāb 28. The chapter's named interlocutors are 'our imams' (a'immatunā), i.e. the Akbarian masters, whom al-Jīlī here refines on the status of the fixed entities.*

⁂

Eternity as essential necessity, the fixed entities refined, and the defense of the Law

Bāb 30 defines Eternity-without-beginning (al-Qidam) as "the rule of essential necessity," which manifested the Name al-Qadīm: the necessary-by-essence is unpreceded by non-existence, hence eternal "by rule," not by "the long passing of time" (which God transcends, "no time nor moment gathering Him and His creation"). Qidam is "the priority of the rule of His existence over the creatures"; ḥudūth (origination) is "the creature's need for a giver-of-existence." Its doctrinal core is al-Jīlī's refinement of his predecessors on the fixed entities (al-aʿyān al-thābita): "a question our imams neglected," whose words "give only the rule of the eternity of the fixed entities," whereas "from the aspect of their dependence" they are originated. His resolution: the known-objects are "eternal for Him" (annexed in the rule of eternity to the eternal divine Knowledge) yet "originated for themselves in their own essences", so creation is annexed to the Real "by a rule-based (ḥukmī) annexation," qidam being ḥukmī for creatures while their ḥudūth is ʿaynī (concrete). The chapter is fenced twice: by an epistemic humility (even the unveiled gnostic's sense of an "essential" annexation is "according to his capacity, not the matter God knows of Himself for Himself"), and by a defense of the Law (the sharīʿa is not "the outer husk" but "gathers the pith and the husk"; the Prophet "delivered the Trust and counseled the Community", against the antinomian, as in Bāb 12). It closes by distinguishing azal (before-ness over the things) from qidam (the negation of being preceded by non-existence), so the two "are

not of one meaning," and a 5-verse qaṣīda ("Measure not the eternity of the God by a duration… for His richness in His Essence He is named eternal"). Recorded in al-Jīlī's voice, with his refinement of the school and his guardrails surfaced, against the mainstream.

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al-Insān al-Kāmil, Bāb 31: The Days of God · full parallel manuscript

The thirty-first chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line. The sixteenth and final chapter of the opening band, it treats the Days of God (Ayyām Allāh) as "His self-disclosures (tajalliyāt) and His appearance by what they require, of the kinds of perfections." Each self-disclosure has "a divine rule, expressed by the affair (shaʾn)," whose effect in the world is "the variation of existence… its change in every time", which al-Jīlī reads as the meaning of "Every day He is upon some affair" (55:29).

Editorial note. The chapter's theological achievement is a precise account of how the unchanging God can be the source of ceaseless change, and it should be read for that balance. The verse "has a second meaning, referring to the Real": the requisite of each disclosure, "in the very Real, in respect of His Essence, has variation (tanawwuʿ)," so that He "even though in Himself He does not accept change, yet has, in every self-disclosure, a change", "the transformation in the forms (al-taḥawwul fī al-ṣuwar)," the language of the sound ḥadīth of the Resurrection. The formula is exact: "non-change is His essential rule, and variation in the disclosures a concrete existential matter"; He is "changing, not-changing… transforming in the forms, not in Himself from what His perfection requires." Immutability of Essence and dynamism of disclosure are held together without contradiction. The chapter then names the disclosure an "affair" toward God and a "state

(ḥāl)” toward the servant, always ruled by a Name or Attribute (the “withheld” names being the names of the friends’ own states, as in Bāb 21), supported by two sound ḥadîths; insists that its courtesy is known “only by one who has tasted the witnessing,” the intellect reaching it “only by faith”; and closes by reading “those who do not hope for the Days of God” (45:14) as those who deny His self-disclosure and His meeting: “His meeting is His nearness and His self-disclosure, whether in this world or the Hereafter.” It ends on the book’s recurring seal: “And God speaks the truth, and He guides the way.” With this chapter the full sixty-three-chapter parallel manuscript is complete. A second-reader pass is advisable.

الباب الحادي والثلاثون في أيام الله

Chapter Thirty-One: On the Days of God (Ayyām Allāh)

§1

أيام الحق تجلياته وظهوره بما تقتضيه من أنواع الكمالات، ولكل تجلٍّ من تجلياته سبحانه وتعالى حكم إلهي هو المعبَّر عنه بالشأن.

The Days of the Real are His self-disclosures (tajalliyāt) and His appearance by what they require, of the kinds of

perfections; and for each self-disclosure of His self-disclosures, glory be to Him and Most High, there is a divine rule, which is what is expressed by the 'affair' (sha'n).

GLOSSARY: TAJALLI

§2

ولذلك الحكم في الوجود أثرٌ لائق بذلك التجلي، فاختلاف الوجود، أعني تغيُّره في كل زمان، إنما هو أثر للشأن الإلهي الذي اقتضاه التجلي الحاكم على الوجود بالتغيير.

And that rule has, in existence, an effect befitting that self-disclosure; so the variation of existence, I mean its change in every time, is only an effect of the divine affair that the self-disclosure required, ruling over existence with change.

GLOSSARY: TAJALLI

§3

وهو معنى قوله: {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ}. واعلم أن هذه الآية لها معنىً ثانٍ راجع إلى الحق.

And it is the meaning of His saying: 'Every day He is upon some affair.' And know that

this verse has a second meaning, referring to the Real.

QUR'ĀN 55:29: AL-RAḤMĀN 55:29, THE CLAUSE 'KULLA YAWMIN HUWA FĪ SHA'N' (A PORTION OF THE VERSE). VERIFIED, VERSE REFERENCE CORRECT.

§4

فكما أن للتجلي شأناً، ولذلك الشأن في الوجود الحادث أثراً،

For just as the self-disclosure has an affair, and that affair has, in the originated existence, an effect,

§5

فكذلك لذلك التجلي مقتضىً، ولذلك المقتضى في نفس الحق من حيث ذاته تنوُّع، لأن الحق سبحانه وتعالى ولو كان في نفسه لا يقبل التغيُّر، فإن له في كل تجلٍّ تغيُّراً.

so likewise that self-disclosure has a requisite (muqtaḍā), and that requisite, in the very Real, in respect of His Essence, has variation (tanawwu‘); because the Real, glory be to Him and Most High, even though in Himself He does not accept change, yet He has, in every self-disclosure, a change.

GLOSSARY: TAJALLI, DHAT

§6

وهو المعبَّر عنه بالتحوُّل في الصور؛ فعدم التغيُّر له حكم ذاتي، والتنوُّع في التجليات له أمر وجودي عيني.

And it is what is expressed by the transformation in the forms (al-taḥawwul fī al-ṣuwar); so non-change is, for Him, an essential rule, and variation in the self-disclosures is, for Him, a concrete existential matter.

GLOSSARY: TAJALLI, DHAT

'The transformation in the forms' alludes to the sound ḥadīth of the Day of Resurrection, in which God discloses Himself in changing forms (Bukhārī/Muslim); al-Jīlī reads it as variation-in-disclosure, not change-in-Essence.

§7

فهو متغيِّر لا متغيِّر، بمعنى متنوِّع لا متنوِّع، أي متحوِّل في الصور لا متحوِّل في نفسه عما يقتضيه كماله،

So He is changing, not-changing, in the sense of varying, not-varying, that is, transforming in the forms, not transforming in Himself from what His perfection requires;

§8

لأنه على ما هو عليه ولا سبيل إلى تغيُّره عما هو عليه، تعالى الله عن ذلك علوّاً كبيراً.

because He is as He is, and there is no way to His changing from what He is.

Exalted is God above that by a great exaltation.

GLOSSARY: DHAT

§9

وهذا سرُّ قوله: {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ}.

And this is the secret of His saying: 'Every day He is upon some affair.'

QUR'ĀN 55:29: AL-RAḤMĀN 55:29, RE-CITED. VERSE REFERENCE CORRECT.

§10

واعلم بأن الحق سبحانه وتعالى إذا تجلى على العبد سُمِّي ذلك التجلي بنسبته إلى الحق شأناً إلهياً،

And know that the Real, glory be to Him and Most High, when He discloses Himself upon the servant, that self-disclosure is named, by its relation to the Real, a divine affair (sha'n ilāhī),

GLOSSARY: TAJALLI

§11

وبنسبته إلى العبد حالاً.

and by its relation to the servant, a state (ḥāl).

§12

ولا يخلو ذلك التجلي من أن يكون الحاكم عليه اسماً من أسماء الله تعالى أو وصفاً من أوصافه.

And that self-disclosure is not free of its ruler being a name of the names of God Most High, or an attribute of His attributes.

GLOSSARY: ASMA, SIFAT

§13

فذلك الحاكم هو اسم ذلك التجلي، وإن لم يكن له اسم أو وصف مما بأيدينا من الأسماء والصفات الإلهية، فإن حال اسم ذلك الولي المتجلَّى عليه هو عين الاسم الذي تجلى به الحق عليه.

So that ruler is the name of that self-disclosure; and even if it has no name or attribute among those in our hands of the divine names and attributes, then the state of the name of that friend (walī) disclosed-upon is the very name by which the Real disclosed Himself upon him.

GLOSSARY: ASMA, SIFAT

§14

وذلك معنى قوله صلى الله عليه وسلم: "إنه سيحمده يوم القيامة بمحامد لم يحمده بها من قبل".

And that is the meaning of his saying, God bless him and grant him peace: 'He will praise Him on the Day of

Resurrection with praises He has not praised Him with before.'

From the great intercession ḥadīth (sound, Bukhārī/Muslim): the Prophet is inspired with praises of God he did not know before.

§15

وقوله: "اللهم إني أسألك بكل اسم سمَّيت به نفسك أو استأثرت به في علم الغيب عندك".

And his saying: 'O God, I ask You by every name by which You have named Yourself, or which You have kept withheld in the knowledge of the unseen with You.'

GLOSSARY: ASMA

The ḥadīth of Ibn Masʿūd (sound, Aḥmad, Ibn Ḥibbān), the supplication for the removal of distress.

§16

فالأسماء التي سمى بها نفسه هي التي تعرَّف بها إلى عباده، والتي استأثر بها في غيبه هي التي نبَّهنا عليها بأنها أسماء أحوال المتجلَّى عليه بها من عباده، وذلك مستأثَر في غيب المتجلَّى عليه.

For the names by which He named Himself are those by which He is made known to His servants; and those which He kept withheld in His unseen are those we alerted-to, that they are the names of the states of the one

disclosed-upon by them, of His servants, and that is withheld in the unseen of the one disclosed-upon.

GLOSSARY: ASMA

Continues the doctrine of the withheld (musta'thar) Names as the names of the friends' states from Bāb 21 §16-18.

§17

ومعنى قوله: "أسألك وأدعوك" هو القيام بما يجب عليه من أدب ذلك التجلي، وهذا لا يعرفه إلا من ذاق المشهد.

And the meaning of his saying 'I ask You and I call upon You' is the standing by what is incumbent upon him of the courtesy (adab) of that self-disclosure; and none knows this but one who has tasted the witnessing (al-mashhad).

GLOSSARY: MUSHAHADA

§18

وإلا، فإن العقل لا يبلغه من طريق نظره الفكري،

Else, the intellect does not reach it by the path of its reflective consideration (naẓar fikrī),

§19

اللهم إلا أن يكون بإيمان، فيكون الإيمان هو الذاهب بالعقل والفاتح للقفل. فعُلم من تلك المقدمات أن اليوم هو التجلي الإلهي، لاستحالة مرور الأيام المخلوقة عليه.

unless it be by faith; so faith is what carries off the intellect [beyond its bound] and opens the lock. So it is known, from these premises, that the 'day' is the divine self-disclosure, by reason of the impossibility of the passing of the created days over Him.

GLOSSARY: TAJALLI

§20

ألا ترى إلى قوله تعالى: {الَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ}؟

Do you not see His saying, Most High: 'those who do not hope for the Days of God'?

QUR'ĀN 45:14: AL-JĀTHIYA 45:14, THE CLAUSE 'LĀ YARJŪNA AYYĀMA ALLĀH.' THE WITNESS MIS-TAGS THIS AS 'VERSE 3 OF AL-JĀTHIYA'; CORRECTED TO 45:14. VERIFIED, TAG NOW CORRECT.

§21

يريد به الذين لا يرجون تجليه عليهم، لأنهم ينكرون وجوده ولا يؤمنون به، فمن أنكر شيئاً وقال بعدمه لا يرجو ظهوره له. وهؤلاء المشار إليهم في الآية الأخرى بقوله: {لَا يَرْجُونَ لِقَاءَ اللَّهِ}، لأن لقاءه قربه

He means by it those who do not hope for His self-disclosure upon them, because they deny His existence and do not believe

وتجليه عليهم، سواء كان ذلك في الدنيا أو في الآخرة، فافهم.

in Him; for whoever denies a thing and says it is non-existent does not hope for its appearance to him. And these are the ones pointed to in the other verse, by His saying: 'they do not hope for the meeting with God', because His meeting (liqāʾ) is His nearness and His self-disclosure upon them, whether that be in this world or in the Hereafter. So understand.

QURʾĀN 25:21: AL-JĪLĪ PARAPHRASES THE RECURRENT QURʾĀNIC MOTIF 'LĀ YARJŪNA LIQĀʾANĀ' (THEY DO NOT HOPE FOR OUR MEETING), WHICH APPEARS AT AL-FURQĀN 25:21 (CITED AS REPRESENTATIVE) AND AT 10:7, 10:11, 29:5; HE GIVES NO TAG AND RENDERS 'LIQĀʾA ALLĀH,' SO THIS IS MARKED A PARAPHRASE OF THE MOTIF, NOT A VERBATIM QUOTATION.

GLOSSARY: TAJALLI

§22

والله يقول الحق وهو يهدي السبيل.

And God speaks the truth, and He guides the way.

Collation. *Bāb 31, Ayyām Allāh (The Days of God), the sixteenth and final chapter of the opening band, completing the 63-chapter work. No poem. The Days of the Real = His self-disclosures (tajalliyāt) and His appearance by the perfections they require; each tajallī has a divine rule, the 'affair' (sha'n), whose effect in existence is the variation of the world 'in every time', the meaning of 'Every day He is upon some affair' (55:29). The chapter's doctrinal heart is a careful theology of immutability-with-dynamism: the verse has 'a second meaning referring to the Real,' namely that the requisite of each disclosure 'in the very Real, in respect of His Essence, has variation (tanawwu‘),' so that 'the Real, even though in Himself He does not accept change, yet has in every disclosure a change': 'the transformation in forms (al-taḥawwul fī al-ṣuwar)'; thus 'non-change is His essential rule, and variation in the disclosures a concrete existential matter,' He being 'changing, not-changing... transforming in the forms, not in Himself.' It then treats the tajallī as sha'n (relative to God) and ḥāl (relative to the servant), ruled always by a Name or Attribute (the withheld, musta'thar names being the names of the friends' states, echoing Bāb 21), supported by the intercession ḥadīth and the ḥadīth of asking 'by every name'; the standing-in-the-courtesy of the disclosure known only by taste, the intellect reaching it only through faith; and an eschatological close (those who 'do not hope for the Days of God,' 45:14, are those who deny His self-disclosure and His meeting). It ends on the book's recurring seal, 'And God speaks the truth, and He guides the way.' Witness handling: 45:14 is mis-tagged in the witness as 'verse 3 of al-Jāthiya,' corrected to 45:14; several kāf-as-alif garbles restored.*

Qur'ān. *Two Qur'ān loci verified verbatim against alquran.cloud. (1) al-Raḥmān 55:29 (§3, §9), the clause 'kulla yawmin huwa fī sha'n' (a portion of the verse); the muṣḥaf reads 'kulla' (accusative), matched. (2) al-Jāthiya 45:14 (§20), the clause 'lā yarjūna ayyāma Allāh': the witness mis-tags this as 'verse 3 of al-Jāthiya'; corrected to 45:14, verified, and noted. Paraphrase flagged: 'they do not hope for the meeting with God' (§21) renders the*

recurrent Qur'ānic motif, which appears as 'lā yarjūna liqā'anā' (our meeting) at al-Furqān 25:21 and elsewhere (10:7, 10:11, 29:5); al-Jīlī gives no tag, so it is marked as a paraphrase of the motif (ref 25:21 as representative), not a verbatim quotation. Ḥadīth flagged: 'He will praise Him on the Day of Resurrection with praises He has not praised Him with before' (§14, from the great intercession ḥadīth, sound, Bukhārī/Muslim); 'O God, I ask You by every name by which You named Yourself, or kept withheld in the knowledge of the unseen' (§15, the ḥadīth of Ibn Masʿūd, sound, Aḥmad/Ibn Ḥibbān).

⁂

The Days of God as self-disclosure, and the immutable Essence behind ceaseless change

Bāb 31, the final chapter, treats the Days of God (Ayyām Allāh) as "His self-disclosures and His appearance by the perfections they require." Each tajallī has "a divine rule, expressed by the affair (sha'n)," whose effect is "the variation of existence in every time", the meaning of "Every day He is upon some affair" (55:29). The verse's "second meaning, referring to the Real," is the chapter's theological core: the requisite of each disclosure "in the very Real, in respect of His Essence, has variation

(tanawwuʿ)," so that He, "even though in Himself He does not accept change, has in every disclosure a change", "the transformation in forms (al-taḥawwul fī al-ṣuwar)," read from the Resurrection ḥadīth as variation-in-disclosure, not change-in-Essence. The balance is stated exactly: "non-change is His essential rule, and variation in the disclosures a concrete existential matter"; He is "changing, not-changing… transforming in the forms, not in Himself." The disclosure is then named an "affair" toward God and a "state (ḥāl)" toward the servant, always ruled by a Name or Attribute; the "withheld (musta'thar)" names are "the names of the states of the one disclosed-upon" (continuing Bāb 21), supported by the great intercession ḥadīth and the ḥadīth of asking "by every name." Its courtesy is "known only by one who has tasted the witnessing," the reflective intellect reaching it "only by faith, which carries off the intellect and opens the lock." The eschatological close reads "those who do not hope for the Days of God" (45:14) as those who deny His self-disclosure, equating it with "they do not hope for the meeting with God," since "His meeting is His nearness and His self-disclosure, whether in this world or the Hereafter." The book ends on its recurring seal: "And God speaks the truth, and He guides the way." Recorded in al-Jīlī's voice and framed against the mainstream; with it, the complete sixty-three-chapter parallel manuscript edition is finished.

al-Insān al-Kāmil, Bāb 32: The Jangling of the Bell (Ṣalṣalat al-Jaras) · full parallel manuscript

The complete chapter on the Jangling of the Bell (Ṣalṣalat al-Jaras), rendered as a full parallel manuscript: every segment, aligned line by line, closing with six of al-Jīlī's own verses. The "jangling of the bell", the Prophet's own name for the hardest mode of revelation, is read by al-Jīlī as the disclosure of the Powerful Attribute, the "Greatest Veil" of subduing Awe that bars the heart from the divine Presence until it is heard. He then narrates, in the first person, his own visionary "lesser resurrection," in which the eschatological verses (al-Kahf, al-Inshiqāq, al-Takwīr) become the very script of an inner annihilation, "that I might be upon clear evidence from my Lord."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms and the verified Qur'ān loci, to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب الثاني والثلاثون في صلصلة الجرس

Chapter Thirty-Two: On the Jangling of the Bell (Ṣalṣalat al-Jaras)

§2 صلصلة الجرس: انكشاف الصفة القادرية عن ساق بطريق التجلي بها على ضرب من العظمة.

The jangling of the bell: the disclosure of the Powerful Attribute, [laid bare] from a shank [in earnest], by way of self-disclosure by it upon a mode of Magnificence.

GLOSSARY: SALSALAT-AL-JARAS, SIFAT, TAJALLI, AZAMUT

§3 وهي عبارة عن بروز الهيبة القاهرية.

And it is an expression for the bringing-forth of the subduing Awe (al-hayba).

GLOSSARY: HAYBA

§4 وذلك أن العبد الإلهي أخذ يتحقق بالحقيقة القادرية برزت له في مباديها صلصلة الجرس.

And that is because the divine servant began to be realized by the Powerful Reality, [and] there was brought forth to

him, in its beginnings, the jangling of the bell.

GLOSSARY: SALSALAT-AL-JARAS

§5

فيجد أمرا يقهره بطريق القوّة العظموتية فيسمع لذلك أطيطا من تصادم الحقائق بعضها على بعض كأنها صلصلة الجرس في الخارج.

So he finds a matter that subdues him by way of the Magnificent power, so he hears, of that, a creaking from the colliding of the realities one against another, as though it were the jangling of the bell on the outside.

GLOSSARY: SALSALAT-AL-JARAS, AZAMUT

§6

وهذا مشهد منع القلوب من الجرأة على الدخول في الحضرة العظموتية لقوّة قهره للواصل إليها.

And this is a witnessing that bars the hearts from the boldness of entering into the Magnificent Presence, by the strength of its subduing of the one who reaches it.

GLOSSARY: HADRA, AZAMUT

§7

فهي الحجاب الأعظم الذي حال بين المرتبة الإلهية وبين قلوب عباده.

So it is the Greatest Veil (al-ḥijāb al-aʿẓam) that stood between the divine rank and the hearts of His servants.

GLOSSARY: HIJAB

§8

فلا سبيل إلى انكشاف المرتبة الإلهية إلا بعد سماع صلصلة الجرس.

So there is no way to the disclosure of the divine rank except after hearing the jangling of the bell.

GLOSSARY: SALSALAT-AL-JARAS

§9

ولقد وجدت ليلة أسري بي إلى السموات العلا عند وصولي إلى هذا المقام الأسنى والمنظر الأزهى من الهيبة في هذا المحل ما انحلت له قواي واضمحلت له تراكيبي وانسحقت أجزائي وانمحقت ترائبي.

And I found, the night I was carried by night to the lofty heavens, upon my reaching this most sublime station and most radiant vista of Awe in this place, what [made] my powers dissolve, my compositions wither, my parts be crushed, and my frame be effaced.

GLOSSARY: HAYBA, MAQAM

§10

وكنت لا أسمع إلا صلصلة تندك الجبال لهيبته وتخضع الثقلان لعزته.

And I was hearing only a jangling that levels the mountains for its Awe and makes the two weighty ones [jinn and humankind] humble for its Might.

GLOSSARY: HAYBA

§11

ولا أبصر إلا سحابا من الأنوار منهلة بوابل من نار.

And I was seeing only a cloud of lights pouring down with a downpour of fire.

§12

وأنا مع ذلك في ظلمات من بحار الذات بعضها فوق بعض، فلا وجود لسماء تحتها ولا أرض.

And I, with that, was in darknesses of the seas of the Essence, some above some, so there was no existence of a heaven beneath them nor an earth.

GLOSSARY: DHAT

§13

فسيرت الجبال الراكدة، ورأيت «الأرض بارزة وحشرناهم فلم نغادر منهم أحدا. وعرضوا على ربك صفا».

So the still mountains were set moving; and I saw "the earth laid bare, and We gathered them and left not one of them behind. And they were presented before your Lord in ranks" (18:47-48).

QUR'ĀN 18:47: AL-KAHF 18:47-48, VERBATIM

§14 ولا يزالون كذلك أزلا وأبدا.

And they remain so, in pre-eternity and post-eternity.

§15 فقلت: ما للسماء؟

So I said: What ails the heaven?

§16 فقيل: «انشقت وأذنت لربها وحقت».

It was said: "It was rent asunder, and gave ear to its Lord, as in truth it must" (84:1-2).

QUR'ĀN 84:1: AL-INSHIQĀQ 84:1-2, VERBATIM

§17

فقلت: وما للأرض؟

So I said: And what ails the earth?

§18

فقيل: «مدت وألقت ما فيها وتخلت».

It was said: "It was stretched out, and cast forth what was in it, and emptied itself" (84:3-4).

QUR'ĀN 84:3: AL-INSHIQĀQ 84:3-4, VERBATIM

§19

فقلت: وما للشمس؟

So I said: And what ails the sun?

§20

فقيل: «كورت والنجوم انكدرت، والجبال سيرت، والعشار عطلت، والوحوش حشرت، والبحار سجرت، والنفوس زوّجت، والموؤودة سئلت، بأي ذنب قتلت، والصحف نشرت، والسماء كشطت، والجحيم سعرت، والجنة أزلفت».

It was said: "It was wound up [darkened]; and the stars darkened; and the mountains were set moving; and the ten-month pregnant camels were neglected; and the wild beasts were gathered; and the seas were set boiling; and the souls were paired; and the buried girl was asked for what sin she was slain; and the scrolls were spread open; and the heaven

was stripped away; and the Blaze was kindled; and the Garden was brought near" (81:1-13).

QUR'ĀN 81:1: AL-TAKWĪR 81:1-13, THE TAKWĪR SEQUENCE, VERBATIM

§21

فقلت: مالي؟

So I said: What ails me?

§22

فقال الجلالي: «علمت نفس ما أحضرت» وهذه قيامة صغرى نصبها الحق لي مثالا للقيامة الكبرى لأكون على بينة من ربي فأهدى إليه من هو من حزبي.

So the Majestic One said: "A soul knew what it had made present" (81:14). And this is a lesser resurrection (qiyāma ṣughrā) that the Real set up for me as a likeness of the greater resurrection, that I might be upon clear evidence from my Lord, and so guide to Him whoever is of my party.

QUR'ĀN 81:14: AL-TAKWĪR 81:14, VERBATIM

GLOSSARY: QIYAMA-SUGHRA

§23

فعند ذلك سأل سائل التدقيق عن ترجمان التحقيق.

Thereupon a questioner of precise inquiry asked of the interpreter of verification.

§24 فاستفهمته على عدم الجهل عن الصفات والذات وعن المقام الإلهي الذي هو بعد ذلك باستيفاء ما هناك.

So I questioned him, without [there being any] ignorance, about the Attributes and the Essence, and about the divine station which is after that, [by way of] the exhausting of what is there;

GLOSSARY: SIFAT, DHAT, MAQAM

§25 وعن الإنسان ومن أي وجه يكون كتابة القرآن.

and about the human, and from which aspect the writing of the Qur’ān comes to be;

§26 وكيف الأمر الختام الذي هو عند ذي الجلال والإكرام.

and how is the matter of the Seal (al-khitām) which is with the Possessor of Majesty and Honor.

GLOSSARY: KHITAM

§27 فضحك بعدما ابتسم ورمز عند تلك العبارات بإشارات في القسم.

So he laughed, after he had smiled, and signaled, at those expressions, with allusions in the oath.

§28 فقال: «فلا أقسم بالخنس. الجوار الكنس. والليل إذا عسعس. والصبح إذا تنفس. إنه لقول رسول كريم. ذي قوة عند ذي العرش مكين. مطاع ثم أمين».

He said: "So I swear by the receding stars, the running, the setting; and by the night as it departs; and by the dawn as it breathes: truly it is the word of a noble messenger, possessed of power, secure with the Possessor of the Throne, obeyed there, trustworthy" (81:15-21).

QURʾĀN 81:15: AL-TAKWĪR 81:15-21, VERBATIM. THE WITNESS MIS-TAGS THIS AS 'AL-INSHIQĀQ 84:3-4' (A RIGHT-VERSE-WRONG-SURAH ERROR); CORRECTED TO AL-TAKWĪR 81:15-21.

§29 فقلبت بين عينيه واستوفيت ما أشار إليه:

So I turned [the matter] over before his eyes, and exhausted what he pointed to:

§30 فكان للوصلِ حالٌ لا أبوحُ به ..... فظنَّ ما شئتَ إنَّ الأمرَ متسع

So the union had a state I will not divulge / so suppose what

you wish: the matter is spacious.

al-Jīlī's closing verse (1 of 6).

§31

صبٌّ ومحبوبه في أوج خلوته ..... ملك ومالكه والجند مجتمع

A lover and his beloved at the summit of his seclusion / a king, and his sovereign, and the host gathered.

Closing verse 2 of 6.

§32

جلّت عروس التداني فوق مرتبة ..... من الجلال كما لا طلٌّ منهمع

The bride of nearness was exalted above a rank / of majesty, like a dew that does not fall [in drops].

Closing verse 3 of 6.

§33

فالأفق دائرة والسحب ماطرة ..... والرعد زاجرة والبرق ملتمع

So the horizon is a circle, and the clouds are raining / and the thunder rebuking, and the lightning flashing.

Closing verse 4 of 6.

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§34

فالبحر في زخر والريح في هدر ..... والنار في شرر والماء يندفع

So the sea is in flood, and the wind in roaring / and the fire in sparks, and the water gushes.

Closing verse 5 of 6.

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§35

وسائر الفلك الدوار قام على ..... ساق ذليلا لعزّ العزّ ينخضع

And the whole revolving sphere stood upon / a shank, abased, humbling itself to the Might of Might.

Closing verse 6 of 6.

Collation. *Two-witness collated. No lossy drop. The witness 2 capture carried the site's navigation text above the text; only the genuine chapter*

(from the title line) is rendered. Closes with six of al-Jīlī's own verses (§30-§35).

Qur'ān. *Verses verified verbatim: al-Kahf 18:47-48, al-Inshiqāq 84:1-4, al-Takwīr 81:1-14, al-Takwīr 81:15-21. NOTE: the witness mis-tags the al-Takwīr 81:15-21 passage (§28) as 'al-Inshiqāq 84:3-4': a right-verse-wrong-surah error; corrected here to al-Takwīr 81:15-21.*

⁂

The bell, the Veil, and the lesser resurrection

The "jangling of the bell" (ṣalṣalat al-jaras) is, in the hadith, the most severe form in which revelation came to the Prophet. al-Jîlî reads it as the disclosure of the Powerful Attribute "from a shank" (in earnest), the bringing-forth of subduing Awe (hayba), "the Greatest Veil that stood between the divine rank and the hearts of His servants," which must be heard and passed before the rank discloses itself. The chapter's heart is autobiographical: on "the night I was carried to the lofty heavens," al-Jîlî's "powers dissolved, compositions withered, parts were crushed," and he beheld the cosmos undone in the words of the Qur'ān's own eschatology, the earth laid bare (al-Kahf 18:47-48), the heaven rent (al-

Inshiqāq 84:1-2), the earth stretched (84:3-4), the sun wound up and the whole takwīr sequence (al-Takwīr 81:1-14). He names it "a lesser resurrection (qiyāma ṣughrā) that the Real set up for me as a likeness of the greater resurrection": the Sufi "die before you die" rendered as lived vision. The chapter closes on his questions (about the Attributes and Essence, the human, the writing of the Qur'ān, and the Seal) and a six-verse poem of the union "I will not divulge."

al-Insān al-Kāmil, Bāb 33: The Mother of the Book (Umm al-Kitāb) · full parallel manuscript

The complete chapter on the Mother of the Book (Umm al-Kitāb), rendered as a full parallel manuscript: every segment, aligned line by line, opening with five of al-Jīlī's own verses. It is the metaphysical preamble to the scriptural arc: the Mother of the Book is "the quiddity of the inmost essence" of the Essence, a "Point," an inkwell, "upon which no name, nor description, nor existence, nor non-existence is applied", and the Book itself is absolute existence, "the letters in the inkwell." On this al-Jīlī builds an entire metaphysics of writing: the Book as sūras (essential forms), verses (gatherings), words (entified creatures), and letters, the dotted letters the fixed entities, the undotted letters the divine essentials and the Perfect Human, "created upon His form."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms and the verified Qur'ān loci: to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب الثالث والثلاثون في أم الكتاب

Chapter Thirty-Three: On the Mother of the Book (Umm al-Kitāb)

§2 أمّ الكتاب فكنهه في ذاته ..... هي نقطة منها انتشاء صفاته

The Mother of the Book: its inmost essence (kunh) in His Essence / is a Point, from which is the spreading-forth of His Attributes.

GLOSSARY: UMM-AL-KITAB, DHAT, SIFAT

al-Jīlī's opening verse (1 of 5).

§3 هي كالدواة لأحرف تبدو على ..... ورق الوجود بحكم ترتيباته

It is like the inkwell for letters that appear upon / the parchment of existence, by the rule of its orderings.

GLOSSARY: WUJUD *Opening verse 2 of 5.*

§4 فالمهملات من الحروف إشارة ..... فيما تعلّق بالقديم بذاته

So the undotted letters are an allusion / to what is attached to the Eternal by His Essence.

Opening verse 3 of 5.

§5

والمعجمات عبارة عن حادث ..... من أنه طار على نقطاته

And the dotted ones are an expression for an originated [thing] / [marked] by its having risen upon its dots.

Opening verse 4 of 5.

§6

ومتى تركبت الحروف فإنها ..... كلم فتلكم محض مخلوقاته

And whenever the letters are composed, then they / are words, and those are the sheer [substance] of His creatures.

Opening verse 5 of 5.

§7

اعلم أن أم الكتاب: هي عبارة عن ماهية كنه الذات المعبر عنها من بعض وجوهها بماهيات الحقائق التي لا يطلق عليها اسم ولا نعت ولا وصف ولا وجود ولا علم ولا حق ولا خلق.

Know that the Mother of the Book (umm al-kitāb) is an expression for the quiddity of the inmost essence (māhiyyat kunh) of the Essence: expressed, from some of its aspects, by the quiddities of the realities upon which no name, nor designation, nor

description, nor existence, nor knowledge, nor Real, nor created is applied.

GLOSSARY: UMM-AL-KITAB, DHAT

§8 والكتاب هو الوجود المطلق الذي لا عدم فيه.

And the Book (al-kitāb) is the absolute existence in which there is no non-existence.

GLOSSARY: WUJUD, QURAN-ONTOLOGICAL

§9 وكانت ماهية الكنه أم الكتاب.

And the quiddity of the inmost essence was the Mother of the Book.

GLOSSARY: UMM-AL-KITAB

§10 لأن الوجود مندرج فيها اندراج الحروف في الدواة.

Because existence is included in it [as] the inclusion of letters in the inkwell (al-dawāt).

GLOSSARY: WUJUD

§11

فلا يطلق على الدواة باسم شيء من أسماء الحروف سواء كانت الحروف مهملة أو معجمة.

So the inkwell is not called by [any] name of the names of the letters: whether the letters be undotted or dotted.

§12

وسيأتي بيان الحروف في هذا الباب.

And the exposition of the letters will come in this chapter.

§13

فكذلك ماهية الكنه لا يطلق عليه اسم الوجود ولا اسم العدم، لأنها غير معقولة، والحكم على غير المعقول بأمر محال.

So likewise the quiddity of the inmost essence: upon it is applied neither the name of existence nor the name of non-existence, because it is not intelligized, and the ruling upon the non-intelligized by [any] matter is impossible.

GLOSSARY: DHAT

§14

فلا يقال بأنها حق ولا خلق ولا غير ولا عين.

So it is not said of it that it is Real, nor created, nor other, nor [the] very [same].

§15

ولكنها عبارة عن ماهية لا تنحصر بعبارة إلا ولها ضدّ تلك العبارة من كل وجه.

But it is an expression for a quiddity that is not confined by [any] expression but that it has the contrary of that expression from every aspect.

§16

وهي الألوهية باعتبار، ومن وجه هي محل الأشياء ومصدر الوجود.

And it is Divinity by [one] consideration, and from [another] aspect it is the place of things and the source of existence.

GLOSSARY: WUJUD

§17

والوجود فيها بالعقل، ولو كان العقل يقتضي أن يكون الوجود في ماهية الحقائق بالقوّة كوجود النخلة في النواة.

And existence in it is by the intellect [conceptually]: even though the intellect would require that existence be in the quiddity of the realities by potency, like the existence of the palm-tree in the date-stone.

GLOSSARY: AQL-AWWAL

§18

ولكن الشهود يعطي الوجود منها بالفعل لا بالقوّة للمقتضى الذات الإلهي.

But witnessing (al-shuhūd) gives existence from it by act, not by potency, by the divine essential requisite.

GLOSSARY: MUSHAHADA, DHAT

§19

لكن الإجمال المطلق هو الذي حكم على العقل بأن يقول بأن الوجود في ماهية الحقائق بالقوة بخلاف الشهود.

But the absolute summary is what ruled upon the intellect that it say that existence is in the quiddity of the realities by potency: unlike witnessing.

GLOSSARY: MUSHAHADA

§20

لأنه يعطيك الأمر المجمل مفصلاً، على أنه في نفس ذلك التفصيل باق على إجماله.

Because it [witnessing] gives you the summary matter detailed, [yet] in the very [midst of] that detailing remaining upon its summariness.

§21

وهذا أمر ذوقي شهودي كشفي لا يدرك العقل من حيث نظره.

And this is a tasting, witnessing, unveiling matter that the intellect does not

apprehend from the standpoint of its [discursive] consideration.

GLOSSARY: MUSHAHADA, KASHF

§22

لكنه إذا وصل إلى ذلك المحل وتجلت عليه الأشياء قبلها وأدركها كما هي عليه، وإذا علمت أن الكتاب هو الوجود المطلق تبين لك أن الأمر الذي لا يحكم عليه بالوجود ولا بالعدم هو أم الكتاب.

But when it [the intellect] arrives at that place, and things are disclosed to it, it receives them and apprehends them as they are. And when you know that the Book is absolute existence, it becomes clear to you that the matter upon which neither existence nor non-existence is ruled is the Mother of the Book.

GLOSSARY: TAJALLI, WUJUD, UMM-AL-KITAB

§23

وهو المسمى بماهية الحقائق لأنه كالذي تولد الكتاب منه.

And it is what is named the quiddity of the realities, because it is like that from which the Book was born.

§24

وليس للكتاب إلا وجه واحد من وجهي كنه الماهية.

And the Book has only one aspect of the two aspects of the inmost essence of the quiddity.

GLOSSARY: QURAN-ONTOLOGICAL

§25

لأن الوجود أحد طرفيها، والعدم هو الثاني.

Because existence is one of its two extremities, and non-existence is the second.

GLOSSARY: WUJUD

§26

فلهذا ما قبلت العبارة بالوجود ولا بالعدم لأن ما فيها وجه من هذه الوجوه إلا

And for this it [the quiddity] did not accept expression by existence nor by non-existence, because there is no aspect of these aspects in it but

§27

وهي ضدّه، فالكتاب الذي أنزله الحق سبحانه على لسان نبيه صلى الله عليه وسلم هو عبارة عن أحكام الوجود المطلق الذي هو أحد وجهي ماهية الحقائق.

it has its contrary; so the Book that the Real (glory be His) sent down upon the tongue of His Prophet (God bless him and grant him

peace) is an expression for the rulings of absolute existence, which is one of the two aspects of the quiddity of the realities.

GLOSSARY: QURAN-ONTOLOGICAL, WUJUD

§28 فمعرفة الوجود المطلق هو علم الكتاب.

So the knowing of absolute existence is the knowledge of the Book.

GLOSSARY: WUJUD

§29 وقد أشار الحق إلى ذلك في قوله: «وكل شيء أحصيناه في إمام مبين».

And the Real pointed to that in His saying: "And everything We have counted up in a Clear Record [Leader]" (36:12).

QUR'ĀN 36:12: YĀ SĪN 36:12, VERBATIM

§30 وقوله: «ولا رطب ولا يابس إلا في كتاب مبين».

And His saying: "Nor [anything] moist nor dry but [it is] in a Clear Book" (6:59).

QUR'ĀN 6:59: AL-AN'ĀM 6:59, VERBATIM

§31 وقوله: «وكل شيء فصلناه تفصيلا».

And His saying: "And everything We have detailed in [full] detail" (17:12).

QUR'ĀN 17:12: AL-ISRĀ' 17:12, VERBATIM

§32 وبعد أن أعلمناك أن أم الكتاب هي ماهية الكنه.

And after We have made you know that the Mother of the Book is the quiddity of the inmost essence,

GLOSSARY: UMM-AL-KITAB

§33 وظهر أن الكتاب هو الوجود المطلق.

and it has appeared that the Book is absolute existence,

GLOSSARY: WUJUD, QURAN-ONTOLOGICAL

§34 اعلم أن الكتاب سور وآيات وكلمات وحروف، فالسور عبارة عن الصور الذاتية وهي تجليات الكمال.

know that the Book is sūras, verses, words, and letters. So the sūras are an expression for the essential forms (al-ṣuwar

al-dhātiyya), which are the self-disclosures of perfection.

GLOSSARY: DHAT, TAJALLI

§35

ولا بد لكل سورة من معنى فارق تتميز به تلك السورة عن غيرها، فإذن لا بد لكل صورة إلهية كمالية من شأن تتميز به تلك الصور عن غيرها.

And there must be, for every sūra, a distinguishing meaning by which that sūra is distinguished from another; so, then, there must be, for every perfecting divine form, an affair by which those forms are distinguished from another.

§36

ولولا التطويل لنبهناك على كل صورة منها وسورة من كتاب الله تعالى.

And were it not for lengthiness, we would alert you to every form of them and [every] sūra of the Book of God (exalted is He).

§37

والآيات عبارة عن حقائق الجمع، كل آية تدل على جمع إلهي من حيث معنى مخصوص يعلم ذلك الجمع الإلهي عن مفهوم الآية المتلوة.

And the verses (al-āyāt) are an expression for the realities of gathering (jamʿ); every verse indicates a divine gathering,

from the standpoint of a particular meaning by which that divine gathering is known from the understanding of the recited verse.

GLOSSARY: JAM

§38

ولا بد لكل جمع من اسم جمالي وجلالي يكون التجلي الإلهي في ذلك الجمع من حيث ذلك الاسم.

And there must be, for every gathering, a beauty-Name and a majesty-Name, [such] that the divine self-disclosure in that gathering is from the standpoint of that Name.

GLOSSARY: JAM, ASMA, TAJALLI

§39

وكانت الآية عبارة عن الجمع لأنها صارت عبارة واحدة عن كلمات شتى.

And the verse was an expression for the gathering because it became a single expression for diverse words.

GLOSSARY: JAM

§40

وليس الجمع إلا شهود الأشياء المتفرقة لعين الواحدية الإلهية الحقية.

And the gathering is nothing but the witnessing of the scattered things by the very [eye of] the divine, Real Oneness (al-wāḥidiyya).

GLOSSARY: JAM, MUSHAHADA, WAHIDIYYA

§41

والكلمات هي عبارة عن حقائق المخلوقات العينية، أعني المتعينة في العالم الشهادي والحروف،

And the words (al-kalimāt) are an expression for the realities of the entified creatures: I mean, those determined in the witnessed world; and the letters,

§42

فالمنقوط منها عبارة عن الأعيان الثابتة في العلم الإلهي.

so the dotted of them is an expression for the fixed entities (al-aʿyān al-thābita) in the divine Knowledge.

GLOSSARY: AYN-THABITA

§43

والمهمل منها على نوعين:

And the undotted of them is of two kinds:

§44 (النوع الأول) مهمل تتعلق به الحروف ولا يتعلق هو بها.

(The first kind) undotted [letters] to which the [other] letters attach, while it does not attach to them.

§45 وهي خمسة: الألف، والدال، والراء، والواو، واللام.

And they are five: the alif, the dāl, the rā’, the wāw, and the lām.

§46 الألف إشارة إلى مقتضيات كمالية وهي خمسة:

The alif is a pointing to perfecting requisites, and they are five:

§47 الذات والحياة والعلم والقدرة والإرادة،

the Essence, Life, Knowledge, Power, and Will,

GLOSSARY: DHAT, SIFAT

§48 إذ لا سبيل إلى وجود هذه الأربعة المذكورة إلا بالذات.

since there is no way to the existence of these four mentioned except by the Essence,

GLOSSARY: DHAT

§49

ولا سبيل إلى كمال الذات إلا بها.

and no way to the perfection of the Essence except by them.

GLOSSARY: DHAT

§50

(والنوع الثاني) مهمل تتعلق به الحروف ويتعلق هو بها، وهي تسعة:

(And the second kind) undotted [letters] to which the [other] letters attach, and it [also] attaches to them; and they are nine:

§51

فالإشارة بها إلى الإنسان الكامل لجمعه بين الخمسة الإلهية والأربعة الخلقية.

so the pointing by them is to the Perfect Human, for his gathering between the five divine [requisites] and the four created [ones].

GLOSSARY: INSAN-AL-KAMIL, JAM

§52

وهي العناصر الأربعة مع ما تولد منها.

And they are the four elements together with what is generated from them.

§53

وكانت أحرف الإنسان الكامل غير منقوطة لأنه خلقها على صورته.

And the letters of the Perfect Human were undotted, because He created him upon His form.

GLOSSARY: INSAN-AL-KAMIL

§54 ولكن تميزت الحقائق المطلقة الإلهية عن الحقائق المقيدة الإنسانية لاستناد الإنسان إلى موجد يوجده.

But the absolute, divine realities were distinguished from the restricted, human realities by the dependence of the human upon a bringer-into-being who brings him into being.

§55 ولو كان هو الموجد فإن حكمه أن يستند إلى غيره، ولهذا كانت حروفه تتعلق بالحروف، وتتعلق الحروف بها.

And were he the bringer-into-being [himself], yet his ruling is that he depend upon other than himself; and for this his letters attach to the [other] letters, and the letters attach to him.

§56 وقد نبهنا على حقيقة الحروف وكيفية منشئها من الألف وكيفية منشأ الألف من

And we have alerted [you] to the reality of the letters, how

النقطة في كتابنا المسمى بـ الكهف والرقيم في شرح بسم الله الرحمن الرحيم

they arise from the alif, and how the alif arises from the Point, in our book named al-Kahf wa-l-Raqīm fī sharḥ Bismillāh al-Raḥmān al-Raḥīm.

al-Jīlī names his own commentary on the Basmala (also cited in Bāb 44).

§57

فمن شاء أن يعرف ذلك فلينظر في الكتاب المذكور.

So whoever wishes to know that, let him look into the mentioned book.

§58

ولما كان حكم واجب الوجود أنه قائم بذاته غير محتاج في وجوده إلى غيره مع احتياج الكل إليه.

And since the ruling of the Necessary of Existence is that He subsists by His Essence, not needing, in His existence, other than Him: with the need of all for Him --

GLOSSARY: DHAT

§59

كانت الحروف المشيرة إلى هذا المعنى من الكتاب مهملة تتعلق بها الحروف ولا تتعلق هي بحرف منها.

the letters pointing to this meaning, of the Book, were

undotted [letters] to which the [other] letters attach, while it does not attach to a letter of them.

§60 كالألف والدال والراء والواو واللام ألف.

Like the alif, the dāl, the rā’, the wāw, and the lām-alif.

§61 فإن كل واحد من هذه الأحرف تتعلق به جميع الحروف ولا يتعلق هو بحرف منها. ولا يقال إن لام ألف حرفان فإن الحديث النبوي قد صرّح بأن اللام ألف حرف واحد فافهم.

For each one of these letters: all the [other] letters attach to it, while it does not attach to a letter of them. And it is not said that lām-alif is two letters, for the Prophetic hadith has stated plainly that the lām-alif is a single letter. So understand.

> *The 'lām-alif is one letter' hadith is obscure and of contested authenticity; flagged.*

§62 واعلم أن الحروف ليست بكلمات لأن الأعيان الثابتة لم تدخل تحت كلمة «كن» إلا عند الإيجاد العيني.

And know that the letters are not words, because the fixed entities did not enter under the word "Be!" (kun) except at

the entified bringing-into-being.

GLOSSARY: AYN-THABITA, AL-AMR

§63

وأما هي ففي أوجبها وتعينها العلمي فلا يدخل عليها اسم التكوين فهي حق لا خلق.

And as for them [the fixed entities], in their being-necessitated and their cognitive determination, the name of bringing-into-being does not enter upon them, so they are Real, not created.

GLOSSARY: AYN-THABITA

§64

لأن الخلق عبارة عما دخل تحت كلمة «كن».

Because "created" is an expression for what entered under the word "Be!"

GLOSSARY: AL-AMR

§65

وليست الأعيان الثابتة في العلم بهذا الوصف حادثة، لكنها ملحقة بالحدوث إلحاقاً حكمياً لما تقتضيه ذواتها من اسناد وجود الحادث في نفسه إلى قديم كما سبق بيانه في هذا الكتاب.

And the fixed entities, in [the divine] Knowledge, are not, by this description, originated; but they are

joined to origination by a ruling [conceptual] joining, by what their essences require, of the dependence of the existence of the originated, in itself, upon an Eternal: as has preceded in exposition in this book.

GLOSSARY: AYN-THABITA

§66

فالأعيان الموجودة المعبر عنها بالحروف ملحقة في العالم العلمي بالعلم الذي هو ملحق بالعالم، فهي بهذا الاعتبار الثاني قديمة.

So the existent entities expressed by the letters are joined, in the cognitive world, to the Knowledge which is joined to the Knower; so they are, by this second consideration, eternal (qadīma).

GLOSSARY: AYN-THABITA

§67

وقد سبق تفصيل ذلك في باب القدم.

And the detailing of that has preceded in the chapter on pre-eternity (al-qidam).

§68

فإذا علمت أن الكتاب هو الوجود المطلق الجامع للحروف والآيات والسور على ما أشارت إليه حقيقة كل منها.

So when you know that the Book is the absolute existence gathering the letters, the verses, and the sūras, upon what the reality of each of them pointed to,

GLOSSARY: QURAN-ONTOLOGICAL, WUJUD

§69

فاعلم أن اللوح عبارة عما اقتضى التعيين من ذلك في الوجود على الترتيب الحكمي لا على المقتضى الإلهي غير المنحصر.

then know that the Tablet (al-lawḥ) is an expression for what required determination of that, in existence, upon the ruling [wise] order: not upon the unconfined divine requisite.

GLOSSARY: LAWH-MAHFUZ

§70

فإن ذلك لا يوجد في اللوح مثل تفصيل أحوال أهل الجنة والنار وأهل التجليات وما أشبه ذلك.

For that is not found in the Tablet: like the detailing of the states of the people of the Garden and the Fire, and the people of the self-disclosures, and the like of that.

GLOSSARY: LAWH-MAHFUZ, TAJALLI

§71

ولكنه موجود في الكتاب، والكتاب كل عام، واللوح جزئي خاص.

But it is found in the Book; and the Book is a universal whole, and the Tablet is a particular [thing], special.

GLOSSARY: QURAN-ONTOLOGICAL, LAWH-MAHFUZ

§72

وسيأتي بيانه إن شاء الله تعالى.

And its exposition will come, God (exalted is He) willing.

§73

والله يقول الحق وهو يهدي السبيل.

And God says the truth, and He guides to the way.

Collation. *Two-witness collated as part of the scriptural arc. No lossy drop. The witness 2 capture carried the site's navigation text above the text; only the genuine chapter is rendered. Opens with five of al-Jīlī's own verses (§2-§6); contains his letter-mysticism (the undotted/dotted ḥurūf), with a cross-reference to his commentary al-Kahf wa-l-Raqīm (§56).*

Qur'ān. *Three loci, all verified verbatim, all the witness's verse references correct: Yā Sīn 36:12 (everything counted in a Clear Record), al-Anʿām 6:59 (nor moist nor dry but in a Clear Book), al-Isrā' 17:12 (everything detailed in detail). The 'lām-alif is a single letter' hadith (§61) is contested/obscure and flagged.*

⁂

The Mother of the Book, and the metaphysics of letters

al-Jīlī's chapter on the Mother of the Book (Umm al-Kitāb) is the metaphysical preamble to the scriptural chapters (the Qurʾān, the Furqān, the prior Books). He identifies it with "the quiddity of the inmost essence (kunh) of the Essence", the unconditioned ground "upon which no name, designation, description, existence, knowledge, Real, or created is applied," because it "is not intelligized," and "has the contrary of every expression from every aspect." The governing image is writing: the Mother of the Book is the inkwell (al-dawāt), and the Book is absolute existence, "the letters in the inkwell." On this he reads the divine names of the Record, "everything counted in a Clear Record" (Qurʾān 36:12), "nor moist nor dry but in a Clear Book" (Qurʾān 6:59), "everything detailed in detail" (Qurʾān 17:12), and then maps the structure of the Book: *sūras* are the essential forms (the self-disclosures of perfection), *verses* are the gatherings (each a divine gathering under a beauty- or majesty-Name), *words* are the entified creatures, and *letters* the realities beneath them, the dotted letters the fixed entities (al-aʿyān al-thābita) in the divine Knowledge, the undotted letters split between the divine essentials (the alif and its five: Essence, Life, Knowledge, Power,

Will) and the Perfect Human, “created upon His form,” gathering the five divine and the four created. The doctrine of the fixed entities as “Real, not created”, eternal in the divine Knowledge, joined to origination only conceptually, is the contested-Akbarian core; recorded in al-Jîlî’s voice (he refers the letter-mysticism to his own commentary al-Kahf wa-l-Raqîm) and framed.

al-Insān al-Kāmil, Bāb 34: The Qurʾān (as the Essence) · full parallel manuscript

The complete chapter on the Qurʾān, rendered as a full parallel manuscript: every segment, aligned line by line, opening with seven of al-Jīlī's own verses. It is the counterpart to the chapter on the Furqān: where the Furqān is the differentiation of the Attributes, the Qurʾān is "pure Essence", "the Essence in which all the Attributes are effaced," the locus of disclosure named Oneness. al-Jīlī reads the sending-down of the Qurʾān as the appearing of that One Reality "in the body" of Muhammad, and unfolds the difference between its descent "as a single whole" (the Noble Qurʾān, given entire) and its gradual descent (the Wise Qurʾān, realized by the servant little by little), a meditation on the human's endless ascent into a Real that "has no end."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms, the verified Qurʾān loci, and the flagged hadith, to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qurʾān-verified, labeled AI-assisted with editor review pending.

الباب الرابع والثلاثون في القرآن

Chapter Thirty-Four: On the Qur’ān (as the Essence)

§2

القرآن ذات محض ..... أحديتها حقّ فرض

The Qur’ān is pure Essence / its Oneness is a binding Real obligation.

GLOSSARY: QURAN-ONTOLOGICAL, DHAT, AHADIYYA

al-Jīlī's opening verse (1 of 7).

§3

هي مشهده فيه وله ..... من حيث هويته غمض

It is His witnessing-place, in it and for it / from the standpoint of His Ipseity, a deep obscurity.

Opening verse 2 of 7.

§4

يتلو ما يطلبه منه ..... وهو المطلوب له الفرض

He recites what He seeks of it / and He is the sought, the obligation for it.

Opening verse 3 of 7.

§5

فقراءته هي حليته ..... بحلاه وذاك فنا محض

So His recitation is His adornment / by His adornings, and that is pure annihilation (fanāʾ).

GLOSSARY: FANA *Opening verse 4 of 7.*

§6

لكن من حيث الذات له ..... لا كل هناك ولا بعض

But from the standpoint of the Essence, for Him / there is no whole there and no part.

GLOSSARY: DHAT *Opening verse 5 of 7.*

§7

هي لذّته في الذات به ..... من حيث الذوق ولا غض

It is His delight, in the Essence, by Him / from the standpoint of tasting, and no diminishing.

GLOSSARY: DHAT *Opening verse 6 of 7.*

§8

والفهم لتلك اللذّة قر ..... آن هي هو هذا الفرض

And the understanding of that delight is Qur- / ʾān; it is He: this is the obligation.

GLOSSARY: QURAN-ONTOLOGICAL

Opening verse 7 of 7 (the word 'Qur'ān' is split across the hemistich).

§9

اعلم أن القرآن عبارة عن الذات التي يضمحل فيها جميع الصفات، فهي المجلى المسماة بالأحدية.

Know that the Qur'ān is an expression for the Essence in which all the Attributes are effaced; so it is the locus of disclosure named Oneness (al-aḥadiyya).

GLOSSARY: QURAN-ONTOLOGICAL, DHAT, SIFAT, AHADIYYA

§10

أنزلها الحق تعالى على نبيه محمد صلى الله عليه وسلم ليكون مشهد الأحدية من الأكوان.

The Real (exalted is He) sent it down upon His Prophet Muhammad (God bless him and grant him peace), that he might be the witnessing-place of Oneness among the existents.

GLOSSARY: AHADIYYA, HAQIQA-MUHAMMADIYYA

§11

ومعنى هذا الإنزال أن الحقيقة الأحدية المتعالية في ذراها ظهرت بكمالها في جسده.

And the meaning of this sending-down is that the One Reality, exalted in its

summits, appeared in its perfection in his body.

GLOSSARY: AHADIYYA

§12 فنزلت عن أوجها مع استحالة النزول والعروج عليها، لكنه صلى الله عليه وسلم لما تحقق جسده بجميع الحقائق الإلهية.

So it descended from its peak, with the impossibility of descent and ascent upon it, but he (God bless him and grant him peace), since his body was realized by all the divine realities,

§13 وكان مجلى الأسماء الواحد بجسده، كما أنه بهويته مجلى الأحدية وبذاته عين الذات.

and was the locus of disclosure of the Names, the One [Name], by his body: just as he is, by his Ipseity, the locus of disclosure of Oneness, and by his Essence the very Essence.

GLOSSARY: ASMA, AHADIYYA, DHAT, HAQIQA-MUHAMMADIYYA

§14 فلذلك قال صلى الله عليه وسلم: «أنزل علي القرآن جملة واحدة».

And for that he (God bless him and grant him peace)

said: "The Qurʾān was sent down upon me as a single whole."

> *Hadith flagged for grading; al-Jīlī reads 'as a single whole' through the Muhammadan-Reality doctrine.*

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§15

يعبر عن تحقيقه بجميع ذلك تحقيقا ذاتيا كليا جسمانيا، وهذا هو المشار إليه بالقرآن الكريم لأنه أعطاه الجملة.

He expresses his being-realized by all of that, an essential, total, bodily realizing; and this is what is pointed to by "the Noble Qurʾān" (al-Qurʾān al-Karīm), because He gave him the whole.

> GLOSSARY: QURAN-ONTOLOGICAL, DHAT

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§16

وهذا هو الكرم التام لأنه ما ادّخر عنه شيئا، بل أفاض عليه الكل كرما إلهيا ذاتيا. وأما القرآن الحكيم فهو تنزل الحقائق الإلهية بعروج العبد إلى التحقق بها في الذات شيئا فشيئا على ما اقتضته الحكمة الإلهية التي ترتبت الذات عليها، فلا سبيل غير ذلك.

And this is the complete generosity (al-karam), because He stored away nothing from him, but poured upon him the all, by a divine, essential generosity. And as for "the Wise Qurʾān" (al-Qurʾān al-Ḥakīm), it is the descent of

the divine realities, by the ascent of the servant to being-realized by them in the Essence little by little, according to what the divine Wisdom required: the Wisdom upon which the Essence is ordered; so there is no way other than that.

GLOSSARY: QURAN-ONTOLOGICAL, DHAT

§17

لأنه لا يجوز من حيث الإمكان أن يتحقق واحد بجميع الحقائق الإلهية بجسده من أول إيجاد.

Because it is not permissible, by way of possibility, that one be realized by all the divine realities, by his body, from the first bringing-into-being.

§18

لكنه من كانت فطرته مجبولة على الألوهية فإنه يترقى فيها ويتحقق منها بما ينكشف له منها شيئا بعد شيء مرتبا ترتيبا إلهيا.

But whoever's primordial nature is molded upon Divinity ascends in it and is realized of it by what is unveiled to him of it, something after something, ordered by a divine ordering.

GLOSSARY: KASHF

§19

وقد أشار الحق إلى بيان ذلك بقوله: «ونزلناه تنزيلا».

And the Real pointed to the declaration of that by His saying: "And We sent it down a [gradual] sending-down" (17:106).

QUR'ĀN 17:106: AL-ISRĀ' 17:106, VERBATIM (THE END OF THE VERSE 'WA-QUR'ĀNAN FARAQNĀHU ...')

§20

وهذا الحكم لا ينقطع ولا ينقضي، بل لا يزال العبد في ترق إلى هكذا ولا يزال الحق في تجل إذ لا سبيل إلى استيفاء ما لا يتناهى لأن الحق نفسه لا يتناهى.

And this ruling is not cut off and does not end; rather the servant remains ever in ascent like this, and the Real remains ever in self-disclosure: since there is no way to the exhausting of what has no end, because the Real Himself has no end.

GLOSSARY: TAJALLI

§21

فإن قلت: فما فائدة قوله: «أنزل علي القرآن جملة واحدة».

So if you say: then what is the benefit of his saying, "The

Qur’ān was sent down upon me as a single whole"?

§22 قلنا: ذلك من وجهين:

We say: that is from two aspects:

§23 الوجه الأول من حيث الحكم، لأن العبد الكامل إذا تجلى الحق له بذاته حكم بما شهده أنه جملة الذات التي لا تتناهى، وقد نزلت فيه من غير مفارقة لمحلها الذي هو المكانة.

The first aspect, from the standpoint of the ruling: because the Perfect servant, when the Real discloses Himself to him by His Essence, judges, by what he witnesses, that it is the whole of the Essence that has no end, and that it has descended into him without parting from its place, which is the place-rank.

GLOSSARY: INSAN-AL-KAMIL, TAJALLI, DHAT

§24 والوجه الثاني من حيث استيفاء بقايات البشرية واضمحلال الرسوم الخلقية بكمالها لظهور الحقائق الإلهية بآثارها في كل عضو من أعضاء الجسم.

And the second aspect, from the standpoint of the exhausting of the remnants of humanness and the

effacement of the created traces in their perfection, by the appearing of the divine realities by their traces in every limb of the limbs of the body.

§25

فالجملة متعلقة بقوله على هذا الوجه الثاني، ومعناه ذهاب جملة النقائض الخلقية بالتحقق بالحقائق الإلهية.

So "the whole" (al-jumla) is connected to his saying upon this second aspect, and its meaning is the going-away of the whole of the created deficiencies by the being-realized by the divine realities.

§26

وقد ورد في الحديث عن النبي صلى الله عليه وسلم: «أنزل القرآن دفعة واحدة إلى سماء الدنيا، ثم أنزله الحق على آيات مقطعة بعد ذلك».

And it has come in the hadith from the Prophet (God bless him and grant him peace): "The Qur'ān was sent down all at once to the lowest heaven, then the Real sent it down as separated verses after that."

> *The Ibn ʿAbbās tradition on the two-stage descent of the Qur'ān; flagged for grading.*

§27

هذا هو معنى الحديث:

This is the meaning of the hadith:

§28

فإنزال القرآن دفعة واحدة إلى سماء الدنيا إشارة إلى التحقيق الذاتي.

So the sending-down of the Qur'ān all at once to the lowest heaven is a pointing to the essential realizing.

> GLOSSARY: DHAT

§29

ونزول الآيات مقاطعة إشارة إلى ظهور آثار الأسماء والصفات مع ترقي العبد في التحقيق بالذات شيئا فشيئا.

And the descent of the verses separately is a pointing to the appearing of the traces of the

Names and Attributes, with the ascent of the servant in the realizing by the Essence, something after something.

GLOSSARY: ASMA, SIFAT, DHAT

§30 وقوله تعالى: «ولقد آتيناك سبعا من المثاني والقرآن العظيم».

And His saying (exalted is He): "And We have indeed given you seven of the oft-repeated, and the Mighty Qur'ān" (15:87).

QUR'ĀN 15:87: AL-ḤIJR 15:87, VERBATIM

§31 فالقرآن هنا عبارة عن الجملة الذاتية لا باعتبار النزول ولا باعتبار المكانة، بل مطلق الأحدية الذاتية التي هي مطلق الهوية الجامعة لجميع المراتب والصفات والشئون والاعتبارات.

So the Qur'ān here is an expression for the essential whole: not by the consideration of descent, nor by the consideration of the place-rank, but the absolute essential Oneness, which is the absolute Ipseity gathering all the ranks, Attributes, affairs, and considerations.

GLOSSARY: QURAN-ONTOLOGICAL, AHADIYYA, DHAT, SIFAT

§32

والمعبر عنها بساذج الذات مع جملة الكمالات.

And [it is] what is expressed as the pure simplicity of the Essence (sādhij al-dhāt) together with the whole of the perfections.

GLOSSARY: DHAT

§33

ولهذا قرن بلفظ العظيم لهذه العظمة والسبع المثاني عبارة عما ظهر عليه في وجوده الجسدي من التحقق بالسبع الصفات.

And for this it [the Qur'ān] was coupled with the word "the Mighty," for this Magnificence; and "the seven oft-repeated" (al-sabʿ al-mathānī) is an expression for what appeared upon him, in his bodily existence, of the being-realized by the seven Attributes.

GLOSSARY: AZAMUT, SIFAT

§34

وقوله تعالى: «الرحمن علم القرآن».

And His saying (exalted is He): "The All-Merciful

taught the Qur'ān" (55:1-2).

> QUR'ĀN 55:1: AL-RAḤMĀN 55:1-2, VERBATIM

§35

إشارة إلى أن العبد إذا تجلى عليه الرحمن يجد في نفسه لذة رحمانية تكسبه تلك اللذة معرفة الذات.

[is] a pointing to [the fact] that the servant, when the All-Merciful discloses Himself upon him, finds in himself a merciful delight, which delight gains for him the knowing of the Essence.

> GLOSSARY: TAJALLI, DHAT

§36

فيتحقق بحقائق الصفات، فما علمه القرآن إلى الرحمن، وإلا فلا سبيل إلى الوصول إلى الذات بدون تجلي الرحمن الذي هو عبارة عن جملة الأسماء والصفات.

So he is realized by the realities of the Attributes; for nothing taught him the Qur'ān except the All-Merciful: otherwise there is no way to arrive at the Essence without the self-disclosure of the All-Merciful, which is an expression for the whole of the Names and Attributes.

GLOSSARY: SIFAT, DHAT, TAJALLI, ASMA

§37

إذ الحق تعالى لا يعلم إلا من طريق أسمائه وصفاته فافهم.

Since the Real (exalted is He) is not known except by way of His Names and Attributes. So understand.

GLOSSARY: ASMA, SIFAT

§38

وهذا شيء لا يفهمه إلا الغرباء، وهم الأفراد الكمل الأمجاد الذين هم موضع نظر الله تعالى من العباد.

And this is a thing that none understands but the strangers (al-ghurabā'), and they are the Perfect, glorious Singular Ones (al-afrād al-kummal al-amjād) who are the place of the gaze of God (exalted is He) among the servants.

GLOSSARY: INSAN-AL-KAMIL

§39

والله يقول الحق وهو يهدي السبيل.

And God says the truth, and He guides to the way.

Collation. *Two-witness collated as part of the scriptural arc (Bāb 34-35, the Qur'ān and the Furqān). No lossy drop. The witness 2 capture carried the site's navigation text both above and below the text; only the genuine chapter is rendered. Opens with seven of al-Jīlī's own verses (§2-§8).*

Qur'ān. *Three loci, all verified verbatim: al-Isrā' 17:106 (and We sent it down a sending-down), al-Ḥijr 15:87 (the seven oft-repeated and the Mighty Qur'ān), al-Raḥmān 55:1-2 (the All-Merciful taught the Qur'ān). Two hadith on the sending-down of the Qur'ān (as a single whole; all at once to the lowest heaven then piecemeal) are rendered and flagged.*

⁂

The Qur'ān as the Essence

al-Jīlī reads the Qur'ān, in its inmost sense, as "an expression for the Essence in which all the Attributes are effaced", the locus of disclosure named Oneness (al-aḥadiyya), the counterpart to the Furqān (the Attributes in their differentiation). Its "sending-down upon" Muhammad is the appearing of "the One Reality, exalted in its summits, in his perfection in his body," so that the Prophet is "the witnessing-place of Oneness among the existents." On this he reads the two names

of the Book: the *Noble* Qur'ān (al-Karīm) is the whole given entire, "the Qur'ān was sent down upon me as a single whole," an "essential, total, bodily realizing," the "complete generosity" that "stored away nothing"; the *Wise* Qur'ān (al-Ḥakīm) is the gradual descent, the servant "realized by the divine realities little by little" ("We sent it down a gradual sending-down," Qur'ān 17:106), an ascent that "is not cut off" because "the Real Himself has no end." The "seven oft-repeated" (Qur'ān 15:87) become the seven essential Attributes realized in the Prophet's body, and "the All-Merciful taught the Qur'ān" (Qur'ān 55:1-2) means that knowledge of the Essence comes only through the self-disclosure of the All-Merciful, "the whole of the Names and Attributes." It closes on the "strangers" (al-ghurabā'), the Perfect Singular Ones who alone understand this. The identification of the Qur'ān with the Essence and the Prophet's body is contested-Akbarian; recorded in al-Jīlī's voice and framed.

al-Insān al-Kāmil, Bāb 35: The Furqān (the Criterion) · full parallel manuscript

The complete chapter on the Furqān (the Criterion), rendered as a full parallel manuscript: every segment, aligned line by line, opening with five of al-Jīlī's own verses. It is the counterpart to the preceding chapter on the Qur'ān: where the Qur'ān is the gathering (the undifferentiated Essence), the Furqān is the discrimination, the reality of the Names and Attributes in their difference, by which "differentiation came to be in the very being of the Real." al-Jīlī ranks the Names (Allāh above the All-Merciful above the Lord above the King), reads the refuge-supplications as God taking refuge "by His Essence from His Essence," and closes on the supreme paradox: the Essence gathers the very contradictories the intellect forbids.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms and the flagged hadith: to each segment. Digital-draft edition: two-witness collated, glossary-locked, labeled AI-assisted with editor review pending.

الباب الخامس والثلاثون في الفرقان

Chapter Thirty-Five: On the Furqān (the Criterion / the Discrimination)

§2

صفات اللّٰه فرقان ..... وذات اللّٰه قرآن

The Attributes of God are Furqān (discrimination) / and the Essence of God is Qur’ān (gathering).

GLOSSARY: FURQAN, QURAN-ONTOLOGICAL

al-Jīlī’s opening verse (1 of 5). The wordplay pairs Furqān (f-r-q, separation) = the Attributes, with Qur’ān (read as q-r-’, gathering) = the Essence.

§3

وفرق الجمع تحقيق ..... وجمع الفرق وجدان

And the differentiation of the gathering is verification / and the gathering of the differentiation is [ecstatic] finding.

GLOSSARY: JAM, FARQ *Opening verse 2 of 5.*

§4

وتفرقة الصفات على ..... اختلاف النعت جمعان

And the separating-out of the Attributes, upon / the

difference of the descriptions,
is a gathering.

GLOSSARY: SIFAT *Opening verse 3 of 5.*

---

§5 وحكم الذات في ..... أحدية التوحيد فرقان

And the ruling of the
Essence, in / the Oneness of
tawḥīd, is a discrimination.

GLOSSARY: DHAT, AHADIYYA, FURQAN *Opening verse 4 of 5.*

---

§6 لأن الوصف لا ينفك ..... وهو لذاته شان

Because the description does
not detach [from Him] / and
it, for His Essence, is a
[proper] affair.

GLOSSARY: SIFAT, DHAT *Opening verse 5 of 5.*

---

§7

اعلم أن الفرقان عبارة عن حقيقة الأسماء والصفات على اختلاف تنوعاتها.

Know that the Furqān is an expression for the reality of the Names and Attributes, upon the difference of their varieties.

GLOSSARY: FURQAN, ASMA, SIFAT

§8

فباعتباراتها تتميز كل صفة واسم عن غيرها، فحصل الفرق في نفس الحق من حيث أسماؤه الحسنى وصفاته.

So by their regards each Attribute and Name is distinguished from another; so differentiation (farq) came to be in the very [being] of the Real, from the standpoint of His Beautiful Names and His Attributes.

GLOSSARY: FARQ, ASMA, SIFAT

§9

فإن اسمه الرحيم غير اسمه الشديد، واسمه المنعم غير اسمه المنتقم، وصفة الرضا غير صفة الغضب.

For His Name the Merciful (al-Raḥīm) is other than His Name the Severe (al-Shadîd), and His Name the Bestower (al-Munʿim) is other than His Name the Avenger (al-

Muntaqim), and the attribute of good-pleasure (al-riḍā) is other than the attribute of wrath (al-ghaḍab).

GLOSSARY: ASMA, SIFAT

§10 وقد أشار إليه في الحديث النبوي عن الله تعالى أنه يقول: «سبقت رحمتي غضبي».

And He pointed to it in the Prophetic hadith [reporting] from God (exalted is He) that He says: "My mercy has outstripped My wrath."

Hadith qudsī, sound (Bukhārī 7422 / Muslim 2751); flagged for grading.

§11 لأن السابق أفضل من المسبوق.

Because the outstripping is more excellent than the outstripped.

§12 وكذلك في الأسماء المرتبة، فالمرتبة الرحمانية أعلى من المرتبة الربية.

And likewise in the ranked Names: the All-Merciful rank is higher than the Lordly rank.

GLOSSARY: ASMA

§13

ومرتبة الألوهية أعلى من الجميع.

And the rank of Divinity is higher than all.

§14

فتميزت الأسماء بعضها عن بعض فحصل الفرق فيها، فكان الأعلى أفضل ممن له الحكم عليه.

So the Names were distinguished one from another, and differentiation came to be in them; so the higher was more excellent than that over which it has the ruling.

GLOSSARY: ASMA, FARQ

§15

فاسمه الله أفضل من اسمه الرحمن.

So His Name "Allāh" is more excellent than His Name "the All-Merciful."

GLOSSARY: ASMA

§16

واسمه الرحمن أفضل من اسمه الرب.

And His Name "the All-Merciful" is more excellent than His Name "the Lord."

GLOSSARY: ASMA

§17

واسمه الرب أفضل من اسمه الملك.

And His Name "the Lord" is more excellent than His Name "the King."

GLOSSARY: ASMA

§18

وكذلك بواقي الأسماء والصفات، فإن الأفضلية ثابتة في أعيانها، لا باعتبار أن في شيء منها نقصا ولا مفضولية.

And likewise the remaining Names and Attributes, for the excelling is established in their very entities, not by way of there being in any of them a deficiency or [a state of] being-excelled,

GLOSSARY: ASMA, SIFAT

§19

بل لما اقتضته أعيان الأسماء والصفات في أفضليتها، ولهذا حكمت بعضها على بعض.

but by what the entities of the Names and Attributes required in their excellence; and for this some of them have the ruling over some.

GLOSSARY: ASMA, SIFAT

§20

فقيل: أعوذ بمعافاتك من عقوبتك، وأعوذ برضاك من سخطك.

So it was said: "I take refuge in Your pardon from Your punishment, and I take refuge in Your good-pleasure from Your displeasure,"

From the Prophet's supplication in prostration (Muslim 486, sound); flagged for grading.

§21

وأعوذ بك منك لا أحصى ثناء عليك.

"and I take refuge in You from You; I cannot enumerate praise of You."

Continuation of the same supplication (Muslim 486).

§22

فهذا فرقان في نفس الذات.

So this is a discrimination (furqān) in the very [being]

of the Essence.

GLOSSARY: FURQAN, DHAT

§23

فأعاذت المعافاة من العقوبة والمعافاة مفاعلة، وكان العفو أفضل من فعل العقوبة، ولهذا أعاذه منه وأعاذ الرضا من السخط.

So the pardon (al-muʿāfāt) took refuge from the punishment, and "muʿāfāt" is [a noun of] reciprocity, and the pardoning was more excellent than the act of punishment; and for this He took refuge in it from it, and [had] the good-pleasure take refuge from the displeasure.

§24

فقلنا: إن صفة الرضا أفضل من صفة الغضب. وأعاذه بذاته من ذاته.

So we said: the attribute of good-pleasure is more excellent than the attribute of wrath. And He took refuge by His Essence from His Essence.

GLOSSARY: SIFAT, DHAT

§25

فكما أن الفرق حاصل في الأفعال فكذلك في الصفات، وكذلك في نفس واحدية الذات التي لا فرق فيها.

So just as differentiation is realized in the acts, so likewise [it is] in the Attributes, and likewise in the very Oneness of the Essence in which there is no differentiation.

GLOSSARY: FARQ, SIFAT, WAHIDIYYA, DHAT

§26

لكن من غرائب شئون الذات جمع النقيضين من المحال والواجب، فكل ما يستحيل في العقل ويسوغ في العبارة والنقل فإنها تشهده من الأحكام الواجبة في الذات.

But of the wonders of the affairs of the Essence is the gathering of the two contradictories: of the impossible and the necessary; for everything that is impossible in the intellect yet is permissible in expression and in transmission, [the gnostic] witnesses it among the necessary rulings in the Essence.

GLOSSARY: DHAT, JAM

§27

وإلى ذلك أشار الإمام أبو سعيد الخراز بقوله: عرفت الله بجمعه بين الضدّين.

And to that the Imām Abū Saʿīd al-Kharrāz pointed by his saying: "I knew God by His gathering between the two contraries."

GLOSSARY: JAM

Saying of Abū Saʿīd al-Kharrāz (d. 286/899), a Baghdad Sufi master; cited as a maxim, not a hadith.

§28

ولا تظن بأنه مطلق جمعه للأول والآخر والظاهر والباطن.

And do not suppose that it is [merely] His absolute gathering of the First and the Last, the Outward and the Inward.

GLOSSARY: ASMA

§29

بل الحق والخلق وعدم التفاضل والمستحيل والواجب والمعدوم والموجود والمحدود وما لا يتناهى إلى غير ذلك من النقائض، بالضاد المعجمة، والأضداد.

Rather, the Real and the created, and the absence of mutual preference, and the impossible and the necessary, and the non-existent and the existent, and the delimited and what has no end, and

other than that of the contradictions (naqā’iḍ, with the dotted ḍād) and the contraries (aḍdād).

§30

فإنه سبحانه وتعالى يجمعها بالشأن الذاتي، وهويته عبارة عن جميع ذلك، وهذا معنى قوله: فافهم.

For He (glory be His and exalted) gathers them by the essential affair, and His Ipseity (huwiyya) is an expression for all of that; and this is the meaning of His saying. So understand.

GLOSSARY: JAM, DHAT

§31

وإذا عرفت فالزم.

And when you have known, then hold fast.

§32

والله يقول الحق وهو يهدي للصواب، وإليه المرجع والمآب.

And God says the truth, and He guides to what is right; and to Him is the return and the homecoming.

Collation. *Two-witness collated as part of the scriptural arc (Bāb 34-35, the Qur’ān and the Furqān). No lossy drop. The witness 2 capture carried the*

site's navigation text both above and below the text; only the genuine chapter (lines from the title to 'wa-ilayhi l-marjiʿu wa-l-maʾāb') is rendered. Opens with five of al-Jīlī's own verses (§2-§6).

Qurʾān. *No tagged verse citations in this chapter. Two hadith are rendered and flagged: the hadith qudsī 'My mercy outstripped My wrath' (Bukhārī 7422 / Muslim 2751, sound) and the refuge-supplication 'I take refuge in Your pardon from Your punishment... I cannot enumerate praise of You' (Muslim 486, sound). The closing saying is Abū Saʿīd al-Kharrāz's, not a hadith.*

⁂

The Furqān: differentiation in the Essence

The Furqān (the Qurʾānic name meaning "the Criterion," from the root f-r-q, "to separate") is paired by al-Jīlī with the Qurʾān (read as "gathering," q-r-ʾ): the Qurʾān is the undifferentiated Essence, the Furqān the differentiation of the Names and Attributes. By their regards the Names are distinguished, the Merciful is not the Severe, good-pleasure is not wrath, so "differentiation came to be in the very being of the Real." This grounds a hierarchy among the divine Names (Allāh above the All-Merciful above the Lord above the King), not because any

bears a deficiency but by what each entity requires, supported by "My mercy outstripped My wrath" (the outstripping more excellent than the outstripped). The refuge-supplications ("I take refuge in Your pardon from Your punishment… in You from You") are read as a discrimination within the Essence itself, God taking refuge "by His Essence from His Essence." The chapter ends on the wonder al-Jīlī (citing Abū Saʿīd al-Kharrāz, "I knew God by His gathering of the two contraries") places at the summit: the Essence gathers the contradictories the intellect forbids, Real and created, necessary and impossible, existent and non-existent: "by the essential affair," His Ipseity being "an expression for all of that."

al-Insān al-Kāmil, Bāb 36: The Torah (al-Tawrāt) · full parallel manuscript

The complete chapter on the Torah (al-Tawrāt), rendered as a full parallel manuscript: every segment, aligned line by line. With the chapter on the Gospel (Bāb 38), it is among the most interfaith-sensitive in the book. al-Jīlī frames the Torah as sent down "in nine tablets", seven Moses was commanded to convey, two (the tablets of Lordship and of Power) withheld because "the intellects can scarcely accept" them, and reads the Torah esoterically as "the self-disclosures of the Names of the Attributes." The chapter contains an extended Christology (why Jesus, conveying the secret of the two withheld tablets, "abrogated the religion of Moses," and how his people then "went astray and worshipped him"), an Akbarian reading of the Qur'ānic dialogue of Jesus (al-Mā'ida 5:116-117), and a detailed taxonomy of the seven conveyed tablets: light, guidance, wisdom, the powers, the rulings, servanthood, and the discernment of felicity from wretchedness.

Editorial note. This chapter is rendered per Hekhal's editorial law for contested interfaith material (the Bāb-36-38 frame). al-Jīlī's classical supersessionism (Muhammad's religion "abrogating all religions," the "hardened hearts," "the Mosaic legislation upon which the Jews built their religion"), his polemical characterization of the Trinity (reported as Father / Mother / Son, not the mainstream Christian confession of Father, Son, and Holy Spirit), and his most extreme waḥdat al-wujūd

reading, unitive speech placed in Jesus's mouth (§45: "You are the very reality of me, and I of You"): are recorded faithfully in his voice, flagged at the segment level, and framed against the mainstream and against the traditions Hekhal also records on their own terms. His own tanzīh guardrail (Jesus "putting the transcendence first," disavowing "absolute likening without transcendence") is preserved. A second-reader framing pass is required.

الباب السادس والثلاثون في التوراة

Chapter Thirty-Six: On the Torah (al-Tawrāt)

§2 أنزل الله تعالى التوراة على موسى في تسعة ألواح وأمره أن يبلغ سبعة منها ويترك لوحين، لأن العقول لا تكاد تقبل ما في ذينك اللوحين، فلو أبرزهما موسى

God (exalted is He) sent down the Torah upon Moses in nine tablets, and commanded him to convey seven of them and to leave two tablets, because the intellects can scarcely accept what is in those two tablets;

for had Moses brought the two of them forth,

§3

انتقض عليه ما يطلبه وكان لا يؤمن به رجل واحد، فهما مخصوصان موسى عليه السلام دون غيره من أهل ذلك الزمان.

what he sought would have been undone for him, and not a single man would have believed in him. So the two of them are particular to Moses (upon him be peace), to the exclusion of the rest of the people of that time.

§4

وكانت الألواح التي أمر بتبليغها فيها علوم الأولين والآخرين، إلا علم محمد صلى الله عليه وسلم، وعلم إبراهيم، وعلم عيسى، عليهما الصلاة والسلام، وعلم ورثة محمد صلى الله عليه وسلم.

And the tablets he was commanded to convey contained the sciences of the first and the last: except the science of Muhammad (may God bless him and grant him peace), the science of Abraham, the science of Jesus (upon them both be blessing and peace), and the science of the heirs of Muhammad (may God bless him and grant him peace).

§5

فإنه لم تتضمنه التوراة، خصوصية لمحمد صلى الله عليه وسلم وورثته، وإكراما لإبراهيم وعيسى عليهما السلام.

For the Torah did not contain it: as a distinction for Muhammad (may God bless him and grant him peace) and his heirs, and as an honoring of Abraham and Jesus (upon them be peace).

§6

وكانت الألواح من حجر المرمر، أعني الألواح السبعة التي أمر بتبليغها موسى، بخلاف اللوحين فإنهما كانا من نوره.

And the tablets were of marble stone, I mean the seven tablets Moses was commanded to convey, unlike the two [withheld] tablets, for they were of His light.

§7

ولهذا قست قلوبهم لأن الألواح من الحجارة، وجميع ما تضمنته الألواح مشتمل على سبعة أنواع من المقتضيات الإلهية على عدد الألواح:

And for this reason their hearts hardened, because the tablets were of stone. And all that the tablets contained comprises seven kinds of the divine requisites, according to the number of the tablets:

al-Jīlī's 'their hearts hardened' echoes the Qur'ānic motif (al-Baqara 2:74); read in his voice within a supersessionist frame, and set against the mainstream.

§8

فاللوح الأول: النور.

The first tablet: light.

§9

واللوح الثاني: الهدى.

The second tablet: guidance.

§10

قال الله تعالى: إنا أنزلنا التوراة فيها هدى ونور يحكم بها النبيون.

God (exalted is He) said: "Truly We sent down the Torah, in which is guidance and light; by it the prophets ... judge" (5:44, al-Mā'ida).

QUR'ĀN 5:44: AL-MĀ'IDA 5:44, THE OPENING CLAUSE

§11 واللوح الثالث: الحكمة.

The third tablet: wisdom.

§12 واللوح الرابع: القوى.

The fourth tablet: the powers (al-quwā).

§13 واللوح الخامس: الحكم.

The fifth tablet: the rulings (al-ḥukm).

§14 واللوح السادس: العبودية.

The sixth tablet: servanthood (al-ʿubūdiyya).

§15 واللوح السابع: وضوح طريق السعادة من طريق الشقاوة وتبيين ما هو الأولى.

The seventh tablet: the clarifying of the path of felicity from the path of wretchedness, and the elucidation of what is most fitting.

§16 فهذه سبعة ألواح أمر موسى عليه السلام بتبليغها.

So these are seven tablets that Moses (upon him be peace) was commanded to convey.

§17 وأما اللوحان المخصوصان بموسى:

As for the two tablets particular to Moses:

§18 فاللوح الأول: لوح الربوبية.

The first tablet: the tablet of Lordship (al-rubūbiyya).

§19 واللوح الثاني: لوح القدرة.

The second tablet: the tablet of Power (al-qudra).

§20 ولهذا لم يكمل أحد من قوم موسى لأنه لم يؤمر بإبراز التسعة ألواح.

And for this reason no one of Moses's people attained perfection, because he was not commanded to bring forth the nine tablets.

§21 فلم يكمل أحد من قومه بعده ولم يرثه أحد من قومه.

So no one of his people attained perfection after him, and no one of his people inherited from him.

§22 بخلاف محمد صلى الله عليه وسلم فإنه ما ترك شيئا إلا وبلغه إلينا.

Unlike Muhammad (may God bless him and grant him peace), for he left nothing without conveying it to us.

§23 قال الله تعالى: ما فرطنا في الكتاب من شيء.

God (exalted is He) said: "We have neglected nothing in the Book" (6:38, al-Anʿām).

QUR'ĀN 6:38: AL-AN'ĀM 6:38, THE CLAUSE 'MĀ FARRAṬNĀ FĪ L-KITĀBI MIN SHAY''

§24

وقال تعالى: وكل شيء فصلناه تفصيلا.

And He (exalted is He) said: "And everything We have laid out in detail" (17:12, al-Isrāʾ).

QUR'ĀN 17:12: AL-ISRĀ' 17:12, THE CLOSING CLAUSE 'WA-KULLA SHAY'IN FAṢṢALNĀHU TAFṢĪLĀ'

§25

ولهذا كانت ملته خير الملل، ونسخ بدينه جميع الأديان، لأنه أتى بجميع ما أتوا به وزاد عليهم ما لم يأتوا به، فنسخت أديانهم لنقصها، وشهر دينه بكماله.

And for this reason his community was the best of communities, and by his religion he abrogated all religions, because he brought all that they brought and added to them what they did not bring; so their religions were abrogated for their deficiency, and his religion was made manifest for its perfection.

The abrogation/supersession claim is classical Islamic doctrine in al-Jīlī's voice; recorded, not endorsed, and framed against the mainstream and against the other traditions Hekhal also records.

§26

قال الله تعالى: اليوم أكملت لكم دينكم وأتممت عليكم نعمتي.

God (exalted is He) said: "This day I have perfected for you your religion and completed My favor upon you" (5:3, al-Mā'ida).

> QUR'ĀN 5:3: AL-MĀ'IDA 5:3, THE CLAUSE 'AL-YAWMA AKMALTU LAKUM DĪNAKUM...', VERBATIM

§27

ولم ينزل هذه الآية على نبي غير محمد صلى الله عليه وسلم، ولو نزلت على أحد لكان هو خاتم النبيين.

And this verse was not sent down upon any prophet other than Muhammad (may God bless him and grant him peace); and had it been sent down upon anyone, he would have been the Seal of the Prophets.

§28

وما صح ذلك إلا لمحمد عليه السلام، فنزلت عليه فكان خاتم النبيين، لأنه لم يدع حكمة ولا هدى ولا علما ولا سرا إلا وقد نبه عليه وأشار إليه.

And that was not valid except for Muhammad (upon him be peace), so it was sent down upon him and he was the Seal of the Prophets, for he left no wisdom, no guidance, no knowledge, and no secret

without alerting to it and pointing to it,

§29

على قدر ما يليق بالنبيين لذلك السر، إما تصريحا وإما تلويحا وإما إشارة وإما كناية وإما استعارة، وإما محكما وإما مفسرا وإما مؤولا وإما متشابها، إلى غير ذلك من أنواع كمال البيان.

to the measure befitting the prophets for that secret, whether by plain declaration, by intimation, by allusion, by metonymy, or by metaphor; whether as decisive [text], as explicated, as construed, or as ambiguous, and others of the kinds of the perfection of exposition.

§30

فلم يبق لغيره مدخلا، فاستقل بالأمر وختم النبوة، لأنه ما ترك شيئا يحتاج إليه إلا وقد جاء به.

So he left no entryway for another; he took sole charge of the matter and sealed prophethood, because he left nothing that is needed without having brought it.

§31

فلا يجد الذي يأتي بعده من الكمل شيئا مما ينبغي أن ينبه عليه إلا وقد فعل صلى الله عليه وسلم ذلك، فيتبعه هذا الكامل كما نبه عليه ويصير تابعا.

So the one who comes after him, of the perfected ones, finds nothing that ought to be alerted to without his

having already (may God bless him and grant him peace) done so; so this perfected one follows him, just as he alerted to it, and becomes a follower.

§32 فانقطع حكم نبوة التشريع بعده، وكان محمد صلى الله عليه وسلم خاتم النبيين، لأنه جاء بالكمال ولم يجئ أحد بذلك.

So the rule of legislative prophethood was cut off after him, and Muhammad (may God bless him and grant him peace) was the Seal of the Prophets, because he brought the perfection, and no one [else] brought that.

§33 فلو أمر موسى عليه السلام بإبلاغ اللوحين المختصين به لما كان يبعث عيسى من بعده.

So had Moses (upon him be peace) been commanded to convey the two tablets particular to him, Jesus would not have been sent after him.

§34 لأن عيسى صلى الله عليه وسلم بلغ سر ذينك اللوحين إلى قومه، ولهذا من أول قدم ظهر عيسى بالقدرة والربوبية، وهو كلامه

Because Jesus (upon him be peace) conveyed the secret of

في المهد وإبراؤ الأكمه والأبرص وأحيا الموتى ونسخ دين موسى.

those two tablets to his people; and for this reason, from the first step, Jesus appeared with power and lordship, that is, his speaking in the cradle, his healing of the blind-born and the leper, and his reviving of the dead, and he abrogated the religion of Moses.

§35

لأنه أتى بما لم يأت به موسى، لكنه لما أظهر أحكام ذلك ضل قومه من بعده فعبدوه.

Because he brought what Moses did not bring; but when he manifested the rulings of that, his people went astray after him and worshipped him.

§36

وقالوا: إنه ثالث ثلاثة، وهو الأب والأم والابن، وسموا ذلك بالأقانيم الثلاثة، وافترق قومه على ذلك.

And they said that he was the third of three, namely the Father, the Mother, and the Son, and they named that the Three Hypostases (al-aqānîm al-thalātha); and his people split into factions over that.

al-Jīlī's report of Christian Trinitarian doctrine (Father / Mother / Son) is his characterization within a polemical frame, not an accurate account of mainstream Christian theology, which confesses Father, Son, and Holy Spirit. Recorded, not endorsed; framed against the tradition Hekhal also records on its own terms.

§37

فمنهم من قال إنه ابن الله، وهؤلاء المسمون بالملكانية من قومه.

Some of them said he is the Son of God, and these are the ones named the Malkāniyya among his people.

§38

ومنهم من قال إنه الله نزل وأخذ ابن آدم وعاد، يعني تصور بصورة آدم ثم رجع إلى تعاليه، وهؤلاء هم المسمون باليعاقبة في قوم عيسى.

And some of them said that God descended and took on the son of Adam and returned, meaning, He took form in the form of Adam and then returned to His transcendence, and these are the ones named the Yaʿāqiba among the people of Jesus.

§39

ومنهم من قال إن الله في نفسه عبارة عن ثلاثة: عن أب وهو الروح القدس، وأم وهي مريم، وابن وهو عيسى عليه السلام، فضل قوم عيسى.

And some of them said that God in Himself is an expression for three: a Father, who is the Holy Spirit; a Mother, who is Mary; and a

Son, who is Jesus (upon him be peace), so the people of Jesus went astray.

§40 لأن جميع ما اعتقدوه لم يكن مما جاء به عيسى.

Because all that they believed was not from what Jesus brought.

§41 لأن مفهومهم لظاهر أمرهم أداهم إلى ما صاروا عليه.

Because their understanding of the outward of their affair led them to what they came to hold.

§42 ولهذا لما سأل الله عيسى فقال له: أأنت قلت للناس اتخذوني وأمي إلهين من دون الله؟

And for this reason, when God questioned Jesus, saying to him: "Was it you who said to the people: take me and my mother as two gods apart from God?" (5:116, al-Mā'ida),

> QUR'ĀN 5:116: AL-MĀ'IDA 5:116, THE DIVINE QUESTION TO JESUS

§43 قال: سبحانك.

He said: "Glory be to You" (5:116).

QUR'ĀN 5:116: AL-MĀ'IDA 5:116, 'SUBḤĀNAKA'

§44

قدم التنزيه في هذا التشبيه: ما يكون لي أن أقول ما ليس لي بحق.

He put the transcendence (tanzīh) first in this likening: "It is not for me to say what I have no right to" (5:116).

QUR'ĀN 5:116: AL-MĀ'IDA 5:116, 'MĀ YAKŪNU LĪ AN AQŪLA ...'

GLOSSARY: TANZIH, TASHBIH

§45

يعني كيف أنسب المغايرة بيني وبينك فأقول لهم اعبدوني من دون الله، وأنت عين حقيقتي وذاتي وأنا عين حقيقتك وذاتك، فلا مغايرة بيني وبينك.

Meaning: how should I ascribe otherness between me and You, and say to them, "worship me apart from God," when You are the very reality of me and my essence, and I am the very reality of You and Your essence, so there is no otherness between me and You?

al-Jīlī reads unitive (waḥdat al-wujūd) speech into Jesus's reply, 'You are the very reality of me, and I of You.' This is contested-Akbarian metaphysics, recorded in his voice and squarely framed against the mainstream (which reads 5:116 as Jesus's disavowal of any claim to

divinity). The tanzīh guardrail al-Jīlī insists on is preserved in the surrounding segments (§44, §46-47).

§46

فنزه عيسى نفسه عما اعتقده قومه، لأنهم اعتقدوا مطلق التشبيه فقط بغير التنزيه.

So Jesus declared himself transcendent above what his people believed, because they believed in absolute likening (tashbīh) alone, without transcendence (tanzīh).

GLOSSARY: TANZIH, TASHBIH

§47

وليس هذا بحق الله.

And this is not the truth concerning God.

§48

ثم قال: إن كنت قلته، يعني من نسبة الحقيقة العيسوية أنها الله، فقد علمته.

Then he said: "If I had said it", meaning, of the ascribing to the Jesus-reality that it is God, "then You would have known it" (5:116).

QURʾĀN 5:116: AL-MĀʾIDA 5:116, 'IN KUNTU QULTUHU FA-QAD ʿALIMTAHU'

§49

يعني أني لم أقله إلا على الجمع بين التنزيه والتشبيه وظهور الواحد في الكثرة، لكنهم

Meaning: I said it only upon the joining of transcendence

ضلوا بمفهومهم ولم يكن مفهومهم مرادي: تعلم ما في نفسي.

and likening, and the appearing of the One in the many; but they went astray by their understanding, and their understanding was not my intent: "You know what is in my self" (5:116).

QUR'ĀN 5:116: AL-MĀ'IDA 5:116, 'TA'LAMU MĀ FĪ NAFSĪ'

GLOSSARY: TANZIH, TASHBIH

§50

يعني هل كان ما اعتقدوه مرادي فيما بلغت إليه من ظهور الحقيقة الإلهية، أم كان مرادي بخلاف ذلك: ولا أعلم ما في نفسك، يعني بلغت ذلك إليهم.

Meaning: was what they believed my intent in what I conveyed to them of the appearing of the divine Reality, or was my intent contrary to that? "And I do not know what is in Your self" (5:116): meaning: I conveyed that to them,

QUR'ĀN 5:116: AL-MĀ'IDA 5:116, 'WA-LĀ A'LAMU MĀ FĪ NAFSIK'

§51

ولا أعلم ما في نفسك من أن تضلهم عن الهدى، فلو كنت أعلم ذلك لما بلغت إليهم

and I do not know what is in Your self, that You would lead

شيئا مما يضلهم، وإنك أنت علام الغيوب وأنا لا أعلم الغيوب.

them astray from the guidance; for had I known that, I would not have conveyed to them anything that leads them astray. "And truly You are the Knower of the unseen things" (5:116), and I do not know the unseen things.

> QUR'ĀN 5:116: AL-MĀ'IDA 5:116, 'INNAKA ANTA 'ALLĀMU L-GHUYŪB'

§52 فاعذرني: ما قلت لهم إلا ما أمرتني به.

So excuse me: "I said to them only what You commanded me" (5:117, al-Mā'ida),

> QUR'ĀN 5:117: AL-MĀ'IDA 5:117, 'MĀ QULTU LAHUM ILLĀ MĀ AMARTANĪ BIH'

§53 مما وجدتك في نفسي، فبلغت الأمر ونصحتهم ليجدوا إليك في أنفسهم سبيلا، فأظهرت لهم الحقيقة الإلهية في ذلك ليظهر ما في أنفسهم، وما كان قولي لهم إلا: أن اعبدوا الله ربي وربكم.

of what I found of You in my self; so I conveyed the command and counseled them, that they might find a way to You within themselves. So I made the

divine Reality manifest to them in that, that what is in their selves might appear; and my saying to them was nothing but: "Worship God, my Lord and your Lord."

> QURʾĀN 5:72: AL-JĪLĪ TAGS AL-MĀʾIDA 5:72 (JESUS TO THE CHILDREN OF ISRAEL, 'UʿBUDŪ LLĀHA RABBĪ WA-RABBAKUM'). THE CLAUSE WITH 'AN' ('AN UʿBUDŪ...') IS VERBATIM AL-MĀʾIDA 5:117; HIS 5:72 CROSS-REFERENCE IS PRESERVED.

§54

ولم أخصص نفسي بالحقيقة الإلهية، بل أطلقت ذلك في جميعهم، فأعلمتهم بأنه كما أنك ربي بمعنى الحقيقة، أنت ربي بمعنى حقيقتهم.

And I did not single myself out with the divine Reality; rather, I left it unrestricted among all of them, and informed them that, just as You are my Lord in the sense of the [shared] Reality, You are my Lord in the sense of their reality [too].

§55

وكان العلم الذي جاء به عيسى زيادة على ما في التوراة هو سر الربوبية والقدرة، فأظهره ولهذا كفر قومه، لأن إفشاء سر الربوبية كفر.

And the knowledge that Jesus brought, beyond what is in the Torah, was the secret of Lordship and Power; he manifested it, and for this

reason his people fell into unbelief, because the divulging of the secret of Lordship is unbelief.

§56

فلو ستر عيسى هذا العلم وبلغه إلى قومه في قشور وعبارات وسطور إشارات كما فعله نبينا لكان قومه لم يضلوا من بعده.

So had Jesus veiled this knowledge and conveyed it to his people in husks, expressions, and lines of allusion, as our Prophet did, his people would not have gone astray after him.

§57

ولما كان يحتاج في كمال الدين من بعد ذلك علم الألوهية والذات اللذين جاء بهما النبي صلى الله عليه وسلم في الفرقان والقرآن، وقد سبق الحديث عليهما من حيث الذات والصفات.

And the perfection of religion thereafter required the knowledge of divinity and the Essence, which the Prophet (may God bless him and grant him peace) brought in the Furqān and the Qur'ān, and the discourse upon them, with respect to the Essence and the Attributes, has [already] preceded.

GLOSSARY: DHAT, SIFAT

§58

وقد جمع الله له ذلك في آية واحدة وهي: ليس كمثله شيء وهو السميع البصير.

And God gathered that for him in a single verse, which is: "There is nothing like Him, and He is the All-Hearing, the All-Seeing" (42:11, al-Shūrā).

QURʾĀN 42:11: AL-SHŪRĀ 42:11, THE CLAUSE 'LAYSA KA-MITHLIHI SHAYʾUN WA-HUWA L-SAMĪʿU L-BAṢĪR', VERBATIM

§59

فليس كمثله شيء مما يتعلق بالذات، وهو السميع البصير مما يتعلق بالصفات، ولو بلغ موسى ما بلغه عيسى إلى قومه لكان قومه يتهمونه في قتل فرعون.

So "there is nothing like Him" is of what pertains to the Essence, and "He is the All-Hearing, the All-Seeing" is of what pertains to the Attributes. And had Moses conveyed to his people what Jesus conveyed, his people would have accused him regarding the killing of Pharaoh.

GLOSSARY: DHAT, SIFAT

§60

فإنه قال: أنا ربكم الأعلى.

For he [Pharaoh] said: "I am your lord, the most high" (79:24, al-Nāziʿāt).

QURʾĀN 79:24: AL-NĀZIʿĀT 79:24, PHARAOH'S CLAIM, VERBATIM (WITH 'FA-QĀLA')

§61

وما يعطي إفشاء سر الربوبية إلا ما ادعاه فرعون، لكنه لما لم يكن ذلك لفرعون بطريق التحقيق قاتله موسى وانتصر عليه.

And the divulging of the secret of Lordship yields nothing but what Pharaoh claimed; but since that did not belong to Pharaoh by way of [true] realization, Moses fought him and triumphed over him.

§62

فلو أظهر موسى شيئا من علم الربوبية في التوراة لكفر به قومه واتهموه في مقاتلة فرعون.

So had Moses manifested anything of the knowledge of Lordship in the Torah, his people would have disbelieved in him and accused him regarding the fighting of Pharaoh.

§63

فأمره الله أن يكتم ذلك كما أمر نبينا محمدا عليه السلام بكتم أشياء مما لا يسعه غيره، للحديث المروي عنه أنه قال: أوتيت ليلة أسري بي ثلاثة علوم، فعلم أخذ علي في كتمه، وعلم خيرت في تبليغه، وعلم أمرت بتبليغه.

So God commanded him to conceal that, as He commanded our Prophet Muhammad (upon him be peace) to conceal certain things that none but he could contain, on account of the hadith related from him, that he said: "On the night I was made to journey, I was given three [kinds of] knowledge: a knowledge I was bound to conceal, a knowledge I was given the choice to convey, and a knowledge I was commanded to convey."

The three-knowledges of the Isrā' night: a saying of weak / Sufi-circulated transmission, not in the sound collections. Invoked, not graded here. (Two OCR garbles in the witness around the isnād phrasing, rendered to sense.)

§64

فالعلم الذي أمر بتبليغه هو علم الشرائع، والعلم الذي خير في تبليغه هو علم الحقائق، والعلم الذي أخذ عليه في كتمه هو الأسرار الإلهية.

So the knowledge he was commanded to convey is the knowledge of the sacred laws (al-sharā'iʿ); the knowledge he

was given the choice to convey is the knowledge of the realities (al-ḥaqā’iq); and the knowledge he was bound to conceal is the divine secrets (al-asrār al-ilāhiyya).

§65

ولقد أودع الله جميع ذلك في القرآن، فالذي أمر بتبليغه ظاهر، والذي خير في تبليغه باطن.

And God deposited all of that in the Qur’ān: that which he was commanded to convey is outward (ẓāhir), and that which he was given the choice to convey is inward (bāṭin).

§66

لقوله: سنريهم آياتنا في الآفاق وفي أنفسهم حتى يتبين لهم أنه الحق.

By His saying: "We shall show them Our signs upon the horizons and within themselves, until it becomes clear to them that it is the truth" (41:53, Fuṣṣilat).

QUR'ĀN 41:53: FUṢṢILAT 41:53, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'AL-SHŪRĀ 11': A TAG CARRIED OVER FROM §58'S AL-SHŪRĀ 42:11; CORRECTED HERE.

§67

وقوله: وما خلقنا السموات والأرض وما بينهما إلا بالحق.

And His saying: "And We did not create the heavens and the earth and what is between them save in truth" (15:85, al-Ḥijr).

QUR'ĀN 15:85: AL-ḤIJR 15:85, VERBATIM

§68

وقوله: وسخر لكم ما في السموات وما في الأرض جميعا منه.

And His saying: "And He has made subservient to you what is in the heavens and what is in the earth, all of it, from Him" (45:13, al-Jāthiya).

QUR'ĀN 45:13: AL-JĀTHIYA 45:13, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'FUṢṢILAT 53'; CORRECTED HERE.

§69

وقوله: ونفخت فيه من روحي.

And His saying: "And I breathed into him of My spirit" (15:29, al-Ḥijr; also Ṣād 38:72).

QUR'ĀN 15:29: AL-ḤIJR 15:29 (ALSO ṢĀD 38:72), VERBATIM. THE DIGITAL WITNESS MIS-TAGS THE SURAH 'AL-SHŪRĀ', THOUGH ITS AYAH NUMBER 29 MATCHES AL-ḤIJR; CORRECTED HERE.

§70

فإن جميع ذلك له وجه يدل على الحقائق، ووجه يتعلق بالشرائع،

For all of that has an aspect that indicates the realities and an aspect that pertains to the sacred laws,

§71

فهو كالتحيز، فمن كان فهمه إلهيا فقد بلغ ذلك.

so it is like a partitioning: whoever's understanding is divine has attained that,

§72

ومن لم يكن فهمه ذلك الفهم وكان ممن لو فوجئ بالحقائق أنكرها،

and whoever's understanding is not that understanding, and is of such [a kind] that, were he confronted with the realities, he would deny them --

§73

فإنه ما بلغ إليه ذلك لئلا يؤدي ذلك إلى ضلالته وشقاوته.

to him that was not conveyed, lest it lead to his going astray and his wretchedness.

§74

والعلم الذي أخذ عليه في كتمه فإنه مودع في القرآن بطريق التأويل لغموض الكتم، فلا يعلم ذلك إلا من أشرف على نفس العلم أولا، وبطريق الكشف الإلهي، ثم سمع القرآن بعد ذلك.

And the knowledge he was bound to conceal: it is deposited in the Qur’ān by way of [hidden] interpretation (ta’wîl), on

account of the obscurity of the concealment; so none knows it except one who has first looked upon the very knowledge, by way of divine unveiling (kashf), and then heard the Qur'ān thereafter.

GLOSSARY: KASHF

§75

فإنه يعلم المحل الذي أودع الله فيه شيئا من العلم المأخوذ على النبي صلى الله عليه وسلم في كتمه، وإليه الإشارة بقوله تعالى: وما يعلم تأويله إلا الله.

For he knows the locus in which God deposited something of the knowledge the Prophet (may God bless him and grant him peace) was bound to conceal; and to it is the pointing in His saying (exalted is He): "And none knows its interpretation except God" (3:7, Āl ʿImrān),

QURʾĀN 3:7: ĀL ʿIMRĀN 3:7, THE CLAUSE 'WA-MĀ YAʿLAMU TAʾWĪLAHU ILLĀ LLĀH'

§76

على قراءة من وقف هنا، فالذي يطلع على تأويله في نفسه هو المسمى بالله فافهم.

according to the reading of one who stops here [at the

word 'God' in the verse]: so the one who comes to know its interpretation within himself is the one named "God." So understand.

> *A striking esoteric reading turning on the recitational pause (waqf) in 3:7. Contested-Akbarian; recorded in al-Jīlī's voice and framed against the mainstream reading (which continues 'and those firmly grounded in knowledge').*

§77

جال بنا جواد البيان في مضمار التبيان إلى أن أبدى ما لم يخطر إظهاره أبدا، فلنرجع إلى ما كنا بسبيله من الحديث على التوراة.

The steed of exposition has coursed with us in the racecourse of clarification until it disclosed what its disclosure had never [before] occurred to [anyone]; so let us return to what we were about, of the discourse upon the Torah.

§78

اعلم أن التوراة عبارة عن تجليات الأسماء الصفاتية، وذلك ظهور الحق سبحانه وتعالى في المظاهر الحقية:

Know that the Torah is an expression for the self-disclosures of the Names of the Attributes; and that is the appearing of the Real (glory

be to Him, exalted is He) in the [created] loci of manifestation of the Real:

GLOSSARY: TAJALLI, ASMA, SIFAT

§79

فإن الحق تعالى نصب الأسماء أدلة على صفاته، وجعل الصفات دليلا على ذاته في مظاهره وظهوره في خلقه بواسطة الأسماء والصفات.

For the Real (exalted is He) set up the Names as proofs of His Attributes, and made the Attributes a proof of His Essence: in His loci of manifestation, and His appearing in His creation by means of the Names and the Attributes.

GLOSSARY: ASMA, SIFAT, DHAT

§80

ولا سبيل إلى غير ذلك لأن الخلق فطروا على السذاجة.

And there is no way to other than that, because the creation was originated upon plainness [a blank simplicity].

§81

فهو خال عن جميع المعاني الإلهية.

So it is void of all the divine meanings,

§82 لكنه كالثوب الأبيض ينتقش فيه ما يقابله به.

but it is like the white garment: there is imprinted upon it whatever it is set facing.

§83 فتسمى الحق بهذه الأسماء لتكون أدلة للخلق على صفاته.

So the Real named Himself by these Names, that they might be proofs for the creation of His Attributes.

GLOSSARY: ASMA, SIFAT

§84 فعرفت الخلق بها صفات الحق.

So the creation came to know thereby the Attributes of the Real.

§85 ثم اهتدى إليه أهل الحق فكانوا لتلك الأسماء كالمرآة.

Then the People of the Real found their way to Him, and they became, for those Names, like a mirror.

§86 فظهرت الأسماء فيهم والصفات، فشاهدوا أنفسهم بما انتقش فيهم من الأسماء الذاتية والصفات الإلهية.

So the Names and the Attributes appeared in them, and they witnessed themselves by what was

imprinted in them of the essential Names and the divine Attributes.

GLOSSARY: MUSHAHADA, ASMA, SIFAT

§87

فإذا ذكروا الله تعالى كانوا هم المذكورين بهذا الاسم، فهذا المعنى توراة.

So when they made remembrance of God (exalted is He), they were the ones remembered by this Name. So this meaning is "Torah."

§88

والتورية في اللغة:

And "tawriya" (allusive double-meaning), in the language, is:

§89

حمل المعنى على أبعد المفهومين، فتصريح الحق عند العامة الخيال الاعتقادي وليس لهم غير ذلك.

the carrying of the meaning upon the more remote of two senses. So the [plain] declaration of the Real, with the common folk, is the belief-imagination, and they have nothing other than that.

GLOSSARY: KHAYAL

§90

والحق عند العارفين حقيقة ذواتهم، فهم المراد به، هذا اللسان هو لسان الإشارة في التوراة.

And the Real, with the gnostics (al-ʿārifīn), is the reality of their own essences; they are what is intended by it. This tongue is the tongue of allusion in the Torah.

§91

أما ما تضمنه السبعة ألواح التي أنزلت على موسى:

As for what the seven tablets sent down upon Moses contained:

§92

فأما اللوح الأول:

As for the first tablet:

§93

فلوح النور، اعلم أنه لا يشترط أن لا يكون في اللوح من العلوم إلا ذلك النوع الذي يسمى اللوح به،

[it is] the tablet of light. Know that it is not a condition that there be in the tablet, of the sciences, only that kind by which the tablet is named;

> *The witness reads 'yushtaraṭ an lā yakūn… illā' (which would invert the sense); §94's 'bal yakūnu fīhi wa-ghayruhu' shows the intended meaning is 'it is NOT a condition that only that kind be in it.' Rendered to that sense.*

§94

بل يكون فيه وغيره مما في باقي الألواح، لكن لما غلب حكم علم على لوح سمي ذلك اللوح به.

rather, there is in it [that] and other than it, of what is in the remaining tablets; but since the rule of one science predominated over a tablet, that tablet was named by it.

§95

كما أن سور القرآن كذلك، كلما غلب عليها أمر كانت السورة مسماة بذلك الأمر وهي تتضمن

Just as the sūras of the Qur'ān are likewise: whenever a matter predominates over one, the sūra is named by that matter, while it contains

§96

تعليمه ذلك وغيره.

its teaching of that and of other [than it].

§97

فلوح النور فيه وصف الحق بالواحدية والأفراد على سبيل التنزيه المطلق.

So in the tablet of light is the describing of the Real by unicity (al-wāḥidiyya) and singularity, by way of absolute transcendence (tanzīh).

GLOSSARY: WAHIDIYYA, TANZIH

§98

وحكم ما للحق تعالى مما يتميز به عن الخلق.

And the ruling of what belongs to the Real (exalted is He) of that by which He is distinguished from the creation.

§99

وفيه ذكر ربوبية الحق والقدرة التي للحق مع جميع أسمائه الحسنى وصفاته العلا،

And in it is the mention of the Lordship of the Real and the Power that belongs to the Real, together with all His Beautiful Names and His Lofty Attributes,

GLOSSARY: ASMA, SIFAT

§100

كل ذلك على ما هو للحق بطريق التعالي والتنزيه مما استحقه في اللوح المسمى بلوح النور.

all of that according to what belongs to the Real by way of loftiness and transcendence, of what He merited in the tablet named the tablet of light.

GLOSSARY: TANZIH

§101

وأما اللوح الثاني:

As for the second tablet:

§102

وهو لوح الهدى، ففيه الإخبارات الإلهية لنفسه، فهذه العلوم الذوقية.

it is the tablet of guidance; in it are the divine informings [of God] about Himself: these are the experiential sciences (al-ʿulūm al-dhawqiyya).

§103

وذلك صورة النور الإلهامي في قلوب المؤمنين، فإن الهدى في نفسه سر وجودي إلهامي يفجأ عباد الله.

And that is the form of the inspirational light in the hearts of the believers; for guidance is, in itself, an existential, inspirational secret that comes upon the servants of God suddenly.

§104

وذلك نور الجذب الإلهي الذي يترقى فيه العارف إلى المناظر العلية على الطريق الإلهي، يعني على صراط الله، وذلك عبارة عن كيفية رجوع النور الإلهي المنزل في الهيكل الإنساني إلى محله ومكانه.

And that is the light of the divine attraction (al-jadhb), by which the gnostic ascends to the lofty vistas upon the divine path, that is, upon the path of God; and that is an expression for the manner of the return of the divine light, sent down into the human

frame, to its locus and its place.

§105 فالهدى عبارة عما يجده صاحب ذلك النور من أحدية الطريق إلى المكانة الزلفى والمستوى الأزهى حيث لا حيث.

So guidance is an expression for what the possessor of that light finds, of the oneness of the path to the station of nearness and the most radiant level, where there is no "where."

§106 وفي هذا اللوح علم الكشف عن أحوال الملل وأخبار من كان قبلهم وبعدهم،

And in this tablet is the knowledge of the unveiling of the conditions of the religious communities, and the reports of those who were before them and after them,

GLOSSARY: KASHF

§107 وعلم الملكوت وهو عالم الأرواح، وعلم الجبروت وهو العالم الحاكم على عالم الأرواح وذلك حضرة القدس.

and the knowledge of the Malakūt (Sovereignty), which is the world of spirits; and the knowledge of the Jabarūt (Omnipotence), which is the

world that governs the world of spirits, and that is the Presence of Holiness.

GLOSSARY: MULK-MALAKUT-JABARUT

§108

ومن جملة ما في هذا اللوح علم البرزخ، وذكر القيامة والساعة والميزان والحساب والجنة والنار.

And among what is in this tablet is the knowledge of the Barzakh, and the mention of the Resurrection, the Hour, the Balance, the Reckoning, the Garden, and the Fire.

GLOSSARY: BARZAKH

§109

ومن جملة ما في هذا اللوح أخبار جمع من الملائكة.

And among what is in this tablet are the reports of a host of the angels.

§110

ومن جملة ما في هذا اللوح علم الأسرار المودعة في الأشكال وأمثال ذلك، حتى فعلت بنو إسرائيل بمعرفة تلك الأسرار ما فعلته وأظهرت بذلك من الكرامات ما أظهرته.

And among what is in this tablet is the knowledge of the secrets deposited in figures and the like: such that the Children of Israel did, by the knowledge of those secrets,

what they did, and manifested thereby of the marvels (karāmāt) what they manifested.

§111 اللوح الثالث:

The third tablet:

§112 وأما لوح الحكمة ففيه معرفة كيفية السلوك العلمي بطريق التجلي والذوق في الحظائر القدسية الإلهية، من خلع النعلين وتراقي الطور ومكالمة الشجرة ورؤيا النار في الليل المظلم، فإنها كلها أسرار إلهيات.

As for the tablet of wisdom: in it is the knowledge of the manner of the scientific wayfaring, by way of self-disclosure (tajallî) and tasting (dhawq), in the holy divine enclosures: such as the doffing of the two sandals, the ascendings of the Mount (al-Ṭūr), the speaking of the Tree, and the vision of the fire in the dark night; for they are all divine secrets.

GLOSSARY: TAJALLI

§113 فهذا اللوح أصل علم تنزل الروحانيات بطريق التسخير وأمثال ذلك.

So this tablet is the root of the knowledge of the descent of

spiritual beings by way of subjugation (taskhīr) and the like.

§114

ومن جملة ما في هذا اللوح علم يشتمل على جميع هذه الأنواع من الحكمة الإلهية. ومن جملة هذا اللوح أصل علم الفلك والهيئة والحساب وعلم خواص الأشجار والأحجار وأمثال ذلك.

And among what is in this tablet is a science comprising all these kinds of divine wisdom. And among [the contents] of this tablet is the root of the science of astronomy, cosmography, and calculation, and the science of the properties of trees and stones and the like.

§115

وكل من أتقن من بني إسرائيل علم هذا اللوح صار راهبا، والراهب في لغتهم هو المتأله التارك لدنياه الراغب في مولاه.

And everyone of the Children of Israel who mastered the knowledge of this tablet became a "rāhib" (devotee-ascetic); and the rāhib, in their language, is the one devoted to God, who abandons his world and desires his Master.

§116

وأما اللوح الرابع:

As for the fourth tablet:

§117 فهو لوح القوى، في علم التنزيلات الحكمية وفي القوى البشرية.

it is the tablet of the powers (al-quwā), [bearing] upon the science of the wise sendings-down and upon the human powers.

§118 وهذا علم الأذواق، من حصله من بني إسرائيل كان حبرا،

And this is the science of the tastings; whoever of the Children of Israel attained it was a "ḥibr" (sage-scholar),

§119 وهو على مرتبة ورثة موسى.

and he is at the rank of the heirs of Moses.

§120 وهذا اللوح أكثره رموز وأمثال وإشارات نصبها الحق تعالى في التوراة

And the most of this tablet is symbols, similitudes, and allusions that the Real (exalted is He) set up in the Torah,

§121 لتنصب الحكمة الإلهية في القوى البشرية.

to install the divine wisdom in the human powers.

§122

وقد نبه على ذلك في قوله ليحيى: يا يحيى خذ الكتاب بقوة وآتيناه الحكم صبيا.

And He alerted to that in His saying to John [the Baptist]: "O John, take the Book with strength": "and We gave him judgment as a child" (19:12, Maryam).

QUR'ĀN 19:12: MARYAM 19:12, VERBATIM

§123

فهذا الأخذ بالقوة لا يكون إلا لمن علم الحكمة واهتدى إلى النور الإلهي،

So this taking with strength is only for one who has known the wisdom and been guided to the divine light,

§124

ثم أفرغ ذلك في قواه على حسب ما اقتضاه علمه من الحكمة الإلهية، وهذا أمر ذوقي لا يفهمه إلا من حصل فيه، فهو للخواص لا للعوام.

and then poured that into his powers, according to what his knowledge of the divine wisdom required. And this is an experiential matter that none understands except one who has attained it; so it is for the elect, not for the common folk.

§125

ومن جملة ما في هذا اللوح علم السيمياء وكيفية السحر العالي وهو الذي يشبه الكرامات.

And among what is in this tablet is the science of sīmiyā’ (talismanic letter-craft) and the manner of the "high magic," which is that which resembles the marvels (karāmāt).

§126

وقولي السحر العالي لأنه بلا أدوية ولا عمل ولا تلفظ بشيء، بل بمجرد قوى سحرية في الإنسان تجري الأمور على حسب ما اقتضاه الساحر.

And I say "the high magic" because it is without drugs, without operation, and without uttering anything: rather, by mere magical powers in the human, the matters run according to what the magician requires.

§127

فتبرز الصور التي لا تمكن إلا في الخيال محسوسة مشهودة في الحس.

So the forms that are possible only in the imagination come forth, sensed and witnessed in sense-perception.

GLOSSARY: KHAYAL

§128

وقد يدخل بصر الناظرين إلى خيال نفسه فيصور ما يشاء فيرونه بأبصارهم ولكن في خياله ويظنون أنه في عالم الحس.

And he may draw the sight of the onlookers into his own imagination, and then form what he wills, so that they see it with their eyes, but [it is] in his imagination, and they suppose that it is in the world of sense.

§129

ولقد وقعت على ذلك في طريق التوحيد، فكنت لو شئت أتصور بأي صورة في الوجود تصورت بها، ولو أردت أي فعل فعلت.

And I myself came upon that on the path of [realizing] divine oneness: were I to wish, I would take form in any form in existence, taking form in it; and were I to will any act, I would do it.

§130

ولكن علمت أنه مهلك فتركته، ففتح الله علي بالقدر المصون الذي جعله بين الكاف والنون.

But I knew that it is destructive, so I abandoned it; and God opened upon me with the guarded measure that He placed between the Kāf and the Nūn [of "Be!"].

§131

وأما اللوح الخامس:

As for the fifth tablet:

§132 فهو لوح الحكم، فيه علم الأوامر والنواهي.

it is the tablet of the rulings (al-ḥukm); in it is the knowledge of the commands and the prohibitions,

§133 وهي التي فرضها الله على بني إسرائيل وحرم عليهم ما شاء أن يحرمه.

which are those that God imposed upon the Children of Israel; and He forbade them what He willed to forbid.

§134 وهذا اللوح فيه التشريع الموسوي الذي بني عليه اليهود.

And this tablet contains the Mosaic legislation upon which the Jews [built their religion].

§135 وأما اللوح السادس:

As for the sixth tablet:

§136 وهو لوح العبودية، فإن فيه معرفة الأحكام اللازمة للخلق من الذلة والافتقار والخوف والخضوع.

it is the tablet of servanthood (al-ʿubūdiyya); in it is the knowledge of the rulings binding upon the creation: of lowliness, neediness, fear, and submission,

§137 حتى إنه قال لقومه:

such that he [Moses] said to his people:

§138 إن أحدكم إذا جازى بالسيئة سيئة فقد ادعى ما ادعاه فرعون من الربوبية،

If one of you requites an evil with an evil, he has claimed what Pharaoh claimed of Lordship,

§139 لأن العبد لا حق له.

because the servant has no [independent] right [of his own].

§140 ومن جملة ما في هذا اللوح علم أسرار التوحيد والتسليم والتوكل والتفويض والرضا والخوف والرجاء والرغبة والزهد والتوجه إلى الحق وترك ما سواه وأمثال ذلك.

And among what is in this tablet is the knowledge of the secrets of [divine] oneness (tawḥīd), surrender, reliance, entrusting, contentment, fear, hope, desire, abstinence, turning toward the Real and abandoning what is other than Him, and the like.

§141 وأما اللوح السابع:

As for the seventh tablet:

§142

فهو اللوح الذي يذكر فيه الطريق إلى الله تعالى، ثم بين طريق السعادة من الشقاوة.

it is the tablet in which the path to God (exalted is He) is mentioned; then it distinguishes the path of felicity from wretchedness.

§143

ومن جملة ما في هذا اللوح تبيين ما هو الأولى في طريق السعادة من غيره،

And among what is in this tablet is the elucidation of what is most fitting in the path of felicity, [as distinct] from other than it,

§144

وهو الجائز في طريق السعادة.

which is the permissible in the path of felicity.

§145

ومن هذا اللوح ابتدع قوم موسى ما ابتدعوه في دينهم، رغبة ورهبانية ابتدعوها واستخرجوا ذلك بأفكارهم وعقولهم لا من كلام موسى،

And from this tablet the people of Moses innovated what they innovated in their religion: a [pious] zeal and a monasticism they invented and extracted by their thoughts and their intellects, not from the speech of Moses,

§146

بل من كلام الله تعالى، فما رعوها حق رعايتها.

but rather from the speech of God (exalted is He); yet they did not observe it with the [right] observance due to it.

An echo of Qur'ān al-Ḥadīd 57:27 ('rahbāniyyatan ibtadaʿūhā… fa-mā raʿawhā ḥaqqa riʿāyatihā'), there spoken of the followers of Jesus; al-Jīlī applies the motif to the people of Moses. Paraphrase, not a verbatim citation.

§147 فلو أنهم استخرجوا ذلك بطريق الأخبار الإلهية والكشف الإلهي لكان الله يقدر لهم ذلك،

For had they extracted that by way of the divine informings and the divine unveiling, God would have decreed that for them;

GLOSSARY: KASHF

§148 وكيف، ولو كان ذلك مما أمكنهم أن يرعوه حق رعايته،

and how [could it be otherwise]?, for had that been of what they were able to observe with its right observance,

§149 لكان الحق يأمرهم بذلك على لسان نبيه موسى.

the Real would have commanded them to it upon

the tongue of His prophet Moses.

§150 فما أعرض موسى عن ذلك جهلا بها ولكن رفقا بهم.

So Moses did not turn away from that out of ignorance of it, but out of gentleness with them.

§151 ولما ابتدعوها ولم يرعوها عوقبوا عليها.

And when they innovated it and did not observe it, they were punished for it.

§152 وفي هذا اللوح علوم جمة مما يتعلق بالأديان والأبدان، وقد جمعت جميع ما تضمنته التوراة في هذه الورقات على حسب ما كشف الله لنا عن ذلك،

And in this tablet are abundant sciences pertaining to religions and bodies. And I have gathered all that the Torah contained into these few pages, according to what God has unveiled to us of that;

§153 وقصدنا الاختصار فيه، فإنا لو أخذنا في إبدائه كما هو عليه لاحتجنا إلى تطويل كثير ولا فائدة في ذلك.

and we have aimed at brevity in it; for had we undertaken to disclose it as it is, we would have needed much

lengthening, with no benefit in that.

§154 فهذا جميع ما تضمنته التوراة على الإجمال فافهم.

So this is all that the Torah contained, in summary. So understand.

§155 والله يقول الحق وهو يهدي السبيل.

And God speaks the truth, and He guides to the way.

> *The chapter's closing formula: verbatim the final clause of al-Aḥzāb 33:4 ('wa-llāhu yaqūlu l-ḥaqqa wa-huwa yahdī l-sabīl').*

Collation. *Two-witness collated as part of the prior-Books arc (Bāb 34-40). The digital witness carried heavy website navigation text above the chapter (a site header, menus, and a copyright block) and a footer block below it; both stripped, only al-Jīlī's genuine chapter (title-line through the closing formula 'wa-llāhu yaqūlu l-ḥaqqa wa-huwa yahdī l-sabīl') is rendered. No lossy drop. Several OCR garbles in the witness (e.g. §63, §93) noted and rendered to best sense.*

Qur'ān. *Sixteen loci verified verbatim. THREE witness mis-tags caught and corrected, all in the §102-105 cluster: §102 'sa-nurīhim āyātinā fī l-āfāq' is Fuṣṣilat 41:53 (the matn tags it al-Shūrā 11, a carryover from §58's al-Shūrā 42:11); §104 'wa-sakhkhara lakum mā fī l-samāwāti' is al-Jāthiya 45:13 (the matn tags it Fuṣṣilat 53); §105 'wa-nafakhtu fīhi min rūḥī' is al-Ḥijr 15:29 / Ṣād 38:72 (the matn tags the surah 'al-Shūrā', the ayah number 29 matching al-Ḥijr). One cross-reference nuance: at §53 the clause 'an*

u'budū llāha rabbī wa-rabbakum' is verbatim al-Mā'ida 5:117, but al-Jīlī tags al-Mā'ida 5:72 (where the same words, without 'an', are Jesus's address to the Children of Israel); his cross-reference is preserved. Correct tags: al-Mā'ida 5:44, 5:3, 5:116; al-An'ām 6:38; al-Isrā' 17:12; al-Shūrā 42:11; al-Nāzi'āt 79:24; al-Ḥijr 15:85; Āl 'Imrān 3:7; Maryam 19:12. One hadith flagged (the three-knowledges of the Isrā' night, of weak/Sufi transmission). The closing formula is the last clause of al-Aḥzāb 33:4.

⁂

The nine tablets, the withheld two, the Christology, and the seven-tablet taxonomy

al-Jīlī's chapter on the Torah is governed by a single architecture: the Torah came down "in nine tablets," of which Moses was commanded to convey seven (of marble stone) and to withhold two (of light), the tablet of Lordship (al-rubūbiyya) and the tablet of Power (al-qudra), because their content "the intellects can scarcely accept," so that no one of Moses's people attained perfection or inherited from him. This sets up the chapter's Christology: Jesus, sent afterward, "conveyed the secret of those two tablets to his people" (hence his appearing "with power and lordship", the cradle-speech, the healings, the reviving of the dead), and

"abrogated the religion of Moses"; but when he manifested that knowledge openly, "his people went astray and worshipped him," splitting into the sects al-Jîlî names (Malkāniyya, Yaʿāqiba, and a third). Onto the Qurʾānic dialogue of Jesus (al-Māʾida 5:116-117) he reads an Akbarian sense, Jesus "putting transcendence first," then explaining that any unitive word was meant "upon the joining of transcendence and likening, and the appearing of the One in the many," misunderstood by his people. The contrast with Muhammad is the chapter's thesis: where Jesus disclosed the secret of Lordship openly (and "the divulging of the secret of Lordship is unbelief"), Muhammad veiled it "in husks and lines of allusion," depositing the three knowledges of the Isrā'-night hadith (the conveyed, the optional, the concealed) in the outward and inward of the Qurʾān. The second half is the taxonomy of the seven conveyed tablets, light (absolute tanzîh and the divine Names), guidance (the experiential sciences, the Malakūt and Jabarūt, the Barzakh and eschatology), wisdom (the Mosaic theophanies, astronomy, the properties of things), the powers (the science of "high magic" and sîmiyā', with al-Jîlî's first-person renunciation of it), the rulings (the Mosaic Law), servanthood (lowliness and the secrets of tawḥîd), and the seventh (the discernment of felicity from wretchedness, and the innovated monasticism "not observed with its right observance"). This is classical Islamic supersessionism braided with contested-Akbarian metaphysics; it is recorded in al-Jîlî's voice, flagged, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 37: The Psalms (al-Zabūr) · full parallel manuscript

The complete chapter on the Psalms (al-Zabūr), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī treats David's Zabūr (a "Syriac word meaning 'the book'") as "mostly admonitions and praise," yet containing "abundant divine sciences," and read in allusion as "the self-disclosures of the Acts-Attributes." Through it he gives his fullest account of the prior Books mapped to the divine aspects (Zabūr = Acts-Attributes, Torah = Names of the Attributes, Gospel = Names of the Essence, Furqān = both, Qur'ān = the pure Essence), of David's understanding of the speech of birds as divine unveiling, of the Greater Vicegerency, and of the delicate question of prophethood and sainthood, closing with two contested saint-superiority sayings that he records and then corrects.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms, the verified Qur'ān loci, and the flagged hadith: to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب السابع والثلاثون في الزبور

Chapter Thirty-Seven: On the Psalms (al-Zabūr)

§2

الزبور لفظة سريانية وهي بمعنى الكتاب، واستعملها العرب حتى أنزل الله عز وجل: «وكل شيء فعلوه في الزبر».

The Zabūr is a Syriac word, [and] it has the meaning of "the book" (al-kitāb); and the Arabs used it, until God (mighty and majestic) sent down: "And everything they did is in the scriptures (al-zubur)" (54:52).

QUR'ĀN 54:52: AL-QAMAR 54:52, VERBATIM

§3

أي: في الكتب، وأنزل الزبور على داود آيات مفصلات.

That is: in the books. And He sent down the Zabūr upon David [as] detailed verses.

§4

ولكنه لم يخرجه لقومه إلا جملة واحدة بعد أن أكمل الله تعالى نزوله عليه.

But he did not bring it forth to his people except [all] at once, after God (exalted is He) had completed its descent upon him.

§5

وكان داود عليه السلام ألطف الناس محاورة وأحسنهم شمائل.

And David (peace be upon him) was the most refined of people in discourse and the finest of them in traits.

§6

وكان إذا تلا الزبور وقفت الحيوانات حوله من الوحوش والطيور، وكان نحيف البدن قصير القامة ذا قوة شديدة كثير الاطلاع على العلوم المستعملة في زمانه.

And when he recited the Zabūr, the animals stood around him: of the wild beasts and the birds; and he was slender of body, short of stature, of intense strength, much-acquainted with the sciences in use in his time.

§7

واعلم أن كل كتاب أنزل على نبي ما جعل فيه من العلوم إلا حد ما يعلمه ذلك النبي حكمة إلهية لئلا يجهل النبي ما أتى به.

And know that every book sent down upon a prophet: there was not placed in it of the sciences except the limit of what that prophet knew, [by] a divine wisdom, lest the prophet be ignorant of what he brought.

§8

فالكتب يتميز بعضها على بعض في الأفضلية بقدر تميز المرسل بها على غيره عند الله تعالى.

So the books are distinguished, some over

others, in excellence, by the measure of the distinction of the one sent with it over another, with God (exalted is He).

§9

ولهذا كان القرآن أفضل كتب الله تعالى المنزلة على أنبيائه، لأن محمدا صلى الله عليه وسلم كان أفضل المرسلين.

And for this the Qur'ān was the most excellent of the books of God (exalted is He) sent down upon His prophets, because Muhammad (God bless him and grant him peace) was the most excellent of the messengers.

GLOSSARY: QURAN-ONTOLOGICAL

§10

فإن قلت: كلام الله لا أفضلية لبعضه على بعض.

So if you say: the speech of God has no excelling of some of it over some,

§11

قلنا قد ورد في الحديث عن النبي مع أنه قال: «سورة الفاتحة أفضل آي القرآن» فإذا صحت الأفضلية في القرآن بعضه على بعض فلا امتناع في بقية الكتب من الجملة.

we say: it has come in the hadith from the Prophet, that he said: "The Sūra of the

Opening (al-Fātiḥa) is the most excellent of the verses of the Qur'ān"; so if the excelling of some of the Qur'ān over some is sound, then there is no barring [it] in the rest of the books, in sum.

> *Hadith on the excellence of al-Fātiḥa (cf. Bukhārī 4474, 5006); flagged for grading.*

§12

واعلم أن الزبور أكثره مواعظ وباقيه ثناء على الله بما هو له فيه.

And know that the Zabūr: most of it is admonitions, and the rest of it praise of God by what is His [due] in it.

§13

وما فيه من الشرائع إلا آيات مخصوصة.

And what is in it of the [legal] laws is only particular verses.

§14

ولكن تحتوي تلك المواعظ وذلك الثناء على علوم جمة إلهية حقيقية، وعلوم الوجود المطلق، وعلم تجلي الحق تعالى في الخلق وعلم التسخير والتدبير، وعلم مقتضيات حقائق الموجودات، وعلم القوابل والاستعدادات،

But those admonitions and that praise contain abundant divine, real sciences: the sciences of absolute existence, the science of the self-disclosure of the Real (exalted is He) in the creation, the

science of subjugation and governance, the science of the requisites of the realities of the existents, the science of the receptivities and the preparednesses,

GLOSSARY: WUJUD, TAJALLI, ISTI-DAD

§15

وعلم الطبيعيات، وعلم الرياضات، وعلم المنطق، وعلم الخلافة، وعلم الحكمة، وعلم الفراسة إلى غير ذلك من العلوم.

the science of natural things, the science of mathematics, the science of logic, the science of vicegerency (khilāfa), the science of wisdom, the science of physiognomy, and other than that of the sciences.

§16

كل ذلك بطريق الاستتباع؛ ومنه شيء على سبيل التصريح مما لا يضر إظهاره، ولا يؤدي إلى كشف سر من أسرار الله تعالى.

All of that by way of implication; and of it [is] a thing by way of declaration, of what its disclosure does not harm, and does not lead to the unveiling of a secret of

the secrets of God (exalted is He).

§17

وكان داود عليه السلام كثير العبادة، وكان يعلم منطق الطير بالكشف الإلهي، ويحدثهم بالقوة الإلهية، فيبلغهم في آذانهم ما يريده من المعاني،

And David (peace be upon him) was much in worship, and he knew the speech of the birds by divine unveiling (al-kashf al-ilāhī), and addressed them by the divine power, conveying to them, in their ears, what he wished of meanings,

GLOSSARY: KASHF, QUDRA

§18

بأي لفظ شاء، لا كما يزعمه من لا معرفة له بحاله، فيزعم أنه كان يتكلم بنفس لغة الطير زعما منه أنها على لفظ مصطلح عليه.

by whatever wording he wished: not as one supposes who has no knowledge of his state, [who] supposes that he used to speak by the very language of the birds, supposing that it is upon a wording agreed-upon.

§19

بل كان يفهم أحاديث الطيور على اختلاف أصواتها ويعلم المعاني التي تدل عليها تلك الأصوات بطريق الكشف الإلهي.

Rather, he used to understand the speeches of the birds upon the difference of their sounds, and to know the meanings that those sounds indicated, by way of the divine unveiling.

GLOSSARY: KASHF

§20

وذلك قول ولده سليمان: «علمنا منطق الطير».

And that is the saying of his son Solomon: "We have been taught the speech of the birds" (27:16).

QUR'ĀN 27:16: AL-NAML 27:16 (SOLOMON'S SPEECH), VERBATIM. THE WITNESS MIS-TAGS THIS AS 'AL-NAḤL 16': A SURAH-NAME ERROR (AL-NAML / AL-NAḤL); CORRECTED TO AL-NAML 27:16.

§21

واستمر به ذلك الحال حتى زعم من زعم أن للطيور لغة موضوعة يتحدث بها بعضها مع بعض.

And that state continued with him, until one who supposed [it] supposed that the birds have a posited language by which some of them speak with some.

§22

وأن فهم داود لها من حيث معرفته بذلك الوضع، بل إنما لها أصوات تخرجها من غير وضع معلوم لديها.

And that David's understanding of it was from the standpoint of his knowledge of that positing, but rather, they only have sounds they bring forth without a positing known to them.

§23

لكنها إذا عرض لها حال برز منها صوت يفهمه غيرها من الطيور إلهامة إلهية لما فيها من اللطف الروحي.

But when a state befalls them, a sound is brought forth from them which another of the birds understands, [by] a divine inspiration, for what is in them of spiritual subtlety.

§24

فإذا عرض لها حال آخر برز منها مثل ذلك الصوت بعينه أو غيره فيفهمه من يفهمه من الطيور أو غيرها إلهاما إلهيا.

And when another state befalls it, the like of that very sound, or another, is brought forth from it, which whoever understands it of the birds or others understands, [by] a divine inspiration.

§25

فكانت سائر الحيوانات إذا برز منها صوت علم داود منها ما تضمنه الصوت علما كشفية إلهية.

So the rest of the animals, when a sound was brought forth from them, David knew of it what the sound contained, [by] a divine, unveiling knowledge.

GLOSSARY: KASHF

§26

وكان إذا أراد داود أن يكلم أحدا منهم كلمه إن شاء باللغة السريانية وإن شاء بغيرها من أصوات الحيوانات.

And when David wished to address one of them, he addressed it, if he wished, in the Syriac language, and if he wished, in other than it of the sounds of the animals.

§27

فيفهمه ذلك الحيوان للقوة الإلهية التي جعلها الله تعالى لداود في كلامه.

So that animal understood him, by the divine power that God (exalted is He) placed for David in his speech.

GLOSSARY: QUDRA

§28

وهذا الأمر الذي جعله الله لداود وسليمان عليهما السلام غير محصور فيهما ولا مقصور عليهما.

And this matter that God placed for David and

Solomon (peace be upon them) is not confined to the two of them nor restricted to them.

§29 وإنما هو أمر عام في جميع الخلفاء، أعني الخلافة الكبرى.

Rather it is a general matter in all the vicegerents: I mean the Greater Vicegerency (al-khilāfa al-kubrā).

§30 وما اختص داود وسليمان إلا بظهور ذلك والتحدي به.

And David and Solomon were singled out only by the appearing of that and the challenging [the world] with it.

§31 وإلا فكل واحد من الأفراد والأقطاب له التصرف في جميع المملكة الوجودية، ويعلم كل واحد منهم ما اختلج في الليل والنهار فضلا عن لغات الطيور.

Otherwise, every one of the Singular Ones (al-afrād) and the Poles (al-aqṭāb) has the disposal in all the existential kingdom, and each one of them knows what stirred in the night and the day, let alone the languages of the birds.

§32

وقد قال الشبلي رحمه الله تعالى:

And al-Shiblī (may God have mercy on him) said:

Abū Bakr al-Shiblī (d. 334/946), a Baghdad Sufi master.

§33

لو دبت نملة سوداء على صخرة صماء في ليلة ظلماء ولم أسمعها لقلت: إني مخدوع أو ممكور بي.

"Were a black ant to crawl upon a smooth rock on a dark night, and I did not hear it, I would say: I am deceived, or [a trick is] played upon me."

§34

وقال غيره: لا أقول ولم أشعر بها لأنه لا يتهيأ لها أن تدب إلا بقوتي وأنا محركها، فكيف أقول لا أشعر بها وأنا محركها.

And another said: "I do not say 'and I did not perceive it,' because it is not possible for it to crawl except by my power, and I am the one moving it; so how should I say 'I do not perceive it' when I am the one moving it?"

An ecstatic saying (shaṭḥ) of the unitive type; recorded, of contested orthodoxy.

§35

وقد ورد عن النبي صلى الله عليه وسلم أنه لزم الجني وأراد أن يربطه إلى سارية المسجد، ثم ذكر دعاء سليمان فتركه، فعلم من ذلك أن قول سليمان: «رب هب لي ملكا لا ينبغي لأحد من بعدي»

And it has come from the Prophet (God bless him and grant him peace) that he seized the jinnī and wished to tie him to the pillar of the mosque, then he remembered the prayer of Solomon, so he let him go. So it is known from that that Solomon's saying: "My Lord, grant me a kingdom that shall not befit anyone after me" (38:35)

QUR'ĀN 38:35: ṢĀD 38:35, VERBATIM

The jinnī-and-the-mosque-pillar hadith (Bukhārī 461, 1210 / Muslim 541); flagged for grading.

§36 إنما أريد به التحدي والظهور بهذه الخلافة، وهو الذي لا ينبغي لأحد من بعد سليمان على الكمال.

was only intended [as] the challenging and the appearing by this vicegerency, and it is that which shall not befit anyone after Solomon in [its] perfection.

§37 وأما في بعض الأشياء دون بعض فقد ظهرت به الأنبياء وتبعهم فيه الأولياء

And as for in some things rather than [all], the prophets

رضوان الله عليهم.

appeared by it, and the saints followed them in it (may God's good-pleasure be upon them).

§38 واعلم أن الزبور في الإشارة عبارة عن تجليات صفات الأفعال.

And know that the Zabūr, in allusion, is an expression for the self-disclosures of the Acts-Attributes (ṣifāt al-afʿāl).

GLOSSARY: TAJALLI, SIFAT

§39 والتوراة عبارة عن تجليات جملة أسماء الصفات فقط.

And the Torah (al-Tawrāt) is an expression for the self-disclosures of the totality of the Names of the Attributes only.

GLOSSARY: TAWRAT, TAJALLI, ASMA, SIFAT

§40 والإنجيل عبارة عن تجليات أسماء الذات فقط.

And the Gospel (al-Injīl) is an expression for the self-disclosures of the Names of the Essence only.

GLOSSARY: INJIL, TAJALLI, ASMA, DHAT

§41 والفرقان عبارة عن تجليات جملة الصفات والأسماء مطلقة الذاتية والصفاتية.

And the Furqān is an expression for the self-disclosures of the totality of the Attributes and the Names, absolute, [both] the essential and the attributive.

GLOSSARY: FURQAN, TAJALLI, SIFAT, ASMA

§42 والقرآن عبارة عن الذات المحض.

And the Qur’ān is an expression for the pure Essence.

GLOSSARY: QURAN-ONTOLOGICAL, DHAT

§43 وقد سبق الكلام على القرآن والفرقان والتوراة.

And the discourse on the Qur’ān, the Furqān, and the Torah has [already] preceded.

§44 وكون الزبور عبارة عن تجليات صفات الأفعال فإنه تفصيل التفاريع الفعلية الاقتدارية الإلهية.

And the Zabūr's being an expression for the self-disclosures of the Acts-Attributes, for it is the

detailing of the divine, powerful, act-ramifications.

GLOSSARY: TAJALLI, SIFAT

§45 ولذلك كان داود عليه السلام خليفة على العالم فظهر بأحكام ما أوحي إليه في الزبور.

And for this David (peace be upon him) was a vicegerent over the world, so he appeared by the rulings of what was revealed to him in the Zabūr.

§46 فكان يسير الجبال الراسيات، ويلين الحديد، ويحكم على أنواع المخلوقات.

So he used to move the firm mountains, soften the iron, and rule over the kinds of creatures.

§47 ثم ورث سليمان ملكه فكان سليمان وارثا عن داود، وداود وارثا عن الحق المطلق.

Then Solomon inherited his kingdom, so Solomon was an inheritor from David, and David an inheritor from the absolute Real.

§48 فكان داود أفضل لأن الحق آتاه لخلافة ابتداء وخصه بالخطاب في قوله تعالى: «يا داود إنا جعلناك خليفة في الأرض».

So David was more excellent, because the Real gave him the

vicegerency from the beginning, and singled him out with the address in His saying (exalted is He): "O David, We have made you a vicegerent in the earth" (38:26).

QUR'ĀN 38:26: ṢĀD 38:26, VERBATIM

§49 ولم يجعل ذلك لسليمان إلا بعد طلبه على نوع الحصر.

And He did not make that for Solomon except after his asking, in a [particular] kind of restriction.

§50 وعلم داود أنه لا يمكن لأحد أن تقصر الخلافة عليه ظاهرا وباطنا، فلم يعطه الحق إلا من حيث الظهور.

And David knew that it is not possible for the vicegerency to be restricted to anyone, outwardly and inwardly; so the Real gave him [it] only from the standpoint of [outward] appearing.

§51 ألا ترى إلى قوله تعالى حيث أخبر عن سليمان أنه قال: «قال رب اغفر لي وهب لي ملكا لا ينبغي لأحد من بعدي»؟

Do you not see His saying (exalted is He), where He

reported of Solomon that he said: "My Lord, forgive me, and grant me a kingdom that shall not befit anyone after me" (38:35)?

QUR'ĀN 38:35: ṢĀD 38:35, VERBATIM

§52

فقال في جوابه: «فسخرنا له الريح تجري بأمره».

So He said in His answer: "So We subjugated to him the wind, running by his command" (38:36).

QUR'ĀN 38:36: ṢĀD 38:36, VERBATIM

§53

ثم عدد ما أوتي سليمان من الاقتدارات الإلهية ولم يقل فأتيناه ما طلب لأن ذلك ممتنع اقتصاره على أحد من الخلق لأنه اختصاص إلهي.

Then He enumerated what Solomon was given of the divine powers, and did not say "so We gave him what he asked," because that: its restriction to anyone of the creation is impossible, for it is a divine singling-out.

§54

فمتى ظهر الحق تعالى في مظهر بذاته كان ذلك المظهر خليفة الله في أرضه.

So whenever the Real (exalted is He) appears in a locus of manifestation by His Essence, that locus is the vicegerent of God in His earth.

GLOSSARY: DHAT

§55

وإليه الإشارة في قوله تعالى: «ولقد كتبنا في الزبور من بعد الذكر أن الأرض يرثها عبادي الصالحون».

And to it is the allusion in His saying (exalted is He): "And We have indeed written in the Zabūr, after the Remembrance, that the earth: My righteous servants shall inherit it" (21:105).

QURʾĀN 21:105: AL-ANBIYĀʾ 21:105, VERBATIM

§56

يعني: الصالحين للوارثة الإلهية.

That is: those fit for the divine inheritance.

§57

والمراد بالأرض هذه الحقائق الوجودية المنحصرة بين المجالي الحقية والمعاني الخلقية.

And what is intended by "the earth" is these existential realities, confined between

the True loci of disclosure and the created meanings.

§58 وإليها الإشارة في قوله: «إن أرضي واسعة فإياي فاعبدون».

And to it is the allusion in His saying: "Surely My earth is vast, so Me [alone] worship" (29:56).

QUR'ĀN 29:56: AL-'ANKABŪT 29:56, VERBATIM

§59 فإن قلت: إن دعوة سليمان مستجابة باعتبار أن المملكة الكبرى لا تنبغي لأحد من بعد الله وهو حقيقة سليمان فقد صحت الدعوة له فقد صدقت.

So if you say: Solomon's supplication was answered, by the consideration that the Greater Kingdom befits no one after God, and He is the reality of Solomon, so the supplication was made valid for him, [then] you have spoken truly.

§60 وإن قلت: إن دعوة سليمان غير مستجابة باعتبار عدم قصر الخلافة عليه وأن ذلك قد صح لمن بعده من الأقطاب والأفراد فقد صدقت، فاعتبر كيف شئت.

And if you say: Solomon's supplication was not answered, by the consideration of the non-restriction of the vicegerency

to him, and that that was made valid for those after him of the Poles and the Singular Ones, [then] you have spoken truly. So consider [it] however you wish.

§61

فلما علم داود امتناع قصر الخلافة عليه ترك هذا الطلب.

So when David knew the impossibility of the restriction of the vicegerency to him, he left this asking.

§62

فطلب سليمان تأديبا إلهيا يريد تفرده بالمظاهر الإلهية لتفرد حقه بها.

And Solomon asked [it as] a divine discipline [from God], wishing his being-singled-out by the divine loci of disclosure, for the being-singled-out of his [own] right by them.

§63

وهذا ولو كان ممتنعا فهو جائز الطلب للوسع الإلهي والإمكان الوجودي.

And this, even if it be impossible, is yet permissible to ask, for the divine capacity and the existential possibility.

§64

ولكن لا يعلم أحد صح له ذلك أم لا، وفي هذا المقام أخبر الحق تعالى عن أوليائه فقال تعالى: «وما قدروا الله حق قدره»،

But no one knows whether that was made valid for him or not. And in this station the Real (exalted is He) reported of His saints, so He (exalted is He) said: "And they did not measure God [with] the true measure of Him" (6:91),

QUR'ĀN 6:91: AL-AN'ĀM 6:91, VERBATIM

§65 «وسبحان ربك رب العزة عما يصفون».

"and glory be to your Lord, the Lord of Might, above what they describe" (37:180).

QUR'ĀN 37:180: AL-ṢĀFFĀT 37:180, VERBATIM

§66 فصار من هذا الوجه ممتنعا، فلهذا قال الصديق الأكبر:

So it became, from this aspect, impossible; and for this the Greatest Veracious One (al-Ṣiddīq al-Akbar [Abū Bakr]) said:

§67 «العجز عن درك الإدراك إدراك».

"Incapacity to attain apprehension is [itself]

apprehension."

Famous maxim attributed to Abū Bakr al-Ṣiddīq.

§68

وقال عليه الصلاة والسلام: «لا أحصي ثناء عليك أنت كما أثنيت على نفسك» فتأدب صلى الله عليه وسلم في طلب ما لا يمكن حصوله، واعترف بالعجز لكمال ربه.

And he (peace be upon him) said: "I cannot enumerate praise of You; You are as You have praised Yourself." So he (God bless him and grant him peace) comported himself [with courtesy] in asking what cannot be attained, and acknowledged incapacity, for the perfection of his Lord.

From the Prophet's supplication (Muslim 486); sound, flagged for grading.

§69

وكان عليه الصلاة والسلام أعرف بربه من سليمان.

And he (peace be upon him) was more knowing of his Lord than Solomon.

§70

لأن سليمان عرف ما ينتهي فطلب حصوله ومحمد صلى الله عليه وسلم عرف ما لا ينتهي فتأدب عن طلب إدراك ما لا يدرك.

Because Solomon knew what comes to an end, so he asked for its attainment; and

Muhammad (God bless him and grant him peace) knew what has no end, so he comported himself [away] from asking the apprehension of what is not apprehended.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§71

أعني تأدب فترك الدعاء بحصول ذلك لعلمه أن الله تعالى لم يجعله لأحد.

I mean he comported himself, so he left the supplication for the attainment of that, for his knowledge that God (exalted is He) did not make it for anyone,

§72

وإنه خصوصية فيه ذاتية استأثر الله تعالى بها عن سائر خلقه.

and that it is an essential particularity in Him that God (exalted is He) reserved to Himself, [away] from the rest of His creation.

GLOSSARY: DHAT

§73

فانظر بين من لمعرفته بربه حد ينتهي، وبين من لا حد لمعرفته بربه ولا نهاية لها. وفي هذا المقام قال المحمديون من الأولياء ما قالوا.

So look between one whose knowing of his Lord has a limit that ends, and one for whom there is no limit to his knowing of his Lord and no end to it. And in this station the Muhammadan [ones] of the saints said what they said.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§74 فقال شيخنا للشيخ عبد القادر الجيلاني:

So our shaykh [related], of the Shaykh ʿAbd al-Qādir al-Jīlānī, [that he said]:

The witness reads 'our shaykh said TO the Shaykh ʿAbd al-Qādir al-Jīlānī,' which is chronologically impossible (ʿAbd al-Qādir d. 561/1166; al-Jīlī's master al-Jabartī d. 806/1403). The saying is the famous (and contested) utterance attributed to ʿAbd al-Qādir himself, which Ibn ʿArabī relates of him (§76); rendered as his, with the witness ambiguity flagged.

§75 معاشر الأنبياء أوتيتم اللقب وأوتينا ما لم تؤتوه.

"O company of prophets, you were given the title (al-laqab), and we were given what you were not given."

A boldly contested saint-superiority utterance; recorded in al-Jīlī's voice, framed, and corrected by him below (§78); mainstream Sunni doctrine holds the prophets above the saints.

§76

هكذا روى عنه الإمام محيي الدين بن العربي في الفتوحات المكية بإسناده، وقال الشيخ الولي أبو الغيث بن جميل رضي الله عنه:

Thus the Imām Muḥyī al-Dīn ibn al-ʿArabī related it of him, in the Meccan Openings (al-Futūḥāt al-Makkiyya), with its chain. And the saintly shaykh Abū al-Ghayth b. Jamīl (may God be pleased with him) said:

§77

«خضنا بحرا وقف الأنبياء بساحله».

"We plunged into a sea at whose shore the prophets halted."

Another contested saint-superiority saying (Abū al-Ghayth b. Jamīl, a Yemeni saint); recorded, framed, and immediately qualified by al-Jīlī (§78).

§78

وهذا الكلام وإن كان له وجه من التأويل، فمذهبنا أن مطلق النبي أفضل من مطلق الولي.

And this speech, even though it has an aspect of interpretation, [yet] our school is that the absolute

prophet is more excellent than the absolute saint.

> *al-Jīlī's own corrective guardrail on the two preceding sayings: the absolute prophet outranks the absolute saint: the mainstream position, supplied in his own voice.*

§79

وسيأتي الكلام على النبوة والولاية في هذا الكتاب إن شاء الله تعالى.

And the discourse on prophethood (nubuwwa) and sainthood (walāya) will come in this book, God (exalted is He) willing.

§80

والله يهدي إلى الصواب.

And God guides to what is right.

Collation. *Two-witness collated as part of the prior-Books cluster (Bāb 36-38, the Torah / Psalms / Gospel). No lossy drop. The witness 2 capture carried the site's navigation text both above and below the text; only the genuine chapter is rendered.*

Qur'ān. *Nine loci, all verified verbatim. WITNESS MIS-verse reference corrected: "ullimnā manṭiqa l-ṭayr' (§20) is al-Naml 27:16 (Solomon's speech), which the witness tags as 'al-Naḥl 16': a surah-name error (al-Naml / al-Naḥl differ by one letter; the verse number 16 is coincidentally correct for al-Naml). The other eight tags are correct: al-Qamar 54:52; Ṣād 38:35,*

> *38:26, 38:36; al-Anbiyā’ 21:105; al-ʿAnkabūt 29:56; al-Anʿām 6:91; al-Ṣāffāt 37:180.*

⁂

The Psalms, the Books mapped, and prophethood versus sainthood

al-Jīlī’s chapter on the Psalms does three things. First, it gives his most explicit mapping of the revealed Books onto the divine aspects: the *Zabūr* is the self-disclosures of the Acts-Attributes (ṣifāt al-afʿāl), the *Torah* the Names of the Attributes, the *Gospel* the Names of the Essence, the *Furqān* both Names and Attributes absolutely, and the *Qur’ān* the pure Essence, the books ranked by the rank of their prophets, the Qur’ān highest because Muhammad is highest. Second, it reads David’s famous gift, the understanding of the speech of birds and beasts, as a matter of divine unveiling (kashf), not a learned animal “language” (“We have been taught the speech of the birds,” Qur’ān 27:16, of Solomon), and a token of the Greater Vicegerency that “every one of the Poles and the Singular Ones” shares. Third, and most delicately, it treats the relation of David and Solomon (Qur’ān 38:26, 38:35-36) and, through it, the standing of

prophets and saints. al-Jīlī records two bold saint-superiority utterances, ʿAbd al-Qādir al-Jīlānī's "O company of prophets, you were given the title, and we were given what you were not," and Abū al-Ghayth b. Jamīl's "we plunged into a sea at whose shore the prophets halted", and then supplies, in his own voice, the corrective that frames them: "even though this speech has an aspect of interpretation, our school is that the absolute prophet is more excellent than the absolute saint." The contested sayings are recorded, flagged, and framed against the mainstream by al-Jīlī's own qualification; a second-reader pass is advisable.

al-Insān al-Kāmil, Bāb 38: The Gospel (al-Injīl) · full parallel manuscript

The complete chapter on the Gospel (al-Injīl), rendered as a full parallel manuscript: every segment, aligned line by line. It is the most interfaith-sensitive chapter of the prior-Books arc. al-Jīlī reads the Gospel as "the self-disclosures of the Names of the Essence," reinterprets a Trinitarian opening-formula (Father / Mother / Son) onto his own metaphysics (the Name Allāh, the Essence, absolute existence), and offers a strikingly sympathetic reading of the Christians: sincere interpreters who "did what they knew," like "the jurist who erred and yet has the reward of his exertion," so that their sincerity "profited them with their Lord, until their judgment came to the divine mercy." He locates their fault precisely, the confining of the divine disclosure to the three, and corporealization, not in their witnessing of God in Jesus as such, and holds the tanzīh throughout.

Editorial note. This chapter is rendered per Hekhal's editorial law for contested interfaith material (the Bāb-36-38 frame). al-Jīlī's universalist readings, the Christians' "shirk" as a form of tawḥīd from the angle of their sincerity, the Real as "the reality of Jesus, of his mother, of the Holy Spirit, nay of everything," and the claim that "in reality only the Muhammadans fulfilled what is in the Gospel", are recorded faithfully in his voice, flagged, and framed against the mainstream (which classes Trinitarian doctrine as shirk without qualification); his own tanzīh guardrail (against corporealization and likening) is preserved. A second-

reader framing pass is required. **Note on the source:** the digital base text carried, after the chapter's close, a modern, anachronistic, antisemitic editorial postscript (about Paul of Tarsus) that is no part of al-Jīlī's work; it has been excluded entirely.

الباب الثامن والثلاثون في الإنجيل

Chapter Thirty-Eight: On the Gospel (al-Injīl)

§2

أنزل الله الإنجيل على عيسى باللغة السريانية، وقرئ على سبع عشرة لغة.

God sent down the Gospel upon Jesus in the Syriac language, and it was recited in seventeen languages.

GLOSSARY: INJIL

§3

وأول الإنجيل باسم الأب والأم والابن.

And the beginning of the Gospel is "in the name of the Father, the Mother, and the Son."

al-Jīlī reports a Trinitarian opening-formula (Father / Mother / Son) which he proceeds to reinterpret; it does not correspond to any canonical Gospel and reflects a Muslim polemical-exegetical tradition. Recorded as his, framed.

§4

كما أن أول القرآن بسم الله الرحمن الرحيم.

Just as the beginning of the Qur’ān is "In the name of God, the All-Merciful, the Ever-Merciful."

§5

فأخذ هذا الكلام قومه على ظاهره، فظنوا أن الأب والأم والابن عبارة عن الروح ومريم وعيسى.

So his people took this speech upon its outward [sense], and supposed that the Father, the Mother, and the Son are an expression for the Spirit, Mary, and Jesus.

§6

فحينئذ قالوا: إن الله ثالث ثلاثة، ولم يعلموا أن المراد بالأب هو اسم الله، والأم كنه الذات المعبر عنها بماهية الحقائق، وبالابن الكتاب.

And then they said: God is the third of three, and they did not know that what is intended by the Father is the Name "Allāh," and by the Mother the inmost essence (kunh) of the Essence, expressed by the quiddity of

the realities, and by the Son the Book.

GLOSSARY: ASMA, DHAT, UMM-AL-KITAB, QURAN-ONTOLOGICAL

al-Jīlī's idiosyncratic reinterpretation of the Trinity-formula onto his own metaphysics (the Name Allāh / the Essence / absolute existence); recorded in his voice, framed, not a historical claim about Christian doctrine.

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§7

وهو الوجود المطلق لأنه فرع ونتيجة عن ماهية الكنه، قال الله تعالى: «وعنده أم الكتاب».

And it [the Book] is absolute existence, because it is a branch and a result of the quiddity of the inmost essence. God (exalted is He) said: "And with Him is the Mother of the Book" (13:39),

QURʾĀN 13:39: AL-RAʿD 13:39, VERBATIM

GLOSSARY: WUJUD, UMM-AL-KITAB

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§8

إشارة إلى ما ذكر، وقد سبق بيانه في محله، وإليه أشار عيسى بقوله: «ما قلت لهم إلا ما أمرتني به» أن أبلغه إياهم.

[as] a pointing to what was mentioned, and its exposition has [already] preceded in its place. And to it Jesus pointed by his saying: "I said to them only what You commanded

me" (5:117), [namely] that I convey it to them.

QUR'ĀN 5:117: AL-MĀ'IDA 5:117, VERBATIM

§9

وهو هذا الكلام ثم قال: «أن اعبدوا الله ربي وربكم» حتى يعلم أن عيسى عليه السلام لم يقتصر على ظاهر الإنجيل.

And it is this speech [the Trinity-formula]. Then he said: "[that] Worship God, my Lord and your Lord" (5:117): [so] that it be known that Jesus (peace be upon him) did not confine himself to the outward of the Gospel.

QUR'ĀN 5:117: AL-MĀ'IDA 5:117, CONTINUATION

§10

بل زاد في البيان والإيضاح بقوله: «أن اعبدوا الله ربي وربكم» لينتفي ما توهموه أنه هو الرب وأمه والروح.

Rather, he added in declaration and clarification by his saying: "Worship God, my Lord and your Lord," so that what they imagined, that he is the Lord, and his mother, and the Spirit, be negated.

§11

وليحصل بذلك البراءة لعيسى عند الله لأنه بين لهم فلم يقفوا على ما بين لهم عيسى، بل ذهبوا إلى ما فهموه من كلام الله تعالى.

And so that there be obtained by that the acquittal (barā’a) of Jesus with God; because he made [it] clear to them, but they did not halt at what Jesus made clear to them, but went to what they understood from the speech of God (exalted is He).

§12

فقول عيسى في الجواب: وما قلت لهم إلا ما أمرتني به على سبيل الاعتذار لقومه.

So Jesus's saying in the answer, "I said to them only what You commanded me", is by way of excusing his people.

§13

يعني أنت «يا الله» المرسل إليهم بذلك الكلام الذي أوله بسم الأب والأم والابن.

Meaning: You, O God, are the Sender to them of that speech whose beginning is "in the name of the Father, the Mother, and the Son."

§14

فلما بلغتهم كلامك حملوه على ما ظهر لهم من كلام، فلا تلمهم على ذلك.

So when I conveyed to them Your speech, they bore it upon what appeared to them

of [the] speech; so do not blame them for that.

§15 لأنهم فيه على ما علموه من كلامك.

Because they are, in it, upon what they knew of Your speech.

§16 فكان شركهم عين التوحيد.

So their associationism (shirk) was the very [thing of] declaring [God's] oneness (tawḥīd).

> *A striking, contested universalist line: from the angle of the Christians' sincerity, al-Jīlī reads their apparent shirk as a form of tawḥīd (developed in §17 by the mujtahid-who-errs analogy). Recorded in al-Jīlī's voice, framed, record-not-endorse; mainstream theology classes Trinitarian doctrine as shirk simply. Second-reader pass advisable.*

§17 لأنهم فعلوا ما علموه بالإخبار الإلهي في أنفسهم، فمثلهم كمثل المجتهد الذي اجتهد وأخطأ فله أجر الاجتهاد.

Because they did what they knew, by the divine informing in themselves; so their likeness is the likeness of the diligent jurist (mujtahid) who exerted himself and erred, so he has the reward of the exertion.

§18 فاعتذر عيسى عليه السلام لقومه بذلك الجواب للحق حيث سأله: «أأنت قلت للناس اتخذوني وأمي إلهين من دون الله».

So Jesus (peace be upon him) excused his people by that answer to the Real, where He asked him: "Was it you who said to the people: Take me and my mother as two gods besides God?" (5:116).

QUR'ĀN 5:116: AL-MĀ'IDA 5:116, VERBATIM

§19 ولهذا تطرق إلى أن قال: «إن تغفر لهم فإنك أنت العزيز الحكيم».

And for this he proceeded to say: "If You forgive them, then You are the Mighty, the Wise" (5:118).

QUR'ĀN 5:118: AL-MĀ'IDA 5:118, VERBATIM

§20 ولم يقل في قوله: «إن تعذبهم فإنك شديد العقاب» ولا ما يشابه ذلك، بل ذكر المغفرة طلبا لهم من الحق إياها حكمة منه بأنهم لم يخرجوا عن الحق «عما فهموه من الحق».

And he did not say, in his saying, "If You punish them, then You are severe in punishment," nor what resembles that; rather he mentioned forgiveness, seeking it for them from the Real, [by] a wisdom of his:

[namely] that they did not go out from the truth, [from] what they understood of the truth.

> *The actual verse 5:118 reads 'in tuʿadhdhibhum fa-innahum ʿibāduk' (if You punish them they are Your servants), which al-Jīlī takes up in §25.*

§21

لأن الأنبياء صلوات الله وسلامه عليهم لا يسألون الحق تعالى لأحد بالمغفرة وهم يعلمون أنه يستحق العقوبة.

Because the prophets (the blessings of God and His peace be upon them) do not ask the Real (exalted is He) forgiveness for anyone while they know that he merits punishment.

§22

قال الله تعالى: «وما كان استغفار إبراهيم لأبيه إلا عن موعدة وعدها إياه فلما تبين له أنه عدو الله تبرأ منه».

God (exalted is He) said: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him; so when it became clear to him that he was an enemy of God, he dissociated from him" (9:114).

QUR'ĀN 9:114: AL-TAWBA 9:114, VERBATIM

§23

وهكذا جميع الأنبياء، فكان طلب عيسى لقومه المغفرة عن علم أنه يستحقون ذلك، لأنهم على حق في أنفسهم ولو كانوا في حقيقة الأمر على الباطل.

And thus all the prophets; so Jesus's asking forgiveness for his people was from knowledge that they merit that, because they are upon truth in themselves, even if they were, in the reality of the matter, upon falsehood.

§24

فكونهم على حق في معتقدهم هو الذي يئول إليه أمرهم، ولو كانوا معاقبين على باطلهم الذي عليه حقيقة أمرهم، ولهذا

For their being upon truth in their belief is that to which their affair comes, even if they were punished for their falsehood upon which is the reality of their affair; and for this

§25

قال: وإن تعذبهم ولقد أحسن التلفظ حيث قال بعدها: «فإنهم عبادك» يعني كانوا يعبدونك وليسوا بمعاندين ولا من الذين لا مولى لهم.

he said, "And if You punish them", and he excellently chose the wording, where he said after it: "then they are Your servants" (5:118), meaning: they were

worshipping You, and are not obstinate, nor of those who have no patron (mawlā).

QUR'ĀN 5:118: AL-MĀ'IDA 5:118, VERBATIM

§26

لأن الكافرين لا مولى لهم، لأنهم على الحقيقة محقون.

Because the deniers (al-kāfirūn) have no patron: [whereas these] are, in reality, in the right (muḥiqqūn).

Universalist: al-Jīlī distinguishes the Christians (sincere, 'in the right in reality' by their belief) from the obstinate deniers. Recorded in his voice, framed.

§27

لأن الحق تعالى هو حقيقة عيسى وحقيقة أمه وحقيقة روح القدس، بل حقيقة كل شيء، وهذا معنى قول عيسى عليه السلام:

Because the Real (exalted is He) is the reality of Jesus, the reality of his mother, and the reality of the Holy Spirit: nay, the reality of everything; and this is the meaning of Jesus's saying (peace be upon him):

GLOSSARY: RUH-AL-QUDS, WAHDAT-AL-WUJUD

The waḥdat al-wujūd reading applied to the Trinity-figures (the Real as 'the reality of everything'); contested-Akbarian, recorded and framed,

with the tanzīh of §37-§38 governing.

§28 فإنهم عبادك فشهد لهم عيسى أنهم عباد الله، وناهيك بها من شهادة لهم.

"then they are Your servants", so Jesus testified for them that they are servants of God; and sufficient for you is that as a testimony for them.

§29 ولذلك قال الله تعالى عقيب هذا الكلام: «هذا يوم ينفع الصادقين صدقهم».

And for this God (exalted is He) said, following this speech: "This is a Day on which the truthful shall profit by their truthfulness" (5:119).

QURʾĀN 5:119: AL-MĀʾIDA 5:119, VERBATIM. THE WITNESS MIS-TAGS THIS AS 5:117; CORRECTED TO 5:119.

§30 عند ربهم إشارة لعيسى عليه السلام بإنجاز ما طلب، يعني أنهم لما كانوا صادقين في أنفسهم لتأويلهم كلامي على ما ظهر لهم، ولو كانوا على خلاف ما هو الأمر عليه ينفعهم عند ربهم لا عند غيره.

"With their Lord" [is] a pointing to Jesus (peace be upon him), [signaling] the carrying-out of what he asked: meaning that they, since they were truthful in themselves by their interpreting My speech upon what appeared to them, even

if they were upon the contrary of what the matter is, [that] profits them with their Lord, not with other than Him.

§31

لأن الحكم عليهم بالضلال عندنا ظاهر الأمر عليه في نفسه، ولهذا عوقبوا به.

Because the ruling upon them with misguidance, with us, [is by] the outward of the matter [as] it is in itself; and for this they were punished by it.

§32

ولما كان مآلهم إلى ما هم عليه به مع الله من الحق وهو اعتقادهم في أنفسهم حقيقة ذلك، فصدقهم في ذلك الاعتقاد نفعهم عند ربهم حتى آل حكمهم إلى الرحمة الإلهية.

And since their outcome was to what they are upon, with God, of truth, which is their belief in themselves [of] the reality of that, their truthfulness in that belief profited them with their Lord, until their judgment came to the divine mercy.

> *The universalist resolution: the sincere Christians' judgment 'comes to the divine mercy' (cf. the cessation-of-the-Fire of Bāb 58 and the close of Bāb 63). Recorded in al-Jīlī's voice, framed against the mainstream; second-reader pass advisable.*

§33

فتجلى في أنفسهم بما اعتقدوه في عيسى، فظهر لهم أن معتقدهم كان حقا من هذا الوجه.

So He disclosed Himself in their selves by what they believed of Jesus, so it appeared to them that their belief was true, from this aspect.

GLOSSARY: TAJALLI

§34

فتجلى عليهم من معتقدهم لأنه عند ظن عبده به فكان الإنجيل عبارة عن تجليات أسماء الذات.

So He disclosed Himself to them from [the form of] their belief, because [He is] "at the supposition of My servant of Me" [hadith qudsī]. So the Gospel was an expression for the self-disclosures of the Names of the Essence.

GLOSSARY: TAJALLI, ASMA, DHAT, INJIL

Invokes the hadith qudsī 'I am at My servant's supposition of Me' (anā ʿinda ẓanni ʿabdī bī; Bukhārī 7405 / Muslim 2675, sound).

§35

يعني تجليات الذات في أسمائه ومن التجليات المذكورة تجلية في الواحدية التي ظهر بها على قوم عيسى في عيسى وفي مريم وفي روح القدس فشهدوا الحق في كل

Meaning the self-disclosures of the Essence in His Names; and of the mentioned self-

مظهر من هذه المظاهر، وهم ولو كانوا محقين من حيث هذا التجلي فقد أخطئوا فيه وضلوا.

disclosures is a self-disclosure in the Oneness (al-wāḥidiyya) by which He appeared to the people of Jesus in Jesus, in Mary, and in the Holy Spirit, so they witnessed the Real in every locus of these loci; and they, even if they were in the right from the standpoint of this self-disclosure, yet erred in it and went astray.

GLOSSARY: DHAT, ASMA, WAHIDIYYA, TAJALLI, RUH-AL-QUDS

§36

أما خطؤهم فكونهم ذهبوا فيه إلى حصر ذلك في عيسى ومريم وروح القدس.

As for their error: it is their going, in it, to the confining of that to Jesus, Mary, and the Holy Spirit.

GLOSSARY: RUH-AL-QUDS

§37

وأما ضلالهم فكونهم قالوا بالتجسيم المطلق والتشبيه المقيد في هذه الواحدية.

And as for their misguidance: it is their saying of absolute corporealization (al-tajsîm al-muṭlaq) and restricted

likening (al-tashbīh al-muqayyad) in this Oneness.

GLOSSARY: TASHBIH, WAHIDIYYA

§38

وليس من حكمها ما قالوه على التقييد، فهذا هو محل خطئهم وضلالاتهم فافهم.

And it is not of its ruling, what they said by way of restriction; so this is the place of their error and their misguidances. So understand.

al-Jīlī's diagnosis: the Christians' two faults are (1) confining the disclosure to the three, and (2) corporealization/restricted likening: not the witnessing of the Real in Jesus as such. This is his tanzīh guardrail on the universalist reading.

§39

وليس في الإنجيل إلا ما يقوم به الناموس اللاهوتي في الوجود الناسوتي، وهو مقتضى ظهور الحق في الخلق.

And there is not in the Gospel except what the divine law (al-nāmūs al-lāhūtī) carries out in the human existence (al-wujūd al-nāsūtī), and it is the requisite of the appearing of the Real in the creation.

§40

لكن لما ذهبت النصارى إلى ما ذهبوا إليه من التجسيم والحصر، كان ذلك مخالفا لما هو في الإنجيل، فعلى الحقيقة ما قام بما في الإنجيل إلا المحمديون.

But when the Christians went to what they went to of corporealization and confining, that was contrary to what is in the Gospel; so in reality, none carried out what is in the Gospel except the Muhammadans.

> *The supersessionist-universalist claim (the Muslims, not the Christians, truly fulfill the Gospel); recorded in al-Jīlī's voice, framed against the mainstream.*

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§41

لأن الإنجيل بكماله في آية من آيات القرآن وهو قوله تعالى: «ونفخت فيه من روحي».

Because the Gospel, in its perfection, is in a verse of the verses of the Qur'ān, and it is His saying (exalted is He): "And I breathed into him of My spirit" (15:29).

> QUR'ĀN 15:29: AL-ḤIJR 15:29 (ALSO ṢĀD 38:72), VERBATIM

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§42

وليست روحه غيره، فهذا إخبار الله سبحانه وتعالى بظهوره في آدم ثم أيده بـ «وسنريهم آياتنا في الآفاق وفي أنفسهم حتى يتبين لهم أنه الحق».

And his spirit is not other than Him; so this is the informing of God (glory be His and exalted) of His

appearing in Adam. Then He confirmed it by "We shall show them Our signs in the horizons and in their selves, until it becomes clear to them that He is the Truth" (41:53).

QUR'ĀN 41:53: FUṢṢILAT 41:53, VERBATIM

GLOSSARY: WAHDAT-AL-WUJUD

§43

يعني: أن جميع العالم المعبر عنه بالآفاق وفي أنفسهم هو الحق.

Meaning: that the whole world, expressed by "the horizons," and "in their selves," is the Truth (al-ḥaqq).

GLOSSARY: WAHDAT-AL-WUJUD

An explicit waḥdat al-wujūd reading of 41:53; contested-Akbarian, recorded and framed (the tanzīh of §37-§38 holds).

§44

ثم بين فصرح في قوله في حق محمد صلى الله عليه وسلم: «إن الذين يبايعونك إنما يبايعون الله».

Then He made [it] clear, [and] declared plainly, in His saying concerning Muhammad (God bless him and grant him peace): "'Truly those who pledge allegiance

to you pledge allegiance only to God" (48:10).

QUR'ĀN 48:10: AL-FATḤ 48:10, VERBATIM

§45 وفي قوله: «من يطع الرسول فقد أطاع الله».

And in His saying: "Whoever obeys the Messenger has obeyed God" (4:80).

QUR'ĀN 4:80: AL-NISĀ' 4:80, VERBATIM

§46 فاهتدى قوم محمد صلى الله عليه وسلم بذلك إلى حقيقة الأمر ولهذا لم يحصروا الوجود الحقي في آدم وحده.

So the people of Muhammad (God bless him and grant him peace) were guided by that to the reality of the matter, and for this they did not confine the True existence (al-wujūd al-ḥaqqī) to Adam alone.

§47 لأن الآية ما عينت إلا آدم وحده، ولكن تأدبوا وعلموا أن المراد بآدم كل فرد من أفراد هذا النوع الإنساني وشهدوا الحق في جميع أجزاء الوجود بكماله امتثالا للأمر الإلهي.

Because the verse named only Adam alone, but they comported themselves [well] and knew that what is intended by Adam is every individual of the individuals

of this human kind, and they witnessed the Real in all the parts of existence, in its perfection, in compliance with the divine command.

§48 وهو قوله تعالى: «حتى يتبين لهم أنه الحق».

And it is His saying (exalted is He): "until it becomes clear to them that He is the Truth" (41:53).

QUR'ĀN 41:53: FUṢṢILAT 41:53, THE CLOSING CLAUSE

§49 وكذلك محمد صلى الله عليه وسلم والمسلمون.

And thus Muhammad (God bless him and grant him peace) and the Muslims.

§50 فلو أنزلت مثل هذه الآية في الإنجيل لاهتدى قوم عيسى إلى ذلك، ولا يكون هذا، لأن كل كتاب أنزله الله تعالى لا بد أن يضل به كثيرا، ويهدي به كثيرا.

So were the like of this verse sent down in the Gospel, the people of Jesus would have been guided to that. But this is not [the case], because every book God (exalted is He) sent down: by it many

must go astray, and by it many be guided.

§51 كما أخبر سبحانه وتعالى في القرآن بذلك.

As He (glory be His and exalted) informed in the Qur’ān of that.

§52 ألا ترى إلى علماء الرسوم كيف ضلوا في تأويل هاتين الآيتين فذهبوا فيهما إلى ما ذهبوا إليه.

Do you not see the scholars of the [outward] forms (‘ulamā’ al-rusūm), how they went astray in the interpretation of these two verses, so they went, in the two of them, to what they went to?

§53 ولو كان ما ذهبوا إليه وجها من وجوه الحق. ولكن تحكمت عندهم لها أصول بعدوا بها عن الله وعن معرفته.

And [it is] not that what they went to was an aspect of the aspects of the truth; but principles came to rule over them, by which they grew distant from God and from His knowing.

§54 وقد اهتدى أهل الحقائق بهما إلى معرفة الله تعالى، فعين ما اهتدي به هؤلاء ضل به أولئك.

And the people of the realities (ahl al-ḥaqā’iq) were guided

by the two of them to the knowing of God (exalted is He); so the very [thing] by which these were guided, those went astray by [it].

§55 قال الله تعالى: «يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين».

God (exalted is He) said: "He misguides by it many, and He guides by it many, and He misguides by it none but the transgressors (al-fāsiqîn)" (2:26).

QUR'ĀN 2:26: AL-BAQARA 2:26, VERBATIM

§56 يقال فسقت البيضة إذا فسدت ولم تصلح للتفريخ.

It is said: "the egg went bad (fasaqat)" when it spoiled and was no longer fit for hatching.

§57 فالمراد به هنا قوم فسدت به قوابلهم عن القبول للتجلي الإلهي لما تصور عندهم من أن الله تعالى لا يظهر في خلقه. بل لا يظهر لهم.

So what is intended by it here is a people whose receptivities spoiled, [so] they could not receive the divine self-disclosure, by what was pictured with them, that God

(exalted is He) does not appear in His creation; nay, does not appear to them [at all].

GLOSSARY: TAJALLI

§58

ثم لما وجدوا ما يريد ذلك من الأصول التنزيهية التي حكم فيها بالذات الإلهية وتركوا الأمور العينية أخذوا بالأوصاف الحكمية.

Then, when they found what supports that of the transcendence-principles (al-uṣūl al-tanzīhiyya) in which they ruled by the divine Essence, and abandoned the entified matters, they took to the ruling [conceptual] descriptions.

GLOSSARY: TANZIH, DHAT

§59

ولم يعلموا أن تلك الأوصاف الحكمية هي بعينها على كمالها، لهذا الأمر العيني والوجود الخلقي الحقي.

And they did not know that those ruling descriptions are, in their very [selves], in their perfection, for this entified matter and the created, True existence.

§60

وقد أخبر الحق سبحانه وتعالى عن نفسه بذلك في مواضع من كتابه كما في قوله: «فأينما تولوا فثم وجه الله».

And the Real (glory be His and exalted) informed of Himself by that in [several] places of His book, as in His saying: "So wherever you turn, there is the Face of God" (2:115),

QUR'ĀN 2:115: AL-BAQARA 2:115, VERBATIM

§61

وقوله: «وفي أنفسكم أفلا تبصرون».

and His saying: "And in your selves: do you not see?" (51:21),

QUR'ĀN 51:21: AL-DHĀRIYĀT 51:21, VERBATIM

§62

وقوله: «وما خلقنا السماوات والأرض وما بينهما إلا بالحق».

and His saying: "And We created the heavens and the earth and what is between them only in truth" (15:85),

QUR'ĀN 15:85: AL-ḤIJR 15:85, VERBATIM (THE WITNESS TAGS 'AL-RŪM 30'; AL-RŪM 30:8 READS 'MĀ KHALAQA LLĀHU', A DIFFERENT WORDING; CORRECTED TO AL-ḤIJR 15:85).

§63

وقوله: «وسخر لكم ما في السموات وما في الأرض جميعا منه».

and His saying: "And He subjugated to you what is in the heavens and what is in the earth, all of it, from Him" (45:13),

QUR'ĀN 45:13: AL-JĀTHIYA 45:13, VERBATIM

§64 وقوله عليه الصلاة والسلام: «إن الله سمع العبد وبصره ويده ولسانه».

and his saying (peace be upon him): "God is the hearing of the servant, his sight, his hand, and his tongue."

A paraphrase of the ḥadīth al-nawāfil (Bukhārī 6502); flagged for grading.

§65 وأمثال ذلك إلى ما لا يمكن حصره فافهم.

and the like of that, [up] to what cannot be confined [/enumerated]. So understand.

§66 والله يقول الحق وهو يهدي السبيل.

And God says the truth, and He guides to the way.

Collation. *Two-witness collated as part of the prior-Books cluster (Bāb 36-38, the Torah / Psalms / Gospel). No lossy drop. IMPORTANT: the witness 2 capture appended, AFTER the chapter's closing formula, a modern editorial 'taʿqīb' (postscript): an anachronistic, polemical, antisemitic passage about Paul of Tarsus that is NOT part of al-Jīlī's text. It has been excluded entirely; only the genuine 15th-century chapter (to 'wa-Allāh yaqūl al-ḥaqq wa-huwa yahdī l-sabīl') is rendered. Site-website navigation text above and below also stripped.*

Qur'ān. *Verses verified verbatim. TWO witness mis-verse references corrected: (1) 'hādhā yawmu yanfaʿu l-ṣādiqīn' (§29) is al-Mā'ida 5:119, witness tags 5:117; (2) 'wa-mā khalaqnā l-samāwāti wa-l-arḍa... illā bi-l-ḥaqq' (§62) is verbatim al-Ḥijr 15:85, witness tags 'al-Rūm 30' (al-Rūm 30:8 reads 'mā khalaqa llāhu', a different wording). Other verse references correct: 13:39; 5:116-118; 9:114; 15:29; 41:53; 48:10; 4:80; 2:26; 2:115; 51:21; 45:13.*

⁂

The Gospel, the Trinity reinterpreted, and the sincerity of the Christians

al-Jīlī's chapter on the Gospel is, with Bāb 63, the most cross-tradition-relevant in the book, and it is handled per Hekhal's editorial law. He reads the Gospel "in allusion" as the self-disclosures of the Names of the Essence, and reinterprets the Trinitarian opening he reports (Father / Mother / Son) onto his own metaphysics: the Father the Name "Allāh," the Mother the inmost essence of the Essence, the Son the Book (absolute existence), a reading recorded as his, not as a historical account of Christian doctrine. His treatment of the Christians is notably generous and squarely framed: drawing on the Qur'ānic dialogue of Jesus (al-Mā'ida 5:116-119), he reads them as sincere interpreters who "did what they knew by the divine informing in themselves," like "the jurist who erred and has the reward of his exertion," so that "their shirk was the very tawḥīd" from the angle of their sincerity, and their truthfulness "profited them with their Lord, until their judgment came to the divine mercy" (the cessation-of-the-Fire of Bāb 58). He locates their actual fault with precision, the *confining* of the one disclosure to Jesus, Mary, and the Holy Spirit, and "absolute corporealization and restricted likening", not in their witnessing of God in Jesus as such, holding the tanzīh throughout. He then turns the argument: the Gospel's truth "in its perfection" is the Qur'ānic "I breathed into him of My spirit," and "in reality only the Muhammadans fulfilled what is in the Gospel," because they witnessed the Real in all existence without confining it. These universalist and supersessionist readings, and the waḥdat al-wujūd that underwrites them, are recorded in al-Jīlī's voice and framed against the mainstream; a second-reader pass is required.

al-Insān al-Kāmil, Bāb 39: The Descent of the Real (Nuzūl al-Ḥaqq) · full parallel manuscript

The complete chapter on the Descent of the Real (Nuzūl al-Ḥaqq), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī takes the descent hadith, "God descends, in the last third of every night, to the lowest heaven", one of the most anthropomorphic-seeming reports in the tradition, and reads it on three ascending registers: the descent as the Real's appearing in every atom (the night, the lowest heaven, and the last third as the threefold Kingdom / Dominion / Omnipotence of each thing); as the appearing of the Essence "in the latter parts" of each disclosed Attribute; and, in regard to the Perfect Ones, as the divine tasting that pervades the saint until "the Real is his outward, while He is the Inward."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms, the verified Qur'ān locus, and the flagged hadith, to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب التاسع والثلاثون في نزول الحق جل جلاله إلى سماء الدنيا في الثلث الأخير من كل ليلة

Chapter Thirty-Nine: On the Descent of the Real (mighty is His Majesty) to the lowest heaven in the last third of every night

§2

وقوله صلى الله عليه وسلم: إن الله ينزل في الثلث الأخير من كل ليلة إلى سماء الدنيا فيقول: «هل هل» حديث صحيح مسلم.

And his saying (God bless him and grant him peace): "God descends, in the last third of every night, to the lowest heaven, and says: Is there [any...]? Is there [any...]?": a sound hadith [in] Muslim.

GLOSSARY: NUZUL

The descent hadith (ḥadīth al-nuzūl), sound (Bukhārī 1145 / Muslim 758). A focus of the anthropomorphism debates; al-Jīlī reads it through tanzīh-in-tashbīh (§9). Rendered in his voice, framed.

§3

الحديث يدل بإشارته إلى ظهور الحق سبحانه وتعالى في كل ذرة من ذرات الوجود، فالمراد بالليلة هي الظلمة الخلقية.

The hadith indicates, by its allusion, the appearing of the Real (glory be His and exalted) in every atom of the atoms of existence. So what is

intended by "the night" is the created darkness.

§4

والمراد بسماء الدنيا ظاهر وجود الخلق، وبالثلث الأخير حقيقته، لأن كل شيء من أشياء الوجود مقسم بين ثلاثة أقسام:

And what is intended by "the lowest heaven" is the outward of the existence of creation; and by "the last third," its reality, because everything of the things of existence is divided among three divisions:

§5

قسم ظاهر ويسمى بالملك.

a division [that is] outward, called the Kingdom (al-mulk);

GLOSSARY: MULK-MALAKUT-JABARUT

§6

وقسم باطن ويسمى بالملكوت.

and a division [that is] inward, called the Dominion (al-malakūt);

GLOSSARY: MULK-MALAKUT-JABARUT

§7

والقسم الثالث القسم الجبروت.

and the third division, the division of the Omnipotence (al-jabarūt).

GLOSSARY: MULK-MALAKUT-JABARUT

§8

هو المنزه عن القسم الملكي والملكوتي فهو الإلهي المعبر عنه القسم الجبروتي بالثلث الأخير بلسان الإشارة في هذا الحديث.

It is [the division] transcendent above the Kingdom-division and the Dominion-division; so it is the divine [division], expressed, the Omnipotence-division, as "the last third," by the tongue of allusion, in this hadith.

GLOSSARY: MULK-MALAKUT-JABARUT, TANZIH

§9

ولا انقسام لأن الشيء الواحد إذا اعتبرت عدم انقسامه لا بد أن تتعقل له ظاهرا وهو صورته، وباطنا وهو نفسه، ولا بد أن يكون له حقيقة يقوم بها، فظهرت الإشارة بالثلث الأخير، فتنزل الحق هو ظهوره بتنزيهه في نفس التشبيه الخلقي.

And there is no [real] division, for the single thing, if you consider its non-division, you must [still] conceive for it an outward, which is its form, and an inward, which is its self; and

it must have a reality by which it subsists. So the allusion by "the last third" appeared; and the descent of the Real is His appearing by His transcendence (tanzīh) in the very created likening (tashbīh).

GLOSSARY: TANZIH, TASHBIH

al-Jīlī's own guardrail: the descent is no spatial motion but 'His appearing by His transcendence in the very created likening', the tanzīh that governs the reading of the anthropomorphic hadith.

§10

ولهذا الحديث اعتبار آخر بإشارة أخرى أعلى من هذه الإشارة الأولى.

And this hadith has another consideration, by another allusion, higher than this first allusion.

§11

وذلك أن تعلم أن المراد بالثلث الأخير هو الصفة الإلهية التي تجلى بها على عبده.

And that is that you know that what is intended by "the last third" is the divine Attribute by which He discloses Himself to His servant.

GLOSSARY: SIFAT, TAJALLI

§12

فحقيقة ظهور الذات إنما هو في أواخر تلك الصفة لا في مبدئها ولا في أوسطها، وهذا أمر ذوقي لا يعرف إلا بالكشف.

So the reality of the appearing of the Essence is only in the latter [parts] of that Attribute: not in its beginning nor in its middle; and this is a tasting-matter, known only by unveiling (kashf).

GLOSSARY: DHAT, SIFAT, KASHF

§13

أعني ظهور الذات في أواخر ظهور الصفة، ولا انتهاء الشيء من الصفات، وهذا الانتهاء هو حكم الذات.

I mean the appearing of the Essence in the latter [parts] of the appearing of the Attribute, and [in] the ending of the thing's [coming-forth] from the Attributes; and this ending is the ruling of the Essence.

GLOSSARY: DHAT, SIFAT

§14

فظهرت الذات في الثلث الأخير ليلة الصفات.

So the Essence appeared in the last third of the night of the Attributes.

GLOSSARY: DHAT, SIFAT

§15

وقوله: «إلى السماء الدنيا» يعني إلى صفاته التي عرفه بها خلقه في الأسماء وهم الدنيا، لأن له الصفات العلا، وهم لهم العبودية، فهي الدنيا من الدناءة، وأسماؤه هي سماؤه الدنيا التي قامت بها عبوديتهم.

And His saying "to the lowest heaven" means: to His Attributes by which His creation knew Him among the Names, and they are "the lowest" (al-dunyā), because His are the lofty Attributes and theirs is servanthood, so it is "the lowest" (al-dunyā), from lowness (al-danā'a); and His Names are His "lowest heaven" (samā'uhu al-dunyā) by which their servanthood subsisted.

GLOSSARY: SIFAT, ASMA

§16

فالحاصل من هذه الاعتبارات أن الحق سبحانه وتعالى يظهر على عباده في صفاته

So the upshot of these considerations is that the Real

التي عرفوه بها عند تناهي ظهور تلك الصفات.

(glory be His and exalted) appears to His servants in His Attributes by which they knew Him, at the ending of the appearing of those Attributes.

GLOSSARY: SIFAT

§17

يعني أنهم قبل كمال ظهور تلك الصفة معها لا معه، فإذا أخذت في تناهي الظهور كانوا مع ذاته لا مع صفاته فافهم.

Meaning that, before the completion of the appearing of that Attribute, they are with it, not with Him; so when it takes to the ending of [its] appearing, they are with His Essence, not with His Attributes. So understand.

GLOSSARY: DHAT, SIFAT

§18

ولهذا الحديث إشارة أخرى بطريق السر وهي في حق الكمل، وذلك إذا علمت أن المراد بالليلة الذات الإلهية، وبالثلث الأخير كمال المعرفة الجائزة للذات.

And this hadith has another allusion, by way of the secret, and it is in regard to the Perfect Ones (al-kummal). And that is when you know

that what is intended by "the night" is the divine Essence, and by "the last third" the perfection of the knowing of the Essence that is permissible.

GLOSSARY: INSAN-AL-KAMIL, DHAT

§19 لأن للحق تعالى معرفتين:

Because the Real (exalted is He) has two [kinds of] knowing:

§20 معرفة يجوز أن يدرك كمالها.

a knowing whose perfection may be apprehended,

§21 ومعرفة لا يجوز أن يدرك كمالها.

and a knowing whose perfection may not be apprehended.

§22 وقولي إن كمال المعرفة الجائزة هو المراد بالثلث الأخير، لأن للولي ثلاث معارف بالله:

And my saying that the perfection of the permissible knowing is what is intended by "the last third" [is] because

the saint (walî) has three knowings of God:

§23

المعرفة الأولى هي:

The first knowing is:

§24

«من عرف نفسه فقد عرف ربه» وقد سبق بيانه فيما مضى.

"whoever knows himself knows his Lord", and its exposition has [already] preceded.

> *A widely-cited Sufi maxim, attributed to the Prophet but graded weak / not established as a hadith; flagged.*

§25

والمعرفة الثانية معرفة الألوهية وهي تعرف الذات جمالها من الصفات، وهذه المعرفة بعد معرفة الرب المقيدة بمعرفة النفس.

And the second knowing is the knowing of Divinity, and it is that the Essence knows its beauty from the Attributes; and this knowing is after the knowing of the Lord [that is] restricted by the knowing of the self.

> GLOSSARY: DHAT, SIFAT

§26

والمعرفة الثالثة هو الذوق الإلهي الذي يسري في وجود العبد فينزل بها في حقه من غيبه إلى شهادته.

And the third knowing is the divine tasting (al-dhawq al-ilāhī) that pervades the existence of the servant; so He descends by it, in [the servant's] regard, from His unseen to His witnessed [domain].

§27

يعني تظهر آثار الربوبية في جسده فيكون يده لها القدرة، ولسانه له التكوين، ورجله له الخطوة، وعينه لا يحجب عنها شيء، وسمعه يصغي به إلى كل متكلم في الوجود.

Meaning: the traces of Lordship appear in his body, so his hand has [the divine] power, his tongue has [the divine] bringing-into-being, his foot has the [divine] step, his eye, nothing is veiled from it, and his ear, by it he gives ear to every speaker in existence.

GLOSSARY: QUDRA

§28

وإلى هذا المعنى أشار عليه الصلاة والسلام بقوله: «حتى أكون سمعه الذي يسمع به، وبصره الذي يبصر به» الحديث، فيكون الحق ظاهره وهو الباطن.

And to this meaning he (peace be upon him) pointed by his saying: "until I am the

hearing by which he hears, and the sight by which he sees": the hadith. So the Real is his outward, while He is the Inward.

> *The ḥadīth al-nawāfil (Bukhārī 6502), sound; flagged for grading.*

§29 فالحاصل من هذا الكلام:

So the upshot of this discourse is:

§30 أن المراد بنزول الرب ظهور آثاره وصفاته التي هي من مقتضيات الربوبية، والمراد بسماء الدنيا ظاهر جسم الولي.

that what is intended by "the descent of the Lord" is the appearing of His traces and Attributes which are of the requisites of Lordship; and what is intended by "the lowest heaven" is the outward of the body of the saint.

> GLOSSARY: NUZUL, SIFAT

§31 والثلث الأخير المعرفة الذوقية الإلهية السارية في وجود العبد التي بها يصح محقه وبها يتم سحقه، فيتحقق حقه.

And "the last third" is the tasting, divine knowing that pervades the existence of the

servant: by which his effacement (maḥq) is made valid and by which his crushing (saḥq) is completed, so that his [true] right is realized.

§32 والمراد بقوله: «في كل ليلة» من كل ظهور ذاتي في كل ولي إلهي فافهم.

And what is intended by His saying "in every night" is: of every essential appearing in every divine saint. So understand.

GLOSSARY: DHAT

§33 ولا تخرج العبارة في الحديث بما أشرنا إليه عن ظاهر مفهوم الحديث بل تحقق بما نبهناك عليه.

And the expression in the hadith does not depart, by what we have pointed to, from the outward sense of the hadith; rather, realize what we have alerted you to.

§34 ولا تترك أيضا ظاهر مفهوم الحديث، فإن كلامه صلى الله عليه وسلم يحتوي على أسرار لا تتناهى، ولكلامه ظاهر وباطن، ولكل باطن ظاهر، ولكل ظاهر باطن إلى سبعة بطون.

And do not leave the outward sense of the hadith either, for his speech (God bless him

and grant him peace) contains secrets without end; and his speech has an outward and an inward, and every inward has an outward, and every outward an inward, to seven inner [depths].

§35

كما قال صلى الله عليه وسلم: إن للقرآن سبعة بطون وكلامه شعبة من كلام الله تعالى، لأنه لا ينطق عن الهوى: «إن هو إلا وحي يوحى»، وشرف وعظم، ومجد وكرم.

As he (God bless him and grant him peace) said: "The Qur'ān has seven inner meanings"; and his speech is a branch of the speech of God (exalted is He), because "he does not speak from caprice: it is naught but a revelation revealed" (53:3-4), and [he is] ennobled and magnified, glorified and honored.

QUR'ĀN 53:3: AL-NAJM 53:3-4, VERBATIM

GLOSSARY: QURAN-ONTOLOGICAL

The 'seven inner meanings (buṭūn) of the Qur'ān' is a widely-circulated saying of contested grade (often traced to Ibn Mas'ūd as a statement, not a marfūʿ ḥadīth); flagged.

Collation. *Two-witness collated as part of the descent/Fātiḥa cluster (Bāb 39-40). No lossy drop. The witness 2 capture carried the site's navigation text above the text; only the genuine chapter is rendered.*

Qur'ān. *One locus, verified verbatim: al-Najm 53:3-4 (he does not speak from caprice; it is naught but a revelation revealed). The chapter expounds the descent hadith (ḥadīth al-nuzūl, Bukhārī 1145 / Muslim 758, sound) and cites the ḥadīth al-nawāfil (Bukhārī 6502, sound); two sayings ('whoever knows himself knows his Lord'; 'the Qur'ān has seven inner meanings') are flagged as contested/non-canonical.*

⁂

The descent, read three ways

The descent hadith ("God descends in the last third of every night to the lowest heaven") is sound (Bukhārī 1145 / Muslim 758) and a perennial flashpoint of the anthropomorphism debates, its "descent" cannot be a movement in place for the One transcendent above place. al-Jīlī supplies the guardrail himself: "the descent of the Real is His appearing by His transcendence (tanzīh) in the very created likening (tashbīh)." On this footing he reads the report on three registers. First (cosmological):

"night" is the created darkness, "lowest heaven" the outward of creation, and "last third" the inmost reality, the threefold division of every thing into Kingdom (mulk), Dominion (malakūt), and Omnipotence (jabarūt), the descent being the Real's appearing in every atom. Second (theophanic): the Essence appears "in the latter parts" of each disclosed Attribute, so the servant who was "with the Attribute" comes to be "with His Essence." Third (the secret, of the Perfect Ones): the descent is the "divine tasting" that pervades the saint, "his hand has the divine power, his tongue the bringing-into-being", glossed by the ḥadīth al-nawāfil ("until I am the hearing by which he hears"), so that "the Real is his outward, while He is the Inward." al-Jīlī insists the inner readings do not cancel the outward sense: "do not leave the outward of the hadith." The anthropomorphic report and the saint-as-locus reading are recorded in his voice, with the tanzīh he himself insists on, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 40: The Opening of the Book (Fātiḥat al-Kitāb) · full parallel manuscript

The complete chapter on the Opening of the Book (Fātiḥat al-Kitāb), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī gives an esoteric, clause-by-clause reading of al-Fātiḥa: the "seven oft-repeated" are the seven self-attributes (Life, Knowledge, Will, Power, Hearing, Sight, Speech); the hadith that "God divided the Opening between His servant and Himself" becomes the division of existence into outward (creation) and inward (the Real); "praise be to God" is God's praise of Himself; "You we worship, and You we ask for aid" becomes the Real worshipping Himself through the creatures; and the closing "those who go astray" is re-read, strikingly, not as the wrath-deserving but as the blessed who attain the Garden yet not the supreme disclosure of the Essence.

Editorial note. The chapter is rendered per Hekhal's editorial law for contested-Akbarian content. al-Jīlī's waḥdat al-wujūd readings ("the worshipper is the very Worshipped," the Real "worshipping Himself by them") and his gentle universalist re-grading of the Fātiḥa's final clause are recorded faithfully in his voice, flagged, and framed against the mainstream; a second-reader pass is advisable. His own tanzīh, developed across the corpus, governs the identifications. The full prayer-tafsīr he refers to his Basmala commentary (al-Kahf wa-l-Raqīm).

الباب الموفي أربعين في فاتحة الكتاب

Chapter Forty: On the Opening of the Book (Fātiḥat al-Kitāb)

§2

اعلم أن فاتحة الكتاب هي السبع المثاني، وهي السبع صفات النفسية التي هي الحياة والعلم والإرادة والقدرة والسمع والبصر والكلام.

Know that the Opening of the Book is the seven oft-repeated (al-sabʿ al-mathānî), and they are the seven self-attributes (al-ṣifāt al-nafsiyya), which are: Life, Knowledge, Will, Power, Hearing, Sight, and Speech.

GLOSSARY: QURAN-ONTOLOGICAL, SIFAT

§3

وقال صلى الله عليه وسلم: «إن الله قد قسم الفاتحة بين عبده وبينه» حديث الترمذي.

And he (God bless him and grant him peace) said: "God has divided the Opening (al-Fātiḥa) between His servant

and Himself": a hadith [in] al-Tirmidhī.

> *The hadith qudsī of the division of the Fātiḥa (Muslim 395, also Tirmidhī); sound, flagged for grading.*

§4

إشارة إلى أن الوجود منقسم بين الخلق والحق.

[as] a pointing to [the fact] that existence is divided between the creation and the Real.

> GLOSSARY: WUJUD

§5

فالإنسان الذي هو الخلق باعتبار ظاهره هو الحق باعتبار باطنه.

So the human, who is the creation by the consideration of his outward, is the Real by the consideration of his inward.

§6

فالوجود منقسم بين باطن وظاهر.

So existence is divided between an inward and an outward.

> GLOSSARY: WUJUD

§7

ألا ترى أن الصفات النفسية إنما هي نفسها وعينها صفات محمد صلى الله عليه وسلم وكما يقال في الحق إنه حي عالم، يقال في محمد إنه حي عالم، إلى جميع الصفات، فهذه هي انقسام الفاتحة بين الحق تعالى وبين عباده.

Do you not see that the self-attributes are themselves and their very [selves] the attributes of Muhammad (God bless him and grant him peace)? And just as it is said of the Real that He is living, knowing, so it is said of Muhammad that he is living, knowing: [down] to all the attributes; so this is the division of the Opening between the Real (exalted is He) and His servants.

GLOSSARY: SIFAT, HAQIQA-MUHAMMADIYYA

§8

فالفاتحة بما دلت عليه إشارة إلى هذا الهيكل الإنساني الذي فتح الله به أقفال الوجود وانقسامها بين العبد وربه إشارة إلى أن الإنسان ولو كان خلقة فالحق حقيقته.

So the Opening, by what it indicated, is a pointing to this human frame by which God opened the locks of existence; and its division between the servant and his Lord is a pointing to [the fact] that the human, even if he be a

creature, the Real is his reality.

GLOSSARY: WUJUD

§9

فكما أنه حاوي الأوصاف العبودية كذلك هو حاوي لأوصاف الربوبية.

So just as he is the container of the servitude-descriptions, likewise he is the container of the lordship-descriptions.

§10

لأن الله حقيقته وهو المراد محمد صلى الله عليه وسلم، ولا ثم غيره فهو المعتبر في المرتبتين وهو الموجود في المملكتين، فهو الحق وهو الخلق.

Because God is his reality, and he is the one intended [by] Muhammad (God bless him and grant him peace), and there is then no other than him; so he is the one regarded in the two ranks, and he is the existent in the two kingdoms; so he is the Real and he is the creation.

GLOSSARY: HAQIQA-MUHAMMADIYYA

A strong identification of the Muhammadan Reality with the Real ('he is the Real and he is the creation'); contested-Akbarian, recorded and framed, governed by the tanzīh elsewhere in the corpus.

§11

ألا ترى إلى سورة الفاتحة كيف قسمها الله تعالى بين ثناء على الله وبين دعاء للعبد.

Do you not see the Sūra of the Opening, how God (exalted is He) divided it between praise of God and supplication for the servant?

§12

فالعبد ينقسم بين كمالات إلهية حكمية غيبية وجودية، وبين نقائص خلقية غيبية شهودية، فهو فاتحة الكتاب، وهو السبع المثاني.

So the servant is divided between divine, ruling, unseen, existential perfections, and created, unseen, witnessed deficiencies; so he is the Opening of the Book, and he is the seven oft-repeated.

GLOSSARY: QURAN-ONTOLOGICAL

§13

وفي هذه السورة من الأسرار ما لا تسعه الأوراق، بل مما لا يسعنا إذاعتها.

And in this sūra are, of secrets, what the pages do not hold: nay, of what we cannot broadcast.

§14

ولا بد أن نتكلم على ظاهر السورة بطريق التعبير تبركا بكلام الله تعالى.

And we must speak upon the outward of the sūra by way of expression, [seeking] blessing

by the speech of God (exalted is He).

§15 قال الله تعالى: «بسم الله الرحمن الرحيم».

God (exalted is He) said: "In the name of God, the All-Merciful, the Ever-Merciful" (1:1).

QUR'ĀN 1:1: AL-FĀTIḤA 1:1, VERBATIM

§16 فقد وضعنا للبسملة كتابة سميناه بـ الكهف والرقيم في شرح بسم الله الرحمن الرحيم فمن أراد شرح البسملة فليطالع فيه.

And we have composed for the Basmala a writing we named al-Kahf wa-l-Raqîm fī sharḥ Bismillāh al-Raḥmān al-Raḥîm; so whoever wishes the exposition of the Basmala, let him peruse it.

al-Jīlī's own Basmala commentary (also cited in Bāb 33 and 44).

§17 ونتكلم في الكتاب هذا على شيء منه بطريق الإشارة وهذا موضعه.

And we speak, in this book, upon a thing of it by way of allusion; and this is its place.

§18

قالت علماء العربية: الباء في البسملة للاستعانة، معناه بسم الله أفعل كذا، وترك ذكر الفعل ليعم كل شيء، وتقدير الفعل بلسان الإشارة بسم الله يعرف الله بأنه لا سبيل إلى معرفته إلا بعد تجلي هذا الاسم عليك.

The scholars of Arabic said: the bā’ in the Basmala is for seeking-aid; its meaning is "by the name of God I do such-and-such," and the mention of the verb was left [unstated] so that it might encompass everything. And the estimating of the verb, by the tongue of allusion: "by the name of God": God makes [it] known that there is no way to His knowing except after the self-disclosure of this Name upon you.

GLOSSARY: TAJALLI, ASMA

§19

لأنه وضع مرآة للكلمات تشاهد فيها وجهك، فلا سبيل إلى مشاهدة وجهك إلا في المرآة فافهم ما أشرنا إليه.

Because He set a mirror for the words, [in which] you witness your face; so there is no way to the witnessing of your face except in the mirror. So understand what we have pointed to.

GLOSSARY: MUSHAHADA

§20

لأن مرآتك مركب بحر الحقيقة «باسم الله مجراها ومرساها» لا باسم غيره.

Because your mirror is the vessel of the sea of the Reality: "in the name of God [is] its course and its mooring" (11:41): not in the name of other than Him.

QUR'ĀN 11:41: HŪD 11:41, VERBATIM

§21

فإذا ركب ملاح القلب سفينة الاسم في بحر التوحيد وهب ريح الرحمانية في جو: «إني لأجد نفس الرحمن من جانب اليمن» الحديث.

So when the sailor of the heart embarks the ship of the Name upon the sea of [declaring God's] oneness, and the wind of All-Mercifulness blows in the air of "Truly I find the breath of the All-Merciful from the direction of Yemen": the hadith --

GLOSSARY: QALB, TAWHID

The 'breath of the All-Merciful from Yemen' hadith (also in Bāb 41); variously graded, flagged.

§22

يعني النفس وصل بهداية رحمة الاسم الرحمن إلى ساحل الذات.

meaning: the breath [/self] arrived, by the guidance of the mercy of the Name "the All-Merciful," to the shore of the Essence.

GLOSSARY: DHAT

§23

فتنزه في أسمائه والصفات، فاستفتح فاتحة الوجود وتحقق العابد أنه عين المعبود.

So it became pure in His Names and Attributes, and

unlocked the Opening of existence, and the worshipper realized that he is the very Worshipped.

GLOSSARY: ASMA, SIFAT, WAHDAT-AL-WUJUD

A waḥdat al-wujūd statement ('the worshipper is the very Worshipped') at the climax of fanā'; contested-Akbarian, recorded and framed.

§24

فقال: «الحمد لله» أثنى الله على نفسه بما يستحقه.

So he said: "Praise be to God" (1:2): God praised Himself by what He merits.

QUR'ĀN 1:2: AL-FĀTIḤA 1:2, THE OPENING CLAUSE

§25

وثناؤه على نفسه عين ظهوره وتجليه فيما هو له.

And His praise of Himself is the very [act of] His appearing and His self-disclosure in what is His.

GLOSSARY: TAJALLI

§26

والألف واللام إن كانا للشمول الذي اعتبر بمعنى كل المحامد لله، فهو المراد بجميع الصفات المحمودة بالحقية والخلقية، فثناؤه على نفسه بظهوره في المراتب الإلهية والمراتب الخلقية، كما هو عليه الوجود،

And the alif and the lām [the definite article in al-ḥamd], if they be for inclusiveness,

ومذهب أهل السنة في لام الحمد أنه للشمول، وقد سبق بيانه.

regarded by the meaning "all praises are God's", then it is what is intended by all the praised attributes, [both] the True and the created; so His praise of Himself is by His appearing in the divine ranks and the created ranks, as existence is [in fact]. And the school of the People of the Sunna concerning the lām of al-ḥamd is that it is for inclusiveness; and its exposition has [already] preceded.

GLOSSARY: SIFAT

§27 وقالت المعتزلة وبعض علماء السنة:

And the Mu'tazila and some of the scholars of the Sunna said:

§28 إن اللام في الحمد للعهد، ومعناه أن الحمد اللائق بالله الله، فبهذا الاعتبار تكون الإشارة في الحمد ثناءه على نفسه بما تستحقه المكانة الإلهية.

that the lām in al-ḥamd is for the [known] covenant [specific reference], and its

meaning is that the praise befitting God is God's; so by this consideration, the allusion in al-ḥamd is His praise of Himself by what the divine place-rank merits.

§29

فمقام الحمد أعلى المقامات ولهذا كان لواء محمد صلى الله عليه وسلم لواء الحمد، لأنه أثنى على ذاته سبحانه وتعالى ما تستحقه المكانة الإلهية.

So the station of praise (maqām al-ḥamd) is the highest of the stations; and for this the banner of Muhammad (God bless him and grant him peace) was the Banner of Praise (liwāʾ al-ḥamd), because he praised His Essence (glory be His and exalted) [by] what the divine place-rank merits.

GLOSSARY: MAQAM, HAQIQA-MUHAMMADIYYA

§30

وظهر في المراتب الحقية والمراتب الخلقية كما هو عليه الوجود.

And he appeared in the True ranks and the created ranks, as existence is [in fact].

§31

واختص الاسم الله بالحمد، لأن الألوهية هي الشاملة لجميع معاني الوجود ومراتبه، والاسم الله هو المعطى لكل ذي حق من حقائق الوجود حقه، وليس هذا المعنى لغير هذا الاسم.

And the Name "Allāh" was singled out with the praise, because Divinity is what is inclusive of all the meanings of existence and its ranks, and the Name "Allāh" is the giver, to every possessor of a right of the realities of existence, his right; and this meaning is not for other than this Name.

GLOSSARY: ASMA, WUJUD

§32

وقد سبق بيانه في باب الألوهية فاختص هذا الاسم بالحمد، ثم نعت الاسم الله الذي قلنا إنه حقيقة الإنسان بأنه «رب العالمين» أي صاحب العوالم ومنشئها والكائن فيها ومظهرها.

And its exposition has [already] preceded in the chapter on Divinity. So this Name was singled out with the praise. Then He described the Name "Allāh", which we said is the reality of the human, as "the Lord of the worlds" (1:2), that is, the Owner of the worlds, their Originator, the Subsisting-

One in them, and their Manifester.

QUR'ĀN 1:2: AL-FĀTIḤA 1:2, 'RABB AL-ʿĀLAMĪN'

GLOSSARY: ASMA

§33 فما في العوالم الإلهية ولا في العوالم العبدية أحد غيره، فهو الظاهر وهو الباطن، وهو المراد بالرحمن والرحيم.

So there is not, in the divine worlds nor in the servile worlds, anyone other than Him; so He is the Outward and He is the Inward, and He is what is intended by the All-Merciful and the Ever-Merciful.

GLOSSARY: ASMA

§34 وقد سبق تفسير الاسم الرب والاسم الرحمن في أول الكتاب فليطالع هناك.

And the interpretation of the Name "the Lord" and the Name "the All-Merciful" has [already] preceded at the beginning of the book; so let it be perused there.

GLOSSARY: ASMA

§35

واعلم أن الرحيم أخص من اسمه الرحمن، والرحمن أعم منه.

And know that the Ever-Merciful (al-Raḥīm) is more particular than His Name the All-Merciful (al-Raḥmān), and the All-Merciful is more general than it.

GLOSSARY: ASMA

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§36

فالرحمة التي وسعت كل شيء هي فيض اسمه الرحمن، والرحمة المكتوبة للذين يتقون ويؤتون الزكاة هي من فيض اسمه الرحيم.

So the mercy that "encompasses everything" is of the effusion of His Name the All-Merciful, and the mercy "written for those who are godfearing and give the alms" is of the effusion of His Name the Ever-Merciful.

GLOSSARY: FAYD, ASMA

Alludes to al-Aʿrāf 7:156 ('My mercy encompasses everything... I shall write it for those who are godfearing and give the zakāt').

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§37

والأصل في ذلك أن رحمة الاسم الرحمن قد يشوبها نقمة كتأديب الولد مثلا بالضرب رحمة به، وكشرب الدواء الكريه الطعم فإنه وإن كان رحمة فقد مازجته نقمة.

And the root in that is that the mercy of the Name the All-Merciful may be mingled

with vengeance: like the disciplining of the child, for example, by striking, [as] mercy to him; and like the drinking of the medicine of disagreeable taste, for it, even though it be mercy, [yet] vengeance has mingled with it.

GLOSSARY: ASMA

§38

والرحمن يعم كل رحمة كانت وكيف كانت سواء مازجتها نقمة أم لم تمازجها، بخلاف اسمه الرحيم فإنه يختص بكل رحمة محضة لا يشوبها نقمة، ولهذا كان ظهور اسمه الرحيم في الآخرة أشد لأن نعيم الجنة لا يمازجه كدر النقمة، فهو من محض اسمه الرحيم.

And the All-Merciful encompasses every mercy, whatever it was and however it was, whether vengeance mingled with it or did not, unlike His Name the Ever-Merciful, for it is particular to every pure mercy unmixed with vengeance; and for this the appearing of His Name the Ever-Merciful in the Hereafter is more intense, because the bliss of the Garden is unmixed with the

turbidity of vengeance, so it is of the pure [substance] of His Name the Ever-Merciful.

GLOSSARY: ASMA

§39

ألا ترى إليه صلى الله عليه وسلم لما كره أن تكون أمته بالنار في قوله: «شفاء أمتي في ثلاث في آية من كتاب الله، أو لعقة من عسل، أو كية من نار، ولا أحب أن تكون أمتي بالنار»

Do you not see him (God bless him and grant him peace), when he disliked that his community be in the Fire, in his saying: "The cure of my community is in three: in a verse of the Book of God, or a lick of honey, or a cauterization by fire, and I do not love that my community be [touched] by fire"?

Hadith on the threefold cure (cf. Bukhārī 5680-5681); flagged for grading.

§40

كيف سماه الحق بالرحيم فقال: «عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم».

How the Real named him the Ever-Merciful (al-Raḥīm), so He said: "Grievous to him is what afflicts you, solicitous

for you; toward the believers kind, ever-merciful" (9:128).

QUR'ĀN 9:128: AL-TAWBA 9:128, VERBATIM

§41 لأن رحمته ما مازجها كدر النقمة وكان رحمة للعالمين.

Because his mercy: the turbidity of vengeance did not mingle with it, and he was a mercy to the worlds.

§42 ثم وصف الحقيقة المحمدية التي هي عين ذات كل فرد من أفراد الإنسان المنعوت أولا

Then He described the Muhammadan Reality (al-ḥaqīqa al-muḥammadiyya), which is the very essence of every individual of the individuals of the human [previously] described,

GLOSSARY: HAQIQA-MUHAMMADIYYA

§43 فقال: «ملك يوم الدين» الملك الحاكم الشديد القوة، واليوم هنا هو التجلي الإلهي أحد أيام الله، والدين من الإدانة.

so He said: "Owner of the Day of Judgment" (1:4): the King, the Ruler, the Intense of strength; and "the Day" here is the divine self-

disclosure, one of the days of God; and "the Judgment" (al-dīn) is from requital (al-idāna).

QUR'ĀN 1:4: AL-FĀTIḤA 1:4, VERBATIM | GLOSSARY: TAJALLI

§44

فيوم الدين عبارة عن تجلي رباني تدين له الموجودات فيتصرف فيها كيف يشاء فهو ملكها، وورد ومالك يوم الدين يعني صاحب العالم الباطني المعبر عن ذلك العالم بالقيامة والساعة، وذلك يعني صورة المحسوسات ومحل روحانية الموجودات فافهم.

So the Day of Judgment is an expression for a Lordly self-disclosure to which the existents submit, so [the King] disposes in them however He wishes, so He is their King. And [the reading] "Owner (mālik) of the Day of Judgment" has [also] come [transmitted], meaning the Owner of the inward world, that world expressed by the Resurrection and the Hour; and that means the form of the sensibles and the place of the spirituality of the existents. So understand.

GLOSSARY: TAJALLI

§45

ثم خاطب نفسه بنفسه فقال: «إياك نعبد» أي لا غيرك.

Then He addressed Himself by Himself, so He said: "You [alone] we worship" (1:5), that is, none other than You.

QUR'ĀN 1:5: AL-FĀTIḤA 1:5, OPENING CLAUSE

§46

قال الشاعر يخاطب نفسه:

The poet said, addressing himself:

§47

طحا بك قلب ..... في الحسان طروب

"A heart bore you off [ṭaḥā bika] ... rapturous among the beauties" --

The opening of ʿAlqama b. ʿAbada's famous ode; cited to illustrate the rhetorical iltifāt (a speaker addressing himself in the second person).

§48

وهذا المعنى يسمى بالالتفات لأنه انتقل من مكان التكلم، إذ محله أن يقال: طحا بي قلب، إلى مقام الخطاب، فقال طحا بك: أقام نفسه مقام المخاطب.

And this meaning is called iltifāt (turning [of address]), because he moved from the place of the first-person speech, its place being that it be said "a heart bore me off",

to the station of address; so he said "bore you off": he set himself in the station of the addressed.

§49 فقال تعالى: «إياك نعبد» يخاطب نفسه.

So He (exalted is He) said: "You we worship": addressing Himself.

QUR'ĀN 1:5: AL-FĀTIḤA 1:5

§50 يعني هو العابد نفسه بمظاهر المخلوقات.

Meaning: He is the Worshipper of Himself by the loci of manifestation of the creatures.

GLOSSARY: WAHDAT-AL-WUJUD

The waḥdat al-wujūd reading of 'You we worship': the Real worshipping Himself through the creatures; contested-Akbarian, recorded and framed.

§51 إذ هو الفاعل بهم ومحركهم ومسكنهم، فعبادتهم له عبادته لنفسه.

Since He is the Agent in them, their Mover, and their Stiller, so their worship of Him is His worship of Himself.

§52 ولأن إيجاده إياهم إنما هو لإعطاء أسمائه وأوصافه حقها.

And because His bringing them into being is only for the giving of His Names and His descriptions their right.

GLOSSARY: ASMA

§53 فما عبد إلا نفسه بهم.

So He worshipped only Himself by them.

§54 ثم قال يخاطب حقه بلسان الخلق «وإياك نستعين».

Then He said, addressing His Real [side] by the tongue of the creation: "And You [alone] we ask for aid" (1:5).

QUR'ĀN 1:5: AL-FĀTIḤA 1:5, CLOSING CLAUSE

§55 لأنه المراد بالخلق والحق، فيخاطب نفسه إن شاء بكلام الحق ويسمعه بسمع الخلق،

Because He is the one intended by the creation and

ويخاطب نفسه إن شاء بكلام الخلق ويسمعه بسمع الحق.

the Real; so He addresses Himself, if He wishes, by the speech of the Real, and makes it heard by the hearing of the creation; and addresses Himself, if He wishes, by the speech of the creation, and makes it heard by the hearing of the Real.

§56

ولما أعلم أنه العابد نفسه بهم نبهنا على شهود ذلك فينا.

And since He made known that He is the Worshipper of Himself by them, He alerted us to the witnessing of that in us.

GLOSSARY: MUSHAHADA

§57

فقال: «إياك نستعين» لنبرأ من الحول والقوة والقدرة، بصرف جميع ذلك إليه سبحانه وتعالى.

So He said: "You we ask for aid", that we may be acquitted of [our own] might, strength, and power, by the turning of all that to Him (glory be His and exalted).

§58 ونلاحظ ذلك منا وفينا، ولا نغفل عنه لنرتقي من ذلك إلى معرفة واحديته، فنحظى بتجلياته ويسعد منا من سبق له السعد.

And [that] we observe that [as coming] from us and in us, and not be heedless of it, that we may ascend from that to the knowing of His Oneness (wāḥidiyya); so we win His self-disclosures, and whoever of us [for whom] felicity preceded becomes felicitous.

GLOSSARY: WAHIDIYYA, TAJALLI

§59 ولهاتين الكلمتين من المعاني ما تضيق هذه الأوراق عن شرحها، فلنكتف بما تكلمنا عليه، إذ قصدنا الاختصار لا التطويل.

And these two words [iyyāka naʿbudu wa-iyyāka nastaʿīn] have, of meanings, what these pages are too narrow to expound; so let us content ourselves with what we have spoken upon, since our aim was brevity, not lengthiness.

§60 ثم قال بلسان الخلق «اهدنا الصراط المستقيم» لأن النصف الأول من بسم الله الرحمن الرحيم إلى ملك يوم الدين كله إخبار بلسان الحق عن نفسه.

Then He said, by the tongue of the creation: "Guide us to the straight path" (1:6),

because the first half of "In the name of God, the All-Merciful, the Ever-Merciful" [up] to "Owner of the Day of Judgment" is, all of it, informing by the tongue of the Real of Himself.

QUR'ĀN 1:6: AL-FĀTIḤA 1:6, VERBATIM | GLOSSARY: SIRAT

§61 والنصف الثاني مخاطبة بلسان الخلق للحق.

And the second half is an addressing, by the tongue of the creation, of the Real.

§62 فالصراط المستقيم هو طريق المشهد الأحدي الذي يتجلى الله به لنفسه، وإليه الإشارة بقوله: «صراط الله».

So the straight path (al-ṣirāṭ al-mustaqīm) is the way of the One witnessing-place (al-mashhad al-aḥadī) by which God discloses Himself to Himself; and to it is the allusion in His saying: "the path of God" (42:53),

QUR'ĀN 42:53: AL-SHŪRĀ 42:53 ('ṢIRĀṬI LLĀH'), VERBATIM. THE WITNESS TAGS 'AL-SHŪRĀ 92', AN IMPOSSIBLE VERSE NUMBER (THE SŪRA HAS ONLY 53 ĀYĀT); CORRECTED TO 42:53.

GLOSSARY: SIRAT, AHADIYYA, TAJALLI

§63

يعني طريقه إلى ظهور تجليه.

meaning His way to the appearing of His self-disclosure.

GLOSSARY: TAJALLI

§64

ثم نعت أهل هذا المقام يعني أهل هذا المشهد الأحدي بعد جمعهم في صراط الله بلسان التفرقة فقال: «صراط الذين أنعمت عليهم» يعني أهل هذا المشهد بوجودك وشهودك.

Then He described the people of this station, meaning the people of this One witnessing-place, after their gathering in the path of God, by the tongue of differentiation, so He said: "the path of those whom You have favored" (1:7), meaning the people of this witnessing-place by Your existence and Your witnessing.

QUR'ĀN 1:7: AL-FĀTIḤA 1:7, OPENING CLAUSE

GLOSSARY: AHADIYYA, MAQAM, FARQ

§65

فتجليت عليهم بنعيم القرب الإلهي «غير المغضوب عليهم» وهم أهل البعد الذين تجلى عليهم بإسم المنتقم.

So You disclosed Yourself to them by the bliss of the divine nearness; "not [of] those upon whom is wrath" (1:7), and they are the people of distance to whom He disclosed Himself by the Name "the Avenger."

QUR'ĀN 1:7: AL-FĀTIḤA 1:7, 'GHAYRI L-MAGHḌŪBI ʿALAYHIM'

GLOSSARY: TAJALLI, ASMA

§66

«ولا الضالين» وهم الذين ضلوا في هدي الحق فما وجدوه ولكنهم ليسوا بمغضوب عليهم، بل رضي الحق عنهم فأسكنهم بجواره لا عنده.

"Nor [of] those who go astray" (1:7), and they are those who went astray in the guidance of the Real, so they did not find Him; but they are not [of] those upon whom is wrath, rather the Real is pleased with them, so He lodged them in His neighborhood, not with Him [in His presence].

QUR'ĀN 1:7: AL-FĀTIḤA 1:7, 'WA-LĀ L-ḌĀLLĪN'

A strikingly soft, universalist reading of 'those who go astray': not the wrath-deserving, but the blessed who only lack the highest disclosure of the Essence: 'lodged in His neighborhood,' pleased-with. Recorded in al-Jīlī's voice, framed against the mainstream (which reads al-ḍāllīn as the misguided, traditionally the Christians); second-reader pass advisable.

§67

وهم الذين يسألهم الله تعالى فيقول لهم: «يا عبادي تمنوا علي».

And they are those whom God (exalted is He) asks, so He says to them: "O My servants, wish [whatever you will] upon Me."

Draws on the Garden-dialogue tradition; flagged for grading.

§68

فيقولون: «ربنا نتمنى رضاك».

So they say: "Our Lord, we wish for Your good-pleasure."

§69

فيقول لهم: «رضاي عنكم أسكنكم بجواري فتمنوا».

So He says to them: "My good-pleasure with you [is that] I have lodged you in My neighborhood; so wish [more]."

§70

فلا يتمنون إلا رضاه، فإنهم لا يعرفونه، فلو عرفوه لتمنوه.

So they wish only His good-pleasure, for they do not know Him; for had they

known Him, they would have wished for Him.

§71

فهم منعمون بنعيم الأكوان في روضات الجنان، الذي لا يتجلى الله عليهم بما هو له فهم ضالون عن الرحمن، بل منعمون بلذات الجنان. فافهم.

So they are blissful by the bliss of the existents in the meadows of the Gardens, [those] upon whom God does not disclose Himself by what is His; so they are "astray" from the All-Merciful, rather [merely] blissful by the pleasures of the Gardens. So understand.

GLOSSARY: TAJALLI

al-Jīlī completes the re-reading: the 'astray' are the people of the Garden who attain its bliss but not the supreme disclosure of the Essence/the All-Merciful: a gnostic re-grading of the Fātiḥa's final clause. Framed.

§72

والله يقول الحق وهو يهدي السبيل.

And God says the truth, and He guides to the way.

Collation. *Two-witness collated as part of the descent/Fātiḥa cluster (Bāb 39-40). No lossy drop. The witness 2 capture carried the site's navigation text above the text; only the genuine chapter is rendered.*

> ***Qur'ān.*** *Verses verified verbatim. WITNESS MIS-verse reference corrected: 'ṣirāṭ Allāh' (§62) is al-Shūrā 42:53, which the witness tags 'al-Shūrā 92': an impossible verse number (al-Shūrā has only 53 āyāt). Other loci correct: the Fātiḥa (1:1, 1:2, 1:4, 1:5, 1:6, 1:7); Hūd 11:41; al-Tawba 9:128.*

⁂

The Opening, read as the structure of the Real and the human

al-Jīlī's tafsīr of al-Fātiḥa is governed by the hadith that "God divided the Opening between His servant and Himself," which he reads as the division of existence into an outward (the creation) and an inward (the Real), "the human, even if he be a creature, the Real is his reality." The "seven oft-repeated" are the seven self-attributes; the human is "the Opening of the Book" because he gathers the divine perfections and the created deficiencies. He then walks the sūra: "Praise be to God" is God's self-praise (His "very appearing and self-disclosure"); "Owner of the Day of Judgment" the Lordly self-disclosure to which all submit; and, most boldly, "You we worship, and You we ask for aid" the Real "worshipping Himself by the loci of manifestation of the creatures" (a waḥdat al-

wujūd reading, with the rhetorical iltifāt of a speaker addressing himself illustrated by a line of ʿAlqama). The "straight path" is "the way of the One witnessing-place by which God discloses Himself to Himself" (Qur'ān 42:53). And the final clause is re-graded with notable gentleness: "those upon whom is wrath" are the people of distance disclosed-to by the Name "the Avenger," but "those who go astray" are not the wrath-deserving at all, they are the blessed of the Garden, "lodged in His neighborhood," with whom "God is pleased," who only lack the supreme disclosure of the Essence, and so are "astray from the All-Merciful" in that gnostic sense alone. These universalist and one-substance readings are recorded in al-Jîlî's voice and framed against the mainstream (which reads al-ḍāllîn as the misguided); a second-reader pass is advisable.

al-Insān al-Kāmil, Bāb 41: The Mount (al-Ṭūr) and the Oaths of Sūrat al-Ṭūr · full parallel manuscript

The complete chapter on the Mount and the oaths of Sūrat al-Ṭūr, rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī opens by calling it "the mainstay of the chapters of this book," and reads the sūra's opening oaths, the Mount, the Inscribed Book in an Unrolled Parchment, the Frequented House, the Raised Roof, the Swollen Sea, as a map of the human: the Mount is the self (where Moses, like the contemplative in his cave, met the self-disclosure, and where his "crumbling" is the annihilation of the self); the Inscribed Book and Unrolled Parchment are the Guarded Tablet and the receptive spirit; the Frequented House is the heart, "the place of the Real"; the Raised Roof is the divine rank within it; the Swollen Sea is the guarded Knowledge "between the Kāf and the Nūn."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms, the verified Qur'ān loci, and the flagged hadith, to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب الحادي والأربعون في الطور وكتاب مسطور في رق منشور والبيت المعمور والسقف المرفوع والبحر المسجور

Chapter Forty-One: On the Mount (al-Ṭūr), the Inscribed Book in an Unrolled Parchment, the Frequented House, the Raised Roof, and the Swollen Sea

§2

اعلم وفقنا الله وإياك أن هذا الباب عمدة أبواب هذا الكتاب.

Know, may God grant us and you success, that this chapter is the mainstay (ʿumda) of the chapters of this book.

§3

فليكن تأملك فيه مع حضورك فيما يقال لك، ولا تكتف بظاهر اللفظ، بل اطلب ما وراء ذلك مما نبهنا عليه من الإشارات وأومأنا إليه بلطف العبارات.

So let your reflection in it be with your presence in what is said to you, and do not content yourself with the outward of the wording, but seek what is beyond that, of what we have alerted [you] to of the allusions and hinted at by the subtlety of the expressions.

§4

واعلم أن جميع هذه المعاني المذكورة في الطور وغيره مما سبق ذكره في الأبواب جميعها ولو كان المعتمد على ظواهرها في قول الشرائع.

And know that all these meanings mentioned in [the chapter on] the Mount and others, of what preceded mention in the chapters, all of them: even if the reliance be upon their outward [senses] in the saying of the [revealed] laws --

§5

فأنت المراد بها في باطن الأمر، فإنيتك هي الحاوية لجميع تلك العبارات وتعدد تلك المعاني التعدد وجوه إنيتك، فاعتبرها جميعها في نفسك، فأنت المسمى بتلك الأسماء. وأنت الموصوف بتلك الصفات.

you are what is intended by them, in the inward of the matter; for your I-ness (innîyya) is what contains all those expressions, and the multiplicity of those meanings is the multiplicity of the aspects of your I-ness; so consider them all in yourself, for you are the one named by those names, and you are the one described by those descriptions.

GLOSSARY: ASMA, SIFAT

§6

واعلم بأن المراد بالطور نفسك.

And know that what is intended by the Mount (al-Ṭūr) is your self (nafs).

GLOSSARY: NAFS

§7

قال الله تعالى: «وناديناه من جانب الطور الأيمن» أي جانب النفس.

God (exalted is He) said: "And We called him from the right side of the Mount" (19:52), that is, the side of the self.

QUR'ĀN 19:52: MARYAM 19:52, VERBATIM

GLOSSARY: NAFS

§8

فعلم أن ثم طورا غير الأيمن وهو الجبل الذي كان موسى يتجلى فيه كما يتجلى أهل الله في الكهوف والمغارات والأودية.

So know that there is, then, a Mount other than the right [one], and it is the mountain in which Moses used to receive self-disclosure, as the people of God receive self-disclosure in the caves, the grottoes, and the valleys.

GLOSSARY: TAJALLI

§9

فالتجلي الحاصل هناك على موسى إنما كان من حيث نفسه لا من حيث الجبل، ولم يكن الجبل إلا محلا المكان تعبد موسى.

So the self-disclosure that occurred there to Moses was only from the standpoint of his self, not from the standpoint of the mountain; and the mountain was only a place, the place of Moses's worship.

GLOSSARY: TAJALLI, NAFS

§10

واندكاك الجبل عبارة عن فناء نفسه بالله.

And the crumbling of the mountain is an expression for the annihilation (fanā') of his self in God.

GLOSSARY: FANA, NAFS

§11

وصعقه عبارة عن المحق والسحق.

And his being thunderstruck is an expression for the effacement and the crushing.

§12

فعدم موسى وصار العبد كأن لم يكن والحق كما لم يزل، فما رأى موسى ربه وإنما الله رأى الله.

So Moses passed away, and the servant became as though he had not been, and the Real

[remained] as He never ceased [to be]; so Moses did not see his Lord: rather, God saw God.

GLOSSARY: FANA

§13 وما ثم إلا المعبر عنه بموسى.

And there was then nothing but what is expressed by "Moses."

§14 وإلى هذا المعنى أشار الحق سبحانه وتعالى بقوله: «لن تراني».

And to this meaning the Real (glory be His and exalted) pointed by His saying: "You shall not see Me" (7:143),

QURʾĀN 7:143: AL-AʿRĀF 7:143, VERBATIM

§15 أي يا موسى، يعني لأنك إذا كنت موجودا فأنا مفقود عنك.

that is, O Moses: meaning, because when you are existent, I am lost to you.

§16 وإن وجدتني فأنت مفقود، ولا يمكن للحادث أن يثبت عند ظهور القديم.

And if you find Me, you are lost; and it is not possible for

the originated to stand firm at the appearing of the Eternal.

§17 وإلى هذا المعنى أشار الجنيد بقوله:

And to this meaning al-Junayd pointed by his saying:

§18 المحدث إذا قورن بالقديم لم يبق له أثر.

"The originated, when paired with the Eternal, no trace of it remains."

> *Saying of al-Junayd al-Baghdādī (d. 298/910); cited as a maxim.*

§19 وقال علي رضي الله عنه: إن غبت بدا وإن بدا غيبني.

And ʿAlī (may God be pleased with him) said: "If I am absent, it appears; and if it appears, it makes me absent."

> *Attributed to ʿAlī b. Abī Ṭālib; cited as a maxim.*

§20 وإلى هذه الإشارة بقوله لموسى: فارق نفسك وتعال.

And to this is the allusion in His saying to Moses: "Part from your self, and come."

> GLOSSARY: NAFS

A devotional report of the divine address to Moses, not a Qur'ānic verse; flagged.

§21

حين قال موسى في مناجاته: يا رب كيف أصل إليك.

When Moses said, in his intimate discourse: "O Lord, how do I arrive at You?"

§22

فإذا علمت أن الطور هو باطن نفسك وذلك هو المعبر عنه بالحقيقة الإلهية في الإنسان إذ خلقه مجاز.

So when you know that the Mount is the inward of your self, and that is what is expressed as the divine Reality in the human, since his creation is a metaphor [/crossing-place].

GLOSSARY: NAFS

§23

ألا ترى إلى الحديث النبوي الذي قال فيه: «إني لأجد نفس الرحمن من قبل اليمن».

Do you not see the Prophetic hadith in which he said: "Truly I find the breath of the All-Merciful from the direction of Yemen"?

Hadith (the 'breath of the All-Merciful from Yemen,' associated with Uways al-Qaranī and the Yemeni helpers); variously graded, flagged.

§24

وقد تقدم فيما بيناه أن الطور الأيمن هو النفس لأن الطور الذي هو غير الأيمن هو الجبل.

And it has [already] preceded, in what we explained, that the right Mount (al-ṭūr al-ayman) is the self, because the Mount that is other than the right is the mountain.

GLOSSARY: NAFS

§25

فاكتفى عليه السلام في هذا الحديث بذكر اليمن، ونبه على أنه وجد نفس الرحمن من نفسه.

So he (peace be upon him) contented himself, in this hadith, with the mention of Yemen (al-yaman), and alerted [us] that he found the breath of the All-Merciful from his [own] self: [a play on al-yaman / al-ayman, Yemen / the right].

§26

ونفس الرحمن هو ظهوره في أسمائه وصفاته.

And the breath of the All-Merciful (nafas al-Raḥmān) is His appearing in His Names and Attributes.

GLOSSARY: ASMA, SIFAT

§27

قال الله تعالى: «والصبح إذا تنفس». يعني إذا ظهر.

God (exalted is He) said: "And by the dawn when it breathes" (81:18), that is, when it appears.

QUR'ĀN 81:18: AL-TAKWĪR 81:18, VERBATIM

§28

فاعلم حينئذ أن الكتاب المسطور هو الوجود المطلق على تفاريعه، وأقسامه واعتباراته الحقية والخلقية.

So know then that the Inscribed Book (al-kitāb al-masṭūr) is absolute existence, upon its ramifications, its divisions, and its True and created considerations.

GLOSSARY: WUJUD

§29

وهو مسطور أي موجود مشهود في الملكوت، وهو اللوح المحفوظ.

And it is "inscribed," that is, existent, witnessed in the Dominion (al-malakūt); and it is the Guarded Tablet.

GLOSSARY: MULK-MALAKUT-JABARUT, LAWH-MAHFUZ

§30

ونظيره في الملك في المقابلة الإنسانية، وهي المعبر عنها بالرق المنشور.

And its counterpart in the Kingdom (al-mulk), in the

human correspondence, is what is expressed as the Unrolled Parchment (al-raqq al-manshūr).

GLOSSARY: MULK-MALAKUT-JABARUT

§31

فمحل تشبيه قابلية روح الإنسان بالرق هو وجود الأشياء فيها بالانطباع الأصلي الفطري.

So the place of the likening of the receptivity of the human spirit to the parchment is the existence of things in it by the original, primordial imprinting.

§32

وكان وجود الموجودات فيها بحيث لا تفقد شيئا، وهو المعبر عنه بالمنشور، لأن الكتاب إذا كان منشورا لا يبقى فيه شيء إلا وقد عرف.

And the existence of the existents in it [is] such that it loses nothing, and that is what is expressed as "unrolled," because the book, when it is unrolled, nothing remains in it but it is known.

§33

والرق المنشور هو اللوح المحفوظ، ونظيره: روح الإنسان باعتبار قبولها وانطباع الموجودات فيها. وذلك ذات اللوح ولا مغايرة بينهما.

And the Unrolled Parchment is the Guarded Tablet; and its counterpart [is] the spirit of

the human, by the consideration of its receiving and the imprinting of the existents in it, and that is the very [reality of] the Tablet, with no difference between the two.

GLOSSARY: LAWH-MAHFUZ

§34

وأما البيت المعمور فهو المحل الذي اختصه الله لنفسه فرفعه من الأرض إلى السماء وعمره بالملائكة ونظيره قلب الإنسان فهو محل الحق.

And as for the Frequented House (al-bayt al-maʿmūr), it is the place that God set apart for Himself, so He raised it from the earth to the heaven and peopled it with angels; and its counterpart is the heart of the human, for it is the place of the Real.

GLOSSARY: QALB

§35

ولا يخلو أبدا ممن يعمره إما روح إلهي قدسي أو ملكي أو شيطاني أو نفساني، وهو الروح الحيواني.

And it is never devoid of one who peoples it: either a divine, holy spirit, or an

angelic [one], or a satanic [one], or a self-ish [one], which is the animal spirit.

GLOSSARY: RUH-AL-QUDS, NAFS

§36 فلا يزال معمورا بمن فيه من السكان.

So it remains ever peopled by whoever of the dwellers is in it.

§37 قال الله تعالى: «إنما يعمر مساجد الله من آمن بالله».

God (exalted is He) said: "Only he shall people the mosques of God who believes in God" (9:18).

QUR'ĀN 9:18: AL-TAWBA 9:18, VERBATIM

§38 أي يقيم فيها، فالعمارة هي السكنى.

That is, [who] resides in them; so the peopling (ʿimāra) is the dwelling.

§39 والسقف المرفوع هي المكانة العليا الإلهية التي في هذا القلب.

And the Raised Roof (al-saqf al-marfūʿ) is the lofty divine place-rank that is in this heart.

GLOSSARY: QALB

§40

لأنه لما شبه القلب بالبيت المعمور جعل الحقيقة الإلهية منها سقفها المرفوع والسقف من البيت، فسقف البيت المعمور هو الألوهية والبيت هو القلب.

Because, since He likened the heart to the Frequented House, He made the divine Reality, of it, its raised roof, and the roof is of the house; so the roof of the Frequented House is Divinity, and the house is the heart.

GLOSSARY: QALB

§41

وكما أن السقف من البيت وبعضه، كذلك القلب الذي وسع الله ربه منه وبعضه، لأن الواسع هو الكل والموسوع هو الجزء.

And just as the roof is of the house and a part of it, so likewise the heart that has taken in its Lord: [the Lord is] of it and a part of it, because the comprehending [one] is the whole and the comprehended is the part.

GLOSSARY: QALB

A bold formulation ('the heart that has taken in its Lord'), which al-Jīlī immediately marks as 'the tongue of latitude' and corrects with the

tanzīh of §43.

§42 وهذا بلسان التوسع الذي عليه حقيقة الأمر:

And this is by the tongue of latitude, upon which is the [apparent] reality of the matter:

§43 وأما الحق فحكمه ووصفه أن يسع الأشياء ولا يسعه شيء، ولا يجوز فيه البعض ولا الكل، بل منزه في قدسه عن جميع ذلك.

But as for the Real, His ruling and His description is that He comprehends [all] things and nothing comprehends Him, and neither the part nor the whole is permissible of Him; rather He is transcendent, in His holiness, above all of that.

GLOSSARY: TANZIH

§44 فاعلم ما هو الله من حيث الوجود العيني، واعلم ما هو له سبحانه من حيث الوجود الحكمي.

So know what God is, from the standpoint of entified existence; and know what is His (glory be His), from the standpoint of ruling [/conceptual] existence.

GLOSSARY: WUJUD

§45 واعرف من هو واعرف من أنت.

And know who He is, and know who you are.

§46 وبما أنت هو وبما هو أنت.

And by what you are He, and by what He is you.

§47 وبما أنت مغاير له وبما هو منزه عن نقائصك.

And by what you are other than Him, and by what He is transcendent above your deficiencies.

GLOSSARY: TANZIH

§48 واعلم أن النسبة التي بينك وبينه من أين صحت فوجدت.

And know the relation that is between you and Him: from where it was made valid, so it was found,

§49 ومن أين انقطعت بينك وبينه ففقدت.

and from where it was cut off between you and Him, so it was lost.

§50

وتأمل إلى هذه العبارات التي تضمنت أسرار الحق في التصريح والإشارات:

And ponder these expressions which contained the secrets of the Real, in declaration and allusions:

§51

وأما البحر المسجور فهو العلم المصون والسر المكنون الذي هو بين الكاف والنون هذا تعبيره بلسان الإشارة.

And as for the Swollen Sea (al-baḥr al-masjūr), it is the guarded Knowledge and the hidden Secret which is between the Kāf and the Nūn: this is its expression by the tongue of allusion.

GLOSSARY: AL-AMR

§52

وأما في الظاهر فيقال أنه بحر تحت العرش يلج فيه جبريل كل يوم.

And as for in the outward, it is said that it is a sea beneath the Throne into which Jibrîl plunges every day.

GLOSSARY: ARSH

§53

فإذا أخرج منه نفض جناحيه فقطرت منه سبعون ألف قطرة، فيخلق الله تعالى بكل قطرة ملكا يحمل علما إلهيا.

So when he comes out of it, he shakes his two wings, and seventy thousand drops drip

from him; so God (exalted is He) creates, with every drop, an angel that bears a divine knowledge.

§54

فهذه الملائكة هم الذين يدخلون البيت المعمور كل يوم من باب ويخرجون من باب ولا يعودون إليه إلى يوم القيامة، فافهم ما أشرنا إليه في التصريح.

So these angels are those who enter the Frequented House every day by [one] door and go out by [another] door, and do not return to it until the Day of Resurrection. So understand what we have pointed to in declaration.

> *Draws on the hadith of the bayt al-maʿmūr from the miʿrāj narrative (Bukhārī / Muslim); flagged.*

§55

واعلم ما رمزنا لك في التلويح وانظر لم سجر لك هذا البحر ومنع هذا الفجر.

And know what we have signaled to you in allusion; and look [at] why this sea was made to swell for you, and this dawn [/breaking-open] was withheld.

§56

هل هو لقصور العقل عن دركه أم الغيرة الإلهية منعت من فكه.

Is it for the deficiency of the intellect from apprehending

it, or [is it that] the divine jealousy (al-ghayra) barred [its] unlocking?

GLOSSARY: AQL-AWWAL

§57

فإنه صلى الله عليه وسلم قال: «أخذ على كتمه».

For he (God bless him and grant him peace) said: "A pledge was taken upon its concealment."

§58

حيث قال: «أوتيت ليلة أسري بي ثلاثة علوم فعلم أمرت بتبليغه وعلم خيرت في تبليغه وعلم أخذ علي في كتمه» الحديث.

Where he said: "I was given, the night I was carried by night, three [kinds of] knowledge: a knowledge I was commanded to convey, a knowledge I was given the choice in conveying, and a knowledge upon which a pledge was taken of me for its concealment": the hadith.

The 'three knowledges of the Night-Journey' tradition; cited in the Sufi corpus, of contested grade; flagged.

§59

فجميع ما أبرزناه في هذا المستور أهو في زبد هذا البحر المسجور لا من درة اللائق بالبحور، بيد أنا لم نكتم منه شيئا.

So all that we have brought forth in this veiled [book] is [but] of the foam of this swollen sea, not of the pearl befitting the seas; nonetheless, we have concealed nothing of it.

§60

إذ وضعنا جميعه بين رمز في عبارة وبين لغز في إشارة.

For we have set the whole of it between a symbol in an expression and a riddle in an allusion.

§61

وبين تصريح أضربنا عنه إلى غيره، والمراد هو لما يحوي من خيره.

And between a declaration we turned away from to other than it, and the [thing] intended is [the latter], for what it contains of its good.

§62

وهذا كتاب لم يأت بمثله الزمان، ولم يسمح بشكله الأوان، فافهمه وتأمله فالسعيد ابن السعيد من قرأه أو حصله.

And this is a book the like of which time has not brought, and the age has not granted its shape; so understand it and ponder it, for the happy

one, son of the happy one, is he who reads it or attains it.

§63 والله يقول الحق وهو يهدي السبيل.

And God says the truth, and He guides to the way.

Collation. *Two-witness collated as part of the cosmic-symbol cluster (Bāb 41-44). No lossy drop. The witness 2 capture carried the site's navigation text above the text, and a volume-division apparatus below it ('end of part one; part two follows, beginning with Bāb 42', closing with the Qur'ānic fragment al-Aḥqāf 46:30); both stripped to the genuine chapter (the part-division is preserved as this note). al-Jīlī opens (§2) by calling this chapter 'the mainstay (ʿumda) of the chapters of this book'.*

Qur'ān. *Four loci, all verified verbatim, all the witness's verse references correct: Maryam 19:52 (We called him from the right side of the Mount), al-Aʿrāf 7:143 (You shall not see Me), al-Takwīr 81:18 (by the dawn when it breathes), al-Tawba 9:18 (only he shall people the mosques of God who believes). Two hadith (the breath of the All-Merciful from Yemen; the three knowledges of the Night-Journey) and two Sufi sayings (al-Junayd; ʿAlī) are rendered and flagged.*

The oaths of the Mount, read into the human

al-Jīlī calls this chapter "the mainstay (ʿumda) of the chapters of the book" (a claim he makes elsewhere only of the keystone Bāb 60), and states its hermeneutic plainly: "you are what is intended" by these symbols, "for your I-ness contains all those expressions." He then reads the five opening oaths of Sūrat al-Ṭūr as the human's own structure. The *Mount* is the self, on the verse "We called him from the right side of the Mount" (Qurʾān 19:52), and Moses's experience there is read radically: the mountain's crumbling is "the annihilation (fanāʾ) of his self in God," so that "Moses did not see his Lord; rather, God saw God" ("You shall not see Me," Qurʾān 7:143, glossed with al-Junayd's "the originated, paired with the Eternal, leaves no trace" and ʿAlī's "if I am absent it appears, and if it appears it makes me absent"). The *Inscribed Book* and *Unrolled Parchment* are the Guarded Tablet and the receptive human spirit; the *Frequented House* is the heart, "the place of the Real," peopled by one of four spirits (Qurʾān 9:18); the *Raised Roof* is the divine rank within it. The chapter's boldest line, "the heart that has taken in its Lord" as the "whole" of which the Lord is "a part", al-Jīlī marks at once as "the tongue of latitude" and corrects with strict tanzīh: "the Real comprehends all things and nothing comprehends Him; neither part nor whole is permissible of Him." It closes on the *Swollen Sea* as the guarded Knowledge, and on the Prophet's "three knowledges" of the Night-Journey, one of which "a pledge was taken to conceal": al-Jīlī insisting he has hidden nothing, only veiled it "between a symbol and a riddle." Recorded in his voice, with his own tanzīh, and framed.

al-Insān al-Kāmil, Bāb 42: The Supreme Rafraf (al-Rafraf al-Aʿlā) · full parallel manuscript

The complete chapter on the Supreme Rafraf (al-Rafraf al-Aʿlā), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī reads the Rafraf as the divine place-rank among the existents, the essential matters the Divinity requires of itself (Grandeur, Might, Magnificence), among which there is no mutual preference, and uses it to draw his distinction between the Essence's absolute requiring (existence, simplicity, Oneness) and its restricted requiring (Divinity, Lordship, the Names), showing that even the restricted returns to the absolute.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline glossary data to each segment. Digital-draft edition: two-witness collated, glossary-locked, labeled AI-assisted with editor review pending.

الباب الثاني والأربعون في الرفرف الأعلى

Chapter Forty-Two: On the Supreme Rafraf (al-Rafraf al-Aʿlā)

§2 بسم الله الرحمن الرحيم

In the name of God, the All-Merciful, the Ever-Merciful.

§3 اعلم أن الرفرف الأعلى: عبارة عن المكانة الإلهية من الموجودات.

Know that the Supreme Rafraf is an expression for the divine place-rank (al-makāna al-ilāhiyya) among the existents.

GLOSSARY: RAFRAF

§4 ومن الأمور الذاتية التي اقتضتها الألوهية بنفسها، ثم هي ليست بنوع واحد، بل أنواع كثيرة.

And [it is] of the essential matters that the Divinity required by itself; then it is not of a single kind, but many kinds.

GLOSSARY: DHAT

§5 لكن كل نوع منها يسمى رفرفا أعلى، وكل رفرف فهو عبارة عن المكانة الإلهية، ولو

But every kind of it is called a Supreme Rafraf, and every

اختلف مقتضاها، فإنها من حيث شأنها الذاتي، عين المكانة.

Rafraf is an expression for the divine place-rank: even if its requisite differs, for it is, from the standpoint of its essential affair, the very [same] place-rank.

GLOSSARY: RAFRAF

§6

ولا تفضيل في بعضها على بعض، لأن التفضيل لا يقع إلا في مقتضيات الصفات والأسماء.

And there is no preferring of some of it over some, because preferring occurs only in the requisites of the Attributes and the Names.

GLOSSARY: SIFAT, ASMA

§7

وهذه أمور هي ذاتيات الحق، فلا تفاضل بينهما كالكبرياء مثلا والعزة، لأن الرفرف عبارة عن كل منهما.

And these are matters that are the essentialities of the Real, so there is no mutual preference between them, like Grandeur (al-kibriyā’), for example, and Might (al-ʿizza), because the Rafraf is an expression for each of them.

GLOSSARY: RAFRAF, AZAMUT

§8

فلا يصح أن يقال: إن العزة أفضل من الكبرياء.

So it is not correct to say that Might is more excellent than Grandeur,

§9

ولا يقال: إن الكبرياء أفضل من العزة.

nor is it said that Grandeur is more excellent than Might.

§10

وكذلك العظمة الذاتية، فإن كلا من أمثال ذلك عبارة عن مقتضى الذات لنفسها، للمكانة العليا الإلهية، وفي قولي للمكانة الإلهية تقييد للاقتضاء الذاتي.

And likewise the essential Magnificence (al-ʿaẓama al-dhātiyya); for each of the likes of that is an expression for the requisite of the Essence for itself, for the lofty divine place-rank. And in my saying "for the divine place-rank" there is a restriction of the essential requiring.

GLOSSARY: AZAMUT, DHAT

§11

لأن الذات لها في نفسها اقتضاءان:

Because the Essence has, in itself, two requirings:

GLOSSARY: DHAT

§12 اقتضاء مطلق

an absolute requiring,

§13 واقتضاء مقيد

and a restricted requiring.

§14 فالاقتضاء المطلق:

As for the absolute requiring:

§15 هو ما استحقه لنفسه من غير اعتبار الألوهية لا الرحمانية ولا الربوبية ولا أمثال ذلك.

it is what it merits for itself, without regard to Divinity, nor All-Mercifulness, nor Lordship, nor the likes of that.

§16 بل هذه اقتضاءات مطلقة مجردة من أن تقتضيها الذات النوع من أنواع الكمالات. فهي كالوجود مثلا والسذاجة والصرافة والأحدية.

Rather, these are absolute requirings, stripped of the Essence's requiring them [as] a kind of the kinds of perfections. So they are like existence, for example, and simplicity, and pureness, and Oneness (al-aḥadiyya).

GLOSSARY: WUJUD, AHADIYYA, DHAT

§17

وأمثال ذلك مما اقتضته الذات لنفسها.

And the likes of that, of what the Essence required for itself.

GLOSSARY: DHAT

§18

والاقتضاء المقيد:

And the restricted requiring:

§19

هو ما اقتضته الذات لنفسها، لكن بنوع من أنواع الكمالات كالإلهية والرحمانية والربوبية، وكالعزة والكبرياء والعظمة مثلا للمكانة الإلهية، وكالعلم والسريان الوجودي، والإحاطة للمكانة الرحمانية إلى غير ذلك مما يستحقه لذاته.

it is what the Essence required for itself, but by a kind of the kinds of perfections, like Divinity, All-Mercifulness, and Lordship; and like Might, Grandeur, and Magnificence, for example, for the divine place-rank; and like Knowledge, the existential pervading, and Encompassing, for the All-Merciful place-rank, and other than that of what it merits for its Essence,

GLOSSARY: AZAMUT, DHAT

§20

لاعتبار إلهي أو رحماني أو رباني أو غير ذلك من أسمائه وأوصافه فافهم.

by a divine, or All-Merciful, or Lordly regard, or other than that of His Names and descriptions. So understand.

GLOSSARY: ASMA, SIFAT

§21

واعلم أن الاقتضاءات المقيدة راجعة أيضا إلى الإطلاق، لأنه سبحانه وتعالى اقتضى جميع ذلك لذاته.

And know that the restricted requirings also return to absoluteness, because He (glory be His and exalted) required all of that for His Essence.

GLOSSARY: DHAT

§22

فالألوهية مقتضى لذاته، والرحمانية مقتضى لذاته.

So the Divinity is a requisite for His Essence, and the All-Mercifulness is a requisite for His Essence.

GLOSSARY: DHAT

§23

وكذلك ما عداهما من المراتب، وكل ما اقتضته مرتبة من المراتب كان مقتضى للذات من غير تقييد.

And likewise what is other than the two of them, of the

ranks; and everything that a rank of the ranks required was a requisite for the Essence, without restriction.

GLOSSARY: DHAT

§24

لأن المرتبة من مقتضيات الذات، فما اقتضته كان من مقتضيات الذات، لأنه سبحانه وتعالى يستحق هذه الأشياء لا لكمال ولا لنقص، بل لذاته، وكمالاته أمور ذاتية.

Because the rank is of the requisites of the Essence, so what it required was of the requisites of the Essence, because He (glory be His and exalted) merits these things not for [any] perfection, nor for [any] deficiency, but for His Essence; and His perfections are essential matters.

GLOSSARY: DHAT

§25

فكل المقتضيات مقتضيات ذاتية مطلقة، لكن لما كان ثم أمور تقتضيها الذات مطلقا، وثم أمور تقتضيها الذات ويصح فيها اعتبارها لمرتبة أو مكانة.

So all the requisites are essential, absolute requisites; but since there were matters that the Essence requires

absolutely, and matters that the Essence requires in which regarding them for a rank or place-rank is correct,

GLOSSARY: DHAT

§26

قلنا: إن المقتضيات الذاتية نوعان: مطلق، ومقيد، فافهم.

we said: the essential requisites are two kinds: absolute and restricted. So understand.

GLOSSARY: DHAT

Collation. *Two-witness collated as part of the cosmic-symbol cluster (Bāb 41-44). No lossy drop. The witness 2 capture for this chapter carried the site's navigation text above the text; only the genuine chapter (from the title line) is rendered here.*

Qur'ān. *No verse citations in this chapter.*

⁂

The Rafraf and the two requirings of the Essence

al-Jīlī reads the Supreme Rafraf, in the miʿrāj-narrative the green cushion on which the Prophet was raised past the Lote-Tree, as the divine place-rank (al-makāna al-ilāhiyya): the essential matters the Divinity requires of itself, of many kinds (Grandeur, Might, Magnificence), among which there can be no preferring, since preference belongs only to the Names and Attributes. The chapter's analytic core is the distinction between the Essence's *absolute* requiring (what it merits with no regard to Divinity or Lordship, existence, simplicity, pureness, Oneness) and its *restricted* requiring (what it merits by a perfection, Divinity, All-Mercifulness, Lordship), with the conclusion that the restricted itself returns to the absolute, since God requires all of it for His Essence alone, "not for perfection nor for deficiency."

al-Insān al-Kāmil, Bāb 43: The Couch and the Crown (al-Sarīr wa-l-Tāj) · full parallel manuscript

The complete chapter on the Couch and the Crown (al-Sarīr wa-l-Tāj), rendered as a full parallel manuscript: every segment, aligned line by line, opening with four of al-Jīlī's own verses. The chapter turns on a theologically charged report, the hadith that the Prophet saw his Lord "in the form of a beardless youth", which al-Jīlī reads as occurring both as form (the Real disclosing Himself in the imaginal world, "its very self and its outward") and as meaning (the Couch as the All-Merciful rank, the Crown as the infinity of the Essence). It closes on the gathering of the two contraries (finite and infinite) in the very point of the divine Unity.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data to each segment: including the flag on the contested theophany hadith. Digital-draft edition: two-witness collated, glossary-locked, labeled AI-assisted with editor review pending.

الباب الثالث والأربعون في السرير والتاج

Chapter Forty-Three: On the Couch and the Crown (al-Sarīr wa-l-Tāj)

§2

إنّ السرير لرتبة السلطان ..... هو عرشه بمكانة الرحمن

The Couch is the rank of the Sultan / it is His Throne, at the place-rank of the All-Merciful.

al-Jīlī's own opening verse (1 of 4).

§3

فجلوسه فوق السرير ظهوره .... في مجده وعلوّه السلطاني

His sitting upon the Couch is His appearing / in His glory and His sovereign loftiness.

Opening verse 2 of 4.

§4

فهو المعبر عنه بالعرش المجيد .....
وبالعظيم بمحكم القرآن

It is what is expressed as the Glorious Throne / and as the Mighty, by the firm text of the Qur’ān.

Opening verse 3 of 4; alludes to the Throne-epithets al-ʿarsh al-majīd (85:15) and al-ʿaẓīm (e.g. 9:129).

§5

والعرش مطلقه بمخلوقاته ..... والاستواء
تمكُّن ربّاني

And the Throne, [in] its absoluteness, is by His creatures / and the establishing (istiwā’) is a Lordly entrenchment.

Opening verse 4 of 4; alludes to the istiwā’-verses (e.g. Ṭā Hā 20:5).

§6

اعلم وفقنا الله وإياك، أن الحديث النبوي الذي يذكر فيه أنه رأى ربه في صورة شاب أمرد على سرير من كذا وكذا، وفي رجله كذا وكذا الحديث بكماله أعطانا الكشف فيه أنه واقع صورة ومعنى.

Know, may God grant us and you success, that the Prophetic hadith in which it is mentioned that he saw his Lord in the form of a beardless youth upon a couch of such-and-such, and on his foot such-and-such, the hadith in its entirety, the

unveiling gave us, in it, that it occurs [both as] form and meaning.

GLOSSARY: KASHF

The 'beardless youth' (shābb amrad) ru'yā-hadith is theologically contested and graded weak/rejected by many hadith critics for its apparent anthropomorphism; al-Jīlī reports and interprets it (form and meaning), not as a creed. Rendered in his voice, flagged for grading, framed against the mainstream; the tanzīh caveat governs (cf. §20-§24, and Bāb 44 §19).

§7

أما صورة:

As for form:

§8

فهو تجلي الحق سبحانه وتعالى في الصورة المذكورة المعينة المحدودة على سرير المعين في النعلين المذكورين من الذهب والتاج المخصوص، لأنه سبحانه وتعالى يتجلى بما شاء كيف شاء.

it is the self-disclosure of the Real (glory be His and exalted) in the mentioned, specified, delimited form, upon the specified couch, in the mentioned two sandals of gold and the particular crown, because He (glory be His and exalted) discloses Himself by what He wills, how He wills.

GLOSSARY: TAJALLI

§9

فهو متجلي في كل منقول ومعقول ومفهوم وموهوم ومسموع ومشهود.

So He is disclosed in every [thing] transmitted, intelligized, understood, imagined, heard, and witnessed.

GLOSSARY: TAJALLI

§10

فقد يتجلى في الصورة المحسوسة، وهو عينها وباطنها، وقد يتجلى كيف يشاء، فهو متجلي في كل منها، وهو عينها وظاهرها.

So He may disclose Himself in the sensory form, and He is its very self and its inward; and He may disclose Himself how He wills, so He is disclosed in each of them, and He is its very self and its outward.

GLOSSARY: TAJALLI

§11

ويتجلى في الصورة الخيالية وهو عينها وظاهرها، ولا يكون في الخيالية إلا هذا الظهور بأنه نفسها وعينها المشهود. لكنه سبحانه وتعالى له من وراء ذلك ما لا يتناهى.

And He discloses Himself in the imaginal form, and He is its very self and its outward; and there is, in the imaginal,

only this appearing, that He is its very self and its witnessed entity. But He (glory be His and exalted) has, beyond that, what is without end.

GLOSSARY: TAJALLI, KHAYAL

§12 وهذا التجلي الخيالي نوعان:

And this imaginal self-disclosure is two kinds:

GLOSSARY: TAJALLI, KHAYAL

§13 نوع على صورة المعتقد، ونوع على صورة المحسوسات فافهم.

a kind upon the form of [one's] belief, and a kind upon the form of the sensibles. So understand.

§14 لكن مطلق التجلي الصوري منشؤه ومحتده العالم المثالي.

But the absolute formal self-disclosure: its wellspring and origin is the imaginal world (al-ʿālam al-mithālī).

GLOSSARY: TAJALLI, KHAYAL

§15 وهو إذا اشتد ظهوره شوهد بالعين الشحمية محسوسا، لكنه على الحقيقة عين البصيرة هي المشاهدة.

And it, when its appearing intensifies, is witnessed by the fatty eye as a sensible; but in reality it is the very eye of insight (al-baṣīra) that is the witness.

GLOSSARY: MUSHAHADA

§16 إلا أنه لما صار كله عينا، كان بصره محل بصيرته في هذا المشهد.

Except that, when [the witness] became wholly an eye, his sight became the place of his insight in this witnessing.

§17 وأما المعنوي:

And as for the meaning[-aspect]:

§18 أعني مما أعطانا الكشف في الحديث أنه واقع معنى، فكل من الأشياء المذكورة في الحديث عبارة عن معنى إلهي كما عبرنا في الرفرف بأنه المكانة الإلهية.

I mean, of what the unveiling gave us in the hadith that it occurs [as] meaning: each of the things mentioned in the hadith is an expression for a divine meaning, as we expressed [it] in the Rafraf,

that it is the divine place-rank.

GLOSSARY: KASHF, RAFRAF

§19

وفي السرير بأنه المرتبة الرحمانية التي هي في المكانة الإلهية.

And in the Couch, that it is the All-Merciful rank which is in the divine place-rank.

§20

وأما التاج فهو عبارة عن عدم التناهي، وهو المعبر عنه بصورة شاب، لأن الصورة يلزمها التناهي، وهو لا نهاية له.

And as for the Crown, it is an expression for the absence of finitude, and it is what is expressed by the form of a youth, because the form entails finitude, and He has no end.

§21

فذكر التاج الذي هو فوق الرأس إشارة إلى ماهية الذات التي لا نهاية لها، فهو سبحانه إذا تجلى شوهد بما تجلى به.

So the mention of the Crown, which is above the head, is a pointing to the quiddity of the Essence, which has no end; so He (glory be His), when He discloses Himself, is

witnessed by what He discloses Himself with.

GLOSSARY: DHAT, TAJALLI

§22

وكل مشهود متناه، لكنه يظهر في تجلية المتناهي بلا نهاية فهو من حيث تناهيه بلا نهاية.

And every witnessed [thing] is finite; but He appears, in the self-disclosure of the finite, without end, so He, from the standpoint of His finitude, is without end.

GLOSSARY: TAJALLI

§23

وهو من حيث واحديته شيء واحد، والواحد لا كثرة فيه، فلا يقال: إنه لا نهاية له، لأن عدم التناهي من شروط الكثرة، وهو منزه عن الكثرة.

And He, from the standpoint of His Unity (wāḥidiyya), is a single thing, and the One has no multiplicity in it; so it is not said of it that it has no end, because the absence of finitude is of the conditions of multiplicity, and He is transcendent above multiplicity.

GLOSSARY: WAHIDIYYA, TANZIH

§24

وهو من حيث ذاته المتعالية عن الحد والحصر والإدراك لا نهاية له، فجمع الضدين في عين وحدته التي لا تثنية فيها.

And He, from the standpoint of His Essence, exalted above limit, restriction, and apprehension, has no end; so He gathered the two contraries in the very [point] of His Unity, in which there is no doubling.

GLOSSARY: DHAT, AHADIYYA

§25

فانظر إلى هذا الأمر العجيب العجاب، وتأمل في هذا الخبر المستطاب، لعلك تهدى إلى الصواب، وإليه المرجع والمآب.

So look at this wondrous, marvelous matter, and ponder this delectable report, that perhaps you may be guided to what is right; and to Him is the return and the homecoming.

Collation. *Two-witness collated as part of the cosmic-symbol cluster (Bāb 41-44). No lossy drop. The witness 2 capture carried the site's navigation text above the text; only the genuine chapter is rendered. Opens with four of al-Jīlī's own verses (§2-§5).*

> ***Qur'ān.*** *No tagged verse citations; the Throne-epithets al-ʿarsh al-majīd (al-Burūj 85:15) and al-ʿaẓīm (e.g. al-Tawba 9:129) and the istiwā' ('the establishing', e.g. Ṭā Hā 20:5) are alluded to in the opening verses, glossed not cited.*

⁂

The theophany of the youth, read as form and meaning

The chapter expounds a famously contested hadith, the Prophet's vision of his Lord "in the form of a beardless youth upon a couch." The report is graded weak or rejected by many hadith critics precisely for its apparent anthropomorphism, and it is recorded here in al-Jīlī's voice, flagged, and framed against the mainstream, not endorsed as creed. al-Jīlī reads it on two registers. As *form*: the Real "discloses Himself by what He wills, how He wills," including in the imaginal world (al-ʿālam al-mithālī), where He is "its very self and its outward", witnessed, when the disclosure intensifies, by "the eye of insight" become the very organ of sight. As *meaning*: each element is a divine reality, the Couch the All-Merciful rank, the Crown (above the head) the infinity of the Essence, the "youth" the absence of finitude (since a form entails finitude and He

has none). The chapter ends on the signature Akbarian paradox: the Real, from the standpoint of His Essence, "gathered the two contraries in the very point of His Unity, in which there is no doubling", with the tanzīh held throughout (He is "transcendent above multiplicity").

al-Insān al-Kāmil, Bāb 44: The Two Feet and the Two Sandals (al-Qadamayn wa-l-Naʿlayn) · full parallel manuscript

The complete chapter on the Two Feet and the Two Sandals (al-Qadamayn wa-l-Naʿlayn), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī reads the "two feet" of the anthropomorphic reports as two opposed essential rulings of the Essence (origination and pre-eternity, likening and transcendence), and the "two sandals" as the opposed descriptions that pass over into the creatures (mercy and vengeance, wrath and good-pleasure). On this he unlocks the Fire-foot hadith and, finally, the two "form" hadith, read literally in wording but "on the condition of divine transcendence, exalted above corporealization and likening."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, including the flags on the three anthropomorphic hadith and al-Jīlī's own tanzīh caveat. Digital-draft edition: two-witness collated, glossary-locked, labeled AI-assisted with editor review pending.

الباب الرابع والأربعون في القدمين والنعلين

Chapter Forty-Four: On the Two Feet and the Two Sandals (al-Qadamayn wa-l-Naʿlayn)

§2

اعلم هدانا الله وإياك، وآتاك من الحكمة ما آتانا أن القدمين عبارة عن حكمين ذاتيين متضادين.

Know, may God guide us and you, and give you of wisdom what He has given us, that the Two Feet are an expression for two opposed essential rulings.

GLOSSARY: QADAMAYN-NALAYN, DHAT

§3

وهما من جملة الذات بل هما عين الذات، وهذان الحكمان، هما ما ترتبت الذات عليهما كالحدوث والقدم والحقية والخلقية والوجود والعدم والتناهي وعدم التناهي والتشبيه والتنزيه وأمثال ذلك.

And the two of them are of the totality of the Essence: nay, they are the very Essence; and these two rulings are those upon which the Essence is ordered, like origination and pre-eternity, Real-ness and created-ness, existence and non-existence, finitude and the absence of finitude, likening (tashbīh)

and transcendence (tanzīh), and the likes of that.

GLOSSARY: DHAT, TASHBIH, TANZIH

§4

مما هو للذات من حيث عينها ومن حيث حكمها الذي هو لها ولذلك عبر عن هذا الأمر، لأن القدمين من جملة الصورة.

[All] of what belongs to the Essence from the standpoint of its very self and from the standpoint of its ruling that is [proper] to it; and for this [reason] this matter is expressed [thus], because the Two Feet are of the totality of the form.

GLOSSARY: DHAT, QADAMAYN-NALAYN

§5

وأما النعلان فالوصفان المتضادان كالرحمة والنقمة والغضب والرضا وأمثال ذلك، والفرق بين القدمين والنعلين

And as for the Two Sandals, [they are] the two opposed descriptions, like mercy and vengeance, wrath and good-pleasure, and the likes of that. And the difference between the Two Feet and the Two Sandals

GLOSSARY: QADAMAYN-NALAYN

§6

أن القدمين عبارة عن المتضادات المخصوصة بالذات، والنعلان عبارة عن المتضادات المتعدية إلى المخلوقات.

is that the Two Feet are an expression for the contraries proper to the Essence, and the Two Sandals are an expression for the contraries that pass over to the creatures.

GLOSSARY: QADAMAYN-NALAYN, DHAT

§7

يعني أنها تطلب الأثر في المخلوقات، فهي نعلان تحت القدمين، لأن الصفات العقلية تحت الصفات الذاتية.

Meaning that they seek the trace in the creatures, so they are two sandals beneath the Two Feet, because the intellectual descriptions are beneath the essential descriptions.

GLOSSARY: QADAMAYN-NALAYN, SIFAT

§8

وكون النعلين من ذهب، هو نفس طلبها للأثر، فهي ذاهبة:

And the being of the Two Sandals of gold is the very seeking of the trace by them, so they are going (dhāhiba):

GLOSSARY: QADAMAYN-NALAYN

§9

أي سارية الحكم في الموجودات، فلها الحكم في كل موجود وجد، بأي نوع كان من الموجودات.

that is, their ruling pervades the existents, so they have the ruling in every existent that exists, of whatever kind of the existents it be.

§10

وإذا علمت معنى النعلين وعلمت المراد بالقدمين، ظهر لك سر الحديث النبوي وهو أن الجبار يضع قدمه في النار فتقول: قط قط، وأنها تفنى حينئذ، فينبت موضعها شجر الجرجير، أو كما قال.

And when you have known the meaning of the Two Sandals and known what is intended by the Two Feet, the secret of the Prophetic hadith appears to you, namely, that the Compeller (al-Jabbār) sets His foot in the Fire, and it says: "Enough, enough" (qaṭ qaṭ), and that it is annihilated thereupon, so that in its place grows the rocket-plant (shajar al-jarjīr), or as he said.

GLOSSARY: QADAMAYN-NALAYN

The 'foot in the Fire' hadith (cf. Bukhārī 4848 / Muslim 2848); the rocket-plant detail is al-Jīlī's version. Sound in the canonical collections;

the anthropomorphic 'foot' is read by al-Jīlī through the qadamayn doctrine and the tanzīh caveat. Flagged for grading.

§11

وسنومئ إلى ذلك في آخر الكتاب في الباب الذي نذكر فيه جهنم، حسبما أمكن من التصريح أو الكناية، فافهم هذا المعنى.

And we shall hint at that at the end of the book, in the chapter in which we mention Hell, as far as is possible of declaration or allusion. So understand this meaning.

The forward reference lands in Bāb 61 (the eschatology), where the cessation of the Fire is treated.

§12

واعلم أن الرب له في كل موجود وجه كامل، وذلك الوجه على صورة روح ذلك الموجود، وروح ذلك الموجود على صورة محسوسة وجسد.

And know that the Lord has, in every existent, a complete Face, and that Face is upon the form of the spirit of that existent, and the spirit of that existent is upon a sensory form and a body.

§13

وهذا الأمر للرب أمر ذاتي، استوجبه لذاته، لا ينتفي عنه باعتبار، لأنه ما ثبت له باعتبار.

And this matter, for the Lord, is an essential matter, which He merits for His Essence; it is not negated from Him by [any] regard, because it is not

established for Him by [any] regard.

GLOSSARY: DHAT

§14

لأن كل ما نسب إلى الحق باعتبار تنتفي تلك النسبة عنه بضد ذلك الاعتبار.

Because everything that is attributed to the Real by [some] regard, that attribution is negated from Him by the contrary of that regard.

§15

وكل ما نسب إليه لا باعتبار، فإنه لا تنتفي نسبته عنه بشيء من الاعتبارات، فافهم ذلك.

And everything attributed to Him not by [some] regard: its attribution is not negated from Him by any of the regards. So understand that.

§16

وإذا كان الأمر فإن كان كذلك، كانت الصورة للرب أمرا ذاتيا، وإلى ذلك الإشارة في قوله:

And since the matter is so, if it is thus, the form, for the Lord, is an essential matter; and to that is the pointing in his saying:

§17

«خلق آدم على صورة الرحمن» وقوله: «خلق آدم على صورته».

"God created Adam upon the form of the All-Merciful," and his saying: "God created Adam upon His form."

GLOSSARY: ASMA

The two 'form' hadith. "Khalaqa llāhu Ādama ʿalā ṣūratihi" is sound (Bukhārī 6227 / Muslim 2841); the "alā ṣūrat al-Raḥmān" variant is contested in its wording and grading. Both are central to the anthropomorphism debates; al-Jīlī reads them literally but under tanzīh (§19). Flagged for grading and framed.

§18 وهذان الحديثان وإن كانا يقتضيان معاني قد تحدثنا عليهما في كتابنا المسمى

And these two hadith, even though they require meanings that we have discussed in our book named

§19 «الكهف والرقيم في شرح بسم الله الرحمن الرحيم» فإن الكشف أعطانا أنهما على ظاهر اللفظ، كما أشرنا إليه أولا ولكن بشرط التنزيه الإلهي، تعالى عن التجسيم والتمثيل،

"al-Kahf wa-l-Raqīm fī sharḥ Bismillāh al-Raḥmān al-Raḥīm": the unveiling gave us that they are upon the outward [literal] sense of the wording, as we pointed to first, but on the condition of the divine transcendence (tanzīh), [He being] exalted

above corporealization (tajsīm) and likening (tamthīl),

GLOSSARY: KASHF, TANZIH, TASHBIH

al-Jīlī names his own commentary on the Basmala (al-Kahf wa-l-Raqīm) and supplies, in his own voice, the tanzīh guardrail that governs the whole anthropomorphic-hadith reading: literal in wording, but exalted above corporealization and likening.

§20

والله يقول الحق وهو يهدي السبيل.

And God says the truth, and He guides to the way.

Collation. *Two-witness collated as part of the cosmic-symbol cluster (Bāb 41-44). No lossy drop. The witness 2 capture carried the site's navigation text above the text; only the genuine chapter is rendered.*

Qur'ān. *No verse citations in this chapter. Three hadith (the Compeller's foot in the Fire; 'God created Adam upon the form of the All-Merciful'; 'God created Adam upon His form') are rendered and flagged; al-Jīlī reads the form-hadith literally but 'on the condition of divine transcendence' (§19).*

The two feet, the two sandals, and the form of Adam

al-Jīlī gives an Akbarian reading of the most anthropomorphic-seeming reports in the tradition. The "two feet" are two opposed *essential* rulings, the very Essence ordered upon contraries (origination and pre-eternity, Real-ness and created-ness, existence and non-existence, likening and transcendence); the "two sandals" are the opposed *descriptions* that "pass over to the creatures" (mercy and vengeance, wrath and good-pleasure), pervading every existent. On this key he reads the sound hadith of the Compeller setting His foot in the Fire until it cries "Enough" (forward-referenced to the cessation of the Fire in Bāb 61), and then the two "form" hadith, "God created Adam upon the form of the All-Merciful" / "upon His form." al-Jīlī takes these "upon the outward sense of the wording," but supplies, in his own voice, the decisive guardrail: "on the condition of the divine transcendence (tanzīh), [He being] exalted above corporealization (tajsīm) and likening (tamthīl)." The three hadith are flagged for grading; the literal reading is recorded as his and framed against the mainstream, with the tanzīh caveat he himself insists on.

al-Insān al-Kāmil, Bāb 45: The Throne (al-ʿArsh) · full parallel manuscript

The complete chapter on the Throne (al-ʿArsh), rendered as a full parallel manuscript: every segment of al-Jīlī's text, nothing dropped, the Arabic and the English aligned line by line. al-Jīlī's argument is that the Throne is the locus of the divine Magnificence and the "body of the Presence", the all-encompassing sphere that stands to absolute existence as the body stands to the human, with an inward (the world of holiness, the Names and Attributes) and an outward (the world of likening and form); he weighs, and qualifies, the Sufi identification of the Throne with the "Universal Body."

How to read this. Use the view switcher above: *Split* shows the Arabic and English side by side (the manuscript view); *English* and *Original* give each language alone; *Annotated* shows the English with the inline Targum data, the glossary terms engaged and the Qur'ānic loci: attached to each segment. This is a digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, and labeled AI-assisted with editor review pending. It is a proof of the full-manuscript structure for the al-Jīlī corpus.

الباب الخامس والأربعون في العرش

Chapter Forty-Five: On the Throne (al-ʿArsh)

§2

اعلم أن العرش على التحقيق مظهر العظمة ومكانة التجلي وخصوصية الذات، ويسمى جسم الحضرة ومكانها.

Know that the Throne, in [the way of] verification, is the locus of manifestation of the Magnificence, the place-rank of the self-disclosure, and the special property of the Essence; and it is called the body of the Presence and its place.

GLOSSARY: ARSH, TAJALLI, DHAT, HADRA

§3

لكنه المكان المنزه عن الجهات الست وهو المنظر الأعلى والمحل الأزهى، والشامل لجميع أنواع الموجودات.

But it is the place transcendent above the six directions; it is the highest vista (al-manẓar al-aʿlā) and the most radiant locus, the one comprehending all the kinds of existents.

GLOSSARY: TANZIH

§4

فهو في الوجود المطلق كالجسم للوجود الإنساني، باعتبار أن العالم الجسماني شامل للعالم الروحاني والخيالي والعقلي إلى غير ذلك.

So it is, within absolute existence, like the body for human existence: in the consideration that the corporeal world comprehends the spiritual world, the imaginal, the intellectual, and what is beyond that.

§5

ولهذا عبر بعض الصوفية عنه بأنه الجسم الكلي وفيه نظر، لأن الجسم الكلي وإن كان شاملا لعالم الأرواح.

And for this, some of the Sufis expressed it as the Universal Body (al-jism al-kullî), and in that there is room for reconsideration; for the Universal Body, even though it comprehends the world of spirits,

§6

فالروح فوقه والنفس الكلي فوقه، ولا نعلم أن في الوجود شيئا فوق العرش إلا الرحمن، وقد عبروا عن النفس الكلي بأنها اللوح.

the spirit is above it, and the Universal Soul is above it; and we do not know that in existence there is anything above the Throne except the All-Merciful (al-Raḥmān).

And they have expressed the Universal Soul as the Tablet (al-Lawḥ).

GLOSSARY: LAWH-MAHFUZ

§7 فهذا حكم بأن اللوح فوق العرش، وهو خلاف الإجماع.

So this is a ruling that the Tablet is above the Throne, and that is contrary to the consensus (al-ijmāʿ).

§8 على أن من قال من أصحابنا الصوفية:

Granting that whoever among our companions, the Sufis, has said

§9 إن العرش هو الجسم الكلي، لا يخالفنا أنه فوق اللوح، وقد عبر عنه بالنفس الكلي.

that the Throne is the Universal Body does not dispute with us that it is above the Tablet, and he has expressed it [the Tablet] as the Universal Soul.

§10 ولا شك أن مرتبة النفس أعلى من مرتبة الجسم، والذي أعطانا الكشف في العرش مطلقة، إذ أنزلناه في حكم العبارة.

And there is no doubt that the rank of the Soul is higher than the rank of the Body;

and what the unveiling (al-kashf) gave us concerning the Throne was [given] absolutely, since we have brought it down into the ruling of [verbal] expression.

GLOSSARY: KASHF

§11

قلنا بأنه فلك محيط بجميع الأفلاك المعنوية والصورية سطح ذلك الفلك هي المكانة الرحمانية.

We said that it is a sphere (falak) encompassing all the spheres, the meaning-ones and the form-ones; the surface of that sphere is the All-Merciful place-rank (al-makāna al-raḥmāniyya).

§12

ونفس هوية ذلك الفلك هو مطلق الوجود عينية كان أو حكمية، ولهذا الفلك ظاهر وباطن.

And the very ipseity of that sphere is absolute existence, whether entified or rulingly [conceptual]; and this sphere has an outward (ẓāhir) and an inward (bāṭin).

§13

فباطنه عالم القدس وهو عالم أسماء الحق سبحانه وتعالى وصفاته، وعالم القدس ومجلاه هو المعبر عنه بالكثيب الذي يخرج إليه أهل الجنة يوم سوقهم لمشاهدة الحق.

Its inward is the world of holiness (ʿālam al-quds), which is the world of the Names of the Real (glory be His and exalted) and His Attributes; and the world of holiness and its locus of disclosure is what is expressed as the Dune (al-Kathīb) to which the people of the Garden go out on the day of their being driven forth for the witnessing of the Real.

GLOSSARY: ASMA, SIFAT, KATHIB, MUSHAHADA

§14

وظاهره عالم الإنس، وهو محل التشبيه والتجسيم والتصوير، ولهذا كان سقف الجنة.

And its outward is the world of humankind (ʿālam al-ins), which is the place of likening (tashbīh), corporealization, and imaging; and for this it is the roof of the Garden.

GLOSSARY: TASHBIH

§15

فكل تشبيه وتجسيم وتصوير من كل جسم أو روح أو لفظ أو معنى أو حكم أو عين، فإنه ظاهر هذا الفلك، فمتى قيل لك العرش مطلقة.

So every likening, corporealization, and imaging, of any body, spirit, word, meaning, ruling, or entity, is the outward of this sphere. So whenever the Throne is said to you absolutely [unqualified],

§16 فاعلم أن المراد به هذا الفلك المذكور، ومتى قيد بشيء من الصفات، فاعلم

know that what is intended by it is this sphere [just] mentioned; and whenever it is qualified by some attribute, know

§17 أن المراد به ذلك الوجه من هذا الفلك، كقوله: العرش المجيد، فإن المراد به من عالم القدس المرتبة الرحمانية التي هي منشأ المجد.

that what is intended by it is that [particular] aspect of this sphere: as His saying "the Glorious Throne" (al-ʿarsh al-majīd), for what is intended by it, from the world of holiness, is the All-Merciful rank, which is the wellspring of glory (majd).

QURʾĀN 85:15: THE THRONE-EPITHET AL-ʿARSH AL-MAJĪD (AL-BURŪJ 85:15, DHŪ L-ʿARSH AL-MAJĪD); GLOSSED, NOT A TAGGED CITATION

§18

وكذلك العرش العظيم، فإن المراد به الحقائق الذاتية والمقتضيات النفسانية التي مكانتها العظمة، وذلك من عالم القدس، وعالم القدس عبارة عن المعاني الإلهية المقدسة عن الأحكام الخلقية والنقائص الكونية.

And likewise "the Mighty Throne" (al-ʿarsh al-ʿaẓîm): what is intended by it is the essential realities and the soul-ish requisites whose place-rank is the Magnificence (al-ʿaẓama); and that is from the world of holiness; and the world of holiness is an expression for the divine meanings sanctified above the created rulings and the cosmic deficiencies.

QURʾĀN 9:129: THE THRONE-EPITHET AL-ʿARSH AL-ʿAẒĪM (RABB AL-ʿARSH AL-ʿAẒĪM, E.G. AL-TAWBA 9:129; AL-NAML 27:26); GLOSSED, NOT A TAGGED CITATION

GLOSSARY: AZAMUT

§19

واعلم أن الجسم في الهيكل الإنساني جامع لجميع ما تضمنه وجود الإنسان من الروح والعقل والقلب وأمثال ذلك.

And know that the body, in the human frame, is the gatherer of all that the existence of the human

comprehends: of spirit, intellect, heart, and the like of that.

GLOSSARY: QALB

§20

فهو في الإنسان نظير العرش في العالم فالعرش هيكل العالم وجسده الجامع لجميع متفرقاته.

So it is, in the human, the counterpart of the Throne in the world; for the Throne is the frame of the world and its body, the gatherer of all its scattered things.

GLOSSARY: INSAN-AL-KAMIL

§21

وبهذا الاعتبار قال أصحابنا: إنه الجسم الكلي، ولا اختلاف بيننا لاتحاد المعنى في العبارتين، والله أعلم.

And by this consideration our companions said: it is the Universal Body. And there is no disagreement between us, by reason of the unity of meaning in the two expressions. And God knows best.

> ***Collation.*** *Two-witness collated as part of the ʿArsh/Kursī/Pen/Tablet/Lote-Tree cluster (Bāb 45-49). All segments corroborated across the digital matn and the archive.org OCR; no lossy drop.*
>
> ***Qur'ān.*** *No tagged verse citations in this chapter; the two Throne-epithets (al-ʿarsh al-majīd, al-ʿarsh al-ʿaẓīm) are glossed below at their loci.*

⁂

Full parallel manuscript

This is the complete chapter, not a selection: all 21 segments of Bāb 45 are present, aligned Arabic-to-English. The aligned bitext is stored as structured data (one JSON file per chapter), rendered by the `Manuscript` component, and driven by the site-wide view switcher (English / Original / Split / Annotated). It is the target structure for the whole of *al-Insān al-Kāmil*.

The doctrine of the Throne

al-Jīlī treats the Throne (al-ʿArsh) as the locus of manifestation of the divine Magnificence and the "body of the Presence": the sphere

encompassing all spheres, transcendent above the six directions, standing to absolute existence as the body stands to the human. Its inward is the world of holiness (the Names and Attributes, the Dune of the beatific vision); its outward is the world of likening and form (the roof of the Garden). He then weighs the Sufi identification of the Throne with the "Universal Body" against the rank of the Universal Soul (the Tablet), and resolves the apparent dispute as one of expression, not meaning. The Throne is to the world what the body is to the human: the gatherer of all its scattered things.

al-Insān al-Kāmil, Bāb 46: The Footstool (al-Kursī) · full parallel manuscript

The complete chapter on the Footstool (al-Kursī), rendered as a full parallel manuscript: every segment, the Arabic and English aligned line by line. al-Jīlī reads the Footstool as the self-disclosure of the divine Acts-Attributes: the locus of omnipotence and of command, the place of "the decisive settling of the decree," upon which "the two Feet of the Real are let down." On the Qur'ānic "His Footstool comprehends the heavens and the earth" (2:255) he distinguishes a ruling (conceptual) comprehending from an entified, existential one.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data (glossary terms, the verified Qur'ān locus) to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب السادس والأربعون في الكرسي

Chapter Forty-Six: On the Footstool (al-Kursī)

§2

اعلم أن الكرسي عبارة عن تجلي جملة الصفات الفعلية، فهو مظهر الاقتدار الإلهي، ومحل نفوذ الأمر والنهي.

Know that the Footstool is an expression for the self-disclosure of the totality of the Acts-Attributes (al-ṣifāt al-fiʿliyya); so it is the locus of manifestation of the divine Omnipotence, and the place of the penetration of command and prohibition.

GLOSSARY: KURSI, SIFAT, TAJALLI, QUDRA

§3

وأول توجه الرقائق الحقية في إبراز الحقائق الخلقية في الكرسي وقدما الحق متدليتان عليه.

And the first turning of the True subtleties (al-raqāʾiq al-ḥaqqiyya) toward the bringing-forth of the created realities is in the Footstool; and the two Feet of the Real are let down upon it.

GLOSSARY: QADAMAYN-NALAYN

§4

وذلك لأنه محل الإيجاد والإعدام، ومنشأ التفصيل والإبهام، ومركز الضر والنفع والفرق والجمع.

And that is because it is the place of bringing-into-being and of annihilating, the wellspring of detailing and of leaving-undifferentiated, and the center of harm and benefit, of separation (farq) and gathering (jamʿ).

GLOSSARY: JAM, FARQ

§5

فيه ظهور آثار الصفات المتضادة على التفصيل، منه يبرز الأمر الإلهي في الوجود، فهو محل فصل القضاء.

In it is the appearing of the traces of the opposed Attributes in detail; from it the divine command issues forth into existence; so it is the place of the decisive settling of the decree (faṣl al-qaḍāʾ).

GLOSSARY: SIFAT, QADA-QADAR, AL-AMR

§6

والقلم محل التقدير، واللوح المحفوظ محل للتدوين والتسطير.

And the Pen is the place of determining (al-taqdīr), and

the Guarded Tablet the place of recording and inscribing.

GLOSSARY: QALAM-ALA, LAWH-MAHFUZ, QADA-QADAR

§7

وسيأتي بيانهما في مكانهما إن شاء الله تعالى.

And the exposition of the two of them will come in their [own] place, God (exalted is He) willing.

§8

قال الله تعالى: وسع كرسيه السموات والأرض.

God (exalted is He) said: "His Footstool comprehends the heavens and the earth" (2:255).

QUR'ĀN 2:255: ĀYAT AL-KURSĪ, AL-BAQARA 2:255; VERBATIM, VERIFIED

§9

اعلم أن هذا الوسع وسعان: وسع حكمي ووسع وجودي عيني.

Know that this comprehending is two comprehendings: a ruling [conceptual] comprehending, and an entified, existential comprehending.

§10

فالوسع الحكمي:

As for the ruling comprehending:

§11 هو لأن السموات والأرض أثر صفة من صفاته الفعلية، والكرسي هو محل مظهر جميع الصفات الفعلية، فحصل الوسع المعنوي في كل وجه من وجوه الكرسي.

it is because the heavens and the earth are the trace of one of His Acts-Attributes, and the Footstool is the place of manifestation of all the Acts-Attributes; so the meaning-comprehending is realized in every aspect of the aspects of the Footstool,

GLOSSARY: SIFAT, KURSI

§12 إذ كل وجه منه صفة من الصفات الفعلية.

since every aspect of it is one of the Acts-Attributes.

§13 وأما الوسع الوجودي العيني:

And as for the entified, existential comprehending:

§14 فهو لأن الوجود بأسره، أعني الوجود المقيد الخفي محيط بالسموات والأرض وغيرهما، وهو المعبر عنه بالكرسي.

it is because existence in its entirety, I mean the restricted, hidden existence, encompasses the heavens and

the earth and other than them; and that is what is expressed as the Footstool.

GLOSSARY: WUJUD, KURSI

§15

أعني الوجود المقيد لأننا قد بينا أنه محل نفوذ الأمر والنهي، ومحل الصفات الفعلية، ومظهر الاقتدارات الإلهية.

I mean the restricted existence, because we have [already] shown that it is the place of the penetration of command and prohibition, the place of the Acts-Attributes, and the locus of manifestation of the divine omnipotences.

GLOSSARY: SIFAT

§16

وليس المراد بجميع ذلك إلا الوجود المقيد، إذ هو المأمور أعني المنفوذ فيه الأمر، وهو المجلي والمظهر.

And nothing is intended by all of that except the restricted existence, since it is the commanded, I mean, that within which the command is made to penetrate, and it is

the place of disclosure and the locus of manifestation.

§17

فهو الكرسي الذي دلى الحق عليه قدماه وأوجد فيه وأعدم وأهلك فيه وأسلم، وأعطى ومنع ورفع ووضع، وأعز وأذل، سبحانه عز وجل.

So it is the Footstool upon which the Real let down His two Feet, and in which He brought into being and annihilated, destroyed and made whole, gave and withheld, raised and lowered, exalted and abased: glory be to Him, mighty and majestic.

GLOSSARY: QADAMAYN-NALAYN

Collation. *Two-witness collated as part of the ʿArsh/Kursī/Pen/Tablet/Lote-Tree cluster (Bāb 45-49). No lossy drop.*

Qur'ān. *One verse: Āyat al-Kursī (al-Baqara 2:255), verified verbatim against the canonical Qur'ān.*

The doctrine of the Footstool

al-Jīlī treats the Footstool (al-Kursî) as the self-disclosure of the totality of the Acts-Attributes (al-ṣifāt al-fiʿliyya): the locus of the divine Omnipotence and of the penetration of command and prohibition, where the opposed Attributes appear in detail and the decree is decisively settled. It is the rank just below the Throne (Bāb 45) and just above the Pen (Bāb 47) and the Tablet (Bāb 49): the Pen determines, the Tablet records, the Footstool commands. On "His Footstool comprehends the heavens and the earth" (Qurʾān 2:255) he reads a double comprehending: the conceptual (the heavens and earth as a trace of the Acts-Attributes) and the existential (the restricted existence that encompasses them). The "two Feet" of the hadith are read as the place of the descent of the divine command.

al-Insān al-Kāmil, Bāb 47: The Supreme Pen (al-Qalam al-Aʿlā) · full parallel manuscript

The complete chapter on the Supreme Pen (al-Qalam al-Aʿlā), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī identifies the Pen as the first differentiated determination of the Real in creation, the model that inscribes upon the Guarded Tablet as the intellect inscribes upon the soul, and then makes its great equation: the Supreme Pen, the First Intellect, and the Muhammadan Spirit are one indivisible substance under three relations.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data to each segment: including the three "first creation" hadith, which are flagged for grading. Digital-draft edition: two-witness collated, glossary-locked, labeled AI-assisted with editor review pending.

الباب السابع والأربعون في القلم الأعلى

Chapter Forty-Seven: On the Supreme Pen (al-Qalam al-Aʿlā)

§2

اعلم أن القلم الأعلى: عبارة عن أول تعيينات الحق في المظاهر الخلقية على التمييز.

Know that the Supreme Pen is an expression for the first determinations (taʿyînāt) of the Real in the created loci of manifestation, [taken] in the mode of differentiation (ʿalā l-tamyîz).

GLOSSARY: QALAM-ALA

§3

وقولي على التمييز هو لأن الخلق له تعين إبهامي أولا في العلم الإلهي.

And my saying "in the mode of differentiation" is because the creation has, first, an undifferentiated determination in the divine Knowledge.

§4

وقد تقدم بيانه، ثم له وجود هو مجمل حكمي في العرش لأنا قد بينا أن العرش أحد وجوهه، هو الموجودات الخلقية.

Its exposition has [already] preceded. Then it has an existence that is summary [and] ruling in the Throne,

for we have shown that the Throne, one of its aspects, is the created existents.

GLOSSARY: ARSH

§5

ثم له ظهور تفصيلي في الكرسي كما قد ذكرناه في الباب المتقدم، ثم له ظهور على التمييز في القلم الأعلى؛ لأن ظهوره في تلك المجالي الأول جميعها غيب.

Then it has a detailed appearing in the Footstool, as we mentioned in the preceding chapter; then it has an appearing in the mode of differentiation in the Supreme Pen, because its appearing in all those first loci of disclosure is unseen (ghayb).

GLOSSARY: KURSI, QALAM-ALA

§6

وجوده في القلم وجود عيني مميز عن الحق، وهو أعني القلم الأعلى أنموذج ينتقش ما يقتضيه في اللوح المحفوظ، كالعقل فإنه أنموذج ينتقش ما يقتضيه في النفس.

Its existence in the Pen is an entified existence, differentiated from the Real; and it, I mean the Supreme Pen, is a model (anmūdhaj) that inscribes what it requires

upon the Guarded Tablet, like the intellect, for it is a model that inscribes what it requires upon the soul.

GLOSSARY: QALAM-ALA, LAWH-MAHFUZ, AQL-AWWAL, NAFS

§7

فالعقل بمكانة القلم، والنفس بمكانة اللوح، والقضايا الفكرية التي وجدت في النفس بالقانون العقلي، هي بمثابة الصور الوجودية المكتوبة في اللوح المحفوظ.

So the intellect is at the place-rank of the Pen, and the soul at the place-rank of the Tablet; and the mental propositions that come to be in the soul by the rational canon are like the existential forms written in the Guarded Tablet.

GLOSSARY: AQL-AWWAL, NAFS, LAWH-MAHFUZ, FIKR

§8

ولهذا قال عليه الصلاة والسلام: «أول ما خلق الله تعالى العقل»،

And for this he (peace be upon him) said: "The first thing God (exalted is He) created was the intellect";

GLOSSARY: AQL-AWWAL

Hadith "awwal mā khalaqa llāhu l-ʿaql": widely cited in the Sufi tradition but graded weak/forged by hadith critics; flagged for grading vs the canonical collections.

§9

وقال: «أول ما خلق الله القلم» والقلم هو العقل الأول، وهما وجهان اللوح المحمدي.

and he said: "The first thing God created was the Pen." And the Pen is the First Intellect, and the two of them are two aspects of the Muhammadan Tablet.

GLOSSARY: QALAM-ALA, AQL-AWWAL, HAQIQA-MUHAMMADIYYA

Hadith "awwal mā khalaqa llāhu l-qalam": in Abū Dāwūd / Tirmidhī (the qadar chapter); flagged for grading.

§10

قال عليه الصلاة والسلام: «أول ما خلق الله روح نبيك يا جابر»

He (peace be upon him) said: "The first thing God created was the spirit of your Prophet, O Jābir."

GLOSSARY: HAQIQA-MUHAMMADIYYA

The "Jābir tradition" (awwal mā khalaqa llāhu rūḥa / nūra nabiyyika yā Jābir): a cornerstone of Nūr-Muḥammadī doctrine but not in the canonical collections; graded weak/without sound chain. Flagged.

§11

فصار القلم الأعلى والعقل الأول، والروح المحمدي عبارة عن جوهر فرد، وهو بنسبته إلى الخلق يسمى القلم الأعلى.

So the Supreme Pen, the First Intellect, and the Muhammadan Spirit became an expression for a single indivisible substance (jawhar fard); and it, by its relation to the creation, is called the Supreme Pen,

GLOSSARY: QALAM-ALA, AQL-AWWAL, HAQIQA-MUHAMMADIYYA, JAWHAR-FARD

§12

وبنسبته إلى مطلب الخلق يسمى العقل الأول، وبإضافته إلى الإنسان الكامل يسمى روحا محمديا صلى الله عليه وسلم.

and by its relation to the requirement of the creation it is called the First Intellect, and by its attribution to the Perfect Human it is called a Muhammadan Spirit (God bless him and grant him peace).

GLOSSARY: AQL-AWWAL, INSAN-AL-KAMIL, HAQIQA-MUHAMMADIYYA

§13

وسيأتي تفصيل الروح والعقل من هذا الكتاب في موضعه إن شاء الله تعالى.

And the detailing of the Spirit and the Intellect will come, from this book, in its

[own] place, God (exalted is He) willing.

Collation. *Two-witness collated as part of the ʿArsh/Kursī/Pen/Tablet/Lote-Tree cluster (Bāb 45-49). No lossy drop.*

Qur'ān. *No verse citations in this chapter. Three hadith on the first creation (of the intellect, the Pen, and the Muhammadan spirit) are rendered and flagged for grading against the canonical collections.*

⁂

The Pen, the Intellect, and the Muhammadan Spirit

al-Jīlī reads the Supreme Pen (al-Qalam al-Aʿlā) as the first determination of the Real "in the mode of differentiation": after the undifferentiated determination in the divine Knowledge, the summary appearing in the Throne, and the detailed appearing in the Footstool, the Pen is the entified, differentiated appearing, the model that inscribes upon the Guarded Tablet (Bāb 49) as the intellect inscribes upon the soul. The chapter's climax is an identity central to the whole book: the Supreme

Pen, the First Intellect, and the Muhammadan Spirit are “a single indivisible substance” (jawhar fard) named differently by its relation, the Pen toward creation, the First Intellect toward creation’s requirement, the Muhammadan Spirit toward the Perfect Human. The three “first creation” hadith (the intellect, the Pen, the spirit of the Prophet) ground the Nūr-Muḥammadī doctrine and are flagged for grading.

al-Insān al-Kāmil, Bāb 48: The Guarded Tablet (al-Lawḥ al-Maḥfūẓ) · full parallel manuscript

The complete chapter on the Guarded Tablet (al-Lawḥ al-Maḥfūẓ), rendered as a full parallel manuscript: every segment, aligned line by line, opening with four of al-Jīlī's own verses. He reads the Tablet as the divine light of the Universal Soul, "the mother of prime-matter," on which the Supreme Pen inscribes; and he uses it to lay out the whole machinery of the decree, the settling (qaḍāʾ), the determining (qadar), the firmly-fixed versus the alterable, and the unveiler's knowledge of which is which (the ground of intercession).

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data to each segment, the glossary terms, the four verified Qur'ān loci, and the flagged hadith. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب الثامن والأربعون في اللوح المحفوظ

Chapter Forty-Eight: On the Guarded Tablet (al-Lawḥ al-Maḥfūẓ)

§2

نفس حوت بالذات علم عالم ..... هي لوحنا المحفوظ يا ابن الآدمي

A soul that comprehended, by the Essence, the knowledge of a world / she is our Guarded Tablet, O son of the Adamite.

al-Jīlī's own opening verse (1 of 4).

§3

صور الوجود جميعها منقوشة ..... في قابليتها بغير تكاتم

The forms of all existence are inscribed / in her receptivity, without any concealment.

Opening verse 2 of 4.

§4

فإذا زكت بإلهها وصفت به ..... من ظلمات الغيم الغيوم القاتم

So when she is purified by her God and qualified by Him / [freed] from the darknesses of the cloud, the murky overcast.

Opening verse 3 of 4.

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§5

ظهرت لها الأشياء فيها عندها ..... وبدت لها مستخفيات العالم

Things appear to her, within her, with her / and the hidden things of the world are disclosed to her.

Opening verse 4 of 4.

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§6

اعلم هداك الله أن اللوح المحفوظ: عبارة عن نور إلهي حقي متجلي في مشهد خلقي، انطبعت الموجودات فيه انطباعة أصلية، فهو أم الهيولي، لأن الهيولي لا تقتضي صورة إلا وهي منطبعة في اللوح المحفوظ.

Know, may God guide you, that the Guarded Tablet is an expression for a divine, Real light, disclosed in a created witnessing-place, upon which the existents are imprinted with an original imprinting; so it is the mother of prime-matter (umm al-hayūlā), because prime-matter

requires no form except that it is [already] imprinted in the Guarded Tablet.

GLOSSARY: LAWH-MAHFUZ, TAJALLI

§7 فإذا اقتضت الهيولي صورة ما وجد العالم على حسب ما اقتضته الهيولى من الفور والمهلة.

So when prime-matter requires some form, the world comes to be according to what the prime-matter required of [either] immediacy or delay.

§8 لأن القلم الأعلى جرى في اللوح المحفوظ بإيجادها، واقتضتها الهيولى فلا بد من إيجادها على حسب المقتضى.

Because the Supreme Pen has run in the Guarded Tablet with its bringing-into-being, and the prime-matter has required it, its bringing-into-being is inevitable according to the requisite.

GLOSSARY: QALAM-ALA, LAWH-MAHFUZ

§9 ولهذا قالت الحكماء الإلهيون: إذا اقتضت الهيولي صورة، كان حقا على واهب الصور أن يبرز تلك الصورة في العالم،

And for this the divine sages said: when prime-matter

وقولهم حقا على واهب الصور من باب التوسع.

requires a form, it is incumbent (ḥaqq) upon the Giver of forms to bring that form forth into the world. And their saying "incumbent upon the Giver of forms" is of the order of latitude [of expression],

§10

جارية مجرى قوله عليه الصلاة والسلام: «إن حقا على الله أن لا يرفع شيئا من الدنيا إلا وضعه».

running in the manner of his saying (peace be upon him): "It is incumbent upon God that He raise nothing of the world except that He lowers it";

> *Hadith flagged for grading vs the canonical collections.*

§11

لا من أنه يجب عليه شيء، تعالى الله عن ذلك علوا كبيرا.

not that anything is obligatory upon Him: exalted is God far above that with a great exaltation.

§12

وسيأتي بيان الهيولي في موضعه.

And the exposition of prime-matter will come in its [own]

place.

§13

ثم اعلم أن النور الإلهي المنطبع فيه الموجودات، هو المعبر عنه بالنفس الكلي.

Then know that the divine light upon which the existents are imprinted is what is expressed as the Universal Soul (al-nafs al-kullî).

GLOSSARY: NAFS

§14

ثم الإدراك لما كتبه القلم الأعلى في ذلك النور المعبر عنه باللوح المحفوظ لا يكون إلا بوجه من وجوه ذلك النور.

Then the apprehension of what the Supreme Pen wrote in that light, expressed as the Guarded Tablet, is only by an aspect of the aspects of that light.

GLOSSARY: QALAM-ALA, LAWH-MAHFUZ

§15

وذلك الوجه هو المعبر عنه عندنا بالعقل الكلي.

And that aspect is what is expressed, with us, as the Universal Intellect (al-ʿaql al-kullî).

GLOSSARY: AQL-AWWAL

§16

كما أن الانطباع في النور، هو المعبر عنه بالقضاء، وهو التفصيل الأصلي الذي هو يقتضي الوصف الإلهي.

Just as the imprinting in the light is what is expressed as the [decree of] settling (al-qaḍā’), and it is the original detailing that the divine description requires.

GLOSSARY: QADA-QADAR

§17

وقد عبرنا عن مجلاه بالكرسي، ثم التقدير في اللوح، هو الحكم بإبراز الخلق على الصورة المعينة بالحالة المخصوصة في الوقت المفروض.

And we have expressed its locus of disclosure as the Footstool. Then the determining (al-taqdîr) in the Tablet is the ruling for the bringing-forth of the creation in the specified form, in the particular state, at the appointed time.

GLOSSARY: KURSI, QADA-QADAR

§18

وهذا هو المعبر عن مجلاه بالقلم الأعلى، وهو في اصطلاحنا العقل الأول.

And this is that whose locus of disclosure is expressed as

the Supreme Pen, which, in our technical usage, is the First Intellect.

GLOSSARY: QALAM-ALA, AQL-AWWAL

§19 وسيأتي ذكره في محله، مثاله:

And mention of it will come in its place. Its example:

§20 قضى الحق تعالى بإيجاد زيد على الهيئة الفلانية في الزمن الفلاني.

The Real (exalted is He) decreed the bringing-into-being of Zayd in such-and-such a form at such-and-such a time.

§21 فالأمر الذي اقتضى هذا التقدير في اللوح هو القلم الأعلى، وهو المسمى بالعقل الأول.

So the command that required this determining in the Tablet is the Supreme Pen, which is named the First Intellect.

GLOSSARY: QALAM-ALA, AQL-AWWAL

§22 والمحل الذي وجد فيه بيان هذا الاقتضاء هو اللوح المحفوظ، وهو المعبر عنه بالنفس الكلي.

And the locus in which the declaration of this requisite

came to be is the Guarded Tablet, which is expressed as the Universal Soul.

GLOSSARY: LAWH-MAHFUZ, NAFS

§23

ثم الأمر الذي اقتضى إيجاد هذا الحكم في الوجود، هو مقتضى الصفات الإلهية وهو المعبر عنه بالقضاء، ومجلاه هو الكرسي.

Then the command that required the bringing-into-being of this ruling into existence is the requisite of the divine Attributes, which is expressed as the settling (al-qaḍā'), and its locus of disclosure is the Footstool.

GLOSSARY: SIFAT, QADA-QADAR, KURSI

§24

فاعرف ما المراد بالقلم، وما المراد باللوح، وما المراد بالقضاء، وما المراد بالقدر.

So know what is intended by the Pen, what is intended by the Tablet, what is intended by the settling (qaḍā'), and what is intended by the measuring-out (qadar).

GLOSSARY: QALAM-ALA, LAWH-MAHFUZ, QADA-QADAR

§25

ثم اعلم أن علم اللوح المحفوظ نبذة من علم الله تعالى.

Then know that the knowledge of the Guarded Tablet is a portion of the knowledge of God (exalted is He).

§26

أجراه الله على قانون الحكمة الإلهية، حسب ما اقتضته حقائق الموجودات الخلقية.

God set it running upon the canon of the divine wisdom, according to what the realities of the created existents required.

§27

ولله علم وراء ذلك هو حسب ما تقتضيه الحقائق الحقية، برز على نمط اختراع القدرة في الوجود لا تكون مثبتة في اللوح المحفوظ، بل قد تظهر فيه عند ظهورها في العالم العيني وقد لا تظهر فيه بعد ظهورها أيضا.

And God has a knowledge beyond that, which is according to what the True realities require: it comes forth in the mode of the origination of [His] Power in existence; it is not fixed in the Guarded Tablet, but may appear in it upon its appearing in the entified world, and may also not appear in it even after its appearing.

GLOSSARY: QUDRA

§28

وجميع ما في اللوح المحفوظ هو علم مبتدأ الوجود الحسي إلى يوم القيامة، وما فيه من علم أهل الجنة والنار شيء على التفصيل.

And all that is in the Guarded Tablet is the knowledge of [everything] from the beginning of sensory existence to the Day of Resurrection; and what is in it of the knowledge of the people of the Garden and the Fire is a thing as to detail.

The clause "a thing as to detail" reads elliptically against §29-§31 (which say their knowledge is held only in summary, not detail); likely a dropped negation in the witness ("NOT in detail"). Flagged for print-scan collation.

§29

لأن ذلك من اختراع القدرة، وأمر القدرة مبهم لا معين.

Because that is from the origination of Power, and the matter of Power is undetermined (mubham), not specified.

GLOSSARY: QUDRA

§30

نعم يوجد فيه علمها على الإجمال مطلقة، كالعلم بالنعيم مطلقة لمن جرى له القلم بالسعادة الأبدية.

Yes: its knowledge is found in it in summary, absolutely: like the knowledge of bliss, absolutely, for whom the Pen has run with eternal felicity.

GLOSSARY: QALAM-ALA

§31

ثم لو فصل ذلك النعيم لكان تفصيل ذلك الجنس، وهو أيضا جملة، كما تقول بأنه من أهل جنة المأوى، أو من أهل جنة الخلد، أو جنة النعيم، أو جنة الفردوس، على الإجمال لا سبيل إلى غير ذلك، وكذلك حال أهل النار.

Then, were that bliss detailed, it would be the detailing of that genus, and that too is [still] a summary, as you say that he is of the people of the Garden of the Abode, or of the Garden of Eternity, or the Garden of Bliss, or the Garden of Paradise, in summary, there being no way to other than that; and likewise the state of the people of the Fire.

§32

ثم اعلم أن المقتضى به المقدر في اللوح على نوعين:

Then know that the [thing] required, [thus] determined in the Tablet, is of two kinds:

§33 مقدر لا يمكن التغيير فيه ولا التبديل.

A determined [thing] in which no changing nor alteration is possible,

§34 ومقدر يمكن التغيير فيه والتبديل.

and a determined [thing] in which changing and alteration are possible.

§35 فالذي لا يمكن فيه التغيير والتبديل:

As for that in which changing and alteration are not possible:

§36 هي الأمور التي اقتضتها الصفات الإلهية في العالم، فلا سبيل إلى عدم وجودها، وأما الأمور التي يمكن فيها التغيير:

they are the matters that the divine Attributes required in the world, so there is no way to their non-existence. And as for the matters in which changing is possible:

GLOSSARY: SIFAT

§37 فهي الأشياء التي اقتضتها قوابل العالم على قانون الحكمة المعتادة، فقد يجريها الحق سبحانه وتعالى على ذلك الترتيب.

they are the things that the receptivities of the world required upon the canon of the customary wisdom; the

Real (glory be His and exalted) may set them running upon that order,

§38

فيقع المقتضى به في اللوح المحفوظ، وقد يجريها على حكم الاختراع الإلهي فلا يقع المقضي به. ولا شك أن ما اقتضته قوابل العالم هو نفس مقتضى الصفات الإلهية.

so the required [thing] falls in the Guarded Tablet; and He may set them running upon the ruling of divine origination, so the decreed [thing] does not fall. And there is no doubt that what the receptivities of the world required is the very requisite of the divine Attributes.

GLOSSARY: LAWH-MAHFUZ, SIFAT

§39

ولكن بينهما فرق، أعني بين ما اقتضته قوابل العالم وبين ما اقتضته الصفات مطلقة وذلك أن قوابل العالم ولو اقتضت شيئا فإنه من حكمها العجز لاستناد أمرها إلى غيرها.

But between the two there is a difference, I mean between what the receptivities of the world required and what the Attributes required absolutely, and that is because the receptivities of the world, even if they require a thing, it

is of their ruling [to have] incapacity, by reason of their matter's dependence upon other than themselves.

§40 فلأجل هذا قد يقع وقد لا يقع، بخلاف الأمور التي اقتضتها الصفات الإلهية، فإنها واقعة ضرورة الاقتضاء الإلهي.

And for this it may fall and may not fall: unlike the matters that the divine Attributes required, for those fall by the necessity of the divine requiring.

GLOSSARY: SIFAT

§41 وثم وجه ثان:

And there is a second aspect:

§42 وهو أن قوابل العالم ممكنة، والممكن يقبل الشيء وضده.

it is that the receptivities of the world are possible (mumkin), and the possible accepts the thing and its opposite.

§43 فإذا اقتضت القابلية شيئا ولم يجر القدر إلا بوقوع نقيضه، كان ذلك النقيض أيضا من مقتضى القابلية التي في الممكن.

So when the receptivity requires a thing, and the measuring-out (qadar) runs

only with the falling of its contrary, that contrary too is from the requisite of the receptivity that is in the possible.

GLOSSARY: QADA-QADAR

§44

فنقول بإيقاع ما اقتضته قوابل العالم على قانون الحكمة؛ وهذا أمر ذوقي لا يدركه العقل من حيث نظره الفكري، بل هو كشف إلهي يمنحه الله من يشاء من عباده.

So we say [there is a] falling of what the receptivities of the world required upon the canon of wisdom; and this is a tasting-matter (dhawqī) that the intellect does not apprehend by way of its discursive consideration, but it is a divine unveiling that God grants to whom He wills of His servants.

GLOSSARY: KASHF

§45

فالقضاء المحكم هو الذي لا تغيير فيه ولا تبديل، والقضاء المبرم: هو الذي يمكن فيه التغيير، ولهذا ما استعاذ النبي لا بالله إلا من القضاء المبرم، لأنه يعلم أنه يمكن أن يحصل فيه التغيير والتبديل.

So the firmly-fixed settling (al-qaḍāʾ al-muḥkam) is that in which there is no changing

nor alteration, and the concluded settling (al-qaḍāʾ al-mubram) is that in which changing is possible; and for this the Prophet sought refuge in God only from the concluded settling, because he knew that changing and alteration could occur in it.

GLOSSARY: QADA-QADAR

al-Jīlī here assigns muḥkam = unchangeable and mubram = changeable: the reverse of the more usual technical usage; rendered as the witness has it, his terminology being internally consistent across §45-§47.

§46

قال الله تعالى: ويمحو الله ما يشاء ويثبت وعنده أم الكتاب بخلاف القضاء المحكم، فإنه المشار إليه بقوله: وكان أمر الله قدرا مقدورا. وأصعب ما على المكاشف بهذا العلم معرفة القضاء المبرم من القضاء المحكم.

God (exalted is He) said: "God effaces what He wills and establishes, and with Him is the Mother of the Book" (13:39): unlike the firmly-fixed settling, which is what is pointed to in His saying: "And the command of God is a measured-out measuring" (33:38). And the hardest thing for the unveiler

with this knowledge is to know the concluded settling from the firmly-fixed settling.

> QUR'ĀN 13:39: AL-RA'D 13:39, VERBATIM
>
> QUR'ĀN 33:38: AL-AḤZĀB 33:38, VERBATIM
>
> GLOSSARY: UMM-AL-KITAB, QADA-QADAR

§47

فيتأدب فيما يعلمه محكمة، ويشفع فيما يعلمه مبرمة.

So he comports himself [with courtesy] in what he knows to be firmly-fixed, and he intercedes in what he knows to be concluded.

§48

وإعلام الحق له بالقضاء المبرم، هو الإذن في الشفاعة، قال الله تعالى: من ذا الذي يشفع عنده إلا بإذنه.

And the Real's informing him of the concluded settling is the permission for intercession. God (exalted is He) said: "Who is there that intercedes with Him except by His permission?" (2:255).

> QUR'ĀN 2:255: THE INTERCESSION CLAUSE OF ĀYAT AL-KURSĪ, AL-BAQARA 2:255, VERBATIM

§49

ثم اعلم أن النور الإلهي المعبر عنه باللوح المحفوظ:

Then know that the divine light expressed as the Guarded Tablet:

GLOSSARY: LAWH-MAHFUZ

§50

هو نور ذات الله تعالى ونور ذاته عين ذاته لاستحالة التبعيض والانقسام عليه.

is the light of the Essence of God (exalted is He); and the light of His Essence is the very same as His Essence, by reason of the impossibility of partition and division upon Him.

GLOSSARY: DHAT

§51

فهو حق مطلق، وهو المعبر بالنفس الكلية، فهو خلق مطلق، وإلى هذه الإشارة بقوله: بل هو قرآن مجيد. في لوح محفوظ

So it is an absolute Real, and it is expressed as the Universal Soul, so it is an absolute creation. And to this is the pointing in His saying: "Nay, it is a Glorious Qur'ān, in a Guarded Tablet" (85:21-22).

QUR'ĀN 85:21: AL-BURŪJ 85:21-22, VERBATIM

GLOSSARY: NAFS, QURAN-ONTOLOGICAL

§52

يعني: بالقرآن نفس ذات المجد الشامخ، والعز الباذخ في لوح محفوظ في النفس الكلية.

Meaning: by the Qur’ān, the very Essence of the lofty Glory and the towering Might, in a Guarded Tablet, in the Universal Soul.

GLOSSARY: QURAN-ONTOLOGICAL, NAFS

§53

أعني: نفس الإنسان الكامل بغير حلول، تعالى عن الحلول والاتحاد، والله يقول الحق وهو يهدي إلى سبيل الرشاد.

I mean: the soul of the Perfect Human: without indwelling; exalted is He above indwelling and union. And God says the truth, and He guides to the way of right direction.

GLOSSARY: INSAN-AL-KAMIL, TANZIH

Collation. *Two-witness collated as part of the ʿArsh/Kursī/Pen/Tablet/Lote-Tree cluster (Bāb 45-49). No lossy drop. The chapter opens with four of al-Jīlī's own verses (§2-§5).*

Qur’ān. *Four loci, all verified verbatim: al-Raʿd 13:39 (the effacing and establishing), al-Aḥzāb 33:38 (the measured-out command), al-Baqara*

> *2:255 (the intercession clause of Āyat al-Kursī), al-Burūj 85:21-22 (the Glorious Qur'ān in a Guarded Tablet).*

⁂

The Tablet and the machinery of the decree

al-Jīlī reads the Guarded Tablet (al-Lawḥ al-Maḥfūẓ) as a divine, Real light disclosed in a created witnessing-place, the Universal Soul (al-nafs al-kullī), "the mother of prime-matter", upon which the Supreme Pen (the First Intellect, Bāb 47) inscribes the forms of all that will be. The chapter is his fullest statement of the decree: the settling (qaḍā', whose locus is the Footstool) is the original detailing required by the divine Attributes; the determining (qadar / taqdīr, in the Tablet) is the ruling that a thing come to be in its specified form, state, and time. He then divides the decreed into the firmly-fixed (what the Attributes require, which must fall) and the alterable (what the world's receptivities require, which may or may not), reading "God effaces what He wills and establishes" (Qur'ān 13:39) of the latter and "the command of God is a measured-out measuring" (Qur'ān 33:38) of the former, and grounds intercession in the unveiler's knowledge of which is which (Qur'ān

2:255). It closes by identifying the Tablet, as the light of the Essence, with the "Glorious Qurʾān in a Guarded Tablet" (Qurʾān 85:21-22), the soul of the Perfect Human, "without indwelling."

al-Insān al-Kāmil, Bāb 49: The Lote-Tree of the Boundary (Sidrat al-Muntahā) · full parallel manuscript

The complete chapter on the Lote-Tree of the Boundary (Sidrat al-Muntahā), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī reads the Lote-Tree as the utmost rank a creature can reach in its journey to God, beyond it, "no creature has a footing," and the self is "ground away, joined to sheer non-existence." He weighs the literal and allegorical senses of the miʿrāj lote-tree, glosses it as faith, and maps the eight Presences of divine self-disclosure that he found established there, ascending to the knowledge of the Essence, beyond which is only the Oneness.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data to each segment, the glossary terms and the flagged miʿrāj hadith. Digital-draft edition: two-witness collated, glossary-locked, labeled AI-assisted with editor review pending. This chapter completes the throne-complex cluster (Bāb 45-49) in manuscript form.

الباب التاسع والأربعون في سدرة المنتهى

Chapter Forty-Nine: On the Lote-Tree of the Boundary (Sidrat al-Muntahā)

§2

اعلم أن سدرة المنتهى هي نهاية المكانة التي يبلغها المخلوق في سيره إلى الله تعالى.

Know that the Lote-Tree of the Boundary is the end of the place-rank that the creature reaches in its journey to God (exalted is He).

GLOSSARY: SIDRAT-AL-MUNTAHA

§3

وما بعدها إلا المكانة المختصة بالحق تعالى وحده، وليس لمخلوق هناك قدم، ولا يمكن البلوغ إلى ما بعد سدرة المنتهى.

And beyond it is only the place-rank that belongs to the Real (exalted is He) alone; no creature has a footing there, and reaching what is beyond the Lote-Tree of the Boundary is not possible.

GLOSSARY: SIDRAT-AL-MUNTAHA

§4

لأن المخلوق هناك مسحوق ممحوق ومدموس مطموس ملحق بالعدم المحض، لا

Because the creature there is ground away and effaced,

وجود له فيما بعد السدرة.

crushed and obliterated, joined to sheer non-existence; it has no existence in what is beyond the Lote-Tree.

§5

وإلى ذلك الإشارة في قول جبريل عليه السلام للنبي عليه السلام: «لو تقدمت شبرا لاحترقت» ولو حرف امتناع، فالتقدم ممتنع.

And to that is the pointing in the saying of Jibrīl (peace be upon him) to the Prophet (peace be upon him): "Had I advanced a handspan, I would have been burnt", and "had" (law) is a particle of impossibility, so the advancing is impossible.

Miʿrāj report; flagged for grading.

§6

وأخبر النبي صلى الله عليه وسلم أنه وجد هناك شجرة سدر لها أوراق كآذان الفيلة، فينبغي الإيمان بذلك مطلقة لإخباره عن نفسه بذلك، فيحتمل أن يكون الحديث مؤولا، وهو الذي وجدناه في عروجنا.

And the Prophet (God bless him and grant him peace) reported that he found there a lote-tree whose leaves were like the ears of elephants. One ought to believe in that absolutely, by reason of his reporting it of himself; so it is

possible that the hadith is to be interpreted [allegorically], which is what we found in our [own] ascent;

> *The mi'rāj lote-tree hadith (cf. Bukhārī / Muslim); flagged for grading.*

§7

ويحتمل أن يكون على ظاهره، فيكون قد وجد في مجالية المثالية ومنازله ومناظره الإلهية، شجرة سدر محسوسة لخياله، مشهودة بعين كماله، ليجتمع له الكشف المحقق صورة ومعنى هكذا في جميع ما أخبر به أنه وجد إياه في معراجه.

and it is possible that it is upon its outward [literal] sense, so that he found, in his imaginal loci of disclosure, his dwellings, and his divine vistas, a sensory lote-tree [present] to his imagination, witnessed by the eye of his perfection, so that the verified unveiling, form and meaning, might be gathered for him; thus in all that he reported he found in his ascent.

GLOSSARY: KHAYAL, KASHF

§8

فإنا نؤمن بما قاله مطلقة ولو وجدنا فيما أعطانا الكشف مقيدة، لأن معراجنا ليس كمعراجه.

For we believe in what he said absolutely, even if we found

in what the unveiling gave us [something] restricted, because our ascent is not like his ascent.

GLOSSARY: KASHF

§9

فنأخذ من حديثه مفهوم ما أعطانا الكشف، ونؤمن أن له من وراء ذلك ما لا يبلغه علمنا والذي أعطانا الكشف في هذا الحديث.

So we take from his hadith the understanding of what the unveiling gave us, and we believe that he has, beyond that, what our knowledge does not reach. And what the unveiling gave us in this hadith

§10

هو أن المراد بشجرة السدر: الإيمان. قال: «من ملأ جوفه نبقة ملأ الله قلبه إيمانا».

is that what is intended by the lote-tree is faith (al-īmān). He said: "Whoever fills his belly with the nabq [lote-fruit], God fills his heart with faith."

Faith-hadith; flagged for grading.

§11

وكونها لها أوراق كآذان الفيلة ضرب مثل لعظم ذلك الإيمان وقوته، وتدلى كل ورقة منها في كل بيت من بيوت الجنة عبارة عن إيمان صاحب ذلك البيت.

And its having leaves like the ears of elephants is a striking of a likeness for the greatness of that faith and its strength; and the hanging-down of each of its leaves into each of the houses of the Garden is an expression for the faith of the owner of that house.

§12

واعلم بأنا وجدنا السدرة مقامة فيه ثماني حضرات في كل حضرة من المناظر العلا ما لا يمكن حصرها، تتفاوت تلك المناظر على حسب أذواق أهل تلك الحضرات.

And know that we found the Lote-Tree established with eight Presences (ḥaḍarāt) in it, in each Presence of the high vistas what cannot be enumerated; those vistas vary according to the tastings of the people of those Presences.

GLOSSARY: SIDRAT-AL-MUNTAHA, HADRA, MANAZIR

§13

أما المقام:

As for the station (al-maqām):

GLOSSARY: MAQAM

§14 فهو ظهور الحق في مظاهره، وذلك عبارة عن تجليه فيما هو له من الحقائق الحقية والمعاني الخلقية.

it is the appearing of the Real in His loci of manifestation, and that is an expression for His self-disclosure in what belongs to Him of the True realities and the created meanings.

GLOSSARY: TAJALLI

§15 الحضرة الأولى:

The first Presence:

GLOSSARY: HADRA

§16 يتجلى فيها باسمه الظاهر من حيث باطن العبد.

He discloses Himself in it by His Name the Outward (al-Ẓāhir), from the standpoint of the inward of the servant.

GLOSSARY: TAJALLI, ASMA

§17 الحضرة الثانية:

The second Presence:

§18 يتجلى الحق فيها باسمه الباطن من حيث ظاهر العبد.

the Real discloses Himself in it by His Name the Inward

(al-Bāṭin), from the standpoint of the outward of the servant.

GLOSSARY: ASMA

§19 الحضرة الثالثة: The third Presence:

§20 يتجلى الحق فيها باسمه الله من حيث روح العبد. the Real discloses Himself in it by His Name "Allāh," from the standpoint of the spirit of the servant.

GLOSSARY: ASMA

§21 الحضرة الرابعة: The fourth Presence:

§22 يتجلى فيها الحق بصفة الرب من حيث نفس العبد. the Real discloses Himself in it by the attribute of the Lord (al-Rabb), from the standpoint of the soul of the servant.

GLOSSARY: NAFS

§23 الحضرة الخامسة:

The fifth Presence:

§24 هو تجلي المرتبة، وهو ظهور الرحمن في عقل العبد،

it is the self-disclosure of the rank, which is the appearing of the All-Merciful (al-Raḥmān) in the intellect of the servant,

GLOSSARY: TAJALLI

§25 الحضرة السادسة:

The sixth Presence:

§26 يتجلى الحق فيها من حيث وهم العبد.

the Real discloses Himself in it from the standpoint of the illusion-faculty (wahm) of the servant.

GLOSSARY: WAHM

§27 الحضرة السابعة:

The seventh Presence:

§28 معرفة الهوية يتجلى الحق فيها من حيث نية اسم العبد.

the knowledge of the Ipseity (al-huwiyya): the Real discloses Himself in it from the standpoint of the

intention of the name of the servant.

GLOSSARY: TAJALLI

§29

الحضرة الثامنة:

The eighth Presence:

§30

معرفة الذات من مطلق العبد يتجلى الحق في هذا المقام بكماله في ظاهر الهيكل الإنساني وباطنه، باطنا بباطن وظاهرة بظاهر، هوية بهوية، وإنية بإنية، وهي أعلى الحضرات وما بعدها إلا الأحدية.

the knowledge of the Essence from the absoluteness of the servant: the Real discloses Himself in this station by His perfection in the outward of the human frame and its inward: inward by inward, outward by outward, ipseity by ipseity, I-ness by I-ness; and it is the highest of the Presences, and beyond it is only the Oneness (al-aḥadiyya).

GLOSSARY: DHAT, TAJALLI, HADRA, AHADIYYA

§31

وليس للخلق فيها مجال لأنها من محض الحق، وهي من خواص الذات الواجب الوجود.

And the creation has no field in it, because it is of the pure

Real, and it is of the special properties of the Essence, the Necessary of Existence.

GLOSSARY: DHAT

§32

فإذا حصل للكامل شيء من ذلك قلنا هو تجل إلهي له به، ليس لخلقه فيه مجال فلا ينسب ذلك إلى الخلق بل هو للحق.

So when something of that is realized for the Perfect [Human], we say it is a divine self-disclosure [granted] to him by it; his creation has no field in it, so that is not attributed to the creation, but it belongs to the Real.

GLOSSARY: INSAN-AL-KAMIL, TAJALLI

§33

ومن هنا منع أهل الله تجلي الأحدية للخلق، وقد سبق بيان الأحدية فيما مضى، والله الموفق للصواب.

And from here the people of God have forbidden [ascribing] the self-disclosure of the Oneness to the creation; and the exposition of the Oneness has [already] preceded. And God is the

granter of success to what is right.

GLOSSARY: AHADIYYA, TAJALLI

Collation. *Two-witness collated as part of the ʿArsh/Kursī/Pen/Tablet/Lote-Tree cluster (Bāb 45-49). No lossy drop. Completes the throne-complex cluster.*

Qurʾān. *No verse citations in this chapter. Two miʿrāj hadith (Jibrīl's 'had I advanced a handspan I would have been burnt'; the lote-tree with leaves like elephants' ears) and one faith-hadith ('whoever fills his belly with the nabq...') are rendered and flagged for grading.*

⁂

The Boundary, and the eight Presences

al-Jīlī reads the Lote-Tree of the Boundary (Sidrat al-Muntahā) as the limit of the created ascent: the end of the place-rank a creature can reach toward God, beyond which lies "the place-rank that belongs to the Real

alone," where the self is annihilated, glossed by Jibrīl's word at the miʿrāj, "had I advanced a handspan, I would have been burnt." On the lote-tree the Prophet reported (leaves like elephants' ears), al-Jīlī holds open both the allegorical reading (the tree is faith) and the literal (a sensory tree present to the Prophet's imaginal perception), distinguishing his own ascent from the Prophet's. The heart of the chapter is the map of eight Presences (ḥaḍarāt) of divine self-disclosure he found established there, the Real disclosing Himself by the Outward, the Inward, "Allāh," the Lord, the All-Merciful, through the servant's inward, outward, spirit, soul, intellect, illusion, the Ipseity, and finally the knowledge of the Essence, the highest, "beyond which is only the Oneness (al-aḥadiyya)," forbidden to the creation. The chapter completes the throne-complex (the Throne, Footstool, Pen, Tablet, Lote-Tree) that structures the cosmos in Bāb 45-49.

al-Insān al-Kāmil, Bāb 50: The Holy Spirit (Rūḥ al-Quds) · full parallel manuscript

The complete chapter on the Holy Spirit (Rūḥ al-Quds), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī makes his boldest pneumatological claim, the Holy Spirit is "the spirit of spirits," transcendent above the "Be!" of creation, a special aspect of the Real and therefore "not created", the Spirit of God breathed into Adam, "the divine Face subsisting with existence." He then traces how the human soul is either imprisoned in form or, by spiritual discipline, transferred "to the summit of the holiness of transcendence," supported by the Holy Spirit as Jesus was.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, the glossary terms and the four verified Qur'ān loci, to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب الموفي خمسين في روح القدس

Chapter Fifty: On the Holy Spirit (Rūḥ al-Quds)

§2

اعلم أن روح القدس هو روح الأرواح، وهو المنزه عن الدخول تحت حيطة كن.

Know that the Holy Spirit is the spirit of spirits, and it is transcendent above falling under the encompassing of "Be!" (kun).

GLOSSARY: RUH-AL-QUDS, AL-AMR

§3

فلا يجوز أن يقال فيه إنه مخلوق لأنه وجه خاص من وجوه الحق قام الوجود بذلك الوجه.

So it is not permissible to say of it that it is created, because it is a special aspect of the aspects of the Real, by which aspect existence subsists.

§4

فهو روح لا كالأرواح لأنه روح الله، وهو المنفوخ منه في آدم.

So it is a spirit unlike the [other] spirits, because it is the Spirit of God, and it is what was breathed from Him into Adam.

GLOSSARY: RUH-AL-QUDS

§5

وإليه الإشارة بقوله تعالى:

And to it is the pointing in His saying (exalted is He):

§6 ونفخت فيه من روحي فروح آدم مخلوق وروح الله ليس مخلوق.

"And I breathed into him of My spirit" (38:72), so the spirit of Adam is created, and the Spirit of God is not created.

QUR'ĀN 38:72: ṢĀD 38:72 (ALSO AL-ḤIJR 15:29); THE ADAM-CREATION VERSE, VERBATIM, CORRECTLY APPLIED TO ADAM

§7 فهو روح القدس: أي أنه الروح المقدس عن النقائص الكونية، وذلك الروح هو المعبر عنه بالوجود الإلهي في المخلوقات.

So it is the Holy Spirit (Rūḥ al-Quds): that is, it is the Spirit sanctified above the cosmic deficiencies; and that Spirit is what is expressed as the divine existence in the creatures.

GLOSSARY: RUH-AL-QUDS, TANZIH

§8 وهو المعبر عنه في الآية بقوله: فأينما تولوا فثم وجه الله.

And it is what is expressed in the verse by His saying: "So wherever you turn, there is the Face of God" (2:115).

QUR'ĀN 2:115: AL-BAQARA 2:115, VERBATIM

§9

يعني هذا الروح المقدس الذي أقام الله به الوجود الكوني بوجود فأينما تولوا بإحساسكم في المحسوسات أو بأفكاركم في المعقولات، فإن الروح المقدس متعين بكماله فيه.

Meaning this sanctified Spirit by which God established the cosmic existence with existence, so wherever you turn, by your sensing among the sensibles or by your thoughts among the intelligibles, the sanctified Spirit is determined, in its perfection, therein.

§10

لأنه عبارة عن الوجه الإلهي القائم بالوجود، فذلك الوجه في كل شيء هو روح الله وروح الله الشيء نفسه، فالوجود قائم بنفس الله ونفسه ذاته.

Because it is an expression for the divine Face subsisting with existence; so that Face in everything is the Spirit of God, and the Spirit of God is the thing itself, so existence subsists by the Self of God, and His Self is His Essence.

GLOSSARY: DHAT

§11

واعلم أن كل شيء من المحسوسات له روح مخلوق قام به صورته، فالروح لتلك الصورة كالمعنى للفظ.

And know that everything of the sensibles has a created spirit by which its form subsists; so the spirit, for that form, is like the meaning for the word.

§12

ثم إن لذلك الروح المخلوق روحا إلهيا قام به ذلك الروح، وذلك الروح الإلهي هو روح القدس.

Then that created spirit has a divine spirit by which that [created] spirit subsists, and that divine spirit is the Holy Spirit.

GLOSSARY: RUH-AL-QUDS

§13

فمن نظر إلى روح القدس في الإنسان رآها مخلوقة لانتفاء وجود قدمين، فلا قدم إلا الله تعالى وحده.

So whoever looks at the Holy Spirit in the human sees it as created, by reason of the absence of [there being] two footings, for there is no footing except God (exalted is He) alone.

GLOSSARY: RUH-AL-QUDS

§14

ويلحق بذاته جميع أسمائه وصفاته لاستحالة الانفكاك، وما سوى ذلك فمخلوق ومحدث، فالإنسان مثلا له جسد وهو صورته، وروح وهو معناه، وسر وهو الروح، ووجه وهو المعبر عنه بروح القدس وبالسر الإلهي والوجود الساري.

And there are joined to His Essence all His Names and Attributes, by reason of the impossibility of [their] disjunction; and what is other than that is created and originated. So the human, for example, has a body, which is his form; a spirit, which is his meaning; a secret, which is the [created] spirit; and a Face, which is what is expressed as the Holy Spirit, the divine secret, and the pervading existence.

GLOSSARY: DHAT, ASMA, SIFAT, RUH-AL-QUDS

§15

فإذا كان الأغلب على الإنسان الأمور التي تقتضيها صورته، وهي المعبر عنها بالبشرية وبالشهوانية.

So when what predominates over the human is the matters that his form requires, which are expressed as humanness and appetite --

§16

فإن روحه تكتسب الرسوب المعدني الذي هو أصل الصورة ومنشأ مخلها حتى كادت أن تخالف عالمها الأصلي لتمكين المقتضيات البشرية فيها، فتقيدت بالصورة عن إطلاقها الروحي.

then his spirit acquires the mineral sediment which is the root of the form and the wellspring of its [base] mixture, until it nearly opposes its original world, by the entrenchment of the human requisites within it; so it becomes bound by the form, [cut off] from its spiritual absoluteness.

§17

فصارت في سجن الطبيعة والعادة، وذلك في دار الدنيا مثال السجين في دار الآخرة، بل عين السجين هو ما استقر فيه روح.

So it comes to be in the prison of nature and habit; and that, in this world, is the likeness of the prisoner in the abode of the Hereafter: nay, the very prisoner is that in which a spirit has settled.

§18

لكن السجين في الآخرة في سجن محسوس في نار محسوسة، وهي في الدنيا هذا المعنى المذكور، لأن الآخرة محل تبرز المعاني فيه صورة محسوسة فافهم. وبعكسه الإنسان إذا كان الأغلب عليه الأمور الروحانية، من دوام الفكر الصحيح وإقلال

But the prisoner in the Hereafter is in a sensory prison, in a sensory fire; and that [prison], in this world, is this mentioned meaning,

الطعام والمنام والكلام وترك الأمور التي تقتضيها البشرية.

because the Hereafter is a place in which meanings are brought forth in a sensory form. So understand. And by its opposite: the human, when what predominates over him is the spiritual matters, of continual sound thought, and the reducing of food, sleep, and speech, and the abandoning of the matters that humanness requires --

GLOSSARY: FIKR

§19

فإن هيكله يكتسب اللطف الروحي، فيخطو على الماء ويطير في الهواء ولا تحجبه الجدران ولا يقصيه بعد البلدان.

then his frame acquires the spiritual subtlety, so he walks upon the water, flies in the air, walls do not veil him, and the distance of lands does not keep him far.

§20

ثم تتمكن روحه من محلها لعدم الموانع وهي الاقتضاءات البشرية فيصير في أعلى مراتب المخلوقات، وذلك هو عالم الأرواح

Then his spirit becomes entrenched in its place, by the

المطلقة عن القيود الحاصلة بسبب مجاورة الأجسام.

absence of the impediments, which are the human requisites, so he comes to be in the highest of the ranks of the creatures; and that is the world of the spirits absolved of the restrictions that come about by reason of the neighboring of bodies.

§21

وهي المشار إليها في الآية بقوله: إن الأبرار لفي نعيم ثم غلبت عليه الأمور الإلهية من شهود ما لله وذلك أسمائه الحسنى وصفاته العلا مع تلك الأمور التي تقتضيها البشرية والروحانية صار قدسيا.

And it is what is pointed to in the verse by His saying: "Truly the pious are in bliss" (82:13). Then, when the divine matters predominate over him, of witnessing what is God's, that is, His Beautiful Names and His Lofty Attributes, together with those matters that humanness and spirituality require, he becomes a sanctified [being].

QUR'ĀN 82:13: AL-INFIṬĀR 82:13, VERBATIM

GLOSSARY: ASMA, SIFAT

§22 فإن البشرية تقتضي الشهوات التي يقوم هذا الجسد بها والأمور التي يعتادها الطبع، والروحية تقتضي الأمور التي يقوم بها ناموس الإنسان من الجاه

For humanness requires the appetites by which this body subsists, and the matters that the [natural] disposition is accustomed to; and spirituality requires the matters by which the human's law subsists: of rank,

§23 والاستعلاء والرفعة لأنها عالية المكان، إلى غير ذلك.

and ascendancy and elevation, because it [the spirit] is high of place, and other than that.

§24 فإذا ترك الإنسان هذه المقتضيات المذكورة بالروحية أو البشرية وكان دائم الشهود للسر الذي منه أصله.

So when the human abandons these mentioned requisites of spirituality or of humanness, and is continual in the witnessing of the secret from which is his root,

GLOSSARY: MUSHAHADA

§25 ظهرت أحكام السر الإلهي فيه، فانتقل هيكله، وروحه من حضيض البشرية إلى

the rulings of the divine secret appear in him, so his frame

أوج قدس التنزيه، وكان الحق سمعه وبصره ويده ولسانه.

and his spirit are transferred from the lowness of humanness to the summit of the holiness of transcendence (tanzīh); and the Real becomes his hearing, his sight, his hand, and his tongue.

GLOSSARY: TANZIH

§26

فإذا مسح بيده أبرأ الأكمه والأبرص، وإذا نطق لسانه بتكوين شيء كان بأمر الله تعالى وكان مؤيدا بروح القدس.

So when he wipes with his hand, he heals the one born blind and the leper; and when his tongue speaks the bringing-into-being of a thing, it comes to be by the command of God (exalted is He), and he is supported by the Holy Spirit.

GLOSSARY: RUH-AL-QUDS

§27

كما قال الله في حق عيسى عليه السلام لما كان هذا وصفه: (أيدناه بروح القدس) فافهم، والله يقول الحق وهو يهدي السبيل.

As God said concerning Jesus (peace be upon him), when this was his description: "We

supported him with the Holy Spirit" (2:87). So understand. And God says the truth, and He guides to the way.

QUR'ĀN 2:87: AL-BAQARA 2:87 (OF JESUS), VERBATIM

GLOSSARY: RUH-AL-QUDS

Collation. *Two-witness collated as part of the pneumatology cluster (Bāb 50-51). No lossy drop.*

Qur'ān. *Four loci, all verified verbatim: Ṣād 38:72 (the breathing of the spirit into Adam), al-Baqara 2:115 (wherever you turn, there is the Face of God), al-Infiṭār 82:13 (the pious in bliss), al-Baqara 2:87 (We supported him with the Holy Spirit: of Jesus).*

⁂

The Spirit of God in the human

al-Jīlī opens the pneumatology of the book with its most charged thesis: the Holy Spirit (Rūḥ al-Quds) is "the spirit of spirits," transcendent above falling under the encompassing of "Be!" (kun), a special aspect of the Real "by which existence subsists", and so, he says, it cannot be called created: it is the Spirit of God breathed into Adam ("I breathed into him of My spirit," Qur'ān 38:72), "the divine Face" of "wherever you turn, there is the Face of God" (Qur'ān 2:115). Every sensible thing has a created spirit; that created spirit in turn subsists by a divine spirit, the Holy Spirit. The human, then, is body (form), spirit (meaning), secret (the created spirit), and Face (the Holy Spirit). The chapter's second movement is anthropological: the soul predominated by humanness is imprisoned in nature and habit (the very prisoner of the Hereafter, read inwardly); the soul predominated by spiritual discipline is freed (Qur'ān 82:13, "the pious in bliss") and, when the divine matters predominate, "transferred to the summit of the holiness of transcendence," the Real becoming its hearing and sight and hand and tongue: supported by the Holy Spirit as Jesus was (Qur'ān 2:87). This is contested-Akbarian material (the "uncreated" spirit, the Real as the human's faculties); it is carried with al-Jīlī's tanzīh and recorded in his voice.

al-Insān al-Kāmil, Bāb 51: The Angel Named the Spirit (al-Rūḥ) · full parallel manuscript

The complete chapter on the angel named the Spirit (al-Rūḥ), rendered as a full parallel manuscript: every segment, aligned line by line. This is the keystone of al-Jīlī's angelology and the second half of the pneumatology pair (with Bāb 50, the Holy Spirit). He identifies this angel with the Muhammadan Reality and "the Real by whom [creation is made]" (al-ḥaqq al-makhlūq bihi): created from God's light, the locus of His regard, the Pole on which the spheres of all creatures turn, the first to receive the divine Command and the source of every brought-near angel (Isrāfīl, Jibrīl, Mīkā'īl, ʿAzrā'īl, and those above them). The chapter develops the doctrine of the "High Ones" (al-ʿālūn) not commanded to prostrate to Adam, a theology of true and false dreams, and a grammar of the divine "question" (negation, affirmation, ease, dread). It culminates in an extended ecstatic dialogue: al-Jīlī's reported encounter with the Spirit, its famous self-riddle ("I am the child whose father is his son"), the divine address crowning it as the Pole, and an eleven-verse closing poem on the Reality figured as a veiled beloved.

Editorial note. The chapter's core is contested-Akbarian metaphysics, recorded faithfully in al-Jīlī's voice and framed against the mainstream. The claim that God "appears by His Essence only in this angel, and by His Attributes in all else" (§19), the Muhammadan-Reality identification (§2), and the self-origination riddle (§54) are core waḥdat

al-wujūd; al-Jīlī's own tanzīh guardrail is kept in view (§70: the Essence "has the transcendence above apprehension," closing on Qur'ān 6:91, "they did not measure God with the measure due to Him"). The visionary dialogue and poem are his, in the genre of ecstatic allusion. A second-reader framing pass is advisable.

الباب الحادي والخمسون في الملك المسمى بالروح

Chapter Fifty-One: On the Angel Named the Spirit (al-Rūḥ)

§2

اعلم أن هذا الملك هو المسمى في اصطلاح الصوفية بالحق المخلوق به والحقيقة المحمدية، نظر الله تعالى إلى هذا الملك بما نظر به إلى نفسه.

Know that this angel is the one named, in the terminology of the Sufis, "the Real by whom [creation is made]" (al-ḥaqq al-makhlūq bihi) and the Muhammadan Reality. God (exalted is He) looked upon this angel with that by which He looks upon Himself.

GLOSSARY: HAQIQA-MUHAMMADIYYA

al-ḥaqq al-makhlūq bihi: a technical Akbarian name for the Muhammadan Reality, the first determination of the Real through which all else is created. Recorded in al-Jīlī's voice; the waḥdat al-wujūd it presupposes is framed against the mainstream.

§3

فخلقه من نوره وخلق العالم منه، وجعله محل نظره من العالم.

So He created it from His light, created the world from it, and made it the locus of His regard within the world.

§4

ومن أسمائه أمر الله، وهو أشرف الموجودات وأعلاها مكانة وأسماها منزلة، ليس فوقه ملك، وهو سيد المقربين وأفضل المكرمين.

Among its names is "the Command of God" (Amr Allāh). It is the noblest of the existents, the highest of them in station and the most exalted in rank; there is no angel above it. It is the master of the brought-near ones and the most excellent of the ennobled.

GLOSSARY: AL-AMR

§5

أدار الله عليه رحا الموجودات وجعله قطب فلك المخلوقات، له مع كل شيء خلقه الله

God set turning upon it the millstone of the existents and

تعالى وجه خاص به يلحقه، وفي المرتبة التي أوجده الله تعالى فيها يحفظه.

made it the Pole (qutb) of the sphere of created things. With everything God (exalted is He) created, it has a special aspect by which it adjoins that thing, and in the rank in which God (exalted is He) brought that thing into being, it preserves it.

§6

له ثمانية صورهم حملة العرش، منه خلق الملائكة جميعها علويها وعنصريها، فنسبة الملائكة إليه نسبة القطرات إلى البحر.

It has eight forms, which are the Bearers of the Throne; from it were created all the angels, their higher and their elemental; so the relation of the angels to it is the relation of the droplets to the sea.

§7

ونسبة الثمانية الذين يحملون العرش منه نسبة الثمانية التي قام الوجود الإنساني بها من روح الإنسان.

And the relation of the eight who bear the Throne, [drawn] from it, is the relation of the eight by which human existence subsists, [drawn] from the spirit of the human.

§8

وهي العقل والوهم والفكر والخيال والمصورة والحافظة والمدركة والنفس.

And they are: the intellect (al-ʿaql), the estimation (al-wahm), the cogitation (al-fikr), the imagination (al-khayāl), the form-giving faculty, the retentive faculty, the apprehending faculty, and the soul (al-nafs).

GLOSSARY: WAHM, FIKR, KHAYAL, NAFS

§9

ولهذا الملك في العالم الأفقي والعالم الجبروتي والعالم العلي والعالم الملكوتي هيمنة إلهية خلقها الله في هذا الملك.

And this angel has, in the horizonal world, the world of Omnipotence (al-jabarūt), the high world, and the world of Sovereignty (al-malakūt), a divine dominion that God created within this angel.

GLOSSARY: MULK-MALAKUT-JABARUT

§10

وقد ظهر بكماله في الحقيقة المحمدية، ولهذا كان عليه أفضل البشر، وبه امتن الله تعالى عليه وأمده، من أجل النعم التي أسداها الله تعالى إليه.

And it appeared in its perfection in the Muhammadan Reality; therefore the most excellent

of mankind bore it, and by it God (exalted is He) bestowed favor upon him and reinforced him: among the greatest of the blessings that God (exalted is He) conferred upon him.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§11

فقال تعالى: وكذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتاب ولا الإيمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا وإنك لتهدي إلى صراط مستقيم.

So He (exalted is He) said: "And thus We revealed to you a spirit from Our Command. You did not know what the Book was, nor faith; but We made it a light by which We guide whom We will of Our servants. And truly you guide to a straight path" (42:52, al-Shūrā).

QUR'ĀN 42:52: AL-SHŪRĀ 42:52, VERBATIM

§12

يعني إنا جعلنا لروحك وجها كاملا من وجوه هذا الملك الذي هو أمرنا، لأن هذا الملك اسمه أمر الله، وإليه الإشارة في قوله:

Meaning: We made for your spirit a perfect aspect of the

aspects of this angel, which is Our Command, for this angel, its name is the Command of God, and to it is the pointing in His saying:

GLOSSARY: AL-AMR

§13

من أمر ربي، أي وجه من وجوهه.

"from the Command of my Lord" (17:85), that is, an aspect of its aspects.

QURʾĀN 17:85: AL-ISRĀʾ 17:85, THE CLAUSE 'MIN AMRI RABBĪ'

§14

والنكتة أنه لما أطلق ذكر الروح في سؤالهم عنه بقوله: يسألونك عن الروح،

And the subtle point is that, when the mention of the spirit was left unqualified in their questioning about it, in His saying: "They ask you about the spirit" (17:85, al-Isrāʾ),

QURʾĀN 17:85: AL-ISRĀʾ 17:85, THE CLAUSE 'YASʾALŪNAKA ʿANI L-RŪḤ'

§15

أطلق في الجواب فقال: قل الروح من أمر ربي.

He left it unqualified in the answer, saying: "Say: the spirit is from the Command of my Lord" (17:85, al-Isrāʾ).

QURʾĀN 17:85: AL-ISRĀʾ 17:85, THE CLAUSE 'QULI L-RŪḤU MIN AMRI RABBĪ'

§16

أي وجه من وجوه الأمر، بخلاف روح محمد صلى الله عليه وسلم، فإنه قال فيه: كذلك أوحينا إليك روحا من أمرنا،

That is, an aspect of the aspects of the Command: unlike the spirit of Muhammad (upon him be peace), concerning whom He said: "Thus We revealed to you a spirit from Our Command" (42:52, al-Shūrā),

QURʾĀN 42:52: AL-SHŪRĀ 42:52, THE CLAUSE 'AWḤAYNĀ ILAYKA RŪḤAN MIN AMRINĀ'

§17

وذكره للاهتمام به ونكره لجلالة ذلك الوجه، تنبيها على عظم قدر محمد صلى الله عليه وسلم، كما في قوله تعالى: ذلك يوم مجموع له الناس، أفاد التنكير عظم ذلك اليوم.

His mentioning it [in the masculine] was out of concern for it, and His making it indefinite was for the majesty of that aspect, as

an alerting to the immensity of the worth of Muhammad (upon him be peace), just as in His saying (exalted is He): "That is a Day for which mankind shall be gathered" (11:103, Hūd), where the indefinite construction conveyed the immensity of that Day.

> QURʾĀN 11:103: HŪD 11:103, THE CLAUSE 'DHĀLIKA YAWMUN MAJMŪʿUN LAHU L-NĀS'

§18

ثم قال: وروحا من أمرنا، ولم يقل: أوحينا إليك من أمرنا، لأنه المقصود من الوجود، لأن الروح هو المقصود من الهيكل الإنساني، ثم أتى بنون الإضافة في قوله: من أمرنا، كل ذلك تأكيدا وتنبيها على عظم قدر محمد صلى الله عليه وسلم.

Then He said: "a spirit from Our Command," and did not say: "We revealed to you from Our Command", because it is the intended purpose of existence, for the spirit is the intended purpose of the human frame. Then He brought the nūn of annexation in the saying "from Our Command", all of that as emphasis and as an

alerting to the immensity of the worth of Muhammad (may God bless him and grant him peace).

§19

ثم اعلم أنه لما خلق الله هذا الملك مرآة لذاته، لا يظهر الله تعالى بذاته إلا في هذا الملك، وظهوره في جميع المخلوقات إنما هو بصفاته.

Then know that, since God created this angel as a mirror for His Essence, God (exalted is He) does not appear by His Essence except in this angel; and His appearing in all the [other] creatures is only by His Attributes.

GLOSSARY: DHAT, SIFAT

The claim that God appears 'by His Essence' only in the Muhammadan Reality, and 'by His Attributes' elsewhere, is core Akbarian waḥdat al-wujūd. Recorded in al-Jīlī's voice and framed against the mainstream's strict tanzīh; second-reader flagged.

§20

فهو قطب العالم الدنيوي والأخروي، وقطب أهل الجنة والنار وأهل الكثيب وأهل الأعراف.

So it is the Pole of the worldly world and the otherworldly, the Pole of the people of the Garden and the Fire, and the people of the Dune (al-

kathīb) and the people of the Heights (al-aʿrāf).

§21

اقتضت الحقيقة الإلهية في علم الله سبحانه أن لا يخلق شيئا إلا وله، ولهذا الملك فيه وجه يدور فلك ذلك المخلوق على وجهه، فهو قطبه.

The divine Reality, in the knowledge of God (glory be to Him), required that He create nothing without this angel's having in it an aspect upon which the sphere of that created thing turns, so it is its Pole.

§22

لا يتعرف ذلك الملك لأحد من خلق الله تعالى إلا إلى الإنسان الكامل، فإذا عرفه الولي علمه أشياء.

That angel makes itself known to no one of God's creation (exalted is He) except to the Perfect Human; so when the friend of God (al-walī) comes to know it, it teaches him things.

GLOSSARY: INSAN-AL-KAMIL

§23

فإذا تحقق بها صار قطبا يدور عليه رحا الوجود جميعه بحكم النيابة والعارية، فاعرفه.

And when he realizes them, he becomes a pole upon which the millstone of all

existence turns, by way of vicegerency and as a loan. So know it.

§24

فإنه الروح المذكور في كتاب الله تعالى حيث قال: يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا.

For it is the Spirit mentioned in the Book of God (exalted is He), where He said: "On the Day when the Spirit and the angels stand in ranks, they do not speak, except him whom the All-Merciful permits and who says what is right" (78:38, al-Naba').

QUR'ĀN 78:38: AL-NABA' 78:38, VERBATIM

§25

ذلك اليوم الحق يوم يقوم هذا الملك في الدولة الإلهية والملائكة بين يديه وقوفا صفا في خدمته، وهو قائم في عبودية الحق متصرف في تلك الحضرة الإلهية بما أمره الله تعالى به.

That true Day is the day when this angel stands in the divine dominion, with the angels before it, standing in ranks in its service; while it stands in servanthood to the Real, acting freely in that divine Presence by what God

(exalted is He) has commanded it.

§26

وقوله: لا يتكلمون، راجع إلى الملائكة دونه، فهو مأذون له في الكلام مطلقا في الحضرة الإلهية لأنه مظهرها الأكمل ومجلاها الأفضل، والملائكة وإن أذن لهم بالتكلم في الحضرة الإلهية لم يتكلم كل ملك إلا كلمة واحدة، ليس في طاقته أكثر من ذلك، فلا يمكنه البسط في كلام ألبتة ألبتة.

And His saying "they do not speak" refers to the angels, not to it; for it is permitted to speak without restriction in the divine Presence, because it is its most complete locus of manifestation and its most excellent disclosure-site. And the angels, even though they are permitted to speak in the divine Presence, no angel speaks but a single word: nothing more than that is within its capacity, so it cannot at all, at all, expand in speech.

§27

فلا يتكلم الملك في الحضرة إلا كلمة واحدة، فأول من يتلقى الأمر من الحق هذا الملك، ثم يوجه إلى غيره من الملائكة.

So the angel does not speak in the Presence but a single word. And the first to receive the Command from the Real is this angel; then it directs it to the others of the angels.

GLOSSARY: AL-AMR

§28

فهم الجند، فإذا أمر بنفوذ أمر في العالم خلق الله منه ملكا لائقا بذلك الأمر فيرسله الروح، فيفعل الملك ما أمره الروح به، وجميع الملائكة المقربين مخلوقون منه مثل إسرافيل وجبريل وميكائيل وعزرائيل.

For they are the army. So when it is commanded that a command take effect in the world, God creates from it an angel suited to that command, and the Spirit sends it; so the angel does what the Spirit commands it. And all the brought-near angels are created from it: like Isrāfīl, Jibrīl, Mīkā’īl, and ʿAzrā’īl.

§29

ومن هو فوقهم كالملك المسمى بالنون، وهو الملك القائم تحت اللوح المحفوظ، كالملك المسمى بالقلم، وسيأتي بيانه في تلو هذا الباب.

And those who are above them: like the angel named the Nūn, which is the angel standing beneath the Preserved Tablet; and like the angel named the Pen (al-Qalam), whose exposition will come following this chapter.

GLOSSARY: LAWH-MAHFUZ, QALAM-ALA

§30

والملك المسمى بالمدبر، وهو الملك القائم تحت الكرسي.

And the angel named the Disposer (al-Mudabbir), which is the angel standing beneath the Footstool (al-Kursî).

§31

والملك المسمى بالمفصل، وهو القائم تحت الإمام المبين.

And the angel named the Detailer (al-Mufaṣṣil), which is the one standing beneath the Manifest Record (al-Imām al-Mubîn).

§32

وهؤلاء هم العالون الذين لم يؤمروا بالسجود لآدم، حكمة إلهية، فلو أمروا بالسجود لآدم لعرفهم كل أحد من ذريته.

And these are the High Ones (al-ʿālūn) who were not commanded to prostrate to Adam: a divine wisdom; for had they been commanded to prostrate to Adam, every one of his progeny would have known them.

§33

ألا ترى إلى الأملاك لما أمروا بالسجود لآدم كيف ظهروا على كل من بني آدم،

Do you not see the angels [who were commanded]:

فتتصور لهم في النوم بالأمثال الإلهية التي يظهر بها الحق للنائم.

when they were commanded to prostrate to Adam, how they became manifest to every one of the Children of Adam, taking form for them in sleep through the divine similitudes by which the Real appears to the sleeper?

§34

فتلك الصور جميعها ملائكة الله، فتنزل بحكم ما يأمرها الملك الموكل بضرب الأمثال فتصور بكل صور للنائم.

So all those forms are angels of God; they descend according to what the angel charged with the striking of similitudes commands them, and they take on every form for the sleeper.

§35

ولهذا يرى النائم أن الجماد يكلمه، ولو لم يكن روحا متصورة بالصورة الجمادية لم يكن يتكلم، ولهذا قال عليه الصلاة والسلام: إن الرؤيا الصادقة وحي من الله، وذلك أن الملك ينزل بها.

And for this reason the sleeper sees an inanimate object speaking to him; and were it not a spirit taking form in the inanimate shape, it would not speak. For this reason he (upon him be blessing and peace) said: "The truthful dream is a revelation

from God", and that is because the angel descends with it.

A saying invoked, not graded here; the wording is reported in the sound collections (Bukhārī, Muslim, Aḥmad).

§36

وقال: إن الرؤيا الصادقة جزء من ستة وأربعين جزءا من النبوة، الحديث.

And he said: "The truthful dream is one part of forty-six parts of prophethood": the hadith.

Sound, Bukhārī and Ibn Mājah and Aḥmad; invoked, not graded here.

§37

ولما كان إبليس عليه اللعنة من جملة المأمورين بالسجود لآدم ولم يسجد، أمر الشياطين وهم نتيجته وذريته أن يتصوروا للنائم بما يتصور به الملائكة.

And since Iblīs (upon him be the curse) was among those commanded to prostrate to Adam and did not prostrate, he commands the devils, who are his product and his progeny, to take form for the sleeper with that by which the angels take form.

§38

فظهرت الرؤيا الكاذبة، والحاصل من هذا الكلام جميعه أن العالين لم يؤمروا بالسجود لآدم.

So the false dream came about. And the upshot of all this discourse is that the High Ones were not commanded to prostrate to Adam.

§39

ولهذا لم يتوصل إلى معرفتهم إلا الإلهيون من بني آدم منحة إلهية بعد الخلوص من الأحكام الآدمية وهي المعاني البشرية.

And for this reason none attains to knowing them except the divine ones among the Children of Adam, a divine gift, after deliverance from the Adamic rulings, which are the human meanings.

§40

ألا ترى إلى قوله سبحانه وتعالى لإبليس: ما منعك أن تسجد لما خلقت بيدي أستكبرت أم كنت من العالين، يعني أن العالين لا سجود عليهم.

Do you not see His saying (glory be to Him, exalted is He) to Iblîs: "What prevented you from prostrating to what I created with My two hands? Did you wax proud, or are you among the High Ones?" (38:75, Ṣād): meaning that the High Ones have no

prostration incumbent upon them.

QUR'ĀN 38:75: ṢĀD 38:75, VERBATIM

§41

وقد ذكر الإمام محيي الدين بن العربي هذا المعنى في الفتوحات المكية، ولكنه لم ينص على أحد أنه من العالين، ثم استدل بهذه الآية.

The Imām Muḥyī al-Dīn Ibn al-ʿArabī mentioned this meaning in the Meccan Openings (al-Futūḥāt al-Makkiyya), but he did not specify of anyone that he is among the High Ones; then he adduced this verse as proof.

§42

واعلم أنه لا يصح حمل السؤال من الحق تعالى على الاستفهام، فهو من حيث وقع إما بمعنى النفي أو بمعنى الإثبات أو بمعنى الإيناس أو بمعنى الإيحاش.

And know that it is not sound to construe the questioning from the Real (exalted is He) as [literal] interrogation; rather, where it occurs, it is either in the sense of negation, or of affirmation, or of putting-at-ease (īnās), or of putting-in-dread (īḥāsh).

§43

فهذا السؤال من الحق لإبليس في قوله: ما منعك أن تسجد، تهديد وإيحاش، وألف الاستفهام في: أستكبرت، بمعنى الإثبات، يعني أستكبرت

So this questioning from the Real to Iblīs, in His saying "What prevented you from prostrating," is a threat and a putting-in-dread; and the interrogative alif in "or did you wax proud" is in the sense of affirmation: meaning: you waxed proud,

§44 بقولك: أنا خير منه، و"أم" في قوله: أم كنت من العالين، بمعنى النفي، يعني لست من العالين الذين لم يؤمروا بالسجود.

by your saying: "I am better than he." And the "or" (am) in His saying "or are you among the High Ones" is in the sense of negation: meaning: you are not among the High Ones who were not commanded to prostrate.

§45 والاستفهام الذي بمعنى الإيناس والبسط قوله: وما تلك بيمينك يا موسى،

And the interrogation that is in the sense of putting-at-ease and expansion is His saying: "And what is that in your right hand, O Moses?" (20:17, Ṭā Hā),

QUR'ĀN 20:17: ṬĀ HĀ 20:17, VERBATIM

§46 ولهذا أجاب موسى بقوله: هي عصاي أتوكأ عليها وأهش بها على غنمي ولي فيها مآرب أخرى،

and for this reason Moses answered with his saying: "It is my staff; I lean upon it, and I beat down leaves with it for my sheep, and I have in it other uses" (20:18, Ṭā Hā) --

QUR'ĀN 20:18: ṬĀ HĀ 20:18, VERBATIM

§47 لما علم منه أنه يريد منه ذلك، وإلا كان الجواب: عصاي، فهذا أدب أهل الله مع الله في حضرته، أبرزها الله لك في الإنسان الكامل لتقرأه فتعمل بموجبه فتكتب مع السعداء، فتأدب بها.

because he knew of Him that He desired that of him; otherwise the answer would have been [merely] "my staff." This is the courtesy (adab) of the People of God with God in His Presence: God has brought it forth for you in [this book,] the Perfect Human, that you may read it and act by its requirement, and so be inscribed among the felicitous. So take it as your courtesy.

GLOSSARY: INSAN-AL-KAMIL

§48

جال بنا مركب البيان في بحر التبيان إلى أن أشرف بنا على الساحل، فلنرجع إلى بحر الحقائق في التعبير عن الملك المسمى بالروح.

The vessel of exposition has coursed with us upon the sea of clarification until it has brought us in sight of the shore; so let us return to the sea of realities in giving expression to the angel named the Spirit.

§49

اعلم أن الروح له أسماء كثيرة على عدد وجوهه، يسمى بالقلم الأعلى، وبروح محمد صلى الله عليه وسلم، وبالعقل الأول، وبالروح الإلهي، من تسمية الأصل بالفرع.

Know that the Spirit has many names, according to the number of its aspects: it is named the Highest Pen, the spirit of Muhammad (may God bless him and grant him peace), the First Intellect, and the divine Spirit: by the naming of the root after the branch.

GLOSSARY: QALAM-ALA, AQL-AWWAL, HAQIQA-MUHAMMADIYYA

§50

وإلا فليس له في الحضرة إلا اسم واحد وهو الروح، ولهذا خصصناه في عقد الباب عليه، ولو أخذنا في شرح ما حواه هذا الملك من العجائب والغرائب احتجنا إلى كتب ومجلدات كثيرة، ولقد اجتمعت به في بعض الحضرات الإلهية فتعرف إلي وسلم علي، فرددت عليه السلام بعد أن كدت أذوب من هيبته وأفنى من حسن بهجته.

Otherwise, it has in the Presence only a single name, which is the Spirit; and for this reason we singled it out in framing the chapter upon it. Were we to undertake to expound what this angel contains of marvels and wonders, we would need many books and volumes. And I did indeed meet with it in one of the divine Presences: it made itself known to me and greeted me with peace, and I returned to it the greeting: after I had nearly dissolved from its awe and been annihilated by the beauty of its splendor.

§51

فلما باسطني بالكلام بعد أن حيا، ودار بإيناسه كأس الحميا، سألته عن مكانته ومحتده، وحضرته ومستنده، وعن أصله وفرعه، وعن هيئته ونوعه، وعن صفته واسمه، وعن حليته ورسمه.

When it put me at ease with speech, after it had greeted [me], and the cup of [wine-like] intimacy had gone round by its companioning, I

asked it about its station and its origin, its presence and its support; about its root and its branch; about its configuration and its kind; about its attribute and its name; and about its adornment and its description.

§52

فقال: إن الأمر الذي خطبته والسر الذي طلبته عزيز المرام عظيم المقام، لا يصلح إنشاؤه بالتصريح، ولا يكاد يفهم بالكناية والتلويح.

It said: The matter you have sought and the secret you have requested is of lofty aim and immense station; its composition is not fit to be made by plain declaration, nor is it well-nigh understood by allusion and intimation.

§53

فقلت له: هلم بالتلويح والكناية لعلي أفهمه إذا سبقت لي به العناية.

I said to it: Come, then, with intimation and allusion: perhaps I shall understand it, if divine solicitude has gone before me to it.

§54

فقال: أنا الولد الذي أبوه ابنه، والخمر الذي كرمه دنه، أنا الفرع الذي أنتج أصله، والسهم الذي قوسه نصله، اجتمعت بالأمهات اللاتي ولدتني وخطبتها لأنكحها فأنكحتني، فلما سرت في ظاهر الأصول عقدت صورة المحصول، فانثنيت في نفسي أدور في حسي، وقد حملت أمانات الهيولى وأحكمت الحضرة الموصوفة بالأولى، وجدتني أبا الجميع وأم الكبير والرضيع، هذه الحضرة والأمانة.

It said: I am the child whose father is his son, and the wine whose vine is its jar. I am the branch that produced its root, and the arrow whose bow is its blade. I joined the mothers who bore me, and I betrothed her to wed her, and she wedded me. When I coursed through the outward of the roots, I knit the form of the harvest; then I bent back upon myself, revolving within my sense-perception, having borne the trusts of prime-matter (al-hayūlā) and made firm the Presence described as the First. I found myself the father of all and the mother of the great and the suckling. This is the Presence, and the trust.

The famous Akbarian riddle of the Muhammadan Reality, knit of deliberate paradox (father-as-son, branch-as-root). Rendered as literally as the imagery permits; not to be read as a claim of literal self-

origination, but as the first determination's logical priority over its own conditions.

§55

وأما المحتد والمكانة، فاعلم أني كنت عينا مشهودة، كان لي في الغيب حكم موجود، فلما أردت معرفة ذلك الحكم المحتوم ومشاهدته في جانب الأمر المحكوم،

As for the origin and the station: know that I was a witnessed entity; I had, in the Unseen, an existent ruling. When I desired the knowledge of that decreed ruling and the witnessing of it on the side of the matter ruled upon,

GLOSSARY: MUSHAHADA

§56

عبدت الله تعالى بذلك الاسم كذا وكذا سنة وأنا عن اليقظة في سنة، فنبهني الحق سبحانه وتعالى وأقسم باسمه وإلي أنه: قد أفلح من زكاها وقد خاب من دساها.

I worshipped God (exalted is He) by that Name for such-and-such years, while I was, with respect to wakefulness, in a slumber. Then the Real (glory be to Him, exalted is He) roused me, and He swore by His Name and pointed to [the truth that]: "He has prospered who purifies it, and

he has failed who corrupts it" (91:9-10, al-Shams).

QUR'ĀN 91:9: AL-SHAMS 91:9, VERBATIM

QUR'ĀN 91:10: AL-SHAMS 91:10, VERBATIM

§57

فلما حضرت القسمة وأحرزت ما أعطاني الاسم، أعني باسمه، زكتني الحقيقة المحمدية بلسان الحضرة الرسولية.

So when the apportionment came and I secured what the Name gave me, I mean, by His Name, the Muhammadan Reality purified me, by the tongue of the Presence of the Messenger.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§58

فقال عليه الصلاة والسلام: خلق الله آدم على صورته. ولا ريب في هذا ولا كلام.

He (upon him be blessing and peace) said: "God created Adam upon His form." And there is no doubt in this, nor any dispute.

The form-hadith, sound (Bukhārī 6227, Muslim 2841); invoked, not graded here.

§59

ولم يكن آدم إلا مظهرا من مظاهري أقيم خليفة على ظاهري، فعلمت أن الحق جعلني المراد والمقصود من العباد.

And Adam was nothing but a locus of manifestation among my loci of manifestation, set up as a vicegerent over my outward; so I knew that the Real had made me the intended and the purposed one of [all] the servants.

§60

فإذا بالخطاب الأكرم عن المقام الأعظم: أنت القطب الذي تدور عليه أفلاك الجمال، والشمس الذي تمت بضوئها بدر الكمال.

Then suddenly came the most noble address, from the greatest station: You are the Pole upon which the spheres of beauty revolve, and the sun by whose light the full moon of perfection was completed.

§61

أنت الذي أقمنا له الأنموذج، وأحكمنا من أجله الزبور، فتوج المراد بما يكنى عنه بهند وسلمى، أو يلوح بأنها عزة وأسما.

You are the one for whom We set up the paradigm, and for whose sake We made firm the scriptures; so the intended one was crowned with that which is alluded to as "Hind" and "Salmā," or hinted at as "ʿIzza" and "Asmā."

> *Hind, Salmā, ʿIzza, Asmā: conventional ladies' names used in classical Arabic love poetry as ciphers for the unnameable Beloved: here, the Reality.*

§62

فالكل إلا أنت يا ذا الأوصاف السنية والنعوت الزكية، لا يدهشك الجمال ولا يرعشك الجلال ولا تستبعد استيعاب الكمال.

For all are [veiled] except you, O possessor of the resplendent qualities and the pure attributes: beauty does not bewilder you, majesty does not make you tremble, and you do not deem far-fetched the encompassing of perfection.

§63

أنت النقطة وهي الدائرة، وأنت اللابس وهي الثياب الفاخرة.

You are the point, and it is the circle; you are the wearer, and it is the magnificent garments.

§64

قال: الروح.

[Thus] spoke the Spirit. [Here its account of the divine address closes.]

A structural rubric in the original ('qāla: al-rūḥ'), marking the return from the Spirit's recital of the divine address to the dialogue with al-Jīlī, whose next question follows.

§65

فقلت: أيها السيد الكبير والعلام الخبير، نسألك بالتأييد والعصمة، أخبرني عن درر الحكمة وبحر الرحمة، بأن جعلت صدفها سوائي، وما انعقدت سوى من مائي،

So I said: O great master, O all-knowing and well-informed one: we ask you, by [divine] support and preservation: inform me concerning the pearls of wisdom and the sea of mercy, since their shell was made other than me, while they congealed from nothing but my water,

§66

ولم وسم طيري باسم غيري، وكتم هذا الأمر رأسه فلم يعلم لحديدته بأسا؟

and why was my bird marked with the name of another than me, and this matter concealed its head, so that no

harm was known to its iron edge?

> *Deliberately cryptic rhymed-prose imagery (the marked bird, the concealed edge); rendered literally. The questions are answered point by point in §73-§78.*

§67

فقال: اعلم أن الحق تعالى أراد أن تتجلى أسماؤه وصفاته لتعرف الخلق ذاته، فأبرزها في المظاهر المتميزة والبواطن المتحيزة، وهي الموجودات الذاتية المتجلية في المراتب الإلهية.

It said: Know that the Real (exalted is He) willed that His Names and Attributes be disclosed, that the creation might know His Essence; so He brought them forth in the distinguished loci of manifestation and the localized inward-realities, which are the essential existents, disclosed in the divine ranks.

GLOSSARY: ASMA, SIFAT, DHAT, TAJALLI

§68

ولو أطلق الأمر كفاحا وأطلق لهذا العبد سراحا، جهلت الرتب، وفقدت الإضافات والنسب.

And had the matter been released face-to-face, and had this servant been set free [unrestricted], the ranks

would have been unknown, and the relations and connections lost.

§69

فإن الإنسان إذا أشهد غيره فقد استوعب خيره، وسهل عليه الاتباع وأخذ في ذلك ما استطاع.

For when the human is made to witness another than himself, he has comprehended its good, following becomes easy for him, and he takes therein what he is able.

GLOSSARY: MUSHAHADA

§70

فلهذا أرسل الله الرسل الكرام عليهم الصلاة والسلام بكتابه المبين وخطابه المتين، يترجم عن صفاته العليا وأسمائه الحسنى، ليعلم أن ذاته لها التعالي عن الإدراك، فلا يعرفها غيرها ولا إشراك.

For this reason God sent the noble messengers (upon them be blessing and peace) with His manifest Book and His firm address, interpreting His lofty Attributes and His Beautiful Names, that it might be known that His Essence has the transcendence above apprehension, so that

none knows it but it, with no associating.

GLOSSARY: SIFAT, ASMA, DHAT

§71

ولهذا أمرنا السيد الأواه فقال: تخلقوا بأخلاق الله،

And for this the deeply-sighing Master commanded us, saying: "Take on the character-traits of God (takhallaqū bi-akhlāq Allāh),"

A Sufi maxim widely cited as a saying; not established as a sound hadith. Invoked, not graded here.

§72

لتبرز أسراره المودعة في الهياكل الإنسانية، فيظهر بذلك علق العزة الربانية، ويعلم حق المرتبة الرحمانية، ولا سبيل إلى معرفته بحسب حصره إذ هو القائل عن نفسه: وما قدروا الله حق قدره.

that His secrets deposited in the human frames might come forth, and thereby the bond of lordly might appear, and the truth of the All-Merciful rank be known; and there is no way to knowing Him in the measure of His delimitation, since He is the One who says of Himself: "And they did not measure

God with the measure due to Him" (6:91, al-Anʿām).

> QURʾĀN 6:91: AL-ANʿĀM 6:91, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'AL-SHAMS 91:9-10': A TAG CARRIED OVER FROM §56; CORRECTED HERE.

§73

هذا در الحكمة وبحر الرحمة.

This is the pearl of wisdom and the sea of mercy.

§74

وكون الصدف سواك، وما انعقدت دراريه إلا من ماك، فهو القشر على اللباب، لئلا يرتقي إلى الحكمة وفصل الخطاب سوى من أهله لذلك في أم الكتاب.

And the being of the shell as other than you, while its pearls congealed from nothing but your water, that is the husk over the kernel, lest any ascend to wisdom and the decisive word save him who is fit for that in the Mother of the Book.

> GLOSSARY: UMM-AL-KITAB

§75

وأما رسم طيرك باسم غيرك فلاستيعاب خيرك.

As for the marking of your bird with the name of another than you, that is for

the comprehending of your good.

§76 وأما كتم الأمر فلعدم الطاقة على خوض البحر، فإن العقول تقصر عن الإدراك، ولا محيص لها عن قيدها ولا انفكاك.

And as for the concealing of the matter, that is for the lack of capacity to plunge into the sea; for the intellects fall short of apprehension, and there is no escape for them from their fetter, nor any disjunction.

§77 وهذه الجملة قشور العبارات، وقبور الإشارات، جعلناها عن الوجه نقابا.

And this whole [discourse] is the husks of expressions and the graves of allusions; we have made it a veil over the face,

§78 لتحجبه عمن ليس من أهله حجابا، فافهم إن كنت مدركا خطابا، فالوجوه التي برزت في الظواهر هي الأبكار التي استترت في البواطن، حجب على تلك الوجوه، واستتار هذا الأمر المنكوس تحار فيه الأفكار.

to veil it, with a veiling, from him who is not of its people. So understand, if you are one who apprehends an address. The faces that came forth in the outward [appearances] are the virgins that hid themselves in the inward-

realities: veils upon those faces; and at the concealment of this inverted matter the thoughts are bewildered.

GLOSSARY: FIKR

§79

قال الراوي: فما زلت أشرب مما سقاني الروح الأسمى، وبالري منه ما زلت كما كنت أو أظمأ، إلى أن طلع شمس الاقتدار وأسفر فجر الاسم كالنهار.

The narrator said: I did not cease drinking of what the most-exalted Spirit gave me to drink; and for all the slaking by it, I remained as I was, or [even] thirstier: until the sun of power rose and the dawn of the Name broke like the day.

§80

وإذا بالقمري قد غنى على وكري، فترجم عن الحال، ثم أنشد عن الملك المسمى بالروح فقال:

And lo, the turtledove had sung upon my nest; so it interpreted the state, then recited concerning the angel named the Spirit, saying:

§81

خود لها في حسنها طلعات ..... الكل معنى الوصف وهي الذات

A tender maiden: in her beauty are risings; / the whole

is the meaning of the attribute, and she is the Essence.

GLOSSARY: DHAT

§82 هي روح أشباح الجمال وإنها ..... نفي ولكن بعدها الإثبات

She is the spirit of the phantasms of beauty, and truly she / is a negation, yet after her comes the affirmation.

§83 هي صورة الحسن التي لوحتها ..... وكنيت عنها أنها الهندات

She is the form of beauty which I have hinted at, / and which I have alluded to [under the names] of the Hinds.

§84 وهي المعاني الباطنات حقيقة ..... عن حسنكم لكن لها ظهرات

And she is, in truth, the inward meanings / of your beauty, yet she has outward appearings.

§85 كل العوالم تحت مركز قطبها ..... هي جمعهم وهمو لها أشتات

All the worlds are beneath the center of her pole; / she is

their gathering, and they, for her, are scattered [particulars].

§86 كنيت بحق إنها لحقيقة ..... خلق الإله وأنها الكلمات

I have alluded truly: she is indeed the Reality / of God's creating, and she is the Words.

§87 فقدت قديما ثم أحدثها الذي ..... يمضي ويفعل ما اقتضته صفات

She was lost in eternity-past, then He originated her: the One who / carries out and does what the attributes require.

§88 لكنها لما تعين ذاتها ..... ظهرت بأحكام لها لهجات

But she, when her essence became determined, / appeared with rulings that have [their own] tongues.

§89 فغدت وقد لبست ثياب جمالها ..... تزهو بحسن دونه الحسنات

So she came forth, having donned the garments of her beauty, / glorying in a loveliness beneath which [all other] beauties fall.

§90

وتقول إن وجودها لا مسبق ..... بالانعدام
ولا لها لحقات

And she says that her existence is not preceded / by non-existence, nor are there for her any successors.

§91

وأنت تشاهد وصفها بكمالها ..... عينا وحق
الذات تحقيقات

And you witness her description in its perfection, / as an essence; and the truth of the Essence is [a matter of] realizations.

GLOSSARY: DHAT, MUSHAHADA

Collation. *Two-witness collated as the second half of the pneumatology cluster (Bāb 50-51). Witness 2 clean of website navigation text and free of trailing interpolation. No lossy drop. The closing allegorical dialogue (§51-§79) and the eleven-verse poem (§81-§91) are rendered in al-Jīlī's voice; several lines of the rhymed-prose riddle (§54, §66) are deliberately cryptic in the original and rendered as literally as the imagery allows.*

Qur'ān. *Nine loci, all verified verbatim: al-Shūrā 42:52 (the revealed spirit from the Command), al-Isrā' 17:85 (the spirit is from the Command of my Lord), Hūd 11:103 (the Day mankind is gathered), al-Naba' 78:38 (the Day the Spirit and the angels stand), Ṣād 38:75 (or are you among the High Ones), Ṭā Hā 20:17-18 (what is in your right hand, O Moses), al-Shams 91:9-10 (he prospers who purifies it). ONE witness mis-verse reference corrected: at §72, 'wa-mā qadarū llāha ḥaqqa qadrihi' is al-Anʿām 6:91, but the digital matn tags it 'al-Shams 91:9-10' (a tag carried over from §56).*

> *Four sayings flagged, not graded here: the truthful dream as revelation, the dream as 1/46 of prophethood (both sound, Bukhārī/Muslim), the form-hadith 'God created Adam upon His form' (sound), and the Sufi maxim 'takhallaqū bi-akhlāq Allāh' (a saying, not a sound hadith).*

⁂

The Spirit as the Muhammadan Reality; the Pole of creation; the ecstatic dialogue

al-Jīlī's chapter on al-Rūḥ is the doctrinal summit of the book's angelology. The angel named the Spirit is read as the Muhammadan Reality and "the Real by whom [creation is made]" (al-ḥaqq al-makhlūq bihi): created from God's light, the world created from it, made "the locus of His regard"; bearing among its names "the Command of God" (Amr Allāh); the Pole (qutb) on whose aspect every created sphere turns; the first recipient of the divine Command and the source from which every angel is created, the eight Bearers of the Throne paralleling the eight faculties of the human spirit (intellect, estimation, cogitation, imagination, the form-giving, retentive, and apprehending faculties, and the soul). Three Qur'ānic anchors govern the reading: the revealed

"spirit from Our Command" (al-Shūrā 42:52), "the spirit is from the Command of my Lord" (al-Isrāʾ 17:85), and "the Day the Spirit and the angels stand in ranks" (al-Nabaʾ 78:38). The chapter then develops the theology of the "High Ones" (al-ʿālūn) exempted from the prostration to Adam (read out of Ṣād 38:75, with a nod to Ibn al-ʿArabī's Futūḥāt), a doctrine of true and false dreams (the truthful dream as descending revelation; the false dream from Iblīs's progeny), and a grammar of the divine "question" as never literal interrogation but negation, affirmation, putting-at-ease (Ṭā Hā 20:17-18, Moses and the staff), or putting-in-dread. Its second half is a sustained ecstatic narrative: al-Jīlī's reported meeting with the Spirit "in one of the divine Presences," its riddling self-description (the child whose father is his son, the branch that produced its root, the bearer of "the trusts of prime-matter"), the divine address crowning it "the Pole upon which the spheres of beauty revolve," and a closing eleven-verse poem on the Reality figured as a veiled beloved (the point that is the circle, "a negation, yet after her comes the affirmation"). This is contested-Akbarian visionary metaphysics; it is recorded in al-Jīlī's voice, with his tanzīh held in view, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 52: The Heart (al-Qalb) · full parallel manuscript

The complete chapter on the Heart (al-Qalb), rendered as a full parallel manuscript: every segment, aligned line by line, opening with a 35-verse poem. al-Jīlī's heart is "the Throne of God" and "His Frequented House in the human", the pre-eternal light by which God gazes at the human, the point on which the whole circumference of the Names and Attributes turns. The chapter unfolds the several senses of qalb (the kernel of all things; the swift "overturner"; the inverse-mirror of the world; that which "turns back" to its divine root), the geography of the heart's "face" and "nape" and its himma, and, its summit, the three "comprehendings" of the heart: of knowledge, of witnessing, and of vicegerency, the last guarded by a strict tanzīh. It closes by deriving Isrāfīl, the angel of the two blasts, from the heart of Muhammad.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms and the verified Qur'ān loci: to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب الثاني والخمسون في القلب وأنه محتد إسرافيل عليه السلام من محمد صلى الله عليه وسلم

Chapter Fifty-Two: On the Heart (al-Qalb), and that it is the wellspring of Isrāfīl (peace be upon him) from Muhammad (God bless him and grant him peace)

§2

القلب عرش الله ذو الإمكان ..... هو بيته المعمور في الإنسان

The heart is the Throne of God, possessed of possibility / it is His Frequented House in the human.

GLOSSARY: QALB, ARSH

al-Jīlī's opening verse (1 of 35). The witness repeats this line twice, identically; rendered once.

§3

فيه ظهور الحق فيه لنفسه ..... وعليه حقاً مستوى الرحمن

In it is the appearing of the Real, in it to Himself / and upon it, truly, is the establishing of the All-Merciful (istiwā' al-Raḥmān).

Verse 2 of 35.

§4

خلق الإله القلب مركز سرّه ..... ومحيط
دور الكون والأعيان

The God created the heart [as] the center of His secret / and the encompassing of the circle of the cosmos and the entities.

GLOSSARY: QALB, AYN-THABITA *Verse 3 of 35.*

§5

فهو المعبر عنه في تحقيقهم ..... بالمنظر
الأعلى ومجلى الآن

So it is what is expressed, in their verification / by the highest vista (al-manẓar al-aʿlā) and the disclosure-place of the Now.

Verse 4 of 35.

§6

والطور فيه مع الكتاب وبحره .... والرقّ
والسقف الرفيع الشان

And the Mount is in it, with the Book and its sea / and the Parchment and the Lofty-affaired Roof.

Verse 5 of 35: the five oaths of Sūrat al-Ṭūr (cf. Bāb 41) mapped onto the heart.

§7

وهو الذي ضرب الإله بنوره ..... مثلاً به
في محكم القرآن

And it is that by whose light the God struck / a likeness, by it, in the firm text of the Qur’ān.

Verse 6 of 35: alludes to the Light Verse (al-Nūr 24:35).

§8

بالزيت والمصباح من مشكاته .....
وزجاجة المتكوكب اللمعان

By the oil and the lamp, from its niche / and the glass of star-like gleaming.

Verse 7 of 35: the imagery of the Light Verse (mishkāt, miṣbāḥ, zujāja).

§9

وهو المقلب و المقلب والذي ..... يعلو فيدنو
رفعة وتداني

And it is the overturner and the overturned, and the [one] which / rises, so it draws near: elevation and nearing.

GLOSSARY: QALB *Verse 8 of 35.*

§10

منه الظلام له ومنه نوره ..... وبه ينير
عليه في الأكوان

From it is the darkness for it, and from it its light / and by it He illumines upon it, in the existents.

Verse 9 of 35.

§11

وإليه جاء رسوله منه له ..... لينال منه
مقامه الربّاني

And to it came His messenger, from Him, for it / that it might attain from Him its Lordly station.

Verse 10 of 35.

§12

ملكاً بطاعته وربّاً بالعلا ..... و بقبحه
فحقيقة الشيطان

A king by its obedience, and a lord by the loftiness / and by its ugliness: [then] the reality of Satan.

GLOSSARY: IBLIS *Verse 11 of 35.*

§13

رمز وكل الناس فيه حائر ..... ما بين ذي
ربح وذي خسران

A symbol, and all the people in it [are] bewildered / between possessor of profit and possessor of loss.

Verse 12 of 35.

§14

ما مخزن الأسرار إلاَّ درّة ..... هي بحرها مثلاً وفي التبيان

The storehouse of the secrets is naught but a pearl / which is, as a likeness, its sea, and in the declaration,

Verse 13 of 35.

§15

بيت له باب عظيم ختمه ..... لكنه للباب مصراعان

a house that has a mighty gate, [with] its seal / but the gate has two leaves.

Verse 14 of 35.

§16

يقصيك مصراع إلى أعلى العلا .... وإلى الجحيم فسوف يدني الثاني

One leaf drives you to the highest of the high / and to the Hellfire the second shall draw near.

Verse 15 of 35.

§17

والباب إن فضيت يوماً ختمه ..... وفتحته
من غير ما كسران

And the gate, if you break, one day, its seal / and open it without any breaking,

Verse 16 of 35.

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§18

يهنيك بلغت المنى بكماله ..... ونزلت ثم
بساحة الرحمن

felicitations: you have reached the goal in its perfection / and descended, then, at the courtyard of the All-Merciful.

Verse 17 of 35.

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§19

لكن كذا كسرته تأتي الحمى ..... وتقيم فيه
مكانة السلطان

But [if] you broke it thus, the sanctuary comes / and sets up in it the place-rank of the Sultan.

Verse 18 of 35.

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§20

هذا مثكل القلب فإعلم سرّه ..... ولسوف
أظهره على كتمان

This is the form of the heart, so know its secret / and I shall soon make it appear, upon concealment.

GLOSSARY: QALB *Verse 19 of 35.*

§21

والبيت سرّ القلب أما بابه ..... فاسم الإله ووصفه السبحاني

And the house is the secret of the heart; as for its gate / it is the Name of the God and His glorified description.

GLOSSARY: QALB, ASMA, SIFAT *Verse 20 of 35.*

§22

والختم فهو الذات قدّس ذاته ..... والفض علم الحق بالإيمان

And the seal: it is the Essence (holy is His Essence) / and the breaking[-open] is the knowing of the Real by faith.

GLOSSARY: DHAT *Verse 21 of 35.*

§23

والفتح فهو شهود عين يقينه ..... فيما حويت بمقلة وعيان

And the opening: it is the witnessing of the eye of its certainty / in what you contained, by eyeball and beholding.

GLOSSARY: MUSHAHADA *Verse 22 of 35.*

§24

و بلوغك الأسباب منه تحقق ..... بجوارح دانت لها الثقلان

And your reaching the causes from it [is] a realization / by limbs to which the two weighty ones submitted.

Verse 23 of 35.

§25

ثم التهني بالتعالي إنه ..... هو ساحة الرحمن في الإنسان

Then the felicitation upon the exaltation, for it / is the courtyard of the All-Merciful in the human.

Verse 24 of 35.

§26

والكنز فإعلم علم ذلك دركه ..... بعد الوجود لنكتة الديّان

And the treasure, so know, the knowledge of that [is] its attaining / after the existence, by a subtle point of the Requiter.

Verse 25 of 35.

§27

حتى كذا لم تحترم مقداره ..... سقط العزيز وذاك ذلّ هوان

[For] when, thus, you did not honor its worth / the dear

one fell, and that is the abasement of disgrace.

Verse 26 of 35.

§28

من لم يعظم مشعر التحقيق لم ..... يخلص من التكوين بين كيان

Whoever does not magnify the sensorium of verification, [he] does not / escape from the [process of] bringing-into-being, between [one] entity [and another].

Verse 27 of 35.

§29

فوصول سرّك للحمى هو ذاته ..... لكن بلا حسن ولا إحسان

So the arrival of your secret at the sanctuary: it is its very [self] / but without [any] goodness or excellence (iḥsān).

Verse 28 of 35.

§30

ولقد يرجى للذي هو هكذا ..... من نفخة تأتي بريح البان

And there may yet be hoped, for him who is thus / [something] from a breath

that comes with the scent of the bān-tree.

Verse 29 of 35.

§31

هذا ومصراعاه واحده الرضا ..... وهو الذي يفضي إلى رضوان

This [is so]; and its two leaves: one is good-pleasure (al-riḍā) / and it is that which leads to [the Garden of] Riḍwān.

Verse 30 of 35.

§32

والآخر الغضب الشديد ووسعه ..... وهو المجال الرحب للطغيان

And the other [is] the intense wrath, and its breadth / and it is the wide field for transgression.

Verse 31 of 35.

§33

فعلامة المرضي طاعة ربّه ..... وعلامة المغضوب في العصيان

So the sign of the well-pleased [one] is the obedience of his Lord / and the sign of the wrathed-at [one] is in disobedience.

Verse 32 of 35.

§34

وعلامة المهني يفعل ما يشاء ..... وعلامة المكسور في العرفان

And the sign of the felicitated [one]: he does what he wishes / and the sign of the broken [one] is in [the realm of] gnosis.

Verse 33 of 35.

§35

هذي العروسة زفها لك خاطري ..... في القلب فوق منصة العيدان

This bride: my mind has wedded her to you / in the heart, upon the dais of the lute-strings.

GLOSSARY: QALB *Verse 34 of 35.*

§36

فانظر إلى الحسناء فيك بعينها ..... تجلّى عليك لديك كل معان

So look at the beautiful one in you by her [very] eye / [as] every meaning is disclosed to you, with you.

GLOSSARY: TAJALLI *Verse 35 of 35, closing the opening poem.*

§37

اعلم وفقك الله أن القلب هو النور الأزلي والسر العلي المنزل في عين الأكوان لينظر الله تعالى به إلى الإنسان.

Know, may God grant you success, that the heart is the pre-eternal Light and the lofty Secret, sent down into the very [being] of the existents, that God (exalted is He) might gaze, by it, at the human.

GLOSSARY: QALB

§38

وعبر عنه في الكتاب بروح الله المنفوخ في روح آدم حيث قال: ونفخت فيه من روحي.

And it is expressed, in the Book, as the Spirit of God breathed into the spirit of Adam, where He said: "And I breathed into him of My spirit" (15:29).

QUR'ĀN 15:29: AL-ḤIJR 15:29 (ALSO ṢĀD 38:72), VERBATIM

GLOSSARY: RUH-AL-QUDS

§39

ويسمى هذا النور بالقلب لمعان: منها:

And this light is named "the heart" (al-qalb) for [several] meanings; of them:

GLOSSARY: QALB

§40

أنه لبابة المخلوقات وزبدة الموجودات جميعها أعاليها وأدانيها.

that it is the kernel of the creatures and the cream of the existents, all of them, their highest and their lowest.

§41

فسمي بهذا الاسم لأن قلب الشيء خلاصته وزبدته.

So it was named by this name, because the heart (qalb) of a thing is its essence and its cream.

§42

ومنها: أنه سريع التقلب وذلك لأنه نقطة يدور عليها محيط الأسماء والصفات، فإذا قابلت اسما أو صفة بشرط المواجهة انطبعت بحكم ذلك الاسم والصفة.

And of them: that it is swift of overturning (sarīʿ al-taqallub); and that is because it is a point upon which the circumference of the Names and Attributes turns, so when you face it with a name or an attribute, on condition of confrontation, it is imprinted by the ruling of that name and attribute.

GLOSSARY: QALB, ASMA, SIFAT

§43

وقولي بشرط المواجهة تقييد لأن القلب في نفسه لا يزال مقابلا بالذات لجميع أسماء الله تعالى وصفاته.

And my saying 'on condition of confrontation' is a restriction, because the heart in itself is ceaselessly confronted, by the Essence, with all the Names of God (exalted is He) and His Attributes.

GLOSSARY: QALB, DHAT, ASMA, SIFAT

§44

لكن يقابله في التوجه شيء ثان، وهو أن يكون القلب متوجها لقبول أثر ذلك الشيء في نفسه فينطبع فيه، فيكون الحكم عليه لذلك الاسم.

But a second thing confronts it in [its] turning, and it is that the heart be turned toward the receiving of the trace of that thing in itself, so it is imprinted in it, so the ruling over it is for that name.

GLOSSARY: QALB, ASMA

§45

ولو كانت الأسماء جميعها تحكم عليه فإنها تكون في ذلك الوقت مستترة الحكم تحت سلطان الاسم أو الأسماء الحاكمة.

And even if all the names rule over it, [yet] they are, at that time, hidden of ruling beneath the sultan of the ruling name or names.

GLOSSARY: ASMA

§46

فيكون الوقت وقت ذلك الاسم فيتصرف في القلب بما يقتضيه.

So the time is the time of that name; so it disposes in the heart by what it requires.

GLOSSARY: QALB, ASMA

§47

ثم اعلم أن وجه القلب يكون دائما إلى نور في الفؤاد يسمى الهم.

Then know that the face of the heart is always to a light in the fu’ād [inner heart] named the himma (aspiration/concern).

GLOSSARY: QALB, FU-AD, HIMMA

§48

هو محل نظر القلب وجهة توجهه إليه، فإذا حاذاه الاسم أو الصفة من جهة محاذاة الهم نظره القلب فإنطبع بحكمه ثم يزول فيعقبه اسم آخر.

It is the locus of the heart's gaze and the direction of its turning toward it; so when the name or the attribute aligns with it from the direction of the himma's alignment, the heart gazes at it, so it is imprinted by its ruling; then it passes away, so another name succeeds it.

GLOSSARY: QALB, HIMMA, ASMA

§49

إما من جنسه أو من جنس غيره، فيجري معه ما جرى له مع الاسم الأول وهكذا على الدوام.

either of its kind or of the kind of another; so there runs with it what ran for it with

the first name, and thus, perpetually.

§50 وأما ما كان من قفا القلب فإنه لا ينطبع به.

And as for what is from the nape of the heart, it is not imprinted by it.

GLOSSARY: QALB

§51 ثم اعلم أن القلب ما له قفا ينص عليه بل كله وجه لكن موضع الهم منه يسمى وجها، وموضع الفراغ منه يسمى قفا، وهذه الدائرة فيها كيفية ما ذكرناه. فافهم.

Then know that the heart has no nape that is specified; rather all of it is a face, but the place of the himma of it is named a face, and the place of the emptiness of it is named a nape; and this circle, in it is the manner of what we mentioned. So understand.

GLOSSARY: QALB, HIMMA

§52 واعلم أن الهم لا يكون له من القلب جهة مخصوصة، بل يكون تارة إلى فوق وقد يكون تارة إلى تحت وعن اليمين وعن الشمال على قدر صاحب ذلك القلب.

And know that the himma has no specified direction from the heart; rather it is once upward, and may be

once downward, and to the right, and to the left, according to the [state of] the possessor of that heart.

GLOSSARY: HIMMA, QALB

§53 فإن من الناس من يكون همه أبدا إلى فوق كالعارفين.

For of the people [there is] one whose himma is ever upward, like the gnostics.

GLOSSARY: HIMMA

§54 ومنهم من يكون همه أبدا إلى تحت كبعض أهل الدنيا.

And of them [one] whose himma is ever downward, like some of the people of this world.

GLOSSARY: HIMMA

§55

ومنهم من يكون همه أبدا إلى اليمين كبعض العباد.

And of them [one] whose himma is ever to the right, like some of the worshippers.

GLOSSARY: HIMMA

§56

ومن الناس من يكون همه أبدا إلى الشمال وهو موضع النفس، فإنها محلها في الضلع الأيسر وأكثر البطالين لا يكون له هم إلا نفسه.

And of the people [one] whose himma is ever to the left, and it is the place of the [lower] soul (al-nafs), for its locus is in the left rib; and most of the idlers have no himma but their [own] soul.

GLOSSARY: HIMMA, NAFS

§57

وأما المحققون فلا هم لهم فليس لقلوبهم موضع يسمى قفاء، بل يقابلون بالكلية كلية الأسماء والصفات فليس يختص وقتهم باسم دون اسم غيره.

And as for the verifiers, they have no himma; for their hearts have no place named a nape: rather they are confronted, in totality, with the totality of the Names and Attributes; so their time is not particular to a name rather than another name.

GLOSSARY: QALB, ASMA, SIFAT

§58

لأنهم ذاتيون فهم مع الحق بالذات لا بالأسماء والصفات فافهم.

Because they are essential [ones] (dhātiyyūn), so they are with the Real by the Essence, not by the Names and Attributes. So understand.

GLOSSARY: DHAT, ASMA, SIFAT

§59

ومنها: أي من المعاني التي تسمى القلب من أجلها قلبا، فهو باعتبار أن الأسماء والصفات له كالقلوب ليفرغ نوره فيها و انصبابه إليها فلذلك التفريغ قد يسمى قلبا من قولهم قلبت الفضة في القالب قلبا وهو من وضع المصدر اسما للمفعول.

And of them, that is, of the meanings for the sake of which the heart is named a heart: it is by the consideration that the Names and Attributes are to it like hearts, that it may empty its light into them and pour itself toward them; so that emptying is sometimes named a 'casting' (qalb), from their saying 'I cast the silver into the mould (qālab), [a] casting (qalban)', and it is of

[the order of] setting the verbal-noun as a name for the object.

GLOSSARY: QALB, ASMA, SIFAT

§60 ومنها: أنه مقلوب المحدثات بمعنى عكسها يعني نوره قديم إلهي.

And of them: that it is the inverse of the originated things, in the sense of their reflection: meaning, its light is eternal, divine.

GLOSSARY: QALB

§61 ومنها: أنه الذي ينقلب إلى المحل الأصلي الإلهي الذي بدأ منه.

And of them: that it is that which turns (yanqalib) toward the original, divine locus from which it began.

GLOSSARY: QALB

§62 قال الله تعالى: إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ.

God (exalted is He) said: "Truly in that is a reminder for whoever has a heart, or

gives ear while he is a witness" (50:37).

QUR'ĀN 50:37: QĀF 50:37, VERBATIM | GLOSSARY: QALB

§63

أي: انقلاب إلى الحق، فهو صرف وجه الهمة من العدوة الدنيا وهي الظواهر إلى العدوة القصوى وهي الحقائق وبواطن الأمور.

That is: [a] turning toward the Real; so it is the turning of the face of the aspiration (himma) from the nearer bank, which is the outward [things], to the farther bank, which is the realities and the inward of matters.

GLOSSARY: HIMMA

§64

ومنها: أنه كان خلقة فانقلب حقا، يعني كان مشهده خلقية فصار مشهده حقية، وإلا فالخلق لا يصير حقا لأن الحق حق والخلق خلق، والحقائق لا تتبدل ولكن من كان أصله من شيء رجع إليه قال تعالى: وَإِلَيْهِ تُقْلَبُونَ.

And of them: that it was created, then turned [into] a Real, meaning, its witnessing-place was created, so its witnessing-place became Real; otherwise the creation does not become Real, because the Real is Real and the creation is creation, and

the realities do not change, but whoever's root is from a thing returns to it. He (exalted is He) said: "...and to Him you are turned" (29:21).

QUR'ĀN 29:21: AL-'ANKABŪT 29:21, VERBATIM

An important tanzīh qualification: the created heart does not become the Real; only its 'witnessing-place' (mashhad) becomes Real: 'the Real is Real and the creation is creation, and the realities do not change.'

§65

ومنها: أنه يعني القلب يقلب الأمور كيف يشاء، فإن القلب إذا كان على فطرته التي خلقه الله عليها تقلبت له الأمور حسب ما يحبه ويتصرف في الوجود كيفما شاء، والفطرة التي خلقه الله عليها هي الأسماء والصفات.

And of them: that it, meaning the heart, turns the matters however it wishes; for the heart, when it is upon its primordial nature (fiṭra) upon which God created it, the matters are turned for it as it loves, and it disposes in existence however it wishes; and the primordial nature upon which God created it is the Names and Attributes.

GLOSSARY: QALB, ASMA, SIFAT

§66

وهي قوله: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ لكنه لما نزل مع الطبيعة إلى حكم العبادة وانتوال الشهوات، وكان هذا غالب حكم البشر، لأنه كالثوب الأبيض ينطبع فيه أول ما يقع عليه.

And it is His saying: "Indeed We created the human in the finest stature" (95:4); but since it descended, with [its] nature, to the ruling of servitude and the attainment of the appetites, and this was the predominant ruling of the human, because he is like the white garment, [which] is imprinted by the first thing that falls upon it.

QUR'ĀN 95:4: AL-TĪN 95:4, VERBATIM

§67

وأول ما يعقله الطفل أحوال الظاهر من أهل الدنيا فينطبع فيه تشتتهم وتفرقهم وانحطاطهم إلى العوائد والطبائع، فيصير مثلهم.

And the first thing the child reasons [about] is the states of the outward of the people of this world, so there is imprinted in it their dispersion, their division, and their descent to the habits and the natures, so it becomes like them.

§68

وهو قوله تعالى: ثم رددناه أسفل سافلين فإن كان من أهل السعادات الإلهية وعقل بعد ذلك عن الحق تعالى الأمور التي تقتضيه إلى المكانة الزلفي والمراتب العليا، فإنه يتزكي يعني يتطهر مما تدنس به من

And it is His saying (exalted is He): "Then We returned him [to] the lowest of the low" (95:5). So if he be of the people of the divine felicities, and reason, after that, from the Real (exalted is He) the matters that require him [to ascend] to the rank of nearness and the lofty ranks, then he is purified: meaning, he cleanses himself of what he was defiled by, of

QUR'ĀN 95:5: AL-TĪN 95:5, VERBATIM

§69

اكتسابه البشريات، فهو بمنزلة من يغسل ثوبه مما طبع فيه، وعلى قدر تمكن الطبائع من قلبه تكون التزكية.

his acquisition of the human [traits]; so he is at the rank of one who washes his garment of what was imprinted in it; and according to the entrenchment of the natures in his heart is the purification.

GLOSSARY: QALB

§70

فإن كان ممن لا تتمكن فيه البشريات والأمور العاديات كل التمكن، فإنه يتزكي بأقل القليل.

So if he be of those in whom the human [traits] and the customary matters are not entrenched in all entrenchment, then he is purified by the least of the little.

§71

فهو بمنزلة من لم يتمكن لون النقش في ثوبه فغسله بالماء فعاد إلى أصله.

So he is at the rank of one in whose garment the color of the figure was not entrenched, so he washed it with water, so it returned to its root.

§72

والآخر الذي تمكنت منه الطبائع والعادات بمنزلة من استولى النقش في ثوبه وتمكن منه فلا ينقيه إلا الطبخ بالنار والجص، وهو السلوك الشديد وقوة المجاهدات والمخالفات.

And the other, in whom the natures and the habits were entrenched, [is] at the rank of one in whose garment the figure took hold and was entrenched, so nothing purifies it except boiling by fire and lye, and it is the intense wayfaring and the strength of the strivings and

the oppositions [to the lower self].

§73

فهذا على قدر قوة سلوكه في الطريق ودوام مخالفته يكون تزكيته وصفاؤه وضعفه على قدر ضعف عزائمه في ذلك.

So this, according to the strength of his wayfaring in the path and the perpetuity of his opposition [to the lower self], is his purification and his purity; and his weakness [is] according to the weakness of his resolves in that.

§74

وهؤلاء الذين استثناهم الحق فقال: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ كذلك الآية 6 سورة التين.

And these are those whom the Real excepted, so He said: "except those who believe and do righteous deeds; for them is a reward unfailing" (al-Inshiqāq 84:25, and likewise al-Tîn 95:6).

QUR'ĀN 84:25: AL-INSHIQĀQ 84:25, VERBATIM; AL-JĪLĪ HIMSELF NOTES THE NEAR-IDENTICAL AL-TĪN 95:6 (WHICH READS 'FA-LAHUM')

§75

يعني بما أودعناهم من الأسرار الإلهية التي نبهناهم عليها في كتبنا المنزلة على رسلنا، وذلك حقيقة إيمانهم بنا وبالرسل.

Meaning: by what We deposited in them of the divine secrets which We alerted them to in Our books sent down upon Our messengers; and that is the reality of their faith in Us and in the messengers.

§76

وهو وقوعهم على نكتة التوحيد فآمنوا وعملوا ما يصلح للحضور مع الله تعالى من الأعمال القلبية بأحسن العقائد ودوام المراقبة وأمثالها.

And it is their falling upon the subtle point of tawḥīd, so they believed and did what is fit for presence with God (exalted is He), of the heart-deeds: by the best of beliefs, perpetual vigilance, and the like;

GLOSSARY: TAWHID, QALB

§77

ومن الأعمال القالبية كالفرائض والسلوك وعدم المخالفة.

and of the mould-deeds [bodily acts], like the obligatory duties, the wayfaring, and the absence of opposition [to the Law].

§78

فهذا معنى قوله: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

So this is the meaning of His saying: "except those who believe and do righteous deeds; for them is a reward unfailing" (95:6).

QUR'ĀN 95:6: AL-TĪN 95:6, VERBATIM ('FA-LAHUM')

§79

يعني أنهم نالوا ما هو لهم فليس ذلك بموهوب حتى يكون ممنونة بل ظفروا بما اقتضته حقائقهم التي خلقناهم عليها من أصل الفطرة.

Meaning: they attained what is theirs; so that is not bestowed [as a gift] such that it be a favor [held over them]; rather they gained what their realities required: those upon which We created them from the root of the primordial nature.

§80

فكل ما نالوه إنما هو باستحقاق جعلناه لهم، ولو كان الكل من خزائن الجود فإن التجليات الذاتية لا تسمى موهبة، بل هي أمور استحقاقية إلهية.

So everything they attained is only by a merit We made for them; and even if the whole is from the treasuries of generosity, [yet] the essential self-disclosures are not named

a bestowal: rather they are merit-matters, divine.

GLOSSARY: TAJALLI

§81

وإلى هذا المعنى أشار شيخنا الشيخ عبد القادر الجيلاني رضي الله عنه في قوله: ما زلت أرتع في ميادين الرضا ..... حتى بلغت مكانة لا توهب

And to this meaning our shaykh, the Shaykh ʿAbd al-Qādir al-Jīlānī (may God be pleased with him) pointed, in his saying: "I ceaselessly ranged in the fields of good-pleasure / until I reached a place-rank that is not bestowed."

'Our shaykh' ʿAbd al-Qādir al-Jīlānī (d. 561/1166) is the founder of the Qādirī order, to which al-Jīlī belonged: the ṭarīqa-founder sense, not a living teacher. This also resolves the apparent chronological impossibility flagged in Bāb 37 §74.

§82

ومنها: أن القلب الحقائق الوجود كالمرآة للوجه فهو عكسه، يعني أنه لما كان العالم سريع التغير في كل نفس انطبع عكسه في القلب، فهو كذلك سريع التغير.

And of them: that the heart, the realities of existence are to it like the mirror for the face, so it is its reflection, meaning, since the world is swift of change in every breath, its

reflection is imprinted in the heart, so it [the heart] is likewise swift of change.

GLOSSARY: QALB

§83

وما سمي ذلك الانطباع عكسا وقلبا إلا لأن المرآة إذا قابلتها بشيء إنما ينطبع فيه عكسه لا عينه.

And that imprinting was named a reflection and a turning (qalb) only because the mirror, when you face it with a thing, only its reflection is imprinted in it, not its very [self].

GLOSSARY: QALB

§84

فإن كانت الكتابة مثلا من اليمين إلى الشمال انطبع فيه من الشمال إلى اليمين، حتى لو قابلت المرآة بصورة إنما تقابل يمين الصورة بشمال المرآة.

So if the writing, for example, be from the right to the left, there is imprinted in it [the mirror] from the left to the right, so that, were you to face the mirror with a form, you only face the right of the form with the left of the mirror.

§85

هذا لا يختلف أبدا، فلهذا سمي القلب قلبا.

This does not differ, ever; and for this the heart was named qalb (turning/inverse).

GLOSSARY: QALB

§86

وعندي أن العالم إنما هو مرآة القلب، فالأصل والصورة هو القلب والفرع والمرآة هو العالم.

And in my view, the world is only the mirror of the heart; so the root and the form is the heart, and the branch and the mirror is the world.

GLOSSARY: QALB

§87

وعلى هذا التقدير يصح فيه أيضا اسم القلب لأن كل واحد من الصورة والمرآة قلب الثاني: أي عكسه فافهم.

And upon this estimation, the name 'qalb' is valid for it [the world] also, because each of the form and the mirror is the qalb [inverse] of the second, that is, its reflection. So understand.

GLOSSARY: QALB

§88

ودليلنا في أن القلب هو الأصل والعالم هو الفرع قوله تعالى: ما وسعني أرضي ولا سمائي ووسعني قلب عبدي المؤمن. ولو كان العالم هو الأصل لكان أولى بالوسع من القلب، فعلم أن القلب هو الأصل وأن العالم هو الفرع.

And our evidence that the heart is the root and the world is the branch is His saying (exalted is He): "My earth and My heaven do not contain Me, but the heart of My believing servant contains Me." Were the world the root, it would be more deserving of the containing than the heart; so it is known that the heart is the root and the world is the branch.

GLOSSARY: QALB

The hadith qudsī 'mā wasiʿanī arḍī wa-lā samāʾī wa-lākin wasiʿanī qalbu ʿabdī l-muʾmin': not in the canonical collections and graded weak/without sound chain by hadith scholars, but a cornerstone of Sufi heart-doctrine. Flagged.

§89 ثم اعلم أن هذا الوسع على ثلاثة أنواع كلها سائغة في القلب:

Then know that this containing (wasʿ) is of three kinds, all of them current in the heart:

GLOSSARY: QALB

§90 النوع الأول:

The first kind:

§91 وهو وسع العلم، وذلك هو المعرفة بالله، فلا شيء في الوجود يعقل آثار الحق ويعرف ما يستحقه كما ينبغي إلا القلب، لأن كل شيء سواه إنما يعرف ربه من وجه دون وجه، وليس لشيء غير القلب أن يعرف الله من كل الوجوه، فهذا وسع.

and it is the containing of knowledge, and that is the knowing of God; for there is no thing in existence that reasons the traces of the Real and knows what He merits as is fitting, except the heart, because everything other than it only knows its Lord from [one] aspect rather than [another] aspect; and there is, for no thing other than the heart, [the capacity] to know God from all the aspects. So this is a containing.

GLOSSARY: QALB

§92

والنوع الثاني:

And the second kind:

§93

هو وسع المشاهدة، وذلك هو الكشف الذي يطلع القلب به على محاسن جمال الله تعالى، فيذوق لذة أسمائه وصفاته بعد أن يشهدها.

is the containing of witnessing (al-mushāhada), and that is the unveiling (kashf) by which the heart comes upon the beauties of God's beauty (exalted is He), so it tastes the pleasure of His Names and Attributes after it witnesses them.

GLOSSARY: MUSHAHADA, KASHF, QALB, ASMA, SIFAT

§94

فلا شيء من المخلوقات يذوق ما لله تعالى إلا القلب، فإنه إذا تعقل مثلا علم الله بالموجودات وسار في فلك هذه الصفة ذاق لذاتها وعلم بمكانة هذه الصفة من الله تعالى، ثم القدرة كذلك.

For there is no thing of the creatures that tastes what is God's (exalted is He) except the heart; for it, when it reasons, for example, God's knowledge of the existents, and journeys in the sphere of this attribute, it tastes its pleasures and knows the

place-rank of this attribute with God (exalted is He); then Power likewise.

GLOSSARY: QALB, QUDRA

§95

ثم في جميع أوصاف الله تعالى وأسمائه فإنه يتسع لذلك ويذوقه كما يذوق مثلا معرفة غيره وقدرة غيره لسيره في أفلاكها، وهذا وسع ثان وهو للعارفين.

Then in all the descriptions of God (exalted is He) and His Names, for it widens for that and tastes it, as it tastes, for example, the knowledge of another and the power of another, by its journeying in their spheres; and this is a second containing, and it is for the gnostics.

GLOSSARY: ASMA, SIFAT

§96

النوع الثالث:

The third kind:

§97

وسع الخلافة وهو التحقق بأسمائه وصفاته حتى أنه يرى ذاته ذاته، فتكون هوية الحق عين هوية العبد، وانيته عين إنيته، و اسمه اسمه، وصفته صفته، وذاته ذاته، فيتصرف في الوجود تصرف الخليفة في ملك المستخلف وهذا وسع المحققين. وهذا نكات

the containing of vicegerency (al-khilāfa), and it is the being-realized by His Names and Attributes, until it sees its

في كيفية هذا التحقق وأين محل كل اسم منه من العارفين أضربنا عنها، واكتفينا بهذا القدر من التنبيه عليها لئلا يفضي ذلك إلى إفشاء سر الربوبية، وهذا الوسع قد يسمى وسع الاستيفاء.

essence [as] His Essence, so the ipseity of the Real is the very ipseity of the servant, and his I-ness the very [I-ness] of His, and his name His name, and his attribute His attribute, and his essence His essence, so he disposes in existence [as] the disposing of the vicegerent in the kingdom of the one who appointed him; and this is the containing of the verifiers. And [there are] subtle points concerning the manner of this realization, and where the place of each name of it is, [which] we turned away from, and contented ourselves with this measure of alerting to them, lest that lead to the broadcasting of the secret of Lordship; and this containing is sometimes named the containing of exhaustion (al-istīfāʾ).

GLOSSARY: ASMA, SIFAT, DHAT, INSAN-AL-KAMIL

The 'containing of vicegerency', the servant's ipseity, name, attribute, and essence becoming the Real's, is the strongest waḥdat al-wujūd statement of the chapter; contested-Akbarian, recorded and framed, and qualified by §101-§102 (the tanzīh: this 'exhausting' is only of what the creature can attain, NOT of God Himself). al-Jīlī himself withholds the details 'lest it broadcast the secret of Lordship.'

§98

اعلم وفقنا الله وإياك أن الحق تعالى لا يمكن دركه على الحيطة والاستيفاء أبدا لا لقديم ولا لحديث.

Know, may God grant us and you success, that the Real (exalted is He) cannot be apprehended [as] comprehended and exhausted, ever: neither by an eternal [being] nor by an originated [one].

§99

أما القديم فلأن ذاته لا تدخل تحت صفة من صفاته وهي العلم فلا يحيط بها وإلا لزم منه وجود الكل في الجزء.

As for the eternal: because His Essence does not enter under [any] attribute of His attributes, which is Knowledge, so it [Knowledge] does not comprehend it [the Essence]; otherwise there would follow

from it the existence of the whole in the part.

GLOSSARY: DHAT, SIFAT

§100

تعالى الله عن الكل والجزء فلا يستوفيها العلم من كل الوجوه، بل إنه سبحانه وتعالى لا يجهل نفسه، لكن يعرفها حق المعرفة.

Exalted is God above the whole and the part; so Knowledge does not exhaust it from all the aspects: rather He (glory be His and exalted) is not ignorant of Himself, but knows it [Himself] the true knowing.

GLOSSARY: TANZIH

§101

ولا يقال إن ذاته تدخل تحت حيطة صفة العلمية ولا تحت صفة القدرة تعالى الله، وكذلك المخلوق فإنه بالأولى لكن هذا الوسع الكمالي الذي قلنا إنه الوسع الاستيفائي إنما هو استيفاء كمال ما عليه المخلوق من الحق لا كمال ما هو الحق عليه.

And it is not said that His Essence enters under the comprehending of the attribute of Knowledge, nor under the attribute of Power, exalted is God; and likewise the creature, [it is] more so [unable]. But this perfecting containing, which we said is

the exhausting containing, is only the exhausting of the perfection of what the creature is [capable of], of the Real, not the perfection of what the Real Himself is.

GLOSSARY: DHAT, SIFAT, TANZIH

al-Jīlī's decisive guardrail on the vicegerency-containing of §97: even the highest 'exhausting' attains only what the creature can hold of the Real, not the inexhaustible Real Himself: who is uncomprehended even by His own attribute of Knowledge.

§102

فإن ذلك لا نهاية له، فهذا معنى قوله: وسعني قلب عبدي المؤمن.

For that has no end; so this is the meaning of His saying: "the heart of My believing servant contains Me."

GLOSSARY: QALB

§103

ولما خلق الله تعالى العالم جميعه من نور محمد، كان المحل المخلوق منه إسرافيل قلب محمد له، كما سيجيء بيان خلق جميع الملائكة وغيرهم كل من محل منه.

And since God (exalted is He) created the whole world from the light of Muhammad, the locus from which Isrāfīl was created was the heart of Muhammad: as the

exposition of the creation of all the angels and others, each from a locus of him, shall come.

GLOSSARY: QALB, HAQIQA-MUHAMMADIYYA

§104

فلهذا لما كان إسرافيل عليه السلام مخلوقا من هذا النور القلبي، كان له في الملكوت هذا التوسع والقوة.

So for this, since Isrāfīl (peace be upon him) was created from this heart-light, he had, in the Dominion, this expansion and strength.

GLOSSARY: MULK-MALAKUT-JABARUT

§105

حتى أنه يحيى جميع العالم بنفخة واحدة بعد أن يميتهم بنفخة واحدة، للقوة الإلهية التي خلقها الله تعالى في ذات إسرافيل.

until he gives life to all the world by a single blast, after he had given them death by a single blast: by the divine power that God (exalted is He) created in the very [being] of Isrāfīl.

GLOSSARY: QUDRA

§106

لأنه محتده القلب والقلب قد وسع الله تعالى لما فيه من القوة الذاتية الإلهية.

because his wellspring is the heart, and the heart: God (exalted is He) widened [Himself in it] for what is in it of the essential, divine power.

GLOSSARY: QALB, DHAT

§107

فكان إسرافيل عليه السلام أقوى الملائكة وأقربهم من الحق أعني العنصريين من الملائكة، فافهم ذلك، والله تعالى أعلم.

So Isrāfīl (peace be upon him) was the strongest of the angels and the nearest of them to the Real: I mean the elemental ones (al-ʿunṣuriyyīn) of the angels. So understand that. And God (exalted is He) knows best.

Collation. *Two-witness collated as part of the four archangel-faculties cluster (Bāb 52-55). No lossy drop. The witness 2 file for this chapter was clean (no website navigation text). Opens with a long poem (35 verses); the witness duplicates verse 1 (it appears twice, identically), rendered once, the duplication noted. al-Jīlī cites 'our shaykh ʿAbd al-Qādir al-Jīlānī' (§81): 'our shaykh' here is the Qādirī order-founder (d. 561/1166), not a living teacher, which also resolves the apparent chronological impossibility flagged in Bāb 37.*

> ***Qur'ān.*** *Loci verified verbatim, all the witness's verse references correct (including al-Jīlī's own careful dual-citation of the near-identical al-Inshiqāq 84:25 and al-Tīn 95:6): al-Ḥijr 15:29; Qāf 50:37; al-ʿAnkabūt 29:21; al-Tīn 95:4, 95:5, 95:6; al-Inshiqāq 84:25.*

⁂

The heart as Throne, and the three comprehendings

al-Jīlī's chapter on al-Qalb opens with a 35-verse poem declaring the heart "the Throne of God… His Frequented House in the human," upon which "is the establishing of the All-Merciful," gathering into itself the oaths of Sūrat al-Ṭūr (cf. Bāb 41) and the lamp of the Light Verse. The prose then anatomizes the several senses of qalb: it is the kernel and cream of all existents; it is "swift of overturning" because it is the point on which the circumference of the Names and Attributes turns, imprinted by whichever name "confronts" it; it has a "face" (the place of its himma, the inner concern toward which it gazes) and a "nape," and the himma may face up (the gnostics), down, right, or left (the lower soul), save in the verifiers, who, being "essential," face the whole at once. The heart is also the inverse-mirror of the world (al-Jīlī inverting the

usual figure: the world is the mirror of the heart, the heart the root, on the hadith "the heart of My believing servant contains Me"), and that which "turns back" (yanqalib) to its divine root. The chapter's summit is the threefold "containing" (wasʿ) of the heart, of knowledge (knowing God from every aspect), of witnessing (tasting the Names and Attributes), and of vicegerency (the being-realized in which "the ipseity of the Real is the very ipseity of the servant"). This last, the strongest waḥdat al-wujūd statement of the chapter, al-Jīlī both withholds in its details "lest it broadcast the secret of Lordship" and decisively qualifies with tanzīh: even this "exhausting" attains only what the creature can hold of the Real, not the inexhaustible Real Himself, "uncomprehended even by His own attribute of Knowledge." Recorded in al-Jīlī's voice and framed.

A note on "our shaykh ʿAbd al-Qādir"

al-Jīlī cites "our shaykh, the Shaykh ʿAbd al-Qādir al-Jīlānī." Since ʿAbd al-Qādir died in 561/1166, two centuries before al-Jīlī, "our shaykh" here means the founder of the Qādirī order to which al-Jīlī belonged, not a living teacher. This also resolves the apparent chronological impossibility flagged in the manuscript edition of Bāb 37.

al-Insān al-Kāmil, Bāb 53: The First Intellect (al-ʿAql al-Awwal) · full parallel manuscript

The complete chapter on the First Intellect (al-ʿAql al-Awwal), rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī distinguishes three intellects, the First Intellect (the Supreme Pen, "the Clear Leader," which "receives from the Real by itself"), the Universal Intellect (the "upright scale" that reads the Guarded Tablet), and the everyday intellect (ʿaql al-maʿāsh, which weighs only "by the canon of thought," with one pan and one measure). On this he mounts a sharp polemic against "the conjecturers" (al-kharrāṣūn) who weigh divine matters by mere discursive reason, the intellect knows God "only by the light of faith", and closes by deriving Jibrīl himself from the Muhammadan First Intellect, so that "Muhammad was a father to Jibrīl, and a root for the whole world."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms, the verified Qurʾān locus, and the flagged hadith: to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qurʾān-verified, labeled AI-assisted with editor review pending.

الباب الثالث والخمسون في العقل الأول وأنه محتد جبريل عليه السلام من محمد صلى الله عليه وسلم

Chapter Fifty-Three: On the First Intellect (al-ʿAql al-Awwal), and that it is the wellspring of Jibrīl (peace be upon him) from Muhammad (God bless him and grant him peace)

§2

اعلم وفقنا الله وإياك ودلك على نفسك وإلى التحقيق به هداك.

Know: may God grant us and you success, and direct you to your [own] self and guide you to the realizing of it --

§3

أن العقل الأول هو محل الشكل العلمي الإلهي في الوجود.

that the First Intellect is the place of the divine knowledge-form (al-shakl al-ʿilmî al-ilāhî) in existence.

GLOSSARY: AQL-AWWAL

§4

لأنه القلم الأعلى ثم ينزل منه العلم إلى اللوح المحفوظ، فهو إجمال اللوح واللوح تفصيله.

Because it is the Supreme Pen; then knowledge descends from it to the Guarded Tablet, so it is the summary [version] of the

Tablet, and the Tablet is its detailing.

GLOSSARY: QALAM-ALA, LAWH-MAHFUZ

§5

بل هو تفصيل علم الإجمال الإلهي واللوح هو محل تعينه وتنزله.

Nay, it is the detailing of the knowledge of the divine summary, and the Tablet is the place of its determination and its descent.

GLOSSARY: LAWH-MAHFUZ

§6

ثم في العقل الأول من الأسرار الإلهية ما لا يسعه اللوح، كما أن في العلم الإلهي ما لا يكون العقل الأول محلا له، فالعلم الإلهي هو أم الكتاب.

Then, in the First Intellect, of the divine secrets, is what the Tablet cannot hold: just as, in the divine Knowledge, is what the First Intellect is not a place for; so the divine Knowledge is the Mother of the Book (umm al-kitāb).

GLOSSARY: AQL-AWWAL, LAWH-MAHFUZ, UMM-AL-KITAB

§7

والعقل الأول هو الإمام المبين، واللوح هو الكتاب المبين فاللوح مأموم بالقلم تابع له، والقلم الذي هو العقل الأول حاكم على اللوح مفصل للقضايا المجملة في دولة العلم الإلهي المعبر عنها بالنون.

And the First Intellect is the Clear Leader (al-imām al-mubîn), and the Tablet is the Clear Book (al-kitāb al-mubîn); so the Tablet is led by the Pen, following it, and the Pen, which is the First Intellect, rules over the Tablet, detailing the summarized matters in the realm of the divine Knowledge expressed by the [letter] Nūn.

GLOSSARY: AQL-AWWAL, QALAM-ALA, LAWH-MAHFUZ, QADA-QADAR

§8 والفرق بين العقل الأول والعقل الكلي وعقل المعاش.

And the difference between the First Intellect, the Universal Intellect, and the everyday intellect [is]:

GLOSSARY: AQL-AWWAL

§9 أن الفعل الأول هو نور علم إلهي ظهر في أول تنزلاته التعيينية الخلقية، وإن شئت قلت أول تفصيل الإجمال الإلهي.

that the First [Intellect] is a light of divine knowledge that

appeared in the first of its created, determining descents, and if you wish, say: the first detailing of the divine summary.

GLOSSARY: AQL-AWWAL

§10

ولهذا قال عليه الصلاة والسلام: «إن أول ما خلق الله العقل»، فهو أقرب الحقائق الخلقية إلى الحقائق الإلهية، ثم إن العقل الكلي هو القسطاس المستقيم، فهو ميزان العدل في قبة اللوح الفصل. وبالجملة فالعقل الكلي هو العاقلة: أي المدركة النورية التي ظهر بها صور العلوم المودعة في العقل الأول، لا كما يقول من ليس له معرفة بهذه الأمور.

And for this he (peace be upon him) said: "Truly the first thing God created was the intellect"; so it is the nearest of the created realities to the divine realities. Then the Universal Intellect (al-ʿaql al-kullî) is the upright scale (al-qisṭās al-mustaqîm), so it is the balance of justice in the dome of the deciding Tablet. And in sum, the Universal Intellect is the reasoning-faculty (al-ʿāqila): that is, the luminous apprehending [faculty] by which the forms of the sciences deposited in the First Intellect appeared,

not as one without knowledge of these matters says.

GLOSSARY: AQL-AWWAL, QADA-QADAR, LAWH-MAHFUZ

Hadith 'awwal mā khalaqa llāhu l-ʿaql', widely cited but graded weak/forged (cf. Bāb 47); flagged.

§11

لأن العقل الكلي عبارة عن شمول أفراد الجنس للعقل من كل ذي عاقلة وهذا منقوض، لأن العقل لا تعدد له، إذ هو جوهر فرد.

Because [to take] the Universal Intellect [to be] an expression for the comprehending of the individuals of the genus "intellect," from every possessor of a reasoning-faculty: this is refuted, because the intellect has no multiplicity, since it is a single indivisible substance (jawhar fard).

GLOSSARY: JAWHAR-FARD

§12

وهو في المثل العنصر الأرواح الإنسانية والملكية والجنية، لا للأرواح البهيمية، ثم

And it is, in the likeness, the element of the human, angelic, and jinn spirits: not

إن العقل المعاش هو النور الموزون بالقانون الفكري.

of the bestial spirits. Then the everyday intellect (ʿaql al-maʿāsh) is the light weighed by the canon of thought (al-qānūn al-fikrī).

GLOSSARY: FIKR

§13

فهو لا يدرك إلا بآلة الفكر ثم إدراكه بوجه من وجوه العقل الكلي فقط لا طريق له إلى العقل الأول، لأن العقل الأول منزه عن القيد بالقياس وعن الحصر بالقسطاس.

So it apprehends only by the instrument of thought; then its apprehending is by [only] one of the aspects of the Universal Intellect: it has no way to the First Intellect, because the First Intellect is transcendent above the bond of analogy and the confinement of the scale [of discursive reason].

GLOSSARY: FIKR, AQL-AWWAL

§14

بل هو محل صدور الوحي القدسي إلى مركز الروح النفسي. والعقل الكلي هو الميزان العدل للأمر الفصلي، وهو منزه

Rather, it is the place of the issuing of the holy revelation to the center of the self-spirit.

عن الحصر بقانون دون غيره، بل وزنه للأشياء على كل معيار.

And the Universal Intellect is the just balance for the deciding matter, and it is transcendent above being confined by one canon rather than another; rather its weighing of things is by every measure.

GLOSSARY: QADA-QADAR

§15

وليس لعقل المعاش إلا معيار واحد وهو الفكر، وليست له إلا كفة واحدة وهي العادة، وليس له إلا طرف واحد وهو المعلوم، وليس له إلا شوكة واحدة وهي الطبيعة.

And the everyday intellect has only one measure, which is thought; and it has only one pan, which is habit; and it has only one extremity, which is the known; and it has only one prong, which is nature.

GLOSSARY: FIKR

§16

بخلاف العقل الكلي، فإن له كفتين إحداهما الحكمة، والثانية القدرة. وله طرفان: أحدهما الاقتضاءات الإلهية والثاني القوابل الطبيعية. وله شوكتان: إحداهما الإرادة الإلهية، والثانية المقتضيات الخلقية. وله معايير شتى. ومن جملة معايره أن لا

Unlike the Universal Intellect, for it has two pans: one of them Wisdom, the second Power. And it has two

معيار، ولهذا كان العقل الكلي هو القسطاس المستقيم، لأنه لا يحيف ولا يظلم.

extremities: one the divine requisites, the second the natural receptivities. And it has two prongs: one the divine Will, the second the created requisites. And it has various measures; and of its measures is that there is no measure, and for this the Universal Intellect is the upright scale, because it does not deviate and does not wrong,

GLOSSARY: QUDRA, QADA-QADAR

§17

على كفة واحدة ولا يفوته شيء بخلاف عقل المعاش فإنه قد يحيف ويفوته أشياء كثيرة وطرف واحد.

[weighing not] upon [just] one pan, and nothing escapes it: unlike the everyday intellect, for it may deviate and many things may escape it, and [it has only] one extremity.

§18

فقياس عقل المعاش لا على التصحيح، بل على سبيل الخرص.

So the analogy of the everyday intellect is not upon verification, but by way of conjecture (khars).

§19

وقد قال الله تعالى: قتل الخراصون وهم الذين يزنون الأمور الإلهية بعقولهم فيبخسون، لأنهم لا ميزان لهم وإنما هم خراصون. والخرص بمعنى الفرض،

And God (exalted is He) said: "Perish the conjecturers" (51:10), and they are those who weigh the divine matters by their [discursive] intellects, so they fall short, because they have no balance; rather they are [mere] conjecturers. And conjecture (khars) has the meaning of supposition,

QUR'ĀN 51:10: AL-DHĀRIYĀT 51:10, VERBATIM

§20

فنسبة العقل الأول مثلا نسبة الشمس، ونسبة العقل الكلي نسبة الماء الذي وقع فيه نور الشمس، ونسبة عقل المعاش نسبة شعاع ذلك الماء إذا وقع على جدار.

So the relation of the First Intellect, for example, is the relation of the sun; and the relation of the Universal Intellect is the relation of the water upon which the light of the sun fell; and the relation

of the everyday intellect is the relation of the ray of that water when it falls upon a wall.

GLOSSARY: AQL-AWWAL

§21

فالنظر مثلا في الماء يأخذ هيئة الشمس على صحة، ويأخذ نوره على جلية، كما لو رأى الشمس لا يكاد يظهر الفرق بينهما.

So looking, for example, into the water takes the form of the sun soundly, and takes its light clearly: as though, were he to see the sun, the difference between the two would hardly appear.

§22

إلا أن الناظر إلى الشمس يرفع رأسه إلى العلو، والناظر إلى الماء ينكس رأسه إلى أسفل، فكذلك العقل الكلي ينكس بنور قلبه إلى محل الكتاب، فيأخذ منه العلوم المتعلقة بالأكوان.

Except that the one looking at the sun raises his head upward, and the one looking at the water lowers his head downward; so likewise the Universal Intellect lowers, by the light of its heart, to the place of the Book, and takes from it the sciences connected to the existents.

GLOSSARY: QALB

§23

وهو الحد الذي أودعه الله تعالى في اللوح المحفوظ.

And it is the limit that God (exalted is He) deposited in the Guarded Tablet.

GLOSSARY: LAWH-MAHFUZ

§24

بخلاف العقل الأول فإنه يتلقى عن الحق بنفسه.

Unlike the First Intellect, for it receives from the Real by itself.

GLOSSARY: AQL-AWWAL

§25

ثم إن العقل الكلي إذا أخذ من اللوح وهو الكتاب إنما يأخذ علمه إما بقانون الحكمة وإما بمعيار القدرة على قانون وغير قانون.

Then the Universal Intellect, when it takes from the Tablet, which is the Book, takes its knowledge either by the canon of Wisdom or by the measure of Power, by [some] canon or without [a] canon.

GLOSSARY: LAWH-MAHFUZ, QUDRA

§26

فهذا الاستقراء منه انتكاس، لأنه من اللوازم الخلقية الكلية لا يكاد يخطئ، إلا فيما استأثر الله به.

So this inductive [reading] from it is a lowering; because [the Tablet] is of the universal created necessities, [the Universal Intellect] hardly errs, except in what God has kept to Himself.

§27

فإن الله إن أنزله إلى الوجود لا ينزله إلا إلى العقل الأول فقط، هكذا سنة الله فيما استأثر به من علومه، إلا أن لا يوجد في اللوح المحفوظ:

For God, if He sends it down to existence, sends it down only to the First Intellect: thus is the way (sunna) of God in what He keeps to Himself of His sciences, [namely] that it is not [to be] found in the Guarded Tablet:

GLOSSARY: AQL-AWWAL, LAWH-MAHFUZ

§28

واعلم أن العقل الكلي قد يستدرج به أهل الشقاوة فيفتح به عليهم في مجال أهويتهم لا في غيرها.

And know that the Universal Intellect may [serve to] lure on the people of wretchedness, so that it is opened to them in the field of

their caprices, not in other than it.

§29 فيظفرون على أسرار القدرة من تحت سجف الأكوان، والأفلاك والنور والضياء، وأمثال ذلك.

So they gain [insight] into the secrets of Power from beneath the curtains of the existents, the spheres, the light, the radiance, and the like of that.

GLOSSARY: QUDRA

§30 فيذهبون إلى عبادة هذه الأشياء، وذلك بمكر الله بهم والنكتة فيه.

So they go to the worship of these things; and that is by God's stratagem with them, and the subtle point in it [is]:

§31 أن الله سبحانه يتجلى في لباس هذه الأشياء التي يعبدونها فيدركها هؤلاء بالعقل الكلي فيقولون بأنها هي الفاعلة.

that God (glory be His) discloses Himself in the garb of these things which they worship, so these [people] apprehend [them] by the Universal Intellect and say that they are the agent[s].

GLOSSARY: TAJALLI

§32

لأن العقل الكلي لا يتعدى الكون فلا يعرفون الله به.

Because the Universal Intellect does not pass beyond the cosmos, so they do not know God by it.

§33

لأن العقل لا يعرف الله إلا بنور الإيمان، وإلا فلا يمكن أن يعرفه العقل من نظره وقيامه، سواء كان عقل معاش أو عقلا كليا.

Because the intellect does not know God except by the light of faith (nūr al-îmān); otherwise it is not possible that the intellect know Him by its consideration and its standing: whether it be an everyday intellect or a Universal Intellect.

§34

على أنه قد ذهب أئمتنا إلى أن العقل من أسباب المعرفة، وهذا من طريق التوسع لإقامة الحجة، وهو مذهبنا. غير أني أقول: إن هذه المعرفة المستفادة بالعقل منحصرة مقيدة بالدلائل والآثار، بخلاف معرفة الإيمان فإنها مطلقة، فمعرفة الإيمان متعلقة بالأسماء والصفات، ومعرفة العقل متعلقة بالآثار.

Granting that our imāms went to [the view] that the intellect is of the means of knowledge, and this is by way of latitude, for the establishing of the proof, and it is our school. Except that I say: this knowledge gained by

the intellect is confined, restricted by the proofs and the traces; unlike the knowledge of faith, for it is absolute. So the knowledge of faith is connected to the Names and Attributes, and the knowledge of the intellect is connected to the traces.

GLOSSARY: ASMA, SIFAT

§35

فهي ولو كانت معرفة لكنها ليست عندنا بالمعرفة المطلوبة لأهل الله تعالى.

So it, even if it be a knowledge, is yet not, with us, the knowledge sought by the people of God (exalted is He).

§36

ثم نسبة عقل المعاش إلى العقل الكلي نسبة الناظر إلى الشعاع، ولا يكون الشعاع إلا من جهة واحدة، فهو لا يتطرق إلى هيئة الشمس ولا يعرف صورته، ولا يعلم النور المتشكل في الماء لا طوله ولا عرضه.

Then the relation of the everyday intellect to the Universal Intellect is the relation of the one looking to the ray; and the ray is not [present] except from one direction, so it does not reach

the form of the sun, nor know its shape, nor know the light shaped in the water: neither its length nor its breadth.

§37

بل يخرص بالفرض والتقدير فتارة يقول بطوله لما يزعم أنه دليل على الطول، وتارة يقول بعرضه كذلك، فهو على غير تحقيق من الأمر.

Rather it conjectures by supposition and estimation; so once it says [the light is] long, by what it supposes is evidence of length, and once it says [it is] broad likewise, so it is upon no verification of the matter.

§38

وكذلك عقل المعاش فإنه لا يضيء إلا من جهة واحدة، وهي وجهة النظر والدليل بالقياس في الفكر.

And likewise the everyday intellect, for it shines only from one direction, which is the direction of consideration and proof by analogy in thought.

GLOSSARY: FIKR

§39

فصاحبها إذا أخذ في معرفة الله به فإنه لا يخطىء.

So its possessor, when he takes to knowing God by it, does not err.

As the witness reads ('lā yukhṭi", does not err); but this runs against the chapter's whole argument and against §40 (which says God is NOT apprehended by the everyday intellect). A dropped negation-particle or an affirmative-of-error ('yukhṭi", he errs) is the likely original. Flagged for print-scan collation.

§40

ولهذا متى قلنا بأن الله لا يدرك بالعقل أردنا به عقل المعاش، ومتى قلنا أنه يعرف بالعقل أردنا به العقل الأول.

And for this, whenever we say that God is not apprehended by the intellect, we mean by it the everyday intellect; and whenever we say that He is known by the intellect, we mean by it the First Intellect.

GLOSSARY: AQL-AWWAL

§41

فلهذا قال الله تعالى: قتل الخراصون الذين هم في غمرة ساهون.

And for this God (exalted is He) said: "Perish the conjecturers, who are heedless in a flood [of ignorance]" (51:10-11).

QUR'ĀN 51:10: AL-DHĀRIYĀT 51:10-11, VERBATIM

§42

وإنما قتلوا لقطعهم بما خرصوه. وحكمهم على الأمر بأنه على ذلك فهلكوا.

And they were "perished" only for their deciding by what they conjectured, and their ruling upon the matter that it is so, so they perished.

§43

لأنهم قطعوا بما يهلكهم ويطمس على أنوارهم فقتلوا.

Because they decided by what destroys them and effaces their lights, so they were slain.

§44

وهم القاتلون لأنفسهم إذ خرصوا عليها بانتفاء بدنها وقطعوا عليها أن لا حياة لها بعد مماتهم.

And they are the slayers of themselves, since they conjectured upon themselves the non-existence of their body, and decided upon themselves that there is no life for them after their death.

§45

ثم عاندوا المخبر الصادق الذي يجرهم إلى سعادتهم فلم يؤمنوا به، فلهذا هلكوا وقتلوا، وما أهلكهم إلا أنفسهم، وما قتلهم إلا ما هم عليه، فافهم.

Then they opposed the truthful Informer who draws them to their felicity, so they did not believe in him; and for this they perished and

were slain, and nothing destroyed them but themselves, and nothing slew them but what they were upon. So understand.

§46

ثم اعلم أن العقل الأول والقلم الأعلى نور واحد فنسبته إلى العبد يسمى العقل الأول، ونسبته إلى الحق يسمى القلم الأعلى. ثم إن العقل الأول المنسوب إلى محمد صلى الله عليه وسلم خلق الله جبريل عليه السلام منه في الأزل.

Then know that the First Intellect and the Supreme Pen are one light; so its relation to the servant is called the First Intellect, and its relation to the Real is called the Supreme Pen. Then the First Intellect attributed to Muhammad (God bless him and grant him peace): God created Jibrīl (peace be upon him) from it in pre-eternity.

GLOSSARY: AQL-AWWAL, QALAM-ALA, HAQIQA-MUHAMMADIYYA

§47

فكان محمد صلى الله عليه وسلم أبا لجبريل وأصلا لجميع العالم.

So Muhammad (God bless him and grant him peace) was

a father to Jibrîl, and a root for the whole world.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§48

فاعلم إن كنت ممن يعلم فديت من يعقل فديت من يفهم.

So know, if you are of those who know; may he be ransomed who reasons, may he be ransomed who understands.

§49

ولهذا وقف عنه جبريل في إسرائه وتقدم وحده، وسمي العقل الأول بالروح الأمين لأنه خزانة علم الله وأمينه.

And for this Jibrîl halted [short] of him in his Night-Journey, and [Muhammad] advanced alone; and the First Intellect was named "the Trustworthy Spirit" (al-Rūḥ al-Amîn) because it is the storehouse of the knowledge of God and His trustee.

GLOSSARY: AQL-AWWAL, RUH-AL-QUDS

§50

ويسمى بهذا الاسم جبريل من تسمية الفرع باسم أصله فافهم والله أعلم.

And Jibrîl is named by this name [the Trustworthy

Spirit] from the naming of the branch by the name of its root. So understand. And God knows best.

GLOSSARY: RUH-AL-QUDS

Collation. *Two-witness collated as part of the four archangel-faculties cluster (Bāb 52-55). No lossy drop. The witness 2 file for this chapter was clean (no website navigation text).*

Qur'ān. *One locus, verified verbatim: al-Dhāriyāt 51:10-11 (perish the conjecturers, who are heedless in a flood). The 'first thing God created was the intellect' hadith (contested/weak, cf. Bāb 47) is rendered and flagged.*

⁂

The three intellects, and the conjecturers

al-Jīlī's psychology of the intellect rests on a threefold distinction. The *First Intellect* (al-ʿAql al-Awwal) is the Supreme Pen viewed from the side

of creation, “the Clear Leader,” the place of the divine knowledge-form, “the nearest of the created realities to the divine,” which “receives from the Real by itself.” The *Universal Intellect* (al-ʿaql al-kullī) is the “upright scale” (al-qisṭās al-mustaqīm), the just balance with two pans (Wisdom and Power) and many measures, which “lowers its head” to read the Guarded Tablet. The *everyday intellect* (ʿaql al-maʿāsh) is the discursive reason that “shines from only one direction,” with a single measure (thought), pan (habit), and prong (nature). From this he draws a sustained critique of “the conjecturers” (al-kharrāṣūn) of Qurʾān 51:10, those who “weigh the divine matters by their [discursive] intellects,” who deny the afterlife and so “slay themselves,” for “the intellect does not know God except by the light of faith.” (He carefully grants the theologians’ use of the intellect as a means of knowledge, but ranks the resulting knowledge, “connected to the traces”, below the absolute knowledge of faith, “connected to the Names and Attributes.”) The chapter ends on the Muhammadan grounding: the First Intellect attributed to Muhammad is that from which “God created Jibrīl in pre-eternity,” so Jibrīl halts at the Lote-Tree while the Prophet advances alone, and “the branch is named by the name of its root.”

al-Insān al-Kāmil, Bāb 54: The Illusion-faculty (al-Wahm) · full parallel manuscript

The complete chapter on the Illusion-faculty (al-Wahm), rendered as a full parallel manuscript: every segment, aligned line by line, opening with seven of al-Jīlī's own verses. al-Wahm, the estimative or illusion-faculty, is, for al-Jīlī, "the strongest [thing] subdued by its illusion," which "overturns the intellect, the thought, and the imagination," and the wellspring of ʿAzrāʾīl, the angel of death (the only angel who could take the handful of earth from which Adam was made). The chapter is at once a treatise on death and the soul's separation, a remarkable account of how ʿAzrāʾīl appears to each dying creature in a fitting form, and, in its climactic doctrine, a meditation on the illusion-faculty as "the mirror of God," the swiftest and most dominating of the human powers, by which alone God discloses Himself to "the people of imitation."

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms and the verified Qurʾān loci, to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qurʾān-verified, labeled AI-assisted with editor review pending.

الباب الرابع والخمسون في الوهم وأنه محتد عزرائيل عليه السلام من محمد صلى الله عليه وسلم

Chapter Fifty-Four: On the Illusion-faculty (al-Wahm), and that it is the wellspring of ʿAzrāʾīl (peace be upon him) from Muhammad (God bless him and grant him peace)

§2 وفيه قال رحمه الله: نور على الملكوت فوق الأطلس ..... بالوهم عبر عنه بين الأنفس

Concerning it he (may God have mercy on him) said: A light upon the Dominion (al-malakūt), above the Starless Sphere (al-Aṭlas) / by Illusion (al-wahm) it is expressed among the selves.

GLOSSARY: WAHM, MULK-MALAKUT-JABARUT

al-Jīlī's opening verse (1 of 7); 'he, may God have mercy on him' is the digital matn's editorial framing of the deceased author.

§3 هو آية الرحمن أعني صورة ..... فيها تجلّى بالجمال الكيس

It is the sign (āya) of the All-Merciful: I mean a form / in

which He disclosed Himself by the clever Beauty.

GLOSSARY: TAJALLI *Opening verse 2 of 7.*

§4

هو قهره هو علمه هو حكمه ..... هو ذاته
هو كل شيء أرأس

It is His subduing, it is His knowledge, it is His ruling / it is His Essence, it is everything, most-heading [supreme].

GLOSSARY: DHAT, QUDRA *Opening verse 3 of 7.*

§5

هو فعله هو وصفه هو اسمه ..... هو منه
مجلى كل حسن أنفس

It is His act, it is His description, it is His Name / it is, from Him, the disclosure-place of every most-precious beauty.

GLOSSARY: SIFAT, ASMA *Opening verse 4 of 7.*

§6

هو نقطة الخال الذي قد عبروا ..... بيمينه
عنه لمن لم يخنس

It is the point of the beauty-spot (al-khāl) which they expressed / by "its right

[side]": of it, to whoever does not shrink back.

Opening verse 5 of 7 (the 'beauty-spot' is a Sufi symbol for the point of absolute unity).

§7

ويمينها القسم الذي هو قشره ..... ستر على الحوراء مثل السندس

And its right is the portion (al-qasam) which is its husk / a veil upon the houri, like sundus-silk.

Opening verse 6 of 7.

§8

فاختر ولا تحتر فما هي دهشة ..... لكنها مثل الظلام الحندس

So choose, and do not be bewildered, for it is no [mere] dazzlement / but it is like the pitch-dark gloom.

Opening verse 7 of 7.

§9

خلق الله وهم محمد صلى الله عليه وسلم من نور اسمه الكامل، وخلق الله عزرائيل من نور

God created the Illusion of Muhammad (God bless him and grant him peace) from the light of His Name the Perfect (al-Kāmil), and God

created ʿAzrāʾīl from the light of

GLOSSARY: WAHM, HAQIQA-MUHAMMADIYYA, ASMA

§10 وهم محمد صلى الله عليه وسلم، فلما خلق الله وهم محمد صلى الله عليه وسلم من نوره الكامل أظهره بالوجود بلباس القهر.

the Illusion of Muhammad (God bless him and grant him peace). So when God created the Illusion of Muhammad (God bless him and grant him peace) from His Perfect light, He brought it forth into existence in the garb of subduing (al-qahr).

GLOSSARY: WAHM, HAQIQA-MUHAMMADIYYA, QUDRA

§11 فأقوى مقهور بوهمه شيء يوجد في الإنسان القوة الوهمية فإنها تقلب العقل والفكر، والمصورة والمدركة وكل قوى فيه فإنه مقهور بوهمه.

So the strongest [thing] subdued by its illusion, a thing found in the human, is the illusory faculty (al-quwwa al-wahmiyya), for it overturns the intellect, the thought, the imaging[-faculty], and the apprehending[-faculty]; and

every faculty in him is subdued by its illusion.

GLOSSARY: WAHM, AQL-AWWAL, FIKR

§12

وأقوى الملائكة عزرائيل لأنه خلق منه.

And the strongest of the angels is ʿAzrāʾīl, because he was created from it.

§13

ولهذا حين أمر الله تعالى الملائكة أن تقبض من الأرض قبضة ليخلق منها آدم عليه السلام لم يقدر أحد أن يقبض منها إلا عزرائيل.

And for this, when God (exalted is He) commanded the angels to take a handful from the earth, that He might create from it Adam (peace be upon him), no one was able to take from it except ʿAzrāʾīl.

§14

لأنه لما نزل لها جبريل أقسمت عليه بالله أن يتركها فتركها ومضى، ثم ميكائيل، ثم إسرافيل وجميع الملائكة المقربين.

Because when Jibrīl descended to it, it adjured him by God to leave it, so he left it and went on; then Mīkāʾīl, then Isrāfīl, and all the brought-near angels.

§15

فلم يقدر أحد أن يتهجم على قسمها فيقبض منها ما أمره الله تعالى أن يقبض.

So no one was able to assail its oath and take from it what God (exalted is He) commanded him to take.

§16

فلما نزل إليها عزرائيل أقسمت عليه فاستدرجها في قسمها وقبض منها ما أمره الله تعالى أن يقبض، وتلك القبضة هي روح الأرض.

So when ʿAzrāʾīl descended to it, it adjured him; so he lured it on in its oath and took from it what God (exalted is He) commanded him to take; and that handful is the spirit of the earth.

§17

فخلق الله من روحها جسد آدم.

So God created from its spirit the body of Adam.

§18

فلهذا تولى عزرائيل قبض الأرواح لما أودع الله تعالى فيه من القوى الكمالية المتجلية في مجلى القهر والغلبة، ولأنه القابض الأول.

And for this ʿAzrāʾīl took charge of the seizing of the spirits, for what God (exalted is He) deposited in him of the perfecting faculties disclosed in the disclosure-place of subduing and overcoming, and because he is the First Seizer.

GLOSSARY: TAJALLI, QUDRA

§19

ثم إن هذا الملك عنده من المعرفة بأحوال جميع من يقبض روحه ما لا يمكن شرحه.

Then this angel has, of knowledge of the states of all whose spirit he seizes, what cannot be expounded.

§20

فيتخلق لكل جنس بصورة، وقد يأتي إلى بعض الأشخاص في غير صورة بل بسيطة، فينقش مقابلته للروح فتتعشق به فتخرج الروح من الجسد وقد مسكها الجسد وتعلقت به للعشق الأول الذي بين الروح والجسد.

So he takes form, for each kind, by a [fitting] form; and he may come to some persons in no [composite] form, but [in something] simple, so he imprints his facing-of-the-spirit, so it falls in love with him, and the spirit comes out of the body though the body had held it and it had attached to it by the first love that is between the spirit and the body.

§21

فيحصل النزاع بين الجاذبة العزرائيلية وبين الجسد إلى أن يغلب عليها الجذب العزرائيلي فتخرج، وهذا الخروج أمر عجيب.

So the contention occurs between the ʿAzrāʾīlian attracting-power and the body, until the ʿAzrāʾīlian

attraction overcomes it, so it comes out; and this coming-out is a wondrous matter.

§22 واعلم أن الروح في الأصل بدخولها في الجسد وحلولها فيه لا تفارق مكانها ومحلها.

And know that the spirit, in the root, by its entering into the body and its indwelling in it, does not part from its [own] place and its locus.

§23 ولكن تكون في محلها وهي ناظرة إلى الجسد، وعادة الأرواح أنها تحل موضع نظرها، فأي محل وقع فيه نظرها تحله من غير مفارقة لمركزها الأصلي.

But it is in its locus while gazing at the body; and the habit of the spirits is that they indwell the place of their gaze, so whatever place its gaze falls upon, it indwells it, without parting from its original center.

§24 وهذا أمر مستحيل العقل ولا يعرف إلا بالكشف.

And this is a matter the intellect deems impossible, and it is known only by unveiling (kashf).

GLOSSARY: KASHF

§25

ثم إنه لما نظرت إلى الجسم نظر الاتحاد وحلت فيه حلول الشيء في هويته، اكتسبت التصوير الجسماني بهذا الحلول في أول وهلة.

Then, since it gazed at the body with the gaze of union and indwelt it [as] the indwelling of the thing in its [own] ipseity, it acquired the corporeal imaging by this indwelling, at the first instant.

§26

ثم لا تزال تكتسب منه إما الأخلاق المرضية الإلهية فتصعد وتسمو به في عليين.

Then it ceaselessly acquires from it either the pleasing, divine character-traits, so it ascends and rises by it to the highest [of the high] (ʿilliyyîn);

§27

وأما الأخلاق البهيمية الحيوانية الأرضية فتهبط بتلك الأخلاق إلى سجين وصعودها هو تمكنها من العالم الملكوتي. حال تصويرها بهذه الصورة الإنسانية، لأن هذه الصورة تكسب الأرواح ثقلها وحكمها.

or [it acquires] the bestial, animal, earthly character-traits, so it descends by those traits to [the lowest] (sijjîn). And its ascent is its being-empowered over the Dominion-world, in the state of its being-imaged by this human form, because this

form gains for the spirits their heaviness and their ruling.

GLOSSARY: MULK-MALAKUT-JABARUT

§28 فإذا تصور الروح بصورة جسده اكتسب حكمه من الثقل والحصر والعجز وأمثال ذلك.

So when the spirit is imaged by the form of its body, it acquires its ruling: of heaviness, confinement, incapacity, and the like of that.

§29 فيفارق الروح ما كان له من الخفة والسريان لا مفارقة انفصال ولكن مفارقة اتصال.

So the spirit parts from what it had of lightness and pervading: not the parting of separation, but the parting of connection.

§30 لأنها تكون متصفة بجميع صفاتها الأصلية ولكنها غير متمكنة من إتيان الأمور الفعلية فتكون أوصافها فيها بالقوة لا بالفعل، فلهذا قلنا إنها مفارقة اتصال لا مفارقة انفصال.

Because it is qualified by all its original attributes, but it is not empowered to bring forth the act-matters, so its attributes in it are by potency, not by act; and for this we said it is a parting of

connection, not a parting of separation.

§31

فإذا كان صاحب الجسم يستعمل الأخلاق الملكية فإن روحه تتقوى وترفع حكم الثقل عن نفسها، ولا يزال كذلك إلى أن يصير الجسد في نفسه كالروح، فيمشي على الماء ويطير في الهواء. وقد مضى ذكر هذا فيما تقدم من الكتاب.

So if the possessor of the body uses the angelic character-traits, then his spirit grows strong and raises the ruling of heaviness from itself, and it ceaselessly [does] so until the body itself becomes like the spirit, so he walks upon the water and flies in the air. And the mention of this has [already] passed in what preceded of the book.

§32

وإن كان صاحب الجسم يستعمل الأخلاق البشرية والمقتضيات الأرضية فإنه يتقوى على الروح حكم الرسوب والثقل الأرضي، فينحصر في سجنه فيحشر غدا في سجين. ثم إنها لما تعشقت بالجسم وتعشق بها الجسم كانت ناظرة إليه ما دام معتدلا في صحة فإذا سقم وحصل فيها الألم بسببه أخذت في رفع نظرها عنه إلى عالمها الروحي. فإن تفريحها هو في ذلك العالم. ولو كانت تكره مفارقة الجسد، فإنها تأخذ نظرها فترفعه من العالم الجسدي رفعة ما إلى العالم الروحي، كمن يهرب من ضيق إلى سعة.

And if the possessor of the body uses the human character-traits and the earthly requisites, then the ruling of sediment and earthly heaviness grows strong over the spirit, so it is confined in its prison, and is gathered tomorrow in sijjîn.

Then, since it fell in love with the body and the body fell in love with it, it was gazing at it as long as it was balanced in health; so when it sickened and pain occurred in it by reason of it, it took to raising its gaze from it to its spiritual world. For its gladdening is in that world. And even though it dislikes parting from the body, it takes its gaze and raises it from the bodily world, some raising, to the spiritual world: like one fleeing from straitness to spaciousness.

§33

ولو كان له في المحل الذي يضيق فيه من سجنه سعة فلا يجد بدأ من الفرار، ثم لا يزال الروح كذلك إلى أن يصل الأجل المحتوم وتفرغ مدة العمر المعلوم.

And were there for it, in the place in which it is straitened of its prison, spaciousness, it would not find [reason] to flee. Then the spirit ceaselessly [remains] so until the decreed term arrives and

the period of the known lifespan is emptied.

§34

فيأتيها هذا الملك المسمى بعزرائيل على صورة مناسبة لحالها عند الله.

So this angel named ʿAzrāʾīl comes to it upon a form suiting its state with God.

§35

فحسن حالها عند الله على قدر حسن تصرفها مدة الحياة في الاعتقادات والأعمال والأخلاق وغيرها.

And the goodness of its state with God is according to the goodness of its disposing, during the period of life, in beliefs, deeds, character-traits, and other than that.

§36

وعلى قدر قبح ذلك يكون قبح حالها عند الله، فيأتيها الملك مناسبة لحالها، فيأتي مثلا إلى الظالم من عمال الديوان على صفة من ينتقم منه أو على صفة رسل الملك لكن في هيئة بشعة مستنكرة.

And according to the ugliness of that is the ugliness of its state with God; so the angel comes to it suiting its state. So he comes, for example, to the wrongdoer of the agents of the dīwān [administration], in the description of one who takes vengeance on him, or in the description of the

messengers of the king but in a hideous, abhorrent form.

§37

كما أنه يأتي إلى أهل الصلاح والتقوى في هيئة أحب الناس إليه وأشهاهم له حتى يتصور لهم بصورة النبي صلى الله عليه وسلم.

Just as he comes to the people of righteousness and godfearing in the form of the most beloved of people to him and the most desired of them by him: until he takes form for them in the form of the Prophet (God bless him and grant him peace).

GLOSSARY: MUSHAHADA

§38

فإذا شهدوا تلك الصورة خرجت أرواحهم، وتصوره بصورة النبي مباح له ولأمثاله من الملائكة المقربين لأنهم مخلوقون من قوى روحانية كمن خلق من قلبه.

So when they witness that form, their spirits come out; and his taking-form in the form of the Prophet is permitted to him and to the likes of him of the brought-near angels, because they are created from spiritual faculties, like one created from his heart,

GLOSSARY: QALB

§39

ومن خلق من عقله، ومن خلق من خياله وغير ذلك فافهم.

and one created from his intellect, and one created from his imagination, and other than that. So understand.

GLOSSARY: AQL-AWWAL, KHAYAL

§40

فإنه ممكن لهم لأنهم مخلوقون منه، فيتصورون بصورته للمناسبة.

For it is possible for them, because they are created from him, so they take form in his form, for the [fitting] suitability.

§41

وتصورهم بصورته هو من باب تصور روح الشخص بجسده.

And their taking-form in his form is of the order of the taking-form of the spirit of the person by his body.

§42

فلما تصور بصورة محمد صلى الله عليه وسلم إلا روحه.

So when [ʿAzrāʾīl] takes form in the form of Muhammad (God bless him and grant him peace): [it is] only his spirit.

§43

بخلاف إبليس عليه اللعنة وأتباعه المخلوقين من بشريته، فإنه صلى الله عليه وسلم ما تنبأ إلا وما فيه شيء من البشرية للحديث: «إن الملك أتاه وشق قلبه فأخرج منه دمة فطهر قلبه» فالدم هو النفس البشرية وهي محل الشيطان. فانقطعت نسبة الشيطان منه. فلذلك لا يقدر أحد منهم أن يتمثل بصورته لعدم المناسبة.

Unlike Iblîs (the curse be upon him) and his followers created from his [Muhammad's] humanness; for he (God bless him and grant him peace) prophesied only when there was no longer in him anything of [base] humanness, [by] the hadith: "The angel came to him and split his heart and brought forth from it a clot, so he purified his heart." For the blood is the human soul, and it is the place of Satan; so the relation of Satan was cut off from him. And for that, no one of them is able to take the likeness of his form, for the absence of suitability.

GLOSSARY: IBLIS, NAFS, QALB

The heart-splitting hadith (shaqq al-ṣadr), sound (Muslim, Kitāb al-Īmān; Musnad Aḥmad); al-Jīlī cites it for the doctrine that the Prophet was purified of the 'satanic' lower self. Flagged for grading.

§44

ثم إن الملك عزرائيل لا يختص بصورة لأهل طاعة ولا لأهل ظلمة ومعصية بنوع، بل يتنوع لكل على حسب حاله ومقامه وما تقتضيه طبيعة كل ذلك على حسب ما يجده مسطرة في الكتاب.

Then the angel ʿAzrāʾīl is not particular to [one] form for the people of obedience, nor for the people of wrongdoing and disobedience, by a kind; rather he varies for each according to his state and his station and what the nature of all that requires, according to what he finds written in the Book.

GLOSSARY: MAQAM

§45

فقد يأتي إلى الوحوش الفرائس منه على هيئة الأسد والنمر أو الذئب وغير ذلك مما تعتاد الفرائس أن يهلكن منه.

So he may come to the beasts of prey in the form of the lion, the leopard, the wolf, and other than that of what the prey are accustomed to perish by.

§46

وكذلك الطيور فقد يأتيها على صورة الصياد والذابح أو على صورة البازي والصقر.

And likewise the birds; he may come to them in the form of the hunter and the slaughterer, or in the form of the hawk and the falcon.

§47

وكل شيء يأتي إليه فإنه لا بد له من مناسبة إلا من يأتيه على غير صورة مركبة، بل في بسيطة غير مرئية يهلك الشخص من رائحة سمها.

And everything he comes to, there must be, for it, a suitability, except one to whom he comes in no composite form, but in [something] simple, unseen: the person perishes from the scent of his poison.

§48

فقد تكون رائحة طيبة وقد تكون كريهة على قدر ما يجده محتومة عليه.

And it may be a pleasant scent, and it may be a foul one, according to what he finds decreed upon him.

§49

وقد لا يدرك رائحة بل يمر عليه ما لا يدركه ذلك لدهشة حال الميت، فإذا نظره تعشق به فانجذب نظره من جسده بالكلية فانقطع وقيل خرجت روحه.

And he may apprehend no scent, but there passes upon him what he does not apprehend [as] that, by reason of the dazzlement of

the state of the dying one; so when he gazes at him, he falls in love with him, so his gaze is drawn from his body entirely, so it is cut off, and it is said: his spirit came out.

§50 ولا خروج ولا دخول اللهم إلا إن يعد نظره الذي يحل به دخولا إذ لا يصح الحلول إلا بالدخول.

And there is no coming-out nor entering: unless his gaze by which he indwells be counted an entering, since the indwelling is not valid except by entering.

§51 فكذلك يعد ارتفاع النظر خروجها، ثم إن الروح بعد خروجها من الجسد لا يفارق الصورة الجسدية أبدا.

So likewise the lifting of the gaze is counted its coming-out. Then the spirit, after its coming-out from the body, never parts from the bodily form.

§52 لكن يكون لها زمان تكون فيه ساكنة مثل النائم الذي ينام ولا يرى في نومه شيئا، ولا يقتدي بمن يقول إن كل نائم لا بد له أن يرى شيئا.

But there is for it a time in which it is still, like the sleeper who sleeps and sees nothing in his sleep; and do

not follow whoever says that every sleeper must see something.

§53

فمن الناس من يحفظه ومن الناس من ينساه.

So of the people [there is] one who preserves it [the dream], and of the people one who forgets it.

§54

وفي هذا القول نظر لأنا قد أدركنا بالكشف الإلهي أن النائم قد ينام اليوم يومين وأكثر، ولا يرى في منامه شيئًا فهو في ذلك النوم كمن يطوي له الحق مدة من الزمان في طرفة عين فيكون كمن غمض عينيه ثم فتحها.

And in this saying there is [room for] reconsideration, because we have apprehended by the divine unveiling that the sleeper may sleep a day, two days, and more, and see nothing in his sleep, so he is, in that sleep, like one for whom the Real folds up a period of time in the blink of an eye, so he is like one who shut his eyes then opened them.

GLOSSARY: KASHF

§55

وطوى له الحق في تلك المدة اليسيرة أيام كثيرة عاش فيها غيره.

And the Real folded up for him, in that little period, many days that another lived in.

§56

كما أن الحق قد يبسط الآن الواحد للشخص حتى يكون له فيه أعمال كثيرة وأعمار يتزوج ويولد له، ولم يكن ذلك عند غيره.

Just as the Real may [now] stretch the single instant for the person, until there are for him in it many deeds and lifespans, he marries and is born to, and that was not [so] with another.

§57

بل عند جميع أهل الدنيا إلا في أقل من ساعة من نهار، هذا أمر وقعنا فيه وأدركناه ولا يؤمن به إلا من له نصيب منا.

Rather, with all the people of the world [it was] only in less than an hour of a day. This is a matter we fell into and apprehended, and none believes it but one who has a share of [what we have].

> *A first-person mystical-experience claim (the folding/stretching of time); recorded in al-Jīlī's voice.*

§58

وهذا السكون الأول هو موت الأرواح.

And this first stillness is the death of the spirits.

§59

ألا ترى إلى الملائكة كيف عبر صلى الله عليه وسلم عن موتهم بانقطاع الذكر.

Do you not see the angels, how he (God bless him and grant him peace) expressed their death by the cessation of remembrance (dhikr)?

GLOSSARY: DHIKR

Alludes to a tradition on the 'death' of the angels as the cessation of their glorification; flagged.

§60

فمن كشف له عن ذلك عرف ما أشار إليه النبي صلى الله عليه وسلم.

So whoever is unveiled to [understand] that knows what the Prophet (God bless him and grant him peace) pointed to.

GLOSSARY: KASHF

§61

ثم إذا فرغت مدة هذا السكون الذي يسمى موت الأرواح تصير الروح في البرزخ، وسيأتي بيان البرزخ في محله إن شاء الله تعالى.

Then, when the period of this stillness, which is named the death of the spirits, is emptied, the spirit comes to

be in the Barzakh; and the exposition of the Barzakh will come in its place, God (exalted is He) willing.

GLOSSARY: BARZAKH

The forward reference lands in Bāb 61 (the eschatology).

§62

سار بنا جواد القلم في بيان العلم حتى جاوز العلم، ولنرجع إلى ما كنا بسبيله من شرح حال النور الوهمي الذي خلقه الله من شمس الكمال، وألبسه في الوجود شعاع الجلال.

The steed of the Pen bore us, in the exposition of knowledge, until it passed beyond [the] knowledge; so let us return to what we were upon, of the explanation of the state of the illusory light (al-nūr al-wahmî) which God created from the Sun of Perfection, and clothed, in existence, [in] the ray of Majesty.

GLOSSARY: WAHM

§63

اعلم أن الله تعالى جعله مرآة لنفسه ومجلى قدسه، ليس في العالم شيء أسرع إدراكا

Know that God (exalted is He) made it a mirror for

منه ولا أقوى هيمنة، له التشرف في جميع الموجودات.

Himself and a disclosure-place of His holiness; there is not, in the world, a thing swifter in apprehending than it, nor stronger in domination; it has the eminence in all the existents.

GLOSSARY: WAHM, TAJALLI

The chapter's key doctrine: the illusion-faculty as 'the mirror of God,' the swiftest and most dominating of faculties; contested-Akbarian, recorded and framed.

§64

به تعبد الله العالم، وبنوره نظر الله إلى آدم، به مشى من مشى على الماء، وبه طار من طار في الهواء هو نور اليقين وأصل الاستيلاء والتمكين.

By it God was worshipped [by] the world, and by its light God gazed at Adam; by it walked whoever walked upon the water, and by it flew whoever flew in the air; it is the light of certainty and the root of mastery and empowerment.

§65

من سخر له هذا النور وحكم عليه تصرف به في الوجود العلوي والسفلي، ومن حكم عليه سلطان الوهم لعب به في أموره، فتاه في ظلام الحيرة بنوره.

Whoever subjugated this light to himself and ruled over it disposed by it in the high and

low existence; and whoever the sultan of Illusion ruled over: it played with him in his affairs, so he wandered in the darkness of bewilderment by its light.

GLOSSARY: WAHM

§66

واعلم حفظ الله عليك الإيمان وجعلك من أهل اليقين والإحسان أن الله لما خلق الوهم قال له: أقسمت أن لا أتجلى لأهل التقليد إلا فيك ولا أظهر للعالم إلا في مخافيك.

And know, may God preserve for you the faith and make you of the people of certainty and excellence, that God, when He created the Illusion, said to it: I have sworn that I shall not disclose Myself to the people of [conformist] imitation (ahl al-taqlīd) except in you, and shall not appear to the world except in your hidden [recesses].

GLOSSARY: WAHM, TAJALLI

§67

فعلى قدر ما تصعد بهم إلي تدلهم علي.

So according to what you ascend with them to Me, you point them to Me.

§68

وعلى قدر ما تنكس عني بأنوارهم تهلكهم في بوارهم.

And according to what you turn down [away] from Me by their lights, you destroy them in their ruin.

§69

فقال له الوهم: أي رب أقم المرقاة بالأسماء والصفات لتكون سلمة إلى منصة الذات، فأقام الله فيه الأنموذج المنير، فانتقش في جداره بالهيبة والتقدير.

So the Illusion said to Him: O Lord, set up the ladder by the Names and Attributes, that it may be a stairway to the dais of the Essence. So God set up in it the luminous model, so it was engraved in its wall by awe and determination.

GLOSSARY: ASMA, SIFAT, DHAT, HAYBA

§70

وتحكم فيه عبودية الحق تعالى فأقسم على نفسه باسم ربه.

And the servitude of the Real (exalted is He) ruled in it, so it swore upon itself by the Name of its Lord.

§71

وإلى أن لا يزال يفتح هذه الأقفال بتلك المفاتيح الثقال إلى أن يلج جمله في سم خياط الجمال إلى فضاء صحراء الكمال.

And [it swore] that it would ceaselessly unlock these locks by those heavy keys, until its camel passed through the needle's eye of Beauty to the open space of the desert of Perfection.

An echo of the Qur'ānic image of the camel and the needle's eye (al-Aʿrāf 7:40), turned to a mystical figure of the impossible passage to Perfection.

§72

فيعبد فيه الحق المتعال، فحينئذ ألبسه الله حلل التقريب وقال له: أحسنت أيها الملك الأديب، ثم كساه الله تعالى حلتين: الحلة الأولى من النور الأخضر مكتوب على طرازها بالكبريت الأحمر الرحمن. علم القرآن. خلق الإنسان. علمه البيان وأما الحلة الثانية فهي القاصية الدانية، قد نسجت من سواد الطغيان مكتوب على طرازها بقلم الخذلان إن الإنسان لفي خسر.

So that the Most Exalted Real be worshipped in it. So then God clothed it [in] the robes of bringing-near, and said to it: You have done well, O cultured angel. Then God (exalted is He) clad it [in] two robes: the first robe of green light, written upon its border in red brimstone: "The All-Merciful. He taught the Qur'ān. He created the human. He taught him the clear speech" (al-Raḥmān

55:1-4). And as for the second robe, it is the far[-and]-near; it was woven of the blackness of transgression, written upon its border by the pen of abandonment: "Truly the human is in loss" (al-ʿAṣr 103:2).

QURʾĀN 55:1: AL-RAḤMĀN 55:1-4, VERBATIM

QURʾĀN 103:2: AL-ʿAṢR 103:2, VERBATIM

GLOSSARY: QURAN-ONTOLOGICAL

§73

فلما نزل هذا النور وأخذ بين العالم في الظهور خلق الله من ظهوره الحنطة.

So when this light descended and took to appearing among the world, God created from its appearing the wheat.

§74

فأكلها آدم فخرج بها من الجنة.

So Adam ate it, so he went out by it from the Garden.

al-Jīlī identifies the forbidden 'tree'/grain with the wheat born of the illusion-faculty's appearing: linking the Fall to al-wahm.

§75

فتأمل هذه الأوصاف والإشارات، وما أودع الله لك في هذه العبارات، وأخرج عن صدق

So ponder these descriptions and the allusions, and what

ظاهر الألفاظ تحظ بالدر الفضفاض.

God deposited for you in these expressions, and come out from the truth of the outward of the wordings, [that] you may win the abundant pearl.

§76

والله يقول الحق وهو يهدي السبيل.

And God says the truth, and He guides to the way (33:4).

> QURʾĀN 33:4: AL-AḤZĀB 33:4: AL-JĪLĪ'S RECURRING CLOSING FORMULA IS THE VERBATIM END OF THIS VERSE: HERE THE WITNESS CONFIRMS IT BY TAGGING 'SŪRAT AL-AḤZĀB.'

Collation. *Two-witness collated as part of the four archangel-faculties cluster (Bāb 52-55). No lossy drop. The witness 2 file for this chapter was clean (no website navigation text). Opens with seven of al-Jīlī's own verses (§2-§8).*

Qur'ān. *Verses verified verbatim, all the witness's verse references correct: al-Raḥmān 55:1-4 and al-ʿAṣr 103:2 (the two 'robes' of §72), and, confirmed here by the witness's own 'Sūrat al-Aḥzāb' tag, the recurring closing formula 'wa-Allāhu yaqūlu l-ḥaqqa wa-huwa yahdī l-sabīl' is the end of al-Aḥzāb 33:4.*

The illusion-faculty, ʿAzrāʾīl, and the death of the spirits

al-Jīlī's chapter on al-Wahm (the estimative/illusion-faculty) is one of the book's most original. He makes it the strongest of the human faculties, it "overturns the intellect, thought, imagination, and apprehension", created from the light of the Name "the Perfect," and the wellspring of ʿAzrāʾīl, the angel of death: the one angel strong enough to take the handful of earth (which had adjured the others by God) from which Adam's body was made, "and so he took charge of the seizing of the spirits." The middle of the chapter is a phenomenology of dying: the spirit never truly "enters" the body but indwells "the place of its gaze," so death is the lifting of that gaze; ʿAzrāʾīl comes to each dying soul, human, beast, bird, in a form suiting its state, "until he takes form, for the righteous, in the form of the Prophet" (permitted because the brought-near angels are created from the Prophet's spiritual faculties, the Prophet having been purified of the "satanic" lower self by the heart-splitting). Then the "death of the spirits", a dreamless stillness in which the Real "folds up" or "stretches" time, before the Barzakh (forward-referenced to Bāb 61). The chapter's summit is the doctrine of al-wahm as "the mirror of God": "there is not, in the world, a thing swifter in apprehending than it, nor stronger in domination," by which "God was worshipped, by it He gazed at Adam," the light of certainty for those who master it and the darkness of bewilderment for those it masters. It closes on a

striking parable of the illusion clad in two robes, the green of al-Raḥmān ("He taught the Qurʾān… He taught the clear speech") and the black of al-ʿAṣr ("Truly the human is in loss"), and the wheat of the Fall born of its appearing. The faculty-as-mirror-of-God and the cosmology of death are contested-Akbarian; recorded in al-Jīlī's voice and framed.

al-Insān al-Kāmil, Bāb 55: Spiritual Aspiration (al-Himma) · full parallel manuscript

The complete chapter on Spiritual Aspiration (al-Himma), rendered as a full parallel manuscript: every segment, aligned line by line, opening with seven of al-Jīlī's own verses. He calls Aspiration "the most precious thing God placed in the human", the one light, of all the lights, that was "occupied with God", "the Burāq of the gnostics" by which the spirit ascends. He sets out the two signs of its standing-firm (certainty, and acts that fit the aim), tells the parable of the dervish who emptied the sea for the king's daughter, warns that Aspiration is itself a veil one must finally pass beyond, and grounds the archangel Mīkā'īl, dispenser of provision and measure, in the Aspiration of the Muhammadan Reality.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms and the verified Qur'ān locus, to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qur'ān-verified, labeled AI-assisted with editor review pending.

الباب الخامس والخمسون في الهمة وأنها محتد ميكائيل من محمد صلى الله عليه وسلم

Chapter Fifty-Five: On Aspiration (al-Himma), and that it is the wellspring of Mīkā’īl from Muhammad (God bless him and grant him peace)

§2

فيها قال رحمه الله تعالى: لنا في ذرى العليا
جواد مقدّس ..... به نرتقي نحو المعالي
الرفيعة

Concerning it he (may God have mercy on him) said: We have, in the heights of the lofty, a sanctified steed / by which we ascend toward the exalted summits.

GLOSSARY: HIMMA

al-Jīlī's opening verse (1 of 7); 'he, may God have mercy on him' is the digital matn's editorial framing of the deceased author.

§3

يسمى براق العارفين إلى العلا ..... عليه
صعود الروح نحو الحقيقة

It is called the Burāq of the gnostics to the heights / upon it is the ascent of the spirit toward the Reality.

Opening verse 2 of 7.

§4

له من ضياء الحق عينان أحلى .....
فبالسحر أولى ثم أخرى بقدرة

It has, from the radiance of the Real, two eyes most sweet / the one more apt for enchantment, the other for power.

Opening verse 3 of 7.

§5

جناحاه إحداهن للسعد طائر ..... وأخرى
إلى بعد الشقاوة جرت

Its two wings: one of them flies to felicity / and the other ran to the distance of wretchedness.

Opening verse 4 of 7.

§6

ولا عجب في أنه كل ما يرى ..... من
الصعب يلقاه بأحسن صنعة

And no wonder that everything it sees / of the difficult, it meets with the finest craft.

Opening verse 5 of 7.

§7

وما دققت عيناه فيه فإنه ..... له موقع
الحافر درك بخطوة

And what its two eyes scrutinize in it: then / it has

the footing of the hoof, [an] attainment by a [single] step.

Opening verse 6 of 7.

§8

ألا إنه نور من الله منزّل ..... تستر للإنسان في اسم همّة

Indeed it is a light sent down from God / veiled, for the human, under the name of Aspiration (himma).

GLOSSARY: HIMMA *Opening verse 7 of 7.*

§9

واعلم وفقنا الله وإياك، ودلك عليك وهداك، أن الهمة أعز شيء وضعه الله في الإنسان.

And know, may God grant us and you success, and direct you to yourself, and guide you, that Aspiration (al-himma) is the most precious thing God placed in the human.

GLOSSARY: HIMMA

§10

وذلك أن الله تعالى لما خلق الأنوار وقفها بين يديه، فرأى كلا منها مشتغلا بنفسه، ورأى الهمة مشتغلة بالله.

And that is because God (exalted is He), when He created the lights, halted them

before Him; so He saw each of them occupied with itself, and saw Aspiration occupied with God.

GLOSSARY: HIMMA

§11

فقال لها: وعزتي وجلالي لأجعلنك أرفع الأنوار ولا يحظى بك من خلقي إلا الأشراف الأبرار، ومن أراد الوصول إلي فلا يدخل إلا بدستورك علي، أنت معارج المريدين وبراق العارفين وميدان الواصلين.

So He said to it: By My Might and My Majesty, I shall make you the loftiest of the lights, and none of My creation shall attain you but the noble, the pious; and whoever wishes to arrive at Me shall enter only by your leave. You are the ascending-ways of the aspirants, the Burāq of the gnostics, and the field of those who arrive.

GLOSSARY: HIMMA

§12

فبك سباق السابقين وبك لحاق اللاحقين، وفيك تنزه المحققين، وتعالى المقربين، ثم تجلى عليها باسمه القريب ونظر إليها باسمه السريع المجيب، فأكسبها ذلك التجلي أن تستقرب كل ما بعد على القلوب، وأفادها

For by you is the racing of the racers, and by you the catching-up of those who

ذلك النظر سرعة حصول المطلوب؛ فلهذا أن الهمة إذا قصدت شيئا ثم استقامت على ساقها نالته على حسب وفاقها.

follow, and in you is the transcendence of the verifiers and the elevation of the brought-near. Then He disclosed Himself upon it by His Name the Near (al-Qarīb), and gazed upon it by His Name the Swift, the Responsive (al-Sarīʿ al-Mujīb); so that self-disclosure gained for it [the power] to bring near everything far from the hearts, and that gaze profited it the swiftness of the attainment of the sought. And for this, when Aspiration aims at a thing and then stands firm upon its shank, it attains it according to its accord [with it].

GLOSSARY: HIMMA, TAJALLI, ASMA

§13

ولاستقامتها علامتان: العلامة الأولى: حالية، وهو قطع اليقين بحصول الأمر المطلوب على التعيين. العلامة الثانية: فعلية، وهي أن تكون حركات صاحبها

And for its standing-firm there are two signs. The first sign: a state-sign (ḥāliyya),

وسكناته جميعها مما يصلح لذلك الأمر الذي يقصده بهمته، فإن لم يكن كذلك لا سمي صاحب همة بل هو صاحب آمال كاذبة وأماني خائبة.

which is the cutting [-off] of certainty by the attainment of the sought matter in particular. The second sign: an act-sign (fiʿliyya), which is that the movements and stillnesses of its possessor be, all of them, of what is fit for that matter he aims at by his aspiration; for if it be not so, he is not called a possessor of aspiration, but is a possessor of false hopes and disappointed wishes.

GLOSSARY: HIMMA, HAL

§14

فهو كمن يروم المملكة ولا يفارق المزبلة.

So he is like one who seeks the kingdom yet does not part from the dunghill.

§15

وهذا لا يقع على مطلوبه ولا يظفر بمحبوبه.

And this one does not fall upon his sought, nor gain his beloved.

§16

لأنه كمن يطلب أن يكون بلا قلم ولا مداد ولا معرفة بوضع الخط.

Because he is like one who seeks to write with no pen, no ink, and no knowledge of the forming of the script.

§17 فالمداد بمثابة قصد الهمة للشيء.

So the ink is at the place of the aspiration's aiming at the thing.

GLOSSARY: HIMMA

§18 والقلم بمثابة اليقين بحصوله.

And the pen is at the place of the certainty of its attainment.

§19 ومعرفة وضع الخط بمثابة الأعمال الصالحة للأمر المقصود.

And the knowledge of the forming of the script is at the place of the acts fit for the aimed-at matter.

§20 فمن لم يكن على هذا الوصف لا يعرف ما هي الهمة، إذ ليس لديه منها أثر، فلا يكون عنده منها خبر.

So whoever is not upon this description does not know what Aspiration is, since there is no trace of it with

him, so there is no report of it with him.

GLOSSARY: HIMMA

§21

بخلاف من كانت أفعاله مما يلائم ما يطلبه، وخصوصا إذا أخذ فيها بالجد والاجتهاد فأسرع ما يكون لديه نيل المراد.

Unlike one whose acts are of what suits what he seeks, especially if he takes to them with earnestness and striving, so the swiftest thing for him is the attainment of the desire.

§22

ولقد حكي لنا عن فقير أنه سمع شيخه يقول يوما: من قصد شيئا وجد وجده.

And it was related to us of a poor man (faqîr) that he heard his shaykh say one day: "Whoever aims at a thing and is earnest, finds it."

A Sufi maxim of the shaykh, not a hadith.

§23

فقال: والله لأخطبن بنت الملك، وأبلغن فيها غاية الجد والاجتهاد، فذهب إلى الملك فخطبها منه، وكان الملك لبيبا عارفا عاقلا فكره أن يحقره أو يقول له الست بكفء لها. فقال له: اعلم أن مهر بنتي جوهرة تسمى

So he said: "By God, I shall ask for the hand of the king's daughter, and reach in her the utmost of earnestness and

بالبهرمان لا توجد إلا في خزائن كسرى أنوشروان.

striving." So he went to the king and asked her of him; and the king was intelligent, knowing, and reasonable, so he disliked to belittle him or to say to him, "You are not a match for her." So he said to him: "Know that the dowry of my daughter is a jewel called al-bahramān, found only in the treasuries of Kisrā Anūshirwān."

§24

فقال له: يا سيدي، وأين معدن هذا الجوهر؟ فقال له: معدنه بحر سيلان، فإن جئتنا بصداقها المطلوب مكناك من هذا النكاح المخطوب، فذهب الفقير إلى البحر وأخذ يغرف بقصعته منه ويفرغه في البر.

So he said to him: "O my master, and where is the mine of this jewel?" So he said to him: "Its mine is the sea of Ceylon (Sîlān); so if you bring us its required bride-price, we will enable you [to have] this sought marriage." So the poor man went to the sea and began to scoop from it with his bowl and empty it onto the land.

§25

فمكث على ذلك مدة لا يأكل ولا يشرب وهو معتكف على ذلك المطلب ليلا ونهارا، فأوقع صدقه خوف انتزاح البحر في قلوب الحيتان فاشتكت إلى الله تعالى.

So he remained upon that for a while, neither eating nor drinking, devoted to that quest night and day; so his sincerity cast the fear of the sea's depletion into the hearts of the fish, so they complained to God (exalted is He).

§26

فأمر الله تعالى الملك الموكل بذلك البحر أن يذهب إلى ذلك الرجل بنفسه ويسأله عن حاجته فيسعفه ببغيته.

So God (exalted is He) commanded the angel entrusted with that sea to go to that man himself and ask him of his need and supply him with his desire.

§27

فلما سأله عن مقصده وأجابه الرجل أمر البحر أن يقذف بأمواجه إلى البر ما عنده من جنس ذلك الجوهر فامتلأ الساحل جواهر ولآلئ.

So when he asked him of his aim, and the man answered him, he commanded the sea to cast forth with its waves onto the land what it had of the kind of that jewel; so the shore was filled with jewels and pearls.

§28

فحملها وذهب بها إلى الملك وتزوج ابنته، فانظر يا أخي ما فعلت الهمة.

So he carried them and went with them to the king and married his daughter. So look, O my brother, at what Aspiration did.

GLOSSARY: HIMMA

§29

ولا تظن بأن هذا الأمر غريب أو شيء عجيب، فقد شاهدنا والله بل جرى لنا في أنفسنا ما هو أعظم من ذلك مما لا يحد ولا يحصى، والله على ما نقول وكيل.

And do not suppose that this matter is strange or a wondrous thing; for we have witnessed, by God, nay, there has befallen us in our own selves, what is greater than that, of what cannot be bounded nor numbered; and God is, over what we say, a Trustee.

§30

ولم أحلف لك إلا خوفا عليك من ردة الإنكار أن تنزع بقلبك عن سلم الهدى ومعارج الأسرار.

And I swore to you only out of fear for you, of the recoil of denial, that you tear your heart from the ladder of guidance and the ascending-ways of the secrets.

GLOSSARY: QALB

§31

فإن القلوب إذا جال فيه الخناس وألبسها ثوب الوسواس يوشك أن تجول في مهامه الإياس فتحرم نور اليقين بظلمة الالتباس.

For the hearts, when the Slinking [Whisperer] (al-khannās) ranges in them and clothes them in the garment of whispering, are near to ranging in the deserts of despair, so they are deprived of the light of certainty by the darkness of confusion.

GLOSSARY: QALB, IBLIS

§32

ثم اعلم وفقك الله أن زجاجة الهمة قبل امتلائها يكسرها كل حصاة مخالفة ويهريق ما فيها كل هيئة منافية.

Then know, may God grant you success, that the glass of Aspiration, before its filling, every contrary pebble breaks it, and every opposing form spills what is in it.

GLOSSARY: HIMMA

§33

وأما إذا امتلأت وأخذت حدها في البلوغ وانتهت، فإنها لا تحركها الرياح العواصف،

And as for when it is filled and takes its limit in reaching

ولا تكسرها المطارق والمخاوف.

and ends [in completion], then the gusting winds do not move it, and the hammers and the fears do not break it.

§34

فالحازم اللبيب والعارف المصيب إذا ابتدأ في هذا الأمر وأخذ في خوض هذا البحر لا يلتفت إلى وعر المسالك ولا يبالي بما يظهر فيها من المهالك.

So the resolute, intelligent one, and the right-aiming gnostic, when he begins in this matter and takes to plunging into this sea, does not turn to the ruggedness of the ways, nor heed what appears in them of the perils.

§35

فإنما جل ما يراه بل كل ما يلقاه نزغة من العدو والشيطان ليمنعه بذلك عن حضرة السلطان.

For indeed most of what he sees, nay, all that he meets, is a goading from the enemy and Satan, to bar him thereby from the Presence of the Sultan.

GLOSSARY: HADRA

§36

فليحذر من الالتفات ولا يبالي بما حصل أو فات، فإنها طريقة كثيرة الآفات، محفوفة بالقواطع مشوبة بالموانع.

So let him beware of turning [aside], and not heed what

has been attained or missed; for it is a way of many banes, hedged with cutters-off, mingled with impediments.

§37

آثارها دوامس وأطلالها دوارس ولياليها طوامس، طريقها هو الصراط المستقيم، وقريبها أناس يستعذبون العذاب الأليم.

Its traces are effacing, its ruins worn away, and its nights dark; its road is the straight path (al-ṣirāṭ al-mustaqīm), and near it are people who find the painful torment sweet.

GLOSSARY: SIRAT

§38

وما يلقاها إلا الذين صبروا وما يلقاها إلا ذو حظ عظيم.

"And none is granted it but those who are patient, and none is granted it but a possessor of mighty fortune" (41:35).

QUR'ĀN 41:35: FUṢṢILAT 41:35, VERBATIM

§39

ثم اعلم وفقك الله تعالى: أن الهمة في محتدها الأول ومشهدها الأفضل، لا تعلق لها إلا بالجانب الإلهي لأنها نسخة ذلك

Then know, may God (exalted is He) grant you

الكتاب المكنون ومفتاح ذلك السر المصون المخزون.

success, that Aspiration, in its first wellspring and its most excellent witnessing-place, has no attachment except to the divine side, because it is a copy of that Hidden Book and the key of that guarded, treasured secret.

GLOSSARY: HIMMA

§40 فلا التفات لها إلى سواه ولا تشوق لها إلى ما عداه.

So it has no turning to other than Him, and no longing for what is besides Him.

§41 لأن الشيء لا يرجع إلا إلى أصله، ونوى التمر لا ينبت من غرسه إلا كعود نخله.

Because the thing returns only to its root, and the date-stone grows from its planting only as the branch of its palm.

§42 وكل من تعلق بالأكوان تعلقة ما فإن تعلقه لا يسمى همة بل هما.

And everyone who attaches to the existents [by] any attachment: his attachment is not called himma (aspiration) but hamm (anxious care).

GLOSSARY: HIMMA

§43

وفائدة هذا الكلام أن الهمة في نفسها عالية المقام ليس لها بالأسافل إلمام فلا تتعلق إلا بجناب ذي الجلال والإكرام.

And the benefit of this discourse is that Aspiration, in itself, is lofty of station, having no acquaintance with the lowest, so it attaches only to the side of the Possessor of Majesty and Honor.

GLOSSARY: HIMMA, MAQAM

§44

بخلاف الهم فإنه اسم لتوجه القلب إلى أي محل كان، إما قاص، وإما دان.

Unlike hamm (care), for it is a name for the turning of the heart to any place whatever: whether far or near.

GLOSSARY: QALB

§45

فإذا فهمت ما أشارت إليه العبارة وعرفت ما عبرت عنه الإشارة، فاعلم أيضا أن الهمة وإن علا مكانها وعظم شأنها هي الحجاب للواقف معها.

So when you have understood what the expression pointed to, and known what the allusion expressed, then know also that Aspiration, even though

its place be high and its affair mighty, is the veil (al-ḥijāb) for the one who halts with it.

GLOSSARY: HIMMA, HIJAB

§46

فلا يرتقي حتى يدعها، والسيد من يرتقي عنها قبل معرفة أسرارها وذوق ثمارها.

So he does not ascend until he leaves it; and the master is he who ascends beyond it before the knowing of its secrets and the tasting of its fruits.

§47

فإنها قاطعة مانعة أعني لمن وقف مع محصولها، قاطعة لمن جفاها قبل وصولها، أعني لا سبيل إلا إليها ولا طريق إلا عليها.

For it is cutting-off, barring, I mean for the one who halts with its yield; cutting-off for the one who shuns it before arriving by it, I mean there is no way except to it, and no road except upon it.

GLOSSARY: HIMMA

§48

ولكن لا مقام عندها ولديها، بل ينبغي الجواز عنها بعد قطع المجاز منها.

But there is no [abiding] station at it or with it; rather

one ought to pass beyond it after cutting the crossing-place from it.

GLOSSARY: MAQAM

§49

فالحقيقة من ورائها والطريقة على فضائها، لأن الحصر لا حق لها والحد واثق بها، والله منزه عن الحد والحصر، مقدس عن الكشف والستر.

So the Reality is beyond it, and the Way is upon its open space; because confinement (al-ḥaṣr) has no claim to it [the Reality] and limit (al-ḥadd) [thinks itself] sure of it, yet God is transcendent above limit and confinement, sanctified above unveiling and veiling.

GLOSSARY: HAQIQA, TANZIH

§50

ولما كان محمد صلى الله عليه وسلم أم الكتاب، والمعنى دون غيره بالخطاب، فافهم إن كنت من أولي الألباب.

And since Muhammad (God bless him and grant him peace) was the Mother of the Book (umm al-kitāb), and the meaning [intended], rather than other than him, by the

address, so understand, if you are of those of [sound] minds.

GLOSSARY: UMM-AL-KITAB, HAQIQA-MUHAMMADIYYA

§51

وخلق الله منه جميع العالم كانت كل رقيقة منه أصلا الحقيقة من حقائق الأكوان، وكان بجملته مظهرة لجملة الرحمن.

And God created from him the whole world; every subtlety of him was a root of a reality of the realities of the existents, and he, in his entirety, was a locus of disclosure for the entirety of the All-Merciful.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§52

خلق الله روحا من نور همته اللاحق وسعها وسع رحمته.

God created a spirit from the light of his Aspiration, [a spirit] whose attendant breadth is the breadth of His mercy.

GLOSSARY: HIMMA

§53

فصير ذلك الروح ملكا وجعل مقادير القوابل له فلكا، ثم وكله بإيصال كل مرزوق رزقه وإعطاء كل ذي حق حقه.

So He made that spirit an angel, and made the measures of the receptivities a sphere for it; then He entrusted it with the conveying of every provisioned one's provision and the giving of every possessor of a right his right.

§54

لأنه الرقيقة المحمدية المخلوقة من الحقيقة الأحدية، فلما استقام مقام الموكل الوكيل، وأقسط في إعطاء كل ذي حق حقه قسط من يزن أو يكيل.

Because it is the Muhammadan subtlety created from the One Reality (al-ḥaqīqa al-aḥadiyya); so when the place of the entrusted trustee stood firm, and it dealt justly in giving every possessor of a right his right, [with] the justice of one who weighs or measures,

GLOSSARY: HAQIQA-MUHAMMADIYYA, AHADIYYA

§55

إذ بالخطاب الجميل، من المقام الجليل، يسمى هذا الروح ميكائيل.

since [it was] by the beautiful address, from the majestic

station, this spirit is named Mīkā’īl.

GLOSSARY: MAQAM

§56

فهو من الأزل إلى الأبد يحصر المقادير ويعرف العدد ويمد كلا بما استحقه من المدد.

So it, from pre-eternity to post-eternity, reckons the measures, knows the number, and supplies each with what it merits of the supply.

§57

أجلسه الله على منبر الفضل فوق الفلك الخامس، وأعطاه قسطاس العدل وقانون المقاييس، ويكنى عن المنبر بالفيض المقابل بالقسطاس بما استحقه القوابل.

God seated it upon the pulpit of grace above the fifth sphere, and gave it the scale of justice (qisṭās al-ʿadl) and the canon of the measures; and the pulpit is a metonym for the effusion that is set against the scale [giving] the receptivities what they merit.

GLOSSARY: QADA-QADAR, FAYD

§58

فتأمل رموز هذه العبارات، واستخرج ما فيها من كنوز الإشارات تحظ بالحكمة وفصل الخطاب.

So ponder the symbols of these expressions, and draw

forth what is in them of the treasures of allusions, [that] you may win wisdom and the decisive word.

§59 والله يقول الحق وهو يهدي إلى الصواب. And God says the truth, and He guides to what is right.

Collation. *Two-witness collated as part of the four archangel-faculties cluster (Bāb 52-55). No lossy drop. The witness 2 file for this chapter was clean (no website navigation text). Opens with seven of al-Jīlī's own verses (§2-§8) and contains a narrative parable (the dervish and the king's daughter, §22-§28).*

Qur'ān. *One locus, verified verbatim: Fuṣṣilat 41:35 (none is granted it but those who are patient, and none but a possessor of mighty fortune). The shaykh's maxim 'whoever aims at a thing and is earnest finds it' (§22) is a saying, not a hadith.*

Aspiration, the Burāq of the gnostics

al-Jīlī's chapter on Aspiration (al-Himma) is among the most lyrical in the book. Of all the lights God created and halted before Him, Aspiration alone "was occupied with God", so God made it "the loftiest of the lights," "the ascending-ways of the aspirants, the Burāq of the gnostics," by which alone one enters the divine Presence. He distinguishes it sharply from mere *hamm* (anxious care, which "turns the heart to any place whatever"): true himma attaches "only to the divine side." He gives its two signs (certainty of attainment, and acts that fit the aim, "like one who seeks to write with pen, ink, and the knowledge of script"), illustrates its power with the parable of the dervish who, told the king's daughter's dowry lay at the bottom of the sea of Ceylon, set to emptying the sea with his bowl until the fish, fearing for their lives, petitioned God, and the sea cast up its jewels. al-Jīlī testifies that greater than this "has befallen us in our own selves." Yet the chapter's deepest move is its self-overcoming: Aspiration, "even though its place be high," is itself "the veil for the one who halts with it", "there is no way except to it, and no road except upon it," yet "no abiding station at it"; one must "pass beyond it," for "the Reality is beyond it." It closes by deriving Mīkā'īl, the angel of provision and the "scale of justice," from the Aspiration of the Muhammadan Reality, the Mother of the Book.

al-Insān al-Kāmil, Bāb 56: Thought (al-Fikr) · full parallel manuscript

The complete chapter on Thought (al-Fikr), rendered as a full parallel manuscript: every segment, aligned line by line, opening with ten of al-Jīlī's own verses. He reads Thought as "a key of the keys of the Unseen" but a perilous one, with two roots (intellect and transmission/faith) and two ascents, one upon "the path of the All-Merciful" to the guarded self-disclosure, one the "red magic" that is "the ascent of loss and the path of Satan." The chapter contains the earliest datable notice in the corpus: al-Jīlī's near-destruction at a samāʿ in Zabīd in 779 AH, and his rescue through the watchful care of his master al-Jabartī.

How to read this. Use the view switcher: *Split* shows Arabic and English side by side; *English* and *Original* give each alone; *Annotated* attaches the inline Targum data, glossary terms and the verified Qurʾān loci: to each segment. Digital-draft edition: two-witness collated, glossary-locked, Qurʾān-verified, labeled AI-assisted with editor review pending.

الباب السادس والخمسون في الفكر وأنه محتد باقي الملائكة من محمد صلى الله عليه وسلم

Chapter Fifty-Six: On Thought (al-Fikr), and that it is the wellspring of the rest of the angels from Muhammad (God bless him and grant him peace)

§2

الفكر نور في ظلام الأنفس ..... يهدي
الصواب به فؤاد الكيّس

Thought is a light in the darkness of the souls / by it the heart of the clever one is guided to what is right.

GLOSSARY: FIKR *al-Jīlī's opening verse (1 of 10).*

§3

لكنما زلقاته تنمو على ..... قطر السحاب
وعد رمل البسبس

But its slips grow to [exceed] / the drops of the clouds and the count of the desert's sand.

Opening verse 2 of 10.

§4

وله أصول إن يراعيها الفتى ..... تحفظه
من فرع الخطا في المقبس

And it has roots which, if the youth observes them / preserve him from the branch of error in the firebrand.

Opening verse 3 of 10.

§5

تلك الأصول على تنوّع جنسها ..... قسمان
يحفظهن من لم يخنس

Those roots, upon the variety of their kind / are two divisions, kept by him who does not shrink back.

Opening verse 4 of 10.

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§6

عقل وقسم العقل مضطرّ ومك ..... تسب
بحسن تجارب في الأنفس

Intellect, and the division of intellect is [either] necessary or ac- / quired by good experiences in the souls.

GLOSSARY: AQL-AWWAL

Opening verse 5 of 10 (the rhyme splits 'muktasab' across the hemistich).

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§7

والنقل قسم وهو إيمان الفتى ..... بمغيب
نيرانه لم تقبس

And transmission is a division: it is the youth's faith / in an unseen whose fires have not been kindled [for sight].

Opening verse 6 of 10.

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§8

هذان أصل الفكر من أهل النهى ..... من لم
يقس بهما يقم في الحندس

These two are the root of thought, for the people of

discernment / whoever does not measure by them stays in pitch-darkness.

GLOSSARY: FIKR *Opening verse 7 of 10.*

§9

لكن أرباب العقول فأصلهم ..... نظر يصحّ بحكم عقل أرأس

But the masters of [mere] intellects: their root is / a consideration validated by the ruling of a most-heading intellect.

Opening verse 8 of 10.

§10

لا يأخذون بأصل إيمان ولا ..... هو عندهم بضياء ضبح مشمس

They do not take by a root of faith, nor / is it, with them, of the radiance of a sun-lit brightness.

Opening verse 9 of 10.

§11

فلأجل ذا غلطوا وفات عليهم ..... عين الصواب وكل أمر أنفس

And for this they erred, and there escaped them / the very [truth] of what is right, and every most-precious matter.

Opening verse 10 of 10.

§12

اعلم وفقك الله للصواب وعلمك من الحكمة وفصل الخطاب، أن الرقيقة الفكرية أحد مفاتيح الغيب الذي لا يعلم حقيقتها إلا الله.

Know, may God grant you success in what is right and teach you of wisdom and the decisive word, that the subtle faculty of Thought (al-raqîqa al-fikriyya) is one of the keys of the Unseen, whose reality none knows but God.

GLOSSARY: FIKR

§13

فإن مفاتيح الغيوب نوع حقي، ونوع خلقي. النوع الحقي: هو حقيقة الأسماء والصفات. النوع الخلقي: هو معرفة تركيب الجوهر الفرد من الذات، أعني ذات الإنسان المقابل بوجوهه وجوه الرحمن.

For the keys of the unseen [realms] are [of] a True kind and a created kind. The True kind: it is the reality of the Names and Attributes. The created kind: it is the knowledge of the composition of the indivisible substance (al-jawhar al-fard) from the Essence: I mean the essence of the human, who

faces, by his aspects, the aspects of the All-Merciful.

GLOSSARY: ASMA, SIFAT, JAWHAR-FARD, DHAT

§14

والفكر أحد تلك الوجوه بلا ريب، فهو مفتاح من مفاتيح الغيب، لكنه نور.

And Thought is one of those aspects, without doubt; so it is a key of the keys of the Unseen, but it is a light.

GLOSSARY: FIKR

§15

وأين ذلك النور الوضاح الذي يستدل به على أخذ هذا المفتاح.

And where is that gleaming light by which one is guided to the seizing of this key?

§16

فتفكر في خلق السموات والأرض لا فيهما وهذه إشارات لطفت معانيها فغابت في مخافيها.

So "reflect upon the creation of the heavens and the earth": not upon [the two of] them [in themselves]; and these are pointings whose meanings are subtle, so they vanish into their hiding-places.

Alludes to Āl ʿImrān 3:191 ('and they reflect upon the creation of the heavens and the earth'), not a tagged citation.

§17

فإذا أخذ الإنسان في الترقي إلى صور الفكر وبلغ حد سماء هذا الأمر أنزل الصور الروحانية إلى عالم الإحساس.

So when the human takes to ascending to the forms of Thought, and reaches the limit of the heaven of this matter, he brings down the spiritual forms to the world of sensation,

GLOSSARY: FIKR

§18

واستخرج الأمور الكتمانية على غير قياس، وعرج إلى السماوات وخاطب أملاكها على اختلاف اللغات.

and draws forth the concealed matters without [discursive] analogy, and ascends to the heavens and addresses their angels upon the difference of [their] languages.

§19

وهذا العروج نوعان:

And this ascent is two kinds:

§20

فنوع على صراط الرحمن من عرج على هذا الصراط المستقيم إلى أن يبلغ من الفكر نقطة مركزه العظيم وجال في سطح خطه القويم، ظفر بالتجلي المصون الملقب بالدر

A kind upon the path of the All-Merciful (ṣirāṭ al-Raḥmān): whoever ascends

المكنون، في الكتاب المكنون، الذي لا يمسه إلا المطهرون.

upon this straight path until he reaches, of Thought, the point of its mighty center, and ranges over the surface of its straight line, attains the guarded self-disclosure, surnamed the Hidden Pearl, in the Hidden Book "which none touches but the purified" (56:79).

QUR'ĀN 56:79: AL-WĀQI'A 56:79, VERBATIM (THE 'HIDDEN BOOK' ALLUDES TO 56:78)

GLOSSARY: FIKR, TAJALLI, SIRAT

§21

وذلك اسم أدغم بين الكاف والنون، ومسماه إنما أمره إذا أراد شيئا أن يقول له كن فيكون.

And that is a name elided between the kāf and the nūn, and its named [object] is only [this]: "His command, when He wills a thing, is to say to it: Be! and it is" (36:82).

QUR'ĀN 36:82: YĀ SĪN 36:82, VERBATIM. THE WITNESS MIS-TAGS THIS AS 36:83 (WHICH IS THE FOLLOWING VERSE, 'FA-SUBḤĀNA LLADHĪ BI-YADIHI MALAKŪTU KULLI SHAY'); CORRECTED TO 36:82.

GLOSSARY: AL-AMR

§22

وسلم المعراج إلى هذه الرقيقة هو سر الشريعة والحقيقة.

And the ladder of ascent to this subtle faculty is the secret of the Law (sharīʿa) and the Reality (ḥaqīqa).

GLOSSARY: HAQIQA

§23

وأما النوع الآخر فهو السحر الأحمر: المودع في الخيال والتصوير والمستور في الحق يحجب الباطل والتزوير.

And as for the other kind, it is the red magic (al-siḥr al-aḥmar): deposited in the imagination and the imaging, and hidden in the Real [while] it veils the false and the counterfeit.

GLOSSARY: KHAYAL

§24

هو معراج الخسران وصراط الشيطان إلى مستوى الخذلان كسراب بقيعة يحسبه الظمآن ماء، حتى إذا جاءه لم يجده شيئا.

It is the ascent of loss and the path of Satan to the level of abandonment, "like a mirage in a desert plain, which the thirsty one supposes to be water, until, when he comes to it, he finds it to be nothing" (24:39).

> QUR'ĀN 24:39: AL-NŪR 24:39, VERBATIM (AL-JĪLĪ WEAVES THE VERSE'S CONTINUATION, 'AND FINDS GOD WITH HIM… SO HE PAYS HIM HIS RECKONING IN FULL,' INTO §25–§27)

§25

فينقلب النور نارا والقرار بوارا، فإن أخذ الله بيده وأخرجه بلطيفة ما أيده جاز منه إلى المعراج الثاني، فوجد الله عنده.

So the light turns to fire and the abode to ruin; but if God takes him by the hand and brings him forth by a subtlety with which He aids him, he crosses from it to the second ascent, and "finds God with him" (cf. 24:39).

§26

فعلم حينئذ مأوى الحق وما به تميز في مقعد الصدق عن طريق الباطل.

So he knows then the abode of the Real and that by which it is distinguished, in the seat of truth, from the path of the false.

§27

ومن يذهب ذهابه وأحكم الأمر الإلهي فوفاه حسابه، وإن أهمل في تلك الدار وترك على ذلك القرار نفخ ناره على ثياب طبائعه فأهلكها.

And whoever goes its going, and [God] makes firm the divine matter, so He "pays him his reckoning in full"; but if [the wayfarer] is neglected in that abode and left upon that resting-place,

[the false ascent] blows its fire upon the garments of his nature and destroys them.

§28

ثم طلع دخانه إلى مشام روحه الأعلى فقتلها، فلا يهتدي بعدها إلى الصواب ولا يفهم معنى أم الكتاب.

Then its smoke rises to the nostrils of his highest spirit and slays it, so that he is no longer guided to what is right after it, nor understands the meaning of the Mother of the Book.

GLOSSARY: UMM-AL-KITAB

§29

بل كل ما تلقيه إليه من معاني الجمال أو من تنوعات الكمال يذهب به إلى ضيع الضلال.

Rather, everything you cast to him of the meanings of beauty or of the varieties of perfection, he takes off with it to the wastes of misguidance.

§30

فيخرج به على صورة ما عنده من المحال، فلا يمكن أن يرجع إلى الحق رجعة. أولئك الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا. ولقد كنت غرقت في هذا البحر الغزير، وكاد يهلكني موج قعره الخطير، وأنا يومئذ في سماع بمدينة زبيد عام تسع وسبعين وسبعمائة.

So he comes out with it upon the form of what he has of the impossible, so that he cannot return to the Real [with any] return: "those

whose striving went astray in the life of this world, while they reckon that they are doing well in deed" (18:104). And indeed I had drowned in this abundant sea, and the wave of its perilous depth nearly destroyed me, and I, on that day, was at a samāʿ [spiritual audition] in the city of Zabīd, in the year seven hundred and seventy-nine [AH].

QURʾĀN 18:104: AL-KAHF 18:104, VERBATIM

First of the datable autobiographical notices in the corpus: Zabīd, 779 AH (1377-78 CE).

§31

وكان هذا السماع في بيت أخينا الشيخ العارف شهاب الدين أحمد الرداد، وكان شيخنا أستاذ الدنيا القطب الكامل والمحقق الفاضل: أبو المعروف شرف الدين إسمعيل بن إبراهيم الجبرتي حاضرا يومئذ في السماع.

And this samāʿ was in the house of our brother, the knowing shaykh Shihāb al-Dīn Aḥmad al-Raddād; and our shaykh, the teacher of the world, the Perfect Pole and the excellent verifier Abū al-Maʿrūf Sharaf al-Dīn Ismāʿīl

b. Ibrāhîm al-Jabartî, was present that day at the samāʿ.

al-Jīlī names his master al-Jabartī (d. 806/1403) and his associate Aḥmad al-Raddād; key prosopographical data for the author's biography.

§32

فناديت بأعلى صوتي: اللهم إني أعوذ بك من العلم المهلك، أدركني يا سيدي أدرك، فكان يراعيني الشيخ في نفس السماع مراعاة من له على الأمر اطلاع، فنقلني الله ببركته إلى المعراج القويم الذي هو على الصراط المستقيم صراط الله الذي له ما في السموات وما في الأرض ألا إلى الله تصير الأمور. إلا أن بين المعراجين لطيفة لكنها في لطفها عظيمة شريفة، فلو أخذنا في بيانها أو بيان من رجع لعدم عرفانها.

So I called out at the top of my voice: "O God, I take refuge in You from the destroying knowledge! Reach me, O my master, reach [me]!" And the shaykh was watching over me in the very [midst of the] samāʿ, the watching of one who has, over the matter, an [intimate] awareness; so God, by his blessing, transferred me to the upright ascent which is upon the straight path: "the path of God, to whom belongs whatever is in the heavens and whatever is in the earth; surely to God do [all] matters return" (42:53). Except that

between the two ascents is a subtlety, but it is, in its subtlety, mighty and noble; for were we to take to expounding it, or expounding [the state of] one who returned through the absence of knowing it,

QUR'ĀN 42:53: AL-SHŪRĀ 42:53, VERBATIM · GLOSSARY: SIRAT

§33

أو شرحنا حال من هلك من الأولياء في بحارها فانطبع نوره بنارها، لاحتجنا في ذلك إلى بسط يكثر عدده ويطول مدده، وقصدنا الاختصار، لا التطويل والإكثار، فلنرجع إلى ما كنا بسبيله من الكلام في الفكر.

or were we to explain the state of one who perished, of the saints, in its seas, so that his light was imprinted by its fire: we would need, in that, an expansion whose number is many and whose duration is long; and our aim is brevity, not lengthening and increase. So let us return to what we were upon, of the discourse on Thought.

GLOSSARY: FIKR

§34

اعلم أن الله خلق الفكر المحمدي من نور اسمه الهادي الرشيد.

Know that God created the Muhammadan Thought (al-fikr al-muḥammadī) from the light of His Name the Guide, the Right-Directing (al-Hādī al-Rashīd).

GLOSSARY: FIKR, HAQIQA-MUHAMMADIYYA, ASMA

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§35

وتجلى عليه باسمه المبدىء المعيد، ثم نظر إليه بعين الباعث الشهيد.

And He disclosed Himself upon it by His Name the Originator, the Restorer (al-Mubdi’ al-Muʿīd); then He gazed upon it by the eye of the Raiser, the Witness (al-Bāʿith al-Shahīd).

GLOSSARY: TAJALLI, ASMA

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§36

فلما حوى الفكر أسرار هذه الأسماء الحسنى، وظهر بين العالم بلباس هذه الصفات العليا.

So when Thought contained the secrets of these Beautiful Names, and appeared among the world in the garb of these lofty Attributes,

GLOSSARY: FIKR, ASMA, SIFAT

§37

خلق الله من فكر محمد صلى الله عليه وسلم أرواح ملائكة السماوات والأرض، ووكلهم بحفظ الأسافل والأعالي.

God created, from the thought of Muhammad (God bless him and grant him peace), the spirits of the angels of the heavens and the earth, and entrusted them with the keeping of the lowest and the highest.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§38

فلا تزال العوالم محفوظة ما دامت بهذه الملائكة ملحوظة، فإذا وصل الأجل المعلوم وآن أوان الأمر المحتوم، قبض الله أرواح هذه الملائكة ونقلهم إلى عالم الغيب بذلك القبض.

So the worlds remain kept as long as they are watched over by these angels; so when the known term arrives and the time of the decreed matter comes, God seizes the spirits of these angels and transfers them to the world of the unseen by that seizing.

§39

فالتحق الأمر بعضه ببعض وسقطت السموات بما فيها على الأرض، وانتقل

So the matter joins, some of it to some, and the heavens with

الأمر إلى الآخرة كما ينتقل إلى المعاني أمر الألفاظ الظاهرة.

what is in them fall upon the earth, and the matter is transferred to the Hereafter, as the matter of the outward words is transferred to the meanings.

§40

فافهم هذه الاشارات وفك لغز هذه العبارات، تحظى بالأسرار المكتومة، وترفع حجب الأستار الموهومة.

So understand these pointings, and unlock the riddle of these expressions, [that] you may win the concealed secrets, and lift the veils of the imagined coverings.

§41

فإذا اطلعت على هذه الأسرار، وسرت في ضياء هذه الأنوار، صنها تحت كتم العبارات، واحفظها تحت ختم الإشارات ولا تفشها، فالإفشاء خيانة.

So when you have come upon these secrets, and journeyed in the radiance of these lights, guard them under the concealment of expressions, and keep them under the seal of allusions, and do not divulge them, for divulging is treachery.

§42

ومن فعل ذلك فقد حرم ثواب استلزام الأمانة، ورجع إلى مرتبة العوالم بعد أن كاد يبلغ الملائكة الكرام. هذا على أن إفشاءه لا يزيد السامع إلا ضلالا، ولا يفيد المخاطب إلا تقييدا واعتلالا والله يقول الحق وهو يهدي السبيل.

And whoever does that has forbidden himself the reward of the keeping of the trust, and has returned to the rank of the worlds after he had nearly reached the noble angels. This [is so], granting that his divulging only increases the hearer in misguidance, and only profits the one addressed [with] restriction and infirmity. And God says the truth, and He guides to the way.

Collation. *Two-witness collated as part of the cognitive-faculties cluster (Bāb 56-57). No lossy drop. The witness 2 file for this chapter was clean (no website navigation text). Opens with ten of al-Jīlī's own verses (§2-§11). Contains the dated autobiographical passage (Zabīd, 779 AH; the samāʿ at Shihāb al-Dīn al-Raddād's house, with the author's master al-Jabartī present).*

Qur'ān. *Loci verified verbatim: al-Wāqiʿa 56:79 (none touches it but the purified), Yā Sīn 36:82 (His command... Be! and it is), al-Nūr 24:39 (the mirage), al-Kahf 18:104 (those whose striving went astray), al-Shūrā 42:53 (the path of God). NOTE: the witness mis-tags the kun-fa-yakūn verse (§21) as 'Yā Sīn 36:83'; it is 36:82 (36:83 is the following verse). Corrected.*

⁂

Thought, the two ascents, and the samāʿ at Zabīd

al-Jīlī treats Thought (al-Fikr) as a key of the Unseen and a light, but a dangerous one, its "slips" outnumber the raindrops and the desert sand. It rests on two roots: intellect (necessary or acquired) and transmission (the faith of the heart in the unseen). From the limit of Thought the human can "bring down the spiritual forms" and "address the angels," but by two opposed ascents. The first is "upon the path of the All-Merciful," reaching "the Hidden Pearl in the Hidden Book which none touches but the purified" (Qurʾān 56:79), whose secret is the creative "Be! and it is" (Qurʾān 36:82). The second is "the red magic," "the ascent of loss and the path of Satan," "like a mirage the thirsty one supposes to be water" (Qurʾān 24:39), ending in a soul whose light is turned to fire. Into this al-Jīlī sets the earliest dated event of his life: at a samāʿ in the house of Aḥmad al-Raddād in Zabīd in 779 AH, drowning "in this abundant sea," he cried for refuge "from the destroying knowledge," and was rescued through the watchful care of his master al-Jabartī: transferred to "the path of God" (Qurʾān 42:53). The chapter closes by grounding the angels of the cosmos in "the Muhammadan Thought,"

created from the light of the Name the Guide, and counsels the keeping of the secret.

al-Insān al-Kāmil, Bāb 57: The Imagination (al-Khayāl) · full parallel manuscript

The complete chapter on the Imagination (al-Khayāl), rendered as a full parallel manuscript: every segment, aligned line by line. The longest and most literary chapter of the book, it argues that the imagination is "the prime-matter of all the worlds", the locus in which the perfection of God's appearing occurs, and the very stuff of belief itself. On the saying "people are asleep; when they die, they awake," al-Jīlī grades the whole of existence as nested sleep (this world, the Barzakh, the Gathering, the Garden and Fire), with full waking reserved for the People of the Heights and the Dune. The chapter then turns to an extended allegorical vision, a journey of "the stranger spirit" to the world of the Unseen and the "Land of Sesame" (the imaginal world), culminating in al-Khiḍr's ecstatic self-description and a taxonomy of the six classes of the Men of the Unseen.

Editorial note. al-Jīlī himself frames this chapter most carefully: the opening poem closes with a disclaimer (preserved here, §12-§17) warning the reader against any understanding that "inclines from the guidance of the Hāshimī Prophet," and declaring "I built the foundation of my message only upon being, for his religion, like a servant." The contested-Akbarian content, existence as "imagination within imagination," al-Khiḍr's "I am the secret of the human of existence… I take form in every form," and the hagiology of the Men of the Unseen: is recorded faithfully in his voice, with his own

subordination to the sharīʿa kept in view, and framed against the mainstream. A second-reader pass is advisable.

الباب السابع والخمسون في الخيال وأنه هيولي جميع العوالم

Chapter Fifty-Seven: On the Imagination (al-Khayāl), and that it is the prime-matter (hayūlā) of all the worlds

§2

إن الخيال حياة روح العالم ..... هو أصل
تيك وأصله ابن الآدم

Truly the imagination is the life of the spirit of the world / it is the root of that, and its root is the son of Adam.

GLOSSARY: KHAYAL *al-Jīlī's opening poem (verse 1 of 16).*

§3

ليس الوجود سوى خيال عند من .....
يدري الخيال بقدرة المتعاظم

Existence is naught but imagination, in the view of one who / knows the

imagination, by the power of the Most-Magnified.

GLOSSARY: KHAYAL, WUJUD *Opening poem, verse 2 of 16.*

§4 فالحسّ قبل بدوّه لمخيل ..... لك وهو أن يمضي كحلم النائم

For sense, before its appearing, is imagined / for you, and it is [such] that it passes like the dream of the sleeper.

Verse 3 of 16.

§5 فإذاك حال ظهوره في حسِّنا ..... باق على أصل له بتلازم

So then the state of its appearing in our sense / abides upon a root it has, by mutual entailment.

Verse 4 of 16.

§6 لا تغترر بالحس فهو مخيل ..... وكذلك المعنى وكل العالم

Do not be deceived by sense, for it is imagined / and likewise the meaning, and the whole world.

Verse 5 of 16.

§7

وكذلك الملكوت والجبروت .....
واللاهوت والناسوت عند العالم

And likewise the Dominion (malakūt) and the Omnipotence (jabarūt) / and the Lāhūt and the Nāsūt, in the view of the knower.

GLOSSARY: MULK-MALAKUT-JABARUT *Verse 6 of 16.*

§8

لا تحقرن قدر الخيال فإنه ..... عين
الحقيقة للوجود الحكم

Do not belittle the worth of the imagination, for it / is the very reality of the ruling existence.

GLOSSARY: KHAYAL *Verse 7 of 16.*

§9

لكنما أصل الخيال جميعه ..... قسمان هذا
عند كشف الصارم

But the root of the imagination, all of it / is two divisions: this [is] at the unveiling of the sharp [discerner].

GLOSSARY: KHAYAL, KASHF *Verse 8 of 16.*

§10

قسم تصوّر للبقاء وآخر ..... متصور
للهلك ليس بدائم

A division imaged for abiding, and another / imaged for perishing, not lasting.

Verse 9 of 16.

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§11

فافهم إشارتنا وفكّ رموزها ..... لكن على
أصل الكتاب القائم

So understand our allusion and unlock its symbols / but upon the root of the standing Book.

Verse 10 of 16.

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§12

وحذار من فهم يميل عن الهدى ..... عما
أتاك به النبيّ الهاشمي

And beware of an understanding that inclines from the guidance / [away] from what the Hāshimī Prophet brought you.

Verse 11 of 16. Here begins al-Jīlī's self-disclaimer subordinating the imagination-doctrine to the Prophetic guidance.

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§13

ما ذاك قصدي إنما قصدي الذي ..... جاء
الرسول به بغير تكاتم

That is not my aim; my aim is only what / the Messenger

brought, without
concealment.

Verse 12 of 16.

§14

لم أبن أسّ رسالتي إلاَّ على ..... أني أكون
لدينه كالخادم

I built the foundation of my
message only upon / [the
fact] that I be, for his religion,
like a servant.

Verse 13 of 16: al-Jīlī's declaration of subordination to the sharīʿa.

§15

فإذا بدا لك ما تعسر فهمه ..... أو كنت
تفهم منه قول الغاشم

So if there appears to you
what is hard to understand /
or you understand from it the
saying of the obtuse,

Verse 14 of 16.

§16

فاتركه والجأ للإله وقم على ..... سنن أتاك
به حديث القاسم

leave it and take refuge in the God, and stand upon / a way the hadith of al-Qāsim [the Prophet] brought you.

Verse 15 of 16.

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§17

صلّى عليه الله ما نار اليقين ..... باسمه في
ليل شك قاتم

God's blessing be upon him as long as the fire of certainty / [blazes] by his name in a dark night of doubt.

Verse 16 of 16, closing the opening poem.

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§18

اعلم وفقك الله أن الخيال أصل الوجود
والذات الذي فيه كمال ظهور المعبود.

Know, may God grant you success, that the imagination is the root of existence, and the Essence in which is the perfection of the appearing of the Worshipped.

GLOSSARY: KHAYAL, WUJUD, DHAT

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§19

ألا ترى إلى اعتقادك في الحق وأن من له الصفات والأسماء ما هو له أين محل هذا الاعتقاد الذي ظهر لك فيه الله سبحانه وتعالى إنما هو الخيال.

Do you not see your belief (iʿtiqād) concerning the Real, and that He has the attributes and the names which are His, where is the locus of this belief in which God (glory be His and exalted) appeared to you? It is only the imagination.

GLOSSARY: KHAYAL, SIFAT, ASMA

§20

فلأجل هذا قلنا إنه الذات الذي فيه كمال ظهوره سبحانه وتعالى.

And for this we said that it is the Essence in which is the perfection of His appearing (glory be His and exalted).

GLOSSARY: KHAYAL, DHAT

§21

فإذا عرفت هذا ظهر لك أن الخيال أصل جميع العالم، لأن الحق هو أصل جميع الأشياء.

So when you have known this, it appears to you that the imagination is the root of the whole world, because the Real is the root of all things.

GLOSSARY: KHAYAL

§22

وأكمل ظهوره لا يكون إلا في محل هو الأصل، وذلك المحل هو الخيال فثبت أن الخيال أصل جميع العوالم بأسرها. ألا ترى إلى النبي صلى الله عليه وسلم كيف جعل هذا المحسوس منامة والمنام خيالا فقال: الناس نيام فإذا ماتوا انتبهوا.

And the most perfect of His appearing is only in a locus that is the root, and that locus is the imagination; so it is established that the imagination is the root of all the worlds in their entirety. Do you not see the Prophet (God bless him and grant him peace), how he made this sensory [world] a sleep and the sleep an imagination?, so he said: "People are asleep; so when they die, they awake."

GLOSSARY: KHAYAL

The saying 'al-nāsu niyāmun fa-idhā mātū ntabahū' is widely cited in the Sufi tradition, often attributed to ʿAlī rather than the Prophet, and graded weak/not established as a marfūʿ hadith; flagged.

§23

يعني تظهر عليهم الحقائق التي كانوا عليها في دار الدنيا، فيعرفون أنهم كانوا نياما، لا أن الموت يحصل الانتباه الكلي.

Meaning: the realities that they were upon in the abode of this world appear to them,

so they know that they were asleep: not that death produces the total awakening.

§24

فإن الغفلة عن الله منسحبة على أهل البرزخ وأهل المحشر وأهل النار وأهل الجنة إلى أن يتجلى عليهم الحق في الكثيب الذي يخرج إليه أهل الجنة فيشاهدون الله تعالى.

For heedlessness of God is drawn over the people of the Barzakh, the people of the Gathering, the people of the Fire, and the people of the Garden: until the Real discloses Himself to them at the Dune (al-Kathīb) to which the people of the Garden go out, so they witness God (exalted is He).

GLOSSARY: BARZAKH, KATHIB, TAJALLI, MUSHAHADA

§25

وهذه الغفلة هي النوم، فكل العوالم أصلها خيال.

And this heedlessness is the sleep; so all the worlds, their root is imagination.

GLOSSARY: KHAYAL

§26

ولأجل هذا يقيد الخيال من فيها من الأشخاص.

And for this the imagination confines whoever is in them of the persons.

GLOSSARY: KHAYAL

§27 فكل أمة من الأمم مقيدة بالخيال في أي عالم كانت من العوالم.

So every community of the communities is confined by the imagination, in whatever world it be of the worlds.

GLOSSARY: KHAYAL

§28 فأهل الدنيا مثلا مقيدون بخيال معاشهم أو معادهم، وكلا الأمرين غفلة عن الحضور مع الله فإنهم نائمون.

So the people of this world, for example, are confined by the imagination of their livelihood or their return [Hereafter]; and both matters are heedlessness of presence with God, for they are asleep.

GLOSSARY: KHAYAL

§29 والحاضر مع الله تعالى منتبه، وعلى قدر حضوره مع الله يكون انتباهه من النوم.

And the one present with God (exalted is He) is awake;

and according to the measure of his presence with God is his awakening from sleep.

GLOSSARY: HADRA

§30

ثم أهل البرزخ نائمون لكن أخف من نوم بعض أهل الدنيا.

Then the people of the Barzakh are asleep, but lighter than the sleep of some of the people of this world.

GLOSSARY: BARZAKH

§31

فهم مشغولون بما كان منهم وما هم فيه من عذاب أو نعيم، وهذا نوم لأنهم ساهون: أي غافلون عن الله.

For they are occupied with what was [done] by them and what they are in of torment or bliss; and this is sleep, because they are 'heedless', that is, oblivious of God.

§32

وكذلك أهل القيامة فإنهم ولو وقفوا بين يدي الله تعالى للمحاسبة، فإنهم مع المحاسبة لا مع الله وهذا نوم لأنه غفلة عن الحضور.

And likewise the people of the Resurrection; for they, even though they stood before God (exalted is He) for the reckoning, [yet] they are

with the reckoning, not with God; and this is sleep, because it is heedlessness of presence.

GLOSSARY: QIYAMA-SUGHRA

§33 ولكنهم أخف نومة من أهل البرزخ.

But they are lighter of sleep than the people of the Barzakh.

GLOSSARY: BARZAKH

§34 وكذلك أهل الجنة والنار فإن هؤلاء مع ما ينعمون به وهؤلاء مع ما يعذبون به، وهذا غفلة عن الله ونوم لا انتباه.

And likewise the people of the Garden and the Fire; for these [are] with what they are blissed by, and these with what they are tormented by; and this is heedlessness of God and sleep, not awakening.

§35 لكنهم أخف نوما من أهل الحشر، فنومهم بمثابة السنة.

But they are lighter of sleep than the people of the Gathering; so their sleep is at the rank of a doze (sina).

§36

على أن كلا من أهل هذه العوالم وإن كانوا في نظر مع الحق من حيث الحق، لأنه مع الوجود جميعه وهو القائل: هو معكم أينما كنتم. لكنهم معه بالنوم لا باليقظة، فلا انتباه إلا لأهل الأعراف ومن في الكثيب فقط فإنهم مع الله.

Granting that each of the people of these worlds, even if they be, in [one] regard, with the Real from the standpoint of the Real, because He is with all of existence, and He is the one who says: "He is with you wherever you are" (57:4), yet they are with Him by sleep, not by wakefulness; so there is no awakening except for the people of the Heights (al-Aʿrāf) and those in the Dune only, for they are with God.

QUR'ĀN 57:4: AL-ḤADĪD 57:4, VERBATIM

GLOSSARY: ARAF, KATHIB

§37

وعلى قدر تجلى الحق عليهم يكون الانتباه.

And according to the measure of the Real's self-disclosure to them is the awakening.

GLOSSARY: TAJALLI

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§38

ومن حصل له من الله في دار الدنيا بحكم التقدير ما تأخر لأهل الجنة في الكثيب فيتجلى عليه الحق تعالى وعرفه فهو يقظان.

And whoever attains, of God, in the abode of this world, by the ruling of [the divine] determining, what was deferred for the people of the Garden in the Dune, so the Real (exalted is He) discloses Himself to him and he knows Him, he is awake.

GLOSSARY: KATHIB, TAJALLI, QADA-QADAR

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§39

ولأجل هذا أخبر سيد أهل هذا المقام أن الناس نيام لأنه تيقظ وعرف.

And for this the master of the people of this station [the Prophet] informed that 'people are asleep,' because he was awake and knew.

GLOSSARY: MAQAM

§40

فإذا عرفت أن أهل كل عالم محكوم عليهم بالنوم، فاحكم على تلك العوالم جميعها أنها خيال، لأن النوم عالم الخيال.

So when you have known that the people of every world are ruled [to be] asleep, rule upon all those worlds that they are imagination, because sleep is the world of imagination.

GLOSSARY: KHAYAL

§41

ألا إن الوجود بلا محال ..... خيال في خيال في خيال

Truly existence, without impossibility / is imagination within imagination within imagination.

GLOSSARY: KHAYAL, WUJUD *Second poem (verse 1 of 7).*

§42

ولا يقظان إلاَّ أهل حق ..... مع الرحمن هم في كل حال

And none is awake except the people of the Real / with the All-Merciful; they are [so] in every state.

Second poem, verse 2 of 7.

§43

وهم متفاوتون بلا خلاف ..... فيقظتهم
على قدر الكمال

And they are disparate, without dispute / so their wakefulness is according to the measure of perfection.

Verse 3 of 7.

§44

هم الناس المشار إلى علاهم ..... لهم دون
الورى كل التعالي

They are the people pointed to in their loftiness / theirs, below [all] mortals, is all exaltation.

Verse 4 of 7.

§45

حظوا بالذات والأوصاف طرّاً ..... تعاظم
شأنهم في ذي الجلال

They won the Essence and the descriptions altogether / their affair grew mighty in the Possessor of Majesty.

GLOSSARY: DHAT *Verse 5 of 7.*

§46

فطوراً بالجلال على التذاذ ..... وطوراً بالتلذذ بالجمال

So once by Majesty, upon delight / and once by delighting in Beauty.

Verse 6 of 7.

§47

سرت لذّات وصف اللّٰه فيهم ..... لهم في الذات لذات عوالي

The pleasures of the description of God flowed in them / for them, in the Essence, are lofty pleasures.

GLOSSARY: DHAT

Verse 7 of 7, closing the second poem. The allegorical vision-narrative begins next.

§48

در ورمز في بحر لغز سافر الغريب المعبر عنه بروح إلى أن بلغ العالم المعبر عنه بيوح.

Pearls and symbol in a sea of riddle: the stranger, expressed [as] a spirit, journeyed, until he reached the world expressed [as] Yūḥ.

The opening of the allegorical vision (an ornate rhymed-prose journey). 'Yūḥ' is an archaic name for the sun / the highest sphere.

§49

فلما وصل إلى ذلك السما قرع باب الحمى. فقيل له: من أنت أيها الطارق العاشق؟ فقال: عاشق مفارق أخرجت من بلادكم وأبعدت عن سواكم.

So when he reached that heaven, he knocked at the gate of the sanctuary. So it was said to him: Who are you, O knocking lover? So he said: A parted lover, brought out from your lands and driven far from other-than-you.

§50 فقيدت في قيد السمك والعمق والطول والعرض.

So I was bound in the bond of thickness, depth, length, and breadth.

§51 وسجنت في سجن النار والماء والهواء والأرض.

And imprisoned in the prison of fire, water, air, and earth.

§52 وقد كسرت القيد وأتيت أطلب خلاصا من السجن الذي فيه بقيت.

And I have broken the bond and come seeking deliverance from the prison in which I remained.

§53 فالغارة الشعراء أيها العرب الكرام فليس إلا أنتم للأسير المضام. قال الراوي: فبرز إلي رجل قد نزل به الشيب.

So [come to my] aid, O poets, O noble Arabs! For there is none but you for the wronged captive. The

narrator said: So there came forth to me a man upon whom old age had descended.

§54 وقال: اعلم أن هذا عالم الغيب رجاله جزيلة العدد جميلة المدد قوية العدد طويلة الأمد.

And he said: Know that this is the world of the Unseen; its men are abundant of number, beautiful of supply, strong of count, long of term.

§55 ينبغي للواصل إليهم والداخل عليهم أن يتزيا بزيهم الفاخر ويتطيب بطيبهم العاطر. قلت: ومن أين أجد تلك الأثواب؟ بل وأين تباع تلك الأطياب؟ فقال: الثياب في سوق السمسمة الباقية، والأطياب في أرض الخيال الراوية.

It behooves the one who arrives at them and enters upon them to adorn himself with their splendid garb and to perfume himself with their fragrant scent. I said: And whence do I find those garments? Nay, and where are those perfumes sold? So he said: The garments are in the market of the abiding Sesame, and the perfumes are in the watered land of the imagination.

GLOSSARY: KHAYAL

§56

وإن شئت أن تعكس هذه العبارة فخذ الثياب من نسج الخيال، والطيب من أرض السمسمة.

And if you wish to invert this expression, take the garments from the weaving of the imagination, and the perfume from the land of the Sesame.

GLOSSARY: KHAYAL

§57

فإنها أخوان بلا ريب، لهذا العالم المسمى بعالم الغيب.

For they are two brothers, without doubt, of this world named the world of the Unseen.

§58

فذهبت أولا إلى الأرض السمسمة ومعدن الجمال المسمى لبعض وجوهه بعالم الخيال.

So I went first to the land of the Sesame and the mine of beauty, named, by some of its aspects, the world of the imagination.

GLOSSARY: KHAYAL

§59

فقصدت رجلا هناك عظيم الشأن رفيع المكان عزيز السلطان يسمى روح الخيال

So I made for a man there, mighty of affair, lofty of

ويكنى بروح الجنان.

place, dear of sovereignty, named the Spirit of the Imagination (rūḥ al-khayāl), and surnamed the Spirit of the Garden(s).

GLOSSARY: KHAYAL

§60

فلما سلمت عليه وتمثلت بين يديه، أجاب فحيا وبيا وثني وترحب بي وهيا.

So when I greeted him and presented myself before him, he answered and gave [greeting], and praised, and welcomed me and [bade me] come.

§61

فقلت له: يا سيدي ما هذا العالم المعبر عنه بالسمسمة الباقية من آدم؟ فقال: إنها اللطيفة التي لا تفنى على الدوام، والمحل الذي لا تمر عليه الليالي والأيام، خلقها الله من هذه الطينة، وألقي هذه الحبة من جملة العجينة.

So I said to him: O my master, what is this world expressed [as] the abiding Sesame, of Adam? So he said: It is the subtlety that does not perish, ever; and the locus over which the nights and days do not pass; God created it from this clay, and cast this

grain from the totality of the dough.

§62

وجعلها حاكمة على الجميع وأما للكبر والوضيع قد ترجمنا عنها في الكتاب وفتحنا فيها هذا الباب.

And He made it ruling over all, and a mother for the great and the lowly; we have rendered [an account] of it in the book and opened, concerning it, this chapter.

§63

يجوز فيها المحال ويشهد فيها بالحس صورة الخيال.

In it the impossible is permitted, and in it the form of the imagination is witnessed by sense.

GLOSSARY: KHAYAL

§64

فقلت: وهل أجد سبيلا إلى هذا المحل العجيب والعالم الغريب؟ فقال: نعم إذا كمل وهمك وتم، فاتسعت لجواز المحال وتمكنت بمشاهدة الحس لمعاني الخيال.

So I said: And is there a way for me to this wondrous locus and strange world? So he said: Yes, when your illusion (wahm) is completed and perfected, so you are widened for the passage of the impossible, and empowered,

by the witnessing of sense, for the meanings of the imagination.

GLOSSARY: WAHM, KHAYAL, MUSHAHADA

§65 وعلمت النكتة وقرأت سر النقطة.

And you know the subtle point and read the secret of the point.

§66 حينئذ تنسج لك من تلك المعاني ثيابا، وإذا لبستها فتح لك إلى السمسمة بابا.

Then there are woven for you, from those meanings, garments; and when you wear them, a gate to the Sesame is opened for you.

§67 فقلت له: يا سيدي إني على الأمر المشروط، وقد وثقت بحبل العقد المربوط، وعلمت بالكشف والوجود أن عالم الأرواح أظهر وأقوى من عالم الحس في الذوق والشهود.

So I said to him: O my master, I am upon the stipulated matter, and I have held fast to the rope of the tied knot, and I have known, by unveiling and finding (al-kashf wa-l-wujūd), that the world of the spirits is more apparent and stronger than

the world of sense, in tasting and witnessing.

GLOSSARY: KASHF, MUSHAHADA

§68

فأشار بيده بعد همهمة، فإذا أنا في أرض السمسمة.

So he gestured with his hand after a murmuring, and behold, I was in the land of the Sesame.

§69

أرض من المسك النقيّ ترابها ..... ومن الجواهر ربعها وقبابها / أشجارها متكلمات نطق ..... وكذاك أدؤرها نعم وعتابها / في طعمها من كل شيء لذّة ..... حقاً ومن ماء الحياة شرابها / حاز الجمال فصار يشهد صورة ..... فيها وكم أروى العطاش شرابها / هي نسخة من جنة المأوى لمن ..... يحظى بها في الأرض طاب مآبها / هي سرّ قدرة قادر برزت لمن ..... يدري الأمور ولم يفته حسابها / ليست بسحر إنما هي ماؤها ..... بل نارها وهواؤها وترابها / هي أصلها والسحر فرع للقضا ..... ويجيب داعي الساحرين خطابها / يستخرج الرجل الشجاع مراده ..... منها فيرفع للعيون نقابها / والناس فيها بين ناج فائز ..... كمل الزكاة بها فتمّ نصابها / أو هالك باع السعادة بالشقا ..... بخساً فدساها وزاد حجابها / هي أخت آدم بل هي ابنة سرّه ..... فجميع أنساب له أنسابها / يفنى الجميع وتلك باقية على ..... لطف و بالمقدور طال ركابها / هي نخلة ظهرت من الثمر الذي ..... هو آدم ما في سواه جنابها

A land whose dust is of pure musk / and of jewels are its quarters and its domes; / its trees speaking [with] speech / and likewise its houses [give] bliss and reproach; / in its taste is, of everything, a pleasure / truly, and of the Water of Life is its drink; / it gained beauty, so it became witnessing a form / in it, and how often its drink has slaked the thirsty; / it is a copy of the Garden of the Abode for whoever / wins it; in the

/ فيجيبها الإنسان يوماً إن دعت ..... وإذا دعا الإنسان جاء جوابها / ليست خيالاً لا ولا حساً ولا ..... غيراً لما قد قلت هاك صوابها

earth, its homecoming was good; / it is a secret of the power of a Powerful [One], brought forth to whoever / knows the matters and whom its reckoning did not escape; / it is not magic, rather it is its water / nay, its fire, its air, and its earth; / it is their root, and magic is a branch of the decree / and its address answers the caller of the magicians; / the brave man draws forth his desire / from it, so it lifts the veil for the eyes; / and the people in it are between a saved winner / who completed the alms by it, so its quorum was complete; / or a perished one who sold felicity for wretchedness / at a loss, so he buried it and increased its veil; / it is the sister of Adam, nay, the daughter of his secret / so all his lineages are its lineages; /

all perish, and that one abides upon / subtlety; and by the decreed, its riding-beast endured long; / it is a palm-tree that appeared from the fruit which / is Adam, there is no garden for it in other than him; / so the human answers it one day if it calls / and when the human calls, its answer comes; / it is not imagination, no, nor sense, nor / other than what I have said. Here, take its right [reckoning].

GLOSSARY: KHAYAL, MAA-AL-HAYAT, QADA-QADAR

An embedded qaṣīda (eighteen verses) on the 'Land of Sesame', al-Jīlī's symbol for the imaginal world; rendered as a couplet block.

§70

فلما دخلت هذه الأرض العجيبة وتطيبت من أطياب عطرها الغريبة. ورأيت ما فيها من العجائب والغرائب والتحف والطرف ما لا يخطر بالبال ولا يرى في المحسوس ولا في عالم الخيال.

So when I entered this wondrous land and perfumed myself from its strange perfumes, and saw what is in it of the wonders, the marvels, the rarities, and the

curiosities: what does not occur to the mind, nor is seen in the sensory [world] nor in the world of the imagination --

GLOSSARY: KHAYAL

§71

طلبت الصعود إلى عالم الغيب الموجود فأتيت إلى الشيخ الذي كان أول دال، فوجدته قد رق من العبادة حتى صار كالخيال، وضعف حتى خلته من مفرضات المحال.

I sought the ascent to the existent world of the Unseen; so I came to the shaykh who had been the first guide, and I found him [so] thinned by worship that he had become like the imagination, and weakened until I deemed him of the impossibles [made manifest].

GLOSSARY: KHAYAL

§72

لكنه قوي الجنان والهمة، شديد السطوة والعزمة سريع العقدة والقومة، كأنه البدر التمام.

But [he was] strong of heart and aspiration, intense of assault and resolve, swift of [the] knot and the rising, as

though he were the full moon.

GLOSSARY: HIMMA

§73

فقلت بعد أن سلمت ورد السلام: أريد الدخول إلى رجال الغيب، فقد جئت بالشروط ولا ريب.

So I said, after I had greeted and he returned the greeting: I wish to enter [to] the Men of the Unseen (rijāl al-ghayb), for I have come with the stipulations, without doubt.

§74

فقال: هذا أوان الدخول وزمان الوصول.

So he said: This is the time of entering and the season of arrival.

§75

ثم قرع الحلق فانفتح الباب وانغلق، فدخلت مدينة عجيبة الأرض عظيمة الطول والعرض، أهلها أعرف العالم بالله، ليس فيهم رجل لاه.

Then he knocked the door-ring, so the gate opened and closed; so I entered a city wondrous of land, mighty of length and breadth; its people the most knowing of the world of God; there is not in them a man heedless.

§76

أرضها درمكة بيضاء، وسمائها زبرجدة خضراء.

Its earth white fine-flour, and its sky green emerald.

§77 عربها عرب كرام ليس فيهم ملك إلا الخضر عليه السلام، فحططت رحالي لديه، وجثوت عنده بين يديه، ثم أخذت بالسلام عليه.

Its Arabs noble Arabs; there is not among them a king except al-Khiḍr (peace be upon him); so I set down my saddles by him, and knelt before him, then took to greeting him.

§78 فحياني تحية الأنيس ونادمني منادمة الجليس، ثم بسطني في المقام.

So he greeted me [with] the greeting of the intimate and conversed with me [as] the boon-companion converses, then he set me at ease in the station.

GLOSSARY: MAQAM

§79 وقال: هات ما لديك من الكلام.

And he said: Bring what you have of speech.

§80 فقلت: سيدي أسألك عن أمرك الرفيع وشأنك المنيع الذي اختلط فيه الكلام واختلط فيه الأنام.

So I said: My master, I ask you about your lofty affair

and your impregnable state, in which the speech became confounded and the people became confounded.

§81 فقال: أنا الحقيقة العالية والرقيقة المتدانية.

So he said: I am the lofty Reality and the near-drawing subtlety.

§82 أنا سر إنسان الوجود، أنا عين الباطن المعبود، أنا مدرجة الحقائق، أنا لجة الرقائق، أنا الشيخ اللاهوتي، أنا حافظ العالم الناسوتي.

I am the secret of the human of existence; I am the very Inward [that is] worshipped; I am the staircase of the realities; I am the depths of the subtleties; I am the Lāhūtī shaykh; I am the keeper of the Nāsūtī world.

> *al-Khiḍr's ecstatic self-description (an 'anā… anā' litany), read as the voice of the cosmic Reality / the Perfect Human; contested-Akbarian, recorded and framed.*

§83 أتصور في كل معنى وأظهر في كل مغنى، أتخلق بكل صورة وأبرز آية في كل سورة.

I take form in every meaning and appear in every place; I take character by every form

and bring forth a sign in every sūra.

§84 وأمري هو الباطن العجيب وحالي هو الحال الغريب، سكنى جبل قاف ومحلى الأعراف.

And my affair is the wondrous Inward, and my state is the strange state; my dwelling is Mount Qāf and my place the Heights (al-Aʿrāf).

GLOSSARY: ARAF

§85 أنا الواقف في مجمع البحرين، والغارق في نهر الأين والشارب من عين العين.

I am the one standing at the meeting of the two seas (majmaʿ al-baḥrayn), the drowned in the river of where-ness, the drinker from the spring of the spring.

GLOSSARY: MAA-AL-HAYAT

§86 أنا دليل الحوت في بحر اللاهوت. أنا سر الغذاء والحامل للفتي.

I am the guide of the Fish in the sea of Lāhūt. I am the secret of the nourishment and

the bearer for the youth [Joshua].

> *Alludes to the al-Khiḍr / Moses episode (al-Kahf 18:60-82): the fish, the youth (Joshua b. Nūn), the meeting of the two seas.*

§87 أنا معلم موسى الظاهر. أنا نقطة الأول والآخر.

I am the teacher of the outward Moses. I am the point of the First and the Last.

§88 أنا القطب الفرد الجامع. أنا النور اللامع.

I am the singular gathering Pole (al-quṭb al-fard al-jāmiʿ). I am the gleaming Light.

§89 أنا البدر الساطع. أنا القول القاطع.

I am the shining full moon. I am the decisive Word.

§90 أنا حيرة الألباب. أنا بغية الطلاب.

I am the bewilderment of the minds. I am the goal of the seekers.

§91 لا يصل إلي ولا يدخل علي إلا الإنسان الكامل والروح الواصل.

None reaches me nor enters upon me except the Perfect

Human (al-insān al-kāmil) and the arriving spirit.

GLOSSARY: INSAN-AL-KAMIL

§92

وأما من عداه فمكانتي فوق مأواه.

And as for whoever is other than him, my place-rank is above his abode.

§93

لا يعرف لي خبرة ولا يرى لي أثرة، بل يصور له الاعتقاد في بعض صور العباد، فيتسمى باسمي ويكتب على خده وسمي.

He knows no report of me, nor sees a trace of me; rather, the belief is imaged for him in some of the forms of the servants, so it is named by my name and there is written upon its cheek my brand.

§94

فينظر إليه الجاهل الغر، فيظن أنه المسمى بالخضر، وأين هو مني.

So the ignorant, deceived one looks at it, and supposes that it is the one named al-Khiḍr, and where is he from me?

§95

بل أين كأسه من دني.

Nay, where is his cup from my wine?

§96

اللهم إلا أن يقال إنه نقطة من بحري أو ساعة من دهري.

Unless it be said that he is a point of my sea or an hour of my time.

§97

إذ حقيقته رقيقة من رقائقي، ومنهجه طريقة من طرائقي.

Since his reality is a subtlety of my subtleties, and his method a way of my ways.

§98

فبهذا الاعتبار أنا ذلك النجم الغرار.

So by this consideration I am that deceiving star.

§99

فقلت له: ما علامة الوصول إليك والنازل في سوحك عليك؟ فقال: علامته في علم القدر منزوية ومعرفته في علم التحقيق بالحقائق منطوية.

So I said to him: What is the sign of arrival at you and of the descent in your courtyards upon you? So he said: Its sign is folded away in the knowledge of the [divine] determining (ʿilm al-qadar), and its knowing is rolled up in the knowledge of verification by the realities.

GLOSSARY: QADA-QADAR

§100

ثم سألت عن أجناس رجال الغيب فقال: منهم من هو بني آدم، ومنهم من هو من أرواح العالم.

Then I asked about the kinds of the Men of the Unseen (rijāl al-ghayb). So he said: Of them is [one] who is of the children of Adam, and of them is [one] who is of the spirits of the world.

§101

وهم ستة أقسام مختلفون في المقام: القسم الأول: هم الصنف الأفضل والقوم الكمل، هم أفراد الأولياء المقتفون آثار الأنبياء، غابوا عن عالم الأكوان في الغيب المسمى بمستوى الرحمن فلا يعرفون ولا يوصفون وهم آدميون.

And they are six divisions, differing in station. The first division: they are the most excellent class and the perfect folk; they are the Singular Ones of the saints (afrād al-awliyā'), the followers of the traces of the prophets; they vanished from the world of the existents in the Unseen named the Level of the All-Merciful (mustawā al-Raḥmān), so they are not known nor described; and they are Adamic [human].

GLOSSARY: MAQAM, INSAN-AL-KAMIL

§102

القسم الثاني: وهم أهل المعاني وأرواح الأواني، يتصور الولي بصورهم فيكمل الناس في الباطن والظاهر بخيرهم.

The second division: they are the people of the meanings and the spirits of the vessels; the saint takes form in their forms, so the people are perfected, inwardly and outwardly, by their good.

§103

فهم أرواح كأنهم أشباح للقوة الممكنة من التصوير في العين.

They are spirits as though they were apparitions, by the faculty enabled of imaging in the eye.

§104

سافروا من عالم الشهود فوصلوا إلى فضاء غيب الوجود، فصار غيبهم الوجود شهادة و أنفاسهم عبادة.

They journeyed from the world of witnessing, so they arrived at the open space of the unseen of existence, so their unseen became existence-witnessing and their breaths worship.

§105

وهؤلاء أوتاد الأرض القائمون الله بالسنة والفرض. القسم الثالث: ملائكة الإلهام والبواعث يطرقون الأولياء ويكلمون الأصفياء، لا يبرزون إلى عالم الإحساس، ولا يتعرفون لعوام الناس. القسم الرابع: رجال المناجاة في المواقع، دائما يخرجون

And these are the Pegs of the earth (awtād al-arḍ), the ones standing for God by the sunna and the obligatory

[duty]. The third division: the angels of inspiration and the prompting-impulses; they knock upon the saints and speak with the pure ones; they do not come forth to the world of sensation, nor make themselves known to the common people. The fourth division: the men of intimate-discourse in the [spiritual] sites; they go out, always, from their world, and are found only in [places] other than their landmarks; they take form for the rest of the people in the world of sensation; and the people of purity may enter to that banner, so they inform them of the unseen things and announce to them the concealed things. The fifth division: the men of al-basā'is; they are the people of favor in the world, and they are of the

عن عالمهم ولا يوجدون إلا في غير معالمهم، يتصورون لسائر الناس في عالم الإحساس، وقد يدخل أهل الصفا إلى ذلك اللواء فيخبرونهم بالمغيبات وينبئونهم بالمكتمات. القسم الخامس: رجال البسايس هم أهل الحظوة في العالم، وهم من أجناس بني آدم، يظهرون للناس ثم يغيبون ويكلمونهم فيجيبون، أكثر سكنى هؤلاء في الجبال والقفار والأودية وأطراف الأنهار، إلا من كان منهم ممكنا فإنه يتخذ من المدن مسكنا، نفيس مقامهم غير متشوق إليه ولا معول عليه. القسم السادس: يشبهون الخواطر لا الوساوس، هم المولدون من أبي التفكر وأم التصور، لا يؤبه إلى أقوالهم ولا يتشوف إلى أمثالهم، فهم بين الخطأ والصواب، وهم أهل الكشف والحجاب.

kinds of the children of Adam; they appear to the people then vanish, and speak with them and they answer; the most of the dwelling of these is in the mountains, the wastes, the valleys, and the edges of the rivers: except one of them who is empowered, for he takes a dwelling of the cities; their station is not aspired-to, nor longed-for nor relied-upon. The sixth division: they resemble the [passing] thoughts (al-khawāṭir), not the whisperings; they are the ones generated from the father of reflection (al-tafakkur) and the mother of imaging (al-taṣawwur); no heed is paid to their sayings, nor is there longing for their likes; so they are between error and rightness, and they are the people of unveiling and veil.

GLOSSARY: KASHF, HIJAB, FIKR, KHAYAL

al-Jīlī's taxonomy of the six classes of the Men of the Unseen (rijāl al-ghayb), a developed Akbarian hagiology; rendered in full, framed.

§106

والله يقول الحق وهو يهدي السبيل، وعنده أم الكتاب.

And God says the truth, and He guides to the way (33:4); and with Him is the Mother of the Book (13:39).

QUR'ĀN 33:4: AL-AḤZĀB 33:4 (THE CLOSING FORMULA)

QUR'ĀN 13:39: AL-RA'D 13:39 ('WA-'INDAHU UMM AL-KITĀB')

GLOSSARY: UMM-AL-KITAB

Collation. *Two-witness collated as part of the cognitive-faculties cluster (Bāb 56-57). No lossy drop. The witness 2 file for this chapter was clean (no website navigation text). The longest and most literary chapter: it carries three poems (the opening 16-verse poem of §2-§17, the 7-verse poem of §41-§47, and a long embedded qaṣīda on the 'Land of Sesame' at §69) and an extended allegorical vision-narrative (rhymed prose / saj') of a journey to the world of the Unseen, culminating in al-Khiḍr's ecstatic self-description and the six classes of the Men of the Unseen.*

Qur'ān. *Two loci, verified verbatim, verse references correct: al-Ḥadīd 57:4 ('He is with you wherever you are'); and the closing al-Ra'd 13:39 ('with Him is the Mother of the Book') alongside al-Aḥzāb 33:4 (the recurring closing formula).*

⁂

The imagination as prime-matter; the sleep of the worlds; the journey to the Unseen

al-Jīlī's chapter on al-Khayāl is the book's most ambitious. Its thesis is that the imagination is "the prime-matter (hayūlā) of all the worlds" and "the root of existence and the Essence in which is the perfection of the appearing of the Worshipped", since the very locus of one's belief about God "is only the imagination." On the saying "people are asleep; when they die, they awake," he grades all of existence as nested degrees of sleep (heedlessness of the divine presence): this world heaviest, then the Barzakh, the Gathering, and even the Garden and Fire lighter, full waking reserved for "the People of the Heights and the Dune," and for whoever the Real discloses Himself to in this life. The second half is a sustained allegorical vision in ornate rhymed prose: "the stranger spirit," broken free of "the prison of fire, water, air, and earth," journeys to the world of the Unseen, is sent to the "Land of Sesame" (the imaginal world, sung in an eighteen-verse qaṣīda) by the Spirit of the Imagination, and finally enters the city of the Men of the Unseen, whose only king is al-Khiḍr. al-Khiḍr's ecstatic monologue ("I am the lofty Reality… the secret of the human of existence… I take form in every form… my

dwelling is Mount Qāf and my place the Heights") reads him as the voice of the cosmic Reality, accessible only to "the Perfect Human." The chapter closes with a developed taxonomy of the six classes of the Men of the Unseen (rijāl al-ghayb), the Singular Ones, the people of the meanings (the Pegs), the angels of inspiration, the men of intimate-discourse, the men of al-basā'is, and the thought-born. This is contested-Akbarian visionary material; al-Jīlī's own opening disclaimer (his doctrine "like a servant" to the Prophet's religion) frames it, and it is recorded in his voice and set against the mainstream.

al-Insān al-Kāmil, Bāb 58: The Muhammadan Form (al-Ṣūra al-Muḥammadiyya) · full parallel manuscript

The eschatological keystone of the book, rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī reads the Muhammadan Form as the Light from which God created both the Garden and the Hellfire, cleft into two halves, the Garden from the right (looked upon by the Name the Bestower) and the Fire from the left (the Subduer). From this he develops the chapter's two great theses: that the Fire is "not original in existence" and therefore passes away ("My mercy has outstripped My wrath"; "My mercy encompasses all things"), its torment finally transformed when "the Compeller sets His foot in it" and the watercress sprouts; and that the gardens and the fire-valleys are each a sevenfold or eightfold structure of divine self-disclosures. The chapter maps the seven valleys of Hell (Laẓā, Jaḥīm, al-ʿUsrā, al-Hāwiya, Saqar, al-Saʿīr, Jahannam) and the eight ascending gardens (Peace/Requital, Eternity/Gains, Gifts, Desert/Primordial-Nature, al-Firdaws/Gnoses, Excellence/Names, the Lofty Degree/Attributes, and the Praised Station/Essence), and records al-Jīlī's reported visions, of the states of the Fire-dwellers, of members of every religion in the Garden of Gifts, and of Plato as "the Pole of the Age."

Editorial note. This chapter carries some of the book's most contested theology, recorded faithfully in al-Jīlī's voice and framed against the mainstream. The **non-eternity of the Fire** (§36, §43) is a minority

view; the mainstream affirms the everlastingness of the Fire for unbelievers. The **universalist mercy**, "a group from every religious community" in the Garden of Gifts (§162), and persons in the Fire "more excellent with God than many of the people of the Garden" (§142), is recorded with al-Jīlī's own careful qualification (the universal admissibility is a "rational-and-estimative possibility," §166-§167). His reported visionary witnessings (the Fire-dwellers' states, §132; **Plato** as a Pole, §117-§118) are recorded as his claimed kashf. A second-reader framing pass is advisable.

الباب الثامن والخمسون في الصورة المحمدية

Chapter Fifty-Eight: On the Muhammadan Form (al-Ṣūra al-Muḥammadiyya)

§2

وأنها النور الذي خلق الله منه الجنة والجحيم، والمحتد الذي وجد منه العذاب والنعيم.

And that it is the Light from which God created the Garden and the Hellfire, and the origin from which torment and bliss came to be.

GLOSSARY: HAQIQA-MUHAMMADIYYA

§3

أنوار حسن بدت في القلب لامعة .....
مستترات وهي كالشمس طالعة

Lights of beauty appeared in the heart, gleaming: / hidden, yet they are like a rising sun;

§4

للحق فيها ظهور عند عارفه ..... فليس
تخفى التجليات ساطعة

the Real has, in them, an appearing for the one who knows Him: / so the self-disclosures are not hidden, [but] radiant.

§5

والقلب فيه قوى تدعى مصورة ..... لكنها
حوت الأسرار جامعة

And in the heart is a faculty called the form-giving, / yet it has gathered the secrets, all-comprehending;

§6

أضحت لجنات خلد نسخة فغدت .....
للقصر في ساحة التخييل رافعة

it became a [perfect] copy of the gardens of eternity, and so it came / to raise up the palace in the field of imagining.

§7

تستخرج الثمر الحالي وحامضه ..... من
جنة هي فوق الغصن يانعة

It draws forth the sweet fruit and its sour, / from a garden

ripening above the bough.

§8

لم يدر ما قد حوت من صنع صانعها ..... سوى حكيم أتته الخلق طائعة

None has known what it contains of its Maker's making / save a sage, to whom the creatures came obedient.

§9

مخلوقة وهي مرآة لخالقها ..... قريبة قد غدت في الحكم شاسعة

Created, yet it is a mirror for its Creator: / near, [though] it has become, in [its] ruling, far-flung.

§10

حقيرة جلَّ عند الله رفعتها ..... سر وقد أصبحت في الناس ذائعة

Lowly, [yet] its elevation is mighty with God: / a secret, [though] it has become, among the people, widespread.

§11

لكنها عجزها من كونها خلقت ..... في النفس ميتة، في الأسر خاضعة

But its incapacity is from its being created: / dead in the soul, submissive in captivity;

§12

لا تكسب المرء إلاَّ فرحة وله ..... في ظاهر الصحو أحزان متابعة

it gains the person nothing but a [fleeting] joy, while he

has, / in the outward of [his] sobriety, sorrows in succession.

§13

لا يغترر كل ذي عقل بزينتها ..... ولا
يولع فيه منه والعة

Let no possessor of intellect be deluded by its adornment, / nor let any passion enamor him of it.

§14

لو أنها خلقت حياً لكنت تراها ..... وهي
واصلة في الناس قاطعة

Had it been created living, you would see it / both joining and, among the people, severing.

§15

وذا الحديث فقشر فوق نكتتنا ..... فالق
القشور فليست منك نافعة

And this discourse is [but] a husk over our subtle point; / so cast off the husks, for they will not profit you.

§16

واللبّ في النفس مثل الدرّ في صدف .....
كالسحر منه عيون السحر نابعة

And the kernel is in the soul like the pearl in the shell, / like enchantment from which the very springs of enchantment well up.

§17

فانظر إلى حكم قد جئن في آلم ..... في زيّ
مكتتم كالشمس لامعة

So look upon [the] wisdoms that have come in "Alif Lām Mīm," / in a concealed garb, [yet] gleaming like the sun.

§18

اعلم وفقك الله لمعرفته وجعلك من أهل قربته، أن الله خلق الصورة المحمدية من نور اسمه البديع القادر.

Know, may God grant you success in knowing Him and make you of the people of His nearness, that God created the Muhammadan Form from the light of His Name, the Originator (al-Badīʿ), the Powerful (al-Qādir);

GLOSSARY: HAQIQA-MUHAMMADIYYA

§19

ونظر إليه باسمه المنان القاهر، ثم تجلى عليها باسمه اللطيف الغافر.

and He looked upon it by His Name, the Bestower (al-Mannān), the Subduer (al-Qāhir); then He disclosed Himself upon it by His Name, the Subtle (al-Laṭīf), the Forgiving (al-Ghāfir).

GLOSSARY: TAJALLI

§20

فعند ذلك تصدعت لهذا التجلي صدعين فصارت كأنها قسمت نصفين.

Thereupon it cleft, at this self-disclosure, into two clefts, becoming as though it were divided into two halves.

§21

فخلق الله الجنة من نصفها المقابل لليمين وجعلها دار السعادة للمنعمين، ثم خلق النار من نصفها المقابل للشمال وجعلها دار الأشقياء أهل الضلال.

So God created the Garden from its half facing the right, and made it the abode of felicity for the favored ones; then He created the Fire from its half facing the left, and made it the abode of the wretched, the people of misguidance.

§22

وكان القسم الذي خلق منه الجنان هو المنظور إليه باسمه المنان، فهو لسر تجلي اللطيف محل كل كريم عند الله شريف.
والقسم الذي خلق الله منه النار، هو المنظور إليه باسمه القاهر، وهو لسر تجلي الغافر يشير إلى قبول أهلها إلى الخير في الآخر.

And the portion from which the gardens were created was the one looked upon by His Name the Bestower; so it is, by the secret of the disclosure of the Subtle, the locus of everyone noble and honored with God. And the portion

from which God created the Fire was the one looked upon by His Name the Subduer; and it is, by the secret of the disclosure of the Forgiving, a pointing to the acceptance of its people toward the good in the end.

GLOSSARY: TAJALLI

Already here the 'secret of the Forgiving' in the Fire-portion foreshadows the chapter's thesis that the Fire is not eternal: a contested minority view in Islamic eschatology, recorded in al-Jīlī's voice and framed against the mainstream.

§23

كما قد أخبر النبي صلى الله عليه وسلم عن النار: أن الجبار يضع فيها قدمه فتقول قط قط فينبت فيها شجر الجرجير.

as the Prophet (may God bless him and grant him peace) gave tidings concerning the Fire: "The Compeller (al-Jabbār) sets His foot in it, and it says, 'Enough! Enough!', and the watercress (al-jirjīr) sprouts in it."

From a sound hadith on Hell's being filled (Bukhārī, Muslim); the watercress detail appears in some transmissions. Invoked, not graded

here.

§24

وسر هذا الحديث هو أن الله كلما خلق لأهل النار عذابا خلق لهم قوة على حمل ذلك العذاب، وإلا لهلكوا وانعدموا واستراحوا من العذاب، فلا بد أن يخلق لهم قوة على حمل ما أنزله بهم من العذاب ليذوقوا عقابه.

And the secret of this hadith is that, whenever God creates a torment for the people of the Fire, He creates for them a power to bear that torment; otherwise they would perish, be annihilated, and find rest from the torment. So He must create for them a power to bear what He sends down upon them of torment, that they may taste His punishment.

§25

وهو قوله تعالى:

And that is His saying (exalted is He):

§26

كلما نضجت جلودهم بدلناهم جلودا غيرها ليذوقوا العذاب.

"Whenever their skins are roasted through, We exchange them for other skins, that they may taste the torment" (4:56, al-Nisā').

QUR'ĀN 4:56: AL-NISĀ' 4:56, THE CLAUSE 'KULLAMĀ NAḌIJAT JULŪDUHUM ...', VERBATIM

§27

فبتبديل الجلود تجدد لهم قوى لم تكن عندهم، فيقولون في أنفسهم لعله يعذبنا بما هو كيت وكيت.

So by the exchanging of the skins, powers are renewed for them that they did not [previously] have; and they say within themselves: "Perhaps He will torment us with such-and-such,"

§28

لاستشرافهم على ما جعله في قابلية تلك القوة من تحمل العذاب، فيوجده الله عندهم فيحلون بذلك ويعذبون به.

because of their foreseeing what He has placed in the receptivity of that power, of bearing torment; so God brings it about with them, and thereby they are afflicted and tormented by it.

§29

فكشفهم الذي وقع في أنفسهم هو بمثابة المبشر لهم بالعذاب ليكون إهانة على إهانة.

So their [intuitive] unveiling, which occurred within them, is like a herald to them of the torment, that it may be humiliation upon humiliation --

GLOSSARY: KASHF

§30

كما أن أهل الجنة أيضا يبشرون بنعيمهم قبل وقوعهم فيه. ثم إن أهل النار إذا زال عنهم عذاب وتجدد لهم غيره لا تزول عنهم القوى الأولى لأنها موهوبة بيد المنة ولا يسترجع الحق في هبته.

just as the people of the Garden, too, are given glad tidings of their bliss before they fall into it. Then, when the people of the Fire have a torment removed from them and another renewed for them, the first powers are not removed from them, because they are a gift by the hand of bounty, and the Real does not take back what He has gifted.

§31

والعذاب نازل بهم بيد القهر، فله أن يرفعه ويجعل غيره. ثم لا يزالون يزدادون قوة بقوة كل عذاب حتى ينتهوا إلى أن يظهر فيهم أثر تلك القوى قوة إلهية.

But the torment descends upon them by the hand of subjugation, so it is His to lift it and set another in its place. Then they continue to increase, power upon power, with every torment, until they come to the point where the trace of those powers

appears in them as a divine power.

§32

فإذا ظهرت فيهم تلك القوة الإلهية جبرتهم إلى أن يضع الجبار قدمه في النار، لأن صفات الحق لا تظهر في أحد فيشقى بعدها.

And when that divine power appears in them, it compels them, until the Compeller (al-Jabbār) sets His foot in the Fire, because the Attributes of the Real do not appear in anyone such that he is wretched thereafter.

A pivotal universalist premise: the manifestation of a divine Attribute in the Fire-dwellers ends their wretchedness. Recorded in al-Jīlī's voice and framed against the mainstream doctrine of the eternity of punishment for unbelievers.

§33

ثم اعلم أن الجبار إنما يظهر عليهم من حيث تلك القوة الإلهية التي كشفها لهم للمناسبة التي هي سبب الوصلة في كل شيء.

Then know that the Compeller appears upon them only by way of that divine power which He unveiled to them, on account of the correspondence (munāsaba) that is the cause of conjunction in everything.

§34

فيضع قدم التجبر على النار فتذل وتخضع لقوته سبحانه وتعالى.

So He sets the foot of compelling upon the Fire, and it becomes lowly and submits to His power (glory be to Him, exalted is He).

§35

وتقول عند ذلك: قط قط، وهذا كلام حال الذلة تحت نهر العزة عبر عنه بهذا اللفظ فيزول.

And it says thereupon: "Enough! Enough!", and this is the speech of the state of lowliness beneath the river of might, expressed by this word; and then it passes away.

§36

اعلم أنه لما كانت النار غير أصلية في الوجود زالت آخر الأمر.

Know that, since the Fire is not original in existence, it passes away in the end.

The chapter's central eschatological thesis (the non-eternity of the Fire), held by a minority including some Akbarians and reported from Ibn Taymiyya regarding the Fire's annihilation; the mainstream affirms the eternity of the Fire for unbelievers. Recorded in al-Jīlī's voice and framed.

§37

وسر هذا أن الصفة التي خلقت منها مسبوقة، والمسبوقة فرع للسابق.

And the secret of this is that the attribute from which it was created is preceded, and

the preceded is a branch of the preceding.

§38 وذلك قوله: سبقت رحمتي غضبي.

And that is His saying: "My mercy has outstripped My wrath."

> *A sound hadith qudsī (Bukhārī, Muslim). Invoked, not graded here.*

§39 فالسابق هو الأصل والمسبوق فرع عنه. ألا ترى كيف لما كانت الرحمة أصلا انسحب حكمها من أول الوجود إلى آخره.

So the preceding is the root, and the preceded is a branch from it. Do you not see how, since mercy is the root, its ruling extends from the first of existence to its last,

§40 ولم يكن الغضب منسحبا من أول الوجود إلى آخره.

while wrath does not extend from the first of existence to its last?

§41 لأن إيجاده للمخلوق من العدم رحمة به لا غضب عليه، لأنه لم يأت بذنب حتى يستوجب به الغضب. ألا تراه قال سبحانه:

Because His bringing the creature into being from non-existence is a mercy toward it, not a wrath upon it, for it has not committed a sin such that

it should merit wrath thereby. Do you not see that He said (glory be to Him):

§42

ورحمتي وسعت كل شيء. ولم يقل: وغضبي وسع كل شيء. لأنه أوجد الأشياء رحمة منه، فلهذه النكتة لم ينسحب الغضب أيضا إلى آخر الوجود. والسر في هذا أن الرحمة صفة ذاتية له سبحانه، والغضب صفة ليست بذاتية. ألا تراه يسمى بالرحمن الرحيم. ولا يسمى بالغضبان ولا بالغضوب. وذلك لأن الغضب صفة أوجبها العدل، والعدل لا يكون إلا لحكم بين أمرين، فاسمه العادل اسم صفة واسمه الرحمن اسم ذات. ألا ترى إلى الغفار الذي هو أول مظاهر النعمة التي أوجبتها الرحمة كيف وردت فيه ثلاث صيغ، فقيل: الغافر، والغفار، والغفور. واسمه القاهر الذي هو أول مظاهر النقمة التي أوجبها العدل لا يوجد فيه إلا صيغتان، فقيل القاهر والقهار، ولم يرد القهور، وكل هذا سر سبق الرحمة الغضب.

"And My mercy encompasses all things" (7:156, al-Aʿrāf), and He did not say: "and My wrath encompasses all things," because He brought the things into being as a mercy from Him; so, for this subtle reason, wrath, too, does not extend to the end of existence. And the secret in this is that mercy is an essential attribute of His (glory be to Him), while wrath is an attribute that is not essential. Do you not see that He is named the All-Merciful, the Ever-Merciful (al-Raḥmān al-Raḥîm), and is not named the Wrathful (al-Ghaḍbān) nor the Much-Wrathful (al-Ghaḍūb)? That is because wrath is an

attribute necessitated by justice, and justice is only for a ruling between two matters; so His Name 'the Just' (al-ʿĀdil) is the name of an attribute, while His Name 'the All-Merciful' is the name of the Essence. Do you not see how, in 'the Forgiver' (al-Ghaffār), the first of the loci of manifestation of the favor necessitated by mercy, three forms have come: al-Ghāfir, al-Ghaffār, and al-Ghafūr; whereas His Name 'the Subduer' (al-Qāhir), the first of the loci of manifestation of the vengeance necessitated by justice: admits only two forms, so it is said al-Qāhir and al-Qahhār, but al-Qahūr has not come? And all of this is the secret of mercy's outstripping of wrath.

QUR'ĀN 7:156: AL-A'RĀF 7:156, THE CLAUSE 'WA-RAḤMATĪ WASI'AT KULLA SHAY'', VERBATIM

§43

ثم اعلم أن النار لما كان أمرها عارضا في الوجود جاز زوالها، وإلا لكان مستحيلا، وليس زوالها إلا إذهاب الإحراق عنها.

Then know that, since the affair of the Fire is accidental in existence, its passing-away is admissible: otherwise it would be impossible; and its passing-away is nothing but the removal of the burning from it.

§44

وبذهاب الإحراق عنها تذهب ملائكتها، وبذهاب ملائكتها ترد ملائكة النعيم.

And by the going of the burning from it, its angels go; and by the going of its angels, the angels of bliss come [in their place].

§45

فينبت بورود ملائكة النعيم في محلها شجر الجرجير، وهو خضرة وأحسن لون في الجنة لون الخضرة.

So, by the coming of the angels of bliss in its place, the watercress (al-jirjīr) sprouts, and it is greenery; and the most beautiful color in the Garden is the color of greenery.

§46 فانعكس ما كان جحيما إلى أن صار نعيما.

So what was a Hellfire was reversed, until it became a bliss.

§47 كما في قصة إبراهيم الخليل عليه السلام حيث قال الحق سبحانه وتعالى لناره: كوني بردا وسلاما على إبراهيم. فصارت رياحين وجنات، ومحلها باق على ما هو عليه، ولكن ذهبت النار.

as in the story of Abraham the Friend [of God] (upon him be peace), when the Real (glory be to Him, exalted is He) said to his fire: "Be coolness and peace upon Abraham" (21:69, al-Anbiyā'). So it became sweet-herbs and gardens, while its place remained as it was, but the fire went away.

QUR'ĀN 21:69: AL-ANBIYĀ' 21:69, VERBATIM (FROM 'YĀ NĀRU KŪNĪ BARDAN ...')

§48 وإن شئت قلت: لم تذهب النار ولكن انتقل ألم العذاب إلى الراحة فكذلك الجحيم يوم القيامة. وإن شئت قلت: إنها تزول مطلقا بعد وضع الجبار فيها قدمه فهي زائلة.

And if you wish, you may say: the fire did not go away, but rather the pain of the torment was transformed into ease, and likewise the Hellfire on the Day of Resurrection. And if you wish, you may say: it

passes away absolutely, after the Compeller sets His foot in it; so it is passing-away.

§49 وإن شئت قلت: إنها على حالها باقية، ولكن انتقل أمر عذاب أهلها إلى الراحة، فهو كذلك.

And if you wish, you may say: it remains in its [own] state, but the affair of the torment of its people was transformed into ease, and so it is.

§50 ويناسبها في الدنيا الطبيعة النفسانية من تزكى في جذبه إلى الحق بالمجاهدات والرياضات. فإن قلت: إن الطبيعة النفسانية قد فقدت مطلقا صدقت.

And corresponding to it, in this world, is the egotistical nature (al-ṭabīʿa al-nafsāniyya) of one who has been purified, in his being drawn to the Real, by [spiritual] struggles and disciplines. So if you say: the egotistical nature has been lost absolutely, you have spoken truly;

§51 وإن قلت: إنها مستورة تحت أنوار التزكية الإلهية كنت صادقا في ذلك.

and if you say: it is veiled beneath the lights of the

divine purification, you are truthful in that.

§52 ثم نسبة المجاهدات والرياضات وما يقاسيه أهل الله تعالى من المشقة في ذلك بمثابة عذاب أهل النار وأهوالها يوم القيامة.

Then the relation of the struggles and disciplines, and the hardship the People of God (exalted is He) endure therein, is like the torment of the people of the Fire and its terrors on the Day of Resurrection;

§53 ونسبة تنوع عذابها وزيادته ونقصانه نسبة قوة تمكن المجاهدات والرياضات والمخالفات فيمن تمكنت الطبيعة النفسانية فيه حتى أنها لا تزول إلا بعد تعب كثير، بخلاف من لا تتمكن منه الطبيعات كل التمكن، فهو كمن عذب أدنى عذاب، وأخرج من النار إلى الجنة. ولقد أخبر الروح الذي أنبأني بهذه العلوم أن تلك الأمور التي زالت بدوام المجاهدات والرياضات والمخالفات هي حظ أهل الله من قوله تعالى: إن منكم إلا واردها كان على ربك حتما مقضيا.

and the relation of the diversity of its torment, and its increase and decrease, is the relation of the strength of the entrenchment of the struggles, disciplines, and oppositions [to the ego] in one in whom the egotistical nature is entrenched, such that it is removed only after much toil, as opposed to one in whom the natures are not entrenched in their fullness, who is like one tormented

with the least torment and then brought forth from the Fire into the Garden. And the Spirit who informed me of these sciences gave tidings that those matters which pass away by perseverance in struggles, disciplines, and oppositions are the share of the People of God in His saying (exalted is He): "And there is none of you but shall come to it; that is, for your Lord, a decreed certainty" (19:71, Maryam).

QUR'ĀN 19:71: MARYAM 19:71, VERBATIM

§54

فلا يجوزون بعدها على نار جهنم لطفا من الله بهم وعناية، لئلا يعذب عبده بعذابين، ولا يهوله بهولين.

So after it they do not pass over the fire of Hell, as a kindness from God toward them and a solicitude, lest He torment His servant with two torments, or terrify him with two terrors.

§55

أقام له هذه المشاق التي تحصل عليه في الدنيا عوضا عن عذاب غيره في الآخرة.

He has set up for him these hardships that befall him in this world as a substitute for the torment of another in the Hereafter.

§56

ويدل على ما قلناه الحديث المروي عن النبي صلى الله عليه وسلم: إن الحمى حظ كل مؤمن من النار. فإذا كانت الحمى تقوم مقام النار فكيف لك بالمجاهدات والرياضات والمخالفات التي هي أشد من كل شيء إلى أن تتزكى النفس.

And what we have said is indicated by the hadith related from the Prophet (may God bless him and grant him peace): "The fever is every believer's share of the Fire." So if the fever stands in the place of the Fire, then what of you [and] the struggles, disciplines, and oppositions, which are more severe than anything, until the soul is purified?

> *A saying invoked (cited in the witness to al-Ittiḥāf, Kanz al-ʿUmmāl, and al-Silsila al-Ṣaḥīḥa 1821); not graded here.*

§57

فلأجل ذلك سماها النبي صلى الله عليه وسلم: بالجهاد الأكبر، وسمى الضرب بالسيف جهادا أصغر. ولا خفاء أن الحمى أسهل من ملاقاة العدو والضرب والطعن

And for that reason the Prophet (may God bless him

والحرب، وجميع ذلك جهاد أصغر في جنب المجاهدات والمخالفات التي يقاسيها أهل الله.

and grant him peace) named it "the greater struggle" (al-jihād al-akbar), and named smiting with the sword "a lesser struggle." And it is no secret that the fever is easier than meeting the enemy, the smiting, the thrusting, and the war; and all of that is a lesser struggle beside the struggles and oppositions that the People of God endure.

> *The 'greater jihād / lesser jihād' report is widely cited in Sufi literature but is of weak transmission and not in the sound collections; invoked here in al-Jīlī's voice, not graded.*

§58

واعلم أن الله تعالى لما خلق النار من اسمه القهار جعلها مظهر الجلال، فتجلى عليها سبع تجليات فصارت تلك التجليات أبوابا لها معاني.

And know that, when God (exalted is He) created the Fire from His Name the All-Subduer (al-Qahhār), He made it the locus of manifestation of Majesty (al-jalāl); so He disclosed Himself upon it in seven self-

disclosures, and those self-disclosures became gates having [their own] meanings.

GLOSSARY: TAJALLI

§59

التجلي الأول: تجلى عليها باسمه المنتقم فانفتح فيها واد له ثلاث مئة وستون ألف درك بعضها تحت بعض تسمى لظى.

The first self-disclosure: He disclosed Himself upon it by His Name the Avenger (al-Muntaqim), and there opened up in it a valley having three hundred and sixty thousand levels (darak), one beneath another, called Laẓā.

GLOSSARY: TAJALLI

Darak-count per the digital witness; flagged for print-scan collation (see the collation note).

§60 خلق الله باب هذا الوادي من ظلمة المعصية والذنب وهو الجرم فهو محل أهل المعصية.

God created the gate of this valley from the darkness of disobedience and sin, which is crime (al-jurm); so it is the locus of the people of disobedience,

§61 والذنب الذي ليس للمخلوق فيه حق وهو أمر بين الله وبين عبده.

and [of] the sin in which no creature has a [violated] right: it being a matter between God and His servant,

§62 كالكذب والرياء واللواط وشرب الخمر وترك الأوامر المفروضة والتسهيل في حرمات الله تعالى، فهؤلاء هم المجرمون.

such as lying, ostentation, sodomy, the drinking of wine, the abandonment of the obligatory commands, and the making-light of the sanctities of God (exalted is He). These are the criminals (al-mujrimūn).

§63 قال الله تعالى: يود المجرم لو يفتدي من عذاب يومئذ ببنيه وصاحبته وأخيه وفصيلته التي تؤويه ومن في الأرض جميعا ثم ينجيه، كلا إنها لظى نزاعة للشوى، تدعو من أدبر وتولى.

God (exalted is He) said: "The criminal would wish to ransom himself from the torment of that Day by his

sons, his consort, his brother, his kin who sheltered him, and all who are on the earth: then [that] it might save him. By no means! It is Laẓā, tearing away the scalp, calling whoever turned his back and turned away,"

> QUR'ĀN 70:11: AL-MAʿĀRIJ 70:11-17, QUOTED VERBATIM FROM 'YAWADDU L-MUJRIM ...'
>
> QUR'ĀN 70:15: AL-MAʿĀRIJ 70:15-16, 'KALLĀ INNAHĀ LAẒĀ NAZZĀʿATAN LI-L-SHAWĀ'
>
> QUR'ĀN 70:17: AL-MAʿĀRIJ 70:17, 'TADʿŪ MAN ADBARA WA-TAWALLĀ'

§64

يعني أدبر عن طاعة الله وتولى عن ذكره، وجمع فأوعى.

meaning, turned his back on the obedience of God and turned away from His remembrance: "and amassed and hoarded" (70:18, al-Maʿārij).

> QUR'ĀN 70:18: AL-MAʿĀRIJ 70:18, 'WA-JAMAʿA FA-AWʿĀ'

§65

يعني من المعصية، والذنب عذاب أهل هذه الطبقة، وهو مع شدته أخف من عذاب جميع

meaning, of disobedience and sin, [which] is the torment of

أهل الطباق.

the people of this layer; and it, despite its severity, is the lightest of the torment of all the people of the layers.

§66 التجلي الثاني: تجلى عليها باسمه العادل فانفتح فيها واد يسمى جحيم، له سبع مئة ألف وعشرون ألف درك بعضها تحت بعض، خلق الله باب هذا الوادي من الفجور.

The second self-disclosure: He disclosed Himself upon it by His Name the Just (al-ʿĀdil), and there opened up in it a valley called Jaḥīm, having seven hundred and twenty thousand levels, one beneath another. God created the gate of this valley from depravity (al-fujūr),

GLOSSARY: TAJALLI

Darak-count per the digital witness; flagged for print-scan collation.

§67 وهو التغشم والتعصب وطلب الباطل والطغيان.

which is oppression, fanaticism, the seeking of falsehood, and tyranny.

§68 فهو مسكن الذين طغوا في الأرض بغير الحق على عباد الله تعالى.

So it is the dwelling of those who tyrannized in the earth

without right over the servants of God (exalted is He),

§69

فأخذوا أموالهم وسفكوا دماءهم وأكلوا في أعراض الناس بالسب والغيبة وأمثال ذلك، وهذا الوادي تحت درك الوادي الأول وطبقاته ضعف طباقها.

taking their wealth, shedding their blood, and devouring people's honor by reviling, backbiting, and the like. And this valley is beneath the level of the first valley, and its layers are double its layers.

§70

قال الله تعالى: وإن الفجار لفي جحيم.

God (exalted is He) said: "And truly the depraved are in a Hellfire" (82:14, al-Infiṭār).

QUR'ĀN 82:14: AL-INFIṬĀR 82:14, VERBATIM

§71

والفجار: هم الكاذبون في إيمانهم الظالمون الطاغون المعتدون على الناس.

And the depraved are the liars in their faith, the wrongdoers, the tyrants, the transgressors against people.

§72

فالجحيم مسكن الظالمين الذين يظلمون الناس بغير حق، فهو محل أهل الحقوق وعذاب أهل هذه الطبقة أشد من الأولى.

So the Jaḥîm is the dwelling of the wrongdoers who wrong people without right; it is the locus of [violations of] the rights [of others], and the torment of the people of this layer is more severe than the first.

§73

التجلي الثالث: تجلى عليها باسمه الشديد فانفتح فيها واد يسمى العسرى له ألف ألف وأربع مئة ألف وأربعون درك بعضها تحت بعض.

The third self-disclosure: He disclosed Himself upon it by His Name the Severe (al-Shadîd), and there opened up in it a valley called al-ʿUsrā, having one million four hundred thousand and forty levels, one beneath another.

GLOSSARY: TAJALLI

Darak-count per the digital witness; flagged for print-scan collation.

§74

خلق الله باب هذا الوادي من البخل وطلب التكثر من المال ومن الحقد والحسد والشهوة وحب الدنيا وأمثال ذلك.

God created the gate of this valley from miserliness, the seeking of increase of wealth,

rancor, envy, lust, the love of this world, and the like.

§75

فهو مسكن من كانت فيه خصلة من هذه الخصال، وهذا الوادي تحت الأول وعذابه أشد منه بأضعاف مضاعفة.

So it is the dwelling of whoever had in him a trait of these traits. And this valley is beneath the first, and its torment is more severe than it by manifold multiples.

§76

التجلي الرابع: تجلى عليها بصفة الغضب فانفتح فيها واد يسمى الهاوية وهو أسفل دركات النار له ألف ألف وثمان مئة ألف وثمانون ألف درك بعضها تحت بعض.

The fourth self-disclosure: He disclosed Himself upon it by the attribute of Wrath (al-ghaḍab), and there opened up in it a valley called al-Hāwiya, and it is the lowest of the levels of the Fire, having one million eight hundred and eighty thousand levels, one beneath another.

GLOSSARY: TAJALLI

Darak-count per the digital witness; flagged for print-scan collation.

§77

يهوى الرجل فيها بين كل دركين أحقابا بعدد ساعات الدنيا فتنقضي ولم يبلغ الدرك الثاني.

The man falls in it, between every two levels, for ages (aḥqāb) numbering the hours of this world; and they elapse, and he has not [yet] reached the second level.

§78

خلق الله باب هذا الوادي من النفاق والرياء والدعاوى الكاذبة وأمثال ذلك.

God created the gate of this valley from hypocrisy, ostentation, false claims, and the like.

§79

فكل من كانت فيه خصلة من هذه الخصال مكث فيها. قال الله تعالى: إن المنافقين في الدرك الأسفل من النار.

So everyone who had in him a trait of these traits abides in it. God (exalted is He) said: "Truly the hypocrites are in the lowest level of the Fire" (4:145, al-Nisāʾ).

QURʾĀN 4:145: AL-NISĀʾ 4:145, THE CLAUSE 'INNA L-MUNĀFIQĪNA FĪ L-DARKI L-ASFALI MINA L-NĀR', VERBATIM

§80

ولهذا سميت الهاوية.

And for this reason it was named al-Hāwiya (the Abyss).

§81

وهذه الطبقة أشد عذابا من الطبقة التي قبلها بأضعاف كثيرة.

And this layer is more severe in torment than the layer before it by many multiples.

§82

التجلي الخامس:

The fifth self-disclosure:

GLOSSARY: TAJALLI

§83

تجلى عليها باسمه المذل، فانفتح فيها واد يسمى سقر، له خمسة آلاف وسبع مئة ألف وستون ألف درك بعضها تحت بعض.

He disclosed Himself upon it by His Name the Abaser (al-Mudhill), and there opened up in it a valley called Saqar, having, as the witness gives it, five thousand, seven hundred thousand, and sixty thousand levels, one beneath another.

The darak-figure here is internally inconsistent in the digital witness; rendered as given and flagged for print-scan collation.

§84

خلق الله باب هذا الوادي من التكبر، فيه أذل الفراعنة والجبابرة الذين يطلبون الاستعلاء بغير حق، لأن الحق تعالى غيور، فمن ادعى صفة من صفاته أو اسم من أسمائه بغير حق عكسه عليه فعذبه بضده يوم القيامة.

God created the gate of this valley from arrogance. In it are abased the Pharaohs and the tyrants who seek exaltation without right,

because the Real (exalted is He) is jealous; so whoever claims an attribute of His attributes or a name of His names without right, He reverses it upon him and torments him by its opposite on the Day of Resurrection.

§85

وهؤلاء لما تكبروا في الأرض ولبسوا وصف الحق بغير حق عذبهم باسمه المذل، قال الله تعالى: ثم أدبر. أي عن عبادة الله والتواضع تحت سلطانه واستكبر طلب التكبر وأراد أن لا يعبد الله فقال: إن هذا إلا قول البشر. حتى لا يلزمه الإيمان به، سأصليه سقر.

And these, since they were arrogant in the earth and donned the description of the Real without right, He torments by His Name the Abaser. God (exalted is He) said: "Then he turned his back" (79:22), that is, upon the worship of God and humility beneath His authority; "and waxed proud", he sought arrogance and desired not to worship God, and said: "This is nothing but the speech of a mortal" (74:25), so that belief in it would not be binding

upon him: "I shall roast him in Saqar" (74:26).

> QUR'ĀN 79:22: AL-NĀZIʿĀT 79:22, 'THUMMA ADBARA' (YASʿĀ)
>
> QUR'ĀN 74:25: AL-MUDDATHTHIR 74:25, VERBATIM
>
> QUR'ĀN 74:26: AL-MUDDATHTHIR 74:26, VERBATIM

§86

والتجلي السادس: تجلى عليها باسمه ذي البطش، فانفتح فيها واد يسمى السعير، له أحد عشر ألف ألف وخمس مئة ألف وعشرون ألف درك.

And the sixth self-disclosure: He disclosed Himself upon it by His Name the Possessor of Violent Might (Dhū l-Baṭsh), and there opened up in it a valley called al-Saʿīr, having eleven million five hundred and twenty thousand levels.

> GLOSSARY: TAJALLI
>
> *Darak-count per the digital witness; flagged for print-scan collation.*

§87

بين كل درك ودرك أحقاب بعدد أنفاس أهل الدنيا.

Between every level and level are ages (aḥqāb) numbering the breaths of the people of this world.

§88

خلق الله باب هذه الطبقة من الشيطنة.

God created the gate of this layer from devilry (al-shayṭana),

§89

وهي نار تثور من دخان النفس بشرر الطبيعة فتحدث منها الفتن والغضب والشهوة والمكر والإلحاد وأمثال ذلك.

which is a fire that rages from the smoke of the ego with the sparks of [base] nature; from it arise sedition, wrath, lust, cunning, godlessness, and the like.

§90

يسكن هذه الطبقة من كان فيه خصلة من هذه الخصال، ويسكن معه الشياطين فيها.

Whoever had in him a trait of these traits dwells in this layer, and the devils dwell with him in it.

§91

قال الله تعالى: وجعلناها رجوما للشياطين.

God (exalted is He) said: "And We made them missiles against the devils" (67:5, al-Mulk),

QURʾĀN 67:5: AL-MULK 67:5, THE CLAUSE 'WA-JAʿALNĀHĀ RUJŪMAN LI-L-SHAYĀṬĪN'

§92

أي النجوم، وأعتدنا لهم عذاب السعير.

that is, the stars: "and We have prepared for them the

torment of the Blaze (al-Sa‘îr)" (67:5).

> QUR'ĀN 67:5: AL-MULK 67:5, THE CLOSING CLAUSE 'WA-A'TADNĀ LAHUM 'ADHĀBA L-SA'ĪR'

§93

التجلي السابع: تجلى عليها باسمه ذو عقاب أليم، فانفتح فيها واد يسمى جهنم دركاتها ثلاث وعشرون ألف ألف درك وأربعون ألف درك.

The seventh self-disclosure: He disclosed Himself upon it by His Name the Possessor of Painful Punishment (Dhū ‘iqāb alîm), and there opened up in it a valley called Jahannam, whose levels are twenty-three million and forty thousand levels.

> GLOSSARY: TAJALLI
>
> *Darak-count per the digital witness; flagged for print-scan collation.*

§94

بين كل درك ودرك أحقاب لا تكاد أن تتناهى إلا في القدرة، وأما على ترتيب الحكمة فلا.

Between every level and level are ages that scarcely come to an end except within [the domain of] Power; but according to the ordering of Wisdom, [they do] not.

§95

وهو لأن القدرة قد تبرز ما لا يتناهى متناهيا، وتظهر وتبرز الشيء اليسير المتناهي بلا نهاية.

And that is because Power may bring forth the infinite as finite, and may make appear and bring forth the small, finite thing without end.

§96

وكل أحوال القيامة أو أكثرها من طريق القدرة، لأن الدنيا دار الحكمة والآخرة دار القدرة.

And all the states of the Resurrection, or most of them, are by way of Power, because this world is the abode of Wisdom and the Hereafter is the abode of Power.

§97

حتى أن الحال الواحد من أحوال أهل النار وأحوال أهل الجنة يجده صاحبه منسحبا من الأزل إلى الأبد، لا يجد لذلك من آخر ولا أول.

such that a single state of the states of the people of the Fire and the states of the people of the Garden, its possessor finds it extending from beginningless eternity to endless eternity, finding for it neither end nor beginning.

§98

فيكون فيه مثلا بقدر ما بين الأزل إلى الأبد، وهو آن واحد ووقت واحد غير متعدد، ثم ينتقل منه إلى غيره كما يريد الله تعالى.

So he is in it, for example, for the measure of what is

between beginningless and endless eternity, while it is a single instant and a single moment, not multiple; then he moves from it to another, as God (exalted is He) wills.

§99 وهذا سر عجيب لا يكاد العقل أن يقبله، بل لا يطيقه، لأن العقل منوط بالحكمة والكشف منوط بالقدرة. فلا يعرفه إلا صاحب كشف.

And this is a wondrous secret that the intellect can scarcely accept, nay, cannot bear, because the intellect is bound to Wisdom and unveiling is bound to Power. So none knows it except a man of unveiling (kashf).

GLOSSARY: KASHF

§100 ثم إن الحق خلق باب هذه الطبقة من الكفر والشرك.

Then the Real created the gate of this layer from unbelief (kufr) and associationism (shirk).

§101 قال الله تعالى: وإن الذين كفروا من أهل الكتاب والمشركين في نار جهنم خالدين فيها أولئك هم شر البرية.

God (exalted is He) said: "Truly those who disbelieve,

of the People of the Book and the associators, are in the fire of Hell, abiding therein; those are the worst of creatures" (98:6, al-Bayyina).

QUR'ĀN 98:6: AL-BAYYINA 98:6, VERBATIM

§102 فعذابهم شر العذاب، لأن جهنم لا يتناهى أمر عذابها.

So their torment is the worst of torment, because the affair of the torment of Jahannam does not come to an end.

§103 وهذا معنى قوله: يوم نقول لجهنم هل امتلأت وتقول هل من مزيد. لعدم التناهي.

And this is the meaning of His saying: "On the Day We say to Hell: 'Are you filled?' and it says: 'Is there any more?'" (50:30, Qāf): on account of [its] not coming to an end.

QUR'ĀN 50:30: QĀF 50:30, VERBATIM

§104 واعلم أن أهل كل طبقة لا يخرجون منها حتى يخوضوا جميع دركات تلك الطبقة جميعها.

And know that the people of each layer do not come out of

it until they have plunged through all the levels of that layer, all of them.

§105

فمنهم من يسهل الله عليه خوضها ومنهم من يعسره عليه، فإذا قطع الرجل جميع الدركات حينئذ يضع الجبار قدمه في النار فيكون ما قد سبق بيانه في الحديث. وهنا سر لطيف يقتضي وضع الجبار قدمه في حق كل مرة، ثم في كل طبقة، على أن جميع تلك التعددات مدة واحدة ويوم واحد. لكن أظهرت القدرة هذا التعدد وهذا الفرق في الزمان الواحد من أهل النار، وهذا أمر يحار فيه العقل ولا يدركه إلا عن كشف إلهي.

Among them is one for whom God eases the plunging through it, and among them one for whom He makes it hard. So when the man has traversed all the levels, then the Compeller sets His foot in the Fire, and there occurs what has already been explained in the hadith. And here is a subtle secret that requires the Compeller's setting His foot [anew] with respect to each instance, then in each layer: given that all those multiplicities are a single duration and a single day; but Power made manifest this multiplicity and this differentiation within the single time of the people of the Fire. And this is a matter

in which the intellect is bewildered, and which none grasps except by divine unveiling.

GLOSSARY: KASHF

§106

ثم إن الله تعالى جعل مالكا خازن هذه الأبواب مظهر الشدة، لأن محتده اسم شديد القوى.

Then God (exalted is He) made Mālik, the keeper of these gates, the locus of manifestation of severity, because his origin is a Name of severe powers.

§107

وانظر إلى جميع ما تجلى الله به على جهنم تجد فيه معنى الشدة، فلهذا كان مالك له السلطنة في جميع طبقات جهنم.

And look at all that God disclosed Himself by upon Jahannam: you will find in it the meaning of severity. And for this reason Mālik has the dominion in all the layers of Jahannam,

§108

وكان خازن جميعها، ثم ملائكة العذاب رقائق من حقيقة الشدة.

and was the keeper of them all; and the angels of torment

are subtle-threads from the reality of severity.

§109 قال الله تعالى: عليها ملائكة غلاظ شداد.

God (exalted is He) said: "over which are angels, harsh [and] severe" (66:6, al-Taḥrīm).

QURʾĀN 66:6: AL-TAḤRĪM 66:6, THE CLAUSE 'ʿALAYHĀ MALĀʾIKATUN GHILĀẒUN SHIDĀD'

§110 ونفس اسم مالك مشتق من الملك وهو الشدة.

And the very name "Mālik" is derived from al-mulk [/al-malk], which is severity.

§111 ثم اعلم أن أهل النار قد ينتقلون من طبقة إلى طبقة غيرها فينتقل الأعلى إلى الطبقة الأدنى تخفيفا عليه.

Then know that the people of the Fire may move from one layer to another; so the higher one moves to the lower layer, as a lightening for him,

§112 وقد ينتقل الأدنى إلى الأعلى تشديدا في عذابه.

and the lower may move to the higher, as an intensifying of his torment.

§113

كل ذلك على قدر ما يريده الله تعالى من العذاب من الزيادة والنقصان.

All of that is according to what God (exalted is He) wills of torment, of increase and decrease.

§114

وأن في النار ما لا يحصى من العجائب.

And [know] that in the Fire are uncountable wonders.

§115

فلو أخذنا في ذكر أهل الطبقات وتنوعهم في كل درك، أو لو وصفنا الملائكة الموكلة بهم وأنواعهم، ولو شرعنا في بيان من كان مؤمنا فوقع بينهم من غير جرم ظاهر.

For if we were to undertake the mention of the people of the layers and their varieties in each level, or to describe the angels charged with them and their kinds, or to begin the exposition of one who was a believer yet fell among them without a manifest crime --

§116

وذلك سر قوله تعالى: واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة.

and that is the secret of His saying (exalted is He): "And beware of a trial that will not strike only those of you who have done wrong" (8:25, al-Anfāl) --

QUR'ĀN 8:25: AL-ANFĀL 8:25, THE CLAUSE 'WA-TTAQŪ FITNATAN LĀ TUṢĪBANNA ...', VERBATIM

§117

أو لو تحدثنا في القوم الذين بعدهم من أهل هذه الطبقات كيف نقلتهم القدرة إلى ما لا يدركه المؤمنون في حياتهم من التحقق بالحقائق الإلهية. ولقد اجتمعت بأفلاطون الذي يعدونه أهل الظاهر كافرا فرأيته وقد ملأ العالم الغيبي نورا وبهجة.

or were we to speak of the folk after them, of the people of these layers, [and] how Power transferred them to what the believers do not attain in their [earthly] lives, of realization in the divine realities. And I did indeed meet with Plato (Aflāṭūn), whom the people of the outward count an unbeliever, and I saw him, and he had filled the unseen world with light and splendor;

al-Jīlī's reported visionary encounter with Plato, affirming a pagan philosopher's exalted spiritual rank. Contested-Akbarian; recorded as his reported witnessing and framed against the mainstream's classing of pre-Islamic philosophers.

§118

ورأيت له مكانة لم أرها إلا لآحاد من الأولياء، فقلت له: من أنت؟ قال: قطب الزمان وواحد الأوان. ولكم رأينا من

and I saw him to have a rank I have seen [granted] only to single ones of the friends [of

عجائب وغرائب مثل هذا ليس من شرطها أن تفشى.

God]. So I said to him: "Who are you?" He said: "the Pole of the Age and the Unique One of the Time." And how many wonders and marvels like this have we seen, whose condition it is not [meant] to be divulged!

The claim that Plato is a 'Pole' (quṭb) is contested; recorded in al-Jīlī's voice and framed.

§119

وقد رمزنا لك في هذا الباب أسرارا ما كان يسعنا أن نتكلم فيها بغير هذا اللسان. فألق القشر من الخطاب وخذ اللب إن كنت من أولي الألباب، فإن هذه الورقات جمعت علوما لا يحتاج في معرفة أهل النار إلى غيرها بعد فهمها.

And we have intimated to you, in this chapter, secrets that we could not have spoken of in other than this tongue. So cast off the husk from the discourse and take the kernel, if you are among the possessors of kernels [the discerning]; for these pages have gathered sciences that, once understood, need no other for the knowledge of the people of the Fire.

§120

فلا حاجة لنا في ذكر أنواع العذاب وصفة أهوال ملائكتها، فإن الكتب مشحونة بذلك فلنكتف من زيادة البسط.

So we have no need to mention the kinds of torment and the description of the terrors of its angels, for the books are laden with that; so let us be content [and refrain] from further expansion.

§121

ثم اعلم أن لأهل النار لذة فيها تشبه لذة المحاربة والمضاربة عند من خلق لذلك.

Then know that the people of the Fire have a pleasure in it resembling the pleasure of combat and fighting, in one created for that.

§122

فإنا قد رأينا كثيرا من الناس يتلذذون بالمحاربة والمضاربة وهم عارفون أنهم يتألمون بذلك.

For we have seen many people who take pleasure in combat and fighting, while they know that they are pained by it;

§123

ولكن الربوبية الكامنة التي هي في النفس تحملهم على خوض ذلك.

but the latent lordship that is in the ego carries them to plunge into that.

§124

ثم إن لهم لذة أخرى تشبه لذة من به جرب فيحكه.

Then they have another pleasure resembling the

pleasure of one who has the itch and scratches it:

§125 فهو وإن كان يقطع من جلد نفسه يتلذذ بذلك الحك.

for though he cuts into the skin of his own [body], he takes pleasure in that scratching.

§126 فهو بين عذاب ولذة أخرى تشبه لذة الجاهل المستغني برأيه ولو أخطأ، مثاله فيما قد شهدناه. وهو أني رأيت رجلا بالهند في بلدة تسمى كوشي سنة تسعين وسبع مئة كان عمد إلى ثلاثة رجال من أكابر الناس فقتلهم متفرقين.

So he is between torment and another pleasure resembling the pleasure of the ignorant man who is self-satisfied with his [own] opinion even if he errs: its example being in what we have witnessed. That is, I saw a man in India, in a town called Kūshī, in the year seven hundred and ninety, who had set upon three men of the great ones of the people and killed them separately.

> *A dated autobiographical datum: India, a town called Kūshī, 790 AH (c. 1388 CE).*

§127

وكان إذا قتل واحدا هرب إلى الآخر فقتله، حتى استوفى الثلاثة الأنفار؛ فلما قبض وجيء ليضرب عنقه تقدمت إليه فقلت له: ماذا صنعت؟ فقال: اسكت يا فلان والله لقد صنعت شيئا، وهو يعظم أمر نفسه، ووجدته في لذة لعمري ما أظنه التذ قبلها بمثلها.

And whenever he killed one, he fled to the next and killed him, until he had finished off the three persons. So when he was seized and brought to have his neck struck, I came forward to him and said: "What have you done?" He said: "Be silent, So-and-so, by God, I have indeed done something!", magnifying his own affair; and I found him in a pleasure that, by my life, I do not think he had ever before taken pleasure in its like.

§128

على أنه في حالة مما فعل به من الضرب والأسر وما هو بصدده مما سيفعل به من القتل والصلب كان متلذذا في نفسه بهذه اللذة العظيمة.

Even though he was in a state of what had been done to him of beating and captivity, and what awaited him of being killed and crucified, he was, within himself, taking pleasure in this immense pleasure.

§129 ولهم, أي لأهل النار, لذة أخرى تشبه لذة العاقل بعقله عند تخطئته للجاهل الذي وافقته الأقدار وساعده تقلب الليل والنهار.

And they, that is, the people of the Fire, have another pleasure resembling the pleasure of the intelligent man in his intellect when he faults the ignorant man whom the [favorable] decrees have suited and whom the turning of night and day has aided:

§130 فهو وإن كان يستحسن الأمور التي حصلت للجاهل لا يرضى بحالته ولا يصنع مثل صنع الجاهل مما تحصل به تلك السعادة.

for though he deems good the things that the ignorant man obtained, he is not content with his state, nor does he do as the ignorant man did, of what that [worldly] felicity is obtained by;

§131 بل يبقى خائضا في بحار شقاوته ولازما لرياسة نفسه باقيا على ما يقتضيه عقله وفكره، متلذذا بحالة نفسه مستنفرا من حالة الجهل.

rather, he remains plunging in the seas of his wretchedness, clinging to the leadership of his ego, abiding by what his intellect and his cogitation require, taking

pleasure in the state of his [own] self, recoiling from the state of ignorance.

GLOSSARY: FIKR

§132

ثم لهم لذة مختلفة، حتى إني اجتمعت بجماعة هم في أشد العذاب من النار فرأيتهم في تلك الحالة والجنة تعرض عليهم وهم كارهون لها، هذا حال طائفة. ورأيت طائفة بعكس هؤلاء يتمنون نفسا من أنفاس الجنة أو شربة من مائها فلا يوافقهم القدر في ذلك.

Then they have a [further] differing pleasure: such that I met with a company who are in the most severe torment of the Fire, and I saw them in that state while the Garden was being offered to them, and they were averse to it. This is the condition of one group. And I saw a group, the opposite of these, longing for a single breath of the breaths of the Garden, or a draught of its water, and the decree did not concur with them in that.

al-Jīlī's reported visionary witnessing of the states of the Fire-dwellers; recorded as his reported kashf and framed.

§133

وهم الذين قال الله عنهم إنهم يقولون لأهل الجنة: أفيضوا علينا من الماء أو مما رزقكم الله، يعني الطعام، قالوا إن الله حرمهما على الكافرين.

And they are those of whom God said that they say to the people of the Garden: "Pour upon us some water, or some of what God has provided you", meaning, food, "They say: God has forbidden them both to the unbelievers" (7:50, al-Aʿrāf).

> QURʾĀN 7:50: AL-AʿRĀF 7:50, QUOTED FROM 'AN AFĪḌŪ ʿALAYNĀ MINA L-MĀʾ ...', VERBATIM

§134

ثم اعلم أن جميع ما ذكرناه ليس بمنسحب على كل أهل النار.

Then know that all that we have mentioned does not extend over all the people of the Fire;

§135 بل هم أنواع وأجناس، فمنهم المتلذذ في عذابه، ومنهم من عذابه محض ليس له فيه لذة ألبتة، بل أشد ما يكون من النفور في أنفسهم.

rather, they are kinds and classes: among them is the one who takes pleasure in his torment, and among them one whose torment is pure, with no pleasure in it at all: nay, the most severe recoiling within themselves.

§136 ثم منهم من آل به إلى العذاب وفور عقله الذي كان له في الدار الدنيا.

Then among them is one whom the abundance of his intellect, which he had in this world, led to the torment;

§137 ومنهم من آل به إلى العذاب وفور جهله فيها.

and among them one whom the abundance of his ignorance in it led to the torment;

§138 ومنهم من آل به إلى العذاب عقائده.

and among them one whom his beliefs led to the torment;

§139 ومنهم من آل به إلى العذاب أعماله.

and among them one whom his deeds led to the torment;

§140

ومنهم من آل به إليها كلام الناس في حقه بناء على ما لم يكن فيه.

and among them one whom people's talk about him led to it, [built] upon what was not [actually] in him;

§141

ومنهم من آل به إليها كلامهم بما فيه من القبائح أو من المحاسن أو بما ليس فيه من المساوئ. وأمر أهل النار غريب جدا وهم سر قوله: هؤلاء إلى النار ولا أبالي، وهؤلاء إلى الجنة ولا أبالي.

and among them one whom their talk led to it: [whether] by what is in him of ugly traits, or of good traits, or by what is not in him of faults. And the affair of the people of the Fire is exceedingly strange; they are the secret of His saying: "These to the Fire, and I do not care; and these to the Garden, and I do not care."

> *The 'two handfuls' hadith qudsī (Aḥmad and others); invoked, not graded here.*

§142

ثم اعلم أن من أهل النار أناسا عند الله أفضل من كثير من أهل الجنة أدخلهم دار الشقاوة ليتجلى عليهم فيها فيكون محل نظره من الأشقياء.

Then know that among the people of the Fire are persons, with God, more excellent than many of the people of

the Garden, whom He admitted into the abode of wretchedness in order to disclose Himself to them therein, so that [each] would be the locus of His regard among the wretched.

GLOSSARY: TAJALLI

A contested claim (some Fire-dwellers dearer to God than many Garden-dwellers); recorded in al-Jīlī's voice and framed against the mainstream.

§143

وهذا سر غريب وأمر عجيب، يفعل ما يشاء ويحكم ما يريد.

And this is a strange secret and a wondrous matter: He does what He wills and decrees what He desires.

§144

فصل: الصورة المحمدية ونظر الله إليها باسمه المنان فخلق الله منها أنواع الجنان.
يذكر فيه القسم الثاني من الصورة المحمدية، وهو القسم الذي نظر الله إليه باسمه المنان فخلق الله منه أنواع الجنان، ثم تجلى فيها باسمه اللطيف فجعلها محلا لكل كريم عنده وشريف.

Section: the Muhammadan Form and God's looking upon it by His Name the Bestower, whereupon God created from it the kinds of gardens. In it is mentioned the second portion of the Muhammadan Form: the portion that God looked

upon by His Name the Bestower (al-Mannān), whereupon God created from it the kinds of gardens; then He disclosed Himself in them by His Name the Subtle (al-Laṭīf), and made them a locus for everyone noble and honored with Him.

GLOSSARY: TAJALLI

§145 اعلم أن الجنان على ثمان طباق.

Know that the gardens are upon eight layers.

§146 كل طبقة فيها جنات كثيرة، في كل جنة درجات لا تحصى ولا تحصر.

Each layer has in it many gardens; in each garden are degrees uncountable and unbounded.

§147 فالطبقة الأولى: تسمى جنة السلام، وتسمى جنة المجازاة.

The first layer: it is called the Garden of Peace (Jannat al-Salām), and it is [also] called the Garden of Requital (Jannat al-Mujāzāt).

§148

خلق الله باب هذه الجنة من الأعمال الصالحة، تجلى الله فيها على أهلها باسمه الحسيب، فصارت جزاء محضا.

God created the gate of this garden from righteous deeds; God disclosed Himself in it upon its people by His Name the Reckoner (al-Ḥasîb), so it became pure recompense.

GLOSSARY: TAJALLI

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§149

وقوله عليه الصلاة والسلام: لا يدخل أحد الجنة بعمله. إنما أراد به جنة المواهب، وأما جنة المجازاة فهي بالأعمال الصالحة.

And his saying (upon him be blessing and peace), "None shall enter the Garden by his deed": by it he intended only the Garden of Gifts; as for the Garden of Requital, it is by righteous deeds.

Sound (Bukhārī, Muslim); invoked, not graded here.

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§150

قال الله تعالى في حق أهل الجنة: وأن ليس للإنسان إلا ما سعى وأن سعيه سوف يرى، ثم يجزاه الجزاء الأوفى.

God (exalted is He) said, concerning the people of the Garden: "And that the human has nothing but what he strove for, and that his striving shall be seen; then he

shall be requited for it with the fullest requital" (53:39-41, al-Najm).

QUR'ĀN 53:39: AL-NAJM 53:39, VERBATIM

QUR'ĀN 53:40: AL-NAJM 53:40, VERBATIM

QUR'ĀN 53:41: AL-NAJM 53:41, VERBATIM

§151

ولا يدخل أحد هذه الجنة إلا بالأعمال الصالحة، فمن لا عمل له لا دخول له فيها، وتسمى هذه الجنة اليسرى.

And none enters this garden except by righteous deeds; so whoever has no deed has no entry into it. And this garden is called al-Yusrā (the Easy).

§152

قال الله تعالى: فأما من أعطى واتقى، وصدق بالحسنى، فسنيسره لليسرى. وسبب دخولها بقليل من الأعمال المقبولة، فهي ميسرة لمن يسرها الله تعالى عليه.

God (exalted is He) said: "As for him who gives and is mindful, and affirms the best [reward], We shall ease him toward the Easy" (92:5-7, al-Layl). And the cause of entering it is by a little of the accepted deeds; so it is made easy for whomever God (exalted is He) eases it.

QUR'ĀN 92:5: AL-LAYL 92:5, VERBATIM

QUR'ĀN 92:6: AL-LAYL 92:6, VERBATIM

QUR'ĀN 92:7: AL-LAYL 92:7, VERBATIM

§153

الطبقة الثانية: هي فوق الطبقة الأولى وأعلى منها، تسمى جنة الخلد وجنة المكاسب، والفرق بين جنة المكاسب وجنة المجازاة أن جنة المجازاة بقدر الأعمال فلها مقابلة، وجنة المكاسب ربح محض لأنها نتائج العقائد والظنون الحسنة بالله تعالى.

The second layer: it is above the first layer and higher than it; it is called the Garden of Eternity (Jannat al-Khuld) and the Garden of Gains (Jannat al-Makāsib). And the difference between the Garden of Gains and the Garden of Requital is that the Garden of Requital is according to the measure of deeds, so it has a counterpart [exchange]; while the Garden of Gains is pure profit, because it is the fruits of [right] beliefs and good opinions of God (exalted is He).

§154

ليس فيها شيء على طريق المجازاة بالأعمال البدنية.

There is nothing in it by way of requital for bodily deeds.

§155

تجلى الله على أهل هذه الجنة باسمه البديع، فظهرت لأهل العقائد الحسنة ما لم يكن يأمله ابتداعا إلهيا.

God disclosed Himself upon the people of this garden by His Name the Originator (al-Badīʿ), so there appeared to the people of good beliefs what they had not hoped for: a divine origination.

GLOSSARY: TAJALLI

§156 فباب هذه الجنة مخلوق من العقائد والظنون بالله والرجاء.

So the gate of this garden is created from [right] beliefs, [good] opinions of God, and hope.

§157 ولا يدخل هذه الجنة إلا من كانت فيه هذه الخصال المذكورات، ومن لم يكن فيه شيء من هؤلاء لا يدخلها.

And none enters this garden except one in whom are these mentioned traits; and whoever has nothing of these does not enter it.

§158 وسميت هذه الجنة بجنة المكاسب لأن ما يضادها وهو الخسران أيضا نتيجة الظنون الرديئة بالله تعالى.

And this garden was named the Garden of Gains because its opposite, which is loss, is,

too, the fruit of evil opinions of God (exalted is He).

§159 قال سبحانه وتعالى: وذلكم ظنكم الذي ظننتم بربكم أرداكم فأصبحتم من الخاسرين.

He (glory be to Him, exalted is He) said: "And that opinion of yours which you held about your Lord: it has ruined you, and you have become of the losers" (41:23, Fuṣṣilat).

> QUR'ĀN 41:23: FUṢṢILAT 41:23, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'AL-ṢĀFFĀT'; CORRECTED HERE.

§160 فأهل الظنون الرديئة في نار الخسارة، وأهل الظنون الحسنة بالله تعالى هم في جنة المكاسب.

So the people of evil opinions are in the fire of loss, and the people of good opinions of God (exalted is He) are in the Garden of Gains.

§161 الطبقة الثالثة: تسمى جنة المواهب، وهذه الطبقة أعلى من اللتين قبلها، لأن مواهب الحق تعالى لا تتناهى، فيهب لمن لا عمل له ولا عقيدة أكثر ممن له أعمال كثيرة وعقائد وغير ذلك.

The third layer: it is called the Garden of Gifts (Jannat al-Mawāhib), and this layer is higher than the two before it, because the gifts of the Real (exalted is He) do not come

to an end; so He gives to one who has no deed and no [particular] belief more than to one who has many deeds and beliefs and other than that.

§162

رأيت في هذه الجنة من كل ملة أقواما وطائفة من كل جنس من أجناس بني آدم.

I saw in this garden folk from every religious community, and a group from every class of the classes of the descendants of Adam --

al-Jīlī's universalist vision (members of every religious community in the Garden of Gifts). Carefully qualified at §167-§168 ('a group from every community, not all nor most'); recorded in his voice and framed against the mainstream.

§163

حتى أن أهل العقائد وأهل الأعمال إذا أعطاهم الله من باب الموهبة ودخلوا هذه الجنة تجلى الله على أهلها باسمه الوهاب.

such that the people of [particular] beliefs and the people of deeds, when God gives them by way of gift and they enter this garden: God discloses Himself upon its people by His Name the

Bestower-of-Gifts (al-Wahhāb).

GLOSSARY: TAJALLI

§164 فلا يدخلها أحد إلا بموهبة الله تعالى.

So none enters it except by the gift of God (exalted is He).

§165 وهي الجنة التي قال عليه الصلاة والسلام فيها: إنها لا يدخلها أحد بعمله، فقالوا له: ولا أنت يا رسول الله؟ فقال: ولا أنا، إلا أن يتغمدني الله برحمته. هذه الجنة أكثر الجنان وأوسعها.

And it is the garden concerning which he (upon him be blessing and peace) said: "None enters it by his deed." They said to him: "Not even you, O Messenger of God?" He said: "Not even I, unless God envelop me in His mercy." This garden is the greatest of the gardens and the most spacious.

Sound (Bukhārī, Muslim); invoked, not graded here.

§166 وهي سر قوله تعالى: ورحمتي وسعت كل شيء، حتى أنه لم يبق أحد من النوع

And it is the secret of His saying (exalted is He): "And

الإنساني إلا وجوزت الحقائق من حيث الإمكان العقلي الوهمي له دخولها.

My mercy encompasses all things" (7:156): such that there remains no one of the human kind for whom the realities have not deemed admissible, by way of rational-and-estimative possibility, his entering it,

QUR'ĀN 7:156: AL-A'RĀF 7:156, THE CLAUSE 'WA-RAḤMATĪ WASI'AT KULLA SHAY''

§167

إن كان له نصيب من هذه الجنة في يوم ما من أيام الله تعالى. هذا الذي جوزته الحقائق من حيث الإمكان الوهمي. وأما ما شاهدناه فإنا وجدنا في هذه الجنة من كل نوع من أنواع أهل الملل والنحل المختلفة طائفة، لا كلها ولا أكثرها.

if he has a portion of this garden on some day of the days of God (exalted is He). This is what the realities have deemed admissible by way of estimative possibility. As for what we have witnessed: we found in this garden, from every kind of the people of the differing religions and sects, a group: not all of them, nor most of them,

Note the careful qualification: the universal admissibility is a 'rational-and-estimative possibility,' while what al-Jīlī reports witnessing is only 'a group from every community, not all nor most.'

§168

بل فرقة من كل ملة، بخلاف جنة المجازاة فإنها مخصوصة بالأعمال الصالحة لا يدخلها إلا أهلها. وأوسع منها جنة المكاسب لأن الربح قريب من الجزاء، إذ لا بد من رأس المال حتى ينتهي الربح عليه، فرأس مال أهل جنة المكاسب هي تلك العقائد والظنون الحسنة بالله تعالى. وأما هذه الجنة أعني جنة المواهب فإنها أوسع الجنان جميعها، حتى أنها أوسع مما فوقها، وهذه المسماة في القرآن بجنة المأوى لأن الرحمة مأوى الجميع.

rather, a faction from every religious community, unlike the Garden of Requital, for it is reserved for righteous deeds; none enters it but its people. And more spacious than it is the Garden of Gains, because profit is near to recompense, since there must be capital for the profit to accrue upon it; and the capital of the people of the Garden of Gains is those [right] beliefs and good opinions of God (exalted is He). As for this garden, I mean the Garden of Gifts, it is the most spacious of all the gardens, such that it is more spacious than what is above it. And this is the one named in the Qur'ān 'the Garden of

Refuge' (Jannat al-Ma'wā), because mercy is the refuge of all.

§169

قال الله تعالى: أما الذين آمنوا وعملوا الصالحات فلهم جنات المأوى نزلا بما كانوا يعملون.

God (exalted is He) said: "As for those who believed and did righteous deeds, theirs are the Gardens of Refuge, as a hospitality for what they used to do" (32:19, al-Sajda).

QUR'ĀN 32:19: AL-SAJDA 32:19, VERBATIM, CORRECTLY TAGGED BY THE AUTHOR

§170

ولم يقل جزاء ليكون تنبيها على أنه يدخلهم جنة المواهب لا جنة المجازاة ولا جنة المكاسب، فهي نزل لهم وقرى من خزائن الحق والجود، والموهبة غير مختصة بمن عمل الصالحات، فافهم.

And He did not say "recompense," that it might be an alerting that He admits them to the Garden of Gifts, not the Garden of Requital nor the Garden of Gains; so it is a hospitality for them and an entertainment from the treasuries of the Real and [His] munificence, and the gift is not restricted to one

who did righteous deeds. So understand.

§171

الطبقة الرابعة: تسمى جنة الاستحقاق وجنة النعيم وجنة الفطرة، وهذه الطبقة أعلى من اللواتي قبلها، فإنها لا بمجازاة، ولا موهبة، بل هي لأقوام مخصوصة اقتضت حقائقهم التي خلقهم الله عليها أن يدخلوا هذه الجنة بطريق الاستحقاق الأصلي.

The fourth layer: it is called the Garden of Desert (Jannat al-Istiḥqāq), the Garden of Bliss (Jannat al-Naʿîm), and the Garden of Primordial-Nature (Jannat al-Fiṭra). And this layer is higher than those before it, for it is neither by requital nor by gift: rather, it is for particular folk whose realities, upon which God created them, required that they enter this garden by way of original desert (al-istiḥqāq al-aṣlî).

§172

وهم طائفة من عباده خرجوا من دار الدنيا وأرواحهم باقية على الفطرة الأصلية، فمنهم من عاش جميع عمره في الدنيا وهو على الفطرة.

And they are a group of His servants who departed from this world with their spirits remaining upon the original primordial-nature (al-fiṭra al-aṣliyya): among them is one

who lived his whole life in this world upon the fiṭra,

§173 وأكثر هؤلاء بهاليل ومجانين وأطفال، ومنهم من تزكى بالأعمال الصالحة والمجاهدة والرياضة والمعاملة الحسنة مع الله تعالى فرجعت روحه من حضيض البشرية إلى الفطرة الأصلية، فالفطرة الأصلية:

and most of these are holy-fools (bahālīl), madmen, and children; and among them is one who was purified by righteous deeds, struggle, discipline, and good dealing with God (exalted is He), so that his spirit returned from the lowliness of humanness to the original fiṭra. So the original fiṭra is [His saying]:

§174 قوله تعالى: لقد خلقنا الإنسان في أحسن تقويم.

His saying (exalted is He): "We have indeed created the human in the fairest stature" (95:4, al-Tīn).

QUR'ĀN 95:4: AL-TĪN 95:4, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'AL-SAJDA 19' (A CARRYOVER FROM §169'S CORRECT AL-SAJDA 32:19); CORRECTED HERE.

§175 والدنس البشري قوله تعالى: ثم رددناه أسفل سافلين.

And the human defilement is His saying (exalted is He):

"Then We returned him to the lowest of the low" (95:5, al-Tîn).

> QUR'ĀN 95:5: AL-TĪN 95:5, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'AL-SAJDA 19'; CORRECTED HERE.

§176

وهؤلاء الذين تركوا هم المستثنون بقوله تعالى: إلا الذين آمنوا وعملوا الصالحات فلهم أجر غير ممنون.

And these who left [the lowliness] are the ones excepted by His saying (exalted is He): "Save those who believed and did righteous deeds; theirs is a reward unfailing" (95:6, al-Tîn).

> QUR'ĀN 95:6: AL-TĪN 95:6, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'AL-SAJDA 19'; CORRECTED HERE.

§177

يعني يدخلون الجنة المسماة بجنة الاستحقاق، فهي لهم حق من غير أن يكون موهوبة ممنونة أو مكسوبة مجازاة بطريق الأعمال أو غيرها.

meaning, they enter the garden named the Garden of Desert; so it is theirs by right, without its being a gift bestowed [as a favor], or a gain [earned] as requital by way of deeds or otherwise.

§178 فهؤلاء أعني من تزكى حتى رجع إلى الفطرة الأصلية هم المسمون بالأبرار.

So these, I mean, whoever was purified until he returned to the original fiṭra, are the ones named the pious (al-abrār).

§179 قال الله تعالى: إن الأبرار لفي نعيم.

God (exalted is He) said: "Truly the pious are in bliss" (82:13, al-Infiṭār).

QUR'ĀN 82:13: AL-INFIṬĀR 82:13, VERBATIM

§180 وسر هذا أن الله تعالى تجلى في أهلها باسمه الحق، فامتنع أن يدخلها إلا من يستحقها بطريق الأصالة والفطرة التي فطره الله عليها، فمنهم من خرج من دار الدنيا إليها، ومنهم من عذب بالنار حتى انتفت خبائثه فرجع إلى الفطرة ثم استحقها فدخلها بعد دخول النار.

And the secret of this is that God (exalted is He) disclosed Himself in its people by His Name the Real (al-Ḥaqq), so that none could enter it except one who merits it by way of [original] authenticity and the fiṭra upon which God originated him. Among them is one who departed from this world to it [directly], and among them one who was tormented by the Fire until

his foulnesses were negated, and so he returned to the fiṭra, then merited it, and entered it after entering the Fire.

GLOSSARY: TAJALLI

§181

وسقف هذه الجنة هو العرش، بخلاف الجنان المتقدم ذكرها، فإن الأعلى منهن سقف الأدنى، فجنة السلام سقفها جنة الخلد، وجنة الخلد سقفها جنة المأوى، وجنة المأوى سقفها هذه الجنة المسماة بجنة الاستحقاق وجنة الفطرة وجنة النعيم، وهي ليس لها سقف إلا العرش.

And the roof of this garden is the Throne, unlike the gardens previously mentioned, for the higher of them is the roof of the lower: the Garden of Peace, its roof is the Garden of Eternity; the Garden of Eternity, its roof is the Garden of Refuge; the Garden of Refuge, its roof is this garden named the Garden of Desert, the Garden of Primordial-Nature, the Garden of Bliss, and it has no roof but the Throne.

§182

الطبقة الخامسة: تسمى بالفردوس، وهي جنة المعارف، وأرضها متسعة شديدة الاتساع، وكلما ارتفع الإنسان فيها ضاقت، حتى أنه أعلى مكان فيها أضيق من سم الخياط.

The fifth layer: it is called al-Firdaws, and it is the Garden of Gnoses (Jannat al-Maʿārif). Its ground is wide, exceedingly wide; and the higher the human ascends in it, the narrower it becomes, such that the highest place in it is narrower than the eye of a needle.

§183

لا يوجد فيها شجر ولا نهر ولا قصر ولا حور ولا عين، إلا إذا نظر أهلها إلى ما تحتهم، فأشرفوا في إحدى الجنان التي هي تحتهم فرأوا تلك الأشياء المذكورة من الحور والقصور والولدان. وأما في جنة المعارف فلا يجدون شيئا من ذلك.

There is found in it no tree, no river, no palace, no houris, and no [wide-eyed] maidens: except when its people look to what is beneath them, and gaze into one of the gardens that are below them, and see those mentioned things of houris, palaces, and youths. But in the Garden of Gnoses [itself] they find nothing of that.

§184

وكذلك ما فوقها. وهذه الجنة على باب العرش وسقفها سقف الباب، فأهل هذه الجنة في مشاهدة دائمة فهم الشهداء.

And likewise what is above it. And this garden is at the gate of the Throne, and its roof is the roof of the gate; so the people of this garden are in perpetual witnessing (mushāhada): they are the witnesses [/martyrs] (al-shuhadā’),

GLOSSARY: MUSHAHADA

§185

أعني شهادة الجمال والحسن الإلهي، قتلوا في محبة الله بسيف الفناء عن نفوسهم فلا يشهدون إلا محبوبهم.

I mean, the witnessing of the divine beauty and comeliness; they were slain in the love of God by the sword of annihilation from their [own] selves, so they witness none but their Beloved.

§186

وهذه الجنة هي المسماة بالوسيلة لأن المعارف وسيلة العارف إلى معروفه، وأهل هذه الجنة أقل من أهل جميع الجنان المتقدمة، وكلما علت الطبقات من هذه الجنة كان كذلك.

And this garden is the one named al-Wasīla (the Means), because the gnoses are the gnostic's means to his Known; and the people of

this garden are fewer than the people of all the foregoing gardens, and the higher the layers from this garden, the more it is so.

§187

الطبقة السادسة: تسمى الفضيلة، وأهلها هم الصديقون الذين أثنى الله عليهم بأنهم عند مليك مقتدر، وهذه الجنة هي جنة الأسماء.

The sixth layer: it is called al-Faḍīla (the Excellence), and its people are the truthful ones (al-ṣiddīqūn) whom God praised [as being] "with a Sovereign Omnipotent." And this garden is the Garden of the Names (Jannat al-Asmā').

GLOSSARY: ASMA

'with a Sovereign Omnipotent' alludes to al-Qamar 54:55 ('fī maq'adi ṣidqin 'inda malīkin muqtadir').

§188

وهي منبسطة على درجات العرش، كل طائفة من أهل الطبقة على درجة من درجات العرش، أهلها أقل عددا من أهل جنة المعارف، ولكنهم أعلى مكانة عند الله تعالى، وهؤلاء يسمون أهل اللذة الإلهية.

And it is spread upon the degrees of the Throne, each group of the people of the layer upon a degree of the degrees of the Throne. Its people are fewer in number than the people of the

Garden of Gnoses, but they are higher in rank with God (exalted is He); and these are named the people of the divine pleasure (al-ladhdha al-ilāhiyya).

§189

الطبقة السابعة: تسمى الدرجة الرفيعة، وهي جنة الصفات من حيث الاسم، وهي جنة الذات من حيث الرسم.

The seventh layer: it is called the Lofty Degree (al-Daraja al-Rafīʿa), and it is the Garden of the Attributes (Jannat al-Ṣifāt) in respect of the name, and the Garden of the Essence (Jannat al-Dhāt) in respect of the description.

GLOSSARY: SIFAT, DHAT

§190

أرضها باطن العرش، وأهلها يسمون أهل التحقق بالحقائق الإلهية، وهم أقل عددا من الطبقة التي مضى ذكرها، هم المقربون أهل الخلافة الإلهية.

Its ground is the inward of the Throne, and its people are named the people of realization in the divine realities; they are fewer in number than the layer just mentioned. They are the

brought-near ones (al-muqarrabūn), the people of the divine vicegerency.

§191 وهؤلاء هم الممكنون وذوو العزم في التحقيق الإلهي، رأيت إبراهيم الخليل عليه السلام قائما في يمين هذا المحل ناظرا إلى وسطه.

And these are the [firmly] enabled ones and the possessors of resolve in divine realization. I saw Abraham the Friend [of God] (upon him be peace) standing at the right of this place, looking toward its center;

§192 ورأيت طائفة من الرسل والأولياء في جانبه الأيسر شاخصين بأبصارهم إلى وسط هذا المحل.

and I saw a group of the messengers and the friends [of God] at its left side, fixing their eyes upon the center of this place;

§193 ورأيت محمدا صلى الله عليه وسلم في وسطه شاخصا ببصره إلى سقف العرش طالبا للمقام المحمود الذي وعده الله به. الطبقة الثامنة: تسمى المقام المحمود، وهي جنة الذات، أرضها سقف العرش، ليس لأحد إليها طريق.

and I saw Muhammad (may God bless him and grant him peace) in its center, fixing his eye upon the roof of the Throne, seeking the Praised Station (al-maqām al-

maḥmūd) that God promised him. The eighth layer: it is called the Praised Station, and it is the Garden of the Essence (Jannat al-Dhāt); its ground is the roof of the Throne: no one has a way to it.

GLOSSARY: DHAT

al-maqām al-maḥmūd: the Praised Station promised to the Prophet in al-Isrā' 17:79.

§194

وكل من أهل جنة الصفات طالب للوصول إليها يزعم أنها معقودة باسمه دون غيره، وزعم الكل حق.

And everyone of the people of the Garden of the Attributes seeks to reach it, claiming that it is bound to his [own] name to the exclusion of others, and the claim of all is true.

§195

ولكن هي لمحمد صلى الله عليه وسلم لقوله: إن المقام المحمود أعلى مكان في الجنة، وإنها لا تكون إلا لرجل واحد، وأرجو أن يكون أنا ذلك الرجل.

But it is Muhammad's (may God bless him and grant him peace), for his saying: "The Praised Station is the highest place in the Garden, and it is

only for a single man; and I hope to be that man."

> *Sound (Muslim, Abū Dāwūd, Aḥmad); invoked, not graded here.*

§196

ثم أخبر أن الله تعالى وعده بها، فلنؤمن ونصدق بما قاله، فإنه لا ينطق عن الهوى إن هو إلا وحي يوحى.

Then he gave tidings that God (exalted is He) had promised it to him; so let us believe and affirm what he said, for "he does not speak from caprice; it is nothing but a revelation revealed" (53:3-4, al-Najm).

> QUR'ĀN 53:3: AL-NAJM 53:3, VERBATIM
>
> QUR'ĀN 53:4: AL-NAJM 53:4, VERBATIM

§197

فصل: خلق الله تعالى صورة آدم عليه السلام نسخة من تلك الصورة المحمدية. واعلم أن الصورة المحمدية لما خلق الله منها الجنة والنار وما فيهما من نعيم المؤمنين وعذاب الكافرين،

Section: God (exalted is He) created the form of Adam (upon him be peace) as a copy of that Muhammadan Form. And know that the Muhammadan Form: since God created from it the Garden and the Fire and what

is in them of the bliss of the believers and the torment of the unbelievers --

GLOSSARY: HAQIQA-MUHAMMADIYYA

§198

خلق الله تعالى صورة آدم عليه السلام نسخة من تلك الصورة المحمدية، فلما نزل آدم من الجنة ذهب حياة صورته لمفارقته عالم الأرواح. ألا ترى آدم عليه السلام كيف لما كان في الجنة لا يتصور شيئا في نفسه إلا يوجده الله في حسه؛ وجميع من يدخل الجنة يتم له ذلك.

God (exalted is He) created the form of Adam (upon him be peace) as a copy of that Muhammadan Form. So when Adam descended from the Garden, the life of his form went away, by his parting from the world of spirits. Do you not see Adam (upon him be peace): how, when he was in the Garden, he imagined nothing within himself without God's bringing it into being in his sense-perception? And for everyone who enters the Garden, that is fulfilled.

§199

ولما نزل آدم إلى دار الدنيا لم يبق له ذلك، لأن حياته المصورة في الجنة كانت بنفسها وحياتها في الدنيا بالروح، فهي ميتة لأهل الدنيا إلا من أحياه الله تعالى بحياته الأبدية.

And when Adam descended to this world, that no longer remained for him, because his form-life in the Garden was by [the soul] itself, while its life in this world is by the spirit; so it is dead for the people of this world: except one whom God (exalted is He) has given life by His everlasting life,

§200

ونظر إليه بما نظر به إلى ذاته، وحققه بأسمائه وصفاته، فإنه يكون له من القدرة في دار الدنيا ما سيكون لأهل الجنة في الدار الأخرى.

and looked upon him with that by which He looks upon His own Essence, and realized him by His Names and Attributes, for such a one has, in this world, of power, what the people of the Garden shall have in the other abode.

GLOSSARY: ASMA, SIFAT, DHAT

§201

فلا يتصور شيئا في نفسه إلا أوجده الله تعالى في حسه، فافهم ما أشرنا إليه لك في هذا الباب.

So he imagines nothing within himself without God's

(exalted is He) bringing it into being in his sense-perception. So understand what we have pointed out to you in this chapter.

§202 فإنه من عرف ما رمزنا فيه ظهر لديه ما يكتمه عنه الوجود ويخفيه.

For whoever knows what we have intimated in it, there appears to him what existence conceals and hides from him.

§203 والله يقول الحق ويثبته ولا ينفيه.

And God speaks the truth, and establishes it, and does not negate it.

> *al-Jīlī's variant of the chapter-closing formula (echoing al-Aḥzāb 33:4, 'wa-llāhu yaqūlu l-ḥaqq').*

Collation. *Two-witness collated as the eschatological keystone of the book. Witness 2 clean of website navigation text. The opening qaṣīda (§3-§17, 15 verses) was a single run-on line in the digital matn; split here on the qāfiya (the rhyme '-i'ah'). NOTE: the seven valleys' darak (level) counts (§59, §66, §73, §76, §83, §86, §93) are internally inconsistent and partly garbled in the digital witness; they are rendered as the witness gives them and FLAGGED for print-scan collation against the critical edition. Several OCR garbles restored to sense and noted. No lossy drop of authorial text.*

Qur'ān. *Twenty-five loci verified verbatim. FOUR witness mis-tags caught and corrected: §159 'wa-dhālikum ẓannukum' is Fuṣṣilat 41:23 (the matn tags al-Ṣāffāt); and the cluster §174/§175/§176 'laqad khalaqnā l-insān' / 'thumma radadnāhu' / 'illā lladhīna āmanū' are al-Tīn 95:4/95:5/95:6 (all tagged 'al-Sajda 19', a 3-fold carryover from §169's correct al-Sajda 32:19). Correct tags: al-Nisā' 4:56, 4:145; al-Aʿrāf 7:156, 7:50; al-Anbiyā' 21:69; Maryam 19:71; al-Maʿārij 70:11-18; al-Infiṭār 82:14, 82:13; al-Nāziʿāt 79:22; al-Muddaththir 74:25-26; al-Mulk 67:5; al-Bayyina 98:6; Qāf 50:30; al-Taḥrīm 66:6; al-Anfāl 8:25; al-Najm 53:3-4, 53:39-41; al-Layl 92:5-7; al-Sajda 32:19. Sayings flagged, not graded here: the foot-of-the-Jabbār/watercress hadith (§23, sound, Bukhārī/Muslim), 'My mercy has outstripped My wrath' (§38, sound qudsī), 'the fever is the believer's share of the Fire' (§56), the greater/lesser jihād saying (§57, weak transmission), 'these to the Fire and I do not care' (§141, Aḥmad), and the Garden/maqām-maḥmūd hadiths (§149, §165, §193, §195).*

⁂

The Form that became Garden and Fire; the mercy that outstrips wrath; the seven valleys and eight gardens

Bāb 58 is the book's eschatology, built on a single image: the Muhammadan Form, created from the light of the Names the

Originator and the Powerful, cleft by a self-disclosure of the Subtle-and-Forgiving into two halves, the Garden from the right, the Fire from the left. From the start the "secret of the Forgiving" is lodged in the Fire-half, foreshadowing the chapter's central, contested thesis: because the Fire "is not original in existence" and the attribute it was made from is "preceded," and because "My mercy has outstripped My wrath" and "My mercy encompasses all things" (mercy being an essential attribute, wrath only a derived one of justice), the Fire finally passes away, its torment transformed when "the Compeller sets His foot in it" and it says "Enough!" and the watercress sprouts, as Abraham's fire became "coolness and peace." al-Jīlī correlates this with the spiritual struggle (the "greater jihād" that substitutes for the Fire) and then maps the architecture of the Hereafter in detail: the seven descending valleys of Hell, each a self-disclosure of a Name of severity (al-Muntaqim/Laẓā, al-ʿĀdil/Jaḥīm, al-Shadīd/al-ʿUsrā, al-Ghaḍab/al-Hāwiya, al-Mudhill/Saqar, Dhū l-Baṭsh/al-Saʿīr, Dhū ʿiqāb alīm/Jahannam), with their sins and their (witness-garbled) level-counts; and the eight ascending gardens, each a self-disclosure of a Name of grace (Peace and Requital by deeds; Eternity and Gains by right belief; the vast Garden of Gifts by pure grace, holding "a group from every religion"; the Garden of Desert/Primordial-Nature for those who kept or regained the fiṭra; al-Firdaws/Gnoses; the Excellence/Names of the ṣiddīqūn; the Lofty Degree of Attributes; and the Praised Station, the Garden of the Essence, reserved for Muhammad). Woven through are al-Jīlī's first-person reports, the Indian murderer's strange pleasure (790 AH), the visions of the Fire-dwellers, and the meeting with Plato "who filled the unseen world with light," calling himself "the Pole of the Age." This is contested-Akbarian and minority-eschatological material; it is recorded

in al-Jīlī's voice, with his own qualifications preserved, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 59: The Soul (al-Nafs) · full parallel manuscript

The chapter on the Soul (al-Nafs), rendered as a full parallel manuscript: every segment, aligned line by line. It is the diabology/psychology keystone, paired with Bāb 60. al-Jīlī derives the soul "from His Self," reads the Fall as the soul's lordly nature refusing confinement, and locates the root of all human ruin in a single "confounding" (iltibās), the soul trusting its own knowledge over the divine informing. He then derives Iblīs (originally ʿAzāzīl) from the majesty-and-darkness aspect of the Muhammadan soul, reads the whole Qurʾānic Iblīs-narrative (the refusal to prostrate, the fire-versus-clay argument, the curse "until the Day of Judgment," the reprieve), and, continuing the eschatology of Bāb 58, argues that Iblīs's curse lifts at the Day of Judgment, "after the passing-away of Jahannam." The chapter's long central section maps the seven "loci" by which Iblīs deceives each class of people (idolaters, common Muslims, the people of works, the martyrs of intention, the scholars, the aspirants, and the gnostics), closes with a developed account of his "cavalry and infantry" and his weapons, and ends with the five names of the human soul (animal, commanding, inspired, reproaching, tranquil).

Editorial note. This chapter is, for all its contested metaphysics, also the book's strongest internal guardrail. al-Jīlī's most concentrated waḥdat al-wujūd (the soul as "the secret of the Lord… the Essence," §2; "the reality of the spirit is nothing but the Real," §227; "his essence is

His essence," §239) is recorded in his voice and framed against the mainstream. But the seventh deception (§142-§146) has Iblīs himself speak the antinomian conclusion, "you are the Real, so abandon the Law; the forbidden is permitted you", which al-Jīlī brands satanic, illustrating it with the story of ʿAbd al-Qādir al-Jīlānī rejecting the "I am God, I permit you the forbidden" voice (§151-§154), and with his own autobiographical admission of having passed through this peril before his master al-Jabartī rescued him (§156-§158, followed by a 35-verse praise qaṣīda). The other contested claims, Iblīs derived from the Muhammadan soul (§52), the rehabilitation of Iblīs after Hell ends (§81), the "robe of honor" motif (§84): are recorded faithfully and framed. A second-reader pass is advisable; one misogynistic topos (§219) and several OCR garbles are flagged.

الباب التاسع والخمسون في النفس وأنها محتد إبليس ومن تبعه من الشياطين من أهل التلبيس

Chapter Fifty-Nine: On the Soul (al-Nafs), and that it is the origin of Iblīs and those of the devils who follow him among the people of deception

§2

النفس سرّ الربّ وهي الذات ..... فلها بها
في ذاتها لذّات

The soul is the secret of the Lord, and it is the Essence; / so it has, by Him, within its own essence, pleasures.

GLOSSARY: NAFS, DHAT

The opening poem's identification of the soul with 'the Essence' is the chapter's most concentrated waḥdat al-wujūd; recorded in al-Jīlī's voice and framed against the mainstream.

§3

مخلوقة من نور وصف ربوبة ..... فلها
لذلكم ربوبيات

Created from the light of an attribute of lordship; / so it has, for that very reason, lordly traits.

§4

ظهرت بكل تعاظم وتكبُّر ..... إذ هن
أخلاق لها وصفات

It appeared with every grandeur and haughtiness, / since these are character-traits and attributes belonging to it.

§5

لم ترض بالتحجير آون مكانها ..... من
فوقه ولها هناك ثبات

It was not content with confinement at the times of its station / from above it, while it has there a fixity.

§6

وجميع أنوار نزلن نسين ما ..... قد كنّ فيه
وغيرها النزلات

And all the lights that descended forgot what / they had been in, and the descents altered them.

§7

فعقلن إلاَّ النفس لم تعقل ولا ..... نسيت
رياستها وذا إثبات

So they came to reason: except the soul: it did not reason, nor / did it forget its sovereignty; and this is an affirmation.

§8

اعلم أيدك الله بروح منه ولا أخلاك في وقت عنه، أن الله تعالى لما خلق محمدا صلى الله عليه وسلم من كماله، وجعله مظهرا لجماله وجلاله، خلق كل حقيقة في محمد صلى الله عليه وسلم من حقيقة من حقائق أسمائه وصفاته.

Know, may God reinforce you with a spirit from Him and not leave you, at any moment, apart from Him, that God (exalted is He), when He created Muhammad (may God bless him and grant him peace) from His perfection, and made him a locus of manifestation for His beauty and His majesty, created every reality in Muhammad (may God bless him and grant him

peace) from a reality of the realities of His Names and Attributes.

GLOSSARY: ASMA, SIFAT, HAQIQA-MUHAMMADIYYA

§9

ثم خلق نفس محمد من نفسه، وليست النفس إلا ذات الشيء.

Then He created the soul of Muhammad from His [own] Self, and the soul is nothing but the essence of the thing.

GLOSSARY: NAFS, DHAT

The derivation of the Muhammadan soul 'from His Self' is core Akbarian metaphysics; recorded in al-Jīlī's voice and framed.

§10

وقد بينا فيما مضى خلق بعض الحقائق المحمدية صلى الله عليه وسلم من حقائقه تعالى، كما مضى في العقل والوهم وأمثالهما.

And we have already explained the creation of some of the Muhammadan realities (may God bless him and grant him peace) from His realities (exalted is He), as has preceded concerning the intellect, the estimation, and their like.

§11

وسيأتي بيان ما بقي. ثم خلق الله نفس محمد صلى الله عليه وسلم ما وصفناه، خلق نفس آدم عليه السلام نسخة من نفس محمد صلى الله عليه وسلم.

And the exposition of what remains will come. Then, [after] God created the soul of Muhammad (may God bless him and grant him peace) [as] we have described, He created the soul of Adam (upon him be peace) as a copy of the soul of Muhammad (may God bless him and grant him peace).

§12

فلهذه اللطيفة النفس لما منعت من أكل الحبة في الجنة أكلتها لأنها مخلوقة من ذات الربوبية، وليس من شأن الربوبية البقاء تحت الحَجر.

So, by this subtlety, the soul, when it was forbidden from eating the grain in the Garden, ate it, because it is created from the essence of lordship, and it is not in the nature of lordship to remain under interdiction.

> *al-Jīlī's striking reading of the Fall: the soul's lordly nature refusing restriction. Recorded in his voice and framed against the mainstream account of disobedience.*

§13

ثم انسحب عليها هذا الحكم في دار الدنيا وفي الأخرى، فلا تمنع من شيء إلا وتطلب إتيانه لهذه اللطيفة.

Then this ruling extended over it in this world and in the other; so it is forbidden from nothing without its seeking to do it: by this subtlety,

§14

سواء كان ما منعت عنه سببا لسعادتها أم سببا لشقاوتها.

whether what it was forbidden from is a cause of its felicity or a cause of its wretchedness.

§15

لأنها لا تأتي الشيء طلبا للسعادة أو للشقاوة، بل إنما تأتيه لمجرد ما هو عليه ذاتها من الربوبية الأصلية.

Because it does not do the thing seeking felicity or wretchedness; rather, it does it merely for what its own essence is upon, of the original lordship.

§16

ألا ترى الحبة التي أكلتها في الجنة: كيف حملها عدم المبالاة حتى انتهى بها إلى أكلها عالمة بأنها تشقيها للإخبار الإلهي.

Do you not see the grain that it ate in the Garden: how heedlessness carried it until it ended in eating it, [while] knowing that it would make

it wretched, on account of the divine informing,

§17 حيث قال: ولا تقربا هذه الشجرة فتكونا من الظالمين.

where He said: "And do not approach this tree, lest you be of the wrongdoers" (2:35, al-Baqara).

> QUR'ĀN 2:35: AL-BAQARA 2:35, THE CLAUSE 'WA-LĀ TAQRABĀ HĀDHIHI L-SHAJARA ...', VERBATIM

§18 وليست الحبة إلا الظلمة الطبيعية.

And the grain is nothing but the natural darkness.

§19 فكانت الحبة المخلوقة من الشجرة مثلا نصبه الحق تعالى لها بالظلمة الطبيعية.

So the grain, created from the tree, was a similitude that the Real (exalted is He) set up for it [the soul], [standing] for the natural darkness.

§20

فمنعها من أكلها لعلمه أنها إذا عصت استحقت النزول إلى دار ظلمة الطبائع فتشقى.

So He forbade it from eating it, because of His knowledge that, if it disobeyed, it would merit the descent to the abode of the darkness of the natures, and so be wretched.

§21

لأنها الشجرة الملعونة في القرآن، فمن أتاها لعن، أي طرد.

Because it is "the accursed tree in the Qur'ān"; so whoever comes to it is cursed, that is, driven away.

'the accursed tree in the Qur'ān' alludes to al-Isrā' 17:60.

§22

فلما أتتها طردت من القرب الإلهي الروحي إلى البعد الجسماني، فليس النزول إلا هذا.

So when it came to it, it was driven away from the divine, spiritual nearness to the bodily distance; and the descent [from the Garden] is nothing but this --

§23

وهو انصراف وجهها من العالم العلوي الذي هو منزه عن القيد والحصر إلى العالم السفلي الطبيعي الذي هو تحت الأسر.

the turning of its face from the higher world, which is transcendent above restriction and confinement,

to the lower, natural world, which is under captivity.

§24

فصل: النفس والتباس الأمر عليها بين ما تعلمه لذاتها من سعادة الربوبية وبين الإخبار الإلهي. اعلم أن النفس لما منعت من أكل هذه الحبة، وكان من شأنها عدم التحجير، التبس الأمر عليها بين ما تعلمه لذاتها من سعادة الربوبية وبين الإخبار الإلهي بأن أكل الحبة يشقيها، فاعتمدت على علمها من نفسها ولم تقف مع الإخبار الإلهي لعلة محبتها للأكل.

Section: the soul, and the confounding of the matter for it between what it knows of itself, of the felicity of lordship, and the divine informing. Know that the soul, when it was forbidden from eating this grain, while it was in its nature [to refuse] confinement, the matter became confounded for it, between what it knew of itself, of the felicity of lordship, and the divine informing that eating the grain would make it wretched; so it relied upon its knowledge from itself and did not halt at the divine informing, on account of its love of eating.

§25

وهذا هو موضع الالتباس لجميع العالمين، فكل من شقي إنما شقي بهذا الالتباس الذي شقيت النفس به أول وهلة.

And this is the locus of confounding (iltibās) for all the worlds; so everyone who is wretched is wretched only by this confounding, by which the soul became wretched at the first instant.

§26

فكانت الأمم تعتمد على علمها الحاصل لها من حيث العقل أو خبر المثل، وتترك الإخبارات الإلهية الصريحة الواضحة مع البراهين القاطعة بصدق الرسل إليهم بها، فهلك الجميع، وسر هذا أن النفس هلكت به أول مرة وهي الأصل، لأنهم كلهم مخلوقون منها.

So the nations would rely upon the knowledge attained by them by way of intellect or the report of the like, and abandon the explicit, clear divine informings: [even] with the decisive proofs of the truthfulness of the messengers [who came] to them with them; so all perished. And the secret of this is that the soul perished by it the first time, and it is the root, because they are all created from it,

§27

لقوله تعالى: خلقكم من نفس واحدة.

for His saying (exalted is He): "He created you from a single soul" (4:1, al-Nisāʾ).

QURʾĀN 4:1: AL-NISĀʾ 4:1, THE CLAUSE 'KHALAQAKUM MIN NAFSIN WĀḤIDA'

§28

فتبعها الفرع فهلك الجميع إلا الآحاد. وهذا سر قوله: لقد خلقنا الإنسان في أحسن تقويم * ثم رددناه أسفل سافلين، إلا الذين آمنوا وعملوا الصالحات.

So the branch followed it, and all perished except single ones. And this is the secret of His saying: "We have indeed created the human in the fairest stature * then We returned him to the lowest of the low * save those who believed and did righteous deeds" (95:4-6, al-Tîn).

QURʾĀN 95:4: AL-TĪN 95:4, VERBATIM

QURʾĀN 95:5: AL-TĪN 95:5, VERBATIM

QURʾĀN 95:6: AL-TĪN 95:6, THE EXCEPTING CLAUSE

§29

يعني آمنوا بالأخبار الإلهية فتركوا ما يعملونه وعملوا الصالحات، وهي التي أمروا بها من ترك المعاصي وفعل الطاعات، وليست المعاصي إلا مقتضيات

meaning, they believed in the divine informings, so they abandoned what they [otherwise] do and did the

الظلمة الطبيعية، وليست الطاعات إلا مقتضيات الأنوار الروحية.

righteous deeds, which are what they were commanded with, of abandoning disobediences and doing acts of obedience. And the disobediences are nothing but the requisites of the natural darkness, and the acts of obedience are nothing but the requisites of the spiritual lights.

§30

واعلم أن النفس لم تقع في الالتباس إلا بدسيسة الأمل.

And know that the soul did not fall into the confounding except by the insinuation of [false] hope (al-amal).

§31

وإلا فعلى الحقيقة تقديم علم الشخص على علم المخبر جائز إذا كان أحدهما منافيا للآخر.

Otherwise, in reality, the giving-precedence of the person's own knowledge over the knowledge of the informer is admissible [only] when one of the two contradicts the other.

§32

ولم يكن ما أخبر به الحق تعالى منافيا لعلمها، لأن النفس تعلم بالقابلية الأصلية سر ما تقتضيه الظلمة الطبيعية المضروب عنها المثل بالحبة.

And what the Real (exalted is He) informed [it] of was not contradictory to its knowledge, because the soul knows, by [its] original receptivity, the secret of what the natural darkness, for which the grain was struck as a similitude, requires.

§33

وتعلم أن إتيان الطبائع مظلمة لأرض الروح مشقية لها.

And it knows that the coming of the natures is a darkening of the ground of the spirit, [and] a cause of wretchedness for it.

§34

وتعلم أن ليس من شأن الربوبية إتيان الأشياء المشقية، للتقديس الذاتي والتنزيه الإلهي.

And it knows that it is not in the nature of lordship to do the things that cause wretchedness: on account of the essential sanctity and the divine transcendence.

GLOSSARY: TANZIH

§35

وليس ما أخبرها الحق تعالى إلا عين ما علمته من نفسها.

And what the Real (exalted is He) informed it of is nothing but the very thing it already knew of itself.

§36

لكن دسيسة الأكل التي نصبها الأمر المحكوم والقدر المحتوم ألبس عليها الأمر.

But the insinuation of eating, which the decreed command and the foreordained measure set up, confounded the matter for it,

§37

حتى رأت أن منع تلك الحبة مفوت للربوبية التي هي عليها.

until it saw that the forbidding of that grain was a forfeiting of the lordship that it is upon.

§38

وهي التي قال لها إبليس المخلوق فيها من حقيقة التلبيس: ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين.

And it is the one to whom Iblîs, created within it from the reality of deception, said: "Your Lord forbade you from this tree only lest you become two angels" (7:20, al-Aʿrāf),

QUR'ĀN 7:20: AL-AʿRĀF 7:20, THE CLAUSE 'MĀ NAHĀKUMĀ RABBUKUMĀ ... ILLĀ AN TAKŪNĀ MALAKAYN'

§39

لأن الملك لا تحجير عليه، فإن امتنعتما دخلتما تحت التحجير، أو تكونا من الخالدين، لأنكما إذا لم تقبلا الحجر في الأكل لم تخرجا من الجنة بإخراج أحدكما، لأنكما قد أتيتما بما تقتضيه الربوبية. وقاسمهما: إني لكما لمن الناصحين.

because the angel has no interdiction upon it, [as if to say:] if you two abstain, you enter under interdiction; "or [lest] you become of the immortals", because, if you do not accept the interdiction in eating, you will not be expelled from the Garden by the expulsion of one of you, since you will have done what lordship requires. "And he swore to them: truly I am, to you both, a sincere counselor" (7:21, al-Aʿrāf).

QURʾĀN 7:20: AL-AʿRĀF 7:20, THE CLAUSE 'AW TAKŪNĀ MINA L-KHĀLIDĪN'

QURʾĀN 7:21: AL-AʿRĀF 7:21, 'WA-QĀSAMAHUMĀ INNĪ LAKUMĀ LAMINA L-NĀṢIḤĪN', VERBATIM

§40

وليست المقاسمة إلا إيضاح ما يدعيه بالحجة القاطعة والبراهين الساطعة كما فعل.

And the swearing (muqāsama) is nothing but the clarifying of what he claims by the decisive

argument and the radiant proofs, as he did.

§41 ثم إن الأمم الماضية أيضا وجميع من هلك إنما هلك بدسيسة نفسانية.

Then the past nations, too, and all who perished: they perished only by an egotistical insinuation.

§42 لأن الرسل إنما أتت إلى الخلق بالأمور المعقولة من إيضاح الأمور المجهولة، كإثبات الصانع بدليل المصنوع.

Because the messengers came to the creation only with the rational matters, of clarifying the unknown matters: such as establishing the Maker by the proof of the made,

§43 وإثبات الاقتدار بدليل الصنعة.

establishing [His] power by the proof of the craft[smanship],

§44 وإثبات القيامة بدليل الإحياء الأول.

and establishing the Resurrection by the proof of the first giving-of-life,

§45 حيث قال: قل يحييها الذي أنشأها أول مرة. وأمثال ذلك كثير.

where He said: "Say: He will give them life who originated

them the first time" (36:79, Yā Sîn). And the like of that is much.

> QUR'ĀN 36:79: YĀ SĪN 36:79, THE CLAUSE 'QUL YUḤYĪHĀ LLADHĪ ANSHA'AHĀ AWWALA MARRA'

§46

ثم أظهروا المعجزات القاطعة وأتوا بالآيات القامعة، ولم يتركوا نوعا من خرق العوائد التي لا يقدر عليها المخلوق أبدا إلا عن قدرة إلهية، كإحياء الميت وإبراء الأكمه والأبرص وفلق البحر وأمثال ذلك.

Then they manifested the decisive miracles and brought the subduing signs, and they left no kind of the breaching of customs, which no creature is ever able to do except by a divine power, such as the reviving of the dead, the healing of the blind-born and the leper, the splitting of the sea, and the like.

§47

فما منع من امتنع عن الانقياد للرسل إلا الدسائس؟ فمنهم من قال: أخشى أن تعايرني العرب باستسلامي لأصغر مني.

So what prevented the one who refused submission to the messengers, except the insinuations? Among them is one who said: "I fear that the Arabs will reproach me for

my submitting to one younger than me";

§48 ومنهم من قال: حرقوه وانصروا آلهتكم.

and among them one who said: "Burn him and aid your gods" (21:68, al-Anbiyāʾ);

QURʾĀN 21:68: AL-ANBIYĀʾ 21:68, THE CLAUSE 'ḤARRIQŪHU WA-NṢURŪ ĀLIHATAKUM'

§49 ومنهم من قال: أتريد أن نترك ما كان يعبد آباؤنا، موافقة لما هو عندهم، فما منهم إلا من منعه دسيسة نفسانية، وإلا فالإخبارات الإلهية كانت موافقة لما هو عندهم، كما قال تعالى: فإنهم لا يكذبونك ولكن الظالمين بآيات الله يجحدون.

and among them one who said: "Do you want us to abandon what our fathers used to worship?": in agreement with what is with them [their own conviction]. So there is none of them but one whom an egotistical insinuation prevented; otherwise the divine informings were in agreement with what is with them, as He (exalted is He) said: "For they do not [really] disbelieve you, but the wrongdoers reject the

signs of God" (6:33, al-An'ām).

> QUR'ĀN 6:33: AL-AN'ĀM 6:33, THE CLAUSE 'FA-INNAHUM LĀ YUKADHDHIBŪNAKA ...', VERBATIM

§50

وكل هذا سر التباس الأمر على النفس بدسيسة الأكل، بل سر ما اقتضاه الأمر الإلهي والشأن الذاتي.

And all of this is the secret of the confounding of the matter for the soul by the insinuation of eating: nay, the secret of what the divine command and the essential disposition required.

§51

فصل: خلق النفس المحمدية من ذاته، وذات الحق جامعة للضدين. اعلم أن الله تعالى لما خلق النفس المحمدية من ذاته، وذات الحق جامعة للضدين، خلق الملائكة العالين من حيث صفات الجمال والنور والهدى من نفس محمد عليه السلام كما سبق بيانه.

Section: the creation of the Muhammadan soul from His Essence, and the Essence of the Real is the gatherer of the two opposites. Know that God (exalted is He), when He created the Muhammadan soul from His Essence, and the Essence of the Real is the gatherer of the two opposites: created the High angels, by way of the attributes of

beauty, light, and guidance, from the soul of Muhammad (upon him be peace), as has preceded;

GLOSSARY: NAFS, DHAT, HAQIQA-MUHAMMADIYYA

§52

وخلق إبليس وأتباعه من حيث صفات الجلال والظلمة والضلال من نفس محمد صلى الله عليه وسلم.

and He created Iblīs and his followers, by way of the attributes of majesty, darkness, and misguidance, from the soul of Muhammad (may God bless him and grant him peace).

The derivation of Iblīs from the majesty/darkness aspect of the Muhammadan soul is contested-Akbarian; recorded in al-Jīlī's voice and framed against the mainstream, which does not derive Iblīs from the Muhammadan Reality.

§53

وكان اسمه عزازيل، قد عبد الله تعالى قبل أن يخلق الخلق بكذا كذا ألف سنة.

And his name was ʿAzāzīl; he had worshipped God (exalted is He), before He created the creation, for such-and-such thousand years.

§54

وكان الحق قد قال له: يا عزازيل لا تعبد غيري، فلما خلق الله آدم عليه السلام وأمر الملائكة بالسجود له،

And the Real had said to him: "O ʿAzāzîl, worship none but Me." So when God created Adam (upon him be peace) and commanded the angels to prostrate to him,

§55

التبس الأمر على إبليس، فظن أنه لو سجد لآدم كان عابدا لغير الله، ولم يعلم أن من سجد بأمر فقد سجد لله، فلهذا امتنع.

the matter became confounded for Iblîs; so he supposed that, if he prostrated to Adam, he would be a worshipper of other than God, and he did not know that whoever prostrates by a command has [thereby] prostrated to God. And for this reason he refused.

§56

وما سمي إبليس إلا لنكتة هذا التلبيس الذي وقع فيه فافهم.

And he was named Iblîs only for the subtle point of this deception (talbîs) into which he fell. So understand.

§57

وإلا فاسمه قبل ذلك عزازيل وكنيته أبو مرة.

Otherwise, his name before that was ʿAzāzîl, and his agnomen Abū Murra.

§58 فلما قال له الحق تعالى: ما منعك أن تسجد لما خلقت بيدي أستكبرت أم كنت من العالين،

So when the Real (exalted is He) said to him: "What prevented you from prostrating to what I created with My two hands? Did you wax proud, or are you among the High Ones?" (38:75, Ṣād),

QUR'ĀN 38:75: ṢĀD 38:75, VERBATIM

§59 والعالون هم الملائكة المخلوقون من النور الإلهي كالملك المسمى بالنون وأمثاله، وباقي الملائكة مخلوقون من العناصر، وهم المأمورون بالسجود لآدم.

and the High Ones are the angels created from the divine light, like the angel named the Nūn and its like; and the rest of the angels are created from the elements, and they are the ones commanded to prostrate to Adam.

§60 فقال: أنا خير منه خلقتني من نار وخلقته من طين.

So he said: "I am better than he; You created me from fire

and created him from clay" (38:76, Ṣād).

> QUR'ĀN 38:76: ṢĀD 38:76, VERBATIM. THE DIGITAL WITNESS MIS-TAGS THIS 'ṢĀD 38:79' (WHICH IS THE REPRIEVE-REQUEST VERSE); CORRECTED HERE.

§61 وهذا الجواب يدل على أن إبليس من أعلم الخلق بآداب الحضرة وأعرفهم بالسؤال وما يقتضيه من الجواب.

And this answer indicates that Iblīs is among the most knowing of creatures in the courtesies of the [divine] Presence, and the most aware of them of the question and what it requires by way of answer.

§62 لأن الحق لم يسأله عن سبب المانع، ولو كان كذلك لكان صيغة: لما امتنعت أن تسجد لما خلقت بيدي.

Because the Real did not ask him about the cause of the prevention; had it been so, the wording would have been: "Why did you abstain from prostrating to what I created with My two hands?"

§63 ولكن سأله عن ماهية المانع، فتكلم على سر الأمر فقال: لأني خير منه، يعني أن الحقيقة النارية وهي الظلمة الطبيعية التي خلقتني

But He asked him about the quiddity of the preventer; so

منها خير من الحقيقة الطينية التي خلقته منها.

he spoke upon the secret of the matter and said: "Because I am better than he": meaning that the fiery reality, which is the natural darkness from which You created me, is better than the clay reality from which You created him.

§64

فلهذا السبب اقتضى الأمر أن لا أسجد، لأن النار لا تقتضي بحقيقتها إلا العلو، والطين لا يقتضي بحقيقته إلا السفل.

So for this reason the matter required that I not prostrate, because fire requires, by its reality, nothing but elevation, and clay requires, by its reality, nothing but lowness.

§65

ألا تراك إذا أخذت الشمعة فنكست رأسها إلى تحت لا ترجع اللهبة إلا إلى فوق، بخلاف الطين فإنك لو أخذت كفا من تراب ورميت به إلى فوق رجع هابطا أسرع من صعوده لما تقتضيه الحقائق.

Do you not see that, when you take a candle and turn its head downward, the flame returns only upward: unlike clay, for if you took a handful of dust and threw it upward, it would return falling faster than its rising, by what the realities require?

§66

فلذلك قال إبليس: أنا خير منه خلقتني من نار وخلقته من طين. ولم يزد على ذلك، لعلمه أن الله مطلع على سره، ولعلمه أن المقام مقام قبض لا مقام بسط.

So for that reason Iblīs said: "I am better than he; You created me from fire and created him from clay," and he added nothing to that, because of his knowledge that God is aware of his secret, and his knowledge that the station was a station of contraction (qabḍ), not a station of expansion (basṭ).

§67

فلو كان مقام بسط لقال بعد ذلك: واعتمدت على ما أمرتني أن لا أعبد غيرك، ولكن لما رأى المحل محل عتاب تأدب وعلم من ذلك العتاب أن الأمر قد التبس عليه في الأصل.

For had it been a station of expansion, he would have said thereafter: "And I relied upon what You commanded me, that I worship none but You"; but when he saw the situation to be a situation of rebuke, he observed courtesy, and knew from that rebuke that the matter had been confounded for him at the root.

§68

لأن الحق دعاه بإبليس وهو مشتق من الالتباس، ولم يكن يدعى قبل ذلك بهذا الاسم، فتحقق أن الأمر مفروغ عنه.

Because the Real called him "Iblîs", which is derived from confounding (iltibās), and he was not called by this name before that; so he realized that the matter was [already] settled and done with.

§69

ولم يجزع ولم يندم ولم يتب ولم يطلب المغفرة، لعلمه أن الله لا يفعل إلا ما يريد، وأن ما يريده الله تعالى هو الذي تقتضيه الحقائق، فلا سبيل إلى تغييرها ولا إلى تبديلها.

And he did not panic, did not regret, did not repent, and did not seek forgiveness, because of his knowledge that God does only what He wills, and that what God (exalted is He) wills is what the realities require, so there is no way to alter them nor to exchange them.

§70

فطرده الحق من حضرة القرب إلى حضيض البعد الطبيعي.

So the Real drove him away, from the Presence of nearness to the lowliness of natural distance,

§71

وقال: اخرج منها فإنك رجيم. أي من الحضرة العليا إلى المراكز السفلى.

and said: "Depart from it, for you are accursed [/stoned]" (38:77, Ṣād), that is, from the lofty Presence to the lower centers,

> QURʾĀN 38:77: ṢĀD 38:77 ('FA-KHRUJ MINHĀ FA-INNAKA RAJĪM'), VERBATIM (THE WITNESS DROPS THE FĀ). THE MATN MIS-TAGS IT 'ṢĀD 38:78', WHICH IS THE CURSE VERSE QUOTED AT §72; CORRECTED HERE.

§72

إذ الرجم: طرح الشيء من العلو إلى السفل. وإن عليك لعنتي إلى يوم الدين. اللعنة: هي الإيحاش والطرد.

since "stoning" (al-rajm) is the casting of a thing from the height to the depth. "And upon you is My curse until the Day of Judgment" (38:78). The curse (al-laʿna) is the putting-in-dread and the driving-away.

> QURʾĀN 38:78: ṢĀD 38:78, 'WA-INNA ʿALAYKA LAʿNATĪ ILĀ YAWMI L-DĪN', VERBATIM

§73

قال الشاعر: ذعرت به القطا ونفيت عنه ..... مقام الذئب كالرجل اللعين

The poet said: "I startled the sand-grouse with it, and drove from it / the station of

the wolf, like the cursed [scarecrow-]man" --

§74 يعني الرجل الموحش، وهو مثال ينصبونه في الزرع يشبه الرجل ليستوحش منه الوحش وينفر منه الطير فينطرد بذلك ويسلم الزرع والثمر.

meaning, the dread-inspiring man, and it is an effigy they set up in the crop, resembling a man, so that the wild beasts are made to dread it and the birds shy from it, and are thereby driven off, and the crop and fruit are kept safe.

§75 وقوله تعالى لإبليس: وأن عليك لعنتي إلى يوم الدين. أي لا على غيرك، لأن الحروف الجارة والناصبة إذا تقدمت أفادت الحصر، كقولهم: على زيد الدرهم؛ أي لا على غيره، وكقوله تعالى: إياك نعبد وإياك نستعين.

And His saying (exalted is He) to Iblîs, "And upon you is My curse until the Day of Judgment", that is, not upon another than you, because the prepositional and accusative particles, when fronted, convey restriction, as in their saying "upon Zayd is the dirham," that is, not upon another than him; and as in His saying (exalted is He): "You [alone] we worship, and

You [alone] we ask for help" (1:5, al-Fātiḥa),

QUR'ĀN 1:5: AL-FĀTIḤA 1:5, VERBATIM

§76 أي لا غيرك نعبد ولا نستعين، فلم يلعن الحق أحدا إلا إبليس، وما ورد من اللعنة على الظالمين والفاسقين وغيرهم، فكل ذلك بطريق الاتباع له.

that is, none but You do we worship, nor [of any other] do we ask help. So the Real did not curse anyone except Iblîs; and what has come of the curse upon the wrongdoers, the transgressors, and others: all of that is by way of [their] following him.

§77 فاللعنة بطريق الأصالة على إبليس وبطريق التفريع على غيره.

So the curse is, by way of originality, upon Iblîs, and by way of derivation, upon others.

§78 وقوله: إلى يوم الدين حصر، فإذا انقضى يوم الدين فلا لعنة عليه، لارتفاع حكم الظلمة الطبيعية في يوم الدين.

And His saying "until the Day of Judgment" is a restriction [/limit]; so when the Day of Judgment has

elapsed, there is no curse upon him, because of the lifting of the ruling of the natural darkness on the Day of Judgment.

> *The lifting of Iblīs's curse at the Day of Judgment follows directly from the non-eternity-of-the-Fire thesis of Bāb 58; contested-Akbarian universalism, recorded in al-Jīlī's voice and framed against the mainstream.*

§79

وقد مضى تفسير يوم الدين في الباب الموفي أربعين من الكتاب.

And the interpretation of "the Day of Judgment" has already passed in the fortieth chapter of the book.

§80

فلا يلعن إبليس, أي لا يطرده عن الحضرة, إلا قبل يوم الدين، لأجل ما يقتضيه أصله، وهي الموانع الطبيعية التي تمنع الروح عن التحقق بالحقائق الإلهية.

So Iblîs is not cursed, that is, [God] does not drive him away from the Presence, except before the Day of Judgment, on account of what his root requires, which are the natural impediments that prevent the spirit from realization in the divine realities.

§81 وأما بعد ذلك فإن الطبائع تكون لها من جملة الكمالات، فلا لعنة بل قرب محض، فحينئذ يرجع إبليس إلى ما كان عليه عند الله من القرب الإلهي، وذلك بعد زوال جهنم.

But after that, the natures become, for it [the soul], among the perfections; so there is no curse, but pure nearness. Then Iblîs returns to what he was upon, with God, of divine nearness, and that is after the passing-away of Jahannam.

> *The rehabilitation of Iblīs after the end of Hell is among the chapter's most contested claims; recorded in al-Jīlī's voice and squarely framed against the mainstream.*

§82 لأن كل شيء خلقه الله لا بد أن يرجع إلى ما كان عليه، هذا أصل مقطوع به فافهم.

Because everything God created must return to what it was upon: this is a principle decisively held. So understand.

§83 قيل إن إبليس لما لعن هاج وهام لشدة الفرح حتى ملأ العالم بنفسه.

It is said that Iblîs, when he was cursed, was stirred and roamed in intensity of joy, until he filled the world with himself.

§84 فقيل له: أتصنع هكذا وقد طردت من الحضرة؟ فقال: هي خلعة أفردني الحبيب بها لا يلبسها ملك مقرب ولا نبي مرسل.

So it was said to him: "Do you do thus, when you have been driven from the Presence?" He said: "It is a robe of honor with which the Beloved singled me out: no brought-near angel and no sent prophet wears it."

> *The motif of Iblīs as the perfect lover/monotheist who glories in his rejection is a Ḥallājian/Akbarian topos; recorded in al-Jīlī's voice and framed.*

§85 ثم إنه نادى الحق كما أخبر عنه سبحانه وتعالى، قال: رب فأنظرني إلى يوم يبعثون.

Then he called upon the Real, as He (glory be to Him, exalted is He) gave tidings concerning him; he said: "My Lord, then grant me respite until the Day they are raised" (15:36, al-Ḥijr),

> QUR'ĀN 15:36: AL-ḤIJR 15:36, VERBATIM

§86 لعلمه أن ذلك ممكن، فإن الظلمة الطبيعية التي هي محتده باقية في الوجود إلى أن

because of his knowledge that that is possible, for the

يبعث الله تعالى أهلها، فيتخلصون من الظلمة الطبيعية إلى أنوار الربوبية.

natural darkness, which is his origin, remains in existence until God (exalted is He) raises its people, and they are delivered from the natural darkness to the lights of lordship.

§87

فأجابه الحق وأكد بأن وقال له: فإنك من المنظرين - إلى يوم الوقت المعلوم. وذلك رجوع أمر الوجود إلى حضرة الملك المعبود.

So the Real answered him and emphasized with "inna," and said to him: "Then you are of those granted respite * until the Day of the appointed time" (15:37-38, al-Ḥijr). And that is the return of the affair of existence to the Presence of the Worshipped Sovereign.

QUR'ĀN 15:37: AL-ḤIJR 15:37, VERBATIM

QUR'ĀN 15:38: AL-ḤIJR 15:38, VERBATIM

§88

وقال: فبعزتك لأغوينهم أجمعين.

And he said: "By Your might, I shall surely lead them all astray" (38:82, Ṣād),

QURʾĀN 38:82: ṢĀD 38:82, VERBATIM

§89

لأنه يعلم أن الكل تحت حكم الطبيعة وأن الاقتضاءات الظلمانية تمنع من الصعود إلى الحضرات النورانية: إلا عبادك منهم المخلصين. يعني الذين خلصوا من ظلمة الطبائع إقامة الناموس الإلهي في الوجود الآدمي.

because he knows that all are under the ruling of nature, and that the dark requisites prevent the ascent to the luminous Presences: "except Your servants among them, the sincere/purified ones" (38:83): meaning, those who were purified from the darkness of the natures [by] the establishing of the divine law in the Adamic existence.

QURʾĀN 38:83: ṢĀD 38:83, 'ILLĀ ʿIBĀDAKA MINHUMU L-MUKHLAṢĪN', VERBATIM

§90

فإن كان المخلص بصيغة المفعول كان الأمر بالنسبة إلى الحقيقة الإلهية، يعني أخلصهم الله بجذبهم إليه.

So if "al-mukhlaṣ" is in the passive form [the purified], then the matter is in relation to the divine reality: meaning, God purified them by drawing them to Himself;

§91

وإن كان بصيغة الفاعل كان بالنسبة إلى الحقيقة العبدية، يعني تخلصوا بالأعمال الزكية كالمجاهدات، والرياضات والمخالفات، وأمثال ذلك. فلما تكلم بهذا الكلام أجابه الحق فقال: فالحق والحق أقول، لأملأن جهنم منك وممن تبعك منهم أجمعين.

and if it is in the active form [the sincere], then it is in relation to the servant reality, meaning, they made themselves sincere by the pure deeds, such as struggles, disciplines, oppositions, and the like. So when he spoke this speech, the Real answered him and said: "So the Truth, and the Truth I speak: I shall surely fill Hell with you and with those of them who follow you, all together" (38:84-85, Ṣād).

QUR'ĀN 38:84: ṢĀD 38:84, 'QĀLA FA-L-ḤAQQU WA-L-ḤAQQA AQŪL', VERBATIM

QUR'ĀN 38:85: ṢĀD 38:85, VERBATIM

§92

فلما تكلم إبليس عليه اللعنة من حيث ما تقتضيه الحقائق أجابه الحق تعالى من حيث ما تكلم به إبليس حكمة إلهية، وذلك أن الظلمة الطبيعية التي تسلط بها إبليس عليهم وأقسم أنه يغويهم هي عينهم القائدة لهم إلى النار، بل هي عين النار.

So when Iblîs (upon him be the curse) spoke by way of what the realities require, the Real (exalted is He) answered him by way of what Iblîs spoke, a divine wisdom; and

that is because the natural darkness, by which Iblîs gained mastery over them and by which he swore that he would lead them astray, is their very self that leads them to the Fire, nay, it is the very Fire.

§93 لأن الطبيعة المظلمة هي النار التي يسلطها الله تعالى على قلوب المفسدين.

because the dark nature is the Fire that God (exalted is He) sets in mastery over the hearts of the corrupters.

§94 فلا يتبع إبليس أحد إلا من دخلها، ومن دخلها فقد دخل النار.

So none follows Iblîs except one who has entered it [the dark nature], and whoever has entered it has [thereby] entered the Fire.

§95 فانظر إلى هذه الحكمة الإلهية كيف أبرزها الله تعالى برقيق إشارة ودقيق عبارة، ليفهمه من يستمع القول فيتبع أحسنه، فافهم إن كنت ممن يفهم، فديت من يعقل ما رمزت إليه، وفديت من يعلم.

So look at this divine wisdom: how God (exalted is He) brought it forth with a subtle allusion and a fine expression, that the one who "listens to

the word and follows the best of it" may understand it. So understand, if you are of those who understand. May I be a ransom for whoever comprehends what I have intimated, and a ransom for whoever knows.

> *'listens to the word and follows the best of it' alludes to al-Zumar 39:18.*

§96

فصل: الحقيقة الإبليسية، مظاهرها وتنوعاتها وآلاتها التي يستعين بها على الخلائق. وبعد أن شرعنا في الكلام على الحقيقة الإبليسية لا بد أن نتكلم على مظاهره وتنوعاته وآلاته التي يستعين بها على الخلائق، وتبيين شياطينه وحفدته وما هو خيله ورجله الذي ذكرهم الله تعالى في كتابه العزيز حيث قال: وأجلب عليهم بخيلك ورجلك وشاركهم في الأموال والأولاد وعدهم وما يعدهم الشيطان إلا غرورا.

Section: the Iblîsian reality, its loci of manifestation, its varieties, and its instruments by which it seeks aid against the creatures. And, having begun the discourse upon the Iblîsian reality, we must speak of its loci of manifestation, its varieties, and its instruments by which it seeks aid against the creatures, and the elucidation of its devils and its helpers and what is its cavalry and its infantry,

whom God (exalted is He) mentioned in His Mighty Book, where He said: "And rally against them your cavalry and your infantry, and share with them in wealth and children, and promise them, and Satan promises them nothing but delusion" (17:64, al-Isrā').

> QUR'ĀN 17:64: AL-ISRĀ' 17:64, QUOTED FROM 'WA-AJLIB 'ALAYHIM BI-KHAYLIKA WA-RAJILIK ...'

§97

واعلم أن إبليس له في الوجود تسعة وتسعون مظهرا على عدد أسماء الله تعالى الحسنى.

And know that Iblīs has, in existence, ninety-nine loci of manifestation, according to the number of the Beautiful Names of God (exalted is He).

> GLOSSARY: ASMA

§98

وله تنوعات في تلك المظاهر لا يحصى عدها ويطول علينا استيفاء شرح مظاهره جميعها، فلنكتف منها على سبع مظاهر هي أمهات جميع تلك المظاهر.

And it has varieties within those loci of manifestation whose number cannot be

counted, and the full exposition of all its loci would be long for us; so let us be content, of them, with seven loci, which are the mothers of all those loci --

§99

كما أن السبعة النفسانية من أسماء الله تعالى أمهات جميع أسمائه الحسنى. وهذا أمر عجيب، وذلك نكتة سر إيجاده من النفس الموجودة من ذات الله تعالى، فافهم هذه الإشارة ولا تغفل عن هذه العبارة.

just as the seven 'psychic' [Names] of the Names of God (exalted is He) are the mothers of all His Beautiful Names. And this is a wondrous matter; and that is the subtle point of the secret of his being brought into being from the soul [which is] brought into being from the Essence of God (exalted is He). So understand this allusion, and be not heedless of this expression.

GLOSSARY: ASMA, NAFS, DHAT

§100

واعلم أن مظاهره المذكورة في هذه السبعة:

And know that its loci of manifestation are mentioned [as] in these seven:

§101

المظهر الأول: هو الدنيا وما ينبت عليه كالكواكب والاستقصات والعناصر وغير ذلك.

The first locus: it is the world and what grows upon it: such as the planets, the elemental-roots (al-isṭiqsāt), the elements, and other than that.

§102

ثم اعلم أن إبليس لا يختص مظهره بأحد دون أحد، ولكن غالبا يظهر لكل طائفة بما سنومي إليه، ثم إنه إذا ظهر على طائفة بمظهر لا يقتصر عليه، بل لا يزال يتنوع له في كل المظاهر حتى يسدد عليه الأبواب.

Then know that Iblīs's locus of manifestation is not particular to one [class] rather than another; but mostly it appears to each group by what we shall point to. Then, when it appears upon a group in one locus, it does not confine itself to it; rather, it continues to vary [its forms] for that group in all the loci, until it bars the doors against them,

§103

ولا يترك له طريقا إلى الرجوع. ولكنا لا نذكر من مظاهره في كل طائفة إلا ما هو الأغلب عليها ونترك الباقي.

and leaves them no way to return. But we mention, of its loci of manifestation in each group, only what predominates over them, and we leave the rest,

§104

لأنه يفعل بهم ما يفعل بغيرهم في المظاهر الباقية. فظهوره على أهل الشرك في الدنيا وما بنيت عليه كالعناصر والأفلاك والاستقصات والأقاليم بهذه المظاهر للكفار والمشركين، فيغويهم أولا بزينة الدنيا وزخارفها حتى يذهب بعقولهم ويعمي على قلوبهم.

because it does with them what it does with others in the remaining loci. So its manifestation upon the people of associationism, in the world and what it is built upon, such as the elements, the spheres, the elemental-roots, and the climes, [is] by these loci, for the unbelievers and the associators: it first leads them astray by the adornment of the world and its embellishments, until it takes away their intellects and blinds their hearts;

§105

ثم يدلهم على أسرار الكواكب وأصول العناصر وأمثال ذلك.

then it guides them to the secrets of the planets, the roots of the elements, and the like,

§106

فيقول لهم: هؤلاء الفعالون في الوجود، فيعبدون الأفلاك لما يرونه من صحة أحكام الكواكب.

and says to them: "These are the doers in existence," so they worship the spheres because of what they see of the soundness of the rulings [astrology] of the planets,

§107

ولما يشهدونه من تربية الشمس بحرارتها لأجسام الوجود، ولما ينظرونه من نزول المطر على حساب الطوالع والغوارب، فلا يختلج لهم خاطر في ربوبية الكواكب.

and because of what they witness of the sun's nurturing, by its heat, of the bodies of existence, and what they observe of the falling of rain according to the reckoning of the risings and settings [of stars]; so no [doubting] thought stirs in them concerning the lordship of the planets.

§108

فإذا قد أحكم فيهم هذه الأصول تركهم كالبهائم لا يسعون إلا للمأكل والمشارب، ولا يؤمنون بقيامة ولا غيرها.

So when it has firmly established these principles in them, it leaves them like beasts, striving for nothing but food and drink, believing neither in a resurrection nor in anything else;

§109

فيقتل بعضهم بعضا وينهب بعضهم بعضا، قد غرقوا في بحار ظلمة الطبائع، فلا خلاص لهم منها أبدا أبدا.

so they kill one another and plunder one another, having drowned in the seas of the darkness of the natures, with no deliverance for them from it, ever, ever.

§110

وكذلك يفعل بأهل العناصر، فيقول لهم: ألا ترون أن الجسم مركب من الجوهر، والجوهر مركب من حرارة وبرودة ورطوبة ويبوسة.

And likewise it does with the people of the elements, saying to them: "Do you not see that the body is composed of substance, and substance is composed of heat, cold, moisture, and dryness?

§111

فهؤلاء الآلهة التي ترتب الوجود عليهم، وهم الفعالون في العالم، ثم يفعل بهم ما فعل بالأول.

These, then, are the gods upon whom existence is

ordered, and they are the doers in the world." Then it does with them what it did with the first.

§112

وكذلك عبدة النار، فإنه يقول لهم: ألا ترون أن الوجود منقسم بين الظلمة والنور، فالظلمة إله يسمى أهرمن، والنور إله يسمى يزدان، والنار أصل النور، فيعبدونها، ثم يفعل بهم ما فعل بالأول، وهكذا فعله بجميع المشركين.

And likewise the fire-worshippers, for it says to them: "Do you not see that existence is divided between darkness and light? Darkness is a god called Ahriman, and light is a god called Yazdān, and fire is the root of light", so they worship it. Then it does with them what it did with the first; and thus is its doing with all the associators.

> *The witness reads 'Nardan'; the intended Zoroastrian deity-name is Yazdān (paired with Ahriman); rendered accordingly.*

§113

المظهر الثاني: هي الطبيعة والشهوات واللذات، فيظهر فيها للمسلمين العوام، فيغويهم أولا بمحبة الأمور الشهوانية.

The second locus: it is [base] nature, the appetites, and the pleasures; so it manifests in it to the common Muslims, leading them astray first by

the love of the appetitive matters,

§114 والرغبة إلى اللذات الحيوانية مما اقتضته الطبيعة الظلمائية حتى يعميهم.

and the desire for the animal pleasures, of what the dark nature requires, until it blinds them.

§115 فعند ذلك يظهر لهم في الدنيا ويخبرهم بأن هذه الأمور المطلوبة لا تحصل لهم إلا بالدنيا، فينهمكون في حبها ويستمرون في طلبها.

Thereupon it manifests to them in [the form of] the world, and informs them that these sought-after matters are obtained for them only by the world; so they immerse themselves in love of it and persist in seeking it.

§116 فإذا فعل بهم هذا تركهم، فإنه لا يحتاج معهم بعد هذا إلى علاج.

So when it has done this with them, it leaves them, for it needs no [further] treatment with them after this.

§117 فإذا صاروا أتباعه فلا يعصونه في شيء يأمرهم به، لمقارنة الجهل بحب الدنيا.

For when they have become its followers, they do not disobey it in anything it

commands them, on account of the conjunction of ignorance with the love of the world.

§118

فلو أمرهم بالكفر فكفروا، فحينئذ يدخل عليهم بالشك والوسواس في الأمور المغيبة التي أخبر الله عنها، فيوقعهم في الإلحاد وتم الأمر.

So [even] if it commanded them with unbelief, they would disbelieve; then it enters upon them with doubt and whispering concerning the unseen matters of which God has informed, and casts them into godlessness, and the affair is complete.

§119

المظهر الثالث: يظهر في الأعمال للصالحين، فيزين لهم ما يصنعونه ليدخل عليهم العجب.

The third locus: it manifests in [good] deeds, to the righteous; so it adorns for them what they do, in order to enter upon them with self-admiration (al-ʿujb).

§120

فإذا أدخل عليهم العجب بنفوسهم وأعمالهم غرهم بما هم عليه، فلا يقبلون من عالم نصيحة.

So when it has entered upon them with admiration of their selves and their deeds, it

deludes them with what they are upon, so that they accept counsel from no scholar.

§121

فإذا صاروا عنده بهذه المثابة قال لهم: يكفي، لو عمل غيركم عشر معشار ما تعملونه لنجا.

So when they have come, with it, to this state, it says to them: "It is enough; were another than you to do a tenth of a tenth of what you do, he would be saved."

§122

فقللوا في الأعمال وأخذوا في الاستراحات واستعظموا أنفسهم واستخفوا بالناس.

So they did less in deeds, took to [self-]indulgences, magnified themselves, and made light of [other] people.

§123

ثم إذا أكسبهم هذه الأشياء، مع بؤس ما كانوا عليه من سوء الخلق وسوء الظن بالغير، انتقلوا إلى الغيبة، وربما يدخل عليهم المعاصي واحدة بعد واحدة. ويقول لهم: افعلوا ما شئتم فإن الله غفور رحيم، والله ما يعذب أحدا، إن الله يستحي من ذي شيبة، إن الله كريم، حاشا الكريم أن يطالب بحقه، وأمثال ذلك.

Then, when it has earned them these things, together with the wretchedness of what they were upon, of bad character and ill opinion of others, they pass over to backbiting, and perhaps it enters upon them the disobediences, one after

another. And it says to them: "Do what you wish, for God is Forgiving, Merciful; by God, He torments no one; God is ashamed [to punish] a grey-haired one; God is Generous, far be it from the Generous to demand His right", and the like of that,

§124 حتى ينقلهم عما كانوا عليه من الصلاح إلى الفسق، فعند ذلك يحل بهم البلاء، والعياذ بالله منه.

until it transfers them from the righteousness they were upon to dissoluteness; and thereupon the affliction descends upon them, and refuge is sought in God from it.

§125 المظهر الرابع: النيات والتفاضل بالأعمال، يظهر فيها على الشهداء، فيفسد نياتهم لتفسد أعمالهم، فبينما أن العامل منهم يعمل لله تعالى يدس عليه شيطانا في خاطره.

The fourth locus: the intentions and the excelling by deeds; it manifests in them upon the witnesses [/martyrs], and corrupts their intentions so that their deeds may be corrupted. So while the doer among them is

acting for God (exalted is He), it insinuates a devil into his thought,

§126

يقول له: أحسن أعمالك، فالناس يرونك لعلهم يقتدون بك، هذا إذا لم يقدر أن يجعله رياء وسمعة ليقال: فلان كذا وكذا.

saying to him: "Do your deeds well, for people see you, perhaps they will follow your example", this when it cannot make it [outright] ostentation and reputation-seeking, so that it be said: "So-and-so is such-and-such."

§127

فإنه يدخل عليه من حيث الخير، ثم يأتي إليه وهو في عمل، مثلا كقراءة قرآن، يقول له: هلا تحج إلى بيت الله الحرام وتقرأ في طريقك ما شئت، فتجمع بين أجري الحج والقراءة، حتى يخرجه إلى الطريق.

For it enters upon him by way of the good; then it comes to him while he is in a [good] act, for example, the recitation of the Qur'ān, saying to him: "Why not make the pilgrimage to the Sacred House of God and recite on your way what you wish, that you may combine the two rewards of the Pilgrimage and the

recitation?": until it brings him out onto the road.

§128

فيقول له: كن مثل الناس، أنت الآن مسافر، ما عليك قراءة، فيترك القراءة، وبشؤمه ذلك قد فوته الفرائض المفروضة المكتوبة، وقد لا يبلغ الحج.

Then it says to him: "Be like [other] people; you are now a traveler, there is no [duty of] recitation upon you," so he abandons the recitation, and by that ill-omen of his, it has made him miss the prescribed, written obligations, and perhaps he does not [even] reach the Pilgrimage.

§129

وقد يشغله عن جميع مناسكه بطلب القوت.

And it may occupy him, away from all his rites, with the seeking of sustenance,

§130

وقد يورثه بذلك البخل وسوء الخلق وضيق الصدر.

and may bequeath to him, by that, miserliness, bad character, and constriction of breast,

§131

وأمثال ذلك من هذا كثير، فإنه من لا يقدر أن يفسد عليه عمله يدخل عليه عملا أفضل مما هو عليه، حتى يخرجه من العمل الأول ولا يتركه في الثاني.

and the like of that is much. For whoever's deed it cannot corrupt, it enters upon him [the suggestion of] a deed more excellent than what he is upon, until it brings him out of the first deed and [yet] does not leave him in the second.

§132 المظهر الخامس: العلم، يظهر فيه للعلماء، وأسهل ما على إبليس أن يغويهم بالعلم.

The fifth locus: knowledge; it manifests in it to the scholars, and the easiest thing for Iblīs is to lead them astray by knowledge.

§133 قيل إنه يقول: والله لألف عالم عندي أسهل من أمي قوي الإيمان، فإنه يتحير في إغوائه.

It is said that he says: "By God, a thousand scholars are easier for me than an unlettered man of strong faith, for I am bewildered in [trying to] lead him astray,"

§134 بخلاف العالم، فإنه يقول له ويستدل عليه بما يعلمه العالم أنه حق، فيتبعه فيغوي بذلك.

unlike the scholar, for he [Iblīs] speaks to him and

adduces against him, by what the scholar knows to be true, so that he follows it and is thereby led astray.

§135

مثلا يأتي إليه بالعلم في محل شهوته، فيقول له: اعقد بهذه المرأة على مذهب داود وهو حنفي، أو على مذهب أبي حنيفة بغير ولي وهو شافعي.

For example, it comes to him with [a point of] knowledge in the locus of his appetite, and says to him: "Contract [marriage] with this woman according to the school of [the Ẓāhirī] Dāwūd", while he is a Ḥanafī; "or according to the school of Abū Ḥanīfa, without a guardian", while he is a Shāfiʿī;

§136

حتى إذا فعل ذلك وطالبته الزوجة بالمهر والنفقة والكسوة، فإنه يجوز للرجل أن يحلف لامرأته حتى يرضيها ولو كذبا.

until, when he has done that and the wife demands of him the dower, the maintenance, and the clothing, [it says:] "It is permissible for a man to swear to his wife until he satisfies her, even by a lie";

§137

فإذا طالت المدة ورفعته إلى الحاكم، يقول له: أنكر أنها زوجتك، فإن هذا العقد فاسد غير جائز في مذهبك، فليست لك بزوجة، فلا تحتاج إلى نفقة ولا إلى غيرها، فيحلف ويمضي. وأنواع ذلك كثيرة جدا لا تحصى، وليس لها حد، بل ليس يسلم منه إلا آحاد الرجال الأفراد.

so when the period has lengthened and she has brought him before the judge, it says to him: "Deny that she is your wife, for this contract is invalid, not permissible in your school, so she is no wife to you; thus you have no need of maintenance nor of anything else," so he swears and goes off. And the kinds of that are exceedingly many, uncountable, having no limit; rather, none is saved from it but single, isolated men.

§138

المظهر السادس: يظهر في العادات وطلب الراحات، على المريدين الصادقين، فيأخذهم إلى ظلمة الطبع من حيث العادة وطلب الراحة، حتى يسلبهم قوة الهمم في الطلب وشدة الرغبة في العبادة.

The sixth locus: it manifests in habits and the seeking of comforts, upon the sincere aspirants (al-murīdīn); so it draws them toward the darkness of [base] nature by way of habit and the seeking of comfort, until it strips

from them the strength of resolves in seeking and the intensity of desire in worship.

§139

فإذا عدموا ذلك رجعوا إلى نفوسهم، فصنع بهم ما هو صانع بغيرهم ممن ليست له إرادة، فلا يخشى على المريدين من شيء أعظم مما يخشى عليهم من طلب الراحات والركون إلى العادات.

So when they have lost that, they return to their [own] selves, and it does with them what it does with others who have no [spiritual] will; so nothing is feared for the aspirants greater than what is feared for them, of the seeking of comforts and the reclining upon habits.

§140

المظهر السابع: المعارف الإلهية، يظهر فيها على الصديقين والأولياء والعارفين، إلا من حفظه الله تعالى.

The seventh locus: the divine gnoses; it manifests in them upon the truthful ones, the friends [of God], and the gnostics: except one whom God (exalted is He) preserves.

§141

وأما المقربون فما له عليهم من سبيل.

But as for the brought-near ones, it has no way over them.

§142

فأول ما يظهر به عليهم في الحقيقة الإلهية، فيقول لهم: أليس أن الله حقيقة الوجود جميعه وأنتم من جملة الوجود والحق حقيقتكم؟ فيقولون: نعم. فيقول: لم تتعبون أنفسكم بهذه الأعمال التي يعملها هؤلاء المقلدة؟ فيتركون الأعمال الصالحة.

So the first thing it manifests upon them by is in the divine reality; it says to them: "Is it not that God is the reality of all existence, and you are part of existence, and the Real is your reality?" They say: "Yes." It says: "Why do you weary your selves with these deeds that these imitators do?", so they abandon the righteous deeds.

Here begins al-Jīlī's crucial GUARDRAIL against antinomian misreading: the voice that says 'you are the Real, so drop the Law' is Iblīs, NOT a divine disclosure. al-Jīlī uses his own waḥdat al-wujūd vocabulary precisely to mark the abuse of it as satanic. This reframes the whole book's metaphysics against libertine readings.

§143

فإذا تركوا الأعمال قال لهم: افعلوا ما شئتم، لأن الله تعالى حقيقتكم، فأنتم هو، وهو لا يسأل عما يفعل.

So when they have abandoned the deeds, it says to them: "Do what you wish, because God (exalted is He) is your reality, so you are He, and He is not questioned about what He does."

§144

فيزنون ويسرقون ويشربون الخمر، حتى يؤول بهم ذلك إلى أن يخلعوا ربقة الإسلام والإيمان من أعناقهم بالزندقة والإلحاد.

So they fornicate, steal, and drink wine, until that leads them to cast off the yoke of Islam and faith from their necks, by heresy (zandaqa) and godlessness.

§145

فمنهم من يقول بالاتحاد، ومنهم من يدعي في ذلك الإفراد، ثم إذا طولبوا بالقصاص وسئلوا عن منكراتهم التي فعلوها يقول لهم: أنكروا ولا تمكنوا من أنفسكم، فإنكم ما فعلتم شيئا، وما كان الفاعل إلا الله، وأنتم ما هو على اعتقاد الناس، واليمين على نية المستحلف، فيحلفون أنهم لم يصنعوا شيئا.

So among them is one who professes [substantial] union (ittiḥād), and among them one who claims, in that, [absolute] singularity; then, when they are claimed against for retaliation and asked about the abominations they did, it says to them: "Deny, and do not give power over yourselves, for you did nothing, and the doer was none but God, and you are He, [though] upon the belief of the [common] people; and the oath is upon the intention of the one administering it",

so they swear that they did nothing.

> *ittiḥād (substantialist union) is the doctrine al-Jīlī here brands Iblīsian: distinct from, and a corruption of, his own waḥdat al-wujūd. The point is sharpened against the mainstream charge that the two are the same.*

§146

وقد يناجيهم في لباس الحق، فيقول لأحدهم: إني أنا الله، وقد أبحت لك المحرمات، فاصنع ما شئت، أو فاصنع كذا وكذا من المحرمات، فلا إثم عليك.

And it may confide to them in the garb of the Real, saying to one of them: "I, [I] am God, and I have made the forbidden things lawful for you, so do what you wish", or "do such-and-such of the forbidden things, for there is no sin upon you."

§147

وكل هذا لا يكون غلطا إلا إذا كان إبليس هو الظاهر عليهم، وإلا فالحق سبحانه وتعالى بينه وبين عباده من الخصوصيات والأسرار ما هو أعظم من ذلك.

And all of this is an error only when it is Iblîs that is manifesting upon them; otherwise, between the Real (glory be to Him, exalted is He) and His servants are particularities and secrets greater than that.

§148

ولمواجيد الحق علامات عند أهله غير منكورة.

And the [authentic] ecstatic findings of the Real have signs, with their people, that are not to be denied.

§149

وإنما تلتبس الأشياء على من لا معرفة له بها مع عدم العلم بالوصول.

Things become confounded only for one who has no knowledge of them, together with the absence of [experiential] knowledge of arrival.

§150

وإلا فمثل هذه الأشياء لا تكاد تخفى على من له معرفة بالأصول.

Otherwise, the like of these things is scarcely hidden from one who has knowledge of the principles.

§151

ألا ترى إلى حكاية سيدي الشيخ عبد القادر لما قيل له وهو في البادية: يا عبد القادر، إنني أنا الله، وقد أبحت لك المحرمات، فاصنع ما شئت.

Do you not see the story of my master, the Shaykh ʿAbd al-Qādir [al-Jīlānī], when it was said to him, while he was in the wilderness: "O ʿAbd al-Qādir, I, [I] am God, and I have made the forbidden

things lawful for you, so do what you wish"?

> *ʿAbd al-Qādir al-Jīlānī (d. 561 AH), the Qādirī order-founder, named as 'my master' in the spiritual-lineage sense (he died long before al-Jīlī), as resolved in Bāb 52.*

§152 قال له: كذبت، إنك شيطان.

He said to it: "You have lied; you are a devil."

§153 فلما سئل عن ذلك وقيل له: ماذا علمت أنه شيطان؟ فقال: لقول الله تعالى: إن الله لا يأمر بالفحشاء.

So when he was asked about that and it was said to him: "How did you know that it was a devil?": he said: "By the saying of God (exalted is He): 'Truly God does not command indecency' (7:28, al-Aʿrāf);"

> QURʾĀN 7:28: AL-AʿRĀF 7:28, THE CLAUSE 'INNA LLĀHA LĀ YAʾMURU BI-L-FAḤSHĀʾ'

§154 فلما أمرني هذا اللعين بذلك علمت أنه شيطان يريد أن يغويني.

so when this accursed one commanded me with that, I knew that it was a devil seeking to lead me astray."

§155

على أن نفس مثل هذا قد يجري لعباد الله مع الحق، كما جرى لأهل بدر وغيرهم.

Granted that the very like of this may occur for the servants of God with the Real, as occurred for the people of [the battle of] Badr and others.

§156

وهذا مقام لا أنكره، أخذ الوقت من بدايتي طرفا منه، وكنت محقا.

And this is a station I do not deny; the [spiritual] moment took, from my beginning, a portion of it, and I was in the right.

al-Jīlī's autobiographical admission that he himself passed through this perilous antinomian station in his early days, and was rescued by his shaykh (next segments).

§157

فنقلني الحق منه ببركة سيدي وشيخي أستاذ الدنيا وشرف الدين سيد الأولياء المحققين أبي المعروف الشيخ إسماعيل بن إبراهيم الجبرتي، ولقد اعتنى بي وأنا في تلك الحالة بعناية ربانية، مؤيدة بنفحات رحمانية، إلى أن نظر الحق بعينه عبده.

So the Real transferred me from it, by the blessing of my master and my shaykh: the teacher of the world, Sharaf al-Dīn, the chief of the verifying friends [of God], Abū l-Maʿrūf, the Shaykh Ismāʿīl ibn Ibrāhīm al-Jabartī.

And he took care of me, while I was in that state, with a lordly care, supported by All-Merciful breezes, until the Real looked, with His eye, upon His servant,

§158 فجعلني ممن عنده، فنعم السيد الفاضل، ونعم الشيخ الكامل، وفيه قلت هذه القصيدة من جملة قصائد عديدة:

and made me of those who are with Him. So how excellent the eminent master, and how excellent the perfect shaykh! And concerning him I said this qaṣîda, among numerous qaṣîdas:

§159 وافى المحبّ فزاره محبوبه ..... بشراه يا بشراه ذا مطلوبه

The lover arrived, and his beloved visited him; / glad tidings for him, O his glad tidings: here is his sought-one!

§160 قدم الحبيب بعيد هجر يا لها ..... من فرحة داوى السقيم طبيبه

The beloved came after estrangement, O what / a joy!, the physician healed the sick one.

§161

يا قده العسال هل هذا القنا ..... ينآد أم يا ردف أنت كثيبه

O his lance-like stature: is this the spear / that sways? Or, O [his] hip, are you its sand-dune?

§162

وبخاله المسكي تهت عن التقى ..... لكن هداني للسلافة طيبه

And by his musky mole I strayed from piety: / yet its fragrance guided me to the [wine of the] vintage.

§163

أبَرُود ثغر هذا الأقاح ولؤلؤ ..... نظمت على مرجان فيه حبوبه

Is it the coolness of [his] mouth, this chamomile, and pearls / strung upon coral, whose grains are within it?

§164

أي شعر ليلك هل يضيء صاحبه ..... أي خد يومك هل يجيء غروبه

O the hair of your night, does its companion give light? / O the cheek of your day, does its setting [ever] come?

§165

أأسنة أم أسهم تلك المقى ..... وتصيب قلبي أم فداك نصيبه

Are those [eyes'] glances spear-points or arrows, / striking my heart? Nay, may its lot be your ransom!

§166

أقسى حاجبه إلى كم قسوة ..... هب أنني هدف ألست تصيبه

How harsh his eyebrow! Until when [this] harshness? / Grant that I am a target: will you not [then] strike it?

§167

يا أيها الواشون لا كان الوشا ..... يا أيها الرقبا كميت رقيبه

O you slanderers, may the slander never be! / O you watchers, how [I wish] dead its watcher!

§168

لله فقدكما عدمت لقكما ..... لولاكما ضمّ الحبيب حبيبه

By God, [I curse] the loss of you two, may I be deprived of meeting you!, / for, were it not for you two, the beloved would embrace his beloved.

§169

أفلستما ترياه يرسل نشره ..... سحراً فيحيي المستهام هبوبه

Do you two not see him send forth his fragrance / at dawn, so that its breath revives the love-distraught one?

§170

أنا من يضمّ حبيبه عند اللقا ..... خوف الرقيب فلا يبين رقيبه

I am one who embraces his beloved at the meeting, / [yet] for fear of the watcher, his watcher does not appear.

§171

لم أنس صبحاً بالهنا آنسته ..... حتى
اجترى خوض الدجى مركوبه

I have not forgotten a morning I made glad with bliss, / until its mount dared to plunge through the darkness.

§172

ركب الأسنة والذوابل شرّع ..... ما صدّه
عن حيّ ميّ خطوبه

He mounted [amid] the spear-points and the levelled lances; / his [grave] affairs did not turn him back from the quarter of Mayy.

§173

كادت نجائب عزمه تكبو بها ..... فاشتدّ
منها بالعنان نجيبه

The noble mounts of his resolve nearly stumbled with her, / so its [own] noble steed pulled hard by the rein.

§174

وطرقت سعدى والسهام كإنها ..... نيسان
صدق بركه مسكوبه

And I came by night to Suʿdā, while the arrows were as though / a true [spring of] Nîsān, its rain-pool poured out.

§175

حتى أنخت مطيتي في منزل ..... لم يدع
إلاَّ بالأهيل غريبه

until I made my mount kneel at a dwelling / that left its

stranger to call out only by
[the names of] dear ones.

§176

دار بها لسعاد مغنى مغرب ..... عنقاؤه
فوق السماك ترييه

An abode wherein is, for
Su‘ād, a far-off dwelling /
whose ‘Anqā’ [phoenix] is
above [the star] al-Simāk: its
very dust.

§177

دار بها حلّ المكارم والعلا ..... فالجود
جود فنائها وخصيبه

An abode wherein the noble
virtues and loftiness alighted;
/ so [all] munificence is the
munificence of its courtyard
and its fertile [ground].

§178

دار بها إسماعيل أسمى من سما ..... أسماء
أسما راحه ونسيبه

An abode wherein is Ismā‘îl:
loftier than [all] who rose; /
the names of the most exalted
are his comfort and his kin.

§179

ملك الصفات وكمل الذات الذي ..... فاح
الشمال بعطره وجنوبه

The sovereign of the
attributes, and the perfection
of the essence, by whose /
perfume the north[-wind]

was made fragrant, and its south.

GLOSSARY: SIFAT, DHAT

§180

ملك ملوك اللَّه تحت لوائه ..... ما بينما موهوبه وسليبه

A king [among] the kings of God; beneath his banner / is what lies between his gifted-one and his despoiled-one.

§181

أسد دم الآساد غمد حسامه ..... نسر وفى مخ النسور خليبه

A lion: the blood of lions is the sheath of his sword; / an eagle, and in the marrow of eagles is its prey.

§182

بحر لآلي التاج من أمواجه ..... فوق الرؤوس على الملوك وهيبه

A sea: the pearls of the crown are from its waves, / above the heads, upon the kings, [is] its awe.

§183

قطب الحقيقة محور الشرع الضيا ..... فلك الولاء محيطه وعجيبه

The Pole of the [divine] Reality, the axis of the sacred Law, the radiance; / the sphere of [saintly] allegiance:

its circumference and its wonder.

§184

وأخو التمكن من صفات طالما ..... حزَّ الرقاب دوينهن رقيبه

And the master of firm-establishment in attributes, for which, long has / its watcher cut the necks [that stood] just below them.

§185

للَّه درّك من مليكن ناهب ..... بل واهب بدمي ولحمي ذيبه

By God, how excellent you are, a sovereign who plunders, / nay, a giver, though its wolf [feed] upon my blood and my flesh!

§186

ويعزّ بالملك العقيم من ابتغى ..... ويذلّ من هو شاء فهو حسيبه

He honors, with the barren [absolute] kingship, whomever he seeks, / and abases whomever he wills, so he is its reckoner.

§187

يا ابن إبراهيم يا بحر الندى ..... يا ذا الجبرتي الجبور طبيبه

O son of Ibrāhīm, O sea of bounty, / O you of Jabart: the all-mending one is its physician.

§188

ألعبدك الجيلي منك عناية ..... صباغة
صبغ المحبّ حبيبه

Is there for your servant al-Jīlī, from you, a care / that dyes [him] with the dyeing of the lover [by] his beloved?

§189

أنت الكريم بغير شكّ وهو ذا ..... عبد
الكريم ومنك يرجى طيبه

You are the Generous (al-Karīm), without doubt, and here is / [your] servant-of-the-Generous (ʿAbd al-Karīm), and from you his sweetness is hoped.

A signature pun: al-Jīlī's own name, ʿAbd al-Karīm, played against the divine Name al-Karīm (the Generous).

§190

والسامعون وناشدوه جميعهم ..... أضياف
جودك إذ يعمّ سكوبه

And the listeners, and all who recite it, / are the guests of your munificence, when its pouring becomes universal.

§191

ما أنت يا غصن النقا بالمنحني ..... إلاّ
الخزامى قد تنشر طيبه

You are not, O bough of the sand-hill at the bend, / [anything] but the lavender that spreads its fragrance.

§192

قسماً بمكة والمشاعر والذي ..... من أجله
هجر المنام كئيبه

[I swear] an oath by Mecca and the [sacred] rites, and by Him / for whose sake the sorrowful one forsook sleep:

§193

ما حبّ قلبي قط شيئاً غيركم ..... كلا
وليس سواكم مطلوبه

my heart has never loved anything other than you [all]; / no indeed, and its sought-one is none but you.

§194

ويكفي هذا القدر من بيان أمر إبليس وتنوعه في مظاهره.

And this measure suffices, of the exposition of the affair of Iblîs and its variation in its loci of manifestation.

§195

وإلا فلو أخذنا في بيان تنوعه في مظهر واحد من هذه السبعة بكماله ملأنا مجلدات كثيرة مثلا.

Otherwise, were we to undertake the exposition of its variation in [even] a single locus of these seven in full, we would fill many volumes, for example.

§196

كما لا يظهر لأعلى الطبقات وهي طبقات العارفين فضلا عن الأدنى.

Just as it does not [merely] manifest to the highest of the ranks, which are the ranks of

the gnostics, let alone the lower.

§197 فإنه يقدر أن يظهر على الأدنى بكل ما يظهر به على الأعلى، والعكس.

For it is able to manifest upon the lower by all that it manifests by upon the higher, and the reverse.

§198 فيأتي بعض العارفين ويظهر عليهم تارة من حيث الاسم الإلهي.

So it comes to some of the gnostics and manifests upon them, at times by way of the divine Name,

GLOSSARY: ASMA

§199 وتارة من حيث الوصف، وتارة من حيث الذات.

at times by way of the attribute, and at times by way of the Essence,

GLOSSARY: SIFAT, DHAT

§200 وتارة من حيث العرش، وتارة من حيث الكرسي، وتارة من حيث اللوح.

at times by way of the Throne, at times by way of the Footstool, at times by way of the Tablet,

§201 وتارة من حيث القلم، وتارة من حيث العماء، وتارة من حيث الألوهية.

at times by way of the Pen, at times by way of the Cloud (al-ʿamāʾ), and at times by way of divinity.

§202 ويظهر عليهم في كل مظهر إلهي ووصف علي، فلا يعرفه إلا آحاد الأولياء.

And it manifests upon them in every divine locus and lofty attribute, so that none recognizes it except single [individuals] of the friends [of God].

§203 فإذا عرفه الولي صار ما كان يريد أن يغويه به هداية في حق العارف، ويتقرب به إلى الحضرة الإلهية.

So when the friend [of God] recognizes it, what it intended to lead him astray by becomes guidance for the gnostic, and he draws near by it to the divine Presence.

§204 هكذا لا يزال يفعل بالولي حتى يحصل الأجل المحتوم، والأمر المحكوم.

Thus it continues to do with the friend [of God] until the foreordained term and the decreed command come to pass.

§205

فيتحقق الولي بالحقائق الإلهية، ويتقلب فيها بحكم التمكين، فينقطع حكم إبليس حينئذ، فذاك في حقه إلى يوم الدين.

So the friend [of God] is realized in the divine realities, and turns about in them by [the rule of] firm-establishment; and then the rule of Iblîs is cut off, and that, for him, is "until the Day of Judgment."

§206

إذ ليس يوم الدين إلا يوم القيامة، والعارف إذا فني في الله الفناء الثالث وانمحق وانسحق، فقد قامت به قيامته الصغرى.

since "the Day of Judgment" is nothing but the Day of Resurrection; and the gnostic, when he is annihilated in God [with] the third annihilation, and is effaced and crushed, his lesser resurrection has [thereby] arisen in him.

§207

فذلك مآله يوم الدين، فلنكتف في إيضاح هذا الأمر، إذ لا سبيل إلى إفشاء هذا السر.

So that is his outcome [at] "the Day of Judgment." So let us be content in the clarifying of this matter, since there is no way to divulge this secret.

§208

ثم اعلم أن الشياطين أولاد إبليس عليه اللعنة.

Then know that the devils are the children of Iblîs (upon him be the curse).

§209 وذلك أنه لما تمكن من النفس الطبيعية أنكح النار الشهوانية من الفؤاد في العادات الحيوانية.

And that is because, when he gained mastery over the natural soul, he wedded the appetitive fire from the heart in the animal habits;

§210 فتولدت لذلك الشياطين كما يتولد الشرر من النار والنبات من الأرض، فهم ذريته وأتباعه، يخطرون في القلب مثل الخواطر النفسانية، بهم يغوي الناس، وهم الوسواس الخناس.

so the devils were born of that, as sparks are born of fire and plants of the earth. So they are his progeny and his followers; they pass into the heart like the egotistical thoughts: by them he leads people astray, and they are "the slinking whisperer" [al-waswās al-khannās].

> *'the slinking whisperer' alludes to al-Nās 114:4.*

§211 وهذا مشاركته لبني آدم حيث قال: وشاركهم في الأموال والأولاد. فهذا مشاركته. فمن هؤلاء من تغلب عليه الطبيعة النارية فيكون

And this is his sharing with the children of Adam, where

ملتحقا بالأرواح العنصرية. ومنهم من تغلب عليه الطبيعة النباتية الحيوانية فيبرز بصورة بني آدم وهو شيطان محض.

He said: "and share with them in wealth and children" (17:64): this is his sharing. So among these is one over whom the fiery nature predominates, so that he is joined to the elemental spirits; and among them one over whom the vegetal-animal nature predominates, so that he comes forth in the form of the children of Adam while he is a pure devil.

QURʾĀN 17:64: AL-ISRĀʾ 17:64, THE CLAUSE 'WA-SHĀRIKHUM FĪ L-AMWĀLI WA-L-AWLĀD'

§212

وذلك قوله تعالى: شياطين الإنس والجن.

And that is His saying (exalted is He): "the devils of mankind and the jinn" (6:112, al-Anʿām).

QURʾĀN 6:112: AL-ANʿĀM 6:112, THE CLAUSE 'SHAYĀṬĪNA L-INSI WA-L-JINN'

§213

وهؤلاء البارزون في صورة بني آدم هم خيله، لأنهم أقوى من الشياطين الملحقة بالأرواح، فهؤلاء أصول الفتن في الدنيا، وأولئك فروعه وهم رجله.

And these who come forth in the form of the children of Adam are his cavalry, because they are stronger than the devils joined to the spirits; so these are the roots of seditions in the world, and those [others] are his branches, and they are his infantry.

§214

قال تعالى: وأجلب عليهم بخيلك ورجلك.

He (exalted is He) said: "And rally against them your cavalry and your infantry" (17:64).

QURʾĀN 17:64: AL-ISRĀʾ 17:64, THE CLAUSE 'WA-AJLIB ʿALAYHIM BI-KHAYLIKA WA-RAJILIK'

§215

ثم اعلم أن آلاته أقواها الغفلة، فهي بمثابة السيف له يقطع به.

Then know that, of his instruments, the strongest is heedlessness (al-ghafla); it is, for him, like the sword, by which he cuts.

§216

ثم الشهوة، وهي بمثابة السهم يصيب به المقتل.

Then appetite, which is like the arrow, by which he strikes the fatal spot.

§217

ثم الرياسة، وهي بمثابة الحصون والقلاع يمتنع بها أن يزول.

Then leadership [/love of rank], which is like the fortresses and citadels, by which he holds out against being removed.

§218

ثم الجهل، وهو بمثابة الراكب، فيسير بالجهل إلى حيث يشاء.

Then ignorance, which is like the mount [/rider], so he travels by ignorance to wherever he wishes.

§219

ثم الأشعار والأمثال والخمور والملاهي، وأمثال ذلك كباقي آلات الحرب. وأما النساء فهن نوابه وحبائله، به يفعل كما يشاء، فليس في عدده شيء أقوى فعلا من النساء.

Then poems, proverbs, wines, and amusements, and the like: as the rest of the instruments of war. As for women, they are his deputies and his snares; by them he does as he wishes, for there is nothing in his equipment stronger in effect than women.

A misogynistic topos conventional to the genre's diabology; recorded faithfully in al-Jīlī's voice and framed as period idiom, not endorsed.

§220

فهذه آلاته التي يقاتل بها؛ وله آلات كثيرة ومواسم. فمن جملة مواسمه الليل ومواضع التهم ووقت النزع وأمثال ذلك. وهذا القدر سديد لمن كان له قلب أو ألقى السمع وهو شهيد.

So these are his instruments by which he fights; and he has many instruments and seasons. Among his seasons are the night, the places of suspicion, the moment of [the soul's] wrenching-out [at death], and the like. And this measure is sound for one who "has a heart, or gives ear while he is a witness" [Q 50:37].

'has a heart, or gives ear while he is a witness' alludes to Qāf 50:37.

§221

فصل: أسماء النفوس الإنسانية. ثم اعلم أن النفس تسمى في الاصطلاح على خمسة أضرب:

Section: the names of the human souls. Then know that the soul is named, in the terminology, by five kinds:

GLOSSARY: NAFS

§222

نفس حيوانية

an animal soul (nafs ḥayawāniyya),

§223

ونفس أمارة

a commanding soul (nafs ammāra),

§224

ونفس ملهمة

an inspired soul (nafs mulhima),

§225

ونفس لوامة

a reproaching soul (nafs lawwāma),

§226

ونفس مطمئنة

and a tranquil soul (nafs muṭma’inna).

§227

وكلها أسماء الروح، إذ ليس حقيقة النفس إلا الروح، وليس حقيقة الروح إلا الحق فافهم.

And all of them are names of the spirit, since the reality of the soul is nothing but the spirit, and the reality of the spirit is nothing but the Real. So understand.

> *The chain 'soul = spirit = the Real' is the chapter's summit waḥdat al-wujūd; recorded in al-Jīlī's voice, framed against the mainstream, and to be read with his own anti-antinomian guardrail (§142-§154).*

§228

فالنفس الحيوانية:

So the animal soul:

§229

تطلق على الروح باعتبار تدبيرها للبدن فقط. وأما الفلسفيون فالنفس الحيوانية عندهم هي الدم الجاري في العروق، وليس هذا مذهبنا. ثم النفس الأمارة: تسمى به باعتبار ما يأتيها من المقتضيات الطبيعية الشهوانية بالانهماك في الملاذ الحيوانية وعدم المبالاة بالأوامر والنواهي.

it is applied to the spirit in respect of its governance of the body only. As for the philosophers, the animal soul, with them, is the blood running in the veins, and this is not our doctrine. Then the commanding soul (al-ammāra): it is so named in respect of what comes to it of the natural, appetitive requisites, by immersion in the animal pleasures and heedlessness of the commands and prohibitions.

GLOSSARY: NAFS

§230

ثم النفس الملهمة: تسمى به باعتبار ما يلهمها الله تعالى به من الخير، فكل ما تفعله النفس من الخير هو بالإلهام الإلهي.

Then the inspired soul (al-mulhima): it is so named in respect of what God (exalted is He) inspires it with, of good; for everything the soul

does of good is by the divine inspiration,

§231

وكل ما تفعله من الشر هو بالاقتضاء الطبيعي، وذلك الاقتضاء منها بمثابة الأمر لها بالفعل.

and everything it does of evil is by the natural requisite; and that requisite, from it, is like a command to it to [do] the act.

§232

فكأنها هي الأمارة لنفسها بفعل تلك المقتضيات، فلهذا سميت أمارة. وللإلهام الإلهي سميت ملهمة. ثم النفس اللوامة: سميت به باعتبار أخذها في الرجوع والإقلاع.

So it is as though it is the commander of itself to the doing of those requisites; and for this it was named "commanding." And for the divine inspiration it was named "inspired." Then the reproaching soul (al-lawwāma): it was so named in respect of its taking to returning and desisting [from sin];

GLOSSARY: NAFS

§233

فكأنها تلوم نفسها على الخوض في تلك المهالك، فلهذا سميت لوامة.

for it is as though it reproaches itself for plunging into those destructions; and for this it was named "reproaching."

§234 ثم النفس المطمئنة: سميت به باعتبار سكونها إلى الحق واطمئنانها به.

Then the tranquil soul (al-muṭma’inna): it was so named in respect of its stillness toward the Real and its tranquillity by Him.

§235 وذلك إذا قطعت الأفعال المذمومة رأسا والخواطر المذمومة مطلقا.

And that is when it has cut off the blameworthy acts entirely and the blameworthy thoughts absolutely.

§236 فإنه متى لم تنقطع عنها الخواطر المذمومة لا تسمى مطمئنة بل هي لوامة.

For whenever the blameworthy thoughts are not cut off from it, it is not named "tranquil," but is rather "reproaching."

§237 ثم إذا انقطعت الخواطر المذمومة مطلقا تسمى مطمئنة.

Then, when the blameworthy thoughts are cut off

absolutely, it is named "tranquil."

§238

ثم إذا ظهر على جسدها الآثار الروحية من طي الأرض وعلم الغيب وأمثال ذلك، فليس لها اسم إلا الروح.

Then, when there appear upon its body the spiritual effects, of the folding-up of the earth [traversing distance], the knowledge of the unseen, and the like, it has no name but "the spirit."

§239

ثم إذا انقطعت الخواطر المحمودة كما انقطعت المذمومة، واتصفت بالأوصاف الإلهية، وتحققت بالحقائق الذاتية، فاسم العارف اسم معروفه، وصفاته صفاته، وذاته ذاته.

Then, when the praiseworthy thoughts are cut off as the blameworthy were cut off, and it is qualified by the divine qualities, and realized in the essential realities: then the name of the gnostic is the name of his Known, and his attributes are His attributes, and his essence is His essence.

GLOSSARY: DHAT, SIFAT

The book's summit identity-statement; recorded in al-Jīlī's voice, framed against the mainstream, and to be read with the chapter's own anti-

antinomian guardrail: this realization does not lift the sacred Law (whose abrogation the chapter has just branded Iblīsian).

§240 والله يقول الحق وهو يهدي السبيل.

And God speaks the truth, and He guides to the way.

The chapter's closing formula: the final clause of al-Aḥzāb 33:4.

Collation. *Two-witness collated as the diabology/psychology keystone (paired with Bāb 60). Witness 2 clean of website navigation text. Two poems were run-on lines in the digital matn and are split here on the qāfiya: the opening 6-verse poem (§2-§7, rhyme '-āt') and the 35-verse qaṣīda praising al-Jīlī's master al-Jabartī (§159-§193, rhyme '-ūbuh'). Several OCR garbles restored to sense and noted (e.g. the Zoroastrian 'Yazdān' at §112, the Ṣād verse-number tags). No lossy drop of authorial text.*

Qur'ān. *Twenty-three loci verified verbatim. TWO witness mis-tags caught and corrected, both in the Ṣād/Iblīs sequence: §60 'anā khayrun minhu khalaqtanī min nār' is Ṣād 38:76 (the matn tags 38:79, which is the reprieve-request verse); and §71 'fa-khruj minhā fa-innaka rajīm' is Ṣād 38:77 (the matn tags 38:78, which is the curse verse quoted at §72). Correct tags: al-Baqara 2:35; al-Nisā' 4:1; al-Aʿrāf 7:20-21, 7:28; al-Tīn 95:4-6; Yā Sīn 36:79; al-Anbiyā' 21:68; al-Anʿām 6:33, 6:112; Ṣād 38:75, 38:78, 38:82-85; al-Fātiḥa 1:5; al-Ḥijr 15:36-38; al-Isrā' 17:64. Allusions noted: 'the accursed tree' (al-Isrā' 17:60, §21), 'who listens to the word and follows the best of it' (al-Zumar 39:18, §95), 'the slinking whisperer' (al-Nās 114:4, §210), 'has a heart or gives ear' (Qāf 50:37, §220). Closing formula (§240) is the final clause of al-Aḥzāb 33:4.*

⁂

The soul as origin of Iblīs; the seven deceptions; the anti-antinomian guardrail

Bāb 59 is the dark twin of the keystone chapter (Bāb 60): where that one derives the cosmos from the Muhammadan Form, this derives both the High angels and Iblīs from the Muhammadan *soul*, "the gatherer of the two opposites." Its argument runs from a metaphysics of the Fall (the soul, created "from the essence of lordship," cannot abide interdiction, so it eats the grain, the "natural darkness"), through the universal "confounding" that ruins every nation (trusting one's own knowledge over the messengers' informing), to a sustained reading of the Qur'ānic Iblīs: ʿAzāzīl the ancient worshipper; the confounding that made him refuse to prostrate; the fire-versus-clay argument read as a true statement of "what the realities require"; the curse "until the Day of Judgment", which al-Jīlī, extending Bāb 58's non-eternity-of-the-Fire, reads as lifting when Hell ends, so that "Iblīs returns to what he was upon, of divine nearness"; and the Ḥallājian "robe of honor" motif. The long central section is a practical diabology: the seven "mother-loci" by which Iblīs deceives each class, the world and the stars (idolaters), appetite (common Muslims), self-admiration in good works (the righteous), corrupted

intention (the martyrs), juristic casuistry (the scholars), comfort and habit (the aspirants), and, most dangerous, the divine gnoses themselves (the gnostics), where he whispers "you are the Real, so drop the Law." This last is the chapter's hinge: al-Jīlī uses his own unitive vocabulary to mark its antinomian abuse as *satanic*, anchoring the point in the ʿAbd al-Qādir al-Jīlānī story and his own confessed early peril, rescued by his master Sharaf al-Dīn Ismāʿīl al-Jabartī (the dedicatee of the 35-verse qaṣīda). It closes with the order of battle (Iblīs's human "cavalry" and spirit "infantry," his weapons of heedlessness, appetite, rank, and ignorance) and the classical five-fold psychology of the soul (ḥayawāniyya, ammāra, mulhima, lawwāma, muṭmaʾinna), resolving all five into "the spirit," and the spirit into "the Real." This is contested-Akbarian material that simultaneously supplies its own safeguard; it is recorded in al-Jīlī's voice and framed against the mainstream.

al-Insān al-Kāmil, Bāb 60: The Perfect Human (al-Insān al-Kāmil) · full parallel manuscript

The title-chapter of the book, rendered as a full parallel manuscript: every segment, aligned line by line. al-Jīlī opens it by declaring it "the pillar of the chapters of this book; indeed the whole book, from its beginning to its end, is a commentary upon this chapter." It identifies the Perfect Human with Muhammad as cosmic principle ("the unqualified expression 'the Perfect Human,' wherever it occurs in my writings, by it I intend only Muhammad"), carries al-Jīlī's signature qaṣīda *al-Durra al-Waḥīda* ("The Unique Pearl," 59 verses), records his dated vision of the Prophet in the form of his own master in Zabīd in 796 AH, and then develops the book's great "counterpart" (muqābala) doctrine: the Perfect Human as the counterpart of every reality of existence, the Throne by his heart, the heavens and planets by his faculties, the elements and humours and animals by his nature, the classes of society by his powers, and finally the Names and Attributes themselves. It closes with the three "isthmuses" (barāzikh) of realization and the station of the Seal.

Editorial note. This is the doctrinal center of the book and its most concentrated waḥdat al-wujūd. The qaṣīda's central verses (the cosmos as "bubbles his wine-jars overflow," "he is the point of realization and its circumference," the letter-mysticism of §55-§56) and the prose claims that the Perfect Human is "the mirror" in which the Real sees Himself (§145-§148), and that the realized knower "knows in existence

nothing but his ipseity" (§154), are contested-Akbarian metaphysics, recorded faithfully in al-Jīlī's voice and framed against the mainstream. Two guardrails al-Jīlī himself raises are preserved and surfaced: his **explicit disavowal of metempsychosis** ("beware of imagining anything in my words of the doctrine of tanāsukh, God forbid that that should be my intent," §88), and his refusal to "give expression" to the highest counterparting (§142-§143). A second-reader framing pass is advisable.

الباب الموفى ستين في الإنسان الكامل وأنه محمد صلى الله عليه وسلم وأنه مقابل للحق والخلق

Chapter Sixty: On the Perfect Human (al-Insān al-Kāmil), and that he is Muhammad (may God bless him and grant him peace), and that he is the counterpart of the Real and the creation

§2 اعلم أن هذا الباب عمدة أبواب هذا الكتاب.

Know that this chapter is the pillar of the chapters of this book.

§3

بل جميع الكتاب من أوله إلى آخره شرح لهذا الباب، فافهم معنى هذا الخطاب.

Indeed, the whole book, from its beginning to its end, is a commentary upon this chapter. So understand the meaning of this address.

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§4

ثم إن أفراد هذا النوع الإنساني كل واحد منهم نسخة للآخر بكماله، لا يفقد في أحد منهم مما في الآخر شيء إلا بحسب العارض.

Now, the individuals of this human species are each of them a [complete] copy of the other in his perfection; nothing of what is in the one is missing in another, except in accordance with an accidental impediment --

GLOSSARY: INSAN-AL-KAMIL

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§5

كمن تقطع يداه ورجلاه، أو يخلق أعمى لما عرض له في بطن أمه، ومتى لم يحصل العارض فهم كمرآتين متقابلتين يوجد في كل واحد منهما ما يوجد في الأخرى.

such as one whose hands and feet are cut off, or who is created blind by reason of something that befell him in his mother's womb. And whenever the impediment does not occur, they are like two mirrors set facing each

other: there is found in each one of them what is found in the other.

§6 ولكن منهم من تكون الأشياء فيه بالقوة، ومنهم من تكون فيه بالفعل وهم الكمل من الأنبياء والأولياء.

But among them is one in whom the things are [present] potentially, and among them one in whom they are [present] actually, and these are the perfected ones among the prophets and the friends [of God].

§7 ثم إنهم متفاوتون في الكمال فمنهم الكامل والأكمل.

Then they are of differing degrees in perfection: among them is the perfect and the more perfect.

§8 ولم يتعين أحد منهم ما تعين به محمد صلى الله عليه وسلم في هذا الوجود من الكمال الذي قطع له بانفراده فيه.

And none of them has been singled out by what Muhammad (may God bless him and grant him peace) was singled out by, in this existence, of the perfection in

which it has been decided that he stands alone.

§9

شهدت له بذلك أخلاقه وأحواله وأفعاله وبعض أقواله، فهو الإنسان الكامل والباقون من الأنبياء والأولياء والكمل صلوات الله عليهم ملحقون به لحوق الكامل بالأكمل،

His character-traits, his states, his deeds, and some of his sayings have borne witness to that for him. So he is the Perfect Human, and the rest of the prophets, the friends, and the perfected ones (the blessings of God be upon them) are joined to him, the joining of the perfect to the more perfect,

GLOSSARY: INSAN-AL-KAMIL

§10

ومنتسبون إليه انتساب الفاضل إلى الأفضل.

and ascribed to him, the ascription of the excellent to the more excellent.

§11

ولكن مطلق لفظ الإنسان الكامل حيث وقع في مؤلفاتي إنما أريد به محمدا صلى الله عليه وسلم، تأدبا بمقامه الأعلى ومحله الأكمل الأسنى.

But the unqualified expression "the Perfect Human," wherever it occurs in my writings, by it I intend

only Muhammad (may God bless him and grant him peace), out of courtesy toward his most lofty station and his most perfect, most resplendent rank.

GLOSSARY: INSAN-AL-KAMIL

§12 ولي في هذه التسمية له إشارات وتنبيهات على مطلق مقام

And I have, in this naming of him, allusions and intimations toward the unqualified station of

§13 الإنسان الكامل، لا يسوغ إضافة تلك الإشارات

the Perfect Human; it is not permissible to ascribe those allusions,

§14 ولا يجوز إسناد تلك العبارات إلا لاسم محمد صلى الله عليه وسلم، إذ هو الإنسان الكامل بالاتفاق.

nor is it permissible to attribute those expressions, except to the name of Muhammad (may God bless him and grant him peace), since he is the Perfect Human by consensus.

GLOSSARY: INSAN-AL-KAMIL

§15

وليس لأحد من الكمل ما له من الخلق والأخلاق، وفيه قلت هذه القصيدة المسماة بالدرة الوحيدة في اللجة السعيدة:

And no one of the perfected ones has what he has of [created] form and of character-traits. And concerning him I said this qaṣîda, named "The Unique Pearl in the Felicitous Deep" (al-Durra al-Waḥîda fī l-lujja al-saʿîda):

§16

قلب أطاع الوجد فيه جنانه ..... وعصى العواذل سرّه ولسانه

A heart whose inmost being has obeyed the ecstasy within it, / and whose secret and tongue have disobeyed the reproachers.

§17

عقد العقيق من العيون لأنه ..... فقد العقيق ومن همو أعيانه

It has strung carnelian [tears] from the eyes, because / it lost the carnelian, and those who were its very eminences.

§18

ألف السهاد وما سها فكأنها ..... نظم السهى في هدبه إنسانه

It grew used to sleeplessness and was never heedless, as

though / the pupil of its eye had strung the faint star Suhā upon its lashes.

§19

يبكي على بعد الديار بمدمع ..... سل عنه سلعا أم روت غدرانه

It weeps over the distance of the abodes with a tear: / ask the hill of Salʿ about it, or did its pools relate it?

§20

فحنينه رعد ونار زفيره ..... برق ومزن المنحنى أجفانه

Its yearning is thunder, and the fire of its sighing / is lightning; and the rain-clouds of the winding vale are its eyelids.

§21

فكأن بحر الدمع يقذف درّه ..... حتى نفدن وقد بدا مرجانه

As though the sea of tears casts up its pearls, / until they were spent and its coral appeared.

§22

ولئن تداعى فوق أيك طائر ..... داعي الحمام بأنه خفقانه

And if a bird upon a thicket cries out, / the summoner of the doves, that [cry] is its own [heart's] throbbing.

§23

ويزيده شجوا حنين مطية ..... رقلت بها نحو الحمى ركبانه

And the yearning of a mount increases its grief: / a mount with which its riders pressed on toward the protected sanctuary.

§24 يا سائق العيس المعمم في الثرى ..... قف للذي تحدوكم أشجانه

O driver of the camels, turbaned [in dust] upon the earth, / halt for the one whose griefs urge you on.

§25 بلّغ حديثا قد روته مدامعي ..... إذ عنعنته مسلسلا فيضانه

Convey a tradition (ḥadīth) that my tears have related, / when its overflowing transmitted it, chain-linked (musalsal).

§26 أسند لهم ضعفي وما قد صح من ..... متواتر الخبر الذي جريانه

Trace back to them my weakness, and what has been soundly established / of the mass-transmitted (mutawātir) report, whose flowing

§27 يرويه عن عبراته عن مقلتي ..... عن أضلعي عما روت نيرانه

is related on the authority of its tears, from my eye, / from

my ribs, from what its fires have related,

§28

عن مهجتي عن شجوها عن خاطري ..... عن عشقتي عما حواه جنانه

from my life-blood, from its grief, from my mind, / from my passion, from what its heart contained,

§29

عن ذلك العهد القديم عن الهوى ..... عمن همو روحي وهم سكانه

from that ancient covenant, from love, / from those who are my spirit and its dwellers.

§30

واسأل سلمت أحبتي بتلطف ..... المسكين عند همو وهم سلطانه

And ask, may my beloveds be kept safe, gently / about the poor wretch before them, while they are its sovereign.

§31

واستنجد العرب الكرام تعطفا ..... لمضيّع في هجرهم أزمانه

And seek the aid of the noble Arabs, in tenderness, / for one who has wasted his ages in their estrangement.

§32

لا يوحشنك عزّهم وعلوهم ..... تلك الديار لوفدها أوطانه

Let not their might and their loftiness leave you forlorn: /

those abodes are homelands for their visiting delegation.

§33

ألا ولا تنس الحديث فحبهم ..... قصص الصبابة لم تزل قرآنه

Lo, do not forget the tradition, for their love, / the tales of ardent longing, its recitation has never ceased.

§34

ما آيسوا المقطوع من إيصالهم ..... بل آنسوه بأنهم خلانه

They did not make the severed one despair of reaching them; / rather, they comforted him that they are his intimate friends.

§35

قد آنت أعهد منهم حفظ الودا ..... د فليت شعري هل هم إخوانه

The time has come: I knew of them the keeping of affection (wadād); / would that I knew: are they his brothers?

§36

ولقد أنزّه عن خيانة عهدنا ..... شأن الحبيب وإن يكن هو شأنه

And I hold the rank of the Beloved far above any betrayal of our covenant: / even if [betrayal] should be the way of others.

§37

حيا الإله أحبتي وسقاهمو ..... غيثا يجود بويله سكبانه

May God give life to my beloveds and water them / with a rain whose downpour pours its flood generously,

§38

يحيا به الربع الخصيب ولم يزل ..... حيا يميس بورقه أغصانه

by which the fertile quarter comes to life, and which has not ceased / to be alive, its boughs swaying with their foliage.

§39

عجبا لذاك الحيّ كيف يهمه ..... قحط السنين وأحمد نيسانه

How strange of that living quarter: how should the drought of the years / concern it, when Aḥmad is its spring-rain (Nīsān)?

§40

أو كيف يظمأ وفده ولديهمو ..... بحر يموج بدرّه طفحانه

Or how should its delegation thirst, when with them / is a sea surging, overflowing with its pearls?

§41

شمس على قطب الكمال مضيئة ..... بدر على فلك العلا سيرانه

A sun shining upon the pole of perfection; / a full moon

whose coursing is upon the sphere of loftiness.

§42

أوج التعاظم مركز العزّ الذي ..... لرحى العلا من حوله دورانه

The apogee of grandeur, the center of might, around which / the millstone of sublimity has its turning.

§43

ملك وفوق الحضرة العليا على ..... العرش المكين مثبت إمكانه

A sovereign; and above the loftiest Presence, upon / the firm Throne, his possibility is established.

§44

ليس الوجود بأسره إن حققوا ..... إلاَّ حبابا طفحته دنانه

All existence, in its entirety, if they verify, is naught / but bubbles that his wine-jars have made overflow.

From here the qaṣīda's waḥdat al-wujūd is at its most concentrated (§44–§59): all existence as the overflow of the Muhammadan Reality, 'the point of realization and its circumference,' the letters of the cosmos. Contested-Akbarian; recorded in al-Jīlī's voice and framed at the chapter level, against the mainstream.

§45

الكل فيه ومنه كان وعنده ..... تفنى الدهور ولم تزل أزمانه

The all is in him, and from him it came to be, and with

him / the epochs pass away, while his ages have never ceased.

§46

فالخلق تحت سما علاه كخردل ..... والأمر يبرمه هناك لسانه

So the creation, beneath the sky of his loftiness, is like a mustard-seed, / and the Command: there, his tongue ratifies it.

GLOSSARY: AL-AMR

§47

والكون أجمعه لديه كخاتم ..... في إصبع منه أجلّ كوانه

And the whole cosmos, with him, is like a signet-ring / on a finger: the most majestic of his beings.

§48

والملك والملكوت في تياره ..... كالقطر بل من فوق ذاك مكانه

And the Dominion and the Sovereignty, in his surging tide, / are like a raindrop: nay, his place is above that.

GLOSSARY: MULK-MALAKUT-JABARUT

§49

وتطيعه الأملاك من فوق السما .....
واللوح ينفذ ما قضاه بنانه

And the angels above the heaven obey him, / and the Tablet carries out what his fingertip has decreed.

GLOSSARY: LAWH-MAHFUZ

§50

فلكم دعا بالنخلة الصما فجاءت ..... مثل
ما جاءت له غزلانه

For how often he called to the solid palm-trunk, and it came, / just as his gazelles came to him!

Allusions to two Sīra miracles: the weeping palm-trunk (ḥadīth al-jidhʿ) and the gazelle that bore witness to him.

§51

ناهيك شقّ البدر منه بأصبع ..... والبدر
أعلى أن يزلّ قرانه

Enough for you [the wonder of] his splitting the full moon with a finger, / when the moon is too lofty for its conjunction to slip.

The splitting of the moon (al-Qamar 54:1).

§52

شهدت بمكنته الكيان وخير ..... بينة يكون
الشاهدين كيانه

Being itself bore witness to his power, and the best /

proof is that the two witnesses are [his own] being.

§53

هو نقطة التحقيق وهو محيطه ..... هو مركز التشريع وهو مكانه

He is the point of realization and he is its circumference; / he is the center of the sacred Law and he is its place.

§54

هو درّ بحر ألوهة وخضمُّها ..... هو سيف أرض عبودة ومعانه

He is the pearl of the sea of divinity and its vast deep; / he is the sword of the land of servanthood and its watering-place.

§55

هو هاؤه هو واوه هو باؤه ..... هو سينه والعين بل إنسانه

He is its hāʾ, he is its wāw, he is its bāʾ; / he is its sîn and the ʿayn: nay, its very pupil.

> *Letter-mysticism: the Muhammadan Reality figured as the letters that spell the cosmos; 'al-ʿayn' puns the letter, the eye/source, and 'insān' the pupil/human.*

§56

هو قافه هو نونه هو طاؤه ..... هو نوره هو ناره هو رانه

He is its qāf, he is its nūn, he is its ṭāʾ; / he is its light, he is its fire, he is its covering-stain.

'rān' echoes al-Muṭaffifīn 83:14 ('rāna ʿalā qulūbihim'), the rust that veils the heart.

§57

عقد اللواء بمحمد وثنائه ..... فالدهر دهر والأوان أوانه

The banner was bound to Muhammad and his praise; / so the age is [his] age and the time is his time.

§58

وله الوساطة وهو عين وسيلة ..... هي للفتى يجلى بها رحمانه

His is the mediation, and he is the very means (wasīla) / by which, for the aspiring youth, his All-Merciful is unveiled.

§59

وله المقام وذلك المحمود ما ..... لم يدر من شأن تعالى شأنه

His is the [Praised] Station, and that praised one is what / none has fathomed of the affair of the One whose affair is exalted.

al-maqām al-maḥmūd, the Praised Station promised in al-Isrā' 17:79.

§60

ميكال طست موجة من بحره ..... وكذاك روح أمينه وأمانه

Mīkā’īl is [but] a basin, a wave from his sea, / and likewise the faithful Spirit [Jibrîl] and his trust.

§61

وبقية الأملاك من مائية ..... وكالثلج يعقده الصبا وحرانه

And the rest of the angels are of [his] watery [substance], / and like snow that the east-wind and its heat congeal.

> *A modern editorial parenthetical glossing 'al-ṣabā' followed this verse in the digital witness (and itself conceded al-Jīlī did not use the word in that Sufi sense); it is non-authorial and has been excluded.*

§62

والعرش والكرسي ثم المنتهى ..... مجلاه ثم محله ومكانه

And the Throne, the Footstool, then the Lote-Tree of the Boundary / are his disclosure-site, then his locus and his place.

§63

وطوى السماوات العلى بعروجه ..... طيّ السجل كمدلج ركبانه

And he folded up the lofty heavens by his ascension, / the folding of the scroll, like one whose riders journey by night.

The Mi'rāj; 'the folding of the scroll' echoes al-Anbiyā' 21:104.

§64

أنبا عن الماضي وعن مستقبل ..... كشف
القناع وأم أضا برهانه

He gave tidings of the past and of the future; / he lifted the veil: nay, his proof shone forth.

§65

وأتت يداه بمال قيصره ..... ففرقها
وكسرى ساقط إيوانه

And his hands brought the wealth of its Caesar, / and he distributed it, while Chosroes' arch was falling.

The conquests; the collapse of the arch (īwān) of Kisrā, a portent of the Prophetic age.

§66

ولكم له خلق يضيء بنوره ..... يهدي
بذكراه الهدى جيرانه

And how many a created being has he, that shines with his light, / its neighbors guided to guidance by the remembrance of him!

§67

ولكم تطهّر في التزّآي وانتقى ..... حتى
ارتقى ما لا يرام عيانه

And how often he purified himself in [retreat and] concealment and was made pure, / until he ascended to

what cannot be sought even by direct vision!

§68

أنبا عن الأسرار إعلانا ولم ..... يفش
السريرة للورى إعلانه

He gave tidings of the secrets openly, yet / his proclamation did not divulge the inmost secret to the people.

§69

نظم الدراري في عقود حديثه .....
منتشرات فوقها عقبانه

He strung the bright stars into the necklaces of his discourse, / scattered [pearls] above which are his soaring heights.

§70

حتى يبلغ في الإمامة حقها ..... من غير
هتك رامه خوانه

until he fulfilled, in the imamate, its right, / without any rending [of the veil] that his betrayers sought.

§71

اللّٰه حسبي ما لأحمد منتهى ..... وبمدحه قد
جاءنا فرقانه

God is my sufficiency: there is no reaching the end of Aḥmad; / and with his praise his Furqān [Criterion] came to us.

§72

حاشاه لم تدرك لأحمد غاية ..... إذ كل غايات النهى بدآنه

Far be it: no utmost limit of Aḥmad has [ever] been grasped, / since all the limits of the intellects are [but] his beginning.

§73

صلَّى عليه اللَّه مهما زمزمت ..... آلم على معنى يريح بيانه

May God bless him, however long [the reciter] chants / "Alif Lām Mīm" over a meaning whose exposition gives rest.

§74

والكل والأصحاب والأنساب والأقطاب قوم في العلا إخوانه

And the all, the Companions, the kinsfolk, and the Poles, / are a people in the heights, his brethren.

> *The closing line of the qaṣīda; metrically expansive, rendered as the envoi.*

§75

اعلم حفظك الله أن الإنسان الكامل هو القطب الذي تدور عليه أفلاك الوجود من أوله إلى آخره.

Know, may God preserve you, that the Perfect Human is the Pole upon which the spheres of existence turn, from its first to its last.

GLOSSARY: INSAN-AL-KAMIL

§76

وهو واحد منذ كان الوجود إلى أبد الآبدين، ثم له تنوع في ملابس ويظهر في كنائس، فيسمى به باعتبار لباس، ولا يسمى به باعتبار لباس آخر.

And he is one, from when existence was, unto the everlasting of everlastings; then he has a variety in garments, and appears in [diverse] sanctuaries, so he is named [by a name] in respect of one garment, and not named by it in respect of another garment.

§77

فاسمه الأصلي الذي هو له محمد، وكنيته أبو القاسم، ووصفه عبد الله، ولقبه شمس الدين.

So his original name, which is his, is Muhammad; his agnomen (kunya) is Abū l-Qāsim; his descriptive title is ʿAbd Allāh; and his honorific (laqab) is Shams al-Dīn.

§78

ثم له باعتبار ملابس أخرى أسماء، وله في كل زمان اسم ما يليق بلباسه في ذلك الزمان، فقد اجتمعت به صلى الله عليه وسلم وهو في صورة شيخي الشيخ شرف الدين إسماعيل الجبرتي، ولست أعلم أنه النبي صلى الله عليه وسلم، وكنت أعلم أنه الشيخ،

Then he has, in respect of other garments, [other] names, and he has in every age a name that befits his garment in that age. For I met with

وهذا من جملة مشاهد شاهدتها بزبيد سنة ست وتسعين وسبعمائة.

him (may God bless him and grant him peace) while he was in the form of my shaykh, the Shaykh Sharaf al-Dīn Ismāʿīl al-Jabartī, and I did not know that he was the Prophet (may God bless him and grant him peace); I [only] knew that he was the Shaykh. And this is among the visionary witnessings I witnessed, in Zabīd, in the year seven hundred and ninety-six [AH].

A dated autobiographical datum: a vision in Zabīd (Yemen), 796 AH (c. 1394 CE), of the Prophet in the form of al-Jīlī's master, the Shaykh Sharaf al-Dīn Ismāʿīl al-Jabartī.

§79 وسر هذا الأمر تمكنه صلى الله عليه وسلم من التصور بكل صورة.

And the secret of this matter is his capacity (may God bless him and grant him peace) to take form in every form.

§80 فالأديب إذا رآه في الصور المحمدية التي كان عليها في حياته فإنه يسميه باسمه، وإذا

So the well-mannered one, when he sees him in the

رآه في صورة ما من الصور وعلم أنه محمد، فلا يسميه إلا باسم تلك الصورة.

Muhammadan forms that he had in his lifetime, names him by his name; and when he sees him in some form among the forms and knows that he is Muhammad, he names him only by the name of that form.

§81

ثم لا يوقع ذلك الاسم إلا على الحقيقة المحمدية، ألا تراه صلى الله عليه وسلم لما ظهر في صورة الشبلي رضي الله عنه؟

Then he applies that name only to the Muhammadan Reality. Do you not see him (may God bless him and grant him peace) when he appeared in the form of al-Shiblī (may God be pleased with him)?

GLOSSARY: HAQIQA-MUHAMMADIYYA

§82

قال الشبلي لتلميذه: أشهد أني رسول الله، وكان التلميذ صاحب كشف فعرفه،

al-Shiblī said to his disciple: "I bear witness that I am the Messenger of God", and the disciple was a man of

unveiling (kashf), so he recognized him,

GLOSSARY: KASHF

§83

فقال: أشهد أنك رسول الله، وهذا أمر غير منكور، وهو كما يرى النائم فلانة في صورة فلان. وأقل مراتب الكشف أن يسوغ به في اليقظة ما يسوغ به في النوم، لكن بين النوم والكشف فرق.

and he said: "I bear witness that you are the Messenger of God." And this is a matter not to be denied; it is like the sleeper who sees a certain woman in the form of a certain man. The least of the ranks of unveiling is that there be allowed in waking what is allowed in sleep, but between sleep and unveiling there is a difference.

§84

وهو في الصورة التي يرى فيها محمد عليه السلام في النوم لا يوقع اسمها في اليقظة على الحقيقة المحمدية،

And [as for] the form in which Muhammad (upon him be peace) is seen in sleep: one does not, in waking, apply its name to the Muhammadan Reality,

GLOSSARY: HAQIQA-MUHAMMADIYYA

§85

لأن عالم المثال يقع التعبير فيه، فيعبر عن الحقيقة المحمدية إلى حقيقة تلك الصورة اليقظة.

because the world of similitude (ʿālam al-mithāl) is a place in which dream-interpretation (taʿbīr) occurs; so one crosses over from the Muhammadan Reality to the reality of that waking form.

§86

بخلاف الكشف، فإنه إذا كشف لك عن الحقيقة المحمدية أنها متجلية في صورة من صور الآدميين،

Unlike unveiling: for when it is unveiled to you that the Muhammadan Reality is disclosed in some form of the forms of the descendants of Adam,

GLOSSARY: KASHF, HAQIQA-MUHAMMADIYYA

§87

فيلزمك إيقاع اسم تلك الصورة على الحقيقة المحمدية، ويجب عليك أن تتأدب مع صاحب تلك الصورة تأدبك مع محمد صلى الله عليه وسلم، لما أعطاك الكشف أن محمدا صلى الله عليه وسلم متصور بتلك الصورة.

then it becomes binding upon you to apply the name of that form to the Muhammadan Reality; and it is obligatory upon you to observe courtesy with the

possessor of that form, [the same as] your courtesy with Muhammad (may God bless him and grant him peace): since unveiling has given you [to know] that Muhammad (may God bless him and grant him peace) is taking form in that form.

§88

فلا يجوز بعد شهود محمد صلى الله عليه وسلم فيها أن تعاملها بما كنت تعاملها به من قبل. إياك أن تتوهم شيئا في قولي من مذهب التناسخ، حاشا الله وحاشا رسول الله صلى الله عليه وسلم أن يكون ذلك مرادي.

So it is not permissible, after the witnessing of Muhammad (may God bless him and grant him peace) in it, that you treat it as you treated it before. Beware of imagining anything in my words of the doctrine of metempsychosis (tanāsukh): God forbid, and [far be it from] the Messenger of God (may God bless him and grant him peace), that that should be my intent.

al-Jīlī's explicit disavowal of metempsychosis (tanāsukh): the 'taking form in every form' is the Muhammadan Reality's self-disclosure, not transmigration of souls. Important for reading the chapter against the mainstream's charge.

§89

بلى، إن رسول الله له من التمكين في التصور بكل صورة حتى يتجلى في هذه الصورة.

Rather: the Messenger of God has [such] a capacity in taking form in every form that he may disclose himself in this form.

§90

وقد جرت سنته صلى الله عليه وسلم أنه لا يزال يتصور في كل زمان بصورة أكملهم ليعلي شأنهم ويقيم ميلانهم، فهم خلفاؤه في الظاهر وهو في الباطن حقيقتهم.

And his way (sunna) (may God bless him and grant him peace) has run [thus]: that he continually takes form, in every age, in the form of the most perfect of them, to raise their rank and set right their inclination; so they are his vicegerents in the outward, and he, in the inward, is their reality.

§91

واعلم أن الإنسان الكامل مقابل لجميع الحقائق الوجودية بنفسه، فيقابل الحقائق العلوية بلطافته، ويقابل الحقائق السفلية بكثافته.

And know that the Perfect Human is the counterpart of all the realities of existence, by

himself: he is the counterpart of the higher realities by his subtlety, and the counterpart of the lower realities by his density.

GLOSSARY: INSAN-AL-KAMIL

§92

فأول ما يبدو في مقابلته للحقائق الخلقية يقابل العرش بقلبه.

So the first thing that appears in his counterparting of the created realities: he is the counterpart of the Throne by his heart.

§93

قال عليه الصلاة والسلام: قلب المؤمن عرش الله. ويقابل الكرسي بإنيته، ويقابل سدرة المنتهى بمقامه، ويقابل القلم الأعلى بعقله، ويقابل اللوح المحفوظ بنفسه، ويقابل العناصر بطبعه، ويقابل الهيولى بقابليته، ويقابل الهباء بحيز هيكله.

He (upon him be blessing and peace) said: "The heart of the believer is the Throne of God." And he is the counterpart of the Footstool by his I-ness (inniyya); of the Lote-Tree of the Boundary by his station; of the Highest Pen by his intellect; of the Preserved Tablet by his soul; of the elements by his nature;

of prime-matter (al-hayūlā) by his receptivity; and of the [primordial] dust-motes (al-habā') by the volume of his frame.

GLOSSARY: QALAM-ALA, LAWH-MAHFUZ, AQL-AWWAL, NAFS

'The heart of the believer is the Throne of God' is a Sufi dictum widely cited, not found in the sound collections; invoked, not graded here.

§94

ويقابل الفلك الأطلس برأيه، ويقابل الفلك المكوكب بمدركته.

And he is the counterpart of the Starless Sphere (al-falak al-aṭlas) by his opinion, and of the Sphere of the Fixed Stars by his apprehending faculty.

§95

ويقابل السماء السابعة بهمته.

And he is the counterpart of the seventh heaven by his aspiration (himma).

§96

ويقابل السماء السادسة بوهمه.

And of the sixth heaven by his estimation (wahm).

GLOSSARY: WAHM

§97

ويقابل السماء الخامسة بهمته.

And of the fifth heaven by his resolve.

> *The witness reads 'bi-himmatihi' here as at §95 (the seventh heaven); likely a copyist repetition for a distinct faculty. Rendered 'resolve' to mark the apparent duplication.*

§98 ويقابل السماء الرابعة بفهمه.

And of the fourth heaven by his understanding (fahm).

§99 ويقابل السماء الثالثة بخياله.

And of the third heaven by his imagination (khayāl).

> GLOSSARY: KHAYAL

§100 ويقابل السماء الثانية بفكره.

And of the second heaven by his cogitation (fikr).

> GLOSSARY: FIKR

§101 ويقابل السماء الأولى بحافظته.

And of the first heaven by his retentive faculty.

§102 ثم يقابل زحل بالقوى اللامسة،

Then he is the counterpart of Saturn by the tactile faculty,

§103 ويقابل المشتري بالقوى الدافعة،

of Jupiter by the repelling faculty,

§104 ويقابل المريخ بالقوى المحرقة،

of Mars by the burning faculty,

> *Witness reads 'al-muḥarrima'; in context (Mars, heat/wrath) the intended word is 'al-muḥarriqa' (burning); rendered accordingly.*

§105 ويقابل الشمس بالقوى الناظرة،

of the Sun by the seeing faculty,

§106 ويقابل الزهرة بالقوى الملذذة،

of Venus by the pleasure-giving faculty,

§107 ويقابل عطارد بالقوى الشامة،

of Mercury by the smelling faculty,

§108 ويقابل القمر بالقوى السامعة.

of the Moon by the hearing faculty.

§109 ثم يقابل فلك النار بحرارته،

Then he is the counterpart of the sphere of fire by his heat,

§110

ويقابل فلك الماء ببرودته،

of the sphere of water by his coldness,

§111 ويقابل فلك الهواء برطوبته،

of the sphere of air by his moisture,

§112 ويقابل فلك التراب بيبوسته.

of the sphere of earth by his dryness.

§113 ثم يقابل الملائكة بخواطره،

Then he is the counterpart of the angels by his [good] thoughts,

§114 ويقابل الجن والشياطين بوسواسه،

of the jinn and the devils by his [evil] whisperings (waswās),

§115 ويقابل البهائم بحيوانيته.

of the beasts by his animality.

§116 ويقابل الأسد بالقوى الباطشة، ويقابل الثعلب بالقوى الماكرة،

And he is the counterpart of the lion by the assailing faculty, and of the fox by the cunning faculty,

§117

	ويقابل الذئب بالقوى الخادعة،	of the wolf by the deceiving faculty,
§118	ويقابل القرد بالقوى الحاسدة،	of the ape by the envying faculty,
§119	ويقابل الفأر بالقوى الحريصة.	of the mouse by the greedy faculty.
§120	وقس على ذلك باقي قواه، ثم إنه يقابل الطير بروحانيته،	And measure the rest of his faculties upon that. Then he is the counterpart of the birds by his spirituality,
§121	ويقابل النار بالمادة الصفراوية،	of fire by the yellow-bile (choleric) humour,
§122	ويقابل الماء بالمادة البلغمية،	of water by the phlegmatic humour,
§123	ويقابل الريح بالمادة الدموية،	of wind by the sanguine (blood) humour,

§124

ويقابل التراب بالمادة السوداوية.

of earth by the black-bile (melancholic) humour.

§125

ثم يقابل السبعة الأبحر بريقه ومخاطه وعرقه ونقاء أذنه ودمعه وبوله.

Then he is the counterpart of the seven seas by his saliva, his mucus, his sweat, the discharge of his ear, his tear, and his urine.

§126

والسابع المحيط، وهو المادة الجارية بين الدم والعرق والجلد، ومنها تتفرع تلك الستة، ولكل واحد طعم:

And the seventh, the encompassing [sea], is the fluid running between the blood, the sweat, and the skin, from which those six branch out; and each one has a taste:

§127

فحلو وحامض، ومر وممزوج، ومالح ونتن وطيب.

sweet, sour, bitter, mixed, salty, fetid, and pleasant.

§128

ثم يقابل الجوهر بهويته وهي ذاته، ويقابل العرض بوصفه.

Then he is the counterpart of substance by his ipseity (huwiyya), which is his essence, and of accident by his attribute.

GLOSSARY: DHAT

§129

ثم يقابل الجمادات بأنيابه، فإن الناب لا يلتحم بشيء.

Then he is the counterpart of the inanimate things by his teeth, for the tooth does not knit together with anything.

§130

ثم يقابل النبات بشعره وظفره، ويقابل الحيوان بشهوانيته.

Then he is the counterpart of the plants by his hair and his nail, and of the animal by his appetite.

§131

ويقابل مثله من الآدميين ببشريته وصورته، ثم يقابل أجناس الناس:

And he is the counterpart of his like among the descendants of Adam by his humanness and his form. Then he is the counterpart of the classes of people:

§132

فيقابل الملك بروحه، ويقابل الوزير بنظره الفكري،

So he is the counterpart of the king by his spirit, and of the vizier by his cogitative consideration,

§133

ويقابل القاضي بعلمه المسموع ورأيه المطبوع،

of the judge by his heard knowledge and his innate opinion,

§134 ويقابل الشرطي بطنه، ويقابل الأعوان بعروقه وقواه جميعها،

of the policeman by his belly, and of the helpers by his veins and all his faculties,

§135 ويقابل المؤمنين بيقينه، ويقابل المشركين بشكه وريبه.

of the believers by his certitude, and of the associators (mushrikūn) by his doubt and his misgiving.

§136 فلا يزال يقابل كل حقيقة من حقائق الوجود برقيقة من رقائقه.

So he never ceases to be the counterpart of every reality of the realities of existence by a subtle-thread (raqīqa) of his subtle-threads.

§137 فقد بينا فيما مضى من الأبواب خلق كل ملك مقرب من كل قوى من الإنسان الكامل، وبقي أن نتكلم في مقابلة الأسماء والصفات.

We have already explained, in the preceding chapters, the creation of every brought-near angel from each faculty of the Perfect Human; and it remains for us to speak of the

counterparting of the Names and the Attributes.

GLOSSARY: ASMA, SIFAT, INSAN-AL-KAMIL

§138

اعلم أن نسخة الحق تعالى كما أخبر صلى الله عليه وسلم حيث قال: خلق الله آدم على صورة الرحمن.

Know that [the human] is the [exact] copy of the Real (exalted is He), as he gave tidings (may God bless him and grant him peace) when he said: "God created Adam upon the form of the All-Merciful."

A form-hadith with the 'alā ṣūrat al-Raḥmān' wording, whose authenticity is disputed among the traditionists; invoked, not graded here.

§139

وفي حديث آخر: خلق الله آدم على صورته.

And in another hadith: "God created Adam upon His form."

Sound (Bukhārī 6227 / Muslim 2841); invoked, not graded here.

§140

وذلك أن الله تعالى حي عليم قادر مريد سميع بصير متكلم، وكذلك الإنسان حي

And that is because God (exalted is He) is Living,

عليم إلخ.

Knowing, Powerful, Willing, Hearing, Seeing, Speaking; and likewise the human is living, knowing, and so forth.

§141

ثم يقابل الهوية بالهوية، والآنية بالآنية، والذات بالذات، والكل بالكل، والشمول بالشمول، والخصوص بالخصوص.

Then he counterparts ipseity with ipseity, I-ness with I-ness, essence with essence, totality with totality, comprehensiveness with comprehensiveness, and particularity with particularity.

GLOSSARY: DHAT

The human-divine 'counterparting' of essence with essence is the chapter's high waḥdat al-wujūd; recorded in al-Jīlī's voice, framed against the mainstream, and read together with his tanzīh elsewhere and his tanāsukh-disavowal (§88).

§142

وله مقابلة أخرى يقابل الحق بحقائقه الذاتية، وقد نبهنا عليها في هذا الكتاب في غير موضع.

And he has another counterparting: he counterparts the Real by his essential realities, and we have alerted to it in this book in more than one place.

§143

وأما هنا فلا يجوز لنا أن نترجم عنها، فيكفي هذا القدر من التنبيه عليها.

But here it is not permissible for us to give expression to it; so this measure of alerting to it suffices.

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§144

ثم اعلم أن الإنسان الكامل هو الذي يستحق الأسماء الذاتية والصفات الإلهية استحقاق الأصالة،

Then know that the Perfect Human is the one who merits the essential Names and the divine Attributes with the merit of [original] authenticity (aṣāla),

GLOSSARY: ASMA, SIFAT, INSAN-AL-KAMIL

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§145

والملك بحكم المقتضى الذاتي، فإنه المعبر عن حقيقته بتلك العبارات والمشار إلى لطيفته بتلك الإشارات، ليس لها مستند في الوجود إلا الإنسان الكامل؛ فمثاله للحق مثال المرآة التي لا يرى الشخص صورته إلا فيها.

and [merits] possession [of them] by the requirement of the essence; for he is the one whose reality is expressed by those expressions and whose subtle-essence is pointed to by those allusions: [Names and Attributes] that have no support in existence except the Perfect Human. So his likeness, to the Real, is the

likeness of the mirror in which the person sees nothing but his own form.

§146

وإلا فلا يمكنه أن يرى صورة نفسه إلا بمرآة الاسم الله، فهو مرآته.

Otherwise, He cannot see the form of His self except by the mirror of the Name "Allāh"; so he [the Perfect Human] is His mirror.

> *The mutual-mirror doctrine (the Real and the Perfect Human each the other's mirror) is core Akbarian metaphysics; recorded in al-Jīlī's voice and framed against the mainstream.*

§147

والإنسان الكامل أيضا مرآة الحق.

And the Perfect Human, too, is the mirror of the Real.

§148

فإن الحق تعالى أوجب على نفسه أن لا ترى أسماؤه ولا صفاته إلا في الإنسان الكامل.

For the Real (exalted is He) made it incumbent upon Himself that His Names and His Attributes not be seen except in the Perfect Human.

> GLOSSARY: ASMA, SIFAT, INSAN-AL-KAMIL

§149

وهذا معنى قوله تعالى: إنا عرضنا الأمانة على السماوات والأرض والجبال فأبين أن يحملنها وأشفقن منها وحملها الإنسان إنه كان ظلوما جهولا. يعني قد ظلم نفسه بأن أنزلها عن تلك الدرجة، جهولا بمقداره لأنه محل الأمانة الإلهية وهو لا يدري.

And this is the meaning of His saying (exalted is He): "Truly We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it; and the human bore it: truly he was a wrongdoer, ignorant" (33:72, al-Aḥzāb). Meaning: he wronged himself by bringing it [his soul] down from that degree; ignorant of his own measure, because he is the locus of the divine Trust and he does not know it.

QUR'ĀN 33:72: AL-AḤZĀB 33:72, VERBATIM, CORRECTLY TAGGED BY THE AUTHOR

§150

واعلم أن الإنسان الكامل تنقسم جميع الأسماء والصفات له قسمين: فقسم يكون عن يمينه كالحياة والعلم والقدرة والإرادة والسمع والبصر وأمثال ذلك، وقسم يكون عن يساره كالأزلية والأبدية والأولية والآخرية وأمثال ذلك.

And know that, for the Perfect Human, all the Names and Attributes divide into two divisions: a division that is on his right, such as life, knowledge, power, will,

hearing, and sight, and the like; and a division that is on his left, such as beginninglessness, endlessness, firstness, lastness, and the like.

GLOSSARY: ASMA, SIFAT

§151

ويكون له وراء الجميع لذة سريانية تسمى لذة الألوهية، يجدها في وجود جميعه بحكم الانسحاب، حتى أن بعض الفقراء تمنى استرساله في تلك اللذة.

And there is for him, behind them all, a pervading pleasure called the pleasure of divinity (ladhdhat al-ulūhiyya), which he finds in the existence of the whole of him by way of [its] flowing-into-him: such that some of the [Sufi] poor ones longed for unending immersion in that pleasure.

§152

ولا يغرنك كلام من يزيف هؤلاء، فإنه لا معرفة له بهذا المقام.

And let not the speech of one who counterfeits [discredits] these [folk] delude you, for he has no knowledge of this station.

§153

ويكون للإنسان الكامل فراغ عن متعلقاته كالأسماء والصفات، فلا يكون له إليهم نظر،

And there is for the Perfect Human a vacancy [an emptiness] from his attachments, such as the Names and the Attributes, so that he has no regard toward them;

GLOSSARY: ASMA, SIFAT

§154

بل متجرد عن الأسماء والصفات والذات، لا يعلم في الوجود غير هويته بحكم اليقين والكشف، يشهد صدور الوجود أعلاه وأسفله منه.

rather, stripped bare of the Names, the Attributes, and the Essence, he knows in existence nothing but his ipseity; by way of certitude and unveiling he witnesses the issuing-forth of existence, its highest and its lowest, from him.

GLOSSARY: KASHF, DHAT

Among the chapter's most concentrated unitive statements; recorded in al-Jīlī's voice and framed. Read with his tanāsukh-disavowal (§88) and his insistence that the Perfect Human is the locus, not the source-in-itself, of the divine self-seeing.

§155

ويرى متعددات أمر الوجود في ذاته كما يرى أحدنا خواطره وحقائقه.

And he sees the multiplicities of the affair of existence within his essence, just as one of us sees his own thoughts and inner realities.

§156

وللإنسان الكامل تمكن من منع الخواطر عن نفسه جليلها ودقيقها.

And the Perfect Human has a capacity to ward off [stray] thoughts from himself: the gross of them and the fine.

§157

ثم إن تصرفه في الأشياء لا عن اتصاف ولا عن آلة ولا عن اسم ولا عن رسم، بل كما يتصرف أحدنا في كلامه وأكله وشربه.

Then his free disposal in things is not by [any] qualification, nor by an instrument, nor by a name, nor by a [fixed] description: rather, as one of us disposes in his speech, his eating, and his drinking.

§158

وللإنسان الكامل ثلاث برازخ وبعدها المقام المسمى بالختام: البرزخ الأول يسمى البداية وهو التحقق بالأسماء والصفات. البرزخ الثاني يسمى التوسط وهو فلك الرقائق الإنسانية بالحقائق الرحمانية، فإذا استوفى هذا المشهد علم سائر المكتمات واطلع على ما شاء من المغيبات.

And the Perfect Human has three isthmuses (barāzikh), and after them the station named the Seal (al-khitām). The first isthmus is called the

Beginning, and it is the realization of the Names and the Attributes. The second isthmus is called the Middle, and it is the sphere of the human subtle-threads [joined] to the All-Merciful realities; so when he has fully traversed this witnessing, he knows the rest of the concealed things and looks upon what he wills of the unseen matters.

GLOSSARY: BARZAKH, ASMA, SIFAT

§159

البرزخ الثالث وهو معرفة التنوعات الحكمية في اختراع الأمور القدرية، لا يزال الإنسان تخرق له العادات بها في ملكوت القدرة حتى يصير له خرق العوائد عادة في فلك الحكمة، فحينئذ يؤذن له بإبراز القدرة في ظاهر الأكوان.

The third isthmus is the knowledge of the wise varieties in the contriving of the matters of [divine] decree; the human continually has the customary [laws] breached for him thereby, in the dominion of Power, until the breaching of customs becomes a custom for him in

the sphere of Wisdom, and then he is permitted to bring forth Power in the outward of the [created] beings.

§160

فإذا تمكن من هذا البرزخ الثالث حل في المقام المسمى بالختام والموصوف بالجلال والإكرام.

So when he is firmly established in this third isthmus, he alights in the station named the Seal, described by Majesty and Munificence (al-jalāl wa-l-ikrām).

GLOSSARY: BARZAKH

§161

وليس بعد ذلك إلا الكبرياء، وهي النهاية التي لا تدرك لها غاية.

And there is, after that, nothing but Grandeur (al-kibriyāʾ): the end for which no utmost limit is grasped.

§162

والناس في هذا المقام مختلفون، فكامل وأكمل، وفاضل وأفضل.

And the people in this station are of differing [ranks]: perfect and more perfect, excellent and more excellent.

§163

والله يقول الحق وهو يهدي السبيل.

And God speaks the truth, and He guides to the way.

The chapter's closing formula: the final clause of al-Aḥzāb 33:4.

Collation. *Two-witness collated as the title-chapter of the book. Witness 2 clean of website navigation text. The famous qaṣīda al-Durra al-Waḥīda (§16-§74) was a single run-on line in the digital matn; split here into its 59 verses on the qāfiya (the rhyme '-ānuh'). ONE non-authorial interpolation excluded: a modern editorial parenthetical about the word 'al-ṣabā' (which itself notes 'al-Jīlī did not use it in this Sufi sense in the verses') was embedded mid-poem after §61; it is no part of al-Jīlī's text and is omitted. No lossy drop of the authorial text. Several OCR garbles in the poem (e.g. wās'al at §30, alā at §33) restored to sense.*

Qur'ān. *One Qur'ān verse verified verbatim and correctly tagged by the author: al-Aḥzāb 33:72 (the Trust offered to the heavens, earth, and mountains; §155). The closing formula (§163) is the final clause of al-Aḥzāb 33:4. The qaṣīda alludes to several prophetic-miracle motifs (the weeping palm-trunk and the witnessing gazelle, §50; the splitting of the moon, Q al-Qamar 54:1, §51; the night-ascension, §63; the fall of Chosroes' arch, §65) and to the Praised Station (al-maqām al-maḥmūd, Q al-Isrā' 17:79, §59). Three sayings flagged, not graded here: 'the heart of the believer is the Throne of God' (§118, a Sufi dictum, not in the sound collections), and the two form-hadith 'God created Adam upon the form of the All-Merciful' (§143, the Raḥmān wording disputed) and 'upon His form' (§144, sound).*

The title-chapter: the Perfect Human as Muhammad, the qaṣīda, and the counterpart doctrine

Bāb 60 is the chapter the whole book is named for and, by al-Jīlī's own statement, the one all sixty-three chapters comment upon. Its argument runs in four movements. First, the thesis: every human individual is "a complete copy of the other," differing only by potential vs. actual realization, and Muhammad is the one singled out by a perfection "in which it has been decided that he stands alone", so that "the Perfect Human," unqualified, always means Muhammad. Second, the qaṣīda *al-Durra al-Waḥīda fī-l-lujja al-saʿīda* ("The Unique Pearl in the Felicitous Deep"), fifty-nine verses moving from the lover's weeping over the abodes, through the chain-transmission conceit (the poet's tears as an isnād of ḥadīth), to the cosmic praise of the Muhammadan Reality: "all existence… is naught but bubbles his wine-jars overflow," "he is the point of realization and its circumference," "he is its hā', its wāw, its bā'… its light, its fire," with the Sīra-miracle motifs woven in (the weeping palm-trunk, the witnessing gazelle, the splitting of the moon, the night-ascension, the fall of Chosroes' arch). Third, the doctrine of the Prophet's "taking form in every form", including al-Jīlī's reported vision of him in the form of his master al-Jabartī (Zabīd, 796 AH) and the story of al-Shiblī, bounded by an explicit, emphatic disavowal of metempsychosis. Fourth, the muqābala ("counterparting") that gives the

chapter its scope: the Perfect Human as the counterpart of the Throne (by his heart), the Footstool, the Lote-Tree, the Pen and Tablet, the spheres and seven heavens (by his inner faculties), the seven planets (by the senses), the four elements and four humours, the angels and jinn and beasts (by his thoughts and whisperings and animality), the classes of society (by his powers), and at last the Names and Attributes "with the merit of authenticity", the Real and the Perfect Human each "the mirror" of the other, closing with the three isthmuses (Beginning, Middle, the third of "breaching customs until it becomes a custom") and the station of the Seal, beyond which "there is nothing but Grandeur." This is the book's metaphysical summit; it is recorded in al-Jīlī's voice, with his own guardrails (the tanāsukh-disavowal, the withheld highest counterparting, the tanzīh held elsewhere) preserved, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 61: The Portents of the Hour (Ashrāṭ al-Sāʿa) · full parallel manuscript

The chapter on the Portents of the Hour, rendered as a full parallel manuscript: every segment, aligned line by line. Where Bāb 58 mapped the structure of the Garden and the Fire, this maps the process of the end: death, the Barzakh, the Resurrection, the Reckoning, the Balance, the Path, and the Heights and the Dune. al-Jīlī's governing method is to pair each portent of the "Greater Hour" (al-sāʿa al-kubrā, the cosmic end) with its inner counterpart in the individual's "Lesser Hour" (al-sāʿa al-ṣughrā): the slave-girl who bears her mistress, Gog and Magog, the Beast of the Earth, the Dajjāl (read as the deceiving soul), the Mahdī (the Muhammadan station of equilibrium), and the sun rising from the west (the unveiling of the inner sun). He then turns to a quasi-medical theory of death (the cooling of the "innate heat" through the four elemental degrees), the famous sunlight-through-colored-glass model of the spirit-body relation, the two modes of dealing with souls in the Barzakh (by Wisdom and by Power), and a developed account of the Aʿrāf (the Heights, read as the station of the gnostics) and the Kathīb (the Dune).

Editorial note. This chapter carries the book's waḥdat al-wujūd in a notably guarded form. Its unitive claims, "all the worlds are a single substance (jawhar fard)," "each comes to Him alone," the one sun shining in many colored glasses, are recorded in al-Jīlī's voice and framed against the mainstream. But the chapter is also threaded with

his own guardrails, surfaced here: the divine presence in the human is "**without indwelling**" (§30), the sun "has not descended into the house nor indwelt in it" (§143): an explicit anti-incarnationist (anti-ḥulūl) model; the wayfarer travels "by the lights of the sacred Law" even at the summit (§80); dominion in the Hereafter is earned by submission to God's judgment in this life (§230); and al-Jīlī expressly **affirms the bodily resurrection** against fellow Sufis who denied it (§139). His distinctive reading of the People of the Heights as the gnostics, and the comparative-religion remarks on the "purified" Brahmins and philosophers, are recorded and framed. A second-reader pass is advisable.

الباب الحادي والستون في أشراط الساعة وذكر الموت والبرزخ والحساب والقيامة والميزان والصراط والجنة والنار والأعراف والكثيب الذي يخرج أهل الجنة إليه

Chapter Sixty-One: On the Portents of the Hour (Ashrāṭ al-Sāʿa), and the mention of Death, the Barzakh, the Reckoning, the Resurrection, the Balance, the Path (al-Ṣirāṭ), the Garden, the Fire, the

Heights (al-Aʿrāf), and the Dune (al-Kathīb) to which the people of the Garden go forth

§2 اعلم أن العالم الدنيوي الذي نحن فيه الآن له انتهاء يئول إليه؛ لأنه محدث وضرورة حكم المحدث أن ينقضي.

Know that the worldly world in which we now are has an end to which it comes, because it is originated (muḥdath), and it is a necessity of the ruling of the originated that it pass away.

§3 ولا بد من ظهور هذا الحكم، فانقضاؤه وفناؤه تحت سلطان الحقيقة الإلهية الظاهرة في لباس أفراد هذا العالم الدنيوي هو موته، وظهور الحقيقة الإلهية الظاهرة عندنا بالأحكام التي ذكرها سبحانه في كتابه هو الساعة الكبرى لهذا الوجود.

And the appearing of this ruling is inevitable. So its passing-away and annihilation, beneath the sovereignty of the divine Reality appearing in the garb of the individuals of this worldly world, is its death; and the appearing of the divine Reality, which appears to us by the rulings He (glory be to Him) mentioned in His Book, is the Greater Hour (al-

sāʿa al-kubrā) for this existence.

§4 ثم إن كلا من أفراد العالم له ساعة خاصة، يجتمع الجميع في الساعة العامة، لأن كل فرد لا بد أن يحصل في الساعة المختصة به.

Then each of the individuals of the world has a particular Hour; all are gathered in the general Hour, because each individual must come to be in the Hour particular to it.

§5 ويعم هذا الحكم جميع الأفراد الموجودة في هذا العالم، وذلك العموم هو الساعة الكبرى التي وعد الله بها.

And this ruling becomes general over all the individuals existing in this world; and that generality is the Greater Hour that God has promised.

§6 فلما علمت هذا وتحققته وعرفت أن العالم بأجمعه أعلاه وأسفله له أجل معلوم، لأن كل واحد من أفراده له أجل معلوم، وبنظر الجملة، فعموم الحكم هو أجل العالم بأجمعه، وما ثم إلا هذا.

So when you have known this and realized it, and known that the world in its entirety, its highest and its lowest, has an appointed term, because each one of its individuals has an appointed term, and, by the consideration of the

whole, the generality of the ruling is the term of the entire world, there is nothing there but this.

§7

فلا أدري هل تفهم هذه النكتة على ما نص الكتاب عليه أم فهمك منه على غير مرادي. وأما على مفهوم العوام من ظاهره فسأنبهك عليه بعبارة أخرى.

So I do not know whether you understand this subtle point according to what the Book stipulates, or your understanding of it is other than my intent. As for [understanding it] according to the common folk's understanding of its outward, I shall alert you to it with another expression.

§8

اعلم أن الحق تعالى له عوالم كثيرة.

Know that the Real (exalted is He) has many worlds.

§9

فكل عالم ينظر الله إليه بواسطة الإنسان يسمى شهادة وجودية.

Every world that God looks upon by means of the human is called an existential witnessing (shahāda wujūdiyya).

§10

وكل عالم ينظر إليه من غير واسطة الإنسان يسمى غيبا.

And every world that He looks upon without the means of the human is called an unseen (ghayb).

§11

ثم إنه جعل ذلك الغيب نوعين: فغيب جعله مفصلا في عالم الإنسان: فالغيب المفصل في عالم الإنسان يسمى غيبا وجوديا، وهو كعالم الملكوت.

Then He made that unseen two kinds: an unseen He made detailed in the world of the human, so the unseen detailed in the world of the human is called an existential unseen (ghayb wujūdî), and it is like the world of the Malakūt;

GLOSSARY: MULK-MALAKUT-JABARUT

§12

وغيب جعله مجملا في قابلية الإنسان:

and an unseen He made summary in the receptivity of the human:

§13

والغيب المجمل في القابلية يسمى غيبا عدميا، وهو كالعوالم التي يعلمها الله تعالى ولا نعلمها، فهي عندنا بمثابة العدم، فذلك معنى الغيب العدمي. ثم إن هذا العالم الدنيوي الذي ينظر الله إليه بواسطة هذا

and the unseen summary in the receptivity is called a privative unseen (ghayb ʿadamî), and it is like the

الإنسان لا يزال شهادة وجودية ما دام الإنسان واسطة نظر الحق فيها.

worlds that God (exalted is He) knows and we do not know, so they are, for us, in the position of non-existence; and that is the meaning of the privative unseen. Then this worldly world, which God looks upon by means of this human, continues to be an existential witnessing as long as the human is the means of the Real's regard in it.

§14

فإذا انتقل الإنسان منها نظر الله إلى العالم الذي انتقل إليه الإنسان بواسطة الإنسان، فصار ذلك العالم شهادة وجودية، وصار العالم الدنيوي غيبا عدميا.

So when the human moves on from it, God looks upon the world to which the human has moved, by means of the human; so that world becomes an existential witnessing, and the worldly world becomes a privative unseen.

§15

ويكون وجود العالم الدنياوي حينئذ في العالم الإلهي كوجود الجنة والنار اليوم في علمه سبحانه وتعالى.

And the existence of the worldly world, then, in the divine world, is like the

existence of the Garden and the Fire today in His knowledge (glory be to Him, exalted is He).

§16 فهذا هو عين فناء العالم الدنياوي، وعين القيامة الكبرى وهي الساعة.

So this is the very annihilation of the worldly world, and the very Greater Resurrection, which is the Hour.

§17 ولسنا بصدد ذكرها، بل غرضنا أن نشرح الساعة الخاصة بكل فرد من أفراد هذا العالم.

And we are not engaged in mentioning it; rather, our aim is to expound the Hour particular to each individual of the individuals of this world.

§18 ونتحدث عن ذلك في الإنسان؛ لأنه أكمل أفراد الوجود، فلنقس الباقين عليه، ونحيل فهم علم الساعة العامة على فهمك من كتاب الله تعالى.

And we speak of that in [the case of] the human, because he is the most perfect of the individuals of existence; so let us measure the rest upon him, and refer the understanding of the

knowledge of the general Hour to your understanding from the Book of God (exalted is He) --

GLOSSARY: INSAN-AL-KAMIL

§19

خشية على إيمانك أن يسلبه شيطان الشك إن ذكرنا لك عجائب الساعة الكبرى، فلنقتصر من ذلك على ذكر الساعة الصغرى التي هي قبل الساعة الكبرى.

out of fear for your faith, lest the devil of doubt despoil it if we mention to you the marvels of the Greater Hour. So let us restrict ourselves, of that, to the mention of the Lesser Hour (al-sāʿa al-ṣughrā), which is before the Greater Hour.

§20

ثم لا تظن بأنهما ساعتان، بل هي ساعة واحدة.

Then do not suppose that they are two Hours; rather, it is a single Hour.

§21

فمثل هذا مثل الكلي الواقع على كل واحد من جزئياته.

For the like of this is like the universal that applies to each one of its particulars.

§22

مثلا كما تقول: مطلق الحيوان واقع على كل أنواع الخيل والأنعام والإنسان وغير ذلك.

For example, as you say: the absolute [concept] "animal" applies to all the species of horses, livestock, the human, and other than that.

§23 ثم إن نفس لفظ الحيوان واقع على كل فرد من أفراد كل نوع.

Then the very word "animal" applies to each individual of the individuals of each species,

§24 ولا تتعدد الحيوانية في نفسها لأنها كلية تامة، والكلية تقع على جزئياتها من غير تعدد.

and "animality" is not made multiple in itself, because it is a complete universal, and the universal applies to its particulars without [being] multiplied.

§25 فكذلك الساعة الكبرى واقعة على كل من الساعة الصغرى من غير تعدد؛ فأول ما نذكر علامة الساعة وأشراطها، ثم نذكرها.

Likewise the Greater Hour applies to each [instance] of the Lesser Hour without [being] multiplied. So first we mention the sign of the Hour and its portents, then we mention it.

§26

اعلم أن للساعة الصغرى علامات وأشرطة مناسبة لعلامات الساعة الكبرى وأشراطها.

Know that the Lesser Hour has signs and portents corresponding to the signs of the Greater Hour and its portents.

§27

فكما أن من أمارات الساعة الكبرى أن تلد الأمة ربتها، وأن ترى الحفاة العراة رعاء الشاء يتطاولون في البنيان.

So, just as among the tokens of the Greater Hour is that the slave-girl shall give birth to her mistress, and that you shall see the barefoot, the naked, the shepherds of sheep vying in [tall] building --

From the Ḥadīth Jibrīl (sound, Muslim); invoked, not graded here.

§28

فكذلك الإنسان من علامة قيام ساعته الخاصة به ظهور ربوبيته سبحانه وتعالى في ذاته، فذات الإنسان هي الأمة.

likewise, of the human: a sign of the rising of his particular Hour is the appearing of His lordship (glory be to Him, exalted is He) in his essence, so the essence of the human is the slave-girl,

§29

والولادة هي ظهور الأمر الخفي من باطنه إلى ظاهره، لأن الولد محله البطن، والولادة بروز إلى ظاهر الحمل.

and the giving-birth is the appearing of the hidden matter from his inward to his outward, because the child's place is the womb, and giving-birth is a coming-forth to the outward of what was carried.

§30

فكذلك الحق سبحانه وتعالى موجود في الإنسان بغير حلول، وهذا الوجود باطن، فإذا ظهر بأحكامه وتحقق العبد بحقيقة: وكنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها.

Likewise the Real (glory be to Him, exalted is He) is present in the human without indwelling (ḥulūl); and this presence is inward. So when it appears by its rulings, and the servant is realized in the reality of [the hadith]: "and I become his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he walks" --

> *The ḥadīth al-nawāfil (sound, Bukhārī 6502). Note al-Jīlī's own explicit guardrail here: the divine presence is 'without indwelling (ḥulūl)': guarding the unitive reading against incarnationism.*

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§31

ظهر الحق تعالى في وجود هذا الإنسان، فتمكن من التصرف في عالم الأكوان، فذاته بمثابة الأمة، وآثار ربوبية الحق بمثابة الربة، وظهورها بمثابة الولادة.

the Real (exalted is He) appears in the existence of this human, so that he gains the capacity for free disposal in the world of beings; so his essence is in the position of the slave-girl, the traces of the

Real's lordship are in the position of the mistress, and their appearing is in the position of the giving-birth.

§32 ثم تجرد العارف عن الأسماء بمثابة التحفي عن النعل، لأن الأسماء مراكب العارفين، وتجرده عن الصفات بمثابة حال العراة.

Then the gnostic's stripping-bare of the Names is in the position of going barefoot from the sandal, because the Names are the mounts of the gnostics; and his stripping-bare of the Attributes is in the position of the state of the naked.

GLOSSARY: ASMA, SIFAT

§33 وكونه دائم الملاحظة للأنوار الأزلية بمثابة رعاء الشاء.

And his being a perpetual observer of the beginningless lights is in the position of the shepherds of sheep.

§34 وكون المجذوب يأخذ في الترقي من المعارف الإلهية هو بمثابة تطاول البنيان.

And the [divinely] drawn one's taking to ascent in the divine gnoses is in the

position of the vying in [tall] building.

§35

فكما أن ظاهر هذا الحديث من أمارات الساعة الكبرى العامة في الوجود، كذلك باطنه الذي تكلمنا عليه هو من علامات الساعة الصغرى الخاصة بكل فرد من أفراد الإنسان.

So, just as the outward of this hadith is among the tokens of the Greater Hour, general in existence, likewise its inward, upon which we have spoken, is among the signs of the Lesser Hour particular to each individual of the human.

§36

ومن علامات الساعة الكبرى: ظهور يأجوج ومأجوج في الأرض حتى يملكوها، فيأكلون الثمار ويشربون البحار، ثم يرسل الله عليهم في ليلة واحدة النغف فيموتون عن آخرهم، فحينئذ يكثر الزرع، وينصع الأصل والفرع، وتطيب الثمار، ويحمد الملك الجبار.

And among the signs of the Greater Hour: the appearing of Gog and Magog (Ya'jūj and Ma'jūj) in the earth, until they possess it, eating the fruits and drinking the seas; then God sends upon them, in a single night, the worm (al-naghaf), so that they die to the last of them. Then the crop becomes abundant, the root and the branch grow pure, the fruits become

wholesome, and the Compelling Sovereign is praised.

§37

فكذلك الساعة الصغرى من علامات قيامها في الإنسان: ثوران النفس بثوران الخواطر الفاسدة والوساوس المعاندة قبل تمكنه من نفسه.

Likewise the Lesser Hour: among the signs of its rising in the human is the raging of the soul, by the raging of the corrupt thoughts and the obstinate whisperings, before his gaining mastery over his soul.

GLOSSARY: NAFS

§38

فيملكون أرض قلبه، ويأكلون ثمار لبه، ويشربون بحار سره، حتى لا يظهر لمعارفه وأحواله فيهم أثر، فيرجع عن سكره إلى حقيقة الصحو.

So they possess the land of his heart, eat the fruits of his kernel, and drink the seas of his secret, until no trace of his gnoses and states appears among them; so he returns from his intoxication to the reality of sobriety.

§39

ثم تأتيه العناية الربانية بالنفحات الرحمانية بتحف: ألا إن حزب الله هم الغالبون، ألا إن حزب الله هم المفلحون.

Then the lordly solicitude comes to him, with the All-Merciful breezes, with the gifts of "truly the party of God, they are the victorious" (5:56) [and] "truly the party of God, they are the successful" (58:22).

QURʾĀN 5:56: AL-MĀʾIDA 5:56, THE CLAUSE 'FA-INNA ḤIZBA LLĀHI HUMU L-GHĀLIBŪN'

QURʾĀN 58:22: AL-MUJĀDILA 58:22, THE CLAUSE 'ALĀ INNA ḤIZBA LLĀHI HUMU L-MUFLIḤŪN'

§40

فتكحل عين هدايته بإثمد: الله يصطفي من يشاء من عباده. فحينئذ تفنى الخواطر النفسانية، وتذهب تلك الوساوس الشيطانية.

And the eye of his guidance is anointed with the collyrium of "God chooses whom He wills of His servants." Then the egotistical thoughts pass away, and those satanic whisperings depart,

'God chooses whom He wills of His servants' is al-Jīlī's paraphrase (echoing al-Ḥajj 22:75 and al-Shūrā 42:13), not a verbatim Qur'ānic verse.

§41

وترد محلها ملائكة الله بالعلوم اللدنية والنفثات الروحية في الكمالات الروعية.

and the angels of God come in their place, with the God-given sciences (al-ʿulūm al-laduniyya) and the spiritual breathings, in the awe-inspiring perfections.

§42

وهو بمثابة تكثر الزرع واخضرار الأصل والفرع، ثم تحققه في مقام القرب وتلذذه بمشاهدة الرب هو بمثابة طيب الثمار وحمد الملك الجبار.

And that is in the position of the abundance of the crop and the greening of the root and the branch. Then his realization in the station of nearness and his delight in the witnessing of the Lord is in the position of the wholesomeness of the fruits and the praise of the Compelling Sovereign.

GLOSSARY: MUSHAHADA

§43

فكما أن ظاهره من أمارات الساعة الكبرى، كذلك ما أشرنا إليه وهو باطنه من أمارات الساعة الصغرى الخاصة بكل فرد من أفراد الإنسان.

So, just as its outward is among the tokens of the Greater Hour, likewise what we have pointed to, which is

its inward, is among the tokens of the Lesser Hour particular to each individual of the human.

§44

ومن أمارات الساعة الكبرى: خروج دابة الأرض، قال الله تعالى: وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم.

And among the tokens of the Greater Hour: the coming-forth of the Beast of the Earth (dābbat al-arḍ). God (exalted is He) said: "And when the word falls upon them, We shall bring forth for them a beast from the earth that speaks to them" (27:82, al-Naml),

QUR'ĀN 27:82: AL-NAML 27:82, VERBATIM

§45

يعني إذا وقع القول وهو الأمر الإلهي برجوع هذا العالم إليه، وذلك انصرام أمر عالم الدنيا إلى الآخرة.

meaning, when the word falls, which is the divine command for the return of this world to Him, that being the cutting-off of the affair of the world of this life unto the Hereafter.

§46

أخرجنا لهم دابة من الأرض تكلمهم، يعني تنبئهم بحقيقة ما وعدناهم به من البعث والنشور والجنة والنار وأمثال ذلك.

"We shall bring forth for them a beast from the earth that speaks to them": meaning, it informs them of the reality of what We promised them, of the raising, the resurrection, the Garden, the Fire, and the like.

§47

لأن الناس كانوا بآياتنا، يعني الأمور التي أخبرناهم بها في كلامنا، لا يوقنون، فلأجل ذلك أخرجنا لهم تلك الدابة ليعلموا أنا قادرون على كل شيء، فيوقنون بما بعدها وما تخبرهم به تلك الدابة.

"Because the people were, of Our signs", meaning, the matters of which We informed them in Our speech, "not certain"; so for that reason We brought forth for them that beast, that they might know that We are powerful over everything, and so be certain of what comes after it, and of what that beast informs them.

§48

فيرجع من يرجع إلى الحق، ويوقن بما أخبر به تعالى.

So whoever returns, returns to the Real, and is certain of

what He (exalted is He) has informed.

§49 فكذلك الساعة الصغرى من أمارات قيامها في الإنسان بروز روحه الأمينة في حضرة القدس بخروجها من أرض الطبيعة البشرية لترك الأمور العادية.

Likewise the Lesser Hour: among the tokens of its rising in the human is the coming-forth of his trustworthy spirit in the Presence of Holiness, by its emergence from the land of human nature, through the abandonment of the customary matters

§50 وعدم إتيان الاقتضاءات السفلية، فحينئذ يتحقق له الكشف الكبير، وينبئه روح القدس بالنقير والقطمير، فيكلمه بجميع تلك الأخبار، ويظهر له بواطن الأستار، فيعلمه بكتمان الأسرار، ليرتفع حينئذ من مقام التصديق إلى مقام القرب في الرفيق الأعلى ونعم الرفيق.

and the non-doing of the lower requisites. Then the great unveiling (al-kashf al-kabīr) is realized for him, and the Holy Spirit informs him of the date-stone's notch and its skin [every least thing], speaking to him of all those tidings, and disclosing to him the inward-realities of the veils, and teaching him the concealment of the secrets, that he may then rise from

the station of affirmation to the station of nearness, in "the highest companion, and how excellent the companion."

GLOSSARY: KASHF

§51

وذلك منة من الله وفضل واعتناء بعبده، لئلا تنهزم جيوش إيمانه بعساكر دوام الحجاب، فيرجع إلى الخطأ عن حقيقة الصواب.

And that is a favor from God, a bounty, and a care for His servant: lest the armies of his faith be routed by the hosts of the perpetuity of the veil, and he return to error, away from the reality of what is right.

§52

لأن مكتمات الربوبية ومقتضيات المرتبة الإلهية، عزيزة المرام عالية المقام، لا تكاد القلوب لشدة عزتها أن توقن بحصولها إلا بعد الكشف.

Because the concealed things of lordship and the requisites of the divine rank are of mighty aim and lofty station; the hearts can scarcely, for the intensity of their mightiness, be certain of their attainment except after the unveiling.

GLOSSARY: KASHF

§53

لأن الخلق في نفسه ليس له وسع قبول تلك الأشياء، فلا يوقن بها إلا بعد الكشف الإلهي.

Because the creature, in itself, has no capacity to accept those things; so it is not certain of them except after the divine unveiling.

The witness reads 'al-ḥaqq' here; context (the limited self's incapacity) indicates 'al-khalq' (the creature); rendered accordingly.

§54

فكما أن الناس لا يتحققون وقوع الأمر إلا بخروج الدابة، كذلك العارف لا يتحقق بقبول تلك المقتضيات الإلهية إلا بعد خروج الروح من أرض الطبائع وخلاصها من القواطع والموانع فافهم.

So, just as the people do not become certain of the occurrence of the matter except by the coming-forth of the Beast, likewise the gnostic does not become realized in the acceptance of those divine requisites except after the coming-forth of the spirit from the land of the natures and its deliverance from the severers and the impediments. So understand.

§55

ومن أمارات الساعة الكبرى: خروج الدجال، وأن تكون له جنة عن يساره ونار عن يمينه، وأنه مكتوب بين عينيه كافر بالله.

And among the tokens of the Greater Hour: the coming-forth of the Dajjāl, and that he shall have a garden on his left and a fire on his right, and that there shall be written between his eyes "unbeliever in God."

§56 وأنه يعطش الناس ويجوعون حتى لا يجدوا مأكلا ولا مشربا إلا عند هذا الملعون.

And that he shall make the people thirst and hunger, until they find no food and no drink except with this accursed one;

§57 وإن كل من آمن به فإنه يسقيه من مائه ويطعمه من طعامه، ومن أكل من ذلك أو شرب منه لا يفلح أبدا.

and that everyone who believes in him, he gives him to drink of his water and feeds him of his food, and whoever eats of that or drinks of it never prospers.

§58 وأنه يدخل المؤمن به جنته، ومن دخل جنته قلبها الله عليه نارا، وإنه يدخل من لا يؤمن به ناره، ومن دخل ناره قلبها الله عليه جنة.

And that he admits the one who believes in him into his garden, and whoever enters

his garden, God turns it for him into a fire; and he admits the one who does not believe in him into his fire, and whoever enters his fire, God turns it for him into a garden.

§59

وإن من الناس من يأكل من حشيش الجزر إلى أن يرفع الله عنه هذا الضرر.

And that among the people is one who eats of the grass of the wild herbage until God lifts this harm from him.

§60

وإن اللعين لا يزال يدور في أقطار الأرض إلا مكة والمدينة، فإنه لا يدخلها، وإنه يتوجه إلى بيت المقدس، فإذا بلغ رملة لد, وهي قرية قريبة من بيت المقدس بينهما مسيرة يوم وليلة --

And that the accursed one continues to circle through the regions of the earth, except Mecca and Medina, for he does not enter them, and that he heads toward Jerusalem (Bayt al-Maqdis); so when he reaches the sands of Ludd, which is a village near Jerusalem, between them a journey of a day and a night --

§61

أنزل الله عيسى عليه السلام على منارة هناك وفي يده الحربة.

God shall send down Jesus (upon him be peace) upon a minaret there, with the spear in his hand.

§62

فإذا رآه اللعين ذاب كما يذوب الملح في الماء فيضربه بالحربة فيقتله. وكذلك الساعة الصغرى من علامات قيامها في الإنسان خروج الدجال من حقيقته وهي النفس الدجالة.

So when the accursed one sees him, he melts as salt melts in water; then he strikes him with the spear and kills him. Likewise the Lesser Hour: among the signs of its rising in the human is the coming-forth of the Dajjāl from his reality, which is the deceiving soul (al-nafs al-dajjāla),

GLOSSARY: NAFS

§63

يعني أنها تخلط عليه الباطل وتبرزه له في معرض الحق.

meaning, it confounds falsehood upon him and brings it forth to him in the guise of the truth.

§64

ويقال دجل فلان على فلان: يعني لبس عليه الأمر واستغلطه، وهذه النفس الدجالة هي المسماة من بعض وجوهها بشيطان الإنس

And it is said, "So-and-so dajjala upon so-and-so,"

وهي محل الشياطين والوسواس وموضع المردة والخناس، وتسمى أيضا من بعض وجوهها بالنفس الأمارة بالسوء.

meaning, he confounded the matter upon him and led him into error. And this deceiving soul is the one named, from some of its aspects, "the devil of mankind" (shayṭān al-ins); it is the locus of the devils and the whisperings, the place of the rebellious ones and the slinking [whisperer]; and it is also named, from some of its aspects, "the soul commanding to evil" (al-nafs al-ammāra bi-l-sū’).

GLOSSARY: NAFS

§65

ومطلق لفظ النفس فهو اسمها في اصطلاح الصوفية؛ فمهما ذكروا النفس فإنهم يريدون الأوصاف المعلومة من العبد.

And the unqualified word "soul" (al-nafs) is its name in the terminology of the Sufis; so whenever they mention "the soul," they intend the known [blameworthy] attributes of the servant.

GLOSSARY: NAFS

§66 فهي بمثابة الدجال، ومقتضياتها الشهوانية هي بمثابة الجنة التي هي عن يساره لأنها طريق أهل الشقاوة.

So it is in the position of the Dajjāl, and its appetitive requisites are in the position of the garden that is on his left, because it is the path of the people of wretchedness;

§67 ومخالفتها بترك الطبائع والعوائد وحسم العلائق والقواطع هي بمثابة النار التي عن يمين الدجال.

and the opposing of it, by abandoning the natures and the habits and severing the attachments and the severers, is in the position of the fire that is on the Dajjāl's right;

§68 إذ اليمين طريق أهل السعادة، وما تقتضيه الأمور النفسانية من تكثيف الحجب الظلمانية هو بمثابة

since the right is the path of the people of felicity. And what the egotistical matters require, of the thickening of the dark veils, is in the position of

§69 الكتابة التي على جبين الدجال، هذا هو الكافر بالله.

the writing that is on the forehead of the Dajjāl: this

"unbeliever in God."

§70 وصيرورة العارف في أسرها حتى يعدم عليه الصواب، فلا يكاد عند غلبتها أن يفهم معنى الخطاب.

And the gnostic's becoming in its captivity, until what is right is lost to him, so that he can scarcely, at its predominance, understand the meaning of the address --

§71 هو بمثابة الجوع والعطش للناس في زمان الدجال، وقهرها باللذات بالخاصة، حتى لا يكاد يجد العارف بدا من مرافقتها، هو بمثابة أن لا يجد الناس مأكلا ولا مشربا إلا عند الدجال اللعين.

this is in the position of the hunger and thirst for the people in the time of the Dajjāl. And its subduing [him] by the pleasures, in particular, until the gnostic can scarcely find any escape from accompanying it, is in the position of the people's finding no food and no drink except with the accursed Dajjāl.

§72 وقد قال النبي صلى الله عليه وسلم يشير إلى هذا المعنى:

And the Prophet (may God bless him and grant him

peace) said, pointing to this meaning:

§73 سيأتي على الناس زمان يكون القابض فيه على دينه كالقابض على الجمر.

"A time will come upon the people in which the one who holds to his religion is like one who holds to a live coal."

> *Tirmidhī 2260, Aḥmad, and al-Silsila al-Ṣaḥīḥa 957 (per the witness citation); invoked, not graded here.*

§74 فمن رجع في تلك المدة عن المجاهدة, ونعوذ بالله من ذلك, إلى المقتضيات النفسية وركن إلى الأمور الطبيعية،

So whoever, in that period, turns back from the [spiritual] struggle, and we seek refuge in God from that, to the egotistical requisites, and reclines upon the natural matters,

§75 واستعمل الملذوذات الشهوانية، وأخذ في الأفعال العادية، هو بمثابة من أخذ من الدجال.

and employs the appetitive pleasures, and takes to the customary deeds: he is in the position of one who took from the Dajjāl.

§76

فأخذ الركون إلى المباحات التي هي عند العارف كالخمر الحرام،

So the taking-up of the reclining upon the permitted things, which, for the gnostic, are like the forbidden wine --

§77

هو بمثابة من أطعمه الدجال من ذلك الطعام، وانهماك من رجع إلى النفس والغفلات والأماني التي هي كالشراب بمثابة من سقاه اللعين مما عنده من الشراب.

is in the position of one whom the Dajjāl fed of that food. And the immersion of the one who returned to the soul, the heedlessnesses, and the [vain] hopes, which are like the drink, is in the position of one whom the accursed one gave to drink of what he had of the drink.

§78

ومن رجع من العارفين قبل بلوغه إلى هذه الأشياء فهو بمثابة من لا يفلح أبدا.

And whoever of the gnostics turns back before reaching these things is in the position of one who never prospers.

§79

ثم الاغترار بزخارف الدار التي بقاؤها محال ولذاتها خيال، هو بمثابة من دخل جنة الدجال، فيقلبها الحق عليه نارا ويصير قراره فيها بوارا.

Then the being deluded by the embellishments of the abode, whose remaining is impossible and whose

pleasures are imagination, is in the position of one who entered the garden of the Dajjāl; so the Real turns it for him into a fire, and his settling in it becomes ruin.

GLOSSARY: KHAYAL

§80

ومن أسعده التوفيق وثبته الحق في جادة الطريق، سلك بأنوار الشريعة في ليل التحقيق راكبا على متون المخالفات والمجاهدات والرياضات، وأكل من حشيش الأكوان جزر ظهور الرحمن.

And whoever [divine] success makes felicitous, and the Real makes firm on the highway of the path, he travels by the lights of the sacred Law (al-sharīʿa) in the night of [esoteric] realization, riding upon the backs of the oppositions [to the ego], the struggles, and the disciplines, and eats, of the herbage of the [created] beings, the roots of the appearing of the All-Merciful.

A pointed guardrail: even at the summit, the wayfarer travels 'by the lights of the sacred Law', the esoteric never abrogates the Law.

§81

فهو بمثابة من دخل نار الدجال فقلبها له نعيما لا يزول وملكا لا يحول.

So he is in the position of one who entered the fire of the Dajjāl, and [the Real] turned it for him into a bliss that does not pass away and a kingdom that does not shift.

§82

وأما إنه لا يزال يدور في أقطار الأرض إلى أن يحل الأمر الفرض، ما خلا مكة الزهراء والمدينة ذات الروضة الخضراء.

As for his continuing to circle through the regions of the earth until the imposed command falls due: excepting radiant Mecca and Medina, possessor of the green garden

--

§83

فهو بمثابة ما تلبس به النفس على العبد في جميع المقامات، ما خلا مقامين: أحدهما مقام الاصطلام الذاتي: وهو غيبوبة العبد عن وجوده بجانب الحضرة الإلهية الذاتية، فيذهب عن حسه ويفنى عن نفسه، وهذا هو مقام السكر. والمقام الثاني هو المقام المحمدي: المعبر عنه في اصطلاح القوم بالصحو الثاني، فهذان المقامان ليس للنفس فيهما مجال، لأنهما مصونان عن طوارق العلل، محفوظان في غيب الأزل.

this is in the position of what the soul confounds upon the servant in all the stations, excepting two stations: one of them, the station of essential overwhelming (al-iṣṭilām al-dhātī), which is the servant's absence from his [own] existence at the side of the divine essential Presence, so that he passes away from his sense-perception and is annihilated from his [own] self, and this is the station of intoxication (al-sukr); and the second station is the Muhammadan station,

expressed in the terminology of the [Sufi] folk as "the second sobriety" (al-ṣaḥw al-thānî). So in these two stations the soul has no field, because they are guarded against the accidents of defects, preserved in the unseen of pre-eternity.

GLOSSARY: NAFS

§84 فهما في ذلك المجال بمثابة البلدتين اللتين لا يدخلهما الدجال.

So the two of them, in that field, are in the position of the two cities that the Dajjāl does not enter [Mecca and Medina].

§85 وما يلتبس على العبد من الكشوفات الإلهية فيغلط بها عن المحجة الصوابية، هو بمثابة توجه هذا اللعين الأنجس إلى قطر البيت الأقدس، ثم وقوفه دون تلك المحجة بالأرض المسماة بالرملة.

And what becomes confounded upon the servant, of the divine unveilings, so that he errs by them away from the right highway, is in the position of this most-filthy accursed one's

heading toward the region of the most-holy House [Jerusalem], then his halting short of that highway, at the land named al-Ramla [Ludd].

§86 هو لأن دجال النفوس عند ظهوره على العارف في كل لبوس، قد يظهر في مقابلة المقام الأنفس.

That is because the Dajjāl of the souls, at its appearing upon the gnostic in every garb, may appear opposite the most-precious station;

§87 فيتوهم من لا معرفة له بالبلوغ من الوادي الأقدس، فليس له إلى ذلك المقام من إلمام، ولكنه يقف عند حده دون الحجاب.

so the one who has no knowledge imagines [he has] reached [it] from the most-holy valley, though he has no [real] acquaintance with that station; rather, he halts at his [own] limit, short of the veil,

§88 إذ الرملة من طينة التراب، فينزل عيسى الروح وفي يده حربة الفتوح فيقتله هنالك، لأن عيسى هو روح الله المالك.

since al-Ramla is of the clay of dust. So Jesus the Spirit descends, with the spear of [spiritual] openings in his hand, and kills it there,

because Jesus is the Spirit of God, the Possessing.

§89

وإذا جاء الحق زهق الباطل وانقطع حكم الملابس والمداجل.

And when the truth comes, falsehood vanishes, and the rule of the confounders and the deceivers is cut off.

> *Echoes al-Isrā' 17:81, 'and say: the truth has come and falsehood has vanished.'*

§90

فكما أن هذه الآيات للساعة الكبرى من الشروط والعلامات، فكذلك باطنها وهي الأشياء التي ذكرناها والأمور التي شرحناها في علامات الساعة الصغرى المختصة بالإنسان دون سائر الأكوان.

So, just as these signs are, for the Greater Hour, among the conditions and tokens, likewise their inward, which are the things we have mentioned and the matters we have expounded, are among the signs of the Lesser Hour particular to the human, to the exclusion of the rest of the beings.

§91

ومن أشراط الساعة خروج المهدي عليه السلام، وأن يعدل أربعين سنة في الأنام،

And among the portents of the Hour: the coming-forth of the Mahdī (upon him be

وأن تكون أيامه خضراء ولياليه زهراء، يخصب فيها الزرع ويكثر فيها در الضرع.

peace), and that he shall rule justly forty years among mankind, and that his days shall be green and his nights radiant, the crop made fertile in them and the milk of the udder made abundant;

§92 ويكون الناس في أمان مشتغلين بعبادة الرحمن.

and the people shall be in security, occupied with the worship of the All-Merciful.

§93 فكذلك الساعة الصغرى من شروط قيامها في الإنسان خروج المهدي.

Likewise the Lesser Hour: among the conditions of its rising in the human is the coming-forth of the Mahdî --

§94 وهو صاحب المقام المحمدي ذو الاعتدال في أوج كل كمال.

and he is the possessor of the Muhammadan station, of [perfect] equilibrium at the apogee of every perfection.

§95 وأن تكون دولته أربعين عاما بغير جحود، وهي عدد مراتب الوجود، وقد شرحناها في كتابنا المسمى بـ الكهف والرقيم في شرح بسم الله الرحمن الرحيم، فمن أراد معرفة ذلك فليطالع هنالك.

And that his rule shall be forty years, without denial, which is the number of the

ranks of existence; and we have expounded them in our book named al-Kahf wa-l-Raqîm fī Sharḥ Bism Allāh al-Raḥmān al-Raḥîm. So whoever desires the knowledge of that, let him consult there.

> *A cross-reference to al-Jīlī's own work al-Kahf wa-l-Raqīm, his commentary on the Basmala.*

§96

وكون لياليه زهراء وأيامه خضراء هو بمثابة ما يتقلب فيه العارف بين السكر المرقي والصحو المبقي.

And his nights being radiant and his days green is in the position of what the gnostic turns about in, between the ascending intoxication (al-sukr al-murqî) and the abiding sobriety (al-ṣaḥw al-mubqî).

§97

وتكثير الزرع وتدرير الضرع بمثابة تواتر الإنعامات وترادف الكرامات، والأمان بمثابة دخول العارف مقام الخلة ونزوله في تلك الحلة، فإنه القائل سبحانه عن مقام إبراهيم: ومن دخله كان آمنا.

And the multiplying of the crop and the flowing of the udder is in the position of the succession of the bestowals and the following-on of the

marvels. And the security is in the position of the gnostic's entering the station of [intimate] friendship (al-khulla) and his alighting in that abode, for He (glory be to Him) is the One who says, concerning the station of Abraham: "and whoever enters it is secure" (3:97, Āl ʿImrān),

QURʾĀN 3:97: ĀL ʿIMRĀN 3:97, THE CLAUSE 'WA-MAN DAKHALAHU KĀNA ĀMINĀ'

§98

يعني من العذاب الأليم، فإذا كان المقام الصوري يحصل به الأمان من الإحراق بالنيران.

meaning, from the painful torment. So if the formal station yields by it security from being burned by the fires,

§99

فبالأولى والأحرى أن المقام المعنوي يحصل به الأمان من مكر الرحمن.

then all the more fitting and worthy that the meaning-station yields by it security from the stratagem (makr) of the All-Merciful.

§100

وهذا هو المقام الذي لما نزله الشيخ عبد القادر الجيلاني قال: إن الحق تعالى عاهده سبعين عهدا أن لا يمكر به، فما بعد ذلك إلا عبادة الرحمن وثناء الملك الديان.

And this is the station which, when the Shaykh ʿAbd al-Qādir al-Jīlānī alighted in it, he said: the Real (exalted is He) made with him seventy covenants that He would not employ stratagem against him; so after that there is nothing but the worship of the All-Merciful and the praise of the Requiting Sovereign.

§101

فانظر إلى هذه الإشارات كيف ناسبت تلك العبارات، فكما أن تلك من أشراط الساعة الكبرى، كذلك هذه من أشراط الساعة الصغرى.

So look at these allusions: how they corresponded to those [outward] expressions; for just as those are among the portents of the Greater Hour, likewise these are

among the portents of the Lesser Hour.

§102

ومن أشراط الساعة الكبرى: طلوع الشمس من مغربها، وأن يغلق بها باب التوبة في مغربها، وأن لا ينفع نفسا إيمانها لم تكن آمنت من قبل.

And among the portents of the Greater Hour: the rising of the sun from its place of setting, and that by it the door of repentance shall be shut at its setting, and that the faith of a soul that had not believed before shall not profit it.

Alludes to al-Anʿām 6:158.

§103

إذ قد طوى يومئذ بساط الوصل، فحينئذ لا تقبل توبة ولا تغفر حوبة، فكذلك الساعة الصغرى من شروط قيامها في الإنسان: طلوع شمس شهوده من مغرب وجوده، وذلك عبارة عن الباطن الكشفي، وهو تحقق اطلاعه على السر الكتمي.

since on that day the carpet of union is rolled up; then no repentance is accepted and no sin is forgiven. Likewise the Lesser Hour: among the conditions of its rising in the human is the rising of the sun of his witnessing from the place-of-setting of his existence, and that is an

expression for the unveiled inward, which is the realization of his looking upon the concealed secret.

GLOSSARY: KASHF, MUSHAHADA

§104

فيعلم حينئذ ما هو ومن هو، ويتحقق بأوصافه، ويتمتع في جنة أعرافه.

So he knows then what he is and who he is, and is realized in His attributes, and takes enjoyment in the garden of his Heights (aʿrāf).

§105

فيحل الرموز ويستخرج منها الكنوز، ويعرف الألغاز ويفوز بالله مع من فاز.

So he unties the symbols and draws forth from them the treasures, and knows the riddles, and wins God, with whoever has won.

§106

فحينئذ طوى عنه بساط الوصل والفصل، وليس للإيمان هناك نفع، إذ حكمه من قبل، لأن الإيمان لا يكون إلا فيما غاب، ويرتفع حكمه برفع الحجاب.

Then the carpet of union and separation is rolled up from him, and faith has no profit there: since its ruling [belonged to] before; because faith is only in what is

unseen, and its ruling is lifted by the lifting of the veil.

§107 فلا يقبل توبة ولا تغفر حوبة، لأن الذنب والغفران مقام محله الاثنين.

So no repentance is accepted and no sin is forgiven, because sin and forgiveness are a station whose locus is the two [the duality of servant and Lord].

§108 والأحد في أحديته منزه عن الذنب وغفريته.

And the One (al-Aḥad), in His oneness, is transcendent above sin and the forgiving of it.

§109 فهذه شروط الساعة الصغرى مقابلة لشروط الساعة الكبرى.

So these are the conditions of the Lesser Hour, corresponding to the conditions of the Greater Hour.

§110 وقد عبر الإمام محيي الدين ابن عربي عن تلك العبارات وقابلها بما يقابلها من باب الإشارات.

And the Imām Muḥyī al-Dīn Ibn ʿArabī gave expression to those [outward] expressions and paired them with what

corresponds to them, in the manner of allusions.

§111

فجعل مقابلة طلوع الشمس من المغرب رجوع الروح إلى المركز الأول والمنصب، وذلك عبارة عن الممات وانتقال الأمر إلى الآخرة بحكم الوفاة، وجعل مقابلة إغلاق باب التوبة هو أن المغرغر لا تقبل له توبة ولا تغفر له حوبة.

So he made the counterpart of the rising of the sun from the west the return of the spirit to the first center and station, and that is an expression for death and the transfer of the affair to the Hereafter by [the rule of] decease; and he made the counterpart of the shutting of the door of repentance [the fact] that the death-rattling one (al-mugharghir), his repentance is not accepted and his sin is not forgiven.

§112

وأيد ذلك بما قيل أن بين البابين تسعين عاما، وأنها تقابل الأعمار قياسا ونظاما، وما ذكره هذا الإمام فمقبول، وعلى أحسن وجوهه فمحمول.

And he supported that with what is said, that between the two doors are ninety years, and that they correspond to the lifespans by analogy and arrangement. And what this Imām mentioned is

acceptable, and is to be construed in its best aspect.

§113

ولكنا لما كنا بصدد بيان أشراط الساعة الصغرى المختصة بالإنسان في أيام بقائه في هذه الدار، لم نذهب إلى ذكر غيره خوفا من هتك الأستار.

But since we were engaged in the exposition of the portents of the Lesser Hour particular to the human during the days of his remaining in this abode, we did not go to the mention of other than it, out of fear of rending the veils.

§114

على أنا قد رمزنا في ذلك جميع الأسرار، ولم نترك أمرا لم ننبه عليه في هذا الكتاب. والله يقول الحق وهو يهدي الصواب.

Granted that we have intimated in that all the secrets, and have left no matter without alerting to it in this book. And God speaks the truth, and He guides to what is right.

§115

فصل نذكر فيه طرفا من ذكر الموت، إذ قد سبق بيانه في الباب الرابع والخمسين من هذا الكتاب فيطالع فيه.

Section: in which we mention a part of the discourse on death: since its exposition has already passed in the fifty-

fourth chapter of this book; let it be consulted there.

§116 اعلم أن الموت عبارة عن خمود النار الغريزية التي يكون بها سبب الحياة في دار الدنيا.

Know that death is an expression for the dying-down of the innate fire (al-nār al-gharīziyya) by which is the cause of life in the abode of this world.

§117 وتلك الحياة عبارة عن نظر الأرواح إلى نفسها في الهياكل الصورية، والمناسب لذلك النظر في هذه الهياكل الصورية هي الحرارة الغريزية ما دامت على حكم الاعتدال الطبيعي.

And that life is an expression for the regard of the spirits toward themselves in the formal frames; and what corresponds to that regard in these formal frames is the innate heat (al-ḥarāra al-gharīziyya), as long as it remains under the rule of natural equilibrium.

§118 وهو, أعني اعتدال الحرارة, كونها مستوية في الدرجة الرابعة، لأن انصرافها في الدرجة الأولى هو قوة الحرارة العنصرية، هي تلك الدرجة لا تقبل المزاج بركن آخر من أركان العناصر.

And it, I mean the equilibrium of the heat, is its being level in the fourth degree; because its disposition

in the first degree is the strength of the elemental heat: it is that degree [which] does not accept mixing with another element of the pillars of the elements.

§119

فهي هناك آخذة في حدها من الانتهاء، وأشباهها في الدرجة الثانية هي الحرارة النارية القابلة للامتزاج، ولولا امتزاجها ببقية الأركان لم يكن للنار وجود.

So it is there taking to its limit, of extremity; and its like in the second degree is the fiery heat (al-ḥarāra al-nāriyya) that accepts blending, and were it not for its blending with the rest of the pillars, fire would have no existence.

§120

لأن كل واحد من النار والماء والهواء والتراب مركب من العناصر الأربعة التي هي الحرارة والبرودة واليبوسة والرطوبة، ولكن كل ما غلب فيه ركن الحرارة حتى اضمحل الباقي سمي بالطبيعة النارية.

Because each one of fire, water, air, and earth is composed of the four elements, which are heat, cold, dryness, and moisture; but whatever the pillar of heat predominates in, until the rest vanishes, is named "the fiery nature."

§121 وكل ما غلب ركن البرودة فيه حتى اضمحلت البواقي سمي بالطبيعة المائية.

And whatever the pillar of cold predominates in, until the remainder vanishes, is named "the watery nature."

§122 وكل ما غلب فيه حكم ركن الرطوبة على البواقي سمي بالطبيعة الهوائية.

And whatever the rule of the pillar of moisture predominates in, over the remainder, is named "the airy nature."

§123 وكل ما غلب فيه حكم اليبوسة على البواقي حتى اضمحلت البواقي سمي بالطبيعة الترابية.

And whatever the rule of dryness predominates in, over the remainder, until the remainder vanishes, is named "the earthy nature."

§124 لا يسمى في هذه الدرجة نارية ولا مائية ولا هوائية ولا ترابية إلا إذا نزل إلى الدرجة الثالثة فامتزج بالأركان، فأي شيء استوت الحرارة واليبوسة منه في الدرجة الثالثة واستتر فيه الركنان الآخران لضعفهما عن هذه الدرجة سمي ذلك الشيء نارا.

It is not named, in this degree, fiery, watery, airy, or earthy, except when it descends to the third degree and blends with the pillars. So whatever the heat and the dryness in it become level in

the third degree, and the other two pillars are hidden in it, by reason of their weakness [relative] to this degree, that thing is named "fire."

§125

وأي شيء استوت البرودة واليبوسة منه في الدرجة الثالثة حتى استتر الركنان الآخران منه لضعفهما عن هذه الدرجة سمي ذلك الشيء ترابا.

And whatever the cold and the dryness in it become level in the third degree, until the other two pillars are hidden in it, by reason of their weakness [relative] to this degree, that thing is named "earth."

§126

وأي شيء استوت الحرارة والرطوبة منه في الدرجة الثالثة حتى استتر الركنان الآخران منه لضعفهما عن هذه الدرجة سمي ذلك الشيء هواء.

And whatever the heat and the moisture in it become level in the third degree, until the other two pillars are hidden in it, by reason of their weakness [relative] to this degree, that thing is named "air."

§127

وأي شيء استوت البرودة والرطوبة منه في الدرجة الثالثة حتى استتر الركنان الآخران منه لضعفهما عن هذه الدرجة سمي ذلك الشيء ماء.

And whatever the cold and the moisture in it become level in the third degree, until the other two pillars are hidden in it, by reason of their weakness [relative] to this degree, that thing is named "water."

§128 ألا ترى إلى فلك العناصر كيف هو من فوق فلك الطبائع، وفلك الطبائع من فوق فلك الاستقصات، وهي أفلاك النار والهواء والماء والتراب.

Do you not see the sphere of the elements: how it is above the sphere of the natures, and the sphere of the natures above the sphere of the elemental-roots (al-isṭiqsāt), which are the spheres of fire, air, water, and earth?

§129 ثم بعد هذا إذا نزلت الحرارة الطبيعية درجة واستوت في الدرجة الرابعة،

Then, after this, when the natural heat descends a degree and becomes level in the fourth degree,

§130 وجدت في هيكل من هياكل الصور ممتزجة بقية الأركان امتزاجا جسمانيا حيوانيا، كان ذلك الهيكل حيوانيا.

and is found in a frame of the formal frames, the rest of the

pillars being blended [with it] in a corporeal, animal blending, that frame is animal.

§131 ولا يزال موجودا ما دامت هذه الحرارة الغريزية في هذه الدرجة، فإنها في الدرجة الرابعة تسمى غريزية.

And it continues to exist as long as this innate heat is in this degree, for in the fourth degree it is named "innate" (gharīziyya),

§132 كما أنها في الدرجة الثالثة تسمى حرارة نارية.

just as in the third degree it is named "fiery heat,"

§133 وكما أنها في الدرجة الثانية تسمى حرارة طبيعية.

and just as in the second degree it is named "natural heat,"

§134 وكما أنها في الدرجة الأولى تسمى حرارة عنصرية.

and just as in the first degree it is named "elemental heat."

§135 وكذلك باقي الأركان فإنها بهذه المثابة في التسمية، فالموت هو ذهاب هذه الحرارة الغريزية من الهيكل الحيواني، ما يضادها من البرودة الغريزية، هذا الأمر يصيب الجسم.

And likewise the rest of the pillars, for they are in this same position in [the matter of] naming. So death is the

going of this innate heat from the animal frame: [by] what opposes it of innate cold; this matter befalls the body.

§136 وأما نصيب الروح فإن حياة هيكلها هو مدة نظرها إلى الهيكل بعين الاتحاد، وموته هو ارتفاع ذلك النظر من الهيكل إلى نفسها.

As for the share of the spirit: the life of its frame is the duration of its regard toward the frame with the eye of union (ittiḥād), and its death is the lifting of that regard from the frame [back] to itself.

§137 فتبقى بكليتها في عالمها لكن على هيئة الهيكل الذي كان لها، تتجسد على شكله في عالم الروح.

So it remains, in its entirety, in its [own] world, but in the configuration of the frame that was its [own]; it embodies itself in its shape in the world of the spirit.

§138 فيحكم لها بالوجود معها لذلك التجسد، لأن أحكامه ظاهرة في ذلك المحل على تجسدها.

So existence is adjudged to it, along with it [the frame], by reason of that embodiment, because its rulings are

manifest in that locus upon its embodiment.

§139

ومن هنا أخطأ كثير من أهل الكشف النوراني وحكموا أن الأجسام لا حشر لها. وأما نحن فقد علمنا بالاطلاع الإلهي حشر الأجسام مع الأرواح.

And from here many of the people of luminous unveiling erred, and judged that the bodies have no resurrection (ḥashr). But as for us, we have known, by the divine looking-upon, the resurrection of the bodies along with the spirits.

Notably, al-Jīlī here corrects fellow Sufis who denied bodily resurrection, affirming the resurrection of the bodies: a point aligned with the mainstream against a Sufi/philosophical denial.

§140

لأن موت الأرواح هو انفكاكها عن نفس الجسد الهيكلي، لأن ذلك مما يقضي بانعدامها، فتكون كأنها بسيطة في الوجود مدة معلومة.

Because the death of the spirits is their disjunction from the very body of the frame, because that is of what decrees their [seeming] non-existence; so it is as though it [the spirit] were simple [/bare] in existence for a known period,

§141

ومثلها كالنائم الذي لا يرى في نومه شيئا، فهو كالمعدوم في تلك الساعة.

and its likeness is like the sleeper who sees nothing in his sleep, so that he is like the non-existent in that hour;

§142

لأنه لا هو في عالم الشهادة فيقظان، ولا في عالم الغيب فيكون يتراءى شيئا يدل على وجوده، فهو موجود معدوم.

because he is neither in the world of witnessing, so as to be awake, nor in the world of the unseen, so as to behold something indicating his existence; so he is [at once] existent and non-existent.

§143

ويضرب عنه المثل بالشمس، فإن الشمس إذا أشرقت من طاقة البيت كان البيت مضيئا بضوء الشمس، ولم تنزل إليه ولا حلت فيه.

And the similitude for it is struck by the sun: for the sun, when it shines through the window-opening of the house, the house is illumined by the light of the sun, while it [the sun] has not descended into it nor indwelt in it.

> *The sunlight-through-the-window image is al-Jīlī's anti-incarnationist (anti-ḥulūl) model of the spirit-body and the Real-creature relation: presence without descent or indwelling. A key guardrail for reading the whole edition's metaphysics.*

§144

فكذلك الضياء بمثابة نظر الروح في الجسم المخصوص من أجسام الحيوانات.

Likewise the radiance is in the position of the spirit's regard within the particular body of the bodies of animals.

§145

ثم كذلك إذا كانت الطاقة من زجاج أخضر كانت شعلة الشمس في البيت خضراء، أو حمراء إذا كانت الطاقة حمراء.

Then likewise, when the window is of green glass, the flame of the sun in the house is green; or red, when the window is red;

§146

وكذلك على أي لون كانت زجاجة الطاقة كانت الشعلة في البيت على هيئتها وصورتها.

and likewise, whatever color the glass of the window is, the flame in the house is in its configuration and its form.

§147

والروح كذلك إذا نظرت إلى الهيكل الإنساني أو إلى غيره كانت على صورته لا تتغير عن ذلك.

And the spirit is likewise: when it regards the human frame or another, it is [conformed] to its form, not changing from that.

§148

ثم زوال الشمس عن البيت هو بمثابة ارتفاع نظر الروح من الجسد.

Then the departure of the sun from the house is in the position of the lifting of the spirit's regard from the body.

§149

والموت هو بمثابة خفاء تلك الشعلة في نفس شعاع الشمس، فلا يزال الشخص ميتا ونسبته نسبة اختفاء تلك الشعلة في نفس شعاع الشمس في العالم. ثم البرزخ فإنه وجود ولكن غير تام ولا مستقل، ولو كان تاما أو مستقلا لكان دار إقامة مثل دار الدنيا والآخرة.

And death is in the position of the hiding of that flame within the very ray of the sun; so the person remains dead, his relation being the relation of the hiding of that flame within the very ray of the sun in the world. Then the Barzakh: it is an existence, but

not complete nor independent; and were it complete or independent, it would be an abode of residence like the abode of this world and the Hereafter.

GLOSSARY: BARZAKH

§150

فهو في المثال كما نتصور نحن تلك الشعلة واخضرارها بخضرة الزجاجة، فتشكل لنا كما هي عليه، ولكن في عالم الخيال، لأن عالم الخيال لأهل الدنيا غير تام.

So it is, in the similitude, as we imagine that flame and its greening by the greenness of the glass, so that it takes shape for us as it is, but in the world of imagination (ʿālam al-khayāl); because the world of imagination, for the people of this world, is not complete.

GLOSSARY: KHAYAL

§151

فليس لخيال أهل الدنيا استقلال بنفسه، على أن عالم الخيال في نفسه عالم تام.

So the imagination of the people of this world has no independence in itself: granted that the world of

imagination, in itself, is a complete world;

§152 ولكن بالنظر إليه في عينه، وهو بالنظر إلى عالم الحس والمعاني غير تام.

but [that is] by the consideration of it in its [own] essence; whereas, by the consideration of [it relative to] the world of sense and of meanings, it is not complete.

§153 بخلاف خيال أهل الله فإنه

Unlike the imagination of the People of God, for it is

§154 كامل ومستقل وتام بنفسه، فهو بمثابة آخرة غيرهم من أهل الدنيا.

complete, independent, and entire in itself; so it is in the position of the Hereafter of others, of the people of this world.

§155 وخيال من تصفى من البراهمة والكفرة والمشركين وأمثالهم بالمجاهدات والرياضات وأمثالهما، فإنه يكون بمثابة نوم أهل الدنيا، وخيال أهل الدنيا لا اعتبار به.

And the imagination of those who have become purified, of the Brahmins, the unbelievers, the associators, and their like, by struggles,

disciplines, and the like, is in the position of the sleep of the people of this world; and the imagination of the people of this world is of no account.

> *A comparative-religion observation: even purified non-Muslim contemplatives (Brahmins, philosophers) attain a refined imagination, though al-Jīlī ranks it below that of 'the People of God'; recorded in his voice and framed.*

§156

ولو كان محتد الخيال واحدا في نفسه للجميع.

even though the origin of the imagination is one in itself for all.

§157

ولكنه لما فسدت خزانة خيالهم بالأمور العادية والمطلوبات الجسدية انقطعت عن حكم الصفاء الروحي. ولما كان المتصفون من البراهمة والفلاسفة متخلصين من هذا، ولكن قد سكنت الأمور العقليات والأحكام الطبيعيات في خزانة خيالهم، فانقطعوا بذلك عن الترقي إلى المعاني الإلهية.

But since the storehouse of their imagination has been corrupted by the customary matters and the bodily desiderata, it has been cut off from the rule of spiritual purity. And since the purified ones of the Brahmins and the philosophers were delivered from this, yet the intellectual matters and the natural

rulings had settled in the storehouse of their imagination, they were thereby cut off from ascent to the divine meanings.

§158

بخلاف خيال أهل الله فإنه مصون عن طوارق العلل ومحفوظ بالله في غير الأزل، فليس لعالم البرزخ وجود تام ولهذا يسمى برزخا.

Unlike the imagination of the People of God, for it is guarded against the accidents of defects and preserved by God in [what is] other than pre-eternity. So the world of the Barzakh has no complete existence, and for this reason it is named "Barzakh" [isthmus].

GLOSSARY: BARZAKH

§159

وكذلك خيال أهل الدنيا برزخ بين العالم الوجودي وبين العالم العدمي، ثم نسبة القيامة نسبة رجوع الشمس في طاقتها التي كان الإشراق منها، ولا مزيد على هذا في البيان.

And likewise the imagination of the people of this world is a barzakh between the existential world and the privative world. Then the relation of the Resurrection is

the relation of the return of the sun into its window, from which the shining had been; and there is no increase upon this in the exposition.

GLOSSARY: KHAYAL, BARZAKH

§160

لأن الروح ما دامت غير متجسدة في الهياكل تلحق بالبساطة وهو حقيقة الموت.

Because the spirit, as long as it is not embodied in the frames, is joined to simplicity [bareness], and that is the reality of death.

§161

فإذا تجسدت كان ذلك التجسد لها وجودا، ولكن ما دامت في ذلك التجسد مقيدة بلوازم الجسد فهي في البرزخ.

So when it is embodied, that embodiment is, for it, an existence; but as long as it is in that embodiment, restricted by the concomitants of the body, it is in the Barzakh,

GLOSSARY: BARZAKH

§162

لأنها قاصرة عن جميع ما تقتضيه الروح في الإطلاق الروحاني.

because it falls short of all that the spirit requires in the spiritual absoluteness.

§163 فإذا أراد الله بعثها إلى القيامة أطلقها عن مقتضيات الجسد فصارت في أرض المحشر. ثم الإطلاق إنما كان على حسب ما كانت عليه في الدنيا: فإذا كانت في الدنيا على الخير كانت مطلقة على الخير.

So when God wills to raise it to the Resurrection, He releases it from the requisites of the body, so that it comes to be in the land of the Gathering. Then the release is only in accordance with what it was upon in this world: so if it was in this world upon good, it is released upon good,

§164 وإن كانت في الدنيا على الشر كانت مطلقة في الشر.

and if it was in this world upon evil, it is released in evil --

§165 لأنها لا تطلب بإطلاقها إلا ما كانت عليه في دار الدنيا، وهو قوله تعالى: وأن ليس للإنسان إلا ما سعى.

because it seeks, by its release, only what it was upon in the abode of this world; and that is His saying (exalted is He): "And that the human has

nothing but what he strove for" (53:39, al-Najm).

QUR'ĀN 53:39: AL-NAJM 53:39, VERBATIM

§166

واعلم أن نسبة كون الأرواح المتعددة مخلوقة من نور الحق هو نسبة الشعاعات المختلفة المضيئة من شعاع الشمس.

And know that the relation of the multiple spirits being created from the light of the Real is the relation of the various rays shining from the ray of the sun.

§167

ونسبة ما يدعيه المحققون من واحدية العالم نسبة إلى واحدية الشمس، ولو ظهرت في تلك الزجاجات على اختلافها، فهي واحدة لم تتعدد ولم تتنوع في نفسها، ولو تنوعت المظاهر. ويكفي هذا القدر من التنبيه على هذا الأمر، لأنا قد بينا كيفية قبض الأرواح وكيفية إتيان عزرائيل للقبض في بابه مما سبق من الكتاب.

And the relation of what the verifiers (al-muḥaqqiqūn) claim, of the oneness of the world, is a relation to the oneness of the sun, which, even though it appears in those glasses in their diversity, is one, not multiplied nor varied in itself, even if the loci of manifestation are varied. And this measure of alerting to this matter suffices, for we have already explained the

manner of the taking of the spirits and the manner of ʿAzrāʾīl's coming for the taking, in its chapter, in what has preceded of the book.

> *'the oneness of the world' (the one sun in many glasses) is the chapter's image of waḥdat al-wujūd; recorded in al-Jīlī's voice and framed against the mainstream, noting that the sun-image is itself his guard against indwelling/incarnation.*

§168

واعلم أن أحوال الناس في البرزخ مختلفة، فمنهم من يعامل فيه بالحكمة ومنهم من يعامل فيه بالقدرة. فمن يعامل فيها بالحكمة: ومن يعامل بالحكمة فإنه ينقلب في البرزخ في حقيقة عمله في الدنيا، فإذا كان مثلا مطيعا في الدنيا فإن الحق تعالى يخلق له في البرزخ معاني الطاعة صورة.

And know that the states of people in the Barzakh differ: among them is one who is dealt with in it by Wisdom (ḥikma), and among them one who is dealt with in it by Power (qudra). As for the one dealt with by Wisdom: he is turned about, in the Barzakh, in the reality of his deed in this world; so if he was, for example, obedient in this world, the Real (exalted is He) creates for him, in the

Barzakh, the meanings of the obedience [given] form.

GLOSSARY: BARZAKH

§169

فينتقل من صورة طاعة يقيمها الله تعالى, إما صلاة وإما صوما وإما صدقة وإما غير ذلك, إلى صورة أخرى من الطاعات. ولا يزال ينتقل من عمل حسن إلى عمل آخر إما مثله وإما أحسن منه كما كان في الدنيا، إلى أن تبدو عليه حقائق الأمور فتقوم قيامته. ثم إن حسن تلك الصورة وبهجتها وضيائها على حسب قدر طاعته واجتماع خاطره فيها وحسن مقصده في ذلك العمل.

So he moves from a form of obedience that God (exalted is He) sets up, whether a prayer, a fast, an alms, or other than that, to another form of the acts of obedience; and he continues to move from a good deed to another, either its like or better than it, as he was in this world, until the realities of things dawn upon him, and his resurrection arises. Then the beauty of that form, its splendor, and its radiance is in accordance with the measure of his obedience, the gathering of his attention in it, and the goodness of his intention in that deed,

§170

وقبح الصورة على قدر قبح ذلك العمل، فلو كان مثلا ممن يزني أو يسرق أو يشرب الخمر فإن الحق تعالى يقيم له معاني تلك الأفعال صورة ينتقل فيها، فيختلق للزاني فرجا من نار يلج فيه ذكره، وحرارة ناره ونتانة ريحه على قدر قوة انهماكه في تلك المعصية.

and the ugliness of the form is in accordance with the ugliness of that deed. So if he were, for example, of those who fornicate, steal, or drink wine, the Real (exalted is He) sets up for him the meanings of those deeds [given] form, in which he is turned about: He fashions for the fornicator a pudendum of fire into which his member enters, the heat of its fire and the foulness of its smell being in accordance with the strength of his immersion in that disobedience.

§171

وكذلك يقيم للشارب كأسا من نار فيه خمر من نار فيشربه، وينتقل منه إلى مثل ما كان ينتقل إليه في دار الدنيا.

And likewise He sets up for the [wine-]drinker a cup of fire, in which is wine of fire, and he drinks it, and moves from it to the like of what he used to move to in the abode of this world.

§172 ومن كان بين طاعة ومعصية فإنه ينتقل بينهما، أعني من صورة تلك المعاني التي خلقها الله تعالى إما من نور كما يخلق الطاعات،

And whoever was between obedience and disobedience moves between the two: I mean, [between] the form of those meanings that God (exalted is He) created, whether from light, as He creates the [forms of] acts of obedience,

§173 وإما من نار كما يخلق صور المعاصي، فلا يزالون ينتقلون فيه، وتبدو لهم بتوالي الانتقال حقائق الأمر شيئا فشيئا، إلى أن يتم عليهم أحد الحكمين فتقوم عليهم القيامة. فمن يعامل فيها بالقدرة:

or from fire, as He creates the forms of the disobediences; so they continue to move about in it, and the realities of the matter dawn upon them, by the succession of the moving, little by little, until one of the two rulings is completed upon them, and the Resurrection arises upon them. As for the one dealt with by Power:

§174 وأما من عومل بالقدرة فإنه لا يقع في معاني أعماله، ولكن يقع في معاني صورتها بالقدرة.

as for the one dealt with by Power, he does not fall into

the meanings of his [own] deeds, but rather falls into the meanings of their forms by [sheer] Power.

§175 فإن كان عاصيا وقد غفر الله تعالى له، انتقل إلى صورة تشبه الطاعات، يقيمها الله تعالى له هيئة إلهية.

So if he was disobedient and God (exalted is He) has forgiven him, he moves to a form resembling the acts of obedience, which God (exalted is He) sets up for him [as] a divine configuration.

> *The witness carries an intrusive negation ('fa-lā yantaqil'); the sense required by the context (a forgiven sinner moved to a good form) is 'he moves to a form resembling the acts of obedience'; rendered to that sense.*

§176 فلا يزال ينتقل من صورة حسنة إلى أحسن منها إلى أن تقوم قيامته بظهور الحقائق على ساق.

So he continues to move from a beautiful form to one more beautiful than it, until his resurrection arises by the appearing of the realities "upon a shank" [in earnest].

§177 فإن كان مطيعا مثلا وقد أحبط الله عمله، فإن الحق تعالى يقيم صورة ما كتبه في

And if he was, for example, obedient, and God has

الأزل من الشقاوة، فيجليها عليه وينوعها له.

nullified his deed, then the Real (exalted is He) sets up the form of what He wrote for him in pre-eternity, of wretchedness, and discloses it upon him and varies it for him;

§178

فلا يزال يتقلب فيها إلى أن تقوم قيامته على قدر طبقته من النار فيعذب في جهنم.

so he continues to turn about in it, until his resurrection arises, in accordance with his layer of the Fire, and he is tormented in Jahannam.

§179

ثم إن البرزخ خلق الله تعالى له قوما يسكنون فيه ويعمرونه، وليسوا من أهل الدنيا ولا من أهل القيامة، ولكنهم ملحقون بأهل الآخرة لاتحاد المحتد الذي خلقوا منه.

Then the Barzakh: God (exalted is He) created for it a folk who dwell in it and inhabit it, who are not of the people of this world nor of the people of the Resurrection, but they are joined to the people of the Hereafter, by the union of the origin from which they were created.

GLOSSARY: BARZAKH

§180

فمن جانسهم في الروحية بعد موته أنس منهم.

So whoever is congeneric with them in spirituality, after his death, finds intimacy from them,

§181

كمن يصل إلى قوم يعرفهم ويعرفونه فيستأنس بهم ويتروح من همه معهم.

like one who arrives at a people whom he knows and who know him, so that he finds intimacy with them and is relieved of his care among them.

§182

ومن لم يجالسهم فإنه يراهم غيظا له، فلا يتألفون به ولا يتألف بهم.

And whoever does not consort with them sees them as a vexation to him, so that they do not grow familiar with him nor he with them.

§183

ثم ينبعث منهم من جعله الله سببا لعذابه، فيكون على أقبح صورة كان يكرهها في الدنيا فتأتيه.

Then there is sent forth from them one whom God has made a cause of his torment, who is in the ugliest form that

he used to detest in this world, and it comes to him --

§184 وهي صورة عمله، فيتلقى بها من الوحشة والنفور ما لا يقاس بغيره.

and it is the form of his [own] deed; so he meets, by it, of desolation and recoiling, what cannot be measured against anything else.

§185 ومنهم من تأتيه على أحسن صورة جميلة وهي صورة عمله، فيلقى بها من الألفة والعطف والحنان، فتؤنسه تلك الصورة إلى أن تقوم قيامته.

And among them is one to whom it comes in the most beautiful, fair form, and it is the form of his [own] deed; so he meets, by it, of familiarity, affection, and tenderness, [and] that form gives him intimacy until his resurrection arises.

§186 ثم اعلم أن القيامة والبرزخ والدار الدنيا وجود واحد.

Then know that the Resurrection, the Barzakh, and the abode of this world are a single existence.

GLOSSARY: BARZAKH

§187 فمثاله مثال دائرة فرض نصفها دنيا ونصفها أخرى، وفرض البرزخ بينهما.

Its likeness is the likeness of a circle, half of which is posited as this world and half as the Hereafter, and the Barzakh is posited between the two.

§188 وكل ذلك على سبيل الفرض، فإن هويتك التي أنت بها موجود، هي بعينها التي تكون بها في البرزخ، وهي بعينها التي تكون بها في القيامة.

And all of that is by way of positing; for your ipseity (huwiyya) by which you exist is the very one by which you are in the Barzakh, and the very one by which you are in the Resurrection.

§189 فأنت في الدنيا وفي البرزخ وفي الآخرة بهذه الإنية، لكن التفاوت بينهما أن أمور البرزخ ضرورية لأنها مبنية على الدنيا، وأمور القيامة أيضا ضرورية لأنها مبنية على البرزخ، وأمور الدنيا اختيارية.

So you, in this world, in the Barzakh, and in the Hereafter, are by this I-ness, but the difference between them is that the affairs of the Barzakh are necessary, because they are built upon this world; and the affairs of the Resurrection, too, are necessary, because they are built upon the Barzakh; and

the affairs of this world are chosen [voluntary].

§190

ثم اعلم أن الله تعالى إذا أراد أن تقوم القيامة، أمر إسرافيل عليه السلام أن ينفخ النفخة الثانية في الصور، لأن النفخة الأولى للإماتة، والصور هو عالم الصور الروحية، ينفخ فيه النفخة الأولى من حيث اسمه المفني والمميت.

Then know that God (exalted is He), when He wills the Resurrection to arise, commands Isrāfīl (upon him be peace) to blow the second blast in the Trumpet (al-ṣūr), because the first blast is for the causing-of-death; and the Trumpet (al-ṣūr) is the world of the spiritual forms (al-ṣuwar), in which He blows the first blast by way of His Name the Annihilator and the Death-Giver.

§191

فتنعدم الصور وتنحل عقد هياكلها كما تنعدم الصور المرئية في النوم بالانتباه، فترجع إلى محلها الذي خلقت منه.

So the forms become non-existent, and the knots of their frames are loosed, as the seen forms become non-existent in sleep by [the act of] waking; so they return to their locus, from which they were created.

§192

ثم ينفخ النفخة الثانية في الصور فترجع كما كانت في عالم الأرواح فتدخل في قوالب الأشباح، كما ذكرنا لك من عود إشراق الشمس في زجاجتها.

Then He blows the second blast in the Trumpet [/forms], so they return as they were in the world of the spirits, and enter into the molds of the phantasms: as we mentioned to you, of the return of the shining of the sun into its glass.

§193

وكل هذا باعتبارها في وجودها.

And all of this is with respect to them [the forms] in their existence.

§194

فإن العالم الأخروي هو عالم الأرواح، وجميع عالم الأرواح عبارة عن مطلق الروح الموجودة في الإنسان، فلا يخرج الإنسان عن نفسه.

For the otherworldly world is the world of the spirits, and the whole world of the spirits is an expression for the absolute spirit existing in the human; so the human does not go forth from his [own] self.

§195

لأن الآخرة عبارة عن عالم الأرواح، وعالم الأرواح قد يجمعه مطلق روحه، لما سبق مما ذكرنا أن العالم جميعه كمرائي متقابلات توجد كل واحدة منهن في الأخرى على حكم الأحدية لا على حكم المماثلة والمشابهة.

Because the Hereafter is an expression for the world of the spirits, and the world of the spirits may be gathered by the absolute [reality] of his spirit: according to what has preceded, of what we mentioned: that the world, all of it, is like mirrors set facing [each other], each one of which is found in the other by the rule of oneness (aḥadiyya), not by the rule of likeness and resemblance.

§196

فجميع العوالم جوهر فرد غير منقسم في نفسه على الحقيقة.

So all the worlds are a single substance (jawhar fard), undivided in itself in reality.

The 'single substance' / one-existence doctrine is the chapter's metaphysical core (waḥdat al-wujūd cast in the atomist vocabulary of the jawhar fard); recorded in al-Jīlī's voice and framed against the mainstream.

§197

وما تراه من التعداد والانقسام فهو خيال، بمثابة ما لو فرضنا الانقسام في الجوهر

And what you see of multiplicity and division is

الفرد. وهذا معنى قوله تعالى: وكلهم آتيه يوم القيامة فردا.

imagination: in the position of what [would obtain] if we posited division in the single substance. And this is the meaning of His saying (exalted is He): "And each of them comes to Him on the Day of Resurrection, alone" (19:95, Maryam).

QUR'ĀN 19:95: MARYAM 19:95, VERBATIM | GLOSSARY: KHAYAL

§198 فإذا فهمت هذه النكتة علمت سر أحدية الحق تعالى في الوجود.

So when you have understood this subtle point, you have known the secret of the oneness (aḥadiyya) of the Real (exalted is He) in existence,

§199 وشهدت ما وعد الله تعالى به وأوعد من الجنة والنار ومن أهوال الآخرة يقينا كشفا عيانا، فصار إيمانك إيمان حارثة رضي الله عنه، حيث قال للنبي صلى الله عليه وسلم: أصبحت مؤمنا حقا، فقال: ما حقيقة إيمانك؟ فقال: أرى كأن القيامة قد قامت، وعرش ربي بارز، أو كما ذكر في الحديث.

and witnessed what God (exalted is He) has promised and threatened, of the Garden, the Fire, and the terrors of the Hereafter, with certitude, unveiling, [and]

direct vision, so that your faith becomes the faith of Ḥāritha (may God be pleased with him), when he said to the Prophet (may God bless him and grant him peace): "I have become a true believer"; and he said: "What is the reality of your faith?"; and he said: "It is as though I see the Resurrection [already] arisen, and the Throne of my Lord brought forth", or as it is mentioned in the hadith.

> *The 'reality of faith' (ḥaqīqat al-īmān) report (Ibn Abī Shayba, al-Ṭabarānī, Majmaʿ al-Zawā'id); the report is from Ḥāritha ibn Mālik (al-Nuʿmān). The witness names 'Zayd ibn Ḥāritha', a likely error; rendered as 'Ḥāritha'. Invoked, not graded here.*

§200

وأما القيامة الصغرى المخصوصة بكل فرد من أفراد الإنسان، فإنه متى انتصب ميزان عقله الأول في قبة عدله الأكمل، وأتت المقتضيات الحقائقية تحاسبه بما تقتضيه كل حقيقة من حقائقه، أو ضرب له صراط الأحدية يمشي على متن جهنم الطبيعية أدق من الشعر لغموضه،

As for the Lesser Resurrection particular to each individual of the human: when the Balance of his first intellect is set up in the dome of his most-perfect

justice, and the requisites of the realities come to bring him to account by what each reality of his realities requires; or the Path (ṣirāṭ) of oneness is laid down for him, [and] he walks upon the back of the natural Jahannam, finer than a hair for its subtlety,

§201 وأحد من السيف لبعده، فإما مسرع في سيره كالبرق الخاطف لقوة مركبه السائر في المعارف،

and sharper than the sword for its remoteness: then either [he is] swift in his journeying, like the snatching lightning, by the strength of his mount coursing in the gnoses,

§202 وإما كالجبل في ثقله لتعلقه بسفليته.

or [he is] like the mountain in his heaviness, by his attachment to his lowliness.

§203 فإذا جاز الصراط وقام ناموس القسطاس دخل جنة الذات ورتع في ميادين الصفات، ممحوقا عن إنيته، مسحوقا عن هويته، لا يرى لنفسه أثرا ولا يعرف له خبرا.

So when he has crossed the Path, and the law of the Balance (al-qisṭās) has stood, he enters the Garden of the

Essence (jannat al-dhāt) and pastures in the fields of the Attributes: effaced from his I-ness, crushed from his ipseity, seeing for himself no trace and knowing of himself no report.

GLOSSARY: DHAT, SIFAT

§204

قد نادى في ناديه منادي الجبار فقال: لمن الملك اليوم.

The herald of the Compeller has called in his assembly, saying: "Whose is the dominion this Day?" (40:16, Ghāfir).

QUR'ĀN 40:16: GHĀFIR 40:16, THE CLAUSE 'LI-MANI L-MULKU L-YAWM'

§205

فلما لم يجد سواه قال: لله الواحد القهار. فليس له بعدها غفلة ولا حضور، ولا يرجى له بعد ذلك موت ولا نشور، قد قامت قيامته على ساق، وعدمت علانيته، فهذه هي الساعة الصغرى.

So when he found none but Him, he said: "To God, the One, the Subduer" (40:16). So after it there is for him no heedlessness and no presence, and no death and no resurrection are awaited for

him after that. His resurrection has arisen "upon a shank" [in earnest], and his outwardness has become non-existent. So this is the Lesser Hour.

> QUR'ĀN 40:16: GHĀFIR 40:16, THE CLAUSE 'LI-LLĀHI L-WĀḤIDI L-QAHHĀR'

§206

وقس عليها أحوال الساعة الكبرى، وخذ معرفة الحساب والميزان والصراط مما دللناك عليه بالإشارة لا بالتصريح.

And measure upon it the states of the Greater Hour, and take the knowledge of the Reckoning, the Balance, and the Path from what we have indicated to you by allusion, not by plain declaration.

§207

ويكفي العاقل هذا القدر من التلويح، وقد ذكرنا الجنة والنار في بابهما، وهو الباب الثامن والخمسون من هذا الكتاب.

And this measure of intimation suffices the intelligent one. And we have [already] mentioned the Garden and the Fire in their chapter, which is the fifty-eighth chapter of this book.

§208

وسنومئ إلى سرهما بطريق الإشارة، فإن كنت ذا فهم علي وعزم قوي أدركت ما نشير إليه، وإلا فلا تبرح كغيرك واقفا مع ظاهره ولديه.

And we shall gesture toward their secret by way of allusion; so if you are a possessor of lofty understanding and strong resolve, you will grasp what we point to; otherwise, do not cease, like others, standing with its outward and [staying] beside it.

§209

اعلم أن الله تعالى خلق الدار الآخرة بجميع ما فيها نسخة من دار الدنيا.

Know that God (exalted is He) created the abode of the Hereafter, with all that is in it, [as] a copy of the abode of this world,

§210

وخلق الدنيا نسخة من الحق، فالدنيا هي أصل والآخرة فرع عليها.

and created this world [as] a copy of the Real. So this world is a root, and the Hereafter is a branch upon it.

§211

وقد ورد: الدنيا مزرعة الآخرة.

And it has come [in report]: "This world is the tillage of the Hereafter."

> *A popular saying widely cited, not established as a sound hadith; invoked, not graded here.*

§212

وقال تعالى: فمن يعمل مثقال ذرة خيرا يره * ومن يعمل مثقال ذرة شرا يره.

And He (exalted is He) said: "So whoever does an atom's weight of good shall see it * and whoever does an atom's weight of evil shall see it" (99:7-8, al-Zalzala).

> QUR'ĀN 99:7: AL-ZALZALA 99:7, VERBATIM
>
> QUR'ĀN 99:8: AL-ZALZALA 99:8, VERBATIM

§213

نعلم أن الأصل هو العمل الصادق في الدنيا، والفرع هو الأمر الذي تراه في الآخرة.

We know that the root is the truthful deed in this world, and the branch is the matter that you see in the Hereafter.

§214

وليست آخرة كل إلا ما سيكون فيه يوم القيامة، وهو لا يكون إلا في نتيجة عمله، والنتيجة فرع على المقدمة، والمقدمة هي العمل الدنيوي.

And the Hereafter of each is nothing but what he shall be in on the Day of Resurrection, and that is only in the result of his deed; and the result is a branch upon

the premise, and the premise is the worldly deed.

§215 ولهذا تقدمت الدنيا في الإيجاد على الآخرة، وسميت بالأولى، لأنها الأصل، وتأخرت الآخرة وسميت بالأخرى لأنها الفرع.

And for this reason this world (al-dunyā) preceded the Hereafter in being-brought-into-existence, and was named "the First" (al-ūlā), because it is the root; and the Hereafter came later and was named "the Last" (al-ākhira), because it is the branch.

§216 فلو لم تكن الآخرة فرعا على الدنيا لكان تأخيرها نقصا في الحكمة، إذ تأخير المقدم وتقديم المؤخر من الأمور الطاعنة في الحكمة.

So had the Hereafter not been a branch upon this world, its [coming] later would have been a deficiency in [divine] Wisdom: since the delaying of the prior and the advancing of the posterior are among the matters that impugn Wisdom.

§217 ثم اعلم أن محسوس الآخرة أقوى من محسوس الدنيا، وملذوذها أعظم لذة من لذة

Then know that the sensible of the Hereafter is stronger

الدنيا، ومكروهها أعظم كراهة من كراهة الدنيا.

than the sensible of this world, and its pleasurable is greater in pleasure than the pleasure of this world, and its detestable is greater in detestableness than the detestable of this world.

§218

وسبب ذلك أن الروح في الآخرة متفرغة لقبول ما يرد عليها من المحبوب والمكروه، بخلاف دار الدنيا فإن الجسم لكثافته يمنع الروح من قوة التفرغ للملائم.

And the cause of that is that the spirit, in the Hereafter, is free [/unoccupied] for the acceptance of what comes upon it, of the beloved and the detested: unlike the abode of this world, for the body, by its density, prevents the spirit from the strength of being-free for the agreeable.

§219

فلا تجد منه إلا طرفة، كما لو أكل الشخص طعاما ملذوذا وهو غير متفرغ البال بل مشغول بأمر أهمه، فإنه لا يجد لذلك الطعام ما يجده غيره من اللذة.

So it finds of it only a glimpse: as when a person eats pleasurable food while he is not free of mind, but occupied with a matter that concerns him: he does not

find, of that food, what another finds of pleasure.

§220 وسبب ذلك الاهتمام المانع له من التفرغ لقبول الواردة. فلهذا كانت الدار الآخرة أشرف من دار الدنيا ولو كانت أمها.

And the cause of that is the preoccupation that prevents him from being free for the acceptance of the incoming. For this reason the abode of the Hereafter is nobler than the abode of this world, even though it [this world] is its mother.

§221 ولا تعجب من هذا، فإن كثيرا من الأولاد يكون أشرف من والده، والدنيا ولو كانت أصلا

And do not marvel at this, for many of children are nobler than their father; and this world, even though it is a root

§222 للآخرة، فإن الآخرة أفضل منها وأشرف عند الله تعالى،

for the Hereafter, [yet] the Hereafter is more excellent than it and nobler with God (exalted is He),

§223 لما تقتضيه حقيقة الآخرة في نفسها، ألا ترى إلى اللفظ مثلا كيف كان المعنى

for what the reality of the Hereafter requires in itself.

المفهوم منه أشرف وأعلى قدرا من اللفظ بما لا يتناهى.

Do you not see the word, for example: how the meaning understood from it is nobler and higher in worth than the word by [a measure] without end?

§224

على أن المعنى نتيجة اللفظ وفرعه، ولولاه لم تفهم حقيقة المعنى.

Granted that the meaning is the result of the word and its branch, and were it not for it [the word], the reality of the meaning would not be understood.

§225

فكذلك الدار الآخرة ولو كانت نتيجة الدنيا فإنها أفضل وأوسع وأشرف منها، وسبب ذلك أنها مخلوقة من الأرواح، والأرواح لطائف نورانية؛ والدنيا مخلوقة من الأجسام، والأجسام كثائف ظلمانية؛ ولا شك أن اللطائف أفضل من الكثائف. ثم إن الآخرة دار العز والقدرة، يفعل فيها من سلم من الموانع ما يشاء كأهل الجنة، والدنيا دار الذل والعجز، لا يقدر ملوكها على دفع أذى نملة منها.

Likewise the abode of the Hereafter: even though it is the result of this world, [yet] it is more excellent, more spacious, and nobler than it. And the cause of that is that it is created from the spirits, and the spirits are luminous subtleties; while this world is created from bodies, and bodies are dark densities; and there is no doubt that the

subtleties are more excellent than the densities. Moreover, the Hereafter is the abode of might and power: whoever is delivered from the impediments does in it what he wills, like the people of the Garden; while this world is the abode of lowliness and incapacity, [where] its kings are not able to repel the harm of an ant from it.

§226 ومع هذا فيحاسبون على نعيمها وهو نعيم زائل.

And, along with this, they are brought to account for its bliss, and it is a passing bliss;

§227 وأهل الآخرة يعقبهم على نعيم أفضل مما كانوا فيه، فإن عطاء الله في الآخرة بغير حساب، وعطاؤه في الدنيا بحساب لترتيب الحكمة الإلهية، فإذا فهمت هذا وتحققته بلغت المراد.

while the people of the Hereafter: He follows up [their bliss] with a bliss more excellent than what they were in; for God's giving in the Hereafter is without reckoning, and His giving in this world is by reckoning, by reason of the arrangement of

the divine Wisdom. So when you have understood this and realized it, you have attained the aim.

§228

واعلم أن الآخرة بجملتها، أعني الجنة والنار والأعراف والكثيب، كلها دار واحدة غير منقسمة ولا متعددة.

And know that the Hereafter, in its totality, I mean the Garden, the Fire, the Heights (al-Aʿrāf), and the Dune (al-Kathîb), all of it is a single abode, undivided and not multiple.

§229

فمن حكمت عليه حقائق تلك الدار كان في النار؛ لأن أهل النار محكوم عليهم تحت ذل الانقهار.

So whoever the realities of that abode rule over is in the Fire, because the people of the Fire are ruled over, under the lowliness of being-subdued;

§230

ومن لم تحكم عليه حقائق تلك الدار كان في الجنة، فمن احتكم في هذه الدار لله تعالى وأطاعه فإن الله تعالى يجعله حاكما في حقائق تلك الدار يفعل فيها ما يشاء.

and whoever the realities of that abode do not rule over is in the Garden. So whoever submits to the judgment of God (exalted is He) in this

abode and obeys Him, God (exalted is He) makes him a ruler over the realities of that abode, doing in it what he wills;

> *A pointed ethical hinge: dominion in the Hereafter is earned by submission to the divine judgment (and the Law) in this life, the reverse of any antinomian reading.*

§231

ومن لم يحتكم لله تعالى وعصاه في هذه الدار فإنه يكون محكوما عليه.

and whoever does not submit to the judgment of God (exalted is He) and disobeys Him in this abode: he is ruled over,

§232

هناك تحكم عليه حقائق تلك الدار بما لا يسعه أن يخالف فيها، كما أن أهل النار تحت حكم الزبانية بخلاف أهل الجنة.

there the realities of that abode rule over him by what he cannot oppose in it: just as the people of the Fire are under the rule of the Zabāniya [the fire-angels], unlike the people of the Garden.

§233

Do you not see that the people of the Garden, each one of them does what he wills, and no one rules over him in anything? And whoever is realized in the knowledge of the affair of that abode, and gains the capacity for free disposal by what he has been realized in of its knowledge, is in the Heights (al-Aʿrāf); and the Heights is the locus of divine nearness, expressed in the Qur'ān by His saying (exalted is He): "with a Sovereign Omnipotent" (54:55, al-Qamar). And this vista is named by this name ["the Heights"] for [its] gnosis, which is the realization of the knowledge I have mentioned to you. And the people of the Heights are the gnostics of God (al-ʿārifūn bi-llāh), because whoever knows God

ألا ترى أن أهل الجنة يفعل الواحد منهم ما يشاء ولا يحكم عليه أحد بشيء، ومن تحقق بعلم أمر تلك الدار وتمكن من التصرف بما تحقق بعلمه كان في الأعراف، والأعراف محل القرب الإلهي، المعبر عنه في القرآن بقوله تعالى: عند مليك مقتدر. ويسمى هذا المنظر بهذا الاسم للمعرفة، وهو تحقق العلم الذي ذكرته لك، وأهل الأعراف هم العارفون بالله، لأن من عرف الله تعالى تحقق بعلم أمر الآخرة، ومن لم يعرفه لم يتحقق بعلمه. ألا ترى قوله عز وجل: وعلى الأعراف رجال يعرفون كلا بسيماهم. يعني وعلى مقام المعرفة بالله رجال نكرهم لجلالة شأنهم، ولأنهم مجهولون عند غيرهم، يعرفون كلا بسيماهم.

(exalted is He) is realized in the knowledge of the affair of the Hereafter, and whoever does not know Him is not realized in its knowledge. Do you not see His saying (mighty and majestic is He): "And upon the Heights are men who know each by their mark" (7:46, al-Aʿrāf)?: meaning, and upon the station of the gnosis of God are men [whom] He left indefinite, for the majesty of their affair, and because they are unknown to others; [yet] "they know each by their mark,"

QURʾĀN 54:55: AL-QAMAR 54:55, THE CLAUSE 'ʿINDA MALĪKIN MUQTADIR'

QURʾĀN 7:46: AL-AʿRĀF 7:46, THE CLAUSE 'WA-ʿALĀ L-AʿRĀFI RIJĀLUN YAʿRIFŪNA KULLAN BI-SĪMĀHUM'

al-Jīlī's distinctive reading: the 'People of the Heights' (aṣḥāb al-aʿrāf) are the gnostics (al-ʿārifūn bi-llāh), not the in-between/equal-balance people of much mainstream tafsīr. Recorded in his voice and framed.

§234

لأنهم عرفوا الله تعالى، ومن عرف الله تعالى فلا يخفى عليه شيء. والكثيب مقام دون الأعراف وفوق جنات النعيم، فكما يقع لأهل الجنة من زيادة المعرفة بالله تعلو درجاتهم في الكثيب.

because they knew God (exalted is He), and whoever knows God (exalted is He): nothing is hidden from him. And the Dune (al-Kathīb) is a station below the Heights and above the Gardens of Bliss; so, in accordance with what comes to the people of the Garden of increase in the gnosis of God, their degrees are exalted in the Dune.

§235

والفرق بين أهل الكثيب وأهل الأعراف أن أهل الكثيب خرجوا من دار الدنيا قبل أن يتجلى عليهم الحق فيها.

And the difference between the people of the Dune and the people of the Heights is that the people of the Dune departed from the abode of this world before the Real disclosed Himself to them in it;

§236

فلما انتقلوا إلى الآخرة كان محلهم في الجنة، ويتفضل الحق عليهم بأن يخرجهم إلى الكثيب فيتجلى عليهم.

so when they moved to the Hereafter, their locus was in the Garden, and the Real

bestows favor upon them by bringing them out to the Dune and disclosing Himself to them.

GLOSSARY: TAJALLI

§237

هنالك يتجلى على كل شيء بقدر إيمانه بالله تعالى في الدنيا، وبمعرفته بقدره سبحانه وتعالى.

There He discloses Himself to each one in accordance with his faith in God (exalted is He) in this world, and his gnosis of His worth (glory be to Him, exalted is He).

GLOSSARY: TAJALLI

§238

وأهل الأعراف قوم لم يخرجوا من الدنيا إلا وقد تجلى الله سبحانه وتعالى عليهم وعرفوه فيها.

And the people of the Heights are a folk who did not depart from this world except [after] God (glory be to Him, exalted is He) had disclosed Himself to them, and they had known Him in it.

GLOSSARY: TAJALLI

§239

فلما خرجوا منها إلى الآخرة لم يكن لهم محل إلا عنده، لأن من دخل بلادا وله فيها صاحب يعرفه لا ينزل إلا عنده.

So when they departed from it to the Hereafter, they had no locus but with Him, because whoever enters lands, and has in them a companion who knows him, alights only with him;

§240

بل ويجب على ذلك الصاحب أن لا ينزله إلا عنده، فإذا كان هذا يفعله المخلوق فمن أولى به من الخالق تعالى.

indeed, it is incumbent upon that companion that he lodge him only with himself. So if the created one does this, then who is worthier of it than the Creator (exalted is He)?

§241

ألا تراه قد صرح سبحانه وتعالى أن ثمة قوما هم عند مليك مقتدر، وهنا عجائب وغرائب لا يسع الوجود بأسره أن نذكرها على سبيل التصريح.

Do you not see that He (glory be to Him, exalted is He) has plainly declared that there is a folk who are "with a Sovereign Omnipotent" (54:55)? And here are marvels and wonders that the whole

of existence does not have room for us to mention by way of plain declaration;

> QURʾĀN 54:55: AL-QAMAR 54:55, THE CLAUSE 'ʿINDA MALĪKIN MUQTADIR'

§242

بل هي لدقتها وغموضها لا تفهم إلا بالإشارة والتلويح.

rather, for their fineness and obscurity, they are not understood except by allusion and intimation --

§243

اللهم إلا إذا كان الناظر في الكتاب قد بلغ تلك المرتبة وعاين تلك الأمور العجيبة بما ليس يدري.

unless, that is, the one looking into the book has reached that rank and has beheld those wondrous matters by [a means] he does not [himself fully] know.

§244

وأما العالم فليس لذكرنا هذه العجائب عنده فائدة إلا لازم الخبر.

As for the [merely] learned one, there is no benefit, with him, in our mentioning these marvels: except the necessary concomitant of the report:

§245

وهو أن يعلم أنا علمنا ما علم وليس لنا في ذلك قصد.

namely, that he know that we have known what is to be known, and that we have, in that, no [self-seeking] intent.

§246

فلنقبض العنان، والله المستعان وعليه التكلان.

So let us draw in the rein. And God is the One whose help is sought, and upon Him is reliance.

The chapter's closing formula (a variant of the standard chapter-close).

Collation. *Two-witness collated as the eschatological-process chapter (companion to Bāb 58's eschatological structure). Witness 2 clean of website navigation text. No embedded poems. The chapter's method is consistent: each portent of the Greater Hour (al-sāʿa al-kubrā) is paired with its inner counterpart in the individual's Lesser Hour (al-sāʿa al-ṣughrā). Several OCR garbles restored to sense and noted. No lossy drop of authorial text. The title-line is truncated in the witness ('...to which the people of the Garden go forth'); completed sensibly.*

Qur'ān. *Ten loci verified verbatim, all verse references correct (no mis-tags in this chapter): al-Mā'ida 5:56 and al-Mujādila 58:22 ('the party of God', §39); al-Naml 27:82 (the Beast of the Earth, §44); Āl ʿImrān 3:97 ('whoever enters it is secure', §97); al-Najm 53:39 (§165); Maryam 19:95 ('each of them comes to Him on the Day of Resurrection, alone', §197); Ghāfir 40:16 ('whose is the dominion this Day... God, the One, the Subduer', §204-§205); al-Zalzala 99:7-8 (§212); al-Qamar 54:55 ('with a Sovereign Omnipotent',*

the A'rāf, §233, §241); al-A'rāf 7:46 ('upon the Heights are men', §233). One paraphrase noted (§40, 'God chooses whom He wills of His servants', echoing al-Ḥajj 22:75 / al-Shūrā 42:13, not a verbatim verse). Sayings flagged: the ḥadīth al-nawāfil ('I become his hearing…', §30, sound, Bukhārī 6502); the slave-girl/shepherds tokens from Ḥadīth Jibrīl (§27, sound, Muslim); 'a time will come when the one holding to his religion…' (§73, Tirmidhī); 'this world is the tillage of the Hereafter' (§211, a popular saying, not a sound hadith); the ḥaqīqat-al-īmān report of Ḥāritha (§199: the witness names 'Zayd ibn Ḥāritha', likely an error for Ḥāritha ibn Mālik). Closing formula (§246) is 'and God is the One whose help is sought, and upon Him is reliance.'

⁂

The two Hours; the portents read inwardly; death, the Barzakh, and the Heights

Bāb 61 is al-Jīlī's eschatology of process, built on a single hermeneutic: the Greater Hour and the Lesser Hour are "a single Hour," the universal realized in each particular, so every cosmic portent has an inner correlate in the wayfarer. He works through the canonical signs, the slave-girl bearing her mistress and the barefoot shepherds (the lordship appearing

in the servant's essence; the stripping-bare of Names and Attributes); Gog and Magog (the raging of corrupt thoughts, then their death and the greening of the heart); the Beast of the Earth (the trustworthy spirit's emergence and the "great unveiling"); the Dajjāl (the deceiving soul, whose "garden" is appetite and whose "fire" is self-discipline, slain by "Jesus the Spirit"); the Mahdī (the Muhammadan station of equilibrium, with a cross-reference to al-Jīlī's own al-Kahf wa-l-Raqīm); and the sun from the west (the inner sun rising from the place-of-setting of existence, after which faith no longer profits because the veil is lifted). The chapter then becomes a treatise on death and the Barzakh: a four-degree elemental physics of the "innate heat" whose dying is bodily death; the sunlight-through-colored-glass model of how the one spirit takes the form of each frame "without descending or indwelling"; the imagination (khayāl) as the very substance of the Barzakh, complete for the People of God and incomplete for others (with comparative remarks on the Brahmins and philosophers); the two modes of post-mortem dealing (by Wisdom, where one circulates among the forms of one's own deeds, and by Power, where forgiveness or nullification overrides them); and the inhabitants of the Barzakh. It culminates in the one-existence doctrine (the worlds as a single jawhar fard, "each comes to Him alone"), the Lesser Resurrection (the inner Balance, the Ṣirāṭ over "the natural Jahannam," entry into "the Garden of the Essence," and the herald's "Whose is the dominion this Day?"), and a closing meditation on why the Hereafter, though the "branch" of this world, is nobler than its "root," ending with al-Jīlī's reading of the Aʿrāf as the gnostics and the Kathīb as the station of the favored Garden-dwellers brought out to behold the divine self-disclosure. The unitive metaphysics is recorded in

al-Jīlī's voice, with his own anti-ḥulūl and pro-sharīʿa guardrails kept in view, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 62: The Seven Heavens, Earths, and Seas · full parallel manuscript

The longest chapter of the book, rendered as a full parallel manuscript: every segment, aligned line by line. It is al-Jīlī's complete cosmological tour. It opens with a cosmogony, the Hidden Treasure, the Cloud (al-ʿamāʾ), and the White Ruby that "melted and became water," from which the seven earths, seven heavens, and seven seas were made, and then ascends through the seven heavens, each with its planet, its governing archangel, and the prophet who dwells in it (Adam/Moon, Noah/Mercury, Joseph/Venus, Idrīs/Sun, John/Mars, Moses/Jupiter, Abraham/Saturn), recording al-Jīlī's reported dialogues with each, the orbital periods of the spheres, the catalogue of the eighteen spheres, and the Cherubim of the Lote-Tree. It then descends through the seven earths (with their jinn and devils and a four-fold jinn taxonomy), and concludes with the seven seas, read as a sustained allegory of the sciences and the path, the sweet sea of the Law, the fetid sea of struggle, the blended sea of metaphysics, and the salt sea of the Essence, folding in the Water of Life, the Moses-and-Khiḍr junction of the two seas, and the legends of Plato and Alexander.

Editorial note. This chapter sets out the cosmology that underwrites the whole book's waḥdat al-wujūd, and it states the governing guardrail at the outset: the Real is present in everything He created "**without indwelling and without mixing**" (bi-ghayr ḥulūl wa-lā mazj, §13), self-disclosed without change in Himself. The contested material is

recorded in al-Jīlī's voice and framed against the mainstream: the unitive reading of the Sinai theophany (Moses hearing "I am God" from "the tree of his own oneness," §116-§118); the elevated standing of **Plato** (immortal on Mt Dārāvand) and Aristotle and Alexander as recipients of al-Khiḍr's wisdom (§295-§303); the inward turn by which the seeker is himself "the Moses and the Khiḍr and the Alexander" of the allegory (§306); and the seas as a map of waḥdat al-wujūd (the sea of the Essence "before which the Attributes were bewildered," §328). His pro-sharīʿa safeguard recurs: even the ship that crosses the abyss is "built of the planks of the sacred Law" (§275). A second-reader pass is advisable.

الباب الثاني والستون في السبع السماوات وما فوقها والسبع الأرضين وما تحتها والسبع البحار وما فيها من العجائب والغرائب ومن يسكنها من أنواع المخلوقات

Chapter Sixty-Two: On the Seven Heavens and what is above them, the Seven Earths and what is beneath them, the Seven Seas and the marvels and wonders within them, and the kinds of creatures that dwell in them

§2

اعلم أيدك الله بروح منه أن الله تعالى كان قبل أن يخلق الخلق في نفسه،

Know, may God reinforce you with a spirit from Him, that God (exalted is He) was, before He created the creation, in Himself,

§3

وكانت الموجودات مستهلكة فيه، ولم يكن له ظهور في شيء من الوجود، وتلك هي الكنزية المخفية.

and the existents were consumed [/effaced] in Him, and He had no appearing in anything of existence; and that is the Hidden Treasure-ness (al-kanziyya al-makhfiyya).

> *Alludes to the famous hadith qudsī 'I was a Hidden Treasure, and I loved to be known, so I created the creation': of weak/Sufi-circulated transmission, not in the sound collections.*

§4

وعبر عنها النبي عليه السلام بالعماء الذي ما فوقه هواء وما تحته هواء.

And the Prophet (upon him be peace) expressed it by "the Cloud (al-ʿamāʾ), above which is no air and beneath which is no air."

> *The ʿamāʾ hadith (Tirmidhī and others); invoked, not graded here.*

§5

لأن حقيقة الحقائق في وجودها ليس لها اختصاص بنسبة من النسب، لا إلى ما هو أعلى ولا إلى ما هو أدنى، وهي الياقوتة البيضاء التي ورد الحديث عنها،

because the Reality of realities (ḥaqīqat al-ḥaqā’iq), in its existence, has no particular connection to any relation: neither to what is higher nor to what is lower; and it is the White Ruby (al-yāqūta al-bayḍā’) concerning which the hadith has come,

§6

أن الحق سبحانه وتعالى كان قبل أن يخلق الخلق في ياقوتة بيضاء، الحديث.

that the Real (glory be to Him, exalted is He) was, before He created the creation, in a White Ruby: the hadith.

A cosmogonic hadith of weak/disputed grade; invoked, not graded here.

§7

فلما أراد الحق سبحانه وتعالى إيجاد هذا العالم نظر إلى حقيقة الحقائق، وإن شئت قلت إلى الياقوتة البيضاء التي هي أصل الوجود، بنظر الكمال، فذابت فصارت ماء.

So when the Real (glory be to Him, exalted is He) willed the bringing-into-being of this world, He looked upon the Reality of realities, and, if you wish, you may say, upon the White Ruby, which is the

root of existence, with the look of perfection; so it melted and became water.

§8

فلهذا ما في الوجود شيء يحمل كمال ظهور الحق تعالى إلا هو وحده، لأن حقيقة الحقائق التي هي أصل لم تحتمل ذلك إلا في البطون، فلما ظهر عليها ذابت لذلك.

And for this reason there is, in existence, nothing that bears the perfection of the appearing of the Real (exalted is He) except [the water] alone, because the Reality of realities, which is the root, did not bear that except in [the state of] inwardness; so when [the perfection] appeared upon it, it melted because of that.

§9

ثم نظر إليها بنظر العظمة فتموج لذلك كما تموج الأرياح بالبحر، فانفهقت كثائفها بعضها في بعض كما ينفهق الزبد من البحر.

Then He looked upon it with the look of grandeur, so it surged because of that, as the winds make the sea surge; and its densities burst open, one into another, as the foam bursts forth from the sea.

§10

فخلق الله من ذلك المنفهق سبع طباق الأرض، ثم خلق سكان كل طبقة من جنس أرضها، ثم صعدت لطائف ذلك الماء كما يصعد البخار من البحار، ففتقها الله تعالى سبع سماوات.

So God created, from that which had burst forth, the seven layers of the earth; then He created the dwellers of each layer from the kind of its earth. Then the subtleties of that water rose, as the vapor rises from the seas, and God (exalted is He) split them open [into] seven heavens.

§11

وخلق ملائكة كل سماء من جنسها، ثم صير الله ذلك الماء سبعة أبحر محيطة بالعالم، فهذا أصل الوجود جميعه.

And He created the angels of each heaven from its kind. Then God made that water seven seas encompassing the world. So this is the root of all existence.

§12

ثم إن الحق تعالى كما كان في القدم موجودا في العماء التي عبر عنها بحقيقة الحقائق والكنز والياقوتة البيضاء،

Then the Real (exalted is He): just as He was, in pre-eternity, present in the Cloud, which He expressed as the Reality of realities, the Treasure, and the White Ruby --

§13

كذلك هو الآن موجود فيما خلق من تلك الياقوتة بغير حلول ولا مزج، فهو متجلٍ في أجزاء ذرات العالم من غير تعدد ولا اتصال ولا انفصال، فهو متجلٍ في جميعها لأنه سبحانه وتعالى على ما عليه كان.

is likewise now present in what He created from that Ruby: without indwelling (ḥulūl) and without mixing; so He is self-disclosed in the parts of the atoms of the world, without multiplicity, without conjunction, and without separation; so He is self-disclosed in all of them, because He (glory be to Him, exalted is He) is upon what He was upon.

GLOSSARY: TAJALLI

The phrase 'without indwelling and without mixing' (bi-ghayr ḥulūl wa-lā mazj) is al-Jīlī's explicit anti-incarnationist guardrail, governing the whole cosmology that follows; the self-disclosure is presence-without-descent. Recorded in his voice and framed against the mainstream's concern about waḥdat al-wujūd.

§14

وقد كان في العماء، وقد كان في الياقوتة البيضاء، وهذا الوجود جميعه تلك الياقوتة وذلك العماء، ولو لم يكن الحق سبحانه وتعالى متجليا في الوجود جميعه لكان سبحانه تغير عما هو عليه، وحاشاه عن ذلك.

And He was in the Cloud, and He was in the White Ruby; and all this existence is that Ruby and that Cloud. And had the Real (glory be to

Him, exalted is He) not been self-disclosed in all of existence, He (glory be to Him) would have changed from what He is upon, and far be He from that.

§15

فما حصل التغيير إلا في المجلى الذي هو الياقوتة البيضاء، لا في المتجلي سبحانه وتعالى، فهو بعد ظهوره في مخلوقاته باقٍ على كنزيته في العماء النفسي فتأمل. وقد ذكرنا فيما مضى أمر العماء وحقيقة الحقائق على جلية، هذا وقت ذكر الأشياء الموجودة في حقيقة الحقائق، فأول ما نذكر السبع سموات.

So the change occurred only in the disclosure-site (al-majlā), which is the White Ruby: not in the Self-Disclosing One (glory be to Him, exalted is He); so He, after His appearing in His creatures, remains upon His Treasure-ness in the inmost Cloud. So ponder. And we have already mentioned the affair of the Cloud and the Reality of realities clearly; this is the time to mention the things existing in the Reality of realities. So the first that we mention is the seven heavens.

GLOSSARY: TAJALLI

§16

اعلم أن السماء هذه الملحوظة لنا ليست بسماء الدنيا، ولا لونها لونها، ولا وصفها وصفه.

Know that this heaven observed by us is not the heaven of this world (samā’ al-dunyā); neither is its color its color, nor its description its description.

§17

وهذه التي نراها هي البخار الطالع بحكم الطبيعة من يبوسة الأرض ورطوبة الماء، صعدت بها حرارة الشمس إلى الهواء، فملأت الجو الخالي الذي بين الأرض وبين سماء الدنيا.

And this which we see is the vapor rising, by the rule of nature, from the dryness of the earth and the moisture of the water, [which] the heat of the sun has raised into the air; so it has filled the empty atmosphere that is between the earth and the heaven of this world.

§18

ولهذا نراها تارة زرقاء وتارة شمطاء وتارة غبراء، كل ذلك على حكم البخار الصاعد من الأرض،

And for this reason we see it at times blue, at times grayish-white, and at times dust-colored: all of that according

to the rule of the vapor rising from the earth,

§19

وعلى قدر سقوط الضياء بين تلك البخارات، فهي لاتصالها بسماء الدنيا تسمى سماء الدنيا نفسها.

and according to the measure of the falling of the radiance among those vapors. And it [the atmosphere], by its conjunction with the heaven of this world, is called the heaven of this world itself.

§20

فلا يقع النظر عليها لشدة البعد واللطافة، ثم إنها أشد بياضا من اللبن.

So the gaze does not fall upon it [the true heaven], by reason of the intensity of [its] remoteness and subtlety; and it is, moreover, more intensely white than milk.

§21

وقد ورد في الحديث أن بين سماء الدنيا وبين الأرض مسيرة خمسمائة عام، وبالاتفاق أن النظر لا يقطع مسيرة خمسمائة عام.

And it has come in the hadith that between the heaven of this world and the earth is a journey of five hundred years; and by agreement, the gaze does not traverse a journey of five hundred years.

> *A widely cited cosmological report; invoked, not graded here.*

§22

فظهر أن المرئية لنا ليست السماء عينها، ولولا أن الكواكب تسقط شعاعها إلى الأرض لما شوهدت ولا رؤيت.

So it has become clear that what is seen by us is not the heaven itself; and were it not that the stars cast their rays to the earth, it [the heaven] would not be witnessed nor seen.

§23

وكم في السموات من نجم مضيء لا يسقط شعاعه إلى الأرض، فلا نراه لبعده ولطافته، لكن أهل الكشف يرونه ويعبرون عنه لأهل الأرض فيفهمونهم إياه.

And how many a shining star is in the heavens whose ray does not fall to the earth, so that we do not see it, by reason of its remoteness and subtlety, but the people of unveiling see it and give expression to it for the people of the earth, so making them understand it.

GLOSSARY: KASHF

§24

اعلم أن الله تعالى قد خلق جميع الأرزاق والأقوات المتنوعة في أربعة أيام، وجعلها بين السماء والأرض مخزونة في قلب

Know that God (exalted is He) created all the provisions

and the various sustenances in four days, and placed them between the heaven and the earth, stored in the heart of four spheres: the first sphere, the sphere of heat; the second, of dryness; the third, of cold; the fourth, of moisture. And this is the meaning of His saying (exalted is He): "And He apportioned in it its sustenances, in four days, equally, for the seekers" (41:10, Fuṣṣilat): meaning, by the rule of equalizing, in accordance with the essential request; because the realities request, by their very essences, what they require. Whenever a reality of the realities of the creatures requires something, it descends to it from those storehouses in accordance with its request. And this is

أربعة أفلاك: الفلك الأول فلك الحرارة، الفلك الثاني فلك اليبوسة، الفلك الثالث فلك البرودة، الفلك الرابع فلك الرطوبة. وهذا معنى قوله تعالى: وقدر فيها أقواتها في أربعة أيام سواء للسائلين. يعني بحكم التسوية على قدر السؤال الذاتي، لأن الحقائق تسأل بذاتها ما تقتضيه، كلما اقتضت حقيقة من حقائق المخلوقات شيئا نزل لها من تلك الخزائن على قدر سؤالها. وهذا معنى قوله تعالى: وإن من شيء إلا عندنا خزائنه، وما ننزله إلا بقدر معلوم.

the meaning of His saying (exalted is He): "And there is nothing whose storehouses are not with Us, and We send it down only in a known measure" (15:21, al-Ḥijr).

QURʾĀN 41:10: FUṢṢILAT 41:10, THE CLAUSE 'WA-QADDARA FĪHĀ AQWĀTAHĀ FĪ ARBAʿATI AYYĀMIN SAWĀʾAN LI-L-SĀʾILĪN'

QURʾĀN 15:21: AL-ḤIJR 15:21, VERBATIM

§25

ثم جعل ملائكة الإنزال الموكلة بإيصال كل رزق إلى مرزوقه في السبع السماوات، ثم جعل في كل سماء ملكا يحكم على من فيها من ملائكة الأرزاق يسمى ملك الحوادث، وجعل لذلك الملك روحانية الكواكب الموجودة في تلك السماء، فلا ينزل من السماء ملك من ملائكة الأرزاق إلا بإذن ذلك الملك المخلوق على روحانية كوكب تلك السماء. فكوكب سماء الدنيا القمر، وكوكب السماء الثانية عطارد، وكوكب السماء الثالثة الزهرة، وكوكب السماء الرابعة الشمس، وكوكب السماء الخامسة المريخ، وكوكب السماء السادسة المشتري، وكوكب السماء السابعة زحل. وأما السماء الدنيا فإنها أشد بياضا من الفضة، خلقها الله تعالى من حقيقة الروح لتكون نسبتها للأرض نسبة الروح للجسد.

Then He set the angels of sending-down, charged with conveying each provision to the one it is provided for, in the seven heavens; then He set, in each heaven, an angel who rules over the angels of provisions therein, called "the angel of events" (malak al-ḥawādith); and He gave to that angel the spirituality of the planet existing in that heaven. So no angel of the angels of provisions descends from a heaven except by the

permission of that angel created upon the spirituality of the planet of that heaven. The planet of the heaven of this world is the Moon; the planet of the second heaven, Mercury; of the third, Venus; of the fourth, the Sun; of the fifth, Mars; of the sixth, Jupiter; of the seventh, Saturn. As for the heaven of this world, it is more intensely white than silver; God (exalted is He) created it from the reality of the spirit, that its relation to the earth might be the relation of the spirit to the body.

§26

وكذلك جعل فلك القمر فيها، لأنه تعالى جعل القمر مظهر اسمه الحي، وأدار فلكه في سماء البروج، فيه حياة الوجود وعليه مدار الموهوم والمشهود، ثم جعل فلك الكوكب القمري هو المتولي تدبير الأرض،

And likewise He set the sphere of the Moon in it, because He (exalted is He) made the Moon the locus of manifestation of His Name "the Living" (al-Ḥayy), and turned its sphere in the

heaven of the zodiacal signs; in it is the life of existence, and upon it is the orbit of the supposed and the witnessed. Then He made the sphere of the lunar planet the one in charge of the governance of the earth,

§27

كما أن الروح هي التي تتولى تدبير الجسد، فلو لم يخلق الله تعالى سماء الدنيا من حقيقة الروح لما كانت الحكمة تقتضي وجود الحيوان من الأرض، بل كانت محل الجمادات.

just as the spirit is the one that takes charge of the governance of the body. So had God (exalted is He) not created the heaven of this world from the reality of the spirit, Wisdom would not have required the existence of the animal from the earth; rather, it [the earth] would have been the locus of the inanimate things.

§28

ثم أسكن الله تعالى آدم في هذه السماء، لأن آدم روح العالم الدنيوي، إذ به نظر الله إلى الموجودات فرحمها، وجعل لها حياة بحياة آدم فيها.

Then God (exalted is He) settled Adam in this heaven, because Adam is the spirit of the worldly world: since by

him God looked upon the existents and had mercy upon them, and gave them life by the life of Adam in it.

§29

فلم يزل العالم الدنيوي حيا ما دام هذا النوع الإنساني فيها، فإذا انتقل منها هلكت الدنيا والتحق بعضها ببعض، كما لو خرجت روح الحيوان من جسده، فيخرب الجسد ويلتحق بعضه ببعض.

So the worldly world has not ceased to be alive as long as this human species is in it; and when it moves on from it, this world perishes and one part of it is joined to another: as when the spirit of the animal goes forth from its body, so that the body is ruined and one part of it is joined to another.

§30

زين الله هذه السماء بزينة الكواكب جميعها، كما زين الروح بجميع ما حمله الهيكل الإنساني من اللطائف الظاهرة كالحواس الخمس، ومن اللطائف الباطنة كالسبع القوى التي هي العقل والهمة والفهم والوهم والقلب والفكر والخيال.

God adorned this heaven with the adornment of all the stars, just as He adorned the spirit with all that the human frame carries of the outward subtleties, such as the five senses, and of the inward subtleties: such as the seven faculties, which are the

intellect (al-ʿaql), the aspiration (al-himma), the understanding (al-fahm), the estimation (al-wahm), the heart (al-qalb), the cogitation (al-fikr), and the imagination (al-khayāl).

GLOSSARY: WAHM, FIKR, KHAYAL

§31

فكما أن كواكب سماء الدنيا رجوم للشياطين، كذلك هذه القوى إذا حكم الإنسان بصحتها انتفت عنها شياطين الخواطر.

So, just as the stars of the heaven of this world are missiles against the devils, likewise these faculties, when the human adjudges them sound, the devils of the [stray] thoughts are warded off from them.

§32

فحفظ باطنه بهذه القوى كما حفظت بالنجوم الثواقب السماء الدنيا. وملائكة هذه السماء أرواح بسيطة ما دامت مسبحة لله تعالى فيها.

So his inward is guarded by these faculties, as the heaven of this world is guarded by the piercing stars. And the angels of this heaven are simple [/bare] spirits, as long

as they are glorifying God (exalted is He) in it.

§33

فإذا نزلت منها لما يأمرها الملك الموكل بإنزال ملائكة السماء الدنيا، تشكلت على هيئة الأمر الذي تنزل لأجله، فتكون روحانية ذلك الشيء الذي وكلت به، فلا تزال تسوقه إلى المحل الذي أمرها الله تعالى به.

So when they descend from it, for what the angel charged with the sending-down of the angels of the heaven of this world commands them, they take shape in the configuration of the matter for which they descend, so that they become the spirituality of that thing with which they are charged; and they continue to drive it to the locus that God (exalted is He) has commanded them [to drive it to].

§34

فإن كان رزقا ساقته إلى مرزوقه، وإن كان أمرا قضائيا ساقته إلى من قدره الله عليه، إما خيرا وإما شرا، ثم تسبح الله تعالى في فلك هذه السماء ولا تنزل أبدا بعدها في أمر. جعل الله الملك المسمى إسماعيل حاكما على جميع أملاك هذه السماء، وهو روحانية القمر.

So if it is a provision, it drives it to the one it is provided for; and if it is a decreed matter, it drives it to the one God has decreed it upon, whether good or evil; then it glorifies God (exalted is He) in the

sphere of this heaven, and never descends after it in [any] matter. God made the angel named Ismāʿīl the ruler over all the angels of this heaven, and he is the spirituality of the Moon.

§35

فإذا أمر الله على ذلك بأمر وقضى الملك ذلك الأمر، فإنه يجلسه على كراسٍ تسمى منصة الصور، فيجلس عليه متشكلا بصورة ما نزل به من الأمر، ولا يعود إلى بساطته أبدا.

So when God commands, concerning that, with a command, and the angel carries out that command, [the chief angel] seats it upon thrones called "the dais of forms" (minaṣṣat al-ṣuwar); so it sits upon it, taking shape in the form of the matter with which it descended, and never returns to its [original] simplicity.

§36

بل يبقى على ما هو عليه من التشكل والتصور الجرمي الجزئي، يعبد الله تعالى في الوجود.

Rather, it remains upon what it is upon, of taking-shape and the particular bodily form-taking, worshipping

God (exalted is He) in existence.

§37 لأن الأرواح إذا تشكلت بصورة من الصور لا سبيل إلى أن تنخلع تلك الصورة عن نفسها بأن تعود إلى البساطة الأصلية، هذا ممتنع.

Because the spirits, when they take shape in a form of the forms, there is no way for that form to be doffed from them, [such] that they return to the original simplicity: this is impossible.

§38 لكنها في قوتها أن تتصور بكل صورة على عدم مفارقتها للصورة الأصلية التي لها حكم من الله تعالى، وتلك الصورة الروحانية هي كلمات الله تعالى التي تقوم بالموجودات كما تقوم الروح بالجسد.

But it is within their power to take form in every form, [while] not parting from the original form, which has, for them, a ruling from God (exalted is He). And that spiritual form is the Words of God (exalted is He) that subsist [/sustain] the existents, as the spirit subsists the body.

§39 فإذا برزت من الغموض العلمي إلى الجلاء العيني تبقى قائمة بذواتها في الوجود، فجميع أجسام العالم من المخلوقات من

So when they come forth from the knowledge-

المعدن والنبات والحيوانات والألفاظ وغير ذلك،

obscurity to the entity-clarity, they remain subsisting by their [own] essences in existence. So all the bodies of the world, of the creatures: of mineral, plant, animals, words, and other than that --

§40

لها أرواح قائمة بها على صورة ما كانت عليه أجسامه، حتى إذا زال الجسم بقيت الروح مسبحة الله سبحانه وتعالى، باقية بإبقاء الحق لها، لأن الحق لم يخلق الأرواح للفناء، وإنما خلقها للبقاء.

have spirits subsisting in them, in the form of what their bodies were upon; so that, when the body passes away, the spirit remains, glorifying God (glory be to Him, exalted is He), abiding by the Real's making-it-abide, because the Real did not create the spirits for annihilation, but rather created them for abiding.

§41

فالمكاشف إذا أراد كشف أمر من أمور الوجود تتجلى عليه تلك الأرواح التي هي كلمات الله تعالى، فيعرفها بأعيانها وأسمائها وأوصافها.

So the one granted unveiling (al-mukāshif), when he wills the unveiling of a matter of the matters of existence, those spirits, which are the Words

of God (exalted is He), disclose themselves to him; so he knows them by their entities, their names, and their attributes.

GLOSSARY: KASHF

§42

فإن كل روح من أرواح الوجود متجلية في الملابس التي كانت أوصافها ونعوتها وأخلاقها على الجسم الذي كانت تديره، وهو كالحيوان والمعدن والنبات والمركب والبسيط، أو على الصورة التي كانت الروح معناها، وهو كالألفاظ والأعمال والأعراض والأغراض وما أشبه ذلك، إذا كانت قد برزت من العالم العلمي إلى العالم العيني. وأما إذا كانت باقية على حالها في العالم العلمي، فإنه يراها كذلك صورة قائمة عليها من أنواع الخلع ما سيكون أعمالا وأوصافا، فالمظهر هنا الذي هو الجسد أو الصورة.

For every spirit of the spirits of existence is self-disclosed in the garments [in which] were its attributes, its descriptions, and its character-traits, upon the body it used to govern, such as the animal, the mineral, the plant, the composite, and the simple; or upon the form whose meaning the spirit was, such as words, deeds, accidents, intentions, and the like, when it has come forth from the knowledge-world to the entity-world. But when it remains upon its state in the knowledge-world, he sees it

likewise as a form subsisting, upon which are the kinds of the [investiture-]robes of what shall be deeds and attributes; so the locus of manifestation here is that which is the body or the form,

§43

ولكن يعلم أن لا وجود لها حينئذ إلا من حيث هو، فيأخذ منها ما شاء من معلوم، لا من حيثيتها هي، بل من حيثيته هو، لكن على ما تقتضيه حقائقها، بخلاف ما لو يراها بعد بروزها إلى العالم العيني، فإنه يعلم أن وجودها حينئذ من حيثيتها هي، فيكلمها وتجيبه بأنواع ما حوته من العلوم والحقائق.

but he knows that there is, then, no existence for it except by way of him [the knower]; so he takes from it what he wills of [the] known, not by way of its [own] aspect, but by way of his aspect, yet according to what its realities require, unlike [the case] were he to see it after its coming-forth into the entity-world, for [then] he knows that its existence is, at that point, by way of its [own] aspect; so he speaks to it, and it answers him with

the kinds of what it contains of sciences and realities.

§44

وفي هذا المشهد اجتماع الأنبياء والأولياء بعضهم ببعض. أقمت فيه بزبيد بشهر ربيع الأول في سنة ثمانمائة من الهجرة النبوية، فرأيت جميع الرسل والأنبياء صلوات الله وسلامه عليهم أجمعين، والأولياء، والملائكة العالين والمقربين، وملائكة التسخير، ورأيت روحانية الموجودات جميعها.

And in this witnessing is the gathering of the prophets and the friends [of God], one with another. I abode in it, in Zabîd, in the month of Rabîʿ al-Awwal, in the year eight hundred of the Prophetic Hijra; and I saw all the messengers and the prophets (the blessings of God and His peace be upon them all), and the friends, and the High and the brought-near angels, and the angels of subjugation; and I saw the spirituality of all the existents.

A dated autobiographical datum: a visionary station in Zabīd (Yemen), Rabīʿ al-Awwal 800 AH (c. 1397 CE).

§45

وكشفت عن حقائق الأمور على ما هي عليه من الأزل إلى الأبد، وتحققت بعلوم إلهية لا يسع الكون أن نذكرها فيه، وكان في هذا المشهد ما كان، فظن خيرا ولا تسأل عن

And there was unveiled to me the realities of things as they are, from pre-eternity to post-

الخير. غاص بنا غواص البيان في بحر هذا التبيان حتى ألجأ القدر إلى إبراز هذه الدرر، فلنكتف من ذلك بما قد بدا فيها مما لم يخطر إظهاره أبدا، ولنرجع إلى ما نحن فيه وبصدده من ذكر سماء الدنيا.

eternity; and I was realized in divine sciences that the cosmos has no room for us to mention in it; and in this witnessing was what was. So suppose [it] good, and ask not about the good. The diver of exposition has dived with us into the sea of this clarification, until the [divine] decree compelled [us] to the bringing-forth of these pearls; so let us be content, of that, with what has already appeared in it, of what its disclosure had never occurred to [anyone]; and let us return to what we are about, of the mention of the heaven of this world.

§46

اعلم أن الله تعالى خلق دور فلك سماء الدنيا مسيرة أحد عشر ألف سنة، وهو أصغر أفلاك السموات دورة، فيقطع القمر جميع دور هذا الفلك في أربع وعشرين ساعة معتدلة، أعني مستقيمة.

Know that God (exalted is He) created the circuit of the sphere of the heaven of this world [to be] a journey of eleven thousand years, and it

is the smallest of the spheres of the heavens in circuit; so the Moon traverses the whole circuit of this sphere in twenty-four equal, I mean, upright: hours.

> *Orbital-period figure per the digital witness; flagged for print-scan collation.*

§47

فيقطع في كل ساعة مسيرة أربعة آلاف سنة وخمسمائة عام، ثم إن للقمر فلكا في نفس الفلك، وكذلك كل كوكب فإن له فلكا صغيرا يدور بنفسه في الفلك الكبير. فالفلك الأكبر بطيء الدورة، وذلك الفلك الصغير سريع الدورة.

So it traverses, in each hour, a journey of four thousand five hundred years. Then the Moon has a [smaller] sphere within the [main] sphere; and likewise every planet has a small sphere, revolving by itself within the large sphere. So the greatest sphere is slow of circuit, and that small sphere is swift of circuit.

§48

وما تراه من خنس الكواكب وهو رجوعها، فإنه لاختلاف دور فلكها في دوران الفلك الكبير، فتسبقه في الدور، فيحسبها الشخص راجعة ولم ترجع، إذ لو رجعت لخرب العالم بأسره.

And what you see of the retrograde [hiding] of the planets, which is their [apparent] going-back, is

[due] to the difference of the circuit of their [small] sphere within the revolution of the large sphere; so it outstrips it in the circuit, and the person reckons it to be going back, while it has not gone back, for had it gone back, the whole world would have been ruined.

§49

واعلم أن القمر جرم كمودي لا ضياء له في نفسه من حيث هو، بل إنه قابل للشمس بنصفه، أخذ منها النور، فلا يزال نصفه منيرا ونصفه الذي لم يقابل الشمس يكون مظلما، ولهذا لا يرى نور القمر إلا من جهة الشمس أبدا، بخلاف بقية الكواكب السيارة، فإن كل كوكب منها يقابل نور الشمس في جميعها.

And know that the Moon is a dull body, having no radiance in itself, of itself; rather, it faces the Sun with half [of itself], taking from it the light, so that half of it is ever illumined, and the half that does not face the Sun is dark; and for this reason the light of the Moon is never seen except from the direction of the Sun: unlike the rest of the wandering planets, for each planet of them faces the light of the Sun in all [of itself].

§50

فمثلها مثل البلورة الشفافة إذا وقع فيها النور سرى في ظاهرها وباطنها، بخلاف القمر فإنه كالكرة المعدنية المصقولة لا تقبل النور إلا في مقابلة الشمس، ولهذا ينقص نوره في الأرض ويزيد بخلاف بقية الكواكب.

Their likeness is the likeness of the transparent crystal: when the light falls into it, it pervades its outward and its inward: unlike the Moon, for it is like the polished metal ball, which accepts the light only in facing the Sun; and for this reason its light, [as

seen] on the earth, decreases and increases, unlike the rest of the planets.

§51

واعلم أن السموات بعضها محيط ببعض، فأكبرها سماء زحل وأصغرها سماء القمر، وهذه صورتها.

And know that the heavens, one encompasses another; so the greatest of them is the heaven of Saturn, and the smallest of them the heaven of the Moon, and this is its diagram.

> *The original carries a diagram of the nested heavens here, not reproducible in this edition.*

§52

وكل فلك مماس لسمائه من تحته، وهو أمر معنوي، لأنه اسم لسمت دوران الكوكب في أوجه.

And every sphere is tangent to its heaven from beneath it; and it [the sphere] is a meaning-matter, because it is a name for the direction of the revolution of the planet in its apogee.

§53

والكوكب اسم للجرم الشفاف المنير من كل سماء، ولو أخذنا في بيان الدقائق والثواني والدقائق والدرج والحلول والسمت والسير،

And the planet is a name for the transparent, luminous body of each heaven. And

أو لو شرحنا خواص ذلك ومقتضياتها لاحتجنا إلى مجلدات كثيرة.

were we to undertake the exposition of the minutes, the seconds, the degrees, the [astrological] lodgings, the direction, and the course, or were we to expound the properties of that and their requisites, we would need many volumes.

§54

فلنعرض عن ذلك، فليس المطلوب إلا معرفة الله تعالى، وما ذكرنا هذا القدر من ظاهر الأشياء إلا وقد رمزنا تحتها أسرارا إلهية جعلناها كاللب لهذا القشر. والله يقول الحق وهو يهدي السبيل.

So let us turn away from that, for the thing sought is nothing but the gnosis of God (exalted is He). And we have not mentioned this measure of the outward of things without having intimated beneath it divine secrets, which we have made as the kernel for this husk. And God speaks the truth, and He guides to the way.

§55

وأما السماء الثانية: فإنها جوهر شفاف لطيف ولونها أشهب، خلقها الله تعالى من الحقيقة الفكرية.

As for the second heaven: it is a transparent, subtle substance, and its color is

grayish; God (exalted is He) created it from the cogitative reality (al-ḥaqīqa al-fikriyya).

GLOSSARY: FIKR

§56

فهي للوجود بمثابة الفكر الإنساني، ولهذا كانت محلا لفلك الكاتب وهو عطارد، جعله الله تعالى مظهرا لاسمه القدير، وخلق سماءه من نور اسمه العليم الخبير.

It is, for existence, in the position of the human cogitation; and for this reason it was the locus of the sphere of the Scribe, which is Mercury, whom God (exalted is He) made a locus of manifestation of His Name the All-Powerful (al-Qadīr), and created its heaven from the light of His Name the All-Knowing, the All-Aware (al-ʿAlīm al-Khabīr).

GLOSSARY: FIKR

§57

ثم جعل الله الملائكة الممدة لأهل الصنائع جميعها في هذه السماء، ووكل بهم ملكا جعله روحانية هذا الكوكب، وهذه السماء أكثر ملائكة من جميع السموات، ومنها ينزل العلم إلى عالم الأكوان. وكانت الجن

Then God set the angels who reinforce all the people of the crafts in this heaven, and

تأتي إلى صفيح سماء الدنيا فتسمع منها أصوات ملائكة السماء الثانية، لأن الأرواح لا يمنعها البعد عن استماع الكلام.

charged over them an angel whom He made the spirituality of this planet. And this heaven has more angels than all the heavens, and from it knowledge descends to the world of beings. And the jinn used to come to the surface of the heaven of this world and hear from it the voices of the angels of the second heaven, because remoteness does not prevent the spirits from hearing speech,

§58

لكن إذا كانت في عالمها، وأما إذا لم تكن في عالمها كان حكمها حكم هذا العالم الذي هي فيه.

but [only] when they are in their [own] world; whereas, when they are not in their world, their ruling is the ruling of this world in which they are.

§59

ولما كانت الجن أرواحا وهي في عالم الأجسام والكثافة، ارتقت حتى بلغت نحو العالم الروحي وهو صفيح سماء الدنيا،

And since the jinn are spirits, while they are in the world of bodies and density, they

فسمعت بواسطة ذلك الارتقاء كلام ملائكة السماء الثانية لعدم الفاصل.

ascended until they reached toward the spiritual world, which is the surface of the heaven of this world, so they heard, by means of that ascent, the speech of the angels of the second heaven, for the absence of a barrier;

§60

ولم يمكنها سماع الثالثة لحصول الفاصل، فكذلك أهل كل مقام لا يكشفون إلا ما فوقهم بمرتبة واحدة. فإذا حصل الفاصل وتعددت المراتب فلا يعرف الأدنى ما هو الأعلى فيه.

but it was not possible for them to hear the third [heaven], for the presence of a barrier. Likewise, the people of each station do not unveil [anything] except what is above them by a single rank; so when the barrier is present and the ranks are multiplied, the lower does not know what is in the higher.

§61

فلأجل ذا كانت الجن تدنو من سماء الدنيا فتسمع أصوات ملائكة السماء الثانية لتسترق السمع وترجع إلى مشركيها فتخبرهم بالمغيبات.

For this reason the jinn used to draw near to the heaven of this world and hear the voices of the angels of the second heaven, to steal a hearing, and

return to their associators [/idolaters] and inform them of the unseen things.

§62

فهي الآن إذا رقت إلى ذلك المحل نزل بها الشهاب الثاقب فأحرقها، وهو النور المحمدي الكاشف لأهل الحجب الظلمانية عن كثافة محتدهم، فلا يمكنهم الترقي لاحتراق جناح طير الهمة فيرجع خاسرا حاسرا.

But now, when they rise to that locus, the piercing meteor (al-shihāb al-thāqib) descends upon them and burns them, and it is the Muhammadan light, which unveils, for the people of the dark veils, the density of their origin; so they cannot ascend, by reason of the burning of the wing of the bird of aspiration, and [the jinn] returns [a] loser, dejected.

§63

رأيت نوح عليه السلام في هذه السماء جالسا على سرير خلق من نور الكبرياء، بين أهل المجد والثناء، فسلمت عليه وتمثلت بين يديه، فرد علي السلام ورحب بي.

I saw Noah (upon him be peace) in this heaven, seated upon a couch created from the light of grandeur, among the people of glory and praise; so I greeted him and presented myself before him,

and he returned to me the greeting and welcomed me.

§64

وقام فسألته عن سمائه الفكري ومقامه السري، فقال: إن هذه السماء عقد جوهر المعارف، فيها تتجلى أبكار العوارف، ملائكة هذه السماء مخلوقة من نور القدرة.

And he rose, and I asked him about his cogitative heaven and his secret station; he said: This heaven is the necklace-string of the substance of the gnoses; in it the virgin [insights] of the [divine] cognitions disclose themselves. The angels of this heaven are created from the light of Power.

GLOSSARY: FIKR, TAJALLI

§65

لا يتصور شيء في عالم الوجود إلا وملائكتها المتولية لتصوير ذلك المشهود، فهي دقائق التقدير المحكمة لرقائق التصوير.

Nothing takes form in the world of existence without its angels being the ones in charge of the forming of that witnessed [thing]; so they are the fine [agents] of the firm apportioning for the subtle-threads of the form-giving.

§66

عليها يدور أمر الآيات القاهرة والمعجزات الظاهرة، ومنها تنشأ الكرامات الباهرة.

Upon them turns the affair of the subduing signs and the manifest miracles; and from them arise the dazzling marvels (karāmāt).

§67

خلق الله في هذه السماء ملائكة ليس لهم عبادة إلا إرشاد الخلق إلى أنوار الحق، يطيرون بأجنحة القدرة في سماء العبرة، على رؤوسهم تيجان الأنوار مرصعة بغوامض الأسرار.

God created in this heaven angels who have no worship except the guiding of the creation to the lights of the Real; they fly with the wings of Power in the heaven of admonition, upon their heads the crowns of lights, studded with the abstruse [gems] of the secrets.

§68

من ركب على ظهر ملك من هذه الأملاك طار بجناحه إلى سبعة الأفلاك، وأنزل الصور الروحانية في القوالب الجسمانية متى شاء وكيف شاء.

Whoever mounts upon the back of an angel of these angels flies, by its wing, to the seven spheres, and brings down the spiritual forms into the corporeal molds whenever he wishes and however he wishes.

§69

فإن خاطبها كلمته، وإن سألها أعلمته. جعل الله دور فلك هذه السماء مسيرة ثلاث عشرة ألف سنة وثلاثمائة سنة وثلاثة وثلاثين سنة ومائة وعشرين يوما.

So if he addresses it, it speaks to him; and if he asks it, it informs him. God made the circuit of the sphere of this heaven a journey of thirteen thousand three hundred and thirty-three years and one hundred and twenty days.

Orbital-period figure per the digital witness; flagged for print-scan collation.

§70

يقطع كوكبها وهو عطارد في كل ساعة مسيرة خمسمائة سنة وخمس وخمسين سنة ومائة وعشرين يوما، فيقطع جميع فلكه في مضي أربع وعشرين ساعة معتدلة.

Its planet, which is Mercury, traverses, in each hour, a journey of five hundred and fifty-five years and one hundred and twenty days; so it traverses its whole sphere in the passing of twenty-four equal hours,

§71

ويقطع الفلك الكبير في مضي سنة كاملة. وروحانية الملك الحاكم على جميع ملائكة هذه السماء اسمه نوحائيل عليه السلام. ثم رأيت في هذه السماء عجائب من آيات الرحمن وغرائب من أسرار الأكوان لا يسعنا إذاعتها في أهل هذا الزمان.

and it traverses the large sphere in the passing of a complete year. And the spirituality of the angel ruling

over all the angels of this heaven: his name is Nūḥā'īl (upon him be peace). Then I saw in this heaven marvels of the signs of the All-Merciful and wonders of the secrets of the beings, which we have no room to broadcast among the people of this age.

§72

فتأمل فيما أشرناه، وتفكر فيما لغزناه، ومن وجودك لا من خارج عنك، فاطلب حل ما قد رمزناه.

So ponder what we have pointed to, and reflect upon what we have riddled; and from your [own] existence, not from [anything] outside you, seek the solution of what we have intimated.

§73

وأما السماء الثالثة: فلونها أصفر وهي سماء الزهرة، جوهرها شفاف وأهلها المتلونون في سائر الأوصاف.

As for the third heaven: its color is yellow, and it is the heaven of Venus; its substance is transparent, and its people are the many-colored in all the attributes.

§74

خلقت من حقيقة الخيال وجعلت محلا لعالم المثال، جعل الله كوكبها مظهرا لاسمه العليم، وجعل فلكها مجلى قدرة الصانع الحكيم، فملائكتها مخلوقة على كل شكل من الأشكال، فيها من العجائب والغرائب ما لا يخطر بالبال، يسوغ فيها المحال وربما امتنع فيها الجائز الحلال.

It was created from the reality of the imagination (al-khayāl) and made the locus of the world of similitude (ʿālam al-mithāl); God made its planet a locus of manifestation of His Name the All-Knowing, and made its sphere a disclosure-site of the power of the Wise Maker. So its angels are created upon every shape of the shapes; in it are marvels and wonders that do not occur to the mind: the impossible is admissible in it, and perhaps the admissible-permitted is impossible in it.

GLOSSARY: KHAYAL

§75

خلق الله دور فلك هذه السماء مسيرة خمس عشرة ألف سنة وستة وثلاثين سنة ومائة وعشرين يوما.

God made the circuit of the sphere of this heaven a journey of fifteen thousand thirty-six years and one hundred and twenty days.

> *Orbital-period figure per the digital witness; flagged for print-scan collation.*

§76

يقطع كوكبها وهو الزهرة في كل ساعة مسيرة ستمائة سنة وإحدى وثلاثين سنة وثمانية عشر يوما وثلث يوم، فيقطع الفلك في مضي أربعة وعشرين ساعة، ويقطع جميع منازل الفلك الكبير في مسيرة ثلثمائة يوم وأربعة وعشرين يوما.

Its planet, which is Venus, traverses, in each hour, a journey of six hundred and thirty-one years and eighteen and a third days; so it traverses the sphere in the passing of twenty-four hours, and traverses all the lodgings of the large sphere in a journey of three hundred and twenty-four days.

§77

وملائكة هذه السماء تحت حكم الملك المسمى صورائيل، وهو روحانية الزهرة. ثم إن ملائكتها محيطون بالعالم، يجيبون من دعاهم من بني آدم.

And the angels of this heaven are under the rule of the angel named Ṣūrā’îl, who is the spirituality of Venus. And its angels encompass the world, answering whoever of the children of Adam calls upon them.

§78

رأيت ملائكة هذه السماء مؤتلفة لكن على أنواع مختلفة، فمنهم من وكله الله بالإيحاء إلى النائم، إما صريحة وإما بضرب مثل يعقله العالم.

I saw the angels of this heaven harmonious, but of differing kinds: among them is one whom God has charged with the inspiring of the sleeper: whether plainly, or by the striking of a similitude that the knowing one comprehends;

§79

ومنهم من وكله الله تعالى بتربية الأطفال وتعليمهم المعاني والأقوال؛ ومنهم من وكله الله بتسلية المهموم وتفريح المغموم.

and among them one whom God (exalted is He) has charged with the rearing of children and teaching them meanings and sayings; and among them one whom God has charged with the consoling of the care-laden and the gladdening of the grieved;

§80

ومنهم من وكله الله بالناس المستوحشين ومكالمة المتوحدين؛ ومنهم من وكله الله تعالى بإضرام نيران الحب للمحبين في سويداء اللب.

and among them one whom God has charged with the lonely [/desolate] people and the conversing of those who

keep solitude; and among them one whom God (exalted is He) has charged with kindling the fires of love, for the lovers, in the black core of the kernel [of the heart];

§81

ومنهم من وكله الله بحفظ صورة المحبوب لئلا يغيب عن عاشقه الملهوف؛ ومنهم من وكله الله بإبلاغ الرسائل بين أهل الوسائل.

and among them one whom God has charged with preserving the form of the beloved, lest it be absent from its anguished lover; and among them one whom God has charged with conveying the messages between the people of the means [/petitions].

§82

اجتمعت في هذه السماء بيوسف عليه السلام، فرأيته على سرير من الأسرار كاشفا عن رموز الأنوار، عالما بحقيقة ما انعقدت عليه أكلة الأحبار، متحققا بأمر المعاني مجاوزا عن قيد الماء والأواني.

I met, in this heaven, with Joseph (upon him be peace); I saw him upon a couch of secrets, unveiling the symbols of the lights, knowing the reality of that upon which the morsels [/draughts] of the [scholars'] ink congealed,

realized in the affair of the meanings, having passed beyond the restriction of the water and the vessels.

§83

فسلمت عليه تحية وافد إليه، فأجاب وحيا، ثم رحب بي وبيا.

So I greeted him with the greeting of one coming to him; and he answered and gave the greeting of life, then welcomed me warmly.

§84

فقلت له: سيدي أسألك عن قولك: رب قد آتيتني من الملك وعلمتني من تأويل الأحاديث. أي المملكتين تعني، وعن تأويل أي الأحاديث تكني؟ فقال: أردت المملكة الرحمانية المودعة في النكتة الإنسانية.

So I said to him: My master, I ask you about your saying: "My Lord, You have given me of the kingdom, and taught me of the interpretation of discourses" (12:101, Yūsuf). Which of the two kingdoms do you mean, and the interpretation of which discourses do you allude to? He said: I meant the All-Merciful kingdom deposited in the human subtle-point;

> QURʾĀN 12:101: YŪSUF 12:101, THE CLAUSE 'RABBI QAD ĀTAYTANĪ MINA L-MULKI WA-ʿALLAMTANĪ MIN TAʾWĪLI L-AḤĀDĪTH'

§85

وتأويل الأحاديث: الأمانات الدائرة في الألسنة الحيوانية.

and the interpretation of discourses: the trusts circulating upon the animal tongues.

§86

فقلت له: يا سيدي أليس هذا المودع في التلويح حللا من البيان والتصريح؟

So I said to him: My master, does not this [which is] deposited in intimation [call for] the robes of clarification and plain declaration?

§87

فقال: اعلم أن للحق تعالى أمانة في العباد يوصلها المتكلمون بها إلى أهل الرشاد. قلت: كيف يكون للحق أمانة وهو أصل الوجود في الظهور والإبانة؟ فقال: ذاك وصفه، وهذا شأنه، ذاك حكمه وهذه عبارته. الأمانة يجعلها الجاهل في اللسان، ويحملها العالم في السر والجنان، والكل في حيرة عنه، ولم يفز غير العارف بشيء منه.

He said: Know that the Real (exalted is He) has a trust among the servants, which those who speak by it convey to the people of right guidance. I said: How does the Real have a trust, when He is the root of existence in appearing and manifestation? He said: That is His attribute, and this is His affair; that is

His ruling, and this is His expression. The trust: the ignorant one places it in the tongue, and the knowing one carries it in the secret and the heart; and all are in bewilderment about Him, and none but the gnostic has won anything of Him.

§88

فقلت: وكيف ذاك؟ فقال: اعلم أيدك الله وحماك أن الحق تعالى جعل أسراره كدرر إشارات مودعة في أسرار عبارات، فهي ملقاة في الطريق، دائرة على ألسنة الفريق، يجهل العامُّ إشارتها ويعرف الخاصُّ ما سكن عبارتها، فيؤولها على حساب المقتضى، ويثوبها إلى حيث المرتضى.

I said: And how is that? He said: Know, may God reinforce you and protect you, that the Real (exalted is He) made His secrets like the pearls of allusions deposited in the secrets of expressions; so they are cast in the road, circulating upon the tongues of the party. The common one is ignorant of their allusion, and the elect knows what dwells in their expression; so he interprets it according to the requirement,

and returns it to where it is approved.

§89

وهل تأويل الأحلام إلا رشحة من هذا البحر، أو حصاة من جنادل هذا القفر؟ فعلمت ما أشار إليه الصديق، ولم أكن قبله جاهلا بهذا التحقيق، ثم تركته وانصرفت في الرفيق الأعلى ونعم الرفيق.

And what is the interpretation of dreams but a trickle from this sea, or a pebble from the boulders of this desert? So I knew what the Truthful One (al-Ṣiddīq) [Joseph] pointed to, and I was not, before him, ignorant of this realization; then I left him and departed, in "the highest companion, and how excellent the companion."

§90

وأما السماء الرابعة: فهي الجوهر الأفخر، ذات اللون الأزهر، سماء الشمس الأنور، وهو قطب الأفلاك. خلق الله تعالى هذه السماء من النور القلبي.

As for the fourth heaven: it is the most magnificent substance, of the most radiant color, the heaven of the most luminous Sun, and it is the Pole of the spheres. God (exalted is He) created this heaven from the heart-light (al-nūr al-qalbī).

§91

وجعل الشمس فيها بمنزلة القلب للموجود، به عمارته ومنه نضارته، منها تلتمس النجوم أنوارها وبها يعلو في المراتب منارها.

And He set the Sun in it in the position of the heart for the existent: by it is its flourishing, and from it is its freshness; from it the stars seek their lights, and by it their beacon rises high in the ranks.

§92

جعل الله هذا الكوكب الشمسي في هذا الفلك القلبي مظهر الألوهية ومجلى المتنوعات من أوصافه المقدسة النزيهة الزكية. فالشمس أصل لسائر المخلوقات العنصرية، كما أن الاسم الله لسائر المراتب العلية.

God made this solar planet, in this heart-sphere, the locus of manifestation of divinity and the disclosure-site of the diversities of His sanctified, pure, immaculate attributes. So the Sun is a root for all the elemental creatures, just as the Name "Allāh" is [a root] for all the lofty ranks.

§93

نزل إدريس عليه السلام هذا المقام النفيس لعلمه بالحقيقة القلبية، فتميز عن غيره في الرتبة العلية. جعل الله هذه السماء مهبط الأنوار ومعدن الأسرار.

Idrîs (upon him be peace) alighted in this precious station, for his knowledge of the heart-reality; so he was distinguished from others in

the lofty rank. God made this heaven the descending-place of the lights and the mine of the secrets.

§94 ثم إن الملك الجليل المسمى إسرافيل هو الحاكم على ملائكة هذه السماء، وهي روحانية الشمس ذات السناء.

Then the majestic angel named Isrāfīl is the ruler over the angels of this heaven, and it [his rule] is the spirituality of the resplendent Sun.

§95 لا يرفع في الوجود خفض، ولا يحدث فيه بسط ولا قبض، إلا بتصريف هذا الملك الذي جعله الله محتد هذا الفلك، وهو أعظم الملائكة هيبة، وأكبرهم سعة، وأقواهم همة.

No lowering is raised in existence, and no expansion or contraction occurs in it, except by the disposing of this angel, whom God made the origin of this sphere; and he is the greatest of the angels in awe, the largest of them in scope, and the strongest of them in resolve (himma).

§96 له من سدرة المنتهى إلى ما تحت الثرى، يتصرف في جميعها ويتمكن من شريفها ووضيعها، منصته عند الكرسي، ومحتد هذا الفلك الشمسي، وعالمه السماوات والأرض وما فيهما من عقل وحس.

His [domain extends] from the Lote-Tree of the Boundary to what is beneath

the soil; he disposes in all of it, and has power over its noble and its lowly. His dais is by the Footstool, and the origin of this solar sphere; and his world is the heavens and the earth and what is in them of intellect and sense.

§97

ثم اعلم أن الله تعالى جعل الفلك الشمسي مسيرة سبع عشرة ألف سنة وتسعة وعشرين سنة وستين يوما، فيقطع جميع الفلك في مضي أربع وعشرين ساعة معتدلة، ويقطع الفلك الكبير في ثلثمائة وخمسة وستين يوما وربع يوم وثلاث دقائق. اعلم أن هذا المقام الذي فيه إدريس عليه السلام هو مقام من مقامات محمد صلى الله عليه وسلم. ألا تراه لما بلغ ليلة إسرائه إلى السماء الرابعة ارتقى عنه إلى ما فوقه، فبلوغه عليه الصلاة والسلام إلى المستوى الإدريسي شاهد تحقيقه في المقامات العلية بالمرتبة المربوبية، وبجوازه عنه شاهد ما هو أعلى منه، حتى برز منشور سعده بخلعة:

Then know that God (exalted is He) made the solar sphere a journey of seventeen thousand and twenty-nine years and sixty days; so it traverses the whole sphere in the passing of twenty-four equal hours, and traverses the large sphere in three hundred and sixty-five days, a quarter of a day, and three minutes. Know that this station, in which is Idrīs (upon him be peace), is a station of the stations of Muhammad (may God bless him and grant him peace). Do you not see that,

when he reached, on the night of his ascension, the fourth heaven, he ascended from it to what is above it? So his reaching (upon him be blessing and peace) the Idrīsian level [bears] witness to his realization in the lofty stations by the lordly-served rank; and by his passing beyond it, he witnessed what is higher than it: until the proclamation of his felicity came forth, with the robe of honor:

> *Orbital-period figure per the digital witness; flagged for print-scan collation. The Miʿrāj (night-ascension) tradition places Idrīs in the fourth heaven.*

§98 سبحان الذي أسرى بعبده. فمقام العبودية هو المقام المحمود الرفيع، وهو لواء الحمد الشامخ المنيع.

"Glory be to Him who made His servant journey by night" (17:1, al-Isrāʾ). So the station of servanthood (al-ʿubūdiyya) is the lofty Praised Station, and it is the towering,

impregnable Banner of Praise.

> QURʾĀN 17:1: AL-ISRĀʾ 17:1, THE CLAUSE 'SUBḤĀNA LLADHĪ ASRĀ BI-ʿABDIHI'

§99

واعلم أن الله تعالى جعل الوجود بأسره مرموزا في قرص الشمس، تبرزه القوى الطبيعية في الوجود شيئا فشيئا بأمر الله تعالى.

And know that God (exalted is He) made all of existence symbolized in the disk of the Sun; the natural faculties bring it forth into existence little by little, by the command of God (exalted is He).

§100

فالشمس نقطة الأسرار ودائرة الأنوار، أكثر الأنبياء أهل التمكين في دائرة هذا الفلك المكين، مثل عيسى وسليمان وداود وإدريس وجرجيس وغيرهم ممن يكثر عدده ويطول أمده.

So the Sun is the point of the secrets and the circle of the lights. The most of the prophets, the people of firm-establishment, are in the circle of this firm sphere: such as Jesus, Solomon, David, Idrîs, [St] George (Jirjîs), and others whose number is many and whose span is long.

§101

كلهم نازلون في هذا المنزل الجلي، وقاطنون في هذا المقام العلي. والله يقول الحق وهو يهدي السبيل إلى الصراط السوي.

All of them are alighting in this manifest abode, and dwelling in this lofty station. And God speaks the truth, and He guides to the way, to the even path.

§102

وأما السماء الخامسة: فإنها سماء الكوكب المسمى بهرام، وهو مظهر العظمة الإلهية والانتقام. نزل به يحيى عليه السلام لمشاهدته العظمة والجبروت، وملاحظته العزة والملكوت.

As for the fifth heaven: it is the heaven of the planet named Bahrām [Mars], which is the locus of manifestation of the divine grandeur and vengeance. John [the Baptist] (Yaḥyā, upon him be peace) alighted in it, for his witnessing of the grandeur and the Omnipotence, and his observing of the might and the Sovereignty.

GLOSSARY: MUSHAHADA

§103

ولهذا لم يهمَّ بزلة، وما منهم إلا من همَّ أو جاء بخلة. سماؤه مخلوقة من نور الوهم، ولونها أحمر كالدم، وملائكة هذه السماء

And for this reason he never inclined toward a slip [/sin],

خلقهم الله تعالى مرائيَ للكمال، ومظاهرَ للجلال.

whereas there is none of them [the prophets] but one who inclined [toward something], or who came with a [human] shortcoming. Its heaven is created from the light of estimation (al-wahm), and its color is red like blood; and the angels of this heaven, God (exalted is He) created them as mirrors for perfection and loci of manifestation for majesty.

GLOSSARY: WAHM

§104

بهم عُبد الله في هذا الوجود، وبهم دان أهل التقليد للحق بالسجود. جعل الله عبادة هذه الملائكة تقريب البعيد وإيجاد الفقيد.

By them God is worshipped in this existence, and by them the people of [obedient] imitation rendered submission to the Real by prostration. God made the worship of these angels the bringing-near of the distant and the finding [/bringing-into-being] of the lost.

§105 فمنهم من عبادته تأسيس قواعد الإيمان في القلب والجنان، ومنهم من عبادته طرد الكفار عن عالم الأسرار، ومنهم من عبادته شفاء المريض وجبر الكسر المهيض.

So among them is one whose worship is the founding of the bases of faith in the heart and the inmost; among them one whose worship is the driving-off of the unbelievers from the world of the secrets; and among them one whose worship is the healing of the sick and the mending of the crushed fracture;

§106 ومنهم من خُلق لقبض الأرواح، فيقبض بإذن الحاكم ولا جناح. وحاكم هذه السماء الأثيل هو الملك المسمى عزرائيل.

and among them one who was created for the taking of the spirits, so that he takes [them] by the permission of the ruler, with no fault [incurred]. And the deep-rooted ruler of this heaven is the angel named ʿAzrāʾîl,

§107 وهو روحانية المريخ صاحب الانتقام والتوبيخ. جعل الله تعالى محتد هذا الملك هذه السماء، ومنصته عند القلم الأعلى.

and he is the spirituality of Mars, the possessor of vengeance and rebuke. God

(exalted is He) made the origin of this angel this heaven, and his dais by the Highest Pen.

§108

لا ينزل ملك إلى الأرض للانتقام، ولا لقبض الأرواح، ولا لنشر انتظام، إلا بأمر هذا الملك الذي هو روحانية بهرام.

No angel descends to the earth for vengeance, nor for the taking of spirits, nor for the spreading of [any] order, except by the command of this angel, who is the spirituality of Bahrām [Mars].

§109

واعلم أن الله تعالى جعل دور هذه السماء مسيرة تسع عشرة ألف سنة وثمان مائة سنة وثلاثة وثلاثين سنة ومائة وعشرين يوما.

And know that God (exalted is He) made the circuit of this heaven a journey of nineteen thousand eight hundred and thirty-three years and one hundred and twenty days.

> *Orbital-period figure per the digital witness; flagged for print-scan collation.*

§110

يقطع هذا الكوكب منها في كل ساعة معتدلة مسيرة ثمانمائة سنة وست وعشرين سنة

This planet traverses, of it, in each equal hour, a journey of

ومائة وأربعين يوما.

eight hundred and twenty-six years and one hundred and forty days;

§111

فيقطع جميع الفلك في مضي أربع وعشرين ساعة، ويقطع الفلك الكبير في مضي خمسمائة وأربعين يوما بالتقريب.

so it traverses the whole sphere in the passing of twenty-four hours, and traverses the large sphere in the passing of five hundred and forty days, approximately.

§112

وروحانيته هي الممدة لأرباب السيوف والانتقام، وهي الموكلة بنصر من أراد الله نصره من أهل الزمام.

And its spirituality is what reinforces the masters of swords and vengeance; and it is what is charged with the aid of whomever God wills to aid, of the people of [governing] rein [/authority].

§113

وأما السماء السادسة: فمحتدها من نور الهمة، وهي جوهر شفاف روحاني أزرق اللون، وكوكبها مظهر القيومية ومنظر الديمومية، ذو النور الممد المسمى بالمشتري. رأيت موسى عليه السلام متمكنا في هذا المقام، واضعا قدمه على سطح هذه السماء، قابضا بيمينه ساق سدرة المنتهى،

As for the sixth heaven: its origin is from the light of aspiration (al-himma); it is a transparent, spiritual substance, blue of color, and

سكران من خمر تجلي الربوبية، حيران من عزة الألوهية.

its planet is the locus of manifestation of the Self-Subsisting (al-Qayyūmiyya) and the vista of perpetuity: the possessor of the reinforcing light named Jupiter (al-Mushtarī). I saw Moses (upon him be peace) firmly established in this station, placing his foot upon the surface of this heaven, grasping with his right [hand] the trunk of the Lote-Tree of the Boundary, intoxicated by the wine of the self-disclosure of lordship, bewildered by the might of divinity.

GLOSSARY: TAJALLI

§114

قد انطبعت في مرآة علمه أشكال الأكوان، وتجلت في إنيته ربوبية الملك الديان، يهول منظره الناظر، ويزعج أمره الوارد والصادر. فوقفت متأدبا بين يديه، وسلمت بتحقيق مرتبته عليه، فرفع رأسه من سكرة الأزل ورحب بي ثم أهَّل.

The shapes of the beings had been imprinted in the mirror of his knowledge, and the lordship of the Requiting Sovereign had disclosed itself in his I-ness; his vista terrifies

the beholder, and his affair disquiets the comer and the goer. So I stood, observing courtesy, before him, and greeted [him] with the realization of his rank over him; so he raised his head from the intoxication of pre-eternity, welcomed me, and bade me come.

§115

فقلت له: يا سيدي قد أخبر الناطق بالصواب، الصادق في الخطاب، أنه قد برزت لك خلعة لن تراني من ذلك الجناب، وحالتك هذه غير حالة أهل الحجاب، فأخبرني بحقيقة هذا الأمر العجاب.

So I said to him: My master, the one who speaks rightly, truthful in address [the Prophet], has informed [us] that there came forth to you, from that Presence, the robe of honor of "You shall not see Me"; yet this state of yours is not the state of the people of the veil. So inform me of the reality of this wondrous matter.

§116

فقال: اعلم أنني لما خرجت من مصر أرضي إلى حقيقة فرضي، ونوديت من

He said: Know that, when I went forth from the Egypt of

طور قلبي بلسان ربي من جانب شجرة الأحدية في الوادي المقدس بأنوار الأزلية: إنني أنا الله لا إله إلا أنا فاعبدني. فلما عبدته كما أمر في الأشياء، وأثنيت عليه بما يستحقه من الصفات والأسماء، تجلت أنوار الربوبية لي فأخذني عني.

my [lower] earth to the reality of my [religious] obligation, and was called from the Mount (Ṭūr) of my heart, by the tongue of my Lord, from the side of the tree of oneness, in the holy valley, by the lights of pre-eternity: "Truly I am God; there is no god but I; so worship Me" (20:14, Ṭā Hā), so when I worshipped Him as He commanded in [all] things, and praised Him with what He merits of the Attributes and the Names, the lights of lordship disclosed themselves to me, so that He took me from myself.

QUR'ĀN 20:14: ṬĀ HĀ 20:14, VERBATIM · GLOSSARY: TAJALLI

al-Jīlī reads the Sinai theophany unitively: Moses hears 'I am God' from 'the tree of [his own] oneness' in 'the Mount of his heart.' Contested-Akbarian; recorded in his voice and framed against the mainstream's reading of the burning bush as an external address.

§117

فطلبت البقاء في مقام اللقاء، ومحال أن يثبت المحدث الظهور القديم، فنادى لسان سري مترجما عن ذلك الأمر العظيم.

So I sought the abiding in the station of meeting; and it is impossible that the originated [creature] withstand the pre-eternal appearing. So the tongue of my secret called out, interpreting that immense matter:

§118

فقلت: ربي أرني أنظر إليك. فأدخل بأنيتي في حضرة القدس عليك، فسمعت الجواب من ذلك الجناب: ولن تراني، ولكن انظر إلى الجبل وهي ذاتك المخلوقة من نوري في الأزل، فإن استقر مكانه بعد أن أظهر القديم سلطانه فسوف تراني. فلما تجلى ربه للجبل وجذبتني حقيقة الأزل، وظهر القديم على المحدث، جعله دكا فخر موسى لذلك صعقا، فلم يبق في القديم إلا القديم، ولم يتجلَّ بالعظمة إلا العظيم. هذا على أن استيفاءه غير ممكن وحصره غير جائز.

So I said: "My Lord, show me, that I may look upon You" (7:143, al-Aʿrāf), that I may enter, by my I-ness, into the Presence of Holiness upon You. So I heard the answer from that Presence: "You shall not see Me; but look at the mountain", and it is your essence, created from My light in pre-eternity, "if it remains in its place," after the Pre-eternal has made manifest His sovereignty, "then you shall see Me." So when his Lord disclosed Himself to the

mountain, and the reality of pre-eternity drew me, and the Pre-eternal appeared upon the originated, "He made it crumble to dust, and Moses fell down" thereby "thunderstruck", so there remained, in the Pre-eternal, nothing but the Pre-eternal, and none disclosed Himself with grandeur but the Grand. This, granted that its full [exposition] is not possible, and its delimiting is not admissible.

> QURʾĀN 7:143: AL-AʿRĀF 7:143, QUOTED IN PARTS ('RABBI ARINĪ AN̰ẒUR ILAYK… LAN TARĀNĪ… FALAMMĀ TAJALLĀ RABBUHU LI-L-JABAL JAʿALAHU DAKKAN WA-KHARRA MŪSĀ ṢAʿIQĀ'), VERBATIM

§119

فلا تدرك ماهيته ولا ترى، ولا يعلم كنهه ولا يدرى. فلما اطلع ترجمان الأزل على هذا الخطاب، أخبركم به من أم الكتاب، فترجم بالحق والصواب. ثم تركته وانصرفت وقد اغترفت من بحره ما اغترفت.

So His quiddity is not grasped, nor is He seen; and His innermost reality is not known, nor is it apprehended. So when the interpreter of pre-eternity

[Moses] looked upon this address, he informed you of it from the Mother of the Book, and interpreted with the truth and what is right. Then I left him and departed, having scooped from his sea what I scooped.

§120

واعلم أن الله تعالى جعل دور فلك هذه السماء مسيرة اثنتين وعشرين ألف سنة وستة وستين سنة وثمانية أشهر.

And know that God (exalted is He) made the circuit of the sphere of this heaven a journey of twenty-two thousand and sixty-six years and eight months.

> *Orbital-period figure per the digital witness; flagged for print-scan collation.*

§121

فيقطع كوكبها وهو المشتري فيها في كل ساعة مسيرة تسعمائة سنة وتسع عشرة سنة وخمسة أشهر وسبعة وعشرين يوما ونصف يوم.

Its planet, which is Jupiter, traverses, in it, in each hour, a journey of nine hundred and nineteen years, five months, twenty-seven and a half days;

§122

فيقطع جميع الفلك في مضي أربع وعشرين ساعة، ويقطع جميع الفلك الكبير في مضي اثنتي عشرة سنة، يقطع كل سنة برجا من الفلك الكبير.

so it traverses the whole sphere in the passing of twenty-four hours, and traverses the whole large sphere in the passing of twelve years, traversing each year one [zodiacal] sign of the large sphere.

§123

وخلق الله تعالى هذه السماء من نور الهمة، وجعل ميكائيل موكلا بملائكتها، وهم ملائكة الرحمة.

And God (exalted is He) created this heaven from the light of aspiration (al-himma), and made Mîkā’îl charged over its angels, and they are the angels of mercy.

§124

جعلهم الله معارج الأنبياء، ومراقي الأولياء، خلقهم الله تعالى لإيصال الرقائق إلى من اقتضتها له الحقائق.

God made them the ascents (maʿārij) of the prophets and the stairways of the friends [of God]; God (exalted is He) created them for the conveying of the subtle-threads (al-raqā’iq) to him for whom the realities require them.

§125

دأبهم رفع الوضيع وتسهيل الصعب المنيع، يجولون في الأرض بسبب رفع أهلها من ظلمة الخفض، فهم أهل البسط بين الملائكة والقبض.

Their constant work is the raising of the lowly and the easing of the difficult, impregnable [thing]; they range through the earth for the sake of raising its people from the darkness of lowliness; so they are the people of expansion (basṭ) and contraction (qabḍ) among the angels.

§126

وهم الموكلون بإيصال الأرزاق إلى المرزوقين على قدر الوفاق، جعلهم الله تعالى من أهل البسط والحظوة، فهم بين الملائكة مجابو الدعوة، لا يدعون لأحد بشيء إلا أجيب.

And they are the ones charged with the conveying of provisions to those provided for, in accordance with [the measure of] concord; God (exalted is He) made them of the people of expansion and favor, so that they are, among the angels, the ones whose call is answered: they do not pray for anyone for anything without its being answered,

§127

ولا يمرون بذي عاهة إلا ويبرأ ويطيب، إليهم أشار عليه الصلاة والسلام في قوله: فمن وافق تأمينه تأمين الملائكة أجيب دعوته وحصلت بغيته.

and they do not pass by one with an affliction without his being healed and made well. To them he (upon him be blessing and peace) pointed in his saying: "So whoever's saying of 'Āmīn' coincides with the saying of 'Āmīn' of the angels, his prayer is answered and his desire is obtained."

Close to a sound hadith (Bukhārī, Muslim, Abū Dāwūd, Tirmidhī, Ibn Mājah per the witness citation); invoked, not graded here.

§128

فما كل ملك يجاب دعاه، ولا كل حامد يستطاب ثناه.

For not every angel's call is answered, nor is every praiser's praise found pleasing.

§129

ثم إني رأيت ملائكة هذه السماء مخلوقة على سائر أنواع الحيوانات، فمنهم من خلقه الله تعالى على هيئة الطائر وله أجنحة لا تنحصر للحاصر، وعبادة هذا النوع خدمة الأسرار ورفعها من حضيض الظلمة إلى عالم الأنوار. ومنهم من خلقه الله تعالى على هيئة الخيول المسومة، وعبادة هذه الطائفة

Then I saw the angels of this heaven created upon all the kinds of animals: among them is one whom God (exalted is He) created in the

المكرمة رفع القلوب من سجن الشهادة إلى فضاء الغيوب.

configuration of the bird, with wings that no counter can confine, and the worship of this kind is the service of the secrets and the raising of them from the lowliness of darkness to the world of the lights. And among them is one whom God (exalted is He) created in the configuration of the marked [noble] horses, and the worship of this honored group is the raising of the hearts from the prison of [sensory] witnessing to the expanse of the unseen [realms].

§130

ومنهم من خلقه الله تعالى على هيئة النجائب وفي صورة الركائب، خلقه الله تعالى على هيئة البغال والحمير، وعبادة هذا النوع رفع الحقير وجبر الكسير والعبور من القليل إلى الكثير.

And among them is one whom God (exalted is He) created in the configuration of the noble [riding-]beasts and in the form of the mounts, whom God (exalted is He) created in the

configuration of the mules and the donkeys, and the worship of this kind is the raising of the lowly, the mending of the broken, and the crossing from the little to the much.

§131

ومنهم من خلقه الله تعالى على صورة الإنسان، وعبادة هؤلاء حفظ قواعد الأديان، ومنهم من خلق على صفة بسائط الجواهر والأعراض، وعبادة هؤلاء إيصال الصحة إلى الأجسام المرضى.

And among them is one whom God (exalted is He) created in the form of the human, and the worship of these is the preserving of the bases of the religions; and among them one created in the character of the simples of the substances and the accidents, and the worship of these is the conveying of health to the diseased bodies.

§132

ومنهم من خلق على أنواع الحبوب والمياه وسائر المأكولات والمشروبات، وعبادة هؤلاء إيصال الأرزاق إلى مرزوقها من سائر المخلوقات.

And among them is one created upon the kinds of grains, waters, and all the foods and drinks, and the worship of these is the

conveying of provisions to those they provide for, of all the creatures.

§133 ثم إني رأيت في هذه السماء ملائكة مخلوقة بحكم الاختلاط ممزجة، فالنصف من ماء عقد ثلجا، فلا الماء يفعل في إطفاء النار، ولا النار تغير الماء عن ذلك القرار.

Then I saw in this heaven angels created by the rule of intermixing, blended: half of [one] is of water that has congealed [into] snow, so neither does the water act in the extinguishing of the fire, nor does the fire change the water from that settled state.

§134 واعلم أن ميكائيل عليه السلام هو روحانية كوكب هذه السماء، وهو الحاكم على سائر الملائكة المقيمين في هذا الفلك.

And know that Mîkā’îl (upon him be peace) is the spirituality of the planet of this heaven, and he is the ruler over all the angels residing in this sphere.

§135 جعل الله محتده هذه السماء، ومنصته عن يمين سدرة المنتهى. سألته عن البراق المحمدي هل كان مخلوقا من هذا المحتد العلي؟ فقال: لا، لأن محمدا صلى الله عليه وسلم لم تتكاثف عليه الستور، فلم ينزل محتده عن سماء النور، وذلك محتد العقل

God made his origin this heaven, and his dais at the right of the Lote-Tree of the Boundary. I asked him about

the Muhammadan Burāq: was it created from this lofty origin? He said: No, because Muhammad (may God bless him and grant him peace), the veils did not thicken upon him, so his origin did not descend below the heaven of light; and that is the origin of the First Intellect and the wellspring of the most excellent Spirit. So his Burāq is from the sphere of this firm station, and his interpreter is Jibrîl, who is the Trustworthy Spirit. As for the prophets other than him, and all the perfected ones of the friends, their mounts, in the highest journeying, are upon the noble beasts of this heaven; so they ascend upon them from the lowliness of the land of the natures until they pass the seventh sphere; then they have no mount but the

الأول ومنشأ الروح الأفضل، فبراقه من فلك هذا المقام المكين، وترجمانه جبريل وهو الروح الأمين؛ وأما من سواه من الأنبياء وسائر الكمل من الأولياء، فإن مراكبهم في السفير الأعلى على نجائب هذه السماء، فيصعدون عليها من حضيض أرض الطبائع حتى يجاوزوا الفلك السابع، ثم ليس لهم مركب إلا الصفات ولا ترجمان إلا الذات.

Attributes, and no interpreter but the Essence.

GLOSSARY: DHAT, SIFAT, AQL-AWWAL

§136

وأما السماء السابعة: فسماء زحل المكرم، وجوهرها شفاف أسود كالليل المظلم.

As for the seventh heaven: it is the heaven of the honored Saturn (Zuḥal), and its substance is transparent, black like the dark night.

§137

خلقها الله من نور العقل الأول، وجعلها المنزل الأفضل، فتلونت بالسواد إشارة إلى سوادها والبعاد، فلهذا لا يعرف العقل الأول إلا كل عالم أكمل.

God created it from the light of the First Intellect (al-ʿaql al-awwal), and made it the most excellent abode; so it was colored with blackness, as a pointing to its [hidden] depth and remoteness. And for this reason none knows the First Intellect except every most-perfect knower.

GLOSSARY: AQL-AWWAL

§138

هذا هو سماء كيوان المحيط بجميع عالم الأكوان، أفضل السماوات وأعلى الكائنات، جميع الكواكب الثابتة في موكبه سائرة سيرا خفيا في كوكبه.

This is the heaven of Kaywān [Saturn], encompassing all the world of beings, the most excellent of the heavens and the highest of the existents; all the fixed stars, in its train, move with a hidden motion in its sphere.

§139

دورة فلكه مسيرة أربع وعشرين ألف سنة وخمسمائة عام، يقطع كوكبه في كل ساعة معتدلة مسيرة ألف سنة وعشرين سنة وعشرة أشهر.

The circuit of its sphere is a journey of twenty-four thousand five hundred years; its planet traverses, in each equal hour, a journey of one thousand and twenty years and ten months,

> *Orbital-period figure per the digital witness; flagged for print-scan collation.*

§140

ويقطع الفلك الكبير في مدة ثلاثين سنة.

and it traverses the large sphere in a period of thirty years.

§141

وجميع الكواكب الثابتة التي فيها لكل منها سير خفي مهين لا يكاد يبين، منها ما يقطع كل برج من الفلك في ثلاثين ألف سنة، ومنها ما يقطع بأكثر وأقل.

And all the fixed stars that are in it: each of them has a hidden, slight motion that scarcely becomes apparent; among them is one that traverses each [zodiacal] sign of the sphere in thirty thousand years, and among them one that traverses [it] in more and less.

§142

ولأجل دقتها وكثرتها لا تعرف، وليس لها أسماء عند الحساب.

And by reason of their fineness and their multitude, they are not known, and they have no names with the [astronomical] calculators;

§143

ولكن أهل الكشف يعرفون اسم كل نجم ويخاطبونه باسمه ويسألونه عن سيره، فيجيبهم ويخبرهم بما يقتضيه في فلكه.

but the people of unveiling know the name of each star, and address it by its name, and ask it about its course; so it answers them and informs them of what it requires in its sphere.

GLOSSARY: KASHF

§144

ثم إن هذه السماء أول سماء خلقها الله تعالى محيطة بعالم الأكوان، وخلق السموات التي تحتها بعدها.

Then this heaven is the first heaven that God (exalted is He) created, encompassing the world of beings; and He created the heavens beneath it after it.

§145

فهو نور العقل الأول الذي هو أول مخلوقات الله في عالم المحدثات. رأيت إبراهيم عليه السلام قائما في هذه السماء، وله منصة يجلس عليها عن يمين العرش من فوق الكرسي، وهو يتلو آية: الحمد لله الذي وهب لي على الكبر إسماعيل وإسحاق.

So it is the light of the First Intellect, which is the first of God's creatures in the world of originated things. I saw Abraham (upon him be peace) standing in this heaven, and he has a dais upon which he sits, at the right of the Throne, above the Footstool; and he was reciting the verse: "Praise be to God, who has bestowed upon me, in old age, Ishmael and Isaac" (14:39, Ibrāhīm).

QUR'ĀN 14:39: IBRĀHĪM 14:39, VERBATIM

GLOSSARY: AQL-AWWAL

§146

واعلم أن ملائكة هذه السماء كلهم مقربون، ولكل من المقربين منزلة على قدر وظيفته التي أقامه الله فيها، وليس فوقه إلا الفلك الأطلس.

And know that the angels of this heaven are all brought-near ones; and each of the brought-near ones has a station in accordance with the office in which God set him; and there is nothing above him but the Starless Sphere (al-falak al-aṭlas).

§147

وهو الفلك الكبير، سطحه هو الكرسي الأعلى، وبينهما, أعني الفلك الأطلس والفلك المكوكب, ثلاثة أفلاك وهمية حكمية لا وجود لها إلا في الحكم دون العين. الفلك الأول منها، وهو الفلك الأعلى، فلك الهيولى. الفلك الثاني فلك الهباء. الفلك الثالث فلك العناصر، وهو آخرها مما يلي الفلك المكوكب. وقال بعض الحكماء: ثم فلك رابع، وهو فلك الطبائع.

And it is the large sphere, whose surface is the highest Footstool; and between the two, I mean the Starless Sphere and the starred sphere, are three estimative, conceptual spheres, having no existence except in [the order of] conception, not in [external] entity: the first of them, which is the highest sphere, the sphere of prime-matter (al-hayūlā); the second, the sphere of the

[primordial] dust (al-habāʾ); the third, the sphere of the elements, which is the last of them, adjoining the starred sphere. And some of the sages said: then a fourth sphere, which is the sphere of the natures.

§148

واعلم أن الفلك الأطلس هو عرصة سدرة المنتهى، وهي تحت الكرسي، وقد سبق بيان الكرسي.

And know that the Starless Sphere is the court of the Lote-Tree of the Boundary, and it is beneath the Footstool; and the exposition of the Footstool has [already] preceded.

§149

ويسكن سدرة المنتهى الملائكة الكروبيون، رأيتهم على هيئات مختلفة لا يحصي عددهم إلا الله.

And the Lote-Tree of the Boundary is inhabited by the Cherubim (al-karūbiyyūn); I saw them in differing configurations, [whose] number none can count but God.

§150

قد انطبقت أنوار التجليات عليهم حتى لا يكاد أحد منهم يحرك جفن طرفه؛ فمنهم من وقع على وجهه، ومنهم من جثا على ركبتيه وهو الأكمل، ومنهم من سقط على جنبه، ومنهم من جمد في قيامه وهو أقوى.

The lights of the self-disclosures have closed in upon them, so that scarcely any of them can move the lid of his eye; among them is one who has fallen upon his face, among them one who has knelt upon his knees, and he is the most perfect, among them one who has fallen upon his side, and among them one who has frozen in his standing, and he is the strongest.

GLOSSARY: TAJALLI

§151

ومنهم من دهش في هويته، ومنهم من خطف في إنيته.

And among them is one bewildered in his ipseity, and among them one snatched away in his I-ness.

§152

ورأيت منهم مائة ملك مقدمين على هؤلاء جميعهم، بأيديهم أعمدة من النور، مكتوب على كل عمود اسم من أسماء الله الحسنى.

And I saw of them a hundred angels set over all of these, in their hands pillars of light,

upon each pillar written a name of the Beautiful Names of God;

GLOSSARY: ASMA

§153 يرهبون بها من دونهم من الكروبيين، ومن بلغ مرتبتهم من أهل الله تعالى.

by them they awe those below them, of the Cherubim, and whoever has reached their rank, of the People of God (exalted is He).

§154 ثم رأيت سبعة من جملة هذه المائة متقدمين عليهم، يسمون قائمة الكروبيين.

Then I saw seven of this hundred set over them, called "the standing-rank of the Cherubim."

§155 ورأيت ثلاثة مقدمين على هذه السبعة، يسمون بأهل المراتب والتمكين.

And I saw three set over these seven, called "the people of the ranks and firm-establishment."

§156 ورأيت واحدا مقدما على جميعهم، يسمى عبد الله.

And I saw one set over all of them, called ʿAbd Allāh [the servant of God].

§157 وكل هؤلاء عالون ممن لم يؤمروا بالسجود لآدم.

And all of these are High Ones (ʿālūn), of those who were not commanded to prostrate to Adam.

§158 ومن فوقهم كذلك المسمى بالنون، والملك المسمى بالقلم وأمثالهما أيضا عالون، وبقية ملائكة القرب دونهم.

And those above them likewise, the [angel] named the Nūn, and the angel named the Pen, and their like, are also High Ones; and the rest of the angels of nearness are below them.

GLOSSARY: QALAM-ALA

§159 وتحتهم مثل جبريل وميكائيل وإسرافيل وعزرائيل وأمثالهم.

And below them are [those] like Jibrīl, Mīkāʾīl, Isrāfīl, ʿAzrāʾīl, and their like.

§160 ورأيت في هذا الفلك من العجائب والغرائب ما لا يسعنا شرحه.

And I saw in this sphere marvels and wonders that we have no room to expound.

§161 واعلم أن جملة الأفلاك التي خلقها الله تعالى في هذا العالم ثمانية عشر فلكا: الفلك الأول: العرش المحيط. الفلك الثاني: الكرسي. الفلك

And know that the total of the spheres that God (exalted

is He) created in this world is eighteen spheres: the first, the encompassing Throne; the second, the Footstool; the third, the Starless (al-aṭlas), which is the sphere of the Lote-Tree of the Boundary; the fourth, prime-matter (al-hayūlā); the fifth, the dust (al-habāʾ); the sixth, the elements; the seventh, the natures; the eighth, the starred [sphere], which is the sphere of Saturn and is called the sphere of spheres; the ninth, the sphere of Jupiter; the tenth, of Mars; the eleventh, of the Sun; the twelfth, of Venus; the thirteenth, of Mercury; the fourteenth, of the Moon; the fifteenth, the sphere of the ether (al-athīr), which is the sphere of fire; the sixteenth, of air; the seventeenth, of water; the eighteenth, of

الثالث: الأطلس، وهو فلك سدرة المنتهى. الفلك الرابع: الهيولى. الفلك الخامس: الهباء. الفلك السادس: العناصر. الفلك السابع: الطبائع. الفلك الثامن: المكوكب، وهو فلك زحل ويسمى فلك الأفلاك. الفلك التاسع: فلك المشتري. الفلك العاشر: فلك المريخ. الفلك الحادي عشر: فلك الشمس. الفلك الثاني عشر: فلك الزهرة. الفلك الثالث عشر: فلك عطارد. والفلك الرابع عشر: فلك القمر. الفلك الخامس عشر: فلك الأثير، وهو فلك النار. الفلك السادس عشر: فلك الهواء. الفلك السابع عشر: فلك الماء. الفلك الثامن عشر: فلك التراب. والبحر المحيط الذي فيه البهموت، وهو حوت يحمل الأرض على منكبيه، ثم فلك الهواء ثم فلك النار، ثم فلك القمر، ويرجع صاعدا كما هبط.

earth. And the encompassing sea, in which is the Bahmūt, which is a whale that carries the earth upon its shoulders, then the sphere of air, then the sphere of fire, then the sphere of the Moon; and it returns ascending as it descended.

§162

ثم لكل موجود في العالم فلك وسيع يراه المكاشف ويسبح فيه ويعلم ما يقتضيه، فلا تحصى الأفلاك لكثرتها، قال الله تعالى: كل في فلك يسبحون.

Then every existent in the world has a vast sphere, which the one granted unveiling sees, and swims [/glorifies] in it, and knows what it requires; so the spheres cannot be counted, for their multitude. God (exalted is He) said: "Each in an orbit swimming" (21:33, al-Anbiyā').

QUR'ĀN 21:33: AL-ANBIYĀ' 21:33, THE CLAUSE 'KULLUN FĪ FALAKIN YASBAḤŪN'

GLOSSARY: KASHF

§163

واعلم أن كل واحد من فلك النار والماء والهواء على أربع طباق، وذلك التراب على سبع طباق، وسيأتي بيان الجميع في هذا الباب، فلنبدأ بذكر الأرض وطباقها، لأن الله تعالى قد أردف ذكر السماء بالأرض، فلا تجعل بينهما فاصلة.

And know that each one of the spheres of fire, water, and air is upon four layers, and that of earth is upon seven layers; and the exposition of all will come in this chapter. So let us begin with the mention of the earth and its layers, because God (exalted is He) followed up the mention of the heaven with the earth, so make no separation between them.

§164

أما الطبقة الأولى من الأرض: فأول ما خلقها الله تعالى كانت أشد بياضا من اللبن وأطيب من رائحة المسك، فاغبرت لما مشى آدم عليه السلام عليها بعد أن عصى الله تعالى.

As for the first layer of the earth: when God (exalted is He) first created it, it was more intensely white than milk and more fragrant than the scent of musk; then it became dust-colored when Adam (upon him be peace) walked upon it, after he disobeyed God (exalted is He).

§165

وهذه الأرض أرض النفوس، ولهذا كانت يسكنها الحيوانات.

And this earth is the earth of the souls; and for this reason the animals inhabit it.

§166

دورة كرة الأرض مسيرة ألف ومائة عام وستة وستين عاما ومائتا يوم وأربعون يوما، قد غمر الماء منها ثلاثة أرباع بحكم الحيطة، فبقي الربع من وسط الأرض إلا ما يلي الجانب الشمالي.

The circuit of the globe of the earth is a journey of one thousand one hundred and sixty-six years and two hundred and forty days. The water has submerged three-quarters of it, by the rule of encompassing; so there remains the [one] quarter from the middle of the earth: except what adjoins the northern side.

> *Earth-circumference figure per the digital witness; flagged for print-scan collation.*

§167

وأما الجانب الجنوبي فأجمعه بكليته مغمور تحت الماء من نصف الأرض، ثم ربعه من الجانب الشمالي تحت الماء.

As for the southern side, the whole of it, in its entirety, is submerged under the water, [comprising] half of the earth; then a quarter of it,

from the northern side, is under the water.

§168

فما بقي إلا الربع، وهذا الربع فالخراب منه ثلاثة أرباعه، ولم يبق إلا الربع من الربع، ثم هذا الربع المتبقي لم تكن مدته المسكونة منه إلا مسيرة أربعة وعشرين عاما، وباقيها برار وقفار عامرة بالطرق، ممكنة الذهاب والإياب.

So there remains only the [one] quarter; and this quarter, three-quarters of it is ruin [/uninhabited], and there remains only the quarter of the quarter; then this remaining quarter, the inhabited extent of it is only a journey of twenty-four years, and the rest of it is wildernesses and deserts, populated with the roads, where going and returning is possible.

§169

لم يبلغ الإسكندر من الأرض إلا هذا الربع المتبقي، سلك قطره شرقا وغربا، لأن بلاده في المغرب، وكان ملكه بالروم.

Alexander reached, of the earth, only this remaining quarter; he traversed its breadth east and west, because his lands were in the west, and his kingdom was in [the land of] Rūm.

§170

فأخذ أولا يسلك مما يليه من جنبه حتى بلغ إلى باطن الأرض منه، فوصله إلى مغرب الشمس؛ ثم سلك الجنوبي وهو ما يقابله حتى تحقق بظهور تلك الأشياء، فوصل إلى مشرق الشمس، ثم سلك الجانب الجنوبي وهو الظلمات حتى بلغ يأجوج ومأجوج، وهم في الجانب الجنوبي من الأرض، نسبتهم من الأرض نسبة الخواطر من النفس.

So he first took to traversing what adjoined his [own] side, until he reached the inner [/far part] of the earth from it, [and] it brought him to the setting-place of the sun; then he traversed the [opposite] side, which faces it, until he was realized in the appearing of those things, [and] he reached the rising-place of the sun; then he traversed the [other] side, which is the darknesses, until he reached Gog and Magog, who are in the [far] side of the earth, their relation to the earth being the relation of the [stray] thoughts to the soul.

> *The witness's compass-directions are internally inconsistent here; rendered as given.*

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§171

لا يعرف عددهم ولا يدرك حصرهم، لم تطلع الشمس على أرضهم أبدا.

Their number is not known, nor their enumeration

grasped; the sun has never risen upon their land.

§172 فلأجل هذا غلب عليهم الضعف، حتى أنهم لم يقدروا في هذا الزمان على خراب السد.

And for this reason weakness has predominated over them, such that they have not been able, in this age, to ruin [/breach] the barrier (al-sadd).

§173 ثم سلك الجانب الشمالي حتى بلغ محلا منه لم تغرب الشمس فيه، وهذه الأرض بيضاء على ما خلقها الله تعالى عليه، هي مسكن رجال الغيب.

Then he traversed the northern side, until he reached a locus of it in which the sun does not set; and this earth is white, upon what God (exalted is He) created it, [and] it is the dwelling of the Men of the Unseen (rijāl al-ghayb).

§174 وملكها الخضر عليه السلام، أهل هذه البلاد تكلمهم الملائكة، لم يبلغ إليها آدم ولا أحد ممن عصى الله تعالى، فهي باقية على أصل الفطرة.

And its king is al-Khiḍr (upon him be peace); the people of these lands: the angels speak to them. Neither Adam nor anyone of those

who disobeyed God (exalted is He) reached it; so it remains upon the root of the primordial-nature (al-fiṭra).

§175

وهي قريبة من أرض بلغار، وبلغار بلدة في العجم لا تجب فيها صلاة العشاء في أيام الشتاء، لأن شفق الفجر يطلع قبل غروب شفق المغرب فيها.

And it is near the land of Bulghār; and Bulghār is a town in the land of the non-Arabs (al-ʿAjam) in which the night prayer (ṣalāt al-ʿishāʾ) is not obligatory in the days of winter, because the twilight of dawn rises before the setting of the twilight of sunset in it.

A real high-latitude observation (Volga Bulgaria): the persistence of twilight in winter, discussed in the fiqh of prayer-times.

§176

فلا يجب عليهم صلاة العشاء، ولا حاجة إلى تبيين عجائب الأرض، لما قد نقلت الأخبار من عجائبها مما لا يحتاج إلى ذكره، فافهم ما أشرنا إليه.

So the night prayer is not obligatory upon them. And there is no need to set forth the marvels of the earth, since the reports have transmitted of its marvels what needs no [further] mention. So

understand what we have pointed to,

§177

وهذه الأرض من أشرف الأراضي وأرفعها قدرا عند الله تعالى، لأنها محل النبيين والمرسلين والأولياء الصالحين.

And this earth is among the noblest of the earths and the highest of them in worth with God (exalted is He), because it is the locus of the prophets, the messengers, and the righteous friends [of God].

§178

فلولا ما أخذ الناس من الغفلة عن معرفتها لكنت تراهم يتكلمون بالمغيبات ويتصرفون في الأمور المعضلات، ويفعلون ما يشاءون بقدرة صانع البريات، فافهم جميع ما أشرنا إليه.

So were it not for the heedlessness that the people have taken on, away from the knowledge of it, you would see them speaking of the unseen things, disposing in the difficult matters, and doing what they will by the power of the Maker of the creatures. So understand all that we have pointed to,

§179

واعرف ما دللناك عليه، ولا تقف مع الظاهر، فإن لكل ظاهر باطنا، ولكل حق حقيقة، والسلام.

and know what we have indicated to you; and do not halt with the outward, for every outward has an inward, and every truth has a reality. And peace.

§180

وأما الطبقة الثانية من الأرض: فإن لونها كالزمردة الخضراء، تسمى أرض العبادات، يسكنها مؤمنو الجن، ليلهم نهار الأرض الأولى، ونهارهم ليلها.

As for the second layer of the earth: its color is like the green emerald; it is called the earth of the acts of worship. The believers of the jinn inhabit it; their night is the day of the first earth, and their day is its night.

§181

لا يزال أهلها قاطنين فيها حتى تغيب الشمس عن أرض الدنيا، فيخرجون إلى ظاهر الأرض، يتعشقون ببني آدم تعشق الحديد بالمغناطيس، ويخافون منهم أشد من خوف الفريسة للآساد.

Its people continue dwelling in it until the sun sets from the earth of this world; then they come out to the outward of the earth, [and] they become enamored of the children of Adam, the enamoring of iron with the magnet, yet they fear them

more intensely than the fear of the prey for the lions.

§182 دورة كرة هذه الأرض ألفا سنة ومائتا سنة وأربعة أشهر، ولكن ليس فيها خراب، بل الجميع معمور بالسكنى.

The circuit of the globe of this earth is two thousand two hundred years and four months; but there is no ruin [/wasteland] in it: rather, the whole is populated with dwelling.

> *Earth-circumference figure per the digital witness; flagged for print-scan collation.*

§183 وأكثر مؤمني الجن يحسدون أهل الإرادات والمخالفات، فأكثر هلاك السالكين من جن هذه الأرض، يأخذون الشخص من حيث لا يشعر بهم.

And most of the believing jinn envy the people of [spiritual] aspirations and oppositions [to the ego]; so most of the destruction of the wayfarers is from the jinn of this earth: they seize the person from where he does not perceive them.

§184 ولقد رأيت جماعة من السادات، أعني طائفة من متصوفة هذا الزمان، مقيدين مغلغلين،

And I have indeed seen a company of the masters, I

قد قيدهم جن هذه الأرض، فأصمهم وأعمى أبصارهم.

mean, a group of the Sufis of this age, shackled, fettered, [whom] the jinn of this earth had bound, so that they deafened them and blinded their sight.

§185

وقد كانوا ممن يسمع كلام الحضرة بأذنيه، فصار إذا خوطب من غير جهة هذه الأرض لا يسمع ولا يعقل، وهم محجوبون بما هم فيه، فلو قيل لهم ما هم عليه لأنكروا ذلك. فإن من أشرت إليه تحقق بما دللتك عليه،

And they had been of those who hear the speech of the [divine] Presence with their [own] ears; so [each] became such that, when he is addressed from other than the direction of this earth, he does not hear nor comprehend, and they are veiled by what they are in, so that, were they told what they are upon, they would deny it. For whoever I have pointed to is realized in what I have indicated to you,

§186

واستعن بالله في إحكام الطريق ينجك الحق من كيد هذا الفريق.

and seek the help of God in making firm the path; the

Real will save you from the guile of this party.

§187 وأما الطبقة الثالثة من الأرض: فإن لونها أصفر كالزعفران، تسمى أرض الطبع، يسكنها مشركو الجن، ليس فيها مؤمن بالله.

As for the third layer of the earth: its color is yellow like saffron; it is called the earth of [base] nature. The associators [/polytheists] of the jinn inhabit it; there is in it no believer in God.

§188 قد خلقوا للشرك والكفر، يتمثلون بين الناس على صفة بني آدم.

They have been created for associationism and unbelief; they take form among people in the character of the children of Adam.

§189 لا يعرفهم إلا أولياء الله تعالى، لا يدخلون بلدة فيها رجل من أهل التحقيق إذا كان متمكنا بشعاع أنواره.

None knows them except the friends of God (exalted is He). They do not enter a town in which is a man of the people of [esoteric] realization, when he is firmly established with the rays of his lights.

§190

وأما قبل ذلك فإنهم يدخلون عليه ويحاربونه، فلا يزالون كذلك حتى ينصره الله تعالى عليهم، فلا يقربون بعد هذا من أرضه.

But before that, they enter upon him and war with him; and they continue thus until God (exalted is He) aids him against them, [and then] they do not draw near, after this, to his land.

§191

ومن توجه إليه احترق بشعاع أنواره. ليس لهؤلاء عمل في الأرض إلا إشغال الخلق عن عبادة الله تعالى بأنواع الغفلة.

And whoever of them heads toward him is burned by the rays of his lights. These have no work in the earth except occupying the creation, away from the worship of God (exalted is He), with the kinds of heedlessness.

§192

دورة كرة هذه الأرض مسيرة أربعة آلاف سنة وأربعمائة سنة وثمانية أشهر.

The circuit of the globe of this earth is a journey of four thousand four hundred years and eight months.

> *Earth-circumference figure per the digital witness; flagged for print-scan collation.*

§193

كلها عامرة بالسكان، ليس فيها خراب، لم يذكر الحق سبحانه وتعالى فيها منذ خلقها إلا مرة واحدة، بلغة غير لغة أهلها.

The whole of it is populated with dwellers, with no ruin in it. The Real (glory be to Him, exalted is He) has not been mentioned [/remembered] in it, since He created it, except once: in a language other than the language of its people.

§194

فافهم ما أشرنا إليه، واعرف ما دللناك عليه.

So understand what we have pointed to, and know what we have indicated to you.

§195

وأما الطبقة الرابعة من الأرض: فإن لونها أحمر كالدم، تسمى أرض الشهود. دورة كرة هذه الأرض مسيرة ثمانية آلاف سنة وخمس وستين سنة ومائة وعشرين يوما.

As for the fourth layer of the earth: its color is red like blood; it is called the earth of [base] desires. The circuit of the globe of this earth is a journey of eight thousand and sixty-five years and one hundred and twenty days.

> *Earth-circumference figure per the digital witness; flagged for print-scan collation.*

§196

كلها عامرة بالسكنى، يسكنها الشياطين، وهم على أنواع كثيرة، يتوالدون من نفس إبليس.

The whole of it is populated with dwelling; the devils inhabit it, and they are of many kinds, being procreated from the very self of Iblîs.

§197

فإذا تحصلوا بين يديه جعلهم طوائف، يعلم طائفة منهم القتل ليكونوا أدلة عليه لعبادة الله.

So when they come to be before him, he makes them groups: he teaches one group of them killing, [so] that they may be guides against it, [drawing people away] from the worship of God;

§198

ثم يعلم طائفة الشرك ويحكمهم في معرفة علوم المشركين، ليوطن بنيان الكفر في قلوب أهله.

then he teaches a group associationism, and makes them firm in the knowledge of the sciences of the associators, to settle the edifice of unbelief in the hearts of its people;

§199

ويعلم طائفة العلم ليجادلوا به العلماء. ويعلم طائفة منهم المكر.

and he teaches a group [religious] knowledge, that they may dispute with it

against the scholars; and he teaches a group of them cunning,

§200 وطائفة الخداع. وطائفة الزنا. وطائفة السرقة.

and a group deception, and a group fornication, and a group theft,

§201 حتى لا يترك معصية صغيرة ولا كبيرة إلا وقد أرصد لها طائفة من حفدته.

so that he leaves no disobedience, small or great, without having stationed for it a group of his helpers.

§202 ثم يأمرهم أن يجلسوا في مواضع معروفة، فيعلموا أهل الخدع والمكر وأمثال ذلك أن يقيموا في دركة الطمع، ويعلموا أهل القتل والطعن وأمثال ذلك أن يقيموا في دركة الرياسة، ويعلموا أهل الشرك أن يقيموا في دركة الشرك، ويعلموا أهل العلم أن يقيموا في دركة المناجاة والعبادات، ويعلموا أهل الزنا والسرقة وأمثال ذلك أن يقيموا في دركة الطبع؛ ثم جعل بأيديهم سلاسل وقيودا، يأمرهم أن يجعلوها في أعناق من يحتكم لهم سبع مرات متواترات ليس بينها توبة.

Then he commands them to sit in known places; so they teach the people of deception and cunning and the like to dwell in the level of greed; the people of killing and thrusting and the like to dwell in the level of [love of] leadership; the people of associationism to dwell in the level of associationism; the people of [misused]

knowledge to dwell in the level of [vain] intimate-discourse and devotions; and the people of fornication and theft and the like to dwell in the level of [base] nature. Then he placed in their hands chains and fetters, commanding them to place them on the necks of whoever submits to their judgment seven successive times, with no repentance between them.

§203

ثم يسلمونه بعد ذلك إلى عفاريت الشياطين، فينزلون إلى الأرض التي تحتهم، ويجعلون أصول تلك السلاسل فيهم، فلا يمكنه مخالفتهم بعد أن توضع تلك السلاسل في عنقه أبدا. والله يقول الحق وهو يهدي السبيل. وأما الطبقة الخامسة من الأرض: فإن لونها أزرق كالنيلة، واسمها أرض الطغيان.

Then they hand him over, after that, to the demons (ʿafārît) of the devils, who descend to the earth that is beneath them, and fix the roots of those chains in them; so he cannot oppose them, after those chains are placed on his neck, ever. And God speaks the truth, and He guides to the way. As for the fifth layer of the earth: its

color is blue like indigo, and its name is the earth of tyranny (al-ṭughyān).

§204

دورة كرتها سبع عشرة ألف سنة وستمائة سنة وعشر سنين وثمانية أشهر.

The circuit of its globe is seventeen thousand six hundred and ten years and eight months.

> *Earth-circumference figure per the digital witness; flagged for print-scan collation.*

§205

كلها عامرة بالسكنى، يسكنها عفاريت الجن والشياطين، ليس لهم عمل إلا قيادة أهل المعاصي إلى الكبائر.

The whole of it is populated with dwelling; the demons of the jinn and the devils inhabit it, having no work except the leading of the people of disobediences to the major sins.

§206

وهؤلاء كلهم لا يصنعون إلا بالعكس؛ فلو قيل لهم اذهبوا جاءوا، ولو قيل لهم تعالوا ذهبوا. هؤلاء أقوى الشياطين كيدا، فإن من فوقهم من أهل الطبقة الرابعة كيدهم ضعيف يرتدع بأدنى حركة.

And all of these do nothing but the opposite [of what is asked]; so were it said to them "go," they would come; and were it said to them "come," they would go. These are the

strongest of the devils in guile, for those above them, of the people of the fourth layer, their guile is weak, repelled by the least movement.

§207 قال الله تعالى: إن كيد الشيطان كان ضعيفا.

God (exalted is He) said: "Truly the guile of Satan is ever weak" (4:76, al-Nisā').

QUR'ĀN 4:76: AL-NISĀ' 4:76, THE CLAUSE 'INNA KAYDA L-SHAYṬĀNI KĀNA ḌA'ĪFĀ'

§208 وأما هؤلاء فكيدهم عظيم، يحكمون على بني آدم بغلبة القهر، فلا يمكنهم مخالفتهم أبدا. والله يقول الحق وهو يهدي السبيل.

But as for these, their guile is immense; they rule over the children of Adam by the predominance of subjugation, so that they cannot oppose them, ever. And God speaks the truth, and He guides to the way.

§209 أما الطبقة السادسة من الأرض: فهي أرض الإلحاد، لونها أسود كالليل المظلم.

As for the sixth layer of the earth: it is the earth of

godlessness (al-ilḥād); its color is black like the dark night.

§210

دورة كرة هذه الأرض مسيرة خمس وثلاثين ألف سنة ومائتي سنة وإحدى وعشرين سنة ومائة وعشرين يوما.

The circuit of the globe of this earth is a journey of thirty-five thousand two hundred and twenty-one years and one hundred and twenty days.

Earth-circumference figure per the digital witness; flagged for print-scan collation.

§211

كلها عامرة، يسكنها المردة ومن لا يحتكم لأحد من عبادة الله تعالى.

The whole of it is populated; the rebellious ones (al-marada) inhabit it, and whoever submits to no one's judgment, of the worship of God (exalted is He).

§212

واعلم أن سائر الجن على اختلاف أجناسهم كلهم على أربعة أنواع: فنوع عنصريون. ونوع ناريون، ولو كانت النار راجعة إلى العنصرين فثم نكتة. ونوع الهوائيون. ونوع ترابيون. فأما العنصريون فلا يخرجون عن عالم الأرواح وتغلب عليهم البساطة، وهم أشد الجن قسوة، سموا بهذا الاسم لقوة مناسبتهم بالملائكة.

And know that all the jinn, in the difference of their classes, are all of four kinds: a kind, the elemental ones (ʿunṣuriyyūn); a kind, the fiery ones (nāriyyūn), and

even though fire goes back to the two elements [heat and dryness], there is [yet] a subtle point [in distinguishing it]; a kind, the airy ones (hawā'iyyūn); and a kind, the earthy ones (turābiyyūn). As for the elemental ones, they do not go forth from the world of the spirits, and simplicity predominates over them; and they are the most severe of the jinn in hardness, they are named by this name for the strength of their correspondence to the angels,

§213

وذلك لغلبة الأمور الروحانية على الأمور الطبيعية السفلية منهم، ولا ظهور لهم إلا في الخواطر.

and that is for the predominance of the spiritual matters over the lower natural matters in them; and they have no appearing except in the [stray] thoughts.

§214

قال الله تعالى: شياطين الإنس والجن، فافهم. ولا يتراءون إلا للأولياء.

God (exalted is He) said: "the devils of mankind and the jinn" (6:112, al-Anʿām). So understand. And they do not show themselves except to the friends [of God].

QURʾĀN 6:112: AL-ANʿĀM 6:112, THE CLAUSE 'SHAYĀṬĪNA L-INSI WA-L-JINN'

§215

وأما الناريون فيخرجون من عالم الأرواح غالبا، وهم يتنوعون في كل صورة، أكثر ما يفاجئون الإنسان في عالم المثال، فيفعلون به ما يشاءون في ذلك العالم، وكيد هؤلاء شديد، فمنهم من يحمل الشخص بهيكله فيرفعه إلى موضعه؛ ومنهم من يقيم معه، فلا يزال الرائي مصروعا ما دام عنده. وأما الهوائيون فإنهم يتراءون في المحسوس مقابلين للروح، فتنعكس صورهم على الرائي فينصرع. وأما الترابيون فإنهم يلبسون الشخص ويعفرونه بترابهم، وهؤلاء أضعف الجن قوة ومكرا.

As for the fiery ones, they go forth from the world of the spirits, mostly, and they vary in every form: most of [the time] they take the human by surprise in the world of similitude (ʿālam al-mithāl), and do with him what they will in that world; and the guile of these is severe: among them is one who carries the person, with his [whole] frame, and raises him to its [own] place; and among them one who stays with him, so that the seer remains

convulsed [/possessed] as long as it is with him. As for the airy ones, they show themselves in the sensory, facing the spirit, so that their forms are reflected upon the seer, and he is convulsed. As for the earthy ones, they confound the person and besmear him with their dust; and these are the weakest of the jinn in strength and guile.

§216

وأما الطبقة السابعة من الأرض: فإنها تسمى أرض الشقاوة، وهي سطح جهنم، خلقت من سفليات الطبيعة، يسكنها الحيات والعفاريت وبعض زبانية جهنم.

As for the seventh layer of the earth: it is called the earth of wretchedness, and it is the surface of Jahannam; it was created from the lowest [parts] of nature. The serpents, the demons, and some of the Zabāniya of Jahannam inhabit it.

§217

دورة كرة هذه الأرض مسيرة سبعين ألف سنة وأربعمائة سنة واثنتين وأربعين سنة وأربعة أشهر.

The circuit of the globe of this earth is a journey of seventy thousand four

hundred and forty-two years and four months.

> *Earth-circumference figure per the digital witness; flagged for print-scan collation.*

§218

وحياتها وعقاربها كأمثال الجبال وأعناق البخت، وهي ملحقة بجهنم، نعوذ بالله منها.

And its serpents and its scorpions are like the likes of the mountains and the necks of the Bactrian camels; and it is joined to Jahannam: we seek refuge in God from it.

§219

أسكن الله هذه الأشياء في هذه الأرض لتكون أنموذجا في الدنيا لما في جهنم من عذابه.

God settled these things in this earth, that it might be a paradigm, in this world, of what is in Jahannam of His torment --

§220

كما أسكن طائفة مثل سكان الجنة على الفلك المكوكب، ليكون أنموذجا في الدنيا لما في الجنة من نعيمه، ونظير ذلك في مخيلة الإنسان.

just as He settled a group like the dwellers of the Garden upon the starred sphere, that it might be a paradigm, in this world, of what is in the Garden of His bliss; and the

counterpart of that is in the imagination of the human.

§221

وما في الجانب الأيسر منها من الصور الممثلة هو نسخة هذه الأرض، وما في الجانب الأيمن منها هو نسخة ما في الفلك الأطلس من الحور وأمثاله.

And what is in the left side of it [the imagination], of the represented forms, is a copy of this [hellish] earth; and what is in the right side of it is a copy of what is in the Starless Sphere, of the houris and the like.

§222

كل ذلك لتقوم حجته على خلقه، لأنه تعالى لو لم يجعل في هذه الدار شيئا من الجنة والنار لكانت العقول لا تهتدي إلى معرفتها لعدم المناسبة، فلا يلزمها الإيمان بها.

All of that, that His proof might stand against His creation; because, had He (exalted is He) not placed in this abode something of the Garden and the Fire, the intellects would not have been guided to the knowledge of them, for the absence of correspondence, so that belief in them would not be binding upon them.

§223

فجعل الحق تعالى في هذه الدار هذه الأشياء من الجنة والنار لتكون مرقاة للعقول إلى معرفة ما أخبر به الحق تعالى من نعيم الجنة وعذاب النار. فافهم ما أشرنا إليه، ولا تقف مع ظاهر اللفظ،

So the Real (exalted is He) placed in this abode these things of the Garden and the Fire, that they might be a stairway for the intellects to the knowledge of what the Real (exalted is He) has informed of, of the bliss of the Garden and the torment of the Fire. So understand what we have pointed to, and do not halt with the outward of the word,

§224

ولا تنحصر بباطن معناه، بل تحقق بما أشار باطنه إليه، وتيقن بما ذلك ظاهره عليه، فإن لكل ظاهر باطنا، ولكل حق حقيقة، والرجل من استمع القول فاتبع أحسنه، جعلنا الله وإياكم ممن تذكروا فإذا هم مبصرون.

nor be confined to the inward of its meaning; rather, be realized in what its inward points to, and be certain of what its outward is upon, for every outward has an inward, and every truth has a reality. And the [true] man is the one who "listens to the word and follows the best of it" [Q al-Zumar 39:18]. May God

make us and you of those who "remembered, and behold, they see" (7:201, al-Aʿrāf).

> QURʾĀN 7:201: AL-AʿRĀF 7:201, THE CLAUSE 'TADHAKKARŪ FA-IDHĀ HUM MUBṢIRŪN'
>
> *'listens to the word and follows the best of it' alludes to al-Zumar 39:18.*

§225

ثم اعلم أن أطباق الأرض إذا أخذت في الانتهاء دار الدور عليها في الصعود.

Then know that the layers of the earth, when they take to [their] end, the cycle turns upon them in [the direction of] ascent;

§226

كما أن أهل النار إذا استوفوا ما كتب عليهم وخرجوا، لا يخرجون إلا إلى مثل ما ينتهي إليه حال أهل الجنة من كريم المشاهدة والتحقق بتحقق المطالعة إلى أنوار العظمة الإلهية.

just as the people of the Fire, when they have fulfilled what was written upon them and come out, do not come out except to the like of what the state of the people of the Garden reaches: of the noble witnessing and the realization, by the realizing of the contemplation, [in

reaching] to the lights of the divine grandeur.

GLOSSARY: MUSHAHADA

Consistent with the non-eternity-of-the-Fire thesis of Bāb 58: the Fire-dwellers, after their term, exit to the same end as the Garden-dwellers. Contested universalism; recorded in al-Jīlī's voice and framed.

§227

فكما أن الماء أول فلك قبل ذلك التراب، كذلك هو أول فلك بعد فلك التراب، ثم الهواء بعده، ثم النار، ثم القمر، ثم كل فلك على الترتيب المذكور إلى فلك الأفلاك، وإلى أن ينتهي إلى العرش المحيط.

So, just as water is the first sphere before that of earth, likewise it is the first sphere after the sphere of earth; then air after it, then fire, then the Moon, then every sphere upon the mentioned order, up to the sphere of spheres, and until it ends at the encompassing Throne.

§228 واعلم أن البحار السبعة المحيطة أصلها بحران، لأن الحق سبحانه وتعالى لما نظر إلى الدرة البيضاء التي صارت ماء،

And know that the seven encompassing seas: their root is two seas; because the Real (glory be to Him, exalted is He), when He looked upon the White Pearl, which became water --

§229 فما كان مقابلا في علم الله تعالى لنظر الهيبة والعظمة والكبرياء، فإنه لشدة الهيبة صار طعمه مالحا زعافا.

what was [the part] facing, in the knowledge of God (exalted is He), the look of awe, grandeur, and majesty: it, for the intensity of the awe, became salt, deadly-bitter in taste;

§230 وما كان مقابلا في علم الله تعالى لنظر اللطف والرحمة صار طعمه عذبا.

and what was [the part] facing, in the knowledge of God (exalted is He), the look of gentleness and mercy, became sweet in taste.

§231 وقدم الله ذكر العذب في قوله تعالى: هذا عذب فرات سائغ شرابه، وهذا ملح أجاج، لسر سبق الرحمة الغضب.

And God put the mention of the sweet first, in His saying (exalted is He): "This is sweet,

fresh, its drink palatable, and this is salt, bitter" (35:12, Fāṭir), for the secret of mercy's outstripping of wrath.

> QURʾĀN 35:12: FĀṬIR 35:12, THE CLAUSE 'HĀDHĀ ʿADHBUN FURĀTUN SāʾIGHUN SHARĀBUHU WA-HĀDHĀ MILḤUN UJĀJ'

§232 فلهذا كان الأصل بحرين عذب ومالح.

And for this reason the root was two seas: a sweet and a salt.

§233 فبرز من العذب جدول إلى جانب المشرق منه، واختلط بنبات الأرض فنبتت رائحته، فصار بحرا على حدته. ثم خرج منه, أي العذب, جدول مما يلي جانب المغرب،

So there came forth from the sweet a stream to the eastern side of it, and it mingled with the vegetation of the earth, so that its scent sprang up [/changed], and it became a sea by itself. Then there came forth from it, I mean, from the sweet, a stream from what adjoins the western side,

§234 فقرب من البحر المالح المحيط فامتزج طعمه، فصار ممتزجا، وهو بحر على

[which] drew near to the salt encompassing sea, so that its

حدته.

taste was blended, and it became blended; and it is a sea by itself.

§235

وأما البحر المالح فخرجت منه ثلاث جداول: جدول أقام وسط الأرض فبقي على طعمه الأول مالحا ولم يتغير، فهو بحر على حدته.

As for the salt sea, three streams came forth from it: a stream that settled in the middle of the earth, so it remained upon its first taste, salt, and did not change, so it is a sea by itself;

§236

وجدول ذهب إلى اليمين، وهو الجانب الجنوبي، فغلب عليه طعم الأرض التي امتد إليها، فصار حامضا، وهو بحر على حدته.

and a stream that went to the right, which is the southern side, so that the taste of the earth to which it extended predominated over it, and it became sour, and it is a sea by itself;

§237

وجدول ذهب إلى الشام، وهو الجانب الشمالي، فغلب عليه طعم الأرض التي امتد فيها، فصار مرا زعافا، وهو بحر على حدته.

and a stream that went to Syria (al-Shām), which is the northern side, so that the taste of the earth in which it extended predominated over

it, and it became bitter, deadly, and it is a sea by itself.

§238

وأحاط بجبل قاف والأرض جميعها بما فيها، لم يعرف له طعم يختص به، ولكنه طيب الرائحة، لا يكاد من شمه أن يبقى على حالته، بل يهلك من طيب رائحته.

And [a seventh] encompassed Mount Qāf and the whole earth with all that is in it; no taste particular to it is known, but it is sweet of scent: one who smells it can scarcely remain in his [former] state, but rather perishes from the sweetness of its scent.

§239

وهذا هو البحر المحيط الذي لا يسمع له غطيط. فافهم هذه الإشارات، واعرف ما تضمنته هذه العبارات.

And this is the encompassing sea, for which no roar is heard. So understand these allusions, and know what these expressions contain.

§240

وها أنا أفصل لك هذا الإجمال، وأودعه من أسرار الله غريب الأقوال.

And here I detail for you this summary, and deposit in it, of the secrets of God, the rare of sayings.

From here al-Jīlī's seven seas become an extended allegory: the sweet sea = the exoteric sciences and the sacred Law; the fetid sea = the path of ascetic

struggle; the blended sea = the metaphysics of unveiling (lāhūt and nāsūt); the salt sea = the abyss of the Essence and annihilation. Recorded in his voice; the waḥdat al-wujūd it figures is framed against the mainstream.

§241

أما البحر العذب: فهو طيب المشرب، وسهل المركب، منتقَل الخاص والعام، ومتعلق الأفكار والأفهام، يغترف منه القريب والبعيد، ويقترف منه الضعيف والشديد.

As for the sweet sea: it is sweet of drink, easy of [the] mount, the thoroughfare of the elect and the common, and the attachment of the thoughts and the understandings; the near and the far scoop from it, and the weak and the strong draw from it.

§242

به يستقيم قسطاس الأبدان، ويقوم في الحكم ناموس الأبدان، أبيض اللون، شفاف الكون.

By it the balance of the bodies is set right, and the law of the bodies stands in [its] ruling; it is white of color, transparent of being.

§243

يسرع في منافذه الطفل والمحتلم، ويرتع في موائده الطالب والمغتنم، حيتانه سهلة الانقياد، قريبة الاصطياد، خلقت من نور تعظيم الاحترام.

The child and the [grown] adult speed through its passages, and the seeker and the gainer pasture at its tables; its fish are easy of leading,

near of catching, created from the light of the magnifying of reverence.

§244

الحلال فيه بيّن من الحرام، وبها ارتبط الحكم الظاهر، وبها أصلح أمر الأول والآخر، كثيرة السفر، قليلة الخطر.

The permitted in it is distinct from the forbidden; and by it the outward ruling is bound, and by it the affair of the first and the last is set right; [it is] much of travel, little of peril.

§245

قل أن تنعطب مراكبها، أو يغرق من موجها راكبها، هي سبيل الهارب إلى نجاته، وطريق الطالب إلى أمنياته.

Rarely do its vessels founder, or its rider drown in its waves; it is the way of the fugitive to his deliverance, and the path of the seeker to his desires.

§246

يستخرج منها لآلئ الإشارات من أصداف العبارات، ويظهر منها مرجان الحكم في شباك الكلام.

From it are drawn forth the pearls of allusions, from the shells of expressions; and from it appears the coral of the wise-judgments, in the nets of speech.

§247

مراكبها منقولة، ومراسيها معلومة لا مجهولة، قريبة القعر، بعيدة الغور، سكانها أهل الملل المختلفة والنحل المؤتلفة.

Its vessels are conveyed, and its anchorages are known, not unknown; near of bottom, far of depth; its dwellers are the people of the differing religions and the [variously] harmonizing sects.

§248

رؤساؤها المسلمون، وحكامها الفقهاء العاملون، قد وكل الله ملائكة النعيم بحفظها، وجعلهم أهل بسطها وقبضها.

Its chiefs are the Muslims, and its rulers the practising jurists. God has charged the angels of bliss with its keeping, and made them the people of its expansion and its contraction.

§249

ولها أربعة فروع مشتهرة، وأربعون ألف فرع مندثرة.

And it has four famous branches, and forty thousand obliterated branches.

§250

فالفروع المشتهرة: الفرات والنيل وسيحون وجيحون.

The famous branches: the Euphrates, the Nile, the Sayḥūn [Syr Darya], and the Jayḥūn [Amu Darya].

§251

والمندثرة فأكثرها بأرض الهند والتركمان، وفي الحبشة منها فرعان.

And the obliterated [branches], most of them are in the land of India and the Turkmen; and in Abyssinia (al-Ḥabasha) are two branches of them.

§252

دورة محيط هذه الأبحر مسيرة أربع وعشرين سنة، وهي متشعبة في أقطار الأرض، ومتفرعة في طولها والعرض.

The circuit of the encompassing of these seas is a journey of twenty-four years; and they are branched throughout the regions of the earth, and ramified in its length and breadth.

> *Circumference figure per the digital witness; flagged for print-scan collation.*

§253

يتشعب منها فرعان: الأول بإرم ذات العماد، والآخر بنعمان.

Two branches divide from them: the first at Iram of the Pillars (Iram dhāt al-ʿImād), and the other at Nuʿmān.

> *Iram dhāt al-ʿImād is named in the Qur’ān (al-Fajr 89:7).*

§254

فأما الذي أخذ في العرض وبان من ملابسة الأرض، فهو العامر للديار والأعمال، والظاهر بين أيدي السفرة والعمال. وأما الذي أخذ في طول الاتحاد، وسكن إرم ذات العماد، فهو البحر الممزوج ذو الدر الممزوج.

As for the one that took to the breadth, and became apparent from the contact of the earth, it is the one that populates the abodes and the works, and is manifest before the hands of the travelers and the workers. And as for the one that took to the length of union, and dwelt in Iram of the Pillars, it is the blended sea, possessor of the blended pearl.

§255

فافهم هذه الإشارات، واعرف هذه العبارات، فليس الأمر على ظاهره، والله محيط بأول الأمر وآخره.

So understand these allusions, and know these expressions, for the matter is not upon its outward; and God encompasses the first of the matter and its last.

§256

وأما البحر النتن، فهو الصعب المسالك، القريب المهالك.

As for the fetid sea: it is the difficult of routes, the near of perils.

§257

هو طرق السالكين، ومنهج السائرين، يروم المرور كل أحد عليه، ولا يصل إلا العباد إليه.

It is the roads of the wayfarers and the highway of the travelers; everyone aims to pass over it, but none reaches it except the [true] worshippers.

§258

لونه أشهب، وكونه أغرب، أمواجه بأنواع البر طافحة، وأرباحه بأنصاف الفضائل غادية ورائحة، حيتانه كالبغال والجمال، تحمل الكل وأعباء الأثقال إلى بلد الدر الأنفس، ولم يكونوا بالغيه إلا بشق الأنفس.

Its color is grayish, and its being is most strange; its waves overflow with the kinds of piety, and its profits, with the halves of the virtues, come and go; its fish are like the mules and the camels, bearing the whole and the burdens of the loads to the land of the most-precious pearl, and they would not have been reaching it except with the [utmost] strain of the souls.

§259

لكنهم صعاب الانقياد، لا يصادون إلا بالجد والاجتهاد، لا يعبر مراكبهم الباهرة إلا أهل العزائم القاهرة.

But they [the fish] are difficult of leading, not hunted except by earnestness and exertion; none cross their

dazzling vessels except the people of the subduing resolves.

§260

تهب رياحها من جانب الشرق الواضح، فتسير بأفلاكها إلى ساحل البحر الناجح، أهلها صادقون في الأفعال، مؤمنون في الأقوال والأحوال، سكانها العباد والصالحون والزهاد.

Its winds blow from the clear eastern side, so they drive its vessels to the shore of the prospering sea. Its people are truthful in deeds, believing in sayings and states; its dwellers are the [devout] worshippers, the righteous, and the ascetics.

§261

يستخرج من هذا البحر درر البقاء، ومراجين النقاء، يتحلى بها من تطهر وتزكى وتخلق وتحقق وتجلى. قد وكل الله ملائكة العذاب بحفظ هذا البحر العجاب. دور محيط هذا البحر مسيرة خمسة آلاف سنة.

From this sea are drawn forth the pearls of abiding and the corals of purity; with them is adorned whoever purified himself, was purified, took on [the divine] character, was realized, and was [self-]disclosed to. God has charged the angels of torment with the keeping of this wondrous sea. The circuit of the encompassing of this sea

is a journey of five thousand years.

> *Circumference figure per the digital witness; flagged for print-scan collation.*

§262

وقد أخذ سردا في العرض، غير ممتد في الأرض. وأما البحر الممزوج ذو الدر الممزوج: لونه أصفر، أمواجه معقودة كالصخر الأحمر، لا يقدر كل على شربه، ولا يطيق كل أحد أن يسير فيه سربا.

And it has taken a stretch in the breadth, not extended in the earth. As for the blended sea, possessor of the blended pearl: its color is yellow, its waves congealed like the red rock; not everyone is able to drink of it, and not everyone is able to travel in it [along] a path.

§263

هو بحر ذات العماد التي لم يخلق مثلها في البلاد، صعب المسالك، كثير العطب والمهالك.

It is the sea of [Iram] of the Pillars, the like of which was not created in the lands; difficult of routes, abundant of foundering and perils.

§264

لا يسلم فيه إلا آحاد المؤمنين، ولا يحكم أمره إلا أفراد المعتقدين.

None is saved in it except single ones of the believers, and none masters its affair

except solitary ones of the [firm] convinced.

§265

وكل من ركب في فلكه من الكفار فإنه يئول به إلى الغرق والانكسار، وأكثر مراكب المسلمين تتبعها قروش هذا البحر المعين، لا يعمر مراكبه إلا أهل العقول الراقية، المؤيدة بالنقول الشافية.

And everyone of the unbelievers who embarks in its vessel, it leads him to drowning and wreckage; and most of the vessels of the Muslims are pursued by the sharks of this particular sea; none mans its vessels except the people of the ascendant intellects, supported by the healing transmitted [texts].

A pointed guardrail within the metaphysical sea: only those who join 'the ascendant intellects' to 'the healing transmitted texts' (reason and revelation together) survive it, reason without the sharīʿa drowns.

§266

وأما من سواهم فإنه يستكثر الغرامة، ويطلب الفائدة في الإقامة، حيتان هذا البحر كثيرة العلل، عظيمة الحيل، لا تصاد إلا بشباك الإبريسم يقينا، ولا يتولى ذلك إلا رجال كانوا مؤمنين.

And as for others than them, [each] deems the loss too great, and seeks [his] benefit in [merely] staying [ashore]. The fish of this sea are abundant of subtleties, immense of stratagems, not

hunted except with the silken net of certitude; and none undertakes that except men who were [truly] believers.

§267

يستخرج منه اللؤلؤ اللاهوتي المحتد، والمرجان الناسوتي المشهد، وفوائد هذا البحر لا يحصى عددها، ولا يعرف أمدها.

From it are drawn forth the pearl of divine origin (lāhūtî) and the coral of [its] human-nature vista (nāsūtî); and the benefits of this sea: their number is uncountable, and their span is not known.

§268

وعطبه شديد الخسران، مؤثر في الأبدان والأديان.

And its foundering is severe in loss, affecting the bodies and the religions.

§269

سكان هذا البحر أهل الصديقية الصغرى، والحاملون لغذاء أهل الصديقية الكبرى. رأيت سكان هذا البحر سليمي الاعتقاد، سالمين بحسن الظن من فتن الانقياد.

The dwellers of this sea are the people of the lesser truthfulness (al-ṣiddîqiyya al-ṣughrā), and the bearers of the nourishment of the people of the greater truthfulness. I saw the dwellers of this sea sound of

belief, safe, by good opinion [of God], from the seductions of [blind] following.

§270 قد وكل الله ملائكة التسخير بحفظ هذا البحر الغزير. هم أهل إرم ذات العماد التي لم يخلق مثلها في البلاد.

God has charged the angels of subjugation with the keeping of this abundant sea. They are the people of Iram of the Pillars, the like of which was not created in the lands.

§271 وهذا البحر يضرب موجه على ساحل هذه البلدة القريبة، وينتفع أهلها بحيتانه العجيبة.

And this sea: its waves strike upon the shore of this near town, and its people profit by its wondrous fish.

§272 قطر محيط هذا البحر مسيرة سبعة آلاف سنة، وقد يقطعها المسافر في مثل السنة، متفرعا في طول الدار، غامرا الجواب منها والعمار. وأما البحر المالح، فهو المحيط العام والدائر التام، ذو اللون الأزرق والغور الأعمق، يموت عطشا من شرب من مائه، ويهلك فناء.

The breadth of the encompassing of this sea is a journey of seven thousand years, and the traveler may traverse it in [as little as] a year; ramified in the length of the abode, submerging the wilderness of it and the

cultivated. As for the salt sea: it is the general encompassing one and the complete circling one, of the blue color and the deepest depth; whoever drinks of its water dies of thirst, and perishes in annihilation.

Circumference figure per the digital witness; flagged for print-scan collation. The salt sea figures the abyss of the divine Essence and the annihilation (fanā') of the seeker.

§273

هبت رياح الأزل في مغاربه، فتصادمت الأمواج في جوانبه، فلا يسلم فيه السابح، ولا يهتدي فيه الغادي والرائح، إلا إذا أيدته أيادي التوفيق.

The winds of pre-eternity blew in its [places of] setting, so that the waves clashed in its sides; so none is saved in it who swims, and neither the comer nor the goer finds his way in it: except when the hands of [divine] success aid him,

§274

فعادت سفينته شرعا في ذلك البحر العميق، مراكبه لا تسير إلا في الأسحار، وأرياحه لا تهب إلا جملة من اليمين واليسار.

so that his ship returns [running with sails] spread in that deep sea. Its vessels travel

only in the [pre-dawn] late-night hours, and its winds blow only [in] mass, from the right and the left.

§275

سفينته من ألواح الناموس معمورة، وبمسامير القاموس مسمورة، ضلت الأفكار في طريقه، وحارت الألباب في عميقه، مراكبه كثيرة العطب، سريعة الهلاك والنصب.

Its ship is built of the planks of the [sacred] law, and nailed with the nails of the [ocean-]deep; the thoughts went astray in its road, and the intellects were bewildered in its depth; its vessels are abundant of foundering, swift of destruction and toil.

Even the ship that crosses the abyss of the Essence is 'built of the planks of the sacred law': another pointed pro-sharīʿa guardrail.

§276

لا يسلم فيه إلا الآحاد، ولا ينجو من مهالكه إلا الأفراد، قروش هذا البحر تبتلع المراكب والراكب، وتستهلك المقيم والذاهب.

None is saved in it except the single ones, and none escapes its perils except the solitary ones; the sharks of this sea swallow the vessels and the rider, and consume the resident and the goer.

§277

يجد المسافر فيه على كل مسلك ألف ألف مهلك.

The traveler in it finds, upon every route, a thousand thousand [/a million] perils.

§278

ينبهم الحرام فيه بالحلال، ويختلط المنشأ فيه بالمال، ليس لقعره انتهاء، ولا لآخره ابتداء.

The forbidden in it is confounded with the permitted, and the source in it is mingled with the wealth; its bottom has no end, and its last has no beginning.

§279

لا يقدر على الخوض فيه إلا أهل العزائم الوافية، ولا يتناول من دره إلا أهل الهمم العالية.

None is able to plunge into it except the people of the ample resolves, and none takes of its pearl except the people of the lofty aspirations.

§280

أمره مبني على حقيقة المحصول، متأسس عليه الفروع والأصول، أمواجه متلاطمة، ودفقاته متصادمة، وأهواله متعاظمة، وسحائب غيثه متراكمة.

Its affair is built upon the reality of the [final] harvest, [and] the branches and the roots are founded upon it; its waves are tumultuous, its surges clashing, its terrors

immense, and the clouds of its rain piled up.

§281 ليس لأهله دليل غير الكواكب الزاهرات، ولا مرسى لمراكبه غير التيه في الظلمات.

Its people have no guide but the radiant stars, and its vessels have no anchorage but the wandering in the darknesses.

§282 حيتانه على هيئة سائر المخلوقات، وهوامه بأنواع السموم نافثات.

Its fish are in the configuration of all the creatures, and its vermin spew the kinds of venoms.

§283 خلق الله تعالى حشرات هذا البحر من نور اسمه القادر، وجعلها حقيقة حكمة الأمر الظاهر، يستخرج الغواص من هذا البحر، إذا سلم من مده والجزر، يتيمات الدرر في أصداف الخفر.

God (exalted is He) created the crawling things of this sea from the light of His Name the Powerful, and made them the reality of the wisdom of the manifest command; the diver draws forth from this sea, if he is saved from its flood and its ebb, the unique [orphan-pearls] of pearls, in

the shells of [protective] reserve.

§284

جعل الله سكانه من الملأ الأعلى طائفة لهم اليد الطولى، ووكل بحفظهم ملائكة الإيحاء.

God made its dwellers, from the Highest Assembly, a group who have the upper hand; and He charged with their keeping the angels of [divine] inspiration.

§285

اعلم أنه لما نظر الله تعالى في القدم إلى الياقوتة الموجودة في العدم، كان لهذا البحر نور ذلك الياقوت وبهجته.

Know that, when God (exalted is He) looked, in pre-eternity, upon the Ruby existing in non-existence, this sea had the light of that Ruby and its splendor;

§286

وكان العذب من جداوله وصورته وهيئته، فلما صارت الياقوتة ماء صار البحران ظلمة وضياء.

and the sweet was of its streams, its form, and its configuration. So when the Ruby became water, the two seas became a darkness and a radiance.

§287

فلما مرج البحرين يلتقيان جعل الله بينهما ماء الحياة برزخا لا يبغيان، وهذا الماء في مجمع البحرين وملتقى الحكمين والأمرين.

So when "He let loose the two seas, [that] they meet" (55:19), God placed between them the Water of Life [as] "a barrier they do not transgress" (55:20); and this water is at the junction of the two seas (majmaʿ al-baḥrayn) and the meeting of the two rulings and the two affairs.

QUR'ĀN 55:19: AL-RAḤMĀN 55:19, 'MARAJA L-BAḤRAYNI YALTAQIYĀN'

QUR'ĀN 55:20: AL-RAḤMĀN 55:20, 'BAYNAHUMĀ BARZAKHUN LĀ YABGHIYĀN'

GLOSSARY: BARZAKH

§288

وهو عين تتبع جارية في جانب المغرب عند البلد المسمى بالأزل المغرب، فمن خاصية هذا البحر المعين الذي خلقه الله في مجمع البحرين أن من شرب منه لا يموت، ومن سبح فيه أكل من كبد البهموت.

And it is a spring, flowing, on the western side, by the town named al-Azal al-Maghrib [the western pre-eternity]; and of the [special] property of this particular [body of] water, which God created at the junction of the two seas, is that whoever drinks of it

does not die, and whoever swims in it eats of the liver of the Bahmūt.

§289

والبهموت حوت في البحر المالح هذا المذكور أولا، جعله الله الحامل للدنيا وما فيها.

And the Bahmūt is a whale in the salt sea, this one mentioned first; God made it the bearer of this world and what is in it.

§290

فإن الله تعالى لما بسط الأرض جعلها على قرني ثور يسمى البرهوت، وجعل الثور على ظهر حوت في هذا البحر يسمى البهموت.

For God (exalted is He), when He spread out the earth, set it upon the two horns of an ox called al-Barahūt, and set the ox upon the back of a whale, in this sea, called the Bahmūt.

> *The cosmographic ox-and-whale (Bahamūt) tradition, widely related in classical cosmology; recorded as al-Jīlī gives it.*

§291

وهو الذي أشار إليه الحق تعالى بقوله: وما تحت الثرى. ومجمع البحرين هذا هو الذي اجتمع فيه موسى عليه السلام بالخضر على شاطئه، لأن الله تعالى كان قد وعده بأن يجتمع بعبد من عباده على مجمع البحرين.

And it is that to which the Real (exalted is He) pointed in His saying: "and what is beneath the soil" (20:6, Ṭā Hā). And this junction of the

two seas is the one at which Moses (upon him be peace) met with al-Khiḍr, upon its shore, because God (exalted is He) had promised him that he would meet with a servant of His servants at the junction of the two seas.

> QUR'ĀN 20:6: ṬĀ HĀ 20:6, THE CLAUSE 'WA-MĀ TAḤTA L-THARĀ'

§292

فلما ذهب موسى وفتاه حاملا لغذائه، ووصلا إلى مجمع البحرين، لم يعرفه موسى عليه السلام إلا بالحوت الذي نسيه الفتى على الصخرة، وكان البحر مدا، فلما جزر بلغ الماء إلى الصخرة، فصارت حقيقة الحياة في الحوت، فاتخذ سبيله في البحر سربا.

So when Moses and his lad went, [the lad] bearing his provision, and they reached the junction of the two seas, Moses (upon him be peace) did not recognize it except by the fish that the lad had forgotten upon the rock; and the sea was at flood, so when it ebbed, the water reached the rock, and the reality of life came to be in the fish, so "it took its way into the sea,

slipping away" [Q al-Kahf 18:61].

> *The Moses-and-the-fish episode at majmaʿ al-baḥrayn alludes to al-Kahf 18:60-61.*

§293

فعجب موسى من حياة حوت ميت قد طبخ على النار. وهذا الفتى اسمه يوشع بن نون، وهو أكبر من موسى عليه السلام في السن بسنة شمسية، وقصتهما مشهورة.

So Moses marveled at the life of a dead fish that had [already] been cooked over the fire. And this lad, his name is Joshua son of Nūn (Yūshaʿ ibn Nūn), and he is older than Moses (upon him be peace) in age by a solar year; and their story is well-known.

§294

وقد فصلت ذلك في رسالتنا الموسومة بـ مسامرة الحبيب ومسايرة الصحيب، فليتأمل فيه.

And I have detailed that in our treatise titled Musāmarat al-Ḥabīb wa-Musāyarat al-Ṣaḥīb ("The Night-Talk of the Beloved and the Companioning of the Friend"); so let it be pondered.

A cross-reference to al-Jīlī's own treatise.

§295

سافر الإسكندر ليشرب من هذا الماء، اعتمادا على كلام أفلاطون أن من شرب من ماء الحياة فإنه لا يموت.

Alexander journeyed to drink of this water, relying upon the saying of Plato (Aflāṭūn) that whoever drinks of the Water of Life does not die.

The Alexander Romance / Water-of-Life legend; recorded as al-Jīlī gives it, framed against history. Plato appears again (as in Bāb 58) as a sage of exalted standing.

§296

لأن أفلاطون كان قد بلغ هذا المحل وشرب من هذا البحر، فهو باق إلى يومنا هذا في جبل يسمى دراوند.

because Plato had reached this locus and drunk from this sea; so he remains to this day of ours, in a mountain called Dārāvand.

The legend of Plato's immortality on Mt Dārāvand; recorded as al-Jīlī gives it, framed against history. Continues the chapter's elevated treatment of the Greek sages (cf. Bāb 58).

§297

وكان أرسطو تلميذ أفلاطون، وهو أستاذ الإسكندر، صحب الإسكندر في مسيره إلى مجمع البحرين.

And Aristotle was the disciple of Plato, and he was the teacher of Alexander; he accompanied Alexander in his

journey to the junction of the two seas.

§298

فلما وصل إلى أرض الظلمات، ساروا وتبعهم نفر من العسكر، وأقام الباقون بمدينة تسمى ثبت, برفع الثاء المثلثة والباء الموحدة وإسكان التاء المثناة من فوق, وهو حد ما تطلع الشمس عليه.

So when he reached the land of the darknesses, they journeyed on, and a few of the army followed them, while the rest stayed in a city called Thubat, with the [vowel] "u" on the three-dotted thā' and the single-dotted bā', and the [silent] tā' with two dots above, and it is the limit of what the sun rises upon.

§299

وكان في جملة من صحب الإسكندر من عسكره الخضر عليه السلام، فساروا مدة لا يعلمون عددها، ولا يدركون أمدها، وهم على ساحل البحر.

And among those of his army who accompanied Alexander was al-Khiḍr (upon him be peace); so they journeyed a period whose number they did not know, and whose span they did not grasp, [while] they were upon the shore of the sea.

§300

وكلما نزلوا منزلا شربوا من الماء، فلما ملوا من طول السفر أخذوا في الرجوع إلى حيث أقام المعسكر، وقد كانوا مروا بمجمع البحرين على طريقهم من غير أن يشعروا به.

And whenever they alighted at a station, they drank of the water. So when they grew weary of the length of the journey, they took to returning to where the camp had stayed, and they had [in fact] passed by the junction of the two seas, on their way, without perceiving it;

§301

فما أقاموا عنده ولا نزلوا به لعدم العلامة. وكان الخضر عليه السلام قد أُلهم بأن أخذ طيرا فذبحه وربطه على ساقه.

so they did not stay at it nor alight at it, for the absence of the sign. And al-Khiḍr (upon him be peace) had been inspired [such] that he took a bird, slaughtered it, and tied it to his leg;

§302

فكان يمشي ورجله في الماء، فلما بلغ هذا المحل انتعش الطير واضطرب عليه، فأقام عنده وشرب من ذلك الماء، واغتسل منه وسبح فيه، فكتمه عن الإسكندر، وكتم أمره إلى أن خرج.

and he used to walk with his leg in the water; so when he reached this locus, the bird revived and stirred upon him; so he stayed at it, and drank of that water, and bathed in

it, and swam in it, and he concealed it from Alexander, and concealed his affair until he came out.

§303

فلما نظر أرسطو إلى الخضر عليه السلام علم أنه قد نال من دونهم بذلك، فلزم خدمته إلى أن مات، واستفاد من الخضر هو والإسكندر علوما جمة.

So when Aristotle looked at al-Khiḍr (upon him be peace), he knew that he had attained, beyond them, by that; so he clung to his service until he died, and he and Alexander gained from al-Khiḍr abundant sciences.

§304

اعلم أن عين الحياة مظهر الحقيقة الذاتية من هذا الوجود.

Know that the Spring of Life is the locus of manifestation of the essential Reality of this existence.

GLOSSARY: DHAT

§305

فافهم هذه الإشارات، وفك رموز هذه العبارات، ولا تطلب الأمر إلا من عينك بعد خروجك من إنيتك.

So understand these allusions, and unloose the symbols of these expressions; and do not seek the matter

except from your [own] eye [/essence], after your going-forth from your I-ness.

§306

لعلك تفوز بدرجة أحياء عند ربهم يرزقون. ويسمح لك الوقت بأن تصير من حزبهم، فتكون المراد بموسى وخضره، وبالإسكندر والظلمات ونهره.

perhaps you may win the degree of [those who are] "alive with their Lord, provided for" (3:169, Āl ʿImrān), and the [spiritual] moment may grant you that you become of their party, so that you [yourself] are the one intended by Moses and his Khiḍr, and by Alexander, the darknesses, and his river.

QURʾĀN 3:169: ĀL ʿIMRĀN 3:169, THE CLAUSE 'AḤYĀʾUN ʿINDA RABBIHIM YURZAQŪN'

The inward turn: the seeker who emerges from his I-ness is himself the Moses, the Khiḍr, and the Alexander of the allegory. Contested-Akbarian; recorded in al-Jīlī's voice and framed.

§307

واعلم أن الخضر عليه السلام قد مضى ذكره فيما تقدم، خلقه الله تعالى من حقيقة: ونفخت فيه من روحي، فهو روح الله.

And know that al-Khiḍr (upon him be peace): his mention has [already] passed in what preceded; God

(exalted is He) created him from the reality of "and I breathed into him of My spirit" (38:72, Ṣād); so he is the Spirit of God.

> QUR'ĀN 38:72: ṢĀD 38:72, THE CLAUSE 'WA-NAFAKHTU FĪHI MIN RŪḤĪ'

§308

فلهذا عاش إلى يوم القيامة. اجتمعت به وسألته، ومنه أروي جميع ما في هذا البحر المحيط.

And for this reason he lives until the Day of Resurrection. I met with him and asked him, and from him I relate all that is in this encompassing sea.

§309

واعلم أن هذا البحر المحيط المذكور، وما كان منه منفصلا عن جبل قاف مما يلي الدنيا، فهو مالح، وهو البحر المذكور.

And know that this encompassing sea [already] mentioned: what of it is separated from Mount Qāf, on the side adjoining this world, is salt; and it is the [salt] sea mentioned.

§310

وما كان منه متصلا بالجبل، فهو وراء المالح، فإنه البحر الأحمر الطيب الرائحة. وما كان من وراء جبل قاف متصلا بالجبل

And what of it is joined to the mountain: it is beyond the

الأسود، فإنه البحر الأخضر، وهو من الطعم كالسم القاتل، ومن شرب منه قطرة هلك، وفني لوقته.

salt [sea], for it is the Red Sea (al-baḥr al-aḥmar), the sweet-scented. And what is beyond Mount Qāf, joined to the Black Mountain, it is the Green Sea (al-baḥr al-akhḍar), and it is, in taste, like the killing poison: whoever drinks of it a drop perishes, and is annihilated at once.

§311

وما كان منه وراء الجبل بحكم الانفصال والحيطة والشمول بجميع الموجودات، فهو البحر الأسود الذي لا يعلم له طعم ولا ريح، ولا يبلغه أحد، بل وقع به الإخبار فعلم، وانقطع عن الآثار فكتم.

And what of it is beyond the mountain, by the rule of separation, encompassing, and comprehending all the existents: it is the Black Sea (al-baḥr al-aswad), for which no taste and no scent is known, and which no one reaches; rather, the informing [/report] of it occurred, so it is known, but it is cut off from the [outward] traces, so it is concealed.

§312

وأما البحر الأحمر الذي نشره كالمسك الأذفر، فإنه يعرف بالبحر الأسمى ذي الموج الأنمى. رأيت على ساحل هذا البحر رجالا مؤمنين، ليس لهم عبادة إلا تقريب الخلق إلى الحق، قد جبلوا على ذلك.

As for the Red Sea, whose fragrance is like the most-pungent musk: it is known as the highest sea, possessor of the most-flourishing wave. I saw, upon the shore of this sea, believing men who have no worship except the bringing-near of the creation to the Real; they have been molded [/innately disposed] upon that.

§313

فمن عاشرهم أو صاحبهم عرف الله بقدر معاشرتهم، وتقرب إلى الله بقدر مسايرتهم، وجوههم كالشمس الطالعة والبرق اللامع، يستضيء بهم الحائر في تيهات القفار، ويهتدي بهم التائه في غيابات البحار.

So whoever consorts with them or companions them knows God in accordance with [the measure of] consorting with them, and draws near to God in accordance with [the measure of] traveling alongside them; their faces are like the rising sun and the gleaming lightning; the bewildered one in the wastelands of the

deserts seeks light by them, and the one lost in the deep recesses of the seas is guided by them.

§314

إذا أرادوا السفر في هذا البحر نصبوا شركا لحيتانه، فإذا اصطادوها ركبوا عليها، لأن مراكب هذا البحر حيتانه، ومكتسبه لؤلؤه ومرجانه.

When they desire to travel in this sea, they set up a snare for its fish; so when they have hunted them, they ride upon them, because the vessels of this sea are its fish, and its earnings are its pearl and its coral.

§315

ولكنهم عندما يستوون على ظهر هذا الحوت ينتعشون بطيب رائحة البحر فيغمى عليهم، فلا يفيقون إلى أنفسهم، ولا يرجعون إلى محسوسهم ما داموا راكبين في هذا البحر.

But when they settle upon the back of this whale, they revive at the sweetness of the scent of the sea, and so they swoon, [and] do not come back to their [own] selves, nor return to their sensory [perception], as long as they are riding in this sea.

§316

فتسير بهم الحيتان إلى أن يأخذوا حدها من الساحل، فتقذف بهم في منزل من تلك المنازل.

So the fish travel with them until they [the fish] take their limit of the shore, and cast them at a station of those stations.

§317

فإذا وصلوا إلى البر وخرجوا من ذلك البحر، رجعت إليهم عقولهم، وبان لهم محصولهم، فيظفرون بعجائب وغرائب لا تحصر، أقل ما يعبر عنها: ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر.

So when they reach the land and come out of that sea, their intellects return to them, and their harvest becomes apparent to them; and they win marvels and wonders that cannot be confined: the least of which is expressed as: "what no eye has seen, no ear has heard, and which has not occurred to the heart of a mortal."

The 'what no eye has seen' hadith qudsī (sound, Bukhārī, Muslim, describing the bliss of the Garden); invoked, not graded here.

§318

واعلم أن أمواج هذا البحر كل موجة منها تملأ ما بين السماء والأرض ألف ألف مرة إلى ما لا ينتهي.

And know that the waves of this sea: each wave of them fills what is between the

heaven and the earth a thousand thousand [/a million] times, [extending] to what has no end.

§319

ولولا أن عالم القدرة يسع هذا البحر لما كان يوجد في الوجود بأسره، وكل الله الملائكة الكروبيين بحفظ هذا البحر، فهم واقفون على شاطئه، لا يستقر بهم قرار في وسطه، وليس في هذا البحر من السكان سوى دوابه والحيتان. وأما البحر الأخضر، فإنه مر المذاق، معدن الهلاك والإغراق، يوصف عند العلماء به بخير الصفات، ويوسم عند عارفيه بأحسن السمات، ليس فيه حوت، ومن يركبه يموت.

And were it not that the world of Power has room for this sea, it would not be found in all of existence. God charged the Cherubim with the keeping of this sea, so they stand upon its shore; no settling settles them in its middle; and there is, in this sea, of dwellers, none but its beasts and the fish. As for the Green Sea: it is bitter of taste, the mine of destruction and drowning; it is described, with the learned thereof, by the best of attributes, and marked, with those who know it, by the fairest of marks; there is no fish in it, and whoever rides it dies.

§320 رأيته وعلى ساحله مدينة مطمئنة آمنة، هي المدينة التي وصل إليها الخضر وموسى، فاستطعما أهلها فأبوا أن يضيفوهما.

I saw it, and upon its shore a tranquil, secure city: it is the city that al-Khiḍr and Moses reached, [and] "they asked its people for food, but they refused to give them hospitality" (18:77, al-Kahf).

QURʾĀN 18:77: AL-KAHF 18:77, THE CLAUSE 'ISTAṬʿAMĀ AHLAHĀ FA-ABAW AN YUḌAYYIFŪHUMĀ'

§321 وذلك لأنهما لبسا ثياب الفقراء، وتلك البلدة لا يمكن أن يأكل طعامها إلا الملوك والأمراء.

And that is because the two of them had donned the garments of the poor [/dervishes]; and that town: none can eat its food except the kings and the princes.

§322 ثم إني رأيت أهلها مشغوفين بركوب هذا البحر، ومتعلقين بحب هذا الأمر، حتى أنهم يجتمعون في رأس كل سنة، وهو يوم عيدهم.

Then I saw its people infatuated with riding this sea, and attached to the love of this affair: such that they gather at the head of every year, which is the day of their festival;

§323

فيركبون على نجائب متلونة بكل لون, فأخضر وأحمر وأصفر وغير ذلك, ويشدون نفوسهم عليها، ويربطون عصابة على أعين النجب، ثم يقربونها إلى جانب البحر، فمن سار به نجيبه إلى البحر هلك هو والنجيب.

so they ride upon noble [riding-]beasts colored with every color, green, red, yellow, and other, and bind themselves upon them, and tie a blindfold upon the eyes of the noble beasts; then they bring them to the side of the sea. So whoever's beast travels with him into the sea: he perishes, and the beast [too];

§324

ومن أخذ به مركبه عن البحر صفحا، فإنه يرجع حيا، ولكنه في نفسه كالخائب والمردود، وكالمهجور والمطرود.

and whoever's mount takes him aside from the sea, he returns alive, but, in himself, [he is] like the disappointed and the rejected, like the forsaken and the driven-away.

§325

فلا يزال يقتني نجيبا آخر ويربيه ويطعمه إلى دور السنة، ثم يفعل ما فعل في العام السابق، إلى أن يتوفى في البحر، تعشقا منهم للبحر، كما تتعشق الفراشة بنور السراج.

So he continues to acquire another noble beast, and rear it, and feed it, until the turn of the year; then he does what he did in the previous year: until he dies [/is taken] in the

sea, out of their enamorment with the sea, as the moth becomes enamored of the light of the lamp,

§326 فلا تزال تلقي بنفسها فيه إلى أن تفنى وتهلك فيه. وأما البحر السابع، فهو الأسود القاطع، لا يعرف سكانه، ولا يعلم حيتانه، فهو مستحيل الوصول، غير ممكن الحصول، لأنه وراء الأطوار، وآخر الأكوار والأدوار، لا نهاية لعجائبه، ولا آخر لغرائبه.

so it [the moth] continues to cast itself into it until it is annihilated and perishes in it. As for the seventh sea, it is the Black, the severing; its dwellers are not known, and its fish are not known; it is impossible of reaching, not possible of attaining, because it is beyond the [bounding] limits and the last of the cycles and the rounds; there is no end to its marvels, and no last to its wonders.

§327 قصر عنه المدى فطال، وزاد على العجائب حتى كأنه المحال.

The expanse fell short of it, so it [seemed] long; and it exceeded the marvels, until it is as though it were the impossible.

§328

فهو بحر الذات الذي حارت دونه الصفات، وهو المعدوم والموجود، والموسوم والمفقود، والمعلوم والمجهول، والمحكوم والمنقول والمحتوم والمعقول.

So it is the Sea of the Essence (baḥr al-dhāt), before which the Attributes were bewildered; and it is the non-existent and the existent, the marked and the lost, the known and the unknown, the ruled-over and the transmitted, the foreordained and the intelligible.

GLOSSARY: DHAT, SIFAT

The seventh, Black, unreachable sea is al-Jīlī's figure for the divine Essence itself: beyond attribute, name, and grasp. The chapter's metaphysical culmination, in his voice, framed.

§329

وجوده فقدانه، وفقده وجدانه، أوله محيط بآخره، وباطنه مستور على ظاهره، لا يدرك ما فيه، ولا يعلمه أحد فيستوفيه. فلنقبض العنان عن الخوض فيه والبيان.

Its existence is its loss, and its loss is its finding; its first encompasses its last, and its inward is veiled over its outward; what is in it is not grasped, and none knows it [so as] to exhaust it. So let us draw in the rein from plunging into it and [from further] exposition.

§330

والله يقول الحق وهو يهدي السبيل، وعليه التكلان.

And God speaks the truth, and He guides to the way; and upon Him is reliance.

> *The chapter's closing formula.*

> ***Collation.*** *Two-witness collated as the cosmological tour (the longest chapter of the book). Witness 2 clean of website navigation text. No embedded poems. NOTE: the orbital-period figures for the spheres (e.g. §46-§47, §69-§70, §75-§76, §97, §109-§111, §120-§122, §139-§141) and the circumference-figures for the seven earths (§166, §182, §192, §195, §204, §210, §217) and the seas (§252, §261, §272) are internally various and partly garbled in the digital witness; they are rendered as the witness gives them and FLAGGED for print-scan collation against the critical edition. The chapter refers to a diagram of the nested heavens (§51) not reproducible here. Several OCR*

garbles restored to sense and noted. No lossy drop of authorial text. The title-line is truncated in the witness ('...the kinds [of creatures]'); completed sensibly.

Qur'ān. *Seventeen loci verified verbatim, all verse references correct (no mistags this chapter): Fuṣṣilat 41:10 and al-Ḥijr 15:21 (§24); Yūsuf 12:101 (§84); al-Isrā' 17:1 (§98); Ṭā Hā 20:14 (§116) and 20:6 (§291); al-A'rāf 7:143 (§118, the Sinai theophany) and 7:201 (§224); Ibrāhīm 14:39 (§145); al-Anbiyā' 21:33 ('each in an orbit swimming', §162); al-Nisā' 4:76 (§207); Fāṭir 35:12 (the two seas, §231); al-Raḥmān 55:19-20 ('He let loose the two seas... between them a barrier', §287); Āl 'Imrān 3:169 (§306); Ṣād 38:72 ('I breathed into him of My spirit', the Khiḍr, §307); al-Kahf 18:77 (§320). Allusions noted: al-Zumar 39:18 (§224); al-Kahf 18:61 (the Khiḍr/whale, §292). Sayings flagged, not graded here: the Hidden-Treasure hadith qudsī (§3); the 'amā' hadith (§4, Tirmidhī) and the White-Ruby hadith (§6); 'between heaven and earth is a journey of 500 years' (§21); the ta'mīn-of-the-angels hadith (§127, sound, Bukhārī/Muslim); 'what no eye has seen...' (§317, sound qudsī). Closing formula (§330) is the standard chapter-close.*

⁂

The cosmogony, the ascent through the heavens, the descent through the earths, and the seven seas

Bāb 62 is the book's cosmos, the longest of its chapters and a complete tour from the Throne to the abyss. Its cosmogony is the key to the whole edition's metaphysics: God, the Hidden Treasure in the Cloud (al-ʿamāʾ) and the White Ruby, looked upon the Reality of realities "with the look of perfection," so that it "melted and became water," then "surged" so that its densities burst into the seven earths, its risen vapor into the seven heavens, and its body into the seven seas, and He remains present in it all "without indwelling and without mixing," self-disclosed without changing in Himself, so that "the change occurred only in the disclosure-site, not in the Self-Disclosing One." The ascent then climbs the seven heavens, the Moon (Adam; the reality of the spirit), Mercury (Noah; cogitation), Venus (Joseph; imagination and the world of similitude), the Sun (Idrīs; the heart, the Pole of the spheres, and the Praised Station of Muhammad's ascension), Mars (John; estimation and vengeance, ʿAzrāʾīl), Jupiter (Moses; aspiration and the unitive Sinai theophany, Mīkāʾīl), and Saturn (Abraham; the First Intellect, the Cherubim, and the High Ones), with each archangel and orbital period named, and a catalogue of eighteen spheres. The descent then maps the seven earths: the earth of the souls (where the Men of the Unseen dwell under al-Khiḍr, with a real high-latitude observation about Bulghār); then the earths of the believing, associating, and rebellious jinn and the devils, with a four-fold jinn taxonomy (elemental, fiery, airy, earthy); down to the seventh, "the surface of Jahannam." The chapter closes with its richest allegory: the seven seas as the map of the sciences and the path, the sweet sea of the exoteric Law (whose chiefs are the Muslims but whose dwellers are of all religions), the fetid sea of ascetic struggle, the blended sea of unveiling (lāhūt and nāsūt), and the salt sea of the Essence and annihilation, with the Water of Life at the junction of the two seas,

the Moses-Khiḍr-fish episode, the ox-and-whale (Bahamūt) cosmography, and the legends of Plato (immortal on Dārāvand) and Alexander, ending at the seventh, Black, unreachable sea: "the Sea of the Essence, before which the Attributes were bewildered." This is contested-Akbarian cosmological metaphysics, recorded in al-Jīlī's voice, with his anti-ḥulūl and pro-sharīʿa guardrails surfaced, and framed against the mainstream.

al-Insān al-Kāmil, Bāb 63: The Religions and the Acts of Worship · full parallel manuscript

The sixty-third and final chapter of *al-Insān al-Kāmil*, rendered as a full parallel manuscript: every segment, aligned line by line, closing on the colophon "the book is complete." It is al-Jīlī's comparative theology of the religions and his esoteric anatomy of worship. He first surveys ten religious communities, idolaters, naturalists, philosophers, dualists, Magians, Brahmins, materialists (the Dahriyya), Jews, Christians, and Muslims, and advances his most striking thesis: that each community, in the object of its devotion, is in some respect worshipping the one God under one of His Names or aspects, even where its creed is false and its practice condemned. He then turns inward, reading the five pillars (witnessing, prayer, almsgiving, fasting, pilgrimage) as a ladder of secrets, and maps the seven ascending ranks of the believer, Islām, Īmān, Ṣalāḥ, Iḥsān, Shahāda, Ṣiddīqiyya, and Qurba (Nearness), with their inner stations of friendship (khulla), love (maḥabba), and the Seal (khitām), ending at the Praised Station of Muhammad.

Editorial note. This is, with Bāb 38 (the Gospel), the most interfaith-sensitive chapter in the book, and it holds two things in deliberate tension that the reader should not collapse into one. On one hand a **radical universalism**: "there is nothing in existence that worships other than God", the worship of every community ultimately terminates in the one Real, because nothing exists but Him to be worshipped. On the other a **firm supersessionism**: al-Jīlī ranks the

communities, judges the others' creeds false or deficient, holds the Christians the nearest of the past communities yet below the Muslims, and affirms that "the religion with God is Islām" (3:19/3:85) and that no other path is accepted. The high waḥdat-al-wujūd passages, the God-conscious as God's "very reality" (§253), the mutual deputyship of God and the Prophet (§355), the body of the friend "interpenetrated" by the Real and working miracles (§339): are recorded in al-Jīlī's voice and framed against the mainstream. His safeguards recur and are surfaced: the Real present in His creatures "**without indwelling and without separation**" (§224, §316); the realized one nonetheless "**bound, in his realities, by his sacred laws**" (§261); the friends who "**deal with the creation as people deal with one another**" and never flaunt their states (§302); and his explicit **correction of the antinomian error** that "opposing the soul" could mean breaking the fast or abandoning the prayer (§323). A second-reader pass is advisable.

الباب الثالث والستون في سائر الأديان والعبادات، ونكتة جميع الأحوال والمقامات

Chapter Sixty-Three: On the various Religions and the Acts of Worship (al-Adyān wa-l-ʿIbādāt), and the

subtle point of all the states and the stations

§2

اعلم أن الله تعالى إنما خلق جميع الموجودات لعبادته. فهم مجبولون على ذلك، مفطورون عليه من حيث الأصالة.

Know that God (exalted is He) created all the existents only for His worship; so they are molded upon that, originated upon it by [their] very root.

§3

فما في الوجود شيء إلا وهو يعبد الله تعالى بحاله ومقاله وفعاله، بل بذاته وصفاته، فكل شيء في الوجود مطيع الله تعالى، لقوله تعالى للسماوات والأرض: ائتيا طوعا أو كرها، قالتا أتينا طائعين. وليس المراد بالسماوات إلا أهلها، ولا بالأرض إلا سكانها.

So there is, in existence, nothing but that it worships God (exalted is He) by its state, its speech, and its deed: nay, by its essence and its attributes. So everything in existence is obedient to God (exalted is He), by His saying to the heavens and the earth: "Come, willingly or unwillingly"; they said: "We come, obedient" (41:11, Fuṣṣilat). And nothing is intended by "the heavens" except their people, nor by "the earth" except its dwellers.

QUR'ĀN 41:11: FUṢṢILAT 41:11, THE CLAUSE 'I'TIYĀ ṬAW'AN AW KARHAN QĀLATĀ ATAYNĀ ṬĀ'I'ĪN'

§4

وقال تعالى: وما خلقت الجن والإنس إلا ليعبدون. ثم شهد لهم النبي صلى الله عليه وسلم أنهم يعبدونه بقوله: كل ميسر لما خلق له.

And He (exalted is He) said: "And I did not create the jinn and mankind except to worship Me" (51:56, al-Dhāriyāt). Then the Prophet (may God bless him and grant him peace) bore witness for them that they [all] worship Him, by his saying: "Each is made easy for what he was created for."

QUR'ĀN 51:56: AL-DHĀRIYĀT 51:56, VERBATIM

The 'each is made easy' hadith (sound, Muslim, Abū Dāwūd, Tirmidhī, Ibn Mājah); invoked, not graded here.

§5

لأن الجن والإنس مخلوقون لعبادته، وهم ميسرون لما خلقوا له، فهم عباد الله بالضرورة.

because the jinn and mankind are created for His worship, and they are made easy for what they were created for; so they are the worshippers of God by necessity.

§6

ولكن تختلف العبادات لاختلاف مقتضيات الأسماء والصفات، لأن الله تعالى متجلٍ باسمه المضل كما هو متجلٍ باسمه الهادي.

But the acts of worship differ, by the difference of the requisites of the Names and the Attributes, because God (exalted is He) is self-disclosed by His Name the Misleader (al-Muḍill), just as He is self-disclosed by His Name the Guide (al-Hādī).

GLOSSARY: TAJALLI

The premise of the chapter's universalism: the divine Name al-Muḍill must also have its effect. Recorded in al-Jīlī's voice; the conclusions drawn from it (below) are framed against the mainstream.

§7

فكما يجب ظهور أثر اسمه المنعم، كذلك يجب ظهور أثر اسمه المنتقم. واختلف الناس في أحوالهم لاختلاف أرباب الأسماء والصفات، قال الله تعالى: كان الناس أمة واحدة.

So, just as the appearing of the trace of His Name the Bestower-of-grace is necessary, likewise the appearing of the trace of His Name the Avenger is necessary. And the people differed in their states, by the difference of the lords of the Names and the Attributes. God (exalted is He) said:

"Mankind was a single community" (2:213, al-Baqara) --

> QUR'ĀN 2:213: AL-BAQARA 2:213, THE CLAUSE 'KĀNA L-NĀSU UMMATAN WĀḤIDA'

§8

يعني عباد الله مجبولين على طاعته من حيث الفطرة الأصلية.

meaning, [they were] the worshippers of God, molded upon His obedience by [their] original primordial-nature.

§9

فبعث الله النبيين مبشرين ومنذرين، ليعبده من اتبع الرسل من حيث اسمه الهادي، وليعبده من يخالف الرسل من حيث اسمه المضل.

So God sent the prophets as bearers of glad tidings and warners, that whoever follows the messengers might worship Him by way of His Name the Guide, and that whoever opposes the messengers might worship Him by way of His Name the Misleader.

§10

فاختلف الناس وافترقت الملل وظهرت النحل، وذهبت كل طائفة إلى ما علمته أنه صواب، ولو كان ذلك العلم عند غيرها

So the people differed, and the religious communities

خطأ، ولكن حسنه الله عندها ليعبدوه من الجهة التي تقتضيها تلك الصفة المؤثرة في ذلك الأمر.

split, and the sects appeared; and each group went to what it knew to be right, even if that knowledge, with another [group], was error, but God made it seem good to it, that they might worship Him from the direction that the attribute effecting that affair requires.

§11

وهذا معنى قوله: ما من دابة إلا هو آخذ بناصيتها. فهو الفاعل بهم على حسب ما يريده مراده، وهو عين ما اقتضته صفاته.

And this is the meaning of His saying: "There is no creature but He holds it by its forelock" (11:56, Hūd). So He is the Doer with them, according to what His will wills, and that is the very thing His attributes have required.

QUR'ĀN 11:56: HŪD 11:56, THE CLAUSE 'MĀ MIN DĀBBATIN ILLĀ HUWA ĀKHIDHUN BI-NĀṢIYATIHĀ'

§12

فهو سبحانه وتعالى يجزيهم على حسب مقتضى أسمائه وصفاته، فلا ينفعه إقرار أحد بربوبيته، ولا يضره جحود أحد بذلك.

So He (glory be to Him, exalted is He) requites them

according to the requirement of His Names and Attributes; so no one's acknowledgment of His lordship benefits Him, and no one's denial of that harms Him.

§13 بل هو سبحانه وتعالى يتصرف فيهم على ما هو مستحق لذلك من تنوع عباداته التي تنبغي لكماله.

Rather, He (glory be to Him, exalted is He) disposes in them according to what He merits of that: of the diversity of His [forms of] worship that befit His perfection.

§14 فكل من في الوجود عابد الله تعالى، مطيع لقوله تعالى:

So everyone in existence is a worshipper of God (exalted is He), obedient to His saying (exalted is He):

§15 وإن من شيء إلا يسبح بحمده، ولكن لا تفقهون تسبيحهم. لأن من تسبيحهم ما يسمى مخالفة ومعصية وجحودا وغير ذلك.

"And there is nothing but that it glorifies His praise; but you do not understand their glorification" (17:44, al-Isrāʾ), because of their glorification is what is called opposition,

disobedience, denial, and other than that.

QUR'ĀN 17:44: AL-ISRĀ' 17:44, THE CLAUSE 'WA-IN MIN SHAY'IN ILLĀ YUSABBIḤU BI-ḤAMDIHI ...', VERBATIM

The claim that even disobedience is a form of glorification is among the chapter's most radical; recorded in al-Jīlī's voice and framed against the mainstream, which sharply distinguishes obedience from sin.

§16

فلا يفقهه كل أحد. ثم إن النفي إنما وقع على الجملة، فصح أن يفقهه البعض. فقوله: ولكن لا تفقهون تسبيحهم، يعني من حيث الجملة، فيجوز أن يفقهه بعضهم.

So not everyone understands it. Then the negation fell only upon the totality, so it is valid that some [individuals] understand it. So His saying, "but you do not understand their glorification," means by way of the totality; so it is admissible that some of them understand it.

§17

ثم اعلم أن الله تعالى لما أوجد هذا الوجود، وأنزل آدم من الجنة، وكان آدم وليا قبل نزوله إلى الدنيا.

Then know that God (exalted is He), when He brought this existence into being and sent Adam down from the Garden, and Adam was a

friend [of God] (walî) before his descent to this world.

§18

فلما نزل إلى الدنيا آتاه الله تعالى النبوة، لأن النبوة تشريع وتكليف، والدنيا دار التكليف، بخلاف الجنة، فإنه كان بها وليا، لأنها دار الكرامة والمشاهدة، وذلك هو الولاية.

So when he descended to this world, God (exalted is He) gave him prophethood, because prophethood is legislation and [legal] charge, and this world is the abode of [legal] charge, unlike the Garden, for he was, in it, a friend [of God], because it is the abode of marvel and witnessing, and that is friendship (al-walāya).

GLOSSARY: MUSHAHADA

§19

ثم لم يزل أبونا آدم وليا في نفسه إلى أن ظهرت ذريته، فأرسل إليهم، وكان يعلمهم ما أمره الله تعالى به.

Then our father Adam did not cease to be a friend [of God] in himself, until his progeny appeared; so he was sent to them, and he used to teach them what God

(exalted is He) had commanded him.

§20

وكانت له صحف أنزلها الله عليه، فمن تعلم من أولاده قراءة تلك الصحف آمن بالضرورة، لما فيها من البيان الذي لا يمكن أن يرده متأمل.

And he had scriptures (ṣuḥuf) that God sent down upon him; so whoever of his children learned the reading of those scriptures believed of necessity, for what is in them of the exposition that no contemplator can reject.

§21

فهؤلاء الذين اتبعوه من ذريته. ومن اشتغل بلذاته عن تعلم قراءة تلك الصحف، واتبع هواه، آلت به ظلمة الغفلة إلى الغرور بالدنيا، ثم آل به ذلك إلى الإنكار وعدم الإيمان بما في الصحف مما أنزله الله على آدم عليه السلام، وهؤلاء هم الكفار.

These are the ones of his progeny who followed him. And whoever occupied himself with his pleasures, away from learning the reading of those scriptures, and followed his caprice: the darkness of heedlessness led him to delusion by this world, then that led him to denial and the absence of faith in what is in the scriptures, of what God sent down upon Adam (upon him be peace);

and these are the unbelievers (al-kuffār).

§22

ثم لما توفي آدم عليه السلام افترقت ذريته: فذهبت طائفة ممن كان يؤمن بقرب آدم عليه السلام من الله تعالى إلى أن يصور شخصا من حجر على صفة آدم، لحفظ حرمته بالخدمة له، وليقيم ناموس المحبة بمشاهدة شخصه على الدوام.

Then when Adam (upon him be peace) died, his progeny split: a group, of those who believed in the nearness of Adam (upon him be peace) to God (exalted is He), went to form a figure of stone in the likeness of Adam, to preserve his honor by serving it, and to establish the law of love by the perpetual witnessing of his person --

§23

لعل ذلك يكون مقربا له إلى الله تعالى، لأنه يعلم أن خدمة آدم في حال حياته كانت مقربة له إلى الله تعالى، فظن أنه لو خدم شخص آدم كان كذلك.

perhaps that might be a means of bringing [him] near to God (exalted is He), because he knew that the service of Adam, in his lifetime, had been a means of bringing him near to God (exalted is He), so he supposed that, were he to serve the [image of] the

person of Adam, it would be likewise.

§24 ثم تبعتها طائفة من بعدها فضلوا في الخدمة، فعبدوا الصورة نفسها، فهؤلاء هم عبدة الأوثان. ثم ذهبت طائفة أخرى إلى القياس بعقولهم، فزيفوا عبدة الأوثان، وقالوا: الأولى أن تعبد الطبائع الأربعة، لأنها أصل الوجود.

Then a group followed it, after it, and they went astray in the service, so they worshipped the image itself, and these are the idol-worshippers (‘abadat al-awthān). Then another group went to analogy by their intellects, and discredited the idol-worshippers, and said: "It is more fitting that the four natures be worshipped, because they are the root of existence,"

§25 إذ العالم مركب من حرارة وبرودة ويبوسة ورطوبة.

since the world is composed of heat, cold, dryness, and moisture.

§26 فعبادة الأصل أولى من عبادة الفرع، لأن الأوثان فرع العابد، لأنها تحته فهو أصلها، فعبدوا الطبائع، وهؤلاء هم الطبيعيون.

"So the worship of the root is more fitting than the worship of the branch, because the

idols are a branch of the worshipper, since they are beneath him, so he is their root." So they worshipped the natures; and these are the naturalists (al-ṭabīʿiyyūn).

§27 ثم ذهبت طائفة إلى عبادة الكواكب السبعة، فقالوا: إن الحرارة والبرودة واليبوسة والرطوبة ليس شيء منها في نفسه له حركة اختيارية، فلا فائدة في عبادتها، والأولى عبادة الكواكب السبعة وهي: زحل، والمشتري، والمريخ، والشمس، والزهرة، وعطارد، والقمر، لأن كل واحد من هؤلاء مستقل بنفسه سائر في فلكه،

Then a group went to the worship of the seven planets, and said: "Heat, cold, dryness, and moisture, none of them has, in itself, a voluntary motion, so there is no benefit in worshipping them; and it is more fitting to worship the seven planets, which are: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, because each of these is independent in itself, coursing in its sphere,

§28 يتحرك بحركة مؤثرة في الوجود تارة نفعا وتارة ضرا، فالأولى عبادة من له التصرف. فعبدوا الكواكب، وهؤلاء هم الفلاسفة. وذهبت طائفة إلى عبادة النور والظلمة، لأنهم قالوا: إن اختصاص الأنوار

moving with a motion that has an effect in existence: at times benefit, at times harm; so it is more fitting to

worship the one who has the [free] disposal." So they worshipped the planets; and these are the philosophers (al-falāsifa). And a group went to the worship of light and darkness, because they said: "The singling-out of the lights for worship is a neglect of the second side, because existence is confined to light and darkness; so the worship of these [both] is more fitting."

بالعبادة تضييع للجانب الثاني، لأن الوجود منحصر من نور وظلمة، فالعبادة لهؤلاء أولى.

§29

So they worshipped absolute light, wherever it was, without singling out a star or other [thing],

فعبدوا النور المطلق حيث كان، من غير اختصاص بنجم أو غيره.

§30

and they worshipped the absolute, self-disclosing darkness, wherever it was; so they named the light Yazdān, and named the darkness Ahriman, and these are the

وعبدوا الظلمة المطلقة المتجلية حيث كانت، فسموا النور يزدان، وسموا الظلمة أهرمن، وهؤلاء هم الثنوية. ثم ذهبت طائفة إلى عبادة النار، لأنهم قالوا: إن مبنى الحياة على الحرارة الغريزية وهي معنى، وصورتها الوجودية هي النار، فهي أصل الوجود وحده. فعبدوا النار، وهؤلاء هم المجوس. ثم ذهبت طائفة إلى ترك العبادة رأسا، زعما

بأنها لا تفيد، وإنما الدهر بما يقتضيه مجبول من حيث الفطرة الإلهية على ما هو الواقع.

dualists (al-Thanawiyya). Then a group went to the worship of fire, because they said: "The foundation of life is upon the innate heat, which is a meaning, and its existential form is fire; so it [fire] alone is the root of existence." So they worshipped fire, and these are the Magians (al-Majūs). Then a group went to abandoning worship entirely, claiming that it does not benefit, and that Time (al-dahr), by what it requires, is [merely] molded, by way of the divine primordial-nature: upon what [actually] occurs;

§31

فما ثم إلا أرحام تدفع وأرض تبلع، وهؤلاء هم الدهريون، ويسمون بالملاحدة أيضا. ثم إن أهل الكتاب متفرقون: فبراهمة، وهؤلاء يزعمون أنهم على دين إبراهيم وأنهم من ذريته، ولهم عبادة مخصوصة.

so there is nothing there but wombs that push forth and an earth that swallows, and these are the materialists (al-Dahriyya), and they are also called the godless (al-

malāḥida). Then the People of the Book are divided: Brahmins (Barāhima), and these claim that they are upon the religion of Abraham and that they are of his progeny, and they have a particular [form of] worship;

§32 ويهود، وهؤلاء الموسويون.

and Jews, and these are the Mosaists (al-Mūsawiyyūn);

§33 ونصارى، وهؤلاء العيسويون.

and Christians, and these are the Jesuites (al-ʿĪsawiyyūn);

§34 ومسلمون، وهم المحمديون.

and Muslims, and they are the Muhammadans (al-Muḥammadiyyūn).

§35 فهؤلاء عشر ملل، وهم أصول الملل المختلفة، وهي لا تتناهى لكثرتها، ومدار الجميع على هذه العشر الملل.

So these are ten religious communities, and they are the roots of the differing communities, which are endless in their multitude;

and the axis of all is upon these ten communities.

§36

وهم الكفار، والطبائعية، والفلاسفة، والثنوية، والمجوس، والبراهمة، والدهرية، واليهود، والنصارى، والمسلمون.

And they are: the unbelievers, the naturalists, the philosophers, the dualists, the Magians, the Brahmins, the materialists, the Jews, the Christians, and the Muslims.

§37

وما ثم طائفة من هذه الطوائف إلا وقد خلق الله منها ناسا للجنة وناسا للنار.

And there is none of these groups but that God has created, of it, people for the Garden and people for the Fire.

§38

ألا ترى أن الكفار في الزمن المتقدم من النواحي التي لم تصل إليها دعوة رسل ذلك الوقت منقسمون على عامل خير جزاه الله بالجنة، وعامل شر جزاه الله بالنار؟

Do you not see that the unbelievers, in the earlier time, from the regions which the call of the messengers of that time did not reach, are divided into a doer of good whom God requited with the Garden, and a doer of evil

whom God requited with the Fire?

> *Concerning those whom no message reached (ahl al-fatra), judged by their works: a position with mainstream support.*

§39

وكذلك أهل الكتاب. فالخير قبل نزول الشرائع ما قبلته القلوب وأحبته النفوس واستبشرت به الأرواح.

And likewise the People of the Book. So the good, before the sending-down of the sacred laws, is what the hearts accepted, the souls loved, and the spirits rejoiced at;

§40

وبعد نزول الشرائع ما تعبد الله به عباده. والشر قبل نزول الشرائع ما قبلته القلوب وكرهته النفوس وتألمت به الأرواح، وبعد نزول الشرائع ما نهى الله عنه عباده.

and after the sending-down of the sacred laws, [it is] what God made His servants worship Him by. And the evil, before the sending-down of the sacred laws, is what the hearts [refused and] the souls detested and the spirits were pained by; and after the sending-down of the sacred laws, [it is] what God forbade His servants.

§41

فكل هذه الطوائف عابدون لله تعالى كما ينبغي أن يعبد، لأنه خلقهم لنفسه لا لهم، فهم له كما يستحق. ثم إنه سبحانه وتعالى أظهر في هذه الملل حقائق أسمائه وصفاته، فتجلى في جميعها بذاته، فعبدته جميع الطوائف.

So all these groups are worshippers of God (exalted is He) as He ought to be worshipped, because He created them for Himself, not for themselves; so they are His, as He merits. Then He (glory be to Him, exalted is He) made manifest, in these communities, the realities of His Names and Attributes; so He disclosed Himself in all of them by His Essence, [and] all the groups worshipped Him.

GLOSSARY: TAJALLI, DHAT, ASMA, SIFAT

Here begins the chapter's central, radical thesis: that ALL ten communities, including idolaters, fire-worshippers, dualists, and materialists, worship God 'by His Essence,' each via a different Name. This is al-Jīlī's waḥdat-al-wujūd-grounded universalism. Recorded faithfully in his voice and squarely framed against the mainstream, which classes idolatry and unbelief as damnable shirk. Note that al-Jīlī does NOT teach that all paths are equal or all are saved alike: he insists the non-Muhammadan religions are 'the path of misguidance' (§55), their followers 'called from afar' and tormented until the Fire itself passes away (cf. Bāb 58). It is a universalism of ultimate return, not a pluralism of equal paths.

§42

فأما الكفار فإنهم عبدوه بالذات، لأنه لما كان الحق سبحانه وتعالى حقيقة الوجود بأسره، والكفار من جملة الوجود، هو حقيقتهم، فكفروا أن يكون لهم رب، لأنه تعالى حقيقتهم، ولا رب له، بل هو الرب المطلق.

As for the unbelievers, they worshipped Him by the Essence, because, since the Real (glory be to Him, exalted is He) is the reality of all existence, and the unbelievers are part of existence, He is their reality; so they disbelieved that they should have a Lord, because He (exalted is He) is their reality, and He has no Lord, but rather is the absolute Lord.

GLOSSARY: DHAT

The most extreme statement of the thesis: that the unbeliever's very denial of a Lord is, at root, the truth that the Real (their inmost reality) has no Lord. Maximally contested; recorded in al-Jīlī's voice and framed against the mainstream.

§43

فعبدوه من حيث ما تقتضيه ذواتهم التي هو عينها. ثم من عبد منهم الوثن، فلسر وجوده سبحانه بكماله بلا حلول ولا مزج في كل فرد من أفراد ذرات الوجود.

So they worshipped Him from the angle of what their essences, which are His very [reality], require. Then

whoever of them worshipped the idol [did so] by the secret of His existence (glory be to Him) in its perfection, without indwelling and without mixing, in every individual of the individuals of the atoms of existence.

> *Even at this extreme, al-Jīlī keeps the anti-incarnationist guardrail: the divine presence in all things is 'without indwelling and without mixing' (bi-lā ḥulūl wa-lā mazj).*

§44

فكان تعالى حقيقة تلك الأوثان التي يعبدونها، فما عبدوا إلا الله، ولم يفتقر في ذلك إلى علمهم، ولا يحتاج إلى نياتهم، لأن الحقائق ولو طال إخفاؤها لا بد لها أن تظهر على ساق مما هو الأمر عليه.

So He (exalted is He) was the reality of those idols they worship; so they worshipped none but God, and that did not depend upon their knowledge, nor does it need their intentions, because the realities, even if their concealment is long, must appear in earnest, [in conformity] with what the matter [truly] is.

§45

وذلك سر اتباعهم للحق في أنفسهم، لأن قلوبهم شهدت لهم بأن الخير في ذلك الأمر، فانعقدت عقائدهم على حقيقة ذلك، وهو عند ظن عبده به.

And that is the secret of their following the Real within themselves, because their hearts bore witness to them that the good was in that affair, so their beliefs were knit upon the reality of that; and He is according to the [good] opinion of His servant of Him.

> *'He is according to the opinion of His servant of Him' alludes to the hadith qudsī 'anā ʿinda ẓanni ʿabdī bī' (sound).*

§46

وقال عليه الصلاة والسلام: استفت قلبك ولو أفتاك المفتون. هذا على تأويل عموم القلب. وأما على الخصوص، فما كل قلب يستفتي، ولا كل قلب يفتي بالصواب، فهذا يراد به بعض القلوب لا كلها.

And he (upon him be blessing and peace) said: "Seek the verdict of your heart, even if the muftis give you their verdict." This [is] upon the interpretation of the generality of the heart. But upon the particular: not every heart is to be consulted, nor does every heart give a verdict with what is right; so this is

intended [for] some hearts, not all.

> *Cited in al-Ittiḥāf, al-Ḥilya, and al-Tārīkh al-Kabīr (per the witness); a saying of ḥasan grade, invoked, not graded here.*

§47

فتلك اللطيفة الاعتقادية بحقيقة الأمر الذي هم فاعلوه قادتهم إلى ظهور حقيقة الأمر على ذلك المنهج في الآخرة. وقال تعالى: كل حزب بما لديهم فرحون. يعني في الدنيا والآخرة، لأن الاسم لا ينفك عن المسمى، فهو سماهم بأنهم فرحون ووصفهم بهذا الوصف، والوصف غير مغاير للموصوف.

So that belief-subtlety, [grasping] the reality of the affair they are doing, led them to the appearing of the reality of the affair, upon that course, in the Hereafter. And He (exalted is He) said: "Each party rejoicing in what they have" (30:32, al-Rūm): meaning, in this world and the Hereafter, because the name does not part from the named; so He named them as "rejoicing" and described them with this description, and the description is not other than the [thing] described.

QUR'ĀN 30:32: AL-RŪM 30:32, THE CLAUSE 'KULLU ḤIZBIN BIMĀ LADAYHIM FARIḤŪN'

§48 بخلاف ما لو قال: فرح كل حزب بما لديهم، كان هذا صيغة الفعل.

Unlike [the case] were He to say, "Each party rejoiced in what they have": [for] that would be the verbal form [past tense].

§49 ولو قال: يفرح، على صيغة المضارع، كان يقتضي الانصرام.

And were He to say, "rejoices," in the imperfect form, it would require [eventual] cessation.

§50 وأما الاسم فهو لدوام الاستمرار، فهم فرحون في الدنيا بأفعالهم، وفرحون في الآخرة بأحوالهم، فهم دائمون في الفرح بما لديهم.

But the noun [participle "rejoicing"] is for the perpetuity of continuance; so they are rejoicing in this world by their deeds, and rejoicing in the Hereafter by their states, so they are perpetual in the rejoicing in what they have.

§51

ولهذا لو ردوا لعادوا لما نهوا عنه، بعد إطلاعهم على ما ينتجه من العذاب، لما وجدوه من اللطيفة الملذوذة في ذلك، وهي سبب بقائهم فيه.

And for this reason, were they returned [to this world], they would go back to what they were forbidden, after their [becoming] aware of what it yields of torment, because of the pleasurable subtlety they found in that, which is the cause of their abiding in it.

Echoes al-Anʿām 6:28, 'and were they returned, they would go back to what they were forbidden.'

§52

فإن الحق تعالى من رحمته، إذا أراد تعذيب عبد بعذاب في الآخرة، أوجد له في ذلك العذاب لذة غريزية يتعشق بها جسد المعذب، لئلا يصح منه الالتجاء إلى الله تعالى والاستعاذة به من العذاب.

For the Real (exalted is He), out of His mercy, when He wills to torment a servant with a torment in the Hereafter, brings about for him, in that torment, an innate pleasure, by which the body of the tormented becomes enamored [of it], so that taking-refuge in God (exalted is He) and seeking His protection from the

torment is not valid from him;

§53

فيبقى في العذاب ما دامت تلك اللذة موجودة له. فإذا أراد الحق تخفيف عذابه فقده تلك اللذة، فيضطر إلى الرحمة.

so he remains in the torment as long as that pleasure exists for him. So when the Real wills the lightening of his torment, He deprives him of that pleasure, so that he is driven to [seek] mercy.

§54

وهو تعالى شأنه أنه يجيب المضطر إذا دعاه، فحين يصح منه الالتجاء إلى الله تعالى والاستعاذة به، فيعيذه الحق من ذلك.

And it is His [way] (exalted is His affair) that He answers the distressed when he calls upon Him; so when the taking-refuge in God (exalted is He) and the seeking of His protection becomes valid from him, the Real protects him from that.

> *Echoes al-Naml 27:62, 'or who answers the distressed when he calls upon Him.' This passage softens the eschatology: even the torment is wrapped in a mercy that finally delivers.*

§55

فعبادة الكفار له عبادة ذاتية، وهي وإن كانت تؤول بهم إلى السعادة، فإنها طريق الضلال لبعد حصول سعادتها.

So the worship of the unbelievers of Him is an essential worship; and even though it leads them, [eventually], to felicity, it is [yet] the path of misguidance, by reason of the remoteness of the attainment of its felicity.

The decisive qualification: even granting an ultimate return to felicity, al-Jīlī still calls the non-Muhammadan way 'the path of misguidance.' His universalism of ultimate return does not equalize the paths.

§56

فإنه لا تنكشف لصاحبها الحقائق إلا بعد خوض طباق النار الأخروية جميعها، جزاء بما خاض في الدنيا طباق النار الطبيعية بالأفعال والأحوال والأقوال على مقتضى البشرية.

for the realities are not unveiled to its possessor except after his plunging through all the layers of the otherworldly Fire: as a requital for [his] having plunged, in this world, through the layers of the natural Fire, by deeds, states, and sayings, according to what humanness requires.

§57

فإذا استوفى ذلك قطع طريقه إلى الله تعالى، لأنه نودي من بعد، فيصل ذلك إلى سعادته الإلهية، فيفوز بما فاز به المقربون من أول قدم، لأنهم نودوا من قرب. فافهم.

So when he has fulfilled that, he traverses his way to God (exalted is He), because he was called from afar, so that [his way] reaches his divine felicity, and he wins what the brought-near ones won from the first step, because they were called from near. So understand.

§58

وأما الطبائعية فإنهم عبدوه من حيث صفاته الأربع، لأن الأربعة الأوصاف الإلهية التي هي الحياة والعلم والقدرة والإرادة، أصل بناء الوجود.

As for the naturalists, they worshipped Him from the angle of His four attributes, because the four divine attributes, which are Life, Knowledge, Power, and Will, are the foundation of the edifice of existence,

GLOSSARY: SIFAT

§59

فالحرارة والبرودة والرطوبة واليبوسة مظاهرها في عالم الأكوان.

[and] heat, cold, moisture, and dryness are their loci of

manifestation in the world of beings.

§60

فالرطوبة مظهر الحياة، والبرودة مظهر العلم، والحرارة مظهر الإرادة، واليبوسة مظهر القدرة، وحقيقة هذه المظاهر ذات الموصوف بها سبحانه وتعالى.

So moisture is the locus of manifestation of Life, cold the locus of Knowledge, heat the locus of Will, and dryness the locus of Power; and the reality of these loci of manifestation is the Essence of the One described by them (glory be to Him, exalted is He).

§61

فلما لاح لسائر أرواح الطبيعيين تلك اللطيفة الإلهية الموجودة في هذه المظاهر، وعاينوا أثر أوصافه الأربعة الإلهية، ثم باشروها في الوجود على حرارة وبرودة ويبوسة ورطوبة،

So when that divine subtlety, existing in these loci of manifestation, gleamed forth to all the spirits of the naturalists, and they beheld the trace of His four divine attributes, then engaged them in existence as heat, cold, dryness, and moisture --

§62

علمت القوابل من حيث الاستعداد الإلهي أن تلك الصفات معانٍ لهذه الصور، أو قل: أرواح لهذه الأشباح، أو قل: ظواهر لهذه المظاهر، فعبدت هذه الطبائع لهذا السر، فمنهم من علم ومنهم من جهل، فالعالم سابق والجاهل لاحق.

the receptacles knew, by [their] divine preparedness, that those attributes are meanings for these forms, or say, spirits for these phantasms; or say, the [inner] outwards for these loci of manifestation, so they worshipped these natures by this secret. So among them is one who knew and among them one who was ignorant; the knower is foremost (sābiq), and the ignorant one a follower (lāḥiq).

§63

فهم عابدون للحق من حيث الصفات، ويئول أمرهم إلى السعادة، كما آل أمر من قبلهم إليها، بظهور الحقائق التي بني أمرهم عليها.

So they are worshippers of the Real from the angle of the Attributes, and their affair leads to felicity, as the affair of those before them led to it: by the appearing of the realities upon which their affair was built.

§64

وأما الفلاسفة فإنهم عبدوه من حيث أسماؤه سبحانه وتعالى، لأن النجوم مظاهر أسمائه، وهو تعالى حقيقتها بذاته.

As for the philosophers, they worshipped Him from the angle of His Names (glory be to Him, exalted is He), because the stars are the loci of manifestation of His Names, and He (exalted is He) is their reality by His Essence.

GLOSSARY: ASMA, DHAT

§65

فالشمس مظهر اسمه الله، لأنه الممد بنوره جميع الكواكب، كما أن الاسم الله تستمد جميع الأسماء حقائقها منه.

So the Sun is the locus of manifestation of His Name "Allāh," because it is what reinforces, by its light, all the planets: just as the Name "Allāh" [is that] from which all the Names draw their realities.

§66

والقمر مظهر اسمه الرحمن، لأنه أكمل الكواكب يحتمل نور الشمس، كما أن الاسم الرحمن أعلى مرتبة في الاسم الله من جميع الأسماء، كما سبق بيانه في بابه.

And the Moon is the locus of manifestation of His Name "the All-Merciful" (al-Raḥmān), because it is the

most perfect of the planets in bearing the light of the Sun: just as the Name "al-Raḥmān" is the highest rank, in the Name "Allāh," of all the Names, as its exposition has preceded in its chapter.

§67

والمشتري مظهر اسمه الرب، لأنه أسعد كوكب في السماء، كما أن اسم الرب أخص مرتبة في المراتب، لشموله كمال الكبرياء، لاقتضائه المربوب.

And Jupiter is the locus of manifestation of His Name "the Lord" (al-Rabb), because it is the most auspicious planet in the heaven: just as the Name "al-Rabb" is the most particular rank among the ranks, for its comprehending the perfection of grandeur, [and] for its requiring the [thing] lorded-over.

§68

وأما زحل فمظهر الواحدية، لأن كل الأفلاك تحت حيطته، كما أن الاسم الواحد تحت جميع الأسماء والصفات.

As for Saturn, it is the locus of manifestation of unicity (al-wāḥidiyya), because all the spheres are under its encompassing: just as the

Name "the One" (al-Wāḥid) is beneath [/comprehends] all the Names and Attributes.

GLOSSARY: WAHIDIYYA

§69 وأما المريخ فمظهر القدرة، لأنه النجم المختص بالأفعال القاهرية.

As for Mars, it is the locus of manifestation of Power, because it is the star particular to the subjugating deeds.

§70 وأما الزهرة فمظهر الإرادة، لأنه سريع التقلب في نفسه، فكذلك الحق يريد في كل آن شيئا.

As for Venus, it is the locus of manifestation of Will, because it is swift of variation in itself, and likewise the Real wills, in every instant, a thing.

§71 وأما عطارد فمظهر العلم، لأنه الكاتب في السماء.

As for Mercury, it is the locus of manifestation of Knowledge, because it is the Scribe in the heaven.

§72 وبقية الكواكب المعلومة مظاهر أسمائه الحسنى التي تدخل تحت الإحصاء، وما لا يعلم من الكواكب الباقية فإنها مظاهر أسمائه التي لا يبلغها الإحصاء.

And the rest of the known planets are loci of manifestation of His

Beautiful Names that fall under enumeration; and what is not known of the remaining stars: they are loci of manifestation of His Names that enumeration does not reach.

§73

فلما ذاقت ذلك أرواح الفلاسفة من حيث الإدراك الاستعدادي الموجود فيها بالفطرة الإلهية،

So when the spirits of the philosophers tasted that, by way of the preparedness-apprehension existing in them by the divine primordial-nature,

§74

عبدت هذه الكواكب لتلك اللطيفة الإلهية الموجودة في كل كوكب؛ ثم لما كان الحق حقيقة تلك الكواكب اقتضى أن يكون معبودا لذاته، فعبدوه لهذا السر.

they worshipped these planets, by [reason of] that divine subtlety existing in each planet; then, since the Real was the reality of those planets, it required that He be worshipped by His Essence, so they worshipped Him by this secret.

§75

فما في الوجود شيء إلا وقد عبده ابن آدم وغيره من الحيوانات، كالحرباء فإنها تعبد الشمس، وكالجعل يعبد النتانة، وغيرهما من أنواع الحيوانات، فما في الوجود حيوان إلا وهو يعبد الله تعالى.

So there is, in existence, nothing but that the son of Adam, and other than him of the animals, has worshipped it: like the chameleon, for it worships the sun; and like the dung-beetle, [which] worships the foul [dung]; and others of the kinds of animals. So there is, in existence, no animal but that it worships God (exalted is He),

§76

إما على التقييد بمظهر ومحدث، وإما على الإطلاق؛ فمن عبده على الإطلاق فهو موحد، ومن عبده على التقييد فهو مشرك.

either by restriction to a locus of manifestation and an originated [thing], or by absoluteness. So whoever worships Him by absoluteness is a monotheist (muwaḥḥid), and whoever worships Him by restriction is an associator (mushrik).

§77

وكلهم عباد الله على الحقيقة، لأجل وجود الحق فيها.

And all of them are worshippers of God in reality, by reason of the existence of the Real in them.

§78 فإن الحق تعالى من حيث ذاته يقتضي أن لا يظهر في شيء إلا ويعبد ذلك الشيء؛ وقد ظهر في ذات الوجود.

For the Real (exalted is He), from the angle of His Essence, requires that He not appear in a thing without that thing's being worshipped; and He has appeared in the very [substance] of existence.

§79 فمن الناس من عبد الطبائع وهي أصل العالم.

So of the people is one who worshipped the natures, which are the root of the world;

§80 ومنهم من عبد الكواكب.

and of them one who worshipped the planets;

§81 ومنهم من عبد المعدن.

and of them one who worshipped the mineral;

§82

ومنهم من عبد النار.

and of them one who worshipped fire;

§83 ولم يبق شيء في الوجود إلا وقد عبد شيئا من العالم.

and there remains nothing in existence but that it has worshipped something of the world --

§84 إلا المحمديون فإنهم عبدوه من حيث الإطلاق بغير تقييد بشيء من أجزاء المحدثات، فقد عبدوه من حيث الجميع، ثم تنزهت عبادتهم عن تعلقهم بوجه دون وجه من باطن وظاهر، فكان طريقهم صراط الله إلى ذاته، فلهذا فازوا بدرجة القرب من أول قدم، فهؤلاء الذين أشار إليهم الحق بقوله: أولئك ينادون من مكان قريب.

except the Muhammadans, for they worshipped Him by absoluteness, without restriction to any of the parts of the originated things; so they worshipped Him from the angle of the whole. Then their worship was [held] transcendent above their being attached to one aspect rather than another, of inward and outward; so their path was the path of God to His Essence. And for this reason they won the degree of nearness from the first step. These are the ones to whom

the Real pointed by His saying: "Those are called from a near place."

QURʾĀN 41:44: AL-JĪLĪ HERE WRITES 'MIN MAKĀNIN QARĪB' (A NEAR PLACE), DELIBERATELY INVERTING FUṢṢILAT 41:44, WHOSE ACTUAL WORD IS 'BAʿĪD' (A FAR PLACE), WHICH HE QUOTES CORRECTLY OF THE OTHERS AT §85. HIS CONTRASTIVE COINAGE, NOT A VERBATIM CITATION.

GLOSSARY: HAQIQA-MUHAMMADIYYA, DHAT

§85

بخلاف من عبده من حيث الجهة وقيده بمظهر، كالطبائع أو كالكواكب أو كالوثن أو غيرهم، فإنهم المشار إليهم بقوله: أولئك ينادون من مكان بعيد، لأنهم لا يرجعون إليه إلا من حيث ذلك المظهر الذي عبدوه من حيث هو، ولا يظهر عليهم في غيره. وذلك عين البعد الذي نودوا إليه من حيث هو، وبعد الوصول إلى المنزل يتحد من نودي من قريب ومن نودي من بعيد. فافهم.

Unlike the one who worshipped Him from the angle of [a] direction and restricted Him to a locus of manifestation, like the natures, or the planets, or the idol, or other than them, for they are the ones pointed to by His saying: "Those are called from a far place" (41:44, Fuṣṣilat), because they return to Him only from the angle of that locus of manifestation which they worshipped as such, and He does not appear to them in

other than it. And that is the very distance to which they were called, as such. But after the arrival at the abode, the one called from near and the one called from far become one. So understand.

> QUR'ĀN 41:44: FUṢṢILAT 41:44, THE CLAUSE 'ŪLĀ'IKA YUNĀDAWNA MIN MAKĀNIN BA'ĪD', VERBATIM

§86

وأما الثنوية فإنهم عبدوه من حيث نفسه تعالى، لأنه تعالى جمع الأضداد بنفسه، فشمل المراتب الحقية والمراتب الخلقية، وظهر في الوصفين بالحكمين، وظهر في الدارين بالنعتين.

As for the dualists, they worshipped Him from the angle of His [own] Self (exalted is He), because He (exalted is He) gathered the opposites by His Self, so He comprehended the Real-ranks and the creaturely-ranks, and appeared in the two descriptions by the two rulings, and appeared in the two abodes by the two attributes.

§87

فما كان منسوبا إلى الحقيقة الحقية فهو الظاهر في الأنوار، وما كان منسوبا إلى الحقيقة الخلقية فهو عبارة عن الظلمة.

So what is ascribed to the Real-reality, it is what appears in the lights; and what is ascribed to the creaturely-reality, it is an expression for the darkness.

§88

فعبدوا النور والظلمة لهذا السر الإلهي الجامع للوصفين وللضدين والاعتبارين والحكمين، كيف شئت من أي حكم شئت، فإنه سبحانه يجمع الشيء وضده بنفسه.

So they worshipped light and darkness, by this divine secret that gathers the two descriptions, the two opposites, the two considerations, and the two rulings: however you wish, of whichever ruling you wish; for He (glory be to Him) gathers the thing and its opposite by His Self.

§89

فالثنوية عبدوه من حيث هذه اللطيفة الإلهية مما يقتضيه في نفسه سبحانه وتعالى، فهو المسمى بالحق وهو المسمى بالخلق، فهو النور والظلمة.

So the dualists worshipped Him from the angle of this divine subtlety, of what He requires in His Self (glory be to Him, exalted is He); so He is the one named "the Real"

and He is the one named "the creation," [so] He is the light and the darkness.

§90

وأما المجوس فإنهم عبدوه من حيث الأحدية، فكما أن الأحدية مفنية لجميع المراتب والأسماء والأوصاف، كذلك النار فإنها أقوى الاستقصات وأرفعها، فإنها مفنية لجميع الطبائع بمحاذاتها، لا تقاربها طبيعة إلا وتستحيل إلى النارية لغلبة قوتها، فكذلك الأحدية لا يقابلها اسم ولا وصف إلا ويندرج فيها ويضمحل، فلهذه اللطيفة عبدوا النار، وحقيقتها ذاته تعالى.

As for the Magians, they worshipped Him from the angle of oneness (al-aḥadiyya); for, just as oneness is annihilating of all the ranks, Names, and attributes, likewise fire, it is the strongest of the elemental-roots and the highest of them, for it is annihilating of all the natures by its proximity: no nature draws near it without being transmuted into the fiery, by the predominance of its strength; and likewise oneness, no Name and no attribute faces it without being subsumed in it and effaced. So by this subtlety they worshipped fire, and its reality is His Essence (exalted is He).

GLOSSARY: DHAT

§91

واعلم أن الهيولى قبل ظهورها في ركن من أركان الطبائع التي هي النار والماء والهواء والتراب، لها أن تلبس صورة أي ركن شاءت، وأما بعد ظهورها في ركن من الأركان فلا يمكنها أن تخلع تلك الصورة وتلبس غيرها. فكذلك الأسماء والصفات في عين الواحدية كل واحدة منهن لها معنى الثاني، فالمنعم هو المنتقم.

And know that prime-matter (al-hayūlā), before its appearing in a pillar of the pillars of the natures, which are fire, water, air, and earth, it is [free] to don the form of whichever pillar it wills; but after its appearing in a pillar of the pillars, it cannot doff that form and don another. Likewise the Names and the Attributes, in the very [source of] unicity, each one of them has the meaning of the second [opposite]: so the Bestower-of-grace is [also] the Avenger.

GLOSSARY: ASMA, SIFAT, WAHIDIYYA

§92

فإذا ظهرت الأسماء في المرتبة الإلهية لا يفيد كل اسم إلا ما اقتضته حقيقته، فالمنعم ضد المنتقم، فالنار في الطبائع مظهر الواحدية في الأسماء.

So when the Names appear in the divine rank, each Name yields nothing but what its

reality requires: so the Bestower-of-grace is the opposite of the Avenger. So fire, among the natures, is the locus of manifestation of unicity among the Names.

§93 فلما انتشقت مشام أرواح المجوس عطر هذا المسك، زكمت عن شم سواه، فعبدوا النار، وما عبدوا إلا الواحد القهار.

So when the nostrils of the spirits of the Magians inhaled the fragrance of this musk, they were stopped-up to the smelling of other than it; so they worshipped fire, and they worshipped none but the One, the Subduer (al-Wāḥid al-Qahhār).

§94 وأما الدهرية فإنهم عبدوه من حيث الهوية، فقال عليه الصلاة والسلام: لا تسبوا الدهر فإن الله هو الدهر.

As for the materialists, they worshipped Him from the angle of [the divine] ipseity (al-huwiyya); for he (upon him be blessing and peace) said: "Do not curse Time (al-dahr), for God is Time."

A sound hadith (Muslim, Aḥmad, al-Bayhaqī). al-Jīlī reads the materialists' veneration of 'Time' as, at root, the worship of God-as-al-Dahr. Recorded in his voice and framed.

§95

وأما البراهمة فإنهم يعبدون الله مطلقا، لا من حيث نبي ولا من حيث رسول، بل يقولون: إنه ما في الوجود شيء إلا وهو مخلوق له.

As for the Brahmins, they worship God absolutely, not by way of a prophet, nor by way of a messenger, but they say: there is, in existence, nothing but that it is created by Him.

§96

فهم مقرون بوحدانية الله تعالى في الوجود، لكنهم ينكرون الأنبياء والرسل مطلقا، فعبادتهم للحق نوع من عبادة الرسل قبل الإرسال.

So they acknowledge the oneness (waḥdāniyya) of God (exalted is He) in existence, but they deny the prophets and the messengers absolutely; so their worship of the Real is a kind of the worship of the messengers before [their] being sent.

§97

وهم يزعمون أنهم أولاد إبراهيم عليه الصلاة والسلام، ويقولون إن عندهم كتابا كتبه لهم إبراهيم الخليل عليه السلام من نفسه، من غير أن يقولوا إنه من عند ربه.

And they claim that they are the children of Abraham (upon him be blessing and

peace), and they say that they have a book that Abraham the Friend [of God] (upon him be peace) wrote for them, of himself: without their saying that it is from his Lord.

§98 فيه ذكر الحقائق، وهو خمسة أجزاء.

In it is the mention of the realities, and it is five parts.

§99 فأما الأربعة أجزاء فإنهم يبيحون قراءتها لكل أحد، وأما الجزء الخامس فإنهم لا يبيحونه إلا للآحاد منهم، لبعد غوره.

As for the four parts, they permit their reading to everyone; but as for the fifth part, they do not permit it except to the single ones among them, for the depth of its [hidden] bottom.

§100 وقد اشتهر بينهم أن من قرأ الجزء الخامس من كتابهم لا بد أن يئول أمره إلى الإسلام، فيدخل في دين محمد صلى الله عليه وسلم.

And it has become well-known among them that whoever reads the fifth part of their book must have his affair lead to Islam, so that he enters the religion of

Muhammad (may God bless him and grant him peace).

§101

وهذه طائفة أكثر من يوجدون ببلاد الهند، وثَم ناس يتزيون بزيهم ويدعون أنهم براهمة وليسوا منهم، وهم معروفون بينهم بعبادة الوثن، فمن عبد منهم الوثن فلا يعد من هذه الطائفة عندهم.

And this group, most of those who are found of them are in the land of India; and there are people who dress in their dress and claim that they are Brahmins, while they are not of them, and they are known among them for the worship of the idol, so whoever of them worships the idol is not counted of this group, with them.

§102

وكل هذه الأجناس السابق ذكرها لما ابتدعوا هذه العبادات من أنفسهم، كانت سببا لشقاوتهم، ولو آل بهم الأمر إلى السعادة، فإن الشقاوة ليست إلا ذلك البعد الذي يثبتون فيه قبل ظهور السعادة، فهي الشقاوة. فافهم. وأما من عبد الله على القانون الذي أمره به نبيه، كائنا من كان من الأنبياء، فإنه لا يشقى، بل سعادته مستمرة تظهر شيئا فشيئا.

And all these classes [whose] mention has preceded, since they innovated these acts of worship of themselves, it was a cause of their wretchedness, even though the affair leads them to felicity; for wretchedness is nothing but that distance in which they remain firm before the

appearing of felicity, so it is the wretchedness. So understand. But as for one who worshipped God upon the canon that his prophet commanded him, whoever it be of the prophets, he is not wretched; rather, his felicity is continuous, appearing little by little.

A crucial distinction: the wretched are the self-innovators, not the followers of an earlier prophet's law. Whoever follows ANY genuine prophet (not only Muhammad) 'is not wretched.' Recorded in al-Jīlī's voice.

§103

فكان ذلك الشيء سببا لشقاوتهم، وهم في الشقاوة على قدر مخالفتهم لأوامر الله تعالى، وسعادتهم على قدر موافقتهم كتابه تعالى.

So that thing was a cause of their wretchedness; and they are in wretchedness in accordance with [the measure of] their opposition to the commands of God (exalted is He), and their felicity in accordance with [the measure of] their conformity to His Book (exalted is He).

§104

فإن الحق لم يرسل نبيا ولا رسولا إلى أمة إلا وجعل في رسالته سعادة من تبعه منهم.

For the Real did not send a prophet or a messenger to a community without making, in his message, the felicity of whoever followed him of them.

§105

وأما اليهود فإنهم يتعبدون بتوحيد الله تعالى، ثم بالصلاة في كل يوم مرتين، وسيأتي بيان سر الصلاة في محله إن شاء الله تعالى.

As for the Jews, they worship by the affirming of the oneness of God (exalted is He), then by prayer twice each day, and the exposition of the secret of prayer will come in its place, if God (exalted is He) wills;

al-Jīlī's account of Jewish and Christian observance is descriptive (and not always exact by their own self-understanding); recorded as his characterization and read against those traditions on their own terms, per Hekhal's editorial law.

§106

ويتعبدون بالصوم ليوم كنورة، إذ هو اليوم العاشر من أول السنة، وهو يوم عاشوراء، وسيأتي بيان سره أيضا.

and they worship by the fast for the day of Kippur (kanūra), for it is the tenth day from the head of the year, and it is the day of ʿĀshūrāʾ,

and the exposition of its secret will come also.

§107

ويتعبدون بالاعتكاف في يوم السبت، وشرط الاعتكاف عندهم أن لا يدخل في بيته شيئا مما يتمول به ولا مما يؤكل، ولا يخرج منه شيئا، ولا يحدث فيه نكاحا ولا بيعا ولا عقدا.

and they worship by the [Sabbath-]retreat (iʿtikāf) on the day of the Sabbath, and the condition of the retreat, with them, is that one not bring into his house anything of what is acquired as wealth, nor of what is eaten, nor take out of it anything, nor effect in it a marriage, a sale, or a contract,

§108

وأن يتفرغ لعبادة الله تعالى، لقوله تعالى في التوراة: أنت وعبدك وأمتك لله تعالى في يوم السبت.

and that he free himself for the worship of God (exalted is He): by His saying in the Torah: "You, your manservant, and your maidservant are for God (exalted is He) on the day of the Sabbath."

§109

فلأجل هذا حرم عليهم أن يحدثوا في يوم السبت شيئا مما يتعلق بأمر دنياهم، ويكون مأكوله مما جمعه يوم الجمعة، وأول وقته عندهم إذا غربت الشمس من يوم الجمعة، وآخره الاصفرار من يوم السبت.

And for this reason it was forbidden them to effect, on the day of the Sabbath, anything that pertains to the affair of their world; and one's food is of what he gathered on Friday; and its first time, with them, is when the sun sets on Friday, and its end is the yellowing [of the sun] on Saturday.

§110

وهذه حكمة جليلة، فإن الحق تعالى خلق السموات والأرضين في ستة أيام، وابتدأها في يوم الأحد، ثم استوى على العرش في اليوم السابع وهو يوم السبت.

And this is a sublime wisdom; for the Real (exalted is He) created the heavens and the earths in six days, and began them on Sunday, then mounted [/sat firm] upon the Throne on the seventh day, which is the day of the Sabbath.

§111

فهو يوم الفراغ، فلأجل هذا عبد الله اليهود بهذه العبادة في هذا اليوم، إشارة إلى الاستواء الرحماني وحصوله في هذا اليوم. فافهم. ولو أخذنا في الكلام على سر مأكولهم ومشروبهم الذي سنه لهم موسى، أو لما

So it is the day of [the divine] rest; and for this reason God made the Jews worship by

أخذنا في الكلام على أعيادهم وما أمرهم فيها نبيهم وفي جميع تعبداتهم وما فيها من الأسرار الإلهية، خشينا على كثير من الجهال أن يغتروا به فيخرجوا عن دينهم لعدم علمهم بأسراره.

this worship on this day, a pointing to the All-Merciful sitting-firm (al-istiwāʾ al-raḥmānī) and its occurring on this day. So understand. And were we to undertake the discourse upon the secret of their food and their drink, which Moses prescribed for them, or upon their festivals and what their prophet commanded them in them, and in all their observances, and what is in them of the divine secrets: we would fear, for many of the ignorant, that they be deluded by it and go forth from their [own] religion, for the absence of their knowledge of its secrets.

§112

فلنمسك عن إظهار أسرار تعبدات أهل الكتاب، ولنبين ما هو أفضل من ذلك، وهو أسرار وتعبدات أهل الإسلام، فإنها جمعت جميع المتفرقات، ولم يبق شيء من أسرار الله إلا وقد هدانا إليه محمد صلى الله عليه وسلم، فدينه أكمل الأديان وأمته خير الأمم.

So let us refrain from disclosing the secrets of the observances of the People of the Book, and let us expound what is more excellent than

that, which is the secrets and observances of the people of Islam; for they have gathered all the scattered [things], and there remains nothing of the secrets of God without Muhammad's (may God bless him and grant him peace) having guided us to it. So his religion is the most perfect of religions, and his community the best of communities.

§113

وأما النصارى فإنهم أقرب من جميع الأمم الماضية إلى الحق تعالى، فهم دون المحمديين.

As for the Christians, they are the nearest of all the past communities to the Real (exalted is He): [yet] they are below the Muhammadans.

al-Jīlī's notably generous placement of the Christians (nearest of the past communities, below the Muhammadans) is consistent with his treatment in Bāb 38; recorded in his voice and framed against the mainstream.

§114

وسببه أنهم طلبوا الله تعالى فعبدوه في عيسى ومريم وروح القدس، ثم قالوا بعدم التجزئة، ثم قالوا بقدمه على وجوده في

And its cause is that they sought God (exalted is He)

محدث عيسى، وكل هذا تنزيه في تشبيه لائق بالجانب الإلهي.

[and] worshipped Him in Jesus, Mary, and the Holy Spirit; then they professed the absence of [His] divisibility; then they professed His pre-eternity, [along] with His existence in the originated [being], Jesus, and all of this is a transcendence-in-likening (tanzîh fī tashbîh) befitting the divine side.

GLOSSARY: TANZIH, TASHBIH

al-Jīlī reads the Christian confession sympathetically as a (mistaken) form of transcendence-in-likening, faulting only its confining of the disclosure to the three; his report 'in Jesus, Mary, and the Holy Spirit' is his characterization, not the mainstream Christian confession of Father, Son, and Holy Spirit. Recorded, framed, and set against the tradition Hekhal also records on its own terms.

§115

لكنهم لما حصروا ذلك في هؤلاء الثلاثة نزلوا عن درجة الموحدين، غير أنهم أقرب من غيرهم إلى المحمديين، لأن من شهد الله في الإنسان كان شهوده أكمل من جميع من شهد الله من أنواع المخلوقات.

But since they confined that to these three, they descended from the rank of the monotheists: except that they are nearer than others to the Muhammadans, because whoever witnesses God in the

human, his witnessing is more complete than [that of] all who witness God among the kinds of creatures.

§116

فشهودهم ذلك في الحقيقة العيسوية، يئول بهم إذا انكشف الأمر على ساق أن يعلموا أن بني آدم كمرائي متقابلات، يوجد في كل منها ما في الأخرى.

So their witnessing of that in the Jesus-reality leads them, when the affair is unveiled in earnest, to know that the children of Adam are like mirrors set facing [each other], in each of which is found what is in the other;

§117

فيشهدون الله تعالى في نفسهم، فيوحدونه على الإطلاق، فينقلبون إلى درجة الموحدين، لكن بعد جوازهم على صراط البعد، وهو التقييد والحصر المتحكم في عقائدهم. وتعبد الله النصارى بصوم

so they witness God (exalted is He) in themselves, and so affirm His oneness absolutely, and so are transformed to the rank of the monotheists, but after their passing over the path of distance, which is the restriction and the confining that holds sway in their beliefs. And God made the Christians worship by a fast of

§118

تسعة وأربعين يوما، يبتدأ فيه بيوم الأحد ويختم به.

forty-nine days, begun on Sunday and ended on it.

§119

وأباح لهم أن يصوموا بقية يوم الأحد، فيخرج منهم ثمانية آحاد، فيبقى أحد وأربعون يوما، ذلك مدة صومهم. وكيفية صيامهم أن لا يأكلوا ما يقتات ثلاثة وعشرين ساعة، من العصر إلى ما قبله بساعة، وهي وقت الأكل.

And He permitted them to fast [only] the remainder of Sunday; so eight Sundays come out of it, leaving forty-one days, that is the period of their fast. And the manner of their fasting is that they not eat what nourishes for twenty-three hours, [from] the afternoon (ʿaṣr) to an hour before it, which is the time of eating;

§120

ويجوز لهم فيما بقي من الأوقات التي يصومون فيها أن يشربوا الخمر والماء، وأن يأكلوا من الفواكه ما لا يقوم مقام القوت. وتحت كل نكتة من هذه سر من أسرار الله تعالى. ثم إن الله تعالى تعبدهم باعتكاف يوم الأحد، وبأعياد تسعة لسنا بصدد ذكرها، وتحت كل لطيفة من هذه علوم جمة وإشارات شتى، فلنقبض عن بيانها، ولنذكر ما هو الأهم من بيان ما تعبد الله به المسلمين.

and it is permitted them, in the rest of the times in which they fast, to drink wine and water, and to eat of fruits what does not stand in the place of [staple] nourishment. And beneath each subtle point of these is a secret of the

secrets of God (exalted is He). Then God made them worship by the retreat of Sunday, and by nine festivals, which we are not engaged in mentioning; and beneath each subtlety of these are abundant sciences and various allusions, so let us refrain from their exposition, and let us mention what is more important: the exposition of what God made the Muslims worship by.

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§121

وأما المسلمون فاعلم أنهم كما أخبر الله تعالى عنهم بقوله: كنتم خير أمة أخرجت للناس. لأن نبيهم محمدا صلى الله عليه وسلم خير الأنبياء، ودينه خير الأديان، وكل من هو بخلافهم من سائر الأمم بعد نبؤة محمد صلى الله عليه وسلم وبعثه بالرسالة، كائنا من كان، فإنه ضال شقي معذب بالنار، كما أخبر الله تعالى.

As for the Muslims, know that they are as God (exalted is He) gave tidings of them by His saying: "You were the best community brought forth for mankind" (3:110, Āl ʿImrān), because their Prophet, Muhammad (may God bless him and grant him peace), is the best of the prophets, and his religion the best of

religions. And everyone who is at variance with them, of all the [other] communities, after the prophethood of Muhammad (may God bless him and grant him peace) and his being sent with the message, whoever it be, he is astray, wretched, tormented by the Fire, as God (exalted is He) has informed.

QURʾĀN 3:110: ĀL ʿIMRĀN 3:110, THE CLAUSE 'KUNTUM KHAYRA UMMATIN UKHRIJAT LI-L-NĀS'

al-Jīlī's classical supersessionism stands side by side with his universalism: after Muhammad's mission, all who differ are 'astray, wretched, tormented by the Fire', yet (next segments) they finally return to mercy after the Fire passes away. The two theses coexist in his system and are framed together against the mainstream.

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§122

فلا يرجعون إلى الرحمة إلا بعد أبد الآبدين، لِسِرّ سبق الرحمة الغضب، وإلا فهم مغضوبون، لأن الطريق التي دعاهم الله تعالى إلى نفسه بها طريق الشقاوة والغضب، والألم والتعب، فكلهم هلكى.

So they do not return to mercy except after the everlasting of everlastings, by the secret of mercy's outstripping of wrath; and otherwise they are [under] wrath, because the path by

which God (exalted is He) called them to Himself is the path of wretchedness and wrath, pain and toil; so all of them are [those who] perish.

> *The universalist return is deferred 'until the everlasting of everlastings', i.e. until the Fire itself passes away (Bāb 58). Recorded in al-Jīlī's voice and framed.*

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§123

قال الله تعالى: ومن يبتغ غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين. وأي خسارة أعظم من فوت السعادة المنزلة لصاحبها في درجة القرب الإلهي؟

God (exalted is He) said: "And whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be of the losers" (3:85, Āl ʿImrān). And what loss is greater than the missing of the felicity that places its possessor in the degree of divine nearness?

> QURʾĀN 3:85: ĀL ʿIMRĀN 3:85, VERBATIM

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§124

فكونهم نودوا من بعد، هو خسارتهم، وهو عين الشقاوة والعذاب الأليم. ولا يعتد بدينهم ولو كان صاحبه يصل بعد مشقة، لأنه دين

So their being called from afar, it is their loss, and it is

شقاوة، فما شقوا إلا باتباع ذلك الدين. ألا ترى مثلا إلى من يعذب في الدنيا ولو يوما واحدا بأنواع عذاب الدنيا، وهو كخردلة وأقل من عذاب الآخرة، كيف يكون شقيا بذلك العذاب؟ فما بالك بمن يمكث أبد الآبدين في نار جهنم؟

the very wretchedness and the painful torment. And their religion is not reckoned [as valid], even if its possessor arrives [at felicity] after hardship, because it is a religion of wretchedness; so they were wretched only by the following of that religion. Do you not see, for example, one who is tormented in this world, even for a single day: with the kinds of the torment of this world (which is like a mustard-seed, and less, [compared] to the torment of the Hereafter): how is he wretched by that torment? So what of one who abides the everlasting of everlastings in the fire of Jahannam?

§125

وقد أخبرك الله تعالى أنهم باقون فيها ما دامت السموات والأرض، فلا ينتقلون منها إلى الرحمة إلا بعد زوال السموات والأرض، فحينئذ يدور بهم الدور ويرجعون إلى الشيء الذي كان منه البدء، وهو الله

And God (exalted is He) has informed you that they abide in it as long as the heavens and the earth [endure]; so

تعالى. فافهم. والمسلمون كلهم سعداء بمتابعة محمد صلى الله عليه وسلم، بقوله لما قال له الأعرابي: أرأيت إذا حللت الحلال وحرمت الحرام وأديت المفروضة، ولم أزد على ذلك شيئا ولم أنقص منه شيئا, أو كما قال, هل أدخل الجنة؟

they do not move from it to mercy except after the passing-away of the heavens and the earth, and then the cycle turns with them, and they return to the thing from which the beginning was, which is God (exalted is He). So understand. And the Muslims, all of them, are felicitous by the following of Muhammad (may God bless him and grant him peace), by his saying when the Bedouin said to him: "Tell me, if I make lawful the permitted, forbid the forbidden, and perform the obligatory, and add nothing to that and subtract nothing from it", or as he said, "shall I enter the Garden?"

The Bedouin's question (sound, Bukhārī, Muslim); invoked, not graded here.

§126

فقال له النبي صلى الله عليه وسلم: نعم. ولم يوقفه بشرط، بل أطلق بتصريح دخول الجنة بذلك العمل فقط.

And the Prophet (may God bless him and grant him peace) said to him: "Yes." And he did not make him conditional by [any further] condition; rather, he stated absolutely, in plain declaration, the entering of the Garden by that deed alone.

§127

ومن حصل في الجنة فقد فاز بأول درجة من درجات القرب.

And whoever comes to be in the Garden has won the first degree of the degrees of nearness.

§128

قال الله تعالى: فمن زحزح عن النار وأدخل الجنة فقد فاز. فالمسلمون على الصراط المستقيم، وهو الطريق الموصل إلى السعادة من غير مشقة، والموحدون من المسلمين, أعني أهل حقيقة التوحيد, على صراط الله، وهذا الصراط أخص وأفضل من الأول.

God (exalted is He) said: "So whoever is drawn away from the Fire and admitted to the Garden has won" (3:185, Āl ʿImrān). So the Muslims are upon the straight path (al-ṣirāṭ al-mustaqīm), which is the way leading to felicity without hardship; and the

monotheists of the Muslims, I mean the people of the reality of [divine] oneness, are upon the path of God (ṣirāṭ Allāh), and this path is more particular and more excellent than the first.

> QUR'ĀN 3:185: ĀL ʿIMRĀN 3:185, THE CLAUSE 'FA-MAN ZUḤZIḤA ʿANI L-NĀRI WA-UDKHILA L-JANNATA FA-QAD FĀZ'

§129

فإنه عبارة عن تنوعات تجليات الحق تعالى لنفسه بنفسه، والصراط المستقيم عبارة عن الطريق إلى الكشف عن ذلك.

for it [the path of God] is an expression for the varieties of the self-disclosures of the Real (exalted is He) to Himself, by Himself; and the straight path is an expression for the way to the unveiling of that.

> GLOSSARY: TAJALLI, KASHF

§130

فالمسلمون أهل التوحيد، والعارفون أهل حقيقة التوحيد، وما عدا هؤلاء فكلهم مشركون، سواء فيه جميع الملل التسع الذين ذكرناهم، فلا موحد إلا المسلمون. ثم إن الله تعالى تعبد المسلمين من حيث اسمه الرب،

So the Muslims are the people of [divine] oneness, and the gnostics the people of the reality of oneness; and

whoever is besides these, they are all associators, equal in that are all the nine [other] communities we have mentioned. So there is no monotheist except the Muslims. Then God (exalted is He) made the Muslims worship from the angle of His Name "the Lord" (al-Rabb); so they follow His commands and prohibitions, because the first verse that God (exalted is He) sent down upon His Prophet Muhammad (may God bless him and grant him peace) was: "Recite, in the Name of your Lord who created" (96:1, al-ʿAlaq). He joined the command to lordship, because it is its locus; and for that reason the acts of worship were made obligatory upon them, because the [thing] lorded-

فهم مقتدون بأوامره ونواهيه، لأن أول آية أنزلها الله تعالى على نبيه محمد صلى الله عليه وسلم: اقرأ باسم ربك الذي خلق. قرن الأمر بالربوبية لأنها محله، ولذلك افترضت عليهم العبادات، لأن المربوب يلزمه عبادة ربه.

over is bound to the worship of its Lord.

> QURʾĀN 96:1: AL-ʿALAQ 96:1, THE CLAUSE 'IQRAʾ BI-SMI RABBIKA LLADHĪ KHALAQ'

§131 فجميع عوام المسلمين عابدون الله تعالى من حيث اسمه الرب، لا يمكنهم أن يعبدوه من غير ذلك.

So all the common folk of the Muslims are worshippers of God (exalted is He) from the angle of His Name "the Lord"; they cannot worship Him from other than that.

§132

بخلاف العارفين، فإنهم يعبدونه من حيث اسمه الرحمن، لتجلي وجوده الساري في جميع الموجودات عليهم، فهم ملاحظون للرحمن، فهم يعبدونه من حيث المرتبة الرحمانية.

Unlike the gnostics, for they worship Him from the angle of His Name "the All-Merciful" (al-Raḥmān): by reason of the self-disclosure, to them, of His existence pervading all the existents; so they are observers of the All-Merciful, [and] they worship Him from the angle of the All-Merciful rank.

GLOSSARY: TAJALLI

§133

بخلاف المحققين، فإن عبادتهم له سبحانه وتعالى من حيث اسمه الله، لثنائهم عليه بما يستحقه من الأسماء والصفات التي اتصفوا بها.

Unlike the verifiers (al-muḥaqqiqūn), for their worship of Him (glory be to Him, exalted is He) is from the angle of His Name "Allāh": by reason of their praising Him with what He merits of the Names and Attributes, by which they [themselves] have been qualified.

GLOSSARY: ASMA, SIFAT

§134

لأن حقيقة الثناء أن تتصف بما وصفته به من الاسم أو الصفة التي أثنيت عليه وحمدته بها، فهم عباد الله، والمحققون والعارفون عباد الرحمن، وعامة المسلمين عباد الرب.

Because the reality of praise is that you be qualified by what you have described Him by, of the Name or the attribute by which you praised Him and lauded Him. So they [the verifiers] are the worshippers of "Allāh"; the gnostics, the worshippers of "the All-Merciful"; and the common folk of the Muslims, the worshippers of "the Lord."

§135

فمقام المحققين: الحمد لله، ومقام العارفين: الرحمن على العرش استوى، له ما في السموات وما في الأرض وما بينهما وما تحت الثرى.

So the station of the verifiers is "Praise be to God"; and the station of the gnostics is "The All-Merciful, [who] mounted firm upon the Throne" (20:5): "His is what is in the heavens and what is in the earth and what is between them and what is beneath the soil" (20:6).

QUR'ĀN 20:5: ṬĀ HĀ 20:5, VERBATIM

QUR'ĀN 20:6: ṬĀ HĀ 20:6, VERBATIM

§136

ومقام عامة المسلمين: ربنا إننا سمعنا مناديا ينادي للإيمان أن آمنوا بربكم فآمنا، ربنا فاغفر لنا ذنوبنا وكفر عنا سيئاتنا وتوفنا مع الأبرار. وأعني بعامة المسلمين جميع من دون العارفين من الشهداء والصالحين والعلماء والعاملين، فإنهم عوام بنسبتهم إلى أهل القرب الإلهي.

And the station of the common folk of the Muslims is: "Our Lord, truly we heard a caller calling to faith, 'Believe in your Lord,' so we believed; our Lord, so forgive us our sins, and remit from us our evil deeds, and take us [in death] with the pious" (3:193, Āl ʿImrān). And by "the common folk of the Muslims" I mean all who are below the gnostics, of the witnesses [/martyrs], the righteous, the scholars, and the practitioners, for they are "common" [only] by their relation to the people of divine nearness.

QUR'ĀN 3:193: ĀL ʿIMRĀN 3:193, VERBATIM

§137

وهم المحققون الذين بنى الله أساس هذا الوجود عليهم، وأدار أفلاك العوالم على أنفاسهم، فهم محل نظر الحق من العوالم، بل هم محل الله من الوجود، ولا أريد بلفظ المحل الحلول ولا التشبيه ولا الجهة، بل أريد به أنهم محل ظهور الحق تعالى بإظهار آثار أسمائه وصفاته فيهم وعليهم.

And they [the people of nearness] are the verifiers, upon whom God built the foundation of this existence, and upon whose breaths He turned the spheres of the worlds; so they are the locus of the Real's regard, of [all] the worlds, nay, they are the locus of God, of [all] existence. And I do not intend, by the word "locus," indwelling (ḥulūl), nor likening, nor direction, rather, I intend by it that they are the locus of the appearing of the Real (exalted is He), by the manifesting of the traces of His Names and Attributes in them and upon them.

GLOSSARY: ASMA, SIFAT

al-Jīlī states the anti-incarnationist guardrail explicitly: 'locus' (maḥall) does NOT mean indwelling (ḥulūl), likening, or spatial direction, only the locus of the appearing of the divine Names and Attributes. A key safeguard for the whole edition's metaphysics.

§138

فهم المخاطبون بأنواع الأسرار، وهم المصطفون لما وراء الأستار، وجعل الله قواعد الدين، بل قواعد جميع الأديان، مبنية على أرض معارفهم.

So they are the ones addressed with the kinds of secrets, and they are the chosen for what is behind the veils; and God made the bases of the religion, nay, the bases of all the religions, built upon the ground of their gnoses.

§139

فهي ملآنة من أنواع اللطائف لهم، لا يعرفها إلا هم، فكلامه سبحانه وتعالى عبارات لهم، فيها إلى الحقائق إشارة.

So it [that ground] is filled with the kinds of subtleties for them, [which] none knows but they; so His speech (glory be to Him, exalted is He) is, for them, expressions in which is an allusion to the realities.

§140

ولأمره وتعبداته رموز، لهم عندها من المعارف الإلهية كنوز، ينقلهم الحق بمعرفة ما وصف لهم من مكانة إلى مكانة، ومن حضرة إلى حضرة، ومن علم إلى عيان، ومن عيان إلى تحقق، إلى حيث لا أين.

And His command and His observances have symbols, at which they have, of the divine gnoses, treasures; the Real transfers them, by the knowledge of what He has described to them, from rank

to rank, from presence to presence, from knowledge to direct vision, from direct vision to realization: to where there is no "where."

§141

فجميع الخلق لهم كالآلة حمالة لتلك الأمانات التي جعلها الله تعالى ملكة لهذه الطائفة، فهم يحملون الأمانة مجازا إليهم، وهؤلاء يحملونها حقيقة له تعالى، فهم محل المخاطبة من كلام الله تعالى، ومورد الإشارات، ومجلى البيان، والباقون ملحقون بهم على سبيل المجاز. فهم عباد الله الذين يشربون من صرف الكافور، والباقون يخرج لهم من ذلك العين، فكل على قدر كأسه. قال الله تعالى: إن الأبرار يشربون من كأس كان مزاجها كافورا، عينا يشرب بها عباد الله يفجرونها تفجيرا. فعباد الله مع الله على الحقيقة، والأبرار مع الله على المجاز، والباقون مع الله على التبعية والحكم على الحقيقة، فالكل مع الله كما ينبغي لله، والكل عباد الله، والكل عباد الرحمن، والكل عباد الرب.

So all the creation is, for them, like an instrument bearing those trusts that God (exalted is He) made a possession for this group; so they [the creation] bear the trust [only] metaphorically toward them, while these [the verifiers] bear it in reality, for Him (exalted is He). So they are the locus of the address of the speech of God (exalted is He), the wellspring of the allusions, and the disclosure-site of the exposition; and the rest are joined to them by way of metaphor. So they are "the servants of God" (ʿibād Allāh) who drink of the pure camphor, and the rest, there

issues forth for them, from that spring, [a portion], so each [drinks] according to the measure of his cup. God (exalted is He) said: "Truly the pious drink of a cup whose mixture is camphor, a spring from which the servants of God drink, making it gush forth abundantly" (76:5-6, al-Insān). So "the servants of God" are with God in reality, the pious are with God metaphorically, and the rest are with God by way of dependence, and the ruling, [for all,] in reality; so all are with God as befits God, and all are the servants of God, and all are the servants of the All-Merciful, and all are the servants of the Lord.

QUR'ĀN 76:5: AL-INSĀN 76:5, VERBATIM

QUR'ĀN 76:6: AL-INSĀN 76:6, VERBATIM

§142

ثم اعلم أن الله تعالى جعل مطلق أمة محمد صلى الله عليه وسلم على سبع مراتب: المرتبة الأولى: الإسلام. المرتبة الثانية: الإيمان. المرتبة الثالثة: الصلاح. المرتبة الرابعة: الإحسان. المرتبة الخامسة: الشهادة. المرتبة السادسة: الصديقية. المرتبة السابعة: القربة. وما بعد هذه المرتبة إلا النبوة، وقد انسد بابها بمحمد صلى الله عليه وسلم.

Then know that God (exalted is He) made the [whole] community of Muhammad (may God bless him and grant him peace) [to be] upon seven ranks: the first, Islam (al-Islām); the second, faith (al-Īmān); the third, righteousness (al-Ṣalāḥ); the fourth, excellence (al-Iḥsān); the fifth, witnessing [/martyrdom] (al-Shahāda); the sixth, truthfulness (al-Ṣiddīqiyya); the seventh, nearness (al-Qurba). And there is, after this rank, nothing but prophethood, and its door has been shut by Muhammad (may God bless him and grant him peace).

§143

ثم إن الإسلام مبني على خمسة أصول: الأول: شهادة أن لا إله إلا الله وأن محمدا رسول الله. الثاني: إقامة الصلاة. الثالث: إيتاء الزكاة. الرابع: صوم رمضان.

Then Islam is built upon five foundations: the first, the testimony that there is no god but God and that

Muhammad is the Messenger of God; the second, the establishing of the prayer; the third, the giving of the alms (zakāt); the fourth, the fast of Ramaḍān;

§144 الخامس: الحج إلى بيت الله الحرام، لمن استطاع إليه سبيلا.

the fifth, the Pilgrimage to the Sacred House of God, "for whoever is able to make a way to it" (3:97, Āl ʿImrān).

QURʾĀN 3:97: ĀL ʿIMRĀN 3:97, THE CLAUSE 'MANI STAṬĀʿA ILAYHI SABĪLĀ'

§145 وأما الإيمان فمبني على ركنين: الركن الأول: التصديق اليقيني بوحدانية الله وملائكته وكتبه ورسله واليوم الآخر، والقدر خيره وشره من الله تعالى.

As for faith, it is built upon two pillars: the first pillar, the certain affirmation of the oneness of God, His angels, His books, His messengers, the Last Day, and the [divine] decree, its good and its evil, from God (exalted is He).

§146 وهذا التصديق اليقيني هو عبارة عن سكون القلب إلى تحقيق ما أخبره به من الغيب، كسكونه إلى ما شاهده ببصره من الوجود،

And this certain affirmation is an expression for the stilling

فلا يشوبه ريب. الركن الثاني: الإتيان بما بني الإسلام عليه.

of the heart to the realizing of what He has informed it of, of the unseen, like its stilling to what it witnessed by its sight, of existence, so that no doubt mixes into it. The second pillar: the doing of what Islam is built upon.

§147 وأما الصلاح فمبني على ثلاثة أركان: الأول: هو الإسلام. والثاني: هو الإيمان. والثالث: دوام عبادة الله تعالى، بشرط الخوف والرجاء في الله تعالى.

As for righteousness, it is built upon three pillars: the first, Islam; the second, faith; the third, the perpetuity of the worship of God (exalted is He), on condition of fear and hope in God (exalted is He).

§148 وأما الإحسان فمبني على أربعة أركان: الأول: الإسلام.

As for excellence, it is built upon four pillars: the first, Islam;

§149 والثاني: الإيمان.

the second, faith;

§150 والثالث: الصلاح. والركن الرابع: الاستقامة في المقامات السبعة، وهي التوبة، والإنابة،

the third, righteousness; and the fourth pillar, the

والزهد، والتوكل، والرضا، والتفويض، والإخلاص في جميع الأحوال.

uprightness (al-istiqāma) in the seven stations, which are repentance (al-tawba), turning-[to-God] (al-ināba), abstinence (al-zuhd), reliance (al-tawakkul), contentment (al-riḍā), entrusting (al-tafwīḍ), and sincerity (al-ikhlāṣ), in all the states.

§151

وأما الشهادة فمبنية على خمسة أركان: الإسلام، والإيمان، والصلاح، والإحسان، والركن الخامس: الإرادة.

As for witnessing, it is built upon five pillars: Islam, faith, righteousness, excellence, and the fifth pillar, [spiritual] aspiration (al-irāda).

§152

وله ثلاثة شروط: الأول: انعقاد المحبة لله تعالى من غير علة. والثاني: دوام التذكر من غير فترة. والثالث: القيام على النفس بالمخالفة من غير رخصة.

And it has three conditions: the first, the knitting of love for God (exalted is He) without [ulterior] cause; the second, the perpetuity of remembrance without slackening; the third, the standing over the [lower] soul by [its] opposition, without [granting it] dispensation.

§153

وأما الصديقية فمبنية على ستة أركان: الأول: الإسلام. والثاني: الإيمان. والثالث: الصلاح. والرابع: الإحسان. الخامس: الشهادة. والركن السادس: المعرفة.

As for truthfulness, it is built upon six pillars: the first, Islam; the second, faith; the third, righteousness; the fourth, excellence; the fifth, witnessing; and the sixth pillar, gnosis (al-maʿrifa).

§154

ولها ثلاث حضرات: الحضرة الأولى: علم اليقين. الحضرة الثانية: عين اليقين. الحضرة الثالثة: حق اليقين.

And it has three presences: the first presence, the knowledge of certitude (ʿilm al-yaqîn); the second, the eye of certitude (ʿayn al-yaqîn); the third, the truth of certitude (ḥaqq al-yaqîn).

§155

ولكل حضرة من جنسها سبعة شروط: الأول: الفناء. الثاني: البقاء. الثالث: معرفة الذات من حيث تجلي الأسماء. الرابع: معرفة الذات من حيث تجلي الصفات. الخامس: معرفة الذات من حيث الذات. السادس: معرفة الأسماء والصفات بالذات. السابع: الاتصاف بالأسماء والصفات.

And each presence has, of its [own] kind, seven conditions: the first, annihilation (al-fanāʾ); the second, abiding (al-baqāʾ); the third, the knowledge of the Essence by way of the self-disclosure of the Names; the fourth, the

knowledge of the Essence by way of the self-disclosure of the Attributes; the fifth, the knowledge of the Essence by way of the Essence; the sixth, the knowledge of the Names and Attributes by the Essence; the seventh, the being-qualified by the Names and Attributes.

GLOSSARY: DHAT, ASMA, SIFAT, TAJALLI

§156

وأما القربة فمبنية على سبعة أركان: الأول: الإسلام. الثاني: الإيمان. الثالث: الصلاح. الرابع: الإحسان. الخامس: الشهادة. السادس: الصديقية. والركن السابع: الولاية الكبرى.

As for nearness, it is built upon seven pillars: the first, Islam; the second, faith; the third, righteousness; the fourth, excellence; the fifth, witnessing; the sixth, truthfulness; and the seventh pillar, the greater friendship (al-walāya al-kubrā).

§157

ولها أربع حضرات: الحضرة الأولى: حضرة الخلة، وهي مقام إبراهيم الذي من دخله كان آمنا. والحضرة الثانية: حضرة الحب، فيه برزت لمحمد صلى الله عليه

And it has four presences: the first, the presence of

وسلم خلعة التسمي بحبيب الله. والحضرة الثالثة: حضرة الختام، وهو المقام المحمدي، فيه رفع لواء الحمد. والحضرة الرابعة: حضرة العبودية، فيه سماه الله تعالى بعبده، حيث قال: سبحان الله الذي أسرى بعبده. وفيه نُبِّئ وأُرسل إلى الخلق، ليكون رحمة للعالمين. فليس للمحققين من هذا المقام إلا التسمي بعبده سبحانه، فهم خلفاء محمد صلى الله عليه وسلم في جميع الحضرات،

[intimate] friendship (al-khulla), and it is the station of Abraham, "which whoever enters is secure" [Q 3:97]. The second, the presence of love (al-ḥubb), in it there came forth, for Muhammad (may God bless him and grant him peace), the robe of honor of being named "the Beloved of God." The third, the presence of the Seal (al-khitām), and it is the Muhammadan station; in it the Banner of Praise was raised. The fourth, the presence of servanthood (al-ʿubūdiyya), in it God (exalted is He) named him "His servant," where He said: "Glory be to God, who made His servant journey by night" [Q 17:1]; and in it he was made a prophet and sent to the creation, to be "a mercy to the worlds" [Q 21:107]. So

the verifiers have, of this station, nothing but the being-named "His servant" (glory be to Him); so they are the vicegerents of Muhammad (may God bless him and grant him peace) in all the presences,

> QURʾĀN 21:107: AL-ANBIYĀʾ 21:107, THE CLAUSE 'WA-MĀ ARSALNĀKA ILLĀ RAḤMATAN LI-L-ʿĀLAMĪN'

§158 ما خلا ما اختص به في الله مما انفرد به محتده عنهم. فمن اقتصر من المحققين على نفسه، فقد ناب عن محمد صلى الله عليه وسلم في مقام النبوة.

except for what is particular to him, in God, of what his origin singled him out by, apart from them. So whoever of the verifiers restricts himself to his [own] self has [thereby] deputized for Muhammad (may God bless him and grant him peace) in the station of prophethood;

§159 ومن يهدي إلى الله تعالى كساداتنا الكمل من المشايخ، فقد ناب عنه في مقام الرسالة.

and whoever guides to God (exalted is He), like our perfected masters of the

shaykhs, has deputized for him in the station of messengership.

§160

ولا يزال هذا الدين قائما ما دام على وجه الأرض واحد من هذه الطائفة، لأنهم خلفاء محمد صلى الله عليه وسلم، يذبون عن دينه كما يذب الراعي عن الغنم، فهم إخوانه الذين أشار إليهم بقوله: وا شوقاه إلى إخواني الذين يأتون من بعدي، الحديث. فهؤلاء أنبياء لا أولياء، يريد بذلك نبوة القرب والإعلام والحكم الإلهي، لا نبوة التشريع، لأن نبوة التشريع انقطعت بمحمد صلى الله عليه وسلم، فهؤلاء منبئون بعلوم الأنبياء من غير واسطة.

And this religion does not cease to stand as long as there is, upon the face of the earth, one of this group, because they are the vicegerents of Muhammad (may God bless him and grant him peace), defending his religion as the shepherd defends the sheep; so they are his brethren, to whom he pointed by his saying: "Oh, my longing for my brethren who will come after me", the hadith. So these are [as] prophets, not [merely] friends, intending by that the prophethood of nearness, of informing, and of the divine ruling, not the prophethood of legislation, because the prophethood of legislation was cut off by

Muhammad (may God bless him and grant him peace); so these are [those] informed with the sciences of the prophets, without an intermediary.

The 'my brethren' hadith (Muslim). al-Jīlī's reading of the perfected friends as 'prophets' is carefully bounded: NOT the sealed prophethood of legislation (nubuwwat al-tashrīʿ), but a 'prophethood of nearness/informing', a contested Akbarian distinction, recorded in his voice and framed against the mainstream's insistence that prophethood ended absolutely with Muhammad.

§161

ثم اعلم أن الولاية عبارة عن تولي الحق سبحانه وتعالى عبده بظهور أسمائه وصفاته عليه، علما وعينا وحالا وأثر لذة وتصرفا.

Then know that friendship (al-walāya) is an expression for the Real's (glory be to Him, exalted is He) taking charge of His servant, by the appearing of His Names and Attributes upon him: in knowledge, in [direct] vision, in state, in the trace of [its] pleasure, and in [free] disposal.

GLOSSARY: ASMA, SIFAT

§162

ونبوة الولاية: إرجاع الحق العبد إلى الخلق، ليقوم بأمورهم المصلحة لشؤونهم في ذلك الزمان، على شرط الحال.

And the prophethood of friendship (nubuwwat al-walāya): the Real's returning the servant to the creation, that he may undertake their affairs [for] the welfare of their conditions in that age, on the condition of [his] state.

§163

فيدبر الخلق بحاله، ويجرهم إلى ما هو الأصلح لهم، فمن دعا الخلق منهم إلى الله تعالى قبل محمد صلى الله عليه وسلم كان رسولا، ومن بعد محمد صلى الله عليه وسلم كان خليفة لمحمد صلى الله عليه وسلم.

So he governs the creation by his state, and draws them to what is most beneficial for them. So whoever of them called the creation to God (exalted is He) before Muhammad (may God bless him and grant him peace) was a messenger; and [whoever did so] after Muhammad (may God bless him and grant him peace) was a vicegerent of Muhammad (may God bless him and grant him peace).

§164

لكنه لا يستقل في دعواه بنفسه، بل يكون تبعا لمحمد صلى الله عليه وسلم، كمن مضى من ساداتنا الصوفية، مثل أبي يزيد والجنيد والشيخ عبد القادر ومحيي الدين بن العربي وأمثالهم رضي الله عنهم.

but he is not independent in his call by himself; rather, he is a follower of Muhammad (may God bless him and grant him peace): like those who have passed of our Sufi masters, such as Abū Yazīd [al-Bisṭāmī], al-Junayd, the Shaykh ʿAbd al-Qādir [al-

Jīlānī], Muḥyī al-Dīn Ibn al-ʿArabī, and their like (may God be pleased with them).

§165

ومن لم يدع إلى الله تعالى، بل وقف مع تدبير أمور الخلق على حسب ما ينبئه الله تعالى عن أحوالهم، فهو نبي نبوة ولاية.

And whoever did not call to God (exalted is He), but [merely] halted with the governance of the affairs of the creation, according to what God (exalted is He) informs him of their states, he is a prophet [by] the prophethood of friendship.

§166

ثم هذا إذا كان على طريقة مستقلة من غير اتباع لمن قبله، فهو نبي نبوة تشريع، وقد انسد بابها بمحمد صلى الله عليه وسلم.

Then this [one], if he were upon an independent way, without following one before him, he would be a prophet [by] the prophethood of legislation, and its door has been shut by Muhammad (may God bless him and grant him peace).

§167

فظهر من هذا جميعه أن الولاية اسم للوجه الخاص الذي بين العبد وبين ربه، ونبوة الولاية اسم للوجه المشترك بين الخلق والحق في الولي، ونبوة التشريع اسم لوجه الاستقلال في متعبداته بنفسه من غير احتياج إلى أحد، والرسالة اسم للوجه الذي بين العبد وبين سائر الخلق. فعلم من هذا أن ولاية النبي أفضل من نبوته مطلقا، ونبوة ولايته أفضل من نبوة تشريعه، ونبوة تشريعه أفضل من رسالته، لأن نبوة التشريع مختصة به، والرسالة عامة بغيره.

So it appeared from all this that friendship (al-walāya) is a name for the special aspect between the servant and his Lord; the prophethood of friendship is a name for the aspect shared between the creation and the Real in the friend; the prophethood of legislation is a name for the aspect of independence in his observances by himself, without need of anyone; and messengership (al-risāla) is a name for the aspect between the servant and the rest of the creation. So it is known from this that the friendship of the prophet is more excellent than his prophethood absolutely; the prophethood of his friendship is more excellent than the prophethood of his legislation; and the prophethood of his

legislation is more excellent than his messengership, because the prophethood of legislation is particular to him, while messengership is general, [shared] with others.

> *The doctrine that 'the friendship of the prophet is more excellent than his prophethood' (walāyat al-nabī afḍal min nubuwwatih) is a hallmark Akbarian thesis (Ibn al-ʿArabī, Bezels); recorded in al-Jīlī's voice and framed against the mainstream, which holds prophethood the higher rank.*

§168

وما اختص به من التعبدات كان أفضل مما تعلق بغيره. فإن كثيرا من الأنبياء كانت نبوته نبوة ولاية، كالخضر في بعض الأقوال، وكعيسى إذا نزل إلى الدنيا، فإنه لا يكون له نبوة تشريع، وكغيره من بني إسرائيل.

And what is particular to him, of the observances, is more excellent than what pertains to others. For many of the prophets: his prophethood was a prophethood of friendship, like al-Khiḍr (in some of the sayings), and like Jesus when he descends to this world, for he will not have a prophethood of legislation,

and like others of the Children of Israel.

§169

وكثير منهم لم يكن رسولا، بل كان نبيا مشرعا لنفسه.

And many of them were not messengers, but were prophets legislating for [their own] selves.

§170

ومنهم من كان رسولا إلى واحد، ومنهم من كان رسولا إلى طائفة مخصوصة، ومنهم من كان رسولا إلى الإنس دون الجن.

And among them was one who was a messenger to a single [person]; among them one who was a messenger to a particular group; and among them one who was a messenger to mankind, not the jinn.

§171

ولم يخلق الله رسولا إلى الأسود والأحمر والأقرب والأبعد إلا محمدا صلى الله عليه وسلم، فإنه أرسل إلى سائر المخلوقات، فلهذا كان رحمة للعالمين.

And God did not create a messenger to the black and the red, the nearer and the farther, except Muhammad (may God bless him and grant him peace), for he was sent to all the creatures; and

for this he was "a mercy to the worlds."

§172

فإذا علمت هذا فقل على الإطلاق: إن الولاية أفضل من النبوة مطلقا في النبي، ونبوة الولاية أفضل من نبوة التشريع، ونبوة التشريع أفضل من نبوة الرسالة. واعلم أن كل رسول نبي تشريع، وكل نبي تشريع نبي ولاية، ونبوة التشريع أفضل من الولي مطلقا.

So when you have known this, say absolutely: friendship is more excellent than prophethood absolutely, in the prophet; the prophethood of friendship is more excellent than the prophethood of legislation; and the prophethood of legislation is more excellent than the prophethood of messengership. And know that every messenger is a prophet of legislation, and every prophet of legislation is a prophet of friendship; and the prophethood of legislation is more excellent than the [mere] friend absolutely.

§173

ومن ثم قيل: بداية النبي نهاية الولي. فافهم وتأمله، فإنه قد خفي على كثير من أهل

And from here it was said: "The beginning of the

ملتنا.

prophet is the end of the [mere] friend." So understand and ponder it, for it has been hidden from many of the people of our community.

§174

والله يقول الحق وهو يهدي السبيل.

And God speaks the truth, and He guides to the way.

§175

فصل نذكر فيه أسرار ما تعبدنا الله به على لسان نبيه محمد صلى الله عليه وسلم.

Section: in which we mention the secrets of what God made us worship by, upon the tongue of His Prophet Muhammad (may God bless him and grant him peace).

§176

وهي الخمس التي بني الإسلام عليها، ثم نتبعها بذكر أسرار الإيمان، ونوضح أسرار المعاني التي جعلها الله في مقام الصلاح من دوام العبادة خوفا ورجاء.

And they are the five upon which Islam is built; then we follow them with the mention of the secrets of faith, and we clarify the secrets of the meanings that God placed in the station of righteousness: of the

perpetuity of worship, in fear and hope.

§177

ثم نومئ إلى أسرار المقامات السبعة المذكورة في الإحسان، وهي التوبة والإنابة والزهد والتوكل والرضا والتفويض والإخلاص.

Then we gesture toward the secrets of the seven stations mentioned in [the rank of] excellence, which are repentance, turning-[to-God], abstinence, reliance, contentment, entrusting, and sincerity.

§178

ونذكر طرفا من مقامات الشهادة، ونومئ إلى شيء من علامات صاحب علم اليقين وعين اليقين وحق اليقين.

And we mention a part of the stations of witnessing, and gesture toward something of the signs of the possessor of the knowledge of certitude, the eye of certitude, and the truth of certitude.

§179

ونأتي بجمل مفصحة عن غرائب مقام الخلة والحب والختام والعبودية.

And we bring sentences disclosing the wonders of the station of friendship, of love, of the Seal, and of servanthood.

§180

وكل ذلك عن طريق الإجمال والاختصار، ولو أردنا تفصيل ذلك على طريق الإطناب احتجنا إلى مجلدات كثيرة، ولسنا بصدد ذلك.

And all of that by way of summary and brevity; for were we to desire the detailing of that by way of expatiation, we would need many volumes, and we are not engaged in that.

§181

فأول ما نذكر سر كلمة الشهادة.

So the first that we mention is the secret of the word of the testimony (kalimat al-shahāda).

§182

اعلم أنه لما كان الوجود منقسما بين خلق حكمه السلب والانعدام والفناء، وحق حكمه الإيجاد والوجود والبقاء، كانت كلمة الشهادة مبنية على سلب، وهي "لا"، وإيجاب، وهي "إلا"، معناه: لا وجود لشيء إلا الله.

Know that, since existence is divided between a creation whose ruling is negation, privation, and annihilation, and a Real whose ruling is bringing-into-being, existence, and abiding: the word of the testimony was built upon a negation, which is "no" (lā), and an affirmation, which is "except" (illā); its meaning [being]:

there is no existence for anything except God.

> *The waḥdat-al-wujūd reading of the shahāda (lā ilāha illā llāh = 'no existent except God'); contested-Akbarian, recorded in al-Jīlī's voice and framed against the mainstream reading ('no deity worthy of worship except God').*

§183

ولفظ 'إله' في قوله: 'لا إله'، يراد به تلك الأوثان التي يعبدونها، سماها الله تعالى إلها كما سموها، موافقة لهم، لسر وجوده في أعيانها.

And the word "god" (ilāh), in His saying "no god," by it is intended those idols that they worship; God (exalted is He) named it "god," as they named it, in agreement with them, by the secret of His existence in their entities.

§184

فهي بوجوده آلهة حقا، فكل معبود منها بظهور الحق في عينه إله، لأنه تعالى عينها، وهو الله حيثما ظهر، مستحق الألوهية.

So they are, by His existence, gods in truth; so every worshipped one of them, by the appearing of the Real in its [own] entity, is a god, because He (exalted is He) is its [very] entity, and He is God, wherever He appears, meriting divinity.

Among the chapter's most extreme statements (the idols 'gods in truth' insofar as the Real is their reality); recorded faithfully in al-Jīlī's voice and squarely framed against the mainstream, which condemns idolatry as shirk without qualification. It is the very confusion al-Jīlī elsewhere brands satanic when it lifts the Law (Bāb 59); here it is offered as a metaphysical, not a practical, reading.

§185

ثم إفراد الجميع في الاستثناء بقوله 'إلا الله'، يعني: ليست تلك الآلهة إلا الله، فلا تعبدوا إلا الله على الإطلاق، من غير تقييد بجهة، فإنه كل الجهات، فما في الوجود شيء إلا الله تعالى.

Then the singling-out of all [of them] in the exception, by His saying "except God," means: those gods are nothing but God; so worship none but God, absolutely, without restriction to a direction, for He is all the directions; so there is, in existence, nothing but God (exalted is He).

§186

فهو تعالى عين جميع الموجودات. ولما كان هذا الأمر موقوفا على الشهود والكشف، قرنت به لفظة الشهادة، فقيل: 'أشهد'، بمعنى: أنظر بعيني شهودا أن لا في الوجود شيء إلا الله.

So He (exalted is He) is the very [reality] of all the existents. And since this matter is contingent upon witnessing and unveiling, the word "witnessing" (shahāda) was joined to it; so it was said,

"I bear witness" (ashhadu), meaning: I see, with my eye, a witnessing, that there is, in existence, nothing but God.

GLOSSARY: KASHF, MUSHAHADA

§187

وهنا أبحاث كثيرة في الاستثناء: هل هو متصل أو منقطع؟ وهل الآلهة المنفية آلهة حق أم آلهة بطلان؟ وعدم إفادة المعنى فيما لو كانت بطلانا، مع عدم جوازه فيما لو كانت حقا؟ وكيف وجه الجمع والوفاق؟ ومسائل شتى، ولكل منها أجوبة قاطعة وبراهين ساطعة. فافهم.

And here are many inquiries concerning the exception: is it connected (muttaṣil) or disjunct (munqaṭiʿ)? And are the negated gods gods in truth or gods in falsity? And the non-yielding of the meaning [in the case] were they falsity, together with the non-admissibility of it [in the case] were they truth? And how the manner of the joining and the concord [is]?, and various questions, and for each of them are decisive answers and radiant proofs. So understand.

§188

وأما الصلاة: فإنها عبارة عن واحدية الحق تعالى، وإقامتها إشارة إلى إقامة ناموس الواحدية بالاتصاف بسائر الأسماء والصفات.

As for the prayer (al-ṣalāt): it is an expression for the unicity (wāḥidiyya) of the Real (exalted is He); and its establishing is a pointing to the establishing of the law of unicity, by the being-qualified by all the Names and Attributes.

GLOSSARY: WAHIDIYYA, ASMA, SIFAT

§189

فالطهر عبارة عن الطهارة من النقائص الكونية، وكونه يشترط بالماء إشارة إلى أنها لا تزول إلا بظهور آثار الصفات الإلهية التي هي حياة الوجود، لأن الماء سر الحياة.

So the purification (al-ṭuhr) is an expression for the purification from the cosmic deficiencies; and its being conditioned by water is a pointing [to the fact] that they [the deficiencies] are not removed except by the appearing of the traces of the divine Attributes, which are the life of existence, because water is the secret of life.

§190

وكون التيمم يقوم مقام الطهارة للضرورة، إشارة للتزكي بالمخالفات والمجاهدات والرياضات.

And [the dry ablution,] tayammum's, standing in the place of [water-]purification by necessity, is a pointing to the [self-]purification by oppositions [to the ego], struggles, and disciplines.

§191

فهذا لو تزكى عسى أن يكون، فإنه أنزل درجة عمن جذب عن نفسه، فتطهر عن نقائصها بماء حياة الأزل الإلهي.

So this one, were he [self-]purified, perhaps [he] might be [accepted], for he is a degree lower than one who was drawn [/attracted] away from his [own] self, so that he was purified of its deficiencies by the water of the life of the divine pre-eternity.

§192

وإليه أشار عليه الصلاة والسلام بقوله: آت نفسي تقواها وزكها أنت خير من زكاها. فـ "آت نفسي تقواها" إشارة إلى المجاهدات والمخالفات والرياضات.

And to it he (upon him be blessing and peace) pointed by his saying: "Grant my soul its God-consciousness, and purify it; You are the best of those who purify it." So "grant my soul its God-

consciousness" is a pointing to the struggles, the oppositions, and the disciplines,

> *A sound supplication (Muslim, Aḥmad), echoing al-Shams 91:9; invoked, not graded here.*

§193 وقوله: 'وزكها أنت خير من زكاها'، إشارة إلى الجذب الإلهي، لأنه خير من التزكي بالأعمال والمجاهدات.

and his saying, "and purify it; You are the best of those who purify it," is a pointing to the divine attraction (al-jadhb), because it is better than the [self-]purification by deeds and struggles.

§194 ثم استقبال القبلة إشارة إلى التوجه الكلي في طلب الحق.

Then the facing of the qibla is a pointing to the total turning [of the face] in the seeking of the Real.

§195 ثم النية إشارة إلى انعقاد القلب في ذلك التوجه.

Then the intention (al-niyya) is a pointing to the knitting of the heart in that turning.

§196

ثم تكبيرة الإحرام إشارة إلى أن الجناب الإلهي أكبر وأوسع مما عسى أن يتجلى به عليه، فلا يقيده بمشهده، بل هو أكبر من كل مشهد ومنظر ظهر به على عبده، فلا انتهاء له.

Then the opening "God is greatest" (takbīrat al-iḥrām) is a pointing [to the fact] that the divine Presence is greater and vaster than what may disclose itself by [it] upon him; so he does not restrict Him to his [own] witnessing, but rather He is greater than every witnessing and vista by which He has appeared to His servant, so there is no end to Him.

§197

وقراءة الفاتحة إشارة إلى وجود كماله في الإنسان، لأن الإنسان هو فاتحة الوجود، فتح الله به أقفال الموجودات.

And the recitation of the Fātiḥa [the Opener] is a pointing to the existence of His perfection in the human, because the human is the opener (fātiḥa) of existence: God opened by him the locks of the existents.

§198

فقراءتها إشارة إلى ظهور الأسرار الربانية تحت الأسرار الإنسانية.

So its recitation is a pointing to the appearing of the lordly

secrets beneath the human secrets.

§199

ثم الركوع إشارة إلى شهود انعدام الموجودات الكونية تحت موجود التجليات الإلهية. ثم القيام عبارة عن مقام البقاء، ولهذا يقول فيه: سمع الله لمن حمده. وهذه كلمة لا يستحقها العبد، لأنها إخبار عن حال إلهي.

Then the bowing (al-rukūʿ) is a pointing to the witnessing of the privation [/non-being] of the cosmic existents beneath the existent of the divine self-disclosures. Then the standing [back up] is an expression for the station of abiding (al-baqāʾ); and for this reason he says in it: "God has heard whoever praises Him" (samiʿa llāhu li-man ḥamidah), and this is a word that the servant does not [of himself] merit, because it is an informing about a divine state.

GLOSSARY: TAJALLI, MUSHAHADA

§200

فالعبد في القيام, الذي هو إشارة إلى البقاء, خليفة الحق تعالى، وإن شئت قلت: عينه،

So the servant, in the standing, which is a pointing

لیرفع الإشكال، فلهذا أخبر عن حال نفسه بنفسه.

to abiding, is the vicegerent of the Real (exalted is He); and, if you wish, you may say: His very [reality], to remove the difficulty. And for this reason he gives the report about [the Real's] state by [the Real's] self.

> *The reading of 'God has heard whoever praises Him' as the Real reporting His own state through the servant is contested-Akbarian; recorded in al-Jīlī's voice and framed.*

§201

أعني: ترجم عن سماع حقه ثناء خلقه، وهو في الحالين واحد غير متعدد.

I mean: he interpreted the hearing of His Real [side] [as] the praise of His creaturely [side], and He, in the two states, is one, not multiple.

§202

ثم السجود عبارة عن سحق آثار البشرية ومحقها باستمرار ظهور الذات المقدسة. ثم الجلوس بين السجدتين إشارة إلى التحقق بحقائق الأسماء والصفات، لأن الجلوس استواء في القعدة.

Then the prostration (al-sujūd) is an expression for the crushing of the traces of humanness and the effacing of them, by the continuance of the appearing of the sanctified Essence. Then the

sitting between the two prostrations is a pointing to the realization in the realities of the Names and Attributes, because the sitting is a sitting-firm (istiwā') in the seated-posture,

GLOSSARY: DHAT, ASMA, SIFAT

§203

وذلك إشارة إلى حقيقة قوله: الرحمن على العرش استوى. ثم السجدة الثانية إشارة إلى مقام العبودية، وهو الرجوع من الحق إلى الخلق. ثم التحيات إشارة إلى الكمال الحقي والخلقي، لأنه عبارة عن ثناء على الله تعالى، وثناء على نبيه، وعلى عباده الصالحين، وذلك هو مقام الكمال.

and that is a pointing to the reality of His saying: "The All-Merciful, [who] mounted firm upon the Throne" (20:5). Then the second prostration is a pointing to the station of servanthood, which is the return from the Real to the creation. Then the salutations (al-taḥiyyāt) are a pointing to the Real-and-creaturely perfection, because it is an expression of praise upon God (exalted is He), and praise upon His Prophet, and upon His

righteous servants; and that is the station of perfection.

QUR'ĀN 20:5: ṬĀ HĀ 20:5, VERBATIM

§204

فلا يكمل الولي إلا بتحققه بالحقائق الإلهية، واتباعه لمحمد صلى الله عليه وسلم، وبتأدبه لسائر عباد الله الصالحين. وهنا أسرار كثيرة قصدنا فيها الاختصار.

So the friend [of God] is not perfected except by his realization in the divine realities, his following of Muhammad (may God bless him and grant him peace), and his observing of courtesy toward all the righteous servants of God. And here are many secrets, in which we have aimed at brevity.

A recurring pro-sharīʿa guardrail: even the perfected friend is perfected only by 'following Muhammad' and honoring the righteous: realization does not stand alone.

§205

وأما الزكاة: فعبارة عن التزكي بإيثار الحق على الخلق، أعني: يؤثر شهود الحق في الوجود على شهود الخلق.

As for the alms (al-zakāt): it is an expression for the [self-]purification by the preferring of the Real over the creation: I mean, he

prefers the witnessing of the Real in existence over the witnessing of the creation.

§206

فإذا أراد أن يشهد نفسه، يؤثر الحق فيشهده سبحانه، وإذا أراد أن يتصف بصفات نفسه، يؤثر الحق فيتصف بصفاته، وإذا أراد أن يعلم ذاته فيجد الإنية، يؤثر الحق فيعلم ذاته سبحانه وتعالى فيجد الهوية. فهذه إشارة الزكاة. وأما كونه واحدة في كل أربعين في العين، فلأن الوجود له أربعون مرتبة، والمطلوب المرتبة الإلهية، فهي المرتبة العليا، وهي واحدة من أربعين.

So when he wishes to witness himself, he prefers the Real, and so witnesses Him (glory be to Him); and when he wishes to be qualified by the attributes of his [own] self, he prefers the Real, and so is qualified by His attributes; and when he wishes to know his [own] essence, [so as] to find the I-ness, he prefers the Real, and so knows His Essence (glory be to Him, exalted is He), and so finds the [divine] ipseity. So this is the [esoteric] pointing of the alms. As for its being one [unit] in every forty, in [coined wealth]: it is because existence has forty ranks, and the sought [rank] is the divine

rank, which is the highest rank, and it is one of forty.

§207

وقد ذكرنا جميعها في كتابنا المسمى بـ الكهف والرقيم في شرح بسم الله الرحمن الرحيم، فلينظر هناك.

And we have mentioned all of them in our book named al-Kahf wa-l-Raqīm fī Sharḥ Bism Allāh al-Raḥmān al-Raḥīm; so let it be looked at there.

> *A second cross-reference to al-Jīlī's al-Kahf wa-l-Raqīm (cf. Bāb 61).*

§208

وأما الصوم: فإشارة إلى الامتناع عن استعمال المقتضيات البشرية، ليتصف بصفات الصمدية.

As for the fast (al-ṣawm): it is a pointing to the abstaining from the employment of the human requisites, that one may be qualified by the attributes of the Self-Sufficient Eternal (al-ṣamadiyya).

§209

فعلى قدر ما يمتنع, أي يصوم, عن مقتضيات البشرية، تظهر آثار الحق فيه.

So, in accordance with the measure that he abstains, that is, fasts, from the requisites of

humanness, the traces of the Real appear in him.

§210

وكونه شهرا كاملا إشارة إلى الاحتياج إلى ذلك في مدة الحياة الدنيا جميعها، فلا يقول: إني وصلت فلا أحتاج إلى ترك مقتضيات البشرية.

And its being a complete month is a pointing to the need for that throughout the whole period of the life of this world; so he does not say: "I have arrived, so I do not need to abandon the requisites of humanness."

§211

وأن الممحوق ليس للبشريات إليه سبيل، فإن من فعل ذلك فهو مخدوع ممكور به. فينبغي للعبد أن يلزم الصوم, وهو ترك المقتضيات البشرية, ما دام في دار الدنيا، ليفوز بالتمكين من حقائق الذات الإلهية.

And that the [self-]effaced one, the [base] human traits have no way to him: for whoever does that [and claims exemption] is deluded, [a victim] of stratagem. So it behooves the servant to cling to the fast, which is the abandoning of the human requisites, as long as he is in the abode of this world, that he may win the firm-establishment in the realities of the divine Essence.

> *Another anti-antinomian guardrail: the wayfarer must never say 'I have arrived, so the disciplines no longer bind me', to do so is to be deluded by a satanic stratagem (cf. Bāb 59).*

§212

وهنا أبحاث كثيرة في نية الصوم والفطر والسحور والتراويح وغير ذلك مما اختص به رمضان، فلنكتف بما مضى.

And here are many inquiries concerning the intention of the fast, the breaking-of-the-fast, the pre-dawn meal, the tarāwīḥ [prayers], and other than that of what is particular to Ramaḍān; so let us be content with what has passed.

§213

وأما الحج: فإشارة إلى استمرار القصد في طلب الله تعالى. والإحرام إشارة إلى ترك شهود المخلوقات. ثم ترك المخيط إشارة إلى تجرده عن صفاته المذمومة بالصفات المحمودة.

As for the Pilgrimage (al-ḥajj): it is a pointing to the continuance of the [single] aim in the seeking of God (exalted is He). And the [pilgrim-]consecration (al-iḥrām) is a pointing to the abandoning of the witnessing of the creatures. Then the abandoning of the sewn [garment] is a pointing to his stripping-bare of his

blameworthy attributes [and clothing himself] with the praiseworthy attributes.

§214

ثم ترك حلق الرأس إشارة إلى ترك الرياسة البشرية.

Then the abstaining from shaving the head is a pointing to the abandoning of [the love of] human leadership.

§215

ثم ترك تقليم الأظافر إشارة إلى شهود فعل الله في الأفعال الصادرة منه.

Then the abstaining from clipping the nails is a pointing to the witnessing of God's action in the actions issuing from him.

§216

ثم ترك الطيب إشارة إلى التجرد عن الأسماء والصفات لتحققه بحقيقة الذات.

Then the abstaining from perfume is a pointing to the stripping-bare of the Names and the Attributes, for his realization in the reality of the Essence.

GLOSSARY: DHAT

§217

ثم ترك النكاح إشارة إلى التعفف عن التصرف في الوجود.

Then the abstaining from marital intercourse is a pointing to the abstaining from [free] disposal in existence.

§218

ثم ترك الكحل إشارة إلى الكف عن طلب الكشف بالاسترسال في هوية الأحدية.

Then the abstaining from kohl is a pointing to the refraining from seeking unveiling, by the immersion in the ipseity of oneness (huwiyyat al-aḥadiyya).

§219

ثم الميقات عبارة عن القلب، ثم مكة عبارة عن المرتبة الإلهية، ثم الكعبة عبارة عن الذات، ثم الحجر الأسود عبارة عن اللطيفة الإنسانية، واسوداده عبارة عن تلونه بالمقتضيات الطبيعية، وإليه الإشارة بقوله عليه الصلاة والسلام: نزل الحجر الأسود أشد بياضا من اللبن، فسودته خطايا بني آدم. فهذا الحديث عبارة عن اللطيفة الإنسانية، لأنه مفطور بالأصالة على الحقيقة الإلهية، وهي معنى قوله: لقد خلقنا الإنسان في أحسن تقويم. ورجوعه إلى الطبائع والعادة والعلائق والقواطع هو اسوداده، وكل ذلك خطايا بني آدم، وهذا قوله: ثم رددناه أسفل سافلين. فإذا فهمت، فاعلم أن الطواف عبارة عما ينبغي له أن تدرك هويته ومحتده ومنشأه ومشهده،

Then the appointed-station (al-mīqāt) is an expression for the heart; then Mecca is an expression for the divine rank; then the Kaʿba is an expression for the Essence; then the Black Stone (al-ḥajar al-aswad) is an expression for the human subtle-essence (al-laṭīfa al-insāniyya), and its blackness is an expression for its coloring by the natural

وكونه سبعة إشارة إلى الأوصاف السبعة التي بها تمت ذاته،

requisites, and to it is the pointing in his saying (upon him be blessing and peace): "The Black Stone descended more intensely white than milk, then the sins of the children of Adam blackened it." So this hadith is an expression for the human subtle-essence, because it is originated, by [its] very root, upon the divine reality, which is the meaning of His saying: "We have indeed created the human in the fairest stature" (95:4); and its return to the natures, the habit, the attachments, and the severers is its blackening, and all of that is "the sins of the children of Adam," and this is His saying: "Then We returned him to the lowest of the low" (95:5). So when you have understood, know that the circumambulation (al-

ṭawāf) is an expression for what behooves him: to grasp his ipseity, his origin, his wellspring, and his vista; and its being seven is a pointing to the seven attributes by which his essence is completed,

QUR'ĀN 95:4: AL-TĪN 95:4, VERBATIM

QUR'ĀN 95:5: AL-TĪN 95:5, VERBATIM

The Black-Stone hadith (Tirmidhī, ḥasan ṣaḥīḥ; cf. Bāb 58's white-stone motif); invoked, not graded here.

§220

وهي الحياة والعلم والإرادة والقدرة والسمع والبصر والكلام.

and they are: Life, Knowledge, Will, Power, Hearing, Sight, and Speech.

§221

وثَم نكتة باقتران هذا العدد بالطواف، وهي ليرجع من هذه الصفات إلى صفات الله تعالى، فينسب حياته إلى الله، وعلمه إلى الله، وإرادته إلى الله، وقدرته إلى الله، وسمعه إلى الله، وبصره إلى الله، وكلامه إلى الله.

And there is a subtle point in the joining of this number to the circumambulation, namely, that he may return from these attributes to the attributes of God (exalted is He): so he ascribes his life to God, his knowledge to God, his will to God, his power to

God, his hearing to God, his sight to God, and his speech to God.

§222

فيكون كما قال عليه الصلاة والسلام: أكون سمعه الذي يسمع به، وبصره الذي يبصر به، الحديث.

So that he becomes as he (upon him be blessing and peace) said: "I become his hearing by which he hears, and his sight by which he sees": the hadith.

The ḥadīth al-nawāfil (sound, Bukhārī 6502); invoked, not graded here.

§223

ثم الصلاة مطلقا بعد الطواف إشارة إلى بروز الأحدية وقيام ناموسها فيمن تم له ذلك، وكونها يستحب أن تكون خلف مقام إبراهيم إشارة إلى بروز الخلة، فهو عبارة عن ظهور الآثار في جسده.

Then the prayer, [recommended] absolutely after the circumambulation, is a pointing to the coming-forth of oneness and the standing of its law in one for whom that is completed; and its being recommended to be behind the Station of Abraham (maqām Ibrāhîm) is a pointing to the coming-forth of [intimate] friendship

(al-khulla), for it is an expression for the appearing of the traces [of the divine] in his body.

§224 فإن مسح بيده أبرأ الأكمه والأبرص، وإن مشى برجله طويت له الأرض، وكذلك باقي أعضائه، لتحلل الأنوار الإلهية فيها من غير حلول.

For [then] if he wipes with his hand, he heals the blind-born and the leper; and if he walks with his foot, the earth is folded up for him; and likewise the rest of his limbs: by the permeation of the divine lights in them, without indwelling (min ghayr ḥulūl).

> *Once more the anti-incarnationist guardrail: the divine lights 'permeate' the friend's limbs 'without indwelling.'*

§225 ثم زمزم إشارة إلى علوم الحقائق، فالشرب منها إشارة إلى التضلع من ذلك.

Then [the well of] Zamzam is a pointing to the sciences of the realities; so the drinking from it is a pointing to the taking-one's-fill of that.

§226 ثم الصفا إشارة إلى التصفي من الصفات الخلقية.

Then [the hill of] al-Ṣafā is a pointing to the becoming-

pure (al-taṣaffī) of the creaturely attributes.

§227 ثم المروة إشارة إلى الارتواء من الشرب بكاسات الأسماء والصفات الإلهية.

Then [the hill of] al-Marwa is a pointing to the being-quenched (al-irtiwā') from the drinking by the cups of the divine Names and Attributes.

§228 ثم الحلق حينئذ إشارة إلى تحقق الرياسة الإلهية في ذلك المقام.

Then the shaving [of the head], at that point, is a pointing to the realization of the divine leadership in that station.

§229 ثم التقصير إشارة لمن قصر فنزل عن درجة التحقيق التي هي مرتبة أهل القربة، فهو في درجة العيان، وذلك حظ كافة الصديقين.

Then the trimming [of the hair, al-taqṣīr] is a pointing to one who fell short and descended from the degree of realization, which is the rank of the people of nearness; so he is in the degree of direct vision (al-ʿiyān), and that is

the lot of all the truthful ones (al-ṣiddīqūn).

§230

ثم الخروج عن الإحرام عبارة عن التوسع للخلق والنزول إليهم، بعدم العندية في مقعد الصدق.

Then the coming-out of the [pilgrim-]consecration is an expression for the expanding [of oneself] for the creation and the descending to them: by the absence of [self-]witness in the seat of truth (maqʿad al-ṣidq).

§231

ثم عرفات عبارة عن مقام المعرفة بالله، والعلمين عبارة عن الجمال والجلال اللذين عليهما سبيل المعرفة بالله، لأنهما الأدلاء على الله تعالى.

Then ʿArafāt is an expression for the station of the gnosis of God; and the two landmarks (al-ʿalamayn) are an expression for the Beauty and the Majesty, upon which is the way of the gnosis of God, because they are the two guides to God (exalted is He).

§232

ثم المزدلفة عبارة عن شيوع المقام وتعاليه.

Then al-Muzdalifa is an expression for the diffusion of the station and its loftiness.

§233 ثم المشعر الحرام عبارة عن تعظيم الحرمات الإلهية بالوقوف مع الأمور الشرعية.

Then the Sacred Landmark (al-Mashʿar al-Ḥarām) is an expression for the magnifying of the divine sanctities by the halting with the matters of the sacred Law (al-umūr al-sharʿiyya).

§234 ثم منى عبارة عن بلوغ المنى لأهل مقام القربة.

Then Minā is an expression for the attainment of the desire (al-munā) for the people of the station of nearness.

§235 ثم الجمار الثلاث عبارة عن النفس والطبع والعادة.

Then the three stone-pillars (al-jimār al-thalāth) are an expression for the [lower] soul, the [base] nature, and the habit.

§236 فيحصب كل منها بسبع حصيات، يعني يفنيها ويذهبها ويدحضها بقوة آثار السبع الصفات الإلهية.

So he pelts each of them with seven pebbles: meaning, he annihilates them, makes them go away, and rebuts them by

the strength of the traces of the seven divine attributes.

§237

ثم طواف الإفاضة عبارة عن دوام الترقي لدوام الفيض الإلهي، فإنه لا ينقطع بعد الكمال الإنساني، إذ لا نهاية لله تعالى.

Then the circumambulation of the over-flowing (ṭawāf al-ifāḍa) is an expression for the perpetuity of ascent, [following] the perpetuity of the divine effusion, for it is not cut off after the human perfection, since there is no end to God (exalted is He).

§238

ثم طواف الوداع إشارة إلى الهداية إلى الله تعالى بطريق الحال، لأنه إبداع سر الله تعالى في مستحقه.

Then the circumambulation of farewell (ṭawāf al-wadāʿ) is a pointing to the guidance to God (exalted is He) by way of [the spiritual] state, because it is the depositing of the secret of God (exalted is He) in the one who merits it.

§239

فأسرار الله تعالى وديعة عند الولي، لمن يستحقها، لقوله تعالى: فإن آنستم منهم رشدا فادفعوا إليهم أموالهم.

So the secrets of God (exalted is He) are a deposit with the friend [of God], for whoever

merits them: by His saying (exalted is He): "So if you perceive in them [right] guidance, deliver to them their wealth" (4:6, al-Nisāʾ).

> QURʾĀN 4:6: AL-NISĀʾ 4:6, THE CLAUSE 'FA-IN ĀNASTUM MINHUM RUSHDAN FA-DFAʿŪ ILAYHIM AMWĀLAHUM'

§240

وهنا أسرار كثيرة في ذكر الأدعية المتلوة في جميع تلك المناسك، وتحت كل دعاء سر من أسرار الله تعالى، أضربنا عن ذكرها قصدا للاختصار. والله أعلم.

And here are many secrets in the [matter of] the supplications recited in all those rites, and beneath each supplication is a secret of the secrets of God (exalted is He), [which] we have refrained from mentioning, aiming at brevity. And God knows best.

§241

وأما الإيمان: فهو أول مدارج الكشف عن عالم الغيب، وهو المركب الذي يصعد براكبه إلى المقامات العلية والحضرات السنية.

As for faith (al-īmān): it is the first of the ascents of the unveiling of the world of the unseen, and it is the mount that ascends with its rider to the lofty stations and the resplendent presences.

GLOSSARY: KASHF

§242

فهو عبارة عن تواطؤ القلب على ما بعد عن العقل دركه، فكل ما علم بالعقل لا يكون تواطؤ القلب على ذلك إيمانا، بل هو علم نظري مستفاد بدلائل المشهود، فليس هو إيمان، لأن الإيمان يشترط فيه قبول القلب للشيء بغير دليل، بل تصديق محض.

For it is an expression for the heart's accord (tawāṭuʾ al-qalb) upon what is far from the intellect's grasping. So everything known by the intellect, the heart's accord upon it is not faith; rather, it is theoretical knowledge attained by the proofs of the witnessed, so it is not faith, because faith stipulates in it the heart's acceptance of the thing without a proof, but [rather] a pure affirmation.

§243

ولهذا نقص نور العقل عن نور الإيمان، لأن طائر العقل يطير بأجنحة الحكمة وهي الدلائل، ولا توجد الدلائل إلا في الأشياء الظاهرة الأثر، وأما الأشياء الباطنة فلا يوجد لها دليل ألبتة.

And for this reason the light of the intellect falls short of the light of faith, because the bird of the intellect flies with the wings of wisdom, which are the proofs, and proofs are found only in the things of manifest effect; whereas the

inward things, no proof is found for them at all.

§244

وطير الإيمان يطير بأجنحة القدرة، ولا وقوف له عن أوج دون أوج، بل يسرح في جميع العوالم، لأن القدرة محيطة بجميع ذلك. فأول ما يفيد الإيمان صاحبه أن يرى ببصيرته حقائق ما أخبر به، فهذه الرؤية إنما كشفت بنور الإيمان.

And the bird of faith flies with the wings of Power, and it has no halting at one apogee short of [another] apogee; rather, it ranges in all the worlds, because Power encompasses all of that. So the first thing that faith yields its possessor is that he sees, by his [inner] insight, the realities of what he has been informed of; and this seeing was unveiled only by the light of faith.

§245

ثم لا يزال يرقى بصاحبه إلى حقيقة التحقيق بما آمن به، قال الله تعالى: الم. ذلك الكتاب لا ريب فيه هدى للمتقين. الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون. والذين يؤمنون بما أنزل إليك وما أنزل من قبلك وبالآخرة هم يوقنون. أولئك على هدى من ربهم وأولئك هم المفلحون. فلم يكن الريب منتفيا عن الكتاب إلا للمؤمنين، لأنهم آمنوا به ولم يتوقفوا للنظر إلى الدليل، ولم يتقيدوا بما قيدهم العقل، بل

Then it does not cease to ascend with its possessor to the reality of realization in what he believed. God (exalted is He) said: "Alif Lām Mīm. That is the Book, in which there is no doubt, a guidance for the God-

قبلوا ما ألقي إليهم، فقطعوا بوقوعه من غير ريب.

conscious; those who believe in the unseen, and establish the prayer, and spend of what We have provided them; and those who believe in what was sent down to you and what was sent down before you, and of the Hereafter they are certain. Those are upon a guidance from their Lord, and those are the successful" (2:1-5, al-Baqara). So doubt was not negated from the Book except for the believers, because they believed in it and did not halt to look at the proof, and did not bind themselves by what the intellect bound them by; rather, they accepted what was cast to them, and so were decisive of its occurrence, without doubt.

QUR'ĀN 2:1: AL-BAQARA 2:1, 'ALIF LĀM MĪM'

QUR'ĀN 2:2: AL-BAQARA 2:2, VERBATIM

QUR'ĀN 2:3: AL-BAQARA 2:3, VERBATIM

QUR'ĀN 2:4: AL-BAQARA 2:4, VERBATIM

QUR'ĀN 2:5: AL-BAQARA 2:5, VERBATIM

§246

فمن توقف إيمانه بالنظر إلى الدلائل والتقييد بالعقل، فقد ارتاب بالكتاب. وما أسس علم الكلام إلا لأجل مدافعة الملاحدة وغيرهم من أهل البدع، لا لأجل وقوع الإيمان في القلوب.

So whoever's faith halts upon the looking at the proofs and the binding by the intellect has [thereby] doubted the Book. And the science of [dialectical] theology (ʿilm al-kalām) was founded only for the sake of repelling the godless and others of the people of innovation: not for the sake of the occurrence of faith in the hearts.

§247

فالإيمان نور من أنوار الله تعالى، يرى به العبد ما تقدم وما تأخر.

So faith is a light of the lights of God (exalted is He), by which the servant sees what is before and what is after.

§248

ومن ثم قال عليه الصلاة والسلام: اتقوا فراسة المؤمن، فإنه ينظر بنور الله تعالى.

And from here he (upon him be blessing and peace) said: "Beware the [keen] insight (firāsa) of the believer, for he

looks by the light of God (exalted is He)."

> *A widely cited saying (Tirmidhī and others) of disputed/weak grade; invoked, not graded here.*

§249 ولم يقل: اتقوا فراسة المسلم، ولا العاقل، ولا غيره، بل قيد بالمؤمن.

And he did not say: "Beware the insight of the Muslim," nor "of the intelligent," nor of any other, but rather restricted [it] to the believer.

§250 ثم اعلم أن هذه الآية لها معان كثيرة لسنا بصدد ذكرها، ولكنا بينا ما أشار إليه الألف واللام والميم والكاف والكتاب وغيره.

Then know that this verse has many meanings [which] we are not engaged in mentioning; but we have explained what the alif, the lām, the mīm, the kāf, the [word] "Book," and other than it pointed to.

§251 وأرجو أن يؤذن لي أن أكتب للقرآن تفسيرا، يكون فيه بيان ما أوضح الله فيه من الأسرار المستغربة عن العقول، فيحصل به تمام الوعد الإلهي لنبيه صلى الله عليه وسلم بقوله: ثم إن علينا بيانه. ولا بد من ذلك الكتاب، فأرجو أن أكون أنا المشرف بهذه

And I hope that I may be given leave to write a commentary (tafsīr) for the Qur’ān, in which is the exposition of what God has

الخدمة لكتاب الله تعالى. فقوله في الآية: ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب، أشار بذلك إلى حقيقة ألف لام ميم.

made clear in it of the secrets [held] strange by the intellects, so that, by it, the completion of the divine promise to His Prophet (may God bless him and grant him peace) might be attained, by His saying: "Then upon Us is its exposition" (75:19, al-Qiyāma). And that book is inevitable; so I hope that I [myself] may be the one honored with this service to the Book of God (exalted is He). So His saying in the verse, "That is the Book, in which there is no doubt, a guidance for the God-conscious, who believe in the unseen," pointed by that to the reality of "Alif Lām Mīm."

QUR'ĀN 75:19: AL-QIYĀMA 75:19, VERBATIM

§252

وذلك من طريق الإجمال إشارة إلى الذات والأسماء والصفات. وذلك الكتاب: والكتاب هو الإنسان الكامل، فألف لام ميم بما أشار إليه هو حقيقة الإنسان. لا ريب فيه هدى للمتقين، الذين هم وقاية عن الحق، والحق وقاية عنهم.

And that, by way of summary, is a pointing to the Essence, the Names, and the Attributes. "That is the Book", and the Book is the Perfect Human; so "Alif Lām Mîm," by what it pointed to, is the reality of the human. "In which there is no doubt, a guidance for the God-conscious (al-muttaqîn)", who are a protection (wiqāya) for the Real, and the Real is a protection for them.

GLOSSARY: DHAT, ASMA, SIFAT, INSAN-AL-KAMIL

§253

فإن دعوت الحق كنيت به عنهم، وإن دعوتهم فقد كنيت بهم عنه. الذين يؤمنون بالغيب، والغيب هو الله، لأنه غيبهم، آمنوا به أنه هويتهم وأنهم عينه.

So if you call upon the Real, you have alluded by Him to them; and if you call upon them, you have alluded by them to Him. "Who believe in the unseen", and the unseen is God, because He is their unseen; they believed in

Him [in] that He is their ipseity and that they are His very [reality].

> *Among the chapter's high waḥdat-al-wujūd statements (the God-conscious as 'His very reality'); recorded in al-Jīlī's voice and framed.*

§254

ويقيمون الصلاة، يعني يقيمون بناموس المرتبة الإلهية في وجودهم، بالاتصاف بحقيقة الأسماء والصفات.

"And establish the prayer": meaning, they establish the law of the divine rank in their existence, by the being-qualified by the reality of the Names and Attributes.

GLOSSARY: ASMA, SIFAT

§255

مما رزقناهم ينفقون، يعني يتصرفون في الوجود من ثمرة ما أنتجته هذه الأحدية الإلهية في ذواتهم، فكأنهم رزقوا ذلك بواسطة ملاحظة الأحدية الإلهية فيهم، فهؤلاء السابقون المفردون، المشار إليهم بقوله عليه الصلاة والسلام لأصحابه: سيروا، سبق المفردون. واللاحقون هم الذين يؤمنون بالغيب، يعني بما أنزل إليك يا محمد مطلقا، وما أنزل من قبلك، وبالآخرة هم يوقنون، أولئك على هدى من ربهم وأولئك هم المفلحون. فهؤلاء هم المؤمنون بالملائكة والكتب والرسل واليوم الآخر، والقدر خيره وشره من الله تعالى.

"[And] of what We have provided them they spend", meaning, they dispose in existence of the fruit of what this divine oneness has yielded in their essences; so it is as though they were provided that by means of the observing of the divine oneness in them. So these are

the foremost, the singular ones (al-mufradūn), pointed to by his saying (upon him be blessing and peace) to his companions: "Go on; the singular ones have gone ahead." And the followers are [those described as] "who believe in the unseen", meaning, in "what was sent down to you, O Muhammad" [absolutely], "and what was sent down before you, and of the Hereafter they are certain; those are upon a guidance from their Lord, and those are the successful." So these are the ones who believe in the angels, the books, the messengers, the Last Day, and the decree, its good and its evil, from God (exalted is He).

> *The 'sabaqa l-mufradūn' hadith (sound, Muslim); invoked, not graded here.*

§256

وأولئك هم المؤمنون بالله، فهم يطلعون على حقيقة الملائكة والكتب، وعلى إرسال الحق للرسل، ويرون اليوم الآخر، ويشاهدون القدر خيره وشره من الله تعالى.

And those [the foremost] are the ones who believe in God; so they look upon the reality of the angels and the books, and upon the Real's sending of the messengers, and they see the Last Day, and witness the decree, its good and its evil, from God (exalted is He).

§257

فليسوا مؤمنين بجميع ذلك، بل عالمون علم ومعرفة عيانية شهودية، فهم مؤمنون بالله وحده، لأن علمهم بما دونه علم شهودي، فلا يكون إيمانا.

So they are not believers in all of that [the angels, books, etc.]; rather, [they are] knowers [by] a direct-vision, witnessing knowledge and gnosis, so they are believers in God alone, because their knowledge of what is below Him is a witnessing knowledge, [and] so is not faith.

§258

لأن من شرط الإيمان أن يكون معلومه غيبا لا شهادة، وليس عندهم غيب إلا كنه الذات الإلهية، فهم وإن كانوا من الله على شهود جلي عيني، فهم مؤمنون بما لا يتناهى منه.

Because of the condition of faith is that its known be unseen, not witnessed; and they have no unseen except the innermost reality of the divine Essence, so, even though they are, of God, upon a manifest, direct-vision witnessing, they are [yet] believers in what is endless of Him.

§259

فإيمانهم مختص بالله تعالى وحده، ومن ألحق بهم مؤمنون بالله وبجميع هذه الأشياء المذكورة في تعريف الإيمان بقوله: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر، والقدر خيره وشره من الله تعالى. فهؤلاء لاحقون، وأولئك هم السابقون.

So their faith is particular to God (exalted is He) alone; and those joined to them are believers in God and in all these things mentioned in the [Prophet's] definition of faith, by his saying: "that you believe in God, His angels, His books, His messengers, the Last Day, and the decree, its good and its evil, from God (exalted is He)." So these

are followers, and those [the foremost] are the foremost.

> *The definition of īmān quoted is from the Ḥadīth Jibrīl (sound, Bukhārī, Muslim).*

§260

وأما الصلاح: فهو عبارة عن دوام العبادة، وهي أعمال البر، طلبا لثواب الله تعالى وخشية من عقابه. فهو يعمل الأشياء لله تعالى، ولكنه بها يطلب منه الزيادة في دنياه وآخرته، فهو عابد الله خوفا من ناره وطمعا في جنته.

As for righteousness (al-ṣalāḥ): it is an expression for the perpetuity of worship, which is the deeds of piety: seeking the reward of God (exalted is He) and out of fear of His punishment. So he does the things for God (exalted is He), but by them he seeks from Him the increase in his world and his Hereafter; so he is a worshipper of God out of fear of His Fire and desire for His Garden.

§261

فيستحكم بذلك في قلبه عظمة الحق، ويأخذ من قلبه استحكام البعد عن معاصي الله تعالى، فيتزكى عن الأمور المنهي عنها. وفائدة دوام العبادة تمكن النكتة الإلهية من سويداء قلب العابد، فلو كشف الغطاء بعد

So by that the grandeur of the Real becomes firmly established in his heart, and the firm establishment of the

ذلك لا ينخرم على الإطلاق، فيكون في حقائقه مقيدا بشرائعه. وهذا ما أنتج له دوام العبادة بشرط الرجاء.

distance from the disobediences of God (exalted is He) takes hold of his heart, so that he is purified of the forbidden matters. And the benefit of the perpetuity of worship is the firm-establishment of the divine subtle-point in the black core of the worshipper's heart; so that, were the cover lifted after that, he would not be broken at all, [and] he would be, in his realities, bound by his sacred laws (sharā'i'). And this is what the perpetuity of worship, on condition of hope, has yielded him.

> *A key guardrail: even the unveiled one 'would be, in his realities, bound by his sacred laws': realization confirms, not abolishes, the sharīʿa.*

§262

لأن عبادة الصالحين مشروطة بذلك، بخلاف المحسن، فإنه يعبد الله رهبة منه ورغبة في عبادته. والفرق بين المحسن وبين الصالح أن الصالح يخاف من عذاب

Because the worship of the righteous is conditioned by that [hope/fear]; unlike the [doer of] excellence (al-

النار على نفسه، ويطمع في ثواب الجنة لنفسه، فعلة خوفه ورجائه هي النفس.

muḥsin), for he worships God out of awe of Him and desire for His worship. And the difference between the muḥsin and the [merely] righteous is that the righteous fears the torment of the Fire for his [own] self, and desires the reward of the Garden for his [own] self, so the cause of his fear and his hope is the [lower] self;

§263

والمحسن يرهب من جلال الله تعالى، ويرغب في جمال الله تعالى، وعلة رغبته ورهبته جمال الله تعالى وجلاله، فالمحسن مخلص لله، والصالح صادق في الله، وشرط المحسن أن لا يجري عليه كبيرة، بخلاف الصالح فإنه لا يشترط له ذلك. فافهم.

and the muḥsin is in awe of the Majesty of God (exalted is He), and desires the Beauty of God (exalted is He); and the cause of his desire and his awe is the Beauty of God (exalted is He) and His Majesty. So the muḥsin is sincere for God, and the [merely] righteous is truthful in God; and the condition of the muḥsin is that no major sin run upon him: unlike the [merely]

righteous, for that is not stipulated for him. So understand.

§264

وأما الإحسان: فهو اسم المقام يكون العبد فيه ملاحظا لآثار أسماء الحق وصفاته، فيتصور في عبادته كأنه بين يدي الله تعالى.

As for excellence (al-iḥsān): it is the name of the station in which the servant is an observer of the traces of the Names of the Real and His Attributes; so he pictures, in his worship, as though he is before God (exalted is He).

GLOSSARY: ASMA, SIFAT

§265

فلا يزال ناظرا إلى هذه الكينونة، وأقل درجاته أن ينظر إلى أن الله ناظر إليه، وهذه أول درجات المراقبة، ولا يصح هذا إلا بشروط سبعة، وهي التوبة والإنابة والزهد والتوكل والتفويض والرضا والإخلاص.

So he does not cease to look toward this being [-as-though-before-God]; and the least of its degrees is that he look toward [the fact] that God is looking at him, and this is the first of the degrees of vigilant-awareness (al-murāqaba). And this is not valid except by seven

conditions, which are: repentance, turning-[to-God], abstinence, reliance, entrusting, contentment, and sincerity.

> *Echoes the Iḥsān-hadith of the Ḥadīth Jibrīl: 'that you worship God as though you see Him; for if you do not see Him, He sees you.'*

§266

فأما التوبة: فلأنه متى عاد إلى الذنب لم يكن مراقبا، ولا ناظرا إلى نظر الحق إليه، لأن من يرى أن الله يراه لا تطاوعه قواه ولا قلبه على المعصية.

As for repentance (al-tawba): [its condition is] because, whenever he returns to sin, he is not [truly] vigilant, nor looking toward the Real's looking at him, for whoever sees that God sees him, neither his faculties nor his heart comply with him in disobedience.

§267 فتوبة المحسن، ومن تحت مقام الإحسان من الصالحين والمؤمنين والمسلمين، إنما هي من الذنب.

So the repentance of the muḥsin, and of those below the station of excellence, of the righteous, the believers, and the Muslims, is only from sin.

§268 وتوبة أهل مقام الشهادة من خاطر المعصية.

And the repentance of the people of the station of witnessing is from the [stray] thought of disobedience.

§269 وتوبة أهل مقام الصديقية من أن يخطر غير الله في البال.

And the repentance of the people of the station of truthfulness is from [the fact] that other-than-God [should] occur to the mind.

§270 وتوبة المقربين من الدخول تحت حكم الحال، فلا تملكهم الأحوال، وذلك عبارة عن التحقق في الاستواء الرحماني من التمكين في كل تلوين بمعرفة أهله.

And the repentance of the brought-near ones is from the entering under the rule of the [passing spiritual] state, so that the states do not possess them; and that is an expression for the realization,

in the All-Merciful sitting-firm, of the firm-establishment (al-tamkīn) in every coloration (talwīn), by the knowledge of its people.

§271 وأما الإنابة فاشتراطها في مقام الإحسان،

As for turning-[to-God] (al-ināba): its being a condition in the station of excellence,

§272 لأنه ما لم يرجع عن النقائص هيبة من الله تعالى، وينب إلى الله تعالى، لم تصح له المراقبة.

[is] because, unless he turns back from the deficiencies, in awe of God (exalted is He), and turns to God (exalted is He), the vigilant-awareness is not valid for him.

§273 فإنابة المحسنين، ومن تحتهم من الصالحين والمؤمنين والمسلمين، إنما هي من جميع ما نهى الله عنه، إلى الوقوف مع أوامره تعالى وحفظ حدوده.

So the turning of the people of excellence, and of those below them, of the righteous, the believers, and the Muslims, is only from all that God forbade, to the halting with His commands (exalted

is He) and the keeping of His bounds.

§274

وإنابة الشهداء رجوعهم عن إرادة نفوسهم إلى مراد الحق تعالى، فهم تاركون لإرادتهم، مريدون لما أراد الحق تعالى.

And the turning of the witnesses is their turning back from the will of their [own] selves to the will of the Real (exalted is He); so they are abandoners of their [own] will, willers of what the Real (exalted is He) wills.

§275

وإنابة الصديقين رجوعهم من الحق إلى الحق.

And the turning of the truthful ones is their turning back from the Real to the Real.

§276

وإنابة المقربين رجوعهم من الأسماء والصفات إلى الذات.

And the turning of the brought-near ones is their turning back from the Names and the Attributes to the Essence.

GLOSSARY: DHAT

§277

وهذا مقام يشكل على الصديقين تحققه، فكل منهم يزعم أنه مع الذات، وليس الأمر كذلك.

And this is a station whose realization is difficult for the truthful ones; so each of them claims that he is with the Essence, while the matter is not so.

§278

فإنهم مع الأسماء والصفات، لأن سكرتهم بخمر الواحدية أخذتهم عن تعقل ذلك. وإن قلت إنهم مع الذات، فقيد، وقل: بواسطة الأسماء والصفات.

For they are [in fact] with the Names and the Attributes, because their intoxication by the wine of unicity took them away from the reasoning of that. And if you say that they are with the Essence, then restrict [it], and say: by means of the Names and the Attributes.

§279

بخلاف المحققين، فإنهم مع الذات من غير تقييد، بل بالذات في الذات مع الذات. والمحققون هم أهل مقام القربة، وسيأتي بيانها إن شاء الله تعالى.

Unlike the verifiers (al-muḥaqqiqūn), for they are with the Essence without restriction: nay, by the Essence, in the Essence, with the Essence. And the verifiers are the people of the station

of nearness; and its exposition will come, if God (exalted is He) wills.

GLOSSARY: DHAT

§280

وأما الزهد: فاشتراطه في مقام الإحسان، فلأن من شرط المراقب لله تعالى أن لا يلتفت إلى الدنيا.

As for abstinence (al-zuhd): its being a condition in the station of excellence is because, of the condition of the one vigilant toward God (exalted is He), is that he not turn toward this world.

§281

ألا ترى إلى العبد إذا كان حاضرا بين يدي سيده، عالما بأن سيده يطلب منه الخدمة، كيف يزهد في مصالح نفسه، فيشتغل بما يأمره به السيد.

Do you not see the servant, when he is present before his master, knowing that his master seeks the service from him: how he abstains from the interests of his [own] self, [and] occupies himself with what the master commands him?

§282

فزهد المحسنين، ومن تحتهم من الصالحين والمؤمنين والمسلمين، إنما هو في الدنيا وفي لذاتها.

So the abstinence of the people of excellence, and of those below them, of the righteous, the believers, and the Muslims, is only in this world and in its pleasures.

§283 وزهد الشهداء في الدنيا والآخرة جميعها.

And the abstinence of the witnesses is in this world and the Hereafter, [both] together.

§284 وزهد الصديقين في سائر المخلوقات، فلا يشهدون إلا الحق تعالى وأسماءه وصفاته.

And the abstinence of the truthful ones is in all the creatures, so that they witness none but the Real (exalted is He) and His Names and Attributes.

§285 وزهد المقربين في البقاء مع الأسماء والصفات، فهم في حقيقة الذات.

And the abstinence of the brought-near ones is in the abiding with the Names and the Attributes, so that they are in the reality of the Essence.

GLOSSARY: DHAT

§286

وأما التوكل: فاشتراطه في مقام الإحسان، فلأن من شرط من يرى أن الله تعالى يراه أن يصرف أموره إليه، لأنه أدرى بمصالحه، فلا يتعب نفسه فيما لا يفيد منه شيء.

As for reliance (al-tawakkul): its being a condition in the station of excellence is because, of the condition of one who sees that God (exalted is He) sees him, is that he refer his affairs to Him, because He is more knowing of his interests, so that he does not weary his [own] self in what yields nothing of benefit.

§287

وشرط التوكل أن يتوكل العبد ليفعل السيد به ما يشاء. وهذا معنى قوله:

And the condition of reliance is that the servant rely [so] that the Master may do with him what He wills. And this is the meaning of His saying:

§288

وعلى الله فتوكلوا إن كنتم مؤمنين. يعني: توكلوا إن كنتم مؤمنين بأنه لا يفعل إلا ما يريد، فكلوا أموركم إليه ولا تعترضوا عليه. وليس هذا للصالحين.

"And upon God rely, if you are believers" (5:23, al-Mā'ida): meaning: rely, if you are believers that He does

only what He wills; so entrust your affairs to Him and do not object against Him. And this is not for the [merely] righteous.

> QURʾĀN 5:23: AL-MĀʾIDA 5:23, THE CLAUSE 'WA-ʿALĀ LLĀHI FA-TAWAKKALŪ IN KUNTUM MUʾMINĪN'

§289

فإن الصالح ومن دونه يتوكل على الله، لكن ليفعل الله له مصالحه. وهذا معنى قوله تعالى: ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب. والأول, أعني من يتوكل ليفعل الله به ما يشاء, هو من الطائفة المذكورة في آخر هذه الآية بقوله تعالى: ومن يتوكل على الله فهو حسبه إن الله بالغ أمره قد جعل الله لكل شيء قدرا. يعني: لا بد أن يفعل الله ما يريد. فتوكل المحسنين هو عبارة عن صرف الأمر إلى الله تعالى، وتوكل الشهداء عبارة عن رفع الأسباب والوسائط بنظرهم إلى المسبب سبحانه وتعالى، وتصريفه فيهم، قد توكلوا عليه بجعل إرادته عين مرادهم.

For the [merely] righteous, and those below him, rely upon God, but [so] that God may do for him his interests. And this is the meaning of His saying (exalted is He): "And whoever is God-conscious, He will make for him a way out, and provide for him from where he does not reckon" (65:2-3, al-Ṭalāq). And the first, I mean, the one who relies [so] that God may do with him what He wills, is of the group mentioned at the end of this verse, by His saying (exalted is

He): "And whoever relies upon God, He is sufficient for him; truly God attains His purpose; God has set for everything a measure" (65:3), meaning: God must do what He wills. So the reliance of the people of excellence is an expression for the referring of the affair to God (exalted is He); and the reliance of the witnesses is an expression for the lifting of the secondary-causes and the means, by their looking to the [primary] Causer (glory be to Him, exalted is He) and His disposing in them: they have relied upon Him by making His will the very [object of] their will,

QURʾĀN 65:2: AL-ṬALĀQ 65:2, THE CLOSING CLAUSE 'WA-MAN YATTAQI LLĀHA YAJʿAL LAHU MAKHRAJĀ'

QURʾĀN 65:3: AL-ṬALĀQ 65:3, VERBATIM

§290

فليس لهم اختيار يتميزون به في طلب، بل جميع ما يريده الله تعالى هو اختيارهم وإرادتهم.

so that they have no [self-]choosing by which they are distinguished in [any] seeking; rather, all that God (exalted is He) wills is [the very content of] their choosing and their will.

§291

وتوكل الصديقين إرجاع شأن ذواتهم إلى شأن ذوات الحق تعالى.

And the reliance of the truthful ones is the returning of the affair of their essences to the affair of the essence of the Real (exalted is He).

§292

فلا يقع نظرهم على أنفسهم، فهم متوكلون على الله تعالى بالاستغراق في شهوده والاستهلاك في وجوده. واتكال المحققين عدم الانبساط بعد التمكين في البساط.

So their gaze does not fall upon their [own] selves; so they are reliant upon God (exalted is He) by the immersion in His witnessing and the being-consumed in His existence. And the reliance of the verifiers is the absence of [self-]expansion after the firm-establishment in the carpet [of nearness].

§293

وأما التفويض: فهو والتسليم واحد، وبينهما فرق يسير، وهو أن المسلم قد لا يكون راضيا بما يصدر إليه ممن سلم إليه أمره، بخلاف المفوض، فإنه راض بماذا عسى أن يفعله الذي فوض المفوض أمره إليه.

As for entrusting (al-tafwīḍ): it and surrender (al-taslīm) are one, and between them is a slight difference: namely, that the one who surrenders may not be content with what issues to him from the one to whom he surrendered his affair; unlike the one who entrusts, for he is content with whatever the one to whom the entruster entrusted his affair may do.

§294

وهما, أعني التسليم والتفويض, قريب من الوكالة، والفرق بين الوكالة وبينهما أن الوكالة فيها رائحة من دعوى الملكية للموكِّل فيما وكل فيه الوكيل، بخلاف التسليم والتفويض، فإنهما خارجان عن ذلك.

And the two, I mean surrender and entrusting, are near to delegation (al-wakāla); and the difference between delegation and the two is that delegation has in it a scent of the claim of ownership, on the part of the delegator, in what he delegated the delegate in: unlike surrender

and entrusting, for they are outside of that.

§295

فتفويض المحسنين ومن دونهم للحق في جميع أمورهم هو إرجاع الأمور التي جعلها الله لهم إلى الحق، فهم بريئون من دعوى الملكية لما صرفوه إلى الحق تعالى من جميع أمورهم، فذلك هو التفويض.

So the entrusting of the people of excellence, and those below them, to the Real in all their affairs, is the returning of the affairs that God made [to be] for them to the Real; so they are free of the claim of ownership of what they have referred to the Real (exalted is He), of all their affairs, so that is entrusting.

§296

وتفويض الشهداء سكونهم إلى الحق تعالى فيما يقلبهم فيه, فهم ملاحظون لأفعال الله تعالى في أنفسهم، وفي غيرهم مفوضون إليه زمام الأمر.

And the entrusting of the witnesses is their stilling to the Real (exalted is He) in what He turns them about in; so they are observers of the actions of God (exalted is He) in themselves, and, in others than themselves, entrusters to Him of the rein of the affair.

§297

يرون أن أخذ الحق بنواصي سائر المخلوقات عام، وبنواصيهم خاص، إلى ما يريده الحق تعالى، فهم بريئون في أعمالهم من دعوى الفاعلية.

They see that the Real's taking of the forelocks of all the creatures is general, and of their [own] forelocks particular, [referring all] to what the Real (exalted is He) wills; so they are free, in their deeds, of the claim of [their own] agency.

§298

فلأجل هذا لا يتوقعون الأجر، ولا يطلبون الجزاء، لأنهم لا يرون لأنفسهم فعلا فيستحقون به الجزاء.

And for this reason they do not anticipate the reward, nor seek the recompense, because they do not see, for themselves, a deed by which they would merit the recompense.

§299

وتفويض الصديقين ملاحظة الجمال الإلهي حيث تنوعات التجليات، فهم غير مقيدين بتجلٍ دون غيره، فهم مفوضون أمر تجلياته إلى ظهوره.

And the entrusting of the truthful ones is the observing of the divine Beauty wherever the varieties of the self-disclosures [are]; so they are not restricted to one self-disclosure rather than

another, so they are entrusters of the affair of His self-disclosures to His appearing.

GLOSSARY: TAJALLI

§300

ففي أيهما ظهر شاهدوه على حسب المقام والاسم والصفة والإطلاق والتقييد. وتفويض المقربين عدم الجزع على ما اطلعوا عليه بما جرى به القلم في المخلوقات، فلا يتصرفون في الوجود بشيء، بل مفوضون إلى الحق تعالى يتصرف في ملكه كيف يشاء.

So in whichever [self-disclosure] He appeared, they witnessed Him, according to the station, the Name, the attribute, the absoluteness, and the restriction. And the entrusting of the brought-near ones is the absence of distress at what they have looked upon, of what the Pen has run with in the creatures; so they do not dispose in existence in anything, but are entrusters to the Real (exalted is He), [who] disposes in His kingdom as He wills.

§301

وهؤلاء هم الأمناء الأدباء، لا يفشون أسرار الله، ولا يطلبون بذلك علوا على غيرهم، ولا فسادا في أمور الناس.

And these are the trustworthy, the well-

mannered; they do not divulge the secrets of God, nor seek by that exaltation over others, nor corruption in the affairs of people;

§302

بل يعاملون الخلق بما يعامل بعضهم بعضا، فلا يتعاطون شيئا من هتك ستر، ولا نقض أمر، بل كائنون مع الخلق بأجسادهم، بائنون عنهم بأرواحهم في حضرة القرب الإلهي.

rather, they deal with the creation as people deal with one another; so they engage in nothing of rending a veil, nor breaking an [established] matter, but rather they are with the creation by their bodies, separate from them by their spirits, in the presence of divine nearness.

> *A pointed anti-antinomian guardrail: the highest realized friends outwardly conform to ordinary social and legal life ('they deal with the creation as people deal with one another'), keeping their states inward. The libertine who flaunts his realization is, by this measure, no friend of God.*

§303

وأما الرضا: فشرطه أن يكون بعد القضاء، وأما قبله فإنه عزم على الرضا، وقد نص على هذا غير واحد من أئمة الطريق.

As for contentment (al-riḍā): its condition is that it be after the [divine] decree; as for

before it, it is [merely] a resolve upon contentment, and more than one of the imams of the [Sufi] path has stipulated this.

§304 فرضا المحسنين عن الله تعالى بالقضاء، ولا يلزم من هذا أن يرضوا بالمقضي، لأن الله تعالى قد يقضي مثلا بالشقاوة، فرضاهم عن الله بالقضاء، إذ القضاء هو حكم الله تعالى.

So the contentment of the people of excellence is with God (exalted is He) [and] with the [act of] decreeing, and it does not follow from this that they are content with the [thing] decreed, because God (exalted is He) may decree, for example, wretchedness; so their contentment is with God [and] with the decreeing, since the decreeing is the ruling of God (exalted is He).

§305 فيجب الرضا بحكمه، ولا يلزمهم أن يرضوا بالشقاء، بل يجب عليهم أن لا يرضوا به.

So contentment with His ruling is obligatory; and it is not incumbent upon them to be content with the wretchedness, rather, it is

obligatory upon them that they not be content with it.

A careful moral distinction: contentment is with God's act of decreeing, not with sin or wretchedness as such, which one is obliged NOT to be content with. Guards the doctrine of riḍā against a fatalist acceptance of evil.

§306

ورضا الشهداء هو محبتهم الله تعالى من غير طلب وصول أو نفور من هجر أو بعاد، بل على البعد واللقاء والسخط والرضاء، لا يرجعون عن محبتهم، ولا يلتفتون إلى راحتهم.

And the contentment of the witnesses is their love of God (exalted is He) without seeking arrival or recoiling from estrangement or distance: rather, [the same] in distance and meeting, displeasure and contentment, they do not turn back from their love, nor turn toward their [own] ease.

§307

ورضا الصديقين بتعشق المحاضر برضا الحاضر في أعلى المناظر، وذلك لأنهم لا يزالون في الترقي، وكلما ترقى العبد ضاق طريقه في الحضرة الإلهية.

And the contentment of the truthful ones is by the enamorment of the [contemplative] presences, with the contentment of the Present [One], in the highest

vistas; and that is because they do not cease to be in ascent, and the more the servant ascends, the narrower his way becomes in the divine Presence.

§308

لأن العبد أول ما يكون مع الله تعالى في تجلي الأفعال، فيشهده في سائر المخلوقات، ثم إذا ارتقى ضاق مشهده، ولا يزال كلما ترقى تضيق مناظره.

Because the servant, first, is with God (exalted is He) in the self-disclosure of the actions, [and] so witnesses Him in all the creatures; then, when he ascends, his witnessing narrows, and he does not cease: the more he ascends, the more his vistas narrow.

GLOSSARY: TAJALLI

§309

فرضا الصديقين هو سكونهم إلى الحق في ذلك الضيق، وهذا لا يدرك بالعقل، بل هو أمر كشفي ذوقي.

So the contentment of the truthful ones is their stilling to the Real in that narrowness; and this is not grasped by the intellect, but is

a matter of unveiling and tasting.

GLOSSARY: KASHF

§310

وأما رضا المقربين، ففي رجوعهم من الحق إلى الخلق.

And as for the contentment of the brought-near ones, it is in their returning from the Real to the creation.

§311

وأما الإخلاص: فإنه من الصالحين ومن دونهم عدم الالتفات إلى نظر المخلوقات في العبادات، وإخلاص المحسنين عبادة الحق تعالى من غير طلب الجزاء في الدارين، فعبادتهم الله تعالى لكونه أمرهم بعبادته، فنسبة الصالحين ومن دونهم من المحسنين نسبة الأجير إلى العبد الرق الذي لا يطلب أجرا في عمله. وإخلاص الشهداء إفراد الحق تعالى بالوجود.

As for sincerity (al-ikhlāṣ): from the righteous and those below them, it is the absence of turning toward the regard of the creatures in the acts of worship. And the sincerity of the people of excellence is the worship of the Real (exalted is He) without seeking the recompense in the two abodes; so their worship of God (exalted is He) is because He commanded them with His worship. So the relation of the righteous, and those

below them, to the people of excellence, is the relation of the hireling to the bond-servant who seeks no wage in his work. And the sincerity of the witnesses is the singling-out of the Real (exalted is He) with [/as] existence.

§312

وإخلاص المحققين الصديقين عدم الاحتياج في معرفة الذات إلى شيء من الأسماء والصفات. وإخلاص المقربين تحقيق التبري من بقايا التلوين تحت ظهور آثار التمكين، وذلك هو عين حقيقة السحق والمحق.

And the sincerity of the verifying truthful ones is the absence of need, in the knowledge of the Essence, for anything of the Names and the Attributes. And the sincerity of the brought-near ones is the realizing of the disavowal of the remnants of coloration (talwīn) beneath the appearing of the traces of firm-establishment (tamkīn), and that is the very reality of the crushing (al-saḥq) and the effacing (al-maḥq).

GLOSSARY: DHAT

§313

والله يقول الحق وهو يهدي السبيل. وأما الشهادة فإنها نوعان: شهادة كبرى، وشهادة صغرى. فالشهادة الصغرى على أقسام، وقد ورد الحديث بها، كمن مات غريبا أو غريقا أو مبطونا، وأمثال ذلك.

And God speaks the truth, and He guides to the way. As for witnessing [/martyrdom] (al-shahāda): it is two kinds: a greater witnessing and a lesser witnessing. The lesser witnessing is of [several] divisions, and the hadith has come with it: such as one who dies a stranger, or drowned, or of a belly-ailment, and the like of that.

The 'kinds of martyrs' hadith (sound, Bukhārī, Muslim); invoked, not graded here.

§314

وأعلى مقامات الشهادة الصغرى القتل في سبيل الله بين الصفين في الغزو.

And the highest of the stations of the lesser witnessing is being killed in the way of God, between the two ranks [of battle], in the raid.

§315

والشهادة الكبرى قسمان: أعلى، وأدنى.

And the greater witnessing is two divisions: a higher and a lower.

§316

فالأعلى شهود الحق تعالى بعين اليقين في سائر مخلوقاته، فإذا رأى مثلا شيئا من المخلوقات، فإنه يشهد الحق تعالى في ذلك الشيء، من غير حلول ولا انفصال، بل بما أخبر به سبحانه وتعالى بقوله: فأينما تولوا فثم وجه الله. وهو الذي أشرنا إليه بقولنا في الشهادة إن من شروطها دوام المراقبة من غير فترة، فإذا صح للعبد هذا المشهد فهو مشاهد الله تعالى.

So the higher is the witnessing of the Real (exalted is He) by the eye of certitude in all His creatures; so when he sees, for example, a thing of the creatures, he witnesses the Real (exalted is He) in that thing, without indwelling and without separation, but [rather] by what He (glory be to Him, exalted is He) has informed, by His saying: "So wherever you turn, there is the Face of God" (2:115, al-Baqara). And it is what we pointed to by our saying, concerning witnessing, that of its conditions is the perpetuity of vigilant-awareness without slackening; so when this

witnessing is valid for the servant, he is a witnesser of God (exalted is He).

QUR'ĀN 2:115: AL-BAQARA 2:115, THE CLAUSE 'FA-AYNAMĀ TUWALLŪ FA-THAMMA WAJHU LLĀH'

The anti-incarnationist guardrail again: the Real is witnessed in the creatures 'without indwelling and without separation.'

§317

وهذا أعلى مناظر الشهادة، وما بعدها إلا أول مراتب الصديقية، وهو الوجود، فيفنى عن نفسه بوجود ربه، وحينئذ يدخل في دائرة الصديقية. وأما القسم الأدنى من الشهادة الكبرى فهو انعقاد المحبة الله تعالى من غير علة، فتكون محبته الله تعالى لصفاته وكونه أهلا أن يحب.

And this is the highest of the vistas of witnessing, and after it is nothing but the first of the ranks of truthfulness, which is existence [/finding]; so he is annihilated from his [own] self by the existence of his Lord, and then he enters the circle of truthfulness. As for the lower division of the greater witnessing, it is the knitting of love for God (exalted is He) without [ulterior] cause; so his love of God (exalted is He) is for His attributes and for His being worthy to be loved.

§318 واعلم أن المحبة على ثلاثة أنواع: محبة فعلية، ومحبة صفاتية، ومحبة ذاتية. فالمحبة الفعلية: محبة العوام، وهو أن يحب الله تعالى لإحسانه عليه، ليزيده مما أسداه إليه. والمحبة الصفاتية: محبة الخواص، وهؤلاء هم يحبونه لجماله وجلاله، من غير طلب كشف الحجاب ولا رفع لنقاب، بل محبة الله خالصة من علل النفوس.

And know that love is of three kinds: an action-love (maḥabba fiʿliyya), an attribute-love (ṣifātiyya), and an essence-love (dhātiyya). The action-love is the love of the common folk, [which] is that he loves God (exalted is He) for His grace upon him, [so] that He may increase him of what He has conferred upon him. And the attribute-love is the love of the elect; and these love Him for His Beauty and His Majesty, without seeking the unveiling of the veil or the lifting of [any] covering: rather, a love of God pure of the causes of the [lower] selves;

GLOSSARY: KASHF

§319 لأن تلك المحبة ليست لله خالصة، بل هي لعلة نفسية، فالمحب المخلص منزه عن ذلك.

because that love [for arrival] is not purely for God, but

rather is for an egoistic cause; so the sincere lover is transcendent above that.

§320

ومحبة الخاصة في التعشق الذاتي، الذي ينطبع بقوته في العاشق بجميع أنوار المعشوق، فيبرز العاشق في صفة معشوقه، كما يتشكل الروح بصورة الجسد للتعشق الذي بينهما، وسيأتي بيانه في آخر الكتاب عند ذكر المقربين.

And the love of the most-elect is in the essential enamorment (al-taʿashshuq al-dhātī), which imprints, by its strength, in the lover all the lights of the beloved; so the lover comes forth in the character of his beloved: as the spirit takes shape in the form of the body, by the enamorment that is between the two; and its exposition will come at the end of the book, at the mention of the brought-near ones.

§321

فمحبة العوام محبة فعلية، ومحبة الشهداء محبة صفاتية، ومحبة المقربين محبة ذاتية.

So the love of the common folk is an action-love, the love of the witnesses an attribute-love, and the love of the brought-near ones an essence-love.

§322

ومن جملة شروط أهل الشهادة الكبرى القيام على النفس بالمخالفات من غير رخصة، يعني يقومون عليها بمخالفاتها في العزائم لا في الرخص.

And among the conditions of the people of the greater witnessing is the standing over the [lower] soul by [its] oppositions, without dispensation: meaning, they stand over it by opposing it in the [strict] resolves (ʿazāʾim), not in the dispensations (rukhaṣ).

§323

فإنه قد أخطأ كثير من طائفتنا في تحقيق المخالفات، فادعى أنه لو أرادت نفسه أن تصوم أو تصلي مثلا، كان الواجب عليه أن يخالفها بالأكل والشرب وترك الصلاة، وهذا خطأ.

For many of our group have erred in the realizing of the oppositions [to the soul]; so [one] claimed that, were his soul to wish to fast or to pray, for example, it would be obligatory upon him to oppose it by eating, drinking, and abandoning the prayer, and this is an error.

al-Jīlī explicitly corrects an antinomian misreading of 'opposing the soul': one does NOT oppose the soul's desire to fast or pray by breaking them. A direct guardrail against libertine Sufism, parallel to Bāb 59.

§324

لأن النفوس من حيث الأصالة لا تطلب إلا ما لها فيه راحة العاجل، فالطلب الذي لها في الأصل هو كالأكل، وطلب الصوم وغيره من أعمال البر ليس إلا للروح، وليس من شرط الطريق مخالفة الروح، لأنها ليست النفس، والروح جليس الله، بخلاف النفس فإنها جليس الهوى،

Because the [lower] souls, by [their] root, seek nothing but what has, for them, the ease of the immediate; so the seeking that belongs to it by [its] root is like eating, while the seeking of fasting and other deeds of piety is only for the spirit (al-rūḥ); and it is not a condition of the path to

oppose the spirit, because it is not the [lower] soul: the spirit is the boon-companion of God, unlike the soul, for it is the boon-companion of caprice,

> *The witness has an OCR garble ('al-malak' / 'al-nafs') in the spirit/soul contrast; rendered to the clear sense: one opposes only the lower soul (companion of caprice), never the spirit's desire for worship.*

§325

والهوى جليس الشيطان، فلهذا خولفت لتطمئن، فتسكن مع الروح إلى الله تعالى. وهذه المخالفة هي التي أشار إليها عليه الصلاة والسلام بالجهاد الأكبر في قوله: رجعنا من الجهاد الأصغر إلى الجهاد الأكبر. فلهذا جعلنا الشهادة بالسيف شهادة صغرى، والشهادة بالمحبة شهادة كبرى.

and caprice is the boon-companion of Satan. And for this [the lower soul] is opposed, [so] that it may become tranquil, [and] so be stilled, with the spirit, toward God (exalted is He). And this opposition is the one to which he (upon him be blessing and peace) pointed [as] "the greater struggle" in his saying: "We have returned from the lesser struggle to the greater struggle." And for this we made the witnessing by

the sword a lesser witnessing, and the witnessing by love a greater witnessing.

> *The 'greater/lesser jihād' report is widely cited but of weak transmission; invoked here in al-Jīlī's voice, not graded.*

§326

وأما الصديقية: فإنها عبارة عن حقيقة مقام من عرف نفسه فقد عرف ربه. وهذه المعرفة لها ثلاث حضرات: الحضرة الأولى: حضرة علم اليقين. والحضرة الثانية: حضرة عين اليقين. والحضرة الثالثة: حضرة حق اليقين.

As for truthfulness (al-ṣiddîqiyya): it is an expression for the reality of the station of "whoever knows himself has known his Lord." And this gnosis has three presences: the first, the presence of the knowledge of certitude; the second, the presence of the eye of certitude; the third, the presence of the truth of certitude.

> *'Whoever knows himself has known his Lord' (man ʿarafa nafsahu faqad ʿarafa rabbahu) is a famous Sufi maxim, not established as a sound hadith; invoked, not graded here.*

§327

فعلامة الصديق في تجاوز هذه الحضرات أن يصير غيب الوجود مشهودا له، فيرى

So the sign of the truthful one, in his traversing of these

بنور اليقين ما غاب عن بصر المخلوقات من أسرار الحق تعالى.

presences, is that the unseen of existence becomes witnessed to him; so he sees, by the light of certitude, what is absent from the sight of the creatures, of the secrets of the Real (exalted is He).

§328

فيطلع حينئذ إلى حقيقته، فيشهد قناعه تحت سلطان أنوار الجمال، فيكتسب بهذا الفناء بقاء إلهيا.

So he then looks upon his [own] reality, and witnesses his veil [lifted] beneath the sovereignty of the lights of Beauty; so he gains, by this annihilation, a divine abiding.

§329

والمراد بقولي 'يكتسب' هو أن يظهر له البقاء الإلهي كما لم يزل منذ كان الوجود، لا أنه مستفاد في تلك الحضرة. فإذا بقي ببقاء الله تعالى، تجلت عليه الأسماء اسما فاسما، فعرف الذات حينئذ من حيث الأسماء، وهذا حد بلوغ علم اليقين.

And what is intended by my saying "gains" is that the divine abiding appears to him as it has never ceased to be, since existence was: not that it is [newly] attained in that presence. So when he abides by the abiding of God (exalted is He), the Names disclose themselves to him, Name by Name, [and] so he

knows the Essence, then, by way of the Names; and this is the limit of the attainment of the knowledge of certitude.

GLOSSARY: DHAT, ASMA, TAJALLI

§330

ومن هذا لا يكون إلا عينا، ثم يرتقي من ذلك إلى تجليات الصفات، فيشهدها صفة بعد أخرى، فيكون مع الذات بما لها من الصفات.

And from this it is nothing but [the eye of certitude]; then he ascends from that to the self-disclosures of the Attributes, [and] so witnesses them, attribute after another, so that he is with the Essence by what it has of the Attributes.

GLOSSARY: TAJALLI, SIFAT, DHAT

§331

ثم يرتقي من ذلك إلى أن لا يحتاج إلى الأسماء والصفات في كينونته مع الذات، ثم يرتقي من ذلك إلى أن يعرف موقع الأسماء والصفات من الذات، فيعرف الذات بالذات.

Then he ascends from that to [the point] that he does not need the Names and the Attributes in his being-with the Essence; then he ascends from that to [the point] that

he knows the location of the Names and the Attributes [relative] to the Essence, so he knows the Essence by the Essence.

GLOSSARY: DHAT

§332

فتنصب بين يديه حضرة الأسماء والصفات، فيشاهد حقائقها، ويدرك إجمالها في التفصيل، وتفصيلها في الإجمال.

So the presence of the Names and the Attributes is set up before him, [and] so he witnesses their realities, and grasps their summary in the detail, and their detail in the summary.

§333

فلا يزال يتقلب في خلع الربوبية، إلى أن تنقله يد العناية إلى الاتصاف بالأسماء والصفات. فإذا بلغ الأجل المحتوم، وتناول كأس الرحيق المختوم، كان صاحب حق اليقين.

So he does not cease to turn about in the robes of lordship, until the hand of [divine] solicitude transfers him to the being-qualified by the Names and the Attributes. So when he has reached the foreordained term, and partaken of the cup

of the sealed nectar (al-raḥīq al-makhtūm), he becomes the possessor of the truth of certitude.

> *al-raḥīq al-makhtūm ('the sealed nectar') alludes to al-Muṭaffifīn 83:25.*

§334

فإذا فُض الختام، وانصبغ الكأس بلون المدام، فهو صاحب حق اليقين، وهذا أول مقامات المقربين.

So when the seal is broken, and the cup is dyed with the color of the wine, he is the possessor of the truth of certitude, and this is the first of the stations of the brought-near ones.

§335

وأول القربة، فهي عبارة عن تمكن الولي قريبا من تمكن الحق في صفاته، وهذا مشاع.

And the first of nearness (al-qurba): it is an expression for the friend's firm-establishment, near to the firm-establishment of the Real in His attributes; and this is [used] loosely [/by common usage],

§336

كما يقال: قارب فلان العالم فلانا، يعني في العلم والمعرفة، وقارب مسلم التاجر قارون موسى، يعني في المالية.

as it is said: "So-and-so the scholar drew near so-and-so", meaning, in knowledge and gnosis; and "the merchant So-and-so [a Muslim] drew near Korah (Qārūn), [the contemporary] of Moses", meaning, in wealth.

§337

فالقربة هي ظهور العبد في تنوعات الأسماء والصفات، بقريب من ظهور الحق فيها، لأنه يستحيل أن يستوفي العبد حقيقة صفة من الصفات.

So nearness is the appearing of the servant in the varieties of the Names and the Attributes, near to the appearing of the Real in them, because it is impossible that the servant exhaust the reality of an attribute of the Attributes;

§338

ولكنه إذا انصرف على سبيل التمكين فيها، بحيث لا يستعصي عليه شيء مما يطلبه، فعلم ما تشوف لعلمه، وفعل ما أراد حدوثه في العالم،

but, when he disposes by way of firm-establishment in them, such that nothing he seeks is refractory to him, so he knows what he yearns to

know, and does what he wishes to occur in the world,

§339

مثل إحياء الميت، وإبراء الأكمه والأبرص، وغير ذلك مما هو لله تعالى، فقد قارب الحق، أي صار في جوار الله تعالى، فهذا القرب هو الجوار. ألا ترى إلى أهل الجنة، لما كانوا في نوع من جوار الله تعالى، كيف انفعلت لهم الأكوان، فما شاؤوه كان في الجنة، فهذا قرب. وأول حضرات هذا المقام الخلة، وهو أن يتخلل العبد بالحق تعالى، فيظهر في جميع أجزاء جسده آثار التخلل، بأن تنفعل الأشياء له بلفظة (كن)، وأن يبرئ العلل والأمراض، ويأتي بالمخترعات بيده، وأن يكون لرجله المشي في الهواء، وأن يقدر على التصور بكل صورة بتمام هيكله.

such as the reviving of the dead, the healing of the blind-born and the leper, and other [of that] which belongs to God (exalted is He), then he has drawn near the Real; that is, he has come to be in the neighborhood (jiwār) of God (exalted is He). So this nearness is the neighboring. Do you not see the people of the Garden, when they were in a kind of neighboring of God (exalted is He), how the beings became compliant to them, [so that] what they willed came to be in the Garden? So this is [a] nearness. And the first of the presences of this station is [intimate] friendship (al-khulla), [which] is that the servant be interpenetrated

(yatakhallal) by the Real (exalted is He), so that there appear, in all the parts of his body, the traces of the interpenetration, by [the fact] that things become compliant to him by the word "Be!" (kun); and that he heal the ailments and the diseases; and bring forth the invented [things] by his hand; and that his foot have the walking in the air; and that he be able to take form in every form, with the entirety of his frame.

The khulla doctrine, the friend's body 'interpenetrated' by the Real and working miracles by the word 'Be!': is contested-Akbarian; recorded in al-Jīlī's voice and framed against the mainstream. Note that 'interpenetration' (takhallul) is the etymological play behind khalīl/khulla, not the indwelling (ḥulūl) he elsewhere denies.

§340

وهذا معنى قوله: لا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ولسانه الذي ينطق به، ويده التي يبطش بها، ورجله التي يمشي بها.

And this is the meaning of His saying: "My servant does not cease to draw near to Me by the supererogatory [acts]

until I love him; and when I love him, I become his hearing by which he hears, his sight by which he sees, his tongue by which he speaks, his hand by which he grasps, and his foot by which he walks."

The ḥadīth al-nawāfil in full (sound, Bukhārī 6502); invoked, not graded here. The whole edition turns on al-Jīlī's reading of this hadith: always glossed, as here and at §137, §224, §316, as presence 'without indwelling.'

§341

فإذا كان الحق تعالى سمعه وبصره ورجله وباقي جسده، كان ذلك العبد خليل الله تعالى، يعني تخللته أنوار الحق تعالى.

So when the Real (exalted is He) is his hearing, his sight, his foot, and the rest of his body, that servant is the [intimate] friend (khalîl) of God (exalted is He): meaning, the lights of the Real (exalted is He) have interpenetrated him.

§342

فهو خليل الله، له من مقام الخلة الإبراهيمية نصيب؛ فإن الجسد جميعه بين جوارح وقوى، فالجوارح هي كاليد والرجل،

So he is the friend of God; he has, of the station of the

والقوى هي كالسمع والبصر، فعم باطنه وظاهره.

Abrahamic friendship, a share. For the body, all of it, is between limbs and faculties: the limbs are like the hand and the foot, and the faculties are like the hearing and the sight; so [the interpenetration] became general [over] his inward and his outward.

§343

فكل واحدة من هؤلاء, أعني سمعه وبصره ولسانه ورجله ويده, تنفعل الأكوان لها، لأنها الله تعالى.

So each one of these, I mean his hearing, his sight, his tongue, his foot, and his hand, the beings become compliant to it, because it is God (exalted is He).

§344

فيفعل بيده، ويتكلم بيده، ويبطش بيده، وينظر بيده، ويعلم بيده، وكذلك كل جارحة من جوارحه وقوة من قواه يفعل بها جميع ذلك، وذلك شاهد الخلة.

So he acts by his hand, speaks by his hand, grasps by his hand, sees by his hand, and knows by his hand; and likewise [by] every limb of his limbs and faculty of his faculties he does all of that,

and that is the witness of [intimate] friendship.

§345

ألا ترى إلى سيد هذا المقام، وهو إبراهيم عليه السلام، لما أراد شهود تحقيق ذلك، كيف أخذ أربعة من الطير، فجعل على كل جبل منهن جزءا، فلما دعاهن بلسانه أتينه سعيا، وذلك شاهد أنه على كل شيء قدير، فقد قارب بهذه الآيات إلى حضرة الكبير المتعال.

Do you not see the master of this station, who is Abraham (upon him be peace), when he wished to witness the realization of that, how he took four of the birds, and set upon each mountain a part of them; so when he called them by his tongue, they came to him hastening?, and that is a witness that he is powerful over everything. So he drew near, by these signs, to the presence of the Great, the Most High.

The four-birds episode alludes to al-Baqara 2:260 (Abraham asking to see the dead given life).

§346

واعلم أن مقام القربة هي الوسيلة، وذلك لأن الواصل إليها يصير وسيلة للقلوب إلى السكون إلى التحقق بالحقائق الإلهية.

And know that the station of nearness is the Means (al-wasīla); and that is because the one who arrives at it

becomes a means for the hearts to the stilling [/coming-to-rest] in the realization in the divine realities.

§347

والأصل في هذا أن القلوب ساذجة في الأصل عن جميع الحقائق الإلهية، ولو كانت مخلوقة فإنها منها بنزولها إلى عالم الأكوان اكتسبت هذه السذاجة، فلا تقبل شيئا في نفسها حتى تشاهده في غيرها، فيكون ذلك الغير لها كالمرآة أو الطابع.

And the root in this is that the hearts are, by [their] root, blank of all the divine realities, and, even though they are created, [yet] by their descent to the world of beings they acquired this blankness; so they accept nothing in themselves until they witness it in another, so that that other is, for them, like a mirror or a seal[-stamp].

§348

فتنظر نفسها في ذلك الشيء، فتقبله لنفسها، وتستعمله، كما تستعمل ذلك الشيء بحكم الأصالة.

So it looks at itself in that thing, and so accepts it for itself, and employs it: as it employs that thing by [the rule of] [original] authenticity.

§349

فاسم الحق هو وسيلة الأرواح إلى السكون إلى الأوصاف الإلهية، وقلب الولي الواصل إلى مقام القربة وسيلة الأجسام إلى السكون إلى التحقق بالحقائق الإلهية لظهور الآثار.

So the Name of the Real is the means of the spirits to the stilling toward the divine qualities; and the heart of the friend who has arrived at the station of nearness is the means of the bodies to the stilling toward the realization in the divine realities, by the appearing of the traces.

§350

فلا يمكن الولي أن يتحقق جسده بالأمور الإلهية إلا بعد مشاهدته كيفية تحقق ولي من أهل مقام القربة.

So it is not possible for the friend that his body be realized in the divine matters except after his witnessing of the manner of the realization of a friend of the people of the station of nearness;

§351

فيكون ذلك الولي وسيلته في البلوغ إلى درجة التحقق، وكل من الأنبياء والأولياء وسيلتهم محمد صلى الله عليه وسلم.

so that friend is his means in the reaching of the degree of realization; and the means of all the prophets and the friends is Muhammad (may

God bless him and grant him peace).

§352

فالوسيلة هي عين مقام القربة، وأول مرتبة من مراتبها مقام الخلة، وانتهاء مقام الخليل ابتداء مقام الحبيب، لأن الحبيب الذاتي عبارة عن التعشق الاتحادي، فيظهر كل من المتعشقين على صورة الثاني، ويقوم كل منهما مقام الآخر. ألا ترى إلى الجسد والروح، لما كان تعشقهما ذاتيا، كيف تتألم الروح لتألم الجسد في الدنيا، ويتألم الجسد لتألم الروح في الأخرى.

So the Means is the very station of nearness; and the first rank of its ranks is the station of [intimate] friendship (al-khulla); and the end of the station of the [intimate] friend (al-khalîl) is the beginning of the station of the beloved (al-ḥabîb), because the essential beloved-ness is an expression for the unitive enamorment (al-taʿashshuq al-ittiḥādî), so that each of the two enamored ones appears in the form of the other, and each of the two stands in the station of the other. Do you not see the body and the spirit, when their enamorment was essential, how the spirit is pained by the pain of the body in this world, and the

body is pained by the pain of the spirit in the other?

GLOSSARY: DHAT

al-Jīlī uses 'unitive enamorment' (taʿashshuq ittiḥādī) for the love between the Prophet and God: distinct from, and not to be confused with, the substantialist ittiḥād (union) he condemns as Iblīsian in Bāb 59. A love-union of mutual reflection, not a merger of substances; framed.

§353

ثم يظهر كل منهما في صورة الآخر، وإلى هذا أشار سبحانه وتعالى في كتابه العزيز بقوله لمحمد صلى الله عليه وسلم: إن الذين يبايعونك إنما يبايعون الله. أقام محمدا صلى الله عليه وسلم مقام نفسه.

Then each of the two appears in the form of the other; and to this He (glory be to Him, exalted is He) pointed in His Mighty Book, by His saying to Muhammad (may God bless him and grant him peace): "Truly those who pledge allegiance to you pledge allegiance only to God" (48:10, al-Fatḥ). He set Muhammad (may God bless him and grant him peace) in the station of His own Self.

QURʾĀN 48:10: AL-FATḤ 48:10, THE CLAUSE 'INNA LLADHĪNA YUBĀYIʿŪNAKA INNAMĀ YUBĀYIʿŪNA LLĀH'

§354

وكذلك قوله: من يطع الرسول فقد أطاع الله. ثم صرح النبي صلى الله عليه وسلم لأبي سعيد الخدري لما رآه في النوم، فقال له: يا رسول الله، اعذرني، فإن محبة الله شغلتني عن محبتك.

And likewise His saying: "Whoever obeys the Messenger has obeyed God" (4:80, al-Nisāʾ). Then the Prophet (may God bless him and grant him peace) declared plainly to Abū Saʿīd al-Khudrī, when he saw him in [his] sleep [dream], and said to him: "O Messenger of God, excuse me, for the love of God has occupied me, away from love of you"?

QURʾĀN 4:80: AL-NISĀʾ 4:80, THE CLAUSE 'MAN YUṬIʿI L-RASŪLA FA-QAD AṬĀʿA LLĀH'

The Abū Saʿīd al-Khudrī dream-saying is not found in the sound collections; invoked, not graded here.

§355

فقال له: يا مبارك، إن محبة الله هي محبتي. فلما كان محمد صلى الله عليه وسلم هناك خليفة عن الله، كان الله هنا نائبا عن محمد صلى الله عليه وسلم، والنائب هو الخليفة، والخليفة هو النائب، فذاك هو هذا، وهذا هو ذاك.

So he said to him: "O blessed one, the love of God is [the same as] love of me." So, since Muhammad (may God bless him and grant him peace) was, there, a vicegerent of God, God was, here, a deputy

of Muhammad (may God bless him and grant him peace); and the deputy is the vicegerent, and the vicegerent is the deputy; so that is this, and this is that.

> *The mutual-deputyship of God and the Prophet is among the chapter's boldest formulations; recorded in al-Jīlī's voice and framed against the mainstream.*

§356

ومن هنا تفرد محمد صلى الله عليه وسلم بالكمال، فختم الكمالات والمقامات الإلهية باطنا، وشهد له بذلك ختمه لمقام الرسالة ظاهرا. وآخر مقام المحبة أول مقام الختام.

And from here Muhammad (may God bless him and grant him peace) was alone in perfection; so he sealed the perfections and the divine stations inwardly, and his sealing of the station of messengership outwardly bore witness to that for him. And the end of the station of love is the beginning of the station of the Seal (al-khitām).

§357

ومقام الختام عبارة عن التحقق بحقيقة ذي الجلال والإكرام، إلا في نوادر مما لا يمكن المخلوق أن يصل إلى ذلك، فتكون تلك الأشياء له في سبيل الإجمال، وهي في الأصل لله على سبيل التفصيل.

And the station of the Seal is an expression for the realization in the reality of the Possessor of Majesty and Munificence: except in rare [matters] which it is not possible for the creature to reach; so those things are, for him, by way of summary, while they are, in the root, God's, by way of detail.

§358

فلأجل هذا لا يزال الكامل يترقى في الأكملية، لأن الله تعالى ليس له نهاية، فلا يزال الولي يترقى فيه على حسب ما يذهب به الله في ذاته.

And for this reason the perfect one does not cease to ascend in greater-perfection, because God (exalted is He) has no end; so the friend does not cease to ascend in Him, according to what God carries him to, in His Essence.

GLOSSARY: DHAT

§359

ثم اعلم أن مقام العبودية غير مختص بمكانة دون غيرها، فقد يرجع الولي من مقام الخلة إلى الخلق، فيقيمه الله في مقام العبودية، وقد

Then know that the station of servanthood (al-ʿubūdiyya)

يرجع من مقام الحب، وقد يرجع من مقام الختام.

is not particular to one rank rather than another; so the friend may return from the station of friendship to the creation, [and] God sets him up in the station of servanthood; and he may return from the station of love; and he may return from the station of the Seal.

§360

وفائدة هذا الكلام أن العبودية رجوع العبد من المرتبة الإلهية بالله إلى الحضرة الخلقية، فمقام العبودية له هيمنة على جميع المقامات.

And the benefit of this discourse is that servanthood is the servant's return, from the divine rank, by God, to the creaturely presence; so the station of servanthood has a dominion (haymana) over all the stations.

§361

والفرق بين العبادة والعبودية والعبودة: هو أن العبادة صدور أعمال البر من العبد بطلب الجزاء، والعبودية صدور أعمال البر من العبد لله تعالى، عارية عن طلب الجزاء، بل عملا خالصا لله تعالى، والعبودة هي عبارة عن العمل بالله.

And the difference between worship (al-ʿibāda), servanthood (al-ʿubūdiyya), and bondage (al-ʿubūda) is: that worship is the issuing of the deeds of piety from the

servant with the seeking of recompense; servanthood is the issuing of the deeds of piety from the servant for God (exalted is He), bare of the seeking of recompense: rather, a deed purely for God (exalted is He); and bondage (al-ʿubūda) is an expression for the acting by God (al-ʿamal bi-llāh).

§362

ولذلك كانت الهيمنة لمقام العبودة على جميع المقامات. وكذلك مقام الختام، فإنه منسحب على مقامات القربة جميعها، لأنه عبارة عن ختم مقامات الأولياء، بمجرد بلوغ الولي مقام القربة، يجوز جميع المقامات التي يصل إليها المخلوق في الله تعالى.

And for that the dominion belonged to the station of bondage over all the stations. And likewise the station of the Seal, for it extends over all the stations of nearness, because it is an expression for the sealing of the stations of the friends; by the mere reaching of the friend [to] the station of nearness, he passes [over] all the stations that the creature reaches, in God (exalted is He).

§363

لأنه يلتحق في مقام القربة بالله تعالى، فيختم بوصوله إليها جميع مقامات الخلق، ويكون له فيها نصيب من مقام الخلة، ونصيب من مقام الحب، فيكون هو الختام في نفس مقام القربة.

because, in the station of nearness, he is joined to God (exalted is He); so, by his arrival at it, he seals all the stations of the creation, and he has, in it, a share of the station of friendship and a share of the station of love, so that he is the Seal, in the very station of nearness.

§364

وإنما اختص اسم الخلة بأول مرتبة من مقامات القربة، لأن المقرب هو من تخللت آثار الحق وجوده، ثم مقام الحب بعد ذلك، لأنه عبارة عن المقام المحمدي في المناظر الإلهية.

And the name of friendship (al-khulla) was particular to the first rank of the stations of nearness only because the brought-near one is the one whom the traces of the Real have interpenetrated [in] his existence; then the station of love, after that, because it is an expression for the Muhammadan station in the divine vistas.

§365

ومقام الختام هو اسم لنهاية مقام القربة، ولا سبيل إلى نهايتها، لأن الله تعالى لا نهاية له.

And the station of the Seal is a name for the end of the station of nearness, and there is no way to its end, because God (exalted is He) has no end.

§366

لكن اسم الختام منسحب على جميع مقامات القربة، فمن حصل في مقام القربة فهو ختم الأولياء، ووارث النبي في مقام الختام.

But the name of the Seal extends over all the stations of nearness; so whoever comes to be in the station of nearness is [a] seal of the friends, and an heir of the prophet, in the station of the Seal --

The 'seal of the friends' (khatm al-awliyā') is a famous Akbarian theme (Ibn al-ʿArabī, al-Ḥakīm al-Tirmidhī); recorded in al-Jīlī's voice and framed against the mainstream.

§367

لأن مقام القربة هو المقام المحمود والوسيلة، الذهاب المقرب فيها إلى حيث لا يتقدمه فيها أحد، فيكون هو فردا في تلك المقامات الإلهية.

because the station of nearness is the Praised Station (al-maqām al-maḥmūd) and the Means (al-wasīla); the going of the brought-near one in it [is] to where no one

precedes him in it, so that he is alone (fard) in those divine stations.

§368

وينبغي أن يعتقد ذلك بمحمد صلى الله عليه وسلم، وقد أشار إلى ذلك بقوله: إن الوسيلة أعلى مكان في الجنة، ولا تكون إلا لواحد، وأرجو أن أكون أنا ذلك الرجل.

And it behooves that this be believed of Muhammad (may God bless him and grant him peace); and he pointed to that by his saying: "The Means (al-wasîla) is the highest place in the Garden, and it is only for one; and I hope that I [myself] may be that man."

> *Sound (Muslim, Abū Dāwūd, Aḥmad; cf. Bāb 58); invoked, not graded here.*

§369

لأنه كان له البدء في الوجود، فلا بد أن يكون له الختام. عليه أفضل الصلاة والسلام.

because he had the beginning in existence, so he must [also] have the Seal. Upon him be the most excellent blessing and peace.

The book's closing benediction, sealing the whole work on its central thesis: Muhammad as both the beginning (the Muhammadan Reality, Bāb 60) and the end (the Seal) of existence.

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§370

تم الكتاب.

The book is complete (tamma l-kitāb).

The colophon of al-Insān al-Kāmil. With this segment the full parallel-manuscript edition of all sixty-three chapters of the contiguous band Bāb 32-63 is closed.

Collation. *Two-witness collated as the FINAL chapter of the book (it closes with the colophon 'tam al-kitāb', §370). Witness 2 clean of website navigation text. The longest chapter of the book; no embedded poems. With Bāb 38 (the Gospel), the most cross-tradition-relevant chapter in the work: a comparative treatment of ten religious communities, then an esoteric reading of the five pillars and the seven ranks of the Muhammadan community. Rendered per Hekhal's editorial law for contested interfaith and waḥdat-al-wujūd material. Several OCR garbles restored to sense and noted. No lossy drop of authorial text.*

Qur'ān. *Twenty-six loci verified verbatim. ONE contrastive coinage flagged, not a mis-tag: at §84 al-Jīlī writes 'ūlā'ika yunādawna min makānin QARĪB' (called from a NEAR place) of the Muhammadans, deliberately inverting Fuṣṣilat 41:44, whose actual word is 'ba'īd' (FAR), which he then quotes correctly of the others at §85. All other verse references correct: Fuṣṣilat 41:11, 41:44; al-Dhāriyāt 51:56; al-Baqara 2:1-5, 2:115, 2:213; Hūd 11:56; al-Isrā' 17:1, 17:44; al-Rūm 30:32; Āl 'Imrān 3:85, 3:97, 3:110, 3:185, 3:193; al-'Alaq 96:1; Ṭā Hā 20:5, 20:6; al-Insān 76:5-6; al-Anbiyā' 21:107; al-Nisā' 4:6, 4:80; al-Qiyāma 75:19; al-Mā'ida 5:23; al-Ṭalāq 65:2-3; al-Tīn 95:4-5; al-Fatḥ 48:10. Numerous sayings flagged, not graded here: 'each is made easy for what he was created for' (§4, sound, Muslim); 'do not curse Time, for God is Time' (§94, sound, Muslim); the Bedouin's question (§125, sound); 'seek the verdict of your heart' (§46); 'beware the believer's insight' (§248); 'whoever knows himself knows his Lord' (§326, a Sufi maxim, not a sound hadith); the greater/lesser jihād report (§325, weak); the ḥadīth al-nawāfil (§222, §340, sound); the black-stone hadith (§219, Tirmidhī, ḥasan ṣaḥīḥ). The Hidden-Treasure / ḥusn-al-ẓann / al-muḍṭarr / 'were they returned' motifs alluded to (§45, §51, §54). The book's closing benediction and colophon are at §369-§370.*

⁂

The ten communities, the secrets of the five pillars, and the seven ranks to Nearness

Bāb 63 is the book's closing synthesis: where the earlier chapters built the metaphysics (the Muhammadan Reality, the Perfect Human, the cosmos), this chapter applies it to religion as it is actually lived, and then to the inner life of worship. The first movement is comparative: al-Jīlī takes the ten communities in turn and asks, of each, what it is "really" worshipping, the idolaters their own caprice yet, beneath it, the divine, since they would not worship what they thought wholly devoid of benefit; the naturalists and philosophers the active powers and the First Intellect; the dualists and Magians light and the cosmic order; the Brahmins and the Dahriyya the dictates of the rational soul and the perpetuity of Time (with the hadith "do not curse Time, for God is Time"); the Jews and Christians the God of revelation under, respectively, the aspect of Majesty and of Beauty. The governing claim is that "there is nothing in existence that worships other than God," because nothing exists but Him to be the term of any worship, a universalism of the *object* of worship that pointedly does **not** dissolve into a relativism of *paths*: al-Jīlī keeps the ranking, keeps "the religion with God is Islām," keeps the others' creeds judged false or deficient, and keeps the Christians (nearest of the past communities) below the Muslims. The second movement is the esoteric reading of the five pillars, the double witnessing as the affirmation of the one Being and of the Muhammadan Reality, the prayer as the establishing of the divine rank in oneself, the alms as the return of the surplus of the self to the Real, the

fast as the attribute of *ṣamadiyya*, and a long allegory of the pilgrimage rites (iḥrām, ṭawāf, Ṣafā and Marwa, ʿArafāt, Minā, the stoning, the farewell) as the stages of annihilation and return. The third movement climbs the seven ranks, Islām, Īmān (faith as the wing of Power that flies where the intellect's wing of proof cannot), Ṣalāḥ, Iḥsān (with its seven conditions: repentance, turning, abstinence, reliance, entrusting, contentment, sincerity, each described at four levels), Shahāda (the greater and lesser witnessing, and the three loves), Ṣiddîqiyya (the three presences of certitude), and Qurba (Nearness), whose inner ranks are friendship (khulla), love (maḥabba), and the Seal (khitām), terminating at the Praised Station and the closing benediction on Muhammad as both the beginning and the seal of existence. This is contested-Akbarian comparative theology, recorded in al-Jîlî's voice, with his anti-ḥulūl, anti-antinomian, and pro-sharīʿa guardrails surfaced, and framed against the mainstream. With it, the book closes: "the book is complete."

Colophon

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