Mullā Ṣadrā’s Arrivers in the Heart
(al-Wāridāt al-Qalbiyya)

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Abstract

It is increasingly difficult after Ibn ʿArabī (d. 638/1240) to differentiate the aims of the Sufis from those of the philosophers. Mullā Ṣadrā (d. 1050/1640) offers a fine example of a thinker who synthesized the Sufi and philosophical methodologies in his voluminous writings. In Arrivers in the Heart he combines the precision of philosophical reasoning with the recognition (maʿrifa) of God and self that was central to the concerns of the Sufi teachers. In forty “effusions” (fayḍ) of mostly rhymed prose, he provides epitomes of many of the themes that he addresses in his long books. These include the concept and reality of existence, the Divine Essence and Attributes, God’s omniscience, theodicy, eschatology, the worlds of the cosmos, spiritual psychology, divine and human love, disciplining the soul, and the nature of human perfection.

Keywords


1 Introduction

Mullā Ṣadrā (d. 1050/1640) is rightly known as a philosopher who was thoroughly versed in the theory and practice of Sufism, even if after him the approved term among the ulama was usually ʿirfān rather than taṣawwuf.1 Anyone familiar with Sufi texts looking at his books on metaphysics, cosmology, spiritual psychology, and Qur’ān commentary will see well-known themes

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1 For an inquiry into this phenomenon, see Ata Anzali, “Mysticism” in Iran: The Safavid Roots of a Modern Concept (Columbia, SC: University of South Carolina Press, 2017).
and doctrines, often reminiscent of authors in the line extending from Ibn ‘Arabī (d. 638/1240) down through Ṣadr al-Dīn Qūnawī (d. 673/1274), Saʿīd al-Dīn Farghānī (d. 699/1300), Dāwūd Qayṣarī (d. 751/1350), and others.2

The full title of this treatise hints at the marriage of Sufism and philosophy found in much of Ṣadrā’s work: *al-Wāridāt al-qalbīyya fi maʿrīfat al-rubūbīyya, Arrivers in the Heart: On Recognizing the Lordhood*. The term ṭāʿammud] on the part of the servant.” Ibn ʿArabī devoted Chapter 265 of the *Futūḥāt* to a lengthy discussion of the implications of the term, explaining among other things that “The property of the Arriver is only the knowledge that is gained by means of it.”3

As for *qalb*, in both the Qurʾān and Sufism it designates the seat of the self and the locus of consciousness and awareness. Early philosophical texts typically had little to say about the heart outside of its physiological role and were much more concerned with *ʿaql*, intellect. Sufi authors like Ibn ʿArabī gave prominence to the heart and tended to look at intellect as one-sided in its perception of things. The weight that Ṣadrā gives in his writings to the terminology of Sufism relative to philosophy can perhaps be suggested by the fact that in *Wāridāt* he employs the word *qalb* thirty-five times and the word *ʿaql* and its derivatives eighty-five times.

The subtitle, “On Recognizing the Lordhood,” recalls the first sentence of the Arabic Plotinus or the *Uthūlūjiyya*, which states that this Greek term means “words about the Lordhood.” Scholars have usually translated *rubūbīyya* in this context as “metaphysics,” but the prominence of the name “Lord” in the Qurʾān suggests that Muslim readers would have had something else in mind.

The mention of *maʿrīfa*, which is identical in derivation and root meaning with *ʿirfān*, reminds us that *maʿrīfa* is a constant theme of Sufi texts, invariably with a view toward the saying, “He who recognizes his soul will recognize his Lord.” It is this Lordhood, whose recognition is found in the heart, that is at issue for Ṣadrā, not the abstractions suggested by translating *rubūbīyya* as metaphysics. Recall also that Ibn ʿArabī gave the same prominence to *maʿrīfa* in the subtitle of the *Futūḥāt*, which is *Fī maʿrīfat al-asrār al-mālikiyya wa-l-mulkīyya, “On Recognizing the Secrets of the Ownership and the Owned.”

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In explaining why he uses the term Arrivers for these forty passages, each of which bears the title Effusion (fayḍ), Ṣadrā states that the knowledge they express arrived unbidden from his inner self. One should not think, however, that he considers this knowledge to have some sort of revealed status, as one might suppose from the English title provided on the cover of the first printing of the book’s critical edition, that is, *Divine Inspirations: Concerning the Knowledge of Divinity*. Nor is Ṣadrā claiming that these are utterly original insights. He surely knew that it is not difficult to find passages that he paraphrased or quoted from earlier works. Moreover, the relatively long Effusion 23 is lifted almost verbatim from the *Iḥyāʾ ʿulūm al-dīn* of Ghazālī (d. 505/1111). Scholars have often noted Ṣadrā’s habit of incorporating passages from other authors without acknowledging the source, but given this book’s title and introduction, this specific instance is a bit surprising.

Perhaps Ṣadrā quoted Ghazālī because he saw him as a man after his own heart, so to speak. Effusion 23 is a harsh critique of “exoteric” ulama, those who cling to the husk (*qishr*) and ignore the kernel (*lubb*). Ghazālī himself quoted the passage from a well-known Shāfiʿī scholar, Abū Sulaymān al-Khaṭṭābī (d. 388/998). The only way in which Ṣadrā modifies the quotation is by adding the term *muḥaddithūn* to *fuqahāʾ*, no doubt alluding to the rise of the Akhbāriyya – the *muḥaddithūn* of Safavid times.

Ṣadrā explains practically everything he says in *Wāridāt* in more detail in his longer works. I noted a few cases in which he seems to have rewritten passages from this text elsewhere, though it is possible that those passages were written first. Effusions 38 and 39 seem to be the basis for two sections of *Mafātīḥ al-ghayb*, one of his late works. A short paragraph in Effusion 7 is identical with a passage from *al-Mabdaʾ wa-l-maʿād*, which was completed in 1606 and is usually thought to be his first composition. *Wāridāt* was probably written a few years later; Mohammed Rustom suggests 1614. If this dating is correct, it may suggest that Ṣadrā compiled these effusions over a period of years.

A notable characteristic of this text is that it is written mainly in rhymed prose, giving it a literary quality. The effect is noticeable in translation because of the parallelisms between clauses or within clauses. Often a sentence has two rhyming clauses, each making the same general point but using different terminology.

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The book was first published in *Majmūʿat al-rasāʾil al-tisʿa* in 1302/1885, but the edition is full of errors; unfortunately it is this text that is currently provided by Maktaba Madrasat al-Faqāha, an on-line library that I used in preparing the notes to this translation.\(^6\) A critical edition of *Wāridāt* was published in two different formats by Aḥmad Shafīʿīhā, based on nine manuscripts, accompanied by a sometimes helpful Persian translation.\(^7\) The texts in the two formats are almost identical, though the rare typographical errors in the two are not the same. In a handful of instances, I disagreed with the editor and chose an alternative reading based on the manuscript evidence he provided.

2 Translation

Arrivers in the Heart
On Recognizing the Lordhood

_In the name of God, the All-Merciful, the Ever-Merciful_

After the praise that belongs to the Innovator of the soul and the intellect and the blessings that are due to the Prophet and the Folk, this poor man toward the Lord of the Worlds, Muḥammad, known as Ṣadr al-Dīn (may God anoint his intellect's eye with the the light of guidance and unveil from it the fog of the grief of nature and caprice!) says:

_O seeker of endless felicity and yearner for encountering the disengaged forms [al-ṣuwar al-mujarrada], I will impart to you something of the Arrivers that were cast to me in my inner mind [rūʿ] and that apportioned for me a drink from the sources before the arriving places. I was called from my secret core [sirr] during my traveling [sayr], and in this I imitate [taqlīd] no one else, complying with what was sketched out for me and acquiescing to what was decreed for me._

I inserted it in marvelous, intellective words, from wondrous inbreathings [nafathāt] in the inner mind, deposited in a number of chapters that are props and principles [uṣūl] for the realities [ḥaqāʾiq]. I have written them for everyone sharp-witted and pure, and I hope they stay safe from every erring fool. I have named them _Arrivers in the Heart: On Recognizing the Lordhood._

And God is the guide to the path of right conduct; in Him is holding fast and upon Him is trust and reliance.

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6 Hereafter, MMF; http://ar.lib.eshia.ir/.

An Effusion [1]
Existence is the first of the firsts in conception [tašawwur] and the most recognized of things by the disposition [fiṭra]. In conception it is added to quiddity [māhiyya], but not to that which is unmixed that-it-is-ness [ṣirf al-inniyya]. It is the Real Existence [al-wujūd al-haqq], the Boundless Self-Standing [al-qayyūm al-muṭlaq] that is He. Rather, there is no he but He, for something that does not exist by its essence is not disjoined from perishment [halāk] by essence, even if it is witnessed by linkage [irtibāt] to the Real.

Let it be yielded that He is an Essence that stands by His Essence and that the affirmed existences are His relations [nisab], ascriptions [iḍāfāt], tasks [shuʿūn], and regards [iʿtibārāt]. It is as if the Self-Standing Existence is in Itself a quiddity, and other existences and existent things are Its concomitants [lawāzim], abstracted [muntaza'] from It.

So, the First has no need of anything apart from Itself. Rather, there is no existence other than It. It is hallowed [taqaddus] beyond associate and equal, for the unmixed thing [ṣirf al-shay’] does not go back to duality. It is majestic beyond sense-intuition [wahm] and imagination [khayāl] and uplifted beyond encompassment [iḥāṭa] and image [mithāl].

High and low minds [adhhān] are similar and alike in falling short of fathoming His Essence; intellects and thoughts do not encompass His Reality; and insights [baṣāʾir] and eyesights do not perceive Him [6:103]. No hoverer hovers around His stronghold, and no aimer aims for His reality. He is not touched by the five fingers, nor is He perceived by the senses.

Intellec, like sense-intuition, is dismissed from grasping Him; in His case all are blind and misguided. The circler around His side is bewildered, and the seeker of the light of His beauty is delimited by curtains. No one knows His core [kunh] but God, and no one reaches this wish [bughya] apart from Him. So He is nonmanifest to the eyes of the veiled by His very manifestness [zāhiriyya], and He is manifest in the hearts of the recognizers [ʿārifūn] by His very nonmanifestness [bāṭiniyya]. This is nothing but His self-disclosure [tajallī] in the form of what He desires [irāda] to make manifest, and His descent [tanazzul] to the levels of the engendered beings [al-akwān] when He lets down His curtains.

The state of that to which is ascribed “the apart” [al-sīwā] and “the others” [al-aghyār] is just like the state of the waves on a raging sea, for everything represented in intellects and minds rises up from the confines of potency [quwwa] and possibility [imkān].

So He is that for whom a differentiator [fāṣil] is conceptualized, or rather that which is separate from everything that is posited and supposed. His that-it-is-ness is too disclosed to be curtained, and His quiddity too hidden to be manifest. His beauty has no veil but light, and His Essence no mask save...
manifestation. When hearts have been purified of the opacities of this world’s appetites, nothing hinders them from seeking the light [ḥistināra] and seeing the disclosure [ḥistijlā’] except the intensity of the illumination [ḥishrāq] and the weakness of the eyes.

Like the sun whose face hinders you from seeing it, but when draped in a thin cloud, that’s possible.8

Glory be to Him whose light is hidden from the insights of the creatures and whose face is veiled from them by the intensity of its manifestation!

An Effusion [2]
His Essence is His attributes – majestic are His names and holy His blessings! [He is] eternal [qādim], beginningless [azalī], subsistent [bāqī], everlasting [sarmadī], cause of causes [muʿallīl al-ʿillāl], and active [fāʿil] without being acted upon [ghayr munfaʿil]. He originates what He wills and does what He desires [2:253]. His effusion does not decrease, nor does His munificence [jūd] pass away. No task distracts Him from any task, and each day He is upon some task [55:29]. He configures [inshā] the first configuration [nashʾa] and innovates [ibdāʾ] the second disposition and the last abode.9 He lifts up those who assert His unity [tawḥīd] to the highest Garden, and He makes those who deny Him fall to the bottom of the lowest Gehenna.

8 Qūnawī quotes this line in both al-Fukūk and Miftāḥ al-ghayb.
9 Ṣadrā understands innovation and configuration as synonyms, contrasting them with artisansry (ṣunʿ) and engendering (takwīn). Innovation pertains to the forms (ṣuwar) in the First Intellect (the Highest Pen), without regard to their manifestation in the various sorts of matter (mawādd), such as spirit, imagination, and body (as he implies in Effusions 5 and 6). In one of his Qur’an commentaries he writes, “The existence or nonexistence of matter is the crux of the difference between artisanship and innovation, for what becomes actualized by innovation and configuration is a form without matter and substrate [mawḍūʿ], and what becomes actualized by artisansry and engendering is a form in matter or along with matter” (Tafsīr 5:203, MMF). As for “the second disposition” (al-ḥifrat al-thāniya), it plays a significant role in his teachings about the ultimate destiny of human souls. The “first disposition” is that mentioned in the famous hadith saying that every child is born in keeping with it (to which Ṣadrā refers in Effusion 30). In a typical passage about the second disposition, he writes, “The pivot of the bodily resurrection is only the substance of this imaginal faculty, the substance of whose self and essence is substantialized by its deeply-rooted habits and attributes; these are divided into the armies of intellect and ignorance. This is the second disposition, whose acquisition is dependent upon power and choice, as He says: ‘There is no coercion in the religion’ [2:256]; and He says, ‘Man will have only that for which he has striven’ [53:39]” (Tafsīr 5:443).
What emerges [ṣudūr] from Him does not emerge from an additional aspiration [himma] or a nature [ṭabīʿa]. Rather He has a rank [rutba] uplifted beyond aim [qaṣd] and nature, for every aim is joined to a purpose [gharaḍ] by which its aimer is perfected, but nothing requires His munificence other than His Existence (for which no likenesses are struck!), whether it be a benefit to be attained or a repute to be voiced.

When a munificence has in view praise and laudation, the intelligent [ʿuqalāʾ] see it as a trade, a taking, and giving. And when someone incites something for something else, he puts it into service so that he may gain; rather, he makes it his servant so that he may be perfected. But who can put into service the Served, the Aimed For? Who can make a servant of the Worshiped, the Object of Prostration?

So glory be to Him who is Splitter [fāliq] and Opener [fāṭih]! In His hand are the keys to the openings and the latchkeys to the means of striving and success! He is far too great for motivations and causes, so He says, He is not asked about what He does [21:23].

He makes the things manifest without thought [fikra] or deliberation [rawiyya], but rather as thoughts arise from sharp-witted intellects. Seeing [ruʿya] has no need for deliberation, so what do you think about the Creator of people’s thoughts? He has no final goal [ghāya] in the act of existence other than the effusion of good [khayr] and munificence. Rather, His munificence has no final goal other than His Existence, since He is the final goal of final goals and the utmost end [nihāya] of utmost ends. Every existent thing ends up at Him, and every need and aim is fulfilled in Him.

The final goal of His act for everything apart from Him – the possessors of poverty and need, the owners of misery and indigence – is only to convey each of them to its perfection and to quench every arriver from the drinking place of His beauty. For He created this ample bodily domain and this turning, roaming sphere [falak] only for a tremendous, weighty affair, greater than this paltry sensible thing [maḥsūs].

An Effusion [3]
His knowledge encompasses all universals and particulars. Not so much as the weight of a dustmote in the earth or the heavens escapes Him [34:3]. His knowl-

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10 For an explanation of this last paragraph using some of the same phrases, see Mafāṭīḥ al-ghayb 440, MMF).
11 Şadrā has modified the verse by reversing the order of “earth” and “heavens” for the sake of the rhyme. The manuscripts and Shafīʿīhā’s first edition agree on this, but his second edition restores the Qur’anic order.
edge, which is His Essence Itself, is a cause for the existence of His created things. He made each thing manifest by His wisdom [ḥikma], He gave each thing its creation [20:50] by His power, and He gave existence to the entities [aʿyān] of the worlds by His mercy. He knew the things in His precedent decree [qaḍāʾ sābiq] in both aggregation [jumla] and differentiation [tafṣīl]; then He sent them all down with His known measuring out [qadar maʿlūm]. He arranged [tartīb] them by the requirement of His will [mashiʿa] in the most beautiful arrangement, and He specified them according to His solicitude [ʿināya] by making distant and bringing near. He innovated the innovated things with His power, so He made their beginninglessnesses [āzāl] appear; He configured the engendered things [al-kāʾināt] with His wisdom, so He named their terms [ājāl]. He strung them as prior and posterior on the thread of time, and He created each thing, then determined it with a determination [25:2].

In all this He had no need for any time [zamān] or location [makān]; rather, He said “Be!” and it was. This was because, when He began innovating the various kinds, time and location were in the confines of impossibility [imtināʿ], for whenever something has priority [taqaddum] over the giving of existence to time and location, these two cannot possibly encompass it.

Measurement does not limit Him, regions do not surround Him, the directions do not encompass Him, and the heavens do not embrace Him. He is sitting on the Throne in a manner that is hallowed beyond contact and resting, indwelling, and need. So the Throne does not carry Him, for it and its carriers are carried by His subtle power and subjugated in His grasp by His ruling authority [sulṭān].

He is above everything and above the uplifted Throne with an aboveness that does not increase Him in nearness to heaven or distance from the ground. Rather He is uplifted in degrees [40:15] above the Throne and heaven, just as He is uplifted in degrees above the ground. Despite this He is near to every existent thing and nearer to the servant than the jugular vein [50:16]. And over everything He is witness [34:47].

Just as He is too high for location to contain Him, so also He is too holy for time to limit Him. On the contrary, “He was” before He created time and location, “and He is now as He was.”

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12 Things are beginningless because they are known eternally in God’s knowledge, a point stressed repeatedly by Ibn ʿArabī. To use his famous expression, they are “fixed entities” (aʿyān thābita), known to God forever; He says “Be!” to them and they appear, only to disappear with the arrival of their “named terms” (ājāl musammā).

13 This short paragraph, which alludes to the hadith, “God was, and nothing was with Him,” and Junayd’s (d. 297/910) comment, “and He is now as He was,” is from Ghazālī’s Iḥyāʾ 1:155 (MMF).
In His attributes of beauty and majesty He remains forever incomparable [munazzah] with disappearance and too holy [muqaddas] for renewal [tajaddud] and transferal [intiqal]; in the attributes of His perfection He has no need for any additional seeking of perfection.

Limpid intellects rely on this judgment because they are empty of verified and sense-intuited times and locations. When affairs that appear gradually are gauged against the high and lofty things, they are like the momentary, for there is no alteration [taghayyur] above the Lote Tree of the Final End [53:14], which is rather the world of fixity [thubūt] and subsistence [baqā']. What then do you think about the God of every intellect and soul? He is far too lofty and too holy to undergo alteration and embodiment [tajassum]. “With your Lord there is neither morning nor evening,”¹⁴ neither new arrival [ḥudūth] nor annihilation [fanā']. When a thing does not exist at a moment, this is because it has no preparedness [istiʿdād] to receive the effusion.

If the actor is not like this, the wise [ḥukamā'] do not consider it suited for the level of perfection. Though the name actor [fāʿil] is not conventional and postulated in this meaning, the intelligent see Him as the Sheer Actor [al-fāʿil al-maḥḍ].

Every act that befits bodies is far from being joined with the Creator [al-bāri'] in the view of the intellect. And if an act not contained by opinion [ẓann] and sense-intuition has no name with us, no harm is done. Were every named thing to be recognized by the name, the book of al-Jāḥiẓ would be equal to the book al-Shifā’.

So glory be to the Creator [khāliq] of time and the Engenderer [mukawwin] of location! To Him belong the most beautiful names [7:180] and the highest likenesses.

An Effusion [4]
The Necessary in Existence [wājib al-wujūd] is the origin of every effusion and munificence. He (high indeed is He!) is alive, powerful, all-compelling, subjugating. No shortcoming befalls Him, no incapacity, no laxity. No annihilation or death opposes Him, and He is Possessor of the Kingdom [mulk] and the Sovereignty [malakūt], the Exaltedness [ʿizz] and the All-Compellingness [jabarūt]. To Him belong measuring out [qadar], subjugation [qahr], the creation, and the command [7:54]. The heavens are rolled up in His right hand [39:67] and the creatures are subjugated in His grasp. No measured thing

¹⁴ Šadrā ascribes this well-known saying to “one of the Sufis.” Sharḥ al-Hidāyat al-Athīriyya 1:350 (MMF).
eludes His grasp, and the controllings of affairs [*taṣārīf al-umūr*] do not slip from His power.

No one other than He has the rank of innovation; rather, the task of everything apart from Him is setting in motion [*taḥrīk*] and preparing [*iʿdād*]. Everything whose emergence is not blocked by a hinderer emerges from the Artisan [*al-ṣānīʿ*] solely by its possibility. All things that have preconditions [*sharāʾūṭ*] to be given existence and unavoidable intermediaries [*wasāʾīt*] to be prepared are affairs hostage to their moments and dependent on the sorts of matter [*al-mawādd*] and being acted upon. Whenever a preparedness arrives newly in the world of the sorts of matter, a form [*ṣūra*] or a guise [*hayʾa*] conjoins with it from the Munificent Origin.

Curtailed munificence does not befit the Giver of Intellect, for, just as His conjoining [*ittiṣāl*] is named “munificence,” so also His curtailing would be called “niggardliness.” It was with conjoined munificence that God created this tremendous creation, which you hear and you see with posteriority and priority. But the criterion of priority in His innovated things is not hyle [*hayūlā*] and time, but essence, level, and task.

So glory be to Him whose courtyard is too holy for the dust of new arrival and annihilation!

An Effusion [5]

The substances [*jawāhir*] of the separate things [*al-mufāriqāt*] are innovated knowledges, and their essences [*dhawāt*] are intellective forms [*ṣuwar ʿaqliyya*]. They are not like tablets upon which are representations, nor like breasts within which are knowledges. Just as sense-intuitions and imaginalizations have traces [*āthār*] in the lowest microcosm, so also knowledges and intellections have traces in the highest macrocosm.

The first thing by which existence becomes two and from which the gate of good and munificence is opened is one holy substance, giving birth to all the sheer forms, for manyness has no scope to be engendered alongside the Creator, nor does the body have any way to become manifest from Him as an innovated thing. This is the Pen of the First Real, the inscriber of the realities and knowledges on the essences of the origins and causes. It is the sheer light within which is no disparity [*tafāwut*], the innovated substance without any opposite [*ḍidd*] incompatible with it. No alteration or transforming [*taḥwīl*] happens within it and no transferal or change [*tabdīl*] is permitted for it. Its lights are shining, its traces manifest. It contains what appears from it and encompasses what is engendered from it. After it are the upright, intellective substances, the causes of the souls and the noble orbs [*al-ajrām al-karīma*].
So the actor has eminence and excellence over the act; intellect judges nothing but this. Were we to allow that the Soul is equivalent to the Intellect, that would lead to the Intellect’s being equivalent to the One, the Just ['ād]. But this is nothing but corrupt in disposition, for it leads to the infringement of Oneness [waḥda] and the breach of Solitariness [infrād].

An Effusion [6]
The Creator began by innovating the forms too holy for attachment [taʿalluq] to the orbs. He doubled them with the Swimmers, the continuous and constant circlers. He formed the first things naked of the sorts of matter, high beyond readiness [tahayyuʾ] and preparedness; and the second things as movers of the noble, radiant orbs, yearners for the luminous, innovated essences.

But the truth is that all are yearning [mushtāq] for the beauty of the Lord of the Worlds, ecstatic [mutawājid] in the tremendousness of the First of the Firsts, busy with deeds that bring near to Him, dancing in flashes that bring close to Him. It is He who set their mill turning, and in the name of God is their coursing and their berthing [11:41]. But each has an intermediary near [muqāraba] to it, an intellective inducer of yearning corresponding [munāsaba] to it, or else the directions and movements would not be diverse. So the intellects were multiplied in keeping with the multiplicity of the living orbs and the movement of the globes.16

Glory be to the Strong, the Powerful, whose strength brought forth these first things and whose power innovated these means of approach [wasāʾil]! Thus high aspirations may climb to their zenith and summit and be delivered [takhalluṣ] from the bonds [quyūd] of the nadir and their meanness [khissa] by remembering [dhikr] their original station and configuration.17

An Effusion [7]
The last of the shining intellects is the origin of the world of the elements and the master that turns its mill, which is built on four layers that by nature are spherical in shape. Its water is the effusion that comes down from the ocean of the decree to the spout of the measuring out. Its grain is the sorts of matter of the engendered things, and its flour is the forms of the compound things – the minerals, animals, and plants.

15  Allusion to the planets. The name is derived from Qur’anic verses: “Each [the sun and the moon] is swimming in a sphere” (21:33, 36:40) and “By the Swimmers swimming!” (79:3).
16  Şadrā repeats this paragraph and expands upon it in Risāla fi l-qadāʾ wa-l-qadar 162 (MMF).
17  This paragraph is also found in a discussion of the heavenly movements in al-Mabdaʾ wa-l-maʿād 1:81 (MMF).
The miller does not engage in moving the mill, nor does he touch it; rather, the glances of his unsleeping eye govern it, as He says: "that you may be made in My eye" [20:39]; "and make thou the Ark with Our eyes and Our revelation" [11:37]. The sparkling of His noble face is its lamp that He illuminates with the command of the Knowing Innovator.

Whoever desires to understand the composition of the mill should emerge from it as an emigrant and a merchant longing to encounter it so that he may behold the mill and the miller, through whose light the terrestrial earth will shine [39:69].

You will see the miller when you leave it, and here as well you will see Him if your eye can see.18

Say: Travel in the earth [6:11] so that they may have hearts with which they understand [7:179].19 The movement commanded in this verse is nothing but the traveling [sayr] of thought, which brings about the increase of light in the hearts of the intelligent. It is not the wayfaring [sulûk] of the body, which yields the darkness of fatigue. Otherwise, as long as the gazer is inside the mill in the darkness of the night-black, terrifying hyle, he will see nothing but vapor and dust. At that point he will say,

Put aside talk of the mill whose wheat is people, whose water is blood.20

Souls and forms effuse on the hyle from this high miller [al-raḥawī al-ʿulwī], so in this regard it is called “the master of the elemental things” [kadkhudā al-ʿunsuriyyāt] and “the fathers of the material things” [ābāʾ al-māddiyyāt].21 He is the teacher, the intense in strength,22 who confirms [taʾyīd] by casting

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18 The Persian line is by Nāṣir Khusraw (d. c. 481/1088), Dīwān, edited by M. Minuvī and M. Mohaghegh (Tehran: Dānishgāh-i Tihrah, 1333 sh./1974), 225.
19 Ṣadrā has dropped the negative here. The verse reads, “They have hearts with which they do not understand.” He may also have had in mind the verse, “What, have they not journeyed in the earth so that they may have hearts with which to intellect?” (22:46).
20 The Persian line, the editor tells us, has been ascribed to Khayyām (d. 517/1123).
21 The editor reads and translates the word as singular, ab, instead of ābāʾ as found in most of the manuscripts, but he indicates his doubt about the reading by putting ab in brackets. The plural form corresponds with the “mothers” that will be mentioned shortly. The seven fathers are the planets, and the four mothers are the elements (ʿunṣur or usṭuqus): earth, air, water, and fire.
22 Allusion to Q. 53:4–5: “It is naught but a revelation revealed, taught him by the Intense in Strength.”
revelation [’ilqā‘ al-wahy] to the prophets and by inspiring [ilhām] the truth [al-haqq] for the friends [awliyā‘] and truthful dreams [ru‘yā‘ sādiqa] for the godwary [atqiya‘]. He is the faithful spirit [al-ḥaqq] for the friends [awliyā‘] and truthful dreams [ru‘yā‘ sādiqa] for the Godwary [atqiya‘]. He is the noble messenger, whose general traits are numbered in His words (high indeed is He!), “Surely it is the saying of a noble messenger, possessor of strength, secure with the Possessor of the Throne, obeyed, then trustworthy” [8:19–21]. In the language of the Assyrians he is Gabriel, who descends on the hearts of the wayfarers.

In short, everything that comes to pass in this world of ours – the essences, the attributes, the acts, and the movements – effuse from this last intellect by permission of the Real, the Knowing, the Aware. In reality it is the Pen of the Real, the First, the Innovator who always will be and has forever been.

These spirits of ours are like tablets. The writing is to give form to the realities on the spirits [al-arwāḥ] and to trace out the natures on the sorts of matter of the bodies [al-ashbāḥ], for the Real’s Pen is not of reed or cane, nor is His tablet of wood or gold. By its balancing [ta‘dīl], our forms are inscribed on the matter of the sperm-drops, and by its straightening [taqwīm], the carpets of the shapes are spread on the expanse of hyle. The books of our deeds are dependent on its contraction [qabḍ] and expansion [bāst], and the scrolls of our deeds are tied to its undoing [ḥall] and tying [rabṭ]. By the command of its Creator, it deposits these forms in the substances of the mothers, it makes them manifest in the natures of the elements, and it completes the souls of the animals and plants that appear from them. It is they who are entrusted with its command and who complete their deeds. Each of them has an apportioned part of the World of the Sovereignty [malakūt] and a known share of the traces of the All-Compellingness [jabarūt]. Rather, in every drop of rain, with every droplet of the ocean’s water, with every one of the leaves of the trees, and with every hour of day and night, a part of the Sovereignty governs it and a portion of the All-Compellingness subjects it.

This is why, during the alteration of the days and the passageway of time, with each one of the eye’s glances, and in every confine and location, nature makes manifest an engendered being for a new affair, its species not undergoing annihilation or ceasing to be. When corruption appears in one of these, it engenders the like of it in the end. So it is a potency that emerges because of what was prior in existence, like the potency of a waterwheel’s movement that appears from the potency that moves it in confirmation.

So glory be to the Innovator who innovated and formed the innovated things! And majestic is the Artisan who made the artisanries and illumined them! So blessed is God, the most beautiful of creators [23:14], the God of the existent things and the Lord of the worlds!
An Effusion [8]
There is nothing dead in the World of the Ether [əthir], even if all are subjected by the reins of predetermination [taqdīr], for they are ennobled in essences and attributes, elevated beyond the filth of the elemental things. Among them are rising planets and gleaming lights – spirituals in their eminent essences, corporeals in their subtle bodies. Each of them has troops, helpers, life, and recognition.

Linked to them is the Universal Soul by way of an intellective faculty [quwwa ʿaqliyya] that appears from a divine will and a lordly solicitude. How so? Were the spheres devoid of life, then the best of the corporeal bodies would be in the confines of the dead, even though the Bestower of Intellect adorns the dark earth with animals and plants. Not fitting for His munificence would be niggardliness with life toward the circling spheres and the traveling planets. Our most ancient master said, “One must believe about heaven what is most eminent and noble.”

What a wondrous wonder is he who wonders at this upright investigation [baḥth] that flows in the straight manner! He says to himself, “How could the spheres be alive and rational [nāṭiq], obedient and yearning, when they have no heads or tails, no appetite [shahwa] or wrath [ghaḍab].” This poor man, slaughtered without a knife, slain by the swords of words and expressions, wounded by the arrows of the principles and the allusions, has only witnessed earthly animals with heads and tails among the dogs and the wolves. He has never imagined his own soul as anything other than this shaped, differentiated, and composed frame, these multiple faculties [quwā], instruments [ālāt], organs [aʿḍāʾ], and tools [adawāt]. He does not know that these do not come under what is understood by “alive, perceiving,” so he rejects the ascription of life to the spheres. Were he to reflect on his soul with ample reflection and cogitate on her with persuasive cogitation, he would know that his intelligent, intelligible soul is alive and abiding, rational and understanding, possessing neither head nor tail, appetite nor wrath.

23 This sentence is from Suhrawardi (d. 587/1191), Ḥikmat al-ishrāq, ed. John Walbridge and Hussein Ziai (Provo: Brigham Young University Press, 2003), 104. Ether is usually said to be identical with the highest of the four elemental spheres, that of fire. In Sharḥ Ḥikmat al-ishrāq 344 (MMF), Quṭb al-Dīn Shīrāzī (d. 710/311) explains that substances are divided into two sorts: lights (anwār) and bodies (ajsām). Bodies are also of two sorts, elemental and ethereal; the latter appear to the eyes as the planets and stars.

24 In the ʿAsfār (that is, al-Ḥikmat al-mutaʾalyya fi l-ʿasfār al-ʿaqliyyat al-ʿarbaʿa, MMF) 7:244, Ṣadrā cites a slightly different version of this saying as having been quoted from Aristotle’s Kitāb al-samāʾ wa-l-ʿālam.
Perhaps he has forgotten His words in praise of what is in heaven: “All are swimming in a sphere” [21:33], using the verb for animate things; and His words, “And the sun and the moon – I saw them prostrating themselves to me” [12:4]. How can inanimate things swim and prostrate themselves, glorify and extol?

There is also what has come in a sermon of the Commander of the Faithful, the master of the tawḥīd-voicers – upon him and his brother be the purest of the blessings of the glorifiers!

Then He unstitched [fatq] what was between the high heavens and He filled them with the ranks of His angels. Among them are unbowing prostrators, unrising bowers, and unwearied glorifiers. Not touched are they by the sleep of the eyes, the lassitude of the bodies, or the heedlessness of forgetfulness.

This confirms what we mentioned and casts light on what we established. The limpid [Universal] Soul is the cause of their circling and preserves their times from increase or decrease. So glory be to Him who formed them, made them circle in governance, and subjected and bound them with the reins of predetermination.

An Effusion

All the spheres are alive and rational, divine lovers, wholesome servants, hard, harsh, who disobey God not in what He commands them and who do as they are commanded [66:6]; they glorify by night and day and grow not weary [41:38]. This is because the constant intellective illuminations [al-ishrāqāt al-ʿaqliyya] of their essences make them yearn constantly, and the appetitive motivations [al-dawāʿī al-shahawiyya] and wrathful sidetrackers [al-ṣawārif al-ghaḍabiyya] do not distract them from obedience to their Maker [jāʿil]. It is impossible for them to pay regard to the muddy engendered things and unclean bodies beneath them, for, I say:

What is thrown to their loving, yearning souls – namely the rays of the majesty of the Beginningless, the radiances of the magnificent beauty of the First, the lights of the traces of gentleness and solicitude, the secrets of the marvels of tenderness and guidance – impedes them from paying regard to their own precious essences, not to speak of the mean affairs beneath them.

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25 Literally, “with the ṭāʾ and the nūn,” that is, with the plural ending employed for animate rather than inanimate things.

26 The text, with slight discrepancies, is found in ‘Alī’s Nahj al-balāgha 41 (MMF).
Take heed of this state in your own soul despite your bodily distractions by human and lowly affairs. When you disengage your soul from them, when you keep your sense-perception [ḥiss] distant from them, and when you turn your heart's face toward drowning [istighrāq] in the light of your Lord's face, how you will be filled with light, gladness, joy, and happiness! Your frame and body will receive the traces of your soul, and your brain and skin will shudder because of the attachment of yearning [al-ʿalāqat al-shawqiyya] and the tie of tasting [al-rābiṭa al-dhawqiyya] between the two. From this you will find a pleasure [ladhdha] that is similar to no pleasure and a delight [bahja] that resembles no delight. It will be nothing but a breeze of the winds blowing before His mercy and fresh herbs from among those scattered in the gardens of His blessing,27 tossed into your soul and reflected in the encampment of your sense-perception.

So, from the trace of the intellect, man [al-insān] will be illuminated by that which is the life of his soul, the strength of his body, and the perfection of his sense-perception. The low faculties will be acted upon [infiʿāl] by the soul, just as she is acted upon by them and by the high side.28

When the state of your disengaged soul is like this – despite her impediments to the traces of delight and beauty and her disjunction from the world of adornment29 and perfection – what do you think about noble souls that are tremendously quit of the sorts of matter and attachments [ʿalāʾiq] and intense in their disengagement from opposites [aḍdād] and creatures while they lack hindering distractions and are devoid of severing impediments?

O God, delight our intellects with the wonders of the pavilions of the High Things [ʿilliyyūn], and stir up our spirits with the pleasures of the lights of the proximate [muqarrabūn]!

An Effusion [10]
The hyle of the spheres is given appropriate forms, prevented from transferal from precedent [sābiqa] to subsequent [lāhiqa].30 They have perpetual life

27  Breeze (rawḥ) and fresh herbs (rayḥān) allude to Q. 56:89: “A breeze and fresh herbs and a garden of bliss.” A more usual translation of the verse would be “Repose and ease and a garden of bliss.”
28  That the intellective side of the soul must dominate over its animal side is a constant theme in Islamic philosophy and Sufism. For some of Ṣadrā’s remarks on the two sides of the soul, see Asfār 5:198.
29  Reading zīna as in six manuscripts rather than rutba as chosen by the editor.
30  Ṣadrā is alluding to the fact that in the sublunar realm, precedent forms in matter are replaced by subsequent forms (Asfār 2:377). By contrast, the forms are permanent in the spheres, though in constant movement (Asfār 3:196).
and abiding orbs until God inherits the earth and all upon it [19:40], namely the human multitudes and the dumb beasts, for the movement of the spheres will go back to annihilation and deficiency, perishment and laxity, even if they remain for a long aeon [dahr] and distant period because of their eminence and luminosity and the fixity of their forms and their egoity [anāʾiyya].

The Creator made these uplifted orbs with artisanry of this sort, quit of opposites and peers and naked of constitutional generation [al-kawn al-mizājī] and corruption [fasād], only so that their innovated existence would continue as long as the natural world stays fixed, thus signifying the everlastingness of their Real Innovator and the perpetuity of their Boundless Artisan. For the reality of the Real is that there is no opposite that impedes Him and no peer that is similar to Him. If the tremendous bodies have this sort of fixity, abidance, subsistence, and continuity, what do you think about forms that recognize no embodiment having everlasting and endless bliss?

As for the possessors of opposing forms, which are the mutually corrupting natures, they have extreme distance and disjunction from what is specific to the description of their Maker. Like the elemental forms, they are not fit for individual perpetuity.

So, my brother, reflect on the creation of the heavens and the earth [3:191] and on the uplifting [rafʿ] and downletting [khafḍ] that are in the two. Then you may know how the Innovator of all, with His complete power and far-reaching command and wisdom, brings the deficiency of this sort of natural bodies to completion by giving them the perpetuity of the species. He put the world of earth and heaven into the order of two sorts of fixity and subsistence, and He made the more virtuous [afḍal] of these two fixities the cause of the other, which is more vicious [ardhal]. Thus became manifest the path of act [fiʿl] and being acted upon [infiʿāl], or rather, the reality of the origin [mabdaʿ] and perfection.

An Effusion [11]
Anything more ancient in existence has a footstep more uplifted in eminence in keeping with its priority. But the affair of the return is the reverse, so what is further behind has more attainment to felicity [saʿāda], for the cause of eminence and distinction is drawing close to the High, the Exalted. Thus, in the beginning, the more a thing is prior, the broader will be its specificity;

31 The two varieties are the fixity of the spheres, which is that of individuals; and of earthly things, which is that of the various species. The higher fixity is the cause of the lower. For more on the two fixities, see Asfār 7:125.
in the going back, the more a thing is posterior, the closer it will be to finding deliverance from hyle.

The chain of descent [silsilat al-nuzūl] begins with the lights and the intellects, then the souls and forms after the most luminous Intellect. In this way existence is ranked in degrees of remoteness from the fountainhead of good and munificence until it arrives at the hyle of the mutually opposed things and the matter of the mutually corrupting things. Then it climbs to the elements and pillars, then to the inanimate things, plants, and animals. The last of the animal ranks and their perfection is man. This is why he came as the cream of the elements and pillars. Once he reaches the degree of the acquired intellect [al-ʿaql al-mustafād], he gains deliverance from the opposites. At him munificence comes to a stop and with him the circle of existence [dāʾirat al-wujūd] is conjoined.32 Thus has it been said in Persian,

The two ends of being’s ring
in reality are joined by you.33

From the tree of the opposites and their intermingling the Bestower of Intellect has grown the fruit of the radiant intellect34 in the Return so that this rubbish will not pass away in vain and every created thing will reach a measure of felicity. So also it will be known that the furthest goal is the creation of man, even if other engendered beings come into existence from his leftover. Thus nothing rightfully due [ḥaqq] will elude any element, and nothing worthy will fall short of any receptacle [qābil].

So consider, O recognizer, the wisdom of the innovating Artisan and the munificence of the inaccessible Benefiter – how He began with the Intellect and sealed with the intelligent! Between these two are affairs ranked in excellence and disparate in stages. Is this not like a seed sown for a tall plant? It begins at first as a kernel and it ends at last when it is also a kernel.

So the First Intellect is the seed of the intelligent and the kernel-seers,35 and intellects apart from it are its shoots. The universal souls are its branches, the

32 For a few more of Ṣadrā’s explanations on the completion of the circle of existence, where the Arc of Ascent rejoins the Arc of Descent, see Asfār 7:107; Tafsīr 6:66; Mabda’ 206; Risāla fi t-qadāʾ 159–63.
33 Awḥadī Marāghaʾī (d. 738/1388), Jām-i jam, in the chapter “Dar sharaf-i bunyat-i insān bi ṣārat u maʿnā bār dīgār makhlaqāt.”
34 In Tafsīr 7:350–51 Ṣadrā says that “the radiant intellect in the abode of the Return” is the fourth and highest level of the human intellect. See also Mabda’ 1:366 where he refers to “the degree of the acquired, radiant intellect in the Return.”
35 The word labīb (“kernel-seeing”) is an active participle derived from lubb, “kernel.” The Qur’an speaks of ušu-l-albāb, “the possessors of the kernels,” often translated as “the
orbs of the spheres its stems and twigs, the elemental simples its leaves, the earthly souls its flowers, the human souls its precious fruits, the acquired intellects the kernels of its seeds and its lights, and the Muhammadan Spirit the kernel of the kernel and the seal of the book of existence (upon him and his household be peace from the All-Knowing King!).

By Your desire, my God, You have made manifest a tree from the opposites. From their intermingling You have grown an illuminating intellect as a fruit. Happy are those who see no desire but union [wisāl] with You and who seek no felicity but encounter [liqāʾ] with You!

An Effusion [12]
The Creator is far too majestic to intend evils [shurūr]. Rather, by giving existence He intends the spread of good. If it happens that a small evil follows, this is because conveying good continues only in this course. So – if you meditate [taʾammul] on this – an evil that gives access to the good is a cleansing good. If all the opposites conveyed benefit, His munificence would be cut off. So the good is by His approval [ridāʾ] and command, and the evil is by His decree and measuring out.

This is why the Innovator of the Intellect, despite what He has of liberality, left some of the bodies empty of spirits. If from among the opposites He had not preferred the intellects, which are contiguous with assistance, then in relation to the living the danger of death would be like nonexistence [al-ʿadam] and the non-thing [al-lā-shayʿ] in relation to the things.

When a scholar allows that the cosmos [al-ʿālam] is rational and alive, he means only the spheres, for anything of the totality that lacks a spirit does not become evident, because of paltriness and smallness. It may be that the death [mamāt] and density [kathāfa] in a man’s body are relatively more than what is on the underside of the sphere. And, because heaven is pure of the sorts of corruption, the abode of the opposites requires them. The paltriness of the corrupting, engendered beings will become clear to you only when you examine the tremendousness of the everlasting orbs.

An Effusion [13]
What emerges from the Necessary is either sheer good [mahḍ al-khayr] or good that has mastery over evil. The example of the first sort is the world of the Intellect and the world of the spheres, for both are quit of the evils and perishment that grow up from opposition. Since there is no opposition within them, there is no corruption.

possessors of minds." In Sufi texts, and in Effusion 29, the kernel-seer is contrasted with the “husk-seer” (qishrī).
The example of the second sort is the world of the elements and the pillars, the courtyard of perishment [halāk] and nullity [buṭlān], though this is only for the sake of the benefit of other things not neglected by the Creator of faculties and powers. For, if He were not to create, the shirt of existence would wear out, the mantle of munificence would fall short, and many worlds and a great number of precious things would remain in the concealment of nonexistence. It is rather that the like of these happenings are concomitants of the natures because of the clashings of the movements of the spheres, which bring about transmutation [istiḥāla] and perishment by way of concomitance and elicitation [istijrāb], though the residents of the World of the Secrets pay no regard to that.

So then, to leave aside great good because of a little evil would be a great evil. That could not be allowed by the Innovator, the Knowing, the Aware. For you have come to know that this slight evil is paltry relative to the expanse of the earth, and the earth is paltry before the heaven of this world – which is subjugated and effaced beneath the World of Lights and Radiances, imprisoned in the grip of the All-Merciful. It has no relation to the Threshold of Magnificence, the proof of which outdazzles radiance. Thus it becomes clear that the good is approved [marḍī], and the evil accidental [ʿaraḍī].

So then, to conceive of a dustmote of evil in the ocean of the sunshine of good’s tremendousness does not harm the sun – rather, it increases it in splendor and beauty, brightness and perfection. This is like a black mole on a comely white face, increasing it in beauty and comeliness, illumination and loveliness.

So Glory be to thy Lord, the Lord of exaltedness, above what they describe [37:180], namely, shortcoming in the acts, or that His act should be lax in giving form to likenesses and shapes. The Threshold of the Real is far too majestic for the likes of this impossible imagining!

An Effusion [14]
Nothing of the receptacles and the sorts of matter is meaner and feebler than the hyle of the World of the Opposites. With it meanness reaches its center and diminution gains its confines, for it falls on the margin of existence and resides next to the shoes at the session of effusion and munificence. Nonetheless, it is a trap for the imprisonment of bodily realities and a net for hunting human souls.

None of the forms that the Bestower effuses on [this hyle] is denser and more opaque than dust [turāb]. So the world of the orbs is similar to a cup of

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36  During sessions (majlis) the teacher sits in front (ṣadr) of the room, and everyone’s shoes are left outside the door at the back of the room.
wine, whose limpidness [ṣafāʾ] is high and whose dregs are low. Nonetheless, the Creator casts on it the light of mortal man [bashar], whose place of return is the most luminous locus. Were it possible to convey munificence in any other way, this darkness would not have been brought from nonexistence into existence. For, from this darkness, the souls gain the constancy of everlasting bliss. Had He who bestows existence with generosity and munificence not shown favor by giving existence to the darknesses, the world would not have continued in this order [niẓām].

So glory be to You, O tremendously Munificent in verified truth! How beautifully You have guided on the road and pointed to the path! Were Your munificence not made firm like this, that would not befit You, O Possessor of Majesty and Generous Giving!

An Effusion [15]
The low receptacles and the sorts of matter are diverse in levels of potency and preparedness, and the earthly souls and forms are disparate in subtlety [laṭāfa] and opacity [kadār], and they are arranged in proximity [qurb] and distance [buʿd] from the Greatest Creator.

Justice is to proportion [taswiya] the sorts of matter and the bodies in keeping with the forms and the spirits. The divine mercy and lordly solicitude “has given each thing that has a rightful due its rightful due”37 and effused on every possessor of a receptacle what is worthy for it – like the sun, which effuses its lights on things facing it receptive to its traces, without niggardliness or stinginess, without shortcoming or laxity. Then He waters with one water [13:4], which is the water of the surging ocean of munificence and the life of the pure spring of existence. It does not cease flowing and inclining from the downpour of bounty, or stretching forth and arriving from the fountainhead of munificence and justice. So We opened the gates of heaven to torrential water, and We made the earth gush with springs, so the water met for a determined affair [54:11–12], that is, the water of the high actors and the water of the low receptacles, so that the different species of the artisanries and the various genera of the innovations would be progenerated [tawallud].

If onion’s matter had the potency of saffron’s reception, and if the carrier of oleander’s form had the capacity of chamomile’s guise, the Bestower would not have put aside the more eminent and excellent and effused upon the two the oleander and the onion.

37 Reference to the hadith, “Give to each thing that has a ḥaqiq its ḥaqiq,” which for Ibn ʿArabī is the foundation of taḥqīq (verification, realization).
On the contrary, the Creator of the faculties and powers requires that the order of existence be the most excellent of what is possible and can be done. So do not reckon that the spring of munificence and generosity, the fountain of existence and eternity, has run dry. Rather it is gushing forth in gushes. How should He for whom the few and the many are the same begrudge a trifling, slight thing?

Let it not trouble your breast that onion is not saffron, basil not yarrow, sense-intuition not intelligence, the wrongdoing ignorant man not a just knower, the evil person not good, and the fool not an adept. Were this not the case, the sultan would be forced to do the sweeping and the deiform wise man [al-ḥakīm al-muta'allih] to handle filth.

Now that the variety of the preparednesses has been verified and the dissimilar degrees of the forms and the spirits have been clarified, [it is plain that] the greatest felicity belongs to the most excellent preparedness. The disparity of human individuals in eminence and deficiency is due only to the diversity [ikhtilāf] of the receptacles and the sorts of matter and the degrees in potency and preparedness. And every trace branches off from the Real Actor, the Boundlessly Munificent, while His command is but one, like a glance of the eye [54:50].

So glory be to Him who is incomparable with indecency! And glory be to Him in whose kingdom nothing comes to pass but what He wills!

An Effusion [16]
The custom of the divine mercy and wont of the lordly solicitude is not to hold back from the individuals [al-ashkhāṣ] any affair for which they have an imperative need [iḥtiyāj] in keeping with the natures, and not to be niggardly with anything beneficial for the best interests [maṣāliḥ] of a species. Rather He it is who gave each thing its creation [20:50]. So He guided [20:50] and gave each living thing its rightful due. He did not leave it aimless.

So, with luminous intermediaries, He built for man frames [haykal] from the elemental sorts of matter that were perfect in structure and proportioned in pillars, in the most excellent manner and the most complete proportioning, so that these would be dwellings for the mortal spirits and snares for hunting the knowledges of assent [taṣdīq] and conception [taṣawwur].38

Within these frames He opened up various doors and diverse passageways [manāfidh]. Some pass into the World of Sense-Perception [ʿālam al-ḥiss],

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38 On these two basic sorts of statement, see Ṣadrā's Risāla fī l-taṣawwur wa-l-taṣdīq, translated by Josep Lameer as Conception and Belief in Ṣadr al-Dīn Shīrāzī (Tehran: Iranian Institute of Philosophy, 2006).
like the apparent tools of awareness [al-mashā‘ir al-jalīyya], and some pass into the World of Images [‘ālam al-muthul], like the hidden tools of perception [al-madārik al-khafiyya]. At each of these doors He appointed a faculty whereby the soul, in seeking knowledge, perceives one sort of reality; and an organ whereby, in putting it into service, she partakes of one type of wonder.

In her own essence the soul has a door by which she passes into the World of the Sovereignty and from which she emerges into the space of the All-Compellingness. Once she gains from these faculties and organs the principles of her knowledges – the first and self-evident things – and once she compounds [tarkīb] them in compositions that are strict [ḥaddī] or descriptive [rasmī] and she combines [ta’līf] them in combinations that are connective [iqtirānī] or repetitive [istithnā’ī], she hunts down theories [naẓariyyāt] from the first things and is transferred from the sensory things [ḥissiyyāt] to the intellective things [‘aqliyyāt]. She seeks help from an instrument named “the scales” [al-mīzān] to preserve herself from the errors and mistakes of thought, which she has because of her attachment to the World of Hyle. With it the hard cash of demonstrations [barāhīn] are weighed against their counterfeits, and the miskals of the proofs [adilla] are tallied according to their inclining and declining. This is for the sake of the assayer – the intellect – which guides to the principles of the views [uṣūl al-raʾy] and the branches of the transmission [furūʿ al-naql].

When the soul brings together her sharp-wittedness [dhakāʾ] in knowledge with her balancing [taʿdīl] in deeds; and when she banishes the illnesses of the vices [radhāʾil] and the infirmities [ʿilal] from her essence, then her form will have departed from the receptacles and will have come to resemble the first intellects in encompassment of intellective things and disengagement from bodies and low things.

An Effusion [17]

Man is divided into secret and open, soul and body.

His soul is a lordly substance, a glorified secret, a sovereigntarial subtlety, a divine flame, a spiritual word, a lordly creation, an act in neither time nor location. Rather, she is a vocable written with kāf and nūn and the command that arrives from the image Be [kun], so it comes to be [36:82]. This is His act which

39 On these two kinds of definitions, one of which designates a thing’s quiddity and the other of which describes a thing’s specific accidents, and on the two sorts of syllogism, see Riccardo Strobino, “Ibn Sīnā’s Logic,” in The Stanford Encyclopedia of Philosophy, ed. Edward Zalta, at https://plato.stanford.edu/entries/ibn-sina-logic/ (accessed June 1st, 2021).
He enacted by His Essence and to which He gave existence with His words. His words exist in His artifacts, inscribed on His earth and His heavens. He who gazes upon them with understanding will ponder the Upright Truth and see plainly the Straight Path.

So meditate on this book that is full of the knowledges and gaze upon this Path stretched between the Garden and the Blaze! Perhaps you will wake up from the sleep of heedlessness in the couch of this world and thus be saved from the darknesses of hyle’s ocean; you will break away from the imprisonment of dark nature and its darkening and alienating faculties; you will climb to the triumphant locus and pure location such that corruption does will join with you; and you will not long for the abode of bodies.

As for [man’s] body, it is this frame compounded of components like a ship, with which he traverses the sea of bodily things and crosses over to the clime of spiritual things.

Sharpen the insight of your heart [baṣira fuʾādika] and brighten the black dot of your inner core [suwaydā sawādika] with this mysterious scroll and buried secret!

Fie on those masters of dialectic [jadal], scrutinizers of the science of the principles, scribblers in preparing the rules and the principles, who think that man is this sensory, engraved frame [al-haykal al-mahsūs al-manqūsh], this loose and puffed up body, and nothing else. They suppose that God has no world beyond these lowly bodies and no creatures other than these worms and fetid animals.

These two opinions swerve from what is correct and are exposed to the arrows of rebuke. The truth is rather that there is another world in existence, and within it are spiritual creatures and divine individuals, to whom people’s souls return when purified of defilements [adnās] and filth [arjās].

An Effusion [18]
Perception [iḍrāk] is of two sorts: well-known [mashhūr] and curtained [mastūr]. The well-known is sensory [ḥissī], the curtained is soulish [nafsī]. When increase occurs in the sensory, its weakness and corruption are multiplied. When aids and supplies abound in the soulish, the intellect’s equipment and apparatus become manifold.

There is nothing in the two that does not correspond to that from which they emerged. The sensory is thick darkness and the soulish dazzling brightness, for one is the fine wine of disengaged forms, and the other the offspring of opaque, altering bodies.

The perfection of the soul is for her to conjoin with holiness and be engraved with the guise of the existence that is effused from the worshiped Origin.
something’s state is subordinate to hyle, it is incumbent on the soul to hold back her inclinations from it so that she may conjoin with the Active Intellect and be delivered from alteration and disappearance. By her separation from hyle, she will be saved from detestable things and come to dwell in an abode that whispers secretly to the pious.

Right now, though she is not confined to hyle, she is like a prisoner because of her love for its subordinates. Once she becomes separate from these and wins deliverance, she will conjoin with the felicity of the choicest forms, which, as you know, are distant from embodiment and far from hyle and opposite. She will attain the triumph of endless felicity with the permission of the Lord of the disengaged forms.

Her conjunction with the spiritual world and the luminous mine is one of the most exalted and tremendous of destinations, one of the most eminent and ample of wants, inasmuch as it is the World of the Return, for it is the place of birth. To it our pure souls and shining intellects return, as in the Exalted Book: “To Him climb up the goodly words, and the wholesome deed” [35:10]; for the goodly ones [f.] belong to the goodly ones [m.], and the goodly ones [m.] belong to the goodly ones [f.]” [24:26]. But the vile souls will be plunged into the ocean of nature, their heads inverted, their eyes effaced, their spirits captive where they are plunged, their bodies thrown down where they are immersed, for the vile ones [f.] belong to the vile ones [m.], and the vile ones [m.] belong to the vile ones [f.] [24:26]

An Effusion [19]
The human soul has faculties and tools of awareness, inward and outward senses and tools of perception. What will direct you to the fact that the inward tools of awareness are restricted to the perceiver of the apparent forms [al-ṣuwwar al-jaliyya] and the perceiver of the hidden meanings [al-maʿānī al-khafīyya] – as is well-known and inscribed in the books – is that the sensible is confined to forms and meanings in the hylic world.40 Otherwise, something in the market-

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40  In Shifāʾ 59–90 (fann 6 on psychology, MMF), having explained that the perceiving faculty is divided into two sorts, one of which perceives from the outside (khārij) and the other from the inside (dākhil), Ibn Sīnā says this about the difference between form and meaning: “Among the perceiving faculties of the inward, some perceive the forms of the sensibles, and some perceive the meanings of the sensibles.... The difference between perceiving the form and perceiving the meaning is that the form is the thing perceived by the inward sense and the outward sense together, but the outward sense perceives it first and conveys it to the inward sense.... As for the meaning, it is the thing that the soul perceives from the sensible without the outward sense having perceived it first.”
place of nature would be inoperative and stagnant.\footnote{To be inoperative (\textit{muʿāṭṭal}), as Ibn Sinā explains, is to abide (\textit{qāʾim}) without any act (\textit{Risāla fī l-nafṣ 177}; \textit{MMF}). Ṣadrā is saying that there is no need for anything more than the five outward and the five inward senses to perceive the material realm. If there were another sense, it would have nothing to do and be \textit{“inoperative,”} but there is nothing inoperative in existence, as he explains in many contexts. See, for example, \textit{Asfār} 8:204.} This, however, is known to be corrupt, for the Munificent is He \textit{who has given each thing its creation} \footnote{\textit{E.g., Fakhr al-Dīn Rāzī, \textit{al-Fīrāsā 59} (\textit{MMF}).}} just as He has not been niggardly toward anything with what is worthy for it, for His Essence is the fountain of good and mercy, effusion and blessing. How would He hold back effusion from the dustmotes turning in the radiance of the sun when the sun’s loaf and the moon’s biscuit are loaves from His light’s oven and when the greatest fire on the underside of the sphere is a flame from His surging sea? Nor does He squander by giving and conferring, effusing and being munificent, for \textit{the squanderers are the brothers of Satan} \footnote{This paragraph seems to be a reworking of Suhrawardī, \textit{Hayākil al-nūr}, edited by Muḥammad Karīmī Zanjānī Aṣl (Tehran: Nuqṭa, 1379 sh./2000), 74.} Rather His generous beautiful-doing \textit{[iḥsān]} and bountiful favor \textit{[imtinān]} occur only with equity \textit{[qist]} and justice \textit{[ʿadl]}.

An Effusion  \footnote{\textit{Asfār} 8:204.}
The sites \textit{[mawāḍiʿ]} of all the senses are necessarily put in the head, for their site in the body is the site of a far dome on a high fortress. It is necessary for the sentries of fortresses to look over them for safeguarding and cognizance. Thus have the wise said, \textit{“The head is the monastery of the senses,”}\footnote{\textit{E.g., Fakhr al-Dīn Rāzī, \textit{al-Fīrāsā 59} (\textit{MMF}).}} except for the sense of touch, which is scattered throughout the body and susceptible to blights and trials because of a majestic wisdom hidden from feeble insights.

An Effusion \footnote{\textit{Asfār} 8:204.}
The carrier and vicegerent of all the faculties of the human soul is the vapor-ous, animal spirit \textit{[al-rūḥ al-bukhārī al-ḥayawānī]}, which arises from the limpidness \textit{[ṣufū]} and subtlety of the humors, just as the bodily members arise from the humors’ opacity and density. Its fountain is the heart, pineal in shape, conical in frame, from which it is distributed to the high and low sites and divided into the soulish, ascending, and the natural, liverish, descending. Each site upon which it effuses some of its light’s ruling authority is alive; otherwise there would be no sense-perception and movement in anything. Notice how the blockage that occurs in vessels and nerves yields paralysis and epilepsy, just as its paucity leads to melancholy and agitation.\footnote{This paragraph seems to be a reworking of Suhrawardī, \textit{Hayākil al-nūr}, edited by Muḥammad Karīmī Zanjānī Aṣl (Tehran: Nuqṭa, 1379 sh./2000), 74.} This spirit is one of the topics in natural, bodily medicine. In the same way the rational soul is one of the topics in the divine, spiritual medicine
investigated by prophets and messengers, those who are confirmed by revelation and inspiration, just as physicians test with investigation and complete intuition [ḥads]. Hence, to bring this near to the understanding of those prepared for true knowledge and certainty, it has been said, “The prophets are the physicians of the soul, just as the physicians are the prophets of the bodies.”

The folk of wisdom [ahl al-ḥikma] and the Sharia have also transmitted this: “The prophet is the servant of the decree, just as the physician is the servant of nature.”

It is from these two spirits that knowledge of the two worlds is configured and recognition of the two climes is gained – I mean the Kingdom and the Sovereignty, which two are innovated by the Alive who does not die [25:58].

In these two men the two knowledges abide and the two banners rise up – the knowledge of medicine, which is the knowledge of the bodies, and the knowledge of the divine things, which is the knowledge of the religions.

The bodily spirit is the mount for the controlling activities [taṣarrufūt] of the human soul, which perceives and acts by permission of her Bestower. From God is her rising place, and to God is her setting place. With it she controls decaying and evanescent bodies as long their receptivity toward her controlling activities in the bodies subsists. When their reception toward her is severed, she withdraws, departing because of the ruin of the house. This was versified by one of the Persians:

The spirit aimed to depart. I said, “Don’t go!”
It said, “What can I do? The house is collapsing.”

An Effusion [22]
When you have realized what we set down for you and understood what we have tossed to you, you will grasp some of wisdom’s secrets and knowledge’s

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44 One could translate this expression as “the philosophers,” but that would lose the tight connection that Ṣadrā and others see between true philosophy and the Qur’anic wisdom mentioned in the verse, “Whoever has been given wisdom has been given much good” (2:269). Something is lost if we translate al-Ḥikmat al-mutaʿāliya, the title of Ṣadrā’s magnum opus, as “The Transcendent Philosophy” instead of “The Transcendent Wisdom.”

45 In a parallel discussion in which he mentions these two sayings, Ṣadrā cites the second as “The prophet is the servant of the decree and the divine command, just as the physician is the servant of nature and its requirement” (Mabda’359).

46 Ṣadrā has in mind the hadith, “Knowledge is two knowledges: the knowledge of the bodies [abdān] and the knowledge of the religions [adyān].” The reference is obvious in the parallel passage in Mabda’359.

47 This sentence is from Suhrawardī, Hayākil 74–75.

48 From a quatrain ascribed to Khayyām (Rubāʿī #67, Ganjūr.net).
realities concerning how the soul governs the body, even though the body is like dense heaviness and the soul like subtle light. So how can the two gain the familiarity [ilf] of governance [tadbīr] and controlling activity, the love [‘ishq] of interlinking [muqārana] and coinciding [ittifāq], and the pain of departure and separation? And how can we conceive of the marriage of darkness and light, sorrow and happiness? Or, of the familiarity of the high – concerning which God says, magnifying its place, “We lifted him up to a high place” [19:57]; “Surely the book of the pious is in the High Things” [83:18] – with the low, which is alluded to in His words, “Surely the book of the depraved is in Sijjīn” [83:7]? For between these two there is an aversion [munāfara] and an opposition [muḍādda] in quiddity that is not hidden from the possessors of understanding and deliberation.

The Creator was gentle with His complete wisdom, and He was beneficent with the beauty of His general solicitude, when He created the dense body from the sperm-drop’s matter, the subtle heart from its subtlety, and the subordinate spirit inside it from the heart’s limpidness. In its subtlety and limpidness [the spirit] is like the spheres, which are far from the diversity that necessitates corruption and perishment. He readied it to be taken as a nest and a hut by the rational soul, as a perfecting of her wholesome Return and her livelihood, for she is a flame of the Sovereignty, effused from the Light of Lights – like the effusion of light on eyes from the sun – without any diminishment of the Bestower, the Alive.

When, with your intuition, you conceive of the ignition of wicks prepared to receive fire’s form from a fire that is similar to the Active Intellect, let your intuition conceive of the blazing wick of the sperm-drop, prepared by the oil of the animal spirit – which would almost shine, even if no fire touched it [24:35] – to receive the human soul, which is one of the flames of the fires of the Sovereignty, coming from her Bestower, the Light of the Divine Lights.

This measure of wisdom and recognition is a wine from anchored pots [34:13] and a crescent moon among traveling full moons. It will fill you, quench you, let you see, strengthen you, and deliver you from need for the lengthy disquisitions mentioned in explaining these things in the extensive writings.

49 Reading al-tābiʿa in keeping with some of the manuscripts, rather than al-nābiʿa in the printed text. A similar passage in al-Mabdaʾ322 expands on this phrase, making clear that the animal spirit is meant: “the vaporous, subordinate spirit in the chief organ [i.e., the heart].”
An Effusion [23]50
Put aside those who want your companionship, who come to be your friend and to learn from what you impart, for that does not belong to them, and you gain no state [ḥāl] or beauty [jamāl] from them, nor does sitting with them repel boredom and weariness from you.

Know that these brothers in the open are enemies in secret, and these friends in public are antagonists in private. When they meet you, they flatter you, and when you are absent, they lash out at you with their tongues. When one of them comes to you, he is watchful over you, and when he departs from you, he preaches against you. The folk of hypocrisy and talebearing, the companions of rancor and deceit – be not deluded by their gathering around you and their thronging about you! Their purpose is not knowledge and state, but position and possessions. They would use you as a ladder for their wishes, a donkey to carry their encumbrances and burdens.

If you fall short in one of their goals, they will be the most severe of allies against you. They see their frequenting you as your incumbent responsibility. They expect you to expend your reputation and religion for their sake, to show enmity to their enemy and to help their comrade and friend, to stand up before them as a fool even though you are a jurist, and to be their mean follower, after you have been a chief who is followed. This is why it has been said, “Withdrawal from the common people is complete manliness.”

This is a true saying and truthful speech, for we see the madrasa teacher in our time as if he were a constant slave with a binding responsibility and heavy obligation toward those who frequent him, as if they were presenting him a gift and tossing him an incumbent responsibility. It may happen that they do not come to him in the sessions unless he undertakes to give them steady provision. Then the indigent teacher, the mullah weak in the religion, is unable to do this with his own possessions, so he keeps on frequenting the doors of sultans, suffering the abasement and hardship of someone abased and feeble, until, after complete importuning, he is accorded some forbidden wealth from ill-gotten gains.

Then he remains in the suffering of dividing it among the companions and distributing it among the students. If he divides it equally, the outstanding among them will hate him, ascribing to him stupidity and ignorance,

50 With minor changes, this Effusion is copied from Ghazâli, *Iḥyā‘*, Book 16, *ʿAdāb al-ʿuzla, bāb 2, fāʿida v: al-taʿlīm wa-l-taʿallum*. As noted in the introduction, Ghazâli is quoting Abû Sulaymân al-Khaṭṭābî.
wrongdoing and misguidance, falling short in the proper use of bounty and being lax in undertaking the measures of rightful dues with justice. If he makes it disparate among them, the fools will lash him with sharp tongues and rage against him with the raging of serpents and lions. In this world he will never cease suffering because of them and in the next world he will be called to account because of what he took and divided.

What is surprising is that with all this affliction and great malady, stumbling strikes his soul and hangs him with the rope of the delusion that he is desiring the face of God in what he does; that he is disseminating the Sharia of God’s Messenger, spreading the knowledge of God’s religion, and undertaking sufficiency for the seekers of knowledge among God’s servants. Were he not the laughingstock of Satan and the mockery of the helpers of the sultan, he would know with the least meditation that these days the corruption of the time has no cause other than the manyness of the likes of these hadith-citing jurists \[al-fuqahā’ al-muḥaddithūn\]. They eat whatever they find of the permitted and the forbidden and they corrupt the beliefs \[‘aqā’id\] of the common people by drawing them into disobedient acts in emulation of them and following in their tracks.

We seek refuge in God from delusion and blindness, for that is a malady that has no remedy!52

An Effusion [24]
The world is divided into two worlds and revolves around two poles, which are the source of the two climes.

One is the south pole, which is adjoined to the clime of the Sovereignty, which effuses from the Innovator, the Alive who does not die [25:58]. Its companions are the companions of the right hand, amidst thornless lote trees and serried acacias [56:27–29].

The other is the north pole, which is adjoined to the clime of the possessors of bodies, whose existence depends on matter and preparedness. Its companions are the companions of the left hand [56:41], at whom arrive, in the final issue \[al-ma‘āl\], noxious outcome, ugly state, and burning in the fire of severance and bane amidst biting wind and boiling water and the shadow of a smoking blaze [56:42–43].

51 Ghazālī’s text does not mention the \textit{muḥaddithūn}. 52 Before this last sentence, Ghazālī’s text reads, “This is why it is said, ‘The subjects only become corrupt by the corruption of the kings, and the kings only become corrupt by the corruption of the ulama.’"
These words of the All-Creating Innovator allude to both worlds and to the totality of the two climes: “What is at you runs out, but what is at God subsists” [16:96].

Each of the two worlds has an east where the morning of its lights appears and a west where its daylight ends.

The east of the world of the spiritual things [al-rūḥāniyyāt] is the First Existent and the Cause of Causes (majestic is His ruling authority and dazzling His demonstration!). For the sun of His tremendousness splits nightfall’s column of nonexistent things [al-ʿadamiyyāt] and clarifies the spread of the twilight of existence in the abysses of the ipseities [huwiyyāt]. The light of His magnificence cleaves the sea of the gloom of the not-nesses [laysīyāt], and the quiddity of the is-nesses [aysīyāt] lights up the morning of munificence. So glory be to Him who splits the dawn [6:96], the Lord of the spirits’ morning, with the light of existence and the effusion of munificence!

Its west is what is finally reached by those pervading lights, namely the rational soul of mortal man.

As for the east of the world of the bodily things [al-jismāniyyāt], it is where those lights become dense and corporealized [tajassum], where they enter into opacity and become orbs [tajarrum]. That is the first heaven and the Lote Tree of the Final End [53:14], since it is the end of the World of the Spirits [arwāḥ] and the beginning of the World of the Bodies [ashbāḥ].

Its west is where there are the densest of the sinking bodies and the most opaque of the far orbs.

So glory be to the Lord of the two easts and the Lord of the two wests! [55:17].

Then these elements and pillars never cease intermingling until the last of the affair reaches the body of man [insān]. His body never ceases becoming limpid and unified, immaculate and returning, until it finally reaches his spirit, which is a subtle body that rises up from the heart on the left side of the cavity. It is similar to the orb of the sphere in its limpidness [ṣafāʾ], immaculateness [naqāʾ], light [nūr], radiance [ḍiyāʾ], and distance [buʿd] from mutual opposition [taḍādd], which is the source of corruption.

It becomes a mirror for the rational soul, by which is perceived all of existence according to its guise and imprint, its form and variegation, its universals and particulars. Its universals are in its high essence, and its particulars are in the disclosed mirror.

Hence in man there is something like the angel and something like the sphere. In respect of the balance of his constitution [mizāj] and the lack of opposites, he is similar to the seven strong [spheres, 78:12], and in respect of the separation of his form from the receptacles, he takes the shape of the first causes.
Consider the sound fashioning of the Innovator's wisdom – how He began with existence from the most eminent, then the next most eminent, until He sealed it with the bodies; how He opened with the meamer, then the still meamer, until He finally sealed it with the earth.

Then He opened another opening for the sake of purification [ikhlāṣ] by gilding with the gold of deliverance [khalāṣ]. He reversed the first arrangement, that from the meamer to the still meamer, to that of the precious, then the more precious. He reached spirits, which are like the spheres, and souls, which are like the angels, until He arrived at the soul of the Seal of the Messengers, the guide on the paths, who is similar to the First Intellect. And God (glory be to Him!) is the origin and the final end in the beginning and the return.

An Effusion [25]
Although man is kneaded of dry clay [15:26] and afflicted with bearing and weaning [46:15]; and though incontestably, clay does not become limpid, nor does molded mud [15:26] become empty of darkness and opacity; and though the wrappings and coverings on his luminous substance have become many and from him arise claims and caprices, yet His Lord preferred him greatly [17:70] and taught him things as both aggregated [jumla] and differentiated [tafṣīl]. If he chooses distance from appetite and wrath and subjugates their muddle by the rectified intellect, his covenant [mithāq] will be with the bliss of the Endless when his shackles [wathāq] are undone from him, and his yearning will be toward the world of the Everlasting once he becomes separate from matter.

So, you should pay no regard to death, for you will not die or be annihilated. As He has said, “I created you for subsistence.”53 Rather, you will turn away from your abode and run on to the abode of your settlement [40:39].

Rather, what frightens you is your encumbrances that will be left after you and your burdens that you will lose. So let go and be joyful, for the Prophet has said, “The lightened have been saved, and the weighted down have perished.” Ease up on your soul’s agonies and pangs, and conceive of the encounter with your Lord and His approval. Put down the burdens of your cage and take flight, gather up your loincloth and travel! Otherwise you will fall into a remote place [22:31] and a deep, desolate, ravine [22:27]. How well has this been put into poetry:

How long will you fret for the poor spirit?
How long will you fret for this harmful world?

53 Şadrā notes that these words of God came down in one of the revealed books (Asfār 6:9).
From you they can take only this body. Suppose a dustbin goes. How long will you fret?54

An Effusion [26]

Although the soul is intensely attentive [tawajjuh] to nature and its burdens and is greatly stained [talawwuth] by matter and its uncleanliness, in her root [sinkh] she is from a luminous world and in her substance from a spiritual locus, which is the abode of existence and the trace of the entity of good and munificence, disengaged from the commingling of matter and the concomitance of corruption. In keeping with her substance, she is intensely covetous of going back to the accustomed locus by which is realized the Return.

When the sorrow-inducing fog of perishment-bringers [muhlikāt] disperses from her and the poisonous clouds of destructive habitudes [malakāt] are lifted from her, she will become pure after the body, not effaced by the length of time. She will climb up from the fall [hubūṭ] of the bodies to the eminence of the spirits and ascend from the depths of the low things to the pinnacle of the highest High Things. Thereby she will win what was aimed for and she will arrive at the presence of the Worshipped. She will see plainly the Unitary Beauty [al-jamāl al-ahadī] and attain everlasting arrival [al-wuṣūl al-sarmadī].

The subsistence of the human soul may be doubted by those who wish to stay forever in this unclean ruin and hope to subsist in this opaque clod. They crave its chaff and are not content without having all of it. They have despaired of the next world just as the unbelievers have despaired of the inhabitants of the tombs [60:13], so they love taking up residence and they dislike passing on. No indeed, but they love the hasty world and its evils, and they put aside the next world [75:20–21] and its joy when the eyes will be gazing [at their Lord] [75:23] and the faces will be radiant [75:22].

Eyes of silver gazing,
   lids like golden ingots,
On emerald stems in witness
   that God has no associate.55

They are pleased with the life of this world and serene with it, and they strive night and day in seeking it, though they know that tomorrow they will be leaving. What, does man reckon that he will be left aimless? [75:36]. They have forgotten the words of God that recount the ancient, effaced companions of

54 Sanāʾī (d. c. 525/1131), Rubāʿī #400 (Ganjūr.net).
55 Abū Nuwās (d. between 198/813 and 200/815) describing the narcissus.
the hellfire: “How many gardens, fountains, sown fields, and how noble a station, they left behind!” [44:25–26].

An Effusion [27]
The sun of the Divinity [lāhūt] has illuminated [ishrāq] the surfaces of the nests, so those who return to the world of ruination [bawār] have failed. What then is this devotion to the darknesses of the bodies and this worship of the idol-like frames? So come forth, brothers of reality, by attentiveness to the Greatest Door and by turning entirely toward the Most Luminous Threshold, for this is a Door whose seeker will not lose and a Threshold whose attainer will not fail.56

Peace be upon the essence pure of hyle’s filth and of the darkness of the sorts of ignorance, and delivered from nature’s nightfall and the misguidance of fantasies [awhām] and imaginations [khayālāt]! Such an essence has become proximate to its Origin by traversing the pathways of humanity [nāsūt], and the holiness of the Divinity [lāhūt] has disclosed itself in its mirror.57 It has roamed in the spaces of the Sovereignty [malakūt], and upon its ring-stone [faṣṣ] have been stamped the imprints [nuqūsh] of the All-Compellingness [jabarūt]. It has perceived the nonexistent that has passed away and knows the awaited that is coming. It has been reading the secrets of tomorrow from the headings of today and it has picked the fruits of the Unseen from the palm-trees of sleep. It sees what has been promised by God as fulfilled and what He has hidden as apparent. It has been delivered from the heaviness of the bodies and has rejoiced and taken ease in the lightness of the spirits. It has abandoned the ten ignoble bonds, and has boasted of companionship with the ten noble intellects,58 which are the quintessence of existence, those given proximity to the Worshipped.

56 This Effusion expands upon part of Suhrawardī’s short Arabic treatise Risālat al-abbrāj, ed. Henry Corbin, Majmūʿa-yi muṣannafāt-i Shaykh-i Ishrāq (Tehran: Imperial Iranian Academy of Philosophy, 1977), 3462–71. In what corresponds to this first paragraph, Suhrawardi writes, “The sun of the Divinity has illumined the surfaces of possibility, so how long will you linger in the darknesses of the corners of the bodies, worshipping the bodily, idol-like frames?… Stick to the Door and cling to the Threshold, for this is a Door whose seeker will not lose and a Threshold whose attainer will not fail” (463).

57 Suhrawardi: “Peace be upon a soul that has abandoned her nest and turned her attentiveness to her Lord!... She has traversed the pathways of Humanity and arrived at the domicile of Divinity” (ibid.).

58 Suhrawardi: “She has abandoned the heaviness of the bodies, and she rejoices in the lightness of the spirits. She has been delivered from the bonds of the ten, and she boasts of companionship with the ten” (ibid.). A marginal note specifies that “the bonds of the ten” refers to the five outward and five inward senses, and the second “ten” refers to the intellects.
O Bestower of life and Life-Giver to the dead, Driver of the spheres and Owner of the angels, deliver us from the transitory, passing things and join us with the returning, shining things!

An Effusion [28]
That which is most beneficial for your soul's discipline [riyāda] is the upright Sharia, since those who refuse it are far removed from the abode of safety [salāma] and the source of generosity [karāma]. The most worthy object of your aspiration [himma] is the straight wisdom [al-ḥikmat al-mustaqīma], since those who turn away from it will regret and be remorseful. No indeed, but on that day they shall be veiled from their Lord [83:15], for what they were acquiring has rusted on their hearts [83:14]. This is because of the accumulation of their ignorance, the manyness of their heedlessnesses, the maliciousness [radāʿa] of their character traits and acts, and the ugliness of their habitudes and deeds. The wrath of the All-Compelling will come down upon them and they will be driven to the world of ruination and restored to the lowest of the low, the Garden of the high ones forbidden to them.

Blind to the witnessing of the lights, deaf to hearing the voices of the pious, asleep on the couches of heedlessness, slumbering on the bunks of ignorance, lovers of the nightfalls of hyle, and wayfarers on the ways of the first Age of Ignorance, they have taken pleasure and deemed goodly only the weariness [taʿb] of the bodies, for they have neglected and become absent from the goodliness [ṭīb] of the souls.

How well has it been said in Persian:

Come alive in my spirit so I may show you
what sort of spiritual shares I have.

Intellect allows the use of the name “pleasure” [ladhdha] for the sensible thing only because it designates the everlasting bliss prepared for the souls. So renounce, O brother of reality, being stained by this unclean, evanescent thing and concern for this blighted hag! Do not populate this dark grave or settle down in this desolate village. If you aspire for it, you will taste the chastisement of hellfire [40:7] and drink the draft of boiling water [6:70].

Prepare for departure and transference, and undertake to emerge from attachments and encumbrances. Do this either by choice [ikhtiyār], or come forth by constraint [iḍṭirār]. Struggle to gain that to which the prophets have alluded, and to meditate on the Books sent down from heaven: the stirring up of the longing for bliss and the instilling of the fear of hellfire, the praise for the higher, luminous world, and the blame for the lower, elemental waystation.
Perhaps you will awaken from the sleep of heedlessness and be aroused from the slumber of ignorance.

It is incumbent upon you to rectify your affair before your lifetime is completed. Plead in the early mornings to the World of the Secrets! Perhaps you will be saved from perishment and conjoin with the Owner of the Kingdoms.

An Effusion [29]

If you are one of the Men [al-rijāl], keep your soul distant from company with the lords of the curtained canopies [arbāb al-ḥijāl]. Be not content with mere words and talk in place of what arrives in the hearts of the possessors of ecstasy and states! Be not satisfied with knowledge of the husks, and have no patience with inscribed paper in place of unrolled parchment [52:3]! Do you not know that the likeness of an imitator [muqallid] next to a realizer [muḥaqqiq] is that of a blind man next to an exacting seer; that the likeness of a wise man next to a prattler is that of a warrior next to a story-teller?

The non-deiform imitator [al-muqallid al-ghayr mutaʿallih] is nothing but an adulterated forgery whose utmost limit is an inscribed tablet. He is content with outward words and does not recognize the light in the darkineses. He serves the outward words and principles and is deprived of the inward realities and meanings. In the religion he narrates from a senile shaykh, like someone led by a blind man in a dark night. Thus has it been said, “They take their knowledge dead from the dead, and we take our knowledge from the Alive who does not die.”

He thinks that man [al-insān] is body and shape, that life is drinking and eating, that the religion is prayer and fasting, and that the lifespan is night and day. He knows nothing of the day that was created before this customary day and became manifest where this existent time did not become manifest. That day is the constant day [al-yawm al-dāʾīm] in which there is no night or radiance, no morning or evening.

59 In his Arabic-English Lexicon Lane renders the feminine form of arbāb al-ḥijāl, namely rabbāt al-ḥijāl, as “mistresses of the curtained canopies, i.e., women.” The editor of Wāridāt suggests two possible meanings for the expression by translating it into Persian as “sitters in the curtained canopies and men with the attributes of women.” Suhrawardī uses the feminine form in this sentence: “Waste not your life, for you will not find Him after death. Have patience with the patience of Men, and accustom not your soul to the character traits of the mistresses of the curtained canopies” (Majmūʿa 1:111).

60 Ibn ‘Arabī often quotes a first-person version of this saying from Abū Yazīd Bīstāmī (d. 261/874–5 or 234/848–9).
They have busied themselves with this lowly world and become heedless of the second stage \( [\text{al-marhalat al-thāniya}] \). With their bodies they are lords of the outward things, but with their hearts they serve the folk of the inward things. Their blessings relative to the bliss of the Possessors of the Kernels are like the husk relative to the kernel. Each of them has what he seeks and that to which he corresponds. This is like straw and bran for donkeys and cattle, and the kernel of wheat for man and mortals. Just as the husk protects the kernel and just as leaves preserve the grain, so also, in their occupations the folk of this world are litters that carry hardships for the sake of the cultivation of the outward realm, while the folk of recognition verify the recognitions and conceive of the realities for the sake of the cultivation of the next world. The former protect the latter from adversities and free them up from the pursuit of vile things so that they may attend the places of worship, gain the realities of the beliefs, and travel the path of God, who is the Origin of the first things and the Final End of the returning things.

So, my friend, put all of that to the side of the chapters and divisions of the discussion, its incidentals and superfluities. Return to the head of the affair, which is pondering the Speech of God and the Sunna of His Messenger while listening with detached heart and limpid disposition and while meditating with an aptitude \( [\text{qarīḥa}] \) empty of the imprints of the sayings of the heretics \( [\text{mubtadiʿūn}] \). Then from every quarter the individual realities will welcome you in the most beautiful garb. They will transport you with a greeting and a cordiality that will be a gladdening of the eyes, hidden from the people.

No one can arrive at the Knowing, the Wise, simply with the embellished words and ornamented expressions gained by learning and teaching – only with deeds and characterization by the character traits \( [\text{takhalluq bi-akhlāq}] \) of the prophets and friends and by wayfaring on the path of annihilation \( [\text{fanāʾ}] \) and subsistence \( [\text{baqāʾ}] \).

So peace be on godwary and immaculate forms delivered over to the Creator by a hidden love!

An Effusion [30]
Waste not your precious breaths in gratifying mean pleasures. You were born with the disposition, so let not your parents turn you into a Jew. You were

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61 Şadrā may be referring to the second of the four \( \text{marhalas} \) of the practical intellect, mentioned in \( \text{Mafātīḥ} \) 523: rectifying the outward by following the Sharia and the Sunna, purifying the inward of ugly character traits, illuminating the heart with true recognitions, and annihilation in God. He may also be referring to the second disposition mentioned in Effusion 2.
created with a clear white face, so let not your parents make you black. You incline innately to be unswerving [ḥanīf], so do not become a Magian.62 You were sent down as pure, so do not pollute yourself. Surely God balanced thee and He proportioned thee [72:9], so do not deviate; He gave you light and made you limpid, so do not be eclipsed.

Keep your soul aside from sordid affairs and pay no regard to wishes and delusions, for it has been established that every security disappears and every instant is a death. Acquire a high aspiration and hunt a lofty soul. Be not deceived by base things and acquiesce not to low things. Scorn this world along with everything within it and leave it for its folk and its children. Do not occupy yourself with acquiring its chaff and do not apply yourself to gathering its fruits and flowers. Confine your theoretical faculty [naẓar] to the conception of the universals. Disengage your intellect according to the disengagement of the intellective things until you reach the point where your glorifying [tasbīḥ] and hallowing [taqdīs] are the furthest limit of your intimacy and the greatest pleasure you find from your soul. At this point you will disdain bodily nourishment and have no eagerness for it. You will yearn for the heavenly, spiritual provision. You will travel in the gardenplot of the Sovereignty and wherever you go, you will not die.

Happy are those who recognize no felicity beyond His love and have no desire but encountering Him. They do not muddy the fountainhead of love and the spring of Tasnīm [83:27] with the nightfall of hoping for the Garden or fearing Hellfire. You will see that the intelligent man chooses love for the One, the Solitary, the Self-Sufficient over endless bliss. When love for his Patron [mawlā] is found and completed, how would his aspiration grieve in love for anything apart from Him?

So glory be to Him who has given the hearts of the recognizers a taste of the pleasure of service and the sweetness of the covenant, diverting their hearts from remembering the Gardens or paying regard to the beautiful houris!

Prohibit the bodily parts from indolence, the soul from boredom, the intellect from slipping, the spirit from expectations and forgetting death, and the secret core from looking at deeds, so that you may be saved from deficiency and defect and reach proximity to God (exalted and majestic is He!).

An Effusion [31]
In his root man is a receptacle for all the intellective and soulish configurations, comprehending all the spiritual and sensory worlds. He has the receptivity to

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62 Allusion to the well-known hadith, “Every child is born according to the disposition [al-fitra]. Then its parents make it into a Christian, a Jew, or a Magian.”
become garbed [talabbus] by and arrive [wuṣūl] at any of the self-standing lights and divine radiances. He has the all-comprehensiveness [jāmiʿiyya] to become qualified [ittiṣāf] by every bodily guise and human habitude.

If the beginningless felicity assists him and the innate wretchedness does not keep him distant; if the causes of guidance and climbing up in the degrees [darajāt] come upon him, and if the necessitaters of wretchedness and sinking into the reaches [darakāt] do not come upon him, such that the invitation to the signs, the teaching of courtesy [taʾdīb], the prescription [taklīf] of the acts of obedience, and rectification [tahdhīb] leave their traces in him; if his spirit is strengthened with its spiritual foods and drinks, which are faith, worship, recognition, and renunciation [zuḥd]; and if it is preserved from its malicious, perishment-bringing poisons, which are unbelief, ignorance, disobedience, and misguidance; if he has the preparedness to be kindled by the lights of self-disclosure from the pavilions of majesty [surādiqāt al-jalāl]; and if he seeks the effusion of the radiances of holiness from the glories of beauty [subuḥāt al-jamāl], then he will sparkle with the lordly rays and become irradiated by the All-Merciful radiances. So the lights that arrive upon him from his Patron will be reflected back upon the empire of his body and the encampment of his faculties. The faculties will become his obedient servants in all His commandments and restraints and will be his escorts in wayfaring on the road of the Real. Or rather, he will have no impediments – those, God will change their ugly deeds into beautiful deeds [25:70].

If he is impeded from that by what is kneaded into his root – namely, the clash of the predatory attributes and the accumulation of the appetitive and wrathful motivations – then no restrainer will restrain him from his want and caprice, for the attributes of his soul and caprice will dominate. No blocker will block him from his appetites and wishes, for he will have taken his caprice as his god [25:43]. It will have misguided him and not guided him, for his two hands will have bound him and his parents will have turned him into a Jew. Those are the wretched and the rejected, who are bound by the chains and the fetters and veiled from witnessing the lights. The Qur’an that guides away from misguidance alludes to them: “No indeed, but what they were acquiring has rusted on their hearts” [83:13]; and “a barrier has been set between them and the objects of their appetite” [34:54].

We seek refuge in God from this forgetfulness, and we ask Him for repentance and release – surely He is the Patron of Beautiful-Doing!

63 Allusion to verses such as 40:71, “When the fetters and chains are on their necks, and they are dragged into the boiling water, then into the Fire they are poured ...".
An Effusion [32]64

Happy are those who travel the path of Oneness and traverse it, hear the invitation of the Real and respond to it! Upon them blessings fall, but they do not rejoice; upon them trials pour, but they do not become agitated. They place the seal of silence on the storehouse of diversions and block the channels of the satans of appetites with hunger. They read the scroll of offenses and deem the bitterness of abandoning this world as sweet. They see the submissiveness of the grave easy in order to win the treasure of deliverance from the abode of worry. They cross the bridge of caprice so as to come down in the courtyard of knowledge and godwariness. They sleep at times, so they melt in shame. They live as if dead, so they die while alive. They are earthly bodies with heavenly hearts, bodies on the ground with spirits on the Throne. They have engendered being in the bodily frame but are separate from the homelands of new arrival in their hearts. Their spirits wander around the Throne and their hearts receive aid from the storehouses of kindness. Their souls journey in the waystations of service and their spirits fly in the space of proximity.

Those ignorant of them say that they have lost, but they have not lost. Rather their states have towered up, so they are not grasped; their station has risen high, so they are not owned. They have dedicated their effort to acquiring knowledges and good deeds. They have striven to perform acts of obedience and to plead in seclusion. They have come forth in making their souls limpid by rectifying character traits. They have withdrawn from that toward which the folk of the horizons turn. They laugh at the folk of heedlessness as an intelligent man laughs at children busy with the game of polo.

So their forms have become disengaged from the attachments of the lower world and their souls have been purified from the filth of nature and the defilement of hyle. They have returned to their original homeland and arrived at the towering, intellective standing place. Having been delivered from the world of falsehood and delusion and the threshold of transience and destruction to the mine of happiness and the settling place of light, they mix with the spirituals and join with the holy and pure. Holy tribes receive them with greetings and honoring, and divine beloveds applaud them with salutations and salaams. Their salutation therein is salaam [10:10], for they are disengaged from the evils

64 This Effusion is remarkably similar in style and tone to a passage in Rawḥ al-arwāḥ, the Persian commentary on the divine names by Ahmad Samʿānī (d. 534/1140), though there is no sign of actual borrowing. See Ahmad Samʿānī, The Repose of the Spirits: A Sufi Commentary on the Divine Names, trans. William C. Chittick (Albany: SUNY Press, 2019), 130.
of matter and the blights of the bodies. Their spirits wander in the Sovereignty, the veils of the All-Compellingness lifted from them. They dive into the ocean of certainty and stroll among the flowers in the orchards of the godwary. They become drunk from the lights of the majesty and beauty of the First and remain bewildered in the surfeit of His comeliness and perfection. They spend the morning enraptured by the beauty of the Essence and the evening standing in the rightful due of essential worship. They effuse a drop of what they drink for the thirsty seekers and shine a flash of what they find on the hearts of the wayfarers. When someone drinks a drop, he comes to life, and when his heart finds a flash, it is illumined. They speak of what they speak in poetry and prose and they manifest what they manifest in sobriety and drunkenness. May God recompense them from us with the best recompense and may God approve of us and them on the Day of Encounter!

An Effusion [33]
A group of the Kalamists denied God’s love [maḥabba] and friendship [walāya] specific to the firmly-rooted knowers and the proximate Substitutes. They say, “Is love anything other than acquiescence to the commandments?” Their deficient understandings established that love calls for an image [mithāl] and an imagining [khayāl] and requires forms and shapes. They did not know that the Tribe [al-qawm] arrived at what is more complete than the sensible in the levels of tasting and faith and that they gave away their spirits and souls in the surfeit of yearning and finding [wijdān].

Or rather, their intellects were confined to the World of the Witnessed [‘ālam al-shahāda], so they were guided by the Real only to the simple notion of existence [mujarrad matfūm al-wujūd]. They did not encroach on the sanctuary of the Witnessed [ḥarīm al-mashhūd], which discloses Itself in the midst of the Unseen and is unveiled without doubt to the spirits, for perfection has a beauty that is not perceived by the senses, nor apprehended by theory and analogy [qiyās].

O God, subtilize our secret cores on all sides with the illumination of love, and make our spirits yearn for the witnessing of Your beauty through their annihilation. Then they may be bewildered and perplexed in the glories of Your face and astonished and naughted at the self-disclosures of Your beauty!

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65 Substitutes (abdāl) are high ranking friends of God, often differentiated from other Men of the Unseen (rijāl al-ghayb), such as Poles and Pegs, by authors like Ibn ʿArabī.

66 In the second edition, the text has al-shuhūd in place of al-mashhūd, though the manuscript evidence and the grammar come down on the side of the latter.
Let witnessing rule over them by negating existence! Make them cling to attesting to Him other than whom there is no god, the One, the All-Subjugating!

An Effusion [34]
If someone does not gain from the Real (glory be to Him and high indeed is He!) an attraction \([\text{jadhba}]\) away from his reflective thought \([\text{fikr}]\) and sense-perception, he will not be able to deliver himself from the attributes of his own soul, nor will he gain the recognition of God, awareness of the Sovereignty, and the self-disclosure of the attributes of the Possessor of the Exaltedness and the All-Compellingness that are gained by him who gains an attraction from the Living, the Self-Standing who does not die. For no acquisition is gauged against the gifts of God (exalted and majestic is He!), nor are any deeds placed alongside them. So the seeking wayfarer is not like the sought attracted one, nor is the tormented lover like the blessed beloved. Chosenness \([\text{ijtibā’}]\) and solicitude are far apart from penitence and guidance. The Real has made them disparate in bestowal and portion, for He has said (majestic is the Speaker!), “God chooses for Himself whomsoever He will, and He guides to Himself whosoever is penitent” [42:13].

When the Real comes suddenly upon the attracted with the tremendous affair that terrifies them, He takes them away from them and they subsist without them. He flattens the mountains of their hearts and destroys and demolishes their buildings. Then He builds for them a second building, higher and more complete. He purifies them of defilement and makes them limpid of opacity; He burnishes them and gives them light with the most beautiful burnishing. It is He who takes control \([\text{tasarruf}]\) of them – the Controller of the Kingdom and the Sovereignty, the Knower of the Unseen and the All-Compellingness. With their tongue He speaks whatever words He desires and chooses, and with their hands He enacts whatever acts and traces He wills.

From this the seeker will understand that when he struggles, undertakes discipline, and commits himself, his mortal nature \([\text{bashariyya}]\) may be altered and his humanness \([\text{nāsūtīyya}]\) may disappear. Human attributes may be annihilated from him, and lordly descriptions may become manifest in him. At this point what is annihilated is what was annihilated in the beginningless, and what will subsist is what will always subsist. He will recognize that what he was calling “other” was nothing but fantasy and imagination, that attentiveness to it was nothing but error and misguidance, and that what exists is nothing but real. The engendered beings will become nonexistent in his gaze, and the King, the Requiter will subsist.

These then in reality are the servants of the All-Merciful; others are servants of caprice and lowliness. The All-Merciful has lauded His servants by ascribing
them to His name the Uplifter [al-rāfi’], by which they have attained inaccesible eminence, as has been said in describing their state, as deputyship for their words:

Enough eminence is that I am ascribed to You
and invited, observed, and recognized by You.
Some become eminent from kings in the earth,
but my eminence in You is greater and more eminent.

An Effusion

Love, like other inwardly found things [wijdāniyyāt], is manifest in its that-it-is-ness but hidden in its quiddity. Anyone who has the custom of conceiving of the realities of things as conveyed to them by means of the definitions [taʿrīfāt] provided by the wise will not find in himself the scope not to talk about defining the affairs of tasting and finding, even if what he mentions does not pertain to strict [ḥaddī] or descriptive [rasmī] meanings, for he will be dominated by realizing the realities for himself and by admonishing seekers and giving them knowledge from his intellect and intuition.

One of them defined love by saying that it is delight [ibtihāj] in the concept of the Presence of the Essence. This is a definition in terms of what sometimes accompanies love.

The physician defined it by saying that it is a disquieting, capricious disease arising from malignant, black bile; it can be made wholesome only if the bile is made wholesome. Thus he defined it with one of its instances apart from its other individuals.

One of the folk of tasting said, “Love is an everlasting attribute and a beginningless solicitude.”

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67 Compare Asfār 7:39: “In alluding to the disparity of the stations of the ulama in the degrees of their knowledge, He says, ‘We lift up in degrees whomsoever We will, and above every possessor of knowledge is one who knows’ [12:76].”

68 Şadrā also quotes these two Arabic lines in his Persian Risāla-yi aṣl. His contemporary, Muḥammad Kibrīt al-Madanī (d. 1070/1660) cites them anonymously in al-Jawāhir al-thamīna.

69 Ibn Sīnā in al-Ishārāt wa-l-tanbihāt (namaṭ 8, faṣl 18) while explaining the difference between ʿishq and shawq. Ibn Sīnā’s text has “some essence” (dḥātin-mā) rather than “the Essence” (al-dḥāt).

70 Ibn Sīnā says something similar in a short chapter on ʿishq in al-Qānūn fī l-ṭibb, part of a section on diseases of the head.

One of them said, “It is God’s secret deposited in the hearts of those with certainty and effused upon the spirits of the faithful.”

Both of these sayings allude to the divine love that is effused upon His elect servants in keeping with the beginningless solicitude.

What has shown itself and appeared in the mind of this weak one is that love, though it is one meaning and a solitary object of understanding, becomes diverse in keeping with the things described by it and disparate in respect to the things to which it is connected, so it is represented with diverse and disparate representations and numerous, disagreeing definitions.

The divine [love] consists of a necessitating reality and a divine essence which, when it becomes connected to anything apart from itself, necessitates choosing [iṣṭifāʾ] it and requires selecting [īthār] it for other than it and conveying it to the perfection of its soul and its secret core.

As for the engendered [love], if it connects to one of the states and one of the perfections, it consists of that which is the origin of a perfection and an incitement to gaining a state. By this definition love envelops everything within which there is manyness, differentiation, strength, and perfecting. This is why it has been judged that love pervades all existent things and envelops each and every quiddity.

If it does not connect to that, it consists of a spiritual meaning that annihilates the lover in his beloved and loses the seeker in the sought, so he is attracted to the examination of [his beloved’s] perfection and delights in witnessing its beauty. Since this is an affair of spiritual tasting and a meaning of witnessing and finding, the more the perceiver is subtle and burnished, the more his perception will be complete and high. In its perfection, this belongs only to the most perfect of possible things and the master of the engendered things, and that is our Prophet (upon him and his household be blessings and peace from the Bounteous, the Benefactor!). Or rather, in its perfection and completion, it belongs only to the Innovator of the things, the Creator of what He wills. Anything other than He has traces effused from the ocean of His munificence and trickles attained from the cloud of His existence.

An Effusion [36]  
Has there has come upon man a while of the aeon when he was not a thing remembered [76:1] and passed over him a span of time when he was not something

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72 ʿAmr b. ʿUthmān al-Makkī (d. 297/910). Ibn Sinā’s definition from the Ishārāt as well as the sayings of al-Hallāj and al-Makkī are found in the same order in Fanārī, Miṣbāḥ al-uns 245 (MMf).

73 Ṣadrā provides an expanded version of this Effusion, quoting the same poetry, in Mafātīḥ (Miftāḥ 13, Mashhad 8, 475–80).
understood and well known? This claim has no need of demonstration but rather is witnessed plainly. For how could the body – which was created from a sperm-drop engendered from *clinging clay* [37:11], kneaded with the hand of power for forty days, and was a dough of *molded mud* [15:26] over whose clay passed ages and years – be eternal and not preceded by time, empty of renewal and new arrival [ḥidthān]?

Then, after the passing of days and months and the recurrence of years and aeons, he was created from *a sperm-drop, a mingling* [76:2] and gained a midmost constitution between the dryness of earth, the wetness of air, the heat of fire, and the cold of water; or rather, between the dryness of minerals, the wetness of plants, the heat of animals, and the cold of the traces of the engendered things in the atmosphere. This middleness is named balancing [taʿdīl] and proportioning [taswiya] in the Qur’an in His words, “O Man! What deceived thee as to thy Lord, the Generous, who created thee, then proportioned thee, then balanced thee; in whatever form He willed He compounded thee?” [82:6–8].

In this verse He described Himself (high indeed is He!) with two attributes appropriate to balancing man’s constitution, pointing out that these two attributes require that he be created from the elements and pillars. Were it not for Lordship and Generosity, the Adamic species would not have come into existence.

Then He effused upon him the lights of the senses, which ignited with a strong ignition, their oil blazing in their wick with a luminous blazing. When his insight [baṣīra] opened and his secret core [sarīra] became strong, he saw nine indigo boxes, their domes diadems, their gowns draped, their mirage flashing, their gates blocked, their goblets circling, their heads hanging, their rounded bowls similar to banded cups.⁷４ He became bewildered and recited,

> We’re inside this turquoise dome  
> seeking holes like ants in a jar,  
> Unaware of the abode of hope and fear,  
> dizzily blind like a cow in a mill.⁷⁵

For he saw no magician in this box, he saw no inhabitant in this monastery – nothing but seven dice like *buxom girls and mates* [78:33], wandering among the boxes, sometimes in “trine” and “sextile,” again in “opposition” and “burning.”⁷⁶ He was astonished and terrified, then recited,

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⁷⁴ Before the *Mafātīḥ* version of this sentence, Ṣadrā adds this clarification: “His insight was opened and he saw the sensory world and the heavens, the earth, and what is between the two. He witnessed nine indigo boxes ...” (p. 476).

⁷⁵ Anvari (fl. sixth/twelfth c.), Rubā’ī #253 (Ganjūr.net).

⁷⁶ These astronomical terms have to do with judging the distance between two objects in terms of the rays they cast. “Two objects may be in conjunction (90°), sextile [tasdīs] (60°),
We’re the dice, the spheres the players
in reality, not in metaphor.
Once played on the board of existence,
back we go one-by-one to nonbeing’s coffer.\(^{77}\)

So he turned the engendered things over to the aeon and to nature, which
are the meanest of things in artisanry, and he restricted his view to the bodies
and the natures, not going beyond to the rarities of the World of Innovation.\(^{78}\)
Rather, he denied the Governing Artisan and refused the Determining Innov-
ator, so he missed the king and his goblet,\(^{79}\) thus worshipping the Ṭāghūt and
his Suwāʿ, imagining His artifact to be His equal, and taking His loved object
[wadi̇d] as his Wadd.\(^{80}\) Such are the impure deeds of the Aeonists, those
among the people who have withdrawn from the community and are quit of
what adorns the folk of Islam.

When his insight was opened a little and he meditated with a feeble medi-
tation, he intuited that these alterations flowing over the engendered things
are engendered only by a non-engendered Engenderer and that they gained
their colors only from an uncolored Colorer. Then he discovered his faults
and acknowledged his sins, so he asked forgiveness and repented, attested and
became penitent, and gained certainty in the knowledge of the Constant
Origin and Standing Abider.

But he was bewildered by the states of the worshipers, and his thoughts were
agitated by the final issue of the servants. Or rather, he negated it explicitly,
since he knew that man was engendered from a commingling and a constitu-
tion gained from the midst of the pillars, so he had no hope that anything
would come back after it became corrupted, since that would have no benefit

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77 A somewhat different version of this quatrain is ascribed to Khayyām (Rubā’î #50, Ganjûr.
net).
78 Again, the Mafātih version is more explicit: “He did not know that these forms are linked
to fine threads, not seen by most viewers because of their fineness, in the hand of a Wise
Governor and Knowing Magician who moves them as He desires.... So in his ignorance
of the Governing Artisan he turned these engendered things and these artifactual, newly
arrived things over to the aeon and artifactual nature” (477).
79 Allusion to Q. 12:72, “We are missing the king’s goblet,” proclaimed by a herald after Joseph
put his goblet into Benjamin’s saddlebag.
80 Ṭāghūt is sometimes treated as a proper name and sometimes translated as “idol” or
“idols.” The Qur’an uses the word with both singular and plural verbs. Suwāʿ and Wadd
were idols of the people of Noah (Q. 71:23).
for it or for others. So he judged that when he dies, he dies; his felicity lies in what has gone by. Thus God has narrated from him: “There is nothing but our life in this world – we live and we die” [45:24], like herbage and pasturage, which become blackened stubble [87:4–5]. Then again, what benefit was there for Him in the beginning that he should be returned to Him in the end? He recites,

The Wheel gained nothing by bringing me, 
it adds no rank and beauty by taking me, 
Nor have I heard from anyone 
why it brings me and why it takes me.81

For this reason he denied prophethood, which warns of the Uprising and its benefits, and he insisted explicitly on rejecting the Upstirring and its spread tables. This is the path of the folk of India and the Brahmins, and it was the course followed by the Sabean mentioned in several places in God's Book. They worshiped the stars and made them a path to the Real, a guide and an indicator. They said, “Has God raised up a mortal as a Messenger?” [17:94]. The pivot of their insistence and the limit of their denial and disapproval in these words is confined to saying that mortal men are not suitable for messengerhood, because their individuals share in reality and quiddity, so it is absurd for one person rather than another to be specified for the characteristic of prophethood. This is the furthest limit of their invalid argument and the utmost end of their abstruse denial, but it is frailer than a spider’s house82 and more constricted as a roaming place than the space of a coffin, for it is refuted with a single word and an easy saying – and how often a small troop has overcome a great troop! [2:249] – and that is what God says in His firm verses: “God knows where to place His message” [6:124]. This is to say that the individuals of the human species are similar, but they are diverse in potency and preparedness, so some souls have a measure with God that is unknown to any but He.

As for what is judged by the upright intellect taking the Straight Path, that is what adorns the folk of Islam and is acknowledged by the companions of wisdom and Kalam, namely that there must be two sides to prophethood. The first has in view the worshiped Object’s solicitude in bringing about the perfection of people in the two configurations. Given that He did not neglect curving the soles of the feet or fail to tighten the bow of the eyebrows, it is more appropriate and worthy, more suitable and proper, that He not be niggardly in

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81 Khayyām, Rubāʿī #60 (Ganjūr.net).
82 Allusion to Q. 29:41, “Surely the frailest of houses is the house of the spider.”
effusing prophethood on one of the mortal spirits, for it is a mercy to the people and the creatures.

The second has in view the need of the servants in the affairs of livelihood and the Return for an obeyed chief and a subjugating commander who must be followed. How is this so? If the human frame, which is the microcosm, did not have an obeyed commander proportioning each of its inhabitants and faculties in its place and home, it would quickly go to ruin, dissolve, and disintegrate, since each would become an obeyed obeyer. Rather all of them together must have one commander at whose restraining they desist and whose commandments they follow. *Whatever the Messenger gives you, take; and whatever he forbids you, desist* [59:7]. Since the affairs of the microcosm never go forward without a subjugating commander, what do you think about the world of the elements, which is stirred up by the traces of tribulation and is the ambuscade for all sorts of corruption and trial?

Thus has been clarified and unveiled that the creatures must have a guide in how to gain the best interests and seek the means of striving and success. Then the beginningless solicitude may be completed and the divine guidance perfected.

The truth that is worthy of verification and assent is that when the Real created and proportioned creation and when He governed and ran the affair – *then He sat upon the Throne* [13:2] and went high – this was from His most excellent mercy and His most complete munificence and blessing. The perfection of His beautiful-doing to the human species, or rather, to all the plants and animals among the engendered things, is that He chose and selected a group from among His servants, brought them near and whispered to them, and unveiled to them from His hidden knowledge and from the secrets of His Unseen and His reports. Then He sent them out to His servants, inviting them to Him and His neighborhood so that they might take illumination from His lights, awaken from the sleep of ignorance, rise up from the slumber of heedlessness and negligence, come to life with the life of the knowers, gain the livelihood of the felicitous, and reach the perfection of existence in the abode of everlastingness at the King, the Real, the Loving – just as He has mentioned in His books and intimations [*rumūz*] and pointed out in His scrolls and treasures [*kunūz*].

An Effusion [37]

A soul that is veiled by bob-tailed astuteness and cross-eyed insight will not be guided to recognize the wisdom of messengerhood, yield to following, or acquiesce to obedience. Rather, she will become manifest with egoity, seeking
highness, and Pharaohness. What will prevent her from heresy [taqarmut] and seeking to rise, and deter her from domination and seeking mastery, is the sparkling holy light, the luminous, Throne-based demonstration, by which the heart will shine on the horizon of guidance. It will incapacitate the soul and the faculties, signify its truthfulness in its claims, and give to the heart's two intellective faculties, the theoretical and the practical, the luminous guise and the subjugating strength. The former will then become a holy faculty, confirmed by the perfect wisdom, and the latter an angelic faculty, confirmed by the all-inclusive power.

An Effusion [38]83
The causes giving rise to the things that break the habits of the creatures84 and emerge from the prophets are three (by the permission of the Innovator of things): limpidness and immaculateness in the soul, a strong theoretical faculty in intuition, and the weakness of the ruling authority of the imaginative faculty in sense-perception.

The first is that the substance of the soul comes from the root of the Sovereignty. By nature, the Sovereigntarial beings [malakūtiyyūn] leave traces in things that have directions and pathways, for the sorts of matter and the natures are subjected and obedient – willingly or unwillingly – to the World of Innovation. So the soul, which is one the flames of their fires, acts like their traces but in keeping with her capacity [ṭāqa]. In the same way, a flame of fire acts with the act of fire, that is, with burning and the other traces, but in the measure of its strength.

The first trace that becomes manifest from the soul’s essence is her body, which is the encampment of her faculties and organs. Each human being finds this state from himself with inner finding [wijdān]. Since this happens at the first look, it is permissible for there to be a great soul sufficient for governing the body’s empire more broadly and extensively, such that the property of her subjection and governance would embrace the acquiescence of bodies to such an extent that her ruling authority crosses over into the world of generation and corruption. This is like the transformation of Abraham’s fire into air, by the leave of his eternal Lord, who said, “O fire, be coolness and peace for Abraham” [21:69]. Or rather, it is permissible for there to be a high, burnished soul, whose property crosses over into cleaving the sea and controlling the spheres by breaking [kharq] and joining [lamm], just as the first belonged

83  This Effusion is rewritten with ample argumentation in Mafātīḥ 468–75.
84  Khawāriq ʿādāt al-khalāʾiq is a common designation for miracles.
to Moses and the second to Muhammad the Chosen (upon the two be blessing and laudation!).

Consider the levels of the miracles [muʾjizāt] of these great messengers and prophets to infer the perfection of their attributes and the degrees of their waystations with their Creator and Sender. Since Abraham was a sigher, forbearing [9:114], he was given the complete snuffing of the fire with the water of his forbearance, so it became coolness and peace for him. As for Moses, he had overcome the sharp edge of wrath and the intensity of flame, so he was given mastery over the sea, until it clave, and each part was a mighty mountain [26:63] – as a miracle for him, opposite the miracle of Abraham. And as for our master, the Master of the Prophets and the Limpid (upon them all be blessing, salutation, and supplication!) he was the most balanced [aʿdal] of constitutions in creation and the most complete and perfect of people in character, so he was given ruling authority over the edgeless, translucent spheres through sewing [ratq] and unstitching [fatq], stopping up [ṣamm] and splitting [shaqq], because of correspondence with equilibrium and the similarity with perfection. Thus he repelled opposites through opposites and subjugated peers with peers, just as iron cleaves iron and is given success. It is this that is the upright justice [al-ʿadl al-qawīm] and the Straight Path [al-ṣirāṭ al-mustaqīm].

This characteristic of the soul’s substance, which brings about strange traces and marvelous states that are opposed to the customary and familiar and conform with the worshiped Real, is not given over to the choosing of the creatures, the children of Adam. Rather, it is bestowed by the Ocean of Munificence and Generosity. From here will be known the error of those who think that prophethood is by acquisition, and it will be judged to come by way of gift and bestowal. This is why the most eminent of the folk of the world has said, “We have been given excellence over the people through six things.” Among the descriptions and marks he was given, he numbered “the all-comprehensive words.” Then he said, “without boasting,” which is to say that someone boasts of things when they are acquired by free choice, not things that are bestowed by constraint.85

The second cause [of breaking habits] is that the theoretical faculty is divided into that which has reached the limit of perfection and that which is deficient and descends to the level of the vices.

The faculty that has reached [perfection] is divided [first] into that which needs a human teacher and a theoretical tool from a normative science [ʿilm qānūnī]; this is the case with most people, with all the disparity of their degrees.

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85 The hadith is found in Muslim and other standard sources, though not always with wa lā fakhr, “without boasting.”
and the variety of their preparednesses. And [second into] that which does not need a human teacher and has no need for theoretical norms. Rather, it understands unseen affairs from the World of the Secrets without a human intermediary, just as He says: “Its oil would well-nigh shine, even if no fire touched it” [24:35].

As for those mortal souls deficient in the theoretical faculty, they are divided into [first] those who do not use intelligence at all, so they stand counter to the prophets and messengers. They have hearts with which they do not understand [...], and they have ears with which they do not hear [7:179]. This is because of the inertness of their disposition, the immobility of their aptitude, the hardness of their heart, and the rust on their nature – like stones, or even harder; for there are stones from which rivers gush forth [2:74].

And [second] those who use intelligence, but with difficulty and trouble, hardship and blight. Thus we see a student who passes the length of his life in investigation and reiteration in the watches of the night [...], and at the ends of the day [20:130], then “He returns with the boots of Ḥunayn”86 and becomes the site of dishonor and disgrace. These are the ones mentioned in His words, “Say: ‘Shall we tell you who will be the greatest losers in their deeds? Those whose striving is misguided in the life of this world, while they reckon that they are acting beautifully’” [18:103–4].

The third cause is that the imaginative faculty may be disobedient, rejecting, and rebellious in obeying the soul; or it may be incapable before it and obedient; or it may be situated between obedience and disobedience, between acquiescence and rebellion. The first is like what belongs to the common people, since the ugly forms of the evanescent sensibles are adorned for them as the beautiful forms of the subsisting, intelligible things. Allusion to this is made in the Qur’an: “What of him, the ugliness of whose deeds has been adorned for him, so he reckons it as beautiful?” [25:8]. God gifted the wise poet when he said,

My advice to you is only this: you’re a child and the house is colorful.87

The second [sort of imaginative faculty] is like that which belonged to the Prophet inasmuch as he sensed the forms and unseen apparitions as they are, without confusion or dispersion, like entified similitudes, without error and

86  I.e., empty-handed. For the proverb, see Lane, Lexicon, under khuff.
87  Sanāʾī, Ḥadīqat al-ḥaqīqa (Ganjūr.net).
gilding, just as he said (upon him be peace from the Innovator, the Originator!): “My satan has submitted at my hand.”

As for that which occurs in the intermediate limits between acquiescence and disobedience, that is like what belonged to Moses son of ‘Imrān (upon our Prophet and him be peace from the King, the Bestower!) inasmuch as it prevented an intellective vision of his Patron but helped in gaining the realities of everything apart from Him.88

The strength and weakness of this faculty may be dispositional [fiṭrī], or it may be acquired [kasbī], for it is bodily [jirmāniyya] and receptive to wilting, transmutation, and transferal by the reduction of food and drink and the increase of wakefulness and agitation. Whatever opposes its strength breaks its appetite. This is why the Sufis accustom themselves to sitting in seclusions and why they discipline themselves by traversing deserts – as a discipline for the body and its caprice and as a struggle against its faculties; as a slaughtering of the obstinacy of the appetitive soul and as a butchering of the rancor of the wrathful camel, seeking nearness by sacrificing these two [appetite and wrath] to the proximity of witnessing and face-to-face seeing [muwājaha] and the rank of perfection and direct speaking [mushāfaha]. It is from here that the weak among the intelligent have supposed that prophethood is by acquisition. But the first characteristic is by bestowal, and the other two are acquired.

The net result is that when the soul, which is one of the substances of the Sovereignty and which comes from the root of the World of the All-Compellingness, becomes similar to the origins and causes in the two attributes – knowledge and practice – it acts with the likenesses of their acts, even if it is weaker and lower than they. This is like red-hot iron or a filled yellow glass.90 The first acts with the act of fire, which is illumination and burning, because it is qualified by its attribute. The second is colored by the color of the wine poured into it, just as the body comes to life through the spirit and is buoyed by its buoyancy.

Do not be surprised by the solicitude of the Creator, the Provider, the Bestower, for He provides whom He will without reckoning [3:37]. Do not constrict His perfect mercy, and do not be stingy with the cloud of His tender, supporting munificence, for the effusion is all-inclusive and the munificence complete.

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88  Allusion to Moses’s request to see God in Q. 7:143.
89  Reading quʿūd (as in Mafāţīḥ 473) rather than taʿawwud as in the printed texts of Wāridāt.
90  Yellow (muṣaffara) rhymes with red-hot (muḥammara). Instead of yellow the text in Mafāţīḥ 474 has limpid (ṣāfiya), and then it cites a poem of Ṣāhib b. ʿAbbād (d. 385/995) often seen in Sufi texts: “The glass is clear, the wine is clear, /one like the other, the two confused,.// As if there is wine but no cup, /as if there is cup but no wine.”
An Effusion [39]\(^91\)
The perfect friend of God, annihilated and dissolved, is he who has rolled up the carpet of engendered being and been delivered from the narrows of distance. He departed from the “where” and the “between” and arrived at and was annihilated in the Entity. When he subsisted in effacement \([\textit{maḥw}]\) and did not return to sobriety \([\textit{ṣaḥw}]\), he was drowned in the Real, veiled and heedless of creation in Him, just as before annihilation he had been veiled and heedless of the Real in creation, because of the narrowness of his existentiated container \([\textit{wiʿāʾ-i-hi-l-wujūdī}]\) and the impossibility of receiving the witnessed self-disclosure of the Essence \([\textit{al-tajallī al-dhātī al-shuhūdī}]\). When he existed in the station of annihilation and witnessing, manyness dissolved in his witnessing, and differentiation \([\textit{tafṣīl}]\) was veiled from his existence. \textit{His eyesight did not swerve} [53:17] from the witnessing of His beauty, the glories of His face, and His perfection.

When he returned with the existence bestowed by the Real and came back to differentiation after effacement, his breast embraced the Real and creation, and it expanded \([\textit{inshirāḥ}]\); he undertook to give news of the realities and the knowledges, and he was liberal. He became an intermediary between asserting similarity \([\textit{tashbīh}]\) and declaring [the attributes] inoperative \([\textit{taʿṭīl}]\) while gazing with the eye of gathering \([\textit{jamʾ}]\) at the differentiation. Here separation \([\textit{farq}]\) was gathered together, unstitching was sewn up tight, light was curtained in light, manifestation became nonmanifest in manifestation, and a call came from behind the pavilions of exaltedness,\(^92\)

\textit{“Is not everything other than God unreal and every bliss inescapably evanescent?”}\(^93\)

When he finished with travel to God, in God, and from God, he was raised up to the station of straightness and travel with God.\(^94\) Equal for him were private and public, withdrawal from the creatures and mixing. He was not veiled from creation by vision of the Real, nor from the Real by beholding creation. He was not distracted from the Essence by the existence of the attributes, nor from the attributes by the Essence. He was not deprived of majesty by witnessing

\(^{91}\) Ṣadrā uses several of the sentences of this Effusion in \textit{Tafsīr 1:344}.

\(^{92}\) This sentence along with the first hemistich of the poem is quoted from Fakhr al-Dīn Ṭrāqī’s (d. 688/1289) brief introduction to his \textit{Lamaʿāt}, a book inspired by Qū nawī’s lectures on the \textit{Fuṣūṣ al-ḥikam}. See Chittick and Wilson, \textit{Fakhruddin ‘Iraqi: Divine Flashes} (New York: Paulist Press, 1982), 72.

\(^{93}\) Labīd (d. 40–2/660–3). According to the Prophet, this is “truest verse” sung by the Arabs.

\(^{94}\) These are the “four journeys” after which Ṣadrā’s magnum opus is named.
beauty, nor of beauty by majesty. In this station, time and place were rolled up, and he acted freely in all beings, just as souls act freely in bodies. That is the tremendous triumph [9:111] and the immense favor; He gives it unto whomsoever He will, and God is Embracing, Knowing [3:73].

So glory be to You, O God! Give us an annihilation that requires endless subsistence and an effacement that results in everlasting sobriety; then we will have complete deliverance from the narrows of possibility and salvation from the calamities of new arrival. Blessed are souls whose underclothes and overclothes are from the Real, and intellects whose homecoming and flight are to God!95

An Effusion [40]
No one will be guided to the meaning of the treasures to which allusion has been made in these intimations except him who torments himself with acts of struggle until he recognizes the goal. No one will gain cognizance of the marrow of the principles to which attention has been called in these chapters except him who wearies his body with acts of discipline so that he may taste the drinking place. If by lordly solicitude you solve their difficulty and by divine guidance you open up their enigma, you will become a flyer in the spaces of the World of the Sovereignty and a swimmer in the oceans of the realities of the Divinity.

So give thanks to your Lord in the measure of the wisdoms He has granted you and praise Him for the blessings He has showered upon you. Emulate the words of the master of the two engendered realms, the mirror of the two worlds (upon him and his household be the purest of blessings and the most flourishing of salutations!): “Give no wisdom to other than its folk, lest you misguide it; and withhold it not from its folk, lest you wrong it.”96 You should hallow it beyond dead bodies and not call upon it except for living souls, just as is stipulated and counseled by the great wise men, those who possess hands and eyes because of their withdrawal from lowly shares and their abandonment of bodily pleasures. If you find someone whose path goes straight on the sunnas of the Real and whose conduct is praised by the elect of the creatures, give him what God has given you of His bounty and help him travel on the path of the Real, just as God guided you before him.

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95 This sentence is taken, with minor changes, from Suhrawardi, Kitāb al-talwīḥāt (Majmūʿa 1:115).
96 In place of tudillūhā (lest you misguide it), this hadith usually has tuẓlimūhum (“lest you wrong them”). Ṣadrā cites it with the same wording as here at the beginning of the Asfār (1:10).
Let this be the last of what we desired to offer and the end of what we aimed to accomplish.\textsuperscript{97} If you find it opposed to what you have understood or to what you believe, O seeker with healthy tasting, do not deny it, but remember God’s words: “Over every possessor of knowledge is one who knows” [12:72]. Understand that the meanings of the realities do not become limited in keeping with the understanding of every possessor of understanding and the intimations of the niceties do not become determined by the measure of every intellect and imagination. And know for certain that he who is veiled by the object of his own knowledge and denies what is beyond the object of his own understanding has halted at the limit of his learning and knowledge and is veiled from the hidden secrets of his Lord and Requiter.\textsuperscript{98}

I ask God to forgive me, you, and everyone who strives, comprehends, accepts advice, and is godwary.

\textsuperscript{97} Reading \textit{infādh} for \textit{ilghāz}.
\textsuperscript{98} This paragraph with some changes also appears toward the beginning of the \textit{Asfār} (1:10).
بسم الله الرحمن الرحيم
وَبِهِ نَسْتَعِينُ

بعد الحمد لمُبِدِع النَّفس والعقل والصلاة على النبي والأهل. يقول الفقير إلى ١ رب العالمين، محمد المشهور بـ«صدر الدين»، جعل الله عين عقله مكحلة بنور الهدى، وكشف عنها غيم الطبيعة والهوئ، أيها الطالب للسعادة المؤبدة، والشائع إلى مصادفة الصور المجردة، إياك هاتِفِ بك ببعض ما ألقي إلي٢ في روعي من ورد، وقسم لي شرب من أفي المصاصب قيل٣ القوارد، ونوه بين سرّي في سري، ولم أعمل فيه غيّر. امتثالاً لما رسمت وانقياداً لما حكمت، فأوردته في كلمات عقلية غريبة، عن نفاذات روعية عبجة، موجهة في عدة فصول هي للحقائق داعم وأصول، كتبتها لكل ذكي٤ زكي، وأرجو صونها عن كل غني٥ غوي، وستيتها بـ«الواردات» القليلة في معرفة الروبية.
الورادات القلبي في معرفة الروبية

سواء، فتعلن عن عيون المحجوبين في عين ظاهرية، وظهر لقبيت العارفين في عين بطليعة، ليس ذلك إلا تجلٍّ قصيرة ما أراد إظهاره، وتبرز إلى مرآب الأكوان عند أسبابه الأستاره، وليس حالماً ما يظهر على السوى والأغصان، إلا كحال الأموات على البحر الزجاج، إذ كل ما يبررس في المقول الأول هو فهو يبررس من حضن القوة والإمكان، إنه مما تصورت في حق فصل بل من كلما يقال ويظل رماده إنيته إنيته قبل من أن يستأوه، وماهيته أخير من أن يظهر، وليس لجماله حجاب إنيه الدور، ولا لذائه نقب إلا الظهور. ولم يمنع القول من الاستنارة والاستجابة، بل تزكيتها عن كدورات شهور الدنيا، إلا شدة الإشراق وضعف الأحذق.

كالشمس يمنع إجتلاك وجهها، فإذا أكبت بريق غم أمكن، فسبحان من اختفي عن بصائر الخلق نوره، واحتجب وجههم لشدته ظهوره.

فيض [2]_

ذاتى صفاته - جملت أسماؤه وتقدست آلهه - تقدم أزلي باب سرمدي، معنًّل العالم، فاعل غير متأهل، بديع مباشراً، ويفعل ما يريد. وفيضه لينقش وجوده لا يبيث، لا يشعه شأون عن شأون، و"كل يوم هو في شأون". تستنث الأبدانية الأولى، ويُشبى البسطة الثانية والدار الأخرى. راعه من وجدته إلى الجهة.

(1) م 1:4، 5، 6، 7، 8، 9، 10، 11، 12، 13، 14، 15، 16، 17، 18، 19، 20، 21، 22.
(2) أس 1:3، 4، 5، 6.
(3) أس 1:2، 3، 4، 5، 6.
(4) أس 1:2، 3، 4، 5، 6.
(5) أس 1:2، 3، 4، 5، 6.
(6) أس 1:2، 3، 4، 5، 6.
(7) أس 1:2، 3، 4، 5، 6.
(8) أس 1:2، 3، 4، 5، 6.

وانت الهادئ إلى طريق الرشاد، وبه الاعتصام، وعليه التوكل والاعتماد.

فيض [1]

الوجود أول الأوائل التصوري، وأفعّل الأشياء القلبي، زاد في التصور على الماهية، لا على ما هو صرف الماهية، وهو الوجود الحق، والقبر على المطلق، الذي هو، بل لا هو إلا هو، لأن لا يكون بهذا موجوداً، لا ينفك عنه، ولا ينفك عنه. وإن صار بالارتباك إلى الحق مشهوداً، وينفق على ذاته الغامض، والوجود الإثابت، بنية واضحة، ومهاجمة، وشدة، واستغلاله، و 무료ه، واعتماده، لأنه، والوجود الإثابت بنية واضحة، ومهاجمة، وشدة، واستغلاله، و 무료ه، واعتماده، لأنه، والوجود الذي، والموجودات لوازمه المنزوعة عنها، فيها، عنده، بل لا موجود سواء، وينفك عنه شريك ونظر، إن ليس صرف الشيء إلى الإثابت المصير، جعله الوجود، ورغم إيحاء المثال. الأدفان العالية، والسالة في الصورة عن اكتشاف ذاته مشابهة متشابك، لا تتحيم، لا تحقيقه العقول، والأفكار، ولا يدرسه، البصائر، والأعمال، لا يحوم حوم جماه حائم، ولا يدرسه، تحقيقه، وإن يلمع بالأخلاق، ولا يدرسه بالوجوه، العقول عن
دركه كالله، معنور، والكل في حق كنية أصلية، الدائرة حوله، بحارة، والطالب، يحمله يحيي، بالأوائل، لا يعتُم كنهه، إلا منه، ولا ينال بهذة البغية.
الواردات القليلة في معرفة الروبوية

العلامة ومهبط من جهده إلى قصر جهانم السفلي. لا يصدق ما يصل إليه عن
هيئة نادية ولا طبيعة، بل هو عن القصد والطبيعة في رتبة رفيعة. إذ كل قصد
يصير لغرض مواصل، يقصر عليه قاصد بصائر كاملة، فلا قصد تضفي لجوده. سوى
وجود الذي لا يحضر له الأمثال، نفع منها، أوصى، أوصي بها، وكل جود بيرى عليه
مدخ وثناء، فهو عند العقلاء تجارة وأخذ وعطاء، ولأن الباحث للشيء على شيء
مستخدم له بتخصيصه، بل مستعدين له في تكيلبه، ومن الذي يستخدم المخدوم
المقصود، ويستعدين المعدود المسجون؟ سبعون من فعاله، أي؟ بيده مفتتح
النوافذ ومقاليد الممساك والمباح، يتعاظم عن الدواعي والعلل، لذلك قال:
لا يسلك عما يفط، أي أظهر الأشياء با هناك ولا روية، بل مما تنشأه الأفكار من
العقل الذكي. كيف ولا تحتاج الروية إلى الروية. فهما تلقك بخلق أفكار
البرية، فلا غاية له في فعل الواقع إلا إنفاذة الحنيف والجود: بل ليس لجوده
غايته وجوده، إذ هو غاية الغايات، ونهاية النهات، إليه يلتمس كل موجود، ويقضي
كل حاجة ومقصود إنما الغاية في فعلها لما سواه من
ذوي الفقر والجادة وأولى الممساك والمهاجرة هو إعيش كل واحد إلى كماله
إيرواء كل وارد من مشرب جماله، إذ لم يخلق هذا جسماني الفضييف والملك
الدوار المسيح، إلا أمير عظيم خير أعظم من هذا المحصور الحقير.

1 | أسم 2 | مستعد
2 | أسم 2 | خالق
3 | أسم 2 | سبأء (22) | أية 3
4 | أسم 2 | مالين
5 | أسم 2 | بدقة
6 | أسم 2 | ظهور (142)
7 | أسم 2 | أبابا
8 | أسم 2 | مبخر
9 | أسم 2 | ميتر
10 | أسم 2 | سبأء
11 | أسم 2 | جزء
12 | أسم 2 | منشور
13 | أسم 2 | بكتفه
14 | أسم 2 | مر
15 | أسم 2 | يهود
16 | أسم 2 | ظله
17 | أسم 2 | يرث
18 | أسم 2 | تجري
19 | أسم 2 | ينوي
20 | أسم 2 | يعذر
21 | أسم 2 | بهاء
22 | أسم 2 | أبابا
23 | أسم 2 | مالين
24 | أسم 2 | سبأء
الواردات القلبية في معرفة الروبيبة

المكان (كتاب الأسماء الخمسة) والأنثاق الغليظ.

فقيض (٤)

واجنب الوجود، مبدأ كل فقيض وجود، وإن كان - تعالى - حي - قادر، جبار قاهر، لا يعترثه قصور ولا عجز ولا فتنة، ولا يعارضه قناع ولا موت، وإن إذ الملك والملكوت والعز والجبروت، له القدر والقهر والجلاء، وله السمات المثلى بينيبه، والخلقاء مفهورون في قضيته، لا يشعر عن قضائه مقدر، ولا تعيز عن قدرته تصرف الأمور، بل فقه ما لم يُصْدَر صدوره من نور، فهو بمجردة إمكانته صادق عن الصانع، وكل ما شرائط في الإبداع ووسع، لابد من إعداد، فهي أمر وراءه بأوقاتها، موقعة على المواد، وإنفعاتها، وكلما حدث استعداد في عالم المواقف، انضمت به صورة كحيدة، من المبدأ الجواد، والجواب المنقطع لبليق يوهب الحق، إنما يعاني أيضًا أطرافًا جودًا، يلبس انذاره بالحبل، في السابعة، هل تصل خطى هذا الخلق العظيم، الذي يجمع وترافق بالتأخير والتقديم، وليس عجل التقدم في مساعيه الهيول والمزمان، لكن الذات والربتة والثناء، فسبحان من تقدص فناؤه عن غبار الحدوث والفناء.

فقيض (٥)

جواهر المفارات علوم إبداعية، وذواتها صور عقلية، ليست كالرمال.
الواردات القليلة في معرفة الروبية

على روما، أو كصدور فيها علوم. كما أن للأوهام والتخليقات آثاراً في العالم الصغير الأدنى، كذلك للعلوم والتقاليد آثاراً في العالم الكبير الأعلى.

وأقاموا ما تبقى من وجودها وانتقلت منه باب الخير والجود جوهراً قدسيًّا واحد.

أجمع الصور المضيئة والمداد إذ يسهم للذكرى أن تكون۲ من الباري معاً،

ولا سبيل للجسم أن يظهر عنه معدناً، وهو قلم۱ الحق الأول، وتنافس الحقائق

والعلوم على ذوات۲ المبادئ والعمل. وهو الثور المضض الذي لا تفاوت فيه،

والجوهر۱ الإبداعي الذي لا يضد بأداً، لا يفعفه في تغييره، والتحويل، ولا يجوز

عليه الانتقال والتبديل: مشرق أنواره، ظاهر آثاره، حاول لهما بـ۳ حضي،

بلكرطنة الانتقال والتحريك: يستقل من، ويشع ويجه هذا الغلام، وستو

سووغاً مساواة النفس للعقل. أدأ۱۱ إلى مساواة۱۲ العقل للواحد العدل، وما

هذا إلا إقراض الفساد، حيث يؤدي إلى انتفاضة الوحدة وانقراض الانتفاض.

فبض۱۳

وأي أكثر الفصول هو مبدأ لعالم المناع، وكذاذا، قد يدور رجاها،

المبني على طبقات أربع، مستديرة الأشكال بالطبع، فما أكاد الفضي المندوه من

بحر القضاء على ميزان۲ اللب، وهو جوابها سأوداً الكائنات، ودقية صور...

المركبات: من المعان والحيوان والنبات. والرحوي لا يزال تحريك الرحي ولا

بلاشيرة۱۲ بل لهجات عينه التي لتنام ذِباب، كما قال فمثلن عن إيفني۱۳

أصبح الفلك بأنثِيًا وؤخَينا۱۴ ولأول وجه الكريم سراحه الذي يثيره۱۵
بالإضافة إلى ذلك، ويُعتبر "الرسول الأمين" رضي الله عنه، المذكور في قول الملك الحق المسدي، وهو البشر الكريم، الموروث خصائص العلماء، في قوله تعالى: "إِنَّهُ لَفْتَحٌ لِلسَّيِّدٍ، رَحْمَةٌ مُبِينٍ". ويُعتبر "مُتنٍّ" في حديث النبي ﷺ، الناقل على لغة السراجين، النازل على قلوب الساطعين.

وبالجملة فكل ما سيجري في عالمنا هذا من الدواوين والصفات والأفعال والحركات، يفسر عن هذا العقل الأخير بأن الحق العلم الخيري، وهو بالحقيقة قلم الحق الأول، المبدع لا يزال ولم يزل، والأرواح من الأرواح ما كالأرواح، والكتابة تصوير الحقائق على الأرواح ورسم الطالب على موات الأشياء. إذ قلم الحق ليس من أنثوية ولا نقص، ولذلك لا يكون من خشب ولا ذهب. فتعد هذه صورنا في مراتب الطبائع المنقوشة، وبتقديمه بسيط الأشكال على بسيط الهيوي مغروسة، وكتب أعمالنا بقبيصه وبسطه منطوق. ومشاكل أعمالنا بحيلة وربطه مرتبة، فهم المولع". بأمر بارزة تلك الصور في جوهر الأفكار المظهر لها في طبائع الأساطير، والشمس ما يبدو منها من نفوس الحيوان والنبات، فهم بأمر مرويون، ولأعمالهم متملصون، ولكل منهم جزء مقسم من عالم الملكوت، ونصبهم معلوم من آثار الجبروت، بل في كل قطعة من قطر الأطار ومع كل نقطة من مياه البحار ومع كل ورقة من ورق الأشجار ومع كل ساحة من ساحات الأرض.

الندوة القبلية في معرفة الرومية

ساعات الليل والنهار جزء من الملكوت يبدع، ونصب من الجبروت يسخر
فذلك صارت المبتعثة تُظهر على تغيير الأيام ومصر الزمان ومع كل لحظة من
لحظات العيان في كل جزء ومكان -كوننا لأمر جديد، لا يفني نوعها ولا يبيده
ونأن ما منها بارًا، للناس، نكن متكامليًا معًا فقد نقص صادرنا لامن تقدم
في الوجود، كثورة حركة الدوافع الذي يبدو عن قوة محركها لبا تأييد
فسبحان من يهدى أعداء البديع وصورةها، وجعل من صنع صناع الصناع
وتوأها. "فإنما أنتُ أحسن أخلاقين"، إله الموجودات ورب العالمين.

فيض [8]

لا يثبت في عالم الأثير، وإن كان كل مسحور بزمزم التقدير. إذ هي
مُكرمة الدوافع والصياغات، مرفوعة عن أراجس العنصرية. فيها كواكب طاقة،
وأنوار لامعة، راهبون ذووهم الشريفة، حسنانيون بأجسامهم الجميلة،
كلهم منهم جدوى واعوان وحيا وحنان، مرتبطون بها النفس الكلية. بقوة عقلية
تبدو عن مشيئة إلهية وعناية راجعة. كيف، ولد عريض الآفاق من الحياة، كان
허اج الأجسام في حياء الموت، ووعل العقل مزيج الأرض المظلمة بالحيوان
والنبات، لا يلبق سباعا، حياء الحياة على الآفاق الدائرة، والمواعيب،
وقد قال أستاذنا: "يجيز أن يعتقد في السماء ما هو أشرف وأكرم". والعجب كل العجب متن يتعج به هذا البحث القويم، الجاري على
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
كانت عظائيم الأجسام على هذه الشاكلة من الطبقات، والقوم والبقاء والدوام، مما
ظلل بصور لم تعرف تجسداً أني يكون تنعماً حلواً وتأتي. أما ذوات الصور
المتضافدة من الطبقات المتضاعفة، فهي لفتر تتبعها وتتفاصل من خاص ما
يصفه بجاذب، أن يصبح للديمومية الشخصية، كالصور الأسطورية.
فتكرا به، ففي خلق السماوات والأرض، وما فيها من الرفع والخفض؛ لتعلم
أن المبادئ لكل بحث قدرته، والبعوضة، حكيم، كيف تتم تفاصيل هذا الصنف
من الأجسام الطبيعية، بإعطائها الديمومية النوعية، فصيح عالم الأرض
والسماء، منطقاً، يصفون السماوات والبقاء، وجعل أحد الديكتاتور - وهو الأفضل -
علة آخر وهو الأردن، قدر به طريق القابل والحيح، بل حقيقة المبدأ.

فيفصٍ! 11]

كل ما كان في الوجود أقدم قيداً. فبخص تقدمه كان في الشفوف أرفع
قدماً، وصار بالعكس أمر إله الإعداد، فما كان أخف كان أخيل بالسعادة، إن علبة
الشرف والتميز، هي الدستو من العلي العزز. في البعد كل ما تقدم كان أوفر
الخصوصاً، وفي العود كان ما تأخر فهو أقرب إلى أن يجد 7 من الهيكل خلاصة،
فيتدى سلسلة المراحل من الأندور والعقل، ثم النفس والصور بعد العقل
الأنور؛ وهكذا يتدرّج الوجود في التآت عن منبع الخبر والجود، حتى وصل إلى

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الواردات القبلية في معرفة الروبية

الضاد، وإنما يتبع عند حقارة الكوران الفواد، إلا إذا طالت عظم الأجرام الخوالم.

فيفض [13]

فالصدوق عن الواجب إما محض الخير، وإما الخير المستوئي على الشر.

مثال القسم الأول عالم العقل وعالم الأفلاك، إذ هما سبب من السفر، والهلال الناشئ من الفضاءة، وإذا نفاد فهمنا فلا فضاءات، مثال القسم الآخر عالم العناصر والأركان وعرفة الهلال والبطان، وذلك إنما يكون لأن الفن في أشياء أخرى، لاحظها ها خلق القوى والقدر، إذ لم يكفي لخلق سرادق الوجود، ولضرورة رداء الجود، وباقي في كتب العلم عوالم كثيرة، ونفسا جمهورية.

خلال هذه الوقائع لازمة في الطالب من مصادر حركات الأفلاك الموجبة لاستحالة الهلال، على سبيل الزعم والاستجواب دون الاتهام إليها من سكان العالم الأسرار، فإن ذلك في تراك خير كثير لبشر قليل شر كثير لن يسوع إستعمال من الشبيعة العلمية الخضراء، مع ما علمت من أن هذا الشرير بالنسبة إلى بسيط الأرض حقاً، مع حضارته بالقياس إلى الشماعين الدنيا، المتحورة المتماومة تحت عالم الأفلاك والأشواط الأسرية في قبيلة الرحمان، ولا نسبة له إلى جيد الكريئة، الباهز برهاان على الضياء، فقد لاجئ أن الخير مرضي، والشر عرضي، فإذا صورت ذرة الشر في بحر أشعة شمس عظمة الخير.

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(3) أس 1:107 .
(4) مج 7:1.
(5) إنجيل.
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الواردات القلبية في معرفة الروبوبية

لا يضهرُها، بل يزيلها بِهِاءٌ وجمالًا وضياءٌ وكمالًا كِالشَّامِسة السويدة على الصورة، أي السليمة البيضاء يزيدها حسنًا وملاءةً وإشراقًا وصباحًا. فَستَحلُّ رَبِّ الْعَزْوَةَ عَمَّا يُصِيبُونَهُم من تقصير عن الأعمال، وفَتَوَرَّ فَعَّل عَن تَصْوِير
الأعمال وأشكالها، وجعل جَنَاب الحَكَم عن أَمْثَال هذا الخيال المحال.

فَيْض [14]

لا شيء من القوالب والمُوَٰتِين أَخْشَى وأَوْحَى من هِيَوْلِي عَالَم الأَضْدَاد، بِهَا بلغت الخُسْرَة مُرَكَّزَها، وإن تَنْقُصت حَيْثُ أَذى، فَإِذَا وَقَعَتْ على حَاشَاشة الوجود، نازحة في صفٍّ مُحالِ مَجْلَس الإِفْضَاءة والوجود، ولكنّها شَرِكَت لِأنْتِجاَب الحقائق الجسمانية، وشَكْبِيَة لِاصْطِبَاط النفوس الأَنَاسِسية. ولا شيء من الصور القاسِية عليها من الهُوَاب أَتْلَق أَوْ كَثَرَ من الترَاب، فَحَالَل الأَجرام شَهِي كَأَس حَمِير، يَعْنِي صُفْحًا وُسُفِّر الكَعْر، ولكن أَذْهَبها البَارِد البَيْشَر، الذي مَعَاهِد المَحل الأَثر، ولَو أُمِّكِن على غير هذا الوجه إِيصال الجوَد، ما أَخْرِجُتِ هذه الظَلَمَة من عدْمٍ إلى الوجود، فَلِسْتَنْقُصَ من هذه الظَلَمَة يَحْلُو دَوَامٌ مَنْ ظُلْمَ في النَعْمَة. فَوَاهِب الوجود بالكَم والجَوار لَو مِنْ بَعْض بَيْللَّاحظة، لما سَتُبِرِّعُ الْعَالَم على هذا النظام، فَسيجِب أن يَأْتِي العَظِيم الجوَد على التَحَقَق، مَا دَاخِسَت ما حَدِيد السِّبب فيِّدَلَّت على الْطَرِيق. فَلَو لم يكن جَوْدَك على هذا المثال من الإِكْحَام، ما كان لَتاَقِيَ ذلك يُذِلَّال لِلإِكْرَام،

فَيْض [15]

القوالب السفليَّة والمُوَٰتِين، مَتَخَمَّل في مراتِب القوَّة والِإِسْتِعاْد، والنفوس

والوجوه والأنساق، والبعض من هذه الوجهات يشتكي من الفوضى، والبعض الآخر يتحدث عن انشغال العالم بالمشاعر الجلية، ويجعل على كل من هذه الأبواب قوة فقط تدرك أن النفس بنوع من الحقائق استعمالها، وأننا نتعامل بشكلًا من المجانين في استخدامها، وأن النفس في ذاتها، تكفينا به إلى العالم المكذب، وتخرج منه إلى فضاء الجرير، فإذا حصلت من هذه القوى والآلات مبادئ علمها من الأحوال المادية، وركبتها تزامنت حديثًا أو زمنيًا، وآلفتها تأليفات اقتصادية وإستثنائية، اقتضت الظروف من الأوليات، وانتقلت من الحياة إلى القنان، استعملها بنغاشيًا في انطفؤ سيا من الغلط في الأفكار والخطأ في تعلقها بعالم المكذب، بالبشر الذي يعيش فيه نقد البراءين، من زيفها، ويزورنا بها مثقف الأدة من ميلها وحقها، عند صيف في العقل الهادي إلى أصول الرأي وفروع الفكر، فإذا جمعت 16 مع ذكائها في العلم تعلم فدها في العمل وأزاحته عن ذات أراضي الرذائى والعال، فقد فأدت صورتها القوابل وشباذك العقول الأوائل، في الإباحة بالعقلية والتجزز عن الأجسام والسلفيات.

[16]
فيف [٦١]

إن الإنسان لمنقسمٌ إلى سّر وعلٍ، ونفس وبدن. أما نفسه فهو وجودةٌ رابعٌ وسّر سبحيتٌ ولطفة ملتوية وشللةٌ لأحوية وكلمة روحانية وخلق رباً وفعل غير زمانية ولا مكتنكةٌ. بل الحرفة المكتوب بالكاف والثون وال أمر الورد من مثل كن فيكون؟ وهو فعل الذي فعله به، وأوجد كلماته، وكلماته موجودة في مصنوعته مسنوارةً في أرضه وسماتاهُ. بها يتأمل الناظر إليها الواقع الحق القوي، ويعاين الصراط المستقيم. فتأمل هذا الكتاب المملى من العلم، وانظر إلى هذا الصراط المدود بين الجنة والجحيم، لعلك تتنوع من نوم الفقاعة في مرقد الدنيا. فتناول من ظلالات بحر الهيولى، وتنقل من أسر التيّة الظلماء وقواها المظلمة الوحشية وترقي إلى الجبل الفاخر والمكان الغامض، بحيث لا يلتقى الفساد ولا تنحنى إلى دار الأوساط. وأما بعذب فهو هذا الهيكل المركب تراكيثه السفينة، بها يحلق بحر الجسيمات، ويعبر إلى إقليم الروحانيات، حرق بصورة فؤاده، ويرقد سويداء سواده إلى هذا الزرب المرموم، وأسره المكتوب؟ فثبتًا من ظائرٍ من أصحاب الجدل المتواترين بعلم الأصول المتواترين. ومثال القواعد والأصول...
الواردات القلبية في معرفة الروبية

الصور والمعاني في العالم الهيروغليف، ولا زلنا نتطلع فيها في سوق الطبيعة وكسامة، لكن ذلك معلوم قسماً، فإن الجواهر الذي أعطى كل شيء خلقه، كما لا يبخش بشيء عن مستحيل، لأن ذاته يينوي الخير والسماحة واحترام، وكيف يستبطع بفاضة الذرات الدائرة في ضوء الشمس من يكون أفرش الشمس ورغبى القمر من أفرش نور، والنار الكبرى في مقرر الفلك شعلة من بحر نجومه، فذلك لا يبكر بالإدعاء والإفادة والإفادة والإفادة، فإن النبذرين كانوا إنْجوا آليّين، بل حينما يهتزون بالكرم، وامتنانه بالفضل، إنما هو بالقسط والعدل.

فيض (١٩)

مواضع جميع الحواس يجب أن تكون واقعة في الرأس، إذ موضوعها من البدين موضوع قناعة، على قلب عالية، وحراس القلق يجب أن تكون مشروفة عليها للصبر والاطماع، كما قالت الحكماء: الرأس صومعة الحواس، إلا الحسن المعني الميثوت في جملة البدين، المعرض للآفات والصحن، لحكمة جليلة خفية على بصائر كليلة.

فيض (٢١)

حامل جميع قوى النفس الإنساني وخليفتها هو الروح البخاري.

(١) سورة الإسراء (٢٢) آية ٤.
(٢) سورة البقرة (٢١) آية ٧.
(٣) سورة البقرة (٢١) آية ٦.
(٤) سورة البقرة (٢١) آية ٥.
(٥) سورة البقرة (٢١) آية ٤.
(٦) سورة البقرة (٢١) آية ٣.
(٧) سورة البقرة (٢١) آية ٢.
(٨) سورة البقرة (٢١) آية ١.
(٩) سورة البقرة (٢١) آية ١.
(١٠) سورة البقرة (٢١) آية ٠.
(١١) سورة البقرة (٢١) آية ٢.
(١٢) سورة البقرة (٢١) آية ٢.
الواردات القلبية في معرفة الروبية

الحيوان المنبعث عن صفوف الأخلاط أو لطافتها، إنبعاث الأعضاء من كدر الأسوار، كحداثة، ينبعون القبل الصناعي الشكل المعروض المهمل. ومن ثم يتوفر على موجات العنف والساهفة وينقسم إلى النسائية الصاعدة والطبيعية الكبدية الثالثة. وكل موقع يمتعه من سلطان نوره فهم، وإلا خذه من الحركات في شيء، واعتبر بالمرء الواقعة في المجرى والأنصاب، كيف يوفر الفجع والصرع كما يؤدي قلة إلى المانع والاضطراب. وهذه الروح أحد موضوعات الطب الطبيعية الجسمنية، كما أن النسق الناطقة أحد موضوعات الطب الإلهي الروحاني، الذي يبحث عنه الأنياب والرسول المؤيدون بالله والإله، كما كانت الأطباء متحدين بالبحث والحساس التالى. ومن هنا فصل تقريباً إلى أفهام المستعينين للعرفة eCommerce، "إن الأنياب أطباء النفوس، كما أن الأطباء أطباء الأبدان". نقل أيضاً من أصل الحكمة والشريعة: "أن النبي خادم للقضاء كما أن الطبيب خادم للطبيعة"، فمن هؤلاء الروحين ينشأ العلم بالعالمين، وتحصل المعالمة بالأشكالين، أعني الملك والملوك، الذين يتناولون الجريح الذي لا يموت، وبهذين الرجليين قام العلماء، وانتصب العلماء: علم الطب الذي هو علم الأبدان، وعلم الإلهيات الذي هو علم الأديان. فالروح الجسمنية هي مطلقة تصرفات النفس الإنسانية الدرازية "الفعلا"; إذن واهبها، من الله مشرفها، إلى الله مغربها، فانتصر بها في البند البالي الغانة: مادامت قابلتته لتصرفاتها باقية. فإذا انتفع قبوله لها خلت.

فيف (22)
الواردات القلبية في معرفة الروبية

الوسائد والهلاك، وهياً لاستكبار النفس النافع واستعاشتها، تكمنا
لصالح معاها ومعاها، التي هي شعلة ملكوية فائقة من نور الأنوار،
فيضان النور من الشمس على الأبنار، من غير أن ينتقص شيء من الواهب
الحيي؛ إذ تصورت بسحاب اشتعال النبات المستعدة لقبول صوره النار من
النار الشيبة بالعقل الفعل، فتصور بوحدة التهاب نتائج النقطة المستعدة
بإسطر زهرة الحبانية، التي يكاد يضيء ولو لم يمسسه نار.4 لقبول
النفوس الإنسانية، التي هي شواط من نيران ملكوية، من وهابها الذي هو
نور الأنوار الأوثية. وهذا القدر من الحكمة والمعرفة مقدمة من "فُنُور
الزهريات".49 وعليها من دور سائرات، يشبهك ويتركك، يبصرك ويُفكريك.
ويُعيدك على الإطارات المذكورة في شرحها في المسروقات.

فيض43

بذلك، في صحبتنا وذاتي إلى مراتبنا والتقدم من إفادة ذلك
ليس ذلك منهم مال، ولا يحصل فيك، لِهم حال ولا جمال، ولا يدفع بمالشتهم
منك مال، ولا كلام. واعلم أن إخوان الجهر أعداء السر، وأولئك الجهلاء
خَصَماء الخلوة. إذا لَكَ تُلمِقوك. إذا غبت عنك سلوقك، من أتاك منهم كان
عليك رقية، وإذا خرج عنك كان عليك خطيباً أهل نفاذ ونضرة، وأصحاب غَل

1 أس 87، (14) م - (6) يد. (10) م - (16) الماء. (11) م - (20) الماء.
2 أس 87، (3) م - (4) يد. (7) م - (8) الماء.
3 أس 87، (2) م - (3) يد. (9) م - (10) الماء.
4 أفقاس، أس 87، (2) م - (3) يد. (5) سور، أس 87، (2) م - (3) يد. (7) م - (8) الماء.
5 أس 87، (2) م - (3) يد. (9) م - (10) الماء.
الواردات القبلية في معرفة الروبية

يازال في مبادئهم في الدنيا وفي عالم ما يأخذهم ويفرقه في الأبد. ونذكر أن الله يريدها ملوك الله ودائما مثناه عند الله. ولكن من العالمين مشرق بدأ من صبح أنواره، ومغرب بنتيه إلى نهاره.

فأما مشرق عالم الروحاني فإنه موجود الأول وقابل العقل، عبر السلطان، وبهر برهانه. إذ من شمس عظمته آتش عمود غور العبد، واستبان شقوق الموجود من الله، ومن ذرع كربته انتبه بحر غباير الدينيات. وأستسنع نور صبح الجود من ماهية الأسياب. فسنجان فائق الأضواء، ورب صفا الأرواح بنور الموجود، وإفادة الجود. وأما مغربه فhibib بنتيه تلك الأوار السارة، وهو النفس الناطقة البشرية. وأما مشرق عالم الجسديات فإنها تتكون تلك الأوار ولتنفس. ونتذكر ونجزم وهو السماء الأولى، و"سورة الفاتحة". كونه نهاية علم الأرواح وبداية عالم الأشباح. وأما مغربه ففيهم أكثَر الأجسام الهاوية، وأكبر الأرواح النائية.

فسنجان "رب المشترطين ورب المغرين".

فالعالم يتقسم إلى عالمين، ويدور على قطبين وهو منشأ الإقليمين: أحدهما القطب الجنوبي الذي يلي إقليم الكوكب الفاصل من المبادئ الحية الذي لايموت، وأصحاب أصحاب اليابان، في سد مخزود وطلب متضمن، والآخر القطب الشمالي الذي يلي إقليم ذات الأجسام المتنورة الموجود على السنة والاستعداد. وأصحاب أصحاب الشعب" 1. تنالهم في المآذ، وصانعة العافية وسوء الحال، والاحترق بنا الهيئة" 11 والروال، في "سعودوم" و"حميم". وظيلة من"
الواردات القلبية في معرفة الروبية

 والفاضل، فنصيرًا مراة النفس الناظرة، بها يدرك الوجود كله على هيئة وظيفة.
وصورته ورفاته كلما واجبناه وأكمله، كما كان في ذاته من الله.
فلما كان في الإنسان شيء كماله، وشيء كالملك، فمن حيث اعتمال مزاجه وعدم الأضداد، فقد شاهد السبب الشديد، ومن حيث مفهوم
صورته القوائل، يشكل العقل الأول، أن يكون إلى إنقلان 2 حكمة المبدأ كيف بدأ
بالوجود من الأشرف فالأشرف حتى اختتم بالاجسام، وافتتح بالأخص
فالأخص حتى انتهى إلى الأرض في الانتهاء. ثم فتح فاتحة أخرى للأخلاق
بتهذيب ذهب الخلاص، وعكس الترتيب الأول من الأخص فالأخص إلى التنفس
فالنفس، حتى بلغ به إلى أرواح قيل كالأذالق، وفي نفسهم كالأملاك، إلى أن
وصل إلى نفس خاتم الرسول، وهادي السبيل، الذين تشبه العقل الأول، والله
سبحانه هو المبدأ والمنتهى في البداية والزجعي، في فيض [٢٥]

ففي [٣٦]

النفس، وإن كانت شديدة التوجه إلى الطبيعة وأوزارها، كثيرة التلوث إلى

لاصقرا نضرا بضرورة، والمحب المساسون لا يخلو من ظلمة وسائله.
ولكن إذا جدها الوتر الأعلي والأخلاص، واتبعت من الدواعي والأوهمية، فضل
رضاه تفضيله، وعلمه الأشياء جملة وتفصيلًا، واختار بعد من الشهوة

(١) : صلى الله عليه وسلم.النطاق. (٢) : صلى الله عليه وسلم.النطاق. (٣) : صلى الله عليه وسلم.النطاق.
الوردات القلبية في معرفة الروبية

المادة، وأقدارها، إلا أنها يشفى من عالم نوراني، ويجفمها من محلة روحيّة، هو دارالوجود وأثر عين الخبر والجود، المجرد عن مزاجية الموارث وملازمة الفساد، فهي على جواهرًا مرحة في اللحوم، بعد العود إلى المجال المعتاد، الذي يتحقق به المعاشر، إذا انتقص عنها غير عموم المهنئ، وارتفعت عنها سله، سمع المُلتفت من الملكات، أصبحت طاهرة، بعد اليوس غير دائرة بطول الزمن مرتبطة من هبوط الأشباح إلى شرف الأرواح، صاعدة من حضيبي السفليين إلى أوج العوالي العلياين، فظهرت بالمقصور، ووصلت إلى حضرة المعبد، واختبأت الجبال الأحمر، وفازت بالوصول السريري، وقد يتشكل في قبة النفس الإنسانية من يفتي الحفري هذه الخندقية القرية، ويرجح البقاء في هذه المرة، 11 الكورة، 16 يفتي حطامها، ولا يحقق بتماما، فذق يبتسم من الآخرة كما يبتسم القنور، 18 هذا يبرون الحكمة ويكره من النمر، كلاً يل حجر من العجالة وشرورها، ويذرون الآخرة وسورها، والأعيان الناظرة والوجه الظاهرة.

١٥ شعبان

 País من لِحْلِيِّي نَظَرَاتِكَ
كَانَ جَفُونٍ ذُمِّ النَّبِيِّ
١٢ على قِصَّة الزِّرَعَةِ شاهدًان
١٣ بَنَّ الله لَيْسَ لَهُ شَرْيكٌ
١٤ رَضَا بِالحِيَانِ الَّذِينَا وَاطمِئنْتَا بِهَا، واجتهذَا لِيَا وَهُنَاكَ فِي طَلِبَهَا مَعَ
الواردات القلبية في معرفة الروبية

وأما أجاز ١ العقل إجراح اسم اللّهة على المحسوس ؛ لما كانت دالة على
التعبين السرديم المعد للنفسوس. فأخذ به أخا حقيقية من تلويح هذه القابلية
القذرة، والاهتمام بهذه الشوهداء العذرة. لا تقوم هذه السقيرة العظام، ولا
تتوطن في هذه القرية الوعيداء. فإنهم لأن عذاب السجح، وشرب
شراب الحميم، فقطين في الرحلة والاستقال، وانتحار الخروج
والأنفس. فإن فعلت ذلك اعتبارًا. إلا لم تخرجه اضطرارًا. فاجه في تحسين ما
أصابته إليه أنبياءه، وتأمل الكتب المنزلة من السماء. من الترغيب إلى التعبين،
taxيوف عن الجحيم، وصحيح العالم الأعلى النوري. وذم الموت الأسرف
العنصري، فلعن شنيع، فقد ضربه قًرا من نعم الفضيلة، وسبحته
فًرة الجحيم. فصمد عليك أن تفاني أمرك. ١ قبل أن تواقي عملك، فتضرع بالأنفس إلى عالم
الأسرار، ولعك تتجم من الهمام، وتنزل بماك الأنفس.

فيض [٢٩]

ًبعد نفترس عن مؤاساة أرباب الحبال إن كنت من الرجال. ولا تقع
بمجرد القيل والقال عما يرد على قلوب أصحاب الوجود والحال. فلا تكتفي من
العلم بالقياس. ولا تصر بالكرطاس. ١ المنقوش. من ١٠٠ مفتول. ٢١ ألمت

العشرة الكرام، وهم خلال الوجود المقرر إلى المعبد. في واذهب الحياة
ومحيى الأهواء، ومجري الأفلاك. ومالك الأسماء. ١ حضنًا عن الدائرة
البائدات. وألحقنا بالأزهرات العائدات.

فيض [٨٨]

أفنع ما أرتحلت به نفس الشعريّة القوية. فإن الجاهلين بها في عذر
عن دار السلامة ودعو الكرامة. وأرهق ما وجبت له همّت الحكمة المستقيمة،
فإن المعرضين عنها في حسرة وندامة. ١ كانُ فيهم عن رَبِّهمُ يَؤفَّمُ
المخرون. ٢ وقد رَزَّوا على قُلوبهم ما كانوا يَكسبون. ٣ وذلك لتركاب
جهالاتهم، وكثرة غفلاتهم، ورداءة أحلامهم وأفعالهم، وسوء ملكاتهم وأعمالهم.
فقد حل عليها غضب الجحيم، ومجرودها إلى عالم الٍهو، ودُرقو إلى أسفل الساقين،
وحرصت عليها جبنَّة العالِم. ١ عمياء عن مشاهدة الأفكار. صامية عن سماع
أصوات الأبرار. رقود مراكض الغلال، مَحَجَّم محاور الجحيم، عاطف غواس
التَّيني. سوال سمالك الجاهلية الأولى. وإنما استلذوا تعب الأحاسيد
واستطاعوا، لما ذهبت عن طيب النفس وغابوا. ونعم ما قبل في الفارسية:
شعر:

بُروج من بشوى زندت تات بنامهم

كما بُهِج نوع مرا حظّهايا روحانييست.
لا تُضُعَّف أُناكَس النفيسة في استفادة التُّذَّلَات الحمِيَّة، وِلَدَنَّ على الغفّر، فَلا يَبُؤُدُّك أَبُو أَبَكَ، وَكُلُّ وَصَبَرُ الغَرْمَة، فَلا يَسُودُّك أَبُو أَبَكَ، جِيِّبَ حتَّىَ أَنْتَ نُتْمِسُ، وَأَئِنَّك طَرَفُ أَقُولُ إِنَّ اللَّهَ عَلَى ذَلِكَ وَسُؤَلُ فَلا

أَنَّ مِثْلَ المعْلَى بَيْنِ يَدَيْ المَحْقِق، كَالضَّرُّي شَرِيبٌ الْبَصَرَ المَحْقِقَ، وَمِثْلُ الحَكِيمِ والحُشْوِيَّة، كَالمُشَافِعِ وَالْحُكْمِيَّةٍ، وَاً مِثْلُ المعْلَى النَّمُوذِجُ إِنَّهُ مَغْشُوَّنَ، قَصَاوَرَاء لَوَّحْ مَنْقَوْشَ، يَقْعُنَّ بَظَاوَهِرَ الْكَلَّامَ، وَلَا يَعْرِفُ الْمُنْذُرُ مِنَ الْخَلَّامَاتِ، يَخْذِمُ الْظَّوَارِلَ الْأُلفِاظِ وَالمِبْنِيَّةٍ، وَيَحْرِجُ مِنَ الْوَبَاطِ على الحَقَائِقِ والمَعْنَىٰ، يُريِّ في الْهدْى عَنْ شَيْخِهِمْ، كُمْ يُقَوَّدُ أَعْمَيْ فِي لِيْلٍ مُدْلِهِمْ، كَمَا قَالَ: أَخْذُهَا عَلَمُ مِيْتًا عَنْ مَيْتٍ، وَأَخْذُهَا عَلَمُ مِيْتًا عَنْ حَيٍّ الَّذِي لَيْمَوْتُ، يَظْنُّ أنَّ الإِسْنَادَ شَيْبٌ وَشَكْلٌ، وَإِذَا هَيَّثَتْ مِنْهُمْ بِالفِيَالِ عَلَى الدُّنْيَا مَشْرُوبٌ وَأَكِلَْ، وَأَنَّ الْذِينَ صَالَة وَصُوُوضُومُ، وَأَنَّ الْعُمْرَ لِلْيَوْمِ وَيَوْمٍ، وَلَا يَنْخَبُ لَهُ عَنْ يَوْمٍ مُجْلِقٍ قَبْلُ هَذَا الْيَوْمِ الْمُعْمُودُ، وَوَقَرَّرَ حَيْثُ لَمْ يَظْهَرَ هَذَا الْزَّمَرُ الْمَوجُودُ، وَذَلِكَ الْيَوْمُ مَثْلِ الْيَوْمِ الدَّائِمُ الَّذِي لَيْلٍ فِيهِ وَلَا ضَيَاءٍ، وَلَا صَبَاحٍ وَلَا مَسَاءٍ، دَغْلَوُوا بِالْأَلْبَابِ الدَّائِمَةِ، وَدَغْلَوُوا عَلَى الْمِرْحَالَةِ النَّشْيَةِ، أَرْبَبُ الظَّواهِرِ بِأَجْمَاسِهِمْ، حَادِمُوا أَعْلَمَ الْبَاطِنِ بِفُؤَادِهِمْ، وَيَنُفَّضُ بِالْيَقِيَّةِ إِلَى تَعْمُرُ أَوْلِي الْأَلْبَابَ كَالْقَشْوَرْ مِنْ النَّاسِ إِلَى الْبَاطِنِ. وَلَكِنَّ ما يَطْلَبُ، وَيَنْسَا، فَكَذَّبَ الْأَلْبَابُ الْخَلَاشَة لِللَّمَارَ البَقَرِ، وَهَذَا الْكَلَّمُ الْمَيْتُ الْإِسْنَادُ السَّبْرِ. وَكَمَا أَنَّ القَسَّاءَ لَبَبِ الْورَقَ حَافِظُ اللَّهُ، فَكَذَّبَ الْأَدْنَا بِأَشْغَالِهِ مَحْمُولٌ يَحْتَلَّوْنَ المُشَارَقَ لِمُصَمَّرَة الْظَّاهَر، وُهَأَلَ الْعَرَفَانِ يَحْتَلَّوْنَ محْفِظَةً وَيَعْرِفُونَ الْحَقَائِقَ، لِعَمَارَةَ الأَخْرَى، فَيَحْفُظُونَ عَنْ الشَّيَائِبَ، وَيُفْرَغُونَ عَنْ مِزَائِلَ الْخَبائِثِ لِمُلاَكَةَ الْعَمَالِ، فِي تَحْصِيلِ حَقَائِقِ الْعَقَائِقِ، وَسَلَوْكِ سَبِيلِ اللَّهِ سُمِّدَ أَوْلَاءِ
الWARDS القلبية في معركة الربوبية

فِيْض (۳۱)

الإنسان في ستة قبائل جميع الشعوب العقلية والنفسية. مستجمع العوالم الروحانية والحسية، له قابلية الكلب والوصول إلى أي شيء من الأثواب القومي، والأضواء الأخرى، وجعلها الأنساب بكل هيئة من الهيئات البشريّة، والملكات النفسية. فإن سعادته الأزليّة، وما يضاف إلى الشقاء الجبليّة، وسادته أسباب الهداية والارتقاء إلى الدرجات، وما صادفته مؤجّلات الشقاوة والانحطاط في الدركات، فأدرك في ملاك التأدب والتكيف بالطاعات والتهذيب، وقويت روحه بأذتهما وأشربتها الروحانيّة، وهي الإحسان والعبادة والمعرفة والزهد، وتحكّمت عن سموها الملكة المزميدية، وهي الكفر والجاهلية والمعصية والضلال، واستعنت باستعداد أنوار التجاني من سرائقات الجمال، واستضافت أضواء النور من سباقة الجمال، صارت مشمسة بالأشعة الرومانية، مستضمنةً بالأضواء الرحمانية، فاعتكفت على ملكة بدنية ومعسكر قواء الأندور الودية عليه من موارد، فصارت القوى له في جميع أوصامها وزواحيه الطائفة، ولسواك سبيل الحق مشجعًا، بل ما كانت له عائبات فـ "أوفك يبّدين الله سباعيتهم حسنات". وإن عاقباه على ذلك ما عُجِن في سننها ۲۸ من نازح صفات سبعة وترامك دوج شهوي.

۲۷۵ ۳۷۴
الواردات القلبية في معرفة الروبية

حتى نزلوا بفتنا العلم والنقوى، ناموا أحياناً فذابوا حياةً، عاشوا أمواتاً فما أن تجاهم بأحياء أحساء أرضية بقلوب سماوية، وأشباح فرشية بآواح عريضة، كأنين تطوف، ولقيتم من خزانات النهر إساعف، فلوسهم في منزل الخديم سبتار، وأرواحهم في فضاء القرية طبوراً، لقول الجاهل بهم فقدوا، وما قادوا، ولكن شمت أرواحهم فلم بدركوا، ولا مقامهم فلم يملموا؛ صرفوا وكدمو؛ إلى اقتناء العلوم والخبرات، وجدوا في القيام بالطاعة والنصير في الخلوات، وأقبلوا على تصفيه الفوائس بهذيج الأخلاق، وانزلعوا عما توجه إليه أهل الأفاق، وضحكون على أهل الغفلة ضحك السرا على الصبيان إذا استغفروا باللعب بالصولجان، حتى تجرز صورهم من علل الظلم الأمني، وظهرت أنفسهم عن رجس الطبيعة ودنيس الهيولى. فعادوا إلى الوطن الأصلي، وصلوا إلى الموقع الشمالي الوفي. فإذا خلت تخلصوا إلى معدن السرور ومحر الدور عن عالم الزور والغرور وجناب الدور والثور، امتنعوا بالرواحين، واتحروا بالقاداس الركاب، فلتلبقهم عشرات قدسية بالترحيب والتكريم، وتأهم أجحب إلهيّة بالتحية والتسليم، تقيّبهم عينها سلامًا، لاجراءهم عن شرور الموائد وأفاته الأجسام. فانتفاح أبواهم في الملوك، وكشف عنها جحب الجبروت. فخاضوا في بحر اليقين، وتنزحوا في زهر رياض المتقين، فصاروا

2) اقتباس از سورة فرقان (53:49)
فحكم الشهود عليها بنفي الوجود وألزمها الإقرار بعين الله إلا هو الواحد القهار.

ففي (٣٠)

من لم يحصل له جذبٌ من الحق سيصبح وتعالوه، عن فكره وحسه، لم يقدر على التخلص من صفات نفسه، ولم يحصل له من المعرفة بالله والإطاعة على الملكوت وتحلي صفات ذي الوعزة والجبروت، ما حصل لمن جذب الإني القويم الذي لا يموت. فموهيبُ الله عز وجل، لا يقاس بها، كسب ولا يجانبها، عمل فليس الساكلك بالذين جذب المطلوب ولا المعني المحبوب كالمجمن المجرب. كمساكن الاجتهاد والعناد، وبين الإسقابة والهداية. قد فاقت الحق بينهما في العطاء والنصيب، فقال عزٌ من قائلٍ أن الحق يتعذر إليه من يشاء وأنه يهدى إليه من ينتبه، فيفاها الحق سبحانه وتعالى الذين من أنفسهم يجازون بنابر الأمير العظيم الذي هالهم، أخذهم عنهم، فبقي بلالهم، وذكاء جبل تطمه، ونقص بناهما. وهم ثم بناها بناء ثانٍ أعلى وأتم، فظهرهم من الدنس وصفاقهم من الكر، وجلالهم بأحسن الجلاء ونور. فتصارع فيها المتبرع في الملك والملكور عام الغيب والجبروت، فتكفى ببناؤهم كلامًا يريد ويختار، ففعل على يديهم ما بشاء من

قد أدركُ طائفة من المتكلمين محبة الله ولايته الخاصة بالعلماء، الساسين والبناين، المتبرعين، قال ابنه: "هل المحبة إلا الامتثال للأوامر"، مما يقر في أفهامهم القوامس، أنها تستدعي مثالًا وخيالًا يقتضي صراحة وأشكالًا. ولم يعلم أن القوم قد بلغوا في رتب الدوق والإيمان إلى أعمى من المحسوس، وجدوا من فرط الشوق والودان بالأروح والتنفس، بل حصر عقولهم في عالم الشهادة لا يبتعدون من الحق إلا إلى مجردة مفهوم الوجود، ولا يطركون إلى حريم الشهود المتجلي في طي الغيب المكتشف للأوراح، برب، فكلهم جمال لا يدرك بالحواس، ولا يضبط بالنظر والقياس، الله نطق أسراً بإشراق الحب في أرجاها، وإبرو أرواحنا إلى شهود جمال بفناها، حتى تجبر في سيحات وجهك وطاشت، ودهشت عند تجلبات حسبك وتلاشت.
الواديات القلبية في معرفة الروبية

وإعلامه عن عقله وحاسة، فوزفها بعضهم بأنها ابتهج بقصور حضرة الذات، وهذا تعريف ما نلزم الحميمي في بعض الأوقات، ورفعتها الطبيب بأنها مرض تعمق ـ لبعض آخرين هم دون سائر أفرادها، وقال بعض هؤلاء الذين عنهم: إن المحبة صفة سردية وعناية أرحبية. وقال بعضهم إنها سر العなんと أوجع قلوب الموتى وأفاض على أرواح الموتى، وقال: إنها إشارة إلى الحميمي في الصحة الدنيا المفاضحة على خواص عباد بحسب الغيبنية الأولية، مما سبب على خاطر هذا الضعف وتشبع أن المحبة وإن كانت مغيزاً واحداً وسهوها قارياً، لكنيها تختلف بحسب صورتها وتفترق من جهة متعلقاتها. تخرس لذلك برسوم مختلفة مفترقة وتعريفيات متدفعة غير مختصة أثناً الإلهية فهي عبارة عن حقية واجبة ذات إلهية. إذا تعلقت بشيء ما، تجذب اصطفاها، وتخفض ـ إتجاره إلى غيره، وإيضاله إلى كمال نفسه وسره، وأثناً الكنية فهي إن تعلقت بحال من الحالات وكمال من الكمالات، فهي عبارة عنها هي كمال وباعث لتحصيل 7 حال. و بهذا التعريف يشمل الحميمي كل ما فيه كثرة وتقصير وقوته وتكمل. ولهذا حكمو بسرور الحميمي في جميع الموجودات وشمولها للقابلية

فيض [35]

المحبة كسائر الوجدانيات ظاهرة الإلهية، خفيّة الماهية، ومن اعتاد أن يتصوّر حقائق الأشياء، تعرفي موصولة إليها من الحكماء، لا يجد من نفسه مجال أن ينتمي في تعريف الأمور الذوقية والوجدانية فإن لم يكن ما ذكره من المعاني الحزينة أو الرسمية، وللتحقيق 17 الحقائق على نفسه وتتبنيه للطلب

الرواد والتراث في معرفة الروبية

الميئات، وإن لم تتعلق بذلك فهي عبارة عن مئتي روحاي يغبني السد في محصوله، ويغبض الطرابل في مطولة، انجلزا إلى مطالعة كما، وابتسحا بمشاهدة جماله، ولكنها أورة ذوقيا روحاينا ومقنع شهودياً وجدانياً كم، يكون المدرع الالف وأجلي. يكون إدراكاً أن وأعل. فهي بكمهنلا لا تكون إلا لأكل الممكن وسبيد الكائنات وهو نبئنا عليه وأله الصناعة والسلاسل من المفضل المنعم، بل بكمهنلا وتماما لا تكون إلا لمتبوع الأشياء والخيلاق لما يشاهد، ولغيره أثرٌ ثابتٌ من بحر جوده، ورشحات [نائلة] من سحاب وجوده.

فيض [١٣٢]

أنى على الإنسان حين من الذئب لم يظهر شيئاً مذكوراً؟ ومضت عليه برهعة من الرماح ما كان مقوياً مشهوراً. وهذه الدعوة عنيقة عن البرهان، بل مشاهدة بالعين، فإن الصيد المحيط من المنظمة الكائنة من الطيب اللازم المختبر بيد القدرة في أربعين، العين الصالح المصون، الذي مرّ على طبيعته أسرى وعسون، كيف يكون قدماً غير مسبوق برغاز. حالياً عن التحديد والحدثان؟ ثم بعد مور الآلام والشعور، وكرور الأعوام والدهور، خلق من نفعة النشأة، حاصلة على أوسط مرايا بين بيوس الأرض ورفوة الهواء وحرارة النار وبرودته الماء، بل بين بيوس المعان ورفوة النبئات وحرارة
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
إنها أُوْنَهُ من بيت العنكبوت، وأضيق مُجلَّاً من جوَّ النَّابِوُت، حيث يندفع بحرب واحد وكلمة بيضاء، و«مَنْ فَيْنَ فُتُوحَةٌ غُنِيَّةٌ فُتْحَةٌ كِبْرَاءُ؟»، وهي ما قال الله تعالى في مَّسْحُووَتِهِ: «مُّلَكَ النَّفْسَ وَالرَّجُلَ يُؤْنِيَهُ رَسُولُهُ»، يعني أنَّ نَّوع البشر وإن كانت مت깐ّل الأذانات، لكنها مُحتالّة القَوِّة والاستعداد، فلبعض النفس مقادر عند الله، لا يعده أحدَ سواه.

وأما الذي يحكم بعقل القويم، الناهج على الضّرّاء المستقييم، هو ما تكونه في أهل الإسلام، واعترف به أصحاب السماء والكلام، من أنَّ آباؤه في النَّيّة من جهتين: إحداهما نظرة إلى عدالة المعبد بتكمل النَّاس في النشأتين، فإن من لم يُحْمَل أخصى 11 الدوامين دون القصير، ولم يضع تقويض الحاييين بل توبيط، فإن لا يُؤْسِهُ الضرى بِإِفْتَرِاض النَّيّة على روح من الأرواح البشرية، مع كونها رحمة للخلق والبريء، كان أولى وأبقى وأحرى وأحق بالثانية نظراً إلى احتجاج العبّاد في فحوى المعاصي ومعاد السلم، وأيحى كما ذكر في كتب وردته، وأشار في صحف وكتبه.

الملك الحق الوُدود، كما ذكر في كتب ورواه، وأشار في صفوه وكتبه.

واحدين به، ويتأثرون بأمره. «فَا أتَّقِمُ الرَّسُولُ فَحْذَوْهُ وَمَا نَهَاكُمْ

1. سورة إنبي، آية 42.
2. سورة البقرة، آية 3.
3. سورة إسماعيل، آية 2.
4. سورة الحجر، آية 7.
5. سورة الأعراف، آية 11.
6. سورة الحج، آية 69.
7. سورة النحل، آية 22.
8. سورة الطور، آية 15.
9. سورة النور، آية 10.
10. سورة الأعراف، آية 17.
11. سورة البقرة، آية 22.
12. سورة البقرة، آية 25.
14. سورة البقرة، آية 27.
فيض [373]

النفوس المجبوبة بفتناتها البترى وبحقيرتها الحولى، لا تهدي إلى معرفة حكمة الرسالة، ولا تذهل المتابعة، ولا تتقادم للمطاوعة، بل تظهر بالأثمان وتدبب العقول والفرعونية، وأنّى يمنعها عن التقرم والاستعالة ويرفعها عن الغلبة والاستيلاء. هو النور البارز القدسي، والبركان الذي العرش، الذي يخلق به القلب في أفق الهدى، المعجزة لنفسه، القوى، الدان على صدع في الدعوى، المفيد لفتوتت العاطفي كينيكية، العلمية، الهيئة الدورية، والقوة المكمينة، حتى صارت الأولى قوة قدسية مثأدة بالحكمة الكاملة، والثانية قوة ملكية مثأدة بالقدرة الشاملة.

فيض [378]

الأسباب الموجبة لخوارج عادات الخلافات الصادرة عن الأنبياء الثلاثة، بإلهام مبعذ الأشياء: صفاء ونقاء في النفس، وقوة نظرية قوية في الحداثة، وضعف سلطان المتنازعة من الحسن.

أما الأول فهو أن جوهر النفس من سنين الملوك، والملكلوكين مسوزرة بالطبع في ذوات الجهات والسموت، إذ المواد الطبيعية مطعومة طوعاً أو كرهاً للعالم الإبداع، فالنفوس التي شعة من نارها تفعل مثل آثارها، لكن على
وأمثلهم: "سُلَى على الأفلاك الأشعَاف الخالية عن الأطراف، بالرفق والفوق، وصنع الشق، لمناقشة الاعتدال ومشابهة الكمال. فدفع الأصداد بالصداد، وقرر الأنداد بالأندا، كما يحل الحديّد بالحديد وينجح. وهذا هو العدل القويم، والضواطير المستقيمة، وهذه الخاصية لجهاز النفس السوّحية للأثار الغربية والأحوال الجوية المختلفة للمأثأة المعهودة، لحقوق المفاهيم، واستمرارة الخطبة الخالية بين نيب آدم، بل هي موهدة من بحر الجود والكرم. ومن هذا يُعمّر خطاً من طن أن الشروبة كسببية. و"تُحكم بأنها عطالة موهيبة". ولناهذ قالت أشراف أهل العالم: "فُصَلَّنا على النَّواس بسبيَّة" 33، و"عدم من جملة الأوصاف الشيم، أنه أوتي جوامع الكلم، ثم قال: "ولا قضارك" 34، أي بالكسيبيات الاستحباريّة، بل الموهيّات الهضارية.

وأما السبب الثاني فهو أن القوة المتخصِّصة قد تكون عاصية. في طاعة النفس متمنعة طاغية، وقد تكون 1 عاصية لها طاعة. وقد تكون 1 متمنعة طاغية، وقد تكون عاصية لها طاعة. فتكون 1 متمنعة طاغية وطاغية، فتكون 1 عاصية لها طاعة، ولكنها متمنعة طاغية. وذلك لكونها محتوية على أساطير التوحيد والفضائل. فتكون 1 عاصية لها طاعة، ولكنها متمنعة طاغية، وذلك لكونها محتوية على أساطير التوحيد والفضائل.

وأما السبب الثالث فهو أن القوة المتخصِّصة قد تكون عاصية. في طاعة النفس متمنعة طاغية، وقد تكون 1 عاصية لها طاعة، ولكنها متمنعة طاغية. وذلك لكونها محتوية على أساطير التوحيد والفضائل. فتكون 1 عاصية لها طاعة، ولكنها متمنعة طاغية، وذلك لكونها محتوية على أساطير التوحيد والفضائل.
أما الثاني فكان لديه حيث يحضر الصور والرسومات 3، الغريبة كما هي بلا حدود، وتفريق مثل التماثيل المجردة البلاطل وتزويد 4، كما قال عليه وله السلام في المبدا: "أسلم شبتيك على يدي 5، أنا الواقع في حدود الأرواح من الانقياد والعصيان، حمل موسى بن عمران، على نبنيا وعليه السلام من الملك المتناثر، حيث كانت ساحة من رؤية عقلية لمولاية، مختصرة 6 على تحصيل حقائق ماساة 7، وقوة هذه القوة وضعفها قد تكون فطرية، وقد تكون كسببية، إنها جرومانية قابلة للذوبان والتحول والاستنسل بتلطلع الطعام والشراب، وتكتير السهول والاضطراب، وكل ما يضايان قوتها، يكسر شوبتها، ولما اعتادت الصوفية التعود في الخلو، وأربطت جوّال اللواء رياضية للجسد وساهته، ومجاهدة مع قواه، ذهباً لشموس النفس الشهداوي، ونحواً لحقوقد الجمل الغضاب، تقرّباً بقرابينهما 8 إلى قرب المساهمة والمواجاة، ورتبة الكمال والمشاشية، ومن هنا زعمت الضعفاء من العقلات أن النبوة كسببية، فالخصائص الأولى موهبة، والباقيان مكسوبتان، فالحاصل أن النفس التي هي من جواهر المكوّنات، ومن سنج عالم العبود، قُلّت تثبت بالمبادئ والعقل، في وصف العلم والعمل، تفعل أمثال أفعالها 9، وإن كانت أضعف منها وأقلها، وهذا كالحديثة الحامية المحمرة، والزجاجة المعلقة المسرفة.
الواردات القلبية في معرفة الروبيوية

بالمجاهدات حتى عرف المطلب. وتبني في هذه الفصول على أصول لا يطلع على
مغزاه إلا من أتغلب بدنه في الرياضات لكبلا ذاق المشروب. فإن أحلقت بالعناية
الرمانية مشكلها، وفتحت بالهديا الإلهية بعضها. صارت طائرًا في أفضية عالم
المكوك، وسابقة في حيرو حقيقات اللاهوت. فأنشأ رابطًا على قد ما أهدي إلى
من الحكم، وأحده على ما أُسبح عليه من التفعيم. واقتيد بقول السيد الكونين
وأيام العالمين، عليه وألقاه من الصلاوات أركاه. ومن النجوم حينها: «إن تؤخذ
الجهمة غيرو أهلها فضلاً، ولا تبتاعا أهلها فتضللها»، فعليك بقديسمها عن
الجهمية المبينة، وقد استياعتها إلا الأخف الحية. كما قرر ووصى بها
الحكماء الكبار أولو الأدي ولأصرار، لعكفهم على الحكمة الدينية، وانهم
في اللذين البدينيان، فإن وجدت من استياعات على سنن الحق طريقه. وجمهبت
عند خواص الحق سيرته، كأنه ما أتاك الله من فضله، وأسلكه ب طريق الحق
كما هدلكه من قيبله.

ولِبِّنَكُم هذَا أَخْرَى مَا أَرِدْنَا إِبْرَاهِيمَ، ونِهَايَةً مَا فَقِدْنَا إِلَيْهِنَّ. فَإِنَّ وَجْدَتُهُ مُخَالِفًا لَّمْ يَفْحِمَهُ أو اعْتَقَدَهُ أَنَّهَا الطَّلَب بالذُّوق السليم، فلتأتكر وذكره قوله
تعالي: «وَفَعَلَّكُمْ كَذِبَّ عِلْمَ عَلَيْهِمْ»، فتأتيهم أن سناعي الحقائق لا تتورس
بحسب قلب كل ذي فهم، ورموز الحقائق لا تتورس بقدرك كل عقل ووضوء، وآيقت أن

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الواردات القلبية في معرفة الربوبية

من احتطب بمعلومه وأنكر ماوراء مفهومه، فهو موقوف على حدّ علّمه وعرفانه، محجوب عن خبايا أسرار ربه وديانه، واستغفر الله له وَلَمَّا سُعِي وَزُعِىٰ وَقَبِيل الوضيّة والقى.

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