كتاب مواصفات

لمحمد بن عبد الجليل بن الحسين النفيسي

كتاب الملاحظات

لماضية

طبعت للكأمة الأولى بعد مقابلة سبع نسخ بعناية وتصحيح وإهتمام

آثر يوحنا أربيري

محاضر الجامعة المصرية

نيل كلية بروك في جامعة كيردج سايف

كتبة النبي

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الصفحة

خطابة وإشارة وإيقان الوقت...

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213...

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حل الروسـوز

أ = خط مارس 667 المكتبة البودليائية بأوكسفورد مكتوب سنة 1787 هـ.
ب = خط مارس 679 المكتبة البودليائية بأوكسفورد مكتوب سنة 1794 هـ.
ت = خط إدوارد 4 المكتبة البودليائية بأوكسفورد مكتوب بغير تاريخ.
ج = خط 880 المكتبة غوطة مكتوب سنة 581 هـ.
ق = خط تكروف 11 المكتبة النيمورية بمصر مكتوب سنة 1116 هـ.
ل = خط وارنر 338 المكتبة ليدن مكتوب بغير تاريخ.
م = خط مارس 655 المكتبة البودليائية بأوكسفورد مكتوب بغير تاريخ.
تل = شرح المواقف لعريف الدين النمساني.
+ = زائد.
- = ناقص.
× = قرئ.
كتاب المواقف
واقفًا في العز وقال لي لا يستقل به من دون شيء، ولا يصح من دون لض Defensive, anyone who is not self-sufficient cannot exist. (1)

وأنا العزيز الذي لا يستطيع تجاوزه، ولا تزام مداومته، أظهرت الظاهر، وأنا أظهر منه ما يدركنه قربه ولا ينتدي إلى وجوده، وأخفت الباطن، وأنا أخفى منه مما يقوم على دليله ولا يصح إلى سبيله. (2)

وقال لي أنا أقرب إلى كل شيء من معرفته بنفسه فتجاوزه إلى معرفته، ولا يعرف أن تعزف إليه نفسه. (3)

وقال لي لوالدي ما أبصرت العيون منظورها، ولا رجعت الأشاع بإسنادها. (4)

وقال لي لو أبديت لفظة العز تخلطت الأفهام خطفت المناجل. (5)

ودرس المعارف درس الرمال عصفت عليها الرياح الموافقة. (6)

وقال لي لو تطرق ناطق العز لمصمتها نقاط كل وصف، ورجعت إلى العدد مبلغ كل حرف. (7)

وقال لي أين مرب عما معارفه للقاءي لو أبديت له لسان الجمرون لأنكر ما عرف. (8)

وقال لي إن لم أشهد عزى فيها أشهد فقد أقررت على الذل فيه. (9)

وقال لي طائفة أهل السماوات وأهل الأرض في ذل الحصر، ولي عيين لا تسمهم طبقات السماء ولا تقلل أفدادهم جوانب الأرض. (10)

(1) نام ج (2) تصحج ب (3) تنبض م + (4) يجوزه ج (5) الأزرع اب ت + (6) باب الزرع تل + (7) ردوس م (8) равно ب (9) رمال ج المئات (10) وصف ج ل م + (11) ج ب ج (12) أبحال ج تل (13) طائفة ج طائفة عئة ج 2 طائفة عبيد م
كتاب المواقف

أبو حمراء: لما أدخل في الباب، قال له قايين: 
(1) فأنين في هو في، ولا نبرت، إلا أن يجري
(2) الأرض نفخر فيها.
(3) وقال لحذه حاجك: اشجعها على، ولا ردته الها، وفرقك عن.
(4) وقال للعمره لا تمت، وما أنت معرفه نفخر حاجك.
(5) وقال للوى الذي أبديته لا يحتمله تحزه الذي لم يشهد.
(6) وقال لي لا أنا التعرف ولا أنا العزم، ولا أنا التعرف ولا أنا كعلم.

2 - موقف القرب

أوقني في القرب وقال لمن من شيء، أبده من شيء، ولا من شيء، أقرب من
(7) شيء إلا على حكم امرئي له في القرب والبعد.
(8) وقال لي بعد تعرفه بالقرب، والقرب تعرفه بالوجود، وأن الذي لا يروبه القرب، ولا ينتهي إليه الوجود.
(9) وقال لي أده علوم القرب أن ترى آثار نظرة في كل شيء، فيكون أغلب عليك من معرفتك به.
(10) وقال لي القرب الذي تعرفه في القرب الذي أعرفه كمرضك في مرضي.
(11) وقال لي لا يعترف ولا قرب بي، بي لا وصف، وصفني، وصفني عرفت.
(12) وقال لي أنا القرب لا أقرب شيء من شيء، أنا البعيد لا سكبد شيء
من شيء

(1) جم ج + (4) ل + (8) م (2) ب + (5) ج (3) ب (6) ه (7) بي
وقال قربك لا هو بعدك و بعدك لا هو قريبك، والآفة القريب البعيد قريب هو البعيد وبعدا هو الرب.

وقال إلى القريب الذي تعبره مسافة، والبعد الذي تعبره مسافة، وأن القريب البعيد مسافة.

وقال لي أنا أقرب إلى اللسان من نطقه إذا تطمث، فنحن شهدني لم يذكر ومن ذكرني لم يشهد.

وقال لي الشاهد الذي إن لم يكن حقية ما شهدته حبي ما ذكر.

وقال لي ما كل ذاك شاهد وكل شاهد ذاكر.

وقال لي تعرفت عليك وما عرفت في ذلك هو البعيد، رآي قلب وما رأيت ذلك هو البعيد.

وقال لي تجدني ولا تجدني ذلك هو البعيد، تصفني ولا تدركني بصفي ذلك هو البعيد، تسمع خطاؤك لك من قلب وهو مني ذلك هو البعيد، تراك وأنا أقرب اليك من روئيتك ذلك هو البعيد.

--- موقف الكبراء ---

أوقفني في كبريتي وقال لي أنا الظاهر الذي لا يكشفه ظهوره، وأنا الباطن الذي لا ترجع البواطن بدرك من عالمه.

--- (1) م — (2) م — (3) م — (4) م — (5) م — (6) م — (7) م — (8) م — (9) م — (10) م — (11) م — (12) م — (13) م — (14) م — (15) م — (16) م ---
كتاب المواقد

وقال لي بدأت نظرته الفرق فلا شيء منى ولا أنا منه وعادت نظرته الجمعية المتفرقة تواترت المتبقيات.

وكان عبد الله يعرف عنها مغالبية، ولا كان يفهم تصرحاته، وحزمت عرفه كله شيء لشيء، وأتبت قوة كل شيء لشيء ما حصل تعرفي بحورة، وласبري على مداومتى يذيق وحده لنفسه.

وقال لي لأنور من نور ظهرته بادية وان لنور ظهرته آقية، والظلم مر فتوت مراء بادية واللى فوت مراء آبته.

وقال لي الكبرياء هو المزمور هو الغريب والقرب فوت عن علم العالمين.

وقال لي أرواح العارفين لا كالأرواح وأجسمهم لا كال الأجسام.

وقال لي أولى المواقد بين يدي ثلاثة مواقد سماوات opted الهاء بالكرم، وواحدة بعلام علامة وواحدة بتذويفه علامة بالبليلة.

وقال لي نطق الكرم بالوعد الجميل، ونطقت العزة بإثبات القدرة، ونتطق الغابة بسان القرب.

وقال لي المواقد في واقوف في كل موقف خارج عن كل موقف.

4 - موقف أنت معنى الكون

أوقفني وقال لي أنت ثابت ومثبت فلا تنظر إلى ثابت فنتظر إلهاً ثابت.

وقال لي انظر إلى مثبت وثبتتك نظم لا تكره تراكي وتراثها كانت في شيء يظلم.

(1) فات ج (4) الجلب 21 ت (3) ام تا ل (4) أحمد (5) نجاريهات (2) أت (7) تدرج 1 (8) وثبت ج 1 (9) علم
م أثبت ج ل آربات ل إثب ب (9) ظاهر ظهرته (10) الب (11) تورم 2 (12) ات (13) (14) القدر (15) (16) انبت 1 (17) لعل
(18)
موقف آنت معنى الكون

(1) وقال لمنى رأيت نفسك بنتا أو ثابتا ولم ترى في الرؤية مهتبا حبيت وجاهى٣
(2) وأسفر لك وجهك فانظر أي ماذا بدأ لك وماذا توارى عليك .
(3) وقال لى لا تنتظر إلى الإبدا ولا إلى البداى فتفضل وتبقى و فلا ضحك
(4) وبكنت فانت منك لامنى .
(5) وقال لى إن لم تجعل كل ما أبدت وأبدية وراء ظهرك لم تفع فان لم تفعل لم
(6) تجمع عليك .
(7) وقال لى كن بيني وبين مابدا ويبدو ولا تجعل بيني وبينك بدوا ولا أبدا .
(8) وقال لى الأخبار الذي آنت فيه عموم .
(9) وقال لى آنت معنى الكون كله .
(10) وقال لى أريد أن أخبرك عني بلا أثرنواى .
(11) وقال لى ليس لي من رأى ورآى بارانته انايا لي من رأى ورآى بارانت .
(12) وقال لى ليس من رأى ورآى حرك رفق به ءآلاس فيه شرك لا يحس به .
(13) وقال لى لا يحس به كشف فيها رأى ورآى حجاب في الحقيقة .
(14) وقال لى الحقيقة وصف الحق والحق أنا .
(15) وقال لى هذه عبارتى وأنت تكتب، فكيف وأنت لا تكتب .

(1) (1) اب ت ل (2) وما ج (3) رأى اب ت لا
(4) (4) (4) وان ل واذا اب ت (4) (4) م (5) بذا اب ت (4) ابدا
(6) (6) (6) (6) (6) (6) (6) (6) اب ت
6 - موقف قد جاء وقتي

وأوقفي وقال ل إن لم ترى لم تكن بي .
وقال لي إن رأيت غيري لم ترى .
وقال لي إن إشاراتي في الشيء تمحى معنى المعنى فيه وتبتمه منه لا له .
وقال لي تقي ما لا يتصرف ولا يصرف .
وقال لي أحمت لي الصامت ملك ينطق الناطق ضرورة .
وقال لي أثر نظري في كل شيء فإن خاطبيه على لسانك قابله .
وقال لي اجعل ذكرى وراء ظهرك وإلا رجعت إلى سواى لاحات جننك وينثى .
وقال لي قد جاء وقتي وآرن لي أن أكشف عن وجهي وأظهر سلحتى ويتصل
نورى بالأخلاق بما وراءها وتطلع على العيون والقلوب، وترى عدوّي يحبّي بترى
أولياني يحكمون، تأفعمهم المروش ويرسلون السحار فلاترجع، وأصر بيوتي الخراب
وتزين بالزينة الحق، وترب فسيفساي كيف يبقى مascript، وأحكم الناس على اليسار فلا
يفتركون ولا يذلون، فاستخرج كلترك وتحقيق ما أحققتاه به من خبرتي وعلدي وقرب
طلاعي، فآني سوف أطلع وتجتمع حولي النجوم، وأجمع بين الشمس والقمر، وأدخل
في كل بيت ويسألون علي وأسلم عليهم، وذلك بأنني المشيئة وبداني تقوم الساعة،
وأنا العزيز الربحيم .

(1) - (2) - (3) - (4) - (5) - (6) - (7) - (8) - (9) - (10) - (11) - (12) - (13) - (14)
6 - موقف البحر

أوقفني في البحر فرأيت المراكب تغرق في الألواح تسلم، ثم غرق الألواح،

وقال لى لا يسلم من ركب.

وقال لى خاطر من ألقى نفسه ولم يركب.

وقال لى هلك من ركب وما خاطر.

وقال لى في الخاطرة جزء من النجاة، وجهة الموح فنفع ما تحته وساح على الساحل.

وقال لى ظاهر البحر ضوء لا يبلغ، وقعره ظلمة لا تمكن، وبينهما حيتان لا تستأمن.

وقال لى لا تركب البحر أحمبك بالآلة، ولا تلق نفسك فيه أحمبك به.

وقال لى في البحر حدود فأنا يقلح.

وقال لى إذا وعشت نفسك للبحر فلفرقت فيه كنت كبداية من دوابه.

وقال لى غشتك إن ذلك على سواء.

وقال لى إن هلكت في سواء كنت لما هلكت فيه.

وقال لى الدنيا منصرفه عنها وصرفتها عنه، والآخرة من أقبلت بها إليه وأقبلت به.

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(1) لب ،  (2) للبحر ،  (3) وغرقت ففرقت ،  (4) لدابة م.
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7 - موقف الرحانية

أوقفنى في الرحانية وقال لي هي وصفى وحدى.
(1) وقال لي هي ما رفع حكم الذنب والعلم والوجد.
وقال لي ما يقع للإلهاء أثر فرحمة، ومما لم يقل له أثر فرحانة.
وقال لي قف في خلائقه التعرج، فوقفت فرائشه جهلاء ثم عرفت فرائت
الجهل في معرفته ولم أر المعرفة في الجهل به.
وقال لي من استخلتفته لم أستوى على رؤيتي بشرى يجدني إن وجد ويفقدني
إن فقده.
وقال لي إن استخففت شققتك لك شقاً من الرحانية، فكنت ارحم بالمرء من
نفسه، وأشهدك ميلك كل قال قبلكه إلى غايةه، فراكم كل أحد عنه ولم تر أحدا
عسالك.
وقال لي إن استخففت جعلت غضبك من غضبي نم ترتفع بذى البشرية، ولم
تتعلق على الجنسية.
وقال لي إذا رأيت قاتمني، ولو صرت وجهك الكل عنك فإلى أقبل بهم
خاضعين عليك.
وقال لي إذا رأيت قاتم عن أعرض عنك وأقبل عليك.
وقال لي إن استخففت أقتك بين يديك، وجعلت قيامي وراء ظهرك وأنا من
وبراء القيومية، وسلطاني عن بنيك وأنا من وراء السلطان، واختيرني عن شبابك وأنا
(1) (2) (3) (4) (5) (6) (7)
 موقف الرحانية

من وراء الاختيار، ونورى في عينك وأنا من وراء النور، ولسانى على لسانك وأنا
من وراء اللسان، وأشهدك أيّ نصبت ما نصبت وأنا من وراء مانصب، ولم
أنصب تجاهاك منصبا هو سواي، فرأيت بلا غيرة، وبريت في أحكامي بلا سبحة.

وقال لي إذا أشهدت حبتي على ما أحببت كما أشهدت حبتي على ما كرمت
فقد أذنتك بخلاقتي، واصطفيتك لمقام الأمانة على 2(1).

وقال لي إذا رأيت فانصري، فلن يستطيع تصرقي من لم يرى 3(2).

وقال لي إذا لم تقو على الهجاء عن فقد أذنتك بخلاقتي.

وقال لي في اللبس خاصي الذي أتيت تخمر به على كل قلب راغب بالرغبة، وكل
قلب راهب بالربة، فتجوز ولا تحزم، وتحصر ولا تحصر.

وقال لي من غاب عني ورأي على فقد استخلفته على عامة، ومن رأني وغلب
عن عالمي فقد استخلفته على رؤيته.

وقال لي من رأني ورأي عاسي فهو خليفي الذي أتيته من كل شيء سببا.

8 - موقف الوقفة

أوقفت في الوقفة وقال لي إن لم تظفر في أبيس يظفر بك سواي.

وقال لي 4(3) من وقف في أبيس الزيتة، فقل لي شقي ذي اس.

وقال لي تظهر للوقفة ويتناضك.

وقال لي إن يماك جاذب من السوء لم تقف.

وقال لي في الوقفة ترى السوء يبلغ السوء فإذا رأيت خرجت عنه.

(1) رابطتكم م (2) به ج + (3) ينثرق نسي ماب ول
(4) أيس ج + (5) وعلى كل م (6) أت + (7) فنجر ل
(8) المجاز إ ب ل (9) ومصرح م (10) -
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وقال في الوقفة ينبوع العلم فإن وقف كان عامة تخاف نفسه ومن لم يقف
كان عامة عند غيره.

وقال في الوقفة يقط ويعمل ويصمت على حكم واحد.

وقال في الوقفة نورية تترعرق القمي وتتمس الخيوط.

وقال في الوقفة وراء الشر والخير ووراء ما فيه من الأقدار.

وقال في الوقفة نار السوى فإن أحرقه بها وإلا أحرتك به.

وقال في دخل الوقفة كل بيت فما وسعه، وشرب من كل مشرب فما روى،
فأفضى إلى وانا قراص وعندى موقره.

وقال في اذا عرفت الوقفة لم تقبل المعرفة، ولم يتألف بك الحدنان.

وقال في من فوض إلى في علوم الوقفة فإلى ظهره أستند، وعلى عصبه أعتمد.

وقال في إن دعوت في الوقفة نخرجت منا الوقفة، وإن وقفت في الوقفة
خرجت من الوقفة.

وقال في ليس في الوقفة ثبت ولا نحو ولا قول ولا فعل ولا علم ولا جهل.

وقال في الوقفة من الصمدة فمن كان بها كان ظاهره، بابتنته وباطنه ظاهره.

وقال في لا دين مبأ إلا واقف، ولا وقفة إلا نوايم.

وقال في للوقفة مطلع على كل علم وليس عليها مطلع لعلم.

وقال في من لم يقف في أوقاته كل شيء دونو.

وقال في الوقفة برى الأولى فلا تحكم عليه الأولى.

(1) من ل + (2) من ل + معده ت (3) ب ج +

(4) بألف ا ب ت نائف ل (5) من (6) من + (7) من في الوقفة م.
وقال لى الوقفة تمتق من رق الدنيا والآخرة.
وقال في الصلوة تفتخر بالوقف فإني أفتخر بها السائر.
وقال لى ماعرفني شيء، فإن كاد أن يعرفني فالواقف.
وقال لى كاد الواقف يفارق حكم البشرية.
وقال لى مستقر كدل شيء في الوقفة ما هو منها ولا هي منه.
وقال لى في الوقفة زراء مما وقفت عنه وأنا ما فارقته.
وقال لى الوقفة باب الرؤية، فمن كان بها رأى ومن رأى وقف ومن لم يره.
لم يقف.
وقال لى الواقف يأكل النعم ولا يأكله، ويشرب الابتلاع ولا يشربه.
وقال لى مرزخت حس الواقف تتورت عصيتي، فنبا عن كل شيء، فإني لا أسمع.
 Shirt.
وقال لى لو كان قلب الواقف في السوي ما وقف، ولو كان السوي فيه مثبت.
وقال لى الواقف علم كله حكم كله وإن يجمعهما ما إلا الواقف.
وقال لى الواقف لا يصلح على العالم ولا تصلح العالم عليه.
وقال لى الواقف البعيد بقرب العالمين، ويعجب بعلوم العالمين.
وقال لى إن وقفت في السوي حرماً فلا تخرج إليه تنحل منه.

(1) لـ (2) مـ (3) ربي لـ (4) بـ (5) من اب تـ (6) حكم با حسن بـ لـ (7) فيا لـ (8) فلا بـ تـ (9) تلاوه جـ (10) كله حكم كله علم كله واد كله بـ (11) يقرب وبعد لا يقرب بعد اب تـ (12) السوي اب تـ (13) خذ لـ
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وقال في المواقيف هو المؤمن والمؤمن هو المختزن.

وقال في قف بي ولا نلقين بالوقفة، فلو أبديت لك شئاً على عمامي الذي لا ينفع إلا في عادة الكونية إلى الأُولى، ورجعت الأُولى إلى البداية، فلا علمنا فارقها ولا معلومها غاب عن عانها، ورأيت فرايت الحق لا فيه وقوق فتعفره، ولا سير فتعفره.

وقال في المواقيف يرى العلم كيف يضع المعالوم، فلا يقسم بموجود، ولا ينطوف.

وشهد.

وقال من لم يقف رأي المعالوم ولم يعلم، فاحتجب بالقيفة كنا يعجب بالفَضْل.

وقال في المواقيف لا يروقه الحسن، ولا يروقه الروغ، أنا حسبه والوقفة حته.

وقال إن تواريت عنه في مشهد شاهد شكي ضر فقدي لا ضر الشاهد.

وقال في حار كل شيء في المواقيف، وحار المواقيف في الصعود.

وقال في الوقفة روح المعفرة والمعرفة روح العلم والمعلم روح الحياة.

وقال ككل واقف عارف، وما كل عارف واقف.

وقال في المواقيف أهل، والعارفون أهل معرفة.

وقال في أهل الأمراء، وأهل المعرفة الوزراء.

وقال في الوقفة علم ما هو الوقفة، والمعرفة علم ماهر المعرفة.

وقال في يموت جسم المواقيف لا يموت قلبه.

وقال في دخل المتديين كل شيء، دخلاً وراءه، وفي الوقفة، فما دخلها ولا يدخلها ولا يخرج عنها.

(1) يصح ج (2) العلماء أب ت ل (3) العلماء معلوماً ب ت ل
(4) هجوب م (5) معرفتهم ت (6) في الوقفة م (7) في المعرفة م
(8) إجابة - (8) إجابة - (8) إجابة - (8) إجابة - (8) إجابة - (8) إجابة -
وقال لى إن كنت في الوقفة على عدد فاحذر مكرى من ذلك العمد
وقال لى الوقفة تنفق ما سواها كما ينفق العلم الجهل.
وقال لى اطلب كل شيء عند الوقفة تجده، واطلب الوقفة عند كل شيء.
لا تجد.
وقال لى ترتيب الصبر على كل شيء إلا على الوقفة، فإنها ترتبت عليه.
وقال لى إذا نزل البلاء تخفى الوقفة، ونزل على معرفة المعرف وعلم العالم.
وقال لى يخرج الوقفة بالاختلاف كما يخرج بالاختلاف.
وقال لى الوقفة يدية الطامسة ما أنت على شيء إلا طمسته، ولا أرادها شيء إلا أحرقته.
وقال لى من علم شيء كان عاده إيدانا بالتعرض له.
وقال لى الوقفة جواري وأنا غير الجوار.
وقال لى لا يقدر العارف قدر الوقفة.
وقال لى الوقفة عمد المعرفة والمعرفة عمود العالم.
وقال لى الوقفة لا تتعاقب بسبب ولا يتبع بها سبب.
وقال لى لو صلح ل شيء صلحت الوقفة، ولو أخطأ من شيء أخبرت الوقفة.
وقال لى معرفة لا وقفة فيها مرجعها إلى جهل.
وقال لى الوقفة رجى التي من حمله بلغ إلى، ومن لم يحمله بلغ إليه.
وقال لى أبدا أقول قف يا واقف اعرف يا عارف.

(1) اطلب ب (2) فلا بث ل (3) جواري ج (4) الحواشي (5) الجهل م.
و قال ل العالم لا يهدي إلى المعرفة والمعرفة لا يهدي إلى الوقفة والوقفة
لا يهدي إلى.

و قال ل العالم في الزق والعارف مكان والواقف حرً.

وقال ل الواقف فرد والعارف مزدوج.

وقال ل العارف يعرف ويعرف والواقف يعرف ولا يعرف.

وقال ل الواقف يرث العلم والممل والمعرفة ولا يرثه إلا الله.

وقال ل احترق العلم في المعرفة واحترقت المعرفة في الوقفة.

وقال ل كل أحد له عقدة إلا الواقف وكل ذي عقدة مهزم.

وقال ل الوقفة تعين سبدي لا ظل فيه.

وقال ل البارف يشكن في الواقف والواقف لا يشكن في البارف.

وقال ل ليس في الوقفة واقف ولا فعلا وقفة، وليس في المعرفة عارف ولا

فلا معرفة.

وقال ل ما بلغت معرفة من لم يقف، ولا نفع علم من لم يعرف.

وقال ل العالم يرى عامله ولا يرى المعرفة، والعارف يرى المعرفة ولا يراني،

والواقف يراني ولا يراني سواء.

وقال ل الوقفة عالم الذي يجيء ولا يجاز عليه.

وقال (۷) في الوقفة مباقٌ على كل عارف عرفه أو جهله، فإن عرفه نجح مرب.

العرفة إلى الوقفة، وإن لم يعرفه امتدت معرفته بعده.

وقال ل الوقفة نورى الذي لا يجاوره الظلم.

(۱) ل ۴ - (۲) م ۴ - (۳) م (۴) ۴ (۵) ۴ - (۶) م ۴ - (۷) م ۴ - (۸) ۴
وقال ل الواقفة صعود والصمود دينية والديمية لا يقوم لها الحدثان.
وقال ل لا يرى حقه إلا الواقف.
وقال ل الواقفة وراء البعيد والقرب، والمعروفة في القرب، والقرب من وراء،
والعلم في البعيد وهو حده.
وقال ل المرار يرى مبلغ عامة والواقف من وراء كل مبلغ.
وقال ل الواقفة ينفي المعارض كما ينفي الخلوط.
وقال ل لو اقتصل عن الحق شيء الفصل الواقف.
وقال ل الواقفة لا يجمع المعرفة أو تبدو علية، المعرفة ليست جمع الواقفة أو تبدو عليها.
وقال ل الواقفة ينفي المعرفة، والواقف ينفي المعرفة، والواقف ينفي عن.
وقال ل الواقفة ينفي المعرفة، والواقف ينفي عن الأسر والنهب وفيهما عامة، والواقف ينفي عن حق وفيه.
واقفه، والواقف ينفي عن وفي وقته.
وقال ل أنا أقرب إلى كل شيء من نفسه والواقف أقرب إلى من كل شيء.
وقال ل إن خرج العالم من روئة بعدد احترق، وإن خرج المارف من روئة.
قربت احترق، وإن خرج الواقف من روئة استرق.
وقال ل الواقفة يرى ما يرى المارف وما هو به، والواقف يرى ما يرى العالم.
وما هو به.
وقال ل الواقفة لا يقبله الغيار ولا ترجمه المارب.
وقال ل حكومة الواقفة صمته وحكومة المارف نطقه وحكومته العالم عامة.

(1) نزي (2) الواقفة (3) ت (4) ج1 (5) د (6) ج (7) الواقفة (8) ح
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وقال في الوقّة، رأى ما يقال، والعرفة منتهي ما يقال.

وقال في الوقّة، تعرف كل فرق.

وقال في قلب المواقف على يدي وقلب المارف على يد المعرفة.

وقال في العرف ذو قلب والواقف ذو روح.

وقال عبر الواقف صفة الكون فما يحكم عليه.

وقال ليس يكثر الواقف على شيء ولا يكثر المارف على فقر شيء.

وقال ليس يكثر الواقف على كون ولا يكثر عنه كون.

وقال لكل شيء لي والذي لي ماما في الوقّة.

وقال في الوقّة نار الكون والمعرفة نور الكون.

وقال في الوقّة، زاني وحده والمعرفة زاني وترهما.

وقال في الوقّة وقفة الوقّة معرفة المعرفة علم المعرفة معرفة العلم لا معرفة.

ولا وقفة.

وقال أخبرى للمارفين ووجهى للمواقفين.

٩ - موقف الآداب

أوقفني في الأدب وقال لي طلبك متي وأنت لا تزانا عبادة، وطلبك متي وأنت تزانيا استرازة.
وقال لي إذا بلونك فانظر بأعطقك فان كان بالسواء فاشفك إلى وإن كان في أما
فقل قوت بك الدار.
وقال لي إذا رأيتني في بلاك فاعرف حذب اللى أنت به ولا تغب فيه عن
رؤيه فان كان نجا فاعلم وإن رأيت به فأسر فلا تتجم.
وقال لي رأس المعرفة حفظ حالتى التي لا تقسم.
وقال لي إن راعيت شيئا من إله أو من أجله فما هو المعرفة ولا أنت من
المعرفة.
وقال لي كل ما جمعك على المعرفة فهو من المعرفة.
وقال لي إن انسبت تائت لما أنسبت إليه لا لي وإن كنت لسبب فانت
للسبب لا لي.
وقال لي خل المعرفة وراء ظهرك تخرج من السبب، ودم لي في الوفقة تخرج
من السبب.
وقال لي إن طلبت من سوى فادخن معرفتك في قبر آخر المكرين.
وقال لي إن جمعت بين السوي والمعرفة محوت المعرفة وأثبت السوي وطالبك
بفارقته ولن تفارق ما أثبت أبدا.
وقال لي المعرفة لسان الفردانية إذا طلق ما بالو وإذا صمت ما تعرف.
وقال لي أنت ابن الحال التي تأكل فيها طعامك وتشرب فيها شرابك.
وقال لي أنت لا أقبلك وأنت ذو سبب أو نسب.

(1) ذا ب ث ل بث (2) ينبت ج (3) تقف ا ب
(4) كان ج (5) الذي ب ل (6) سبا ج
(8) ل (7) الأب ل (9) الذي ت (10) م (11) ب
(12)
10 - موقف العزاء

أوقفني في الغزاء وقال لي وقت نعمة الدواوين في الغزاء أيام الفتناء في العمل.

وقال لي لو كنت لك عن وصف التميم أذهبتك بالكشف عن الوصف و بالوصف عن التعيم، وإنما ألبستك لطفى فتحمل به لطفى، وأتوجك بعطفي فتجري به في عطفي.

وقال لي أذكرني مرة ألح بها ذكرك للسوى كل مرة.

وقال لي يا من صبر على أبسط الكون لمطلق لا يسع، أبسط أمانيك لمطلق لا تبلغ.

وقال لي إن غبت فاجع عليك المصائب، وسيأتي كل كون تزرت في غيابك.

فإن سنت أجبت وإن أجبت لم ترن.

وقال لي لا في غيابي عزاء، ولا في رؤتي قضاء.

وقال لي أنا اللطيف في جبارة المز، وأنا العطوف في كبرياء القهر.

وقال لي إن قلت لك أنا فانتظر أخباري فلست من أهلي.

وقال لي أنا الحليم وإن عظمت الذنب، وأنا الرقيب وإن خفيت الهموم.

وقال لي من رأي صمدني ومن صمد لي لم يصلح على المواقيت.

وقال لي قد علمت علم الفقه وحقيقة العلم فلست من المعرفة، وقد تعلم علم الوقفة وحقيقة المعرفة فلست من الوقفة.

وقال لي حقيقتك ما لا تفقره لأ كل علم أنت مفارقه.

(1) رجع ج رفعت ل (2) في ج + (3) السور اب ت (4) ان تفتلكم + (5) أت لا - بي لا (6) وقال لقد أب ت (7) تعرف ج م (8) وج ل ب تل ×
11 - موقف معرفة المعارف

أوقفني في معرفة المعارف وقال لي هي الأجل الحقائق من كل شيء فيه.

وقال صفة ذلك في رؤية قلبك وعقلك هو أن تشاهد بشريك كل الملك وملكوت وكل سماء وأرض وبحر وليل ونهار ونهر وملك وملك ومعرفة وكلمات وأسماء وكل ما في ذلك وكل ما ين في ذلك يقول ليس كله شيء، وترى قوله ليس كله شيء هو أقصى عالمي ومستوى معرفته.

وقال لي إذا عرفت معرفة المعارف جملت العلم دائمة من دوابج وجملت الكون كله طريقا من طرقائنا.

وقال لي إذا جملت الكون كله طريقا من طرقائنا لم أرؤك منه، هل رأت

زادة من طريق.

وقال لي الزاد من المفر فاذ عرفت معرفة المعارف فجعلك عندي وزادك من

مفر واعرضت عليك الكون لسمعهم.

وقال لي لا يعبر على إلا لسانان لسان معرفة أيتامنا إثبات ما جاء به بالحجبة.

ولسان علم آتيم إثبات ما جاء به الحجة.

وقال لي لمعرفة المعارف عيان تخبران عين العلم وعين الحكم، فعين العلم تنبع

من الأجل الحقائق وعين الحكم تنبع من عين ذلك العلم. فمن اختلف العلم من عن

العلم اختلف العلم والحكم، ومن اختلف العلم من جرمان العلم لا من عين العلم نفته

السنة العلم وميتنا تراجع العبارات فلم يظهر بعلم مستقر ومن لم يظهر بعلم مستقر لم

يظهر بحكم.

\[
\text{(1)} - \text{(2)} - \text{(3)} - \text{(4)} - \text{الم ت}
\]
كتاب المواقيف

وقال في معرفة المعارف: وافق في معرفة المعارف: شهدنا بصره إذا أبصره فورقت بين النعم الراجبة وبين المتعبدات الخاطرة فاز ثبوت وما لم تفرق لم ثبت.

وقال: ما لم يتصرف العلم من عن العلم لم يعلم الحقيقة ولم يكن لما علمنه.

حكم: ما تعلمه في قوله لا في قلبه، كذلك محل فين علم.

وقال: إذا ثبت فانطلق فهو فرضك.

وقال: في كل معرفية ممثة إذا مميت تنصر، وكل ماهية ممثة إذا أهيمت.

تبتع.

وقال: في كل محلول فيه وعاء وإذا حل فيه لحل جوهره، وكل حال موعي وإذا خلا لعجزه وإذا أوعى لفقره.

وقال: في كل مشتر إليه ذو جهة وكل ذي جهة مكانته وكل مكانته مفطرن وكل مفطر متخيل وكل متخيل مجزى وكل هواء ماس وكل ماس مسوس.

وكل فضاء مساعد.

وقال: لما أعرف صرقي تخدير من ومن سلطوني، أنا الذي لا يملي منه مانترف.

وأنا الذي لا يحكم عليه ما بدأ من علمه، كيف يري من تعرق وأنه المترف به إن
 موقف معرفة المعارف

أشن تنكرت به كما تعرفت به، وكيف يجعل على عالمي وأنا الحاسم به إمّا أفاء
أجهزت به كما أعملت به.

وقال لي اسمه إلى معرفة المعارف كيف يقول ذلك سببان من لا تعرفه المعارف
وبارك من لا تعده العلوم، فإما المعارف فور من أنواره وإمّا العلوم كذات من
كلمته.

وقال لي اسمه إلى لسان من السنة سطوتي، إذا تعرفت عليه عبد فدغسني عدت
كمئ ذا حاجة إليه يفعل ذلك، مني كرم سبتي في أثمت ويفعل ذلك بكل نفسه
بفسه التي أملكها عليه ولا يملكها عليه، فأن دفعت عدت إلية ولا أزال أعود
ولا يزال يدغسني عنه فدغسني وهو يزل أمر اليوم في أكرم أكرم وأعود إليه وأن أراه أبلغ
الاجتماع أصمع له عندنا إذا حضر وأصدقته بالعفو قبل العذر حتى أقول له في شره
أنا أطيبك، كل ذلك ليذهب عن رؤية ما يوحشه مني فان لافترى فان تعرفت به إليه
كنت صاحبي وكان صاحبي وإن دفعت لم أفارقه لدفعه المتحر من جهله لكن أقول له
أدنعك وأنا ربك اما تريدن ولا تريد معرفتي فأني، قال لا أدعك قبلت منه،
ولا يزال كما يدغسني أكثرنا عليه فكما قال لا أدعك قبلت منه حتى إذا دفعت
فقررته على دفعه فقال لهم أنا أدعوك، و أخرى أثرت معارف من صدره،
فخرجت إلى واحد مرات ما كان من معرفتي في جعله حتى إذا جاءه جعلت المعارف
التي كانت بيني وبينه تارا وأوقدها عليه يبدي ذلك الذي لا تستطيع تارا لأني
أنتم منه بنفسك نفسك وذلك الذي لا تستطيع خرتها أن تسمى بصفة من صفات
عذابك ولا تحت من نصوتب تكالبه بين أجعل جسمه كسمة الأرض القفرة وأجعل
له ألف جلد بين كل جلدين مثل سمعة الأرض ثم أمر كل عذاب كان في الدنيا

1- (2) لآئام ج (2) - (3) فلاج ل (4) لتفعل اب ت
(5) نآئام ج الم (2) - (6) ج - (7) معرفة ج سان م (8) - (9) ج - (10) م -
كتاب المواقف

فيأتيه كله لعينه فيجتمع في كل جارحة منه كل عذاب كاملاً في الدنيا بأسره
لبن ذلك العذاب وعلى اختلافه في حال واحدة لسعة ما بين أقطاره وعظم ما وسعت
من خلقه لكنكلا ثم آمر كل عذاب كان يوتهه أهل الدنيا أن يقع فيأتيه كله لعينه
التي كانت تسوهم نينه به المذاهب المعلوم في الجلادة الأولة وفرقه به المذاهب المعلوم
في الجلادة الثانية ثم آمر بعد ذلك طبقات السير السبعة فيعل عذاب كل طبقة
في جلادة من جلادة فإذا لم بيق عذاب الدنيا ولا آخرة إلا حول ين كله جلدين من جلوده
أبديت له عذاباً الذي أتولاه بنفسه ليس لم تعرفه اليه بنفسه فنفثني حتى إذا
روت عذاب المذآب المعلوم وفرق منه العذاب المعلوم وفرق له عذاب الطبقات
السبعة فلا يزال عذاب الدنيا والآخرة يفرق أن أذهب به العذاب الذي أبديته فأعهد
على العذاب أن لا أذهبه نفسك إلى عهد ربي فيذبح عليه على أخرى ويسألي
هو أن أضرع عليه عذاب الدنيا والآخرة وأصرف عنه ما أبديته فأقول له أنا
الذي قلت لك أتمنى فقلت توام أدفعته ذلك آخر عهده بي ثم أخذت بالذاب
لما عاصي في مدى عاصي فلا بابت علم المسلمين ولا معرفة المارفين لساع صفته
بالكلام، ولا أكون كذلك من تمسك بي في تلميح وأقان عندى إلى أن أجيء بيومه
فذلك الذي أولاه نعم الدنيا كلها معلوماً ومعلوماً ومعلوم الآخرة كلها جميع ما يقع به
أهل الدنيا ونعمى الذي أتولاه بنفسه من شعب من أشياء ممن عرف عن تمسك بي
وقال الستي وقال يارب كيف أتمنىك حتى إذا جاء يوم لم تذبحي بعيداً
ولم تصرف علي إقبالك بوجهك فأقول لك تمسك بالسنة في عملك وعملك وتمسك

(1) أطاب اائنتار (2) الأول اب ت ل (3) ب (4) وفات (5) ابذا ج ل (6) م فت نف ج (7) أب رئي ل (8) اب مت ل (9) لا اب ت (10) من
تكرت اب فت ل م (11) به ما عينه م (12) واول اب ت (13) كل ج ل م (14) وتمك اب ت
بتعزى البك في وجد قلبك وأعلم أنني إذا تعزت إليك لم أقبل منك من السنة إلا ما جاء به تعزز لألك من أهل مخاطبي تسمع من وتعمل أنك تسمع مني وتأتي الأشياء كلها مني.

وقال لي عهد عهدته إليك أن تعزز لا يطلبال بفراق سنتي لكين يطالب بسنة دون سنة وبناية دون عدمية فان كنت من قد رأيني فابقوا واعملوا ما أشاء بالآلة التي أشاعها لا بالآلة التي تشى بل ليس كذلك تقول لمبدك فالآلة هي سنتي فاعلم منها بما أشاع منك لا بما تعدل وتشاء مني فان تعزت في آلة دون آلة نصذري لايكبك غادرا وإن ضاعت في عدمية دون عدمية فخرصتي لا تكتب عائلا إني أنظر إلى أقصى علمك إن كان عندني أنا عندك.

2 - موقف الأعمال

أوقي في الأعمال وقال لي أنا أظهرتك لتبث بصفي لصفتك فأنت لاستبت اصفي إنما تبث بصفي وإن تبث لصفاتك ولا تبث بصفاتك.

وقال لي إنما صفتك الحذ وصفة الحذ الجلبة وصفة الجهة المكان وصفة المكان التجزئ وصفة التجزئ التغير وصفة التغير النفاء.

وقال لي أن أرد أن تثبت فنف فينا يد في مقامك ولا تسأل عن المخرج.

وقال لي أن تدري أين محجة الصادقين هي من وراء الدنيا ومن وراء ما في الدنيا ومن وراء ما في الآخرة.

(1) اللهم + (2) م + (3) ج + (4) م - (5) أربه + (6) ل + (7) عادرا + (8) عادرا + (9) فرحصي الفرحة ب (10) تكتب اب ت (11) لمشتاقك + (12) لمشاقي ت (13) ج
قال لي إذا سلتك إلى من وراء الدنيا أتتك رسول ملتين تعرف في عيونهم
الشوق وترى في وجههم الإقبال والبشرى، أمرت جالبة غاب عن أهلها فأتيتهم
بقدومه أليس إذا قطع مسافة الفاصلين سلك في محبة الداخلين تلقوه أمام منزله
ضاحكين وأسرعوا إليه فرحين مستبشرين.

وقال لي من لم يسلك محجة الصادقين فهو كيف ما كان في الدنيا مقيم وما فيها
أخذته رسول متوجين، ولقغته مرحلين مريحين، فساقه سباق له العفو فرأى
في عيونهم آثار هيبة الابراج، ونظر في وجههم آثار هيبة الإزعاج، وآخر سباق له
الجنايب فما هو من الجلي السهل إلا اللهم خالقنا ما عنده.

وقال لي أحبب وبعد ما خلتني فاحذرك، إن أنت سكنت على رؤوتي طرفة عينين
فقد جوزتك كما أظهرته وآتتك سلطانا عليه.

وقال لي كما تدخلت في الصلاوة تدخلت الي في قبرك.

وقال لي لا بد أن تمشى مع كل واحد أعماله، فإن فارقة في حيوته دخل
الو حددها فلم يمضب له قرره، وإن لم يفارقها في حيوته دخلت معه إلى غرقه فاقبه
لأن أعماله لا تدخل معه علم ومنه إلا تمت له شخصاً تدخل معه.

وقال لي انظر إلى صفقة ما كان من أعمالك كيف تمشي معك وكيف تنظير
عليها تمشى منك بحيث تكون بينك وبين ما سواها من الأعمال واللاعاب تقدفع عنك
وملامكة بولته وما سواها من الأعمال وراء ذلك كله فأكيد ما كان لي من عملك
في خلاف تلك الريح تداعع عليك كما كنت تداعع عنها وتنظر أنت إليها كما تنظر إلى
المثلث بتصدرك والل البذاذ نفسه من دونك وتنظر اليك كما كنت تنظر إليها وتقول

(1) ج - (2) ج - (3) خلفت ج 1 حلفت اب ت (4) ج -
(5) يبدع ت ج (6) يدخل ات ل يدخل ب (7) ل ج + (8) ودعج
(9) بصرفك اب ت (10) 1 ب ت -
منقول الأفعال

إلى فأنا المكلف بنصرك إلى أنا البذل نفسه دونك، حتى إذا جئت إلى البيت المتوجه ما ينتظر، وماذا ينتظر، ودعك وداع العائد اليدك، ودعك الملاقكة وداع المثبت لك، ودخلت إلى وجدك لا عملك مملك وان كان حساس لأنه لا تراه أهلا لنظر في ولا الملاقكة مملك وان كانا أولائك، لأنه لا تتخذ ولا يخبر
فنصرف الملاقكة إلى مقاماتهم بين يدي، ونصرف ما كان لي من عملك إلى

والله لا تعليم ولا تساعد من العلم والمعلم ولا تنظر إلى العمل.

وقال لعمل الليل عماد عمل النهار.

وقال لتشقيف عمل النهار أذون فيه، وتطوير عمل الليل أذون فيه.

وقال لإن أردت أن تثبت بين يدي في عملك نقف بين يدي لا طالبا من ولاهاراً بالله، إنك إن طبت متي فتعنيك رجعت إلى الطاب لا إلى أورجعت إلى الأذى لا إلى الطاب، وإن إن طبت متي فأعطيك رجعت على الطابب، وإن هيبي إلى تأجيري رجعت على إلى الأمين من مهرب من خوفك وأنا أريد أن أرفع الجماجم بيني وبينك قبقى بين يدي لأني ربك ولا تقف بين يدي لأنت عبدي.

وقال لإن وقفت بين يدي لأنت عبدي ملت ميل العبدي، وإن وقفت بين يدى لأني ربك جاء الحكيم القيء، مقال بين نفسك و بينك.

وقال لإن اختصر عاملك لم تعليم، وإن لم يحصر عملك لم تعمل.
وَقَالَ لِهِنَّ الْمُؤَمِّنَاتُ يَا بُنَاتُ الْيَتَّى أَتَّبَعْتُمُوهُمْ مِمَّا نَسَأَلُوهُمْ أَلَمْ يَكُنْ لَكُمْ ذِكْرُ ابْنِي عُيُوبٍۢ أَلَمْ يَأْتِهِمْ بِهِمَا أَنْ يَأْكُلُوا شَآءُوا أَنْ يُضَرَّعُوا شَآءُوا أَلَمْ يَأْتِكُمْ بِهَا أَنْ يَأْخُذُوا قَلْبَاتُكُم مِّنْ دِيَارِكُمْ أَلَمْ يَأْتِكُمْ بِهَا أَنْ يَخَافُوْلُوا أَنْ يَأْخُذُوا دِينَكُمْ أَلَمْ يَأْتِكُمْ بِهَا أَنْ يَأْتِكُمْ أَنْ يَأْخُذُوا أَنْ يَأْتِكُمْ بِهَا أَنْ يَأْتِكُمْ بِهَا أَنْ يَأْتِكُمْ بِهَا أَنْ يَأْتِكُمْ بِهَا أَنْ يَأْتِكُمْ بِهَا أَنْ يَأْتِكُمْ B - C - A - D - E - F - G - H - I - J - K - L - M - N - O - P - Q - R - S - T - U - V - W - X - Y - Z
وقال لي إذا أشهدت كل كون إلهامًا واحدًا في رؤية واحدة فلي في هذا المقام اسم إن علمته فادعى به وإن لم تعلمه فادعى إليه هذه الروية في شهدك.

وقال في فناء هذا الزمان أن ترى الالعاب والسفن والطبول والمعرض وما في كل ذلك وما كل ذلك به فإ يظهر نظم، ونما سحره نظم، نشهد نما نظم بذلك راجعة بأبصارها إلى أنفسها إذا لا يستطيع أن يقول كل حريته منها إلا إلى أجزائها، ونشهد منها مواقع النظر المثبت فيها الوجود تسبيحها منعرفة إلى تنميج ثلاثية شاهقة بالمعظم المذهل لها عن كل شيء إلا عن دورة في اذكاريها، فإذا شهدتنا راجعة الوجود فقال لنا غيار كل شيء بظهور سلطانه، نما مستائر كل شيء يحور عزم، أنت المعظم الذي لا يستطيع ولا تستطيع صفته، فإذا شهدتنا شاهقة للمعظم فقيل لنا حرم أن ممالك برمكت الجثة التي أثبتت بها في معرفتها، وقويت بها على ذكركم، وأصبحت بها الأذهان إلى الحنين الlict، وشرفت بها مقام من تشاهد من الخلق بين يديك.

(1) مكرت ب (2) داخلي ج (3) أرباباً ب (4) بعده
(5) فريدة م (6) نفت ذات (7) غلي ج ل (8) يدفع م ب (9) ست
(10) بوجود ووجود ث (10) ج (11) الام (10) (12) م
(13) وربت أب (14) ت (15) الإخراج (16) الخلق بين ج
وقال لي إذا سالت إلى ما لا تعلم فأنت من أهل القوة عليه إذا أبديت لك
عمه، وإذا سامت إلى ما عامت كنتي نحن استحبنا منه .
وقال لي المعرفة ما وجدته، والتحقق بالمعرفة ما شهدته .
وقال لي العالم يستدل على دليل يداه أنا يدله على نفسه لا على، والعارف
يستدل في .
وقال لي العالم حثي على كل عقل فيه ثابتة لا يذهبعقل عنها وانت
تغاهل، ولا يحر علما وان أعرض  .
وقال لي لكل شيء شجر، وثمر الحروف الأسماء، فأذهب عن الأسماء تذهب
عن المعاني .
وقال لي إذا ذهب عن المعاني صحت لمعريقي  .

14. موقف الأمر
أوقفني في الأمر وقال لي إذا أمرتك فامض لما أمرتك ولا تنظر به عماك
إنك تستنكر بأمرى علم أمرى بنفسك أمرى .
وقال لي إذا لم تمض لأمرى أو يبدو لك عامه فعلم الأمر أطعت لا لأمر
وقال لي أندير ما يقف بك على المضى في أمرى وتنظر علم أمرى هي نفسها
تبتني العلم لتفصل به عن عزمي وتنجزي بهما في طرقاته ، إن العلم ذو طرقات
وإن الطرقات ذات فناء وإن الفناء ذات مخرج ومحاج وإن المحاسن ذات
الاختلاف  .

(1) والتحقيق ج (2) ج - (3) من اب ت (4) من ات
(5) عليه لم (6) تنظره اب (7) - (8) م (8) ملك
(9) تقف ج منك تقف ح . ج (10) ذو ج ذي م (10) خاج ج
(11) ذو الخلاف ج
وقف الأم

ولما في أمض لأمرى، إذا أمرتك، ولا تسألني عن عنة، كذلك أهل حضرتي من تلاقح الأنعال يجودون لى أمروا به ولا يعجبون، فامض ولا تلقب تكن مني.

ولما في ما ضنها فلتك أطوى علم الأم، إذا، العلم موقف سلكه الذي جعلته له، فإذا أذن بك بعلم فقد أذن بك بأمر ينفظ به على ما ضنها لأمرك لا يعجبه، بل علم حكاه، فاذن أذن بك العلم قد فرضت بلغة حكاه.

ولما في إذا آذنك، فبعذك لا يحكم العلم أمرك، فتستاني لا تقلب.

ولا تنظر من معلم، ولا.

ولما في إذا أمرتك بلهاء، عقلك يجود به فانه، وإذا جاء فلتك يجود به فاستعيه حتى تمض لأمر وليا، يا صحبك، سواء، فليس أهتم فده، وإن صحبك، فيه أوقفك دونه فمملك يوقفك حتى يدري إذا دري، وقلبك يوقفك حتى يدري، إذا دري.

وجد فيله.

ولما في إذا أشهدت كله، تنفق أولياء، في أمر، لا ينتظر، على علمه، ولا يتقبون به طاقته، رضوا به بدلا من كل علم، وإن، عنة، بدع إن كانت داري وحن الكرامه ببين بدئ، فانه، منظوره، لايسكن، أورفي، ولا يستنزف، وأرى، فقد أذن بك ولا يلبث، لأنك، أشهدت كله، تأنكر لذا أمرتك في تمزق، وكيف تنتف، حتى تكلف ترجع إلى، عدى، لا تنتظر بأمره، ولا تنظر به، طاقته، إنك، إن تنتظر، به، حلوك، فمملك البلاة، عن أمر، وعند علم أمر الذي أنظره تم أعطف عليك فنفبم، ثم أعود عليك، أوتوب ثم تقف في مفارق ثم أتولب.

(1) ج - (2) بحبل ج - (3) ج - (4) فقد ج - (5) بحبل ج - (6) بحبل ج - (7) ابتدأ، ابتدأ، (8) بحبل ج - (9) ابتدأ، (10) بدأ، بدأ، (11) بدأ، بدأ، (12) بدأ، بدأ، (13) بدأ، بدأ، (14) ب -
كتب المواقف

البيك ثم آمرك في تزكي فامض له ولا تعقب أنك أنا صاحبك، عبدي إجمع أول
نمارك و إلا هوته كله وأجمع أول ليبك وإلا ضيعته كله فانك إذا جمعت أوله
جعت لك آخره.

وقال لي أكتب من أنت لتعرف من أنت فان لم تعرف من أنت فذا أنت من
أهل معرف.

وقال لي أليس إرسال اليك العلوم من جهة قلبك إخراجا لك من العموم إلى
الخصوص أوليس تخصصي لك مما تزكرت به اليك من طرح قلبك وطرح مابدا لك
من العلوم من جهة قلبك إخراجا لك على الكشف أو ليس الكشف أن تننف عن كل
شيء. وعلم كل شيء وشهدني بما أشهدت فلا يوهك الموحش حين ذلك ولا يفتك
المؤمن حين أشهدك و حين أنفز اليك ولو مرة في عمك إذ أنا لك بولايت لأنك
تنفسي كل شيء بما أشهدت فأكون المستوي عليك و تكون أنت بيني و بين كلي
شيء قلبي لا كل شيء و كل شيء لا يلفت، فهذه صفة وليستي فأنا ولي و أنا
عِامك عِلماً ولا يفتك قلبي فأنا أسمك حتى أنفتك أنت بلي و تجعل بيني و بينك اسمك و
علماً و طرح كل شيء أبنيه لك من الأسماء والعلوم لغزة نظرية و لا تتحجب به
على فلخضر من بنيك لامعاج عني ولا شيء هو من دون جامع كان لك أو مفرقاً
فالملوك من جيده عنه بشرى و بالجامع زج بك عنه بشرى و ذقد فاعف مقامك
وفي ولاية فهو حذرك الذي إن قمت فيه لم تستطع الأشياء وإن نجحت منه تخفتك
ككل شيء.

وقال لي أود لى ما صفتك الحافصة لك بإذني هي ماتتك في قسدك وذلك هو
رقيق بصمت و حفرت قلبك، احتفظ قلبك من كل دخل يدخل عليه يميل به على
لا يملقه إلى، و رقيق بصمت في عبادتي تجمع همك على.

(1) بني ج. (2) حلفك ينكل و نكل. (3) أفت ب ل. (4) عدل ج. (5) نزال ك. (6) يتميل م.
وقال لى مقامك منى هو الذي أشهدتك تراني أبدى كل شيء وترى الدار تقول ليس كنهاشي وترى الجنة تقول ليس كنهاشي وترى كل شيء يقول ليس كنهاشي

شيء مقامك منى هو ما بيني وبين الإبداء.

وقل لي إذا كنت في مقامك لم تستطع الإبداء لأنك تلبى ضيافتة ممك وقومي وتدري.

وقال ل أنا ناظرك وأحب أن تنظر إلى والإبداء كله يجذبك عني نفسه حجابك وعملت حجابك ومعركت حجابك وأحاسك حجابك ونعري الين حجابك فأخرج من قلبك كل شيء وأخرج من قلبك العالم بكل شيء وزد كثر كل شيء وكلها أبديت لقلقك باديًا تأقهك إلى السوء وترغب قلبك لي لتنظر إلى ولا تغلب على

15 - موقف المطلع
أوقفني في المطلع وقال ل أين اطلع رأيت الحدود جهزة ورأيت بظهر الغيب.
وقال لي إذا كنت عندى رأيت الضائنين والذي أشهدتهما فلم يأخذك الباطل.
و لم يفتحي الحق.
وقال لى الباطل يستمر الألفسة ولا يوردها ميردها كالسم تسعميه ولا

نصيب به.
و قال لى الحق لا يستمر لساناً من غيره.
وقال لى إذا بدلت أعلام الغيرة ظهرت أعلام التحقيق.
وقال لى إذا ظهرت الغيرة لم تستمر.

(1) الجنة والنار (2) م (4) م ظهر أب
(3) يستطلك م (5) بظهرت م (6) بدت أب ل م (7) التحق ج.
كتاب الموافق

قال في الامام عن رأيت المعرفة فهي نوره، واطلع في المعرفة فان رأيت العلم فهو نوره.

قال في الامام عن رأيت المعرفة فلا يحترث، واطلع في المعرفة فان لم تر العلم فاحذروها.

وقال في الامام عن رأيت المشكاة التي من رأها لم يلم.

وقال في الامام عن رأيت الموجب والمطلع في الموجب رؤية المارد.

وقال في الامام عن إعلام الله وليل الله رؤية الله.

وأن المسلم فرقا عن المعرفة ولا اجتهاد.

وقال في الامام عن النوىيجين ونبتي، وأوحى إلى المصبي تزال وزلاء.

وقال في الامام عن المعرفة يوجب.

وقال في الامام عن الطريق الذي لا يصل سالك إلا منه.

وقال في الامام عن علامات الاقترح الباطن، ومن علامات الاقترح الباطن.

وقال في الامام عن يردتني كل شيء واتبعك عامة لا يستطيعها الكون.

وقال في الامام عن يردتني بكل شيء واتبعك عامة لا يستطيعها الكون.

وقال في الامام عن علوف علم عاقبته فلا يصلح إلا على علمها، وعازف جهل عاقبته فلا يصلح إلا على جلها.

وقال في الامام عن علم عاقبته لم تعمل فيه مضلات الفتن، ومن صلح على جهل عاقبته مال واستقام.

(1) فهن ج (2) ناحرا م (3) فتيا ب (4) 1 ف (5) (6) اب ت ج. (7) 1 ب ت ج.
وقال لى من علم عاقبته و يعمل يدّد خوفاً.
وقال لى الخوف علامة من علم عاقبته وأرجه علامة من جهل عاقبته.
وقال لى من علم عاقبته وألقاه وإعمامها إلى أحكم فيها بشاعر الذي لا مطلع عليه، لقيته بأحسن مما علم وجهته بأفضل مما فوض.
وقال لى يا عارف إن ساوت العالم إلا في الضرورة حرمك العلم والمعرفة.
وقال لى يا عارف أين الجهالة ملك أو ذنبي على المعرفة.
وقال لى يا عارف اطلع في قلب فما رأيته يلبسه فهو معرفته وما رأيته يجده فهو مطلعه.
وقال لى يا عارف دم ولا أتكرب، يا علم أنت، إلا جاءت.
وقال لى يا عارف أرى عندك قوقل ولا أرى عندك رصرا أنتغتخ إلهاؤه غيزي.
وقال لى يا عارف أرى عندك حكيك ولا أرى عندك خشتي أفهوئت بي.
وقال لى يا عارف أرى عندك دلالة ولا أراك في معجي.
وقال لى من لم ينفعه لم يصل إلى، ومن لم أحزن إليه لم يفتش إلى.
وقال لى إن ذهب قلبي عن لم أنظر إلى عملك.
وقال لى إن لم أنظر إلى عملك طالبت بأن طالبت بعملك وإن قلت أن توفي بعملك.
وقال لى إن لم تعرض عما أعرضت عنه لم تقبل على ما أقبلت عليه.
وقال لى إن أخذت في الحرفية أحتت النوبة بالخالفة، وان أخذت في النوبة أحتت الخالفة بالنوبة.

(1) يطلع بـ ت (2) الأول فا بـ (3) اب ت (4) ألفا (5) عانا بـ (6) طاب ت (7) بملك ا ب (8)
وقال ل حدث عن عند حقوق وعن نعمتهم عن فتحتهم عالمًا،
ومن فهم عن حق فتحتة نصيحا، ومن فهم عن نعمتهم فتحتاه أحا.
وقال ل من لم يفهم عن ين وقح ولا عن حق ولا عن نعمتهم فتحتته عندما قا فان جاءك
بكيت فنها منه كما أخذ ضالك من الأرض المسبيعة.
وقال ل الذي يفهم عن يريد بعبادته ووجهى، والذي يفهم عن حق يعبد
من أجل خوفه، والذي يفهم عن نعمتهم يعبدن رغبة فيها عندئ.
وقال ل من عبدني وهو يريد وجهي دام، ومن عبدني من أجل خوف
فخ، ومن عبدني من أجل رغبته اقنطع.
وقال ل العالماء ثلاثة فعلم هداه في قلبه، وعلم هداه في سمعه، وعلم وعدها
في تعلمه.
وقال ل القراء ثلاثة فقارى، عرف الكل، وقارى عرف النصف، وقارى عرف الدرس.
وقال ل الكل الظاهر والباطن، والنصف الظاهر، والدرس النهاوة.
وقال ل إذا أتكم المأرشف ونالاهل بحكمة واحدة تأتي اشارة العارف وليس لك
من الجاهل إلا أنفه.

16 - موقف الموت
وقفني في الموت رأيت الأعمال كلها سيات وبائت الخوف يحكم على الراجي
ورأيت الطني قد صار نارا وقح بالدار ورأيت الفقر حسبا يبت كثر شيء
لا يقدر على شيء وراءت الملك غروبا ورأيت الملكوت خداعا ونادمت يا علم
(1) و (2) و (3) و (4) و (5) و (6)
وضع الموت

فلما явى ونادى بمعينة يابنتي، ورأيت كل شيء قد أسماه ورأيت كل
خليقة قد هرب مني وبييت وحيدى، وجاء من العمل فرأيت فيه الهواء المليء والعلق
الغبار فانفعت إلا رحمة ربي وقال لي أين عملك ترأيت النار.
وقال لي أين عملك ترأيت النار.
وقال لي أين منفعتك ترأيت النسار وكشف لي عن معارفه الفردانية.
شفدت النار.
وقال لي أين عملك فثبت.
وقال لي أين عملتك فنعتت.
وقال لي أين طالبك تخرجت.

١٧ - وضع العزة

وقفتي في العزة وقال لي لا يجازى مني وجد بسوى ولا بسوى
ذكرى ولا بسوى نماث.
وقال لي أذهب عنك وجد السوى بما من السوى بالغيدة.
وقال لي إن لم تنحى بالغيدة أذهب تار السطوة.
وقال لي كلا يتقلل الغيدة عن وجد السوي إلى الموجود بي بما من ذلك
النار تنقل عن وجد السوي إلى الموجود بي بما من
وقال لي آلي لا يجازي إلا من وجد بي أو بما من.

(١) هبت ل (٢) اب ت ل (٣) مارك اب ت ل
(٤) طلبت اب ل (٥) اب ت (٦) ل (٧) كلاك ك (٨) له اب ت
(٩) وبيقك بما السوي إلى الموجود بي أو بما من
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وقال ل وجدك بالسوى من السوى والتجارسوى وله على الأفهدة مطلع فادأ اطت تمت على الأفهدة فرأت فيها السوى رأت ما منها فاقصت به، وإذا لم تقرأ ما

كما لم تصل به.

و قال ل ما أدرك الكون تكوينه ولا يدركه.

و قال ل كل خلقه هي مكان لنفسها وهي حذ لنفسها.

و قال ل رجمت العلم إلى مبالغها من الجلذاء، ورجعت المعارف إلى مبالغها من الرضا.

و قال ل أنا أظهرت الفولية بمجمل الأسماع والأفكار وما لا يحمل أكثر مما يحمل، وأنا أظهرت الفعلية بمجمل العقول والأبصار وما لا يحمل أكثر مما يحمل.

و قال ل انظر إلى الأظهار تسعف بعضيته على بعضيته وتتصل أسباب جزيئته بأسباب جزيئته فمابله منه مدار وأن جال، ولا له مستند إذا مال.

و قال ل انظر إليه فأي لا يعود على عائدة منك ولكنّ تثبت بشائ الدائم فلا تستطيعAtlas الأغيار.

و قال لى لو اجتمعت القلوب بكتن بصائرها المضيئة ما بلغت حمل نعمتي.

و قال لى المقل آلة تجعل حدها من ممرة، والمعرفة بصيرة تعمل حدها من إشادة، والاشهاد قوة تعمل حدها من مراد.

و قال لى إذا بدأت آيات المنظمة رأى المأثأر معرفته نكرة وأبصر المحسن

حسنائه سهينة.

(1) خلقية الم ل خلقية ت (2) L (3) X متصل ج ل (4) X متصل L (5) الأحوال L L (6) متصل L (7) وتنصل L (8) X متصل (9) X متصل L (10) جود L (11) نص (12) جود L (13) متصل L (14) نص L (15) جود L (16) منص ج.
وقال لي لا تحمل الصفة ما يحمله العلم فاحفظ العلم منك وقف الصفة على حدها
منه ولا تقفها على حدها منها.

18 - موقف التقرير

أوقفي في التقرير وقال لي تريدني أو تريد الوقفة أو تريد هيئة الوقفة، فإن أردت كنت في الوقفة لا في إرادة الوقفة. وإن أردت الوقفة كنت في إرادتك
لا في الوقفة. وإن أردت هيئة الوقفة أبعدت نفسك واتلقاك الوقفة.
وقال لي الوقفة وصف من أوصاف الوقف والوقار وصف من أوصاف الباء والباء، وصف من أوصاف التاء والتي وصف من أوصاف الكبيرة والكبيرة وصف من أوصاف الصمد والصمود وصف من أوصاف العزة والمزة وصف من أوصاف الوحدانية والوحدةنية وصف من أوصاف الذاتية.
وقال لي الوقفة خروج الله عن الحرف وعما تتفت منه واتفرقت.
وقال لي إذا خرجت عن الحرف خرجت عن الأسماء، وإذا خرجت عن الأسماء خرجت عن المسميات، وإذا خرجت عن المسميات خرجت عن كل ما بدأ،
وإذا خرجت عن كل ما بدأ قسمت ودعا فأتبت.
وقال لي إن لم تجز ذكرى وأوصافي ولامعي وأسمائي رجعت من ذكرى
الذات، أذهب إلى أركان ومن وصفي إلى أوصافك.
وقال لي الوقف لا يعرف البضائع، وإذا لم يكن بيني وبينك مجاز لم يكن بيني
وبيتك حاجب.

(1) يحمل ت م لا يحمل ب (2) الجام ج (3) أت + (4) ان ج
(5) ج - (6) رفانت ج (7) الاسم اب ت ل (8) تست ب ل
(9) ذكرك ا ب ت ل (10) ورجعت من ج
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19 - موقف الرقق
أوقفني في الرقق وقال لزوجتي نقلت في مقياس، والله حسن نظر
تسلك محبتي ومن سلك في محبتي وصل إلى...
وقال لي اجتمع باسم اليقين على اليقين.
وقال لي إذا ضحتت فقل بقلبك اليقين اجتمع وتوقف، وقال لقلبك حسن الظن، تحسن الظن.
وقال لي من أشهدته أشهدت على ومن عرفته عرفت على ومن هديته هديت.
ومن دلته دلتي.
وقال لي اليقين يهديك إلى الحق والحَقّ المتين، وحسن الظم يهديك إلى التصديق والصدق يهديك إلى اليقين.
وقال لي حسن الظنم طريق من طريق اليقين.
وقال لي إن لم ترى من وراء الضدين رؤية واحدة لم تعرف.

32 - موقف بيته المعمور

وقفني في بيت المعمور فرأيته وملائكته ومن فيه يصحون له ورأيته وحده ولا يثبت مواصولا في صلواته على الدوام ورأيتهم لا يواصلون بخط بصولتهم عامة ولا يحيطون، وقال لي أسررت حكومة بيته في كل بيته شككت بها ليبي على كل بيته.
وقال لي أهل بيتك مر السوى وذكري بما أيسر لك ترني في كل بيتك منه.
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قال لي أما تراه إذا ما عرمتة بسواوى ترى في كل جزئية منه خاطفًا كاذ أن يخطفك.

وقال لي خذ فقه بيتك بنعمى نغم به.

وقال لي إذا رأيت في بيتك وحدى فلا تخرج منها وإذا رأيت والسوى فنظر وجهك وقول لي حتى تخرج السواي فإنك إن تمطمها خرجت وبي السواي وإذا بقي السواي أخرجك من بيتك إليه فلا أنا ولا بنت.

وقال لي حكومة حروجى من بيتك أخرجتك.

وقال لي لا تحجبني عن بيتك فإن أقتني على بابه وغلطته من دونى أقتنيك

على كل أبواب السواي ذيلا وأظهرت تظريمت مزحهم عليك.

وقال وجهي قبلي وعني بابا أقبل عليه بكلك تجهد مساك له.

وقال لي إذا رأيت وحيد في بيتك فلا ضحك ولا بكاء، وإذا رأيت والسوى فبكاه، وإذا خرج السواي فمضحك نبيه.

وقال لي انظر إلى أصناف ردي لك عن أصناف السواي أغرت عليك

أم اطرحتك.

وقال لي احفظ عينك وكل الجرم إليها.

وقال لي إنك إن حفظت رحمة حكمة.

وقال لي بيتك هو طريقك بيتك هو فرحك بيتك هو حشرك انظر كيف تراه

كذا ترى ما سواه.

(1) السوى ج (2) بقتى م (3) ج - (4) ج - (5) ه (4) أب (6) أب (7) وظفته أب ت ل (8) وظفته أب ت ل (9) ج (10) ج - (11) ج - (12) حكومة ج م
وقال لي إذا رأيتني في بيتك وحيد، فهو الحرم الأدنى من يؤمتك مرّة سواً، 
وإذا لم ترى في بيتك في كل شيء، إذا رأيتني فاحلم فلا تستأذن.
وقال لي القول جواب فناء القول غطاء فناء الغطاء خطر فناء الخطر صحة، علم
ذلك يكون حقه لا يكون.

وقال لي أنت ضالتي، فإذا أوجدتني فأنت حسي.
وقال لي إذا رأيتني ولم تراسي فانسب إلى العبوديتي فأنت عبد.
وقال لي إذا رأيت ورأيت اسم الفأца العلامة.
وقال لي إذا رأيت اسمي ولم تري في عملك لي ولا أنت عبد.
وقال لي أزح علك تراى مستوى لا ريب.
وقال لي قف بيدك أنت وأعرف نفسك ولا تنس خلقك تراى مع كل شيء
فأذا رأيت فألق البديعة وأت في فلا أطيب عليك.

21 - موقف ما يبدو

أوقفت فإنه يبدو فرأيته لا يبدو فيه فيني ولا يبين فيبدو ولا يبين فيكون معي،
وقال لي قف في النار، فرأيته يذبح بها ورأيتها جنة ورأيت ما يئم به في الجنة
هو ما يذبح به في النار.

وقال لي أحد لا يفقر صمد لا يفقر صمد.

وقال في قف في الأرض والسماها، فأوات ما ينزل إلى الأرض مكرماً وما يصعد منها شرفاً ورأيت الذي يصعد هو عما ينزل ورأيت ما يصعد يدعو إلى نفسه ورأيت ما يصعد يدعو إلى نفسه.

وقال لي ما ينزل مطيعك وما يصعد مسيرك فالنظر ما تركب وأين تقصد.

وقال لي تترمي وساعة تصعد مسافة مسافة بعد ينادين، و Finds.

وقال لي كيف تكون عندي وأين بين الزوال والصعود.

وقال لي ما أخرجت من الأرض عيناً جمعت بها على ولا أزلت من السماع عيناً جمعت بها على، أما أبديت كل عين فقسمت بها عني وجمعت ثم بدأت جمعت بي وكانت هي الجهة، وكانت الطرق.

وقال في قف في الجنة، فرأيته يجمع ما أظهر فيها من العيون يجمع في الأرض بيدوه من وراء العيون، فأواته يبدو لا من وراء العيون فيكون الوراء ظنها ورأيتها لا يبدو في نفسي ولا يبني فيبدو ولا معنى فيكون معني.

وقال لي، إن أقت في الصرع ما بعده فإني نازع، وإن أقت في الذكر فاعده

فابق مجابه.

وقال لي إن كان غير ضالتك في دائر الضرب.

وقال لي إن كنت ضالتك تهتم إلا عني وحرث إلا معني.

وقال لي انظر إلى لما جعلتك ضالتي لم أقبل عليك.
 موقف ما يبدو

وقال لي أنت ضالتي وأمك ضالتك وما مات من غاب.
وقال لي كلاك أراك نفسك وأراك غبرك به فقد ربطك به وهو عين فضحك عنه.
ومن غيره.
وقال لي ما أراك ساه ولم يرك نفسه فقد مكن بك، وما أراك ولم يرك ساه.
رأيت كل شيء في نور نوريته؟

٢٢ - موقف لا تطرف

أوقفني وقال لي أظهرت كل شيء وأدرأت عنه وأدرأت به عنى.
وقال لي إذا نظرت إلى أنت كل شيء فقد آذنتك بواصلته.
وقال لي كل له علامة ينقسم بها وتنقسم به.
وقال لي كن بالمثبت لا يقوم لك الثبات.
وقال لي إذا كان إلى المنتهى سقط المعرض.
وقال لي لا يكون إلى المنتهى حتى تراي من وراء كل شيء.
وقال لي إباني لا ينتجحي به ولا بي إلى أنا الحكم المنتهى على علم ما وضعت.
وقال لي انظر إلى ولا تطرف يك ذاك أول جهادك في.

(١) ما ج (٢) ج - (٣) م - (٤) وتشك ت وتفصك ج
(٥) أدرت ج (٦) ودرت ج ادرت م (٧) عيني م (٨) كلما ج
(٩) م - (١٠) المسباب (١١) ومن اب ت ج (١٢) ابتكار
ات - (١٣) (١٤) انا رأيت لات لأن لات لاز (١٤) وضعت
ج م تل X ومضت اب ت ل (١٥) يكون ج
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وقال في ابن أمريك على الخوف أثبتته بالعلم ولا ابن أمريك على الوجاء أثبته إذا

تكامل العمل.

وقال لي إذا أذهبتك عن الأسماء أذهبتك لحكامك.

\\(4)\\ - موقف وأحل المنطقة

أوقفني وقال لي إذا رأيت في كان فقرك في الاجابة المسألة.

وقال لي إذا رأيتك فلا تسألني في الرؤية ولا في النية لأنك إن سألتني في الرؤية
انحنك إلى من دوني، وإن سألتك في النية كنت كم لم بعرفك، ولا بدرك أن
تسألني وأعرض إن لم تسألني فليسني إذا قلت لك سأني.

وقال لي إذا رأيت في فآلم إلى أن بنيك وبيك الأشياء، وإذا لم ترين فنان
لا أظهر ولا أمراني لكن لأني أحب أكمان أحيان إلى لي.

وقال لي إذا رأيت في أغنيتك النفي الذي لا ضده.

وقال لي إن تبهك السوء ولا تتيحه.

وقال لي ذكرى في رؤية جفاء فكيف رؤية سواء أم كيف ذكرى مع رؤية
\\(8)\\ - سواه.

وقال لي أفل الليل وطبع وجه السحور وقام الفجر على الساق، فاستيقظت أنت يا
نانعة إلى ظهورك وشق في مصلالة، فإنني أخرج من الحراب فليكن وجهك أول
ما ألقاه فقد خرجت إلى الأرض مرازا وعبرت إلا في هذه الليلة، فإنني أقت في بني

\\(1)\\ - ج - (2) ج - (3) قد أدب ل + (4) أحل ج
\\(5)\\ - (5) ج - (6) في أدب (7) ج - (8) ج
\\(9)\\ - ماء أدب ل - (10) إنها ذات (11) ذات أدب تج -
وأريد أن أرجع إلى المياه فظهوري إلى الأرض هو جوازى عليها وخروج منها وهو آخر عهد كي يدهم لا ترائي ولا مُقَدِّشة أبد الأبدين، وإنما خرجت منها إن لم تكن ملكاً، وأهل المنطقة فينخر كلا شئ وأنزع درع ولا مَتَّى فنسفطن الحرب وأكشف البرقع ولا ألبسه وأدعو أصحابي القدماء كما وعدتهم فيصيرون إلى وينمون ويتعمون.

وردون النهر سرماً ذلك يوم ويومن لا يقتضي.

وقال لي آليك لا يجدني طالب إلا في الصلوة وأنا ميلل الليل ومنه النهر.

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٤٤— موقف لا تفرق أسمى

وافقني بين أولية إبداله وآخرها إنشائه وقال لي إن لم ترى فلا تفرق أسمى.

وقال لي إذا وقفت بينين، يدي ناداك كل شيء، فأحضر أن تصرف إليك بقلبك.

فذا أصغيت إليه فكأنك قد أجبته.

وقال لي إذا ناداك العلم بحولته في صبوقع فاجبته انفصلت عن.

وقال لي إذا نظرت إلى قلبك لم يخطر به شيء.

وقال لي إن رأيت في قلبك قويت على المقصيدة.

وقال لي أصحابك الذين لا رأى لهم.

وقال لي بذنك بعد الموت في عل قلبك قبل الموت.

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و قال لى إذا وقفت بين يدي فلا يقف معلك سواك .
و قال لى إذا صار السوى خاطرا مذموما سقطت لحة والطار .
و قال لى الصدق أن لا يكذب اللسان والصدقية أن لا يكذب القلب .
و قال لى كذب اللسان أن يقول ما لم يقل وأرب يقول ولا يفعل , وكذب القلب أن يعهد فلا يفعل .
و قال لى كذب القلب استمع الكتب .
و قال لى الكتب كلها لغة سواء والحق الحقيق لغى إن شئت أنفعت بها .
جحرا أو بشرا .
و قال لى كلهعلقت في نهو نطق عن لغى .
و قال لى التكى من كذب القلب .
و قال لى الأماني غرس العدو في كل شيء .
و قال لى الرجاء في مجاورة الأماني والمجاورة اطلاع .
و قال لى لكل متجاورين صحبة .
و قال لى حقيقة الترجمة أن أعلقت بي لا في معنى ولا يمتنى , ولن تساله حتى يحرق الخوف ما سواء .
و قال لى أفسدتك على كل شيء وجعلت ذلك جحبا يا بيتك ويتها فلا تحرق
الجواب بالمرض له فأرسل عليك مذلته .
و قال لى لو صلحت لشيء ما أبديت لك وجهي .

(1) إلا ج لم  
(2) ينقذ لم  
(3) الحقه اب ل  
(4) والصدق ب ج لم +  
(5) عرش اب ت (6) شرج  
(7) له ترضج
قال لي إذا اعترض لك السوى بقينته فانظر إلى أولى إنشائه ترى ما يسقطها

(1) وان ترى في أولى إنشائه فانظر إلى آخره إبدائه ترى الزهد فيها ولا تراه .

وقال لي الأولى قوة الأخرى ضعف، فاستغفرني مرّ ضعف قويت عليه

بضع.

وقال لي إذا لم ترى فلا تفارق اسمي .

(25) - موقف أنا متهى أعز أني

(4) أوقفني وقال لي العلم على من رأى أضر من الجهل .

(7) وقال لي الحسنة عشرة لم يرني والحسن سئة من رأي .

(1) وقال لي إذا رأيني كنت سلامتك في الفترة أكثر منهما في العبادة، وإذا لم

ترى كانت سلامتك في العمل أكثر منها في الفترة .

(9) وقال لي إذا رأيني قسمك على كم تراه سواء بعينك وقلبك .

(1) وقال لي أستغفرني من فعل قل بك أكذك تقبله .

(14) وقال لي فعل القلب أصل لفعل البدن فانظر ماذا تفرس وانظر الغرس ماذا

يشر...

وقال لي يدي على القلب فإن كفخت عنه يده لا تأخذ به ولا تتخطى غير...

تعزف به فأخر أن تزاني .

(1) (4) ج - (13) ج

(8) ج

(12) ت

(1) (4) ج - (13) ج

(12) ت

(10) الباء ل + (11) ب ب

(12) (13) ل + (11) ب ب

(10) ج - (11) ب ج +
قال لي خف حسنة تهدم حسناتك، وخف ذنباً بيئي دنو بك.
قال لي إذا رأيتى فصلت ما تصرف به عني لم أغلب عنك.
قال لي البلاء بلاء من رآني لا يستطيع مداومتي ولا يستطيع مقابله وإنما بين ذلك أطروحة وأذرعه وفي الطي موتة وفي النصر حيوته.
قال لي أنا متهى أعزى إذا رأواني اطمئنا بي.
قال لي من لى لم يرى فهو متهى نفسه.
قال لي شاور من لم يرى في دنياك وآخرك وأنع من رآني ولا تضاوره.
وقال لي الاستشارة عن ضلال والمشورة هموم، فمن رآني يهجم ومن لم يهجم.
نفر أين لا يهجم.
وقال لي أحصبه من لم يرى يحلك وتحمه، ولا تستحصبه من رآني يقطع بك.
أيمن ما كنت به.
قال لي إذا رأيتى ورأيت من لم يرى فاستقر عنبه بالحكة فإن لم تفعل وتأله.
أخذتك به، وإذا لم ترى ورأيت من رآني فحافظ حذك فأراواني يرؤيته.
قال لي إذا رأيتى ورأيت من رآني فاننا بمنا أسقم وأجب.
وقال لي أهل الذين جاءوا فينا الذين رأويني فلساط غطوا عيونهم فيه.
يشكون بي في الرؤية.
وقال لي اللغة لا تصح أو تفعى القسمة والقسمة لا تٹفي وأنا غالب.
وقال لي لتمهينهم سبباً لتكون القبيء لم في كل شيء عن مواقع نظراً فيه.


(1) انسان ج
(2) يصرف ت م تصرف لم
(3) ولا أب ل
(4) مقارنة ت ج
(5) تصدف ت
(6) أب ت
(7) ج
(8) أبعان ج
وقال لي أنت أسرى لنا لشيء فأردنني بالرادة نشذه المعرفة فما عرف قلنا له

\[\begin{align*}
\text{نَكَفُونَ إِجَابَةٍ.} & \\
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\end{align*}\]

وقال لي أنت باد لا الباد ولا نليف ولا لأرى ولا لأن لا أرى ولا لا نليف ولا نليف ولا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا نليف ولا لا N

وقال لي أنا غريب لا عما ولا وعن ولا ولم وأنت ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا ولا لا...
كتاب المواقف

(1) وقال لي الفركله طريق ألفير:

(2) وقال لي إذا رأيتني كان بلاكك بعدد كل شيء، وكان كل شيء بلاك.

(3) وقال لي يا من بلاك كل شيء، صرفت البلاء عنك بالعافية والصافية داخلة في الشهية والشيقيه بلاء والبلاء والغانية إذا رايتني عليك سنواؤنا فأياهما أصرف والصرف بلاء.

(4) وقال لي إذا رأيتني فلا عافية إلا في نظرك إلى وهو بلاك لأن نظرك ضرية غضبة والضريانة بلاك.

(5) وقال لي جحاير البلاء ومجاكر البلاء، حق جحاير مجاك البلاء فارвалه الحرق مفرجة من بلاك إلى بلاء.

(6) وقال لي أنتقي بي ما انتقت بك تسره إلى كل حين فلا ترى عندئدا سواك وترسير إليك إذا سرت فلا ترى عندك سوا.

(7) ووقت ق لعلى أيقع فلا ترى عندك سوا.

(8) - موقف في أعزاء

(9) ووقفت وقال لي ما صرفت عنك من الأحبا بالآخرة أكتر وأعظم مما صرفته عنك من الأحبا بالدنيا.

(10) وقال لي وعزني إن لي أعزاء لا يكونون في غرني ولا يشربون ولا ينامون ولا ينصرفون.

(11) (1) ج (2) الafia ج (3) وقال لي سويه كله طريق سوي ج (4) (4) م (5) ج (6) سوي ج (7) (8) فاراه (9) اقينت اب ل (10) اقينت اب ل (11) أعظم ج أكبر أعظم (12) ما أمن لي (13) وجلال ج (14) ج (15) بكرسون م (16) بصفرع ج
وقال لى من يمحرك مني إن قلت ما لا أراد به فأحذر فلا أغفره.
وقال لى فرق بين من غبت عنه ليتذكر وبين من غبت عنه ليتذكر.
وقال لى قارف المتظر وطالعت الصغر.
وقال لى أنا وعزتى ضيوف أعزاز إذا رأوين أشردوا أسراهم وحاجوا
على قلوبهم وأخمدونى اختيارهم.
وقال لى وعزتى لآعزاء ما لم عيون فيكون لم دموع، ولا لم إقبال فيكون
لهم رجوع.
وقال لى عزاء ما لم دنيا فتكون لهم آهزة.
وقال لى الآخرة أجر صاحب دنيا بالمحج.
وقال لى إن لآعزاء لا يرون إلا لآعزاء لا يرون إلا لفرق ما بينهم
أبعد من البعد إلى القرب.
وقال لى أدرك أعزاز بي كل شيء ولم يحصل أولئك لكل شيء.
وقال لى استثنى في مطالبه أقطع ما يتعلق بالمطلوب منك.

48 - موقف ما تصنع بالمشكلة
أوقفني وقال لى إن عبدت لأجل شيء أشركت بي.
وقال لى كنا نستم الروية ضاقت العبارة.
وقال لى العبارة ستركن ما ندبته إليه.

(1) أحصروه ج 1 (2) لا ج ولا ج 3 (3) طويج ج
(4) ب ج ج 4 (5) ب ج ج (6) ج (7) ج (8) ج
(9) ب ج ج 1 (10) الابادة بها
وقال لي إذا لم أمو وصفتك وقلبك إلا على روقي فما تصنع بالمسائلة، أتسألني
أن أسفر وقلت أسرفل، ليسن لي أن أحتبب فإنك من فيض.
وقال لي إذا رأيت لم يبق لك إلا مستنشق تسألني في غيبي حفظك على روقي
هذا (11).
وتسألني في الروية أن تقول للشيء كأنك ليكون.
وقال لي لا ثلاثة لها إلا من العدوان.
وقال لي أبحث قصد مستنشق في غيبي وحرم علك مستنشق مع روقي في حال
 روقي.
وقال لي إن كنت حاسبًا فاحسب الروية من الغيبة فأقبلها غلبك حضرة
 في المسائلة.
وقال لي إذا لم أعجب في أكذك قطعتك من السمع له، وإذا لم أعجب في نومك.
لم أعجب في يقظتك.
وقال لي عزمك على الصمت في روقي محجة تقف في الكلام.
وقال للزم لا يقع إلا في الغيبة.
وقال لي إنفظ إلى في نعمك تعرفني في تعزية اليك.
وقال لي من لا يعرف نعمك كيف يشكرني.
وقال لي لا أبو لعين ولا قلب إلا أغنيته.
وقال لي تراني فيها تقول كيف تقول، تراني، في جزءك كيف تجزء، تراني
في الفننة كيف تحتوى عليك الفذة.

(1)- (أ) فيكون كن فيكون ج (2)- (3) في ج (4) الخالج
(5) غلب في نمط (6) جمعب 1 X جمعب جمعب جمعب (7)- (8) ج-
(9)- (10) ج-
(11)-
وقال لي أعرف حالتكم من المستند.
وقال لي إن كان المستند ذكري ركز إلى.

٢٩ - موقف جواب الرؤية
وقفتي وقال لي الجاهل جواب الرؤية والعلم جواب الرؤية، أنا الظاهر لا جواب
وأنا الباطن لا كشف.

وقال لي من عرف الجواب أشرف على الكشف.
وقال لي الجامع واحد والأسباب التي يقع بها مختلفة وهي الجواب المتنوعة.
وقال لي رأس الأمر أن تعلم من أنت خاص أم عام.
وقال لي إن لم يعمل الخاص على أنه خاص هلك.
وقال لي كاد علم العالم يشرف به على النجاة.
وقال لي الخاص يبدو له باد مني ييمن على سوء ولا ييمن عليه، والعمام ليس بيني وبينه إلا الاقرار.

وقال لي الخاص الراجع إلى يهيم.
وقال لي كلاهما متفرق إلى صاحبه رأس المسال والريح.
وقال لي أنت بينهما في غيت.
وقال لي ما في رد يرمي مال ولا ريح.
وقال لي رأس المسال في غيت ورؤيته وريجه اللطيف في الحفظ.

(١) أعرف ا١٨ ج م علم اب تس (٢) الخواص م خلف ج
(٣) ج - (٤) العرف تس (٥) بعمة ج نبه اب تس (٦) نبه م (٧) نبه ج
(٨) لا ج
وابدىت الشكر والcciones، وربما يكون ذلك مفيدًا.

وأبدى الشكر والnivers، وربما يكون ذلك مفيدًا.

وأبدى الشكر والnivers، وربما يكون ذلك مفيدًا.

وفي النهاية، الشكر والnivers، وربما يكون ذلك مفيدًا.

وفي النهاية، الشكر والnivers، وربما يكون ذلك مفيدًا.

وفي النهاية، الشكر والnivers، وربما يكون ذلك مفيدًا.

وفي النهاية، الشكر والnivers، وربما يكون ذلك مفيدًا.

وفي النهاية، الشكر والnivers، وربما يكون ذلك مفيدًا.
وقال {الرَّؤِيَة} خصوص غيّة عموم لا رؤية ولا غيّة حزب العدو.
وقال لي ليس من أهل الغيّة من لم يكن من أهل الرؤية.
وقال لي الصلاوة في الغيّة نور.
وقال لي ادعني في رؤيتي ولا تسألي وسلقي في غيبي ولا تدعني.
وقال لي انظر بما بدا لك فان قطعك عن القواعط فهو مني.
وقال لي كنا بدنا لك فابننا يجعلك قبل قطعك تخف مكره.

۲۳ - موقف استوى الكشف والجحاب
أوقفني وقال لي كل شيء لا يواصلكم صلة لي فانا يواصلكم ويجدده.
وقال لي انظرعين قلبك الى قلبك وانظر بقلبك كله الى.
وقال لي اذا رأيتني استوى الكشف والجحاب.
وقال لي اذا لم ترين فاعتضدت بالثراء ولا تعضده ولكنها محل فقرك.
وقال لي وارني عن اسمى و الا رأيتني ولم ترى.
وقال لي سل كل شيء عن ولا تسألني عني.
وقال لي اذا رأيتني فكان ذلك لم تخرج من العالم.
وقال لي اذا رأيتني خرجت من أهل العذر.
وقال لي اذا رأيتني دخلت في جلّة الشفاء.

(۱) رؤيتي ل رؤيتي م (۲) غيبيّ م (۳) جبيّ ا ب (۴) ام -
(۵) ب ت - (۶) تابا ج - (۷) من القواعط ج + (۸) سل ج +
(۹) بي ج + (۱۰) ويندمك ج (۱۱) الجحاب بالكشف م (۱۲) مما ۱ +
(۱۳) ت -
قال له إذا رأيتني ضعفت عن وحملت الكل.
قال له سأل أولئك بما أعلمك وسلني ولا تسألهم ما أجهلتك.

32 - موقف البصيرة

أوقفني في البصيرة وقال له قصرت العلم عن معيون ومعلوم.
قال له الميوع ما وجدت عليه جهزة فهو معلوم معيون، والمعلوم الذي.
لا تراه العلم هو معلوم لا معيون.
قال له ما أنا معيون للعين ولا أنا معلوم للقلب.
قال له كل نطق ظهر فأنا أثرته ورُوِيَتُ ألفته فانظر إليه لا يُعْدَوَّن فَإِنَّهُ.
المعيون والمعلوم وأن أذا هو ولا وصفي مثلهما.
قال له ما ناهك شيء عن شيء إلا دعاك إليه بما ناهك عنه، وأن أناك فلا.
أدعوك إلى بما أناك عنه وأدعوك إلى فلا أناك بما أدعوك به، ذلك الفرق.
الذي بين وصفي وسواه.

قال له فَمَا يَجِبُ يَخْتَبُ كَفَيْكَ يَخْتَبُ يَأْتِيَ فَأَنَّ فَعَلَ.
قال له أتى إلى وسطك أن يحكم بأقصى مسرك.
قال له إذا رأيت سواك فأنا أناب إلى هذا البلاء أرحمك.
قال له إذا رحتك رأيت رفقي طرفك إذا نظرت وفي قلبك إذا فكرت.

(1) عن ما أبات (2) المعينات (3) ج - (4) لا أبات - (5) رجيزق أت ج - (6) تدمت أبات ل - (7) المعلم أبات - (8) ما ج - (9) ج - (10) أبات - (11) ذلك أبات - (12) الفرق ب تفرق ج - (13) أ ج - (14) أردت أبات ل
وقال لي قسمت لك ما لا أصرفه وصرفت عليك ما لا أقسمه لك فهلا أقسمه أصرفك عما صرفته فأصرفه 

وقال لي ما تتزلف إلى قلب إلا أفيته عن المعارف 

وقال لي دم في التمظم تدم في الخوف 

وقال لي لي من كل شيء خاصيته والله عافيته فاعتيته تنسب إليك وخاصيتها 

تنسب إلى 

وقال لي كل شيء سواء يدعوك إليه بشركة وأتأدمرك إلى وحدى 

٣٣ - موقف الصفح الجميل

أوقفني في الصفح الجميل وقال لي لا ترجع إلى ذكر الذنب فتدب بذكر الرجوع 

وقال لي ذكر الذنب يستجلك إلى الوجد به، والوجد به يستجلك إلى الموت فيه 

وقال لي حتى متي لا تجمه إلا الأقوال، وحتى متي لا تجمد إلا الأعمال 

وقال لي إذا اجتمعت بسواي ففروقت ما اجتمعت 

وقال لي ما كان الرسول الله ﷺ ولا أفعلا فأت في عصرة الخجاء 

وقال لي حكم الأقوال والأفعال حكم الجدل والبلابل 

وقال لي حكم الجدل والبلابل حكم الملال والزوال 

أقتبه ذلك من ثلاثة أكون - (٠) عن ما أت (٢) ونجمه ج (٤) وقادح ج (٦) وحيد ج (٨) بالرمام ج (١) 

ستي ج (٢) بنية ج ت ج ندفة ل (٣) ماب ل (٤) نول ج (٥) صي ج (٦) صد ج (٧) صد ج (٨)
ومن لى إن أردت أن تعرفي قانون إلى حجاب هو صفة وانظر إلى كشف

هو صفة.

ومن لى لا تخف في رؤيتي حتى تخرج من الحرف والحرف.

ومن لى لا تجمع بين حرفين في قول ولا فقد إلا بي ولا تفرق بين حرفين

في قول ولا فقد إلا بي يسمع ما بمعت ويفترق ما فرقت.

ومن لى إذا لقت للشيء كن فيكون تطلك الى النعم بلا واسطة.

ومن لى أطمئن لأني أنا الله إلا أنا أجعلك تقول للشيء كن فيكون.

ومن لى إن جمتك الأقوال فلا قرب، وان جمتك الأفعال فلا حب.

ومن لى اجتمع بي اجتمع مجتمع كل مجتمع ودمع مجتمع كل مجتمع فتحوى

سواك تخبر عنه ولا يجوزك سواك تخبر عنك.

ومن لى قرب هو صفة بعد هو صفة حجاب هو صفة كشف هو صفة.

ومن لى قرب من وراء الكون، قرب الكون فسألت الكون فهيل الكون

فسايت الهيل فهيل الجهل.

ومن لى القوة في وجد الجهل الدائم والمزم في القوة والصبر في المزم والثبات

في الصبر والمعرفة في الثبات وهو مسكنها.

ومن لى انظرك إلى الشاهد الذي أنت به في الغيبة هو الشاهد الذي أنت به

في الدنيا.

ومن لى إن أكلت من بدى لم تطلع جوارحك في مقصطين.

منابت: (2) رفقة ألا (6) قل ج (4) انفك تج (5) ت - (3) وسمع أب ل (7) ش - (8) عاب. (9) على اب ت
وقال إلى أخته تطيب كل جارحة من يأكل من يده.
وقال إلى الشاهد الذي به تأسيس هو الشاهد الذي به تتعز.
وقال إلى الشاهد الذي به تستطع هو الشاهد الذي فيه تستطع.
وقال إلى الشاهد الذي به تعلم هو الشاهد الذي به تعمل.
وقال إلى الشاهد الذي به نما هو الشاهد الذي به تموت والشاهد الذي به تستفظ هو الشاهد الذي به تبعث.
وقال إلى لا يجري عليك في نويسك إلا حكم ما مرت به، ولا يجري عليك في موتك إلا حكم ما مت به.
وقال إلى رأى في كل شيء أرد عليك في كل شيء.
وقال إلى أدركني في كل شيء أدركك في كل شيء.

43 - موقف مما لا ينتقل
أوقفني في ما لا ينقل وقال لي به تجتمع لما ينقل.
وقال لي إن لم تشهد بما لا ينقل تIGNAL بما ينقل.
وقال إلى ما ينقل يصرفك إلى القولية والقولية قول والقول حرف والحرف تصرف، وما لا ينقل يشملك في كل شيء تعرف إليه ويشملك من كل شيء
مواضع معرفته.
وقال إلى المباراة ميل فإذا شهدت ما لا يغير لم يمل.

---
(1) ينزع ب ل (2) ومستفظ اب ل (3) - (3)
(4) قوله اب ل (5) يعبر ب (6) تقبل ب تميل ج
رسالة في الفصول من الوجود والشعور بالقول يصرف إلى المواضيع بالمقولات

وقال إلى المواضيع بالمقولات كفر على حكم التعرف.

وقال إلى المواضيع بالمقولات لا تسمع في من الحرف ولا تأخذ خبر عن الحرف.

وقال إلى الحرف يعجز أن يخبر عن نفسه فكيف يخبر عن حرفه.

وقال إلى أنا جاعل الحرف والخبر عنه.

وقال إلى أنا呣خبر على من أشياء أن أخبره.

وقال إلى الإخبار علامة بإشهاد لا توجد بسواه ولا يبدي إخباره إلا فيه.

وقال إلى لا تزال تكتب ما دمت تحسب فإذا لم تحسب لم تكتب.

وقال إلى لا تكتب ولم تكتب ضربت لك بسبهم في الأمة لأن النبي الأمة لا يكتب ولا يحسب.

وقال إلى لا تكتب ولا تهم، ولا تحسب ولا تطلع.

وقال إلى الميم يكتب الحق والباطل، والمطالمة تحسب الأخذ والترك.

وقال إلى ليس من ولا من نسبه من صحب الحق والباطل وحسب الأخذ والترك.

وقال إلى كل كتاب يقرأ كتابه وكل قارئ يحسب قراءته.

(1) المواضيع ج (2) والمواضيع ج (3) تصرف ج (4) إشاد ج (5) سهماً م (6) وقال ل (7) ق (8) ل (9) سم اب (10) حتى ج (11) كتابه اب
 موقف اعتج عهد ولايتكم

3 - موقف اعتج عهد ولايتكم

أوقفت، وقال لي ما فطرت فتأمل، فلم لا ربتلك فقف على باب السواء ولا
علمتلك تتجمل عاماً، مع ما تعب عليه إلى النوم عنه ولا انضمت جليساً لتسألني ما
يفرحك عن مهاني؟

وقال لي ما أسخرت لك في الشباب لأشقيقك في المشيب.

وقال لي أعرف من أنت فعرفناك من أنت هي قاعدتك التي لا تنهدم وهي
سكتك التي لا تزل.

وقال لي فرضت عليك أن تعرف من أنت أنت ولي وانا وليك.

وقال لي أعتج عهد ولايتكم: لا تتألق على بعمالك ولا تدعني من أجل نفسك
وإذا خرجت فإلى إذا دخلت فإلى وإذا كنت قفا في التسلم إلى وإذا استيقظت
فاتيقظ في الوكل على.

وقال لي بقدر ما توتشف لنفسك من العمل تهبط عنك من العمل لك،

بقدر ما يسقط عنك من العمل لك يكون قبائبك وقومي لك.

وقال لي استعن بالدعاء على الوقوف في مواقم بين يدي.

وقال لي إن لم تدع إلى نفسك يدعو عليك بما عرف منك فاذرني لا تكون
لنفسك داعية لنفسك إلى نفسك وأنت تحسوب على السكوت قربة إلى.

وقال لي أكتب في عهديك: إذا تعرفت عليك سقطت المعارف من سواه وإذا
لم أجزف عليك فعرفناك على أيدي العازرين.

(1) زينتكم اب زنك ج (2) أبونج (3) فيما ج (4) من
(5) تقلد ب تزل ل (6) (7) (8) - (7) - (6) - (5) - (4) - (3) - (2) - (1)
قال في الليل لي لا للقرآن ينال، الليل لي لا للمام والشئوا. قال في الليل لي لا للدعاء، إن سر الدعاء الحاجة وان سر الحاجة النفس وان سر النفس ما تؤوى.

قال في إن كان صاحبك في ليلك من أجل القرآن بلغ أفصى حمك إلى جزلك فإذا بلغه فارق فلا ليلك ليل القرآن ولا ليلك ليل الرحمن، وإن كان صاحبك في ليلك من أجل المام والشئوان بلغ أفصى حمك إلى اهتدائك، فإذا بلغه فارق، وإذا فارق ليل الأثام تم تلال لم تلم على من كان في ليله، أو لم تلم فذاك صاحب الليل وصاحب فيه الليل أشرفت به على الليل وعلى أهل الليل، فهو يعماهنهم فيه.

أعرف وğiniء نواياتهم فيه أدرك.

قال في كيف تنظر إلى السيا والأرض وكيف تنظر إلى الشمس والقمر وكيف تنظر إلى كل شيء؟ كان منظورا لما كان أو كان منظورا لما كان وذاك أن تنظر إليه بديا ومنه وهو أن تنظر إلى حقائق معارفه التي تسبح بحمد وتراعي ي Без خذ.

والي وهو السمع البصير.

قال في لا تذهب عن هذه الرؤية خططك المريت ولا تخرج صفك عن هذه الرؤية خططك صفك.

قال في إن لم تخرج صفك عن هذه الرؤية صريت عن صفتك وعن دواعي صفتك، وأذا صارت عنها صالحة صفتك فإن يرى صفك، وقيل.

(1) ل (2) ل (3) ل (4) ل (5) ل (6) ل (7) ل (8) ل (9) ل (10) ل (11) ل (12) ل (13) ل (14) ل
الملائكتي فلان ولد فنهرتك لي وكتبتك على جبينك ولا يقم وأنشدته إلى مسكت
أين كنت وقفت لك قل فقلت واشفع فوقيه.
وقال لي إن لم تخرج صفتك عن هذه الزاوية وفقت في مقام العصمة ورثتك
فيك حشمة من الشهوات وخياما من تناول العادات.
وقال لي إنما أظهرت الشهوات سترا على المستور لأنه لا يستطيع أن يقوم بين
يديه إلا في ستة فس كشفت له عن نفسه لم أستره من بعدها بنفسه.
وقال لي إذا رأيت نفسك أمهي السموات والأرض رأيت الذي يراها منك.
هو أنت لا انت الحاجة ترجع ولا انت خليقة تسكن فلسنترى ياها ما أبابتك بصفتة.
لا تثبت في حكمة ولا تقوم في مقامك فصفتتك ترجع لا أنت وصفتتك تميل لا
أنت تميل.
وقال لي لو أحببت الدنيا جمعت بها على.
وقال لي إنك تجنيك لك أحسن من أن تكون بك ولن تكون بك أحسن من
إن تكون فيه ولن تكون فيه أحسن من أن تكون لا في ولا فيه.

موقف وراء المواقف
أوقفني وراء المواقف وقال لي الكون موقف.
وقال لي كل جزءة من الكون موقف.
وقال لي الوسوسة في كل موقف والخاطر في كل كون.
وقال لي طافت الوسوسة على كل شيء إلا على العلم.
وقال لي العقود قائمة في العلوم والوسوسا تتفرغ في أحكام العلم.

(1) راهج لا ياك (2) قلت ترى ت ت فنصوري (3) يقوم ب ت
(4) ج (5) لا ت ج (6) ج
قال إلى إذا جاءت الوسامة فانظر إلى عينيها وعندسها واعترضك عليها ترى
اللهجة وشدها وهو ما سئنها به وترى الباطل وشده وهو ما سئنها.
وقال إلى من تعلق بالكون عرض له الكون.
وقال إلى الوسامة في علم من أعلام التحريض على
وقال إلى قد جاءك معارك بلطف وإسفن لك تكنى عن حي.
وقال إلى كل شيء يصدرك إلى يصدرك ومعك بقية منك أو من غيرك إلا
الوسامة فإنها تصدك إلى وحدك.
وقال إلى الوسامة ردة إياك إلى الفهر.
وقال إلى أنظر إلى الوسامة ثم تفوجك فإن تصلح إلا على مداركه وبم تعلقك
فإن تصلح إلا على التماس به.
وقال إلى الجهل وراء المواقيف فقط في فهو وراء مقام الدنيا والآخرة.
وقال إلى من لم يستقر في الجهل لم يستقر في العلم.
وقال إلى الجهل وراء المواقيف فإن وقف فيه أدرك علوم المواقيف.
وقال إلى اختتم علمك بالجهل وإلا هلكت به، واختتم علمك بالعلم إلا
هلكت به.
وقال إلى كلاً على التراب فانظر إلى التراب تذهب عمل وهو منه وتزما
قلبه عن عينه في مرايا العيون أعينه فلا تخفف بعينه.

(1) ج -  بنتي ب (4) نينيا ب بقت ت (3) ب
(2) ج -  يصرك ت (4) عاج م (5) وبيت (6) ج
(7) عمل ب ت (8) علك ت (9) وترى ب (10) ج
العيون ج (11) ل - بعده م
وقال لى إنهد أوعوانا لتقابل عينك فإذا لم تقبل عينك فلا أوعوان.
وقال لى لا يكون لأوعوان حتى يكون لأ زمان ولا يكون لأ زمان حتى يكون لأ عيان ولا يكون لأ عيان حتى لا تراها وتراني.
وقال لى إذا حررك أمر فيباب فان حررك في الباب فالوقفة فان حررك في الوقفة فالوقفة.
وقال لى الوقفة هي مقامك من وكذلك وقفة كل عبد هي مقامه منى.
وقال لى خاطب من خاطبت بمثابة الذي يجب أن يذكرين فيه فهي حاله التي عليها ما يقت.
وقال لى لما من خاطبت برثيه وانقطع من خاطبت برثيه وانصل من خاطبت.
ببلغه.
وقال لى إن كان النعت مبلغ فهو مبلغ لا نعت، وإن كانت النعت لا مبلغ.
فهو نعت.
وقال لى المبلغ متبه النسب والنسب متبة السبب.
وقال لى دام النسب ما دام السبب ودام السبب ما دام الطلب ودام الطلب.
ما دامت ودمت ما لم ترى فإذا رأيت لا أنت وإذا لا أنت لا طلب.
وقال لى المعرفة التي ما فيها جهل هي المعرفة التي ما فيها معرفة.

(1) ج - (5) كتب ب ت قلب ج (3) أزنم م (4) أزنم ج م
(5) أركب ب احتجك ت حرك ج (4) فليبب اب ل في الباب ت
(7) حرك ج (8) هرف (9) خاطبة اب (10) إذا اب ت ل
(11) ملغ ج ملغوا ل (18) إذا ت م (12) إذا ج ل
قال في العلما الرئيسي لا يتعلق بالعبودية ولا نقرأ عليه.

وقال على أعرف المعرفة تعزب بالمعرفة، أعرفت تعزب بي، وإن تعزبي حتى لا إلا ما تعزب وإن تجاوزتي حتى لا إلا ما تجاوزت ولا أذا ما جعلت.

وقال في المعرفة من كل شيء جعلك الكمال من كل كلمة جعلك الحكمة من كل حكمة جعلها الجزء من كل جزءية تقلب.

وقال لي إن بقيت البدلة عليك إمرية وفقد بقيت للظاهرة عليك حق.

وقال لي إذا نفيت ما نفعت لي ليس حتى بعد ما خلفت نفاست.

وقال لي ما كنت من نفي سواء رأيت ومن رأيتي فقد نفى ما نفست.

وقال لي لا تكون عبد حتى أدعوك لسأني إلى السوي فتوجب الدعاء وتوزي السوي.

وقال لي أنت عبد السوي ما رأيت له أثر.

وقال لي أثر كل شيء حكى.

وقال لي إذا لم ترسل السوي أثر لم تمر.

وقال لي لا تبي فيه من حالك بما لم تعزب.

وقال لي هممت الرؤية على المعرفة كما هممت المعرفة على الهم.

وقال لي إن أثبت السوي ومهوته فحوله له إثبات.

وقال لي من رأيتي شهد أن الشيء لي ومن شديد أن الشيء لي لم يتبع به.

وقال لي ما ارتبطت بشيء حتى رأى لك من وجه، ولو أثرته لي من كل وجه لم يتبع به.

(1) يتفرج له (2) يتأثر ب (3) ب (4) حلقت ب (5) أثر ج (6) أثر ج (7) ب (8) ج (9) ترتبط به
وموقف وراء المواقف

وقال لي من لم يرني رأى الشيء لي ولم يشهد لي، وما كل من رأى شهد
(1) 

وقال لي الشهادة أن تعرف وقد ترى ولا تعرف.

37 - موقف الدلالة

أوقفني في الدلالة وقال لي المعرفة بلاء الخلق خصوصه وعمومه وفي الجهل
(2)

نجاة الخلق خصوصه وعمومه.

وقال لي معرفة لا جهل فيها لا تبدو، جهل لا معرفة فيه لا يبدو.

وقال لي أدع ما يقي من المعرفة اسم البادي.

وقال لي عرفني إلى من يعرفني رائع عندك فسمع مني، ولا تعرفني إلى من
(3)

لا يعرفني يراك ولا يراك فلا يسمع مني وينكرني.

وقال لي إذا عرفت من تسمع منه عرفت ما تسمع.

وقال لي إن تعرف من تسمع منه حتى يتعرف عليك بلا نطق.

وقال لي إذا تعرف عليك بلا نطق تعترف عليك بمثابة يمل في معرفتة.

وقال لي أتكب من كل معرفة لم أشهدها أنتي جاعلها، وهربت إلى كل سرية
(4)

لما أشهدها أخرى مطالبة.

وقال لي خوف كل عارف يقدر ما أشارت معرفته بنعمة في معرفته.

وقال لي كل أحد تضره معرفته إلا العارف الذي وقف في معرفته.

(1) يزيد (2) عموم وخصوصه ب (3) ج - (4) ج - (5) تعلم ب (6) المكروه (7) تأثراً ب (8) بنهم ابتهج
(9) 

كتاب المواقيف

وأولى أن يذكرني بعرفتي ما هما عرفتي من حيث عرفتي.

وأولى أن إذا ذكرني عند الواقف فلا تصنف عني عليه ما استودعته من

وأولى أن أطرد عن كل من لم يرى تظفر بالحياة بين يدي.

وأولى أن من سألك عن نفسك عن نفسك فإن عرفتي فعرفت إلى وان لم يعرفها فلا

تعرفت إليه فقد غلت بابي دونه.

وأولى أن المعروف المتعلق بالسوء نكر في المعروف إلى لا تنتمق به.

وأولى أن لو أحبب الهال فعرف عن عناه جهل ولو أحبب المعلم جلوده عليه

ما علم فالهال يعلم عفوي ولا يشهد فيه إلى بيشبه والمعلم يعلم عطاني وجود.

ويشهد في جريته مواقع عفوي فيجني لما شهد.

وأولى أن من أحببته أشهدته فاما شهد أحب.

وأولى أن المعروفة نازت إلى كل الحبة لأنها تشهد الملكة الغني عنك.

وأولى أن الفوقة نازت إلى كل المعروفة لأنها تشهد المعرفة سوى

وقال في الشهوة نازت إلى كل الوقار ولا طما بينها إلا في طامنها.

وقال في الهوى يا مكل ما دخل فيه.

وقال في الجزاء مادة الصبر إن اتقنت من اتقع.

(1) - (2) - (3) - (4) - (5) - (6) - (7) - (8) - (9) - (10) - (11) - (12) - (13) - (14) - (15) - (16)
وقال لي الصحرا مادة القنوع إن انقطعت عن حكمه và اقتطع.
وقال لي ألقنوع مادة العز إن انقطعت عنه انقطع.
وقال لى سريت الدلالنة إلا إلى فلا دليل يعلم ولا مدلول يضللك.
وقال لى الدلالن كالطالب فانظر على ماذا تدل فإنك طالب وطلبك أخذ.
وقال لى اللفظ مصحوب المعرفة وإن فسدت، وإرجاء مصحوب الخوف، وإلا قطع.
وقال لى مصحوب كل شيء غالب حكمه وحكم كل شيء راجع إلى معنيته.
ومعناه كل شيء ناطقة عنه ونطق كل شيء حسابه إذا نطق.
وقال لى المعرفة الصحيحة محكم والمعرفة النطقية تدعو.
وقال لى الحكم كتبة والدعاء تكلف.
وقال لى اردد إلى كل قلب ينصع في الموئظة.
وقال لى إن رددت القلوب إلى ذكرى فا ردتها إليها.
وقال لى أنا العزيز الذي لا يحكم عليه بذكراه ولا يتعليم عليه بنفسه.
وقال لى أنا القريب الذي لا يحسن العلم، وآنا البعيد الذي لا يدركه العلم.

- موقف حقيقة

أوقفت في حنة وقال له لجعلاها بهما تعلقت بالمركب فان ذهبت عنه بإذناء
فبالسيرف فان علوا عن السير في الساحلين فالسحر الساحلين فالسماية حق وبحر

(1) ـ (4) ـ (7) ـ (9) ـ (3) ـ (2) ـ (6) ـ (5) ـ (8)
وكل تسميتين تدعوان والسمع يشبه في لغتي فلا على حق حصلت ولا على البحر.

(ج) جربت الشعاع طلبات والลักษه حجار ملأها .

(ك) وافق بين من لم يرددها فوجب عليه حقما ومنه رآها فقد وجب عليه حقما ومنه

(م) وجب عليه فحكم سواء كان والحمد لله حجاب لا أظهر من ورائه وليس في رؤية

(ن) حقي لا رؤيته ورأيته ما لا يتغير ناعظات حكاية ينتهي فإن لا كيف كل شيء خلق .

(ن) وقال للا لستن قبي خلق وانضمت الرؤية عينية وعملية فاذده هو كله

(س) لا يتغول ولا يتكلم .

(س) وقال لكيف يا رأيته من قبل رؤية حقا فنقل يتغول ويتكلم قال للا

(س) اعترف الفرق للا لنبت وعذر جب عن حقه فلم أر شيئا وسأ للا رأيت كل شيء

(س) وأطالك كل شيء ورؤيتك كل شيء بلاء وطاعة كل شيء كل ذلك كله

(س) وقال للا كله لا أنظر إليه ولا يصلي للا .

(س) موقف بحر

(س) فوقنفي بحر ولم يسمه وقال للا لا أستطيع لأنك للا ودائما أصليت سواء

(س) فأنت أجلاء الجاهلين، والكون كله سواء فسأ صلا لا إلى لا إله فهو من كان أجبه .
ذينك ولئمّا تئمج به، وليس لمنتبذ وحاجي كلها عندك فاقطب مني الخفّ.
ولأرمك إلا أن أفرح وجالسني أمرك ولا يسرّيك غيري، وإنظر إلى فإنّي ما أنظر
إلا إليك، وإذا جئتني بهذا كلّه وقلت لك إنه صحيح فإنا أنت نظري ولا أنا ملك.

4 - موقف هو ذا轮廓

أوقفي بيده وقال في هن ترى غيري، كلث لا، قال فانظر إلى.
فنظرت إليه يخفض القسط ويرفعه ويتولى كل شيء هو وحده.
وقال لي لا ترى إلا بني إسرائيل هذا轮廓 وترى غيري ولا ترى فإنا إذا
رأيته فلا تجمعه واحفظ وصيتي فإنك إن ضيعتها كفرت، وإذا قال لك أنا فضلة،
فقد صدقته، وإذا قال لك هو فكراك فإنا قد كبدته.

6 - موقف القارة وقلب العين

أوقفي وقال لي ما أنت قريب ولا بعيد ولا غائب ولا حاضر ولا أنت حين؟
ولا ميت فاستمع وصيتي وإذا سئلت فلا تسمع وإذا حاصلت فلا تجعل ولا تذكرني
إلا أنك إن ذرتني أسترك ذكرى، وكشف لي عن وجه كل شيء فرأيت متعلقاً بوجه
وعن ظهر كل شيء فرأيته متعلقاً بأمره ونابه.

وقال لي انظر إلى وجهي، فنظرت، فقال ليس غيري، فقلت ليس غيرك.

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(1) مكتوب + (2) مرتين ج (3) بج تأثير هذا ت (4) فتأذا
(5) مكتوب ولا أنت مين أج تلو (6) يصرف ج (7) في تأثر
(8) في تأثير (9) أنت مين أج ت (10) تقل ج
(11) سلطا ج
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1. وقال لي أنظر إلى وجهك، فنظرت، فقلت ليس غيرك، فقلت ليس غيري.
2. فقال لئن أخرج فأنت الفقيه، خرجت أسئ في الفقه وصحت قلب العين فإنت بها الفقيه.
3. وجلت بها إليه، فقال لا أنظر إلى مصنوع.

4. موقف نور
أوقفت في نور ولأني لابن ثمب ولا أبي ولا أطروه ولا أنشر ولا أخفيه
ولا أظهره، وقال يا نور أنبض وانبسط وانشعر وانغمس وانظر، فأنتي
انبسط وانطوي وانشعر وخلي منظر، ورأيت حقيقة لا أنبض وحقيقة يا نور
انبض.

4. وقلت لابن أغب عطر على هذه العبارة، فانصرفت فرأيت طلب رضا
معصيتي، فقال لي أطمني فلذا أطمني فلأطمئني ولا أطاعني أحد، فأيتي الوحدانية
الحقيقية والقدرة الحقيقية، فقال عض من هذا كله وانظر إليك، وإذا نظرت إليك
لم أرض وأنا أغفر ولا أبالني.

5. موقف بين يديه
أوقفت بين يديه وقال لي ما رضيت لك شئ، ولا رضيت لك شيئا، سبحانك
ان أسمع فلا تستحي aku أتقمك وان تقمك فكيم تقمك.
فرأيت الأبواب ظلمة والاستفار مناورة والطريق كله لا ينفذ، فقال لي سباعك وقصصك وطمك وخطرك
عن نأهربي ذلك إن بريتك لي أحرتك وتنطلي عننك.

(1) - (1) قال ج (3) المصنوع ج (4) تقال ج
(5) المحققة ت ج (7) المحققة ت ج (10) ينفد ت لم
(8) افتجر (9) أعطك لاأمل لك ت (10) ينفد ت لم
وقال لي أكشفلك لي ولا تَطيَّق فإنك إن تَطيَّت فَنَك وَإِن فَنَك لم أَستَرِك فَتَطَّيَّت ولَم أُرَي وَتَكَشفت ولم أَنْفَق فَرآيت يَضِي ما لا يَضِي ولا يَضِي ما يَضِي فلا يَقُول إن أَسْمَنَت أَحَدَت وَإِن طَالَبَت أَسْمَنَت فَرآيت فَأَرَى وَرَأَيْت نفسي فَأَرَى وَقَالَ لي أَفْلَحت وَإِذَا جَتَت إلي فَلا يَكْنَ مَعْل من هَذَا كَثِير لأَنّك لا تَعْرِف وَلا تَعْرِف

44 - موقف من أنت ومن أنا
وقلني وقال لي من أنت ومن أنا فرأيت الشمس والقمر والنجموم وجميع الألوان
وقل لي ما يِنْور في جَيْرى بِجَرَى إلا وَقَد رأيت *وَجَاهِي كُل شَيْء حَيَّ
لم يَبْقَ شَيْء فَيِبْقَ بَيْن عِيني وَسَلَّم عَلَى وَقَفَّى فِي الْظَّلْ
وقال لي تعرفني ولا أعرفك فرأيت كَلِه يَتَلَّق بِثْوَي بِو لا يَتَلَّق بي وقال هذه عبادي و랄 نَوَي وَمَا مَلَت فَنَأ مَال نَوَي قَالَلي من أنت كَفَسَت الشمس والقمر وسُقَطَت النَّجْم وَخَضَدَت الأَنْوار وَغَشَيت الظَّلَّة كل شَيْء سَواه ولم يَبْقَ وَلَمْ يَتْسَع أَذْنِي وَبَطْل حَيَّ، وَنَطَق كُل شَيْء فَقَالَ أَنْي أَكِير وَجَاهِي كُل شَيْء وَفِيه حَريَّة فَقَالَ لِأَهَبَيْنَ فَقَلَت أَيْن فَقَالَ قَدْ قَوَ في الظَّلَّة فَوَقَع مَتَأْنَى أَرْأَيْت نَفْسِي فَقَلَ أَلَا يَصِرُّ غَيْرَك أَبَا وَلَا تَخْرُج مِن الظَّلَّة أَبِدا
فَأَذَا أَخْرِجْتُ مِنْهَا أَرْوَتْنِي فَنْسَي فَرآيتي فَأَذَا رَأَيْتُ أَرْوَتْنِي أَبِيد الأَمْهِدِينْ

(1) قَالَ جُمـ(2) أَخْحَذَت الجَهَد لَهـ(3) أَتْ
(4) فَذَا بِتـ(5) مِّـ (6)ـ(7) جـ(8)ـ(9) ابـ لـ
(10) ابـ مِّـ (11) رَأَيـ(12) حَيْـنَـا رَأـيـجُـ(13) مَّـ (14) قَبـ (15) جـ
45 - موقف العظمة

أوقفني في المظلمة وقال لي لا يسحق أن يغضب غيرك فلا تغضب أنت إنك
(1) إن تغضب فتنضب وأنا لا أغضب أذن أت لك لأن العزة لوحدي،
(2) فرأيت كل شيء قد دخل في الغضب.
(3) وقال لنا انظر كيف أخرجته منه، فأخرجه فلم أرى الجبة وحدها، فقال رأيت
(4) الصحيح.

وأوقفني في الرحفتحة فقال لا يسحق الرضا غيري فلا ترض أنت إنك
(5) رضيت محتكت، فرأيت كل شيء ينت ويطول كأن ينت الزرع ويشرب الماء كما
(6) يشرب وطال وحده جاور العرش.

وقال لي إنه يطول أكثر مما طال وانت لا أحصده، وجاءت الرجفة فتبعته
(7) فلم تتعلن واجب السحاب تأثيره على الغد أو أن يشترل الأورق فاختضر العود راصفر
(8) الورق، فرأيت كل متعلق منتظم وكل معايير مختلفة.

(9) وقال لي لا تستناى فيها رأيت إنك غير محتاج ولو أجحت ما أرتك ولا تشدد
(10) في المزلة تبت عليك الكلاب واقصد في القصر المصون وسجد الأوبواب ولا يكون
(11) معك فليك وإن طلعت الشمس أو طائر فاستر وجهك عليه فإنك إن رأيت غريب
(12) عبده وإن رأك غريب عبدك وإذا جئت إلى نهات الكل معك وإن لم أبتراك
(13) فاذذا جئت به ردته على ولا تنفعك شفاعة الشافعين.

(1) يا كابيت يدا م + (2) ج - (3) ال م + (4) ل
(5) ب + (6) جار ت جاز ج (7) السابة ج (8) الربيع ب ت
(9) باب ل + (10) قال اب ت (11) رأيك أجر ل (12) عليك
(13) باب ل + (14) قال اب ت (15) ال ل (16) ينفعك
(17) ب ج ل
وقف في النبي فرأى السماك كلها تحت الأرض وقال لي ليس فوق الأرض محجة، ورأى الناس كلهم فوق الأرض والمحجات كلها فارغة ورأى من ينظر إلى السماء لا ينرى فوق الأرض ومن ينظر إلى الأرض ينزل إلى المحجة ويشبه فيها.

وقال لي من لم يمش في المحجة لم يندل إلى...

وقال لي قد عرفت مكاناً فلا تدل على، فرأيته قد صحب كل شيء وأوصل كل شيء.

وقال لي أصحب المحجوب وفارق الموصول ودخل عليه بغير إذن فإن ذلك إن... استذنت جميلك وإذا دخلت إلى نخرج بغير إذن فإنك إن استذنت جبستك... فأصاب كلا أظهر إبرة وكلا استختيطا.

وقال لي أعد في نقب الإبرة ولا ترج وإذا دخل النسيب في الإبرة فلا تمسك وإذا نخرج فلا تدمه وانحر فإن لا أحب إلا الفرسان، وقال لهم فين وحدى وردتكم كلامك إذا جاؤوا مثل قب لا وردتك وإذا تلقوا عذرتم وملتك، فرأيت الناس كلهم يراء.

وقال لي أنت صاحبي أنا لم تجدني فاطلين عند أشدهم على مروة وإذا وجدتني فلا تعصه وإن لم تجدني فاضره بالسبف ولا تقتله فاطليك به، وخل بيني وليتك ولا تقتل بيني وبين الناس وخاصتي وتوكل لهم على فأذا أعطيت ما تريد فاجمله.

1) يندي ت ج 2) وواصل ت م 3) جلفش اب حبيك ت 4) حيط ام 5) ثرب ج 6) هيبش اب ج 7) والملك
8) حطيب ت تفظة ج
قرانا للATAR، وقف في ظل فشير من القراء سره أن يسائي ولا تسألني أنت فامنع
غيرك بمسافتك تكون ضدا لي وأدخلك، فرأيت طرح كل شيء الفوز.
وقال لي إن طرحت أفلست وأنا لا أحب إلا الأغنياء ولا أكره إلا القراء.
فلأ رأى ملك عني ولا فقير فإني لا أنظر إلى الأنواع.

77 - موقف الحجاب
أوقف في الجباب فرأيته قد احتجب عن طائفة بنفسه واحتجب عن طائفة
خلفه، وقال لي ما بقي حجاب، فرأيت المدين كلها تنظر إلى وجهه مشخصة قتره
في كل شيء احتجب به وإذا أطرقت رأته فيها.

وقال لي رأوي وحجتهم برؤيتهم إيي عنى.
وقال لي ما سمعوا من قط ولو سمعوا ما قالوا لا.
وقال لي أدخل السوق وإلا كفرت وافقت.
وقال لي أدخل السوق فناد ولا تقم تابجرا.
وقال لي إذا أخذت أجرتك فلا تنفق منها شيئا.
وقال لي ما جلست قط على الطريق.
وقال لي الأساليك في البلدة والأحرار في النار.
وقال لي دور البلدة همه حامات.
وقال لي هذا كله لا يرى إلا عندي.
وقال لي إن لم تجلس إلا نفسك جالستك.

(1) خني ج (2) فلوج (3) مديت ج (4) من ابت له (5) لا يرى كله ج
وقال لي قومك ولا يومت ذكري لك.
وقال لي ليس من عرفتي منك كن لم يعرفني.
وقال لي استعد بي من شما يعرفني منك.
وقال لي كلك يعرفو وليس كلك يجدن.
وقال لي كرهت لك الموت فكرته الهلا أكره لأحبائى أن يفارقوه وان لم أفارقهم.
وقال لي جازف تمسك ولا ما تجلب.
وقال لي حسابك غلط والفلط لا يملك به صواب.
وقال لي الحساب لا يصح إلا مني.
وقال لي من جحبي بطق بالز، ومن جحبي بنفسى لم أبرزه ولم يرى.
وقال لي الطيلي في ابتداء الصلوات.
وقال لي ما ظهرت قط في خامة صلوات.
وقال لي الطيلي في خامة الصيام ولا نكذ تزاني.
وقال لي هذى أوطان العامة ليس بني ويبين من بني ويبين طلب نسب.
وقال لي أنا النبي، فرأيت الرحب بلا عبد ورأيت المجد بلا ريب.
وقال لي أنا الزووف، فرأيت الرحب في وسط المجد وقد تلقى كل واحد منهم.

بجزيه.
وقال لي لو أخبرتك بكل شيء كان بيننا إخبار يجمعك عليك.
وقال لي إذا كنت لم قلت في وإذا كنت في قائل لك.

(1) أن لا ابن إب لا، (2) لاحبابي، م (3) حريب، ج (4) ج
(5) السواتر، (6) تكرارين ت، (7) أفاقين ابن ت، (8) سبي ج
(9) الريف ابن أيض ث م
وقال لي ما أنت لي في وجودك أوفي منك لي في عدمك
وقال لي هبك جئتني بما أريد ورضيت، كيف لك يعلمي بك لو بعثت بما لم أبتك
به ماذا تكون صانعاً
وقال لي إن لم يعقد الالهاء بهذا الأرز لم يعقد أبداً
وقال لي الربا الثاني إنما هو فهم في هذا أنس
وقال لي خلق لا يصلح لرب بجال

48 – موقف الثوب

أوقفني في المثوب وقال لي إنك في كل شيء كرائحة الثوب في المثوب
وقال لي ليس الكاف تشبه هي حقيقة أنت لا تعرفه إلا بشبهك.
وقال لي كنا بدأ علم فهولا بين رضوان ومالك
وقال لي فل للستوحت من الوحشة منك أنا خيرك من كل شيء
وقال لي يوم الموت يوم العرس ويوم الخروج يوم الأنس
وقال لي أنا ظاهر فلا تزال يزال
وقال لي إن رأيت فيك كبدأ رأيت في كل شيء فلي حبك الدنيا
وقال لي إن شغفك بدلالة الناس على فقد طردتك
وقال لي أنا وشيء لا تجتمع وأنت وشيء لا تجتمع
وقال لي إن كان ماواك الفجر فرشته لك بسيدة وإن كان ماواك الذكر نشرت عليك ذكري وإن كنت أنا حسبك فا وفي ولا ذكر ولا مصير ولا وكر

(1) الود 1 أ · الإبانة الزهرة (2) ج - (3) أيات - اليس 21
(4) ج - (5) يبرت أ · إبراهيم ج (6) نفر ب؟ ج 2
وقال لي إذا رأيت مدين فقل له مصيبة في اعتراضك عليه أعظم من
مصيبة في أدنى لي.

وقال لي أضررت في حيث لم أجعلك على قمة من عملك.

وقال لي أرى عيش لك في الدنيا بعد ظهورك.

وقال لي أن أنتظر يك في قبرك وليس ملكا ما أردته ولا ما أرادك.

وقال لي إن لم تقم بك قوامية لا علم لما لم تقم بك في كل شيء.

وقال لي دع عنك كل مين وانتظر إلى ما سواها.

وقال لي أنا في مين كل ناظر.

وقال لي قل لهم رجعت الهم، فقلت أوقني ومن قبل أن أرى ما كان لمن
قول لأنه أراقب التوحيد فكنت به لا أعرف فناه ولا بناه وأسمعهم التوحيد ولم
أعرف ابتسامه وردني بعد هذا كله كما كنت فرأيت في الزم صريحة فأرأها
عليكم.

وقال لي حصل لك كل شيء فأين شئك، فالفت كل شيء فأين فكرك.

وقال لي أعدت من التا فاين سكونك وأظفتك بالجنة فأين نكمك.

وقال لي الجزء الذي يعرفني لا يصريح على غيري.

وقال لي ما بيني وبينك لا يعلم قبطب.

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(1) وفقة ت تسمى عقمة، (2) يفم لهم، (3) كل من م، (4) أما -
49 - موقف الوحدانية

أرفقني في الواحدانية وقال لي أظهرت كل شيء يحبب عن ولا يدل على

فظ كل إنسان من الحبكة لكظمه من التحقق.

وقال لي ذكرى أحصى ما أظهرت وذكرى حجاب.

وقال لي اذا بدؤت لم ترم من هذاك نكهة شطاب.

وقال لي اقصد فوق العرش أعرض عليك كل شيء فقصدت نور على

قرايت كل شيء حكيمة وصف انفصلت عنه وبنى الوصف وصفا والحكيمة

حكمومة.

وقال في انظر كيف عملت، وبسط يده فوق وقال ما يفي فوق، وبسط يده تحت وقال ما بقي تحت، ورأيت كل شيء بين البسطين والأرواح والألوار في الفوقية والأجسام والظلم في التحتية.

وقال في الفوقية حذلما في التحتية وليس لما في الفوقية حذ.

وقال في التحتية لا حد والفوقية لا حد وقلب كل بالصباح التحتية وقال أنت وقلب كل بالصباح الفوقية وقال أنا وهو في كل هو أبدى البلديات بالمعنية.

أبدى فيها المواضع الببتية وبدأ على الببتية ففيت وقيت المعنية الأحداث.

وقال في مرن يظهر ميأ أظهرت وأظهرت فيها أظهرت فتأتي بالتمية عمو

وما أثبت ثبت والثبات محا في الحياة.

وقال لسمع لسان المواضع الببتية في المديات المعنية، وإذا هي تقول الله تعالى:

(1) الجملة 3
(2) بواسطة 1
(3) عدد
(4) عدد
(5) استفادة
(6) عدد
(7) عدد
(8) تجاه
وقال لي لا يسمعها من هو فيها أو في الشواهد التي هي فيها 
وقال لي مقالها تثبت وإذا بذلت عليه فإني المقال ت تكون هي في التثبت وهي البادية في البادية وهذه منزلة عامة.
وقال لي إن طالب بك ذكر شيء فأتت في البثنة قبَّد لي واجتهاد أحسسه وأجذى عليه، وإذا فتنت أذكار الأشياء فلا أنت وأنت وأنت وما أنا في شيء ولا خالطت شيئا ولا سألت في شيء ولا أنا في ولا سأل ولا كف ولا ما يتناول أنا أحد فرد حسد وحيد وحيد أظهرت لا مظهر إلا أنا وأظهرت في أظهرت الموالم البثنة وإذا بذلت تأتيت البثنة كان الأظهار لي لا هذا حتى أخذت بها بالبيت ومتانة والمعادن الأنيقة فحافظ حتى من المتعة البثنة.
قال لي يسوعك كل ما منك أنفقه لا يسوعك كل ما مني أصرف السوء كله.
وقال لي إن التمرت ما أثرنت بين هذين كنت ولنا.

موقف الاختيار.

أوقفني في الاختيار وقال لي كلهم مرض.
وقال لي هو دخل الطبل عليهم بالغدنة والعقي وتأخذهم أذا على ألسنة الطبل ويدعون أنني أنا أكلهم ويعدون الطبل بالهجة ولا يعدون.
وقال لي كانوا في يد فتلميهم إلى يد وليست أركهم إلى اليد التي كانوا فيها.
وقال لي إذا رأيت النار فدع فيها ولا تمر فإنك إن وقعت فيها انطفئت وإن هربت منها طلبتك وأحترقت.

1) إذ فاء أوق ب 9) ج 2) ولا اب ل 4) الا نثائية
2) م حتيا 6) ج 7) وذا طلبم اب ل
3) طالبنا اب ل
قال لى أنه أود أن أشركك بلاد الثانى.

قال لى لا بدى أن أشركك عادة فذًا تحركك عادة لما لك أدب.

قال (١) لما يوفك أو يعجلك وقصده لما يجادك أو تحادثه.

قال (٢) ما لي باب ولا طريق.

قال (٣) إذا تكلمت فكلم وإذا صمت فاصمت.

قال (٤) اخرج إلى البرية الفارغة واقعد وحده حتى أراك فإني إذا رأيتك

عرجت بك من الأرض إلى السماء ولم أتحدث عنك.

قال (٥) إن لم تصحب في هذا كله دعوة عامة تهت.

قال (٦) إذا كنت كما أريد في كل شيء فأنا على نفسك ونادى أوعز بك من

سوء القرنين.

قال (٧) إذا كنت كما أريد في بعض الشيء فقد ركبت الخطر و إن تحركك

بؤر عينك ضرتك.

قال (٨) كل كلك خلق فذًا تروم فرأيت السد قد أحاط بي ورأيت في السد

يضحك، وقال هذا منزل أهل ولا أضحكت إلا فيه.

قال (٩) قد جعلت لك في السد أبرياء بعد ما خلقت وغست على كل باب

شجرة وعين ماء باردة وأطمأتك ووعنتي لتكن خرجت لا ردقت إلى منزل أهل

ولا سقيتك من السماء.

وقال لى أتري فانك تراى، واستيقظ لتراك فإنك لن تراى.

(١) سلماك أب ل (٢) توفك ل (٣) ل ب٢ ل (٤) وفد اب ل (٥) الشراب ل (٦) وفد ل (٧) البارد

اب م + بارد ل + (٨) ج - من تركاك م
وقال لي إذا وجدتي عند الكذاب فلا تذكره بي، وإذا وجدتي عند المخلص
فذكره بي.
وقال لي لا بد من أن أذيع الانتزاع وتعزق الهمان بلاء، أنا لا أزول أنا أصل
البلاء أحببت فيك البلاء أظهرت لك البلاء كرهت منك البلاء معرفتك بالبلاء بلاء
إنك لكي البلاء بلاء.
وقال لي إذ كريما يد كريمة الطفل وادعتي كما تدعون المرأة.
وقال لي لا تكون لي عبدا وأنت تخبر الناس بك أو بما كنت فأذا جئت إلى
فكان الذي جرى كله لم يكن.

51 - موقف العهد
وقفتي في العهد وقال لي اطرäche ذنبك على عفوني وألق حسنتك على فضلي.
وقال لي أترك عملك إلى عامي تقتبس سورة الهداية وألق معرفتك إلى معرفتي
تبث الهداية.
وقال لي إذا وقفت بي تعزض لك كل شيء ليضحك عنك.
وقال لي إذا تأخذ أجرك من أصلحت له أجيرا.
وقال لي إذا أنت أاجر من تعمل من أجله.
وقال لي إن عملت لي من أجل فذاك لي، وإن عملت لي من أجل غيري
فذاك لنغوى.

(1) كرهت بث (2) تذعن بث لث م (3) ل عدت عيدا ل ج
(4) (4) فكانا ج (5) ماطح حسنات ج (6) الق ج (7) ج (8) قرغي لم (9) ج (10) ج
كتاب المواقف

1. وقال لي إن كنت أصير العلم أعطاك التواب لعلم وإن كنت أصير المعرفة أعطتك السكينة.

2. وقال لكي إن كنت أصير العلم وكفر العلم والمعرفة فتوى أن يبلغ العلم وتري أن ترضى الواحد الرسول.

3. وقال لي إذا عرضت أبلغ وقف الواقفين في الناس لا يرعون فيتجهوا ولا يذيعون فيتحروا.

4. وقال لي إذا وقفت في أعطائك العلم فكتت أعلم به من الحب والنظر في أعطائك المعرفة فكتت أعلم بها من الحب، وأعتنيك الحكمة فكتت أعلم به من الحكمة.

5. وقال لي إن جملت اسمي فقم إجعل اسمك.

6. وقال لي أصير في الحروف حتى يكوننه فذ كافٍ كأنه سري معه على غيره في سبيل في كل حرف يكون كل حرف.

7. وقال لي إذا تنازلت بالحروف رددته إلى المبلغ الذي تطمن به في سبيل يحكم ميدان الحروف في سبيل اليك حكم السواب.

8. وقال لي الحروف الحسن يصير في الحروف إلى الجلته، والحروف السوء يصير في الحروف إلى الزار.

9. وقال لي انظر ما حرفك وما ملبك.

10. وقال لي انتحري تك من أصحابي.

11. وقال لي إذا أردتك لتحريك لم أجرتك قوة إلا من نصرف.

أجاب: (7) موفق

أجاب: (6) لما ساءت أوراق في ت (2) أجواب: (4) أحكم

أجاب: (2) تغلبت بغل له (3) تغلبت بغل له (4) أحكم.
وقال ل أردت لنصرقي ءامتك من علمي ما لا يحمله العالمون.
وقال ل اما يقف في ظل عرش أنصاري.
وقال ل باطرف باصرني و إلا أنكرني.
وقال ل المسترض لي يتقلب إلى كل العين والمسترض على يقلب إلى كل الصداب.
وقال ل أعرف مقامي وقم فيه.
وقال ل اما وقفت في مقامى جامع الإخبار من السماء ومن الأرض وما بينهما.
قاله في النار إن كان باطلًا حطمه وليم تحطمك وإن كان حمقاً ردته إلى.
وقال ل الحرف الذي تكونت به الحروف لا يستطيع محامد ولا يثبت.
لمقامى.

٥٣ - موقف عدده
أوقفني عدده وقال ل انظر إلى الحرف وما فيه خلفك فإن النطف إليه هو يت.
فإن النطف إلى ما فيه هو يت إلى ما فيه.
وقال ل الحرف هو ما لو قلتك عنه أهل السماوات والأرض ما تقلب.
والمطل هو ما لو دعالي إليه أهل السماوات والأرض ما أجبت.
وقال ل لا تأيس من ظل جفت بالحرف كله سبعة كان عفوي أعظم.
وقال ل لا تجبر على ظل جفت بالحرف كله حسنات كانت حبيبي أزم.

(1) جم - (2) وما اب ل (3) يحلك ل م (4) يجبك
(5) خلفك اب ل (6) تأيس ج عائر م
وقال لي فضل أعظم من الحروف الذي وجدت علما ومن الحروف الذي عامت

علما ومن الحروف الذي لم تجد علما ومن الحروف الذي لم تعلم علما.

وقال لي إذا وقفت عندى رأيت ما ينزل وما يخرج وجاءك الحروف وما فيه
نفاطيك كل شيء بلسانك وترجم لك كل بسنان ببسانه ودعك كل شيء إلى نفسه
وطلب كل جنس إلى جنسه.

وقال لي الدليل من جنس الحجاب والجاب من جنس الجواب.

وقال لي من كان دليل من جنس جاجبه احتجب عن حقيقة ما دل عليه.

وقال لي أنا حجاب عاري وأنا دليل عاري تعرفي تعرفي وعرف أني تعرفت

واحجبت تعرفي وعرف أني احجبت.

وقال لي من لم يكن جاذبه الله لم يصل إلى الله.

وقال لي من أنس بالحجاب الداني أماله إلى الحجاب الفاصى.

وقال لي إذا علمت العلم من لديني اخذتك بابناباع العالمين كما اخذتك بابناباع
الجاهلين.

وقال لي إذا رأيت قرب وعندى أخذتك بابناباع الفاصين كما اخذتك بابناباع
المعرضين.

وقال لي كما ألمت أن أظهر حكايتي كما ألمت أن لا أقصي حكايتي.

وقال لي عفوي لا تقص حكايتي وحكي لا تقص مغرقي.

(1) كان بصوافيه ج
(2) (3) (4) وأخذك ب إ
(4) وأخذك ا ب ل
 موقف المرابط

53 - موقف المرابط

أوقفني في المرابط وقال لي أنا مظهر الأظهار لما أو بدأ له أرFileNotFoundException، وكان مسن
الأسرار لما ولم بدأ له أرFileNotFoundException...

وقال لي أظهرت اللباق فصنفته أصافنا وجعلت لما الافتدة فأوقفتها إيفاقا
فكل قلب ووقف في ميلله مقلب يحكم ما وقف فيه.

وقال لي بالتصنيف تعارف عرفیة والوقف تعارف عرفیة.

وقال لي من عرفني فلا عيش له إلا في معرفتي، ومربي رأني فلا قوة له إلا
في رؤتي.

وقال لي إذا عرفني خفف مكرى وتأى يعرفه إلا المستقلون لعاصي.

وقال لي اعتبر الفكر الفهوة فادعا رأيتها تعويشك إلى والسليل فقدس قرار
حكتك وأثار هدي هديتك، تماكت بها وأصلك من واقع وجانبك من جانب فهى
دليل الذي لا يبه وتدبيرى الذي لا يقيد.

وقال لي إذا جاءك التأويل فقد جاءك سحابي الذي لا أنظرك البه ومقي الذي
لا أعطى عليه.

وقال لي يدعو إلى العمل والعمل يذكر بيب العلم وبالعلم فن عمل وليم يعمل
فارقه العلم ومن علم وعمل زمه العلم.

وقال لي من فارقه العلم زمه الجهل وقادة الهمالك ومن لزمه العلم فتح
له أبواب المزيد منه.

وقال لي إن عصبت النفس إلا من وجه لم تطمع في وجه.
كَتَابِ الْمَوَاقِفِ

وَقَالَ لَى بَيْتِ عَلِمٍ بِقِيْ خَاطِرٍ، بَقِيت مِعَرَفة بِقِيْ خَاطِرٍ.
وَقَالَ لِصَاحِبِ العَلَمِ إِذَا رَأَى صَاحِبِ المِعَرَفة آمَنَ بِبِهَا وَكَفَّرَ بِبَعْيَاهَا وَصَاحِبِ المِعَرَفة إِذَا رَأَى مِنْ رَأْيِ كَفَّرَ بِبِهَا وَنَبِيَّا بِهَا وَصَاحِبِ الرَّؤْيَةِ يَوْمِ بِيْدَايَةِ كُلُّ شَيْءٍ وَيَوْمُ بِنْبَتِيَّةٍ كُلَّ شَيْءٍ فَلا سَتَّةٌ عَلَيْهِ وَلا كَفْرٌ عَنْهَهُ.
وَقَالَ لِالْعَلَمِ عَمْوَدَ لَا يَقْلِلْ إِلَّا الْمِعَرَفةَ وَالْمِعَرَفةَ عَمْوَدَ لَا يَقْلِلْ إِلَّا الْمُشْأَدَةَ.
وَقَالَ لِأَوْلِي الْمُشْأَدَةِ نَقَيْ خَاطِرٍ وَأَرْجُها نَقَيْ النَّارُ.
وَقَالَ لِإِذَا بُدِّيَ الْعَلَمُ عَنِ المُشْأَدَةِ أَحْرُقُ العَلَمِ وَالْعُلَمَاءِ.

۴٥٠ - مَوْقِفُ السَّكِيَةِ
أَوْفَقَتْ فِي السَّكِيَةِ وَقَالَ لَى هَيِّ الْوَجْدِ بِي بَيْتِ مَا أَثَنِي وَخُشاً مَا شَا.
وَقَالَ لِإِذَا بُدِّيَ مَا أَثَنِي مِنْ أَمْرِي فَأَوْجَبْ أَمْرَيَا مَا أُوْجَبَ مِنْ حَكِيْنَ فَخْرَجَ حَكِيْنُ بِهَا جَزِي مَرْتَ عَلَى فُتْحِ عَلَى فُتْحِهِ اِمْتَهَدَتْ أَنْهُ ظلَّ فِتْنِي سَكِيَتِي فَشَهَدَتْ فِتْنِي بَيْنِي.
وَقَالَ لِلَّسَكِيَةِ أَنْ تَدْخِل إِلَى مِنْ الْبَابِ الَّذِي جَاكَ هَٰذُهُ مَنْهَ تَخْرُقُ.
وَقَالَ لِلَّسَكِيَةِ لِلَّذِي عَارِفٍ مَّنْ فِي الْبَابِ إِلَيْهِ فَلا أَعْفَوهُ دُونَهُ فَتَخْرُقُ وَدُونِهِ.
فَخَرَجَ وَهُوَ سَكِيَتُهُ الَّذِي لا تَخْرُقُ.
وَقَالَ لِأَشْعَابِ الأَبْرَامِ مِنْ أَشْعَابِ المُسَارَافِ هُمَّ الَّذِينَ يَدْخُلُونَ بَيْنَ مِنْهُمْ وَيَخْرُجُونَ مِنْهُ بَيْنَ مِنْهُ.

(١) بِيَادَبَاتِ اِبْلٍ (٢) بِيَادَبَاتِ اِبْلٍ (٣) هَلِمٍ (٤) أَمْرٍي جَ (٥) تَنْكَلَّ بَ (٦) بَيْتِي جَ (٧)
وَقَالَ لِلْسَكِيْنَةِ أَنَّ تَدْعُو إِلَيْهِ فَإِذَا دَعَوْتَ إِلَى أَزْمِنَكَ كَلْسَةَ الْتَقْرِيْبِ فَإِذًا
أَزْمِنَكَ كَتَبْ أَحْقَّ بِهَا فَإِذَا كَتَبْ أَحْقَّ بِهَا كَتَبَ أَحْلَمَهَا وَإِذَا كَتَبَ أَحْلَمَهَا كَتَبَ مَنِّ
إِنَّ أَحْلَمَهَا وَإِنَّ أَحْلَمَهَا.
وَقَالَ لِفَتْحَنَّكُمْ بَأْبَا إِلَى فَلَا أَحْبَبْكُمْ عَنْهُ وَهُوَ نَظْرِكِ إِلَى مَا مَنَّهُ خَلَقَت
فَأَشْهَدْتُ إِلَى هَذَى في نَظْرِكِ فَهُوَ بَأْبَا الَّذِي لَا يَغْلَقُ دُوَّنَكَ وَهُوَ سُكِيْنَتُكَ إِلَى
لَا يَتَرْجَعُ عَنْكَ .
وَقَالَ لِفَتْحَنَّكُمْ إِلَى فَوْقَيْنِ قَبْلَيْهِ رَؤْيَيْنِ أَنْ تَرْجَعُ بِعْلِمٍ مَا دَخَلَتْ فِيْهَا أَوْ يَتَمَكَّن
فَإِنَّهَا دَخَلَتْ فِيهَا .
وَقَالَ لِفَتْحَنَّكُمْ إِلَى الْبَابِ فَاطِرٌ السُّوَيْنِ مِن وَرَأْيَكَ فَإِذَا بَلَغَهُ الْيَدُ فَأَلْقَ
السُّكِيْنَةُ مِن وَرَأْيَهُ وَدَخَلَ إِلَى لَا بَلَغَهُ فَتَجَهَّلَ وَلَا بَلَغَهُ فَتَجَهَّلَ .
وَقَالَ لِفَتْحَنَّكُمْ إِلَى كَلِمَةِ شَاهِدِ السُّكِيْنَةِ وَحَقِيقَتِهَا فِي الْرَّفْقِ جَالِدَةٌ .
وَقَالَ لِفَتْحَنَّكُمْ إِلَى الْصَّبَرِ مِن السُّكِيْنَةِ وَالْحَلَمِ مِن الصَّبَرِ وَالْرُّفْقِ مِن الرُّفْقِ .
وَقَالَ لِفَتْحَنَّكُمْ إِلَى الْكَلِمَةِ الْكِبْرَى، كَتَبَ الْحَرْفِ فَإِذَا أَلْقَيْتَهُ
جَاءَكَ الْمَعْرِفَةُ فَأَلْقَيْتَهَا إِلَى الْحَلَمِ فَإِذَا أَلْقَيْتَهُ جَاءَكَ الْحَرْفِ وَفَأَلْقَيْتَهَا إِلَى الْحَلَمِ فَإِذَا أَلْقَيْتَهُ جَاءَكَ الْحَرْفِ كَلِمَةً 
فَأَلْقَيْتَهَا إِلَى الْحَلَمِ فَإِذَا أَلْقَيْتَهُ جَاءَكَ الْحَرْفِ وَفَأَلْقَيْتَهَا إِلَى الْحَلَمِ فَإِذَا أَلْقَيْتَهُ جَاءَكَ الْحَرْفِ وَفَأَلْقَيْتَهَا إِلَى الْحَلَمِ فَإِذَا أَلْقَيْتَهُ جَاءَكَ الْحَرْفِ وَفَأَلْقَيْتَهَا إِلَى الْحَلَمِ فَإِذَا أَلْقَيْتَهُ جَاءَكَ الْحَرْفِ وَفَأَلْقَيْتَهَا إِلَى الْحَلَمِ فَإِذَا أَلْقَيْتَهُ جَاءَكَ الْحَرْفِ.
(١) لَوْ أَدْعَى لِلْحَرْفِ (٢) لَحْيَةٍ (٣) هَلْبٌ (٤) الْجَعْلُ (٥) لَوْ أَدْعَى لِلْحَرْفِ
55 - موقف بين يديه
أوقفني بين يديه وقال لي اجعل الحروف وراءك وإلا ما تفاجع وأخذك إليه.
وقال لي الحروف جباب وكلية الحروف جباب وفرعية الحروف جباب.
وقال لي لا يعرفني الحروف ولا ما في الحروف ولا ما من الحروف لا ما يدل
عليه الحروف.
وقال لي المعنى الذي يعبر به الحروف حرف والطريق الذي يبدى إليه حرف.
وقال لي العلم حرف لا يعبر به إلا العامل والعمل حرف لا يعبر به إلا الاخلاص.
والخلاص حرف لا يعبر به إلا الصبر والصبر حرف لا يعبر به إلا التأمل.
وقال لي النفرة حرف جاء معني فأن أعبيته ومعني الذي جاء له نطقته به.
وقال لي السوء كل حرف والحروف كل سوء.
وقال لي ما يعرف من عرف قريب بالحدود ولا يعرف من عرف بعيد بالحدود.
وقال لي ما شيء أقرب إلى شيء بالهندية ولا شيء أبعد من شيء
بالهندية.
وقال لي الشكل في الحروف فإذا عرض لك فقل من جاء بك.
وقال لي الكيف في الحروف.
وقال لي إذا كانتك بعبارة لم تأت منها الحكمة لأن العبارة تودك منها الحكمة.
بما عرض وعما عبرت.
وقال لي أوائل الحكومات أن تعرف بلا عبارة.

(1) لم ج (2) ج - (3) بيد ب شج (4) الحروف م (5) بعرف ح (6) نصبر ح (7) ما يأل ح (8) نسوف ح تعرف م
وقال لي إذا تعزفت بلا عبارة لم ترجع ليك وأذا لم ترجع ليك جاءتلك الحكومات.

وقال لي العبارة حرف ولا حكم للحرف.

وقال لي تعزف ليك بعبارة توطئة لتعزف ليك بلا عبارة.

وقال لي إذا تعزفت ليك بلا عبارة خاطب الهجر والمدر.

وقال لي أوصافي التي تجملها العبارة أوصافك بمعنى وأوصافك التي لا تجملها العبارة لا هي أوصافك ولا من أوصافك.

وقال لي إن سكتت إلى العبارة فتم و إن سكتت فلا بحيفة ظفرت ولا على عبارة حصلت.

وقال لي الأفكار في الحرف والخواطر في الأفكار وذكرى الخصال من وراء الحرف والأفكار واسمى من وراء الذكر.

وقال لي اخرج من العلم الذي ضدها الجهل ولا تخرج من الجهل الذي ضدها العلم يجدني.

وقال لي اخرج من المعرفة التي ضدها النقد تعرف فتستقر فيك تعرف.

فيا تستقر فتستقر فيك تعرف فتستقر فيك تعرف.

وقال لي العلم الذي ضدها الجهل علم الحرف والجهل الذي ضدها العلم جهل الحرف فاجترح من الحروف علم عاما لا ضده لاهو الرياض وتجهل جهلا لا ضده له وهو اليقين الحقيقي.

وقال لي إذا عامت عاما لا ضده له وجهلت جهلا لا ضده له فلست من الأرض ولا من السياهم.

(1) ج - (2) م - (3) ت - (4) خاطب ج
(5) م - (6) ج - (7) لم ج - (8) اخرج ج
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قال: إذا لم تكن من أهل الأرض لم استعملك أعمال أهل الأرض وإذا لم تكن من أهل السيا لم استعملك أعمال أهل السيا.

وقال ل أعمال أهل الأرض الحرص والتفية نالحرص تبَّدهم لنفسهم والتفية نسكونهم إلى نفوسهم.

(1)

وقال ل أعمال أهل السيا الذكر والتنظيم فالذكر تبَّدهم لربهم والتنظيم سكونهم إلى ربيهم.

وقال ل العبادة حجاب دان أنا من ورائه يحجب بوصف العزة، والتنظيم ججاب.

(2)

أذني أنا من ورائه يحجب بوصف الغني.

وقال لي إذا جزت الحروف وقفت في الرؤية.

(3)

وقال لي لن تقف في الرؤية حتى ترى حجابي رؤية ورقيتي حجابا.

وقال لي من علوم الرؤية إن تشهد صمت الككل ومن علوم الحجاب أن تشهد نطق الككل.

وقال لي من علوم صمت الككل أن تشهد نجز الككل ومن علوم نطق الككل أن تشهد تعرُض الككل.

وقال لي من علوم الحجاب أن تعلم استجابي بوصف تعرفه.

وقال لي إن جتني بعلم أى علم جتتك بكل المطالبة وإن جتني بمعرفة أى معرفة.

جتتك بكل الجبه.

(4) وقال لي إذا جتني فألق العبارة ورأي ظهرك وألق المعنى ورأي العبارة وألق الوجد.

وراء المعنى.

(5)

(6) فان ت رآها م
وقال لي إن لقيتي وعيني وينك شيء بما بدا فلست مني ولا أنا سك.
وقال لي إن لقيتي وعيني وينك شيء بما بدا لقيتي وعيني وينك شيء بما بدا.
فأنا أحق بما بدا.
وقال لي أنا الذي لا أحب أن ألقاك بما بدا وإن كنت أستحقه عليك فلا تلقني
به فليس حسنة منك.
وقال لي إذا جئتي فألق ظهرك وألق ما وراء ظهرك وألق ما قدامك وألق ما عن شمالك.
وقال لي إلقاء الذكر أن لا تذكرني من أجل السوى وإنقاء العلم أن لا تعمل
به من أجل السوى.
وقال لي إن تلقني في موتك إلا ما لقيته في حبتك.
وقال لي اعرض نفسك على لقائي في كل يوم مرة أو مرتين وألق ما بدا كله.
والله وحده وعزمك فإعلم كيف تتأهّب للقاء الحق.
وقال لي اعرض نفسك على في كل يوم مرة أحفظ نارك، وأعرض نفسك
على كل ليلة أحفظ ليلك.
وقال لي أحفظ نارك أحفظ ليلك، أحفظ قلبك أحفظ همك، أحفظ عالمك
أحفظ عزمك.
وقال لي اعرض نفسك على في أذار السوات.
وقال لي أدرى كيف تلقائي وحده أن ترى هديتي لك فبغض الله أن ترى
عملك، وأن ترى عفوي لا أن ترى عالمك.

---
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14)
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قال: "وأعلم واجتهد وعمل واجتهد واجتهد فأذا واجتهد فأذا واجتهد فرغت فألفت في الماء.

أخذه بدي وآهه زكرى وزيد في حمى.

وقال لي أحسن إلى كل أحد تنبه به على التثبيط باب، واحلم عن كل أحد تنبه.

عقله على استفادة أمره ونبي.

وقال لي تواضع لي تريد فيها زهدت فيه.

وقال لي إذا رأيت القاصية قلبي قلبي، فكما تدعي فإن أجابك إلا فذكر

عظم سطوع.

وقال لي إنا استمك مكتوب على وجه ما به تسكن.

وقال لي إنا أنظر إلى ما به تستقل.

وقال لي إن خرجت من معاك خرجت من اسمك، وإن خرجت من اسمك وقمت

فيسور.

وقال لي السورى كله محسوس في معناه ومعناء محير في اسمه فإذا خرجت من

اسمك ومعناء لم ين بحب في اسمه ومعناء سبيل عليك.

وقال لي إذا وقعت في الاسم ظهرت عليك علامة الانكار فتعوض كل شيء

لفنشتك وتراءى كل خاطر لقلبك.

وقال لي الآن من تعرض بك فقد تعرض بي.

1) 2) 3) 4) 5) 6) 7) 8) 9) 10) 11) 12) 13) 14) 15) 16) 17) 18) 19) 20)
وقال لي أنظر ما يدفن فإنه مضاجعك في قبرك.
وقال لي من قام في مقام معرفتي خرج منه فإن وعرف الوجد في نخرج منه مستقرًا بخرجه أوقدت له نارًا مفردة.
وقال لي أنا العالم الذي لا يجعل عظمته ما سواء، وأنا الجزم الذي لا يمل كره ما سواء.
وقال لي غلبت أنوار ذكري على الذاكرتين فأصبحتا قدسًا فكشف لهم قديس عن عظمتي فعرفوا حتى أسفرت لهم عظمتي عن عيان لمعرفوا لعزى تأخيرهم عن قربى، وبعدَى فاستقفا قربي فأجهلهم بي قربى وفسترنا في معرفتي.
وقال لي أنا المهيمن فلا تخفى عن خانة، وأنا العلي لكل خانية عندى بادية.
وقال لي أنا الحكمُ فكل بادية جارية، وأنا المحيط بكل جارية آتية.

٥٦ - موقف التنكين والقوة
أوقفتُ في التنكين والقوة وقال لي انظر قبل أن تبدد البادية واستخف لكليتي قبل أن تتحوَّل الحدادات، أنا الذي أبتُك في ثبوت وأنا الذي أسرك في سمعت، وأنا لا سواء فلا أبد وأنا لا سواء فلا أبد إلَّا بي.
وقال لي إن حفظ مكانك من قلب البادية فإنه أرجع من بعد الموت.
وقال لي إن صاحبتك البادية تحولت نارًا فأحرقت وخيرها يتحول حفلاً في حفرة بثار الجباب وشرها يتحول عقابًا في حفرة بثار العقاب.
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قال في أريد أن أبدي ذلقي وأظهر ما أشأ فيه وأقلب ما أشاء منه، وقد رأيت
وما أبديته وشهدته ووقفك بي من قبل إبدائي له، وقد أخذت عليك عهدًا بشرفي
اليك أن لا تخترق عن مقاي القادة إبديته، فإن أظهره يا إلى نفسه ويجب على
ويحضر معنيته ويجب عن موقفك، فإن دعاك فلا تسمع له وإن دعاك إلى بابك
وإن حضرك فلا تحضره وإن حضرك بابي، وأوقفني وأبدى البادية وخاطبتي
على ألسن البادية وباشد البادية لي على لسان قد بدى القلم.

وقال في جائز الفلم، فقال كتب الفلم وسطبت السرفاً فسمعت لفل تجاوزني
وسلم في فن تدركني.

وقال في قل الفلم على ياقلم إبدائي من أبادي وأجراني من أبادي وقد أحذ
على المهد بالاستناع منه لا منك وميثاق التسليم له لا لك، فإن سمحت منك ظفرت
بالمجاب وإن سلمت لك ظفرت بالمحفز، فانا عندك كأشهدي لا منك وله أسلم
كما أوقفني لا لك فإن أمعني من جهتي كنت لي سمعا لا مستمعا، وإن أمعني
من جهتي كنت لي سمعا لا مستمعا،

وقال في جائزة العرش وجاءتك حمله فعلوه بقور القائمة فسبيحتي أستمتع
بأذكار قندي الدائمة وانبسطت ظلله بجلال رأتي الراحلة.

وقال في قل للعرش على يا عرش أظهرك ليهاء ملك الديانة وجعلك حربا
للقرب والمظمة وأحلف بك ما يشاء من المسبحة، فقدره أعظم منك في المنظمة
وبدا في أحسن من بهاءك في رتبة الزيادة وقرب أقرب إليك من نفسك في موجبات

(1) اظهر مقامك اب ت ل (2) تصرف ج (3) أبين ت بالمي م
(4) اب ت (5) ولا اب ت ل (6) اب ت (7) الفلم ج (8) فاج (9) قد اب ت (10) وخف ج
(11) اب (12) إلك أقرب اب
موقف المتكين والقوية

الوحدة (1) فأنت قائم في ظل قيموميته بك وظل قائم في ظل تخصيصه لك فطاف
بك طائفون رأوه قبل رؤيتكم فقاموا فأنت في ظله فسحوه كما سقت له وجدوه
بجامدك الذي بياء مبدته فأت فالأزلية جزء كاسما، وطاف بك طائفون عاملوه
وما رأوه ورمروه وما شهدوه وسبحوه بتبسحاتك وقمدوه بجامدك فقاموا فظلك
القائم في ظل تخصيصه لك فأت فالأزلية جزء كاسما، وطاف بك طائفون جبلوا
على تسبح العظام وخلقوا لتحديد كبر مكة العزة فمن قامون بإدامة إشداد الحيوت
ومسيحوه بتسابيس العزم والملكوت فأت فالأزلية جزء كاسما.

(2) وقال لي أنت في غامبي وما ترى سوا، وإن تحمك كنفي وما ترين سوا، وأنت
بمنظري وما ترين سوا.

(3) وقال لي أهذر لا أطلع على القليل فأراك فيها بمعاك ذلك تزقي، أو أراك فيها
بفلك ذلك تقلي.

57 - موقف قلوب العارفين

أوقفني في قلوب العارفين وقال لي قل للعارفين إن رجعت بتساوي عن معرفتي
فما عينتمو، وإن رضيتم القرار على ما عرتم، فما أم مني.

(4) وقال لي أول ما ترت وتاخذي معرفتي من العارف كلامته.

(5) وقال لي آية معرفتي أني لا تسألني عن ولا عن معرفتي.

(6) وقال لي إذا ألفت معرفتي بينك وبين علم أم أحواف أو معرفة جفريت
بها وأنت بها وأنت بها ساكن فإنا ممركزكم معرفة لا معرفة.

(7) أنت ابنت (8) رفعت ج
(9) ما أبوت (5) سوين م (6) ذلك ج
(10) معرفة ج (8) ألا ج
(11) واحد تم (10) أورات ج
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وقال لصاحب المعرفة هو المقيم فيها لا يخبر وصاحب المعرفة هو الذي من
تکذم تکذم فيها بكلام تعزى وما أخبرته به من نفسه.

وقال لني أنت من أهل ما لا تكذم فيه وإن تكذم كنت نجريت من المقام وإذا
جريت من المقام فلست من أهل إما أنت به من العالمين وإما أنت له من الزائرين.
وقال لأمر أمران أرينت له عقلك وأمر لا يثبت له عقله، وفي الأمر
الذي يثبت له ظاهر وباطن وفي الأمر الذي لا يثبت له ظاهر وباطن.
قال لني لن تدوم في عمل حتى تريح وتقصري ما يفوتك منك وإن لم تفعل
لم تعمل ولم تدوم.

وقال لصغيرة لا تحزن قلوب الغارفين وهي ترى أنظر إلى العمل فأقول
لسيه كمن صورة تلقى بها عالمك وأقول هل صنعت كمن صورة تلقى بها عالمك.
وقال لقلوب الغارفين تخرج إلى العلوم بسطوات الابدال وذلك كبرها وهو
الذي أنتبه عنه.

وقال لي تعاني الغارف بالمعرفة ويتعى أنه تسع خطئ بي ولو تعاق لي هرب من
المعرفة كما يهره من الكرب.
وقال لني قل قلوب الغارفين أصمتها له لا تعرفوا، وأصمتها له لا تعرفوا، فإنه
يتعارف إلزيم كيف تقيمون عنده.

وقال لني قل قلوب الغارفين رأيت معرفة أعظم من معرفة فوقته في الأعلى
ووقعت في حجاب، فأظهرت الوصول إلى عند عبادي ظلت في حجاب تدعينهم وهم
في حجاب لا يدعون.

(1) يتلمب ج (2) لم تقم ج (3) المعلم (4) بسطة ج
(5) سردته ج
وقال لي قل لقلوب العارفين اعفوا في حالتكم فإن أمركم بتعريف العيد
فمرتم وأنت في تلك الحالة أدركت لقلوبكم ولا تجد ذلك إلا به.
وقال لي قل لقلوب العارفين لا تخرج عن حالكم وإن هدبت إلى من ضل،
أنت اليقين على وثابين أن تهدي إلى
وقال لي وزن معرفتك كوزن ندمك.
وقال لي قل لقلوب العارفين ترى الأبد وعيونهم ترى المواقيت.
وقال لي أصحابي عطل هذا بدأ، وأحباء من وراء اليوم وغدا.
وقال لي لكل شيء أوقف الساعات فهي له منتظرة وعلى كل شيء، تأتي الساعة
فهو منها ويل.
وقال لي قل للعارفين كونوا من وراء الأقدار فإن لم تستطيعوا فن وراء الأفكار.
وقال لي قل للعارفين وقل لقلوب العارفين قفوا لعمر الفراق، أوفر إياكم بما
أشاه من المعرفة وأثبت فيكم ما أشاه من المعرفة فإن وقفت لحم المعرفة كل شيء.
وإن لم تفزوا لعليك معرفة كل شيء، فلم تحملوا لشيء معرفة.
وقال لي قل لقلوب العارفين لا تستجيبوا على خلية فتغلبكم الخلاة إلى الخلاء.
وقال لي الأكل والنوم يحسبان على الحال التي يكونون فيها، إن كانا في العلم
حسبا فيه وإن كانا في المعرفة حسبا فيها.
وقال لي قل لقلوب العارفين من أكل في المعرفة ونام في المعرفة بئث فيما عرف.

(1) ضربتهم تل (2) تلك الأج لم ذاك ب تحلف ذلك ج
(3) يجمب الم (4) آلة ب يض لج (5) من مل لأ ل ح
(6) ه (7) ج تل لعبر ج (8) بما ج (9) عب ج
(10) سقفة ش ه ج (11) فأفكم أب ل (12) محوران اب ل
(13) يكون ج
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وَقَالَ لَى قَلَبٍ لَقَلَوْبَ الْعَارِفِينَ مِنَ خَرْجِ مَرْبٍ المَعْرَفَةِ حَينَ أَكْلَهُ الْمَعْرَفَةَ مِنْهَا إِلَى مَقَامِهِ.

وَقَالَ لَى أَنْتُ طَلْبِيَّةً وَالْحَكْمَةَ طَلْبِكَ. (1)

وَقَالَ لَى الْحَكْمَةِ طَلْبِكَ إِذَا كَنَتْ عَبْدًا عَبْدًا فَإِنَّا سَيْرُكَ عَبْدًا وَلَياً كَنَتَ أَنَا طَلْبِكَ.

وَقَالَ لَى النَّفْقِ الحَكْمَةِ مِنْ أَفْوَاهِ الْعَارِفِينَ عَنْهَا كَتَنَفَوْضُهَا مِنْ أَفْوَاهِ الْعَارِفِينَ لَا يَكُونُ شَرَّاً هَلَكْهَا.

هَلَءَ، إِنْ كَرَافُ وَحْدَيْنَ فِي حَكْمَةِ الْعَارِفِينَ لَا يَكُونُ شَرَّاً هَلَكْهَا.

وَقَالَ لَى أَكْبَرَ حَكْمَةَ الْجَاهِلِيَّةَ كَتَنَفَوْضُ حَكْمَةِ الْعَالَمِ.

وَقَالَ لَى أَنْتُ جَاهِلُ الْحَكْمَةِ فَهَا نَشْأَةُ آشِهَتْ أَنْتُ آيَةً أَجْرِيْتَ فَذَلِكَ حَكْمُهَا، وَمِنْ آيَةِ لَا آشِهَتْهَا فَذَلِكَ جَاهِلُهَا فَكَتَنَفَوْضُ أَنْتَ يَا مِنْ شَهِدَهَا. (2)

وَقَالَ لَى الْقَلَبِ لَأَنْهَجْ عَلَيْغُ وَلَا عَلَيْنَا عَنْيَدٍ.

وَقَالَ لَى إِنَّ فَجَأْتَ عَلَيْكَ وَلَا يَهِمْ عَلَيْكَ قَلْبُ فَأَنْتَ مِنَ الْعَارِفِينَ.

وَقَالَ لَى مَا قَدْرُ مَسْتَعَلَةٌ أَنْ يَنَايِجٌ بِهَا كَرِيمٌ فِي هذَا فَأْذَعَعْنِي وَقَلْئَيْ أَبْسَالُكَ، بَكَ مَا قَدْرُ مَسْتَعَلَةٌ أَنْ يَنَايِجٌ بِهَا كَرِيمٌ. (3)

وَقَالَ لَى الشَّكْ حَسَنِ مِنْ مَحَاسِبِ أَحْسَنِ فِي قَلْبِ مِنْ لَا يَحْقُقُ بِعَدْرِي.

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أَوْقَفْنِي فِي رَؤُوْيَةِ وَقَالَ لِى اعْرَفُ وَفَرَعُ الأَعْرَافِ مَعْرَفَةً الْعَارِفِينَ الْمَكْنُوصِ وَتَعْزِيظُ الْمَوْلَادُ.

بِالْعِقَانِ الْمَكْنُوصِ.

وَقَالَ لَى أَكْبَرُ كَيْفَ تَعْزِيظُ الْعِقَانِ بِمَعْرَفَةَ الْعَارِفِينَ الْمَكْنُوصِ وَأَكْبَرُ كَيْفَ أَشْهَدُ كَيْفَ شَهَدَتْ لِيْكَ ذِكَارُكَ لَكَ وَلِيْكَ تَنَايِزُ تَنَايِزُ.

(١) أَبَ تُ مَّ (٢) جَٰٰ (٣) مَّ وَقَالَ لَ (٤) تَنَايِزُ تَنَايِزُ.

(٥) يَنَايُ (٦) بِإِبْتِ لَ (٧) مَعْرَفُ مَ (٨) وَلَائِيْ جَ.
موقف رؤيته

ما أشهدني ليكون ذكرا لي ولن تعزف إليه ربي من أولئك الذين أحب تبتثهم في معرفته وأحب أن لا يعترض قلوبهم فتنة، فكتبت تعزف إلى ربي آنذاك
فيه بدو كل شيء من عدها فلما رأيت بدو كل شيء من عدها أُمن في هذه الرؤية
وهي رؤية بدو الأشياء من عدها، ثم لم أفرق على مداومة رؤية عندها فحصت
في رؤية البعد وفي عام أنه من عدها لا في رؤية أنه من عدها، فإذئني أبلبل وجميع
ما فيه فتعزف لي من قبل هذا العلم، فأعتطسي ربي إلى رؤيته وفق علوي في رؤيته
ليس فإنه لم يقع لي علم به لم يكن أزلي في رؤيته أن ذلك العلم هو إبادة
وهكذا جعله علم وهو جعل لي علمها، فأوقعقي في هو وتعزف إلى من قبل هو التي
هي هو ليس من قبل هو الحرفية ومنهي هو الحرفية أرادتنه هو إشارة وهو بدائيه
وهو علمية وهو عجمية وهو عنادية، فتعزف التعزف من قبل هو التي هو هو
وتأسسته فآذا هو هو إلا هو ولا ماسوا هو يكون هو وراده التعزف ليدو
من سواء ولومه عليك، فقال لي إن اعترض ذلك من دون
شيء فلا تستدل بالأشياء ولا تستقل بعض الأشياء على بعض فإن الأشياء تزعمك
في الاعتراض والمعتراض لك من وراء الأشياء يزعمك في الوسوسة واستدل على
بأتي ليعلق التي هي تعزف البقية فإن ذلك الأشياء كثلا لا تعزف لها إلا لي وترها
مشهودة الأعيان وترى أن لا تعزف إلا لي وتراني لا مشهودا بالبيان.

وقال لي آتي كل شيء وآتي في كل شيء فكل آيات الشيء تجري في القلب
كُرِيَان الشيء فهي تارة تطلع وتارة تتجه تختلف لاختلاف الأشياء وكذلك الأشياء

(1) الآية (2) في ج م (3) فاكب ج (4) بدات ل
(5) بآت (6) أنف اب ت (7) الداوات (8) وفق اج
(9) بقاط تم بناء م (10) إباد ج م (11) ج - (12) اباد ح ت ج
(13) تعزفت ب ت (14) تزارت لسوا ولا ماسوا هو ج (15) ج
(16) باختلاف اب ت ل
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59 - موقف حق المعرفة

وقلنا في حق المعرفة وقال لى أما الآن فقولت وتحت كل ما بدا فهو الدنيا ولكل ما فيه ينتظر الساعة وعلي كل وكل ما فيه كتب الإيام وحقيقة الإيان ليس في شيء.

وقال ليناسج عليها وميكائيل وأشهد العرش وحالة العرش وأشهد كل ملك.

وكل ذي معرفة ترى حقائق إنسانه تقول وتشهد أنه ليس كشيء شيء وترى عالمه بذلك هو وجدته ووجدته بذلك هو عالمه وترى ذلك مبلغ معرفته وترى ذلك هو الحق الحقيقي وترى ذلك هو علم الروية الحقيقي لا هو الرؤية، فانظر كله كيف يرقب الساعة وانما يرقب كشف الججاب عن ذا وإنما ينتظر رفع الغطاء عن ذا وذا لا يجعل أحكام حقية من وراء الججاب إلا به ككيف إذا ها هك الججاب.

وقال لى الججاب يهلك ولهلك صولة لا تقوم لها فاء المثيرين.

وقال لى لو رفع الججاب ولم ينك سكن من تحته وإنما ينك فاها فدت معرفة المراة فكمي في الذبول فورا تحمل به ما بدأ بعد تلك الججاب لأنها لا تحمل بمعارف الججاب ما بدأ عند تلك الججاب.

(1) تجزف امرنت (2) والاباب (3) دى سرايل (4) اب (5) ج (6) واما ج (7) فده (8) ير (9) ديك (10) اب (11) حقية ج
20 - موقف عهده

أوقفني في عهده وقال لي احفظ عليك مقامك وإلا مادiap الوكل كل شيء.

وقال لي لا يفارقك إذا كنت تتنفذ إذا نفذت به وانتظر إذا تأخرت به.

وقال لي مقامك هو الرؤية وهو ما رأيت من وعود الليل والنهار وما رأيت من كيف وعود الليل والنهار وإني أرسل هذا رسول من حضرتي وأرسل هذا رسول من حضرتي كيف مددت الأبد وكيف أرسل بالليل وكيف أرسل بالليل فقد رأيت الأبد ولا عبارة في الأبد.

وقال لي سح لي الأبد وهو وصف من أوصاف نفلقت من تسبيح الليل والنهار وجعلهما سترين معدودين على الأبصار والأفكار وعلى الأقدام والأسرار.

وقال لي الليل والنهار سترين معدودان على جميع من خلقوا وقد اصطفيخم فرمت السرين لترايا وقد رأيت في مقامك بين يدي قرف في رؤيت و إلا اختلف كل كون.

وقال لي إذا رفعت السرين لترايا فأقوك على رؤية السماء كيف تشترث وعلى رؤية ما ينزل منها كيف ينزل ولترى ذلك كيف يأتي من قبل كما يأتي الليل والنهار فقف وألق ما أبديه إليك إلى.

وقال لي إذا اصطفخت أخا فكن معه فيما أظهر ولا تكون معه فيما أسرر فهو له من دونك سر فإن أشار إليك فأشر إليه وإن أفسح تأفصكه به.

وقال لي اسمه وأسماني عندك ودائني لا تخرجها فخرين من عليك.

(1) لنفد ب النفس لنفد له (2) لنفد ب النقد لنمد له (3) ولياخذ تج ل (4) سترين مدردين ج (5) وقف أبات ل (6) ينزل أبات ل (7) فتجر
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وقال لي إن خرجت من قلبك عبد ذلك القلب غيري.

وقال لي إن خرجت من قلبك أنكرني بعد المعرفة وحندني بعد الإقرار.

وقال لي لا تخبر بعني ولا تحدث بعملي ولا تعليم اسمي ولا تحدث من يعلم اسمي.

ولولا تعله أنت.

وقال لي إن أردت بصاحب كما أردت سواك بك آرمناك ذلك في سريتاك.

وقال لي قد رأيتني فالآمر بيني وبينك ليس هو بنك وبين علم ولا ينكن وبين معرفة ولا ينكن وبين جزيل ولا ينكن وبين إسرائيل ولا ينكن وبين الحروف.

وقال لي إن أردت فائق نفسك فليس في أسماك نفس ولا ملكوت نفس

ولا علم نفس.

61 - موقف أدب الأولياء

أوقفني في أدب الأولياء وقال لي إن ولي لا يمسه حرف ولا يمسه تصريف.

حرف ولا يمسه غيرها لأنى جملت له من وراء كل خلق عاما بي.

وقال لي أدب الأولياء لا تقولوا شيئا بحمومه وإن تولوه بعقولهم.

1(1) أن ت ج + (2) م - (3) ب (4) محدت ت (5) يفتك ت (6) دلا رأي ج (7) ج - (8) يقول ب ت ج (9) قرام ج (10) ج - (11) أساق ج خل الأحياء الماب ت ل (12) أدب ويل في ليل

رابد عمي في ليل ح + (13) أب لا ماب ل
وقال ل مقام الولى بيني وبين كل شيء فليس بيني وبينه حجاب، وقال ل سيت ولي لان قلبه بيني دون كل شيء فهو بيني الذي فيه

أعجست

وقال ل قد عرفتني وعرفت أني ومن عرفني أني بنته منه ذمة الصذر فادا

جلست ناجمل أني من خولك ولا تخرج عنها تتخرج من حصني

وقال ل أما أن تدعوني قائد وأما أن أدعوك فاتنيني

وقال ل قال لأولى أني قد خطبكم قبل هيا كلكم الجعتي وأدعتوه، وقال لكم بهذا

كأنما فارغوه وهذا كأنما فارغوه فتبيق كل كون أباد رأي لسان فكان ذلك

سترونونه الآن، ثم دحا الأرض وقال لكم انظروا كيف دحوت الأرض فرأيت كيف

دحا الأرض، وقال لكم أريد أن أظهركم لملكي وملككتي وإنني أريد أن أظهركم

لبراباي وأكواين والملكتي وإنني سوف أخلق لكم من هذه الأرض هيا كل وأظهركم

فيها أمرين ناهرين مقدمين مؤثرين

٦٢ - موقف الليل

وقفتي في الليل وقال لي إذا جاءك الليل فقف بين بدي وحده بيتك الحجاب

فاصرف به على علم السموات والأرض فادا صرفت رأيت نزول

وقال لي الحجاب حجاب الحجاب وحجاب الحجاب وليس بعد الحجاب حجاب ولا

حجاب، إذاا الحجاب قدم روب فادا جاء الروح فحجاب الحجاب، فلا معلوم إلا الحجاب

(١) لأنه لا ن (٢) بيني ج، (٣) آت - تخرج ب (٤) ج،

الطبع ج

(٥) ليت - (٦) وحدها كون كذا ل +

٧ - (٧) ما ترين ب، (٨) ل - (٩) ماترين ب، (٩) ماترين ب، (٨) ل - (٨) ما ترين ب، (٧) ما ترين ب، (٦) ليت - (٥) لا ن

(١٠) آت + (١٢) ج - (١٢) ج - (١٢) ج - (١١) Ω علم ج
إنه لا يبقى من العلم إلا أنه مجهول ما هو وهو لا يعلم هو إنه، فإنه يقول منها وما تعلِّم
ي وما تعلم وما تعلم من كل شيء فانه بالله فإنه سمعته يسبحني ويدعو إلى
فاستذنِّيك و إن رأى لك فقط عينيك وما لا تعلم فلا تعلم ولا تعلم، أنت عندى
وآية عندني أن احتجب عن العلم والمعلوم بالله كما احتجت في ناب جاء القبر وراء
الرب إلى عرشه جاء البلاء فالتق البلاء من يديك و ودخل البلاء
وأقم في العلم ولا أخذك البلاء.
وقال لي احتجب عن العلم بالله واللاألم تزى ولم ترمي لم ترجع، واحتجب عن
البلاء بالله واللاألم تر نويرة وبنثى.
وقال لي انظر إلى كل شيء، يا أبا قلبي ورها عينك كيف قلت له كن فكان، ثم
انظر إلى الله الذي مددته بنثى و بنثى ولو لم أجعله بنثى و بنثى ما ثبت لنوري.
وقال لي الله قدام الرب تلك صفة من صفات تجلّي رؤيته، والرب قدام
الله تلك صفة من صفات تجلّي الذات.

٣٣ - موقف محضر القدس الناطق
أوقفني بين يديه وقال لي أنت في محضر القدس الناطق.
وقال لي اعرف حضرقي وأعرف أدب من يدخل إلى حضرقي.
وقال لي لا يستلم لحضرتي العارف وقد ينع سرائه قصوراً لابن إبراهيم المك
لا يجب أن يزول عن ملكه.

(١) نب ل (٢) آب ل (٣) ت ب لم (٤) قاًَ عيدك ج
(٥) ٣ (٦) ٣ (٧) ٣ (٨) أجعل
ا ب ث (٩) ٢ ٢ (١٠) ج ١ ٢ ب ج
(١١) ١ ١ ١ ١ ١ ١ ١ ١ ١ ١ ١ ١
وَقَالَ لَهُ الْأَرْضِيُّ: "إِنَّا نَظَاعُ مَكَانًا كُلًّينَ هَلْ تَمْضِعُهُ أمْنًى تَنْفَعُهُ فَإِنْ تَمْضَعُهُ. "لَنْ أَنْسِهِ" (١) فَإِذَا لَمْ يَأْتِهِ مَدْرَسًا فَلَا يَقُولُ إِلَّا بِآمَانَةٍ أَوْ عَلَمَ اسْمَهُ. "لَنْ أَنْسِهِ" (٢)

وَقَالَ لِهِ "إِنَّا نَظَاعُ مَكَانًا كُلًّينَ هَلْ تَمْضِعُهُ أمْنًى تَنْفَعُهُ فَإِنْ تَمْضَعُهُ. "لَنْ أَنْسِهِ" (٣) فَإِذَا لَمْ يَأْتِهِ مَدْرَسًا فَلَا يَقُولُ إِلَّا بِآمَانَةٍ أَوْ عَلَمَ اسْمَهُ. "لَنْ أَنْسِهِ" (٤)

وَقَالَ لِهِ "إِنَّا نَظَاعُ مَكَانًا كُلًّينَ هَلْ تَمْضِعُهُ أمْنًى تَنْفَعُهُ فَإِنْ تَمْضَعُهُ. "لَنْ أَنْسِهِ" (٥) فَإِذَا لَمْ يَأْتِهِ مَدْرَسًا فَلَا يَقُولُ إِلَّا بِآمَانَةٍ أَوْ عَلَمَ اسْمَهُ. "لَنْ أَنْسِهِ" (٦)

وَقَالَ لِهِ "إِنَّا نَظَاعُ مَكَانًا كُلًّينَ هَلْ تَمْضِعُهُ أمْنًى تَنْفَعُهُ فَإِنْ تَمْضَعُهُ. "لَنْ أَنْسِهِ" (٧) فَإِذَا لَمْ يَأْتِهِ مَدْرَسًا فَلَا يَقُولُ إِلَّا بِآمَانَةٍ أَوْ عَلَمَ اسْمَهُ. "لَنْ أَنْسِهِ" (٨)
MWAFIQ AL-ALIF WA AL-LAM

ووقفي في الكشف والبهوت وقال لي انظر إلى الجحب، فنظرت إلى الجحب، فذا هى كل ما بدأ وكيل ما بدأ فيا بدأ، فقال انظر إلى الجحب وما هو من الجحب. (1)

وقال إلى الجحب خمسة حجاب أعين وحجاب علوم وحجاب حروف وحجاب أسام وحجاب جهل.

وقال إلى الدنيا والآخرة وما فيها من خلق هو حجاب أعين وكل عين من ذلك فهي حجاب نفسها وحجاب غيرها.

وقال إلى العلم كلها حجاب كل علم منها حجاب نفسه وحجاب غيره.

وقال إلى حجاب العلم يرد إلى حجاب الأعيان بالأقوال وبعض الأقوال وحجاب الأعيان يرد إلى حجاب العلم بمباني الأعيان وبيطر مباني الأعيان.

وقال إلى حجاب الأعيان منصوب في حجاب العلوم وحجاب العلوم منصوب في حجاب الأعيان.

وقال إلى حجاب الحروف هو حجاب الحكيم وحجاب الحكيم هو من وراء العلم.

وقال إلى حجاب العلم ظاهر هو علم الحروف وباطن هو حكم الحروف.

وقال إلى عبدي كل عبدي هو عبدي الفارغ من سواء ولن يكون فارغاً من سواء حتى أوتيه من كل شيء فذا هى عبدي آتيه من كل شيء أخذ إليه باليد التي أمرته أن يأخذ بها ورد إلى الباليد التي أمرته أن يرد.

(1) (2) (3) (4) (5) (6) (7) (8)
وضع الكشف والبهوت

وقال لي إذا لم أوت عبد من كل شيء فليس هو عبد الفارغ وإن تفرغ لما آتته لأنه قد يتبين وربته ما لم أوتته، وإنما عبد الفارغ إلا من هو عبد الذى آتته من كل شيء سبيًا وربته منه عامة وربته منه حكا فرأى الحكم جهينة ثم تفرغ من العلم ونفرغ من الحكم فأتقها وما إلى ذلك هو عبد الفارغ من سواء.

وقال لي لا تبدو الولاية لمعبد إلا بعد الفراغ.

وقال لي أندري ما قلب عبد الفارغ قلب بين الأسماء وذلك هو مقامه الأول الذي هو مهره وفيه آتته، فأنقله منه إلى رؤيتي فيران وربى الأسماء بين يدي كل شيء بين يدي وربى الأسم لا يملك من دونه حكا فذاذ هو مقام قلب عبد الفارغ وذلك مقام البهوت وفي البهوت بين يدي آخر وما وقفت القلوب.

وقال لي البهوت صفة من صفات الجموث.

وقال لي الواقف بحضرته ركي المعرفة أصافاتها وربى العلم أولاً لأنه واقف بين يدنه، لا يبين يدي العلم فهو يرى العلم قائماً بين يدي آخر فيه قلب من أشياء وأخرج منه قلب من أشياء، فذاذ هو شارك في القلوب إلا قلوب التي بينتها لنظرية لا يقرب ولا قلوب التي صنعتها لحبرتها لا لأمور تلك هي القلوب التي تسرى أجسامها في أمور.

وقال لي في القلوب بيت فنه أحادث الأمام، ولي في المعارف يتبنه أحادث الفهماء.

وقال لي البوتي حجاب ومن وراء الحجاب الأسارى وكل من الأسارى مقيم فذاذ تعزف إلى قلب من ذلك البيت فلا عبرة له إلا ما أبديت.

(1) يا ب (2) ج (3) من سوى (4) + (5) محضي (6) المعرف (7) الفقهاء (8) البيت ج
كتاب المواقف

켰 قلت ما بأخذت بيوت ولا لأهل حضرت بيوت، أضيعهم من يخطر له
الاسم و إن نفتي وأهنجهم من يخطر له الذكر وإن نفتي.
قال لي إذا نفتي الاسم والذكر كان لك وصول، فإنا لم يخطر بك الاسم والذكر.
كان لك أتصال وإذا كان لك أتصال فأردت كان.
قال لي إذا أردت أنس لا يخطر بك الاسم والذكر فاقم في الني يخف لأن
النفتي لا بيك فأنا أنسك فثبت لأن الإبادة بيا لا بيك.
قال لي إذا وقفت في حضرت فلا تخف مع الرأي تحجب بصحبه ويكون
لك كشف وان جليب، وإذا رأيت الاسم والعلما في حضرت فاعله في حضرت
وعاطله في حضرت، فإن لم يلمك فلا تخف، فإن تلمك فتخبه على ما صدق ولا تعلس به مك، فإنه
لا يد أن يخرج إلى مقامه فإن ربع وحده ثار وإن رجعت معه خرجت عن حضرت
قحت.
قال لي كل ما يضا ليب به الأول والعلما فهو مكتوب على أقصى علم العالم فهو
يريد أن يعبر ويبعه بأن ترد أن تخف فيه فهو لا يخف لأن العبارة والعبور
حده ومكانك أنت لا تسره لأنه مقامك.

65 - موقف العبدانية

أوقعت في العبادية وقال كأنرى حبى يكون عبدي إذا رأيت عبدا لي منعوتا
عندى بي لا منعوتا بما منى ولا منعوتا بما عني، هنالك تكون عبدي فإذا كنت

(1) ابت ل (3) (2) ولا ج (4) (3) أبتلك
(5) أبت بك ج (6) (7) أبت بج ت ج (8) يخف ل (9) تصرف ج
 موقف العبدانية

هناك كذلك كنت عبد الله وإذا كنت عبد الله لمرغب عنك الله، وإذا كنت مميتا بإسهال الله غاب عنك الله فإذا خرجت من النعيم رأيت الله فإن أخطت في النعيم لم ترا الله.

وقال في العبدانية أن تكون عبداً، إذا كنت كنت عبداً، فإن كنت كنت أصلت عبداً.

بتعتك لا زلت أنتمعت عبداً بتعتك لا في فأنت عبد تعتك لا عبد.

وقال في عبد خائف: استمتهت عبدانيته من خوفه، عبد راج استمتهت عبدانيته من رجائه، عبد محبب استمتهت عبدانيته من محبتة، عبد مخلص استمتهت عبدانيته من إخلاصه.

وقال في إذا استمتهت عبد مرتين، غير مولاه فستمته هو مولاه، وإذا لم يستمته من مولاه أبداً فلا كنكم من مولاه فقد أقسم على مولاه فقل لي تستمته من ولا دولتمنه ولا تستمته من على ولا تستمته منك تكنك عبد، وتكن عندى وتفقه عني.

و قال في مبتلتك: "عبدانية الملك عبدانية الملك في وانما طالت بك بعبدانية الوقف بين يدي.

وقال في قيل لسريرتك: تقف بين يدي لا تنبي ولا لشيء أجمل الملكوت الأكبر من ورائك وأجمل الملك الأعظم تحت رجليك.

وقال في لا ترجع من هذذا المقام فإليه تلقي الحليقة على السفينتين الدنيا والآخرة، وإليه يلبج من رأتي ومن لم يرب ون عن عريفي ومن لم يرئي، فالواقفين فيه في الدنيا

(1) فذاك ج (2) فذاا اب ل (3) ت م (4) نان ج

(5) عبد (6) اب ل (7) ج (8) الخلاصة 2
كتاب المواقف

تعمهم خزينة أرواحه فإذا جاءوء ولم يحل بينهم وبيته وحسب ما وقفا عنه في الدنيا.
توثقهم الخزينة بالأرواح من دونه.

وقال لي سياسيك الحرف وما فيه وكل شيء ظهر فيه وسياسيك عنه اسمى وأسماء وفي اسمة وأسماء سرّي وسرّ إبدائي وسياسيك عنه العلم وفي العلم عقود
اليك ووصياتك وسياسيك عنه السرّ وفي السرّ حدادي لك وإسمائي فسيدفونه على نفستك.

وقال لي أنا مرسلهم اليك ابتلاء، أنا مؤذنك بأنني أرسلهم اجتهاء، أنا معاملك
كيف تعمل إذا ما اتوك اصطفاء.

وقال لي لا تدقهم بجاورة فإن تستطيع بجاورة حق، وإنما تدقهم برذهم
ورد ما أنوا به إلى وتعلم قلب منهم وما أنوا به، لا تتعلم ما أنوا به عن قلب حتى
تكون عندي لا عنده هنالك حويتهم وما حيوك وهنالك وسعتهم وما وسعوك.

وقال لي رب حاضر وقلب فارغ وكون غائب هذه صفة من أستحيي منه.

وقال لي أقرر عينا بما أشهدك مرّ النار أشهدك مطبخ وشهدتكم تذكرني وأشهدكها تعرفني وتغزى من وما أشهدك ذات منها حتى أشهدتها ذلك
ملك فأشهدك منها مواقع ذكرى وأشهدتها منك مواقع نظري ما كنت لأجمع بين
ذكرى ونظرفي انتقامي.

(1) خلل ال (2) في الأبراب (3) سراب ل (4) قصري ج
(5) ج (6) بجاورة ت مجاورة ل (7) مجاورة ت مجاورة ل
(8) (9) اله (10) هدم اب (11) قراب ت
(12) هكذا ذلك اب ت
66 - موقف قف

أوقفني في قف وقال لي إذا قلت لك قف فقف لي لا لك ولا لأخاطبك ولا لآمرك ولا تسمع مي ولا لما تعرف مي ولا لما لا تعرف مي ولا لأوقفتي ولا لا ع بد قف لا لأخاطبك ولا تخاطبني بل أنظر إليك وتنظر إلى فلا تزل عن هذا الموقف حتى أنورك إليك وحتى أخاطبك وحتى آمرك فإذا خاطبتني وإذا حادتك فإن أردت على البكاء وإن أردت على فوق بخطابي وعلى فوق بخادتي،

وأوقفني في قف وقال لي إذا قلت لك قف فقف لي لا فقط على قلقه وعرفت الوقوف بين يدي حرمتي على سواى وأذا حرمتي على سواي كنت من أهل صيانتي.

وأوقفني في قف وقال لي إذا قلت لك قف فقف لي فقد فتحت لك الباب إلى فلا أغله دونك أبدا وأذن لك أن تدخله إلى فلا أمتلك أبدا، فإذا أردت الوقوف بين يدي حرمتي على سواي، وأذا حرمتي على سواي كنت من أهل صيانتي.

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كُتاب الموائِم

(1) وقال لي لو جاءك في رؤيتي هدمن السموم والأرض ما تزنت ولو طار بك
في غيابي طائر بسرك ما تبث، ذلك لعلم قوميي بك واستياني عليك.
(2)
(3) وقال لي أيضا تسألت الرؤية لا عن المسأله أم الغيبة على المسأله، الغيبة قاعدة
ما يبني وبنك في إظهارك.
(4)
وقال لي ألا تعلمتي بجرت في الوارد كما تعلمتي بي في صرفه.
(5)
وقال لي التعاق الأول في التعاق الثاني بك.
(6)
وقال لي التعاق بي في الوارد لا يصره لا لإقراره ولا لمكنه ولا لزواله.
(7)
وقال لي على مرس أورده أسندني ملكوت برك في ذكرك وأدقني جنان
ذكرك في إشهدتك فأَدرك مبتنى تقسم في رُؤيتك في إثباتك ووار عن ما ارتبط
بالثبات من ونه وناجي من وراء ما أعلمتى حتى أكون باقيا بك في غرفة وسر
في اليم عن قرار ما يستقر به وعفني ونصفي وناذني، يا عبد سقطت معرفة سواء
فما ضرأك ثبت تعرق لك هو حسبك.
(8)
(9)
(10)
(11)
(12)
(13)
(14)
(15)
(16)
(17)
(18)

77 - موقف الحضر والحرف

أوقفت في الحضر وقال لي لحرف حجاب والحجاب حرف.
وقال لي قف في العرش، فرأيت الحرم لا ينسلكه النطق ولا تدخله الهموم
ورأيت فيه أبواب كل شيء، ورأيت الأبواب كلها ناراً، والنساء حرم لا يدخله إلا

(1) أوقفت ج + (2) بكر ت زكج (3) ستة ت ل
(4) - (8) ج - (9) والتعاق اب ل (10) بصره ل لسره م
(11) لوصفي ب ث (12) جتان ب ث (13) فر يك ب ث
(14) الحروف ا ب ث (15) والد ب ث ج (16) جميع ت ل
العمل الخالص فادى دخله صار إلى الباب فادى صار إلى الباب وقف فيه على المتاحية
ورأيت المحاسة تنفد ما زهد الله عما لسواه ورأيت إجلاء سواه ورأيت الخالص له
ومن أجله يتعلق من الباب إلى المنظر الأعلى فادى رفع إليه كتاب على الباب جاز
الحساب.

وقال (1) إن لم تأكل من يدي وشرب من يدي لم تستوع طاعتي.
وقال (2) إن لم تطعنى لأجل لم تستوع عبادي.
وقال (3) إطروح ذنبك تطرح جهلك.
وقال (4) إن ذكرت ذنبك لم تذكر ربك.
وقال (5) في الجنة من كل ما يحمله الخاطر ومن وراثته أكبر منه، وفي النار
من كل ما يحمله الخاطر ومن وراثته أكبر منه.
وقال (6) الذي يصدى عيني في الدنيا هو الذي يصدى عيني في الآخرة.
وقال (7) أوقفت الحرف قتدام اللون، وأوقفت العقل قتدام الحرف وأوقفت
المعرفة قتدام العقل وأوقفت الإخلاص قتدام المعرفة.
وقال (8) لا يعرف الحرف.
وقال (9) خاطب الحروف بلسان الحرف فلا اللسان مبدئ ولا الحرف

(10) يعرف
وقال (11) لا يعرف والذبابة كله لا يعرف.

(1) باء ج (2) جام ج (3) مل ب ت (4) ج ف (5) جام ل (6) حام ج (7) أكثر ج (8) أكثر ب (9) وراء م (10) ت (11) ج ل أ.
قال لى لو عرقي النعم انقطع بعرقي عن النعم، ولو عرقي العذاب انقطع بعرقي عن العذاب.

 وقال لى رسول رحمة لا يحيط بعرقي ولا رسول عقوبة لا يحيط بعرقي.

 وقال لى يبدو عليك الابادي من جنس ما يستقر عليه.

 وقال لى العلم المستقر هو الجهل المستقر.

 وقال لى إذا توسعت الوسوة في الجهل وإذا تفطر الخفاطر في الجهل.

 وقال لى إذا عذرك إمك يحاول إخراجك من الجهل لا من العلم.

 وقال لى إن صدك عن العلم فإما يصتك عنه يستندك عن الجهل.

 وقال لى الذين عندي لا يفهمون عن حرف هو يغطيهم ولا يفهمون في حرف هو مكانهم ولا يفهمون عنه وهو عامهم، أشهدت قيامى بالحرف فرأوني قياً وشهدوه جهة وسمعوا منه وعرفوه آلته.

 وقال لى تجل إلى وملك ما عرفت وما أدركت وما أخذت وما تركت تأسلك عن أجل فتجج حجي فأعفو برحمي.

 وقال لى الحرف مكانه بما به بدأ والحرف عامهم بما عنه بدأ والحرف موقفهم بما به بدأ.

 وقال لى المارف يخرج مبلغه عن الحرف فهو في مبلغه وإن كانت الحروف مستقرة.

 وقال لى مبلغ المرسف مستقره ومستقره هو الذي إن لم يكن به لم يسكن.

(1) لمرفيت ج (2) التم ل (3) تستيرت م (4) أعدا ب ج (5) يفرون ج يفرون م (6) دهر ج (7) يفرون ج (8) فإ ج (9) ماء ج (10) ج -
دوقف المخدر والحرف

وقال ل الحرف لا يلتج إجلال ولا يستطعه.
وقال ل الحرف دليل العلم والعلم معدن الحرف.
وقال ل أصحاب الحروف محبوبون عن الكشوف قانون بعملي نهم بين الصفوى.
وقال ل الحرف جيل البليس.
وقال ل بق علم بق خطر. بق قلب بق خطر، بق عقل بق خطر، بق هم بق خطر.
وقال ل معناك أقوى من السهاء والأرض.
وقال ل معناك ينصب بلا طرف ويسمع بلا سمع.
وقال ل معناك لا يسكن الديار ولا يأكل من النار.
وقال ل معناك لا يحتين الليل ولا يسرح بالنهر.
وقال ل معناك لا تخيط به الألباب ولا تتعاطى به الأسباب.
وقال ل هذا معناك أنا خلفته وهذى أوضافه أنا جملته وهذى حليته أنا أثنته.
وهذا سبله أنا جوزته.
وقال ل أنا من ورائه ومن وراء ما عرفته، لا تعاني علومه ولا تشديد شواهد.
وقال ل إن لم أنصربك لم تثبت وإن لم تثبت لم تأمرك اللك.
وقال ل اذكرى تعرفى وانصرف تشهدى.
وقال ل أنا القريب فلا بدان قريب، وأنى البعيد فلا بدان بعد.
وقال ل أنا ظاهر لا كيا ظهرت الظاهره، وأنى الباطن لا كيا بطلت الباطن.
وقال لي قل عافتي من معاءتك منك وحل بيني وبين ما يحول عنك ولا تذرنى
(ب) بذارة الحروف في معرفتك ولا توقفتي أبدا إلا بك.
(2)
وقال لي تعلم العلم لوجه تصب الحق عندى.
وقال لي إذا أصبت الحق عندى أثبتت عليك بثناي على نفسي.
وقال لي من توقيت إليه توليت نبيه بنفسي وتوليت عذابه بنفسي فأمضدت
العيم من نبيه وأمضدت العذاب من عذابه.
وقال لي الاسم ألف مطوف.
وقال لي العلم من وراء الحروف.
وقال لي المخدر خاص وكل خاص عام.
وقال لي الحضرارة تحرق الحروف في الحروف الجهل والعلم في العالم الدنيا والآخرة
وفي الجهل مطلع الدنيا والآخرة والمطلع مبلغ كل ظاهر وباطن والمبلغ معا في باد.
من يرادى الحضرارة.
وقال لي الحروف لا يبلغ الحضرارة وأهل الحضرارة يعبون الحروف ولا يقفون فيه.
وقال لي تسوحات تحت الأرض بما تستوحش منه فوق الأرض.
وقال لي أهل الحضرارة ينفون الحروف مع ما فيه نفي الخواطر.
وقال لي إن لم تكون من أهل الحضرارة جامع الخاطر وكل السووى خاطر فلم ينفه
(ع) إلا العلم والعلم أضداد ولا تخلص إلا بالجهاد.
وقال لي لا جهاد إلا بي ولا علم إلا بي، فإرين وقفت بثناي من أهل
حضراري.

(1) بذاء ب ب بذاء ج (2) توقيت ت ل (3) وك أب ت (4)
(5) ج (6) يقفون م (1) والملم ب (7) يخص ات ل
وقال لي انظر إلى القرك، إن دخل معك العلم دخل معه الجهل وإن دخل معك العمل دخلت معه المحاسبة وإن دخل معك السوء دخل معه ضده من السوء.

وقال لي ادخل إلى قبرك وحذرك تراين وحدي فلا تثبت لي مع سوائي.

وقال لي أما تزورت إليك فانشرني لا أجعل العذاب وما فيه في جارحة من جوارحك وارج فضلي في أضعاف ذلك في كرامتك.

وقال لي أهل الحضرة هم الذين عندى.

وقال لي الخارجون عن الحرف هم أهل الحضرة.

وقال لي الخارجون عن أنفسهم هم الخارجون عن الحرف.

وقال لي أخرج من العلم ثم خرج من الجهل وخرج من العمل ثم خرج من المحاسبة وخرج من الإخلاص ثم خرج من الشرك وخرج من الأقحاد إلى الواحد وخرج من الوحدة ثم خرج من الوحشة وخرج من الذكر ثم خرج من الفضلة وخرج من الشكر ثم خرج من الكفر.

وقال لي أخرج من السوء ثم خرج من المجاب وخرج من الجباب ثم خرج من الجاب.

البعد وخرج من البد ثم خرج من القرب وخرج من القرب ثم خرج.

وقال لي لو تزورت اليك بمعارف السطوة فقدت العلم والحسن.

وقال لي لتحضر أبواب عدد ما في السياحة والأرض وهو باب من أبواب الحضرة.

وقال لي أ잘 باب من أبواب الحضرة موقرة الممثلة، أوقفك ذاك فاعمل

فتجيب فثبت بتزرى وفرع معارفك من لدي فتخير عنى.

(1) مزى ان. (2) ليمر. (3) ج. (4) ت. (5) في الخضج. (6) المخضرج
وقال لي ما البار، قلت نور من أنوار السطوة، قال ما السطوة، قلت وصف
من أوصاف العزة، قال ما الازمة، قلت وصف من أوصاف الجبروت، قال
ما الجبروت، قلت وصف من أوصاف الكبرياء، قال ما الكبرياء، قلت وصف
من أوصاف السلطان، قال ما السلطان، قلت وصف من أوصاف العظمة، قال
ما العظمة، قلت وصف من أوصاف الذات، قال ما الذات، قلت أنت الله لا إله
 إلا أنت، قال قلت الحق، قلت أنت قوئتي، قال لنرى بونتي.

وقال إلى الطبقة الأولى يذبحون بالسطوة والطبقة الثانية يذبحون بالمزة والطيبه
الثالثة يذبحون بالجبروت والطبقة الرابعة يذبحون بالكبرياء والطبقة الخامسة يذبحون
ب السلطان والطبقة السادسة يذبحون بالعظمة والطبقة السابعة يذبحون بالذات.

وقال في أهل النار أثابهم عذاب من تجهم وأهل الجنة ينزل عليهم نعيمهم
من فوقيهم.

وقال لي ما الازمة، قلت وصف من أوصاف التميم، قال ما التميم، قلت
وصف من أوصاف اللفظ، قال ما اللفظ، قلت وصف من أوصاف الرحة،
قال ما الرحة، قلت وصف من أوصاف الكرم، قال ما الكرم، قلت وصف من
أوصاف العطف، قال ما العطف، قلت وصف من أوصاف الوذ، قال ما الوذ،
قلت وصف من أوصاف الحب، قال ما الحب، قلت وصف من أوصاف الرضا،
قال ما الرضا، قلت وصف من أوصاف الإستفادة، قال ما الإستفادة، قلت وصف
من أوصاف النظر، قال ما النظر، قلت وصف من أوصاف الذات، قال ما الذات،
قلت أنت الله، قال قلت الحق، قلت أنت قوئتي، قال لنرى نعمتي.

(1) أنا ج (2) ج - (3) ج - (4) ج - (5) ج - (6) ج - (7) ج - (8) ج - (9) ج -
وقال في الطبقة الأولى: يتعمون بالتحم والطبقة الثانية يتعمون بالكرم والطبقة الثالثة يتعمون بالرطب والطبقة الرابعة يتعمون بالرود والطبقة الخامسة يتعمون بالحب والطبقة السادسة يتعمون بالرضا والطبقة السابعة يتعمون بالاصطفاء والطبقة الثامنة يتعمون بالنظر.

قال لي قد رأيت كيف يسري العذاب وكيف يسري التحيم إلى رفع الأمر.

كله فقدن يقف من وراء كل وصف.

وقال لي إن لم تقف وراء الوصف أخذك الوصف.

وقال لي إن أخذك الوصف الأعلى أخذك الوصف الأدنى.

وقال لي إن أخذك الوصف الأدنى فإنه مني ولا من معرفة.

وقال لي أجملك فاستخلفتك وعطمتك فاستعبدتك وكرمتك فعائيتك وأحبتك.

فإليك.

وقال لي نظرت إليك فنافتك وأقبلت لملبك فأمسكك وحمرت عليك فحبتك وأخلصتك ودّى فزعك.

وقال لي القرآن بيني والاذكار تفسر.

وقال في الحرف يسري حيث القصد جمع جمع جمع.

وقال في إذا جاءني نطق الناطقين أنبيته فيها به مطمئنون.

وقال لي إن أخذتك بذنب أخذتي بكل ذنب حتى أسالك عن رجوع طفك.

وعن ضمير فلبك.

(1) الأول اب ت ل (2) بانعم ب ت (3) وهو الرحمه اب ت ل م + (4) تمري ب يش ل (5) تر ج (6) من ل م + (7) فلا اج (8) مملتك م (9) واضحتك م (10) جهنم اب ت ل (11) ل (12) واحذتاك اب ت ل.
وما أنى قل بحصة جعلت أليسنت كله حسنات.
وما أنى قل، من أهل النار، قلت أهل الحرف الظاهر، قال من أهل الحنفية،
قال أهل الحرف الباطن، قال لي ما الحرف الظاهر، قلت عم لا يدعي اللي عمل،
قال ما الحرف الباطن، قلت عم يدعي الحقيقة، قال ما العمل، قلت الإخلاص
قال لي ما الحقيقة، قلت ما تؤلف به، قال لي ما الإخلاص، قلت لوجهك، قال
ما الحرف، قلت ما تألف إلى قلب أولئك.
وما أنى قل، القول الخلص موقف على العامل والعمل موقف على الأجل والأجل
موقف على الطمأنينة والطمأنانة موقف على الدمام.

68 - موقف الموعظة
وأوقنت في الموعظة وقال لي احذرو معرفة تطلب بردة مسارف تتقلب وجدخ
أفتح بها على قلبك.
وقال لي أخذ معرفة مختارة ولا تهموز وتوضب ولا تتمح ولا تسرف في آخذك
بها الحاكم وهو عدل وحقيق بها الكلمة وهو فصل.
وقال لي ما تطلب المعرفة بردة المعرفة لمجرها عن الارتجاع التي آتت من سكنته
قدما في المجدد والشيق.
وقال لي تقلب إلى ولست بتاشب أو تعلم لي، وأعلم لي ولست بمول أو تصرب،
واصر لي ولست بصابر أو تؤثر.
وقال لي أعلم قوى بك لكل شيء يستغرف لك كل شيء.

(1) ج Bills + (2) ج ل - (3) الم - (4) تم - (5) تم + (6) تقلب ج في مفهوم ج تقلب م (7) م تقلب M (8) ج B A ت (9) ب اب ت ج
وأطلت إلى بابه واجتمع على بعضه. وقال لآجела موعظتى بين جلتك وعظماك وتمثلك ونكستك.
وقال لآجلا تذكرى على أدوءها أذوقك.
وقال لآجلا أعلن توبتك بالهار بالصامت وأعلن توبتك بالليل بال القيام.
وقال لآجلا قسم يا نائب الفهودركأفتح لك بابا إلى حبوكة، قسم يا نائب القفرأان أفتح لك بابا إلى أمانك، قسم يا نائب الفعداء أفتح لك بابا إلى كشف غطائك.
وقال لآجلا قسم يا نائب إلى ملاذك أفتح لك باب حطة في معاذك.
وقال لآجلا أظهرى على سانسكا ما ظهرت على فلكا ولا أحتيجت عناك بك.
وقال لآجلا إن أحتيجتك عناك بك صبضتق في كل حال وأتكري في كل حال.
وقال لآجلا إن لم تظهرى على سانسكا لم تشرك على عدوك.
وقال لآجلا لا تذكر عذرك فذكرى ما منه، ولا تذكر من منه قبرد به وتصدر عنه.

39 - موقف الصفح والكرم
وقفني في الصفح والكرم وقال لآنا ربك الآلاء والنعم.
وقال لي تعرفت إلى الظلم بعرفة من معارف الإشباث وتعبرت إلى اللوح بعرفة من معارف الحزن.
وقال لآنا تعلق بين فأول عارض يمترض لك الحسنات فإن أجبتها تعرضت لك السينات.

(1) باقصى ج (2) تذكري ج (3) البتهار للنباء م (4) الليل ج الليل م (5) فرعت الب ت ل (6) بك علق اب و (7) حال ابن ل (8) علق جا عدرك ج عدوى م (9) اللم م
كتاب المواقف

وقال لي الحسنات مبتعث الشمائل والسيئات مبتعث النار. قال لي أتتبعني ولا تتبعني على الحسنات وأتتبعني ولا تتبعني شمائل بين الحسنات والسيئات.

وقال لي ما حسنتك مطية تحملي ولا سيئتك؟» بيد فنصتني أنا أقرب إلى الحسنات من الهم بالحسنات وأنا أقرب إلى السيئات من الهم بالسيئات.

وقال لي أنا أقرب من الهم إلى القلب المهم.

وقال لي الحكم نقيب من نقاء العلم والذكر مادمة من مواقد الحجة يباب متب

أبواب الزفقة.

٧٠ - موقف القوة

أوقفني في وصف القوة وقال لي هي وصف من أوصاف القيومية.

وقال لي القيومية قامت بكل شيء.

وقال لي بين ما قام بالقوة وبين ما قام بالقيومية فرق.

وقال لي سري وصف القوة في كل شيء فيه قام على مختلف القيم ولو سري فيه وصف القيومية لحق المختلف وقام به على كل حال.

وقال لي القيومية محيطة لا حرق.

وقال لي القوة ماسكة والقيومية مقبلة والتقليب مثبت ماح.

وقال لي قوة القوى وضعف الضعيف من أحكام وصف القوة.

١) حامس ابن ل – (٢) م – (٣) اللفت ج – (٤) ونادي

٢) تامم على وصف ونادي مث - (٤) ج - (٥) م - (٦) حرق م - (٧) ملعت الأبل ل – (٨) والفلت ابن ل – (٩) م –
وقال: "إذا أقوى القوة جهل لا يميل فن دام في القوة ومن تميل فيه.

تميل في القوة.

وقال قلما قويت في الجهل قويت في العلم.

وقال إن أردت وجهي ركبت القوة.

وقال إن ركبت القوة فأنت من أهل القوة وإن أخذت القوة يمينك وشمالك

أفيتها من وراء ظهرك.

وقال إن ركبت القوة نظرت بالقوة وإن ركبت القوة سمعت بالقوة ورباب.

ركبت القوة تصرفت بالقوة.

وقال إذا تصرفت في كل مصرف بالقوة لم تمل وإذا لم تمل استقامت وإذا استقامت فقبل ريإ الله قال الله تعالى إن الذين قالوا ربي آلا الله ثم استقموا تسأل

عليلهم الملكية لا تخافوا ولا تخزونوا وأشرفوا بالنبي التي كتب نورون.

وقال إن ترك القوة حتى تنفغ لي من سواء.

وقال أول القوة أن تنفغ لي ورأس القوة أن تردد بالعمل وجهي.

وقال القوة ملحة الحاضرين والحضور بما فيه ملحة المثقفين والانقطاع بما فيه ملحة المثقفين.

وقال المثقفين جلساء الحكمة ومغفاء الملكوت.

وقال لكل شيء معدن ومعدن القوة اجتناب الله.

وقال للمعدن مستقر والمستقر أبواب وال أبواب طرق والطرق خلاج والفجاج.

أدلاء والأدلاء زاد والزاد أسباب.

بـ (3) كله جـ (2) بالقوة أتـ (3) ت جـ الله بـ

بـ (4) أدلاء أبوت لي مـ (5) لا بـ لمـ (6) مسترب جـ
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وعدل إلى حكاي الذي يجري في كل شيء فهور هو حكاي الذي يدل إلى طرفا

وعدل لي يكبت القيمة لا يمتعا كتبتها فعرفها ولا يمتنع عنها فلمها.

وعدل لي إن وقفت والنار عن يمك النظرتي البق أطفاها 10 وإن وقفت والنار عن شالك نظرت البق أطفاها وإن وقفت والنار أمةكم لم أنظر البق لأي لا أنظر لما في النار.

وعدل لي لا أنظر البق والنار أمةكم ولا أسمع ملك والجلة أمةكم.

وعدل لي اعما أنت متوجه إلى ما هو أمةكم فانظر إلى ما أنت متوجه إليه فهو الذي ينظر إليه وهو الذي تصير إليه.

وعدل لي أقسمت على نفسك بنفسك لا تترك لي تارك شيتا إلا أنثى ما ترك أوركما ما ترك فإن أَقَلِ ما أنتبه فنذاك جزاء الملحمين وإن لم يقل ما أنتبه آنتبه لأن حسب العاملين النائلين في أعماله إني.

وعدل لي يكبت القيمة لا بقلمة ستيت لها فعصيتها ولا بصعائفك أدركها

فاحرها.

وعدل لي يكبت القيمة لا يبانتك أنتها فأجر ها ولا بصعائفك ستيت فضيتها

ولا بصعائفك رتبها فشيئها.

وعدل لي يكبت القيمة كتابة القيمة بقلمة القيمة وكتابة المعيرة بقلمة المعيرة.

وكل كتابة فسألها تسطر.

(1) تبدلك الله ج (2) فهلها ج فهلها ج (3) فهلها ج (4) م - (5) لا أنك (6) أنت ج (7) إنه ج (8) إنه ج (9) إنك ج (10) أنتها ج (11) فاصلاها
وقال لي إذا أذنب الواجب بي جعلت عقوبته أن يذنب ولا يجد بي.
وقال لي إذا أذنب وهو واجد بي استوحش من نفسه واحتج عليا، وإذا أذنب ولم يجد بي أنس ببلغ تأويله واحتج عليا.
وقال لي إذا قلبت في الذنب بين الوجود بي وفقد الوجود بي وأشهدك احتجاج لي فقد غفرت الأولى والآخر وصفحت عن الباطن والظاهر.
وقال لي ما أذنب مذنب وهو غير واجد بي إلا أسر بذاا وجد بي أفلع، وما أذنب مذنب وهو واجد بي إلا تاب ولا أشهد وناب فلم يعاد إلا وقد غفرت له وقبلت.
وقال لي فإن تنصب إلى نسي لم تنفصل عن نسب سواء.
وقال لي نسي ما علق بذكرى ونسي ما علق بي ذكرى ونسي ما أدم لفيا علق بي ونسي في أدم لي من أجل.
وقال له نسب السوى من أجل السوى.
وقال لي من جاء في أجل سواء أوقفته مع ما جاء به أن كانت درجته.
وقال لي الاج لجمع الواقفين ومقرو المعلولين.
وقال لي لا تقطع إلى حتي تقطع لي ولا أقطعك حتي تقطع علي.
وقال لي إن غذوت بما كل قوم غذوت بقلوبهم وإذا غذوت بقلوبهم غذوت بأعملهم وإذا غذوت بأعمالهم غذوت بمنقبلهم.

(1) تجدب ب ٣
(2) ٥
(3) ٦
(4) ٧
(5) ٨
(6) ١٠
(7) ١٠
(8) ١٠
(9) ١٠
(10) ١٠
(11) ١٠
(12) ١٠
(13) ١٠
(14) ١٠
(15) ١٠
(16) ١٠
وقال ل إن عرفى بمعرفة الانقطاع إلى لم تكنى، وإن عرفى بمعرفة المقام عندى لم تكنى.
وقال ل إن لم تنقطع إلين فيزى في لم أردت ل فيها ميظان في ما أردت لك.
وقال ل إن لم تنقطع إلين فإمت من أهل الموازين.
وقال ل إن لم تنقطع إلين فأمت من أهل الموازين.
وقال ل أهل الموازين أهل الورع وإن تقل ما وزنا.

71 - موقف إقباله
أوقف في إقباله وقال لي لكل ولي باب يدخل منه وباب يخرج منه.
وقال ي إما أحسرتك مع أبناء جنسك من كانوا وأين كانوا.
وقال أبناء جنسك أبناء شهوتك أو تركك وليس أبناء جنسك أبناء عملك ولا أبناء عملك.
وقال لم قلت ما أقول قلت ما قولت.
وقال لم قلت ما أقول فعلت ما أقول أودمت.
وقال لم أقول الاستجابة استجابتك للقول بقمك.
وقال لم الاستجابة أن تقوم ما أقول ولا تنتثل إلى عاقبة بضمر.
وقال لم الدواء الخالص أذب من آذاب الاجتاع.
قال لم مر إقبال عليك أن أريدك بن تريدي لثبت في الإقبال على
فأدرني وإشهدني أريدك بأن تريدي تقدم بي وتنقطع عنك.
قال إن فريقت السمرات والأرض ومن فتى من نار المذاب وفرقت نار
المذاب من نار الاستوار.

(١) أب - (٢) ج - (٣) د - (٤) م - (٥) علك - (٦) علك - (٧) الاستوار ج
وقال لي أبنائي همّك جمع و يفتركون بالشهوات، أبناءك عملك جمع و يفتركون بالشهوات، أبناءك شهوتك جمع و يفتركون بالترك والتركون أبناء ما من أجله تكروا والأخذون أبناء من أجله أخذوا.

(1)

وقال لي إن لم يصعد عملك من الباب الذي نزل منه عملك لم يصل إلى...

(2)

وقال لي إن لم تكن في أمرى كالنار أمرلك النار...

(3)

وقال لي انظر إلى النسار كيف هل لا ترجع فكذاك كان لا لا ترجع قولاً ولا فصلاً.

(4)

وقال لي عقوبة كل مذنب تأتي من مستمده، فانظر من أين تستمده فن هكاك نوابك وعقابك فانظر من أين تستمده.

(5)

وقال لي الصلوات موقوفة على عشاء الأخيرة تذهب بها أين ذهبت.

(6)

وقال لي وكلا الطن بالعمل يحسن إذا حسن و يسوء إذا ساء.

(7)

72 - موقف الصفح الجليل

أوقفني في الصفح الجليل وقال لي أنا يسرت المعرفة وأنا عدت بالعفو والمغفرة.

وقال لي إن أزلتني في حستك نزلت في سبتاك.

وقال لي إن أزلتني في حستك بآهيت بها وإذا باهيت بها أتينا في بهائ، وإذا نزلت في سبتك موثوتها من كابك ومحتوتها من قلبك فلا تدع بها تستوحش ولا تدع منها تفتقر.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)
قال لي إن لم تعرف أي عبد أنتم لم تعرف مقامكم متي وإن لم تعرف مقامكم متي لم تثبت في أمرني وإن لم تثبت في أمرى خرجت من ظلَّ.

وقال لي أعرف مقامكم متي وأقسم في عندك، فأرى الكون كله جزءة في جزئية موصولة ومفصلة لا تستقل الموصلية من دونه بنفسها ولا بالمفصلة ولا تستقل المفصلة بنفسها ولا بالمفصلة، ورأيته قد جمع الموصلات والمفصلات وخمَّ على الجواب وتأقلمه ولم يؤذن المحور بثُني الجواب ولا بالجواب فيكون الإذان له تمويلا إليه يحكم من أحكام القوت فيكون التعرف إليه سبياً موصولاً به فيخرج عن الحلم بالتوتر.

قال لي اخرج عن الموصول والمفصل وانخرج عن الجواب والحكم وعن الخاتم فالجواب صفة والحكم ولباساً صفة، فانخرج عرب الصفات وانتظر إلى لا تحكم على الصفات ولا تجم على الموصولات ولا تتعلق في المتطلقات ولا تقنبس من المقنيات.

وقال لي لا تحمل الكون من وقتك ولا من تختك ولا عن يمينك ولا عن شمالك ولا في عمالك ولا في جنوك ولا في ذكرك ولا في فكرك ولا تطلب من صفاتك ولا تعبر عنه بلغة من لغتك ولا تنظر إلى من قبلك، فكل مقامك قائم فيه ناظرا إلى كيف تكون وكيف أكون وكيف قلب ما أكون وكيف أشهد وكيف هي قلب وكيف استوحت وكيف أهتETH، وحصيف أحدثت على ما استوحت وكيف أحدثت فيها أحدثت وكيف شهدت وكيف قريبت وكيف دنيوت فيها بعدت، فلا تمل مع المائات ولا تمل مع المسائدة وكأنك صفّه لا تقبل ولا تترقب.

(1) جزية إب ب (2) الأداب ج الأدبان م (3) الب ت (4) تائف ال ج (5) دعنت ب چ
وقال لي هذا مقام الأمان والظل ووهذا مقام العقد والحلل.
وقال لي هذا مقام الولاية والأمانة.
وقال لي هذا مقامك فأتم فيه تكن في إحسان كل محسن وفي استغفار كل مسنتغر.
وقال لي إذا أقمت في هذا المقام حوت صفتك جميع أحكام الصفات الطائعات.
وقال لي إذا أقمت في هذا المقام كل ذلك تقول فكان ما نقول بقول:
فشهدت الاختراع جهرة.
وقال لي إن مرت إلى العرش حبسك في فكان جوابك وإن حبسك فيه دخل كل أحد في حبسك في حبس لشره من فاكه فإروت ردها إلى شره والفلو تنازل جوابك.
وقال لي جد وجد الحضرة على أي صفة جاءك الوجد، فإن عرضت الصفات فادعها وأدع موصوفاتها إلى وجدك، فإن استجبت لك وابن نافرح إلى الصفة التي تجد بمقامك فيها وجد الحضرة فإن لم تهرب فارق وجد الحضرة تعمك على صفات النجوم ووصولتها.
وقال لي اجعل سيتك نسيا منسا، ولا تخطر بك حسنك فتصرفها بالنفي.
وقال لي قد يسرتك بالعنو فانفع به على الوجد بي وإلا لم تعمل.

(1) رابت ل (2) نقل م (3) كان ج (4) + (5) ج (6) كل حض (7)巅峰 ج (8) ج (9) حال أو مل + (10) ووصولاته لم (11) ج (12) ب ج
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وقال لي إن ذهبتي عن وجد المغفرة أذهبت إليه المقصبة، حيث

تفاجئ الحفرة فلا أصدق ما تقول ولا آثر أن يغفو ومغفرة، فإن

وقال لي لا طريق إلى مقامك في ولايتي إلا وجد منك مغفو ومغفرى، فإن

أخت في الوجه بما بشرت به من عفوى ومغفرة أقامت في مقامك من ولايتي وإن

خرجت خرجت وإن خرجت فارقت.

وقال لي يا ولي قديس واصلفاء محبي.

وقال لي يا ولي محامي يوم كنت محامي، وقيل لي قف في مقامك فقيه تجري عيني، العالم فلا تنقطع، فأجا جبت

فناظر حكمنا فلا تجري، وانظر حكمنا فيها تسحق ولا تضيع منها فتذهب عن مقامك.

وقال لي أقسم في مقامك تشرب من عين الحياة فلا تموت في الدنيا ولا

واربها.

وقال لي الذي أغضب منه هو الذي أجمل عورته الرغبة في الدنيا والرغبة

في الدنيا باب إلى الكشر فين دخله أخذ من الكشر بما دخل.

وقال لي الراوي في الدنيا هو الراوي كتابه لنفسه والراوي فيه لنفسه هو

المحتجب بها على الفاني بها من.

وقال لي إن تدر من أنت لم تفقد علما ولم تكسب عملا.

وقال لي قد رأيت مقام ورأيت الكون ورأيت الكون نورتك فأين ذهبتي بها

ذهبتي بها، فلعلت تنمضعت فوضعت فاستعيدت فاستعينت فأي。

1) حكاها ت. (2) أمثلة س. (3) ب. 4) ص. (5) سمول. (6) أسراره. (7) حكاها ج. (8) د. (9) ن. (10) ت. (11) ت. (12) ب. (13) ت. (14) م. (15) ب.
موقف الصنم الجبل

وقال لي إن كنت من أهل القرآن فبابك في الثلاثة لا تصل إلا منه.

وقال لي كذلك بابك فيها أنت فيه من أهله.

وقال لي تلاوة النهااء باب إلى الحفظ والحفظ باب إلى تلاوة الليل وتلاوة

الليل باب إلى الفهم وفهم باب إلى المعرفة.

موقف إقشعرار الجلود

أوقفني في إقشعرار الجلود وقال لي وهو من آثار نظرى وهو باب محضرى.

وقال لي هو عن حكى لا عن حكم سواء وهو عن حكم إقبال عليه لا عن

حكم إقباله على.

وقال لي هي علامة حكم ذكرى لك لا علامة ذكرى للو هي علامة زيادة ودلل على

فاعبيرة كل وجد وعند فإن أقامت في شيء فهو الحق وإن فارقته فهو الباطل.

وقال لي هي ميزان نزى بنه وهي معيار فاعبيرة به وهي علامة البديع وهي

علامة التحقق.

وقال لي أبواب الرجاء فيها مفتوحة وأبواب الثقة فيها مبهرة.

وقال لي لا طريق إلى إلا في محجها ولا سبيل إلى إلا في نورها.

وقال لي هي نور من أنوار المواصلة وهي نور من أنوار المواجهة إذا بدأ أباد

ما سواه.

(1) ولا ب - (2) ج - (3) ج - (4) المربقة ج

(5) فان ج - (6) عن ج - (7) م - (8) ت م - (9) ل ب
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74 - موقف العبادة الوجهية

و�했ن في العبادة الوجهية وقال لا هي صاحبة الروح والريحان عند الموت.

وقال في العبادة الوجهية طريق المقتربين إلى ظل العرش.

وقال لا صاحب العبادة الوجهية ستانية الجنة نتمنى لك وتمثل لنفسك وستانيك النار تنتظر له، لنفسك، وأنا الحق الذي لا يرائي ولا يمثل.

فإن نظرت إلى النار فخذت فلم تحمل إلى حكمة، وإن نظرت إلى الجنة سكنت فلم تحمل إلى أدب المعرفة.

وقال لا صاحب العبادة الوجهية وجه وجهك إلى وجه وجه همك إلى وجه.

وجه قلبك إلى وجه سمعك إلى وجه وجه سكونك إلى.

وقال لا صاحب العبادة الوجهية إذا أنت شارك بالجنة فاستمتع منها.

مواضع المعرفة وشاشهكم في مواضع المعرفة آثار النظر وشاشهكم في آثار النظر.

مواضع التسيح ناذبة عن كل آثار بكل آثار تذهب عن نظام الجنة وعن

نظام النار.

وقال لا أنتم أشهدكم الآثار بعد الآثار لأذهب عن الجنة والنداء لأن الآثار هي الأثير.

وقال لا أرضى لك أن تقيم في شيء وإن رضيته أن يعند أكبر منه فاتم.

عندى لا عنده.

وقال لا أدرك ماذا أعدت للباب العبادة الوجهية، عن أببهم من شرف قباقب من سواهم.

(1) شرف ج ودهو ج (2) ج - (4) منها ابت لم (5) ج - (7) ابت - (7) وما فيه من ج + (8) رابث م (9) ان ابت - (10) ابت -
وقف العبادة الوجيهة

وقال لى كل أحد في الجلبة يأتني فيقف في مقامه إلا أهل العبادة الوجيهة فإنهم يأتون مع الناس عادة وآثابهم من دون الناس خاصة.
وقال لى فضل المنزل الذي آتيه على المنزل الذي لا آتيه كفضل على كل ما آتته ما منشته.
وقال لى أهل العبادة الوجيهة أهل الصبر الذي لا يهزم وأهل الفهم الذي لا يفهم.

وقال لى أهل العبادة الوجيهة وجه الناس ترفع إليهم الوجوه يوم القيامة.
وقال لى أهل العبادة الوجيهة أهل خلق أهل الشفاعة إلى أهل زيار.
وقال لى يا تأتيك التثنية في تهجدك كما يأتيك التثنية في يوم مورود.
وقال لى إذا وفت بين يدي - فبقدر ما تقبل الخاطر يأتيك الروع وينتفي مانتفوه ينتفي عنك الحكم الروع.
وقال لى أنت على أعوادك بما أنت فيه في القيام، وأنت في مطلك بما أنت به في الركوع، وأنت في متسدك بما أنت به في السجود.
وقال لى يصاحب العبادة الوجيهة وجه كل شيء ما أشهد أن متعلق بي منه تشمبه فتمعره لا يمجره ولك تظفره ولا يعرفه فذلك من العلم الصامت.

وقال لى إذا سرت عنك وجه كل شيء رأيت ذلك المعنى الذي شهدته متعلقاً بي منه داعياً لك إلى التمتع به.
وقال لى إذا كشفت لك فلا أستره أو تساهره، وأذا عرفتها فلا أنكرو أو تكره.

(1) مك 6:4 (2) له - (3) جل ج (4) التبت (ب) (5) مك 6:4 (6) فيه - (7) فيه (8) فعله ج ل (9) ج
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قال وقال لي صاحب العبادة الوقحة أن ينادي ما وجه همّك فقل البه على ً أم
تدى موجهة قلبك فقل البه على ً وجه همّك أفسا، وجه قلبك سكنكه ً.
وقال ليوجه همّك جميعه فكل همّك وجه، وجه قلبك جميعه فكل قلبك.
وجه، فأين صرخت وجهان صرف رأين أقبلت به أقبل.
وقال لي سكن قلبك عن قلبك وهو موضع الظلمينة، وأقصى همّك عن
همّك وهو موضع الفرض.
وقال لي إذا مهّب لم تعمل على التسمية فلا اسم لك عندك ولا عمل.
وقال لي إذا مهّب فعملت على التسمية كانت من أهل الظل.
وقال لي أهل الأسماء أهل الظل.
وقال لي لا يقف في ظلم عشي إلا مسمى عمل على تسميته.
وقال لي صلوا الميتبد بالليل بذراعي ماء عمّ ماء بالأنهر.
وقال لي اللسان يسيء ما بذر اللسان والأركان تسقي ما بذر الأركان.
وقال لي إن أردت أن تتقطع إلى فأظهرني على لسانك وادع إلى طاعتي.
بوعظك يقطع عنك القاطمون ويواسلك في الواسلون.
وقال لي يا كتاب الكتبة الوجبة ويا صاحب العبارة الرحامية إن كتب:
لغيري مهّب من كتابي وإن عبرت بغير عبارته أحرجته من خطابي.
وقال لي يا كتاب الكتبة الرحامية ويا فقيه الحكمة الرابحة.
وقال لي يا كتاب النعاء اللفظية ويا صاحب المعرفة الفردانية.

(1) (3) تـ (2) الوجه ج (4) عن ج (4) (5) تـ (6) عن ج (5) (6) عمل ما يبقى ج (1) التف ج لـ (7) الكتبة بـ (8) الكتبة م
وقال لي يا كاتب القدس المسطور بأقلام الرحب على وجه محامده أنْتُنِّي الدنبال، والآخر كاتب.

وقال لي يا كاتب النور المنشور على سرادقات العظمة أكتب على رقاقها تسبيح ما سبَّح واكتب على تسبيح ما سبَّح معرفة من عرف.

وقال لي أنْتُنِّي كاتب العلم والأعلام وأنْتُنِّي كاتب الحكم والأحكام.

وقال لي أنْتُنِّي كاتب الرحم في يوم المزيد وأنْتُنِّي كاتب الرحم في ذات القرار.

وقال لي يا كاتب الجلال في ذات الجلال أكتب بأقلام الجلال على أوراق الإقبال.

وقال لي أنْتُنِّي كاتب الجهد الحدي وأنْتُنِّي كاتب الحد الحدي.

وقال لي اقرأ كتابك بين المفرحة واختم كتابك بحُمائم الزلفة.

وقال لي أنْتُنِّي كاتب المهن والإحسان وأنْتُنِّي كاتب البين والبرهان.

وقال لي أنْتُنِّي كاتب الحضرة الدائمة وأنْتُنِّي كاتب الفيروزية القايمة.

وقال لي أنْتُنِّي الكاتب فاصِّ كتب في أقلام تسليملك إلى واقِّم كتابك بلفظك.

وقال لي إذا سُميت كَسْمَس لا تسمع عند نفسك.

وقال لي عاملك يرجع إلى بما حوِّي ونفسك ترجع إليها بما حورث، فاذاً تَسْمَّى عند عاملك يرجع إلى يه وبك وإذا تَسْمَّى عند نفسك رجعت إليها بها وبك.

(1) وجه اب ت ل - (2) ج م - (3) كم ج + (4) الأزالة ج الأزالة م - (5) الازال ب ت ل م - (6) كم ج - (7) تَسْمَى ج كَسْمَس
كتاب المواقف

٧٥ - موقف الصطفاء

أوقفني في صطفاء المصطفين وقال لي: أنا المتحفين إلى الحدرين وأنا المستجذ
الآلاة إلى الألائين.

وقال لي: إذا أردت لقاء الحدرين آذنتهم بالقدوم على، فأذا طابت به توقيتهم
توقيتهم طيبين.

وقال لي البند التي لا تسأل حتى يكتب يد، والقيد التي لا تأخذ إلا من يد
يدي، والقيد التي لا تسأل غير يد.

٧٦ - موقف الإسلام

أوقفني في الإسلام وقال لي: هو دين فلا تبتغي سواء فإني لا أقبل.

وقال لي: هو أن تسلم لي ما أحكم لك وما أحكم عليك، قلت كيف أسلم لك،
قال لا تعارضني بأمرك ولا تطلب على حقك عليك دليل من قبل نفسك فإن نفسك
لا تدلك على حقك أبدا ولا تلزم حتى طوعا، قلت كيف لا أعارض، قال تنتفع ولا
تبتعد، قلت كيف لا أطلب على حقك عليك دليل من قبل نفسك، قال إذا قلت لك إن
هذا لك تقول هكذا ل والى قلت لك إن هذا لي تقول أن هذا لك فيكون أمر
لك هو غاطبك وهو المستحق عليك وهو عليك تستدع به عليه وتصلك إليه،
قلت كيف أتبع، قال تسمع قولات وتسلك طريق، قلت كيف لا أتبع، قال
لا تسمع قولات ولا تسلك طريق، قلت ما قولك، قال كلامي، قلت أين طريقك،

(١) ج١ - موقف أصول المصطفين ج١ (٢) التوحيد ج١ (٣) إلا ج
(٤) أقصى ج١ (٥) صلوات اب (٦) ج١ - (٧) تع لم
(٨) تع ب بارم (٩) ج - (١٠) اب ت - (١٢) قال ج
قال أحكم، قلت ما قول، قال تخليك، قلت ما طريق، قال تخليك، فلت
ما تخليك، قال قيسك، قلت ما قياسي، قال تخلك في عالم، قلت كيف
في عالم، قال إن ابتليك في كل شيء من الله بشيء منك إلى فأتلك في عالم
بعالم لأن ظنك أن ببطلك أبتليك في حكم، كيف يحكم لك أن معك أبتليك
أو ببطلك، قلت كيف أبتليك وكيف أعمل ببطلك، قال تنصرف عن الحكم
بعالم إلى الحكم بعالم، قلت كيف تنصرف عن الحكم بعالم إلى الحكم بعالم
قال تنصرف بحلمك ما حرمت بكلامي وتخزي بكلامي ما سلته بكلامي وتنصرف على أن
ذلك بإذن وتنصرف على أن ذلك عن أمر حتى، قلت كيف أبتليك، قال تأتي
بفعل أن أمرتك به فتححكم له بكليم في فعل أمرتك به وتأتي بقوله لم أمرتك به فتححكم
له بكليم في فعل أمرتك به، قلت لا آتي بفعل لم تأتي به ولا آتي بقول لم تأتي به،
قال إن أبتليك بما أمرتك ف قول وفعل وقبول وفعلك وفعل بكليم وفصول
كيف أن أتبت
بما لم أمرتك به فقولك وفصلك وقولك وفصلك لا يقع بكليم ولا يكون
دائم
وقدود.

وقال لي إن سوئت بين قولك وقولك أو سوئت بين حكمي وحكمك فقد عدلت
في نفسك، قلت لا حكم إلا لقولك وفعلك، قال فقتنت، قلت فقتنت، قال لا تمل;
قلت لا أميل، قال من فقه أمرى فقد فقه ومن فقه رأى نفسه لما فقه.

(1) تحرير النجاح بتحرير (2) تعليمة (3) مـ
صلح (4) الخرب (5) من ل (6) به ج (7) وجعل
ب (8) فان ج (9) أمرت (10) ل (11) ب (12) ل
(13) كمال (14) بتركك (15) كمال (16) ج
موقف الكنيف

وقعني في الكنيف وقال لي سلم إلى وانصرف، إنك إن لم تصرف تعترض، وإنك تعترض تصادم.

وقال لي تدري كيف تسلم إلى لا إلى الوسايط، فلت ما الوسايط، قال العلم وكل معلوم فيه.

وقال لي تدري كيف تسلم إلى لا إلى الوسايط، فلت كيف، قال تسلم إلى بقلبك وانصرف إلى الوسايط بعيدك.

وقال لي تسلم إلى وانصرف هو مقام القوة، بالقوة التي هي مقام قوة وضعف.

فرقتهما وبين قوة لا ضعف لها.

وقال لي قوة القوى أن يسلم ولا ينصرف، وضعف القوى أن يسلم وينصرف.

وقال لي الحقيقة أن تسلم ولا تنصرف وأن لا تأتي ولا نفرح ولا نتحجب على.

ولا تنظر إلى نعمت ولا تستكت لابلايلي ولا تستقر المستقرات من دون.

وقال لي مقام الصديقة أن تسلم إلى وانصرف، ومقام النبأ أن تسلم إلى.

وتقبل.

وقال لي انظر إلى كل بشيرشمح بعفو، وكل بشيرشمح بعملي وعطفي قاردد.

ذلك على طياتها الحرف وقال بالتفاوت هذا الألف ناحله ويباء هذه الآية ناحليا.

ويحرف هذا الحرف ناحله، فإني أنا المبدى وأنا المعيد كنتي على جميع ما أبديت.

(1) G - (2) G - (3) - (4) - (5) - (6) - (7) - (8) - (9) - (10) - (11)
لا أبديك وكنيت عليه لما بدأ الأعيانك: فأخرجته إلى أخزية في خزائن نلعبي ثم أديت
الك في يوم التقاء وقد ألبسته بيده وورثته له من نورى وكنيت على وجهه محادث
قديمي وحقفته في يوم لفائفه بعنفه ملائكت
وقال لي إن ردته إلى على مطاميا الحرف ألقاه به جهسي وأضحك الله به
وادره داري وجعله روضة من رياض نظري فإذا ترى أدب أزوده ثك من
جلال كري.
وقال لي من لم يردة إلى ما أبديته من كل معرفة أو علم أو عمل أو حكم
ارتجعت ذلك منه بصفة وبشاد من شواهد صفقة ثم لم أسكن ذلك المرجع جوابي
ولم أجعله في مستودعات نظري وغذاه من يد الضبن به ثم أعده الله يوم قيامه
فيهود الله فيلوه في عوار ويرد سنة على شاراد وخشارة.
وقال لي أردت إلى عامك أردت إلى عملك أردت إلى رجت لاردت إلى آخر هامك.
اتዲري لم تردة ذلك إلى لأحفظه عليك فأروعنيه أنظر إليه في كل يوم فأبارك لك فيه
وأريدك من مزيد نعمتي فيه وأريدك من مزيد تعزفي فيه، وأجعل قابلك عندى
لا عندك ولا عند ما أودعتني خاليا منك وطالما مهما أودعتني أنظر إليه فانيت فيه
ما أشأ وأتعزف إليه مما أشه تسمع من وقانون عن وراني فقلت أرىٍ.

(1) بادم (2) خزية اب ت (3) حقيقه اب ت حقيق م
(4) بذالك نطاقة تحظا ا (5) ات (6) ردها اب ل
(7) مسرة وبدا وناما وحكاف ج م (8) مفقه ج (9) يان اب ت
(10) شرف اب ت ل (11) آل اب (12) بناء اب صراء ت
(13) رخصية اب (14) تم (15) ترد اب ت (16) ترد
ذلك إلى س ج لٍ
อกتاب المواقف

(2) وقال لي ابن تزال مهجوباً بمجاب طيبتك وإن عانمتك عالماً و إن سمعت مني
حتى تنتقل إلى العمل في وحى تنتقل إلى عن سوايا كما اقتطعت قلبك عن التعلم
من سوايا وأشرفته به على مطلع الأفئدة في العلوم.

(3) وقال لي إن الذي تعزفت به عليك هو الأزمة للقلوب إلى و الآفاق المعرفية،
فاجذتها إلى ولن تجهذ بها إلى حتى تقطع إلى بها وإن لم تقدها إلى لأنتك أجرها
وخف ق على تقليباً.

(4) تناقش ترك ج (4) فان ج (3) العلم تل (4) ل ج (5) ج - ن هو ج (6) إلى القلوب اب ت ل القلوب ج (7) بها ج دبها ج (8) نطق بيا ج (9) نطق ج (10) بها إلى ج (11) - (11) بالابتقا بها ج (12) لاترك ج لم أونك م
كتاب المخاطبات
طائفة

يا عبد إن لم أنشر عليك مرحة الورامية لطرازك يد الحذاثة عن المعرفة.
يا عبد إن لم تترك أنوار جبروتي خلفك خواطف الدلالة وطمتك طماسات الغيار.
يا عبد إن لم أسمفك برآفقي عليك أكراب تعرز عليك أطماث مشرب كل علم وأحالتك برقة كل حمالة.

(1) الباطن م (2) اجلج (3) محلب ق (4) تدرك ج (5) ندمح ج (6) التحق م (7) قمي ق (8) اليك م (9) بالي م

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كتب المخاطبات

يا عبد اعرف من أنت يكن أثبت لقدمك و يكن أسكر لقلبك.

يا عبد إذا عرفت من أنت حملت الصبر فلم تعي به.

يا عبد إذا عرفت من أنت أشهدت عقل العالم بي من كل عالم و مقر الوجد

بي من كل واحد، فذا أشهدت ذلك كنت من شهودي على العالمين وأذا كنت

من شهودي على العالمين فأبشر براحة النفس.

يا عبد أنا أولى بك إن عقلت وأنت أولى بي إن حملت.

يا عبد لا أزال أعزك اليك مما بيني و بينك حتى تعلم من أنت مني، فذا

عرفت من أنت مني تعرت اليك بما بيني و بينك كل شيء.

يا عبد أنا القريب منك لولا قريب منك ما عرفتني، وأنا المعزف اليك لولا

تعرف اليك ما أعطيتني.

يا عبد البالإ إلى في كل حال أكن لك في كل حال.

يا عبد اقسمت وحققت بي فإن الأمر بيني و بينك، إذا أشهدت أن ذكرت

لا ينفع من أن اسمي لا يعجب عني وأنتي أمنع بذكرى من أشياء أمني وأعجب

ببي من أشياء من أشياء أمني فانت من خاصتي.

يا عبد أنا أولى بك من عالمك وأنا أولى بك من عملك وأنا أولى بك من

رؤيتك، فذا عامة قد فصل وما جاءت إلى فاستع مني فيه وأرسل إلى رؤيتك

وقفتك وقف مني أمرت وحده لا يسأل فإن العالم لا يواريك عني ولا يعمم فإن

العمل لا يعصمك مني ولا يبرؤية فإن الرؤية لا تتفق مني ولا يوقفة فإن الوقفة

لا تملك بها مني.

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)
هناك صفة يدخل في الدنيا وحدك أسرك في قبرك واحدك وأخرجك منه إلى وحدك وتوقف بين يدي في القيامة وحدك وإذا كنت وحدك لم تر إلا وجيء وإذا لم تر إلا وجئى حساب ولا كتاب وإذا لا حساب ولا كتاب فلا روع ولا إلا روع فائى من الشفاعة.

يا عبد الوحدة بما دوني سرية عن الوجد بي وبسبب السرية عن الوجد بي أخذ من أهلها أم لم تكن من أهلها.

محافظة ٢

يا أختشك لنفسى فإن أردت أن علم بك سواء فقد أشركت بي وإذا سمعت من سواء فقد أشركتك بي أتناك الذي سؤلك لنفسه واصطفاك لمحمدته وأشهدك مقام كل شيء منه تعلم أن لا مقام لك في شيء من دونه، اتما مقامك رؤيته وأنا إفرادك حضرتى.

يا عبد إلى جعلت لك في كل شيء مقام معرفة ولى جعلت لك في مقام كل معرفة مقام تعلّق تكون بي لا بالحقبات ولتكون صنعي لا لنفس النيايات، إلى إصطفائك عن البدايات فاحترق عنها إلى النيايات فاحترق عنها فيها الزيادات ثم إصطفائك عن الزيادات واحترق عنها إلى فيها الزيادات فاحترق عنها إلى فيها الزيادات واحترق عنها إلى فيها الزيادات.

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11)
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هو بنيك وبيني إذا لا بيني وبيني، أما أقرب البك من كل شيء فلا بين وئا أقرب البك منك فلا إجابة لك بب، إن حذ نسك وأنت هاجب نفسك كيف كنت وكيف تمرت البك وأنت منظر فلا الستور المسدة بيني وبيني وأنت جليسي لا الحدود بنيك وبيني.

يا عبد لي جلسة أشهدت حضري وأتولاه بنفس واقيل عليهم برجى واقف بينهم ويبي كل شيء غيرة عليهم من كل شيء ذلك لأردتم إلى عن كل شيء، وذلك لم يبقوا عن وتكوين بين قلوبهم، إن أنا أعظمهم، أولئك أولياء معروق بها ينفلون وعليا ينصتون فهى كهف علومهم وعلومهم كهف أنفسهم.

يا عبد أنا أظهرك لبادل فإن كشفت عن سدوك فمانحئتي وإن أقبلت علك فلمجالسي.

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يا عبد قف بين ويتين أولياء أن تسمع عنى وعتاب ولترى لطفي وقربي ولتشهد حبي لا يدعهم أن يجعلوا عنى ولا يغلب بين غفلاتهم ويبثهم عن ذكري لأنى أنا أعظمهم لما جاها، أنا صمتهم لترقة ولا أنى أنا صمتهم وأصمتهم لوذى.

يا عبد أنتين بقلبك عن القلوب التي لا ترانى، إن بق الله أم الله إلى مفتوحة وأبصارهم إلى ناظرة تدخل إلى بلا هجاب هي بيوتي التي فيها أنكم بيكى وفيها أنتمؤى إلى خليقى فانظر قلب فإن كان من بيوتي فهو حري فلا تسكن فيه سواى لا على فليس على من بيوتي ولا ذكرى فليس ذكرى من بيوتي، إنك إن أسكت فيهم سا كأ حببى فانظر ماذا تجيب.

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(1) سقط لين قم + (2) ق - (3) لهما ج (4) ق -
(5) اليوم ج (6) أبالام م + (7) املح ج (8) معتمن ق (9) ج (10) لوق ق (11) ملوك ج (12) ما ق
يا عبد انظر ما آتيتك من علم ومعرفة وما آتيتك من ذكر وموعظة وما آتيتك من حكمة وتبصرة فاجعل ذلك حيا على أبواب قلبك ونحضا لسواه عنه.

يا عبد إذا عرلك أمر فكله إلى أكفك عفيا وعاجله.

يا عبد أنا لا سأ عرلك خير من فكرك وأنا على ما طرفك أقوى من دفك.

(1) يا أنتقل ببطلك عين بطولون المترفين ذوى الشهوة المحجوبات عن الكرامت ومن الإرادات الموصولات بالهبات.

(2) يا عبد إذا انتقلت ببلبك وبطلتك في المسير العمان فأنت في كل شيء حكمته تعبد على مرادك منك فيه فإن تكملت في بصري وحصي وإن سكت فعلي بينة مني.

(3) يا عبد إن انتقلت ببلبك قبل بطلتك رجع قلبك وإن انتقلت ببطلك لم ترجع قلبك.

(4) يا عبد اجعل بطلتك كبطون الصالحين أجعل قلبك كقلوبهم.

(5) يا عبد إن انتقلت ببطلتك انتقلت عن أعدائي وإن انتقلت عن أعدائي فأتت من أورائي.

(6) يا عبد من عندي إلى الأشياء وإلا أخذك ، ومن عندي إلى لا من الأشياء.

(7) يا عبد إن صحتك الأشياء قطعت بك.

(8) يا عبد سبقت عليك بتعرف اليك اجتهاء ولا أشياء بيني وبيتك، ثم أظهرت لك الأشياء ابتلاء، فأقام في مقام اجتهاء لك أقوم بك في مقام ابتلاء لك.

(1) أنك ج (2) المترفين ج (3) وأليك ج (4) حكمة م (5) قنصل ج (6) يبيع ق (7) حصبك ج (8) ت
يا عبداً كن عندي لا عند شيء فإن ذكرك في شيء أو جمعك على فاتنة ذكرك
في لنفسك لا لنفسك ولتكون عندي لا عنده وآمساً جعله على لتقزع عنه
لا عني.

يا عبد إذا أوجدت حكمة الصبر في شيء فقد جعلت لك اطمئنا فيه.
يا عبد انظر إلى صفتك التي فيها أظهرتك وباشتراك تستر إلى ما بيني وبينها
خطاب ولا بينا وبين أسباب فعلك أنك خاطئ لا هي.

يا عبد ما أظهرتك تندأب نسي ستلك عند فلا ينكر وصمتك لتقزع وتذهب بها
فرقل من خاطئي.

يا عبد لا تستر فحالة أعظم من المذر وإن تعتذر فكري أعظم من
الذن.

خطاب.

يا عبد إن فقعتك ولم يجيئك عن العلم في وإن جبت عن العلم
في عقلتك بعلم من المعلومات سواء وإن عقلتك بعلم من المعلومات سواء أوجدتك
بلك وإن أوجدتك بك عاد وجدك بحاجة عن المعلومات فلا تعلم
بعلم وآنك بك واد ولا لك علم في وانك بالمعلومات متلاق.

يا عبد لو كانت التطبيقة في حرف وجمعة الصمتية على حرف وتملق في ذلك
حرف وأقيف على ذلك اسم ما لغا كله حمدي فيها أتمعت ولا جسلا رؤية قريبي
فنا أهت.

(1) لق (2) عانا ق (3) بانك ق (4) الوجه م (5) ج (6) ج (7) تملك م (8) علك ج (9) معلوم بفع ق (10) بلغ كنت م (11) حلم م
ياعبّد أنتّي الذي لا يحتوي به العلوم تفحصه، وأنتّي الذي لا يدركه تقلب القلوب.

فتشير إليه، سحبّت ما أبدعت عين حقائق حيائية بما أبدعت من غرامين.

صُنعت وتمّرت من وراء التعرف بما لا ينال للقول فيه، ولا يتمّ للقلب فيه.

في ويشبهه.

يعيد آية معرفتي أن ترهب في كل معرفة فلا تبالي بعد معرفة بمعرفة سواء.

يعيد لا تخرج في غينتي عن ذكرى فيجلب كل شيء ولا أنصرك.

يعيد اعتبر محبّي بنصري لك.

يعيد أطلِب نصري لك في تقلب قلبك.

يعيد لتمّفعت في رؤيتي لتنقلون لبلا أقبل وأدرب.

يعيد من الماء كل شيء حين قلبت تصرفت فيه فتنصرت فنها فيه.

يعيد أعزّتكم بما أقدر قددرك على شيء، صنعت لك كل شيء فكيف أرضالك لمّي.

يعيد إذا رأيتني تساوي الخوف والأمن.

يعيد لو أدرت اللوين فقلبتي على أسراره ما استوى فيه ضتقان.

يعبد أثبتت رؤيتي فيلك وختي اللوين فلابت يحكى في الموى.

يعبد إذا رأيتني فكل شيء أنا مبديه فكيف تعال ما أنا مبديه مهما أنا مبديه.

أهل أطلع على ما أنا مبديه.

يعبد إذا رأيتني فكيف تقول لما بدا أين سر؟ أو تقول لما خفّي أين جهره.

يعبد أنا أولى بك مما أبدى وانت أولى بما أحنّ.

—(1) هـ — (2) مـ (3) مـ (4) مـ (5) مـ (6) حـ — (7) حـ — (8) حـ
لكتاب المفاتيح

يا عبد آنا ربك الذي تصلم وأنت عبدي الذي تصلم فأخرج علماً لك

(1) "لعلماً لك".

يا عبد إذا رأيت في العلم ماء من ماءك فأنجر أين شئت لثبت به ما شئت.

(2) "يا عبد إذا لم ترتقي فاصح الولاء في وأعطاها، إنما الولاء في دبلك فإذا رأيت فقف فان في مقامك ودخل الولاء ليقوم من وراء مقامك.

(3) "خاطبتك".

يا عبد إن لم تؤثر عل كل مجهول ومعلوم فكيف فتك تتسب العبودي.

(4) "يا عبد كيف تقول حسبي الله وأنت لا تطمان بالجهل على المجهل كما تطمان على العلم بالعلم".

(5) "يا عبد طلبت من أن أعلمك ما جهات كثبات أن أجعلك ما عامت فلا تطلب منى أفكك البه".

(6) "يا عبد سقط الحرف وهدمت الدنيا والآخرة وأحرق الكون كله وبدا الرب، فلم يتم جل شيء فلولا أني بدأ بما احتسب واحتسب بما بدأ لما بقي شيء ولا شيء، ولو بدأ لما بدأ أبداً على ما له بد، ولو احتسب بما احتسب لما عرفه قلب ولا جري ذكره على خليقة".

(7) "يا عبد أؤثرك ببالك وأحلك وجهحك.

(8) "يا عبد أركل قدك وأعرض على خواطرك فإن لم تحل بيني وينك لم أخل بيني شيء منك".

(9) "ما ق م + (3) لنت ق (3) الأنثام م + (4) تورب في ج".

(10) "بالعلم بالعلم ق (6) م - (7) م - يطلب ق (8) الغرفة ق م".

(11) "بارة "م (10) الإبل ق (11) ج " (12) "اندلع ق م".
يا عبد تصرفت عليك لا في شيء ولا شيء ولا بتغ져ي من علم شيء ولا لأجلك شيء فأضحك شيء وكنتك فنرتك عليك أن يفعل أو يفعل في الكويرون بك يا عبد احترامي على جهلك وعملك منك لا تجعل ولا تعلم وتراني وحدي فيسالك الجهل عن الجهل تنكره ويسألكêt العلم عن علم تنكره فلا أنت في الإخبار ولا به ولا أنت في المخبر ولا به فت الفوت ووضعك الكرب بين يديك ورأيتني لا هو وقلت ولم يقل لك أنا وأحلت الفصول إلى الكلمة الموضعية وأبيتني مني وراء القول ولم تقول ولم تقل الكلمة من وراء أوضح فأنت المصرع له كل شيء وأنا الناظر البك لا إلى شيء

خطابة ٢

يا عبد كثيريت سواى عهدًا بطاعتك إرب دعاك لبيته والليلة إسرا في الإجابة وإن صمت عندك أبدأته والإبداع طاعة أحب يا عبد انظر إلى كرم الخطاب ولينى بك أين ما صرف العباد أقول كأنك وانت إنك يا عبد من لم نكن له حقيقت به كيف يضير أو ينفع يا عبد انا رأيتني جرت النفع والضر يا عبد اذا رأيتني جرت النفع والضر يا عبد اذا رايتني جرت الضر والفع أخذت بذنبك من آخذ وغفرت ب بصتك لمن أغفر

(١) ذكرت قم (٢) فرق ق (٣) بيلمك في (٤) يتملك ق (٥) ولاية ق (٦) ولاية ق يرغلف نه (٧) الكل ق (٨) من بئر الوضع بالكلمة م + (٩) الموضع ق (١٠) ليل ق (١١) المهرود + (١٢) قد ق + (١٣) إذ ج (١٤) ابداية ق (١٥) المبيب ق (١٦) صرف م
يا عبد اذا علمت فعل ربي اعلم بما لا أقضى بالعملي ولا أسئله عن علمه

يا عبد اذا ضيعت فرض ما تعلم مما تصنع علم ما تجهل

يا عبد اذا رأيتني كان ذنبك أنقل من السيا والارض

يا عبد غرق اللاه فيا نفي من علوم الغيية في الرؤية

مخطابه

يا عبد هل الخزرون على كشجرة طيحة أصلها ثابت وفروعها في السيا

يا عبد ما كنت تعلم علم هكذا الخزرون على هو تحت كاف النشبيه كالشعاع

تحت السحاب

يا عبد قل لبيك رهب على كل حال

يا عبد الحزن على حقيقة الحزن

يا عبد أنا عند الحزين على وإن أعرض عنى

يا عبد كيف يحزن على من لم يرى أم كيف لا يحزن على من رآى

يا عبد قل لبيك رهب أكتب محيما من وجه

يا عبد إن كنتك محيما من وجه كنتك محيما من كل وجه وإن كنتك محيما من كل وجه جعلت لك بين يدي موفقا وجعلت كل شيء وراء ظهرك

يا عبد اذا وقفت بين يدي فوار عنى كل شيء حتى هكذا الخزرون على

يا عبد جزية المحمل في أن لا أطيب عنه أي حلم

يا عبد اجعل لي من ينتك وطنا كما جعلت لذكرى من قلبك وطنا

(1) ق (2) م (3) طبقي ج (4) م (5) م (6) يا عبد اذا كنت ق م (7) ب ق
يا عبد شكري همك العزون عن كل شيء إلقاء الحزن فيه على من يسرك عنه.

يا عبد شقي كان وشي يكون وشي لا يكون، نشي كان حتى لك وشي يكون.

تراك وشي لا يكون لا تعرفه معرفة أبداً.

يا عبد الهم العزون كالمعلم في الجدار المسائل.

يا عبد لكل شيء قلب وقلب القلب هم العزون.

يا عبد القلب يقلب قلب القلب لا يقلب.

يا عبد المطلق بصلح على كل شيء، ما لا يقلب لا يصلح على شيء.

يا ضيفي وار جسمك أوار قلبك، وار قلبك أوار همك، وار همك تزاني.

يا عبد هذا ما عهد ربك إلى الضعيف: اتخذ عهداً بالخلوة أنصرك وان فلا.

يا عبد ما لم تزني فالبلاء يسير أو كاد أنثى لا بلاء إنما هي أعراض تقلبك

على أعراض فإن رآيني طالبتك بأن لا تطيب علينا قلم تجهدني عوضاً ولا على صبراً

وكان الطيبة حديثك وقلت لك عهدت البك في رؤتي أن لا أقبلك في غيتي

ولو جئت بوري.

خطابية

يا عبد من ليستحي لزيادة العلم ليستحي أبداً

يا عبد لا تصرف فيك أخمدك كل شيء على عيب تياعة من حسن الاختيار.

(1) شكري ج طبري
(2) يشكو ج شبرك
(3) يقلب ق
(4) كل ق + (5) الأح (6) أعراض في أعراض م (7) يقلب ق
(8) أعراض م (9) ق - (10) الأو (11) الاستماع م (12) يصرف ق (13) ق - أخذ البك ج
كتاب المخاطبات

يا عبد إن أردت أن تنظر إلى قبح المعصية فانظر إلى ما جرى به الطبع
وحالفه الهوى.

يا عبد علامة مغفرة في البلاد أن أجعله سببا لعلم.

يا عبد جعلت لكل شيء وجهه وجعلت فتنته في وجهه، وجعلت وجهك
وجدك بك وجه الآخرة ما عاد عليك، وأمرتك بالغض عن كل وجه لتنظر إلى
وجهه وأنت ينتك وبين سبيك واختياري ولا أنت ولا سبيك ولا وا لا ظهور
اختياري لك ولا فيك.

يا عبد عبد الأمين على الذات ردة سواء إلى

新建信

يا عبد عذرت من أجهله بالليل مكرت بين أجهله بالعلم.

يا عبد صل على بكتاب أكنت لك عن قوة عينه في الصلاة.

يا عبد لا تتغ الدنيا بالذنب أسلبك الفم عليه نجحكن به فأخذك به.

يا عبد إذا رأيت رأيت منه كل شيء.

يا عبد إذا رأيت منه كل شيء أدرك كل شيء، وجزت كل شيء.

يا عبد لقد أحبت الحب كله، أتجه لك فلا أرضك لشيء حتى تأخذين فتكون
بما أتجه به، أشتبت حكمة ذلك تحايلين ناظرين.

يا عبد لقد استجهيت حق الحب إذا لم آمرك وأناك إلا من وراء حجاب.

_____________________
(1) المطلع وحالفه ق (2) مفعول ب (3) السرد م + (4) مجزز ف (5) له ق (6) ق - (7) عليه ق (8) مجزز ق (9) على م + (10) حكمة منجلين ق.
يا عبد رأيت قبر الدياء، فعرفت ما رأيت وهرانى إليه تصبر، وإلى سانك.
من وراء الشيء، فإذا رأيت قبرًا، فاستطع بمنى وصادقت على ما أثبت فيه به منتهي، أن بريق من وراءه فهي لا حكم له به، وأرذكني ما رأيت قبله، تلك أماتي.
ومنا أولى، يا عاكف على الله، فهي يبتعثونها بأجر عظيم.

خطابيتة 10

يا عبد كم شيء دفعته بين يد جعلته رزقك، وكم شنت نذك على رزق هو لفكك.
فكن نحنى وانتظر إلى كيف أجرى أنت الترم، وقى العطاء، والمنع، أسنن لتعفيف إليك.
يا عبد ميلفك من العلم ما به تعنت.
يا عبد ساحلك ما يقتلك عن الحاجة.
يا عبد انتقي وما من دون تقوى نجاة.
يا عبد كيف تستجيب لعالمك، وتأدب روب.
يا عبد ما منعتك لضيقي عليك، وإنما منعتك لأعرض عليك الجزء المبلى، منك.
لتعرف فأذا عرفتك جعلته سببا من نسب انتهى لتغذى عليك، فسويت بين الاختلاف والإلتلاف، فرأيت وحدى وعامت أنتي لك أظهرت ما أظهرت، ولد أسرتي.
ما أسرتي.
يا عبد لو عائتك ما في الروية لم تزنت على دخول الجنة.
يا عبد ما أنت يعامل في الروية، إذا أنت مستعمل.

(1) منة ريح م (2) الجزاء، م (3) أحببت ج (4) ق -
(5) المنع والطاء، ق (6) يثلق ق م (7) منطق ق (8) منطق ق -
(9) ق (10) غلب ق (11) عامل ج
يا عبد قم إلى لا إلى مسافة تقطع بضع فك ولا حاجة تعجز فترك.
يا عبد أذرعتك ما بيغ العلم في لا ويل.
يا عبد لا أرفع العلم أذرعتك على كل حال.
يا عبد قم إلى نبع سفيا مواصلا.
يا عبد قم إلى أعطك ما تسأل، لا تقم إلى ما تسأل أحتجب ولا أعط.
يا عبد كيف أنت إذا ندب كل ذلك أنا إذا دعوت.
يا عبد تحديدا وحكة مقام أنا العروف بك أين كل وأنا المقبل كأين عشت.
يا عبد أم ترى لم أرضاك لشكر ولا ذكري حتى أشهدك رؤيتي فكنا وراء ظهرك، إنا اصطفينا لنفسى وارضيتنا رؤيتي ولكن طبعك على النوبة عني فرقة بينك وبين مداوتي، فإذا رجعتك إلى النوبة فصا رجعتك عن رؤيتي لك وإنما رجعتك عن رؤيتك لى، هالك جعلت لك الغيبة مسرا فاذكرنا فيها بذكرى الذي أحببت أن أذكره فإلى لا أفتكر في الغيبة ولا أرضى بثوالك في العبادة فأنصبها للك أبواب وطرفا أوصلك منها إلى الرؤية فإذا رأيت أحرقت ما جئت به.

خطاب 11

يا عبد رب لا يوافق عبده، إن فقهت أدرك من العلم دركا بعيدا.
يا عبد عبد لا يوافق ربه وهو مراي عينك، كلا، لا يرضي ما أمره.
يا عبد سقطت الموافقة تاح الوفاق فلا وق.

(1) عزمت ق (2) مصرا قم (3) تجد رى (4) قلت
ج المولى قلت (5) إذا لم قل م (6) فاف ج (7) فانصب
هالك ق (8) مدعى ق (9) مما (10) فاف ج (11) رأهما م
خاطبة 11

يا عبد أئذى ما أشاع أقلب به على ما أشاهد، 
يا عبد قل أذنيك قبل الرؤية حتى لا أشترف بالرؤى.
يا عبد إذا بدت الرؤية تتيت فذرن في رأيكتي، وإذا بدت لاتبلي ولا تترود.
رأيتي وما النصول، ما لمك خلقتك ولا لني صنعك ولا على مدرجة وقفتتكم
ولا ملك وملوكت نبتتك ولا لعلم صنعك ولا للحظة أظهرتك ولا غيري أردتك.
أظهرت لى وحيدب غربى إذا وقفتك فاتقبت على البيت الذي شته وصلاة
سرك الأصلي وتحته ثبت الفروع كلام، وبدأت تحرصت السترو وتحته ونصبت
الإهراء مستى ويتلك وناقلت لك أباد لا أفرص، إما يدوم من يضيب وغبيب
من بسمر ودأ ودأ صفتة المرة عن دورة وقبة، إما أبديك وأخفك وأفرشك
واطرك وقل لك بدأت لم يستبق إلى أليك سابق وظهرت لا حقيقة من دون
فامة، إلى منتهى ما أحققته فإ أنني فلا هو وإنها فيه هو رأى أنا، فقف
لى أنت حضرى ومدرجة ذكرى عليك أعرالي أصحابي.

خاطبة 12

يا عبد الإطراء عبور الدنيا والآخرة والنظر حسب الدنيا والآخرة والملتئم
لا يشيئ معي ولا يصلح لمسامري.
يا عبد إذا مشيت معي فلا تنظرو إلى الأعلام والمطلع وتنقطع لأني جعلت لك
في كل شيء أظهرته شعراً لا تجاوزه وعلاها به تسير فيه فإما دمت تمشى معاك فتك
(1) التي ج (2) قد ج (3) المثلك ج (4) أشرف ج (5) بالملك ج (6) لذجي ج (7) مداهة ج (8) وفكك م (9) ج (10) سترك ج (11) الأناج ج (12) من ج (13) خورج ج (14) وقلول ج (15) أحققت ج أخفته ق (16) لنا ال م (17) الإطراق م (18) مسجج (19) الأعلان م
 حدودك وذلك مقبلًا فذا فتحت لك أبوابي ومثبت معي فا لك في المبلغ ولا معلم ولا مظلم.

يا عبد الاسم الفهار فم الله، والكلمات البالغة أنت ادم مالك كل شيء، وأنا عبدك لا آملك من دونك شيئا أنا بك ولا آملك إلا ما ملكتي ولا آملك مني ما منعت منه، والكلمات الحاملة لا حول ولا قوة إلا بالله، وشكرك نعمة الحمد الله.

يا عبد اشهد ما لا أشهد عليه إلا حبيبي أمي، لا عصمة من نفسه من لا حول بينه وبين عيني إلا ليعمل عليه فاحفظها فهي ما حفظتها عصمتك ولا تبدها فهي ما أبديتها فتلك.

يا عبد تعطني يصدر إلى المعرفة وفيها أضفتك ليك رؤيتي تصدرك إلى وفينا.

أضفتك إلى.

يا عبد من رأيتي قر إلى ومن قر إلى قر في الوجه بي ومن لم يرى فلا قرار له.

أين قر.

يا عبد من لقرار له لا معرفة له.

يا عبد إذا رأيتي فأطاف بك ذكر الخروج خرجت وإذا رأيتي فأطاف بك ذكر المقام خرجت.

يا عبد إذا رجعت إلى في رؤيتي خرجت وإن أقبلت على في رؤيتي خرجت وإن سالنتي في رؤيتي فلا حجاب هو أبد منك.

يا عبد يذهب كل شيء، ويستقر ذهاب من ذهب على علم الخسرة وترى مجهول لا يزيله الطعام وترى الطعم في مجعله وترى لا ينقد ولا يقصر.

(1) ألا ق + (2) أينا م (3) رق (4) و (5) م (6) رؤياك م (7) قر م (8) دار ق م (9) يضرق (10) ق م (11) م (12) م (13)的利益 (14) يضا ج
يا عبد من سكن في معرفتي على معرفة سواء أكرك ولم أجره.
يا عبد من سكن في معرفتي على معرفة سكت عليه تعالى فلم ترجع إليه إلا وهي.
يا عبد أنا أظهرت كل شيء وجعلت الترتيب فيه حجابا عن معنيته وسبيت.
حذرت حجابا عن مرادئ فيه.
يا عبد سلكي كل شيء لأنك أملك كل شيء لاتسألي شئا لأنني لم أرضك شئي.
يا عبد أنا جعلت في كل شيء سكنا للقلوب الموجبة عن جدا بدؤت القلب.
صرت موضوع سكنا من كل شيء.
يا عبد انظر إلى آخر كل شيء تذهب عن رؤيته ولا تنظر إلى أوليتك بخدعك.
بまったく أجله.
يا عبد حتك ما سكنت به وملابسك ما أحبته.
يا عبد استمع لنطق كل شيء يقول كن بالقيومية التي أقامت بي وإلا تربت.
عليك لما وضع حاجاتك إلى.

خاطبة 1
يا عبد اجعلي صاحب سرلك أكن صاحب علائتك، اجعلي صاحب وحدهك.
أكن صاحب جملتك، اجعلي صاحب خلوتك أكن صاحب ملائك.
يا عبد أنت كل عبد وليس كل عبد أنت وكم لي من عبد هو كل عبد أوليك.
هم المخلدون حملهم سيتي وأوليك هم الحاملون حملوا الحق بمعرفتي.
يا عبد ويا كل عبد قف في موقف الوقوف وانظر إلى كل شيء واقفا بين يدي.
وانظر إلى كل واقف كيف له مقام لا يعدوه، وانظر إلى السيء كيف نقف وكل سماه مـ (3) ضربت ق (4) قات ق (7) مرتق ج
وانظر إلى الأرض كيف تقف وكل أرض، وانظر إلى الماء كيف يقف وكل ماء،
وانظر إلى النار كيف تقع وكل نار، وانظر إلى السماء كيف يقف وكل سماء، وانظر
إلى المرفأة كيف تقف وكل مرفأة، وانظر إلى البحر كيف يقف وكل بحر، وانظر
إلى الظلمة كيف تقف وكل ظلمة، وانظر إلى الحرارة كيف تقف وكل حركة،
وانظر إلى السكون كيف يقف وكل سكون، وانظر إلى الدنيا كيف تقف وأين
تقف، وانظر إلى الآخرة كيف تقف وأين تقف، وانظر إلى دارى كيف تقف
أين تقف، وانظر إلى دار أعداء كيف تقف وأين تقف، وانظر إلى الذكركيف
يقف وأين يقف، وانظر إلى الأجسام كيف تقف وأين تقف، وانظر إلى قلب
أين وقف فهو من أهل ما وقف فيه، إن لي قلبا لا يقف في شيء ولا يقف
فيها شيء، وهب بيني وبين كل واقف في سر الملوك والمملوكات هي تلبى
وكل واقف يليها تلك التي لا تستطيعها العلوم ولا تقوم لأنها المعارف ولا تسمعها
الأجسام.

وقال لي قد أشهدت هذا المقام فأشده بعده كل وتر.

وقال لي فهل فإن لم تستطيع فهم عليه فإن لم تستطيع فهم في جواره.

وقال لي في آخر استطاعت الجهالة، قد لا تستطيع أن تستطيعrain في أشهدت فاعفر قد
لا تستطيع أن تستطيع rain في أشهدت فاعفر في تستطيع أن تستطيع في جوار ما أشهدت
فإن أبت نفسك فهو من نفسك فاصبر إلى بين مجازر ما أشهدتك و بين ما أعترض
عليك من نفسك فإن جاءك نصري فإن في فإن أوقفك في الصراخ في فيه و إيقاف لك
في الصراخ من نصري لك.

(1) م - (2) بعده ق - (3) ق - (4) يا ج +
(5) في جوار ما ج (6) فأفر ج (7) عما ق (8) من ج
(9) راقي في م (10) نظري ق
قال لي لما لوала فيما أشهدتك أو في جامع ملما أشهدتك أو في الصراح.
وقال لي إن نبت في الصراح نبت في المجاورة وإن نبت في المجاورة نبت
في الإشهاد وإن نبت في الإشهاد فاستيقظ غربة وغريبة.
وقال لي سجد باب قلب الذي يدخل منه سواى لأن قلب بنيه، وقمة رقية
على السد وأرفع-le إلى أن تنفق، في أقسمت وجيلت ثانى في كرم آن أن حلقت
إن البيوت التي يبني على السد بيئه وإن أهلها أهل وأعرق.
يا عبد انظر إلى صفتك التي فيها أظهرتك وربا عطى تدفق ما بيني وبينها
خطاب ولا بيني وبينها أسباب فقل أنك خاطفي لا هى وتسليم أنك مبتلى بها
لا هى هي البلا وليس هي المبتلى.
يا عبد إنما أظهرت لعبادتى إن كشفت عن سر ذاك فلم تبتلى فإن أقبلت
عليك فلم تبتلى، ما أظهرت لم تبدأ فيها مسترمن علي ولا بينيك وصنعتك لنقبل
وتدرفر يا فرقوك عن محاطتي.
يا عبد لا تسدف فينفاسك أعظم من المدر، فإن تعتذر فانظر إلى برئى الذي جاء
بك يعتذر.

خطابية 14
يا عبد إن لم تبتدد من أنت مني فا أنا منك ولا أنت منى، أو عمل تكوه في
ونأن لا تدري من أنت منى وفي أي مقام تقوم بيني ودى وأنت لا تدري من
أنت منى.
يا عبد استلم بي من كل جهل لا جهل بي.

(1) ال ق (2) الف ق (3) ق س (4) ق (5) ق (6) ق (8) ق (9) ق (10) م (11) م (12) م
كتاب الخاطيات

يا عبد لا تجلس من لا يعرف إلا نذيرًا، فإن أتاب بذكرك نبضًا.

يا عبد من لم يرى في الدنيا لا رأي في الآخرة.

يا عبد رؤية الدنيا لرؤية الآخرة.

يا عبد قل للعارف لو تمزق البق ما وسع قلب، ولو عرفته ما خرج ملك قلب.

يا عبد من رأى جاژ النطق والصمم.

يا عبد كن في نزل الحلي echt وتر النطق والصمم فيما حكيم وتركل حكيم محبوبة عين بحذتها وتر احجاب ظاهره العالم وواتشرق الجحيل وتر العيد في العالم وفيه بيومهم فيها قرارهم وتر العيد الأعز فيه بيومهم فيها بيدى، إنعم.

يا عبد جحاب لا يكشف وفكشف لا يحجب، فالحجاب الذي لا يكشف هو العالم في والكشف الذي لا يحجب هو العالم.

يا عبد إذا فصلكن على المن 배ولات ففكشوف وذا أوجدك على المعلومات خجان.

يا عبد أي صفح أجمل من صفح أمرك بترك الاعتذار.

يا عبد لا تعتذر قذزك ما مه تتذر فيشب الاعتدار ميل من الم مأ جريت ممه أصررت وإن جاهدته احتجبت.

(1) تايل (2) لم يذ (3) الزري م (4) طول ق (5) لما في (6) خلقت (7) جاز ق (8) ترى ق (9) تعرف ت (10) الأيد م (11) تحجب ج (12) إلى ج (13) في ج (14) في (15) قيل ق (16) امرت ق.

(17) جاهد م ك
يا عبد لو كشفت لك عن علم الكون وكشفت لك في علم الكون عن حقائق الكون فأركبتها بحقائق أنا كشفتها أردتني بالدم فلما أردتني به أوصلتك إلى لا ما أردتني إلى (1)
يا عبد لو أردتني باسمى الحدست بي على حكم ما بيني وبينك فلا تزلفت به(2)
لا

(3)
(4) يا عبد تثبت لك الحروف ما أنت مني ولا أنا منك، عرضك الحروف ما أنت مني ولا أنا منك
(5)
يا عبد جعف أكلت ما أنت مني ولا أنا منك، عشت فشبت ما أنت مني ولا أنا منك
(6)
يا عبد لما أعطيت شكرت ما أنت مني ولا أنا منك
(7)
يا عبد رأيتني فتمت ما أنت مني ولا أنا منك
يا عبد تابعتك طلبتم ما أنت مني ولا أنا منك، أحضرك فسالت ما أنت مني ولا أنا منك
(8)
يا عبد استبشرت لهدي الثواب ما أنت مني ولا أنا منك، حسب لتدخل من الريان ما أنت مني ولا أنا منك
(9)
يا عبد ذكرتني لتحرس ديناك ما أنت مني ولا أنا منك
يا عبد فقهتك فأولت ما أنت مني ولا أنا منك، شكرت إلى سواء ما أنت مني ولا أنا منك، لم ترض إذا رضيت ما أنت مني ولا أنا منك، لم تغضب إذا غضبت ما أنت مني ولا أنا منك
(10) ب ج(6) انتقت بي (2) الحروف م (4) (4) (4) (4)
(11) جبت قد (3) استمرت م (7) باب ق ب
يا عبد قل أعوذ بحمدانك ووصفك من كل وصف، وأعوذ برحمة برك من كل عصف.

يا عبد قل أعوذ بذاتك من كل ذات.

يا عبد قل أعوذ بوجهك من كل وجه.

يا عبد قل أعوذ بقربك من بعدك وأعوذ ببعدك من مقتلك وأعوذ بالوجد بك من قذلك.

يا عبد اجعل ذنبك تحت رجلك واجعل حسنتك تحت ذنبك.

يا عبد من رأي عرفني وإلا فلا، من عرفني صبر على وإلا فلا.

يا عبد من صبر عن سواء أبيض تعنتي وإلا فلا.

يا عبد من أبيض تعنتي شركني وإلا فلا.

يا عبد من شركني تعدد لي وإلا فلا.

يا عبد من تعدد لي أخلص وإلا فلا، من أخلص لي قبلته وإلا فلا، من قبته كله وإلا فلا.

يا عبد من كلتة سمع مني وإلا فلا، من سمع مني أجابي وإلا فلا، من أجابي أسرع إلى وإلا فلا، من أسرع إلى جاورني وإلا فلا، من جاورني أجرته وإلا فلا، من أجرته نصرته وإلا فلا، من نصرته أعززته وإلا فلا.
مخطبة ١٦

يا عبد إنما أنت من أهل ما دمت فيه .
يا عبد إن لم تخرجك العلم عن العلم ولم تدخل بالعلم إلا في العلم فأنت في حجاب من علم .
يا عبد احتجب بعلم عن علم تتحجب بحجاب قريب ولا تتحجب بحجاب عن علم تتحجب بحجاب بعيد .
يا عبد ألق العلم وجهلك في البحر أتذك一类 عبد وآكبنا أتينا .
يا عبد أخرج من بين الحروف تست من السحر .
يا عبد أحل العلم في تأملك فذا عامته فألق ما معك .
يا عبد لا تحمل العلم والمعرفة في طريقك إلى تعترض الدنيا والآخرة فإن كان طريقك فيما حسباك وإن لم يكن طريقك فيما فقد وصلت لسر .
يا عبد قد تفقه المعرفة ولا تفقة ألفة المعرفة ، وقد تفقت المعرفة ولا تفقت ألفة المعرفة ، فإذا قدنت ألفة المعرفة فانطلق بما شئت لا يضرك لأنك العلم الرفائي والرفيق لا يلف تفترق عليه الألفة ولا يسهو فترلقب عليه الأئمة .

مخطبة ١٧

يا عبد أنا أقرب من الحرف وإن نطق ، وأنا أبعد من الحرف وإن .
صمت .

(١) لم - (٢) علم ق (٣) بدون ق (٤) الحرف ج
(٥) السين م (٦) نت م (٧) جسناك ج (٨) سرق (٩) تقرر م
(١٠) تفقه م (١١) لم يفقه (١٢) ج - (١٣) يترك ج يترك م
يا عبد أنّ أرى الحرف والمحروف فما لها مني جمال، وأنا ملبّب الحروف والمحروف
فما لها عن جميٍّ مدار.
يا عبد أنّ الأحرف حكم أنا معدده للحرف حكم أنا واضحه فلا تذهب بالحكم
الموضع عن الحكمة لئيه يرجع ما أودع فيه ينهد ما حكم.
يا عبد لا تذهب بالحكم الموضوع عن الواضع فيه يجري ما وضع وإن شاء
وقفه.
يا عبد الحروف حرفي والعلم علي وأنت عبد لا عبد حرق ولا عبد عمي،
وقفين بين يدي لا بين يدي حرقي وقف بين يدي لا بين يدي عمي، إن حرقي
يقوم بين يدي كما تقوم وإن علي يقوم بين يدي كما تقوم.
يا عبد لا تقف في الجهة قصتك إلى الجهة ولا تقف في العلم فيصنفك إلى
المعلومات ولا تخرج عن الوقت قناته المكرومات.
يا عبد أن الأسماء أودعتها في ما أودعتها، ولي الأوصاف ضميتها في ضميتها.
يا عبد إن أخذك الاسم أسملك إلي اسمك وإن أخذك وصف أسملك إلي
وصفك.
يا عبد كل أخذ سواء يأخذك فإذ نفسك يبسكل فإذ أخذته نفسك فإذ
مدوك أسملك.
يا عبد قدف بي فلا أسملك إلا إلى ولا أعلم بك إلا على.
يا عبد قدف بي فذا وقفت فنفشت فذا الناطق وإذا حكتم فذا الحاكم.

(1) الحروف قم (2) في ق (3) مرتب الحروف ق
(4) مدير ق (5) كم ق (6) كم ق (7) كم ق (8) كم ق
(9) (10) (11) (12) (13)
يا عبد العلم والمعلوم في الاسم والحكم والمحكم في الاسم والحرف والمحروف في الحكم والظاهر والباطن في الحرف وكل حكمة اتفاقات واتقانها حصرها على ترتيب القيومية بها.

يا عبد الله معدن العلم والمعلم معدن كل شيء، فرجح كل شيء إلى العلم ومرجع العلم إلى الاسم ومرجع الاسم إلى المصمّم، فاستقبل الاسم العلم فكان هو اسم لا علم فيه واستقبل العلم المعلوم فكان هو علم لا معلوم فيه واستقبل المصمّم.

يا عبد الحرف والمحروف دهني إلى العلم والمعلم دهني إلى الاسم والاسم دهني إلى المصمّم.

يا عبد الله والاسم والاسم ونافذ أوابه، لا أرحب بأوبيه وإن العالم حجابي وإن الاسم حجابي، ومقامك إنما هو بين يدي، فإذا دعوتني إلى الاسم فإلى الحجاب دعوتني نورى سمعتني.

يا عبد أنتج كل من يدعوك لاجتبي ولا تعرف كيت يجتبي.

يا عبد من لا يعرف جوابي كيف يعرف خطابي ومن لا يعرف خطابي كيف يظهر بحسن ثوابي.

(1) مـ (2) والكل قـ (3) جـ (4) (5) مـ

(6) نسبي قـ (7) جـ (8) ما مـ (9) إن كل حجاب جـ (9) مـ (10) باعدين قـ مـ
يا عبد من لا يكون من أهل ثواب كيف أنتيه غدا من عذابي.
يا عبد من كان من أهل عقاب كيف يكشف عن قلب حاجي.
يا عبد من لا يكشف عن قلب حاجي كيف تكون أسبابه من أسبابه فقد حققت عليه كلمة عذابي، ومن حققت عليه كلمتي جاءه الكلام بتصاريح الكلام.
فعلته نارا تصرف فيه كما يصرف في الكلام.
يا عبد أنا وعده المؤمنين وأنا قوة الأقوى الصادقين.
يا عبد كل مقال تعقق بعقول أو خيال منقول فهو في ديوان العرض حسه في الحسن وقبحه في الفيبيج.
يا عبد التعق بمعنى هو إرادته وإرادته هي فصده.
يا عبد تعق في مقالك تعق في مقالك وعلق في نفاقك يبدأ في عبادتي في خيالك.
يا عبد لك وعليك في ديوان العرض كثرا لله وكثير ما عليك.
يا عبد لا تأص مني فتبرئ منك ذمتي.
يا عبد كيف تأص مني وفي قلبك متحذشي.
يا عبد أنا كهف النائيين إلى لجأ الخاطئين.
يا عبد أنا السند الذي لا يسلم وأنا السيد الذي لا يظلم.
يا عبد إذا رأيت فلا تركن إلى الأركان، وإذا سمعته فلا تسمع إلى البيان.

(1) عتاطي ق. (2) يا عبد من ليس البعاب منريسابه ق (3) كلبي وعداني ق.
(4) جمله ق (5) ق (6) القبح ق (7) ق. (8) تاس م.
(9) قبرين ق (10) ق. (11) السند وانا السيد السيد م. (11) ق. (11) ق. (11)
خطاب 19

يا عبد الكتيب في كل نورية أين وقف بك عبدي فقفيبه وأي سار بك عبدي فسوريه.

يا عبد اذا جاء نورى يوم القيامة جاءت كل نورية ترومه، فإنها كانت به في الدنيا ألقتها به وإن لم تكن به في الدنيا حبيتها عنه فأتبعت ما كانت قبل تتبع وظلت فيها كانت فيه تظل.

يا عبد الأسماء نور الحرف والمسماً نور الأسماء فقفت عندن ترى نوره وتمشي به.

في نوره فلا تغشي به في نوره.

يا عبد إن وقفت في النسور غشيته فلا إلى تنظر ولا النسور تنظر فترجع مراجع للك فعلى بك شهوانك وتمشي بك في خطواتك.

يا عبد اذا أردت لي شيئا فانظر ما تريد لي أنتلك عن مقامك مني أم شبك فيه فإن تفلق عن مقامك مني فإن ذلك هي نفسك نفسك أردت.

يا عبد اذا عرفت مقامك مني فأنت من أهل الوصول فلا حجاب فلا ترد لي قتطب بك إرادتك لي إلى الإرادة لك ولا ترد مني قتطب بك الإرادة الى غضب نفسك على.

يا عبد أهل المقامات مني لا يردون ولا يندون ولا يدلون ولا يعيدون ولا يعندون.

---

(1) عندى ج (2) ق (3) ركبت م (4) تغل م (5) تف ج (5) ولا م (7) كل ق (8) رايت ج (9) وك ج (10) مي ق (11) يطابن م (12) ق - (13) - (14) ق - (15) - (16) يندون ق -
أيا عبد أظلمك على جزء الكونية فإنا نحن نفرح به وما فائتك فإن تأسي عليه.

أيا عبد انظر إلى، ولي شأنك فانظر إلى، بما أطرف به عليك من أسمائي وصفاتي.

وانظر إلى شاني بما أطرف به عليك من حكمتي واختياري.

أيا عبد سلم لي أفتح لك بابا إلى التعلق بي.

أيا عبد إذا اعترضت عليك فسمك فاردهدا، والذي اعترضت به عليك إلى.

أيا عبد جمعك على الراحلانية وأخلصتك لنفسك بفاحصة علم الربانية.

أيا عبد أثبت عليك خلقك فثبتت على حين خلقك وأثبتت عليك قبل كونك فأثبتت على حين كونك فكانت لي بما كان مني.

أيا عبد لا تكن بالأعمال فتقت بك ولا بالأحوال فتحول بك.

أيا عبد كيف لا تكون بالعمل تعمل ويفقد عليك عين لا في العمل.

أيا عبد لا تكن بالعلم فترز بك ولا تكن بالذنقة فتنتر عليك.

أيا عبد إلى جملة لكل شيء عزرا، لتخطفك عنه تهرب إلى فأريك عزمك يترعن على.

أيا عبد لا تكن بالحكم فتعرض بك ولا تكن بالحكومة فتضعف بك.

أيا عبد لا تكن بالأشياء فتشبه عليك ظهور الظاهرات، ولا تكن بالظاهرات.

فإنك إذا بدلت الباطلات.

أيا عبد لا تكن بالأعمال فتنقطع بك، ولا تكن بالآنسات فتنفرق عليك.
يا عبد لا تكون بالعقد فجأة ما عقدت، ولا تكون بالندوة في خفر ما عاهدت.

يا عبد (4) إن أنت جمعت في كل شيء جمعا وجعلت في كل شيء قرا.

يا عبد (5) إن أنت جمعت في كل نفر هكذا وجعلت لكل هكذا وعدهما.

يا عبد (6) إن أنت أنظر إلى الحمّاد في عدها كنفرة إليه على مسحية وعرفني

بكل أولياء حضرة ونكر ذلك من صفة من لا يقتر بربوتي.

يا عبد لا تكون بالعنقى قرئ عليك يوم الروح تنتهي لفظ ما كتب به فتدخل

بجلة أهل النفع.

يا عبد (7) إن في كل حلف أرسل ملك يوم آباد علامة ثم سطعت فيه

الأروع ولا تفوّتك فيه الأروع يحسب أهل أروع منهم لظهور لبسة التوسيع عليك

يحسب أهل النفع منهم لظهور لبسة التوسيع فيك.

يا عبد قول الحقّ ما أتينك في الوجود بي من كل قائل فاعتبر الأقوال يوجدك

في واعتبر وجدك بي بإعراضاً عن سواء.

يا عبد احتفظ مقامك من أن تختصف الأقوال والأعمال فأنت ذلك في مقام

فقال وما اشفك لف مقامي قافلهم.

يا عبد إن مقامي لا غلبه الأقوال ولا تدخله الأعمال.

يا عبد ما في مقامي قول وليه أدعو ولا في مقامي نصل وليه أدعو فأدعو إليه

من عرف مقامي وأدعو إليه من شهيد قيامي.
يا عبد أخرج قلبك من المؤلف فخرج من المختلف.
يا عبد إن لم تخرج قلبك من المؤلف لم تعرف حكايتي ولم تبصر بيتي.
يا عبد المؤلف كما سامت عقباه والمختلف كما هلكت عقباه.

خطابية

يا عبد إن عبد الذي هو عبد هو اللقي الملقى بين يدي.
يا عبد عبد الذي هو عبد هو الغضبان ل على نفسه لا يرضي.
يا عبد إن عبد الذي هو عبد هو المستقر في ذكرى فلا ينسى.
يا عبد إذا جاءت ترجمي فانقطع بها عن ملكي وملكوني ثم إذا بدت ترجمي فانقطع عنها إلى تسير المرام والحروف آلة بين آلات عرفتك ومراها من مراكب نطفك.
يا عبد أقبل على لا من طريق ولا من علم تقبل عليك وأقبل عليك.
يا عبد اجأر إلى مجاهدي في السراء أدفع عنك بنفسي الضراء.
يا عبد واحصل بين طهارتك تواصل بين نعمتك، إنك إن لم تفصل بين طهارتك لم تفصل بين نعمتك.
يا عبد لن تعرف عنى حتى تزاي أوق الدنيا، أرغ وأهنا ما عرفت من الدنيا لم يعى وأغنى من عرفت من العبيد فترضي بما زويت عنك وتعل أخى زويت إعراضى عنك وزويت حاجي.
يا عبد ميعاد ما يبنسك وين أهل الدنيا أن تزول الدنيا فترى أين انت وأين أهل الدنيا.

(4) صكي م (2) م - (3) القناش ق (4) - (4) ق -
(5) الصبيان ج (2) تناش ق (7) ظائر ق (8) ادعع ق (9) يواصل ق -
(10) يفصل ق (11) لم ج (12) مه + (13) ق -
الدنيا ج (14) حمص ق (15) - (15) عزر ضحك ح (16) ق -
مقام رذ موهبة الكيل

(1) يا عبد الله كنا نشعر كان أمرنا وكما كان أعرف كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر

(2) وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر

(3) وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر

(4) وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعروكما كان أشعر وكما كان أشعر وكما كان أشعر وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(5) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(6) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(7) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(8) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(9) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(10) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(11) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(12) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(13) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(14) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(15) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(16) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(17) وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر

(18) آدم وكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعروكما كان أشعر
كتب المفاتيح

كان أثبت كان أثبت وكما كان أثبت وكما كان أحضر كان أشهد 
...
 ...

خطابية 27

يا عبد إذا أثبتت على جاء كل شيء، ليتبعك فهوى أو أمله، ذنبك إنه لا يدخل 
...
 ...

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12)
أنا حسبه الذي لا يرجع مراجع معرفته إلا إلى ولا يقف عليه وخارطة إلا يبن

يا عبد ويا كل عبد أطلع بنسورى على كل قلب عرفني ليه وياي آي

أنا مشاه

яхبية

يا عبد قف لى في المساف، بعماك وقف لى في المساف بعماك وقف لى المساف بعماك وقف. لا تقف لى في المساف بعماك وقف لى المساف بعماك وقف. إنما انتظرت في قلبك لنتظر لى المساف بعماك لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أكدت لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أشدد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أتقد لا أتقد لا أعتقد لا أعتقد لا أعتقد لا أتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أعتقد لا أTranslator:
كتاب الخطابات

يا عبد الحرف نجاً فين دخلها فقد حمل أماًته، فإن حمل لي لا تمسك
فكراً، وإن حمل لي ونفسه فطالبي، وإن حمل لنفسه لا يقيء من ذمّى
يا عبد الله، علم كل عالم على أمره، وأوجب على كل مسيّر اسمه، وأنا العالم
الذي لا يملك عما عليه أمره فيصرفه ولا يوجب عليه اسمه، فإنّي مرجع العلم
يرجع إلى باب من أبواب الأسم والمرجع الأسم يرجع إلى نور من ألوان النسيم.
يا عبد اشتهى في الحرف تشيد الصناعة، واشتهى في العلم تشيد الحكمة،
واشتهى في الأسم تشيد الوحدانية.

يا عبد الحقيقة تمذّ الأسماء والمسمى قيمة شبت معي قيّم يدور في ملك
وملكوت قائم ويتصرف على تصريف لازم ثم يرجع بمبادئه ومرجعه إلى
ملك دائم.

يا عبد الحرف، نفاذة وحفرة وحفرة ولغة، والذول أظهر الحرف في لغة هو الذي صرفه والذى
صرفه هو الذي توقف، والذي توقف هو الذي ألف، والذي ألف هو الذي واصى فيه
والذي واصى فيه هو الذي قطعه، والذي قطعه هو الذي أضحى، والذي أضحى هو
الذي اضطر، والذي اضطر هو الذي أضحك، والذي أضحك هو الذي فيه، ذلك
المعني هو معنى واحد ذلك المعنى هو نور واحد ذلك الواحد هو الأوحد الواحد.

(1) 189  ق  (2)  ق  (3)  ق  (4)  ق  (5)  مما لا يبره ج  (6)  نصوع ق  (7)  اتفاق القراءة
(8)  ضم ج  (9)  وأناهم ج  (10)  نصوع ج  (11)  نصوص ق  (12)  م  (13)  م  (14)  م  (15)  م
(16)  تصحيح ج (17)  النور ق  (18)  س幸せ ح  (19)  سنة ما بالقراءة المكتوبة مائة
(20)  سنة ثلاثة مائتين وثلاثة ج
خاطبة ٤

يا عبد سقطت معرفة سواي وما ضرّك، ثبت تزرك ذلك هو حسبك.

يا عبد أنا ولي التعرف كما أريد.

يا عبد ما برزت ليّ فأوت بك إلا إلى.

يا عبد كل قميّ قسمته لك سرّة على معرفة، فإن رايتي ولم تره أظهرته وإن رايتها ولم ترى أخفنتها.

يا عبد أي عرض عرض لك فلم ترى فيه فابك من غيبي لا منه.

يا عبد مدعك سواي فلا تبقيه أكتب جليسا ولا فلا.

يا عبد أبّا تبدو وجه الموتة للصائين وجهوه في غيبي عن اليون الناظرة.

يا عبد من عرفني سام الخطر ومن سامر الخطر مقت نفسه وإن ذكر.

يا عبد من مقت نفسه غض عما لها رهبة وثأ ريا رغبة.

يا عبد ما بدت لقلب فكرته معه.

يا عبد أنا أرى من الرأفة وأريح من الرحمة.

يا عبد لا تنظر إلى ما أبديه بيني ما يعود عليك تستغنى من أول نظره.

ولا تذل لشيء.

يا عبد إذا بدت للك فلا غنى ولا فقر.
يا عبد أنظر إلى أظهر. ولا أثبت الإظهار به ترابي. وهي رؤيتي. انظر إلى.

أثبت الإظهار به ترابي. ورآه، وغيظتي.

يا عبد أنت رق ما استولى عليك.

يا عبد إن رأيت في استيلائه وأستولى عليك تأذر لا أكتف بك مشكراً.

يا عبد إن استولى عليك ولم ترى فاهرحب إلى مدوأك إن أجارك.

يا عبد لأجلك ظهرت.

يا عبد أجاك هو أجل الآجال أخففيه فلا أظهره.

يا عبد لا تجعل همك تحت رجليك تنقسم إشارتها، فأخبروا من قلب فأتأ.

وي لا تجمع.

يا عبد قلب أنظر فيه لا يعقد على حسنة ولا يصَر على سهية.

يا عبد قل لقلبك عقدك قصد وإصرارك قصد وأنت ابن الاختلاف.

يا عبد ليس من دون المنتهى راحة.

يا عبد ترب عليك ما أطمانت به لا خالة.

يا عبد تبدو رؤيتي فلا تبدو آثار غيزي ذلك هو البلاء المبين.

يا عبد رؤيتي لا تطم في الرؤية ذلك هو الزمر، غيزي لا تصد بالرؤيا ذلك.

هو الجواب.

يا عبد بني وبنك وجدك بك فألفته أحبطك عنك.

يا عبد اشتري بها سرك وساءه يفني الذين وبيئي المبتعث.
خطاب ي

يا عبد ابن ألبك، بتن جدراه مواقع نظر في كل مشهود ومسفه قيمتي

بكل موجود وباب وجهي الذي لا يغيب.

يا عبد اهدم ما ينبط بهدك قبل أن أهدمه بآيدي.

يا عبد إن سوتك على غبت، فقد مختب عليك حجابي لا أكمله.

يا عبد أبغي ما أبغيت واره تخفب عليك وتنين لك، أما تغض دارا

أحرى فيها تحت التراب.

يا عبد أحبيب ما أحبيت وإن تمفت اليك.

يا عبد أصل المقصبة لم أصل الطاعة سقوط لم.

يا عبد أثمن أضبد لك مثل لأصرفك عنك وتصرف الحكمة.

يا عبد لم أرضك إلا لرؤيت فلا ترضك لبيتي.

يا عبد اناظر لما تفرح وتحزن.

يا عبد فرحك بما آتينك أولى من حزنك على ما لم أتونك.

يا عبد قطع ما بينك وبين الأشياء رؤيتي ووصل ما بينك وبين الأشياء غنئي.

يا عبد إن غابت رؤيتي من قبل عجزك وتعلق عجزك مرن، قبل إيقاف لك

فأت أنحمول.

يا عبد انظر لما تنتظر فرصي، انتقي لا تنتظر فرجا مني.

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(1) نغرف المحرم سنة ثلاث رعسيين وتثياعة ج + (2) فلك ج (3) ق -
(4) ق - (5) ق - (6) رزين م - (7) املك ج
(8) يا عبد وصل م (9) م - (10) المفسد ق
كتاب المخطافات

خاطب 36

يا عبد بنية لك بيتا بيدى إن هدست ما بنيته بيدك
يا عبد إذا رأيت فلا واد يستنرك ولا واد يستمتك
يا عبد إذا رأيت في الضدين رؤية واحدة فقد أصطفيت سنى
يا عبد وقلي أمرك بطرح أمرك
يا عبد الغيبة أن لا تراى في شيء، الرؤية أن تراى في كل شيء
يا عبد اجعل لي يوما ويك يوما وبيندي بيك يومك يوم
يا عبد اصبر لي يوما أكنف غلبة الأيام
يا عبد إذا لم ترى تخطف كل مما ترى
يا عبد لو ألفت بحزنك بين ما يختلف عليك ارتبعت بفرحك ما يلامك

خاطب 37

يا عبد إن لم تنظر إلى في الشيء نظرت إليه
يا عبد إذا نظرت إليه بفجأة وهو أن تراى ولا تراى فهل رؤيتك له تداركتم
وإن نظرت إليه بعد رؤيتك إياى فيه نظرت متعما فسلعته عليك

(1) أبدا ق اضاء م (2) ثاب من م (3) ترك م (4) اللبك م
(5) الضدة م (6) في ج + (7) مانث ق (8) تحل ق (9) ربط ج
(10) أمري ق (11) ج
يا عبد قد رأيت رؤيتي ورأيت غيبيتي فاجعل غيبيتي فداء رؤيتي أجمع عليك
الكشف.
يا عبد هم بقى له هم ما هو مني ولا أنا منه.
يا عبد عقرب نبارك على أثر ليلك.
يا عبد بقيت الغيبي ما بقي الليل والنهر فوق في الرؤية.
يا عبد الاسم سترة على العين.
يا عبد مقآعي في الدنيا في الروية ووعيدي في الدنيا الغيبي.
يا عبد مقآعي في الآخرة الكشف وغيبي في الآخرة الغيبي.
يا عبد الكشف جنة الجنة، الغيبي نار النار.
يا عبد وليٍّ يقبل كله وببرض كله.
يا عبد لن ترجع عن منفر حتى تنظر ما وراءه.
يا عبد أضاء الضياء بعضك في الروية واجتماع الظلماء بظلمتك في الغيبي.
يا عبد رؤيتي كأنى شرق وغرب وغيبي كألف ليل توحي وتهدل.
يا عبد غيبيتي تريك كل شيء ورؤيتي لا بيق معها شيء.

خطابة 28

يا عبد كلاهما لك عبارة إضعا في إيمك عن الضيغ وتنفيض إياك على الفراق.
يا عبد أنت أعظم عندي حيمة من أسميك.

(1) ج - (2) سـرـ (3) عـطـرـ (4) منـطـرـ (5) لنفتك ق مـ (6) تـنبـيـن في م (7) طـرـبـ قـ (8) عن م
(9) أسك ق
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خاطب ٢٩

يا عَبْدُ إِنَّا بِيـَـمِينِنِـا لَـنَـرِيـبُهُ لَهُ وَإِنْ رَأِيْـئِنْ رَأَيْـهُ حَـمدٌ وَإِنْ رَأِيْـشَـءَـاتُ رَبِّهِ إِنْ رَأِيْـهُ شَرَائِـطُ رَبِّهِ إِنْ رَأِيْـهُ شَرَائِـطُ رَبِّهِ

اصفهه عَيْنِ فَصْـرُهُ.

يا عَبْدُ سَيَـءِ كَلْ وَجِهْـهُ فِي أَنـبِـلِ عَـلِـيـهِ.

يا عَبْدُ رَمْـزُيـَّ الرَّوْمُ فَانْـتَبِـحَـتْ إِـلَّـيْ وَأَفْـصَـحَـتْ النَّوَاعِـمُ فَانْـتَبِـحَـتْ إِـلَّـيْ.

يا عَبْدُ يُـسْـبِحْـيُّ كُلَّ شَيْءٍ صَـامِـتُ فِي الصَّـامِتِ وَنَاطِقٌ فِي النَّـاطِـقِ.

(١) نُوُكُّ فِي (٣) أَنَّ قَ + (٣) سَوَآـي كَ قَ سوُلُكَ مَـ(٤) مَـرِئُكُ جَ + (٥) صَـامِـتَ وَنَاطِقُ قَ (٦) مَـيْـهُ مَـ (٧) بَعْـثَقَ + (٧) أَدَبُ فِي (٨) اـنْـتَبِـحَ جَ (٩) سَاـمِـتُ قَ (١٠) نَاطِـقُ فِي (١١) نَاطِـقُ قَ (١٢) بَيْـتُ قَ سَهَّـيَّةِنِـهَا جَ +
خطابة 30

يا عبد مهما أكنت والسوى سيب تعرق فإنك على داعيتك.
يا عبد ما أرسلك تعرق إلى ما وصلت إلى.
يا عبد صاحب الزرفة يفسده العلم كما يفسد الخلق المسلم.
يا عبد صاحب الفينة أولى أن يعلم ويعمل.
يا عبد قل أثبتني مثبتا لك في أثبتتي.
يا عبد قل واري من التواري فيها واريتي.
يا عبد أرى وجهك فيها رأيتني ووجهني لرؤيتاك أبصمت وجبتني.
يا عبد قل داوي مسا داريتي.
يا عبد في الوداء مبين من أنداء.
يا عبد الوداء والوداء اللفاف.
يا عبد ذكرى الحق لا في رؤية ولا في غيّة، إن ذكرتني في الفينة فإن أجملك.
والإن ذكرتني في الزرفة احتجت بذكري.
يا عبد بيتكم مفي في الآخرة كغلبك مفي في الدنيا.
يا عبد طم واحتي ترايني أمتك وأنت ترايني.
يا عبد استيقظ وثبت ترايني أحرصك وأنت ترايني.
يا عبد مجمع الألسنة في الفينة.

(1) ما ج ق + (2) ارقيت ج (3) الداء ق (4) الداء ق (5) م - (6) أمتك ج (7) ق -
كتاب المخطات

يا عبد لا في الرؤية صمت ولا نطق، إلى الصمت على فكره إن النطق:
قصد، وليس في رؤية فكر فيكون عليه صمت ولا قصد فيكون عليه نطق.
يا عبد أنظر إلى ما به صلحت تلك قيمتك عندى.
يا عبد استعذ بي من سرك بأيوالك إلى.
يا عبد الرؤية علم الإذاعة فاتبه تغلب على الضد.
يا عبد أنا العزيز لا رؤية ولا غيبة.
يا عبد أنا الشديد لا لك تعبد ما لك ولا لفتحجب بملك.
يا عبد أفرع عينا بما أحوجتك، أنا الغني عنه ونعك.
يا عبد ما أحوجتك لنلت في ل tabel مطالبة عندى أغضا طابت.
يا عبد لا ترض سوى وقبل إلى أردادك اليه.

مخطبة

يا عبد عكوفك على الدنيا أحسن من عيادتك للآخرة.
يا عبد تزلي يوم القيامة كما تزلي يوم فرحك وحزنك.
يا عبد لست إشي سوى فتكون به.
يا عبد الابن النفس كفرسي رهان.
يا عبد الروح والرؤية ألفان مؤلفان.
يا عبد تقلب القلب في الفنية أسلم له في الرؤية.

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١) يا عبد ج (٢) شرك ج (٣) إبراهيك ن (٤) بك ج (٥) يضر ق (٦) علونك ق (٧) عن ج (٨) قزم م
خطابة 37

يا عيني الكون كالكرة والعلم كالضياء.
يا عيد ما أنا لشيء فيحيوي ولا أحد لي شيء فيحوي، انذاك لا شيء.
وأخذي أنني بل شيء.
يا عيد احترق نور الفينة في الرؤية.
يا عيد أنت من كل شيء وهو منك في الفينة ولست م(IP) ولا هو منك في الرؤية.
يا عيد اسلك إلى كل طريق تجدني على الصدر حاجبا ترجع وتفترق بصحكم.
بلواك بك تستفر وتنتوب أفتح لك بالثوبة طريقا تسلكه وأذهبك ترجع فأعارضك.
تنوب فأت Fuß No A بالثلجة إلى الجبحة وأفتح لك أبواب الطريق بالثوبة.
ذلك لاجوزنك الجبحة وأرفعك عن منشى الأبواب.

خطابة 36

يا عيد قل لبيك وسعديك والخير بك والبك ولك ومك وبيديك.
يا عيد قل أشتيك في الفينة على رحمة بح ثرضها الرحمة المحتشمتا وأشتيك في الرؤية.
على تسمع لله مثلها المنحة فأزرني شتبي في ثوبك وراكي لوجهك في رؤيتك.
يا عيد ما تطلب مني، إن طلب ما تصرف رضى بالجذاب وإن طلب ما لا
تعرف طلب الجذاب.

(1) العلم ق (2) نفيوي ج ق (3) ضاجبا ق (4) وتمرك م
(5) طريقا ج (6) ق (7) باب الطريق ق (8) ج
(9) وامير ج (10) ق (11) محج ج (12) يبيج ج
(13) طلبي ر (14) م - رضي ج (15) بالجذاب ق
يا عبد كيف لا تتطلب منى وقد أحوجتك أم كيف تتطلب منى وقد بدأتك .

يا عبد لك تارة في الدنيا فاعظين وطالبي لا تدركني ولا تسبقني .

يا عبد ولأك الروية فأنت للرؤيا لك تارة في الروية وهي معدني اللعارة ومواتنك الحاوية فلا هرب وله نافذة ما سواها ولا طلب .

يا عبد وارف عن الغيبة أوراك عن الروية.

يا عبد روحتك للرؤية غيبة.

يا عبد غيبتك عن رؤية الروية رؤية.

يا عبد كل كل شيء وأناشي، ولم الملك أسبق من شيء فائق لما.

ملك على شيء، أراك مالك تحكم ولا أراني مملوكا تتحكم .

مخططة غ 3

يا عبد من دل على الحجاب فقد رفعت له نار الوصول .

يا عبد من حادته المعرفة عم على التعريف .

يا عبد اصبعي إلى تصل إليه.

يا عبد الحاجة لنامي عندك مخططة به أصحاب وأجب .

يا عبد ألق الاختيار ألق المؤاخذة البتة.

يا عبد أكفني عينك أكفلك قلبك .

(1) ق - (2) للذكرى ق تذكرى م (3) الروية م (4) لا تج ق +
(5) فارغة ج (6) مويتكم ق موتيكم م (7) الروية م (8) - م -
(9) ل م + (10) ولا ق (11) ق - (12) إلزى ق
(13) (14) جاذبه المتنزف ج (15) عن ق (16) وأجب ق (17) ملك م
يا عبد أكفقني رجلك أكفقك بديك.
يا عبد أكفقني نومك أكفقك يفطتك.
يا عبد أكفقني شهوتك أكفقك حاجنك.
يا عبد إذا رأيتني فالسوى كله ذنب وإذا لم ترى فالسوى كله حسنة.
يا عبد إذا بدوت أني السوى وأظهرت قد أذنتك بيقائه إذا غبت وإذا بدوت
لك فقنت ما سواي فإن يعود لعين قلبك من بعد.
يا عبد احرص قلبك من قبل عينك إلا أبا قلبه أبدا.
يا عبد لا تتبع داعك إلا الدواء فهوقيته.
يا عبد صاحب الرؤية لا في العلم فأصابه ولا في الجهل فأجابه.
يا عبد سواء على صاحب الرؤية أقبل سواء عليه أم أدر.
يا عبد إذا لم ترني فعاد كل شيء فهو وعدتك وأنت عدومن.
يا عبد إذا رأيتني أوال كل شيء فهو ول بك وأنت وليه.
يا عبد عذواتك أن لا تطيعه وموالاته أن تطيعه.
يا عبد بلاك هو البلاك، إن رأيتني فالشرك من ورائك وإن لم ترى فأحبب من ورائك.
يا عبد قل أمتني لك كما أمتني بك.
يا عبد أحببتك سألت في معرفتك بكل شيء فعرفتني وأنكرت كل شيء.
يا عبد إذا رأيتني فلا أمر يطالبك ولا شيء يجازتك.

(1) رأيتني ق (2) بديك ج (3) بادات ن (4) يا عبد إذا ق (5) بيد كان ق (6) هاأ ق (7) ق (8) فيهاك ق (9) (9) ق (10) فاطمة ق (11) تكل ق
كتاب الخاطبات

يا عبد أنا رأيتني فكر في النوبة كالحسر يعبر عليه كل شيء ولا يقف.
يا عبد أنا رأيتني ضننت بك على الطريق إلى فلم أكن بسوا في بني يدي.
يا عبد من في روائي حسنة فكيف تكون سبيبة ولا في روائي غني فكيف
تكون حاجة.
يا عبد أنا مختلف قد واق في روائي ضد.

خطابات 55

يا عبد اجعل نليك على يدي لا يتائه شيء ولا يغتربه.
يا عبد من استبدل روائي غنيتي فقد ولد نعمتي.
يا عبد لا تستظل بالفازة فما في روائي أحياء ولا ظل.
يا عبد أنا المفازة منزل رجل من شركي أو عجبت عنني.
يا عبد المفازة كلما سواي.
يا عبد ما في الرؤية إحقاق ولا استحقاق.
يا عبد أنا باعت الآراب فلما أنهك فشلك إفكفي رسلك.
يا عبد أدلت عليك وأظهرت لك حقي لك إذ ngũتك بكلام أمرتي أبتك.

خطابات 67

يا عبد كيف يكون عبد من لا يسلم إلا ما أظهرت أصره كيف شئت.
واقبله حيث أشاء.

(1) ضنيت ق (2) ساحق ق (3) - (4) يالله (5) بالفازة م
(6) اصق ق (7) ق - (8) سوي (9) إذا م (10) ق -
يا عبد قل لي بك استجابتك أثبتني حقينك التعاقد بندائك.

يا عبد علم هذا في الغيبة جامع لك عنها.

يا عبد إذا أسفرت لك انقطع السبب وإذا رأيت انقطع النسب.

يا عبد ما كنت مسفرًا، أنا الملك المسفر بالكم المحتجب بالعزة أقبل من قصدني وأعطي من سلتي.

يا عبد إذا أردت حاجة فاعداً أو رج بها إلى وريقاتها إ يذري أياك عليها.

يا عبد لا تمنى حاجتك ولكن أخفها حيث علم وقل أحسن النظر في أنا

المنمي قي اليمين واللائم كله احتذر في اطالب بالفرح بالعاقبة بين يديك عافتي

من التخبر عليك أظهر ب.creationك ظلني للثير في استظل بذلك أجر على مستقبلك بإيجاد

حكتك أرزنك في أسرت وفيا أظهرت أكن بك فلا تخفف في سواك، وأكن لك

فلا أعرف سواك فلا أكون إلا يا أراك.

يا عبد قل أسألك خيرة تقوم بي في مطالبك وغيرة تصرف عيون قلبي إلى فناك.

يا عبد أتعزرك وأذلك كل شيء لك فلم أرض مقبلك فيه ضنة بك وإقبالاً

عليك.

يا عبد إذا سألت نقل أسالي ما ترضاه وأسألت زينة بين يديك وحلة حسنة

في التعرض لفضلك وعينا ناظرة الى مرادك ومواقف ذكرت.

يا عبد فإن أقصفا لك أكنتها يقيومى القمة فلا تختاسل خوالما من أبدا

وإن لم أقصفا لك أكنتك من ابتني وجهي وأثر على ما عندي ما عندي.

(1) مستقرج (2) المستقرج (3) مرفق ق (4) الأرى ق (5) ق (6) ـ حسن ق (7) الملته ق (8) تل ق (9) اعرق (10) اريث ق (11) نابل ق (12) نم (13) م (14) تمصرم (15) اكفتها م (16) ج (17) ق
كتاب المخاطبات

يا عبد أنا من وراء كفتيك فقل حسب الله ونعم الوكيل .
(1) يا عبد إذا عرض لك أمر فقد روي أبلificio ليك كيف
(2) يا عبد أنا أجبت نداءك أصممت عن ندا غيرا ما بقيت .
(3) يا عبد انظر إلى كل شيء وأنت ترانى كيف تحكم فيه ولا يحكم فيك.
(4) يا عبد وار مطالبك عن الهجوم على ذا أذنك لك فاستخرجى أحكم لك
(5) بالحسين .
(6) يا عبد إذا آثرتك على الحاجة فإن لم ترجى فهو إذني في مستنقع .
(7) يا عبد إذا أدللت ذلك فقد حبيتك وإذا رأيتى ولم ترمى حتى فقد رأيتى.
(8) يا عبد إذا رأيتى فأت عندى وإذا لم ترني فأت عندك فكن عند من
(9) يأتي بحثى.
(10) يا عبد إذا أرددتك إلى النبية تعلق بالرد تكسر عن عدتنك.

جوابية

يا عبد أرأيت متلافين استوقف أحدهما حديث صاحبه وأوقفت الآخر عليه
(11) رؤيته له، أيهما أولى بالمؤذة وأصدق في ادعاء الحجبة .
(12) يا عبد أشرك من استوقفه الحديث أخلص من استوقفه المتحدث، كذلك مهما
(13) حشتك بالذكر والحكمة على فائتها ما حاشك لا على ما حاشك .
(14) يا عبد البداية حرف من النهاية والنهائية آخر من غيب عنه وأول من رأى .
(15) يا عبد أحبب أرضا ابتيتك بها لقد اصطفيتكم ين جعلتها سترنا بيني وبيتك .

(1) لك ق (2) تحكم م (3) أذنك ق (4) أرتهك ج (5) ترنك م
(6) حامة م (7) إذا ج م (8) يجرج (9) رأوهم ج (10) اذناك ج (9) عشبك ج
يا عبد بنت الغبية هدمت الرؤية.
يا عبد لا رؤية ولا ذكر أتقت لا أحتجب.
يا عبد أخلي بي على كل حال أذهلك على كل حال.
يا عبد كن عرني لا تقوم لك شيء وتقوم بكل شيء.
يا عبد الرؤية باب الحضرة.
يا عبد أنثت الأخماء في الرؤية وموتها في الحضرة.
يا عبد إذا نظرت إلى الإظهار فلا تخناس عن رؤيتك تخطفك عن رؤيتها البينة.
يا عبد كل ذي قلب ذو خلطة عمومها خلطة من طلب سواء وخصوصها خلوة مبت طلبي.
يا عبد قيمة كل أمر يحدث قلبه.
يا عبد إذا رأيت فاحلل عندي وما سواه حرام.
يا عبد إذا رأيت فأهدم أوطارك وأخطارك فوعنقي لا يزول الخطر حتى يزول الطر.
يا عبد إذا رأيت فاكتب على رؤيتك لا أرتك إلى علم من علوم السهاء والأرض.
يا عبد لو أبديت لك سر الإظهارك كأن عالم ولا علم نور ورؤيتك تحرك ماسواها.
فأتين مقر النور والمعلم مكان وأنت ثاني وأنا أسف لك.

(1) احادي ق الخرباء م (2) م (3) أثبت م (4) ج (5) ذي م (6) أمر ج (7) عليه قد م (13)
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يا عبد الله، فأنظر إلى نظرك، ثم انشئ أمرك. فعلى وصيتك، فعلى الله، فعلى محمد، فعلى النبأ، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، فعلى النور، Français
ничто

يا عبد أنت مظهر السوى ومصيره وقد رأيتني فيه ومن ورائه ورأيته ولم ترى
وبرجح حكم تصرفه وأن ترأى فكرته يوسف وقديم حكايتي بتصريفه وأن ترأى
فكان هو يبني برؤيك لي فذلك ما أظهرته وكأنه عندي فذلك
ما اصطفاك.

يا عبد قل لقلبك اخ أثر الأسماء فيك بسراً تثبت حكومته ويفنى معناه به.
يا عبد لا تتجل ني رسولك إلى شيء فيكون الشيء هو الرب وأكنك مسر.
المستورين على علم.

يا عبد إذا قات إلى الصلاوة فاجعل كل شيء تحت قدميك.

يا عبد قل يا رب كيف وأنت معلم أولائك والرفق باسرار أجايالك.

يا عبد قف هكين بين يدي فإن وجدت بينه وبين سواه فالله بما نورته يزيد
ورائه فإلا هو فانظر إلى في إيجادي إياه هو وهذه آخر الأسر والنهي في
تراى فلا أقول لك في وداع.

يا عبد احفظ حالك وهي أن تراى في هكين لا ترى هكين في هكين ترى أمر
وتهي حكومتين عليك.

ني منشأ

يا عبد استغني بي ترفق كل شيء.

يا عبد من استغني بشيء سوى افتقر بما استغني به.

يا عبد سوى لا يدوم ركع فيدوم به غني.

(1) ج - (2) حكم ق - (3) م - (4) المستورين ق - (5) المعاش - (6) ق - (7) م - (8)
يا عبد إن أحببت أن تكون عبدى لا عبد سوى فأستعذ به من سواعي وإن
أتاك برضاء.
يا عبد رضائي يحمل رضاك سكن لقلوب العارفين، سواعي يحمل رضاك فتنة
لقول الآخرين.
يا عبد رضائي وصفي وسواي لا وصفي فكيف يحمل وصفي لا وصفي.
يا عبد أنا القيوم بكل ما علم وجهل على ما أفرقت به أعيانه واقلت به
أوصانه.
يا عبد استعذ بهما تعلم تستعذ بهما لا تعل تستعذ بهما.
يا عبد أين ضعفت في القوة وأين فرتك في الفن وأين نفسائك في البقاء وأين
زوالك في الدوام.

خطابـة

يا عبد ما نورى من الأندور تستجزه ببطالعها ولا للظلم عليه سلطان تخطفه
بكل كلا كلا.
يا عبد تلبي لمن أكره أقهر لك ما تحب.
يا عبد ناجين على بعدك وقريبك وأسلم في عين تلتك ورشدك.
يا عبد أنا المعزز القادر وأنت الذيل الماجز.
يا عبد أنا الغني الفاهي وأنت الفسير الحامر.
يا عبد أنا العلم الفائر وأنت الباهل البار.

(1) سكت ج (2) لقلوب ق م (3) انتظرت ف ق فرود (4) 5 (5) 4 (6) 6 (7) 6 (8) 4 الباسم م
يا عبد أنت المعزف بما دللت وأنا الدليل بيان ما استبعدت.
يا عبد أنت الرقيب بما أهين وأنا المهين بما أحيط.
يا عبد أنت الحار بما حويت وأنا القريب بما استوليت.
يا عبد أنت الشهيد بما فطرت وأنا الرجح بما صمت.
يا عبد أنت العظيم فلا تصمد صمدي الأمثال، وأنا الرقي فلا تصل في الأسباب.
يا عبد أنت الوفي بما وعدت وزيدة لا تزيد، وأنا المتجاوز بما تواعدت وحان لا يجد.
يا عبد أنت الظاهر فلا تعجبني الحواجج وأنا الباطن فلا تظهرني الظواهر.
يا عبد أنت القيم فلا أرام وأنا المثبت الماسي فلا أرام.
يا عبد أنت الأحذ فلا توحدني الأعداد وأنا الصدم فلا تاناني الأنداد.
يا عبد أنت الخبير فلا توار وأنا الفرد فلا تسار.
يا عبد أرضا بما قسمت أجمل رضاش في رضائي فلا تستكين على هواك ولا تشدد على ندي إياك.

خطابية ٤١
يا عبد ليس الامين على العلم من عمل به انا الأمين مرّد إلى عالمه
(٨) كما أذاه له.
يا عبد العلم كله علم والأعلام كلها موقفة
(٩).
يا عبد ما بقي بينك وبين شيء فانت عبده ما بقي.
(٢) المقرب في م (٢) استبدت ج (٣) لما ق (٤) فيا م
(٥) ينطي م (٦) ينطي كند م (٧) كند م (٨) كند م
(٩) موقفة م (١٠) بين وينك ق (١١) عيد ج
يا عبد إذا استندت إلى شيء فقد اعتزمت به دوني،
(1) يا عبد من لم ينقله الأدب عن غيره فأين النسب.
(2) يا عبد رست قلب بالحياة ووجهك بالضرع.
(3) يا عبد قل مولاي وجوهك يوجهك، مولاي إذا وارتيت عنك فوار
بنظرى إلى مصيبيك لك، مولاي أنا منظرك قارب جملت معصبي ببني وبيتك.
(4) أحرقتا بنظرك، مولاي حديثي بجلالة قربك وقديمياً زمته حبك.
(5) يا عبد أجعلني بينك وبين الأشياء فإن أعطيتك فتحتك لك بالطاعة بابا من العلم.
(6) وإن منعتك فتحتك لك بالمنع بابا من العلم.
(7) يا عبد أعطيتك بالطاعة والمنع ومنعتك بالمنع والمنع قد علمني على الطاعة بالمنع
وشكرتى على المنع بالطاعة فلا وحودة ما أبرزت لك وسرتك عنك وأقبلت بك إليه.
(8) وأدررت بك عنه من رهيبة ما أعطيتك، وفأبنا بالممعة فلا شكرا على المسئل.
(9) يا عبد لالطاعة فلأجب مناجتاك لم أعجبها له رائد.
(10) يا عبد لوحلمت الطاعة منى مكان أطلتك منك، لا دعوى أبدا ولا سعيتي.
(11) يا عبد م بظلمتك تسخيت ولا بدعائك أعطيت وما أسررت ذك عنك
متعلقاً في أظهر له وبياناً أكشته ثارة ونارة.

(1) بينج (2) باينج (3) (4) رايتي (5) خطي ج
(6) اعثك ق (7) تحي ق (8) ابرزتك م (9) زايدا ق (10) ق
الطلب ج (11) سطا م
خطابة سـ ٤

يا عبد ما أدلكت بذل جمعك على ولا أعززك بغز فرّك عنى.
يا عبد الآن قد عرفت أين سواك وأريتك أين وجهك ومكانك فأحتذى أرثك
على كل شيء بالغنى عنه ولا تختر غيري أخيب فأزا نير يطلع عليك إذا غبت.
يا عبد كأنك بكلامي أسمع البني.
يا عبد إذا سمعت البني أjectives البني.
يا عبد دعائي خاتمي فانظر على ما تتسم به فإني أبعثك يشهد لك وعليك.
يا عبد آدمي على ألمي الدنيا تحوف لك في تعرفي فلا تنكرى أبدا.
يا عبد صلى صلاحك الذي أرضاه أصلحك من جميع جوان بك.
يا عبد إن جعلتك وما حرز الحواش جعلتك وامسطقة في العلم ببني ورينك
أبدي علي وترده إلى أنتذك خليلا.
يا عبد آنا جعلت بيوتي طاهرة ليقصدي إليها السائلون.
يا عبد قل رب أعذني من القسمة عليك بالحاجة إلى سواك.
يا عبد إذا أرتفعت القسمة استوى الموحش والمؤمن.
يا عبد أول الفتنة معرفة الاسم.
يا عبد أن أفينت منك ما يطلب الاسم أفينت منك ما يطلب الضده.

(١) أريك ق (٢) غلب ق (٣) خير ق م (٤) ناجي ق م
(٥) ج (٦) لج (٧) ظاهرة ق (٨) السوية ق
(٩) النصمة م (١٠) النبت م (١١) ابت ج
خطاب 44

يا عبد قل أحضري بني بني بني واحضر كل شيء بين يدي وقل لي هو بيني وبينك وان فقت بيني وبينك إجلا لما عضت وشيبة لا سيئان فكبري مني وقفت بيني وبينك وأوقفت يدك وأوقفت على سماك نصف فرأيت من ورائه أين نظرت إليه نفقته على ما أظهرته ووته وفه عند محله الذي وفته وله ظهورك وولي عينك وجهك وقل على لقبك فهو برف خطايا أنا في كل قلب أفلح على أمر وسالم عن خبره وأكشف له عن فعلم أن يقول إلى جهة على علم ضئي عينك تأجتب عنه فلا يصبر على يرث أن يزاني ويعكر الحكم لوحكي هو الغالب وأنا ربه وهو يعبدي إن مرت إلى وحذى وإن طلبي انتهى أنت تأجتب وأسفر على ميدانه بل أعمامه فهو يلم أن يع ذلك ومهنعه ففطرته وله بجيله وفه انتهى وفنا أنتبه أشهدته وفنا اشهدته عرفته أنا له خير منهه لان نسيب ذكره كان أبني بذكره عزة وان أعرض عن أقبل عليه كان آس به من وحشة.

خطاب 45

يا عبد قل بني عرع بني بني وقال إلى أرتفع إلى الأعرش فارتفعت فلما أرتفعه إلا العلم ورآيت كل شيء بلغة وقال بلغة الإخسائي فرأت الأعرش وافنت الأعرش فرأت الفعل فوق وتحت ورغم العلم ارتفعت فوق وتحت وزي علم ومدة العلم وأصاب على الأعلى وقلى إلى العلم وردد إلى العرش فرأت العلم فوق

(1) (14) م. (13) لقيه ت (3) ورلفته ت (6) وفتحه ت (7) حم (1) وفتحه عن (5) يصي م (8) بك (7) بدأه ت (11) ق. (15) كان اذكراه ج كان (12) م. (14) ك (12) م. (15) على م
واللهة نحبك، وقال لي أبرز إلى كل شيء فسله عن تعلم العلم التالفة، فسألت العلم فقلت أبناء كل شيء فالذي أنا أأتي فكل شيء اللذي إلا هو فاكتب تعلم كل شيء وأطلق في ترى كل شيء فذلك هو أظاهره وله أظاهره أنا سأكل عنه ولا درك لك بالسؤال هو الفوت الذي لا يستطيع أقرب حبه من القرب الإبداء وفي الغيبة وأيدها منه التبت وفيه البقاء، وأدوري حول العرش فرأيت العلم الذي كان فوقه هو العلم الذي كان تحته ركبته العلم نعلم كل شيء وأطلعت فيه فرأيت كل شيء، وقال لي أنت من العلماء فقلما ولا نتعلم.

خطابتة

يا عبد إذا رأيتني من وراء الشيء فإننا الهادم له وإذا لم ترين من وراءه فإن البادي به ما أشأني، ولكن ترين من وراء شيء تتعين فيه إلا على علم.

يا عبد معصيتي وأنت تراي مجاهبي معصيتي وأنت لا تراي منعيتي.

يا عبد أعدت لك عذرا في معصيتي أعدت لك حرا وسما في مجاهبي.

يا عبد حربك لك تتلقي بنتك وبين ما حار بثني عليه.

يا عبد معصيتي لك ظهوري من ورائي أفدتم فذا قسمتمك أذهبتكم.

يا عبد كل شيء لي فلا تزال عنى ما لي.

يا عبد لو عقلت عني لاستعذت بي من شرححتك.

يا عبد غلبك في غيبتي كل شيء وظلت في رؤيتي كل شيء.

(1) علق ق (2) اباد ج (3) بابد ق م (4) ق -
(5) إبنك ع (6) حما سلما م (7) بعيني رأيت تراي وترجع
(8) م - (9) ولا تارقنع ج (10) م -
خطابه 47

يا عبد علم رأيتني فيه هو السبيل إلى، علم لم ترى فيه هو الجواب الفاتن.
يا عبد لي من وراء كل ظاهر وباطن علم لا ينفذ.
يا عبد آنا العالم من رآني نفعه العلم، من لم يرى ضره العلم.
يا عبد إذا رأيتني العالم عليك حرام والعلم بك إضرار.
يا عبد إذا لم ترى بفالس العالم واستضيء نور العلم.
يا عبد نور العلم يضيء لك عنه لا عني.
يا عبد العلماء يدلونك على طاعتي لا على رؤتي.
يا عبد إذا غبت عنك ولم تر عالما فافرأ ما آتيتك من الحكمة وقل رب أنا العاجز عن رؤيتك وأنا العاجز عن خيبتك وأنا العاجز في كل حال عن البقاء على ديمومتك إن أريتني فيها كشفت عن وإن غبتني فلم تكن.
يا عبد قل لي في الرؤية أمت أنت وقل لي في الغيبة أنا أنا.
يا عبد ما أولاك رضاك فانظر ماذا رضيت.

خطابه 48

يا عبد إذا واجهتي فأجعل استنكرك وراء ظهرك أجي، به عن كأنني يديلك.
يا عبد انظر ما ليك فإنه يأكل على يده، انظر ما هارك قللك على أمره.
يا عبد ما تواك على من طلب مني ولا فرض إلى من لم يصبلي.
يا عبد شكاكي من شتكتي إلى وهو يعلم أنني بليته.

(1) ق - (2) ينفذ ج (3) يذكر ج (4) م - (5) كنا ج
 يا عبد وسع العلم كل شيء في الغيبة وضاقت العلم عن كل شيء في الرؤية.

يا عبد إذا رأيتني لم تخرجوا إلا الرؤية والبلاء فإن أقت في رويت بلوك بالبلاء كله وحملت بالعزم فلم تزل وإن لم تقم بلوك ببعض البلاء وانجزك عن المزم فذقت طعم البعد واستخرجت منك بالمجز لرحمي لك استفاثة خولوجي بالاستفاثة إلى الرؤية.

خطابتة ٩

يا عبد أذنت لم رآني إن يطلبني إن طلبني وجدني أذا وجدني فليطلبني حيث وجدني ولا يقص على.

يا عبد إذا لم ترني فأنت من العموم ولوجمت لك أعمال العاملين.

يا عبد إن رأيتني وفقدتني جالس العالمين تنفع وتتمتع وإن رأيتني ولم تفقدني فما أحد منك ولا أنت منه.

يا عبد أمسكي عليك أمسكك على.

يا عبد لا تنقفي على شيء فيما شيء بوضع متي.

خطابتة ٥٠

يا عبد تريد قيام الليل وتريد توفير أجزاء القرآن هناك لا تقوم أسا يقوم الليل من قام إلى لا إلى ورد وعلم ولا إلى جزء مفهم هناك ألقائة بوجيه فيقف

(١) اقت ج (٢) الاستثناء م (٣) يا عبد أن قم (٤) يا عبد إذا طلبتي فليطلبني حيث وجدتي ولا يقص على قم (٥) ق (٦) العالمين ق (٧) يا عبد إن قم (٨) اسكتي ج (٩) نقض ق (١٠) م (١١) أنت قم + (١٢) يقوم ج (١٣) (١٣) معلوم م (١٤) معلوم م
يا عبد أتى الصماد فلا تبت مثقل صفة العلم صفة الصمود.
يا عبد أتى الحق الحقيق فكل شيء يقوم فيك كنت أشهدك أن ذلك يا خلف قلبك اليا، ومن لا أعلم أطلعه أن ذلك في فرأى قلبك المعلوم.
يا عبد في العلم ما بيني وبينك سبيل لا استند بك قلوديا على معلوماتك، وقل للعقول ما بيني وبينك ساء ولا أرض ولا خلل ولا تراجع في عامك، فإليه مرجمك أنت صمده وهو وعازك وأنت طريقه إلى يداك.
يا عبد من صفة الولى لا نحب ولا طلب، كيف يعجب وهو راي الله وكيف يطلب وهو راي الله، أنا الوجه هو ابتعاد البصرة وانا ابتعاد البصرة كالذي يصير من خلل والذى يصير من خلل يعجب من خلل، والطلب لا يكون إلا في جباب.
يا عبد إذا أردت أن تدعو فاستفتح بابي، إلى كيف نستفتح بالبابة وأنا أستقل لا واحد نضخك ولا واحد صفك.
يا عبد إذا أردت أن تدعو فرأت الحد سبعا وصلى في البني صلى الله عليه وسلم عشرا، فإن رأيت الباب قد فتح وهو أن تقف في مقام من وهو مقام

(1) أفحم م (2) فهمه ق (3) حتى ق (4) حتى ج + (5) م (6) مبكر ق (7) جمله ق (8) الرأي م (9) أحبم (10) أطل ب (11) يصير (12) يصير (13) يا عبد راهم ق (14) (12) (13) (15) فرائد م (16) بهذا ق
خطابة 51

رأيتي وهو مقام طرح النفس وطرح ما بدا فإن لم تنب الرؤية عنك في السؤال قادعي وساني وإن غاب عذك المقام فلا تدعتي من وراء الحجاب إلا بكشف الجواب، ذلك فرص تعزى على من راني.

خطابة 52

يا عبد الحروف كلا هربى إلا الألف، أما ترى كل حرف مائل، أما ترى الألف قامًا غير مائل، أما المرس الميل وأما الميل للسقاق فلا ترى. يا عبد لا تخرج بسرا فخرج بسرك، انظر إلى كنفي عليل كيف أسرتك به عن خلقهم ثم انظر إلى يدي عليل كيف أسرتكم عن كنفي ثم انظر إلى نظرى إلى كيف أسرتك به عن يدي ثم انظر إلى كيف أسرتك في عن نظرى وكيف أسرتك بنظري عن نفسي.

يا عبد إن سرت من بيئي وبيتك سرت ما بينك وبيني. يا عبد لا إذن لك ثم لا إذن لك ثم سبعون مرة لا إذن لك أن تصف كيف تزاي ولا كيف تدخل إلى خزائن ولا كيف تأخذ منها خواتني بسرا، ولا كيف تقتبس من الحرف خزانا بعزة جبروتي.

يا عبد كل علم إلا علم كيف تزاي وكيف تدخل إلى خزائن فذلك فيه موطن وفاق فيه عندك مساكن، فن جالك فاعرض عليك مساكر أفادة العارفين، فساكن ومريخ وصامت مزدات بما سمع وناظر يحاربك ثم إلى ما يسمع منك يرجع.

(1) عهد فلالحروف م + (2) - (3) م - (4) الساق ق (5) - (6) ج - (7) فلالدى م + (8) به ق (9) - (8) تأخذ م
(10) كلمت ج (11) حروف ج (12) ج م (13) صبح م
يا عبد إذا رأيتني ودخلت إلى خزاصي فنفسك وعلم إخلاص نفسك ونفوذ كل
العازرين ملك في برزخ من حجاب الأولم وحشت سرادق من سرادقات النهي ،
ما في ملكوت أسماء نفسي ولا علوم نفسي ولا مريد علوم نفسي.

وقال في الأم والنهى غطاء وعلم ما لا نليك في غطاء، وقد سبقت رحمي
لكل من في الغطاء، فانظر إلى ذنوب من في الغطاء كيف تصعد، ثم انظر إلى
عذري كيف يلقيها كلاها ولا يدعها تصعد إلى ولا يدع أهلها ينسون ذكرى بالسنتهم.

وقال في الغطاء كري وحامي وعفو ونعمى.

وقال في كل من في الغطاء أسمى عني، ابتهاص عامى ما رأى قط ولا رأى
جهلى ولا دخل إلى حضري، وكل خاص وعام في الغطاء فهو اسم إلا أصحاب الإشارة
وإلا أصحاب الحروف، أولئك قد رأوا صفرة قلوبهم لا جهارة رؤيتي وأولئك قد
رأوا جهارة حكايتي وجهيرة قدرتي ورآوا جهارة نصفى الفعلاء، فولئك في نجذوني
ولجذروا صفتي الفعلاء فلا أجعل ذنوبهم في عفو، اما ذلك لأهل الغطاء، ولا
أجعل قلوبهم في رفقى، اما ذلك لأهل الجلاب.

وقال في تعرف الأسماء، وأنت في بشرتتك وعرف الحروف وأنت في بشرتتك
يا كل الخليل عقلك.

وقال في ليجذرك من عرف أسماء من خبر عقله ثم ليهدرك من عرف أسماء
من خبر قلبه.

وقال في إذا رأيت الخوف والرجاء في الطرد عني ورأيت السلام ومرار
في الطرد عني.
خطابية ٥٣

يا عبد الحرف ناري الحرف قدرى الحرف حتى من أمرى الحرف خزانة سري.
يا عبد لا تدخل الي الحرف إلا ونظرى في قلتك ونوري على وجهك وسحي
الذي يفسح له قلبك على لماك.
يا عبد لو دخلت بقوة النار لا كنتما نار الحرف.
يا عبد لا أقولك ألق المفاتيح بين يدي حضرى أكرم بها في سريرك فقماك
من وراء الحرف لدى؟ ومن وراء مفاتيح الحروف، فإذا أرسلتك الى الحروف
فلتقتبس حرفًا من حرفًا تقتبس نارا من نار أقول لك أنخرج ألفا من باء أنحج
ناء من باء أنخرج ألفا من ألف.
يا عبد ما قلت لك ذلك حتى هديتك لنملك فرأيت ذلك؟ وأه قلبك، وعرفت
ذلك عرفه قلبك.
يا عبد ما لأفكاك تنطفف على أفكارك، وما همومك نثبت وتصبح في همومك،
بت ولي وأنا أولى بك، فإنني ذات سرّك فاتا بها، وما تقلب به أعلم منك.

خطابية ٤٥

يا عبد قلتك في يدي قرب، قلتك بين يدي بعد.
يا عبد اقتصد واطلب ولا لمست، فإذا قصدت وطلبت فقل يا رب بك
قصدت و بك طبت و بك ثبت.

(١) خنت م (٢) حتى أنه سوا ق (٣) إلا م (٤) أرك ق (٥) ق (٦) تاء ق (٧) ق (٨) م (٩) وصف ق (١٠) كثب م
يا عبد قد رأيت في كل قلب فدّل كل قلب على لا على ذكري لأخطاـبه أنـا
في بديء ، ولا تدلّه إلا على فلكل إنّه لم تدلّه على دللته على النيل فإنه عني
وطالبتك به.

لمخطبة 5

يا عبد اكتب روحك وريناك واللوك وأمانك وراحتك العظيمى ونضرة
وجهك، إنّي أنشأ الله من عندى أني ما أنى ومن عندى أعني الليل ومن عندى أني
النهار ومن عندى أني نصفي ما أني، نظائرى إلى النهار لا يملك رجوعا أو أقول له
ارجع يا نهار، نظائرى إلى الليل لا يملك رجوعا إلا أقول له ارجع يا ليل.

يا عبد ما كشفت لك عن الأبد حتى ستفرت منك أحكام البشرية فحسب
ما كشفت لك ستفرت منك وبسبب ما ستفرت منك كشفت لك.

يا عبد إذا رأيت الأبد فقد رأيت صورة من صفات الصمود والصمود ألف
صفة، وعظمة من عظمة الدوام والدوام العظمة الدائمة.

يا عبد الليل لي فلا تفتح فيه أبواب قلبك إلا ل وحدي، وكما جاءك و إن
كان من عندى فأردته إلى ما عندى وإن لم يكن من عندى فاردله إلى ما تشبهه.

يا عبد الباري لي فلا تفتح أبواب قلبك فيه إلا ل وحدي، فلا دخل
عليه إليه فالطاب أبواب قلبك عليه فإنه إذا جاء الليل فافتح أبواب قلبك ليخرج
ما في قلب من ذلك العلم ومن كل شيء هو سواءٍ، فإنه فا ت قريب وما لم يخرج
فالرجاء لا تبته، ولكن قلبك لي لا نشيء من دون ولا شيء هو سواء.

(1) منزلك (2) ولداك (3) ق - (4) ت - (5) هنالك
(6) - (7) ورافقه (8) - (9) ق - (10) بت御 (11)
(12) - (13) ق - (14)
يا عبد إذا كان ليك ونبارك لعذري كنت عظيماً من عظامي عبادي ً،
يا عبد إني لترث لمسك لم يزل الليل والنهر ولم يزل السموعات والأرض
وما فيه من أعلام كل خليقة ً.
يا عبد إن لم يزل كل ولد لم يزل كل عدو ً.
يا عبد إن لم يزل كل عالم لم يزل كل جاهل ً.
يا عبد تكلمت بكلمة سبحت إلى الكلمة خلفت من تسبيح الكلمة نوراً وطامة،
خلفت من النور أرواح من آمن وخلفت من الظلام أرواح من كفر ً، ثم مزجت
النور بالظلام بفعلها جحراً جواهرة فأللهوهي من النور والجهري من الظلام ً.
يا عبد لن يكون النهر لي ولا عذري حتى يكون الليل لي فإنما كان ليك ل
كان نبارك لعذري ً.
يا عبد أعذر نفسي بهزيلها الملوك والملوك فتلقى الدارين بالملك وثلحِق
المعلوم بالمملكة تتكون عندي من وراء ما أبدي فلا يستطيع ما أبدي لأنك عندي
إذا كنت عندي كنت عبدى وإذا كنت عبدى كان عليك نورى فلا يستطيعك
ما أبدي وإن أرسلته إليك لأن نوري عليك وليس نوري عليه فأذا جاءك لم يطقك
فأوذك به تأذى أنت له ً.
يا عبد اخرج إلى كما يخرج أولائي إلى نسلك طريقهم الذي نسلكون ويلكون
ويتصورون ويضكون ً.

(1) ل ج + (2) م - (3) ع ق م (4) جبل ق م
(5) الملمع م (6) ج - (7) ج - (8) ج - (9) ج - (10) ج - (11) ج
(12) يطركون ويتكونون ق
خطاب

خطاب

يا عبد من شهدني رأى كبرى، من الآيات نقصني ووته غير بديات.
وخضع لسلطاني وقى غير مسلطات، هناك إذا وقف في يوم الجمع صحبته في الأهل.
كما صحبتي من وراء الأسوار وأرسلت إليه مثناً، فأقبل في الزوال، فثبت بي على كل حال.
يا عبد من أجارتعاب من كفر نفسه، وأجار معارق من بلال جهله، وأجار ذكرى إذا ذكرني من غلات طبعه، هو المنخنفس لدى عهد بنيته، وهو الجبار لدى
غدا بأكرم مثاباته.

يا عبد انا يتصل بي ولا وصل بي من ذهب عن جعل الذي لا أذنه.
يا عبد لا يرفع الضفة أو يرفع الأجل ولا يرفع الأجل أو يرفع الغيبة.
يا عبد من لم يرق فلا أعلمته، ولا جهله ارتفع.
يا عبد لا ترتد تحتجب بملائمته أوcalaً، سبع حبكت شبي، ولا أوصلك شيء،
أنا الحاجب وانا الموصول، فالوصف والصفة في جعلها ما أظهرت طرقات فن
وصل بها فإليها وصل ومن احتجب بها فنها ما احتجب.
يا عبد من عرفتي في عرفتي معروفة لا تتذكر بعدها أبداً
يا عبد فإن فتحت لك فتاحة من ذكرى أنتك عن كل شيء، وقامت بك في كل
شيء، فلم تتجاوز إلى شيء فقر المستغنى بوجوده، ولم تطمئن به طمأنينة المنتمى إليه.
يا عبد ذكرى لك هو تعزتي لبك، وفتاحة ذكرى لك هي المعرفة.
يا عبد من لم أتعزف إليه لا يعرفني، ومن لم يعرفني لم آني منه.

(1) بخطابية 22 في ق م (2) سلطات ج (3) في ج (4) عبد ج عبد
(5) وصل ق (6) (7) لبلاحة ج بلاحة ق (8) والصافات
(9) ومن وصل في وصل ق (10) يتكون م (11) ألمك ج (12) لا م
(13)
يا عبد إذا رأيتني أصفر عليك السوئ ولا أصبرك عليه فسل عن العالم وإلحل
(1) وأسأل إلى الأمن والخطر.
يا عبد إذا رأيتني أصفرك عن السوئ ولا أصبرك عليك فSTER إلى من كنت واستعد
(2) في من مكر.
يا عبد قال للسيد لو رأيتني يقبض ويضغط بارتم من أسلابكم وعريكم من
(3) أحسابكم.
يا عبد لا وحزة الفردانية وفردانية المرة ما أقبض إلا إذا به أحبب ولا أبسط
(4) إلا بما أقبض، ولو بسطت بي ما استبعدت، ولو قبضت بي ما عرفت.
يا عبد قال للسيد لو عرفتمو ما أنكتموه، ولو أنكتم سواه معرفته.
يا عبد من أثبتت في المعرفة بواسطة موهبه بها عن حقيقتها فعرف ما أثبتت،
فكان بي فيها أقر وبسوى فيها تحقق.
يا عبد لا كلف الله اللطف أثبت سوئ ولا سوئ، ولا كفر العز المفتي عن السوئ
فيها أثبت سوئ.
يا عبد إن آتتك نتفا فالفحكة، وإن آتتك صمتا فالعبرة.
(5) يا عبد لا يقوم لشيء، ويقوم في كل شيء.
يا عبد رأيت العلم وأعرضت عنه أعرضت عن سوئ وقان كان رضا.
يا عبد أنا الرحم فلا تسبح حتى ذئب المذئبين، وأنا العظيم فلا تستولي على
معرقتي أجزم الخبرين.

(1) وأسأل إلى (7) الأمر والخطر، (8) أحسابكم.
(2) يا عبد إذا (7) رأيتني (5) أثبتت، (4) سوء، (11) سوء
(3) أحسابكم.
(4) يا عبد إذا (7) رأيتني (5) أثبتت، (8) سوء، (11) سوء
(5) كل في بي (11) تثبت.
(6) استبعدت م (7) آتتك ق (8) نطق، (11) تثبت م (11) تثبت.
يا عبد أبا الرؤوف فلا يحيط برأقي إعراض المرضى، وأنا العزد بالجميل فلا
يصرف عنه غفلات الغالين.
يا عبد أبا المحسن فلا يسبب إحسان إنيكار المنسكين، وأنا المتنم فلا يقطع
سمى لهو اللامين...
يا عبد أبا المنان مامني لأجل شكر الشا كرين، وأنا الوهاب فلا يسبب موهبتي
بجود الجاهدين.
يا عبد أبا القريب فلا يحرف قري مسارف المارينين، وأنا البعيد فلا تدرك
بمدى علم الماليين.
يا عبد أبا الدائم فلا تحت فمه الآباد، وأنا الواحد فلا تثبيت الأعداد.
يا عبد أبا الظاهر فلا تراقي السجون، وأنا الباطن فلا تطيف في الظلمون.
يا عبد أبا الرود فلا يصرف وجهي ما انصرفت، وأنا الغضور فلا ينظور
عنوفي ما اعترثت.
يا عبد أبا الوهاب فلا أصب ما وبته، وأنا الميل فلا أسترة ما ألت.
يا عبد أبا المدل فلاد ماد ما أدلت، وأنا الزريل فلا يستقل ما أزلت.
يا عبد أبا الميل فلا يبقت ما أجلت، وأنا الميل فلا يطمئن ما أهلت.
يا عبد أبا الميل فلا يستقيم ما أقبلت، وأنا الميل فلا ينصب ما أقلت.
يا عبد كل شيء يطلبه ما منبه، وأنا الفرود المفرود، لا أنا من شي، فيطلبي
ولا أبني فيخصص بي.

(1) نق ق (2) فق (3) م - (4) الهيل ج الميل ق
(5) أخل ج ق (6) م - (7) ق -
شغطبة وبشارة وإيزان الوقت

أوقفني وقال لي قل لي الليل ألا أصيح أن تكون من بعد لأن أظلم الشمس
من لدن غابت عن الأرض وأحسها أن تسير وخرج ما كان يستظل بك ويبت
نياهي لا ماء فيه، وأبدو من كل جهة فارعي الباهائم نبتك وطول نبتي ويسمى وتنفتح
عيونه وروين وأحظي فيكترون حتى بإتمامهم، ويرقى الجبل الشاهق من قبره بعد
أن كانت المياه في أعلاها وهو لا يشرب، وأخفض قاره الماء وأمده الحارة ولا
أعفيه بالرمال، هالك يجتمعون وأكنو الأولى كلها، وترى الطائر يسبح في وكره
وترى المستريح يشترى السحر بالنوم ويفتدى الحب بالدعة.

وقال لي قل للباسطة المحدودة تأتي لحكك وتريفي لقماك واسترا ووجهك
بما يشف وصاحبه من يصرك بوجهه، فأتى ووجه الطالب من كل وجه تأخذ
إمكناه للعهد، فأنا خرجت فادخل إلى حتى أقبل بين عينك وأسر اليمك ما
لا ينفي أن يعده سواك وإخرج ملك إلى الطريق وتبين أصحابك كلهم قلوب بلا
أجسام، وإذا استوت على الطريق فقفي فهو كصدك، كذلك يقول الرب أعجر
يمكن واصلي بها عامل ولا تأتى ولا تستنفتي حتى تأتيك.

يا عبد قف لي تأتي جسر وأنت مدرجة ذكرك عليك أعبر إليه أصحابي وقد
نصبت وألقيت عليك الكفن من الريح وأريد أن أخرج على الذي لم يخر
فاجده جندا جندا وعبرون عليك ورقتان فيها إلتك من دون الطريق، وأبدو
ولا تدرك من ابن أمن قبلهم أم على مدرجتهم، فذا رأيني سرت وساروا ونصبت

(1) تند ج بيده م (2) راطسنا ج (3) فيعرق ق (4) وتنبت
(5) تند ج (6) المباجة م (7) المبصة التي سميت مفات الخن م +
(8) بيذ ج (9) تاعقين م (10) ما ج (11) ق (12) كأنج ج
(13) عملك م (14) ق - بند ق
عاني يدي فوكلك شيء وراماك فلن عبر عليك تلقته وجمعته ومز جاز عليك هلك الهلاك كله

يا عبد قف في الناموس فقد أوقفتك وثبت إلى ثار هلك كما ركب السبع إلى فريسته على السجب، وقم أدرك بي ما تطلب وطلبني بقيمي فإنا تدرك فن رانى رأى ما لا يظهر ولا يستندر.

يا عبد أن أواك تابع لي عصي إليك وأكثر كنزك متفاقي التي آتيتك واشدر واشتر فق أشرقت على أشذخذ وأظهر بين يدي، مما أظهرك فيه واذكرني بسمة الرحمة فيجنب من تذكرك عدته.

كذلك يقول الرََبُ ألم طالع على الأزدنة أتمم ويجتمعون إلى ويسنغرُض البريق ليثوكون كلهم على وأخرج نورى يمضى بينهم يسلمون عليه ويسلم عليهم فنشبت بينها النامة إلى قيماك ولتسومن أتيتها القامة إلى إمامك فأرجحي الدور بسجوم واثني القطب بأصحب والسي رهابية الحق ولا تنقبي، إنا الحكم لك وعود الورقة يزبك، فذاك أريد وأنا عن ذلك شهد، تلك أتوار الله أفمن يستفدي، بنوره إلا يا إذنه، ذلك هو الحق ونبا لا تنتبه به الظلمون وما يجادل به إلا بالهالوهون.

كذلك يقول الرََبُ ألم أقف ولا تراجع وانظف لك القيامة وأخرج يدي إلى الأرض ويومني ملك وأمامك فابري من خدرك فإني أطلع عليك الشمس وذوى عاقبك يزبك واشتكي كالضاح وتنزعي بالرحمة السابقة ولا تنم أطلعت بفرح وقرب الصباح منك ذلك من آيات ربك وذلك لنزول عيسى بن مريم من السماء.

(1) الأزور (2) ونم (3) يشيرج (4) عصي ج عصي ق
(5) وأكرم (6) واسد واسمة ج (7) أسدر ج (8) ج ق
(9) خنثى ج (10) فاحي ج (11) ذاتيي م رابع ق (12) القسم م
(13) تفني ق (14) كالق ق (15) ينصل ج (16) تاي ق
علي الأرض وأوّل من قريب يشيره وإمارة للذين أوتوا العلم وهم يبدؤ به الله إليه
ويستطيع كثير يجهلون.

كذلك يقول الرَب إنا أخبرتك لظهور الأبد فاكشف الباقع عرب وجهك
واركي الدابة السباحة على الأرض وارفقي قواعد المدروسة واحمِيه إلى على
يديك من واقفك على الدين ومن خالقك على الشهال وابتجي أيتها المحروسة وتفضحي
أيتن مكتوبه وتشري أيتاك وارفقي إزراك على عانفك، إلى أننورك على كل
فانينطست كتاب البحر وارتقي كالسماوات المرتفعة، فإن أرسل النار بين يديك
ولا تبكر ولا تستقر، إن في ذلك لآية تنور كله نوره الله وله في الأرض
يتخذ أولاء الله أولاء، يайн له المؤمنون ببكة، أولئك أحياء الفينصرم الله
وينصرون وأولئك هم المستحرون مدة من شهدوا بدرا يعملون ويصدقن ثلاثة
وثلثة عشر أولئك هم الظاهرون.

كذلك أوقفي الرَب وقولا ل قل للنسم أيتها المكتوبة بعلم الرَب أخري
وجهك واستطع من أعطاك وسيري حيث ترين فرحك على هامك وإرسل القمر
بين يديك وتحت بك النجوم الثابتة وسيري تحت السحاب واططي على قصور
المياه ولا تغري في المغر ولا تطلي في المرتجم وفقه للظل، امّا أنت مكحطة
الرب وقدسه يرسل على من يشاء، ذلك هدى الله يبدؤ به من يشاء، كذلك
يرسل الله الوحي، فانقل أيتها التاوية وأطماني أيتها المتوازي قد ألتقيت الاختيزة
وقدم الرَب بين يديك نجواه.

(1) بهم + (2) احترق في (3) لاحقة الج الباية ق (4) المدرمة م
(5) آبوب ج (6) سما ق م + (7) تدر م (8) كلمة م
(9) يمارس ن (9) (10) (11) يحول ك ف يحل في
(12) لحبايك ج (13) Mej للظل م (14) يسله ق
(15) (16) ج ق -
مغاطية وبشرة وإذان الوقت

كذلك يقول الرج إطلال أختها الشمس المضيئة فقد سلخت الليل وأصبحت على كل شيء ينبع الزروع وتعني كل شجرة أخرى بذلها، ويجري الريال ينبع فيطول ويجمعه القدر وترین نورًا كيف يهم، نحن أهتما أختها الخارجية وتزور إلى السفر، إما أن نور الرياق على الرياق للناس حكماً عادلاً تزورنهم، وتركن الرياق المؤمنين وترین الضئلاء بكين الفداهون عن أنفسهم ما ينافون.

أتهم التياء هيئة فاستغطى وبهذئ قدمت أنزلت الماءة وتنبت عليها عيون الطعم والشراب وسوف ينبعون فنابو عرست، ينبع وشامل ويكون أعوانكم وابتعرون لأن الذي يقلاتهم يقتائب وتأت الأردوان، وانضموا يا محورية فقد أطلق أسراؤون، وفتحت الأبواب عليها، تقررت وزيتها الشعوب بياينة فقد أنجب عناك الحزن وملامات قبلت بالفرح وسوف يصطفون صفاً واحداً القدميو وأقدم بقية، فلا تدهسين ولا تفتيشين فليس أنغب بعد هذه إلا مرة، ثم أظهر ولا أغيب.

وترذل أولئك القدماء يقيمون ويفرحون.

وقال لي حان حين وأزف مينات ظهور وسوف أبدو ويجمع إلى الضئلاء ويوعون بقوتو وأعظمهم أنا وأعسيهم وترى ممهم لي، فقم بناشئ وميما دائم فقد جملت المصيبة أسر الزراء وأنزلت هدى ونور العودة وآيات.

وقال لي الغصن في الأسرة وأفرح لي الأرض بالعمرة ورفع القدر المسمية لمواقفنا، فإن أخذي وأصحابي معني وأرفع صوتي وتأتي الدعا قيسترنو فأحتظوا، وتنزل البكرة وتسبت شجرة الغني في الأرض ويجني حكيم وحدي، ذلك على المغير يكون وذالك الذي أريد.

(1) نبت بك الزروع ق (2) ويرمي ق (3) راكب ج أكله م (4) النصج ق (5) الرعية ق (6) ماتظم ق ولقم م (7) ينبع ق (8) على الج (9) انزل ج (10) أطلق م (11) إسراجر (12) اذهب ق (13) النصج ق (14) أطرح م (15) م (16) المثلة ج (17) الرعاة ق (18) المبادل ق (19) ق
 موقف الإدراك

أوقفت في الإدراك وقال إلى قب يدّى ترى العلم وترى طريق العلم.
وكان في العلم طرقاً تنفذ إلى حقائق العلم، وحقائق العلم عزائه، وعزال العلم مبلغه، ومبلغ العلم مطلعه، ومطلع العلم حده، وحدّ العلم موقعه.
وقال في هذا صفة عالم كله وما هو صفة أعمال كهل.
وقال إن تحقيق بصفة كلية من شيء فتلك في الإدراك.
وقال كل ما عملت بعلم أسفر لهذه عن صفة من صفاته.
وقال إلى العلم وطريقة وصف من أوصاف المعرفة، والأعلام في العلم ليس في المعرفة أعلام.
وقال إلى العلم كل طرقات، طريق عمل طريق فظة طريق فكرة طريق علم طريق تعلّم طريق تفهم طريق إدراك طريق تذكرة طريق تبصرة طريق تنقذ.
طريق يوقف طريق مؤلفة طريق مختلفة.
وقال ما إلى المعرفة طريق ولا طرقات ولا فيها طريق ولا طرقات.
وقال المعرفة مستقر الغياب وهي منتهى النهاية.
وقال المعرفة غياباً والنهايات نيلهاً والمستقرات مستقرات الطرقات.
وقال إذا كنت من أهل المعرفة فلا خروج مريم المعرفة إلا المعرفة.
ولا طريق في المعرفة ولا إلى المعرفة ولا من المعرفة.

(1) (الملج (4) ج - (2) طريق ج + (4) أن م
(5) مالج (6) هي ج (7) والمستقرات م (8) الآن م
وقال لي إذا استقررت في المعرفة كشفت لك عن البين في فشذي فيغابت المعرفة وغبت عنكم وعن حكم المعرفة؛ لا غبة ذهاب عن المعرفة ولا غيبة ذهاب عن عارف بل غيبة ذهاب عن حكم المعرفة وغيبة ذهاب عن حكم عارف. فإذا استقررت:
لك فلا تحم عليك المعرفة اما أنا أحكم، ولا يحكم بها تكون إذا بحکم تكون.
وقال لي إذا لم تحم عليك المعرفة ولم تكن بحكمها أدركت مبلغ العلم، وإذا أدركت:
مبلغ العلم قمت بحکم في كل شيء وعلى كل شيء.
و قال لي إذا أدركت مبلغ العلم وجب عليك النطق به فانتظر إذا لى كله.
لتنطق حين تخبر عن فتكون من سفارين.
و قال لي إن نطق عن الوجوب فلم تنتظر إذن يا آئتمات عن العلم فكنت سفيرة للعلم فأعارك العلم فلم تستطيع رد العلم لأنه يعارضك من عنيه.
نطقت وبيان من ألسنتين أخبرت.
وقال لي علامة إذا لى في النطق أن تشهد غضبى إن كنت وتشهد زوال غضبى إن نطقت.
و قال لي ليس الإذن أن تشهد ولا يذكر إن نطقت لأنك إذا شهدت الولاية
نطقت عن أسنتك التزيب والسعة، فاكى بارزية وأملت وسكت بالسعه وأسكت.
وقال لي علامة رؤيتك لغضبي إن كنت أنت بالما ذهب منك في وما بقي.
وقال لي علامة على ذلك فيك أن ترضى به حتى تلتقي.
وقال لي إذا لم تب طن متبال ما تباث منك في وما بقي، فإن لم تباث بالملك.
ولا ولدك رضيت به لم أن تلتقي.

(1) عن ج - (2) ج - (3) م - (4) قانتر م - (5) المطلق م - (6) - (7) - (8) - (9) - (10) - (11) - (1) دااماً م
كتاب المواقف، وكتاب المطالبات
بمطبعة دار الكتب المصرية في يوم الخميس 15 ذو القعدة
سنة 1352 (أول مارس سنة 1934)

محمد نديم
ملاحظ المطبعة بدار الكتب المصرية

(مطبعة دار الكتب المصرية 1352/1934/1000)
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- mujāwarah M. X. 1; 24. 17. A. 13. 6-8.

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- mahabbah M. 37. 18; 65. 3; 72. 19. A. 4. 6; 37. 1.

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- ṣawād M. 43, 1; 67, 1, 47, 63, 73, 1.
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BQN  badan  M. 24. 7; 25; 25. 6; 77. 3.

BDW  badw  M. 4. 6; 14. 14; 26. 5; 58. 2. A. 11. 6.


badiyah  M. 55. 62; 63. Plur. M. 49. 7; 56. 1-4. A. 1. 23; 2. 2; 56. 1.

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BSHR  bashariyyah  M. 7. 7; 8. 24. A. 52. 10; 55. 3.

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ba'īl  M. 2. 6; 37. 34; 41. 1; 67. 39. A. 56. 25.

BOY  baqa  M. 48. 18. A. 40. 9; 48. 8.

BLY  bala  M. 8. 53; 9. 3; 14. 8; 25. 10; 26. 8; 11-14; 32. 8; 37. 1; 38. 4; 50. 18; 62. 2. 3. A. 6. 9; 7. 20; 8. 4; 13. 10; 24. 25; 34. 19; 48. 6.

ibtilād  M. 8. 28; 65. 9; 77. 6. A. 3. 13; 12. 4.

BHWM bahā  M. 13. 6; 18. 2; 56. 7; 72. 3.

BYT  bayt  M. 5. 8; 8. 11; 13. 3; 20. 1; 2; 4-7. 9; 13. 14; 64. 4; 64. 15. A. 13. 3; 9; 25. 1; 26. 1; 30. 12. Plur. M. 5. 8; 64. 16, 17. A. 3. 2; 13. 9; 14. 8; 43. 9.

TWB  tawbah  M. 15. 34; 68. 5. 9. A. 32. 5; 38. 8.

THBT  thabīt  M. 4. 1; 8. 15; 22. 4; 49. 8; 11; 58. 2; 66. 10. A. 4. 13; 11. 6; 33. 2; 45. 1; 56. 1.

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JBR  jabarit  M. 1. 6; 8. 29; 13. 8; 56. 7; 64. 13; 67. 65; 66. A. 1. 2; 52. 4.

JSM jism  M. 8. 47; 11. 16. A. 7. 16; 38. 6; 7. Plur. M. 3 . 13; 4. 49. 5; 64. 14.

YMM  jam  M. 3. 2; 51. 9. A. 13. 1; 43. 1.
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TECHNICAL TERMS USED BY NIFFARÍ

The following abbreviations are used:

M. = Kitáb al-Mawáqif
A. = Kitáb al-Mukhátabát.

The figures in heavy type (thus: 6) refer to the number of the Mawqif or Mukhátabah; those in light type (thus: 27) refer to the number of the "verse," according to the system of numeration adopted in the English translation.

**ABD**

**ATHR**
*athar* M. 36. 35, 36, 37. A. 44. 1.
*athar návr alládh* M. 5. 6.
*athar siwá 'illáh* M. 4. 9.
*átáír* M. 74. 5, 6; 77. 10.
*átáír návr alládh* M. 2. 3; 73. 1; 74. 5.
*átáír gháybat alládh* A. 24. 25.

**AKHR**
*akhiráh* M. 6. 11; 8. 21; 11. 16; 18. 10; 25. 13; 27. 1, 8, 9;
30. 2; 36. 13; 64. 3; 65. 7; 67. 8; 48; 72. 22; 74. 33.
A. 5. 4; 8. 5; 12. 1; 13. 3; 14. 4, 5; 16. 7; 27. 9; 30. 12; 31. 1.
*akhiráyyah* M. 24. 1, 22.

*awaikhir* M. 8. 20.

**ALF**
*álíf* M. 67. 45; 77. 3. A. 52. 1; 53. 4.
*i'tiláf* M. 8. 45. A. 10. 6.
*mu'taláf* A. 29. 31, 32, 33.

**AMR**
*amr* M. 8. 88; 23. 1; 74. 16; 54. 2; 55. 49; 57. 7; 64. 14;
71. 13; 72. 4; 76. 1. 3. A. 23. 7; 26. 4; 34. 24; 73. 1.
39. 6; 7; 52. 6; 7; 13.

**AMN**
*amn* M. 12. 14; 5. 15. A. 4. 11; 56. 11.
*amán* M. 68. 19; 72. 8.
*amínah* M. 7. 11; 73. 9. A. 9. 8; 23. 6.

**ANS**
*us* M. 8. 26; 45. 5. A. 16. 3.
*mu'nis* M. 14. 10. A. 43. 11.

**AHL**
*ašš alládh* M. 8. 44; 5; 10. 8; 53. 14, 15; 63. 7. A. 13. 9; 50. 2.

**AWL**
*awaqiyyah* M. 8. 36; 74. 11; 22. A. 12. 16.

*awa'il* M. 8. 20.

ta'wil* M. 53. 7; 70. 30.

**BHR**
*bahr* M. 6. 1; 38. 1; 39. 1; 44. 2. A. 16. 4; 33. 2.
ADDRESS (56)

3. "m. y. making," vid. A. 17, 2, sc. created things.
4. For maj’sil, cf. A. 12, 10.
5. The man who is content with himself needs other things to gratify his desires: the man who seeks God needs nothing else.
7. Expanding and contracting, sc. witnessed creation, is only possible through God using nothingness as a medium; if it were performed through Himself, there would be no relation of Lord and servant, Knower and known.
8. God’s kindness is not like the kindness conceived by man, nor is His might like the might of man. He shows His kindness in establishing the duality of other and not-other, in order that man may turn to Him from other; and He shows His might in causing man to witness other, so that it may be a means of expelling him from other.
ADDRESS (39)
1. "rejoiced" because it knew that through seeing God in phenomena the mystic was expelled from the true vision of God.
2. For the casting away of God’s name, cf. M. 20. 19; 31. 5; A. 14.

ADDRESS (40)
5. God approves of otherness as a means of assuring gnostics of His existence as manifested in it: but for those who are beyond this stage otherness is a hindrance.

ADDRESS (42)
9. "thanks for the requesting," sc. because God put it into the heart of man to make requests of Him.

ADDRESS (44)

ADDRESS (48)
2. Cf. A. 25. 5.
6. It is a mercy of God that makes man to feel his incapacity, for this brings him to his knees: this is the essential meaning of bali.

ADDRESS (51)
4. "trembling of the sight," sc. quivering of the eyelid to protect the eyes from the exceeding brightness of the vision of God.
5. The second half of this verse is curious, as it were a comment on the first half.

ADDRESS (52)
4. Cf. M. 77. 8. The Treasury is a letter, sc. otherness, and from it is derived the knowledge of all otherness.

ADDRESS (53)
2. This verse appears to belong to the Mawdqif. It might fit in with M. 60. 3–6.
7. In this passage night means "vision" and day "absence."
11. A fine presentation of the Neoplatonic conception of creation.
12. "the two houses," sc. this world and the next.
ADDRESS (31)

1. A splendid paradox, emphasising the baseness of considering the reward before entering upon an action.

ADDRESS (32)

1. Divine science is the field in which the ball of existence is tossed to and fro. This is a curious anticipation of the simile which was so familiar to the later Persian poets.

ADDRESS (33)

1. As a strong gust of wind sweeping a stormy sea appears to strike the crest of a wave and level it, so God, finding the mystic tossing on the troubled sea of estrangement (vid. A. 16. 4 n.), stretches out towards him His powerful hand and puts an end to his infirmity.
10. "Cast the lam...," thus giving ły 9hany, sc. there is nothing other than God.

ADDRESS (34)

2. When a man lacks true knowledge, he is eager to impart his spurious knowledge to others: but when the true knowledge is attained, it is realised with humility that only God is able to impart knowledge to man.
19. As long as alternate vision and absence are experienced by the mystic, the affliction (vid. M. 25. 10 n.) continues, and infidelity and veiling are still possible.
22. Cf. M. 8. 88; A. 39. 6; 52. 7.

ADDRESS (35)

3. In the desert there is no shade: so in God's vision there is no changing. For Niffari's own explanation of "desert," vid. 5 infr.
8. Sc. on the day of creation, when God asked "<char act=""astu birabab antu>" This established the relation of converser and conversant, lover and beloved.

ADDRESS (36)

4. When God considers the man, and not his immediate need, then his need is fully supplied.
6. Cf. 17 infr.
8. Perhaps, however, we should adopt G's reading qibdb for the sake of the rhyme.
20. Even in this associate thyself with God's action, that thou mayst become disassociated from thyself.
COMMENTARY

ADDRESS (24)

19. Sc. it is the “sake” par excellence, the inner “meaning” of all creation.
20. As it were a correction of A. 15. 13.
21. Cf. A. 15. 13. These three verses should probably be taken together.

ADDRESS (25)

Before this address G writes: “Nisfar during Muḥarram in the year 353.”
1. Vid. M. 2. 3 n.
14. When gnosis is achieved, it is worthless compared with God’s revelation.

ADDRESS (26)

1. This verse and A. 25. 2 evidently go together.

ADDRESS (27)

5. This verse goes with 6 and 14. The meaning would appear to be, that the mystic’s experience of vision is in accordance with his behaviour during absence.
11. Sc. he is a self-consistent unity.

ADDRESS (28)

1. The sense runs on from the previous address.
3. Cf. M. 11. 16: “until I bring his day to him.”
4. Sc. do not make any particular request of Me, for this would mean preferring the request before Me.

ADDRESS (29)

3. Sc. the essential part of everything is that part which bears witness to God’s creating it.
G writes at the end: “At Nil in the year 353.”

ADDRESS (30)

8. Sc. efface the need of curing.
18. Taking refuge is an act of personal initiative.
19. Sc. the knowledge of how to make vision permanent, so that there is no absence to interrupt it.
COMMENTARY

12. For the word itqān, vid. M. 22. 7 n.
15. Cf. S. 24. 35: God is the light of the heavens and the earth.

ADDRESS (18)

5. The grammatical terms here used keep up the metaphor har (phenomena). Cf. M. 34. 3; 61. 1; A. 23. 9, 10; 39. 1.

ADDRESS (19)

8. A perfect expression of fānd. The word hawniyyah occurs again at M. 8. 36.
9. Cf. S. 55. 29: "Every day He is upon some affair."
27. Sc. when each phenomenon "speaks" to the mystic, as described at M. 11. 2.
33. The issue is a matter of indifference to the true mystic: cf. M. 15. 22.

ADDRESS (20)

4. By complete union with God the mystic attains the power of viewing other things from God's standpoint, and as it were applies to them the jargon used by God.
8. For there is no compact between the mystic and the people of this world.

ADDRESS (21)

This passage is cast as it were in the form of a balance, hence its title. Thus:

A is B, and C is A.
D is C, and E is D.

A. writes: "That is, the servant restores to God what he possesses by departing from it, and what he does not possess by acquiescing in God's withholding it from him."

ADDRESS (22)

6–9. Cf. M. 64. 9; A. 13. 2, 3. If these verses are grouped together, they form the characteristic sevenfold formation: perhaps, therefore, they should be so arranged.

ADDRESS (23)

1. Vid. A. 13. 3 n.
3. Qur'dn, 3. 9. 40: The word of God is the upper (word).
9, 10. Vid. A. 18. 5 n. Reality is the substance of the universe and letter, name, etc., the accidents. The accidents produce the apparent multiplicity and variety that may be witnessed in the world of phenomena: but behind it all is God, the One and Single.

At the end of this passage G has the statement: "Copy of what is in the six books written at Nil in the year 353."
COMMENTARY

16. For mawguf, cf. M. 10. 10; 57. 17. If phenomena are regarded as coming to an end, then the true perspective is obtained, for God alone will be seen to abide: but if they are regarded as coming into existence in time, they will not be seen sub specie aeternitatis, and the vision of the true reality will be dimmed.

18. So the mystic is encouraged to learn wisdom even of phenomena. They display assurance in disclosing themselves as possessed of (false) self-subsistence, which causes them to experience on a lower plane that self-sufficiency which suggests, however faintly, the self-sufficiency which is achieved by union with God. For the true nature of "need," cf. M. 35. 11; A. 46. 7.

ADDRESS (13)

2. Cf. M. 64. 9. "transported," sc. beyond all things to God. Cf. A. 25. 12. "they that transport the real," sc. they are equal to bearing the vision of the truth.

3. Everything has its proper station with God. The proper station of man's heart is beyond otherness with God. Cf. M. 1. 8 n.


10. Quality is an affliction, because it separates from God. Cf. M. 12. 2.


ADDRESS (14)

1. This verse appears to have been transferred from A. 15.

6. For gnosis falls short of revelation. Ma'rifah is in man's subjective and therefore imperfect; ta'arruf is wholly of God.


8. Ignorance is here preferred above knowledge: vid. M. 11. 2 n.

11. This and the following verses should doubtless be transferred to follow A. 13. 12.

12. There is no room for personal feelings.

ADDRESS (15)


13. The recollection of both sin and virtue is to be entirely cast away in the vision of God.

ADDRESS (16)

3. Cf. M. 52. 11, a verse which should probably be transferred to follow here, thereby restoring the sevenfold-structure of that mawqif.


8. The mystic should be truly beyond gnosis, not retaining it as a companion.

ADDRESS (17)

2. Everything that exists only exists because God causes it to exist, not through any relation that it may have with other things.

11. Vid. M. 1. 3 n.
ADDRESS (8)

2. The meaning is, that true freewill is only attained through 
   *awakul*.
3. Sc. consider the course of nature and the consequences of lust.
5. For the meaning of “face,” cf. M. 74. 20.

ADDRESS (9)

2. Cf. the tradition of the Prophet, “My delight is in prayer.”
4. With this and the following verse cf. M. 22. 6.
8. A nice expression of the true principle of immanence. Man, in his 
   dealings with phenomena, cannot fail to recognise in them the signs of 
   God: but it is dangerous that he should associate God with phenomena, 
   or phenomena with God, for this is polytheism. He must only regard 
   God in the phenomena, and then the phenomena will lose their false 
   existence, and man will see God in His unity, even as he saw Him before 
   phenomena came into existence. The quotation from the Qur’án is 
   S. 48. 10.

ADDRESS (10)

1. Every man must have his own station and his own degree of 
   revelation: he must not covet another’s, for that would be wholly 
   unsuitable to him.
3. For “need,” cf. M. 35. 11, 18; A. 46. 7.
6. “afflicted portion,” cf. M. 25. 10 n. For the vision of God beyond 
   the opposites, vid. M. 19. 7 n.
9. This verse should be followed by vv. 12, 13.

ADDRESS (11)

1. The terms “lord” and “servant” are inapplicable to the new 
   relation set up between God and man by Union.
2. The Qur’ánic quotation is from S. 80. 23.
5. There is a station beyond *ru’yah*, sc. *ittihad*, which was man’s 
   station before his creation.
6. “prolonging and leaving,” sc. without the experience of *fand*. It 
   is not God who is veiled, but man: man is only unveiled when he 
   achieves *fand*.

ADDRESS (12)

4. Here we have explained the proper use of *nafs*, as being a protection 
   against *tahdid*. The divine affliction might well be too great for the 
   ordinary man to bear, and it is in order to protect him from being over-
   whelmed by the affliction that *nafs* is given him.
8. Only the thought of God is proper during vision.
10. Regret and desire, like hope and fear, constitute obstacles on the 
    way to the true knowledge of God.
11. The gnosis of other than God cannot remain along with the 
    gnosis of God.
COMMENTARY

13. With this verse cf. M. 65. 9, and vid. M. 25. 10 n.
16. This verse is repeated in a slightly different form at A. 13. 10. For the qualities of the mystic, cf. M. 12. 1, 2. God externalised man by means of a sifah, and man knows God through His sifdt: ideally, the two sifdt (sc. God and man) are identical, and in this state they disappear, and God and man are left face to face. It is in this sense that man becomes the conversant of God, not the sifah of man.
17. This and the following verses are also repeated in a different form at A. 13. 11 f.

ADDRESS (4)

2. Cf. M. 35. 27.
3. Cf. M. 34. 1, 2.
7. Vid. M. 25. 5 n.
9. The first part of this verse is a quotation from the Qur'án, S. 21.
17. Probably another variation of the theme "whoso knows himself has known his Lord."
18. Picks up the thread of v. 8 f.

ADDRESS (5)

3. For the error of talab, cf. M. 36. 26; 47. 24; A. 51. 4.
7. This verse appears to imply the elements of a Logos doctrine: cf. M. 14. 13 n. Man is the means in the bringing of otherness into existence: but God loves him so well, and is so jealous for him, that He grudges the part played by man in the process.
8. The true expression of the doctrine of the Perfect Man.

ADDRESS (6)

2. That is, God, in addressing the mystic, only addresses him in terms that imply that the expression "thou" is not really applicable to Him. The mystic errs in addressing God as "thou" (cf. the famous apologue of the Muhmmad): but God forgives him and turns aside the reproach, by reminding him that "I" is the only expression that is permissible between them.

ADDRESS (7)

1. A quotation from the Qur'án, S. 14. 29.
12. The meaning appears to be, that it is God that puts the distress into the mystic's attention.
COMMENTS

13. For taqallub, vid. M. 25. 5 n. The text of this last mawṣūf is somewhat unsatisfactory in places, and gives the impression that in the archetype the last page was somewhat damaged.

At the end of the Mawṣūf G has the following statement: “Here end the Mawṣūf which I have copied from a manuscript in the handwriting of Muhammad ibn 'Abdu'l-Jabbār ibn al-Ḥasan al-Nifārī. If this statement is a true representation of the facts—and there is no reason to suppose otherwise—need we search further for evidence as to the genuineness of the Mawṣūf?

ADDRESS (1)

The text of the Mukḥṭabāt is in G introduced in the following words: “In the Name of God, the Merciful, the Compassionate. An account of the Addresses (mukḥṭabāt) related on the authority of Muhammad ibn 'Abdu'l-Jabbār ibn al-Ḥasan al-Nifārī (God sanctify his spirit). He that is recollected said, making prayers for himself in the recollection of his Lord (Exalted is He with Whom is the knowledge of the issue, and the possession of both worlds!), and related in the year 354 on the authority of his Lord, saying, O my servant.”

2. Vid. M. 1. 8 n.
4. This latter half is explained at M. 53. 2.
8. For “whoso knows himself has known his Lord,” vid. M. 14. 9 n.
17. Man being transformed by the knowledge of himself, stands in the same relation to other things as that in which God stood to him before he attained to this knowledge.
20. This is a more reasoned exposition of the principle enunciated at M. 5. 7: it is not the dhikr that veils from God, but God's will in respect of it.

ADDRESS (2)

2. For “beginning” and “ending,” vid. A. 37. 3. For “my regarding,” vid. M. 56. 8; A. 42. 7.
3. For the form, vid. M. 1. 8 n.
4. A neat expression of the mystic’s progress from the servanthood of God to His familiarity: the point always being made that it is through God’s bounty, and not out of any merit on the mystic’s part, that this happens.

ADDRESS (3)

3. For the “gates of thy heart,” cf. A. 13. 9; 55. 4, 5.
COMMENTARY

MAWQIF (74)

G omits the title of this and the preceding mawqif. The expression "facial worship" is certainly clumsy, but it has been used for the sake of brevity. The meaning is, "worship which is directed to God's face": cf. M. 67. 2 n.; 42. 81; 70. 15.

2. This verse appears to belong to the context of vv. 24-6.


12. Sc. they will be intercessors with God: vid. M. 31. 9 n.

14. Cf. M. 12. 8; 24. 7; 55. 41.

15. This verse interrupts the sequence, and probably belongs elsewhere.

20. Here v. 4 belongs.

27. T. remarks: "By 'night-watching' he means works of supererogation, and by 'work of the daytime' he means ritual works: works of supererogation are of no avail except after the performance of the ritual works." With this extremely orthodox position, compare the view adopted by certain mystics, ap. Masson, Passion, 783.

39. I have followed G in reading zul'fah, because this is the form which is used at M. 69. 8. However, both forms occur commonly, and the consensus may be right.

43. This and the following verse seem to belong to the context of vv. 23, 24. They are certainly out of place here, and the mawqif should end with v. 42.

MAWQIF (75)

G omits the title of this mawqif also. At the end of this mawqif T. writes: "The mawqif which is found in some of the texts following this mawqif is the Mawqif al-Idrak. It is not found in the archetype of the author of the Mawqif, however, and so it must be an interpolation in these texts: and for this reason I have not copied it here." In deference to his authority, I have printed the Mawqif al-Idrak, which is contained in G M, at the end of the book.

MAWQIF (76)

At the commencement of this mawqif G writes: "Copy of the register of the year 361."

2. In this verse Ni'fi shows his true colours as an orthodox Sunni by condemning qiyas and ta'wil.

MAWQIF (77)

1. The sense seems to carry on from the preceding mawqif, so there is hardly any real justification for a fresh title.


7. Prophethood is the end of the mystery: cf. A. 1. 15.

10. Every action and thought should be directed towards God: when it is not so, then it comes back to God, bearing witness against the master of the description at M. 73. 10.
they act on “account” of other than God, and therefore “account” separates them from God.

39. This verse appears to be an interpolation.

43. Cf. S. 7. 7; 23. 104; 101. 5.

MAWQIF (71)

3. This verse is explained by v. 11, which should probably follow it.

4. T. quotes in explanation of this the saying of the Prophet, “God said, Whosoever draws near to Me a span, to him I draw near a cubit.”


10. This verse does not seem particularly apposite in this context.

14. God takes charge of fire, through punishing by means of it, and thereafter it does God’s bidding. So God takes charge of man, by giving him a theory (v. 12), and man must thereafter direct all his actions to God.

16. “It is said that the hypocrites neglect this prayer and that of morning: but whoso omits this, the rest of his prayers are omitted. If it is performed with a view to parade before men, then in the same way all the prayers are performed without presence of heart and sincerity of purpose. But if it is entirely free from blemish, then the other prayers are free from blemish.” T.


MAWQIF (72)

For the title, vid. M. 33 n.

2. Vid. M. 67. 80 n.

4. This verse seems more appropriate to M. 65 than to its present context, and should probably be transferred thither.


10. Sc. he has become “every servant,” vid. M. 64. 9 n.


13. The praesibers of the Throne are mentioned at M. 56. 7. Man’s position as God’s vicegerent is between God and the Throne: so he is bidden at M. 49. 4 to sit down above the Throne.

14. This verse is obviously out of place here, as T. observes, and perhaps belongs to M. 67.

15. Transfer this verse to its context at vv. 2, 3.


23. Or we may translate kafir, “veiling.” So T.


MAWQIF (73)

The “creeping of the skins” is that mentioned in the Qur’an, S. 39. 24.

1. For God’s regard, vid. M. 2. 3 n.

2. Man being the passive instrument in God’s hands. Cf. M. 27. 7.

7. Perhaps we should adopt the reading of G I here.
MAWQIF (68)

G has at the beginning of this mawqif the statement: "Copy of the register (daftar) of the year 360."
1. "lest thou convert thy experience," sc. turn thy love into forgetfulness. "set a seal": T. writes: "We seek refuge of God from this, for it is the closing of the gate of gnosis."
2. Cf. the phrase fasl lā nazr wa-šā hadīr used of the Prophet's speech: vid. Lane s.v. fasl.
8. "His ailments are the connections and bonds: the ailments of the ailments are the causes of these connections and bonds." T.
15. Vid. M. 33. 1, 2; 77. 6.

MAWQIF (69)

2. The Pen is mentioned at M. 56. 4, 5; and in the same context the Throne is mentioned. These and the Tablet are among the Heavenly Ideas in the system of Ibn al-'Arabi, vid. Nyberg, Kleinere Schriften, Introd.
4. I follow here the reading of GM, which is clearly superior, vid. M. 67. 77 n. T. has a laboured and unconvincing note in explanation of his reading.
8. The word sulfun occurs with this meaning at S. 67. 27.

MAWQIF (70)

2. This verse is followed in G by the words: "It subsists through one thing according to one quality, and through another according to another."
3. "He who has power is veiled, he who has self-subsistence witnesses." T.
4. "a variety of subsistence": the object varies from stronger to weaker.
10. "thou mountest power." T. explains, "This means a firmness of purpose regarding good works, and continuance in them."
13. S. 41. 30.
16. Each grade relies upon the station of the grade immediately above.
20. Sc. God's name Al-Hādd, the Guider.
22. "The first avoids sin out of obedience, the second avoids sin unwillingly, the third stretches out after sin." "T.
25. Vid. S. 10. 27.
36. This should probably follow v. 21 and be followed by v. 28, making a triplet: then v. 27 should be omitted, as being irrelevant in this context. The meaning is, that it is God who is the scribe in reality, according to the tradition quoted at M. 1. 3.
37. The meaning appears to be, that the former class act on account of God, and in them the "account" acts as a force concentrating upon God; whereas the latter are "diseased" in their intentions, sc.
15. The good suggestion comes from God, the evil from Satan.
16. For the identity of the higher knowledge and the higher ignorance, vid. M. 11. 2 n.
17. Vid. M. 58. 2 n.
18. This expression of the transcendence of God is far removed from pantheism.
19. This verse interrupts the continuity, and should probably be regarded as an interpolation.
20. "The companions of the letters" are those who assert the existence of things other than God.
23. For "helping" God, vid. M. 7. 12 n.
24. Vid. M. 2. 8 n.
26. So the Prophet said, "I take refuge with Thee against taking refuge with Thee."
27. "for the sake of my face," vid. M. 67. 2; 74.
29. At A. 52. 1 we read, "All the letters are sick except alif," the explanation being that all the others are ma'il. Alif is the symbol of unity among the Kabbalists, vid. Massinger, Essai, 80, and all the other letters are derived from it. T. explains that ma'il implies that the letter is "inclined" towards itself, that is, the name is not other than the thing named. For this point of view, which was held by the Kharijis, vid. Massinger, Passion, 701. As this is contrary to the doctrine of the Imamites, whom Niffari generally follows, it is doubtful whether we should accept T.'s interpretation. The verse is obscure and seemingly isolated from its proper context.
32. A reminiscence of M. 11. 16.
65-69. The Moslem eschatologists were by no means unanimous in their enumerations of the tiers of heaven and hell. The commonest view is, that there are seven of each (vid. M. Asin, Islam and the Divine Comedy, 147 f.); but Ibn al-'Arabi himself speaks of eight tiers of heaven (ibid. 150 n. 3), and this is the view which Niffari adopts here. The Qur'an mentions only seven tiers (S. 67. 3; 71. 14), a conception taken over from the Ptolemaic system, vid. Gairdner's translation of Ghazzali, Miṣḥāt al-Amīrīr, Introd. 26. A tradition states that there are eight gates to Paradise, and in the Qur'an there are eight bearers of the Throne (S. 69. 17).
34. Ordinary believers worship God either in hope of Heaven or in fear of Hell, and their intentions in either case fall short of God.
35. God accepting a good deed would imply that He is really the agent: and as He cannot but be an agent of good, all deeds would of necessity be good.


15. Vid. M. 61. 4 n.


MAWQIF (65)


4. Cf. M. 71. 15, which possibly belongs to this context.

5. As T. points out, the “servanthood of possession” implies a dualism, which is effaced by the condition of staying.

8. As stated at M. 64. 2, letter, name, and science are veils. For “secret,” cf. M. 54. 4; A. 52. 2; 53. 1.

10. And this is the condition of the wāqif: vid. M. 8. 51.

MAWQIF (66)


4. This verse ends f. 64 in G, and f. 65 which follows it is misplaced. The next verse appears at f. 72 as beginning a new and untitled mawqif.

5. The meaning is, that in God’s vision the greatest calamities will leave the mystic unaffected, whereas during His absence the slightest distraction will be sufficient to destroy his whole purpose.


7. Cf. M. 8. 53. The true mystic makes his calamities a means of attachment to God, just as much as the removal of them. T. has on this verse the following interesting comment: “A visitation once came to me in the mountains of Antioch, so that I lost my senses through it. Then a voice said, Dost thou wish to see God? I said, Yes. Then the voice said, Come up. And I felt my spirit separated from my body, from my feet upwards to my neck: and my soul was troubled, and I imagined that death had seized upon me. Now I had heard from the Shaykh before this incident that the mystic, when he desires a thing, must concentrate upon it, and then it is done. So I remembered this saying, and I said, Let me concentrate upon the returning of my soul to my body. This I did, fleeing from death: and it came to pass, and my soul returned to my body, and my senses returned. Then I repented of having sought my soul’s return to me, and said, Would that I had not listened to this speech of the Shaykh, for through it I have fallen into error.”

10. The words from “O my servant” to the end are interpolated from A. 24. 1; they hardly belong to this context.

MAWQIF (67)

At the beginning of this mawqif G has the date 358.

2. Cf. the description at M. 12. 10.


8. Sc. that part of the mystic which is connected with other.

13. For he who knows God is beyond bliss and punishment.

6. A beautiful expression of the complete accord between the lover and the Divine Beloved.

7. The Qur'an teaches the creation of man from clay: 21. S. 6; 7. 11; 17. 63, etc. For the 'stretching-out' of the earth, vid. S. 79. 70. T. has this curious note: 'When a carpenter takes a piece of wood in order to make a chair, he addresses that piece of wood, saying that he will make of it a chair, and he addresses every particle of the chair before it comes into existence, saying that he will make it, and the wood answers him, metaphorically speaking, Yes, and in like manner every particle of the chair says Yes to him.'

Mawqif (52)

1. The "right" here referred to is presumably the "Dark Night of the Soul," for the "ignorance" to be laid hold of is the "veritable" ignorance described at M. 11. 2 n. For this conception in the Sufi experience, vid. Nicholson, Mystics of Islam, 166 ff. The "descending" of God is of course His revelation in gnosis.


4. Vid. M. 35. 21 n.

Mawqif (63)

1. "The sanctity is called eloquent because afterwards we read, Let that person in thee address Me whom I address (v. 6)." T.

5. Vid. M. 60. 8 n.

8. This "temptation" is the kind described at M. 58. 3 n.

9. For the "ineffable" vid. M. 34. 3; A. 4. 3. The existence (ka'un) of things, which would otherwise be non-existent (idra'm), is due to the joining with them of a divine quality: it is the Huwasa of God which gives form to the huwasa of the universe, vid. M. 45. 7 n. So it is well in man, cf. M. 12. 1. For letter-name-meaning, vid. M. 17. 13 n.

11. Cf. M. 66. 5 and vid. Kor. 7. 5, where this passage is cited as evidence for the genuineness of the Mahdi'sbit. For the principle, vid. M. 36. 22 n.

Mawqif (64)

2. For the veil of the essentials, cf. M. 50. 17; 19.

5. The essence of a thing, cannot be known in itself but only through the senses and subject to the categories of the reason: hence the essence itself that science cognizes, is the veil of the essence.

7. For "condition," vid. M. 77. 28 n. and cf. M. 58. 15. The "conditioning" veil means the veil of the conditions, and according to T. this is the reading of one of the MSS. known to him. The letter has two veils, an outer one (knowledge) and an inner one (condition); and it is only in the ṣaqīf that these two are complete (vid. M. 2. 11), that is, only in him are they fully identified with their original divine state, in which they cease to be veils. Cf. M. 11. 7 n., M. 64. 16.
COMMENTARY

mentioned is doubtless that kind which is described at M. 36. 8, 11, viz. the temptation which restores to God. As for the last sentence of this verse, God is only witnessed ocularly in the next world: vid. Sarráj, Kitáb al-Luma', 428.

3. The signs are diverse, and as indications they are useless: but their reality is one, being God's Self-revelation, and this is a sufficient guide. Cf. M. 13. 11.

MAWQIF (59)

2. Vid. M. 56. 6 n. Gabriel is mentioned again at M. 60. 13. For the distinction between vision and the knowledge of vision, cf. M. 57. 4. “The lifting of the veil from that,” sc. from the declaration that there is naught like unto Him. This “faith” vanishes before the direct knowledge of God.

4. “If the veil were raised gradually, so that the doubts of the people of faith concerning the direct vision were little by little removed, until they were transferred from the station of faith to the station of direct vision which is above it by slow degrees, they would find rest in that which appears after the raising of the veil. But God generally has another way with His saints: they fall upon the vision suddenly and completely. Many of them are terrified by this, and the majority being possessed by fear remain in their station. Such a man I saw in a monastery in Egypt. He was a Maghríbi, and his name was Shaykh Abú ‘l-Hasan al-Shádhilí (n. the founder of the Shádhili order). One of the signs of fear that had overmastered him was, that when he was in the company of fellow-mystics and he fell to informing them of the visitations and revelations that came to him, he would cry out and lift up his voice as he spoke, until he was almost heard by those that passed by in the road. His bodily eyes were dimmed, but the eyes of his heart were bright.” T.

MAWQIF (60)

1. Vid. M. 57. 15 n.
3. Night and day are at S. 2. 159 and 45. 4 quoted as signs of God to those who understand and believe. This present verse lends support to my interpretation of M. 57. 17 quoted at M. 10. 10 n. Day and night are the mawdáqit witnessed by the senses, and confirming the hearts’ vision of eternity.

6. The “splitting” of the heavens is that mentioned at S. 82. 1. All things exist through the self-subsistence of God: therefore it is right to ascribe all things to Him, to “cast” them all upon Him.

8. For “name,” vid. M. 18. 14 n. For the mystic inheriting the names of God, cf. M. 37. 3 n.: 55. 54; 63. 5; 7.

14. To this passage also appear to belong M. 74. 43, 44, verses which are manifestly foreign to their context.

MAWQIF (61)

1. For taqříf, vid. M. 34. 3 n., and cf. A. 23. 9, 10; 38. 1.
3. The saint is here identified with the Perfect Man: vid. M. 8. 8 n.
4. Cf. M. 64. 15; A. 3. 2.
9. The meaning is, when the mystic no longer exists in reality with other hearts, but is entirely with God, then that is a sign that God has revealed Himself to him; and when the mystic is no longer regarding himself as the agent in his actions, then God is the mover of his heart. Vid. M. 53. 2 n.

MAWQIF (57)

1. Cf. M. 28. 7; 67. 64.
2. The word _kalami_ is here used as the opposite of "silence": cf. M. 28. 10.
4. Because the real gnostic derives his experience from God.
7. The command which is affirmed by the intellect is the religious law, and that not affirmed is the special law which applies only to the gnostics. For the latter, vid. M. 14.
15. For "preservation of the state," cf. M. 9. 4; 36. 38; 60. 1, 2;
A. 38. 7.
17. Vid. M. 10. 10 n.
19. Cf. M. 59. 1, 2. The gnostics however are occupied with God, and therefore give no thought to the Hour, sc. the Day of Resurrection.
20. Vid. M. 8. 9 n., and cf. v. 18 supr.
22. T. explains this as meaning that it is wrong to continue satisfied in any spiritual station, because by this means one is only transferred from one station to another. In order to reach God, it is necessary to give up everything other than Him.
28. Vid. M. 46. 6 n. Those that are intent upon God are veiled by their intention and therefore are not even such safe guides as those that are heedless of God, for these latter are at all events free from self-seeking. This is a profoundly true saying: for who has not known so-called "pagans" who approach more truly to a knowledge of the God they affect to deny, than those believers who are excessively occupied with their own prospects of salvation, and so succeed in shutting God out of their hearts?
31. Sc. God's Presence is a _haram_ which is secure against those who are foreign to it.
33. Cf. M. 67. 64; A. 28. 4, 5. Petition of itself has no magical value, to compel God's favour: it is only when the petition is made in the name of God, that God dispenses His bounty. In this case, from the mystical standpoint, God is at once both the petitioner and the petitioned.

MAWQIF (58)

1. For the doctrine of _yaqin_, vid. M. 19. 1 n.
2. For the doctrine of _huma huma_, to which reference is here made, vid. M. 21. 3 n., and cf. M. 49. 7 n. By "thy desire" I suppose that Niffari means—if the word is his, for G does not possess it—according as you wish, any of the following varieties. The "temptation" here
COMMENTARY


MAWQIF (55)

This is the second *maqṣif* of this name, cf. M. 43.
10. Cf. M. 57. 34.
12. For *ibára*, vid. M. 28. 3; 34. 4. The term *bukúmah* is explained at M. 49. 4 n., which may also be consulted on v. 18.
35. The subject of v. 12 ff. returns.
40. An explanation of M. 5. 7, vid. note *ad loc.*
42. This idea of “dying daily” is a favourite theme with the mystics: vid. Underhill, *Mysticism*, 261 ff.
45. Cf. M. 47. 21.
59. A reminiscence of S. 22. 52; 39. 23.
61. Vid. M. 1. 8 n. This verse seems to be an interpolation, for it breaks the triple formation of vv. 60, 62, 63.
62. So God calls to Himself at S. 59. 25.
63. All things proceed from God and to God return: S. 2. 151.

MAWQIF (56)

2. T. says, “his station before the things that appear is non-existence.” I am not certain that this is the meaning: it seems more likely that Nifari means that man after death is released from all the conditions appertaining to phenomena, and restored to his proper place as the intermediary between God and the world. By “death” is of course meant *fanā*, vid. M. 50. 16 n.
4. The Pen (S. 68. 1) was for the orthodox Muslim actually existent in Heaven: and T. says that “it is nobler than man, but man is more perfect than it.” He refers, of course, as he hastens to point out, to the Perfect Man.
5. T. writes: “There is nothing difficult in this passage, except the words ‘if He causes me to listen on thy account, thou art for me listening, not a listener.’ That is because man is the Pen in actuality, just as the Pen is man in potentiality: and so the Pen is an instrument for man. If man is caused to listen on account of the Pen, this is not on account of anything contrary to man: consequently, the Pen is hearing for man, while man is the hearer, not the Pen. He does not listen to the Pen but through the Pen: and the Pen is his in the same way as hearing belongs to the hearer.”
6. This passage is inscribed S. 49. 7.
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7. Vid. M. 37. 25 n. As T. points out, the veil belongs to the genus of punishment because it is the Fire which destroys the veil: cf. M. 56. 3.


12. For ‘ilm haduni, vid. M. 36. 28 n.

13. The mawqif is beyond neatness and farness (M. 8. 82), and these are qualities (M. 33. 15) which are beyond the comprehension of gnostic and scientist (A. 56. 25).

14. T. states that by hikmah is here meant dhur, the religious law. In this sense it occurs frequently in the Qur’ān in combination with hitab: and this meaning fits in admirably at M. 15. 28, 35; 74. 31. But elsewhere in Niffari, the word appears to have another meaning, esp. at M. 57. 26–30.

MAWQIF (53)

2. God is the muqallib al-qillab; vid. M. 25. 5 n. Of this “motion of the heart” Madame Guyon writes (Spiritual Torrents, 24): “The heart of man is perpetually in motion, and can find no rest till it returns to its origin and centre, which is God: like fire, which, being removed from its sphere, is in continual agitation, and does not rest till it has returned to it, and then, by a miracle of nature, this element, so active itself as to consume everything by its activity, is at perfect rest.”

6. For “jealousy,” cf. M. 15. 5; A. 2. 3.

7. Niffari again condemns ta’wil at M. 70. 30: it involves the exercise of intellect and mind, and this is contrary to the principle of complete self-surrender.

10. This verse seems to be out of context here, and should perhaps be assigned to M. 33. 20.

12. Cf. M. 8. 73. “The gnostic begins with good actions, and is therefore approved of in that respect by the theorist: but the visionary begins by passing away from himself, and is consequently beyond the comprehension of the gnostic from the very first.” T.

13. Cf. N. 8. 59. For mu’ahdah, which only occurs in this passage, vid. M. 36. 44 (shahaddah): Niffari does not seem to have taken any exception to this form of the word, vid. Goldziher, Vorlesungen, 163.

14. Gnosis still retains the dualism of knower and known: but in contemplation, unity is achieved and gnosis is banished.

15. The contemplative has a theory all his own which, being based on the direct experience of God, is far beyond that of the ordinary theorists: a new dispensation is given destroying the old.

MAWQIF (54)

G has the date 358 written at the beginning of this mawqif.

1. Massignon defines saktinah (Passion, 742): “l’accession de la raison à cette vision pure de l’essence divine, qui est la préfiguration spirituelle du dénouement humain dans l’union mystique.”

5. Sc. they depart from God possessing a ‘ilm rabbat; vid. M. 36. 28 n.

6. For “calling unto God,” vid. M. 35. 7 n. This whole passage is based on S. 48. 26.
11. Man must still retain his essential creatureliness, otherwise he will fall into spiritual pride on account of the divine favours which he has experienced.

12. The "companion" is that mentioned at S. 43. 35-7; 50. 22-6.

14. For the "barrier," cf. S. 36. 8. The meaning appears to be that it is better to be in Hell with God than in Heaven without Him. The commentary of T. is useless here, for he adopts the reading tharr, which must be inferior, in view of the context, and then gives a lengthy explanation of that. If we have understood the passage correctly, this is a singularly bold metaphor to adopt, especially when in the next verse we are told that the attractions of Paradise are many and powerful but specious and unreal, if God is absent from them.

16. T. notes, as a variant for lan tarāmī, tarāka. Sleep, he says, is the brother of death; and by death is meant fand.


19. On this verse T. observes it is out of context here: I do not know of any context to which it could be conveniently assigned. The next verse is also not particularly opposite here: but both are of such a general character that, for want of better, they might just as well be placed here as in any other place.

MAWQIF (53)

1. Man must abandon the idea that he is the agent.

7. For sakbaru, vid. M. 54.


10. For hukm, vid. M. 37. 28 n. As the 'drif possesses ma’rifah, so the hukm possesses hukm.

12. That is, the man who is concerned with other than God finds his diversion in passing among things other than God. T. observes that when people who are veiled from God sit conversing, their conversation is free from the mention of God, and they are bored if He is referred to. He then relates that he has seen Shaykh Muhyi ‘l-Din ibn Saraqu, when compelled to speak of some worldly affair, close his narrative by mentioning God, and then he has been shaken with joy at the mention of God, and become, for all his years, like the branch of a bana tree. (This comparison is a favourite one among the poets for a young girl: vid. Lane s.v.)

13. Man in his dealings with the world other than God has the power of elevating or debasing it according to his own state of soul: so, in mixing with other men, he leads them towards either Heaven or Hell (v. 14).


MAWQIF (52)

At the beginning of this mawqif G. has written in a small hand "in 358."

2. Cf. M. 52. 2.

6. Darkness is limited by light, but there is no limit to light.
7. "Thou" is the meaning of the whole of phenomenal existence, we read at M. 4. 8: and doubtless that is the key to this difficult passage. Phenomena *per se* are in darkness, sc. in non-existence: but when viewed in their relation to the Perfect Man, they have an existence which may lead them to God. The remainder of this remarkable verse sketches the skeleton of the doctrine which was afterwards developed by Jilj, and is described by Nicholson, *Studies in Islamic Mysticism*, 83 f. "Jill calls the simple essence, apart from all qualities and relations, 'the dark mist' (al-'amā). It develops consciousness by passing through three stages of manifestation, which modify its simplicity. The first stage is Oneness (*Ahadiyya*), the second is He-ness (*Huwiyya*), and the third is I-ness (*Aniyya*). By this process of descent Absolute Being has become the subject and object of all thought and has revealed itself as Divinity with distinctive attributes embracing the whole series of existence." It is interesting to note that this present passage supports the derivation of the term *aniyya* from *ana*, as distinct from Massignon's derivation of it from the particle *anna*, vid. *Passion*, 565 n. 3: cf. Nicholson, *op. cit.* 96 n. 2. The "He" that manifested the manifests is the *Huwiyya* of God, whereas the former "he" is the *huwiyya* of the universe (vid. *ibid.* n. 1). We have here a mystical experience which is the contrary process to that of the divine descent. The manifests are the *aniyya*, the "worlds of abiding" are the *huwiyya*: God manifests His *Huwiyya*, and both *aniyya* and *huwiyya* pass away, and there remains the *Ahadiyya*, sc. the "spirituality," vid. M. 37. 28 n.; 56. 4; A. 12. 13.
11. The mentioning of God's name is a recollection, and recollection implies the survival of self. Vid. M. 5. 7 n.
12. Man is between the *huwiyya* and the *Ahadiyya*: he is the link between the timeless, spaceless order of God, and the time-space order of the universe.

MAWQIF (30)

2. This verse seems very obscure. Who or what is the "physician"? Perhaps it is the created world, viewed as an aspect of God. The people who retain their "choice" practise abstention, but with a view only to material advantages, and not for the sake of God. But it is doubtful whether we are right in translating "promise."
3. They are formerly united to the will of God: but then God gave them freewill, and they have not yet converted their will to God. Hell is the reward of unconverted will (v. 5): but man must not shrink from the responsibility of freewill (v. 4), but must exercise it, in order to convert it to God (this is the meaning of the "quenching of Hell-fire").
6. Man inevitably regards his *harakat* as the product of habit: but this is an error, for God is really the *muḥarrik*.
7. Sc. both are connected with means to God, and not with God Himself. Cf. A. 30. 16.
10. "Empty desert" is a symbol for the casting-away of all secondary means. The second half of the verse is evidently meant to refer to the experimental *mi'rūj* claimed by many mystics (vid. M. 13. 8 n.), for the very word 'araj is used.
itself better than that of T., that the verse means that by existing through God the mystic is master of himself.

31. T. observes that although this is the reading of all the MSS. which have fallen into his hands, it is not very satisfactory, and he would be prepared to adopt any variant that gave better sense. Perhaps then we should read zabd, which is the word used in a tradition for the “gift” of unbelievers which Muḥammad refused to accept (vid. Lane s.v.). But as the next verse is also extremely difficult to understand in this context, it may well be that both have been wrongly interpolated here.

MAWQIF (48)

1. This seems to mean that man is a stranger coming into the midst of phenomena, and then departing, but never at any time really part of the phenomena. I prefer this interpretation to that of T., who says that the “scent” is the individuality of the mystic, which is really non-existent.

3. Ridwán is the angel who keeps guard over the gate of Paradise, and Mālik the angel who keeps guard over the gate of Hell. The meaning is, that knowledge is connected with the desire for Paradise and the fear of Hell.

5. “death” here probably stands for fand.


17. Cf. the tradition quoted at M. 1. 3 n.

18. In this verse Niffari extracts himself from a notable difficulty into which he had fallen, namely, that although he declares frequently that the highest moments of ecstasy transcend speech, nevertheless, after emerging from them, he has no difficulty in writing down the communications which he alleges he received during those moments. One is reminded of the experience of Coleridge, who wrote down his Kubla Khan entire after a dream in which the poem seemed to be dictated to him: and the phenomenon is in fact somewhat akin to what is called “trance-mediumship,” in which the sensitive has no knowledge of the words that pass his lips, or are formed by the pencil in automatic control. Jalāl al-Dīn Rūmī dictated whole passages of his Mathnawī while in a state of deep trance, and St Catherine of Siuna composed her Divine Dialogues under similar conditions. There seems little reason to doubt that the experience which Niffari here describes was of this psychical order, and entirely genuine.

21. This verse seems more appropriate to follow M. 47. 13, and should probably be transferred thither.

MAWQIF (49)

4. For ḥukūmah, vid. M. 37. 28 n. It appears to have the same meaning as ḥukm. Each created thing consists of two parts: one is a quality of God, the other is a peculiar condition. These are quite separate, but the latter may gradually be approximated and finally identified with the former, when fand is achieved.

5. Vid. M. 3. 5 n.
MAWQIF (47)

Those that are veiled by God are those that see in phenomena nothing but God, while those that are veiled by creation are those that see in phenomena nothing but form: both are in error, because both have grasped only one aspect of the truth.

1. This is a description of the experience of those who are veiled by God from God: they suppose that they can see God in themselves, but this is an error. Niffari here parts company with the thoroughgoing pantheists, such as (apparently) Bistami and Hallaj, and demonstrates the eminent sanity of his outlook.

3. "they would not have said, No." This probably refers to the opening word of the Muhammadan profession of faith. This was the subject of much discussion among the theologians and mystics, and Niffari here appears to mean that this word in the profession of faith is not permissible to those who have experienced mushahada.

4. Relations with ordinary men must not be interrupted for the sake of prolonging the divine experience after its time is past: for more benefit is to be derived from the intercourse of ordinary people than from waiting for the renewal of an experience which is already past.

5. The mystic must however conduct himself in the market of the world like a poor man calling his wares, not like a rich merchant sitting down and waiting for others to come to him: that is, he must remember the essential not-being of self.

6. Because spending implies a regard for the value of possessions, and this is not permissible to the mystic.

7. God does not present Himself to men openly on the road of belief or intellect.

8. Whereas the true mystic is in neither, but with God. The slave acts because he expects no reward: therefore his actions are single, and he is rewarded with Paradise. The freemason acts and expects a reward: therefore he is rewarded—with Hell.

9. This rather enigmatic saying appears to signify that in Paradise the worshipper of God is washed of his impurities until he is fit to see God.

11. Because "whoso knows himself hasknown his Lord."

14. God is really the knower: if man thinks that he knows God, he is apart from God.

15. "Thee" here meaning the apart-from-God identity of the mystic.

18. The reckoning of duties and acts of worship performed is not permitted to the mystic: only God knows how to judge of them.

20. We now return to the subject with which the mawqif opened.

1. In the preliminary stages it is necessary to exert personal initiative: but as the mystic progresses, such exertion must be diminished, until it disappears altogether, otherwise even the most strenuous exercises (v. 23) will be in vain.

26. The word hijazah occurs in a tradition: vid. Lane, s.v., who explains it as meaning "a means of obtaining access."

28. The persistence of the idea "I" and "Thou" is alone sufficient to keep the mystic apart from God. This interpretation commands
COMMENTARY

MAWQIF (45)

The following is an abstract of T.'s commentary on this rather difficult mawqif: "Anger implies the activity of desire in seeking vengeance of the person towards whom the anger is felt, and the name 'avenger' is one of God's names. Therefore, it is a mistake to suppose that it is from oneself that the anger proceeds, for this would imply the existence of two that are angry: and this is impossible. If then the mystic is angry, God cannot be angry, and vice versa. In the same way, if phenomena enter into the wrath, that is, if it appears that wrath proceeds from them, God expels them from the wrath by showing that the wrath only proceeds from Himself. The same applies equally in the case of approval. Everything shoots, that is, it derives strength from God. The wind is here imagination (wa'hm) and doubt. The 'dunghill' is this world, and the 'dogs' are its people: the 'castle guarded' is the concealment of Unity."

MAWQIF (46)

"He means here by 'ilm the straying of mystics in their search for the path to God: and, by God, I have never seen any finer expression for describing the state of man on this path, nor any more appropriate simile. Travellers are of two kinds: those that travel on the way of 'religious law, that is, the followers of the prophets, and those that travel on the way of intellect, namely, the philosophers and those that study them." T.

1. Those that look towards the sky are the philosophers, and those that look towards the earth are the mystics, who examine themselves.

4. It is dangerous to follow those that are joined, as the advanced mystics, because they have states and practices which are incomprehensible to the ordinary man. T. explains that "needle" is 'ilm and "thread" is ma'rifah: the needle moves about freely, and the thread, which is connected with it, joins between one thing and another.

5. "Sit in the eye of the needle," that is, the place where gnosis proceeds from knowledge. The mystic is to allow the gnosis free play, and must not interfere in any way with its course. The mystic must reach God alone, unaccompanied by ordinary men: God forgives the variance of ordinary men, because they are not His Elect. They are "free," that is, they are excused.

6. T. explains that the seeking of God "in him who is the boldest" is enjoined because such people, although they do not know it, partake of the "masterful" quality of God, and are free from the "slave-mentality" of more righteous men. The "sword" is the religious law: the mystic must not be severe in his use of it, because he belongs to the condition of contemplation, and is therefore subject to rules different from those of the ordinary man. "Be at enmity" in the condition of the veil, but reject the results of that enmity when in the condition of contemplation.

7. This verse, according to T., is the only place in the Mawqif that refers to the condition of baga' ba'd al-fand. The "rich" are those that experience this condition, while the "poor" are those that only experience fand. God sees with him neither rich nor poor, because he comes to God alone: and by "species" is meant multiplicity.
suppose that they are then still non-existent, or identical with God (huwa). Niffari here lays his finger on the very point through which mystics have always been charged with pantheism. It is the gravest possible blunder to interpret the lower state in terms of the higher.

MAWQIF (41)

1. The condition referred to is that in which the mystic retains no personal attributes: even recollection is then unlawful (vid. M. 5. 7 n.), for it interferes with real recollection, sc. that there is nothing other than God. The “face” of everything is its reality, and that is attached only to God: its “back” is its aspect in the veil, sc. in the ordinary world, and that is connected with the sacred law.

3. For “whoso knows himself has known his Lord,” and the identity of subject and object is now complete. The state of “the turning of the eye” or, as T. takes it, “the conversion of the essence”: my rendering refers the words to the act of regarding first God and then the self, and finding them to be identical; T.’s refers them to the actual changing of the personal identity into the larger identity of God.

MAWQIF (42)

1. “I shall not contract,” for this would imply a distinction between God and light, whereas the two are one.

2. “to seek after His approval was to disobey Him,” because it implies a certain degree of personal initiative. The ordinary obedience is also defective, because it implies the existence of an obeyer and an obeyed: so with the ordinary self-regard.

MAWQIF (43)

1. “Glory be to thee,” cf. the famous saying of Bistam, “Glory be to me!” For the interpretation and condemnation assigned by Hallaj to this saying, vid. Massignon, Kitab al-Tawassim, 176 f.

This mawqif, like those preceding, is concerned with the exalted condition of identity between God and the mystic, and the error of retaining any kind of personal feeling. In this condition, as is stated in v. 3, there is a complete reversal of previous rules, apparently, and ordinary worship and practice become blasphemy.

MAWQIF (44)

This is undoubtedly the finest of all Niffari’s writings, and deserves a place of honour among the most famous descriptions of mystical experience. Like the preceding, it deals with the passing-away of self in God.

3. For the speaking of phenomena, vid. M. 13. 8 n.
clearest possible way his complete absorption in God and his insight into the worthlessness of everything other than Him.

MAWQIF (39)

This is T.'s commentary on this mawqif: "By this sea is meant the bewilderment resulting from the divine epiphany: the mystic is bewildered between the regard for the world of reality and the world of creation. He does not name it, because if He named it, its phenomenon would be realised, for everything is named in respect of its contingency and creatureliness. As for the special aspect, God gives it no name: this point is mentioned by Ghazzāli in his Mishkāt al-Anwār, with reference to the words Everything is perishing except His face (S. 55, 26). His treatment is lucid, but he deals with the intellect and not the contemplative aspect of God. God says, 'I did not name it, because thou art mine, not its': that is, if I informed thee concerning its name, thou wouldst be drawn to its creatureliness, and thy inward part would be occupied with my creation to the exclusion of My Reality, whereas thou belongest to Me, not to creation. Then, whoever knows other than Him, is the most ignorant of the ignorant, because He has no other, except in respect of phenomenal existence; and that is the respect of the people of the veil, because contemplation banishes it. Then, whoever regards phenomena with the eye of the Real, finds that they call him to the Real, not to themselves: but he will be punished unless he realises that it is the Real that calls him, not phenomena. 'I must needs have thee,' because man is the shadow of God and is made in His image, and the shadow is inseparable from the object shadowed. So there is a correspondence between the names of God and phenomena, such as Provider and provided, Creator and created, etc. 'So seek of Me both food and raiment,' manifest thy need of Me in both small and great things in thy human aspect. 'And I shall rejoice,' for I shall see that thou hast known: for "I was a hidden treasure and was not known, and I desired to be known," 'Sit with Me, and I will delight thee,' sit with Me in observance, and I will rejoice thee by making Myself known to thee. 'Look upon Me,' let the mystic compare the names of his servanthood with the names of God, and not be occupied with other than that. Man is the only existing thing that deserves that God should look at him, since he is the vicegerent of God. 'When thou bringest Me...nor I to thee,' man must bring to God nothing but God, and he must see God in all things."

MAWQIF (40)


3. T. observes that the words huwa dhā tanṣarif are a peculiarity of the dialect of 'Iraq; vid. Introd. 3.

As T. points out, the object of this verse is to warn the mystic against being influenced after his emergence from the mystical condition by the experiences proper to that condition. In the lower state, phenomena do exist, and are other than God, and it is a mistake to
22. Patience, contentment, and power are inferior states, because they depend upon a condition other than God.
25. Cf. M. 48. 8; 52. 7, 8, 9.
26. The reading of T. does not make sense, even though he tries to explain "other" as meaning "that which is sought."
27. T. explains that the gnosis which is destroyed through the absence of fear is the gnosis that is revealed from the world of majesty (ja‘ālā). For the place of fear and hope, vid. M. 15. 18 n.
28. Thus, if God be the companion, then He rules the condition of the thing, that is, He substitutes His condition for that of the thing. For "spirituality" cf. M. 11. 11 n. For "speech," vid. M. 37. 6 n.
29. And accordingly the gnosis revealed through silence is superior to the gnosis revealed through speech.
30. "an obligation": it obliges the speaker to speak, and the listener to listen.
32. Vid. M. 2. 9 n.
34. Cf. M. 2. 6; A. 56. 25.

MAWQIF (38)

At the beginning of this mawqif G has the following statement: "The text of the three parts written in the year 352." B T have in v. 1: "And He said to me in the year 352." For similar instances of dating in the text, vid. M. 52; 54; 67; 68; 76; A. 23; 25; 29. This accumulative evidence points very strongly in favour of the genuineness of the tradition it represents, especially as the latest date mentioned—361—is in conflict with the date assigned for the death of Niffari by Ḥājjī Khalifa.
1. For this metaphor of the sea, vid. M. 6 passim. Both T. and A. understand haqq to mean "God's right," sc. the right that the mystic should be connected with Him and not with otherness: but it seems to me permissible to suppose that here Niffari is rather thinking of God in His Reality, and so I have translated. This gives greater point to the gradation: Vessel (sc. means of devotion), journey (sc. mystical path), shores (sc. the idea of a beginning and an ending), and names (sc. as opposed to realities).
2. "the hearing is lost," which is the reading of G M, is supported by the note of T. on the passage. The ear hears the words "reality" and "sea," and is confused by the opposition they contain. "the sparklings" is a reference to the doctrine of the nūr ša'ša'ānt, vid. Massignon, Kitāb al-Tawāsšīn, 738 n. 3; Passion, 231 n. 6, 7, 614.
3. "the whole of it," sc. and the vision of God is not.
4. "the whole of it," sc. the whole of creation: God is now seen to be the sole agent.
5. "I saw nothing," for God alone is now the object of the vision. This is the "transforming vision of God" (vid. M. 12. 7 n.) which gives the mystic power over everything.
6. "a trial," because it tempts the mystic to forget God, and to indulge in the most dangerous kind of spiritual pride. This is perhaps the most striking passage in the whole of Niffari, for it exhibits in the
35. In this verse T. quotes Ibn-al-'Arabi as saying, "He does not mean that the world is absent and never appeared, but it is God who appears and has never been absent." This does not appear in the commentary of M., and I do not know what T.'s authority is.

MAWQIF (37)

1. To this context M. 56. 27, 29 appear more properly to belong.
2. Pure affirmation and pure negation are alike incapable of being presented to the human intellect, but each must have an admixture of the other.
3. E.g. the gnostic at any rate knows God to be merciful, and he may also himself take on the divine quality of mercy.
4. According to the principle laid down at M. 36. 22.
8. In each case personal initiative is shown; and this would be the explanation of the reading of B I L T: "Every gnostic is caused to remember Me." 
9. My reading here is based on that of G M. The word "naf" is required by the occurrence of the contrary idea of darw in the following verse: cf. A. 4. 4. As gnostic becomes more perfect, fear is banished, together with the expectation of profit. In the early stages, the gnostic is greatly absorbed with the consideration of the benefits he is likely to derive from his gnostic, and at the same time, by a natural psychological process, he is filled with fears lest his hopes may be disappointed. This appears to be the idea in Niffari's mind here. T. explains his reading thus: "Revelation effaces the personal characteristics and banishes the attributes (andit): therefore fear only continues in the gnostic according as he has not passed away from his attribute, but survives during his gnostic." 

11. For "lights," vid. M. 5. 8. n. If the mystic divulges anything of the nature of God, even to an experient of the highest degree, he is consumed. Perhaps, however, in view of the content of v. 14, we should take this verse in a rather different sense. "When thou mentionest Me before a sinner, and dost not describe Me, there will rise, etc."
17. According to M. 55. 14, 14 contemplation is a higher stage than gnosis. If Niffari is consistent, then, we must suppose him to mean that love is also higher than gnosis: and this I think is indeed his meaning in the next verse. Love of God is nearer to the realisation of identity with God than gnosis, for gnosis permits the experience of self to remain, inasmuch as it leads to the realisation of the true nature of independence of self; but with love there is no thought of self, only of the beloved. T. however takes the passage in another sense, saying that love is one of the stations of the common run of people, whereas gnosis is one of the stations of the elect. This is contrary to the theory developed in the Majaddin al-Majdilis of Ibn al-'Arif, which, as has been shown (M. 13. 11 n.), is indebted to some extent to the Mawqif: I am therefore all the more inclined to reject T.'s interpretation.
method of combating a sin is to examine it thoroughly in all its aspects, so as to become equipped with the means of countering all its advances. So temptation actually becomes an instrument of assistance to the advanced mystic, as stated in vv. 8, 10, 11.

13. A. says of this verse that it is “the most notable in this book, that of which men are in greatest need of knowing, and the widest in knowledge of God.” It is of course the “veritable” ignorance which is meant here: vid. M. 11. 2 n.

17. The expression of thought in this verse is very obscure, and I am not entirely satisfied that the text is sound—for example, we have in G a corruption of the first order—but the sense appears to be fairly clear. All phenomenal objects are in real essence of the dust, that is, non-existence: it is only in the mirror of the eyes, sc. in their presentation to rational creatures, that they take on a form resembling being. This is their “essence in the vision of the eyes.” Then God puts into the heart of the mystic a real knowledge of the case, and he becomes satisfied that the “real essence” is of the dust, and sees God as the cause of this transformation, being no longer led astray by the distorting eyes that regard only phenomena. There is behind this obscurity the Neoplatonic conception of matter as formless and non-existent. Margoliouth’s translation of this passage (op. cit. 192) contains several blunders.

18. “Helpers,” sc. the spiritual shaykhs and adepts: vid. M. 35. 9 n. The second part of the saying refers to the time when the essence of the mystic has been truly converted into what is of God, and he will be able to dispense with all human aids to saintliness.

19. Time and plurality are categories of the mind which pass away when complete union is achieved.

20. “the gate,” sc. the first step in the spiritual road. Niffari here distinguishes between two types of waqfah: that in which the waqif still persists, and that in which both waqif and waqfah pass away in God. Cf. M. 8, 74, 105.

22. T. quotes the tradition: “Address men according to the power of their intellects.”


24. For the meaning na‘t, vid. M. 65, 1, 2. T. explains that the difference between mablaqah and na‘t is the same as that between maqâm and hal. For the difference between na‘t and waqf, vid. Sarraj, Kitâb al-Luma’, 351; Massignon, Passion, 521.


28. The ‘ilm rabbâni is the same as the ‘ilm ladunni frequently mentioned by the mystics in connection with S. 18. 64. For a discussion of the meaning of the term, vid. Massignon, Passion, 718: to the authorities there quoted may be added Makkî, Qut al-Qulûb, 1, 142. “The rabbinical theologian is he who knows and practises, and teaches what is good.” Niffari defines this knowledge at M. 55. 23 as that “which has no opposite”: at M. 63. 4 and M. 64. 20 he condemns it, but at A. 16. 8 he recommends it, and at A. 19. 12 he describes himself as possessing it.

29. “I am not that which thou knowest...” for God is in reality the ‘drif and the jâhil, when the mystic has entirely passed away in Him.

31. Cf. M. 1, 1 n.
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12. This and the following verses are, as T. points out, a commentary on the Tradition "we are an illiterate community: we neither reckon nor write." T. explains thus the connection between writing and reckoning: "Writing is connected with speech, and speech is connected with thought (fikhr), and thought is reckoning: and sometimes supposing (samu) is reckoning, as when one says, I reckoned him to be Zayd."

17. Sc. in each case to the exclusion of God.

MAWQIF (35)

2. "He means by 'afflict' the enduring of asceticism: for it is a heavy burden." T.
6. Sc. according to the manner indicated in the hadith quoted at M. 1. 3 n.

7. This and the following verses contain an excellent warning against the danger of excessive quietism. Pillar-saints afford a notable instance of the futility and even peril of contenting oneself with one's own supposed amelioration, to the exclusion of the equally necessary duty of calling others to God. There is no doubt that a more perfect type of character is produced by the communal life of devotion than by solitary asceticism: and this is the very foundation of the system of religious orders in Islam and other creeds. Man is a social animal, and he approaches perfection only when this aspect of his composition is not neglected but developed to an ideal degree. This is the defence of organised religion against the plausible arguments of the ultra-individualists. The pillar-saints attracted attention to themselves, but not to God: they satisfied the quite vulgar instinct of morbid curiosity, but almost inevitably failed to kindle in their admirers the spirit of true devotion.

9. Spiritual direction is a δεύτερος πλοῦς which serves well when direct inspiration from God fails: cf. Ghazzálî, Al-Hidayâ, iv. 45.
12. "Thy companion means thy attention which accompanies thee." A.

"through whom I have": he is the intermediary between God and the ordinary votaries, and he is responsible to God for them.
19. Vid. M. 34. 1 n.

20. Both T. and A. take al-dîrîyûd to be the subject of takûn: I am not satisfied that this makes very good sense, and have therefore adopted a different rendering.

MAWQIF (36)

1. This condition of being beyond the mawqif causes phenomenal existence itself to be a mawqif. Cf. M. 34. 1.
5. The divine science in itself is perfect: it is only in its adaptation by the intellects of men that it becomes imperfect.
6. This is an excellent psychological principle. The only successful
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letters of the Qur'ān are created, a view opposed to that of the Ḥanbalites (vid. Massignon, Kitaḥ al-Tawdsin, 152, 189 n. 8); and Nīffārī extends the use of the word to designate phenomena generally.

10. The author returns to the matter dealt with in vv. 3, 4.


12. Pure obedience consists in obeying God for no other reason than the certainty that there is no God beside Him, and this certainty is symptomatic of complete union.

13. This mawqīf appears to be particularly full of interpolations, for here we return again to the theme of vv. 3, 4.

15. Here we pick up the thread of vv. 8, 13. The next verse is entirely foreign to the foregoing context, and I am inclined to think that the mawqīf originally ended here, and another began with v. 16. But the beginning of this mawqīf is also unsatisfactory, and the task of restoration in this present instance appears to be hopeless.

18. For the doctrine of the šahīd, vid. M. 8, 40 n.

19. This and the following verses are certainly out of context here, and should probably be transferred to precede M. 67, 2. It is a little significant that M. 67, 5, 6 deal with the subject which opens the present mawqīf.

21. The meaning of this verse and of v. 18 is the same as that of M. 31, 3.

MAWQīF (34)

1. "Concentrated," sc. upon God. The sentiment is that of Francis Thompson's

"The angels keep their ancient places—
    Turn but a stone, and start a wing!
    'Tis ye, 'tis your estranged faces
    That miss the many-splendoured thing."

It is a delicate expression of the influence of the supernatural order upon the natural.

3. "A conjunction" with God as the conjurator. For the use of grammatical terms in the development of the Šūfi vocabulary, vid. Massignon, Passions, 571 if. "the places of its gnosis," sc. that aspect which is susceptible to the moments of divine self-revelation.

4. Cf. M. 28, 31, 55, 15-19. T. notes a variant 'bihāth, which he tries to explain, but which is obviously a wrong reading.

5. "discussion of the difference between woʃd and tawyud will be found in Sarraj, Kitaḥ al-Lama', 363 ff. Nīffārī here distinguishes between the proper and improper uses of the Qur'ān as a way of attaining ecstasy.

6. T. understands ḫurf in its root-meaning of "covering," and explains 'alid laṁm al-ta'rif as meaning "in the opinion of the people of gnosis." A. appears to understand these words as meaning "as a means of imparting gnosis." The translation given seems to me to be more intrinsically probable.


11. "causing to witness," sc. in the bestowing of a šahīd; vid. M. 8, 40 n.
A. says: "This is important, because otherness passes away until it returns to science: and the expression ḫa-annaka is used to maintain the convention of a dialogue."

8. "After vision, no excuse for opposition on the part of the mystic will be accepted." A. Cf. A. 3. 18; 13. 12.

9. Nothing can mitigate the outspokenness of this saying. Only the greatest saints were assigned the power of interceding with God on behalf of sinners at the Day of Judgement; and the greatest prophets had the faculty only in a limited degree: such is the doctrine of Ḥallāj (vid. Massignon, *Passion*, 746). But Biṣṭāmī was more pretentious, and prayed for the whole of humanity *(ibid.* 747 n. 1). Cf. also Nicholson, *Idea of Personality in Sufism*, 65 f.

10. The visionary has power over all things (cf. A. 46. 8), but even he must pass away before God.

11. "that whereof I have made thee ignorant," sc. that which transcends knowledge and is contained in the "veritable" ignorance: vid. M. 11. 2 n.; 55. 23.

MAWQIF (32)


9. "I reveal Myself to thee in thy sensual and intellectual vision." T.

10. "that which I have removed and will remove." I take this to mean, that which God has removed in eternity and is now removing in time. T. takes the first verb in the second person, and explains it as meaning that God is really the agent in the mystic’s removing.

14. "The thing invites first to itself and then to its maker." A. G adds at the end of this *mawqif*: "End of the six parts, and Praise belongs to God."

MAWQIF (33)

The phrase "Fair Pardon" is evidently an imitation of the Qur’anic *fār ẓanāt* (S. 70. 5), an expression which gave rise to a technical term in the Ṣūfī vocabulary, vid. Quhāyri, *Risālah*, s.v. ṣabr. It is a little remarkable that M. 72 has the same title as the present *mawqif*. A reminiscence of the phrase also occurs at A. 14. 11.

1. This is a matter which is discussed by Hujwīrī, *Kashf al-Mahjūb* (Nicholson’s translation, 299). Tustāfī and others held that penitence consists not of forgetting one’s sins, but of always having them in mind: Junayd and others held the opposite view, namely, that repentance is not complete until the sins leading to it are completely forgotten. The superiority of the latter counsel is pointed out by Sarrāj, *Kitāb al-Luma‘* , 44 f. It refers only to the sins committed by the adepts, and Dhū ’l-Nūn said, “The sins of the saints are the good deeds of the pious,” a saying which is also quoted by T. in the present context, as at M. 25. 2. I have adopted the reading of G M, in preference to that of the other MSS, which is easier, and therefore more likely to be corrupt.

9. For the doctrine of ḫārj as found in Niffārī, vid. *Introd.* 21 f. The word *maḥrif* occurs again at A. 17. 2, 12, 14: it appears to mean that which is composed of ḫārj. It was the doctrine of Ḥallāj that the
5. Cf. A. 52. 9, 11. At M. 30. 3 we read, "Vision belongs to the elect, absence to the common": if the man who is absent from God acts on the principle that he sees God, it is easy to see that he will fall into grave danger.
8. My conjecture is based on the reading of G: cf. M. 14. 11; 68. 6; 74. 21; 77. 11. A. explains the reading of M as meaning "its witnessing that otherness is otherness."
9. Sc. the elect and the common.
15. Vid. M. 5. 7 n.
21. Ignorance contents the sincere, who nevertheless fall short of the ideal of God's true servant: cf. M. 65. 3; 67. 60.
22. Vision is the remedy of the disease of absence: and the attainment of vision exempts from the servant-aspect, because it transforms man into the likeness of God. Vid. M. 12. 7 n.
23. Cf. A. 34. 22; 39. 6; 52. 7.

MAWQIF (30)

3. Absence implies a contrary condition of vision, and is thus a degree of service. He who experiences neither vision nor even absence is entirely estranged from God, and follows Satan.
5. Cf. M. 23. 8 n.
8. A useful warning against a too easy conviction of the genuineness of the mystic's experience of relenting vigour in his training, and an indication of the depth of Niffari's own spiritual life.

MAWQIF (31)

In G this mawqif is headed with the statement, "Copy of the fourth, fifth and sixth parts of the Mawqif," which implies a division of the work into sections according to an early arrangement which in the other MSS. has now perished. Other examples of this division will be found in my notes on M. 38, M. 68.
2. For the expression "eye of the heart," cf. M. 74. 22; A. 34. 11; 36. 8; and vid. M. 1. 8 n.
3. After the vision of God, there is a measure of revelation even in veiling: rather, the mystic is in a condition transcending both these terms, for he has escaped from the region of opposites. Vid. M. 19.
7 n.
4. "The fruit," says T., is the fruit of good works.
7. T. is puzzled by this saying, for he gives two alternative interpretations: (a) when thou seest and the act of seeing persists, and duality persists, it is as though thou hast not issued from science; (b) possibly it means, after the vision there remain the (material) things in the same condition as before, being perpetuated for a wise purpose.
MAWQIF (27)

1. Cf. A. 31. 1: "Thy attention to this world is nobler than thy enslavement to the next world." For the "veil of the next world," cf. M. 18. 10; 64. 3.
2. For the form, vid. M. 1. 8 n., and cf. A. 2. 3; 13. 3. I am inclined to suspect that originally this mawqif consisted of seven verses, viz. M. 27. 2, 6; 25. 11; 27. 7, 8, 9, 10, 11: the other verses have then been added because of the similarity of their contents. V. 12 would do better service by accompanying M. 25. 13, 14 than by remaining here.
3. "The expectant is in absence, the excusant is in presence." T.
4. "Veil from Me their hearts," sc. refrain their desires.
5. Vid. M. 20. 9 n.
6. "The reward of the next world is given to those who obey God in this world according to the requirements of formal religion." T. This accords admirably with the context: but if we agree to regard this as one of the interpolated verses, there is no assurance that this rendering of bi'il-haqq is correct.
7. "The former see things as belonging to God, the latter see things as existing through God." T.
8. Sc. God will cause to pass away from the mystic all that is connected in him with other than God.

MAWQIF (28)

2. Margoliouth in translating this verse (op. cit. 190) follows the reading of B1, an error which he might have avoided if he had read the commentary. The reference is of course to the ineffability of the Divine Vision: cf. M. 5. 5 n.
3. "that to which it is summoned," sc. the thing which expression is adequate to describe.
4. The verb af'da, as T. points out, is used in the sense of "pushing on" at S. 2. 194, and also generally of the circuiting of the Ka'ba on the return from Mina to Mecca (vid. Lane s.v.). I do not know on what authority Margoliouth translates "converse."
7. Sc. let it determine whether or not it is lawful to petition.
8. Cf. M. 27. 2; A. 34. 8. This is a perfect expression of tawakkul.
9. Cf. A. 30. 16: "In vision there is neither silence nor speech."
10. That is the supreme diagnosis of hid: and as dhikr is the nearest thing to al-madhhb, it is the best of all leaning-posts; but even upon it not too much reliance should be placed, cf. M. 5. 7 n.

MAWQIF (29)

1. Cf. M. 62. 2; 64. 2; A. 14. 8; 16. 3. "I am the Manifest," cf. M. 1. 1 n.
2. Cf. M. 31. 3: "When thou seest Me, revealing and veiling are made equal."
3. Specified at M. 64. 2.
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MAWQIF (25)

2. 'The Qur'anic sanction is: He who brings a good work shall have ten like it, but he who brings a bad work shall only be recompensed with the like thereof (S. 6. 161). As A. says, "The good deeds of the pious are the evil deeds of those that are brought near to God." Cf. M. 69. 5; 72. 15.

3. In the vision of God, the omission of the ritual acts is nearer to salvation than excessive preoccupation with them to the exclusion of God's true service.


7. I take these verbs in the second person, and this I believe to be the best way of interpreting the verse: A., however, makes their subject the "hand of the heart," and interprets, "it (sc. the hand) neither laying hold of it (the heart) nor giving."


18. The opening of this verse and of v. 20 is taken from S. 29. 69.

21. For the expression kun fa-yakūn, which occurs eight times in the Qur'ān, cf. M. 28. 5; 33. 11, 12; 62. 4. This verse is based on S. 36. 82: vid. Massignon, Passion, 519 ff.

MAWQIF (26)

4. By allowing self to have a right as well as God, the mystic raises self to the same level as God.

5. "If His manifestation were connected with any cause, it would be established upon the cause, and the cause would be the end of His manifestation or the prelude to it." A.

6. God is not the hidden depository of the world, for such a conception would involve an opposition between God and the world.

7. A statement of the transcendent immanence of God. In order that the mystic may arrive at a true valuation of gnosis, God transfers him to the lower condition of knowledge, and there, through the aid of His light, shows him that the domination of gnosis over him is not due to God's will, but to the overpowering influence of gnosis itself, or to his own leaning towards it.

9, 10. These verses look very much like an interpolation. "Thou submittest it to something," sc. and art not thyself submissive to it.

11. Cf. Junayd (ap. Massignon, Recueil, 51): "Affliction is the lamp of the gnostics, the wakefulness of the night-companions, the destruction of the heedless." The Prophet is reported to have said (ap. Sarraj, Kitāb al-Luma', 353); "We confederates of the prophets are of all men the most afflicted" (cf. Nicholson's translation of Hujwirī, Kāshf al-Mafiṣḥ, 388 f.).

15. This is the "exchange of persons" which takes place at the moment of commen tvry : : : |...
through Him, in Him; not of them, for them, through them, in them. 'and they shall see the day to be eternal,' they shall not see the darkness of the veil thereafter. 'That is my Day, and my Day is never done,' the day of the essential witnessing, the condition of which is never done.'

A. 'The night...intense,' he means the Day of Resurrection is near. 'Wake therefore...my house,' the heart of the believer. 'and desire to return to the heavens,' he explains this by saying, 'and my manifestation...lay hold on it,' that is, the changed earth, the earth of Paradise. 'it will not remain,' then he ends the discourse on the Resurrection by saying, 'And I shall loose the belt,' that is, that which is joined, 'and everything...war shall cease,' oppositeness shall cease in everything and its opposite 'And I shall strip...never done.'"

8. Niffari's views on ritual prayer will be found at M. 8. 22; 12. 8; 30. 5; 47. 21; 55. 45; A. 9. 2. An examination of these passages should be sufficient to dispel Margolicuth's statement (op. cit. 188),"The third stage, al-waqfah...is that which constitutes the goal of the true mystic...He cannot pray: to do so would be to acknowledge that God is other than himself, and that there were things to be had other than that identity." Later, he writes, "Clearly, the stage at which both devotional practice and ascetic practice are flung aside as rudimentary discipline lies beyond that at which the one or the other constitutes the main occupation of life." Good: but Niffari has no intention of "flinging aside" the ritual form, he uses it and spiritualises it, as Ibn al-'Arabi did after him.

MAWQIF (24)

1. Cf. M. 29. 16: "Absence is the homeland of recollection."

4. Cf. M. 2. 3 n.


6. "They have no will of their own: this is what Abu Yazid sought, when he said, 'I desire not to desire.'" T. "They do not see in their hearts other than Me, that they should have an opinion concerning a thing, connected with the preceding vision." A. Cf. M. 76. 2, 3.


9. "Promise and threat belong to the conditions of otherness: and if one dislikes the mention of otherness, their conditions fall off, and one is transferred from the conditions of knowledge to the conditions of gnosis." T.


19. This is the difference between God-inspired hope and man-felt hope and fear.

22. Otherness has a beginning and an ending: God has no beginning and no ending. A consideration of this fact will be sufficient to expel the mystic from otherness and convert him to God.

23. There is much probability that this verse should be transferred from here (where it is quite incomprehensible, although T. does his best) to follow M. 77. 4, where it is in a fitting context. I am also inclined to think that vv. 14 and 18 are interpolations: if they are omitted—and they can be without serious loss, and even with positive gain—the sevenfold structure of the mawqif is restored.
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...isa God has constituted man (S. 30. 29), and He relates the creation to Himself, while men are constituted according to it, 'and my going forth from it by changing it,' when the friend witnesses this, he sees that the reality which was being revealed to him in the partial manifestations is in its essence free from the partial manifestations, and that by its free is the 'going-forth.' The use of metaphor in this passage is frequent on account of the elegance it contains. By 'changing it' is meant that he sees what he formerly saw as a created thing being transformed in its essence into a reality; and the Day of Resurrection is the essence of the changing. One of the Sufis said, 'I was veiled for some years, and I saw the Lord of the Temple, but not the Temple': and this was changing referred to. He names this 'power' because He is the agent in this; and every act is through His power; and that is the last time that it will see Me,' hereafter he will not see that these manifestations are revelations of Reality, but he will see God alone, and that is the last he will see of the partial manifestations. 'But when I go forth, if I do not lay hold on it, it will not remain.' His essential manifestation through those manifestations and revelations is different from the partial manifestation which He previously caused Him to witness. His 'laying hold on it' means that He establishes it in an essential self-subsistence. Know that in every rank of revelation, self-subistence is revealed according to its degree: the self-subistence of the essential revelation consists in the establishing of everything in its essence, in so far as my friendship is with it. In that case, the essence exists alone, and its self-subistence is through it, for it, of it; and this is the peculiarity of the essential revelation. 'And I shall loose the belt, and everything will be scattered,' by 'belt' is meant the world of kingdom: and dominion: together with the world of majesty which is above that. Its 'loosing' consists in causing the servant to witness that the world of creation disappears in the hatiya of the world of command, and that the world of command disappears in the Real, and that the Real disappears in the Reality, and otherness is banished in essence, and space and time are effaced. This parallel holds to a certain extent with the world of the after-life, except that it is after the completion of the Reckoning, even if the Book achieves its function. The 'scattering of everything' is its passing-away in the abiding Real. 'And I shall remove my cuirass and my breastplate,' the transformation of the condition of knowledge into the condition of gnosia, in the sense that the tongue of knowledge, in so far as it possesses revelation for the understandings, implies that they will make war on God: as He says, with the tongue of revelation, They will make war on God (S. 5. 27). As for the tongue of gnosia, with this God has no enemy and no opponent. Here the passage has a breadth of interpretation, and for some it is easy, and for others difficult. 'And I shall strip the veil, and wear it no more,' after this revelation, His friend will have no veil forever: this is the feature of the essential revelation. 'And I shall summon my Companions, the ancients, even as I promised them, and they will come to Me,' in the tongue of gnosia, this means that the Companions of old are those whom He caused to witness His precedence in time, and made the non-existence of every one of them a necessary accompaniment of the witnessing. The 'coming unto Him' in this tongue means, that they will see their own being in the folding of His being, and will not see with Him other than Him: while their essences abide of Him, for Him,
unveiling and veiling, 'and daybreak becomes intense,' that is, dualism ceases in the contemplation of the friend of God. 'Wake therefore, O thou that sleepest,' means the subtle human essence which was covered by the veils, and its sleep is ignorance; 'unto thy appearing' means, that which is revealed to thee other than thyself, as they say, 'The journey of the seekers ends in the possessing of themselves. 'Stand upon thy prayer-rug' means the opposite of what is generally understood by the word musallâ: men generally mean by musallâ the place of prayer, but it is used by the revelationists to indicate the point in their progress towards God when they are annihilated, and that the power by which they pray is the self-emptying and forgetfulness of the senses, so that they are as it were non-existent. This is the musallâ of the gnostic, and this is the state which demands of God His revelation for His people whom He has set upon their musallâ, and it is their witnessing of the meaning of Does there come on man a portion of time when he is nothing worth mentioning? (S. 76. 1). 'Verily I shall come forth from the mihrab, that is, the direction of this musallâ, that is, the mihrab: and that which is opposite the musallâ here is non-existence, that is, the effacement of the characteristics to which he refers later in the words, 'And God only exhibits Himself at the effacement of the characteristic.' 'so let thy face be the first that I shall meet,' the face of thy non-existent reality: the reality of every existing thing other than God is only a kind of specification, and a specification is a non-existent thing; the being of the specification belongs only to God, and non-existence cannot be compounded with existence, so that there remains only the existence of God. This is clear to any man who has intellect or gives ear; this non-existent relation is the servant's face, and it involves the clearing of existence from what is other than God. One of the Persian Shaykhs says, 'Make clear of self the asses' stable of self, for when it is clear, the king comes to the stable.' 'Many a time have I gone forth unto the earth, and ever passed across it,' by 'earth' he means all gross substances. God has revealed Himself to His servant in His name of Manifest, that is, in the outward aspects of these gross substances, and then He veiled Himself from him because the revelation was not of the Essence. 'for now I abide in my house, and desire to return to the heavens,' the revelation is enduring, and the face of reality is not veiled from this servant for ever. By 'returning to the heavens' He means that He causes His servant and His friend to witness that what He was causing him to witness in the way of disclosure and revelation was only directed towards befriending him and making it easy for him to understand; otherwise the Real cannot be revealed. So 'reversion to the heavens' is only making His servant to witness that He is eternally in the heavens, that is, the Height: and by 'Height' He really means the negation of direction, because direction is lowness, and the negation of direction is height, and the terms 'lowness' and 'height' are only metaphors employed by God to express His Reality. 'and my manifestation in the earth is my passing over it,' the essence of revelation is passing-over, and by 'passing-over' is meant, the manifestation of freedom from what is connected with the earth. 'with the marvel of my constitution,' the friend's witnessing of this passing-over is through the divine constitution, not through the intellect and understanding, which are attached to dogmas and habits. God says: the constitution
COMMENTARY

3. T. reads shirik, and has an ingenious explanation of that reading: but it seems better to read sharak, as more in keeping with mahr.

4. "that which descends," sc. the gnoses and sciences: "that which mounts up," sc. man's deeds. For "riding-beast," cf. M. 69. 6; 70. 16; 71. 8, 9.


6. This begins the second half of the mawqif: and in order to make it correspond exactly with the first half, it will be necessary to assume that one verse has been interpolated, most probably v. 9. The experience now becomes more lofty. God no longer appears to be beyond phenomena, because the very conception of "beyondness" is a blasphemy. The experience has completed its cycle, and God appears after the same fashion as He had at the beginning, except that the experience is much deeper and truer.

7. Cf. M. 72. 13; 5. 7 n.


9. Such as light and darkness, and all opposites.


MAWQIF (22)

1. God has created all things in diversity with one another, and in diversity generally with Himself. M. however reads: "I have manifested everything, and desired its essence, and desired by means of it my essence," noting the variant reading as an inferior tradition. (My footnote to the text ad loc. is deficient: please note this addition.)


5. For jihad, cf. M. 67. 52, 53.

6. Cf. M. 37. 27; M. 15. 21. To the latter context this verse, which (as T. observes) is out of place here, probably belongs.


MAWQIF (23)


2. For the conditions of "petitioning," cf. M. 28. 5, 7; A. 36. 16, 17.

3. Vid. M. 5. 7 n.

4. This is the second of the Mahdi passages; and, as has been already pointed out (Introd. 7), its presence here disturbs the characteristic structure of the mawqif. It is therefore permissible to conjecture that, like the similar passage at M. 5. 8, it is a later interpolation. As in dealing with that passage, so now I shall give the full text of the two commentaries.

5. T. "Know that this revelation is only an indication of what frequently occurs to the contemplatives of the Essence, not according to what passes the understandings of those who have no acquaintance with the meanings of revelations. The opening words, 'The night has set,' mean, the intensity of the darkness of the veil has ceased; 'and risen is the face of dawn,' which is the intermediate state between
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expression ḥusn al-yān occurs in a tradition. There, the Muslim is commanded to think well of his fellow-man: here doubtless the intention is, to think well of God, and so T. takes it, giving a list of the different varieties of "certainty" and "good thinking." For a discussion of al-yāqīn, with its Qur'ānic associations and its significance in the Sūfī vocabulary, vid. Sarraj, Kitāb al-Luma', 70 f.; Nicholson's translation of Ḥujwīrī, Kashf al-Mahjūb, 381 ff.

4. No shaykh can guide beyond the station which he has himself reached.

7. "In my vision there is no opposite," A. 34. 26. "When thou seest Me in the opposites with a single vision, then have I chosen thee for Myself," A. 26. 3. For the "single vision," cf. M. 13. 7.

MAWQĪF (20)

"His Archetypal House" is the heavenly counterpart of the earthly Ka'ba; cf. S. 52. 4.

1. Unknown to the majority of men, God has set in every temple, in every human heart, the authority of His temple. Cf. M. 61. 4: "I have named my friend my friend, because his heart is friend to Me and to nothing else: for it is my temple, in which I speak"; A. 13. 9: "thine heart is my temple"; A. 25. 11; 30. 12.

3. A reminiscence of S. 2. 19: The lightning wellnigh snatches off their (sc. the unbelievers') sight.

4. "That is, the knowledge that thy temple belongs to the archetypal house." T.

6. A noble expression of man's complete dependence on God.

8. God is to be found in the heart: when God is there, then the heart belongs entirely to man, and otherness has no place in it.


11. On this verse, T. quotes as opposite: "To lower the eyes is to transcend this world and the next; to gaze is to be imprisoned in this world and the next." These words are to be found at A. 12. 1, and this reference is important, as establishing that the Mukhātabāt were considered genuine by T.


13. If thou seest thy temple to be free of otherness, then thou wilt see all other things to be free of otherness.


17. Fand effaces the names and attributes of God, and establishes the true servanthood of man.

MAWQĪF (21)

"No reality," sc. in what appears or is concealed, says A.

1. "God sends down His epiphanies upon sinners in order to turn them away from their sin: and then the same epiphany, when they have converted themselves, becomes the reward for well-doing." T.

2. For the expression ḥuwa ḥuwa, vid. Massignon, Kitāb al-Ṭawāsid, 129 ff.; Passion, 644.
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MAWQIF (17)

7. The implication being, as A. points out, that a created being is even less likely to arrive at an understanding of its Creator. The created-aspect has to pass away in a man, before he can hope to see God. God is only seen by man by virtue of Himself substituting His own attributes for the human attributes which have passed away.
9. According to Sarráj, Kitāb al-Luma', 54, acquiescence is the last of the magāniṯ, and is followed by the first of the ahwāl.
10. Cf. M. 34. 1, 2, 3; A. 4. 3.
11. In this and the following verse, Nissāri draws a contrast between the world of phenomena and God. The former, after being manifested by God, proceed in the condition of mutual dependence and inter-connection, but have no stability or self-reliance. On the other hand there is God, who is untouched by any part even of man's nature, and through whose direct provision man is lifted above the ruck of phenomena, and given in Him a permanence and a security. We see in these two verses how far removed our author really is from the charge of pantheism which in the past was so glibly levelled at the mystics.
13. Sc. if the hearts exerted all the power of their insight. Perhaps, however, we should follow the other tradition in reading ḥanūd: then, by omitting 11, 12, which have little relation to the rest of the mawqif, we not only restore the sevenfold structure of the mawqif, but also bring it into line with the parallel passage in A. 4. 2, 3. For the sentiment, cf. S. 31. 26.
15. Cf. M. 37. 11.
16. For "quality," cf. A. 3. 16; 13. 10. Man, in respect of his creaturely quality, is limited; but knowledge opens a door to that which is unlimited, sc. God. Quality, by being stayed in its limitation of knowledge—for quality and perfect knowledge are irreconcilable—will emerge from its own more limited limitation.

MAWQIF (18)

1. "The form of staying is the mechanical acceptance of its theory."
2. For this list-form, cf. M. 67. 65, 68.
3. Cf. M. 33. 9; 55. 29.
4. Cf. M. 54. 12. Of letter, T. says: "In his technical language, it means everything possessing form, whether the form be spiritual or corporeal, and hence everything that is other than God is letter."
5. Cf. M. 5. 7; 21. 9; 55. 40.
6. It is God who must drop the veil: and its number, according to the tradition, is 70,000, vid. M. 14. 14 n.
14. For the Šūfi doctrine of ism, vid. Massignon, Passion, 699 ff. Cf. M. 54. 12: "cast them (sc. names) unto name, for they are contained in name."

MAWQIF (19)

1. For "certainty," cf. M. 15. 14. The word zann is held by the grammarians to be the opposite of yaqīn: vid. Lane s.v. Here the use of the two together may be for the sake of contrast: although the
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32. But perhaps we should follow the reading of the majority, "if I do not regard thy heart," that is, if I do not detect in it gnosis, I look for theory, knowing however that theory alone is an insufficient guarantee of the validity of works.

39. Cf. M. 3. 8. There are three kinds of knowers: the natural, he who derives learning from what he hears, and he who needs to apply himself in order to learn.

42. For this meaning of hikmah, vid. Lane s.v., and cf. S. 2. 272.

MAWQIF (16)

Niffari here has a foretaste of what will happen after death: cf. M. 12. 10. This seems to be a more probable interpretation than that of T., who thinks that it signifies merely a condition of fand.

"and I saw in it secret imagination, and the secret part was that which persisted"—this is the interpretation which seems most likely, although it involves rejecting the evidence of T. A., who agree in regarding al-ghābir as here meaning "gone away, passed." As I take it, the wāhīn here referred to is a subjective experience on the part of the practitioner which prevented the action from being entirely directed towards God's service (cf. the use of the word at M. 13. 4; A. 51. 5) and this is the part of the action which survives death, the action itself being of no avail. I append the explanations of the commentators.

T.: "and I saw in it secret imagination," that is, the imagination that I am the agent; and that was "secret" in my regard, if it is possible to speak of the non-existent as being "secret": "and the secret part passed away," that is, the interpretation of the word al-khafti is al-ghābir, and al-ghābir means "departing, gone." It is as though he said, The action became departing from me.

A.: "and the action came to me," that is, the action which I had thought to be sincere; but I did not find it to be sincere, but had been imagining that: "and I saw in it secret imagination" and his words "and the secret part which was ghābir" mean, the secret passed polytheism: this is the meaning of the Prophet's words, "From not one of you shall his action escape," etc.

3. "Gnosises of uniqueness" are explained as the gnosis that gnostic and object of gnosis were one and impermeable. T. "The fire died down, because the fuel of the fire is the contemplation of otherness, and with the 'unique' otherness departs." T.

4. "and I was stablished," that is, says T., He showed me my establishment through Him after He had shown me my passing away in Him: this is what is called al-baqá ba'd al-fand.

6. "He veiled me, and I saw that I was the seeker, whereas He was the thing sought. That was a departing from the witness, and I departed. This is because He restored him to the contemplation of dualism, and he was veiled, and that is life: because the mawqif was that of death." Thus T., who reads, "I am thy quest." A., whose reading I have adopted, explains: "I departed through Him from other than Him, just as a slave departs unto a king when he seeks him." The supreme moment is when God is seen to be the Seeker as well as the Quest: then the identity of God and man is complete. The moment passes, and the mystic emerges from the condition.
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70,000 veils) is, it is safe to hazard, Neoplatonic, and it therefore lent itself completely to the gnostic and theosophical mode of thought which so soon invaded Muslim Shi'ism." It seems at least possible that the tradition has a Qur'anic sanction: cf. S. 85. 15, From the Lord on that day are they (sc. the wicked) veiled. In any case, the symbol is an obvious and common one in mysticism; cf. St John of the Cross, Living Flame, 4, 1: "It is as if God drew back one of the many veils and coverings that are before it, so that it might see what He is: then indeed—but still dimly, because all the veils are not drawn back, that of faith remaining—the divine face full of grace bursts through and shines."

MAWQIF (15)

Ittilda' is the direct perception, through immediate revelation, of divine truths; vid. Massignon, Passion, 56. Muftala' is the analogical meaning of a divine act or word; cf. ibid. 705; Essai 117. The Qur'anic sanction for the term is at S. 19. 81: Has he become acquainted with the unseen?

1. "This mawqif is higher than the preceding one. The preceding one consisted of hints of God's revelations referring to the contemplation of the Unity of the Real, viz. fand: this station is the first of the stations of bagd ba'd al-fand." T.

3. Sc. the non-existent is spoken of metaphorically as existing, which is an improper use of the term.

5. Sc. the jealousy of God (vid. A. 2. 3) leads to the unreserved faith of man.

7. In the mystical insight, gnosis confirms knowledge and knowledge confirms gnosis. T. describes the gnosis as bdin and the knowledge as sdhir. Both are within the vision-scope of muftala'.

11. Sc. do not occupy yourself entirely with the existing hdl, but always have an eye to the hdl immediately above it: this ensures constant progress.

12. Cf. S. 2. 282: Fear God, and God will give you knowledge. The fear of God confirms the heart of man, but disobedience strikes terror into his soul.


18-22. T. explains thus: there are three kinds of men here described: (i) the gnostic who possesses magam, an immutable condition, and knows his end; (ii) the gnostic who possesses hdl, a mutable condition, and is ignorant of his end; (iii) the knowet, who knows his end and practises. For rajad-khauf, cf. Massignon, Passion, 777 n. 2.

27. "Strength" consists in God being his eye and ear, etc.: "assistance" consists in God causing him to pass away. So long as any remnant of man remains, dualism remains, and polytheism remains.

29. T. quotes on this verse a saying which he attributes to "Abu Yazid or someone else": "I said, How is the road to God? It was said to me, There is no road to God. Then I knew God."

30. Cf. S. 51. 50. T. quotes a verse from the Tadiyya of Ibn al-Farid: "Thou dost not see Me so long as thou dost not pass away in Me: and thou dost not pass away, so long as My form is not manifested in thee."

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...these heavens, proceed according do not look back.” T.
of it”—knowledge contains its own in which it stays: it is the condition and the condition can be attained by difficult to understand what Margey cognisance is that station of wisdom sumably he has read al-hikmah for out MS. authority.

"want." It is tempting to conjecture transferred hither, and properly belong would bear sufficient resemblance's transference: and then the second, riginal context, would be transferred y place in the surviving Mukhtatbat considered to belong: and so perhaps resemblance is accidental. The second t here: perhaps it belongs to M. 55.

as many meditations on the hadith abuha" (vid. M. I 2 n.). For others, ; A. 1. 9, 11, 13, 14, 15; 14. 1. The own to the Syrian mystics: cf. Isaac e who knows himself, the knowledge Bishop Ullathorne, Groundwork of plainly understood that we cannot into ourselves. God is everywhere, but one point in the Universe where hat is the centre of our own soul."...ian Mysticism, 141): "The way to itself"; Albertus Magnus (ibid. 145): and so transcends himself, ascends modern version of the theme, cf. the . from the Hon. P. Ramanathan’s theme is a commonplace of all nation by the Delphic oracle.

11. For God’s walīyyah, cf. M. 35. 15;

12. "The means do not overcome the body with ascetic practices, a ignorant men do. By preserving the matter of the body, and allowing the matter of the carnal soul to survive, one prevents the heart from inclining oneself in any way from God." T.


"between Me and the manifestation" in man’s rôle as the intermediary between God and the Universe.

14. Niffari’s doctrine of the veils will be deduced by perusing the passages quoted in Index A, s.v. hijāb. For the doctrine of the veils in Śūfi writers generally, and its affinities, vid. Nyberg, Kleineere Schriften, 81. Cf. Gairdner’s remarks in his introduction to the translation of Ghazzali’s Mishkat al-Anwar, 4: "The origin of the tradition (sc. of the
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whether they be things of heaven or of earth; neither is their presence nor their absence any impediment to the vision." It is this same vision of which Traherne writes:

"From one, to one, in one to see all things,
To see the King of Kings
But once in two: to see His endless treasures
Made all mine own, myself the end
Of all His labours! 'Tis the life of pleasures!
To see myself His friend!
Who all things finds conjoined in Him alone,
Sees and enjoys the Holy One."

For the theme of all creatures praising God in the mystic's praise, compare the magnificent description given by Suso in his Autobiography, 32 f. Al-Maghribi (ap. Massignon, Kitāb al-Ṭawāsin, 127) says: "All created things praise God, each in its own language; but none hears their praise or understands it, except the 'rabbinical doctors' the ears of whose hearts have been opened." The Qur'ānic version is at S. 17. 46: The seven heavens and the earth celebrate His praise: but ye cannot understand their celebration. Cf. also S. 24. 41. It was to David that God gave the power of understanding these celebrations: cf. S. 21. 79; S. 38. 17.

"that glance which establishes existence in them, their praises...."

This is how the passage is construed by the commentators: and it seems preferable to Margoliouth's rendering, "the places thereof whereon the eye falls, wherein existence establishes its hymnody directed towards Me with the eulogies of its praise." I am not certain that this rendering satisfies the requirements of grammar, and in any case it makes scant sense. For the phrase mawqif al-nazar, vid. M. 2. 3 n.

11. T. informs us that this verse is quoted verbatim by Ibn al-'Arif (d. 536 A.H.) in his Mahdīn al-Majdīlī. This book has been recently edited by Asin Palacios, and printed with a French translation at Paris, 1933. The text of the quotation referred to is to be found on p. 75, l. 12 f., without acknowledgement as to authorship: the words "and every proof merely points to himself, not to Me" are omitted. This is very important evidence of the genuineness of the Mawqif: but I prefer to give the evidence here rather than in the Chapter of Testimonies (Introd. 8 ff.).


MAWOQIF (14)

3. "that it may be cut off from my duty"—this is the reading of all the MSS. Margoliouth translates "that it may be superior to my decrees," presumably reading li-tatfa'ddal. Knowledge is an unsafe guide, and Niffari pictures it as a road full of perils and pitfalls, leading in many directions, and not necessarily bringing the traveller eventually to God.

MAWQIF (13)

3. "House means one of the thoughts of the soul." T.

4. "For a thing to be an object of wahn, it must possess a form (ṣirah): and God has no form. Moreover, wahn can only be exercised so long as creatureliness persists: therefore God cannot be realised through wahn." T.

5. Cf. M. 13. 9. The 'ulamd endeavor to find a cause for everything, and do not hand over to God anything that is not indicated as being in His wisdom: the Sûfis take the opposite course, and their state is nobler than that of the 'ulamd.

6. The eye is the organ of ocular vision, the heart is the organ of spiritual vision: cf. M. 25. 4; 28. 14; 35. 13; 57. 17; 62. 4. This passage would appear to be explained by M. 54. 5: "The masters of the gates, among the masters of the gnoses, are they that enter them having a theory belonging to them, and depart from them having a theory belonging to Me." The mystic then possesses a gnosis derived from God, which is superior to the gnosis of the gates, so that he can boldly pass through the gates and not stay outside them.

7. Cf. A. 37. 10. "I establish the names in vision, and efface them in presence." T. writes thus: "The name which Ḥallâj knew was the expression 'I,' and therefore he said, 'I am God.' Abû Yazîd made the name identical with the pronoun which belongs to the first person, when he said, 'Glory be to me.' Another made it the same as what was really in the cloak, saying, 'There is nothing in the cloak except God.' Another identified it with 'thing' in general, by saying, 'I have not seen anything without seeing God.' All these, and others beside, when their personal characteristics disappear, witness God, and name Him with every name, and qualify Him with every quality, seeing His self-subsistence, and the passing-away of their own subsistence. The name in the present station is Merciful."

8. "This vision." This description is modelled upon the vision which Muḥammad is related to have had on the occasion of the miṣrâj. "With one wonderful glance," says M. Asin in Islam and the Divine Comedy, 31, "he embraces the whole universe, his eyes penetrating the celestial and astronomical spheres beneath his feet right down to the surface of the earth." The same author writes (op. cit. 41): "The Sûfis were not long in arrogating to themselves the rôle of protagonist that had hitherto been reserved for Mahomet... Abû Yazîd al-Bistamî is credited with an actual ascension to the Divine Throne through the same stages as were traversed by Mahomet in his Mirâj." Asin briefly discusses the origin of the legend of the miṣrâj, and appends a list of authorities. A Christian counterpart of this vision is described by St John of the Cross in his Ascent of Mount Carmel, 11, xxiv, 4: "As the eyes behold bodily things in natural light, so the understanding, in light supernaturally derived, beholds interiorly the same natural things, and others as God wills... When God grants this favor to any one, He communicates to him that supernatural light, of which I have spoken, wherein he beholds what God wills, most easily and most distinctly,"
Margoliouth from saying in connection with Niffar (Early Development of Mohammedanism, 118 f.) that "Clearly, the stage at which both devotional practice and ascetic practice are flung aside as rudimentary discipline lies beyond that at which the one or the other constitutes the main occupation of life."

MAWQIF (12)

1. God’s qualities are more essential to man than man’s: man persists through God’s qualities, in order that he may manifest in his own qualities.

5. T. points out that, as the people here referred to are only beyond the things of this-world, they belong properly to the next world, and are therefore met by the angel-inhabitants of the next world.

7. "By the numbers of that which I have created" is a phrase which occurs again at M. 36. 32; 50. 15: I have therefore preferred this reading here to that of T. “by the number of my oaths.”

Niffar is here thinking of the transforming vision of God, which bestows supernormal powers on man. So at A. 4. 8 we read, “If thou abidest in the vision of Me, thou shalt say to the water, ‘Advance,’ and ‘Recede,’” a saying which bears a most grotesque resemblance to the experiment of Canute: it is however explained by the following verse, “From water proceeds every living thing. If thou holdest sway in water, thou holdest sway over that which is contained in water.” Cf. also A. 25. 11, “My vision severs the bond between thee and things.” For the views of the different schools and authorities concerning the possibility of the vision of God, vid. Massignon, Passion, 695 ff. The doctrine of the vision of God is treated as an error by orthodox Ṣūfis: cf. Sarrūj, Kitāb al-Luma‘, 438. The same dispute arose of course among the Christians. St Thomas Aquinas said: “In hac etiam vita, purgato oculo per donum intellectus, Deus quodammodo videri potest”; for a full discussion of this matter, vid. Farges, Mystical Phenomena, 269 ff.

The Greek Mysteries freely advertised the possibility of the vision of God as one of their prizes: and in Philo we read (I, 412. 38) ὅστις ἰδών δύναται βεοῦ. For Niffar’s doctrine of Vision, vid. Introd. 18 f.


10. This is a mystical description of how a man may become free of his actions, so that he enters the Divine Presence alone. The “house” referred to is of course the grave: “that which is awaited” is the bliss of Paradise or the punishment of Hell.

12, 13. Cf. M. 68. 9; 72. 29; 74. 27; A. 22. 6. Fasting is the normal occupation of the day, and prayer the normal occupation of the night: therefore, the longer the praying, the easier the fasting becomes.

15. The retention of the servant-relation prevents complete fand, but the recollection of God’s lord-relation hastens fand. “My self-subsistent law” is the law that man in reality has no separate individuality, but subsists through God.

16. Perfect work belongs only to God: therefore, when the work is deficient, it is a sign that it belongs only to man.

17. Ṣādā is the regular, appointed work, ṣādār is occasional, supererogatory work. The perfect science is the ilm adumāt, the science derived from God.
1. "Veritable ignorance" appears to consist in the declaration that there is naught like unto Him: and this same phenomenon is described at M. 59. 2 as being "veritable knowledge." This apparent paradox is explained by M. 55. 23, where we read that the ignorance which has no opposite is the "veritable ignorance": hence we may conclude that "veritable ignorance" and "veritable knowledge" are identical.

2. T. explains that the declaration that there is naught like unto Him is really identical with the saying of a certain philosopher, "I know that I am nothing." He also relates with approval the last words of Al-Afdal al-Khûnaji, "The end of what I have reached is the knowledge that I know nothing except one principle. and that is, that this made thing must have had a maker." Khusrawshâhi said, "I know that I know nothing," and boasted of the fact; while Sharisi relates that he heard his Shaykh say at Baghdad, "I do not really know the difference between the reality of white and the reality of black."

The identity of the higher knowledge with the higher ignorance is of course a commonplace with the mystics. We read in Pseudo-Dionysius, De Divinis Nominibus, vii, 3: "There is that most divine knowledge of God, which takes place through ignorance, in the union which is above intelligence, when the intellect, quitting all things that are, and then leaving itself also, is united to the superlunet rays, being illuminated thence and therein by the unsearchable depths of wisdom." St John of the Cross, Canticle on Ecstasy: "I stood naught knowing, all science transcending. If you would listen, this sovereign wisdom doth consist in a sense profound of the essence of God." St Thomas Aquinas, De Divinis Nominibus, viii, 1: "It is not by knowledge, but by ignorance, with the aid of a certain supernatural union with divine things, that the contemplative knows God." So Niffarî himself says at M. 11. 7, "The spring of knowledge gushes forth from veritable ignorance."

7. Niffari here appears to distinguish between knowledge which is obtained mystically ("from the spring of knowledge"), and knowledge which is obtained intellectually ("from the flowing stream of knowledge"): the former confers a hûkm or fixed disposition for knowledge, the latter only bestows a variable knowledge.

11. "Spirituality" comprises the categories of Being, the Universals, etc., which activate in the inferior classes of existence: "quiddity" is the actual nature of a thing, and is therefore essentially passive. The picture which Niffari is attempting to draw is of God creating first the "Ideas"—doubtless there is Neoplatonic influence at work here—and then leaving them to exercise themselves on passive matter.

14. Of God's onslaught Niffari writes at M. 67. 62: "If I made Myself known unto thee through the gnoses of onslaught, thou wouldst lose knowledge and sensation."

16. This fine description of God's pursuit of man is quite in the spirit of Francis Thompson's Hound of Heaven. T. explains that the sin consists in saying "I repel thee," when it is God who does the repelling. The details of the punishment are characteristically Muslim: for parallel accounts, M. Asin's Islam and the Divine Comedy should be consulted.

17, 18. Niffari is no antinomian: he preserves the Sunna, while giving it a mystical turn, and so shows himself a worthy predecessor of Ibn al-'Arabi. These two verses should have been sufficient to prevent
nary conditions which produce gnosia, but God is the cause of gnosia: and gnosia is ranked above knowledge, so that knowledge becomes a profitable knowledge." The meaning is, that knowledge must be converted into gnosia before it can support gnosia, and gnosia into staying, before it can support staying.

89. Vid. my note on M. 2. T. quotes a tradition of the Prophet: "When the Prophet sought the station of gnosia, he prayed, 'O God, give me light'; and when he sought the station of staying, he prayed, 'O God, make me light.'" The reality of Being is the Light of God: and as the waqif is one with the Light, he is nearer to God than all else.

90. With M. 8. 82.

93. Cf. M. 8. 16.

98. Cf. the anonymous saying quoted in Sarraj, Kitab al-Luma', 41, "The believer has a heart, but the gnostic has not a heart."

MAWQIF (9)

1. "He who loves any other thing with God makes light of Him, because he puts into the balance that which is infinitely beneath Him," says St. John of the Cross, Ascent of Mount Carmel, 23. So A. 51. 4: "Seeking occurs only during veiling."

4. This verse should be taken closely with v. 6. Gnosis simply consists in maintaining the spiritual condition favourable for the preservation of gnosia: but gnosia must be left behind by the true mystic (cf. v. 8), because it is in reality connected with otherness. For "preservation of the state," cf. A. 39. 7.

10. Perhaps we should read these verbs in the first person, as does T., referring the action to God's punishment for an act of infidelity.


MAWQIF (10)

1. "Self-effacement in practice," regarding God, not oneself, as the agent.

2. "Delight" is defined at M. 67. 70.

3. T. says that "recollect" here means "contemplate," quoting as his authority M. 2. 11.

5. "The address of God to His saints is a revelation without letters and utterance." T.

10. Cf. M. 8. 80; A. 12. 16; M. 57. 17. A. here explains ma'rafi as meaning "times for prayers and pious actions," and this is the meaning assigned to the word by some lexicographers. So, when the word occurs at M. 57. 17, T. interprets it as meaning "the moments of devotion, or of death." In that passage, however, it is difficult to resist the conclusion that it means simply "time-moments," in contrast with the "eternity" mentioned in the other clause of the sentence: and so I have made bold to translate it, both here and there.

MAWQIF (11)

T. states that ma'rafi al-ma'drif is a lower stage than ma'rafi: A. however, takes the view that the expression is an hyperbole of praise, like haqq al-haqq.
when distinct, and the last things are the things as they are when resolved into one. The ṭawḥīf sees this ‘one’ to be persistent, and so he is not affected by multiplicity.”

22. T., however, glosses ṣā'īr by ḥalq, explaining: “When the ṭawḥīf prays, the agent is God, and so the prayer takes pride in its agent. The ordinary person takes pride in being obedient to his Master in the formal ways: and prayer is among the noblest of these ways.”

28. Sc. the ṭawḥīf is not permanently affected by his experiences.

31. Vid. M. 64. 7 n.

33. I adopt here the reading of G M, as explained by A., “by their nearness to him.” T. reads ‘dlimina in both clauses, and says, “He draws near to the Real and to reality through actions and words which in the opinion of the theologians imply farness, and is veiled from the attaining of insight by what the theologians imagine to imply knowledge and attainment: and for this reason they disapprove of him.”

34. The ṭawḥīf belongs to God, and should not go forth from God to otherness, which is a sanctuary which God has closed against the ṭawḥīf.

35. “He is entrusted with secrets, and is therefore a confidant: and he is not perceived by the eyes of the theologians, and is therefore closely treasured.” T.

36. “Existentiability is the world of forms; primality is the oneness of the light of Being before the appearing of phenomena: persistence is the contemplation of the continuance of primality as it was after the establishment of existentiability.” T.

40. Such a man is more concerned with losing God, than with losing his attestation. For the Hallájí doctrine of the ṣḥāhid, vid. Massignon, Passion. 494 ff. Nisfari deals with the subject at length in M. 33.

41. Cf. M. 8. 16.

42. “He who has knowledge rises thereby from the rank of animals which resemble the dead, and attains to the life which continues after death: hence, knowledge is the spirit of life.” T.

47. For qalb as contrasted with jism, vid. M. 64. 14; A. 7. 18;

52. “This contains an important truth relating to the Names: for one of God’s Names is ‘the Patient,’ and the continuance of Him who passes not away in the very attestation, together with the passing-away of him who is not, is truly patience under Reality’s occupation of the quality of man, as in the station of God’s saying, ‘Stay, O Muḥammad, for thy Lord prayeth.’”

54. Harmony implies dualism.


73. Cf. M. 8. 58.

84. On this verse T. quotes the anecdote of a Ṣūfī who asked leave that he might visit his mother. His Shaykh replied, “O my son, if you desire Paradise, truly Paradise lies beneath the feet of mothers; but if you desire God, then it is with me only.”

86. On this verse T. quotes from A., “Knowledge has no prelimi-
were, impresses hope or fear on their hearts, like the impressions made by a seal.” T.

16. “To whom I have given a means in everything”: T. explains, “I have caused him to transcend every station. This is the Perfect One, Muḥammad.”

MAWQIF (8)

1. “Waqfah is the station where the essence of the seeker passes away in the essence of the Object sought. It is called waqfah, because in it there is a cessation (waqif) from search. It is the end of the first of the four journeys: the beginning of this journey is above tasīruf, and its end is waqfah.” T.

2. At A. 38. 6 we read, “Thy adornment is the cleansing of thy heart and thy body.” This explains the connection of this and the following verse: especially as A. 38. 7 reads, “The cleansing of the body is water, and the cleansing of the heart is the closing of the eyes to otherness.” Here, however, the “adornment” would appear to have a somewhat more mystical significance: and T. is probably right when he says, “Adornment here refers to the essential meanings of the Names and Attributes and Actions. He makes him as it were the essential meaning of the Universe (cf. M. 4. 8), and the attributes of God subsist through him. The whole of beauty belongs to these: hence the whole of beauty belongs to him and he sees no beauty save in himself.”

8. “Making known the values;”—making a man to know that he is eternally and eternally not-being in the Being of his Creator. Waqfah causes him to know his value, sc. that he is the Lord who is sought, and banishes from his soul the thoughts which affirm otherness.” T.

9. Night and day belong to time, and waqfah is not contained by time.

13. I have translated these verbs as passives; T. however construes them as actives, and explains the saying thus: “He who realises waqfah finds his own essence to be the object of contemplation therein, so that in committing himself to the object of contemplation in the science of waqfah he finds that his own self is the object to which he has devoted himself, on account of the manifestation of the meaning of Unity.”


16. Cf. M. 8. 80; A. 55. 4. Samad is an epithet applied to God at S. 112. 2: whoever therefore is samad, possesses the same qualities as God, who is both baṭīn and ẓāhir (S. 57. 3). Hallaj contrasts as irreconcilable basharīyyah and samadiyyah (vid. Massignon, Passion, 527, 641). For the meaning of samad, vid. ibid. 645 n. 3. T. also defines samadiyyah as having ‘lā jawda lahu’, doubtless borrowing from Ibn Ḥanbal. Cf. further Sarrāj, Kitāb al-Luna’, 162; Massignon, Textes Hallajiens, 48, 1. 8.


20. “The first things are the separative influences, and the last things are the goals, viz. the separators of the separative influences.” A., also quoted in the margin of I. “The first things are the things as they are
to their understandings, and after the end of prophecy, bears the title of a Shaykh and spiritual director, who guides everyone according to the peculiar capacity of that individual." T.

7. "This revelation refers to his acting as lieutenant in the name of God Almighty, whereas the preceding revelation refers to his acting as lieutenant in the name of God the Merciful." T. The following table shows the three stations of the divine lieutenancy, according to T.'s classification:

<table>
<thead>
<tr>
<th>I.</th>
<th>Rahmân</th>
<th>Jamāl</th>
<th>Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>II.</td>
<td>Jabbâr</td>
<td>Jadâl</td>
<td>Moses</td>
</tr>
<tr>
<td>III.</td>
<td>Both</td>
<td>Kamâl</td>
<td>Muḥammad</td>
</tr>
</tbody>
</table>

8. "When thou seest Me, theology will rise and forbid thee to follow Me, and so will the adherents of theology: but do not listen to it or to them. Act towards God in the manner suitable to Him, even though the formal theologians and worshippers oppose thee, since their minds are veiled. 'Though I avert'—refers to the feeling of embarrassment produced by the hostility of the gnostics: He bids him pay no heed to them. 'I will turn them'—veracity bears witness of itself, and its evidences are not hidden forever. It will manifest itself and God will give His servants the power of recognising it." T.

10. "My tongue on thy tongue"—when thou speakest, it will be God that speaks through thee.

11. "What God loves is obedience, and what He hates is disobedience. 'When I cause thee to witness,' when I cause thee to behold the secret of positive religion, and this is the station of perfection, because the prescriptions of the religious law vanish from the sight of the mystic as he ascends, through the passing-away through God of all that comes from God, and so he goes on until he reaches the station of lieutenancy, where he continues, after having passed away from his phenomenal self, with a continuance in which there is no duality. Here he is charged with the task of attending to the welfare of the creatures, and he regards the world with a regard in which there is no otherness, and he finds that they require positive religion. This proceeds from them, not from God, so that they are the cause of positive religion: God accordingly has an argument against them. When God causes a man to behold this, it is a sign that He has proclaimed him as His lieutenant, through whom the creatures receive from God that which is due to them, and through whom God receives what is due to Him from His creatures." T.

12. The "helpers" of God are mentioned twice in the Qur’ân, at S. 3. 45 and S. 61. 14, passages which refer in identical language to a conversation between Jesus and his disciples. Nisfari writes thus: "When I desire thee to aid Me, I cause thee to find no power save in my aid. When I desire thee to aid Me, I instruct thee in my theory with that which even the theorists cannot support. Only my aiders stay in the shadow of my Throne." (M. 51. 17-19.) This aiding of God is explained by T. thus: "To aid God is to set forth His proof to His creatures according to what He has ordained for them."

14. "God appoints him to address the creatures instead of Him, and bids him deal with every one of them according to his capacity: some are made right by means of hope, some by means of fear. He, as it
is a cloud,—darknesses one above the other—when one puts out his hand he can scarcely see it: for he to whom God has given no light, he has no light. It seems extremely likely that this is the sea which Niffari has in mind: for the passage in which it occurs is one of the most important, for the mystic, in the Qur’án; it balances the famous “Light-verse,” which precedes it. Bahr, then, is a mutasabbihah: and in this marqif we have Niffari’s istinbát (vid. Massignon, Essai, 29 f.). When Ghazzálí deals with this verse in his Mishkát al-Anwár, he plainly states: “Now that fathomless sea is this World, this world of mortal dangers, of evil chances and blinding trouble.” This gives colour to the interpretation of A.

MAWQIF (7)

2. “Contemplation of the Unity annuls the principle of sin, for he who contemplates the Unity does not attribute sin to anyone, since the Agent is One; it annuls the principle of theology, because theology affirms sin and punishment for sin, and good actions and recompense for them, since the agent, according to theology, is not one; and it annuls experience also, which is the attribute of the elect and the gnostics, because experience involves duality, though to a less extent than does theology.” T. “Rahmáníyyah belongs equally to obedient and sinful, knowing and ignorant, experient and non-experient.” A.

3. “Contrariety is a mercy from the standpoint of theology: but no contrariety remains from the standpoint of waqfah, which is the station of rahmáníyyah and the Unity of Being.” T.

4. The text is as G M give it: and A. makes the following comment: “The meaning is, that when man becomes the lieutenant of God in a gnosis, that gnosis is gnosis from the standpoint of man, but from the standpoint of God it is ignorance eternally. For this reason he says, ‘My gnosis which I have manifested cannot support my gnosis which I have not manifested’ (M. t. 11).” T. has a long note on this verse, of which the most important passage by far is that which reads: “The Shaykh says, Lieutenancy only implies the relation of one who appoints the lieutenant: a man, e.g., only appoints as his lieutenant a man.” Now this is precisely the content of A. on this passage: and as Ibn al-’Arabí is commonly referred to as the Shaykh par excellence, the conclusion appears to be inevitable that, in the opinion of Tilimsání at any rate, this commentary was written by Ibn al-’Arabí. Are we justified in forming the same opinion? The commentary does not feature, so far as I am aware, in any list of the writings of Ibn al-’Arabí: but the Shaykh was such a prolific writer, and this commentary, if his, by comparison, of so little importance, that it might well happen that it would be forgotten. From the Futi' t’al-Makháyya we know that Ibn al-’Arabí studied Niffari: is it therefore too much to conclude from that, and from this present piece of evidence, that we have in this commentary a veritable work of the pen of the great Shaykh?

6. “And everyone will see thee in himself—he will acquaint thee with the experience peculiar to himself, and will think that thou art in his station. This is the state of the Quf, who, before prophecy has come to an end, bears the title of an Apostle addressing men according
reference to the fact that the weak means is nearer to salvation than the strong means. Therefore he places the sinking of the strong means, sc. the ship, first: and places the weak means, sc. the plank, second. He perishes who sails—he who in his journeying looks forward by reckoning his acts of devotion, perishes: and if he takes a risk, that is, if he casts himself in by freeing himself from reliance upon causes and acts completely, he is saved. So he says, 'Whoso journeys and takes no risk.'"

This examination of the three commentaries serves the purpose of indicating what an exceedingly perilous thing it is to depend too much upon native commentaries. Here we have three presumably well-read investigators, possibly Sufis themselves, plainly at variance in attempting independently to interpret these difficult and ambiguous sentences. The most important consideration is, what does Niffari mean by the term "sea"? T. says, "the spiritual experiences through which the mystic passes in his journey to God"; A. declares that it is "otherness"; Sūsī explains it as being "the way and journey unto God." On the other hand, in M. 38, Niffari writes: "He stayed me in His Reality, and said to me: If I made it a sea, thou wouldest be connected with the vessel," etc. From the similarity between the two passages it would appear that Niffari himself understood by the term "sea" the Reality of God. This view is confirmed by M. 44, 2, where Niffari speaks of "the current of [God's] sea," and states that there is no light in it which God has not revealed to him. T. there explains the expression as meaning "the realness of God's Being," an explanation which seems very reasonable. This evidence, then, slight as it is, tends to confirm the interpretation of T. rather than of A. for this present mutaff. More than that it is not possible to say.

The sea is a common and indeed obvious metaphor among mystics for Life, Being, God. A particularly interesting example is provided by that fine poem of Edward Carpenter, On the Shore: and Wordsworth also uses the metaphor with great effect in his Ode on Intimations of Immortality:

"Hence, in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

There is also a remarkable parallel to this use of the sea-symbol in the treatise of Isaac of Nineveh (tr. into English by Wensinck, publ. at Amsterdam in 1923), 121: "It may also happen that suddenly billows may arise against him (the monk) and his ship be engulfed in hidden abysses. . . . Numerous are the varying states of this ocean and who knows its labours and its multifarious connections, the wonderful pearls in its depths and the animals rising from it?"

But what are we to make of the use of the metaphor in S. 24, 40? The works of those who misbelieve, we read in the preceding verse, are like the mirage in a plain. . . ; then we read on, or like darkness on a deep sea, there covers it a wave above which is a wave, above which
I saw the ships sinking and the planks floating: then the planks sank also. (This is a parable which he witnessed while he was regarding the sea. The 'ship' is the means upon which the voyager depends in order that he may escape. When the ship sinks and the thing carried, viz., 'the planks,' floats, then all that are in the ship incline towards sinking. That which is carried here means the worldly man such as the man who serves the government in order to make it a path unto God.) And He said unto me, Whose sails is not saved (whoso takes otherness as a way unto Me). He runs a risk who flings himself in and does not sail. He perishes who sails and does not risk. In running a risk is a portion of delivery (running a risk does not rely upon the ship). And the wave came and raised up what was beneath it (consisting of him who flung himself in and sank, and him who sailed and sank, and the ships) and ran up the shore. And He said to me, The surface of the sea is an unreachable lustre (sciences that are not limited), and its depths an unfathomable darkness (a unique ignorance), and between the two are fishes which may not be trusted (means of cutting off from beauty: he makes all clear by what follows). Do not sail...shall support thee? (bear thee unto Me, Who am unlimited). When thou givest thyself to the sea, and art drowned in it, thou fallest to one of its beasts (he explains the meaning by saying): I deceive thee, if I guide thee to any save Me (and he makes clear that the sea is otherness). If thou perishest in other than Me, thou belonest to that in which thou hast perished (and since the present world is a part of otherness, he concludes, and explains by saying): This world (in the world to come) belongs to him whom I have turned from it, and from whom I have turned (that is, here: and I have not brought him unto Me. He names it 'this world' because it is a rest. In the same way the world to come, if it is an otherness, is a present world, except that God brings unto Himself. And so He says): and the next world belongs to him towards whom I have turned it, and whom I have turned towards Me (on this condition and no other: otherwise, he has no next world, but a permanent this-world instead of passing-away from this world, so that he is with other).”

Here is also given the commentary on this mawqif assigned to 'Abdu 'l-Karim al-Suzi, preserved only in the margin of L.

"'In the sea'—in the way and the journey unto God. The meaning of 'ships' is worship according to the requirements of the religious theory. The sinking of these ships, that is these acts of worship, only occurs because the traveller trusts in them and relies upon them; and if he sees his act of worship, he perishes. 'The planks floating'—the meaning of 'planks' is, the timbers which are scattered on the face of the sea when the ship sinks. He who sails on them is generally saved. This is thejourneyer who trusts in his worship, and the planks are the worship upon which he trusts. They are a means of escape, but they are a weak means: but he who sails on them is generally saved. Then these planks also sink: that is, the means, whether they be strong like the ships or weak like the planks, are not a means of escape from the servant and of union with God. So the ships sink and the planks likewise: that is, they cease together with these means. The waymark on the path is only due to the kindness of God towards His servant. In the words 'then the planks sank' (meaning, finally the planks sank), there is a
'For lo, I shall appear; and the stars will be gathered about Me'—I will make thee my lieutenant, so that when thou appearest, it is I who appear, according to Thou livest and when thou livest, but God casteth (S. 8. 17), and Those who take the oaths of allegiance to thee take it to God: God's hand is above their hands (S. 48. 10). I do not say that the person here referred to is a prophet; he is a saint. The 'stars' are men whose rank is below the rank of him who is addressed here, and who are taken as spiritual guides. 'And I shall join the sun and the moon together'—those who give and receive instruction. 'And I shall enter into every house'—in thy vision thou wilt see Me as omnipotent, on account of the ending of His absence from Him. Indeed, He is always thus; but the man does not see Him. 'House' does not mean that which is individualised by the houses, but that which unites all the forms: 'and they will hail Me, and I shall hail them'—thou wilt regard their greeting as coming from Me: for the love and mercy which men show to one another only proceed from God's mercy which comprehends all. 'All this, because mine is the Will'—there is no will but mine: the article is generic; 'and by my permission the hour will come'—thy hour, O my servant, through thy dying to self-contemplation and living through God. This is a resurrection: whoever dies, his resurrection has come to pass, and fand is a death.

"The second interpretation of this revelation, that belonging to the condition of sitting down upon the throne and taking possession of the carpet, refers to the appearing of the Mahdi, who is God's lieutenant in His Being, and the source of His generosity and lavishness, and he is the form of Muhammad. He is described as God because he has passed away in God, and is a centre where God's ordinances are manifested, in what he leaves and what he brings: and so he is after the heart of Muhammad. 'It is high time that I should show forth my face'—the face of my lieutenant, 'and reveal my splendours'—ditto; 'and that thou shouldst see my enemy loving Me'—agreeing to obey God: before his manifesting he did not agree with or love God. The 'thrones' are the Ranks; 'and that they should despatch the Fire, so that it should not return'—they should miss its authority. Fire here means tyranny, which God will abolish with justice: for God will fill the world with justice, even as it is filled with tyranny. The 'fallen houses' are the houses of God, that is, His mosques and the hearts of His servants. The 'stars' are the principal men among the followers of the Mahdi and his companions. So his grandfather said: 'My companions are like stars: ye imitate whichever of them ye are guided by.' 'I shall join the sun and moon together'—the earth will bring forth its treasures of silver and gold."

MAWQIF (6)

This mawqif has been translated and fully explained by Nicholson in his Mystics of Islam, 74 ff., and to this the reader is referred. The commentary there translated is T., for at that time the contents of commentary A. (which occurs in M only) had not been investigated. Here is appended a complete translation of A. on the mawqif, for the purpose of comparison.

"Mawqif of the Sea (that is, otherness). He stayed me in the sea, and
which according to the outward form of religion thou wast regarding as my enemy, as loving Me: and it cannot love God until it is first loved by Him, because the love of God precedes the love of man (ref. to hadith: man 'asihqani 'asihqhu hu assigned by Massignon, Essai, 107, to Hasan al-Basri), therefore in thy vision it is both loving and loved; this is the standpoint of gnosis, not theology, for the Sufis say, 'Whoso regards men from the aspect of religion hates them, but whoso regards them from the aspect of reality forgives them'; 'and my friends holding sway'—the people of my gnosis holding sway through Me, and their sway is really my sway, 'and that I should raise up thrones for them'—I should cause thee to see that each of them is no other than I, and God is sitting on His throne (S. 10. 3, etc.), 'and that they should despatch the Fire, so that it should not return'—in their vision of Me they will not consider the torments of Hell, for Hell is for the creatures and in the world of creation; 'and that I should repair my fallen houses'—thou wilt see that the phenomena which thou didst reckon to be void of my Being and not subsistent through Me are full of my Being and subsistent through Me, so that thou wilt not see aught except Me: so they were fallen in thy sight, and were then repaired, and this is the meaning of 'to be adorned with the adornment that is true'—because previously he used to see them with the eye of depreciation, but now he will regard them with reverence, as though they were adorned: and this is due to his being imbued with the Real. So the poet says:

"When thou regardest existence with His eye, thou seest that all existing things are lovely."

'and that thou shouldst see my portion, how it makes all beside it to pass away'—in thy vision phenomena will gradually be changed from creatureliness to reality: his 'portion' in existing things is that which man sees to belong to God, and this portion does not cease to cause phenomena gradually to pass away, until he sees nothing except God, and all things become adorned with the beauty of reality in his eyes; 'and that I should gather all men in happiness'—in thy sight, and thou wilt see them all in welfare and in the way of mercy. Shaykh 'Abdurrahm ibn al-Ṣabbagh said: 'I used to grudge being in a country (sc. Upper Egypt) in which there was a single Jew or Christian: but now I do not disdain to embrace them.' This is without doubt the meaning of his saying, that he sees all men to be united in happiness, 'no more to scatter'—thou wilt not make any difference between them in thy regard, as 'Abdurrahim says, 'or to be despised'—thou wilt regard them in the presence of God as not lowly, that is, not related to imperfection. 'Do thou then bring forth my Treasure'—my being with everything is hidden from thee and is, as it were, a treasure: therefore produce it through thy contemplation of Me, 'and realise that which I have caused thee to realise'—the reality upon which I have manifested thee, 'of my informing'—my addressing thee with the tongue of revelation and reality and that which is spoken thereby, 'and providing'—that which he understands, through making contemplation easy, 'and the nearness of my overlooking thee'—that which thou understandest when I take possession of thy creatureliness with my reality, and the increase of this understanding until thou knowest thereby the nearness of my overlooking the throne of thy individuality: "Verily, when thou seest the waxing of the new moon, thou art sure that it will become a full moon."
work an inward work, he must pour all his powers into himself as into a corner of the soul, and must hide himself from all images and forms, and then he can work. Then he must come into a forgetting and a not-knowing. He must be in a stillness and silence, where the Word may be heard. One cannot draw near to this Word better than by stillness and silence." There are in Niffari's writings examples of true Divine Dialogue, a common form used by the mystics for expressing the closest contact with God: see esp. M. 67. 65 ff.; M. 76. 2, 3.

6. "Your self is affected by beholding Me in everything, and that effect is produced by My regarding everything. In this case that which is beheld in everything is My portion: and when you address it after the manner of creatures, you turn it from the spiritual quality of what is Mine to the spiritual quality of what is yours. This quality is, however, only metaphorical." T. "That is, you turn the effect into the thing: but if you address the thing according to My language, you will convert it into the effect." A.

7. "The recollection of Me in the vision of Me is an outrage," M. 23. 6. "My recollection is the clearest thing I have manifested: and My recollection is a veil," M. 49. 2. "The casting away of recollection is, that thou shouldst not recollect Me on account of otherness," M. 55. 40. The goal of the Šūfī is fanā bi-l-madhkur 'an al-dhikr. Shibli said that real recollection is the forgetting of recollection (Sarrāj, op. cit. 61).

8. As this additional verse upsets the sevenfold structure of the mawqif, and as in subject-matter it does not properly belong to this context, it is not overbold to conjecture that the verse was added after the first recension. It is similar in style and content to M. 23. 7 (which is also manifestly out of place) and to the long section called Mukhāṭbah wa-Bishārah wa-Idhān al-Waqīt (which is only preserved in G M Q). The question of the authenticity of these passages has been discussed elsewhere (Introd. 7): here it is only necessary to observe how dexterously T. contrives to whittle away the obvious unorthodoxy of the verse before him. His note, though somewhat lengthy, is well worth quoting in extenso: "This revelation confuses two oceans which cannot be explained satisfactorily. One of them belongs to the condition (hadīrah) of independence of time and space and the passing-away of the essences in vision; the other belongs to the condition of sitting down upon the throne and taking possession of the carpet. 'My time has come'—the time for removing the veil from thee, O my servant, fully and completely, spatially and spiritually: 'and it is high time that I should show forth my face'—that thy senses should be cleaved and thou behold my outward aspect with thy outward aspect, without exchange, 'and reveal my splendours'—the beauties of my face be displayed, 'and that my light should be joined'—that in thy vision my outward should be joined with my inward (both of which are light) and that thou shouldst feel that light in thy contemplation to be joined 'with sensible forms and what is beyond them'—that is, what is beyond phenomena, what is connected with them of conditions peculiar to them, 'and that the eyes should look upon Me'—this is the cleaving of the senses referred to, so that the servant sees with his outward the outward of God, 'and the hearts'—the intellects; 'and that thou shouldst see my enemy loving Me'—thou shouldst regard that
COMMENTARY

second person, implying that, so long as the mystic thinks of himself as other than God—so long, that is, as he addresses God as "Thou"—he is on a par with phenomenal existence. This interpretation both moderates the boldness of the saying as it stands, and gives it a better connection with the preceding verse. But he would be a bold man who would definitely maintain that our author meant one or the other of these interpretations: the very ambiguity of the words constitutes an additional claim to profundity in the writer. Cf. however M. 49. 7, 12: this probably throws some light on the present verse.


14. This question is answered at M. 34. 13: "When thou no more reckonest nor writest, I shall assign to thee a portion of illiteracy: for the illiterate Prophet neither writes nor reckons." T. quotes the famous hadith, "We are an illiterate community: we neither reckon nor write," adding that the illiterate man is nearer to meeting God than the scribe.

MAWQIF (5)

1. That is, thou existest through thyself or through other than Me.
2. Vid. section on ghayr, Introd. 21.
3. The reality ceases to exist through its own reality, sc. its independent subsistence, and exists only through God.
4. "This refers to the fact that there is in every man a portion belonging to God, which is not effaced. That which belongs to man lets itself be effaced, but that which is of God remains. This portion is that whereby the man subsists: otherwise, he would vanish before thought could apprehend him or sense perceive him. It is like the foundation of a building which is left after the building has been demolished: then the building is rebuilt on the same foundation, not by any instrument of the former building, i.e. by any instrument which retains its original form. But when the instruments lose their form and return to their prima materias, they are not the same instruments as at first, for having returned, for example, to their elementary nature, they become Light, even as they were before God created the First Intelligence. Hence this 'portion' is not of the phenomenal universe, but of God." T.

5. So at A. 28. 8 we read, "Conversation is rightly conducted only between one who speaks and one who is silent." The gnostic speaks, but the stayer is silent (M. 8. 94). Vision however transcends both speech and silence (A. 14. 8; 30. 16). St Teresa well describes spiritual speechlessness in her Interior Castle, iv: "When He intends ravishing the soul, He takes away the power of speech, and although the other faculties are retained occasionally rather longer, no word can be uttered," Junayd said: "The gnostic is he whose soul (sirr) God speaks through, while he himself is silent" (ap. Qushayri, Risalah, 167). This is evidently the meaning of this verse, and so T. explains it: "Be passive so as to receive my epiphanies, which alone are capable of speech. Make thyself clear of thy own speech, and recognise only the power of my speech." "True auditions," writes Miss Underhill in her Mysticism, 330, "are usually heard when the mind is in a state of deep absorption without conscious thought... They translate into articulate language some aspect of that ineffable apprehension of Reality which the contemplative enjoys." Eckhart says (Predicat. ii): "If a man will
divers descriptions, the differentia of existent things, their helpful and harmful properties, and their various tempers and shapes. He describes himself, and witnesses his Creator and Former, Who is the producer of all phenomena; how then should he be unequal to the different existences that are lower than himself? For he finds them all within himself; for if he did not so find them, there would be no impression of them on his senses. It is generally acknowledged among the Sufis as an indisputable fact, that 'thou dost not know a thing except through what it contains of thee,' or some say 'what thou containest of it': the meaning in either case is the same. (Cf. Nock, *Sallustius*, xl: 'Those who would learn about the gods must be men of parts and well educated, so that they may have in themselves something akin to what they are to learn.') If you are certain that you are the meaning of the whole of phenomenal existence, your relation to Adam is secure. Many of his sons do not possess this security of relationship, because they are deficient in respect of the very thing that makes a man man. As for him whose relationship is secure, he has a right to the inheritance of his father Adam, and he is the Lord's viceroy. The angels kneel to him in his time, and they surround him. Things only persist through him. So every man among the sons of Adam, according to his kind, has a portion of this station; the elect is not the same as the general. If the intelligence is in this station, it is the counterpart of the First Intelligence, and if the soul is in it, it is the counterpart of the Universal Soul, and if the elements are in it, they are the counterpart of the Primal Matter: and the form is in it, and through form the quality of body happens to him. His dense part is the centre of his world, and the motions in him are circular, and his faculties play the same part in him as the powers in the macrocosm. His growth corresponds exactly with the growth of the world: he gives utterance to being, and informs of what has appeared of generosity and excellence; he is the clear book written by God, to expose and expound the secret of the most sacred mystery. 'If he were not the meaning of phenomenal existence, its secrets would not have appeared in his place.' This interpretation is plainly coloured by the teachings of Ibn al-'Arabi. The currency of the Perfect Man is, according to Nicholson (vid. *Studies in Islamic Mysticism*, 77 n. 2), "a phrase which seems first to have been used by Ibn al-'Arabi, although the notion underlying it is almost as old as Sufism itself." Perhaps it would be more accurate to say, that it is a notion which is inherent in all mysticism. No more penetrating analysis of the truth underlying the conception could be desired than that made by Von Hügel in the following words (Mystical Element of Religion, 1, 370): "For Spirit and spirit, God and the creature, are not two material bodies, of which one can only be where the other is not: on the contrary, as regards our own spirit, God's Spirit ever works in closest penetration and stimulation of our own; just as, in return, we cannot find God's Spirit simply separate from our own spirit within ourselves. Our spirit clothes and expresses His: His Spirit first creates and then sustains and stimulates our own. The two, as regards the inner life of the human soul, rise and sink together."

Another interpretation of this saying is possible, which interpretation has in fact been adopted in our translation. Niffari may mean that phenomenal existence (katam) is, considered with reference to God, the
This restoration leaves the present *masaqif* with the characteristic sevenfold structure, which seems to be the basis of most of the *masaqif*. It appears very improbable that this structure is the work of Niffari himself, but must rather be attributed to his editor. That the structure is in many instances destroyed is strongly indicative of a second recension of the text anterior to all existing MSS.

**MAWQIF (4)**


3. If a man regards himself as an independent existence, God is hidden from him.

4. To regard the act of showing (sc. of bringing into existence), or the thing that is manifested (sc. creation), implies polytheism. Laughter and weeping imply personal feeling: this is explained at M. 20. 9. Laughter and weeping are such familiar symptoms of spiritual emotion, that it is scarcely necessary to dwell upon them. There is, however, an excellent example of the alternation of these conditions, in the writings of Julian of Norwich, quoted in Inge, *Christian Mysticism*, 207, to which reference should be made. The psychologist will derive amusement from Leuba's remarks on laughter as induced by drug-taking, vid. *Psychology of Religious Mysticism*, 26: the following quotation from the *Medical Review of Reviews* for 1912, 61, is characteristic: One of the experimented persons said, "Cast aside all irrelevant hypotheses, and get to the laughing. I proclaim the supremacy of the laugh, laughter inextinguishable, laughter eternal, the divine laughter of the gods." See further Farges, *Mystical Phenomena*, 155. St Teresa said: "Tears, though a good sign, do not always indicate perfection."

6. The mystic's true rôle is that of intermediary between God and creation: it is only when he pays attention to phenomena, and identifies himself with them, that he is lost to God.

7. The meaning of this rather obscure saying would appear to be, that when the mystic still thinks in terms of I and Thou, he remains in the condition of the general worshipper: but when he casts away this distinction, he is one of the elect, and has passed away in God.

8. This is an excessively ambiguous saying. T. interprets it thus: "This revelation is an extremely important one, as will appear. It may be asked, How can the servant referred to be the meaning of the whole of phenomenal existence? Is that peculiar to him, or does it apply to everyone according to their degrees? The answer is, that this occurs to this servant in particular, and to everyone who is in his *ma'na*, and to other men generally each a portion according to his degree. He first mentions signs to prove that this is true, among them being that he gives information concerning the meanings of the whole universe; and he would not know about them, unless he found them in himself, nor would he know how to inform about them, for there would not be anyone in the universe to inform him. You discover this from the information which this human species gives concerning the meanings of the First Intelligence and the orders that are below it, souls, intelligences, spirits, bodies, the productions of minerals and plants and animals of
12. T. quotes a quatrain of his own to illustrate this:

"He who did not know the right sinned when he did the right,
And he who did not know the response did not respond even if he
made response."

1. This is an exegesis of S. 57. 3, "He is the First and the Last, the
Outer and the Inner, and He all things doth know." With this verse
cf. M. 29. 1; 67. 40; A. 41. 13; 56. 27.

In explanation of the first part of the verse, T. quotes from Ibn
al-'Arabi: "People believe that the universe is the manifest and that
God is invisible, never having become visible: but in reality God is the
manifest, and the universe is invisible; it has never become visible, and it
never will." On the second half, he quotes the saying attributed to Abú
Bakr: "True perception is the inability to attain perception," and ex-
plains this as equivalent to the saying of the Súfí, "Whoever knows
God becomes dumb."

2. Cf. Sarráj, op. cit. 339-40: "jam’ is a general term referring to
God without creation and the phenomenal world... tajriqah is also a
general term referring to the phenomenal world and creation."

3. It is also possible to construe these verbs in the second person.

4. T. quotes these verses of Ḥalláj:

"Between me and Thee there is a selfhood which torments me: so of
thy bounty remove the selfhood from between."

Vid. Massignon, Passion, 525.

5. This verse is doubtless explained by M. 49. 5: "And I saw every-
thing between the two stretchings: and the spirits and lights were in the
part above, and the bodies and darknesses were in the part below."

Manichean influence appears to be at work here: cf. Massignon,
Passion, 161: "They (sc. the Manichees) who imagine that their souls
are material particles emanated from light which is the good God, im-
prisoned in bodies which are emanated from the shadows, viz. the bad
God." Perhaps Nisfari also has in mind the hadith, "God created the
creation in darkness, then sent an effusion of His light upon it" (vid.
Ghazállá, Mishkát al-Anwár (tr. Gairdner), 13).

T. has a long note on this verse which is thoroughly in the spirit of
Ibn al-'Arabi: "The lights are the individualised objects, which regarded
as the epiphanies of Being are lights arising from the manifestation of
God, but regarded as non-existent differentiations they are darkness...;

The darknesses are the non-existent specifications... Existence is
light, and its correspondent is darkness; and as existence only manifests
partially, so non-existence only manifests partially... God is pure
Being, and the lack of being is non-existence: the darknesses are the
non-existences. They spring from the lack of desire, and return to the
lack of desire, because non-existence only returns to non-existence."

7. "The spirits of the gnostics are imbued with the Divine Light,
and so are their bodies. Hence one of them said, 'There is none in this
cloak (jubbah) save God.'" T.

8. This verse should doubtless be transferred from here to follow or
to precede M. 15. 39: vv. 9, 10 must also be transferred to the same place.
And E. G. A. Holmès says the same thing:

"Lo! for an instant thou art strangely near—
Nearer to my own heart than I who rest
In speechless adoration on thy breast."

Nisfari's views may be discovered by referring to the passages quoted in Index A s.v. qurb: the attention of the reader is particularly invited to the following: "I am nearer to everything than itself" (M. 8. 89); "His nearness is nearer to thee than thyself" (M. 56. 7); "I am nearer to thee than everything... I am nearer to thee than thy own soul" (A. 2. 2).

2. The mystic does not realise the meaning of farness, until he has experienced nearness: and it is only through the supervening of mystical states that he realises the meaning of nearness. As nearness, however, is a condition involving dualism, it is not a means of contemplating God's essence: and the same thing applies to spiritual experience. God is only fully known through the entire passing-away of the mystic: nearness is a veil, and farness is a veil.

3. T. explains this as follows: "The least of the sciences of nearness is, that when you look at anything, sensibly or intellectually or otherwise, you should be conscious of your looking at God before your looking at that thing, and that your vision of God should be clearer than your vision of that thing." He then tells the familiar story of the Šūfi who went on the Pilgrimage three times, and on the last occasion did not see the Ka'ba, but saw only God. (Vid. Hujwir, Kāshf al-Mahjūb, 107.) I venture to disagree with this interpretation. It seems to me more probable that the author is thinking of God as regarding an object: and the Šūfi, in the condition of nearness, actually begins (see "the least of the sciences") by seeing the effects of God's regard in that thing more clearly than his own gnosis of God. Cf. M. 5. 6; 25. 20; 65. 12; A. 25. 1.

4. Since God is infinite, the nearness that He experiences is of the infinite: whereas man, being form-bound, only experiences a nearness which is form-bound. So it is with gnosis.


7. "Nearness is when thy heart is in my hands: farness is when thy heart is between my hands" (A. 54. 1). God does not change: all that changes is the condition of the mystic.


9. The second half of this verse and the two succeeding verses appear to be out of place here: perhaps they should follow M. 67. 38; then M. 67. 39, which is out of place in its context, could be transferred here. Cf. "The recollection of Me in the vision of Me is an outrage" (M. 23. 6); "My recollection is the electest thing I have manifested: and my recollection is a veil" (M. 49. 2). Vid. Index A s.v. dhikr.

10. G reads here, "if that which he witnesses is not his reality," and it may be that this is the correct reading. T. however explains that it is possible to agree with the bold statement contained in his reading, which he translates, "unless the recollecting contemplative is the reality of that which he contemplates," without being guilty of impiety. In my translation I have given a rendering of this version which excludes all idea of impiety, and which is grammatically possible.
and mystics, much energy will be wasted and much ingenuity misused. One cannot do better than refer to the admirable words of Massignon on this subject in his *Essai sur les Origines*, 35 ff.

11: "This is a direction from God as to the way of receiving guidance from the name Al-Hādī, in respect of the gnosti which manifest to direct the seeker and to concentrate him on his Lord. The manner of this is, to free him from confusion which is common among Sūfīs: which is, that when gnosti come to them, they compare them with what they know of exoteric knowledge, and find them to be in disagreement with what they understand of it. Even though there may be no disagreement in reality, nevertheless they are confused in attempting to co-ordinate the meaning of knowledge and gnosis. God therefore tells them that the gnosis which He has declared, viz. the knowledge, does not support the gnosis which He has not declared, viz. (true) gnosis: and with these words He eases the servant of the fatigue resulting from attempting to co-ordinate the meaning of knowledge and gnosis. The meaning of 'does not support' is 'does not admit' gnosis. This is, because knowledge is revelation for those who are veiled by their intellects, whereas gnosis is revelation for the elect from whom the veil has been lifted; for gnosis refers to the Divine Unity, whereas knowledge refers to its opposite, in affirming plurality." T.

**MAWQIF (a)**

This *mawqif* deals with the mystical experience of God's nearness: this is therefore a convenient place for collecting together Niffari's scattered statements on the subject, and to judge of the reality of his personal experience.

For the Muslim, the conception of God as being near to His servants is a familiar one, and has good confirmation in the Qur'ān and the *hadith*: cf. S. 50. 15, "But we created man, and we know what his soul whispers, for we are nearer to him than his jugular vein"; S. 56. 83-4, "When it (the soul of the dying man) comes up to the throat, and ye at that time look on, though we are nearer to him than ye are, but ye cannot see." Every Sūfī treatise includes sayings of the saints upon nearness: cf. Sarrāj, *op. cit.* 56-7; Kalābâdī, *Kitāb al-Ta'arruf* (my edition), 77-8. And whatever the psychological explanation of the phenomenon may be, there can be no doubt that many illustrious saints have felt this nearness of God. A representative list of sayings on this subject is given by Miss Underhill in her *Mysticism*, 290 ff.: there remains little to be added to this. God is represented as saying to Moses (Hallâj, *Kitāb al-Tawwān*, ed. Massignon, 164): "I am nearer to thee than thyself." St Augustine says (*Confessions*, iii, 11): "Thou wert more inward to me than my most inward part, and higher than my highest." Suso writes (*Autobiography*, 123): "God is the superessential good, and He is more interiorly present to every individual thing than that thing can be to itself." Compare the words of Tennyson:

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."
again, I found myself as ignorant as before.” (St Francis Xavier, ap. Leuba, op. cit. 239 f.)

“Fire.
God of Abraham, God of Isaac, God of Jacob,
Not of the philosophers and the learned.
Forgetfulness of the world and of all outside of God.
The world hath not known Thee, but I have known Thee.
Joy! Joy! Joy! Tears of joy!
My God, wilt Thou leave me?
Let me not be separated from Thee for ever.”
(Pascal, ap. Dom C. Butler, Western Mysticism, 15.)

Mystics are all agreed that this gnosis is not the result of personal endeavour (in the Sufi language, magām), but is indeed a supernatural grace bestowed by God on whomsoever He will (ḥādī). Norden, in his Agnostos Theos, writes: “The γνώησις θεόν cannot be an acquisition of the intellect, but a gift of God’s grace to a soul conscious of its sinfulness, and therefore receptive of divine grace.” So Reitzenstein (op. cit. 38): “Die γνώησις ist unmittelbares Erleben und Erfahren, ist ein Gnadengabe Gottes (χάρισμα).” The distinction between ‘ilm and ma’rifah is well paralleled by Otto’s statement in his Idea of the Holy: “To know and to understand conceptually are two different things, are often even mutually exclusive and contrasted. The mysterious obscurity of the numen is by no means tantamount to unknowableness” (Dhu ’l-Nūn al-Misrī is held to have been the first in Islam to draw this distinction: vid. Nicholson, Idea of Personality in Sufism, 9; cf. ’Attār, Tadhkira al-Aswā, 1, 127; Massignon, Essai, 186 n. 4). In the Corpus Hermeticum (ed. W. Scott), χ, 4 b, we read: ἵων γὰρ τοῦ ἀγαθοῦ τοῦ γνωρίζοντος τοῦ δυναμένος λαβείν. Cf. ibid. 1, 31: ἅγιος ὁ θεός ὁ γνωσθήσαντος βασιλεύει καὶ γνώσκεται τοῖς ἤδιοις. Makki’s description of the gnostic is classical, vid. Qut al-Qulīb, 1, 121 (tr. M. Smith, ap. Rābi’a, 50): “The Gnostic is not one who commits to memory from the Qur’ān, whom when he forgets what he has learnt, becomes ignorant. He only is the Gnostic who takes his knowledge from his Lord at all times, without having to learn it, and without studying, and this (knowledge) lasts throughout his lifetime, he does not forget his knowledge, but he remembers it forever. He has no need of a book, and he is the (true) spiritual gnostic.” Nock’s statement (ap. A. E. J. Rawlinson’s Essays on the Trinity and the Incarnation, 67 n. 3, quoting Brauninger) that “γνώησις is something neither wholly Greek nor wholly oriental: it is a product of the contact of Greek thought and oriental belief” may be sound historically; but mystically it carries no conviction, for the mystic must necessarily regard gnosis not as an idea, but as an experience. Mysticism is essentially a subject in which the historico-analytical method of inquiry into origins will not produce any lasting results. It is hard to resist the temptation to say that, because A in China resembles B in Mexico, the two must somehow be connected, especially if it can be demonstrated that there has been a “cultural drift” from China to Mexico; but until research into comparative mysticism abandons this speculative side-line, and concentrates upon giving a straightforward account of individual movements
Mysterienreligionen (3rd ed.), 264 f., 292. In Suso’s Autobiography (Engl. transl.) we read: “Thereupon he was rapt in ecstasy, and it seemed to him that a light streamed forth from his heart... The fiery radiance shone forth so ravishingly that all his attempts to hide it were of no avail against the power of its loveliness.” St. Augustine writes, Enarratio in Ps. xii, 2: “Everyone who hath understanding is enlightened by a certain light: not a corporeal, not a carnal one, not an outward, but an inward light.” “St Thomas Aquinas,” says M. Asin in Islam and the Divine Comedy (Engl. transl.), 160, “freely refers to a lumen glorieae, which strengthens the human understanding for participation in the Beatific Vision.” Blessed Albert the Great (ap. Farges, Mystical Phenomena, 64) said: “Mystical knowledge proceeds not from the data of reason, but from a certain divine light.” The emission of light is a commonly observed accompaniment of the phenomenon of levitation, vid. Leroy, Levitation, passim. Leuba attempts to give a psycho-physiological explanation of this light-phenomenon in his Psychology of Religious Mysticism, “Photism,” 255 ff.: not many students of the great classical mystics will agree with his conclusions, which in any case do not invalidate the practical value of such experiences. The appearance of the so-called “spirit-lights,” commonly recorded in the accounts of psychical phenomena, no doubt belong to the same order of things.

10. “My gnosis.” An account of Nifari’s doctrine of gnosis has already been given (Introd. 16f.), and needs no amplification here. The intention of this note is, to gather together a few representative descriptions of gnosis as it has appeared to different persons at different times, and so to indicate how thoroughly orthodox and characteristic the Muslim conception of gnosis is. Whatever the etymological connotation of the word ma’rifah may be, there is no doubt at all that the experience which it describes is universal and invariable. Much time may be spent in attempting to unearth the origins of the idea in Islam; scholars may contend for all time that Christian, Neoplatonic, Manichean, Zoroastrian, Buddhist, or Qur’anic influence is paramount in its development; it will nevertheless be conceded on all hands that the subjective, psychological basis of gnosis as an experience is independent of time, race, and culture.

The attention of the reader is first invited to the descriptions of gnosis given by Nifari himself: these will be found at M. 13. 8; M. 44. 1; M. 58. 2. Compare with these the following: “I had a revelation last Friday evening... As I was speaking, the whole room rose up before me like a vague Dennis ioming from the abyss. I never before so clearly felt the spirit of God in me and around me. The whole room seemed to me full of God... I spoke with the calmness and clearness of a prophet. I cannot tell you what this revelation was. I have not yet studied it enough. But I shall perfect it one day, and then you shall hear it and acknowledge its grandeur. It embraces all other systems.” (J. R. Lowell, Letters, i. 69.) “After this prayer I once found myself inundated with a vivid light: it seemed to me that a veil was lifted up from before the eyes of the spirit, and all the truths of the human sciences, even those that I had not studied, became manifest to me by an infused knowledge, as was once the case with Solomon. This state of initiation lasted about twenty-four hours, and then, as if the veil had fallen
of Glory"; at M. 13. 8 we have the phrase bi-jabarit 'izzi-hi, and at A. 52. 4 the phrase bi-'izzah jabarūtī. Nakarāh is the word Niffari regularly uses to indicate the opposite of ma'rīfah: he is not consistent, however, for he sometimes uses fahl in the same sense, vid. Index A.

7. T. writes as follows on this verse: "This is a mighty revelation and a concealed secret, which I will outline and indicate but not detail. His causing him to behold it is the glory in the beholding of it. This is what is meant by 'in that which I cause to witness,' that is, I cause him to see that the object (matnūf) in this contemplation is identical with His attribute (wasf): and so I have expelled thee, 0 contemplation, from the condition of being other than Me, for thou art in reality my attribute (ṣifah); whereas if I do not cause thee to behold this, thou art other than Me, even though thou art my attribute; and that which is other than Me belongs to the world of creation, which is necessarily in abasement. As for man being an attribute of God, this has two interpretations: (1) when God becomes his hearing and his sight; some say that God qualifies His servant with a glory appropriate to him, and others say that when 'he who is not' passes away, 'he who ceases not' may be described with the attributes revealed in the chapter 'He drew near and hovered over' (S. 53. 8), and in the chapter 'I was hungry and thou didst not feed me, I was thirsty and thou gavest me not to drink' (hadith): (2) when man is regarded as an act of God; the whole universe is an act of God, and God's acts are among His attributes, hence God is described by His acts, such as 'the Creator,' 'the Provider,' just as He is described by His attributes, 'the Living,' 'the Knowing,' etc."

8. "I have servants." For this opening, cf. Ḍhū 'l-Nūn al-Miṣrī, quoted in Massignon, Recueil, 17; Bisṭāmī, quoted ibid. 32; anonymous author, quoted in Sarrāj, Kitāb al-Luma (ed. Nicholson), 57.

"The eyes of their hearts." Recalls at once St Augustine's ocelli cordis, cf. Confessions, vii, 10, "I entered, and beheld with the mysterious eye of my soul the light that never changes, above the eye of my soul, above my intelligence. He who knows the truth knows that light, and he who knows that light knows eternity." Cf. M. 57. 17, "The hearts of the gnostics see eternity: their eyes see time-moments."

"My Glory's lights." Cf. A. 1. 2 (anwār jabarūtī). Light is a favourite word with the mystics of all times to express different aspects of the mystical experience. Niffari himself uses it frequently (vid. Index A), and for Muslims the use of nūr is forever sanctified by its occurrence in the Qur'an, especially at S. 24. 35 (the "Light-verse"). Muhammad prayed thus, according to a hadith preserved in Makki, Qūt al-Qulūb, 1, 6: "O God, set a light in my heart, a light in my grave, a light in my hearing, a light in my sight, a light in my hair, a light in my skin, a light in my flesh, a light in my blood, a light in my bones, a light before me, a light behind me, a light on my right hand, a light on my left, a light above me, a light below me. O God, increase me in light, and give me light, and make for me light." Light is naturally opposed to darkness, and so it appears in the hadith quoted by Ghazzāli, Mīthkāt al-Anwār (tr. Gairdner), 13: "God created the creation in darkness, then sent an effusion of His light upon it." Parallels are abundant, vid. Andrae, Die Person Mohammeds, 319 f. There is a useful list of Hellenistic authorities for the conception of light in A. D. Nock, Sallustius, xcvi n. 6, xcix n. 10: in this connection cf. Reitzenstein,
COMMENTARY

MAWQIF (1)

The word 'izz, which is used here, does not occur in the Qur'án: there the word used to express this idea is 'izzah. So we read, at S. 35. 11, "Whoever desires honour ('izzah), honour belongs wholly to God"; and again, at S. 63. 8, "To God belongs the might ('izzah), and to His Apostles and to the believers." Cf. also S. 4. 138 and S. 10. 66. T. however gives wujud as the synonym for 'izzah, and explains 'aziz as meaning al-qayyum al-farddini.

1. "Whose neighbourhood is unsupportable and Whose continuance is not sought." This is explained by what follows in vv. 4–6. T. is right in pointing out that, as the very contemplation of God's glory results in the passing-away of the contemplative, the neighbourhood of God is impossible: for God cannot be seen by one who passes away in seeing Him. So long as God continues, the servant remains in a state of fana: therefore, none seeks God's continuance, for seeking implies personal initiative, and so long as personal initiative continues, fana cannot occur. Cf. M. 3. 4.

"I manifested the Manifest," because God created all phenomena, "and am more manifest than it," because God is the Manifestor par excellence: cf. S. 57. 3, "He is the outer and the inner," a text on which Niffari enlarges at M. 3. 1; 29. 1; 48. 6; 67. 40; A. 41. 13; 56. 27.

"I concealed the Inwardly," that is, the noumena, unconnected as they are with sense-perception. Phenomena do not attain to God, and noumena do not guide to God: God reveals Himself to whomsoever He wills of His servants.

2. "I am nearer to each thing than its gnostics." The gnostic can know God more easily than he can know himself. The hadith qudsi, "Whosoever knows himself has known his Lord" (assigned by Massignon to Yahyá ibn Mú'adh al-Rázi, vid. Passion, 513 n. 4; Essai, 239; Recueil, 27), is no doubt here in the author's thoughts.

3. This verse is a commentary on the famous hadith, "When any of my servants loves Me, I become his ear with which he hears, his eye with which he sees, his tongue with which he speaks, and his heart with which he understands." This hadith is assigned by Muḥásibí to Ibrahim ibn Adham (vid. Massignon, Essai, 226 f.).

4. "The Word of Glory," as T. says, a symbolic expression denoting that which is above the perception of the understanding.

5. "The attainments of every attribute would have returned to nothingness." There is a deliberate conjunction of the technical terms wasf and harf. Niffari is here following (as always) Hâlîj in regarding the harf as created, as against the Ḥanbalite view that they are uncreated, cf. Massignon, Tawāsul, 142, 152, 189; Passion, 591 ff. For a general exposition of Niffari's doctrine of harf, vid. Intro. 21 f.

6. "His gnoses" are insufficient for complete attainment: cf. M. 8. 75; M. 53. 3. "The tongue of sovereignty" is a synonym for "the word
permission, thou speakest of knowledge, and relateth concerning
it, and art an ambassador of knowledge: then knowledge occurs to
thee, and thou canst not reject knowledge, because it occurs to
thee as one of whom thou didst speak, and with one of whose
tongues thou didst relate.

16. The sign of my permitting thee to speak is, that thou
shouldst witness my wrath if thou art silent, and the ceasing of
my wrath, if thou speakest.

17. The permission is not that thou shouldst witness my
friendship if thou speakest: for when thou wittest friendship,
thou speakest with the tongues of incitement and ease, and thou
inclinest through yearning and causest to incline, and reposest in
ease and causest to repose.

18. The sign of thy seeing my wrath if thou art silent is, that
thou shouldst not care what has departed from thee for my sake,
or what remains.

19. The sign of that in thee is, that thou shouldst acquiesce in
it, until thou meetest.

20. When thou carest not inwardly, thou carest not what has
departed from thee for my sake, or what remains: and if thou
carest not for thy people and thy son, then thou acquiescest in it,
until thou meetest.
MAWQIF OF PERCEPTION

He stay'd me in Perception, and said to me:

1. Stay before Me, and thou shalt see knowledge and the way of knowledge.

2. Knowledge consists of paths penetrating to the realities of knowledge: and the realities of knowledge are its duties, and the duties of knowledge are its limit, and the limit of knowledge is its apperception, and the apperception of knowledge is its bound, and the bound of knowledge is its staying.

3. This is the description of all thy knowledge, but it is not the description of all thy practices.

4. Thou comprehendest not the quality of the totality of a thing: that quality belongs to Me, and to my comprehension.

5. Everything which thou practisest through a knowledge appears to thee through one of its qualities.

6. Knowledge and its paths are one of the properties of gnosis: signposts occur in knowledge, not in gnosis.

7. All knowledge consists of paths: of practice, understanding, thinking, planning, learning, realising, perception, remembering, vision, penetration, staying, conjunct, disjunct.

8. There is no path or paths to gnosia: and there is no path or paths in gnosia.

9. Gnosis is the resting-place of goals, and the end of ends.

10. By goals is meant thy goals, by ends thy ends, by resting-places thy resting-places, by paths thy paths.

11. When thou art of the people of gnosia, there is no exit from gnosia except unto gnosia, nor any path in gnosia or unto gnosia or from gnosia.

12. When thou seest rest in gnosia, I reveal unto thee the reality of certainty in Me, and thou witnest Me, and gnosia is absent, and thou art absent from thyself and from the condition of gnosia: not with an absence that is a departure from gnosia, nor with an absence that is a departure from gnostic, but with an absence which is a departure from the condition of gnosia, and a departure from the condition of gnostic. But when I seek rest for thee, gnosia has no conditioning force in thee: I only condition thee, and thou continuest, not in the condition of gnosia, but in my condition.

13. When gnosia has no authority over thee, and thou continuest not in its authority, thou attainest the limit of knowledge: and when thou attainest the limit of knowledge, thou standest with my proof in everything and against everything.

14. When thou attainest the limit of knowledge, it is incumbent on thee to speak of it: but wait for my permission concerning it, that thou mayest speak of Me, and relate concerning Me, and that thou mayest be one of my ambassadors.

15. If thou speakest of necessity, and dost not wait for my
will be gathered unto Me, and shall become strong through my strength. And I, even I, shall feed them, and give them to drink: and thou wilt see their thankfulness to Me. So stand, O thou that sleepest, and sleep, O thou that standest: for I have made the affliction the prisoner of consolation, and I have sent down my guidance and my light, my pillar and my tokens.

12. Set up for Me the thrones, and spread out the earth for Me in habitation: raise the coverings that were let down against my sudden coming. For I shall come forth, and my companions with Me: I shall raise my voice, and the missionaries will come and seek my pasture, and I shall preserve them. And the Blessing will come down, and the Tree of Riches will grow in the earth, and there shall be my rule alone. This is according to the just measure, and this is my desire.
God shall manifest His friend in the earth, to take the friends of God as friends. The Believers shall pay allegiance to him at Mecca. These are the lovers of God: God will help them, and they will help God. These are they that seek protection, the number of such as was slain at Badr. They perform, and believe—three hundred and thirteen they be—and they are the manifesters.

9. Thus the Lord stayed me, and said to me: Say to the Sun, O thou that wast written by the Pen of the Lord, show forth thy face, and display thy sides, and go whither thou seest thy joy, according to thy endeavour. Send the Moon before thee, and let the fixed stars be set about thee. Go beneath the Cloud, and rise upon the Depths of the Waters: set not in the west, and rise not in the east, but stay in the Shadow. Thou art truly the mercy of the Lord, and His holiness. He sendeth thee to whomsoever He will, and this is a guidance by which God guides whomsoever He wills. Thus doth God send down the revelation. Bestir thyself, O thou that restest, and take thy ease, O thou that hidest: for thou hast cast away the reins, and the Lord hath sent before thee His secret.

10. Thus saith the Lord: Arise, O sun that shinest, for I have banished the night. Spread thyself over all things. The corn springeth, and offereth every tree of its fruit, by the permission of its Lord. The orphan will come unto thee, and will wax great: and there will be gathered unto thee the missionaries. And thou shalt see my Light, how it blazeth. Take thy provision, O thou that goest forth, and be supplied for the journey. For truly thou art the Light of the Lord, to whom the Lord hath spoken, that thou mayst appoint for men a just decree, to establish them. And the hearts of the believers shall incline unto thee, and through thee the weak shall be strong, and they shall beat off from them that which they fear.

O thou that sleepest! Arise and wake, and proclaim the good tidings: for I have sent down the Table, on which the wells of food and drink do spring. And they shall come to thee, and see Me on thy right hand and thy left, and they shall be thy friends, and they shall prevail. For he that fighteth against them, fighteth against Me: and I do ever prevail. And be displayed. O thou that art guarded: for thy prisoner has been loosed, and the gates opened for thee. Deck thyself, and deck the peoples with My splendour: for sorrow hath been driven from thee, and I have filled thy heart with joy. And they shall be drawn up in one rank, the foremost: and I shall come forth suddenly. But do not fear, neither be thou dismayed: for I shall not be henceforth absent, save once only. Then I shall appear, and not be absent: and thou wilt see my friends of old abiding, rejoicing.

11. Thy hour is come, and the appointed season of my appearing is at hand. For I shall manifest, and those that are weak
what thou seekest. Seek Me through my Self-subsistence in that which thou attainest: for he that sees Me, sees that which is neither manifested nor hidden.

5. O my servant! Thy time is come: so gather for Me about thyself my bands. Treasure up my treasures with my keys which I have given thee: and be thou firm and strong, for thou art nigh to thy manhood. Appear before Me in that in which I manifest thee, and recollect Me through my compassionate bounty: for he is my lover, in whom thou recollectest Me.

6. Thus saith the Lord: Verily I shall rise upon the sensible forms, smiling: and they shall be gathered about Me. He that is feeble will seek my aid, and all will put their trust in Me. And I shall send forth my Light, to walk among them: they shall greet it, and it will greet them. Awake, O thou that sleepest, unto thy uprising: and stand thou up, O thou that standest, unto thy Leader. Stone the houses with thy stars, and stablis the Pole with thy fingers: put on the terribleness of God, and be not veiled. Verily the authority is thine alone, and the return of blessing is in thy right hand. This is my desire, and it is this that I behold. These are the Lights of God: and who shall shine with His Light, save by His leave? This is the very truth: it is a story which the vain thoughts cannot tell to thee, and against which only the ignorant turn their faces.

7. Thus saith the Lord: I shall advance, and there will be no turning back. And I shall thread for thee the necklace, and shall put forth My hand unto the earth: and they shall see Me with thee and before thee. Issue therefore from thy veil: for I shall make the sun to rise upon thee. Take thy doom in thy righthand, and run about like the winds. Gird thyself with the garment of prevenient mercy: and do not slumber, for thy dawn is come, and daybreak is at hand. This is one of the tokens of thy Lord, and this is for the coming down of Jesus son of Mary from the heavens to the earth. The times are near which are announced, and command for those who have been given knowledge, and guidance whereby God guides unto Him, and seeks to deliver many that are ignorant.

8. Thus saith the Lord: Thee only have I informed of the appearing of eternity. Cast away therefore the wrappings from thy face, and ride upon the beast that wanders over the earth: raise my well-schooled foundations, and bear them upon thy hands, him that agrees with thee upon thy right, and him that doth oppose thee upon thy left. And be displayed, O thou that art treasured, and be set forth, O thou that art guarded: gird about thee thy garments, and raise thy trousers to thy knee. Verily I am awaiting thee at every pass. Be spread forth like the land and sea, and be raised up like the raised heavens: for I shall send Fire before thee, so do thou neither encircle nor rest. Verily in this is a sign: for the Word of God shall appear, and
ADDRESS, GOSPEL AND ANNOUNCEMENT

He stayed me, and said to me:

1. Say unto the Night: The Dawn hath come, and thou wilt no more hereafter return. For I shall make the Sun to rise, after her long setting from the earth: and I shall confine her, so that she may not come and consume that which was seeking thy shade, and growing as a plant that hath no sap. And I shall appear from every quarter, and give the beasts to eat of thy plant: but my plant will wax great and fair, and its eyes will be opened, and they shall see Me. And I shall rehearse my Proof, and they will write it down, together with their faith. And the soaring mountain will tremble from its depths, after the waters have stood upon its heights, and it hath not drunk. And I shall lower the depths of the water: and I shall lengthen the noontide, and shall not cause it thereafter to decline. Here they shall be gathered together. And I shall confound all the times: and thou wilt see the bird feeding in its nest, and thou wilt see him that seeketh repose bartering wakefulness for slumber, and ransoming war with ease.

2. Say to her that is distended and expanded: Make thyself ready for thy condition, and deck thyself out for thy station. Cover thy face with a thin covering, and be a companion to him who covers thee with his face. For thou art My Face rising from every aspect: so take faith for thy pledge. And when thou goest forth, enter unto Me, that I may kiss thee between the eyes, and secretly tell thee that which is not meet for other than thee to know, and that I may go forth with thee unto the Path. And thou shalt see thy companions as if they were hearts without bodies. And when thou settlest upon the path, stay: for it is thy quest. Thus saith the Lord: Put forth thy right hand, and set up thy knowledge therewith; sleep not, and wake not, until I come to thee.

3. O my servant! Stay unto Me: for thou art my bridge, and thou art the path of my recollection; upon thee I cross unto my companions. For I have set thee up, and cast upon thee protection from the wind. And I desire to bring forth my knowledge, which hath never come forth: I shall marshal it in armies, and they shall cross upon thee, and stay near thee this side of the path. And I shall appear, thou knowest not from whence, whether before them, or upon their path. And when thou hast seen Me, I shall go, and they will go: and I shall set thee up upon my hand, and everything will pass beyond thee. As for him that passes over thee, him I will meet and carry: but as for him that passes thee by, he shall be utterly destroyed.

4. O my servant! Stay in the Law, for I have stayed thee. Leap upon the prey of thy inclination, even as the lion leaps up upon its victim in its craving: stand, and lay hold through Me on
20. If thou seest knowledge and turnest from it, thou turnest from other even if it be acquiescence.

21. I am the Merciful: my mercy is not outstripped by the sins of sinners. I am the Mighty: my gnosis is not overpowered by the crimes of criminals.

22. I am the Clement: my clemency is not encompassed by the defection of the defectors. I am the Rewarded with good: I am not turned from it by the heedlessness of the heedless.

23. I am the Beneficent: my beneficence is not veiled by the denial of the deniers. I am the Blesser: my blessing is not cut off by the trifling of the triflers.

24. I am the Favourer: my favour is not on account of the gratitude of the grateful. I am the Giver: my giving is not pillaged by the refusal of the refusers.

25. I am the Near: my nearness is not known by the gnoses of the gnostics. I am the Far: my farness is not attained by the sciences of the scientists.

26. I am the Lasting: the eternities do not give news of Me. I am the One: the numbers do not liken Me.

27. I am the Manifest: the eyes do not see Me. I am the Secret: the thoughts do not encompass Me.

28. I am the Loving: my face departs not when thou departest. I am the Forgiving: my pardon waits not while thou makest excuse.


30. I am the Transferrer: what I transfer is not transferred. I am the Remover: what I remove stands not firm.

31. I am the Turner: what I turn stands not fast. I am the Affrighter: what I affright finds not rest.

32. I am the Shaker: what I shake goes not straight. I am the Raiser: what I raise is not overthrown.

33. Everything is sought by that which belongs to it. But I am the Single and the Unequalled: I belong not to anything, that it should seek Me, nor do I exist through anything, that it should be proper to Me.
5. Whoso sees Me not, is not profited by his knowledge, nor is his ignorance removed.

6. Do not desire, to be veiled by agreement or disagreement: for no thing veils thee or unites thee. I am the Veiler, and I am the Uniter: quality and attribute are paths in the created aspect of what I have manifested, and whoso joins by means of them reaches unto them, and whoso is veiled by means of them is not veiled from them.

7. Whoso knows Me through Myself, knows Me with a gnosis that will never thereafter be denied.

8. If I open for thee an opening of my recollection which suffices thee for everything and abides with thee in everything, thou wilt not have need of anything in the way that he needs who takes sufficiency in his own being, and thou wilt not repose in anything in the way that he reposes who ends in his own being.

9. My recollection of thee is my Self-revelation unto thee, and the opening of my recollection of thee is gnosis.

10. As for him to whom I do not reveal Myself, he does not know Me: and as for him who does not know Me, I do not listen to him.

11. When thou seest Me turning other from thee, and not turning thee from other, then ask of Me the knower and the ignorant, and journey unto Me through safety and peril.

12. When thou seest Me turning thee from other, and not turning other from thee, then flee unto Me from my temptation, and seek refuge with Me from my conspiracy.

13. Say unto the servants: If ye had seen Him contracting and expanding, ye would have been free of your lineages, and exempt from your accounts.

14. Nay, by the might of singleness and the singleness of might, I do not contract save as I expand, and I do not expand save as I contract. If I had expanded through Myself, thou wouldst not have been enthralled: and if I had contracted through Myself, thou wouldst not have had gnosis.

15. Say unto the servants: If ye knew Him, ye would not deny Him, and if ye denied other than Him, ye would know Him.

16. When I establish a man in gnosis through a medium, I efface him from the reality of the gnosis by means of the medium. Then he knows the limit, and exists through Me according to what he affirms, but through otherness according to what he knows to be true.

17. Not like a kindness is the kindness that establishes other and not-other: not like a might is the might that effaces from other in causing to witness other.

18. If I give thee speech, it is for the sake of wisdom: if I give thee silence, it is for the sake of warning.

19. Nothing is equal to Me, but everything exists through Me.
and heaven and earth will not cease, nor that which they contain
of the signs of every created thing.
8. If every friend does not cease, every enemy will not cease.
9. If every knower does not cease, every ignorant will not cease.
10. I spoke a word, and the word glorified Me: then of the
glorifying of the word created I a light and a darkness. Of the
light I created the spirits of such as believe, and of the darkness
created I the spirits of such as disbelieve. Then I mingled the light
with the darkness, and made it to be a stone-jewel: the jewelness
was of the light, and the stoniness was of the darkness.
11. The day belongs not to Me and to my knowledge, until
the night belongs to Me: when thy night belongs to Me, then thy
day belongs to Me and to my knowledge.
12. Depose thy carnal soul, and kingdom and dominion will
be deposed with it. Thou wilt connect the two houses with the
kingdom, and the science with the dominion, and thou wilt be
with Me beyond that which I manifest. That which I manifest
will have no power over thee, because thou art with Me: and
when thou art with Me, then thou art my servant; and when thou
art my servant, then my light is over thee. And that which I
manifest will have no power over thee, even though I send it
unto thee: for my light is over thee, but my light is not over it;
and when it comes to thee, it will not be equal to thee. Then I
will give thee permission concerning it, and thou wilt listen to it.
13. Depart unto Me, even as my friends depart unto Me: and
thou wilt tread the way they tread, and they will meet, and give
mutual counsel and address.

ADDRESS (56)

1. Whoso witnesses Me, sees my majesty among the signs,
and is humble before Me, and they are not manifest; and does
homage to my power, and they have no power. Here when he
stays on the day of union, I accompany him in his fears, even as
he accompanies Me, beyond the veils: and I send unto him a
establishing in the time of trembling, so that through Me he is
established in every state.
2. Whoso protects my bounty from the disbelief of his soul,
and protects my gnosises from the inclination of his ignorance, and
protects my recollection, when he recollects Me, from the in-
fluences of his nature: he takes a pledge with Me for his salva-
tion, and will tomorrow take refuge with Me in the noblest of his
places of turning.
3. He is only united with Me, and has not joined Me, who
departs from my making without its expelling him.
4. Opposite is not removed, until reward is removed: reward
is not removed, until absence is removed.
ADDRESS (54)

1. Nearness is when thy heart is in my hands: farness is when thy heart is between my hands.
2. Aim and seek, else thou wilt not be established: and when thou aimest seeking, say, “O my Lord, by Thee I aim, and by Thee I seek, and by Thee I am established.”
3. Thou hast seen Me in every heart: so guide every heart to Me, not to My remembrance, that I, even I, may address it, and that it may be guided. Guide it not, save unto Me: for if thou guidest it not unto Me, thou guidest it unto error, and it errs from Me, and then I punish thee for it.

ADDRESS (55)

1. Write down thy ease, thy goods, thy victory, thy security, thy greater comfort, and the splendour of thy face. Verily I am God: from Me comes that which comes, and from Me come night and day, and from Me comes the alternation of that which comes. Thou seest the day, how it has no power to return, unless I say unto it, “Return, O day”: and thou seest the night, how it has no power to return, unless I say unto it, “Return, O night.”
2. I did not reveal eternity unto thee, until I veiled from thee the conditions of humanity. My revealing to thee was in accordance with my veiling from thee, and my veiling from thee was in accordance with my revealing to thee.
3. When thou seest eternity, thou hast seen one of the qualities of imperviousness: and imperviousness is a thousand qualities, and a power of the power of persistence, and persistence is the persisting power.
4. The night belongs to Me alone: open not therefore the gates of thy heart in it, save unto Me only. Restore everything that to thee comes, if it comes from Me, unto that which is with Me: but if it comes not from Me, then restore it unto that which I have established.
5. The day belongs to Me alone: open not therefore the gates of thy heart in it, save unto Me and my knowledge. And when my knowledge enters unto it, bar the gates of thy heart against it: then, when the night is come, open the gates of thy heart, in order that such of that knowledge as is in thy heart may come forth, together with everything that is other than Me. Whatever comes forth, do not restore: and whatever comes not forth, drive forth, and do not follow it. And let thy heart belong to Me, not to anything beside Me, nor to anything that is other than Me.
6. When thy night and thy day belong to my knowledge, then thou art one of my great servants.
7. If thy carnal soul ceases not, night and day will not cease,
my knowledge, but has never seen Me or my assembly, nor has he entered my presence. Every elect and general person who is in the veil is general, except the companions of the names and the letters: these have seen Me openly of their hearts, not openly of My vision. They have seen Me openly of my wisdom and my power and my active quality: let them beware of Me and my active quality, for I do not set their sins in my forgiveness—this only occurs to those of the veils; and I do not set their hearts in my kindliness—this only occurs to those of the covering.

10. Thou knowest the names when thou art in thy human state, and thou knowest the letters when thou art in thy human state: and paralysis consumes thy intellect.

11. Let him that knows my names beware of the paralysis of his intellect: and again, let him that knows my names beware of the paralysis of his intellect.

12. When thou seest Me, thou seest fear and hope to be in banishment from Me, and thou seest knowledge and gnosis to be in banishment from Me.

ADDRESS (53)

1. Letter is my fire, letter is my value, letter is my decree consisting of my command, letter is the treasury of my secret.

2. Enter not unto letter, save with my regard in thy heart and the light of my regard on thy face, and my name, for which thy heart is dilated. on thy tongue.

3. If thou enterest with the power of the fire, ye will both be consumed by the fire of the letter.

4. I do not say unto thee, "Cast the keys before my presence," that I may thereby be nobly entertained in thy heart. Thy station is beyond letter with Me, and beyond the keys of the letters: and when I sent thee unto the letters, it was in order that thou mightest seek one letter from another, even as thou seest fire from fire. I say unto thee, "Bring forth alif from ba, and ba from ba, and alif from alif."

5. I did not say this to thee, until I had guided thee to it. Thou sawest it, for thy heart saw it: and thou knewest it, for thy heart knew it.

6. What is in thy thoughts, that thou art inclined towards thy thoughts, and what is in thy attentions, that thou spendest night and day in thy attentions? Thou art my friend, and I have a better right to thee. Establish Me therefore in thy inmost heart: for I am better acquainted with it than thou, and with that whereby it is moved.
the station should be absent from thee, then do not call upon Me from behind the veil, save with the raising of the veil. That is the duty attached to my Self-revelation, for him who sees Me.

ADDRESS (52)

1. All the letters are sick, except alif. Dost thou not see that every letter inclines, but that alif stands upright without inclining? Sickness is only inclining, and inclining only belongs to the infirm: so do not thou incline.

2. Do not divulge my secret, or I will divulge thine. Consider my protection over thee, how I cover thee with it from my creation; then consider my hands over thee, how I cover thee with them from my protection; then consider my regard for thee, how I cover thee with it from my hands; then consider Me, how I cover thee from my regard, and how I cover thee with my regard from Myself.

3. If I cover what is between Me and thee, I cover what is between thee and Me.

4. Thou mayest not, and then again thou mayest not, and then again seventy times thou mayest not describe how thou seest Me, nor how thou enterest my Treasury, nor how thou takest from it my Seals through my Power, nor how thou seest the knowledge of one letter from another letter through the Might of my Magnificence.

5. In every knowledge, save the knowledge of how thou seest Me and enterest my Treasury, thou hast a place of sojourning, and creation has with thee dwelling-places. Whoso therefore comes to thee, turn to him the dwelling-places of the hearts of the gnostics. Dweller, departer, and silent are increased by what they hear: speaker converses with thee, and then returns to that which he hears from thee.

6. When thou seest Me, and enterest my Treasury, then thy soul, and the knowledge of the sincerity of thy soul, and of the souls of all the gnostics with thee, are in a barrier of the veil of command, and beneath certain of the pavilions of prohibition. In the dominion of my names there is neither soul, nor sciences of soul, nor augmentation of the sciences of soul.

7. Command and prohibition are a veil, and the knowledge of what is for thee and against thee is all in a veil: and my mercy has gone forth to everyone who is in the veil. Consider then the sins of him who is in the veil, how they mount: then consider my forgiveness, how it meets them all, and does not allow them to mount to Me, and does not allow their committers to forget the recollection of Me with their tongues.

8. In the veil are my generosity and clemency and forgiveness and bounty.

9. Each person that is in the veil is blind to Me: he only sees
ADDRESS (50)

1. Thou desirest to pray all night, and thou desirest to recite all the sections of the Qur'an therein: but thou prayest not. He only prays all night who prays for Me, not for any known rosary or comprehended portion of scripture. Him I meet with my face, and he stays through my Self-subsistence, desiring neither for Me nor of Me. If I wish, I converse with him: and if I wish to instruct him, I instruct him.

2. The people of the rosary depart when they have achieved it, and the people of the portion of the Qur'an depart when they have read it: but my people depart not, for how should they depart?

ADDRESS (51)

1. I am the Impermeable: the quality of science does not penetrate the quality of impermeableness.

2. I am the Veritable Reality: everything subsists through Me. Whomsoever I address, him I cause to witness that that is through Me, and his heart sees the true vision: whomsoever I address not, him I instruct that that is through Me, and his heart sees the object of knowledge.

3. Say unto knowledge: "There is no path between me and thee: I do not seek guidance of thee, that thou shouldst bring me to the objects of knowledge." And say to the objects of knowledge: "There is between me and thee neither heaven nor earth nor interval nor pass, that thou shouldst restore me unto thy knowledge: for unto it is thy return, and thou art its burden and it is thy vessel, and thou art its way unto the negligent."

4. Of the attribute of the friend, neither wonder is, nor seeking. How should he wonder, seeing God? Or how should he seek, seeing God? Wonder is but the trembling of the sight, and the trembling of the sight is but as one seeing through a chink: and he who sees through a chink, is veiled by a chink; and seeking occurs only during veiling.

5. When thou desirest to call upon Me, open my door.

O my God, how shall I open Thy door, seeing that only Thy names are on it, and Thy attribute is but Thy names, and Thy attribute is only the loss of intellects and imaginations?

6. When thou desirest to call upon Me, thou recitest the Praise seven times, and blessest the Prophet (on him be God's blessings and peace!) ten times. If thou seest that the door has been opened, that is, if thou stayest in thy station with Me—the station of My vision, that is, the station of the banishing of self and phenomena—and if the vision is not absent from thee during the petition: then call upon Me, and petition Me. But if
7. The scientists guide thee to My obedience, not to My vision.

8. When I am absent from thee, and thou seest no scientist, then read the wisdom which I have given thee, and say, "O my Lord, I am he that is incapable of enduring Thy vision or thy absence, and I am he that is incapable in every state of persisting before thy continuance. Whether Thou makest me to see or to be absent, in unveiling me, it is all due to my limitation."

9. Say unto Me in vision, "Thou, Thou"; say unto Me in absence, "I, I."

10. Thy refuge is thy acquiescence: consider therefore that in which thou acquiescest.

ADDRESS (48)

1. When thou facest Me, set thine expectation behind thy back, and I will bring it forth from both thy hands.

2. Consider what thy night is, for thy dawning is on its hand: consider what thy day is, for thy night is on its traces.

3. Whoso seeks of Me, puts not his trust in Me: whoso is not patient towards Me, confides not in Me.

4. He complains of Me who complains unto Me, while knowing that I have made trial of him.

5. Science contains everything during absence: but science is too narrow for everything in vision.

6. When thou seest Me, nothing will concentrate thee upon Me but vision and trial. If thou abidest in My vision, I try thee in every way, and I support thee with resolve, and thou slippest not: but if thou abidest not, I try thee with a part of trial, and disable thee for resolve, and thou tastest of the food of farness. Then I extract from thee in thy weakness, because of my mercy towards thee, a cry for help: and I bear thee, through that cry for help, to My vision.

ADDRESS (49)

1. I permit him who sees Me to seek Me: if he seeks Me, he finds Me, and when he finds Me, then let him seek Me where he finds Me, and not judge against Me.

2. When thou seest Me not, thou belongest to the commoners, even though there be united in thee the practices of the practitioners.

3. If thou seest Me and then losest Me, sit with the scientists and thou wilt profit and be profited: but if thou seest Me and dost not lose Me, then no one belongs to thee, nor thou to anyone.

4. Grasp Me to thee, and I will grasp thee to Me.

5. Squander Me not for anything, for thing is no compensation for Me.
thing. For thee He externalised me, but for Himself He externalised thee; and I am asking thee concerning Him, but thou hast no perception of the question. He is the distance unpassable, and the nearest of His veils to nearness is manifestation, and in it is establishment: and the furthest of His veils from nearness is establishment, and in it is absence." And He made me to circle round the Throne: and I saw the knowledge which was above it, to be the same as the knowledge which was below it. And I wrote the knowledge, and I knew everything; I studied it, and saw everything. And He said to me, "Thou art one of the knowers: teach therefore, and do not learn."

ADDRESS (46)

1. When thou seest Me beyond a thing, I am its demolisher: when thou seest Me not beyond a thing, I build by means of it what I wish. Thou dost not see Me beyond a thing, then to disobey Me, except by reason of a knowledge.

2. To disobey Me when seeing Me is to make war on Me: to disobey Me when not seeing Me is to disobey Me.

3. I have prepared for thee an excuse for disobeying Me: but I have prepared for thee war and plundering for making war on Me.

4. My warfare against thee consists in giving thee free access to that for the sake of which thou warrest with Me.

5. My protection of thee consists in my appearing behind it dividing thee, and, in dividing thee, expelling thee.

6. Everything belongs to Me: dispute not therefore with Me concerning what is mine.

7. If thou hadst understanding of Me, thou wouldst seek refuge with Me from the evil of thy need.

8. Everything prevails over thee, when I am absent: but when thou seest Me, thou prevailest over everything.

ADDRESS (47)

1. A science in which thou seest Me is the path unto Me: a science in which thou seest Me not is the confounding veil.

2. Beyond every outward and inward I have an infinite science.

3. I am the Knower: whoso sees Me is profited by science, and whoso sees Me not is harmed by science.

4. When thou seest Me, scientists are unlawful to thee, and science works thee harm.

5. When thou seest Me not, then sit with the scientists, and seek illumination of the light of science.

6. The light of science illuminates thee concerning itself, not concerning Me.
ADDRESS (44)

1. Say: My Lord brought me before Him, and said to me, having brought everything before me: This exists through Me, and I am beyond it; thou existest through Me, and I am beyond thee. For thy sake I manifested it all; and if thou stayest between Me and it, to do honour to my might and awe to my dominion and my majesty, I will stay it before thee, and stay it upon thy paths; and it will be translucent, and thou wilt see Me beyond it when thou regardest it. So stay it upon that which I have manifested, and entrust it to its place to which I have entrusted it: give to it thy back, but to Me give thine eye and thy face. And say, as from Me to thy heart, it knowing my address, “I am in every heart, and turn it upon its tracks, asking of it news, and revealing to it Myself, so that it knows that I am, and says to Me openly and of knowledge, Veil me from Thee. So I am veiled from it: but it cannot endure to lose Me, desiring to see Me, and to have the authority. But it is my authority which prevails, for I am the Master, and it is my servant. If it journeys to Me, it finds Me; and if it seeks Me, I come to it: as though I veiled Myself and appeared in accordance with its desire. Nay, but I teach it: and it knows that for this I have created it, and unto this fashioned it and made it, through this mingled it and compounded it, and in this established it, and in stablishing made to witness, and making to witness made to know. I am better for it than itself. If it forgets Me, yet do I remember it, as though in remembering it I build a glory: and if it turns from Me, yet do I turn to it, as though I associate with it after an estrangement.”

ADDRESS (45)

1. Say: My Lord turned me towards Him, and said to me: “Be raised unto the Throne.” And I was raised, and saw naught above it except knowledge: and I saw everything to be a wave. And He said to the wave, “Be uncovered.” And I saw the Throne: and He caused the Throne to pass away, and I saw knowledge above and below. And He raised knowledge, and it was raised above and below, and a knower remained: and He extended knowledge, and set up the Throne, and restored the wave. And He said to me, “Write the knowledge.” And He restored me to the Throne: and I saw knowledge above me, and the wave below me. And He said to me, “Advance unto everything, and ask it concerning Me, and thou shalt possess the profitable knowledge.” And I asked knowledge, and it said, “He manifested me as a knowledge, and veiled me with the manifesting; but I do not pass away from His manifesting. He has guaranteed me everything, except Himself: so inscribe me, and thou shalt know everything; study me, and thou shalt see every-
9. I have given thee by giving and withholding, and I have withheld from thee by giving and withholding. Thou hast blamed Me for giving by withholding, and thou hast thanked Me for withholding by giving. Nay, by the sanctity of that which I have sent forth to thee, and of that from which I have veiled thee, of that towards which I have converted thee, and of that from which I have averted thee, of the vision of Me! Thou hast not given Me loyalty for the blessing, nor thanks for the requesting.

10. To Me belongs the giving: if I had not answered thy prayers, I should not have made them seeking it.

11. If I had set my giving in the place of thy seeking, thou wouldst never have called upon Me, nor named Me beneficent.

12. I am not named by thy naming, and I do not give at thy calling; but I have made in thee a part secret from thee, which is connected with Me. To this I appear, and it sees Me: and now and again I uncover it.

ADDRESS (43)

1. I have not abased thee with the abasement of thy concentration on Me, and I have not exalted thee with the exaltation of thy separation from Me.

2. Now thou hast known where thou seest Me, and I have shown thee where my face is and my place: so choose Me, and I will rank thee above everything, in being independent of it. Do not choose other than Me, or I will be absent: and what luminary will rise upon thee, when I am absent?

3. Speak to Me with my speech, and I will listen forever.

4. When I listen forever, I answer forever.

5. My call is my seal: so consider what thou sealest with it, for that I send to witness for thee and against thee.

6. Invoke Me with the tongue of committing to Me, and thou shalt have gnosis of Me, and never be agnostic of Me.

7. Ask of Me thy safety of which I approve, and I will make thee safe on every side.

8. If I make thee, and the answer is not unlawful, I make thee a medium in respect of knowledge between Me and thee: I manifest it to thee, and thou restorest it to Me; then I take thee as a friend.

9. I have only made my temples pure, in order that those who ask may make Me to repair unto those temples.

10. Say: O Lord, grant me refuge from separation from Thee through need of other than Thee.

11. When separation is removed, estranged and intimate are equal.

12. The first part of temptation is the gnosis of name.

13. If I banish from thee that which name seeks, I banish from thee that which opposition seeks.
8. I am the Watchful over that which I protect, and I am the Protector of that which I comprehend.

9. I am the Compelling with that which I possess, and I am the Near to that which I make mine.

10. I am the Witnesser of that which I have fashioned, and I am the Merciful towards that which I have made.

11. I am the Great, and my imperviousness is not shared by equals: I am the Lofty, and secondary causes are not joined with Me.

12. I am the Faithful in that which I have promised, and an increase which does not perish: I am the Indulgent in that which I have threatened, and a tenderness which does not waver.

13. I am the Outward, and veils veil Me not: I am the Inward, and outward things display Me not.

14. I am the Self-existent, and do not sleep: I am the Stablisher and Effacer, and do not weary.

15. I am the One, and numbers do not unify Me: I am the Impervious, and rivals do not overreach Me.

16. I am the Informed, so do not hide: I am the Single, so do not equate.

17. Acquiesce in that which I have allotted thee, and I will set thy acquiescence in my acquiescence, and thou wilt not submit to thy lust, nor resist my calling thee.

ADDRESS (42)

1. He is not trusted with theory who practises in accordance with it: he only is trusted who restores it to Him Who knows it, even as He manifested it to him.

2. All theory is a sign, and every sign its staying.

3. So long as anything remains between Me and thee, thou art its servant so long as it remains.

4. When thou reliest upon a thing, thou hast sought its protection instead of mine.

5. He whom culture has not carried from other than him, where is the relationship?

6. Expand thy heart with shame, and thy face with humility.

7. Say: My Master, face me with thy face to thy face. My Master, when thou hidest me from Thee, hide me by means of my regard for my disobedience of Thee. My Master, I am the place of thy regard: if Thou settest my disobedience between me and Thee, thou consumest it with thy regard. My Master, comprehend me with the comprehension of thy nearness, and guide me with the reins of thy love.

8. Set Me between thee and things. If I give to thee, by my giving I open to thee a gate of knowledge: and if I withhold from thee, by my withholding I open to thee a gate of knowledge.
not thy attention in thy attention, and thy seeing my command and my prohibition as authorities over thee.

ADDRESS (40)

1. Have abundance through Me, and thou shalt see the poverty of everything.
2. Whoso has abundance through anything other than Me, is impoverished by the very thing through which he has abundance.
3. That which is other than I persists not: how then should there persist abundance through it?
4. If thou desirest to be my servant, not the servant of other than Me, seek refuge with Me from other than Me, even though it comes to thee with my approval.
5. My approval supports my approval: a peacemaking to the hearts of the gnostics. Other than I supports my approval: a strifemaking to the intellects of the takers.
6. My approval is my quality, and other than I is not my quality: how then should my quality support what is not my quality?
7. I am He that stands with everything that is known and unknown against that whereby its essences are divided and its qualities set at variance.
8. Seek refuge with Me from that which thou knowest, and thou shalt seek refuge with Me from thyself: seek refuge with Me from that which thou knowest not, and thou shalt seek refuge with Me from Me.
9. Where is thy weakness compared with strength, or thy poverty compared with abundance? Where is thy perishing compared with survival, or thy ceasing compared with continuance?

ADDRESS (41)

1. My light belongs not to the lights, that they should draw it on by their rising: neither have the darknesses authority over it, that they should swallow it up into their breasts.
2. Turn to Me from that which I hate, and I will put in thy power that which thou lovest.
3. Confer with Me against thyarness and nearness, and seek my help against thy temptation and right guidance.
4. I am the Mighty, the Powerful: thou art the humbled, the weak.
5. I am the Rich, the Dominant: thou art the poor, the lost.
6. I am the Knowing, the Pardoning: thou art the ignorant, the sinning.
7. I am the Self-revealing through that which I have indicated, and I am the Indicator through the exposition of that which I have enthralled.
authority except His, and has testified that there is no authority except for my sake. My Lord has manifested me, and manifested to me, "I have manifested to thee a veil, and I have manifested to thee a veiling: the veil is farness, and thou art beyond it; and the veiling is nearness, and I am beyond it." My Lord has driven forth my heart from my breast, and set it upon his hand, and said to me, "Thy worship is, that thou shouldst stand fast: I have afflicted thee with turning, and thy steadfastness is in my hand, but thy turning is in thy breast." My Lord I see, and walk aright unto Him.

2. When thou seest Me, the expression "Lord" is a thought, and thy veil is a thought.

3. So consider Him who is beyond it, and thou shalt pass over to Me.

4. Adornment quenches wrath.

5. Fair is that part of the Lord's reckoning which the servant's adornment awaits: light is his censuring.

6. Thy adornment is the cleansing of thy heart and thy body.

7. The cleansing of the body is water, and the cleansing of the heart is the closing of the eyes to otherness.

8. The regard which the heart gives to otherness is an uncleanness, and its cleansing is penitence.

ADDRESS (39)

1. I manifest otherness, and infllect it. Thou hast seen Me in it and beyond it, and thou hast seen it and seen Me not: the condition of my infllecting it persisted when thou sawest Me, and I was in the vision of it, and my condition persisted through my infllecting it when thou sawest Me, and it rejoiced in thy seeing Me. But leave it to be at variance: for this I did not manifest it. And be thou with Me: for this I did not choose thee.

2. Say to thy heart: Efface the trace of names in thee by means of my name; and its authority will be established, while its meaning will perish with it.

3. Appoint Me not thy messenger for anything, or the thing will be the master, and I shall inscribe thee as one of those that make mock of a sign.

4. When thou standest for prayer, set everything beneath thy feet.

5. Say: O Lord, how is it when thou instructest thy friends, and befriendest the secrets of thy lovers?

6. Cast thy attention before Me. If thou findest other than it between Me and thee, cast it, on thy seeing Me, beyond it: and when nothing but it remains, regard Me as I bring it into being. This is the end of commanding and prohibiting: thereafter thou shalt see Me, and I will not say to thee "Take," and "Leave."

7. Preserve thy state, namely, thy seeing Me in thy attention,
3. Beginning is a letter of ending, and ending is the last of him from whom I am absent, and the first of him who sees Me.

4. Love the earth which has been the means of my proving thee: for I have chosen thee, if I have made it a veil between thee and Me.

5. When absence is in construction, vision is in destruction.

6. When there is no vision and no recollection, fear Me, lest I be veiled.

7. Be privately with Me in every state, and I will guide thee in every state.

8. Be with Me, and nothing will abide before thee, but thou wilt abide through everything.

9. Vision is the gate of presence.

10. I establish the names in vision, and efface them in presence.

11. When thou regardest manifestation, he not ravished from My vision, lest My vision tear thee from Me for ever.

12. Every man that has a heart, has a privacy: its general feature is the privacy of him who seeks other than Me, and its special feature is the privacy of him who seeks Me.

13. The value of every man is the tidings of his heart.

14. When thou seest Me, that which is lawful is with Me, and everything beside is unlawful.

15. When thou seest Me, demolish thy desires and thy perils: for, by my might, peril ceases not until desire ceases.

16. When thou seest Me, be silent concerning the vision of Me, lest I restore thee to one of the sciences of heaven and earth, whereby I shall veil thee from Me so long as thou continuest.

17. If I were to reveal to thee the secret of all manifestation, it would be a science: and science is a light, and My vision consumes what is other than it. Where then is the dwelling-place of light and science in thee, when thou seest Me, and I appear to thee?

ADDRESS (38)

1. Say: My Lord regards me, how then shall I regard other than Him? My Lord I have seen, and seen Him not, and my soul rests in Him. My Lord I have seen not and rejoiced. seen not and sorrowed, seen not and served. My Lord has addressed me with his science, and uncovered for me his face. Whither shall I depart, seeing that He holds sway? Or to whom shall I hearken, seeing that He is watchful over every tiding? My Lord I see, when I have sinned, beyond my sin, forgiving it: yea, I see Him, when I have done good, in my good deed, fulfilling it. My Lord I have seen, and yet I was not just, nor sought I his assistance. My Lord I have sought and not found: He sought me, and I found Him. My Lord has made me to witness that there is no
8. Say: I ask of Thee a favour that may abide with me in the seasons that I seek of Thee, and a jealousy that may turn the eyes of my heart to thy courtyard.

9. I have exalted thee, and abased everything before thee: I do not approve that thou shouldst rest in anything, being careful for thee, and displaying thus my favour towards thee.

10. When thou askest, say: I ask of Thee that which Thou approvest; I ask of Thee a fair ornament before Thee, and a lovely bedecking in presentation to thy bounty, and an eye that regards thy desire and the falling-places of thy jealousy.

11. And if I fulfil it for thee, I shall satisfy thee concerning it with my full Self-subsistence: its ravishments will never ravish thee from Me. But if I do not fulfil it for thee, I shall inscribe thee as one that desires my face, and prefers that which is with Me above that which is with himself.

12. I am beyond thy sufficiency; therefore say: “God is enough for Me, and He is a good protector.”

13. When a matter occurs to thee, say, “My Lord, my Lord,” and I will say, “Here am I, here am I, here am I.”

14. I have answered thy call, and made thee deaf towards all that calls other than Myself, so long as thou continuest.

15. Consider everything when thou seest Me, how that thou hast authority over it, but it has no authority over thee.

16. Hide the objects of thy quest from bursting upon Me. When I give thee leave, ask of Me good, and I shall appoint for thee the better portions.

17. When I prefer thee above the need, if thou seest not my reproach, it is my permission for thee to petition Me.

18. When I guide thee, I veil thee: when thou seest Me, and seest not what is of Me, then thou hast seen Me.

19. When thou seest Me, thou art with Me: when thou seest Me not, thou art with thyself. Be therefore with him who brings good.

20. When I restore thee to absence, be connected with the restoring, that thou mayest be uncovered of thy withness.

ADDRESS (37)

1. Hast thou not seen how, when two friends meet, one is arrested by the tidings of the other, while the other is silenced by the vision of his friend? Which of the two is worthier of love, and sincerer in his profession of friendship?

2. He who is arrested by the tidings is a polytheist, but he who is arrested by the bearer of tidings is faithful. So, however much I scare thee towards Myself by means of recollection and wisdom, thou continuest with that which scares thee, not with that towards which it scares thee.
ADDRESS (35)

1. Set thy heart upon my hand: so shall nothing hold it, or occur to it.
2. Whoso seeks to exchange My vision with my absence, has changed my blessing.
3. Seek not the shadow of the desert: for in My vision there is neither brightening nor shadow.
4. The desert is the stage of two men: of him who associates other gods with Me, and of him who is veiled from Me.
5. The desert is everything that is other than I.
6. In vision there is neither claim nor right.
7. I am the Inciter of aims: when they come upon thee, say, "Satisfy me against thy messengers."
8. I made free with thee, and manifested my love towards thee, when I addressed thee with a speech whereby I commanded thee to address Me.

ADDRESS (36)

1. How should he be my servant, who does not yield to that which I have revealed, averting it as I wished, and converting it as I wish?
2. Say: Here am I, in answer to Thee; connection with thy call has stablished me for thy reality.
3. The knowledge of this in absence will concentrate thee out of absence.
4. When I appear to thee, cause is cut off: and when thou seest Me, relationship is cut off.
5. Not every appeaser is seen. I am the King Who appears through generosity, and is concealed by might: I advance him who seeks Me, and grant to him who asks of Me.
6. When thou hast desire of a need, come forth with it in the morning or the evening unto Me: its season will be, when I prefer thee above it.
7. Do not specify thy need, but conceal it with thy knowledge; and say: Make fair thy regard for me, for I am the named. Abide with me in my affair, for I am all yearning. Choose for me, for I am ignorant of my welfare before Thee. Protect me from preferring above Thee, that I may possess thy forgiveness. Protect me with thy favour towards me, that I may seek the protection of thy shadow, and continue petitioning Thee to bring forth thy wisdom. Show me Thyself in that which Thou hast concealed and that which Thou hast manifested, that I may be with Thee, and otherness shall not consume me, and that I may be for Thee, and not have gnosis of other than Thee, nor be in anything save that which displays Thee.
6. Satisfy Me as to thine eye, and I will satisfy thee as to thy heart.
7. Satisfy Me as to thy feet, and I will satisfy thee as to thy hands.
8. Satisfy Me as to thy sleeping, and I will satisfy thee as to thy waking.
9. Satisfy Me as to thy desire, and I will satisfy thee as to thy need.
10. When thou seest Me, all otherness is a sin: when thou seest Me not, all otherness is a virtue.
11. When I appear, destroying otherness and then showing it forth, then have I given thee permission for its continuance when I am absent: but when I appear to thee, and what is other than I passes away, then thereafter it will not return to the eye of thy heart.
12. Guard thy heart before thine eye, else thou wilt never guard it.
13. Sell not the disease except for the cure, for that is its price.
14. The master of vision is not in knowledge, that I should take him to account, nor is he in ignorance, that I should avoid him.
15. It is all one to the master of vision, whether I turn otherness towards him, or away from him.
16. When thou seest Me not, make enmity against everything for thou art its enemy, and it thine.
17. When thou seest Me, be friendly to everything, for it thy friend, and thou its.
18. Thine enmity consists in thy not obeying it, and thy friendship consists in thy obeying it.
19. Thy affliction is the affliction. If thou seest Me, infidelity is beyond thee: if thou seest Me not, veiling is beyond thee.
20. Say: Stablish me for Thee, even as thou hast stablished me through Thee.
21. I have loved thee, and come to dwell in thy gnosis of everything: thou hast gnosis of Me, and art agnostic of everything.
22. When thou seest Me, command seeks thee not, and prohibition attracts thee not.
23. When thou seest Me, be in absence as the bridge over which everything passes without halting.
24. When thou seest Me, I grudge thee the ways to Me, and I do not set thee before Me in company with other than Me.
25. There is no virtue in My vision: how then should there be any evil? There is no wealth in My vision: how then should there be any need?
26. Thou art only contrary in opposite: in My vision there is no opposite.
repent, and through penitence I will open for thee a way which thou shalt thread. I shall veil thee as thou returnest, and oppose thee as thou repentest: then I shall open for thee, and not cease restoring thee. I shall restore thee to Myself through the veiling, and through penitence I shall open for thee the gates of the ways. All this, that I may make thee to pass the veil, and raise thee above the limit of the gates.

ADDRESS (33)

1. Say: Here am I; Blessed be Thou, and good be with Thee and for Thee and to Thee and of Thee and in thy hands.

2. Say: Stablish me in absence on the wave of a sea which the stablishing winds strike, and stablish me in vision on a stablishment which thy clear words have not named; show me my stablishing in thy absence, and bring me near to thy face in Thy vision.

3. What seekest thou of Me? If thou seekest that which thou knowest, thou acquiescest in the veil: if thou seekest that which thou knowest not, thou seekest the veil.

4. How shalt thou not seek of Me, seeing that I have put thee in need? Or how shalt thou seek of Me, seeing that I have originated thee?

5. Thou hast a turn in absence: seek Me and seek for Me, not that thou mayest attain Me, nor that thou mayest outstrip Me.

6. Make vision near to thee, for thou belongest to vision. Thou hast a turn in vision, for it is thy persisting mineral, and thy pervading refuge, without flight—for it denies all other than it—and without quest.

7. Hide Me from absence, and I will hide thee from vision.

8. Thy vision of vision is an absence.

9. Thy absence from the vision of vision is a vision.

10. Say: To Thee belongs everything, and I am a thing. The láām of possession precedes the shin of thing; so cast the láām of possession upon the shin of thing, and I will see Thee to be a possessor holding sway, and myself not a possession acknowledging sway.

ADDRESS (34)

1. Whoso indicates the veil, for him I have raised the fire of union.

2. Whoso is opposed by gnosis is determined upon imparting gnosis.

3. Accompany Me to Myself, and thou shalt reach Me.

4. Need is my tongue with thee: address Me by means of it, and I shall listen and answer.

5. Cast away choice, and I will cast away punishment forever.
17. Regard that with which thou prosperest: that is thy value with Me.
18. Seek refuge with Me from thy joy in taking refuge in Me.
19. Vision is the science of perpetuating: follow it, and thou shalt prevail over oppositeness.
20. I am the Mighty, without vision or absence.
21. I am the Witness: nothing is thine, that thou shouldst worship what is thine, and nothing is mine, that thou shouldst be veiled by what I possess.
22. Rejoice in that whereof I have put thee in need: I am independent of it and thee.
23. I have not put thee in need in order to humble thee before Me, but that thou mayest set what thou searchest in Me, wherever thou searchest.
24. Approve not of other than Me and then turn towards Me, or I will restore thee to other than Me.

ADDRESS (31)

1. Thy attention to this world is nobler than thy enslavement to the next world.
2. Thou shalt see Me on the day of resurrection, even as thou seest Me on the day of thy joy and sorrow.
3. Thou belongest to naught other than Me, that thou shouldst exist through it.
4. Absence and the carnal soul are like a pair of galloping horses.
5. Spirit and vision are a pair of united friends.
6. The motion of the heart in absence preserves it the better in vision.

ADDRESS (32)

1. Phenomenal existence is like the ball, and science the arena.
2. I do not belong to anything, that it should contain Me, and thou belongest not to anything, that it should contain thee: thou belongest only to Me, not to thing, and thou existest through Me, not through thing.
3. The light of absence is consumed in vision.
4. In absence, thou belongest to everything, and everything to thee: in vision, thou belongest not to anything, nor anything to thee.
5. Thread every way to Me, and thou shalt find Me a veiler at the commencement. Thou shalt return and be separated, and thy self-affliction will accompany thee: thou shalt ask pardon and
8. Conversation is rightly conducted only between one who speaks and one who is silent.
9. I have entrusted my veil with thy seeking for Me.

ADDRESS (29)

1. He only seeks refuge who has no Lord.
2. If a heart, to which its Lord has revealed Himself, sees good, it praises it: if it sees evil, it says, "Lord, avert it from Me," and the Lord averts it.
3. The expression of every face is in that towards which it aims.
4. The signs made signs, and they reached unto Me: the elegant spoke elegantly, and they reached unto Me.
5. Everything praises Me: the silent in his silent part, and the speaker in his speaking part.

ADDRESS (30)

1. Whatever thou mayst be, when otherness is the means of my Self-revelation, thou art in thy general condition.
2. So long as my Self-revelation despatches thee to Me, thou hast not attained to union with Me.
3. The master of vision is ruined by knowledge, even as honey is ruined by vinegar.
4. The master of absence is nearer to theory and practice.
5. Say: Establish me as establishing Thee in thy establishing me.
6. Say: Hide me from hiding in thy hiding me.
7. Say: Show me thy face in thy seeing me, and turn me to Thy vision whithersoever Thou turnest me.
8. Say: Cure me of that Thou curest me.
9. In cure is a well of disease.
10. Disease and cure belong to the negligent.
11. The true recollection of Me is not in vision nor in absence.
If thou recollectest Me in absence, it is for thy sake: if thou recollectest Me in vision, thou art veiled by thy recollection.
12. Thy temple with reference to Me in the next world is like thy heart with reference to Me in this world.
13. Sleep in the vision of Me, and I will cause thee to die in the vision of Me.
14. Wake in the vision of Me, and I will raise thee up in the vision of Me.
15. The meeting-place of tongues is in absence.
16. In vision there is neither silence nor speech. Silence is upon thought, and speech is upon design: but in the vision of Me there is no thought, that there should be silence upon it, and no design, that there should be speech upon it.
contrary to thee, and joinest through thy joy that which agrees with thee, my desire will be prevailing.

ADDRESS (27)

1. If thou regardest not Me in a thing, thou regardest it.
2. When thou regardest it suddenly, that is, if thou seest it but dost not see Me before seeing it, I correct thee: but if thou regardest it after seeing Me in it, thou regardest intentionally, and I empower it over thee.
3. Thou hast seen My vision and my absence: make my absence the ransom of My vision, and I will gather over thee the protection.
4. Attention in which attention remains is not mine, nor I its.
5. The heel of thy day is on the traces of thy night.
6. Absence continues as long as night continues: day is an interruption in vision.
7. Name is a veil over essence.
8. My station in this world is in vision, and my threat in this world is absence.
9. My station in the next world is unveiling, and my absence in the next world is veiling.
10. Unveiling is the Paradise of Paradise: veiling is the Hell of Hell.
11. The saint converts altogether, and reverts altogether.
12. Thou wilt not return from a place of regarding, until thou seest what is beyond it.
13. Lustrous is lustre through thy lustre in vision: dark is darkness through thy darkness in absence.
14. My vision is like day, shining and illuminating: my absence is like night, estranging and making ignorant.

ADDRESS (28)

1. Each of them is a proof to thee of my making thee weaker than the weak, and stronger than the strong.
2. Thou hast a greater honour with Me than thy name.
3. Thy day is thy life.
4. Do not specify against Me in the petitioning of Me, or thou wilt be as one that seeks a place of flight from Me.
5. Petition Me to preserve thee from Me: I approve for thee no preserver other than Me.
6. I have entrusted my refusal with thy seeking of Me.
7. Absence remains, so long as there remains any demanding on my part and thine.
2. Destroy that which thou hast built with thy hand, before I destroy it with my hand.

3. If I fashion thee for my absence, I have veiled thee with a veil which I shall not unveil.

4. Hate that which I have hated, even if it makes advances towards thee, and decks itself out fair for thee. Wilt thou not hate a house in which my friends are beneath the dust?

5. Love that which I have loved, even if it behaves hateful towards thee.

6. The root of disobedience is "why," and the root of obedience is the dropping of "why."

7. To this end make I parable unto thee, that I may turn thee from thyself by exchanging wisdom.

8. I have only approved of thee for My vision: therefore approve not of thyself for my absence.

9. Consider why thou rejoicest and art sorrowful.

10. Thy joy which is for that which I give thee is better than thy sorrow for that which I do not give thee.

11. To sever the connection between thee and things is My vision: to make connection between thee and things is my absence.

12. If My vision disappears before thy incapacity, and thy incapacity rises before I cause thee to stay, thou art transported.

13. Consider why thou expectest My consolation: fear Me, not expecting any consolation from Me.

14. The building of My gnosis during my absence is the completion of a journey that finds no rest.

15. If thou marvellest, marvel at my leaving thee to sin and to repent.

ADDRESS (26)

1. I would build thee a temple with my hand, if thou wouldst destroy what thou hast built with thy hand.

2. When thou seest Me, neither parent nor child will entice thee or attract thee.

3. When thou seest Me in the opposites with a single vision, then have I chosen thee for Myself.

4. Give Me charge of thy affair by banishing thy affair.

5. Absence is, that thou shouldst not see Me in anything: vision is, that thou shouldst see Me in everything.

6. Appoint a day for Me and a day for thyself. Begin with my day, and my day shall transport thy day.

7. Be patient for Me a day, and I will suffice thee for the domination of all the days.

8. When thou seest Me not, everything thou seest will ravish thee.

9. When thou comestest through thy sorrow that which is
8. Whoso knows Me, converses with peril: and whoso converses with peril, hates himself even if he recollects.
9. Whoso hates himself, shuts his eyes towards that for which is felt either revulsion or desire.
10. I do not appear to any heart, and leave it with itself.
11. I am more clement than clemency, and more compassionate than compassion.
12. Regard not that which I show to thee with the eye of that which returns upon thyself: so shalt thou be independent from the first moment of regarding it, and not submit to anything.
13. When I appear to thee, there is neither wealth nor poverty.
14. Regard Me manifesting and not thereby establishing the manifestation, and thou shalt see Me, and that is My vision: regard Me establishing thereby the manifestation, and thou shalt see Me and it, and that is my absence.
15. Thou art the slave of that which has power over thee.
16. If thou seest Me in its ascendancy, and still it has power over thee, beware lest I inscribe thee a polytheist.
17. If it has power over thee and thou seest Me not, flee unto thy enemy, and he will give thee refuge.
18. For thy sake I made Myself manifest.
19. Thy sake is the sake of sakes: I have concealed it, and shall not manifest it.
20. Set not thy attention beneath thy feet, lest thou be divided by its neighbourhood: so expel it from thy heart, for I and it cannot dwell together.
21. A heart into which I look determines not upon any good, nor persists in any evil deed.
22. Say to thy heart: Thy determination is an aim, and thy persistence is an aim, and thou art the son of contrariety.
23. There is no rest this side of the goal.
24. Of course that in which thou reposest is set above thee.
25. When my vision appears, and effaces not the marks of my absence, that is the manifest calamity.
26. My vision does not desire vision: that is might. My absence does not promise vision: that is veil.
27. Between Me and thee is thy self-experience: cast it away, and I will veil thee from thyself.
28. Purchase Me for that which rejoices thee and grieves thee, and the price will vanish, but the purchaser will remain.

ADDRESS (25)
1. Build thy heart as a temple whose walls are the places where my glance falls in every witnessed thing, whose roof is my Self-subsistence in every existing thing, and whose gate is my face which is not absent.
and he performs for the sake of other than my face the condition of what I have taught him, I make the condition permanent, and inscribe him a sorcerer, exempt from my friendship.

6. Letter is my treasury: whoso enters it has borne my trust. If he bears for Me and not for himself, it is my grace; if he bears for Me and for himself, it is my demand; if he bears for himself and not for Me, he is exempt from my protection.

7. The theory of every theorist makes his affair to rule over him: and every named thing is made bound by its name. I am the Theorist Whose theory does not make His affair to rule over Him: I am He Whose name is not made to bind Him. To Me is the return of theory: it returns to one of the gates of name. To Me is the return of name: it returns to one of the lights of naming.

8. Witness Me in letter, and thou shalt witness making; witness Me in theory, and thou shalt witness wisdom; witness Me in name, and thou shalt witness unity.

9. Reality prolongs names, and prolonging is an abiding self-subistence established by an abiding meaning, which revolves in an abiding kingdom and dominion, and controls an inherent inflexion, and then reverts with its emergences and returns to a perpetual kingdom.

10. Letter consists of dialects, inflexion, distribution, composition, united, separated, equivocal, pointed, shapes, and forms. That which manifests letter in a dialect is that which inflects it; that which inflects it, distributes it; that which distributes it, composes it; that which composes it, unites it; that which unites it, separates it; that which separates it, makes it equivocal; that which makes it equivocal, points it; that which points it, shapes it; that which shapes it, forms it. This meaning is a single meaning and a single light: and that single is one and single.

ADDRESS (24)

1. The gnosis of other than Me fails, and what is thy harm? My self-revelation to thee perceivest, and it is thy sufficiency.

2. I dispense the granting of gnosis as I desire.

3. I go not forth to anything and give it refuge, save in Me.

4. Every portion that I have apportioned to thee is a veil over a gnosis. If thou seest Me and not it, I display the gnosis; if thou seest it and not Me, I conceal the gnosis.

5. Whatever accident befalls thee, wherein thou seest Me not, weep for my absence, not for it.

6. Whoever invites thee other than I, do not accept him: so only shall I inscribe thee my companion.

7. The faces of affection only appear to those who preserve their faces during my absence from prying eyes.
4. I am the Forgiving: my quality is the forgivingness of generosity. I am the Generous: my quality is the generosity of pardoning.

5. Do not speak: for he that reaches unto Me does not speak.

6. O my servant and O every servant! Thy day is for the theory which I give to thee, and thy night is for seeing Me and regarding me.

7. O my servant and O every servant! Verily thy Lord is forgiving, forgiving, yea, verily thy Lord is grateful, grateful. Forgiving, forgiving: He forgives what thou sayest He will not forgive. Grateful, grateful: He accepts what thou sayest He will not accept.

8. O my servant and O every servant! Whoso stays before Me, his hand is over the backs of heaven and earth, and over the faces of Paradise and Hell. He stays not in them, that they should be his dwelling-place, neither turns he to them, that they should be his refuge. I am his sufficiency: the returns of his gnosis return only to Me, and only before Me his theory and his thoughts stay.

9. O my servant and O every servant! I rise with my light upon every heart that knows Me, that it may see it and Me, and see where I am with reference to it.

ADDRESS (23)

1. Stay for Me in the ranks with thy theory, thy practice, and thy purpose, but not with thy heart. I have chosen thy heart for Myself, not for my service: for regarding Me, not for the ranks of staying before Me. Verily I have hearts which I grudge to stay before Me, lest they should see those that stay before Me, and be veiled from regarding Me by the vision of those that stay for Me. These I have set in my hand: they abide with Me, and go not forth unto the stations, nor does other than I enter unto them. These regard Me, and listen to Me, and converse of Me.

2. The heart is in the hand of the Lord, and the tongue of the heart converses in the station before the Lord.

3. Thou hast transcended that which does not take thee from thyself, and thou hast overcome that which does not divide thee from my station. Thy word is the highest, and its word does not hold thee: thy path is the sitting-down, and its path does not hold thee.

4. When thou existest through Me, space will not contain thee: when thou speakest through Me, speech does not contain thee.

5. No thing has any right over Me, and no science has any penetration of Me: no wisdom has any connection with Me, and no name or quality has any authority apart from Me. When I reveal Myself to any man by name or quality or science or wisdom,
I withhold from thee, knowing that I have withheld from thee my turning-away and my veil.

9. The time for fulfilling what is between thee and the people of this world is when this world ceases, and thou seest where thou art, and where the people of this world.

ADDRESS (21)

Station of the Return of the Gift of the Balance.

1. All that is more diffused sees more: all that knows more is more diffused. All that is more censorious knows more: all that does more is more censorious. All that is more profitable works more: all that is more patient is more profitable. All that is more grateful is more patient: all that recollects more is more grateful. All that veils more recollects more: all that divulges more veils more. All that joins more divulges more: all that hastens more joins more. All that is lighter hastens more: all that is more abstinent for Me is lighter. All that fears more itself is more abstinent for its Lord: all that is more religious fears more. All that is more desirous is more religious: all that seeks more is more desirous. All that relates itself more seeks more: all that is greater relates itself more. All that is more suppressed is greater: all that is wiser is more suppressed. All that is more assiduous is wiser: all that is more secretive is more assiduous. All that is safer is more secretive: all that is more abiding is safer. All that is more enduring is more abiding: all that is more select is more enduring. All that is more sincere is more select: all that is more guarded is more sincere: all that is more sincere is more penetrative. All that is more silent is more empty: all that is more fearful is more silent. All that is nearer is more fearful: all that is more persistent is nearer. All that is more cultured is more persistent: all that is more upright is more cultured. All that is more certain is more upright: all that is more established is more certain. All that witnesses more is more established: all that is more ready witnesses more. All that is more present is more ready: all that reveals more is more present.

ADDRESS (22)

1. When thou advances towards Me, everything comes to follow thee; and the first to fall is thy sin: but nothing shall enter unto Me, save only thee.

2. When thou advances towards Me, and none bears thee company or sees thee on thy way, then theory stays in its proper limit of thee, and practice stays in its proper limit of theory, and one by one separates from thee whilst thou art coming to Me.

3. Verily my light has risen upon thee, and thou hast come with it unto Me.
fear will account thee one of themselves, because the garment of veneration will appear upon thee: and they that are terrified will account thee one of them, because the garment of resignation will appear upon thee.

27. The true saying of every speaker is that which establishes thee in the experience of Me: wherefore interpret the sayings in the light of thy experience of Me, and interpret thy experience of Me in the light of thy turning away from other than Me.

28. Preserve thy station with Me, lest sayings and acts ravish thee. Whatever is said to thee in my station, do thou say: and whatever is done to thee in my station, that do.

29. Sayings find no admittance to my station, nor acts entrance.

30. There is no saying in my station, and I call to it: there is no act in my station, and I call to it. I call to it him who knows my station, and I call to it him who witnesses my abiding.

31. Expel thy heart from the congruous, and thou shalt issue from the incongruous.

32. If thou expellest not thy heart from the congruous, thou wilt not know my wisdom, nor perceive my evidence.

33. The congruous is that whose issue is secure: the incongruous is that whose issue is destroyed.

ADDRESS (20)

1. My servant who is truly my servant is the refuse that is cast before Me.

2. My servant who is truly my servant is he who for my sake rebels against himself, and is not satisfied.

3. My servant who is truly my servant is he who rests in my recollection, and does not forget.

4. When my interpretation comes, be cut off by it from my kingdom and dominion: then, when my interpretation appears, be cut off from it unto Me. So shall the interpretation and the letters become one of the instruments of thy gnosis, and one of the vehicles of thy speech.

5. Advance to Me not by any road, nor by any science: so shalt thou advance to Me, and I to thee.

6. Supplicate Me by my praiseworthy qualities in prosperity, and I will defend thee by Myself in adversity.

7. Continue in thy purification, and thou wilt persevere in thy blessing. Verily, if thou pausest not in thy purification, thou wilt not pause in thy blessing.

8. Thou knowest Me not, until thou seest Me giving this world. I give plenteously: and I prepare what thou knowest of this world for a rebellious servant. I also enrich him whom thou knowest of the servants, so that thou mayest be content with what
my affair through that whereby I reveal Myself to thee, of my
wisdom and my will.
10. Resign thyself to Me, and I will open for thee a gate unto
connection with Me.
11. When thy self occurs to thee, restore it, and that where-
with it occurs to thee, unto Me.
12. I have concentrated thee upon Myself with mercifulness,
and chosen thee for Myself with the choicest of rabbinical
sciences.
13. I praised thee before thy creation, and thou praisedst Me
at the time of thy creation: I came upon thee before thy existence,
and thou camest upon Me at the time of thy existence. Thou art
mine by reason of that which was of Me.
14. Abide not with actions, or they will stay with thee: abide
not with states, or they will change with thee.
15. How shalt thou not be with the action performing it, and
thy heart with Me and not in the action?
16. Abide not with theory, or it will cause thee to slip: abide
not with gnosis, or it will be converted to agnosis in thee.
17. Verily I have appointed for everything a power to ravish
thee from it, that thou mayest seek refuge in Me, and that I may
show thee my power, and concentrate thee upon Me by means of
it.
18. Abide not with condition, or it will cause thee to stumble:
abide not with authority, or it will enfeeble thee.
19. Abide not with likenesses, or the manifestation of mani-
fests will become ambiguous to thee: abide not with manifests,
or thou wilt be terrified when the inward things appear.
20. Abide not with causes, or they will be cut off with thee:
abide not with relationships, or they will be severed from thee.
21. Abide not with compacts, or that which thou hast com-
pacted will be loosened: abide not with treaties, or that for which
thou hast made treaty will be violated.
22. Verily I am God. In everything I have made a weakness.
and in every weakness a poverty.
23. Verily I am God. In every poverty I have made a destruc-
tion, and for every destruction a non-existence.
24. Verily I am God. I regard every non-existence in its non-
existence even as I regard it in its witness. By this the friends
of my presentee know Me; and this of my quality is denied by
those that confess not my Lordship.
25. Abide not with the passing things, or they will give infor-
mation concerning thee on the day of terror, and thou wilt
mourn for the loss of that with which thou wast, and enter the
company of those that fear.
26. Be mine in every state, and on the day of my appearing I
shall send thee a sign that shall stablish thee. On that day
terrors will not affright thee, nor fears overawe thee. They that
with Me: connect thy acts with Me, and thy fancy will continue in my service.

10. Thou hast credit and debit in the register of accident: much is thy credit, and much thy debit.

11. Despair not of Me, lest my protection desert thee.

12. How shouldst thou despair of Me, having in thy heart that which converses with Me?

13. I am the cave of the penitent, and with Me is the refuge of the sinners.

14. I am the stay which does not fail, and I am the Lord Who does not wrong.

15. When thou seest Me, incline not to the elements: when thou hearest Me, hearken not to the exposition.

ADDRESS (19)

1. I have inscribed on every luminousness: Wherever my servant stays with thee, do thou stay him, and wherever my servant goes with thee, do thou make him to go.

2. When my light comes to thee on the day of resurrection, every luminousness will come seeking it. If it dwelt with it in this world I shall join it with it; but if it dwelt not with it in this world, I shall veil it from it, and it will follow that which before it was following, and continue in that in which it was continuing.

3. Names are the light of letter, and the thing named is the light of names: stay with it, and thou shalt see its light, and walk with it in its light, and not be covered by it from its light.

4. If thou stayest in the light, thou art covered. Not unto Me wilt thou look, nor unto the light: but thy returns will return to thee, and thou wilt see thy lusts with thee, and they will along with thee walk in thy footsteps.

5. When thou desirest a thing for Me, regard what thou desirest for Me, whether it will transfer thee from thy station with Me, or establish thee therein. If it transfers thee from thy station with Me, then thy desire is thyself, and it is thy self thou desirest.

6. When thou knowest thy station with Me, thou belongeth to those that attain without a veil. Desire not for Me, lest thy desire for Me deject thee into desire for thyself: and desire not of Me, lest thy desire deject thee into thy self's anger against Me.

7. Those that have stations with Me neither desire nor seek, nor dispose nor repeat nor become habituated.

8. When thou standest with Me, thou transcendest exist- tuality: thou rejoicest not in that which comes to thee, and despairst not of that which passes by thee.

9. Regard Me and my affair. Regard Me through that whereby I reveal Myself to thee, of my names and my qualities: regard
13. Name is the mine of knowledge, and knowledge is the 
mine of everything. The return of everything is to knowledge, 
and the return of knowledge is to name, and the return of name 
is to the thing named. Name destroys knowledge, and how many 
a name there is with no knowledge in it! Knowledge destroys the 
thing known, and how many a knowledge there is with no thing 
known in it! The thing named destroys name, and how many a 
thing named there is with no name in it!

14. Specification and the thing specified are a portico to 
knowledge, and knowledge is a portico to name, and name is a 
portico to the thing named.

15. In name and knowledge and specification I have gates: 
thread these gates, not the gates of thy knowledge or of thy 
name. Name is my veil, and knowledge is my veil, and specifica-
tion is my veil. Thy station is only before Me. When I invite 
thee to name, it is to the veil that I invite thee: take my light with 
thee, that thou mayest walk by it in the darkness of that veil. For 
every veil is a darkness: for light belongs to Me, and I am the 
Light; I am the light of the heavens and the earth. Take refuge 
with Me from my light, and take refuge with my light from my 
veil. Stand for Me, O my servant, in the ranks of the servants: 
for so I have given thee leave.

ADDRESS (18)

1. If thou answerest everyone that invites thee, thou dost not 
answer Me, and thou knowest not how to answer Me.

2. Whoso knows not how to answer Me, how should he know 
how to address Me? And whoso knows not how to address Me, 
how should he obtain my excellent reward?

3. Whoso belongs not to the people of my reward, how shall I 
deliver him tomorrow from my punishment?

4. Whoso belongs to the people of my punishment, how should 
my veil be unveiled from his heart?

5. Whoso has not my veil unveiled from his heart, how shall 
his means belong to my means? For the word of my punishment 
has been verified in him: and whoso has verified in him the word 
of my punishment, upon him comes discourse with its inflexions, 
and I make it a fire for him, having control in him even as he in the 
discourse.

6. I am the force of those that firmly believe, and I am the 
strength of the upright strong ones.

7. Every speech is connected with an intelligible object or a 
simplied fancy: it is in the register of accident, its beauty in the 
beautiful, and its ugliness in the ugly.

8. Connection with reality is its desire, and its desire is its 
purpose.

9. Connect thy speech with Me, and thy acts will be connected
for thou art the rabbinical doctor; and the rabbinical doctor does not companion, that companionship should be ranked above him, neither feels he estrangement, that familiarity should be ranked above him.

ADDRESS (17)

1. I am nearer than the letter, though it should speak: I am farther than the letter, though it should be silent.

2. I am the Lord of specification and the thing specified: they have no arena in Me. I am the watch-tower of specification and the thing specified: they have no pivot of my making.

3. Specification has a condition which I have imposed, and the thing specified has a condition which I have appointed. Depart not through the imposed condition from the imposing conditioner: for unto Him returns that which He has imposed, and through Him vanishes that which He has conditioned.

4. Depart not through the appointed condition from Him who appoints: for in Him continues that which He has appointed, and, if He so wishes, He makes it to stay.

5. Specification is my specification, and knowledge is my knowledge: and thou art my servant, not the servant of My specification or of my knowledge. Stay therefore before Me, not before my specification: stay before Me, not before my knowledge. My specification stands before Me even as thou standest, and my knowledge stands before Me even as thou standest.

6. Stay not in direction, lest it transfer thee to directions; stay not in knowledge, lest it transfer thee to the things known; emerge not from staying, lest the existentialised things ravish thee.

7. Unto Me are the names: I imposed them, and through Myself I imposed them. To Me are the qualities: I entrusted them, and through Myself I entrusted them.

8. If name seizes thee, it hands thee over to thy own name: if quality seizes thee, it hands thee over to thy own quality.

9. Every seizer other than I, that seizes thee, hands thee over to thyself: and when thy self seizes thee, it hands thee over to thy enemy.

10. Stay through Me, and I shall hand thee over to none but Myself, and I will incline not with thee except towards Myself.

11. Stay through Me: then, when thou stayest and speakest, I am the speaker; or when thou judgest, I am the judge.

12. Knowledge and the thing known are in name, and condition and the thing conditioned are in knowledge. Specification and the thing specified are in condition, and outward and inward are in specification. Every wisdom has a solidness; and its solidness is its restriction to the disposition of self-subsistence in it.
10. Say: I take refuge with thy essence against every essence.
11. Say: I take refuge with thy face against every face.
12. Say: I take refuge with thy nearness against thy farness, and I take refuge with thy farness against thy hatred, and I take refuge with the finding of Thee against the losing of Thee.
13. Set thy sin beneath thy feet, and thy virtue beneath thy sin.
14. Whoso sees Me, knows Me; otherwise, not. Whoso knows Me, is patient concerning Me; otherwise, not.
15. Whoso is patient in the loss of otherness, perceives my bounty; otherwise, not.
16. Whoso perceives my bounty, is grateful to Me; otherwise, not.
17. Whoso is grateful to Me, makes himself my servant; otherwise not.
18. Whoso makes himself my servant, is sincere; otherwise, not. Whoso is sincere to Me, him I receive; otherwise, not. Whomsoever I receive, him I address; otherwise, not.
19. Whomsoever I address, hears Me; otherwise, not. Whoso hears Me, responds to Me; otherwise, not. Whoso responds to Me, hastens to Me; otherwise, not. Whoso hastens to Me, comes near to Me; otherwise, not. Whoso comes near to Me, him I protect; otherwise, not. Whomsoever I protect, him I assist; otherwise, not. Whomsoever I assist, him I exalt; otherwise, not.

ADDRESS (16)

1. Thou belongest only to the people of that wherein thou abidest.
2. If knowledge expels thee not from knowledge, and thou enterest not with knowledge save unto knowledge, thou art in a veil consisting of a knowledge.
3. Be veiled by a knowledge from a knowledge, and thou wilt be veiled by a near veil: be not veiled by an ignorance from a knowledge, or thou wilt be veiled by a far veil.
4. Cast thy knowledge and ignorance into the sea, and I will take thee for a servant, and inscribe thee trusty.
5. Issue from among letters, and thou wilt escape from the magic.
6. Bear thy knowledge whilst thou art learning it: and when thou knowest it, cast away what is with thee.
7. Bear not knowledge and gnosis in thy way unto Me, or this and the next world will occur to thee: if thy way is in these, they will imprison thee; but if thy way is not in these, thou hast arrived, so do not journey.
8. Sometimes thou understandest gnosis, but not the companionship of gnosis: and sometimes thou losest gnosis, but not the companionship of gnosis. When thou losest the companionship of gnosis, speak of what thou wilt, and it shall not harm thee:
The veil that is not unveiled is knowledge through Me: the unveiling that is not veiled is knowledge through Me.

10. When my knowledge divides thee from the things known, it is an unveiling: when my knowledge causes thee to experience the things known, it is a veil.

11. What pardon is more excellent than the pardon of thy being commanded to abandon the pleading of excuses?

12. Plead no excuses, or thou wilt recollect that for which thou pleadest excuse, and with the pleading will be mingled a swerving consisting of intention: if thou continuest with it, thou perseverest; and if thou fightest against it, thou art veiled.

13. If I reveal to thee the knowledge of existence, and therein reveal to thee the realities of existence, and thou desirest Me for the realities I reveal, then thou desirest Me for not-being: that for which thou desirest Me will not join thee with Me, and that which thou desirest for Me will not bring thee to Me.

14. If thou hadst desired Me for my name, thou wouldst have doubted concerning Me, according to what lies between Me and thee in that by means of which I reveal Myself to thee.

ADDRESS (15)

1. If the letter is stablished for thee, thou art not mine, nor I thine: if the letter opposeth thee, thou art not mine, nor I thine.

2. If thou fastest and then eatest, thou art not mine, nor I thine: if thou thirstest and then drinkest, thou art not mine, nor I thine.

3. If thou art grateful when I give, thou art not mine, nor I thine.

4. If thou seest Me and then sleepest, thou art not mine, nor I thine.

5. If I confer with thee and then thou seest, thou art not mine, nor I thine: if I summon thee and then thou askest, thou art not mine, nor I thine.

6. If thou perceivest that thou mayest be given the reward, thou art not mine, nor I thine: if thou art silent that thou mayest enter among those that have plenty, thou art not mine, nor I thine.

7. If thou recollectest Me to guard thy worldly interests, thou art not mine, nor I thine.

8. If I instruct thee and then thou interpretest, thou art not mine, nor I thine. If thou complainest to other than Me, thou art not mine, nor I thine. If thou acquiescest not when I acquiesce, thou art not mine, nor I thine. If thou art not angry when I am angry, thou art not mine, nor I thine.

9. Say: I take refuge with the unity of thy quality against every quality, and I take refuge with the mercifulness of thy piety against all oppression.
thy heart is my temple. Stand watchful over the closing, and remain in it, until thou meetest. For by Myself I have vowed, and by the majesty of my praise in the generosity of my blessings I have sworn: the temples which are built for closing are my temples, and their people are my people and my dear friends.

10. Consider thy quality in which I have manifested thee, and by which I have tried thee, and thou wilt regard that between which and Me there is converse, not causes; and thou wilt know that thou art my converser, not it, and that thou art my afflicted, not it; for it is the affliction, not the afflicted.

11. Only for my service have I manifested thee. If I reveal the secret of this, it is for my intercourse; and if I make for thee, it is for my companionship. I have not manifested thee to continue in that which veils thee from Me, nor have I built thee and fashioned thee to advance and recede in that which divides thee from my intercourse.

12. Plead no excuses, for the opposition of Me is too monstrous for excuse: but if thou pleadest excuses, regard my piety, which comes with thee pleading excuses.

ADDRESS (14)

1. If thou knowest not who thou art with Me, I am not thine, and thou art not mine, whatever action thou performest for Me, not knowing who thou art with Me, and whatever station thou holdest before Me, not knowing who thou art with Me.

2. Seek refuge with Me from every ignorance, save ignorance through Me.

3. Sit not with him who knows Me not, save as a warner; and if he accepts thy warning, then as a gospeller.

4. Whoso sees Me not in this world, will not see Me in the next.

5. The vision of this world is a preparation for the vision of the next world.

6. Say to the gnoses: If He revealed Himself to you, no heart would contain you, and if ye knew Him, no heart would depart from you.

7. Whoso sees Me, transcends speech and silence.

8. Be through Me, and thou shalt see knowledge and ignorance as limits, and speech and silence in them as limits: thou shalt see every limitation veiled from Me by its limitation; and thou shalt see the outer part of the veil to be knowledge, and its inner part ignorance. And thou shalt see the servants to be in knowledge, and their temples therein, and in the temples their abode: and thou shalt see the dear friends that are servants to be in ignorance, and their temples therein, and before Me their abode.

9. One veil is not unveiled, and one unveiling is not veiled.
2. Thou art every servant, but every servant is not thou. How many servants I have that are “every servant”! So many are they that are transported by my precedence, and so many are they that transport the real through My gnosis.

3. O my servant, and O every servant! Stay in the staying-place of staying, and regard everything staying before Me. Regard every stayer, how he has a station which he may not overpass, and regard the sky, how it stays, and every sky; the earth, how it stays, and every earth; the water, how it stays, and every water; the fire, how it stays, and every fire; the knowledge, how it stays, and every knowledge; the gnosis, how it stays, and every gnosis; the light, how it stays, and every light; the darkness, how it stays, and every darkness; the motion, how it stays, and every motion; the rest, how it stays, and every rest; this world, how it stays, and where it stays; the next world, how it stays, and where; my house, how it stays, and where; the house of my enemies, how it stays, and where; recollection, how it stays, and where; names, how they stay, and where: and regard thy heart, where it stays, for it belongs to the people of that wherein it stays. Verily, I have hearts which stay not in anything, nor anything in them. They are my temple, and they are between Me and every stayer of the kingdom and dominion. They are near to Me, and every stayer is near to them. These are they to whom the sciences are not equal: before their lights the gnomes fail, and the names cannot contain them.

4. I have caused thee to witness this station: witness it therefore after every litany.

5. Sleep in it; or, if thou canst not, sleep upon it; or, if thou canst not, sleep in its neighbourhood.

6. The limit of thy capacity is neighbourhood. Sometimes thou canst not sleep in that which I have caused thee to witness, and I forgive; and sometimes thou canst not sleep upon that which I have caused thee to witness, and I forgive. Yea, but thou canst sleep in the neighbourhood of that which I have caused thee to witness, and if thy soul refuses, that is on the part of thy soul. Then cry unto Me, between the neighbourhood of that which I have caused thee to witness, and between that which of thy soul presents itself to thee. If my aid comes to thee, sleep in it; but if it stays thee in the crying, sleep in the crying: for my staying thee in the crying is how I aid thee.

7. Sleep not, save in that which I have caused thee to witness, or in the neighbourhood of that which I have caused thee to witness, or in the crying.

8. If thou sleepest in crying, thou sleepest in the neighbourhood; and if thou sleepest in the neighbourhood, thou sleepest in the causing to witness; and if thou sleepest in the causing to witness, thou art awake, not sleeping, alive, not dead.

9. Close that gate of thy heart by which otherness enters, for
6. Whoso sees Me, abides for Me; and whoso abides for Me, abides in the experience of Me. Whoso sees Me not, has no abode wherein he may abide.

7. Whoso has no abode, has no gnosis.

8. When thou seest Me, and the recollection of issuing haunts thee, thou issuest: and when thou seest Me, and the recollection of abiding haunts thee, thou issuest.

9. When thou returnest unto Me in My vision, thou issuest; and if thou turnest to Me in My vision, thou issuest; and if thou askest of Me in My vision, then there is no veil that is further than thou.

10. Everything will depart, but the departure of him who departs from Me with regret will remain; and thou shalt see that which I have made not removed by desire, and thou shalt see desire in that which I have made, and thou shalt see it neither departing nor failing.

11. Whoso rests in the gnosis of Me in spite of the gnosis of other than Me, denies Me, and I do not protect him.

12. Whoso rests in the gnosis of Me in spite of a gnosis, his gnoses become for him agnosiae: they do not return to him, except to veil him, and he remains not in any veil, except in opposition.

13. I have manifested everything, and appointed order therein as a veil from its spirituality, and imposed limit upon it as a veil from my desire concerning it.

14. Ask of Me everything, for I possess everything: do not ask of Me a single thing, for I do not approve of thy having a single thing.

15. I have appointed in everything a haven for the hearts that are veiled from Me: but when I appear to any heart, I become the place of its repose in everything.

16. Consider the last of everything, and thou wilt depart from the vision of it: do not regard the primity of it, or it will deceive thee by the occasions of its portion.

17. Thy limit is that wherein thou dwellest, and thy attainment is that which thou lovest.

18. Hearken to the utterance of everything saying to thee: “Be through the self-subsistence which subsists through me, else I shall be ranked above thee by reason of the places of thy needs of me.”

ADDRESS (13)

1. Make Me the companion of thy secret, and I will be the companion of thy openness. Make Me the companion of thy singleness, and I will be the companion of thy unitedness. Make Me the companion of thy solitude, and I will be the companion of thy publicity.
thee manifested, nor for other than Me thee desired. For Myself alone I did manifest thee, and by my leave thou continuest. I converted thee, and thou art converted to the establishment I wish; and the establishment is thy radical veil, and beneath it all the branches abide. I commenced, and rent the veil and what was under it, and set up the rending as a veil between Me and thee. I only said to thee, "I appear," in order to instruct thee: for he only appears who was absent, and he only is absent who was appearing. But my quality is everlasting: I am exalted above appearing and being absent. Thee I reveal and conceal, thee I unfold and fold, and I say to thee: "I commenced, and none preceded Me to thee; I have manifested, and no reality abides beside Me." I am the end of all that I have realised, and when it comes to an end, it is not: I am in that which is, and I am in that which is not, even as I am. So stay for Me: for thou art my bridge, and the path of my recollection: over thee I cross to my companions.

ADDRESS (12)

1. To lower the eyes is to transcend this world and the next; to gaze is to be imprisoned in this world and the next; he that pays heed, walks not with Me, and is not fit for my companionship.

2. When thou walkest with Me, regard not the waymarks and the goals, or thou wilt be cut off: for I have made for thee in everything which I have manifested a goal which thou shalt not overpass, and a waymark by which thou wilt journey in it. So long as thou continuest walking with thyself, these are thy limits, and that is thy resting-place: but when I open for thee my gates, and thou walkest with Me, thou hast in Me neither goal nor waymark nor heed.

3. The Conquering Name is, "In the Name of God"; the Eloquent Words are, "Thou art God, the Lord of everything, and I am thy servant, possessing nothing beside Thee: through Thee I am, and I possess nothing save that which Thou hast made me to possess, and nothing possesses me which Thou hast therefrom prevented"; the Transporting Words are, "There is no help or strength save with God"; the Thanks for every blessing is, "Praise belongs to God."

4. Witness that which I cause none to witness save a trusty friend. He has no protection from himself, who has no obstacle between himself and affliction's supremacy over him. So preserve self, for it is thy protection when thou preservest it; and do not manifest it, for it is thy temptation when thou manifestest it.

5. My Self-revelation brings to gnosis, and in it I relate thee to Myself: My vision brings thee to Me, and in it I relate thee to Me.
that which I have manifested, and for thy sake concealed that which I have concealed.

7. If I had taught thee what is contained in vision, thou wouldst have been distressed at entering Paradise.

8. Thou art not an agent in vision: thou art only an employee.

9. Stand for Me, not for any distance that waylays thy weakness, nor for any need that enfeebles thy poverty.

10. I have forgiven thee, so long as knowledge remains in "yes" and "no."

11. I will not exalt knowledge: I have excused thee in every state.

12. Stand for Me, and thou wilt follow a unitive path.

13. Stand for Me, and I will give thee what thou askest: do not stand for what thou askest, or I shall be veiled and not give.

14. As thou art when I summon, so am I when thou callest.

15. Beware, by the wisdom of the station of "I am forgiving when thou errest, and forbearing when thou stumbl'st."

16. Dost thou not see that I do not approve of thy gratitude or thy recollection of Me, until I have caused thee to witness My vision, and then those twain are behind thy back? Verily, I have chosen thee for Myself, and preferred thee for My vision: but I shaped thee in absence from Me, to divide between thee and my continuance. When I restored thee to absence, I did not restore thee from My vision to thyself, but only from thy vision to Myself. So I have made for thee absence to be a pasturage: recollect Me therein, with the recollection whereby I love to be recollected. For I shall not stay thee in absence, and I do not approve of thy sojourning in service: but I shall set them up for thee as gates and ways, by which to join thee to vision; and when thou seest Me, I shall consume all that thou bringest with thee.

ADDRESS (11)

1. A lord agrees not with his servant. If thou understandest, thou hast attained a deep attainment of knowledge.

2. A servant agrees not with his lord: this is a thing beheld by thine eye. Nay, he has not fulfilled his bidding.

3. Agreement has failed: efface therefore correspondence, for there is no correspondence.

4. I manifest what I will, and thereby turn upon what I will.

5. Say: Show me Thyself before vision, that I may not mount by vision to vision.

6. When vision appears, prolonging and leaving, thou dost not see Me: when vision appears, neither prolonging nor leaving, then thou seest Me. I am the Sincere. Not for an angel have I created thee, nor for a prophet fashioned thee, nor upon any way thee stayed: not for kingdom and dominion have I constructed thee, nor for knowledge fashioned thee, nor for wisdom
ADDRESS (9)

1. I pardon him whom I make ignorant with ignorance, but I plot against him whom I make ignorant with knowledge.
2. Pray to Me with thy heart, and I will reveal to thee its delight in prayer.
3. Follow not sin with sin, or I will rob thee of sorrow for it, and thou wilt rest in it, and I shall punish thee for it.
4. When thou seest Me, thou seest the end of everything.
5. When thou seest the end of everything, thou attainest everything and transcendest everything.
6. I have loved thee with a whole love. I make revelation to thee, and do not acquiesce in thy belonging to anything, until thou conversest with Me, and continuest with that through which I make revelation to thee. The condition of this resembles a pair of lovers gazing upon one another.
7. I have become truly ashamed of thee, when I do not command or forbid thee, save from behind a veil.
8. Thou didst see Me before thing, and thou knewest what thou sawest, for it is that to which thou goest. Verily, I shall come to thee from beyond thing: and when thou seest Me and it, seek refuge with Me from Me, and believe on Me according to that part of it through which I am stablished in it, and I shall be veiled behind it, and there will remain in it no authority over it; and I will restore thee to that which thou sawest before it. That is my security in it; and whosoever performs faithfully that which God has compacted with him, shall of God receive a great reward.

ADDRESS (10)

1. How many things thou hast repelled with thy hand, which I had appointed for thy sustenance! And how many things thy hand has stablished for sustenance, which was for other than thee! Be with Me, and consider Me, how I allot the division: and thou shalt see giving and withholding to be two names of my Self-revelation to thee.
2. Thy attainment in knowledge is that in which thou restest.
3. Thy need is for that which will turn thee from need.
4. Fear Me: there is no salvation apart from the fear of Me.
5. How wilt thou obey thy knowledge, seeing that I am thy Lord?
6. I have not refused thee on account of my miserliness towards thee, but I have only refused thee in order that I may show to thee thy afflicted portion, that thou mayest know it: and when thou knowest it, I make it a means of my Self-revelation to thee. I have made equal harmony and contrariety, and thou seest Me alone, and knowest that for thy sake I have manifested
13. One thing is, and one thing will be, and one thing will not be. The first is my loving thee, the second thy seeing Me, the third thy ever knowing Me with complete gnosis.

14. Distressed attention is like a crowbar in a tottering wall.

15. Everything has a heart: the heart of the heart is its attention distressed.

16. The heart is moved, but the heart of the heart is not moved.

17. That which is moved is proper for everything: that which is not moved is not proper for anything.

18. O weakling, hide thy body, and I will hide thy heart; hide thy heart, and I will hide thy attention; hide thy attention, and thou wilt see Me.

19. This is the compact made by thy Lord for the weak: Take a compact for solitude, and I will aid thee; otherwise, I will not.

20. So long as thou seest Me not, the affliction is easy, or rather there is almost no affliction: it is only substitutes turning thee upon substitutes. But if thou seest Me, I shall demand of thee not to be absent from Me: for thou shalt find no substitute for Me, and no patience in the loss of Me. Absence will be thy narrative; and I shall say to thee: I have made a compact for thee in My vision, that I will not receive thee in my absence, even though thou comest with My vision.

ADDRESS (8)

1. He who is not ashamed for the superfluity of knowledge, will never be ashamed.

2. Manage not thy own affairs, and I will make everything thy servant: upon a well thou wilt pasture it, consisting of the beauty of freewill.

3. If thou desirest to regard the foulness of disobedience, regard that with which nature runs and desire associates.

4. The sign of my forgiveness in the affliction is, that I make it a means to a knowledge.

5. I have made for everything a face, and I have made its temptation to consist in its face. I have made thy face to consist in thy experience of thyself, and the face of the next world that which is bestowed upon thee. I have commanded thee to shut thine eyes upon every face, in order that thou mayest regard my face, thyself being between thee and thy means, while my freewill continues, not thyself nor thy means, and while I continue, nor the manifestation of my freewill to thee or in thee.

6. My servant who is my confidant is he who restores other than Me to Me.
towards thee, thou beginnest it, and making beginning is the 
obedience of the lover.
2. Consider the generosity of the address and my kindliness 
towards thee, whenever it turns aside the reproach, saying “As 
if thou art,” whilst thou sayest “Verily thou art.”
3. He who has no reality in him, how shall he harm or 
profit?
4. When thou seest Me, thou transcendest harm and profit.
5. When thou transcendest harm and profit, I have punished 
for thy crime him whom I punish, and I have forgiven for thy 
good deed him whom I forgive.
6. When thou knowest, say: My Lord, by my knowledge I 
know, but by my knowledge I do not accomplish, nor do I ask it 
concerning His knowledge.
7. When thou wastest the obligation of what thou knowest, 
what wilt thou do with the knowledge of that of which thou art 
ignorant?
8. When thou seest Me, thy sin is heavier than heaven and 
earth.

ADDRESS (7)

1. Thy attention which is distressed for Me is like a fair tree 
whose root is firm and whose branch is in the sky.
2. Thou didst not know the knowledge of thy attention which 
is distressed for Me; it is beneath the kaf of comparison, like the 
sun’s rays beneath the cloud.
4. Distress for Me is the reality of distress.
5. I abide with him who is distressed for Me, even if he turns 
from Me.
6. How shall he be distressed for Me who does not see Me? 
Or how shall he not be distressed for Me who sees Me?
7. Say, “Lord, here am I,” and I will inscribe thee as 
responding in one way.
8. If I inscribe thee as responding in one way, I inscribe thee 
as responding in every way; and if I inscribe thee as responding 
in every way, I appoint for thee a staying before Me, and set 
everything behind thy back.
9. When thou stayest before Me, hide from Me everything, 
even thy attention which is distressed for Me.
10. The reward of him who endures concerning Me is, that 
I am not absent from him, wherever he may dwell.
11. Make for Me of thy house a homeland, even as thou hast of 
thy heart made a homeland for My recollection.
12. Thy distressed attention has thanked Me for everything, 
because of my establishing in it distress for Him Whom it 
thanks therefore.
restest not in the ignorance of the unknown, even as thou restest in the knowledge of the known:

3. Thy seeking of Me, that I should teach thee what thou knowest not, is like thy seeking that I should make thee ignorant of what thou knowest: wherefore, do not seek of Me, and I shall assuredly satisfy thee.

4. The letter has perished, this and the future world are fallen to ruins, and all existence is consumed. The Lord has appeared, and nothing stands before Him. If He had not appeared through that which is veiled, and if He had not been veiled through that which appeared, nothing would have remained, and nothing passed away. If He had appeared through that which appeared, He would never have appeared at all to that for which He appeared: and if He had been veiled through that which is veiled, no heart would have known Him, nor would his recollection have passed over any creature.

5. Make for Me with thy wealth, thy people, thy knowledge, and thine ignorance.

6. Show Me thy heart, and turn towards Me thy thoughts: for if thou makest not a way between Me and thee, I shall not make a way between thee and anything belonging to thee.

7. I have revealed Myself to thee not in thing, nor for thing, nor by means of the barrierness of thing's knowledge, nor for the purposefulness of things: and nothing can harm thee; for I have brought thee into existence, and am jealous for thee, lest the thing or the quality be affected when thou wast brought into existence.

8. Place Me in the place of thy knowledge and ignorance in thee: so shalt thou neither know nor be ignorant, but thou shalt see Me alone. Then ignorance will ask thee concerning, ignorance, and thou wilt inform it; and knowledge will ask thee concerning knowledge, and thou wilt inform it. But thou wilt not be in the informing, nor with the informing: thou wilt not be in the informer, nor with the informer. I passed the interval, and set totality before thee, and thou sawest Me, not it: and I said to thee "I," but this it said not to thee; and I joined the utterance with the totality that was set (before thee). And thou sawest Me beyond utterance, but thou didst not see utterance, nor sawest thou the totality beyond the setting. Thou art he for whom everything was made: and I am He that regards, not thing, but thee.

ADDRESS (6)

1. It is as though thou hast given other than Me a pledge of thy obedience: for if it calls thee, thou sayest to it, "Here am I," and this thy saying is a making haste to answer; but if it is silent
gnosis by means of that which cannot be expressed in speech, that it should thereby be interpreted, nor presented to the heart, that it should abide in it and witness it.

4. The sign of my gnosis is, that thou shouldst have no desire for any gnosis, nor concern thyself, after my gnosis, with the gnosis of other than Me.

5. Depart not during my absence from the recollection of Me, or everything will overwhelm thee, and I shall not aid thee.

6. Judge of my affection by the manner of my aiding.

7. Seek my aiding thee in the motion of thy heart.

8. If thou abidest in the vision of Me, thou shalt say to the water, "Advance," and "Recede."

9. From water proceeds every living thing. If thou holdest sway in water, thou holdest sway over that which is contained in water.

10. I have magnified thee, and how great is thy power over thing! I have fashioned everything for thee: how then should I acquiesce in thy belonging to anything?

11. When thou seest Me, security and fear become equal.

12. If I revolved creation, and turned it upon its secrets, no pair of opposites would continue in it.

13. My vision has established thy heart and effaced existence: and establishment is made to judge of effacement.

14. When thou seest Me, and all things by Me produced, how wilt thou ask that which I have produced concerning that which I have produced? Can I be apprehended in that which I have produced?

15. When thou seest Me, how shalt thou say to that which appeared "Where is His secret?", or to that which was hidden, "Where is His disclosing?"

16. I have a better right to thee than that which I manifest, and thou hast a better right to Me than that which I conceal.

17. I am thy Lord Whom thou knowest, and thou art my servant whom thou knowest: so make thy knowingness of thyself to bow down before thy knowingness of Me.

18. When thou seest Me, knowledge is part of thy water: so make it to flow whither thou wilt, that by it thou mayest stablish what thou wilt.

19. When thou seest Me not, listen to thy knowledge of Me, and obey it, for thy knowledge of Me is thy only guide: but when thou seest Me, stay in thy station, and leave thy knowledge to stand beyond thy station.

ADDRESS (5)

1. If thou dost not prefer Me above every known and unknown thing, how canst thou relate thyself to my servanthood?

2. How canst thou say, "God is enough for me," when thou
12. If things accompany thee, they will waylay thee.
13. I anticipated thee by making Myself known to thee as a bounty, things not being between Me and thee: then I manifested things to thee as a trial. Stand therefore in the station of my bounty towards thee, and I will stand with thee in the station of my trying thee.
14. Be with Me, not with thing. If anything reminds thee of Me, or concentrates thee upon Me, it only reminds thee of Me in order that thou mayest forget it, not Me, and that thou mayest be with Me, not with it; and it only concentrates thee upon Me in order that thou mayest be separated from it, not from Me.
15. When I cause thee to experience the authority of patience in anything, then have I appointed for thee health in that thing.
16. Consider the quality in which I have manifested thee and by which I have tried thee, and thou wilt regard that between which and Me there is converse, not causes, and thou wilt know that thou art my converser, not it.
17. I have not manifested thee, in order that thou mayest apply thyself to that which veils thee from Me, neither have I fashioned thee and formed thee, in order that thou mayest proceed and recede in that which divides thee from my intercourse.
18. Plead no excuses, for the opposition of Me is too monstrous for excuse: but if thou pleadest excuses, then is my generosity mightier than the crime.

ADDRESS (4)

1. If I cause thee to lose the experience of Me, I veil thee from the knowledge of Me. If I veil thee from the knowledge of Me, I connect thee with a knowledge of the knowables other than Me. If I connect thee with a knowledge of the knowables other than Me, I cause thee to experience thyself. If I cause thee to experience thyself, thy experience of thyself returns to veil thee from the knowables: then thou hast no knowledge of knowable, when thy experience is of thyself, and thou hast no knowledge of Me, when thou art connected with the knowables.
2. If I were to concentrate the quality of speech in a single letter, and the quality of silence in a single attention, and that letter connected with Me, and that attention turned towards Me, the twain would not attain to the essence of my praise in that which I have blessed, nor endure the vision of my nearness in that which I have comprehended.
3. I am He Whom the sciences comprehend not, that they should circumscribe Him, and I am He Whom the motion of the hearts attains not, that they should refer to Him. I have veiled that which I have manifested from the realities of my comprehension, by means of that which I have manifested of the wonders of my workmanship: and I have revealed Myself from beyond
ADDRESS (3)

1. Stay between Me and my friends, that thou mayest hear my blaming and reproaching, and see my kindness and nearness, and witness my affection for them, not permitting them to return from Me, nor giving them access to their heedlessness of My recollection. For I have chosen them for my litanies, and fashioned them for my Self-revelation: yea, I have wrought them, and selected them for my love.

2. Be by thy heart transported from the hearts which see Me not. Verily, I have hearts whose gates are unto Me opened, and whose eyes Me regard: they enter unto Me without a veil. They are my temples, in which I speak my wisdom, and reveal Myself to my creation. Regard therefore thy heart: if it be one of my temples, then it is my sanctuary. Do not house in it other than Me, neither my knowledge, for my knowledge is not of my temples; nor my recollection, for my recollection is not of my temples; for if thou housest in it any dweller, thou veilest Me. Consider therefore what it is thou veilest.

3. Consider what I have given thee of knowledge and gnosis and recollection and exhortation and wisdom and perspicacity, and make it a guard over the gates of thy heart, and a veil to hide other than Me from it.

4. When aught occurs to thee, entrust it to Me, and I will satisfy thee as to its issue and present.

5. I am better with regard to what occurs to thee than thy thought, and I am stronger against that which troubles thee than thy repelling.

6. Be by thy inward part transported from the inward parts of the luxurious, who have lusts that are veiled from the divine graces, and desires that are joined with contempts.

7. When thou art transported by thy heart and inward part, I clothe thee with the garment of preserving patience, and in everything provide thee with a wisdom; and thou continuest according to my desire of thee in the matter. If thou speakest, it is with my help and my proof: if thou art silent, it is according to a clear evidence from Me.

8. If thou art transported by thy heart before thine inward part, thy heart will return: if thou art transported by thine inward part, thou wilt not restore thy heart.

9. Make thine inward part like the inward parts of the pious, and I will make thy heart like their hearts.

10. If thou art transported by thine inward part, thou art transported from my enemies; and if thou art transported from my enemies, thou art one of my friends.

11. From Me to things: otherwise, they will take thee. From Me to Me, not from things to Me: otherwise, they will accompany thee.
ADDRESS (2)

1. I have selected thee for Myself: if thou desirest that other than I should know of thee, then thou art guilty of polytheism against Me; and when thou listeneest to other than Me, then thou art likewise guilty. I am thy Lord, that shaped thee for Himself, and chose thee for His converse, and caused thee to witness the station of everything with Him, that thou mightest know that there is for thee no station in anything apart from Him. Thy station is truly the vision of Him, and thy isolation is His presence.

2. Verily I have appointed for thee in everything a station of gnosis, and I have appointed for thee in the station of every gnosis a station of connection, in order that thou mayest exist through Me, not through the stations, and exist as springing from Me, not from endings. Verily I have purged thee of beginnings, and made thee to pass from them unto endings; then I have purged thee of endings, and conveyed thee from them unto augmentations; then I have purged thee of augmentations, and conveyed thee from them unto Me. Beginnings are the theory, and endings are thy practice, and augmentations are thy knowledge of thy experience with Me, to which I make Myself known by whatever means I wish, and to which I cast whatever I wish. It is thee I regard, not beginnings nor endings nor augmentations, nor the thing that is between thee and Me; for there is no interval between Me and thee. I am nearer to thee than everything, and there is no interval: I am nearer to thee than thy own soul, and thou hast no comprehension of Me. Thou art the limit of thyself, and thou art the veil of thyself. How art thou, and how do I make Myself known unto thee? For thou art the place of my regarding, and the veils that are let fall are not between Me and thee: thou art my boon-companion, and the limits are not between thee and Me.

3. I have boon-companions, whom I have caused to witness my presence, and whom I have taken into my own charge. I turn unto them my face, and stay between them and everything, being jealous for them on account of everything. This is in order that I may restore them unto Myself from everything, and that they may understand of everything, and that their hearts may believe in Me. It is I that address them. They are the friends of my gnosti; by my gnosti they speak, and of my gnosti they are silent: it is the cave of their sciences, and their sciences are the caves of their souls.

4. Only for my service have I manifested thee. If I uncover thy veils, it is for my converse, and if I advance towards thee, it is for my companionship.
the place of the knowledge of Me in every knower, and the abode of the experience of Me in every experient: and when I cause thee to witness this, then thou art part of My witnessing to the knowers; and when thou art part of My witnessing to the knowers, then do thou rejoice in the companionship of the prophets.

16. I have a better right to thee if I bind, and thou hast a better right to Me if thou endurest.

17. I shall not cease to make Myself known to thee through that which is between Me and thee, until thou knowest who thou art to Me: but when thou knowest who thou art to Me, I shall make Myself known to thee through that which is between Me and everything.

18. I am He that is near to thee: but for my nearness to thee, thou shalt not know Me. I am He that makes Himself known to thee: but for my Self-revelation unto thee, thou hast not obeyed Me.

19. Take refuge with Me in every state, and I shall be thine in every state.

20. Seek after Me, and believe in Me: verily, the affair is between Me and thee. When I cause thee to witness that the recollection of Me does not prevent from Me, nor the name of Me veil from Me, and that by the recollection of Me I prevent whomsoever I will of those I will, and by my name veil whomsoever I will of those I will: then thou art of my elect.

21. I am more proper to thee than thy knowledge and practice and vision. When thou knowest, come with thy knowledge unto Me, and hearken unto Me therein, and bear unto My vision and staying. Stay alone before Me, without knowledge—for knowledge will not hide thee from Me—and without practice—for practice will not protect thee from Me—and without vision—for vision will not suffice thee against Me—and without staying—for staying will not give thee power over Me.

22. Stay before Me in this world alone, and I will dispose thee in thy grave alone, and bring thee forth therefrom alone unto Me, and thou wilt stay before Me on the day of resurrection alone: and when thou art alone, thou wilt see only my face; and when thou seest only my face, there will be neither reckoning nor book; and when there is neither reckoning nor book, then there will be no terror; and when there is no terror, then thou wilt be one of the intercessors.

23. Experience of what is other than Me is a veil over experience of Me: according to the intensity of the veil over experience of Me, the manifests will take hold of thee, whether thou belongest to them or not.
THE BOOK OF
SPIRITUAL ADDRESSES

ADDRESS (1)

1. If I had not stretched over thee the compassion of merci-
   fulness, the hand of temporality would have folded thee against
   gnosis.

2. If the lights of my superhumanity had not shone upon thee,
   the destroying winds of abase ment would have destroyed thee,
   and the sweeping winds of change would have swept thee away.

3. If I had not, of my clemency towards thee, given thee to
   drink of the cups of my Self-revelation unto thee, the well of
   every knowledge would have made thee to thirst, and the con-
   fusion of every thought would have bewildered thee.

4. I am the Speaker, yet my speech is not speech: I am the
   Living, yet my life is not life. I have turned the intellects from
   Me, so that they stayed in their limits: and I have caused the
   thoughts to forget Me, so that they returned to their place of
   agitation.

5. I am the Conditioner, Who is not conditioned: I am the
   Knower, Who is not apprehended.

6. But for my imperviousness, thou hadst not been impervi-
   ous: but for my endurance, thou hadst not endured.

7. Emerge from thy attention, and thou wilt emerge from thy
   limitation.

8. If I had not inscribed thee among the gnostics before thy
   creation, thou wouldst not have known Me in the contemplation
   of thy self-experience.

9. If thou knowest not what thou art to Me, thou abidest not
   in My gnosis.

10. If thou abidest not in My gnosis, thou knowest not how to
    work for Me.

11. If thou knowest who thou art to Me, thou belongest to
    the people of the ranks.

12. Dost thou know what are the ranks? They are the ranks
    of glory on the day of my rising, and they are the ranks of veri-
    fication on the day of my abiding. These are they that are near
    to Me, and these are my friends.

13. Know who thou art: so shall thy foot be more fixed, and
    thy heart more at rest.

14. When thou knowest who thou art, thou endurest patience,
    and art not unequal to it.

15. When thou knowest who thou art, I cause thee to witness
glance: and what is that which thou wilt see Me providing thee withal out of the glory of my generosity!

16. Whoso restores not to Me that which I have manifested of every gnosis and knowledge and practice and condition, that I take back from him in exchange for a quality, or one of the attestations of his quality. Then I do not allow that which is taken back to dwell in my neighbourhood, nor do I set it in the depositaries of my regard: but I feed it with the niggardly hand. Then I shall bring it back to him on the day of his uprising, and it will return to him with the evil of its traces, and he shall go down from it to his dishonour and loss.

11. Restore to Me thy theory, and I will restore to Myself thy practice. Restore to Me thy experience, and I will restore to Myself thy attention's end. Knowest thou why thou restorest that to Me? It is in order that I may preserve it for thee: so entrust it to Me, and I will regard it every day, and in it bless thee, and increase thee of the increase of my bounty in it and of my Self-revelation in it. And I shall make thy heart to be with Me, not with thee, nor with that which thou hast entrusted to Me, free of thyself, and free of that which thou hast entrusted to Me: and I shall regard it, and establish in it what I will, and reveal Myself unto it as I will; and thou wilt hear Me, and understand of Me, and see Me, and know that I am.

12. Thou wilt never cease to be veiled with the veil of thy nature, though I instruct thee in science, and though thou listenest to Me, until thou art transferred to practising through Me, and transferred to Me from other than Me, even as thou hast detached thy heart from learning of other than Me, and by this looked down upon the limit of the hearts in the sciences.

13. Verily, that whereby I have revealed Myself to thee is the reins connecting the hearts with Me, and by this they are led to My gnosis. So draw them unto Me: but thou wilt never draw with them unto Me, until thou art attached by them to Me. And if thou dost not lead them unto Me, I shall surely bring thee their portion. Fear Me therefore, on account of their turning.
have understood. He said: Incline not. I said: I will not incline. He said: Whoso has understood my command, he has truly understood: but whoso understands the opinion of himself, he has not understood.

MAWQIF OF PROTECTION (77)

He stayed me in Protection, and said to me:

1. Resign thyself to Me, and depart. If thou departest not, thou opposest: and if thou opposest, thou becomest contrary.

2. Thou knowest how to resign thyself to Me and not to intermediaries.

I said: What are intermediaries? He answered: Science, and every object of science.

3. Thou knowest how to resign thyself to Me and not to intermediaries.

I said: How? He answered: Thou resignest to Me with thy heart, and to intermediaries with thy body.

4. Thou wilt resign thyself to Me, and depart: that is the station of power and weakness, being the station of power; and there is the difference between these twain, and the power which has no weakness.

5. The power of the powerful man is, that he resigns and does not depart: the weakness of the powerful man is, that he resigns and departs.

6. The reality is, that thou shouldst resign and not depart, neither grieve nor rejoice, neither be veiled from Me nor regard my bounty, nor humble thyself before my affliction, nor be occupied with occupants other than Me.

7. The station of veracity is, that thou shouldst resign to Me and depart: the station of prophethood is, that thou shouldst resign to Me and stay.

8. Regard every messenger that announces to thee the glad tidings of my forgiveness and bounty and sympathy. Restore him upon the pack-camels of letter to Me, saying, "O alif, this is alif, so carry him; O ba, this is ba, so carry her; O letter, this is letter, so carry it." Verily I manifest and bring back. I have inscribed upon all that I have manifested, "Verily I shall manifest thee": and when it was manifested, I inscribed upon it, "Verily I shall bring thee back." So return it to Me, and I will treasure it in the treasuries of my regard: then I will bring it back to thee on the day of meeting, having clothed it with my hand, and illumined it with my light, having inscribed upon its face the praiseworthy qualities of my sanctity, and surrounded it on the day of thy meeting with the great ones of my angels.

9. If thou restorest it to Me upon the pack-camels of letter, I shall meet it with my face, and laugh before it with my affection, and dispose it as my house, and make it one of the gardens of my
mine," thou wilt say, "This is thine." Then will my command be thy addresser, and will have a right over thee: it will guide thee, and thou wilt seek guidance of it unto it, and by means of it attain to it. I said: How shall I follow? He answered: Thou wilt hear my word and tread my way. I said: How shall I not invent? He answered: Thou wilt not hear thy word nor tread thy way. I said: What is thy word? He answered: My doctrine. I said: Where is thy way? He answered: My ordinances. I said: What is my word? He answered: Thy bewildermint. I said: What is my way? He answered: Following thy own judgement. I said: What is following my own judgement? He answered: Thy analogy. I said: What is my analogy? He answered: Thy incapacity in thy theology. I said: How should I lack capacity in my theology? He answered: I have made trial of thee in everything that proceeds from Me to thee, by means of something that proceeds from thee to Me. I have tried thee in my theology by means of thy theology, that I might see whether thou followest thy theology or mine: and I have tried thee in my ordinance by means of thy ordinance, that I might see whether thou judgest by my ordinance or thine. I said: How should I follow my theology, and how should I act according to my ordinance? He answered: Thou departest from the ordinance concerning my theology, to the ordinance concerning thine. I said: How do I depart from the ordinance concerning my theology, to the ordinance concerning thine? He answered: Thou makest lawful by thy doctrine what I have made unlawful by mine, and thou makest unlawful by thy doctrine what I have made lawful by mine: and thou claimest that that is by my leave, and that that proceeds from my command. I said: How do I make claim of thee? He answered: Thou comest with an act which I have never commanded thee, and makest judgement for it by my ordinance concerning an act which I did command thee: and thou comest with a word which I have never commanded thee, and makest judgement for it by my ordinance concerning a word which I did command thee. I said: I will not come with an act which Thou hast not commanded me, and I will not come with a word which Thou hast not commanded me. He said: If thou comest with it as I have commanded thee, it is my word and my act: and by my word and my act falls my ordinance. But if thou comest with it as I did not command thee, then it is thy word and thy act: and by thy word and thy act falls not my ordinance, nor do my religion and my commandments thereby live.

3. If thou equatest my word and thy word, or if thou equatest my ordinance and thy ordinance, thou hast made thyself equal with Me.

I said: There is no ordinance, save as belonging to thy word and thy act. He said: Thou hast understood.
38. Thou art the scribe of the majesty, and thou art the scribe of the praise praiseworthy.
39. Read thy scripture with the eye of remission, and seal thy scripture with the seal of nearness.
40. Thou art the scribe of bounties and donation, and thou art the scribe of explanation and revelation.
41. Thou art the scribe of the presence eternal, and thou art the scribe of the self-subsistence enduring.
42. Thou art the scribe: so inscribe for Me with the pens of thy submission to Me, and seal thy scripture with the seal of jealousy for Me.
43. When I name thee, be named: but be not named with thyself.
44. Thy knowledge returns to Me with all it contains, and thy soul returns to itself with all it contains. So, when thou art named in thy knowledge, it returns to Me with it and thee; but when thou art named in thyself, thy self returns to itself with itself and thee.

MAWQIF OF THE CHOOSING (75)

He stayed me in the Choosing of the Chosen, and said to me:
1. I make Myself known to the praisers, and I renew blessings upon the penitent.
2. When I desire to meet the praisers, I announce to them their advance to Me: and when their souls find it good, I cause them to die altogether good.
3. The hand which asks not of Me until I begin is my hand; the hand which lays hold of nothing but from Me is my hand; the hand which asks not of other than Me is my hand.

MAWQIF OF RESIGNATION (76)

He stayed me in Resignation, and said to me:
1. It is my religion: desire therefore nothing other than it, for (other) I will not accept.
2. It is this, that thou shouldst resign to Me that which I decree for thee, and that which I decree against thee.

I said: How shall I resign to Thee? He answered: Do not oppose Me with thy opinion, and do not seek any guide for my right over thee of thyself; for thy self will never guide thee to my right, nor will it embrace my right in obedience. I said: How shall I not oppose thee? He answered: Thou wilt follow, and not invent. I said: How shall I not seek any guide for thy right of myself? He answered: When I say to thee, "This is thine," thou wilt say, "This is mine"; and when I say to thee, "This is
knowest thou what is the face of thy heart, that with it thou shouldst turn to Me? The face of thy attention is its utmost limit, and the face of thy heart is its repose.

21. Turn thy whole attention to Me, for all thy attention is a face: turn thy whole heart to Me, for all thy heart is a face. Whither thou avertest thy face, thither it departs; and whither thou convertest it, thither it advances.

22. The repose of thy heart is the eye of thy heart: it is its place of security. The utmost limit of thy attention is the eye of thy attention: it is its place of ambition.

23. When I name thee, and thou practisest not according to the naming, then with Me thou hast neither name nor practice.

24. When I name thee, and thou practisest according to the naming, then thou art of the people of the shadow.

25. The people of the names are the people of the shadow.

26. None stays in the shadow of my Throne, save him who is named and practises according to his naming.

27. The prayer of him who watches in the night is a seed, which is watered by the work of the daytime.

28. The tongue waters what the tongue sows, and the elements water what the elements sow.

29. If thou desirest to be attached to Me, manifest Me upon thy tongue, and summon to My obedience with thy sermons: then shall the detachers be detached from thee, and the joiners shall join thee in Me.

30. O scribe of the facial script! O master of the merciful interpretation! If thou inscribest for other than Me, I shall expunge thee from my book: and if thou interpretest with other than my interpretation, I shall expel thee from my addressing.

31. O scribe of the merciful script! O lawyer of the rabbinical wisdom!

32. O scribe of the blessings divine! O master of the gnosis unique!

33. O scribe of the sanctity written by the pens of the Lord on the faces of his praiseworthy qualities! Thou art in this world and the next a scribe.

34. O scribe of the light scattered upon the pavilions of greatness! Inscribe on their tapestries the exaltation of that which exalts, and inscribe on the exaltation of that which exalts the gnosis of him who knows.

35. Thou art the scribe of knowledge and teaching, and thou art the scribe of condition and conditioning.

36. Thou art the scribe of the Merciful on the day of visitation, and thou art the scribe of the Merciful in the abode of habitation.

37. O scribe of glory in the abode of glory, write with the pens of perfection upon the sheets of approach.
marks, that I may expel thee from Paradise and Hell: for marks are othernesses.

7. I do not approve of thy abiding in anything. If I did approve of it, yet wouldst thou be greater with Me than it: so do thou abide with Me, not with it.

8. Knowest thou what I have prepared for him of the facial worship? The thresholds of their gates are in honour like unto the tabernacles of those beside them, and their gates are in honour like unto the private cabinets of those beside them.

9. Everyone in Paradise shall come to Me and stay in his station, except the people of the facial worship: for these shall come to Me with mankind generally, but I shall come to them apart from mankind particularly.

10. The superiority of the rank which I give, over the rank which I do not give, is like my superiority over all that I have originated.

11. The people of the facial worship are the people of patience which grows not senile, and of understanding which grows not sterile.

12. The people of the facial worship, to them men's faces will be raised on the day of resurrection.

13. The people of the facial worship are my people: they are the people of my friendship, and the people of intercess on with Me, and the people of the visitation of Me.

14. As thou art stablished in thy night-watching, so shall thy stablishing be on the day of thy coming-down.

15. When thou stayest before Me, according as thou receivest the stray thought, so shall fear come upon thee; and according as thou banishest it, so shall the condition of fear be banished from thee.

16. On thy bier thou shalt be as thou art in thy praying, and in thy place of going-down thou shalt be as thou art in thy inclining, and in thy place of reposing thou shalt be as thou art in thy prostrating.

17. O thou of the facial worship! The face of everything is that part of it which I cause thee to witness as being connected with Me, so that thou witnessest it, and knowest it, and hast gnosis of it. It does not express itself to thee, that thou shouldst express it: and it does not interpret itself to thee, that thou shouldst interpret it. This is of the silent knowledge.

18. When I veil from thee the face of everything, thou seest that meaning, which thou witnessest in it connected with Me, inviting thee to connection with it.

19. When I unveil it to thee, I do not veil it unless thou veilest it: and when thou hast gnosis of it, I do not deny it unless thou denyest it.

20. O thou of the facial worship! Knowest thou what is the face of thy attention, that with it thou shouldst turn to Me? Or
MAWQIF OF THE CREEPING
OF THE SKINS (73)

He stayed me in the Creeping of the Skins, and said to me:

1. It is among the effects of my regard, and it is the gate of my presence-chamber.
2. It is of my condition, not of the condition of other than Me; it is of the condition of my advance to thee, not of the condition of thy advance to Me.
3. It is the sign of the condition of my recollecting thee, not of thy recollecting Me; it is my sign and my guide. Assess by it every experience and alliance: for if it abides in anything, that thing is real; but if it leaves anything, that thing is unreal.
4. It is my balance: weigh with it. It is my touchstone: assay with it. It is the sign of certainty, and it is the sign of verification.
5. The gates of hope are in it opened, and the gates of reliance on Me are in it announcing good tidings.
6. There is no road to Me save in its highway, and there is no path to Me save in its light.
7. It is one of the lights of junction, and it is one of the lights of confronting: when it appears, it destroys all beside it.

MAWQIF OF FACIAL WORSHIP (74)

He stayed me in Facial Worship, and said to me:

1. It is the companion of joy and well-being at death.
2. Facial worship is the road of those that are brought near to the shadow of the Throne.
3. O thou of the facial worship! Paradise will come to thee, and show itself to thy heart, and present itself to thy soul: and Hell will come to thee, and show itself to thy heart, and present itself to thy soul. But I am the Real, which never shows itself and never presents itself. If thou regardest Hell, thou fearest, and bearest to Me no wisdom: and if thou regardest Paradise, thou art easy, and bearest not to Me the manner of gnosis.
4. O thou of the facial worship! Face thy face to Me; face thy attention's face to Me, and thy heart's face, and thy hearing's, and thy rest's.
5. O thou of the facial worship! When Hell and Paradise come to thee, I shall cause thee to witness in them the places of gnosis, and in the places of gnosis the marks of regard, and in the marks of regard the places of exaltation. Depart then from every mark by means of every mark, and thou wilt depart from the tapestries of Paradise and the calamities of Hell.
6. Only for this have I caused thee to witness marks after
15. Make thy evil deed a thing utterly forgotten: and let not thy good deed occur to thee, lest by denying it thou turn it away.

16. I have announced to thee the glad tidings of forgiveness: practise with it according to the experience of Me, or else thou dost not practise.

17. If thou departest from the experience of remission, that unto which thou departest will expel thee unto disobedience: when thou askest of Me remission, I shall not hold true what thou sayest, and I shall not make Myself known for thy returning.

18. There is no way unto thy station in my friendship, save thy experiencing my forgiveness and remission. If thou abidest in the experience of that forgiveness and remission of mine which I have announced to thee, thou abidest in thy station of my friendship: but if thou departest, thou departest, and in departing art separated.

19. O friend of my sanctity, and choice of my love!

20. O friend of my praiseworthy qualities, on the day when I inscribed my praiseworthy qualities!

21. Stay in thy station, for in it flows the fountain of science; and it will not be cut off. And when it flows, consider its wisdom in flowing, and consider its wisdom in giving to drink: but do not depart with it, or thou wilt depart from thy station, and from the fountain that is in it.

22. Abide in thy station, and thou shalt drink of the fountain of life and never die, in this world or the next.

23. The sin of which I am angry is the sin whose retribution I have made to consist in a yearning after this world: for yearning after this world is a gate to disbelief in Me; and whoso enters it, lays hold through entering on disbelief.

24. He who desires this world desires it for himself: and he who desires it for himself is veiled by it from Me, and is content with it to the exclusion of Me.

25. If thou knowest not who thou art, thou obtainest not theory and gainest not practice.

26. Thou hast seen my station and the phenomenal world, and I have shown thee thy luminousness. Wherever I went with it, thou wentest with it: it conceived, and in its womb there was a stirring, and it brought to birth; and I made thee to run, and caused thee to fear, and made thee my servant.

27. If thou art of the people of the Qur'ān, thy gate is in recitation, and by it alone thou wilt attain.

28. In the same manner, thy gate is in that in respect of which thou art of its people.

29. Recitation of the day is a gate to complete remembering, and complete remembering is a gate to recitation of the night, and recitation of the night is a gate to understanding, and understanding is a gate to remission of sins.
separated. Depart from veil, and sealing, and seal: for veil is a quality, and sealing and seal a quality. Depart from qualities, and regard Me, how that qualities have no authority over Me, and things qualified do not burst in upon Me; how that things connected are not connected with Me, and things borrowed are not borrowed from Me.

7. Set not phenomenal existence above thee or beneath thee, on thy right hand or thy left, in thy science or thy experience, in thy recollection or thy cogitation: connect it with none of thy qualities, and do not express it with any of thy idioms. Consider Me in respect of it, for that is thy station: do thou abide in it, considering Me, how I have created and do create, how I convert that which I create, how I make to witness and make absent in that which I convert, how I take dominion over that which I make to witness, how I comprehend that over which I take dominion, how I appropriate in that which I comprehend, how I am missing in that which I appropriate, how that I am near in that from which I am missing, how that I am far in that in which I am near, and how that I am at hand in that in which I am far. Waver not with the things that waver, and be not agitated with the things that are agitated: but be thou as though thou art a quality which neither wavers nor disperses.

8. This is the station of security and protection, and this is the station of fastening and disconnection.

9. This is the station of sainthood and trustiness.

10. This is thy station: abide in it, and thou shalt be in the virtue of every virtuous man, and in the plea of every pleader.

11. When thou abidest in this station, thy quality comprehends all the conditions of the obedient qualities, and thy quality is separated from all the conditions of the disobedient qualities.

12. When thou abidest in this station, I say to thee, “Speak,” and thou speakest: and that which thou speakest is through my speaking, and thou witnessest creation openly.

13. If thou inclinest to the Throne, I shall imprison thee in it, and it will be thy veil: and if I imprison thee in it, everyone will enter into thy imprisoning in it. Then I make assessment for the honouring of it that is contained in thy action: and if I restore thee to the honouring of it and to thy action, it is thy veil.

14. Experience the experience of presence, in whatever quality the experience may come to thee. If the qualities avoid thee, summon them, and the things qualified by them, unto thy experience. If they respond to thee, well: otherwise, flee unto thy quality in which thou experiencest the experience of presence. And if thou fleest not, the experience of presence will leave thee, and thou wilt be ruled by the qualities of the veil, and the things qualified by them.
12. If thy practice does not mount by the door by which thy theory descended, it will not reach unto Me.

13. If thou art not in my command like the Fire, I shall make thee to enter the Fire.

14. Consider the Fire, how it returns not, but is mine: so be thou mine, returning neither in word nor deed.

15. The punishment of every sinner comes from that of which he seeks assistance. Consider therefore whence thou seekest assistance, for from thence is thy reward and thy retribution: consider therefore whence thou seekest assistance.

16. The prayers are stayed upon the second prayer of evening: they depart with it whither it departs.

17. I have entrusted action to thought. If thought is good, action is good: if thought is evil, action is evil.

**MAWQIF OF FAIR PARDON (72)**

He stayed me in Fair Pardon, and said to me:

1. I have made easy the excuse, and I have returned with forgiveness and remission.

2. If thou involvest Me in thy good deed, I am involved in thy evil deed.

3. When thou involvest Me in thy good deed, I glory in it: and when I glory in it, I establish it in my glory. When I am involved in thy evil deed, I efface it from thy book and from thy heart, and thou art not affected by it, that thou shouldst be estranged, nor dost thou flee unto it, that thou shouldst be separated.

4. If thou knowest not what manner of servant thou art of mine, thou knowest not thy station with Me; and if thou knowest not thy station with Me, thou art not fixed in my command: and if thou art not fixed in my command, thou departest from my shadow.

5. Know thy station with Me, and stay in it before Me.

And I saw all phenomenal existence, partitiveness in partitiveness, united and divided. The united part was not independent apart from Him, whether by itself or by the divided part: and the divided part was not independent, whether by itself or by the united part. And I saw that He had veiled the united parts and the divided parts, and sealed the veil with his seal; and He did not acquaint that which was veiled of the sealing of the veil, nor of the veil itself, lest the acquainting of it should be a self-revelation unto it through one of the conditions of loss, and lest the self-revelation unto it should be a secondary cause united with it, so that it would depart through the self-revelation from the sealing. And He said to me:

6. Depart from that which is united, and that which is
39. If I feed with the food of a people, I feed with their hearts; and when I feed with their hearts, I feed with their actions; and when I feed with their actions, I feed with the place of their converting.

40. If thou knowest Me with the gnosis of attachment to Me, thou wilt not be agnostic of Me; and if thou knowest Me with the gnosis of abiding with Me, thou wilt not be distant from Me.

41. If thou art not attached to Me, then there is a scale in which is that which thou desirest for Me, and a scale in which is that which thou desirest for thyself.

42. If thou art not attached to Me, thou art of the people of the scales.

43. The people of the scales are the people of abstinence, even though that which they weigh is heavy.

MAWQIF OF HIS ADVANCE (71)

He stayed me in His Advance, and said to me:

1. Every servant has a gate by which he enters, and a gate by which he departs.

2. I shall only raise thee with the sons of thy class, whoever and wherever they may be.

3. The sons of thy class are the sons of thy lust, or of thy foregoing: the sons of thy class are not the sons of thy practice or thy gnosis.

4. If thou sayest what I say, I shall say what thou sayest.

5. If thou sayest what I say, thou doest what I say, or nearly.

6. The first part of response is, that thou shouldst respond to what is said by thy own saying.

7. Response is this, that thou shouldst say what I say, and not heed any issue with any thought.

8. Sincere invocation is one of the customs of concentration.

9. It is of my advance towards thee, that I should desire thee to desire Me, in order that thou mayest be established in the advance towards Me. So desire Me, and witness Me desiring thee to desire Me: so shalt thou persist through Me, and be cut off from thyself.

10. I have separated heaven and earth, and those that are in them, from the fire of punishment: and I have separated the fire of punishment from the fire of veiling.

11. The sons of thy attention are a union, and they are separated by the lusts. The sons of thy theory are a union, and they are separated by the lusts. The sons of thy practice are a union, and they are separated by the lusts. The sons of thy lust are a union, and they are separated by the foregoing. The foregoers are sons of that for the sake of which they forego: the takers are the sons of that for the sake of which they take.
Consider therefore that towards which thou art directed: for it is that which regards thee, and it is that to which thou goest.

25. By Myself I have vowed to Myself: No leaver shall leave anything, but that I will give him that which he has left, or something purer than what he has left. And if that which I give him supports him, that is the reward of the sincere: but if that which I give him does not support him, I will him the fair portion and an increase. I am enough for those workers who in their work are forgetful of Me.

26. O scribe of power! Not with thy pens hast thou written it and numbered it, nor with thy pages hast thou attained it and comprised it.

27. O scribe of power! Not with thy exposition hast thou exposed it and given it currency, nor by thy marking hast thou marked it and divided it, nor by thy dividing hast thou ordered it and composed it.

28. O scribe of power! The script of power is of the pens of power, and the script of gnosis is of the pens of gnosis: every script is written by its proper pens.

29. When he that has experienced Me sins, I make it his punishment that he should sin and not experience Me.

30. When a man sins who has experienced Me, he loathes himself and adduces proofs to Me against himself: and when a man sins who has not experienced Me, he associates with the limit of his interpretation and adduces proofs against Me.

31. When in thy sinning I turn thee between the experience of Me and the loss of the experience of Me, and cause thee to witness the adducing of proofs to Me, then have I forgiven the former and the latter, and pardoned the inward and the outward.

32. No man that has not experienced Me sins, but that he persists: but when he experiences Me, he abandons. And no man that has experienced Me sins, but that he repents, and is not made to witness, and converts himself: and he does not return, unless I have forgiven him and accepted.

33. If thou art not related to my lineage, thou art not separated from the lineage of other than Me.

34. My lineage is what connects with my recollection, and my lineage is what connects with Me in my recollection: and my lineage is what preserves for Me in what connects with Me, and my lineage is in that which preserves for Me on my account.

35. The lineage of otherness is on account of otherness.

36. When a man comes to Me with the account of other than Me, I stay him with that with which he comes, wherever his degree may be.

37. Account is the matter of those that stay, and the divider of those that are diseased.

38. Thou art not attached to Me, until thou art interrupted for Me: thou art not divided by Me, until thou art desperate for Me.
8. The most powerful part of power is an ignorance which does not waver. He who continues in it, continues in power: and he who wavers in it, wavers in power.

9. Whenever thou art powerful in ignorance, thou art powerful in knowledge.

10. If thou desierest my face, thou mountest power.

11. If thou mountest power, thou art of the people of power: and if thou takest power in thy right hand and thy left, thou castest it behind thy back.

12. If thou mountest power, thou regardest through power; and if thou mountest power, thou listenest through power; and if thou mountest power, thou controll'st through power.

13. When thou controll'st every controller through power, thou waverest not; and when thou waverest not, thou walkest aright; and when thou walkest aright, say: My Lord is God. God most high has said: Verily they that say, Our Lord is God, then go aright, unto them the angels reveal, saying, Fear not nor grieve, but announce the glad tidings of Paradise, which ye were promised.

14. Thou wilt not mount power, until thou freest thyself for Me from other than Me.

15. The first part of power is, that thou shouldst free thyself for Me: the chief part of power is, that thou shouldst desire by thy work my face.

16. Power is the pack-camel of those that are present; and presence is through that in which is the pack-camel of the interrupted; and interruption is through that in which is the pack-camel of the separated.

17. The separated are the messengers of wisdom, and the travellers of the dominion.

18. Everything has a mine: the mine of power is the avoidance of prohibition.

19. The mine is a place of abode, and the place of abode has gates, and the gates have ways, and the ways have passes, and the passes have guides, and the guides have provision, and the provision has means.

20. My condition which proceeds by force in everything is my condition which brings thee near to Me in obedience.

21. O scribe of power! Not with thy meaning hast thou inscribed and known it, and not with thy meaning hast thou known it and transported it.

22. If thou stayest with the Fire on thy right hand, I regard thee and quench it; and if thou stayest with the Fire on thy left hand, I regard thee and quench it: but if thou stayest with the Fire before thee, I do not regard thee, because I do not regard him who is in the Fire.

23. I do not regard thee when the Fire is before thee: and I do not listen to thee when Paradise is before thee.

24. Thou art only directed to that which is before thee.
13. If I am veiled from thee by thee, thou disobeyest Me in every state, and deniest Me in every state.

14. If thou dost not manifest Me upon thy tongue, I shall not aid thee against thy enemy.

15. Do not recollect thy excuse, or thou wilt recollect that which is of it: and do not recollect that which is of it, or thou wilt continue going to and from it.

MAWQIF OF PARDON AND GENEROSITY (69)

He stayed me in Pardon and Generosity, and said to me:

1. I am the Lord of bounties and favours.

2. I made Myself known to the Pen with one of the gnoses of establishing, and I made Myself known to the Tablet with one of the gnoses of treasuring.

3. Connect thyself with Me. The first thing to occur to thee will be good deeds: and if thou respondest to them, then evil deeds will present themselves to thee.

4. Good deeds are the prisons of Paradise, and evil deeds are the prisons of Hell.

5. Follow Me, and turn not to the right after good deeds: follow Me, and turn not to the left after evil deeds.

6. Thy good deed is not my pack-camel, that it should carry thee: and thy evil deed does not veil Me, that it should obstruct it. I am nearer to good deeds than the attention to good deeds, and I am nearer to evil deeds than the attention to evil deeds.

7. I am nearer than attention to the heart attentive.

8. Condition is one of the overseers of knowledge: recollection is one of the constituents of Paradise, and one of the gates of nearness.

MAWQIF OF POWER (70)

He stayed me in the quality of Power, and said to me:

1. It is one of the qualities of self-subsistence.

2. Self-subsistence subsists through everything.

3. There is a difference between that which subsists through power, and that which subsists through self-subsistence.

4. The quality of power pervades everything in which it subsists according to a variety of subsistence: but if the quality of self-subsistence pervaded it, it would remove the variety and subsist through it in every state.

5. Self-subsistence comprehends and is not penetrated.

6. Power grasps, and self-subsistence releases: and releasing both establishes and effaces.

7. The power of the powerful, and the weakness of the weak, are among the conditions of the quality of power.

82. Sincere utterance is stayed upon practice, and practice is stayed upon reason, and reason is stayed upon security; and security is stayed upon continuance.

MAWQIF OF ADMONITION (68)

He stayed me in Admonition, and said to me:

1. Beware of a gnosis which seeks of thee the restoration of My gnoses, lest thou convert thy experience, and I set a seal upon thy heart by means of the gnosis.

2. Beware of a gnosis which adduces proofs but does not allow passage, which makes incumbent but does not transport, which binds but does not facilitate: lest the judge lay hold on it, being just, and lest the word become true in respect of it, being a distinguishing.

3. Gnosis does not demand the restoration of gnosis, because it is powerless to return: it only stablishes, for him in whom it dwells, a foot in denial and schism.

4. Turn unto Me: but thou dost not turn, unless thou exposest to Me. Expose to Me: but thou dost not expose, unless thou art patient. Be patient for Me: but thou art not patient, unless thou preferrest.

5. Expose thy turning to everything, and everything will ask pardon for thee.

6. Turn to Me with the whole of thy theory, and be concentrated upon Me with the utmost limits of thy attention.

7. Set my admonition between thy flesh and thy bone, and between thy sleep and thy waking.

8. Set my reminding upon the ailments of thy ailments.

9. Expose thy turning in the day by fasting, and in the night by praying.

10. Stand, O turner, unto thy manifesting, and I will open for thee a gate unto thy transcending. Stand, O turner, unto thy reciting, and I will open for thee a gate unto thy protection. Stand, O turner, unto thy invoking, and I will open for thee a gate unto the lifting of the veil.

11. Stand, O turner, unto thy asylum, and I will open for thee a gate of laying down burdens in thy refuge.

12. Manifest Me upon thy tongue, even as I have manifested upon thy heart: otherwise, I shall be veiled from thee by thee.
68. What is Paradise?

69. The first layer is blessed with blessing, the second with generosity, the third with sympathy, the fourth with love, the fifth with friendship, the sixth with approval, the seventh with election, the eighth with regard.

70. Thou hast seen how punishment and bliss proceed: and to Me: the whole affair returns; stay therefore with Me, and thou shalt stay beyond every quality.

71. If thou stayest not beyond every quality, quality will lay hold on thee.

72. If the higher quality lays hold on thee, so will the lower.

73. If the lower quality lays hold on thee, thou art not mine, and thou belongest not to my gnosis.

74. I have magnified thee and made thee lieutenant, exalted thee and made thee servant, favoured thee and seen thee face to face, loved thee and afflicted thee.

75. I have regarded thee and held secret converse with thee, turned to thee and commanded thee, been jealous for thee and prohibited thee, taken thee for my love and taught thee gnosis.

76. Recitation builds, and recollections plant.

77. Letter proceeds whither purpose proceeds: there is an "h" in heaven, and an "h" in hell.

78. When the speech of the speakers comes to Me, I establish it in that in which they find security.

79. When I punish thee for one sin, I punish thee for every sin: I even ask thee concerning the returning of thy glance, and the hidden thought of thy heart.

80. If I accepted one good deed, I should make all evil deeds good.

81. Who are the people of the Fire?
   I answered: 'The people of the letter manifest. He said: Who are the people of Paradise? I answered: The people of the
55. Enter thy grave alone, and thou shalt see Me alone: and be not stablished for Me together with other than Me.

56. When I make Myself known unto thee, beware lest I set punishment and what it contains in one of thy limbs; and hope for my bounty, twice as great as that, in thy grace.

57. The people of the presence are those that are with Me.

58. Those that depart from letter, they are the people of the presence.

59. Those that depart from themselves are they that depart from letter.

60. Depart from theory, and thou wilt depart from ignorance. Depart from practice, and thou wilt depart from reckoning. Depart from sincerity, and thou wilt depart from polytheism. Depart from unity, unto the One. Depart from oneness, and thou wilt depart from estrangement. Depart from recollection, and thou wilt depart from forgetfulness. Depart from gratitude, and thou wilt depart from ingratitude.

61. Depart from otherness, and thou wilt depart from veil. Depart from veil, and thou wilt depart from farness. Depart from farness, and thou wilt depart from nearness. Depart from nearness, and thou wilt see God.

62. If I made Myself known unto thee through the gnoses of onslaught, thou wouldst lose knowledge and sensation.

63. The presence-chamber has gates as many as the things that are in heaven and earth: and it is one of the gates of the presence.

64. The first of the gates of the presence is the staying of request. I stay thee, and ask thee, and teach thee: and thou answerest, and art established through my Self-revelation, and thou knowest My gnoses that are of Me, and thou informest of Me.

65. What is the Fire?

I answered: One of the lights of onslaught. He said: What is onslaught? I answered: One of the qualities of might. He said: What is might? I answered: One of the qualities of majesty. He said: What is majesty? I answered: One of the qualities of greatness. He said: What is greatness? I answered: One of the qualities of authority. He said: What is authority? I answered: One of the qualities of power. He said: What is power? I answered: One of the qualities of essence. He said: What is essence? I answered: Thyself, O God; there is no God beside thee. He said: Thou hast spoken the truth. I answered: It is Thou that didst make me to speak. He said: That thou mayest see my clear evidence.

66. The first layer is punished with onslaught, the second with might, the third with majesty, the fourth with greatness, the fifth with authority, the sixth with power, the seventh with essence.

67. The people of the Fire, their punishment comes to them from beneath them: the people of Paradise, their bliss descends upon them from above them.
knowledge; its knowledges do not know Me, and its attestations do not witness Me.
37. If I do not help thee, thou wilt not be established; and if thou art not established, I shall not make Myself known unto thee.
38. Recollect Me, and thou shalt know Me: help Me, and thou shalt contemplate Me.
39. I am the Near without implication of nearness, and I am the Far without implication of farness.
40. I am the Manifest, not as things manifesting manifest: and I am the Concealed, not as concealed things are concealed.
41. Say: Preserve me from thy preservation from Thee, and separate between me and that which separates from Thee. Winnow me not with the winnowing-fans of letters in Thy gnosis, and do not stay me ever, save with Thee.
42. Learn knowledge for the sake of my face, and thou wilt attain the real with Me.
43. When thou attainest the real with Me, then I shall praise thee, even as I praise Myself.
44. When I make Myself known unto a man, I take charge of his bliss Myself, and I take charge of his punishment Myself: and I replenish bliss from his bliss, and replenish punishment from his punishment.
45. Name is an inclined alif.
46. Science is beyond the letters.
47. Presence is elect: and every elect thing has a general aspect.
48. Presence consumes letter, and in letter is ignorance and knowledge; and in knowledge is this world and the next, and in ignorance is the mystical perception of this world and the next; and in mystical perception is the limit of every manifest and concealed thing, and limit is an effacement in one of the manifestations of presence.
49. Letter does not enter into presence, and the people of presence transcend letter and do not stay in it.
50. Beneath the earth thou wilt feel estrangement from that from which thou didst feel estrangement above the earth.
51. The people of presence banish letter, together with that in which is the banishing of the thoughts.
52. If thou art not of the people of presence, thought will come to thee, and all otherness is a thought; and only science will banish it, and science has opposites; and thou wilt not be saved except through spiritual warfare.
53. There is no warfare save through Me, and there is no knowledge save through Me: and if thou stayest through Me, thou art of the people of my presence.
54. Consider thy grave. If knowledge enters with thee, ignorance will enter with it; and if action enters with thee, the reckoning will enter with it; and if otherness enters with thee, its opposite consisting of otherness will enter with it.
16. Reposing knowledge is reposing ignorance.
17. The suggestion only suggests in ignorance, and the thoughts only occur in ignorance.
18. The most hostile of thy enemies only seeks to expel thee from ignorance, not from knowledge.
19. If he prevents thee from knowledge, he only does so in order to prevent thee from ignorance.
20. Those who are with Me do not understand a letter which addresses them, nor do they understand in a letter which is their station, nor do they understand it when it is their knowledge. I have made them to witness my abiding through letter, and they have seen Me to be abiding, and witnessed it as an aspect; they have heard Me, and known it for an instrument.
21. Thou wilt be borne to Me, and with thee that which thou hast gnosis of, and that of which thou art agnostic, that which thou takest, and that which thou leavest: and I shall ask thee of my term, and my proof will be binding, and with my mercy I shall forgive.
22. Letter is their place with that through which it appeared, and letter is their knowledge with that from which it appeared, and letter is their staying with that for which it appeared.
23. As for the gnostic, his limit emerges from the letter, and he is in his limit, even though the letters he his covering.
24. The limit of the gnostic is his place of abode: and his place of abode is that in which alone he rests.
25. Letter does not enter into ignorance, nor can it do so.
26. Letter is the guide of knowledge, and knowledge is the mine of letter.
27. The companions of the letters are veiled from the uncovering, and abide with their meanings in the midst of the racks.
28. Letter is the pass of Iblis.
29. Danger remains while knowledge remains, and heart, and intellect, and attention.
30. Thy meaning is more powerful than the heaven and the earth.
31. Thy meaning perceives without glancing, and hears without listening.
32. Thy meaning dwells not in houses, and eats not of fruits.
33. Thy meaning is not covered by the night, neither does it pasture in the day.
34. Thy meaning is not compassed by the intellects, nor are causes connected with it.
35. This is thy meaning which I have created, and these are its qualities which I have made, and this is its adornment which I have stablished, and this is its limit which I have permitted.
36. I am beyond it, and beyond that of which thou hast
and what does it harm thee? My Self-revelation to thee is established, and it is enough for thee.

MAWQIF OF THE PRESENCE-CHAMBER
AND OF LETTER (67)

He stayed me in the Presence-chamber, and said to me:

1. The letter is a veil, and the veil is a letter.
2. Stay in the Throne.

And I saw the sanctuary untrodden by the speech, and unentered by the attentions. And I saw in it the gates of everything: and I saw the gates all to be a fire; and the fire had a sanctuary, which naught entered but the sincere action; but this, when it entered it, came unto the door, and when it came unto the door, it stayed in it for the reckoning. And I saw the reckoning isolating that which was directed to God's face from that which was otherwise: and I saw the reward to be of the otherwise. And I saw the action that was sincerely God's and on His account, being raised from the door to the higher arena: and when it was raised to it, there was written upon the door, "It has passed the account." And He said to me:

3. If thou eatest not from my hand, and drinkest not from my hand, thou art not settled in My obedience.
4. If thou dost not obey for my sake, thou art not settled in My service.
5. Banish thy sin, and thou wilt banish thy ignorance.
6. If thou recollectest thy sin, thou wilt not recollect thy Lord.
7. In Paradise is everything that the thought can bear, and greater than it beyond it: in Hell is everything that the thought can bear, and greater than it beyond it.
8. He who hinders thee from Me in this world is the same as he who hinders thee from Me in the next world.
9. I stayed letter before phenomenal existence, and intellect before letter, and gnosis before intellect, and sincerity before gnosis.
10. Letter knows Me not, nor what proceeds from letter, nor what is contained in letter.
11. I only address letter with the tongue of letter: but the tongue does not witness Me, nor does the letter know Me.
12. All bliss knows Me not, and all punishment knows Me not.
13. If bliss knew Me, it would be cut off by My gnosis from blessing: and if punishment knew Me, it would be cut off by My gnosis from punishing.
14. A messenger of mercy does not comprehend My gnosis, and a messenger of requital does not comprehend My gnosis.
15. That which appears to thee appears from the class of that in which it finds rest.
make unlawful for thee other than Me; and when I make unlawful for thee other than Me, then thou art of the people of my protection.

3. When thou knowest how to speak when I say unto thee "Stay," then have I opened for thee the gate unto Me, and I will not close it on thee forever: I permit thee to enter it unto Me, and I will not prevent thee ever. And when thou desirest to stay for Me, then employ my conduct. Thou mayest enter whenever thou dost wish, but thou mayest not depart whenever thou wishest. And when thou enterest unto Me, stay, and do not depart, save through my conversing and my Self-revelation. So long as I do not converse with thee, and so long as I do not make Myself known unto thee, so long thou art in the station which is of God: but when I make Myself known unto thee, then thou art in the station which is of gnosis.

4. When I say unto thee "Stay for Me," and thou knowest how to stay for Me, do not depart from thy station even though I demolish everything between Me and thee of phenomena: else I will include thee in the demolition. Know thou this before thou stayest for Me: then stay for Me, and do not depart, unless I make Myself known unto thee through that which thou knowest of Me.

5. If there should come upon thee in My vision the demolition of the heavens and the earth, thou shalt not be moved: and if any bird should fly with thee in my absence with thy secret heart, thou shalt not be established. This is that thou mayest know my Self-subsistence through thee, and my dominion over thee.

6. Which of these twain askest thou of Me: vision that does not proceed from request, or absence that is in request? Absence is the foundation of what was between Me and thee in the manifestation of thee.

7. Why dost thou not cling to Me when a visitation comes upon thee, as thou clingest to Me when it is removed?

8. The former clinging is to Me, and the latter to thee.

9. Clinging to Me in the time of visitation does not remove it, if the clinging be for its confirming, or its continuance, or for its cessation.

10. Say: O thou that sendest down this visitation, make me to witness the dominion of thy kindliness in thy recollection, and make me to taste of the tenderness of thy recollection in thy making to witness: and show me Thyself as establishing, so that Thy vision may abide with me in thy establishing, and hide from me what is involved in the establishment, of me and it. Privily address me from beyond that which Thou hast made me to know, that I may continue through Thee in that of which Thou hast given me gnosis. And lead me unto Thee out of the abode of that wherein my quality finds rest in my quality. And call upon me, saying: O my servant, the gnosis of other than Me has failed,
to thee my name and my names: and in my name and my names is my secret and the secret of my manifesting. And from it will come to thee science: and in science are my compacts with thee and my testaments. And from it will come to thee the secret: and in the secret is my conversing with thee and my indication. These will repel thee from it: but do thou repel them from thyself.

9. I do send them unto thee as an affliction; and I do warn thee that I have sent them unto thee as a bounty; and I do teach thee how thou shalt act when they come to thee as an election.

10. Thou wilt not repel them by means of a conversing; for thou canst not converse with a truth: thou wilt only repel them by restoring them, and that which they bring with them, unto Me. Thou wilt depose thy heart from them, and from what they bring with them: but thou wilt not depose what they bring with them: from thy heart, until thou art with Me, not with them. Then thou containest them, and they do not contain thee: and then thou comprisest them, and they do not comprise thee.

11. Lord present, heart free, phenomenal existence absent: this is the description of him of whom I am ashamed.

12. Be glad in what I have revealed to thee of the Fire. I have revealed it to thee as exalting Me, and I have revealed it to thee as recollecting Me, and I have revealed it to thee as knowing Me and fearing Me. But I did not reveal that of it to thee, until I revealed that of thee to it. I have revealed of it to thee the places where my recollection falls, and I have revealed of thee to it the places where my regard falls: I am not apt to combine my recollection and my regard in my punishment.

MAWQII' OF "STAY" (66)

He stayed me in "Stay," and said to me:

1. When I say to thee, "Stay," stay for Me, not for thyself, nor that I may address thee, nor that I may command thee, nor that thou mayest listen to Me, nor for what thou knowest of Me, nor for what thou dost not know of Me, nor for "O my servant." Stay for Me, not that I may address thee: and do not thou address Me. Nay, but I shall regard thee, and thou wilt regard Me: and do not cease from this staying, until I make Myself known unto thee, and address thee, and command thee. But when I address thee and converse with thee, then, if thou desirest, weep for Me with weeping; but if thou so desirest, weep for the loss of Me through my addressing and my conversing.

2. When I say unto thee "Stay," and thou stayest not for my address, then thou knowest the staying that is before Me; and when thou knowest the staying that is before Me, then do I
MAWQIF OF SERVANTHOOD (65)

He stayed me in Servanthood, and said to me:

1. Dost thou know when thou wilt be my servant? When I see thee to be a servant of mine, qualified with Me by Me, not qualified by what belongs to Me, nor by what proceeds from Me; then thou wilt be my servant. When thou art thus, then thou art the servant of God: and when thou art the servant of God, then God is not absent from thee. But when thou art qualified by other than God, God is absent from thee: and when thou departest from qualification, then thou seest God; but if thou abidest in qualification, then thou wilt not see God.

2. Servanthood is this, that thou shouldst be a servant without qualification. If thou hast a qualification, then is thy servanthood united with thy qualification, not with Me; and if thy servanthood is united with thy qualification, not with Me, thou art the servant of thy qualification, not of Me.

3. As for the fearful servant, his servanthood seeks succour of his fear; and as for the hopeful servant, his servanthood seeks succour of his hope; and as for the loving servant, his servanthood seeks succour of his love; and as for the sincere servant, his servanthood seeks succour of his sincerity.

4. When the servant seeks succour of other than his master, then that of which he seeks succour is his master apart from his master: and when he seeks not succour of his master, then he runs away from his master; but when he seeks succour of his master, then he has advanced towards his master. So stay for Me, not in order to seek succour of Me, or of my science, or of thyself: so wilt thou be my servant, and be with Me, and understand of Me.

5. I do not seek of thee the servanthood of possession, that is, the servanthood of being possessed by Me: I only seek of thee the servanthood of staying before Me.

6. Say to thy secret heart: Thou shalt stay before Me, not with anything, nor for anything; and I shall set the greater dominion behind thee, and the mightier kingdom beneath thy feet.

7. Do not return from this station: for in it takes refuge the created thing in the hardships of this world and the next, and in it takes refuge he who has seen Me and he who has not seen Me, he who has known Me and he who has not known Me. They that stay in it in this world are known by the treasurers of its gates: and when they come to it, and no obstacle is placed between them and it, then according as they have stayed from it in this world, so they are stayed by the treasurers at the gates short of it.

8. The letter will come to thee, and all that it contains; and it contains everything that has appeared. And from it will come
in it the heart of whomsoever I wish, and expel from it the heart of whomsoever I wish. That is my dealing with the hearts, save my hearts which I have built for my regard, not for my informing, and those my hearts which I have made for my presence, not for my commanding: those are the hearts whose bodies are absorbed in my command.

15. I have a house in the sciences from which I converse with the scientists: and I have a house in the gnoses from which I converse with those that understand.

16. The houses are veils, and beyond the veils are coverings, and every covering has a station. When I make Myself known to a heart from that house, it has no gnosis, except that which I manifest.

17. There are no houses in my presence, and the people of my presence have no houses. The weakest of them is he to whom name occurs, even though he denies: and the feeblest of them is he to whom recollection occurs, even though he denies.

18. When thou deniest name and recollection, thou hast a uniting; and when name and recollection do not occur to thee, thou hast a unity; and when thou hast a unity, and thou desirest, thy desire is accomplished.

19. When thou desirest that name and recollection should not occur to thee, abide in denial, and it shall be denied: for the denial is through Me, not through thee. And when it is denied, I shall establish thee, and thou wilt be established: for the establishing is through Me, not through thee.

20. When thou stayest in my presence, do not stay with the rabbinical, or thou wilt be veiled by his veil, and there will be for thee an unveiling and a veil. And when thou seest science and the scientist in my presence, sit in my presence, and address him in my presence. If he does not follow thee, do not depart from my presence, lest he be brought out beyond the utmost limits of his science, and know that he has departed: but if he follows thee, then stay with him upon that which he asseverated, but do not walk in his company. For he must needs return to his station: if he returns alone, he errs; and if thou returnest with him, thou departest from my presence, and thou errrest.

21. Everything by means of which science and the scientists are addressed is inscribed on the utmost limits of the scientist’s science. He desires to transcend it and interpret it, but thou desirest to stay in it. Now he does not stay, because interpretation and transcending are his limit: and thou dost not transcend it, because it is thy station.
2. The veils are five: of essences, sciences, letters, names, and ignorance.

3. This world and the next, and every created thing that is in them, are a veil of essences: and every essence of that is a veil for itself, and a veil for other than it.

4. The sciences are all veils: each several science is a veil for itself, and a veil for other than itself.

5. The veil of the sciences restores to the veil of the essences through words and the meanings of words; and the veil of the essences restores to the veil of the sciences through the meaning of the essences, and through the secrets of the things that are unknown of the essences.

6. The veil of the essences is set up in the veil of the sciences, and the veil of the sciences is set up in the veil of the essences.

7. The veil of the letters is the conditioning veil, and the veil of the condition is beyond the sciences.

8. The outward aspect of the veil of the letters is the knowledge of the letters: its inward aspect is the condition of the letters.

9. My servant who is my "every servant" is that servant of mine who is free from other than Me. He cannot be free from other than Me, until I give him of everything: and when I give him of everything, he lays hold of it with the hand with which I command him so to do, and restores to Me with the hand with which I command him so to do.

10. When I do not give my servant of everything, he is not my "free" servant, even though he is free of that which I have given him: for there remains between Me and him that which I have not given him. He only is my servant, who is free of all except Me: for he is the servant of mine to whom I have given of everything a means, and a science, and a condition. He sees the condition openly, and is then free from the science and the condition, and casts them both upon Me. That is the servant of mine who is free from other than Me.

11. Sainthood does not appear to a servant until after freedom.

12. Dost thou know what is the heart of my free servant? His heart is between Me and names: that is his first station, it is his refuge, and in it is his sign. From it I transfer him to my vision, and he sees Me, and sees name and names before Me, even as he sees everything before Me: and he sees name to own no condition apart from Me. That is the station of my free servant's heart, and that is the station of perplexity, and of perplexity before Me is the heart of the heart of station.

13. Perplexity is one of the qualities of name.

14. He that stays in my presence, accordingly to be idols and sciences divining-arrows. For he stays before Me, not before the sciences: and he sees science standing before Me, while I plant
heart remains only where I have stablished it or related it. When I do not relate it, he err’s; and when I do not stablish it, he totters: and he only remains through his name, or the knowledge of his name.

5. When I give thee one of my names, and thy heart addresses Me by means of it, then I will cause thee to experience Me, not thee: then thou addressest Me by means of that part of thee which I address.

6. Let that person in thee address Me whom I address: and let that person in thee beware of addressing Me whom I do not address.

7. When thou seest Me, and belongeth to my people, and to the people of my name, and I converse with thee (and that is a knowledge), and make Myself known to thee (and that is a knowledge): then between Me and thee there supervenes a knowledge, and between thee and knowledge there supervenes a certainty.

8. When thou seest Me, and desirest Me, and art certain of Me, then is conversation for thee a temptation, and self-revelation a temptation.

9. I have joined every pair of letters with one of my qualities, and the existences have been brought into existence through the qualities joining them together. The ineffable quality acts upon the joining: and through it the meanings are stablished, and to meanings are compounded names.

10. When the inciters of thy soul come to thee, and thou dost not see Me, then one of the tongues of my fire has come to thee. Do then as my saints do, and I will do with thee as I do with my saints.

11. I have given thee permission concerning thy companions as to the “He stayed me,” and I have given thee permission concerning thy companions as to the “O my servant.” I have not given thee permission to reveal Me, nor to make mention of how thou seest Me.

12. This is my compact with thee: preserve it with Me, and I will preserve it for thee, and in it preserve thee, and in it direct thee.

MAWQIF OF REVEALING
AND PERPLEXITY (64)

He stayed me in Revealing and Perplexity, and said to me:

1. Consider the veils.

And I considered the veils: and lo, they were everything that has appeared, and everything that has appeared in that which has appeared. And He said: Consider the veils, and what is of the veils.
MAWQIF OF NIGHT (62)

He stayed me in the Night, and said to me:

1. When the night comes to thee, stay before Me, and with thy hand lay hold of ignorance, and by it turn from Me the knowledge of the heavens and the earth; and when thou hast turned it, thou shalt see Me descending.

2. Ignorance is the veil of veils, and the veiler of veilers: no veil or veiler is there after ignorance. Only ignorance is before the Lord: and when the Lord comes, his veil is ignorance. There is nothing known, except ignorance: verily, nothing remains of knowledge, except it be unknown; that is, absolutely: relatively, it is not unknown. Whatever knowledge thou hast of Me, or through Me, or for Me, or of anything, do thou deny it by means of ignorance. If thou hearest it exalting Me, and calling to Me, stop thy ears: or if it shows itself to thee, cover thy eyes. Do not seek to learn what thou knowest not, and do not learn it. Thou art with Me: and the sign of My "withness" is, that thou shouldst be veiled from knowledge and the thing known by means of ignorance, even as I am veiled. But when the day is come, and the Lord has come to his throne, then will the affliction come. Cast thou then from thy hand ignorance, and take knowledge, and with it turn from thee the affliction, and abide in knowledge: otherwise, affliction will seize thee.

3. Be veiled from knowledge by means of ignorance, or thou wilt not see Me, nor my assembly: be veiled from affliction by means of knowledge, or thou wilt not see my light, nor my clear evidence.

4. Consider everything that is seen by thy heart and eye, how I said to it, "Be," and it was. Then consider the ignorance which I have stretched out between Me and it: if I had not set this between Me and it, it would not have endured my light.

5. Ignorance is before the Lord: that is one of the qualities of the revelation of His vision. The Lord is before ignorance: that is one of the qualities of the revelation of Essence.

MAWQIF OF THE PRESENCE-CHAMBER
OF ELOQUENT SANCTITY (63)

He stayed me before Him, and said to me:

1. Thou art in the presence-chamber of eloquent sanctity.

2. Know my presence, and know the conduct of him who enters my presence.

3. The gnostic is not fit for my presence: his secret thoughts have in his gnosis built castles; and he is like a king who does not like to abandon his kingdom.

4. The rabbinical theologian is not fit for my presence: his
conscience and thy sleep and thy waking with a binding, so that thou wilt know it, and not be ignorant of it; and that thou shalt see Me in it, for I shall not be veiled in it from thee; and so that thou wilt not say to it, "I do honour to thee"; and to sweep clean the court of thy heart.

13. Thou hast seen Me: and the matter is between Me and thee, not between thee and science, nor between thee and gnosis, nor between thee and Gabriel and Seraphiel, nor between thee and letters, nor between thee and names, nor between thee and anything.

14. If thou desirest Me, cast away thy self: for there is in my names neither self, nor the dominion of self, nor the sciences of self.

MAWQIF OF THE CONDUCT OF THE SAINTS (61)

He stayed me in the Conduct of the Saints, and said to me:

1. Verily my friend is not contained by letter, nor by the inflection thereof, nor by other than Me: for I have appointed for him from beyond every created thing a science through Me.

2. The conduct of the saints is, that they should not take hold of anything with their attentions, even though they should take hold of it with their intellects.

3. The station of the saint is between Me and everything: and between Me and him there is no veil.

4. I have named my friend my friend, because his heart is friend to Me and to nothing else: for it is my temple, in which I speak.

5. Thou hast known Me, and hast known my sign: and he who knows my sign is exempt from the protection of excuse. When thou sittest, set my sign about thee, and depart not from it, lest thou depart from my citadel.

6. If thou callest to Me, I will come to thee: and if I call to thee, thou wilt come to Me.

7. Say to my saints: He addressed you before (ye came into) your temples of clay: and ye saw Him. And He said to you: This is the existence of such; consider it: this is the existence of such; consider it. And ye saw every existence that He manifested with direct vision: and even so shall ye see Him now. Then He stretched out the earth, and said to you: Behold, how I stretch out the earth. And ye saw how He stretched out the earth. And He said to you: I desire to manifest you to my kingdom and dominion, and I desire to manifest you to my creatures and existences and angels; and I shall create for you of this earth temples, in which I shall manifest you, commanding and prohibiting, advancing and retarding.
MAWQIF OF HIS COMPACT (60)

He stayed me in His Compact, and said to me:

1. Preserve over thee thy station: otherwise, everything will be confused with thee.

2. Let it not be separated from thee when thou hast written it down: so that thou mayest achieve, when thou achievest, by means of it; and so that thou mayest fall short, when thou fallest short, by means of it.

3. Thy station is vision. It is what thou seest of the coming down of night and day, and of the manner of the coming down of night and day: for this I send as a messenger from my presence, and that I send as a messenger from my presence. And it is what thou seest of the manner of my lengthening of eternity, and of my sending night and day. Thou hast seen eternity: but there is no means of expressing eternity.

4. Eternity exalted Me, and it is one of my qualities: and of its exaltation created I night and day, and appointed them to be veils stretched over the eyes and thoughts, and over the hearts and secret parts.

5. Night and day are veils stretched over every man that I created. But thee I have chosen out, and raised the veils, that thou mayest see Me: so stay in thy station before Me. Stay in the vision of Me: else, every phenomenal thing will snatch thee away.

6. For this have I raised the veils, that thou mayest see Me: and I empower thee to see heaven, how it is split, and to see what is sent down from heaven, how it is sent down; in order that thou mayest see that, how it comes, even as night and day come. So stay: and cast upon Me all that I manifest to thee.

7. When thou choosest out a brother, be with him in what he exposes, but not in what he conceals. For this latter is his secret apart from thee: if he refers to it, do thou refer to it; and if he speaks clearly, do thou speak clearly.

8. My name and my names are my depositaries with thee: do not expel them, or I will depart from thy heart.

9. If I depart from thy heart, that heart will worship other than Me.

10. If I depart from thy heart, it will be agnostic of Me after being gnostic, and deny Me after confession.

11. Make no mention of my name, or of any talk of my name, or of the sciences of my name, or of the talk of one that knows my name, or of the fact that thou hast seen one that knows my name. And if any relater relates to thee concerning my name, hearken unto him, but do not thou inform him.

12. If I desire thee through a companion as I desire other than thee through thee, I shall make this binding on thee in thy
3. My sign is everything, and my sign is in everything: and all signs of thing proceed in the heart like the proceeding of the thing itself. At one time they appear, and at another they are veiled: they are diverse on account of the diversity of things. For so are things diverse, and so are their signs diverse: for things are in motion, and their signs are in motion. Thou art also diverse, for diversity is thy quality. But O thou that art diverse, seek no indication of that which is diverse: for when it indicates for thee, it joins thee unto thyself in one respect; and when it does not indicate for thee, thou art torn asunder by thy diversity in all respects.

MAWQIF OF THE TRUTH OF GNOSIS (59)

He stayed me in the Truth of Gnosis, and said to me:

1. As for this moment, there is over and under: and all phenomena are this world, and the whole of this and all that it contains is awaiting the Hour; and over it and over all that it contains I have written the faith, and the essence of the faith is, There is naught like unto Him.

2. So call to witness Gabriel and Michael, and call to witness the Throne and the bearers of the Throne; and call to witness every angel, and every possessor of gnosis. And thou shalt see the realities of his faith, saying and bearing witness, that There is naught like unto Him. And thou shalt see his knowledge of that to be his experience, and his experience of that to be his knowledge. And thou shalt see that that is the limit of his gnosis, and thou shalt see that that is the veritable truth, and thou shalt see that that is the knowledge veritable of the vision, not the vision itself. So behold them all, how each watches for the Hour: yea, they watch for the lifting of the veil from that, and await the raising of the covering from that. And that cannot endure the conditions of the reality of Him who is behind the veil, except through Him: how then should it be, when the veil is rent?

3. The veil shall be rent: and in the rending is an onslaught which cannot be supported by the nature of created things.

4. If the veil were raised and not rent, he that is under it would find rest. But it is rent: and when it is rent, the gnosis of the gnostics will be forgotten. And in the forgetting, it will be clothed in a light, which will enable it to endure what is manifested after the rending of the veil: for by the aid of the gnooses of the veil it cannot endure what is manifested in the rending of the veil.
MAWOQIF OF HIS VISION (58)

He stayed me in His Vision, and said to me:

1. Know Me with the gnosis of revealed certainty, and make thyself known unto thy Master by means of revealed certainty.
2. Write down the manner of my Self-revelation to thee by means of the gnosis of revealed certainty, and write down how I caused thee to witness and how thou didst witness, that it may be a recollection to thee, and a stabilishing for thy heart.

So I wrote down with the tongue of what He caused me to witness, that it might be a recollection to me, and to whomsoever my Lord revealed Himself unto among his friends, whom He desired to establish in His gnosis, not desiring any temptation to come upon their hearts. And I wrote: My Lord has made Himself known unto me with a revelation in which He caused me to witness the manifestation of everything from Him. I abode in this vision, which is the vision of the manifestation of things from Him; but I had not the power to continue in a vision proceeding from Him, but attained to the vision of manifestation, and to the knowledge that it was from Him, not to the vision that it was from Him. Then came to me ignorance and all that it contains, and presented itself to me out of this knowledge: and my Lord restored me to His vision; and my knowledge remained in His vision, and He did not expel it, until there remained to me no knowledge of any known thing. He showed me in His vision that that knowledge is manifested by Him, that He made it a knowledge, and that He made for me a thing known. And He stayed me in "He," and revealed Himself to me out of "He," the "He" that is really He, not out of the literal "He." (Now the meaning of the literal "He" is thy desire, that is, it is demonstrative, initial, of knowledge, of veiling, of presence.) And I knew the self-revelation on the part of the real He, and I saw the He: and lo, there was no "He" save He; for that "He" which is other than He is not He. And I saw the manifesting of the self-revelation to be not from other than He; and I saw other than He not revealing itself to my heart.

And He said to me: If anything occurs to thy heart apart from Me, seek not indications of things, or of the authority of one thing over another; for things come back to thee in presenting themselves, while the thing that is presented to thee from beyond things comes back to thee in the time of temptation. But seek indications unto Me of my sign for the sake of its reality, which is my Self-revelation to thee: and thou shalt see all things possessing no self-revelation, but only Me; and thou shalt see them with their essences witnessed. Yea, thou shalt see that there is no self-revelation but mine, and thou shalt see Me not to be witnessed by immediate vision.
18. My companions are void of phenomena, and my friends are beyond today and tomorrow.

19. For everything I have appointed the hour, and it awaits it: to everything comes the hour, and the thing is fearful of it.

20. Say to the gnostics: Be beyond values; or if this be impossible, be beyond thoughts.

21. Say to the gnostics, and say to the hearts of the gnostics: Stay for Me, not for gnosis. I make Myself known unto you by means of what I wish of gnosis, and I establish in you what I wish of gnosis. If ye stay for Me, ye endure the gnosis of everything: but if ye do not stay, there prevails over you the gnosis of everything, and ye do not endure gnosis in anything.

22. Say to the hearts of the gnostics: Continue not in any friendship, for one friendship will turn you over to another.

23. Eating and sleeping are reckoned according to the state in which they occur: if they occur in science, they are reckoned according to science; if they occur in gnosis, they are reckoned according to gnosis.

24. Say to the hearts of the gnostics: Whoso eats in gnosis and sleeps in gnosis abides in the object of his gnosis.

25. Say to the hearts of the gnostics: Whoso departs from gnosis while he eats, returns not from it into his station.

26. Thou art my quest, and wisdom is thy quest.

27. Wisdom is thy quest, when thou art a slave-slave: but when I make thee a friend-slave, then I am thy quest.

28. Gather wisdom from the mouths of those that are heedless of it, even as thou gatherest it from the mouths of those that are intent upon it. Verily thou shalt see Me alone in the wisdom of the heedless, not in the wisdom of the intent.

29. Write down the wisdom of the ignorant, even as thou writest down the wisdom of the knowing.

30. I dispense wisdom. Whomsoever I wish, I cause to witness that I dispense, and he is wise in that wisdom; and whomsoever I wish, I do not cause to witness, and he is ignorant of that wisdom. So do thou write, O thou that witnessest it.

31. Hearts do not burst in upon Me, nor upon him who is with Me.

32. When thou burstest in upon thy heart, and not thy heart upon thee, thou art a gnostic.

33. What is the value of requesting, that my grace should be conversed with by means of it? Mark this well, and call unto Me, and say: O Lord, I request thee through Thyself; what is the value of requesting, that thy grace should be conversed with by means of it?

34. Doubt is one of my places of imprisonment: in it I imprison the heart of him who is not firm in my gnosis.
experiences ecstasy and peace; then with thee is only the science of a gnosis, not the gnosis itself.

5. 'the possessor of gnosis is he who abides in it, and gives no information; and he is the man who, if he discourses, discourses in it in the language of my Self-revelation, and by means of that through which I have given information concerning Myself.

6. Thou belongeth to that in which thou discourest not. If thou discourest, thou departest from the station; and when thou departest from the station, thou belongeth not to those that have experience of it, but art only one of those that know of it, or thou art a visitor of it.

7. Command is twofold: the one is affirmed by thy intellect, the other is not affirmed by thy intellect. The command which it affirms possesses an outward and an inward: the command which it does not affirm possesses an outward and an inward.

8. Thou wilt not continue in a practice, until thou regulatest it, and performest what is left undone of it: if thou failest to do this, thou neither practisest nor persistest.

9. How should they not grieve, the hearts of the gnostics? For they see Me beholding practice, and saying to the evil, "Be a form, whereby thou mayest meet 'thy practiser,'" and to the good, "Be a form, whereby thou mayest meet thy practiser."

10. The hearts of the gnostics depart into the sciences through the onslaughts of perception: that is their pride, and that is what I forbid them to do.

11. The gnostic is connected with gnosis, and claims that he is connected with Me: but if he were connected with Me, he would flee from gnosis, even as he flees from agnosis.

12. Say to the hearts of the gnostics: Give ear to Him, not that ye may know; and be silent before Him, not that ye may know. For He makes Himself known unto you: how should ye abide with Him?

13. Say to the hearts of the gnostics: Ye see a gnosis higher than my gnosis, and stay in the higher, and stay in my veil. Ye manifest union with Me among my servants, but ye are in my veil making pretensions to Me; while they are in my veil, not making pretensions to Me.

14. Say to the hearts of the gnostics: Know your state with reference to Him. If He commands you to instruct the servants, instruct them: in that state ye have a better perception of their hearts, and ye have no deliverance save through Him.

15. Say to the hearts of the gnostics: Do not depart from your state, even though ye should guide unto Me him who errs; do ye err from Me, and yet desire to guide unto Me?

16. The measure of thy gnosis is according to the measure of thy penitence.

17. The hearts of the gnostics see eternity: their eyes see time-moments.
they bore it by my power unbending, and their tongues praised Me by the mention of my sanctity unending, and its shadow was spread forth by the glory of my mercy fondly-tending.

7. Say to the Throne: O Throne, He showed thee forth to adorn the kingdom of eternity, and has made thee a sanctity of nearness and magnificence, and has put about thee such praisers as He wishes. His power is greater than thou in magnificence, and his adornment is fairer than thy adornment in the rank of bedeckment: and his nearness is nearer to thee than thyself among the causes of unity. Thou standest in the shadow of his Self-subsistence through thee, and thy shadow stands in the shadow of his election of thee. There process about thee those that saw Him before ever thou didst see Him, standing as thou standest in his shadow, and exalting Him as thou exaltest Him, and glorifying Him with thy praises with which thou gloriest Him: unto these thou art an aspect revealing. And there process about thee those that knew Him but saw Him not, that heard Him but witnessed Him not, exalting Him with thy exaltations, and sanctifying Him with thy praises, and standing before Him in thy shadow that stands in the shadow of his election of thee: to these thou art an aspect delivering. And there process about thee those that were fashioned for the exalting of magnificence, and created for the praising of the majesty of might, which perpetuate the revelation of omnipotence, and exalt with the exaltations of the might and the dominion: to these thou art an aspect approximating.

8. Thou art in my science, and seest not other than Me; and thou art in my protection, and seest not other than Me; and thou art in the place of my glance, and seest not other than Me.

9. Beware, lest I look on the hearts, and see thee in them in thy reality, for this would be my Self-revelation; or with thy action, for this would be my animation.

MAWQIF OF THE HEARTS OF THE Gnostics (57)

He stayed me in the Hearts of the Gnostics, and said to me:

1. Say to the gnostics: If ye return to ask Me concerning my gnosis, ye know Me not; and if ye are satisfied to abide in what ye know, ye do not belong to Me.

2. The first thing that my gnosis inherits and takes from the gnostic is his disputation.

3. The sign of my gnosis, is, that thou shouldst not ask Me concerning Myself or my gnosis.

4. When my gnosis combines between thee and science, or name, or letter, or gnosis, and thou proceedest by it, and by it
MAWQIF OF STABLISHMENT AND POWER (56)

He stayed me in Stablishment and Power, and said to me:

1. Consider, before the surge of the surgings: and hearken to my word, before the urge of the urgings. I am He that stablished thee, and by Me thou art stablished: and I am He that caused thee to hear, and by Me thou hearest. As for Me, there is naught other than I in that which I do not manifest: and as for Me, there is naught other than I in that which I do manifest; save only it be through Me.

2. Preserve thy place before the things that appear: for I shall restore thee to it after death.

3. The things that appear, if they be thy companions, will be changed into a fire, and it will consume thee. The better part of them will be changed into a veil, and will be consumed by the fire of the veil: and the worse part of them will be changed into a punishment, and will be consumed by the fire of the punishment.

4. I desire to manifest my creation, and to show forth in it what I will, and to change from it what I will. Thou hast seen Me and what I have manifested, and thou hast witnessed thy staying in Me before my manifesting it: and I have made with thee a compact, through the showing of Myself to thee, that thou shouldst not depart from my station when I manifest it. For I shall show it forth as inviting to itself and veiling from Me, as being present in its spirituality and absent from my staying. If it invites thee, listen not to it, even if it invites thee to Me by my sign. And if it be present with thee, be not present with it, even if it be present with thee by my sign.

And He stayed me, and manifested the manifests, and addressed me by the tongues of the manifests, and addressed those things that manifested to me by my tongue. And He manifested the Pen, and said to me: The Pen has come to thee. And it said: I have inscribed science, and written the secret: listen to me, for thou shalt not overpass me; and resign thyself to me, for thou shalt not attain to me. And He said to me:

5. Say to the Pen: O Pen, He manifested me that manifested thee, and He directed me that directed thee. He has taken with me a compact to listen to Him, not to thee, and a covenant of submission to Him, not to thee. If I listen to thee, I acquire the veil: and if I submit to thee, I acquire weakness. So I listen to Him, even as He has caused me to witness, and not to thee: and I submit to Him, even as He has stayed me, and not to thee. If He causes me to listen on thy account, thou art for me listening, not a listener: and if He causes me to listen on my account, thou art for me listening, not a listener.

6. To thee has come the Throne, and to thee its bearers.
clove to Me: be merciful in thy dealings with every man, and
thou wilt awaken his intellect to probe my command and pro-
hibition.

49. Be humble before Me, and thou shalt be abstinent in that
in which I am abstinent.

50. When thou seest those whose hearts are hardened,
describe to them my compassionateness: if they respond to thee,
well; if not, mention the might of my onslaught.

51. If they confess to thee, they have responded: but if they
deny what thou sayest, they have rejected thee.

52. Thy name is inscribed on the face of that in which thou
restest.

53. Only regard that by means of which thou art independent.

54. If thou departest from thy meaning, thou departest from
thy name: and if thou departest from thy name, thou fallest into
my name.

55. All other is imprisoned in its meaning, and its meaning is
imprisoned in its name. So when thou departest from thy name
and meaning, there is no more any approach to thee for him who
is imprisoned in his name and meaning.

56. When thou fallest into name, there appears to thee the
sign of denial, and everything presents itself to thee to tempt
thee, and every thought shows itself to thy heart.

57. Now, whoever presents himself to thee, has presented
himself to Me.

58. Consider in what thing thou restest: for it will be thy
bedfellow in thy grave.

59. Whosoever stands in the station of My gnosis, and departs
from it, and knows the experience of Me, and departs from it,
and is tranquil in his departing: for him a solitary Fire I
kindle.

60. I am the Mighty, Whose might other than He cannot
bear: and I am the Generous, Whose generosity other than He
cannot bear.

61. The lights of my recollection have prevailed over the
recollectors. Therefore they behold my sanctity, and my sancti-
ity reveals to them my might, and they know my truth, and my
strength uncovers for them my sight. Then do they bow to my
strength, and my strength informs them of my nearness and
nearness; and they believe firmly in my nearness, and my nearness
makes them ignorant of Me, and they are firmly fixed in my
gnosis.

62. I am the Overwatcher: nothing is concealed from Me.
And I am the Knower: every concealed thing with Me is
manifest.

63. I am the Wise: every manifest thing proceeds. And I am
the Comprehender: every proceeding thing arrives.
32. One of the sciences of the silence of totality is, that thou shouldst witness the weakness of totality: and one of the sciences of the speech of totality is, that thou shouldst witness the self-presentation of totality.

33. One of the sciences of nearness is, that thou shouldst know my veiling through a quality of which thou hast gnosis.

34. If thou comest to Me with any science whatsoever, I come to thee with the entire demand: and if thou comest to Me with any gnosis whatsoever, I come to thee with the entire proof.

35. When thou comest to Me, cast expression behind thee, and cast meaning behind expression, and cast ecstasy behind meaning.

36. If thou meetest Me, and there is between Me and thee any phenomenon, thou art not mine, and I am not thine.

37. If thou meetest Me, and there is between Me and thee any phenomenon, I shall meet thee, there being between us something of phenomena; and I have a better right to the phenomena.

38. I do not desire to meet thee with phenomena, even though I consider it thy due: so do not meet Me with it, for it were no good deed on thy part to do so.

39. When thou comest to Me, cast thy back, and what is behind thy back, and what is before thee, and what is on thy right hand, and what is on thy left hand.

40. The casting away of recollection is, that thou shouldst not recollect Me on account of otherness: and the casting away of science is, that thou shouldst not practise it on account of otherness.

41. In thy death, thou wilt meet only what thou didst meet in thy life.

42. Turn thyself to meet Me once in every day or twice: cast away all phenomena, and be alone in meeting Me. Thus do I instruct thee how thou shouldst prepare thyself for meeting God.

43. Turn thyself to Me once in every day, and I shall preserve thy day: turn thyself to Me in every night, and I shall preserve thy night.

44. Preserve thy day, and I shall preserve thy night; preserve thy heart, and I shall preserve thy attention; preserve thy science, and I shall preserve thy intent.

45. Turn thyself to Me in the endings of thé prayers.

46. Dost thou know how thou shouldst meet Me by thyself alone? By seeing my guidance of thee through my bounty, not seeing thy practice: and by seeing my mercy, not seeing thy theory.

47. Theorise, and persevere; practise, and persevere; persevere, and persevere. And when thou hast accomplished, cast it into the water: and I shall take it with my hand, and bring it to fruition by my blessing, and increase in it my generosity.

48. Do good to every man, and thou wilt awaken his soul to
pression is a preparation for my making Myself known unto thee without an expression.

17. When I make Myself known unto thee by means of an expression, there addresses thee both stone and mire.

18. My qualities which are supported by expression are in a sense thy qualities: my qualities which are not supported by expression are not thy qualities, and do not belong to thy qualities.

19. If thou settlest in expression, thou sleepest; and if thou sleepest, thou diest: then life thou dost not possess, and unto expression thou dost not attain.

20. Thoughts are contained in letter, and fancies in thoughts: the sincere recollection of Me is beyond letter and thoughts, and my name is beyond recollection.

21. Depart from the science whose opposite is ignorance: depart not from the ignorance whose opposite is science, and thou wilt find Me.

22. Depart from the gnosis whose opposite is agnosis, and thou wilt have gnosis, and abide in the object of thy gnosis; and thou wilt be established in thy abiding, and witness in thy being established, and be firmly fixed in thy witnessing.

23. The science whose opposite is ignorance is the science of letter, and the ignorance whose opposite is science is the ignorance of letter. Depart from letter, and thou wilt possess a science which has no opposite, namely, the rabbinical; and thou wilt possess an ignorance which has no opposite, namely, the veritable and the real.

24. When thou possessest a knowledge which has no opposite, and an ignorance which has no opposite, thou belongest neither to heaven nor to earth.

25. When thou belonest not to the people of earth, I do not employ thee in the practices of the people of earth: and when thou belonest not to the people of heaven, I do not employ thee in the practices of the people of heaven.

26. The practices of the people of earth are cupidity and heedlessness: cupidity is their subservience to themselves, and heedlessness is their contentment with themselves.

27. The practices of the people of heaven are recollection and veneration: recollection is their subservience to their Lord, and veneration is their contentment with their Lord.

28. Service is a near veil: I am behind it, veiled with the quality of might. Veneration is a nearer veil: I am behind it, veiled with the quality of Self-sufficiency.

29. When thou surpassest letter, thou stayest in vision.

30. Thou dost not stay in vision, until thou seest my veil as a vision, and My vision as a veil.

31. One of the sciences of vision is, that thou shouldst witness the silence of totality: and one of the sciences of the veil is, that thou shouldst witness the speech of totality.
come to thee: cast it unto gnosis, for it is contained in gnosis. And when thou hast cast it, praise will come to thee: cast it unto recollection, for it is contained in recollection. And when thou hast cast it, all letter will come to thee: cast it unto names, for it is contained in names. And when thou hast cast it, names will come to thee: cast them unto name, for they are contained in name. And when thou hast cast them, name will come to thee: cast it unto essence, for it belongs to essence. And when thou hast cast essence, casting will come to thee: cast it unto vision, for it belongs to the condition of vision.

MAWQIF BEFORE HIM (55)

He stayed me before Him, and said to me:

1. Set the letter behind thee: otherwise, thou wilt not prosper, and it will take thee unto itself.

2. Letter is a veil, the totality of letter is a veil, and the partiality of letter is a veil.

3. I am not known by letter, nor by what is in letter, nor by what is of letter, nor by what is indicated by letter.

4. Reality as described by letter is a letter, and the path to which letter leads is a letter.

5. Theory is a letter which only practice modalises; practice is a letter which only sincerity modalises; patience is a letter which only resignation modalises.

6. Gnosis is a letter which came for a reality: if thou modalisest it by means of the reality for which it came, thou enunciatest it.

7. All other is a letter, and all letter is other.

8. He knows Me not who knows my nearness through definitions, and he knows Me not who knows my farness through definitions.

9. Nothing is nearer to Me than another thing by virtue of definitiveness, and nothing is farther from Me than another thing by virtue of definitiveness.

10. Doubt dwells in letter: when it is presented to thee, say, “Who brought thee?”


12. When I address thee by means of an expression, authority does not come from thee: for the expression takes thee this way and that, from thyself to thyself, by means of that which thou expressest, and that concerning which thou expressest.

13. The beginning of authorities is, that thou shouldst have gnosis without expression.

14. When I make Myself known without an expression, thou returnest no more to thyself: and when thou returnest no more to thyself, authorities come to thee.

15. Expression is a letter: and there is no condition in letter.

16. My making Myself known unto thee by means of an ex-
15. When theory appears out of contemplation, it consumes both theories and theorists.

MAWQIF OF TRANQUILLITY (54)

He stayed me in Tranquillity, and said to me:

1. It is the experience of Me: it establishes what it establishes, and effaces what it effaces.

2. It establishes what it establishes of my command, and my command enforces what it enforces of my law. My law goes forth with that which issues from my theory, and my theory prevails, and I cause thee to witness that it prevails. That is my tranquillity, and thou witnessest: and that is my clear evidence.

3. Tranquillity consists in thy entering unto Me by the gate from which comes my Self-revelation.

4. I have opened unto every veritable gnostic a gate unto Me, and do not close it upon him: by it he enters, and by it he departs; it is his tranquillity, which never leaves him.

5. The masters of the gates, among the masters of the gnoises, are they that enter them having a theory belonging to them, and depart from them having a theory belonging to Me.

6. Tranquillity consists in thy inviting to Me. When thou invitest to Me, I attach to thee the word of pious fear; and when I attach it to thee, thou hast a better right to it; and when thou hast a better right to it, thou art worthy of it; and when thou art worthy of it, thou belongest to Me. I am worthy of pious fear, and I am worthy of pardon.

7. I have opened unto thee a gate unto Me from which I shall not veil: it is the consideration of that from which thou wast created. And I have caused thee to witness my true witnessing in this thy consideration: that is the gate which is never shut to thee, and thy tranquillity which is never taken from thee.

8. When thou enterest unto Me and seest Me, the sign of thy vision is, that thou shouldest return with the theory of that which thou didst enter, or with confirmation in that which thou didst enter.

9. When thou almost for the gate, banish otherness behind thee: and when thou reachest it, cast tranquillity behind thee. Enter unto Me not with theory, that thou shouldest be ignorant, and not with ignorance, that thou shouldest depart.

10. In every science there is an attestation of a tranquillity: its reality is in staying with God.

11. Patience is of tranquillity, and clemency is of patience, and gentleness is of clemency.

12. When thou almost for Me, theory will meet thee: cast it unto letter, for it is contained in letter. And when thou hast cast it, gnosis will come to thee: cast it unto theory, for it is contained in theory. And when thou hast cast it, recollection will
MAWQIF OF THE RANKS (53)

He stayed me in the Ranks, and said to me:

1. I am the manifestor of the manifestation unto that which, if it were to appear unto it, it would consume it; and I am the concealer of the concealment unto that which, if it were to appear unto it, it would consume it.

2. I manifested creation, and divided it into classes; and I appointed for them hearts, and did truly stay them. Every heart stays in its limit, and is turned about according to that wherein it stays.

3. By classifying is known corporeality, and by staying is known altitudinity.

4. Whoso knows Me, has no life left save in the gnosis of Me: and whoso sees Me, has no power left save in the vision of Me.

5. When thou knowest Me, fear my cunning: how should any know it, save those that are chosen for my knowledge?

6. Judge of the cunning from the jealousy: which latter, when thou seest it, compels thee unto Me and unto my path. Firm stablished is the stablishment of thy wisdom, and bright gleams the light of thy guidance: cleave unto it, and he shall join thee that joins, and he avoid thee that avoids; for it is my guide, which goes not astray, and my management, which turns not away.

7. When the interpretation comes to thee, then there has come to thee my veil which I do not regard, and my hatred to which I do not incline.

8. Theory invites to practice, and practice reminds of the lord of the theory, and of the theory. Whoso theorises and practises not, him the theory leaves: whoso theorises and practises, to him the theory cleaves.

9. Whomsoever the theory leaves, to him ignorance cleaves, and leads him to places of destruction: and to whomsoever the theory cleaves, to him are opened the gates of an augmentation in it.

10. If thou disobeyest the carnal soul in all but one respect, it will not obey thee in any respect.

11. Let theory remain, and thought will remain: let gnosis remain, and thought will remain.

12. When the master of theory sees the master of gnosis, he believes in his beginnings, but disbelieves in his endings; when the master of gnosis sees him who sees Me, he disbelieves in his beginnings and his endings. The master of vision believes in the beginning of everything, and believes in the ending of everything: there is no veil upon him, and no disbelief in him.

13. Theory is a pillar which can only be supported by gnosis: gnosis is a pillar which can only be supported by contemplation.

14. The first part of contemplation banishes thought, and its last part banishes gnosis.
MAWQIF WITH HIM (52)

He stayed me with Him, and said to me:

1. Consider the letter, and what it contains, behind thee. If thou payest heed to it, thou wilt fall into it; and if thou payest heed to what it contains, thou wilt fall into what it contains.

2. Truth is that which, were the people of heaven and earth to turn thee from it, thou wouldst not be turned: falsehood is that which, were the people of heaven and earth to invite thee to it, thou wouldst not comply.

3. Despair not of Me; for if thou shouldst bring all letter as a wickedness, yet would my forgiveness be greater.

4. Be not emboldened against Me; for if thou shouldst bring all letter as good deeds, yet would my proof be more binding.

5. My bounty is greater than the letter whose theory thou findest, and the letter whose theory thou knowest; than the letter whose theory thou findest not, and the letter whose theory thou knowest not.

6. When thou stayest with Me, thou seest what descends and what mounts up: and every letter comes to thee and all that it contains; and everything addresses thee in its own tongue, and every exposition interprets to thee according to its own exposition; and everything summons thee to itself, and every genus seeks thee for its own genus.

7. The guide belongs to the genus of veil, and the veil belongs to the genus of punishment.

8. He whose guide belongs to the genus of his veil, is veiled from the reality of that to which he is guided.

9. I am the veil of my gnostic, and I am the guide of my gnostic. I make Myself known, and He knows Me, and knows that I make Myself known: I veil Myself, and He knows Me, and knows that I veil Myself.

10. He whose attribute is not God is not joined with God.

11. He who associates with the near veil is inclined by it to the far veil.

12. When thou knowest the knowledge which proceeds from Me, I punish thee for following those that know, even as I punish thee for following those that are ignorant.

13. When thou seest my nearness and farness, I punish thee for following the intender, even as I punish thee for following those that turn aside.

14. As I have sworn that I will manifest my wisdom, so I have sworn that I will not destroy my wisdom.

15. My forgiveness does not destroy my wisdom, and my wisdom does not destroy my gnosis.
7. If thou art the hireling of theory, then theory will give thee the reward: if thou art the hireling of gnosis, then gnosis will give thee the repose.

8. Be my hireling, and I will raise thee above theory and gnosis, and thou wilt see whither theory reaches, and whither gnosis stands: then will attainment not contain thee, nor canst thou in aught be fixed.

9. When I present concentration, those that stay by Me will stay in my passing-away, neither terrified, that they should stammer, nor afraid, that they should be distraught.

10. When thou stayest by Me, thee I give theory, and thou hast a better knowledge of it than the theorists; and thee I give gnosis, and thou hast a better acquaintance with it than the gnostics; and thee I give condition; and thou hast a greater abiding in it than the conditioners.

11. Wherever I have set My name, set there thou thy name.

12. Letter proceeds in letter, until it becomes letter: and when it becomes letter, it proceeds from it to other than it; so it proceeds in every letter, so as to become every letter.

13. When thou utterest the letter, thou restorest it to the limit in which thou findest rest: and it proceeds according to thy limit through the letters, and to thee there comes the condition of other.

14. The fair letter proceeds among the letters to Paradise: the evil letter proceeds among the letters to Hell.

15. Consider what thy letter is, and what thy limit is.

16. Aid Me, and thou shalt be one of my companions.

17. When I desire thee to aid Me, I cause thee to find no power save in my aid.

18. When I desire thee to aid Me, I instruct thee in my theory with that which even the theorists cannot support.

19. Only my aiders stay in the shadow of my Throne.

20. O gnostic, aid Me: else thou art agnostic of Me.

21. He who presents himself to Me, is converted to all bliss: he who turns himself against Me, is converted to all punishment.

22. Know my station, and stand in it.

23. When thou stayest in my station, instruction will come upon thee from heaven and earth, and from what is between them: cast it into Hell-fire: if it be false, the Fire will devour it, ift restore it to Me, and the

24. The letter through which the letters come into existence is not equal to my praiseworthy qualities, and cannot coexist with my station.
12. When thou art as I desire in respect of everything, weep upon thyself, and call unto Me, and I will give thee refuge from the evil of the companion.

13. When thou art mine as I desire in respect of something, thou hast ridden upon the peril; and if there should move so much as the pupil of thine eye, it will harm thee.

14. The whole of thee is creature: what then seest thou?

And I saw that the barrier had compassed me round about; and I saw Him in the barrier, laughing. And He said: This is the stage of my people, in which alone I laugh.

15. I have made for thee in the barrier, gates as many as the things I have created; and I have planted at every gate a tree and a spring of cool water, and I have made thee to thirst. And, by My majesty, if thou goest forth, I shall not restore thee to the stage of my people, nor give thee to drink of the water.

16. Sleep that thou mayest see Me, and thou wilt see Me: wake that thou mayest see thyself, and thou wilt not see Me.

17. When thou findest Me with the liar, do not remind him of Me: but when thou findest Me with the sincere, remind him of Me.

18. I must needs make Myself known unto thee, and this making Myself known unto thee is an affliction. I do not cease: I am the source of the affliction, I desire for thee the affliction; I manifest to thee the affliction, I hate in thee the affliction; the gnosis of the affliction is an affliction, and the agnosa of the affliction is an affliction.

19. Recollect Me as a child recollects Me, and call upon Me as a woman calls upon Me.

20. Thou art not a slave to Me, so long as thou informest men of thyself or thine: but when thou comest to Me, it is as though all that has happened had never happened.

MAWQIF OF THE COMPACT (51)

He stayed me in the Compact, and said to me:

1. Throw thy sin upon my forgiveness, and cast thy merit upon my bounty.

2. Leave thy theory to my theory, and thou shalt learn the light of guidance: cast thy gnosis towards my gnosis, and the guidance will stand fast.

3. When thou stayest by Me, everything will occur in order to repel thee from Me.

4. Thou only takest thy hire from him whose hireling thou art.

5. Thou art the hireling of him for whom thou workest.

6. If thou workest for Me on my account, then it is unto Me: but if thou workest for Me on account of other than Me, then it is unto other than Me.
establishment, for they are that which manifests in that which manifests; and this is a general stage.

12. If the recollection of thing comes round about thee, then thou art in abidingness: make thyself my servant, and persevere, and I will assess it and make recompense for it. For when the recollections of things are destroyed, thou art no more thyself, even whilst thou art thyself. I am not in anything, nor do I mix with anything, nor dwell in anything: I am in neither "in," nor "of," nor "from," nor "how," nor "effable." I am alone, single, impermeable, only, only. I have manifested, and there is no manifester but I: and in that which I have manifested, I have manifested the worlds of abiding. And when I appear, and destroy abidingness, the manifesting belongs to Me, not to it, until I restore it thereto with the garments of time and space's mines. Preserve therefore thy limitation between the spiritual and the abiding.

13. That harms thee which proceeds from thyself, and I forgive it; but that which proceeds from Me does not harm thee, for I turn aside harm altogether.

14. If thou clingest to that which I have attached to thee between these two, then thou wilt be a friend.

MAWQIF OF CHOICE (59)

He stayed me in Choice, and said to me:

1. All of them are sick.

2. Lo, the physician enters unto them morning and evening; and I address them upon the tongues of the physician, and they know that I am speaking with them; and they promise the physician the diet, but they do not promise Me.

3. They were in my hand, and I converted them to my hand, and did not restore them to the hand in which they were.

4. When thou seest the Fire, fall into it, and do not flee: for if thou fallest into it, it will be quenched; but if thou fleeest from it, it will seek thee out and consume thee.

5. I kindle the Fire with the second hand.

6. There is no help but that thou must be unstable in habit; and if thou art unstable in habit, thou hast no manners.

7. Thy prayer is for that which stays thee or hastens thee: thy endeavour is for that which converses with thee or is conversed with by thee.

8. There is to Me neither gate nor way.

9. When I converse, converse: when I am silent, be silent.

10. Go forth into the empty desert, and sit alone, until I see thee: for when I see thee, I shall mount with thee from earth to heaven, and shall not be veiled from thee.

11. If no call of my common people accompanies thee in all this, thou errnest.
MAWQIF OF ONENESS (49)

He stayed me in Oneness, and said to me:

1. I have manifested everything so that it veils from Me, and guides not unto Me: and the portion of every man in respect of veiling is in accordance with his portion in respect of connection.
2. My recollection is the elecetst thing I have manifested: and My recollection is a veil.
3. When I appear, thou seest naught of all this.
4. Sit down above the Throne, and I will present everything to thee.
   
   So I sat down, and He presented to me: and I saw everything to be the conditioning of a quality which had been detached from the quality; and the quality remained a quality, and the conditioning a conditioning. And He said to me:
   
   5. Consider how I have acted.
   
   And He stretched His hand above, and said: Nothing remains above. Then He stretched His hand below, and said: Nothing remains below. And I saw everything between the two stretchings: and the spirits and lights were in the part above, and the bodies and darknesses were in the part below. And He said to me:
   
   6. The part above is a limitation for that which is in the part below: but there is no limitation for that which is in the part above.
   
   7. The part above is not a limitation, and the part below, is not a limitation: and the heart of totality is in the fingers of the part below.
   
   And He said: “Thou” and totality are in the fingers of the part above. And He said: “I” and “He” are in the totality. “He” manifested the manifests through spirituality, and manifested in them the worlds of abiding; then “He” manifested to the abiding, and it perished, and there remained the single spirituality.
   
   8. He who manifests together with Me, him I have caused to appear, and caused to appear in that which I have caused to appear. That which I have effaced is effaced, and that which I have established is established: and that which is established is effaced in the all-embracing.
   
   9. Listen to the tongues of the worlds of abiding in the spiritual manifests.
   
   And lo, they were saying: Allah, Allah. And He said to me:
   
   10. He hears them not, who is in them, or in the attestations which are in them.
   
   11. Their discourse is an establishment: when I manifest to it, the discourse passes away. They are themselves in the
3. Whenever a knowledge appears, it belongs to the region between Ridwan and Malik.

4. Say unto him who feels estrangement from Me: The estrangement is from thyself; I am better for thee than every other thing.

5. The day of death is the day of marriage: the day of solitude is the day of intimacy.

6. I am the Manifest: thou never ceasest to see Me.

7. If thou seest Me in thyself, as thou seest Me in everything, thy love for the present world is small.

8. If I concern thee with the guiding of men unto Me, then have I banished thee.

9. I and thing brook no concourse: thou and thing brook no concourse.

10. If thy refuge is the grave, I will lay it out for thee with my hand: and if thy refuge is recollection, I will display for thee my recollection; but if I am enough for thee, then there is in Me neither grave, nor recollection, nor pasturage, nor rest.

11. When thou seest my enemy, say unto him: Thy misfortune in opposing Him is greater than my misfortune in thy laying hold of me.

12. I move thee with desire for Me, when I set thee not in confidence for thy life.

13. What manner of life remains for thee in this world, after My manifesting?

14. I regard thee in thy grave, when there is with thee nothing of that which thou didst desire, or of that which desired thee.

15. Unless a self-subsistence supports thee which has no knowledge, it will not support thee in anything.

16. Put aside from thee every eye, and regard what is other than them.

17. I am in the eye of every man that regards.

18. Say unto them: I have returned unto you.

So I said: He stayed me, and before I should return, I had no speech. For He showed me unity, whereby I knew neither passing-away nor continuance: and He caused me to hear unity, and I had no knowledge of the hearing of Me. And after this, He restored me to what I was before: and in the restoring, I saw a sheet, and I will read it to you. And He said to me:

19. Everything has arrived to thee: but where is thy wealth? Everything has passed thee by: but where is thy poverty?

20. I have given thee refuge from the Fire: but where is thy repose? I have given thee possession of Paradise: but where is thy delight?

21. The portion which has gnosis of Me is not fit for other than Me.

22. That which is between Me and thee is not an object of knowledge, that it should be sought.
14. Seek refuge with Me against that part’s evil in thee which has knowledge of Me.
15. All of thee knows Me, but not all of thee denies Me.
16. I dislike death for thee, and thou dislikest it. Shall I not dislike my loved ones leaving Me, even though I leave them not?
17. Sell thyself freely, else thou wilt not prosper.
18. Thy reckoning is an error, and by means of error right is never mastered.
19. No reckoning is sound, except that which proceeds from Me.
20. I appear to him whom I veil by my creation; but I do not appear to him whom I veil my Myself, and he does not see Me.
21. Seek Me in the beginning of the ritual prayers.
22. I have never appeared in the ending of any ritual prayer.
23. Seek Me in the ending of the fast, and thou wilt be far from seeing Me.
24. These are the countries of the community. There is no relation between Me and him for whom there is a quest between himself and Me.
25. I am the Self-sufficing.
   And I saw the Lord without any servant, and I saw the servant without any Lord. And He said to me:
26. I am the Clement.
   And I saw the Lord in the midst of His servants: and everyone of them was fastened to His belt. And He said to me:
27. If I informed thee of everything, there would be between us an informing, concentrating thee upon thyself.
28. When thou belongest to Me, thou existest through Me: and when thou existest through Me, thou belongest to thyself.
29. Thou art not more abundantly mine in thy state of being than thou wast in thy state of not-being.
30. Suppose thou comest to Me with that which I desire, and that I have approved: how wouldst thou attain to the knowledge which I have of thee? If I afflict thee with that wherewith I have never afflicted thee, what then wilt thou do?
31. If shame is not consolidated by this indication, it will never be consolidated.
32. The second acquiescence is only an understanding of this matter.
33. Created thing is not fit for a Lord in any state.

MAWQIF OF RAIMENT (48)

He stayed me in Raiment, and said to me:

1. Verily thou art in everything like the raiment’s scent in the raiment.
2. The kaf is not a comparison: it is a reality, which thou canst not know save by a comparison.
And say unto them: He has received me alone, and has rejected all of you. And when they come with thee, I shall receive them, and reject thee; and when they are at variance, I shall pardon them, and blame thee: and thou shalt see all men to be free.

6. Thou art my companion. When thou findest Me not, seek Me in him who is in thy mind the boldest of them against Me. And when thou findest Me, disobey him not: but if thou findest Me not, smite him with the sword; but do not slay him, for I shall make thee answerable for him. And make all clear between Me and thee, but do not make all clear between Me and all the people. Be at enmity with Me, and plead for them against Me: and if I give thee that which thou desirest, make it an offering to the Fire. And stay in the shadow of one of the poor, and ask him that he should ask Me: but do not ask Me thyself, lest I refuse others to entreat for thee, and thou shouldst be an enemy to Me, and I desert thee.

And I saw the rejection of everything to be the victory. And He said to me:

7. If thou rejectest, thou art a pauper: I love none save the rich, and hate none save the poor; and I see with thee neither rich nor poor. Verily, I regard not the species.

MAWQIF OF THE VEIL (47)

He stayed me in the Veil: and I saw that He had been veiled from one party by Himself, and from another party by his creation. And He said to me:

1. There remains no veil.

And I saw all eyes gazing fixedly upon His face, seeing Him in everything whereby He was veiled: and when they were lowered, they saw Him in themselves. And He said to me:

2. They saw Me, and I veiled them from Me by means of their vision of Me.

3. They have never heard Me: if they had heard, they would not have said "No."

4. Enter the market: else, thou art infidel and indigent.

5. Enter the market, and cry out: but sit not down selling merchandise.

6. When thou takest thy hire, spend of it nothing.

7. I have never sat down upon the road.

8. The slaves are in Paradise, the freemen are in Hell.

9. All the abodes of Paradise are hot baths.

10. All this is not seen save in Me.

11. If thou associatest with none save thyself, I shall associate with thee.

12. Thou diest, but my recollection of thee does not die.

13. That person in thee which sees Me is not like that person in thee which sees Me not.
And I saw everything shooting and lengthening, even as the corn shoots, and drinking water as the corn drinks; and it lengthened until it surpassed the Throne. And He said to me:

4. Verily it lengthens greater than it ever did: and truly I shall not reap it.

And the wind came, and swept over it, but did not mingle with it: and the stormcloud came, and rained upon the wood; and the leaf ripened, and the wood grew green, and the leaf yellowed. And I saw every connected thing cut off, and every connecting thing at variance. And He said to me:

5. Do not question Me concerning that which thou hast seen, for there is no need in thee: if I had caused thee need, I should not have caused thee to see it. And do not sit in the dunhill, that the dogs may bay against thee: but sit thou in the castle guarded, and close the gates, and there shall be none with thee beside thyself. And if the sun rises, or any bird flies, cover thy face from it. For if thou seest other than Me, thou servest it; and if other than I sees thee, it serves thee. And when thou comest unto Me, bring with thee everything, or I will not receive thee: and when thou comest with it, I will restore it to thee, and thou shalt not be availed by the intercession of the intercessors.

MAWQIF OF STRAYING (46)

He stayed me in Straying, and I saw the highways all beneath the earth. And He said to me:

1. There is no highway above the earth.

And I saw all the people above the earth, and all the highways empty. And I saw that he who looked towards the sky did not cease to be above the earth, and that he who looked towards the earth descended to the highway, and walked about in it. And He said to me:

2. Whoso walks not about in the highway, is not guided unto Me.

3. Thou hast known my place: but do not point to Me.

And I saw that He had veiled everything, and joined everything. And He said to me:

4. Accompany that which is veiled, and leave that which is joined, and enter unto Me without permission: for if thou askest permission, I shall veil thee. And when thou enterest unto Me, go forth without permission: for if thou askest permission, I shall imprison thee. For thou seest everything that I manifest to be a needle, and everything that I veil to be a thread.

5. Sit in the eye of the needle, and leave it not: and when the thread enters into the needle, do not touch it; and when it goes forth, do not stretch it. And rejoice: for I love only rejoicing.
4. Thou hast prospered. When thou comest unto Me, let there be with thee naught of all this: for thou knowest not Me, and thou knowest not thyself.

MAWQIF OF “WHO ART THOU AND WHO AM I” (44)

He stayed me, and said to me:

1. Who art thou, and who am I?
   And I saw the sun and the moon, the stars, and all the lights. And He said to me:
   2. There remains no light in the current of my sea which thou hast not seen.
   And everything came to me, until there remained naught: and each thing kissed me between the eyes, and greeted me, and stayed in the shadow. And He said to me:
   3. Thou knowest Me, but I do not know thee.
   And I saw the whole of Him connected with my vesture, and not connected with Me. And He said: This is my service. And my vesture inclined, but I did not incline. And when my vesture inclined, He said to me: Who am I? And the sun and the moon were darkened, and the stars fell from the sky, and the lights grew pale, and darkness covered everything save Him. And everything spoke, and said: God is most great. And everything came to me, bearing in its hand a lance. And He said to me: Flee. And I said: Whither shall I flee? And He said: Fall into the darkness. And I fell into the darkness, and beheld myself. And He said: Thou shalt never more behold other than thyself, and thou shalt not go forth from the darkness henceforth forever: but when I expel thee from it, I shall show thee Myself, and thou shalt see Me; and when thou seest Me, yet shalt thou be further from Me than all that are far.

MAWQIF OF GREATNESS (45)

He stayed me in Greatness, and said to me:

1. None beside Me has the right to be wrathful. So do not thou be wrathful: for if thou art wrathful, thou wilt be wrathful and I shall not be wrathful; and if I am wrathful, I shall humble thee, for to Me alone belongs the might.
   And I saw that everything had entered into the wrath. And He said to me:
   2. Consider how I expel it therefrom.
   And He expelled it, and I saw naught save the proof only. And He said: Thou seest that which is sound.
   And He stayed me in Mercifulness, and said:
   3. None beside Me has the right to approve. So do not thou approve: for if thou approvest, I shall hate thee.
MAWQIF OF A LIGHT (42)

He stayed me in a Light, and said to me:

1. I shall neither contract it, nor expand it, nor fold it, nor unfold it, nor conceal it, nor reveal it.

And He said: O light, be contracted and expanded and folded and unfolded and concealed and revealed. And it was contracted and expanded and folded and unfolded and concealed and revealed. And I saw the reality of "I shall not contract," and the reality of "O light, be contracted." And He said to me:

2. I do not give thee more than this expression.

And I departed, and saw that to seek after His approval was to disobey Him. And He said to me:

3. Obey Me: and when thou obeyest Me, thou dost not obey Me, nor does any obcy Me.

And I saw the veritable unity and the veritable power; and He said: Close thine eyes to all this, and look upon thyself; and when thou lookest upon thyself, I shall not approve, though I shall forgive, and reck it not at all.

MAWQIF BEFORE HIM (43)

He stayed me before Him, and said to me:

1. I do not approve of thy belonging to anything, nor do I approve of anything belonging to thee. Glory be to thee! I say glory unto thee: do not say glory unto Me, for I am thy agent, and I make thee an agent; how then shalt thou make Me an agent?

And I saw the lights, that they were darkness; and the petitioning of pardon, that it was an opposition; and the whole way, that it reached not anywhere at all. And He said to me:

2. Say glory to thyself, and say holy to thyself, and say power to thyself; and hide thyself from Me, and bring not thyself forward; for if thou comest forward unto Me, I shall consume thee, and veil Myself from thee.

3. Unveil thyself to Me, and do not veil thyself: for if thou veilest thyself, I shall divest thee, and if I divest thee, I shall not cover thee.

So I veiled myself, and did not go forward; and I unveiled myself, and did not veil myself; and I saw Him approving of that of which He had not approved, and not approving of that of which He had approved. And He said: If thou resignest thyself, thou art an atheist, and if thou makest demand, thou resignest thyself.

And I saw Him, and knew Him: and I saw myself, and knew myself. And He said to me:
shall punish thee, nor accept that which thou bringest. I must needs have thee, and my need is in thee: so seek of Me both food and raiment, and I shall rejoice; sit with Me, and I will delight thee, and naught but I will delight thee. Look upon Me, for I look upon none but thee. And when thou bringest Me all this, and I say unto thee, "It is sound," then thou belongest not to Me, nor I to thee.

MAWQIF OF "LO, THOU MAKEST TO GO" (40)

He stayed me before Him, and said to me:

1. Dost thou see other than Me?

And I said: No. And He said: Look upon Me. And I looked upon Him, lowering the balance and raising it, and having sole authority over all things. And He said to me:

2. Thou seest Me not, save only when thou art before Me: and lo, thou makest to go, and seest other than Me, and dost not see Me. When thou seest it, do not deny it, but observe my testament: for if thou neglectest this, thou art an infidel. And when it says to thee, "I," account it truthful, for I have accounted it truthful: but when it says to thee, "He," account it false, for I have accounted it false.

MAWQIF OF THE LEARNING AND THE TURNING OF THE EYE (41)

He stayed me, and said to me:

1. Thou art neither near nor far, neither absent nor present, neither alive nor dead. So listen to my testament: when I name thee, do not name thyself; and when I adorn thee, do not adorn thyself. And do not recollect Me: for if thou recollectest Me, I shall cause thee to forget my recollection.

And He unveiled to me the face of every living thing, and I saw it attaching itself to His face: then He unveiled to me the back of every thing, and I saw it attaching itself to his command and prohibition. And He said to me:

2. Look upon my face.

And I looked: and He said: There is naught beside Me. And I said: There is naught beside Thee. And He said to me:

3. Look upon thy face.

And I looked: and He said: There is naught beside thee. And I said: There is naught beside me. And He said: Depart, for thou art the learned. And I departed, and ran about in the learning: and I attained to the turning of the eye, and I turned it with learning, and brought it unto Him. And He said: I do not look upon anything that is made.
GNOSIS OF HIS REALITY (38)

He stayed me in His Reality, and said to me:

1. If I made it a sea, thou wouldst be connected with the vessel; and if thou wentest forth from that by my expelling, thou wouldst be connected with the journey; and if thou didst rise above the travelling, thou wouldst be connected with the shores; and if thou didst banish the shores, thou wouldst be connected with the naming, "reality" and "sea"; and each of these two names invites, and the hearing is lost in two expressions; and thou wilt neither reach Me, nor journey upon the sea.

And I saw the sparklings as darknesses, and the waters as a stony rock. And He said to me:

2. He who sees this not, is not bound by my reality: but whoso sees this, has been bound by my reality. Whoso is bound by my reality, and addresses other than Me, is an infidel. All limitation is a veil from behind which I do not appear: and there is nothing in the vision of my reality save the vision of it.

And I saw that which never changes: and He gave me a mutable condition, and I saw everything that was ever created. And He said to me:

3. Make no exception: that which is created does not persist.

And the vision was divided into two parts, ocular and mental: and lo, the whole of it, neither moving nor making utterance. And He said to me:

4. How didst thou see it before the vision of my reality?

And I said: Moving and making utterance. And He said to me:

5. Know the difference, that thou mayest not be lost.

And He made me to turn away from his reality, and I saw nothing. And He said to me:

6. Thou seest everything, and everything obeys thee, and thy vision of everything is a trial, and the obedience of everything to thee is a trial.

And He made me to turn away from all that. And He said to me:

7. All of it I regard not, for it is not fit for Me.

MAWQIF OF A SEA (39)

He stayed me in a Sea, and did not name it: and He said to me:

1. I did not name it, because thou art mine, not its. When I acquaint thee with otherness, thou art the most ignorant of the ignorant. Phenomenal existence is otherness; and that which calls to Me, not to itself, is from Me: if thou compliest with it, I
16. If the ignorant man loves Me on account of my mercy towards his ignorance, and if the knowing man loves Me on account of my generosity in the matter of his knowledge, then the ignorant man knows my mercy but does not contemplate it, that he should love Me through his contemplation; while the knowing man knows my gifts and my generosity, and contemplates in his crime how my mercies fall, and loves Me on account of what he contemplates.

17. If I love a man, I cause him to contemplate: and when he contemplates, he loves.

18. Gnosis is a fire devouring love, because it reveals to thee the reality of self-independence.

19. Staying is a fire devouring gnosis, because it reveals to thee gnosis as an otherness.

20. Lust devours decency, in which alone is poise; and there is no gnosis save in poise.

21. Vain desire consumes that into which it enters.

22. Reward is the substance of patience: if it be cut off from it, it is itself cut off.

23. Patience is the substance of content: if it be cut off from it, it is itself cut off.

24. Content is the substance of power: if it be cut off from it, it is itself cut off.

25. Indication travels everywhere except unto Me: there is no guide that knows, and no guided one that journeys.

26. The guider is like the seeker: consider therefore that unto which thou guidest, for it thou seest, and by thy seeking layest hold upon it.

27. Fear is companioned by gnosis, or else it is destroyed: hope is never companioned by fear, or else it is severed.

28. The companion of everything is its condition’s ruler, and the condition of everything amounts to its spirituality, and the spirituality of everything speaks of the thing, and the speech of everything is its veil when it speaks.

29. Gnosis of silence conditions, and gnosis of speech invites.

30. Condition is a sufficiency: invitation is the imposing of an obligation.

31. Ascribe unto Me every heart that is sincere to Me in its exhortations.

32. If thou ascribest the hearts unto the recollection of Me, thou dost not ascribe them unto Me.

33. I am the Glorious, Whose presence is not violated by the recollection of Him, and Who is not known by the naming of Him.

34. I am the Near, Whom knowledge does not touch: I am the Far, Whom knowledge does not attain.
43. He who sees Me not, sees thing as mine, but does not contemplate it as mine: not everyone that sees Me contemplates what he sees.

44. Contemplation is gnosis: vision may occur without gnosis.

MAWQEF OF INDICATION (37)

He stayed me in Indication, and said to me:

1. Gnosis is the affliction of creatures, elect and common alike: in ignorance is the salvation of creatures, elect and common alike.

2. Gnosis that has no ignorance in it never manifests, and ignorance that has no gnosis in it never manifests.

3. The least that remains of gnosis is the name of that which appears.

4. Acquaint with My gnosis him that has gnosis of Me, and he will see Me dwelling with thee, and will hearken to Me: but do not acquaint with My gnosis him that has no gnosis of Me, for he will see thee and not see Me, he will hearken not to Me, and he will deny Me.

5. When thou hast gnosis of him to whom thou hearkenest, thou hast gnosis of that which thou hearest.

6. Thou hast not gnosis of him to whom thou hearkenest, until he makes his gnosis clear to thee without speech.

7. When he makes his gnosis clear to thee without speech, he makes it clear to thee with his reality, and thou wilt not go astray in the matter of his gnosis.

8. Every gnosis denies Me which I do not cause to witness that I am its maker: every secret flees unto Me which I do not cause to witness that I am its seeker.

9. The fear of every gnostic is in proportion to the benefit which his gnosis claims to bestow on him in respect of his gnosis.

10. Every man is harmed by his gnosis, except the gnostic who st a g n o s i s through Me in his gnosis.

11. If thou knowest Me through a gnosis, thou deniest Me inasmuch as thou knowest Me.

12. When thou mentionest Me before a stayer, do not describe Me, or there will rise upon thee the lights which I have entrusted to him.

13. Banish from Me everyone that does not see Me, and thou wilt have possession of life before Me.

14. When a man asks thee of Me, ask him of himself. If he knows himself, then make Me known unto him: but if he knows not himself, do not make Me known unto him, for I have shut my door upon him.

15. Gnooses that are connected with otherness are an agnosis compared with gnooses that are not connected with it.
and subsidiary cause persists so long as quest persists, and quest persists so long as thou persistest, and thou persistest so long as thou seest Me not: but when thou seest Me, thou art no more, and when thou art no more, quest is no more, and when quest is no more, subsidiary cause is no more, and when subsidiary cause is no more, relationship is no more, and when relationship is no more, limit is no more, and when limit is no more, veils are no more.

27. Gnosis in which there is no ignorance is gnosis in which there is no gnosis.

28. Doctrine derived from the Lord is not connected with servanthood, nor does servanthood find a home in it.

29. Gnostic be of gnosis, and thou shalt be gnostic through gnosis: gnostic be of Me, and thou shalt be gnostic through Me. Thou shalt not know Me, until there is naught but what thou knowest; and thou shalt not ignore Me, until there is naught but what thou ignorest: for I am not that which thou knowest, nor that which thou ignorest.

30. Gnosis in respect of everything is thy limit; totality in respect of every totalhood is thy limit; limit in respect of every limitation is thy extremity; part in respect of every partitiveness is thy movement.

31. If there continues in the inward any authority over thee, then there continues in the outward temptation for thee.

32. When thou deniest all that is other than Me, thou meetest Me in company with all the good things that I have created.

33. Not every man that denies other than Me shall see Me, but every man that sees Me has denied other than Me.

34. Thou art not my servant, until I invite thee with my tongue to otherness, and thou obeyest the invitation and denyest otherness.

35. Thou art the slave of otherness, so long as thou seest any trace of it.

36. The trace of everything is its conditioning.

37. When thou seest no trace of otherness, thou art no more in slavery to it.

38. Barter not that spiritual state of thine in which thou knowest Me for that of which thou knowest nothing.

39. Vision watches over gnosis, even as gnosis watches over knowledge.

40. If thou admittest otherness and then obliteratest it, thy obliteration of it is an admission.

41. He who sees Me, acknowledges that thing belongs to Me: and whoso acknowledges that thing belongs to Me, he is not tied up with it.

42. Thou art not tied up with a thing, until thou seest it to be in one respect thine; but if thou seest it to be thine in every respect, thou art tied up with it.
7. Whoso clings to phenomenal existence, phenomenal existence occurs to him.
8. Temptation concerning Me is one of the signs of incitement unto Me.
9. My gnoses have brought thee my favour, and my speech has unveiled to thee my love.
10. Everything that brings thee back to Me brings thee back in company with some remnant of thyself or of other than thee, except temptation, which brings thee back to Me alone.
11. Temptation is my means of restoring thee forcibly to Me.
12. Consider temptation, from what it expels thee, for thou shalt not prosper save by the abandonment of this; and with what it joins thee, for thou shalt not prosper save by joining this.
13. Ignorance is beyond the stayings: stay in this, for it is beyond the station of this world and the next.
14. Whoso abides not in ignorance, abides not in knowledge.
15. Ignorance is beyond the stayings: whoso stays in it, attains the sciences of the stayings.
16. Seal thy knowledge with ignorance, or thou perishest with it: seal thy practice with theory, or thou perishest with it.
17. Everything that is upon the dust is of the dust. Consider then the dust, and thou shalt depart from that which is of it: and thou shalt see that which converted it, from its essence in the vision of the eyes, to its real essence; and its eyes will not carry thee away.
18. Take helpers, that thou mayest convert thy essence: when thy essence is no more converted, then there are no helpers.
19. No helpers there are not until there is timelessness, and timelessness there is not until there are no essences, and no essences there are not until thou seest them not but seest Me.
20. If any matter afflicts thee, it is the gate; and if it afflicts thee in the gate, it is the staying; and if it afflicts thee in the staying, it is the staying.
21. Staying is thy station relative to Me: so the station of every servant is his station relative to Me.
22. Address him whom thou addressest according to that his attainment in which he desires thee to mention Me: for it is his spiritual state, upon which depends that which does persist.
23. He is distracted whom thou addressest according to his desire, and he is cut off whom thou addressest according to his fear: but he is united whom thou addressest according to his achievement.
24. If description is an achievement, it is an achievement, not a description: if description is not an achievement, it is a mere description.
25. Achievement is the limit of relationship, and relationship is the limit of subsidiary cause.
26. Relationship persists so long as subsidiary cause persists,
the loss of thy quality and of the incitements of thy quality: and when thou endurest the loss of thy quality and of the incitements of thy quality, it is said before Me, "Lo, So-and-so." Then say I to my angels, "So-and-so is my friend." And I shall proclaim thee through Myself, and inscribe my friendship on thy brow, and cause thee to witness that I am with thee, wherever thou mayest be. And I shall say to thee, "Speak," and thou shalt speak, and "Intercede," and it shall be so.

16. If thy quality departs not from this vision, thou stayest in the station of immaculateness: I shall establish in thee a repugnance towards lusts, and a shame concerning the acquisition of evil habits.

17. For this reason I have manifested lusts as a veil over that which is veiled, because none may stand before Me save under veils; and whomsoever I unveil of his self, no more thereafter veil I him in his self.

18. When thou seest thyself in the same manner as thou seest the heavens and the earth, thou seest that that in thee which sees it, thy thyness, no longer has recourse to any need, nor takes rest in any created thing. And on account of my veiling thee, I shall not afflict thee with any quality which does not exist in thy condition or persist in thy station: and it will be thy quality that has recourse, not thyself, and thy quality that inclines, not thyself.

19. If I had loved this world, I would have concentrated by means of it upon Myself.

20. It is better for thee to be thine than to be through thyself, and it is better for thee to be through thyself than to be in thyself, and it is better for thee to be in thyself, than to be neither in Me nor in thyself.

MAWQIF BEYOND THE STAYINGS (36)

He stayed me Beyond the Stayings, and said to me:

1. Phenomenal existence is a staying.
2. Every part of phenomenal existence is a staying.
3. There is temptation in every staying, and vain thought in every phenomenal existence.
4. Temptation occurs in every thing except science.
5. Reality subsists in the sciences, and temptation supervenes in the conditions of the sciences.
6. When temptation comes upon thee, regard its coming and going and thy opposition to it, and thou shalt see the reality and contemplate it, for it is the reality in thee that denies it; and thou shalt see falsehood and contemplate it, for it is the falsehood which thou deniest.
when thou enterest in, enter in unto Me. When thou sleepest, sleep in resignation unto Me: when thou awaketh, awake in fullest confidence on Me.

6. In what degree thou imposest on thyself labouring for Me, there falleth from thee thy labouring for thyself: and in what degree there falleth from thee thy labouring for thyself, my standing shall be through thee, and my Self-subsistence shall be for thee.

7. Seek help by inviting to Me, against staying in thy station before Me.

8. If thou callest not unto Me, then thy silence will call unto thee through that which is known of thee. Beware therefore of Me, lest thy silence contain something which calls unto thee, whilst thou takest credit before Me for thy silence, that it is nearness to Me.

9. Write in thy compact: When I reveal Myself unto thee, the gnoses proceeding from other than thee fail; but when I do not reveal Myself unto thee, thy gnosis is in the hands of the gnostics.

10. The night belongs to Me, not to the scriptures that are recited: yea, the night belongs to Me, not to the lauds and praises.

11. The night belongs to Me, not to invocation. The secret of invocation is need, and the secret of need is self, and the secret of self is its desire.

12. If thy companion in thy night is for the sake of recitation, thy utmost zeal attains but to a part of thyself; and when it attains to it, it is separated: and thy night is not a night of recitation nor a night of the Merciful. And if thy companion in thy night is for the sake of praises and lauds, thy utmost zeal attains but to thy effort: when it attains to it, it is separated, and when it is separated, then it is a night of sleep, whether thou sleepest or not. Yea, and as for him whose night is mine, whether he sleeps or not, he is the companion of the night, and the companion of the night’s lore, through whom I have attained knowledge of the night and of the people of the night: he knows best their stations in it, and he understands most fully the limits of their attainments in it.

13. How regardest thou the heavens and the earth, and how regardest thou the sun and the moon? And how regardest thou everything that is regarded by thine eye or regarded by thy heart? Surely thus, that thou regardest it as appearing from Me, and that thou regardest the realities of it; gnoses, which celebrate my praise, and say, “There is naught like unto Him.”

14. Depart not from this vision, or the visible things will carry thee away: and let not thy quality depart from this vision, or thy quality will carry thee away.

15. If thy quality departs not from this vision, thou endurest
word to induce ecstasy turns unto the raptures induced by words.

6. Raptures induced by words are an infidelity according to definition.

7. Listen to no letter concerning Me, and receive no information of Me from any letter.

8. Letter cannot inform of itself: how then should it tell of Me?

9. I am He that made the letter, and informs of it.

10. I am He that informs of Himself to whosoever He wills.

11. My informing has a sign in causing to witness: by no other means is the sign found, and only in it does my informing appear.

12. Thou wilt write so long as thou reckonest: when thou reckonest no more, then wilt thou write no more.

13. When thou no more reckonest nor writest, I shall assign to thee a portion of illiteracy: for the illiterate Prophet neither writes nor reckons.

14. Neither write nor study nor reckon nor examine.

15. Study writes true and false alike, and examination reckons taking and leaving alike.

16. He belongs not to Me nor to my lineage who writes truth and falsehood, and reckons taking and leaving.

17. Every scribe recites his scripture, and every reciter reckons his recitation.

MAWQIF OF "LISTEN TO THE COMPACT OF THY FRIENDSHIP" (35)

He stayed me, and said to me:

1. I did not fashion thee in order that thou mightest obey science, and I did not train thee that thou mightest stand at the gate of other than Me, and I did not teach thee in order that thou mightest make my instruction a path whereon to pass to sleep's forgetfulness thereof, and I did not take thee as a companion that thou mightest enquire of Me what should expel thee from my companionship.

2. I have not appeared to thee in thy youth that I may afflict thee in thy old age.

3. Know who thou art: for thy knowledge of who thou art is thy foundation which cannot be demolished, and thy sanctuary which cannot fail.

4. I have charged thee that thou shouldst know who thou art. Thou art my friend, and I am thy Friend.

5. Listen to the compact of thy friendship: Thou shalt not interpret against Me with thy knowledge, nor invoke Me on account of thyself. When thou goest forth, go forth unto Me:
   And I saw existence, and questioned existence: and existence was ignorant. And I questioned ignorance, and ignorance was ignorant. And He said to me:

17. Power consists in the experience of lasting ignorance, resolve consists in power, patience consists in resolve, perseverance consists in patience, gnosis consists in perseverance, and that is its dwelling-place.

18. Consider the attestation through which thou art in absence: that is the attestation through which thou art in protection.

19. If thou eatest from my hand, thy members will not obey thee in disobedience to Me.

20. He only is obeyed by every member who eats from his own hand.

21. The attestation through which thou dressest is the attestation through which thou undressest.

22. The attestation through which thou findest rest is the attestation in which thou findest rest.

23. The attestation through which thou hast thy theory is the attestation through which thou practisest.

24. The attestation through which thou sleepest is the attestation through which thou diest: the attestation through which thou wakest is the attestation through which thou art raised.

25. Thou art ruled in thy sleep by the condition in which thou sleepest, and thou art ruled in thy death by the condition in which thou diest.

26. Present thyself to Me in everything, and I will present Myself to thee in everything.

27. Remember Me in everything, and I will remember thee in everything.

MAWQIF OF THE INEFFABLE (34)

He stayed me in the Ineffable, and said to me:
1. By it thou art concentrated in the effable.
2. If thou witnessest not the ineffable, thou art confused by the effable.
3. The effable turns thee to effability, and effability is a speech, and speech is a letter, and letter is a conjugation: but the ineffable causes thee to witness in everything my Self-revelation towards it, and causes thee to witness of everything the places of its gnosis.
4. Expression is a swerving: when thou witnessest that which never changes, thou wilt not swerve.
5. The divine word turns unto ecstasy: and using the divine
11. If I reveal My gnosis unto any heart, I annihilate in it all gnoses.
12. Continue in veneration, and thou wilt continue in fear:
13. Everything has its general part and its special part: its general part is related to thee, and its special part is related to Me.
14. Everything other than I invites thee to itself with a co-partnership: I invite thee to Myself only.

MAWQIF OF THE FAIR PARDON (33)

He stayed me in the Fair Pardon, and said to me:
1. Return not unto the recollection of thy sin: for thou sinnest by recollecting the return.
2. The recollection of a sin attracts thee to the experience of it, and the experience of it attracts thee to a repetition of it.
3. How long wilt thou be concentrated by nothing but words? And how long wilt thou be concentrated by nothing but deeds?
4. If thou art concentrated by other than Me, thou art separated so long as thou art concentrated.
5. So long as the message unto thee consists of word or deed, thou remainest in the courtyard of veiling.
6. The condition of words and deeds is the condition of dispute and dissension.
7. The condition of dispute and dissension is the condition of enmity and agitation.
8. If thou desirrest to know Me, regard a veil which is a quality, and regard an unveiling which is a quality.
9. Thou wilt not stay in My vision, until thou issuest from specification and the thing specified.
10. Unite not two letters in any word or compact save through Me, and divide not between two letters in any word or compact save through Me: so shall that be united which thou unitest, and that divided which thou dividest.
11. When thou sayest to a thing, "Be," and it is, I will translate thee to bliss without intermediary.
12. Obey Me for that I am God, and there is no God beside Me: so shall I make thee to say to a thing, "Be." and it is.
13. If words concentrate thee, there is no nearness: if deeds concentrate thee, there is no love.
14. Be concentrated on Me, and thou wilt be concentrated by means of the concentrated part of every concentrated thing, and thou wilt listen with the listening part of every listening thing: thou wilt contain other than thyself, and give account of it, but other than thyself will not contain thee, or give account of thee.
15. Nearness is a quality, and farness is a quality: veiling is a quality, and unveiling is a quality.
6. Ask everything concerning Me, but do not ask Me concerning Myself.

7. When thou seest Me, it is as though thou hast not issued from science.

8. When thou seest Me, thou hast issued from the people of the excuse.

9. When thou seest Me, thou hast entered the company of the mediators.

10. When thou seest Me, thou hast no strength before Me, yet thou bearest all things.

11. Ask my friends concerning that whereof I have instructed thee, but ask Me, not them, concerning that whereof I have made thee ignorant.

MAWQIF OF INSIGHT (32)

He stayed me in Insight, and said to me:

1. I have foreshortened science of one thing that is seen, and of one thing that is known.

2. That which is seen is both seen and known, so long as its essence is perceived openly: that which is known is known and not seen, when the eyes do not perceive it.

3. I am neither seen of the eyes, nor known of the hearts.

4. Every speech which appears is chosen by Me and composed of my letters: consider it, how it exceeds not the idiom of the seen and the known, while I am neither this nor that, and my nature resembles neither.

5. Whenever a thing forbids to thee another thing, it invites thee to itself by virtue of that which it has forbidden to thee: but I forbid to thee, and do not invite thee to Myself by virtue of that which I forbid to thee; yea, I invite thee to Myself, and do not forbid thee by virtue of that wherewith I invite thee. Therein lies the difference between my nature and all else.

6. Thy action comprehends thee not: how then shouldst thou comprehend Me, who art my doing?

7. Cast upon Me, and make Me thy judge, and I will decree unto thy extremest happiness.

8. When thou seest other than Me, say, "This is the affliction," and I will have mercy on thee.

9. When I have mercy on thee, thou seest my gentleness in thy glance when thou lookest, and in thy heart when thou reflectest.

10. I have apportioned unto thee that which I will not remove, and I have removed from thee that which I will not apportion unto thee: be mine therefore in that which I apportion unto thee, and I will remove thee from that which I have removed and will remove.
18. Vision reveals vision, and makes absent from that which is other than vision.

19. Science and all that it contains are in absence, not in vision.

20. Ignorance is a limitation in respect of science; and science has certain limitations, between each pair of which is an ignorance.

21. Ignorance is the fruit of profitable science, and acquiescence in it is the fruit of veracious sincerity.

22. If thou regardest absence with the eye of vision, thou seest the association of disease and remedy, and my right perishes, and thou departest from My servanthood.

23. My vision neither commands nor forbids: my absence both commands and forbids.

MAWQIF OF "CALL UPON ME BUT DO NOT PETITION ME" (30)

He stayed me, and said to me:

1. This world is the prison of the believer: absence is the prison of the believer.

2. Absence is this world and the next: vision is neither this world nor the next.

3. Vision belongs to the elect, absence to the common: no vision and no absence is the party of the Enemy.

4. He belongs not to the people of absence, who belongs not also to the people of vision.

5. Formal prayer during absence is an illumination.

6. Call upon Me in My vision, but do not petition Me: petition Me in my absence, but do not call upon Me.

7. Consider that which appears to thee: if it severs thee from the things which sever thee from Me, it belongs to Me.

8. Whatever thing appears to thee, and begins to concentrate thee before thou hast been severed, fear thou its plotting.

MAWQIF OF "REVEALING AND VEILING ARE MADE EQUAL" (31)

He stayed me, and said to me:

1. Everything which joins thee not in union with Me, only joins thee and deceives thee.

2. Regard thy heart with the eye of thy heart, and regard Me with thy whole heart.

3. When thou seest Me, revealing and veiling are made equal.

4. When thou seest Me not, seek strength of the fruit: but it will not strengthen thee, for it is the centre of thy weakness.

5. Conceal Me from my name, or thou wilt see it, and not see Me.
15. Thou seest Me whilst thou speakest: how then speakest thou? Thou seest Me whilst thou art impatient: how then art thou impatient? Thou seest Me whilst thou art being tried: how then can abasement possess thee?
16. Know thy state in relation to that on which thou leanest.
17. If thy leaning-post is My recollection, it will restore thee to Me.

MAWQIF OF THE VEIL OF VISION (29)

He stayed me, and said to me:

1. Ignorance is the veil of vision, and knowledge is the veil of vision: I am the Manifest without veil, and I am the Hidden without unveiling.
2. Whose knows the veil, is near to the unveiling.
3. The veil is one: the causes through which it occurs are diverse, and these are the various veils.
4. The principal thing is, that thou shouldst have knowledge of what thou art, whether elect or common.
5. If the elect does not act on the principle that he is elect, he perishes.
6. By the knowledge of the common, one is almost brought to salvation.
7. There appears to the elect a manifestation from Me which is secure from other than him, but is not secure from him: as for the common, there is nothing between him and Me save his confession of faith.
8. The elect is he who converts his attention to Me.
9. Each of the two has need of his master, as with capital and interest.
10. Thou art between the two during my absence.
11. In the vision of Me there is neither property nor interest.
12. The capital during my absence is the vision of Me, and its interest is taking refuge in preservation.
13. If thou possessest property, I belong not to thee, nor thou to Me.
14. Petition is an idol whose worship consists in thy recollecting Me in the language addressed to it.
15. The Enemy only desires that thou shouldst recollect Me through the recollections addressed to him.
16. Absence is the homeland of recollection: vision is neither homeland nor recollection.
17. When thou art absent, call upon Me, and invoke Me, and petition Me; but do not ask concerning Me: for if thou askest concerning Me one who is absent, he will not guide thee; and if thou askest one who sees, he will not inform thee.
10. Verily I have dear friends who do not see except for Me, and do not see except through Me, by reason of a difference between them which is greater than the difference between farness and nearness.

11. Those my dear friends (who see everything) through Me, attain everything: but those my friends (who see everything) for Me, do not obtain everything.

12. Consult Me as regards the things thou seest, and I shall sever from thee all that is connected with the things thou seest.

MAWQIF OF "WHAT ART THOU DOING WITH PETITIONING" (28)

He stayed me, and said to me:

1. If thou servest Me for the sake of anything, thou associatest (the thing) with Me.

2. The more the vision increases, the more the expression decreases.

3. Expression is a veil: how much more so that to which it is summoned.

4. If I do not bring to a perfect state thy quality and heart, save on the basis of seeing Me, what art thou doing with petitioning? Lo, I have appeared: dost thou petition that I should appear? Or dost thou petition that I should be veiled? To whom then wilt thou have recourse?

5. When thou seest Me, there will remain with thee only two petitions: that thou shouldst petition Me in my absence to preserve thee in the vision of Me, and that thou shouldst petition Me in the vision that thou shouldst say to a thing "Be," and it is.

6. There is no third to these two, except as proceeding from the Enemy.

7. I have made lawful to thee to aim at petitioning Me during my absence, and I have made unlawful to thee the petitioning of Me when thou hast the vision of Me, during the state of thy seeing Me.

8. If thou art a computator, compute vision in respect of absence: whichever of them is the greater, make it the judge in thy petitioning.

9. When I am not absent in the state of thy eating, I cut thee off from the labouring to eat: when I am not absent in the state of thy sleeping, I am not absent in the state of thy waking.

10. Thy resolve to be silent during the vision of Me is a veil: how much more so then thy resolve upon speaking.

11. Resolve only occurs during absence.

12. Consider Me in my bounty, and thou shalt know Me when I make Myself known to thee.

13. How should he be grateful to Me, who knows not my bounty?
light: and thou experiencest the authority of gnosis over thee through gnosis or through thyself.
8. The heart which sees Me is the place of affliction.
9. So long as thou yieldest anything to Me, thou submittest it to something.
10. All other is the way of other.
11. When thou seest Me, thy affliction is according to the number of everything, and everything is thy affliction.
12. O thou whose affliction is everything, I have removed the affliction from thee by means of health, and health enters into thingness, and thingness is an affliction: and when thou seest Me, affliction and health are all one to thee. Which of them shall I remove? The very removal is an affliction.
13. When thou seest Me, there is no health save in thy regarding Me: and that also is an affliction; for thy glance is the opposite of thy not looking, and oppositeness is an affliction.
14. My veil is the affliction, and thy veil is the affliction. My veil destroys thy veil, and the destroying causes it to cease: so that thou goest forth from thy affliction to my affliction.
15. Be veiled by Me, even as I am veiled by thee: and every eye will turn to Me, and they shall see with Me nothing beside thyself; and every eye will turn to thee, and when the eye turns, it shall see with thee nothing beside Me.

MAWQIF OF "I HAVE DEAR FRIENDS" (27)

He stayed me, and said to me:

1. The veil of the next world which I have removed from thee is greater than the veil of this world which I have removed from thee.
2. By my Power! Verily I have dear friends who eat not in my absence, and drink not, and sleep not, and busy not themselves.
3. Who shall protect thee from Me, if thou sayest that whereby I am not intended? So beware, for this I shall not forgive.
4. Distinguish between him from whom I am absent so that he may excuse himself, and him from whom I am absent so that he may expect.
5. I abandon the expectant, and examine the excusant.
6. By my Power! I am the guest of my dear friends: when they see Me, they spread out for Me their secrets, and veil from Me their hearts, and submit to Me their wills.
7. By my Power! I have dear friends who have no eyes, that there should be any tears for them, and who experience no advancing, that they should experience a returning also.
8. I have dear friends, who have no present world, that there should be for them a world to come.
9. The world to come is a reward for him who possesses the present world in reality.
Me, or thou wilt be waylaid by that in which thou puttest thy greatest trust.

16. When thou seeest Me, and seest him who sees Me not, veil Me from him by means of wisdom: if thou dost not this, and he strays, I shall punish thee for him. When thou seest Me not, and seest him who sees Me, preserve thy limitation, for thou shalt not see Me through his vision.

17. When thou seest Me, and seest him who sees Me, lo, I am between you both, listening and answering.

18. And those that persevere for our sake, they are those that see Me: when I was absent, they veiled their eyes jealously, lest they should associate anything with Me in their vision.

19. Jealousy is not right, until it destroys division: and division is not destroyed, while I am absent.

20. Verily we shall guide them in our ways: we shall unveil to them in everything the places where our glance falls upon it.

21. We give orders to a thing when we will it with our will, and we cause it to witness gnosis; and when it possesses gnosis, we say to it, "Be," and it is, in answer to our command.

MAWQIF OF "I HAD ALMOST NOT PUNISHED HIM" (26)

He stayed me, and said to me:

1. The swiftest thing to punishment is the hearts.

2. I had almost not pardoned him, and I had almost not punished him.

3. If thou makest thyself a debtor to other than Me, thou associatest otherness with Me: then flee with two flights, a flight from thee creditor, and a flight from my hand.

4. If thou makest thyself a debtor to thyself as well as to Me, thou hast made thyself equal to Me.

5. I am the Manifest: not for the sake of manifestation, nor for the reverse of it, nor in order that I may be seen, nor in order that I may not be seen, nor for the sake of anything to which the lam of cause is attached; a manifest in which there is nothing except a manifest.

6. I am the Absent: not from anything, nor from, nor as a reason, nor as a purpose, nor as being in, nor as being in anything, nor as through anything, nor as a deposite, nor as an opposite.

7. I am in everything without where ness, or there ness, or placeness, he it distinct or compact: I am not in these, and the object is not in Me. I manifest to thee, and cause to pass away from thee all that gnosis with which thou art connected, and maintain in thee all that knowledge with which thou art connected. I stay between thee and gnosis, and thou seest it through my
creating, then consider the ultimacy of its manifesting, and thou shalt see piety therein, and thou shalt not see it.

23. The prime is strength, the ultimate is weakness: ask pardon of Me for a weakness over which thou hast power through a weakness.

24. If thou seest Me not, do not leave my name.

MAWQIF OF "I AM THE GOAL OF MY DEAR FRIENDS" (25)

He stayed me, and said to me:

1. Knowledge is more harmful than ignorance to him who sees Me.

2. A good work is ten to him who sees Me not, but evil to him who sees Me.

3. When thou seest Me, thy safety in omission is greater than in service: when thou seest Me not, thy safety in commission is greater than in omission.

4. When thou seest Me, everything divides thee from Me which thou seest other than Me with thy eye and heart.

5. Ask forgiveness of Me for the act of the heart, and I will rid thee of its changeability.

6. The act of the heart is the root of the act of the body: consider therefore what thou sowest, and consider what fruit the sowing brings forth.

7. My hand is on the heart: if therefore thou restrainest from it its own hand, neither taking with it nor giving, thou sowest my Self-revelation by means of it, and it will yield the fruit of thy seeing Me.

8. Fear a good action that demolishes thy good actions, and fear a sin that erects thy sins.

9. When thou seest Me, and attainest of Me the means of independence, I shall not be absent from thee.

10. The tribulation is the tribulation of him who sees Me: he cannot endure my persistence, and cannot endure its discontinuance; while I am in the midst of this, unrolling it, and rolling it up. In the rolling is his death, and in the unrolling is his life.

11. I am the goal of my dear friends: when they see Me, they find rest in Me.

12. Whoso sees Me not, he is his own goal.

13. Consult him who sees Me not in thy affairs of this world and the next: follow the example of him who sees Me, and consult him not.

14. Consultation is for deliverance from error, and counsel is an assault. Whoso sees Me, whither shall he assault? And whoso sees Me not, whither shall he not assault.

15. Accompany him who sees Me not, and he will bear thee and thou wilt bear him. Do not seek the company of him who sees
MAWQIF OF “DO NOT LEAVE MY NAME” (24)

He stayed me between the Primity of His manifesting, and the Ultimity of His creating, and said to me:

1. If thou seest Me not, do not leave my name.
2. When thou stayest before Me, everything will call thee: do thou beware of listening to it with thy heart, for if thou listenest to it, it is as though thou hast answered it.
3. When knowledge calls thee, with all its conditions, at the time of prayer, and thou answerest it, thou art separated from Me.
4. When I regard thy heart, no other thing enters into it.
5. If thou seest Me in thy heart, thou art able to bear with Me.
6. My friends are those that have no personal opinion.
7. Thy body after death is in the place of thy heart before death.
8. When thou stayest before Me, nothing other than thee will stay with thee.
9. When otherness becomes a blameworthy thought, Paradise and Hell vanish.
10. Veracity is this, that thy tongue should not lie: saintliness is this, that thy heart should not lie.
11. The lie of the tongue consists in its saying what has never been said, and in saying and not doing: the lie of the heart consists in its believing and not doing.
12. The lie of the heart consists in listening to a lie.
13. All lying is the voice of other than Me, and real truth is my voice: if I wish, I make stone or man to speak with it.
14. Whatever binds thee to Me is my speech proceeding from my voice.
15. Desire is a lie of the heart.
16. Desires are the seed of the Enemy in everything.
17. Hope is in the neighbourhood of desires, and neighbourhood is an overlooking.
18. Every pair of neighbours enjoy a companionship.
19. The reality of hope-giving is, that I should bind thee to Me, not in any idea, nor through any idea: and thou shalt not attain it, until fear consumes all beside it.
20. I have made thee unfit for everything, and made this to be a veil between thee and it: and do not rend the veil by paying heed to it, that I should send upon thee its abasement.
21. If thou hadst been fit for anything, I would not have revealed my face to thee.
22. When anything occurs to thee with its temptation, consider the primity of its creating, and thou shalt see that which will drive it from thee: and if thou seest not in the primity of its
MAWQIF OF "AND I SHALL LOOSE THE BELT" (23)

He stayed me, and said to me:

1. When thou seest Me, thy poverty is in proportion to the answering of thy petition.

2. When thou seest Me, do not petition Me during the vision nor during the absence. If thou petitionest Me during the vision, thou makest it a god beside Me; and if thou petitionest Me during the absence, thou art as one that has no gnosis of Me. Now thou must needs petition, and I am wrathful if thou dost not petition: therefore petition Me, when I say to thee, "Petition Me."

3. When thou seest Me, consider Me, and I shall be between thee and things. When thou seest Me not, call upon Me, not that I may manifest, and not that thou mayest see Me, but because I love my friends to call upon Me.

4. When thou seest Me, I enrich thee with the riches that have no opposite.

5. If otherness follows thee, it is well: if not, thou followest it.

6. The recollection of Me in the vision of Me is an outrage: what then the vision of other than Me, or what the recollection of Me together with the vision of other than Me?

7. The night has set, and risen is the face of dawn, and day-break becomes intense. Wake therefore, O thou that sleepest, unto thy appearing: stand upon thy prayer-rug. Verily I shall come forth from the mihrāb: so let thy face be the first that I shall meet. Many a time have I gone forth upon the earth, and ever passed across it, save this time: for now I abide in my house, and desire to return to the heavens; and my manifestation in the earth is my passing over it, and my going forth from it, and that is the last time that it will see Me. Thereafter it shall not see Me, nor anything that is in it, for evermore. But when I go forth from it, if I lay not hold on it, it will not remain. And I shall loose the belt, and everything will be scattered: and I shall remove my cuirass and my breastplate, and war shall cease. And I shall strip the veil and wear it no more. And I shall summon my Companions, the ancients, even as I promised them: and they will come to Me, and be blessed, and continue in bliss; and they shall see the day to be eternal. That is my Day, and my Day is never done.

8. I have sworn: no seeker shall find Me, save through prayer. I am He that maketh the night to be night, and the day to be day.
that He should manifest, and no reality, that it should be a reality. And He said to me:

9. If thou abidest in the Throne, forever thereafter remain in flight: if thou abidest in recollection, forever thereafter remain veiled.

10. If other than I be thy wandering beast, then take possession of perdition.

11. If I am thy wandering beast, thou errest except from Me, and thou art bewildered except with Me.

12. Consider Me, why I have made thee my wandering beast: have I not turned to thee?

13. Thou art my wandering beast, and I am thine: he who is absent is not of us.

14. Whatever shows thee itself, and shows thee other than itself through itself, binds thee with itself and with other than itself, and shakes thee free from itself and from other than itself.

15. Whatever shows thee what is beside itself, and shows thee not itself, plots against thee: and whatever shows thee itself, and shows thee not what is beside itself, thou seest everything in the light of its luminousness.

MAWQIF OF “SHUT NOT THINE EYES” (22)

He stayed me, and said to me:

1. I have manifested everything, and I have driven from it, and I have driven from Me by means of it.

2. When thou regardest Me establishing everything, I have given thee leave to join with Me.

3. Everything has its mark by which it is divided, and which is divided by means of it.

4. Exist through the establisher, and the establishing will not be equal to thee.

5. When the limit is towards Me, the obstacle disappears.

6. The limit is not towards Me, until thou seest Me beyond everything.

7. My establishing is such, that there is no effacement through it or through Me. Verily I am the Wise, executing things firmly on the basis of the knowledge which I have founded.

8. Consider Me, and shut not thine eyes: that shall be the first part of thy warfare for Me.

9. Build thy affairs on fear, and I will establish thee through attention: build not thy affairs on hope, or I will demolish them when the work is on the point of completion.

10. When I expel thee from names, I announce to thee my authority.
21. Stay where thou art, and know thyself, and forget not thy creation: so shalt thou see Me with everything; and when thou seest it, cast away the withness, and abide mine, and I shall not be absent from thee.

MAWQIF OF THAT WHICH APPEARS (21)

He stayed me in that which appears: and I saw Him not appearing, that He should be concealed, and not being concealed, that He should appear, and no reality, that it should be a reality. And He said to me:

1. Stay in the Fire.

And I saw Him punishing by means of it, and I saw it to be a Paradise: and I saw that that wherewith He blesses in Paradise was the same as that wherewith He punishes in the Fire. And He said to me:

2. One, who is not divided; Impermeable, who is not dis-severed; Merciful, He, He!

3. Stay in earth and heaven.

And I saw that which descends to earth to be a plotting, and that which mounts up from earth to be a net. And I saw that that which mounts up is derived from that which descends: and I saw that which descends inviting to itself, and I saw that which mounts up inviting to itself. And He said to me:

4. That which descends is thy riding-beast, and that which mounts up is thy path: consider therefore what thou ridest, and whither thou intendest.

5. Thou descendest through a distance, and thou mountest up through a distance: a distance of farness, a farness which is not conversed with.

6. How canst thou be with Me, when thou art torn between descending and mounting up?

7. I have not brought out of the earth any phenomenal object whereby I concentrate upon Myself, and I have not sent down from heaven any phenomenal object whereby I concentrate upon Myself. Only this I have done: I have manifested every phenomenal object, and thereby separated from Myself, and I was veiled; then I began and concentrated through Myself; and these were the ways, and the ways were a direction.

8. Stay in Paradise.

And I saw Him concentrating all the phenomenal objects that He had manifested therein, even as He concentrated on earth through His manifestation beyond the phenomenal objects. And I saw Him not manifesting beyond the phenomenal objects, that the beyondness should be a veil: and I saw Him not mani-festing, that He should be concealed, and not being concealed,
3. Dost thou not see this, that when thou peoplest it with other than Me, thou seest in every particularity of it a blinding force that almost blinds thee?

4. Take the knowledge of thy house as a favour from Me, and thou shalt thereby be blest.

5. When thou seest Me in thy house solitary, go not forth from it. But when thou seest Me and otherness, cover thy face and thy heart, until otherness goes forth: for if thou coverest them not, thou goest forth, and otherness remains; and if otherness remains, it will drive thee forth from thy house unto it, and I shall not remain, nor any house.

6. The law of my going forth from thy house drives thee forth.

7. Debar Me not from thy house: for if thou stationest Me at its gates, and shuttest them against Me, I shall station thee at all the gates of otherness in abasement, and I shall show their power over thee.

8. My face is its qiblah, and my eye is its gate: turn towards it with all thy being, and thou shalt find it given up to thee.

9. When thou seest Me solitary in thy temple, there is no laughing and no weeping: when thou seest Me and otherness, there is weeping; but when otherness goes forth, there is the laughter of bliss.

10. Consider the varieties of my deflecting thee from the varieties of otherness, whether I am jealous for thee, or whether I have exiled thee.

11. Guard thine eyes, and leave the rest to Me.

12. Truly, if thou guardest thine eyes, thy heart will be guarded by its own authority.

13. Thy house is thy way, thy house is thy grave, thy house is thy uprising: consider how thou seest it, for so shalt thou see other than it.

14. When thou seest Me in thy house solitary, it is the secure sanctuary preserving thee from other than Me: but when thou seest Me not in thy house, seek Me out in everything; and when thou seest Me, come on boldly, and ask not leave.

15. Speech is a veil, and the passing-away of speech is a covering: the passing-away of covering is a peril, and the passing-away of peril is a soundness. The science of that exists, but its reality exists not.

16. Thou art my stray camel: when I make Myself to find thee, thou art enough for Me.

17. When thou seest Me and seest not my name, assign thyself to my service, for thou art my servant.

18. When thou seest Me and seest my name, I prevail.

19. When thou seest my name and seest Me not, thy action is not for Me, and thou art not my servant.

20. Remove thy infirmities, and thou shalt see Me enthroned beyond all doubt.
restest in my confining, I will expel thee unto my veiling; and if thou restest in my veiling, I will expel thee unto my wrath.

12. When thou desirest all things for Me, thou wilt not be seduced: when thou desirest all things from Me, thou wilt not be deceived.

13. The gnomes of everything occasion the experience of the thing, and its names belong to its gnomes: when the gnomes of a thing fail, the experience of it fails also.

14. Everything has an adherent name, and every name has names: the names separate from the name, and the name separates from the reality.

MAWQIF OF COMFORT (19)

He stayed me in Comfort, and said to me:


2. Become concentrated through the name of certainty upon certainty.

3. When thou art troubled, say in thy heart, "the certain," and thou shalt become concentrated, and have certain faith; and say in thy heart, "good thinking," and thou shalt make thy thought good.

4. Whomsoever I cause to contemplate, through him I cause to contemplate; to whomsoever I grant gnosis, by him I grant gnosis; whomsoever I guide, by him I guide; whomsoever I indicate, by him I indicate.

5. Certainty guides thee to the Real, and the Real is the end: good thinking guides thee to belief, and belief guides thee to certainty.

6. Good thinking is one of the ways of certainty.

7. If thou seest Me not behind each pair of opposites with a single vision, thou hast no gnosos of Me.

MAWQIF OF HIS ARCHETYPAL HOUSE (20)

He stayed me in His Archetypal House: and I saw it, and its angels, and those who were in it, praying to Him. And I saw Him, and no house, continuing instant in his prayers; and I saw them not continuing; He compassed their prayers in knowledge, but his they compassed not. And He said to me:

1. I have concealed my House's authority in every house, and thereby have asserted the authority of my House over every other house.

2. Free thy house of otherness, and recollect Me through that which is easier for thee: so shalt thou be seeing Me in every particularity of it.
MAWQIF OF ACKNOWLEDGEMENT (18)

He stayed me in Acknowledgement, and said to me:

1. Thou desirest either Me, or staying, or the form of staying. If thou desirest Me, thou art in staying, not in the desire of staying; if thou desirest staying, thou art in thy desire, not in staying; if thou desirest the form of staying, thou servest thyself, and staying eludes thee.

2. Staying is one of the qualities of dignity; dignity is one of the qualities of splendour; splendour is one of the qualities of self-sufficiency; self-sufficiency is one of the qualities of majesty; majesty is one of the qualities of impermeableness; impermeableness is one of the qualities of power; power is one of the qualities of oneness; oneness is one of the qualities of essentiality.

3. Staying is an emergence of attention from letter, and from what is compounded and separated of letter.

4. When thou emergest from letter, thou emergest from the names; when thou emergest from the names, thou emergest from the things named; when thou emergest from the things named, thou emergest from all phenomena; when thou emergest from all phenomena, thou speakest and I hear, thou prayest and I answer.

5. If thou passeth not my recollection, my qualities, my praiseworthy aspects, and my names, thou returnest from my recollection to thy recollections, and from my quality to thy qualities.

6. The stayer knows not the contingent: when there remains no contingent thing between Me and thee, then there is no veil between Me and thee.

7. If thou passeth to and fro between Me and thing, thou equatest that thing with Me.

8. If I summon thee, do not expect the veil to be dropped through thy following Me: thou canst not compass its reckoning, nor wilt thou ever be able to drop it.

9. If thou couldst drop it, whither wouldst thou drop it? For dropping is a veil, and the place of dropping is a veil. So follow Me: and I will drop the veil, and that which I have dropped never returns; and I will guide thy path, and that which I guide goes not astray.

10. If thou seest Me, and then turnest to this world, it is through my wrath; if thou turnest to the next world, it is through my veiling; if thou turnest to the sciences, it is through my confining; if thou turnest to the gnoses, it is through my reproach.

11. If thou restest in my reproach, I will expel thee unto my confining: for my quality is shame, and I am ashamed that he whom I reproach should remain in my presence. And if thou
2. Banish from thee all experience of otherness, and of what is derived from otherness, by mortification.
3. If thou banishest it not by mortification, the fire of onslaught will banish it.
4. As mortification transfers from the experience of otherness to the experience of Me or of what is derived from Me, so the fire transfers from the experience of otherness to the experience of Me or of what is derived from Me.
5. I have sworn: none shall reach Me, save him who experiences Me or what is derived from Me.
6. Thy experience of otherness is derived from otherness, and the fire is otherness, and it has a look out over the hearts: it sees in them otherness, when it looks out over the hearts, and so sees what is of itself, and unites with it; but when it sees not what is of itself, it unites not with it.
7. Existence has not achieved the understanding of its being produced, and will never achieve it.
8. Every created thing is a place for itself and a limitation for itself.
9. The sciences return to their limits, which be reward: the gnoses return to their limits, which be acquiescence.
10. I manifested the quality of speech through that which ear and thought can bear: and that which cannot be borne is greater than that which can. And I manifested the quality of action through that which intellect and sight can bear: and that which cannot be borne is greater than that which can.
11. Consider manifestation, how one partitive of it is inclined towards another partitive, and how one set of causes of its partial is connected with another set of causes of its partial. No pivot has it of itself, though it turn and turn about: no prop has it, when it swerves.
12. Consider Me: for no revenue returns to Me from thee, but thou standest fast through my everlasting establishment, and others cannot reach thee.
13. If the hearts congregated themselves, with the essence of their illuminated eyes, they would not attain to the enduring of my bounty.
14. Intelligence is an instrument limited by My gnosis; gnosis is an insight limited by My infused contemplation; infused contemplation is a faculty limited by my desire.
15. When the signs of might appear, the gnostic sees his gnosis to be agnosia, and the righteous sees his righteousness to be unrighteousness.
16. Quality does not bear that which knowledge bears: so preserve the knowledge that is in thee, and stay quality in its limitation of knowledge, not in its limitation of itself.
serves Me out of my fear, ceases; whoso serves Me out of his desire, is cut off.

39. The knowers are three: one has his guidance in his heart; one has his guidance in his hearing; one has his guidance in his learning.

40. The reciters are three: one knows the whole; one knows a half; one knows the repetition.

41. The whole is the outward and the inward; the half is the outward; the repetition is the recitation.

42. When thou addressest the gnostic and the ignorant concerning a principle of knowledge, follow the advice of the gnostic: for of the ignorant thou hast only his pronouncement.

MAWQIF OF DEATH (16)

He stayed me in Death: and I saw the acts, every one of them, to be evil. And I saw fear holding sway over hope; and I saw riches turned to fire and cleaving to the fire; and I saw poverty an adversary adducing proofs; and I saw everything, that it had no power over any other thing; and I saw this world to be a delusion, and I saw the heavens to be a deception. And I cried out, "O knowledge!"; and it answered Me not. Then I cried out, "O gnosis!"; and it answered me not. And I saw everything, that it had deserted me, and I saw every created thing, that it had fled from me: and I remained alone. And the act came to me, and I saw in it secret imagination, and the secret part was that which persisted: and naught availed me, save the mercy of My Lord. And He said to me:

1. Where is thy knowledge?
   And I saw the Fire. And He said to me:

2. Where is thy act?
   And I saw the Fire. And He said to me:

3. Where is thy gnosis?
   And I saw the Fire. And He unveiled for me His gnoses of uniqueness, and Fire died down. And He said to me:

4. I am thy friend.
   And I was established. And He said to me:

5. I am thy gnosis.
   And I spoke. And He said to me:

6. I am thy seeker.
   And I went forth.

MAWQIF OF POWER (17)

He stayed me in Power, and said to me:

1. Experience of other than Me does not dwell beside Me, nor experience of other than my favours, or of other than my remembrance, or of other than my bountifulness.
20. Whoso knows his end, and practises, is increased in fear.
21. Fear is the sign of him who knows his end: hope is the sign of him who is ignorant of his end.
22. Whoso knows his end, and casts it and the knowledge of it upon Me, to judge concerning it with my knowledge which is beyond perception, him I meet with a fairer knowledge than he had; and to him I come with a nobler portion than that he sacrificed.
23. O gnostic, if thou art equal to the knower, save in axiomatic knowledge, I make unlawful to thee both knowledge and gnosis.
24. O gnostic, where is ignorance in relation to thee? Thy sin is only in the state of thy gnosis.
25. O gnostic, perceive in the case of thy heart: that which thou seest it seeking is its gnosis, and that which thou seest it avoiding is its perception.
26. O gnostic, persist, or else thou art agnostic: O knower, cease, or else thou art ignorant.
27. O gnostic, I see thee with my strength, but I do not see thee with my assistance: dost thou take as a god other than Me?
28. O gnostic. I see thee with my wisdom, but I do not see thee with my fear: dost thou mock at Me?
29. O gnostic, I see thee with my indication, but I do not see thee in my highway.
30. Whoso flees not unto Me, reaches Me not: and unto whomesoever I reveal not Myself, he flees not unto Me.
31. If thy heart departs from Me, I do not regard thy works.
32. If I do not regard thy works, I seek thee out with thy theory: and if I seek thee out with thy theory, thou wilt not requite Me with thy works.
33. If thou turnest not from that wherefrom I have turned, thou turnest not towards that whereunto I have turned.
34. If I detect thee in opposition, I attach repentance to opposition: and if I detect thee in repentance, I attach opposition to repentance.
35. Relate concerning Me, my rights, and my bounty. Whoso understands of Me, take thou him for a knower; whoso understands of my right, take thou him for a counsellor; whoso understands of my bounty, take thou him for a brother.
36. Whoso understands not of Me, nor of my right, nor of my bounty, take thou him for an enemy: and if he comes to thee with my wisdom, rescue it from him, even as thou rescuest thy straying camel from a desolate savage land.
37. Whoso understands of Me, desires by his service my face; whoso understands of my right, serves Me out of fear; whoso understands of my bounty, serves Me desiring what is with Me.
38. Whoso serves Me desiring my face, persists; whoso
MAWQIF OF MYSTICAL PERCEPTION (r5)

He stayed me in Mystical Perception, and said to me:

1. When thou perceivest, thou seest limitation openly, and thou seest Me at the back of the unseen.
2. When thou art with Me, thou seest the opposites, and him whom I have caused to witness them: falsehood will not take hold of thee, and truth will not fail thee.
3. Falsehood borrows tongues, but does not use them in their proper channels: like an arrow which one draws, but with which one does not hit the mark.
4. Truth borrows no other tongue but itself.
5. When the marks of jealousy appear, the marks of verification also appear.
6. When jealousy appears, then thou art not veiled.
7. Perceive in the case of knowledge: if thou seest gnosis, it is its luminousness. Perceive in the case of gnosis: if thou seest knowledge, it is its luminousness.
8. Perceive in the case of knowledge: if thou seest not gnosis, beware of it. Perceive in the case of gnosis: if thou seest not knowledge, beware of it.
9. Perception is my lamp: whoso sees it, does not sleep.
10. Perception is the vision of the cause, and perception in the case of the cause is the vision of the object.
11. O knower, set between thyself and ignorance a barrier consisting of knowledge, else it will overcome thee: and set between thyself and knowledge a barrier consisting of gnosis, else it will carry thee away.
13. Knowledge is my door, and gnosis is my doorkeeper.
14. Certainty is my way, by which alone the traveller arrives.
15. One of the signs of certainty is steadfastness, and one of the signs of steadfastness is security in terror.
16. If thou desirest everything for Me, I will teach thee a knowledge which phenomenal existence cannot attain, and make Myself known to thee with a gnosis which phenomenal existence cannot attain.
17. If thou desirest Me through everything, and if thou desirest everything through Me, I will teach thee a knowledge which phenomenal existence cannot attain.
18. The gnostic who knows his end is only fit for the knowledge of it: the gnostic who is ignorant of his end is only fit for the ignorance of it.
19. Whoso is fit for the knowledge of his end is not affected by the distractions of temptation: whoso is fit for the ignorance of his end swerves, and walks aright.
thing through that which I caused thee to witness, and I prevail over thee: thou art between Me and everything, and thou art near to Me, not everything, and everything is thy friend, not my friend. This is the description of those that are near to Me. Know then that thou art near to Me, and that thy knowledge is the knowledge of thy nearness to Me: and surrender to Me thy name, that I may meet thee with it. And set not between Me and thee any name or knowledge, but discard everything that I manifest to thee, be it name or knowledge, before the might of my glance, so that thou mayest not be veiled by it from Me. For it is for my Presence that I have built thee, not for being veiled from Me, and not for anything apart from Me, be it concentative for thee or separative: for as for the separative, I have scared thee from it by means of my informing gnosis in thee; and as for the concentative, I have scared thee from it by means of the jealousy of my love. Know then thy station in nearness to Me: for it is thy limitation, and if thou abidest therein, things have no power over thee; but if thou departest from it, everything will sweep thee away.

11. Dost thou know what is thy quality that preserves thee by my leave? It is the matter of thee in thy body, and that is a mercy towards thy quality and a preservation to thy heart. Preserve thy heart from everything that would enter it, inclining it from Me, and not bearing it unto Me: and be merciful towards thy quality in my service, and thou shalt concentrate thy attention upon Me.

12. Thy station with Me is that which I have caused thee to witness. Thou seest Me manifesting everything, and thou seest Hell which says, "There is naught like unto Him"; and thou seest Heaven which says, "There is naught like unto Him"; and thou seest everything which says unto thee, "There is naught like unto Him." Thy station with Me is that which stands between Me and the manifestation.

13. When thou art in thy station, it is not possible for manifestation to be made by thee: for thou art near to Me, and my authority is with thee, and my power and Self-revelation.

14. I look upon thee, and I desire that thou shouldst look upon Me: while all manifestation veils thee from Me. Thy soul is thy veil, and thy knowledge is thy veil, and thy gnosis is thy veil, and thy names are thy veil, and my Self-revelation to thee is thy veil. Expel therefore from thy heart everything, and expel from thy heart the knowledge of everything, and the recollection of everything; and whatever I have manifested of manifests to thy heart, hurl it back to its manifesting, and void thy heart for Me, that thou mayest look upon Me, and not prevail over Me.
refrain it: so that thou mayest execute my command, and so that
nothing else may bear thee company. Then thou shalt go
forward in it. But if aught beside it bears thee company, it will
stay thee short of it: thy intellect will stay thee, until it knows,
and when it knows, it will bring to a decision: and thy heart will
stay thee, until it knows, and when it knows, it will cause to
incline.

8. When I cause thee to witness how my friends proceed in
my command, not awaiting with it its knowledge, and not looking
forward to its end with it, being well-pleased with Me in place of
every knowledge (though it be aggregated against Me), and well-
pleased with Me in place of every end (though my house and the
abode of my grace be before Me), while I am the object of their
vision, and they rest not until they see Me, and repose not until
they see Me: then have I permitted thee to be my friend; for I
have caused thee to witness how thou shouldst obey Me when I
command thee, at the time of my Self-revelation, and how thou
shouldst depart from Me, and return unto Me. O my servant,
do not await the knowledge of my command with my command,
and do not await with it its end: verily, if thou awaitest these
twain, I afflict thee, and the affliction veils thee from my com-
mand, and from that knowledge of my command which thou
awaitest. Then I incline over thee, and thou turnest back: then
I return to thee, and turn. Then thou stayest in thy station:
then I make Myself known unto thee; then I command thee at
the moment of my Self-revelation. Do thou execute this, and
look not back: and I shall be thy companion. O my servant,
concentrate the first part of thy day, or thou wastest it entirely:
concentrate the first part of thy night, or thou squanderest it
entirely. For if thou concentratest its first part, I will concentrate
for thee its last part.

9. Write down who thou art, that thou mayest know who
thou art: for if thou knowest not who thou art, thou art not of
the people of My gnosis.

10. Is not my dispatching unto thee the sciences, through thy
heart, a means of expelling thee from the general to the particular?
And is not my particularising thee, by means of my Self-revelation
to thee, which is directed to the repressing of thy heart and the
repressing of all the sciences that appear to thee through thy
heart, a means of expelling thee to the unveiling? And is not the
unveiling in this, that thou shouldst banish from thee all things,
together with the knowledge of every thing, and that thou
shouldst witness Me through that whereby I have caused thee to
witness, and that at such time no estranging force should
strange thee, and no familiarising force should familiarise thee,
when I cause thee to witness, and when I make Myself known to
thee, be it but once in thy whole life: is not this an announcement
of thy admission to my friendship? For thou banishest every-
10. Gnosis is that which thou hast experienced: verification of gnosis is that which thou hast witnessed.

11. The knower seeks proofs of Me, and every proof merely points to himself, not to Me: the gnostic seeks proofs through Me.

12. Knowledge is my proof for every intellect, wherein it stands steadfast: the intellect does not forget it even though it forgets itself; it does not depart from its knowledge, even though it turns aside.

13. Everything has a tree. The tree of letters is names: depart from names, and thou wilt depart from meanings.

14. When thou departest from meanings, thou art fit for My gnosis.

MAWQIF OF COMMAND (14)

He stayed me in Command, and said to me:

1. When I command thee, depart unto that wherewith I command thee, and await not with it thy knowledge. Verily, if thou awaitest with my command the knowledge of my command, thou disobeyest my command.

2. If thou executest not my command, except the knowledge of it be made clear to thee, it is the knowledge of the command thou obeyest, not the command.

3. Dost thou know what it is that stays thee from executing my command, when thou awaitest the knowledge of my command? It is thy carnal soul, which desires knowledge, so that it may be cut off from my duty, and proceed according to its lusts in the ways of knowledge. For knowledge has ways, and the ways have defiles, and the defiles have exits and highways, and the highways have contrariety.

4. Execute my command when I command thee, and ask not concerning the knowledge of it. So do the people of my Presence, the angels of the Duties, execute that wherunto they are commanded, and look not back. So execute, and look not back: and thou shalt belong to Me, and I to thee.

5. Not out of miserliness towards thee do I fold up the knowledge of the command. Knowledge is but the stayer of the condition of it which I have appointed for it. When I permit to thee a knowledge, then have I permitted thee to stay in it; if thou stayest not in it, thou disobeyest Me. For I have appointed for the knowledge a condition: and if I make plain to thee the knowledge, then I have bound thee by its condition.

6. When I desire thee for my condition, not for the condition of knowledge, I command thee, and thou executest the command, not asking Me concerning it, and not awaiting from Me its knowledge.

7. When I command thee, and thy intellect comes probing about it, deny it; and when thy heart comes probing about it,
5. If thou entrustest to Me that of thy knowledge of which thou art ignorant, thou art therein my friend.

6. Whenever thou seest, with thine eye and heart, aught of my manifest and hidden sovereignty, and I cause thee to witness its submission to Me, and its humility to the splendour of my greatness, on account of a gnosis which I establish for thee, so that thou hast gnosis of it through attestation, not through exposition: then have I caused thee to transcend it and all the knowledges of other than it which have no end, and the tongues of its utterers; and I open to thee the gates which none enters unto Me, save him whose gnosis I have empowered to bear their gnosis, so that thou bearest it and art not borne by it, and thou reachest the boundary of the Presence. Then before Me it is said: “So-and-so, the son of So-and-so.” Therein consider who thou art, and whence thou enterest, and what was thy gnosis so that thou didst enter, and what was thy capacity so that thou didst bear.

7. When I cause thee to witness every phenomenon with a single vision and a single witnessing, in that station I have a name: if thou knowest it, invoke Me by it; but if thou knowest it not, then invoke Me by the ecstasy of this vision, in the time of thy hardships.

8. The description of this vision is: that thou shouldst see height and depth, length and breadth, and all that is in it, and all through which that is, in that which manifests and persists, and in that which is subject and endures; and that thou shouldst witness the faces of that, turning toward themselves—it being impossible that any partiality of them should witness aught but its parts—and that thou shouldst witness in them the fallings of that glance which establishes existence in them, their praises inclining towards Me with the magnificats of their lauds, and regarding Me with that exaltation which blots out in them the memory of everything save their assiduity in their recollections. And when thou witnessest them turning their faces, then say: “O Thou that overwhelmest all things with the manifestation of thy majesty! O Thou that appropriest all things with the magnificence of thy might! Thou art the Tremendous, Who cannot be endured, and Whose description cannot be achieved.” But when thou witnessest them regarding in exaltation, then say: “O Compassionate! O Merciful! I implore Thee by thy mercy, wherewith Thou fixest in thy gnosis, and empowerest for thy recollection, uplifting the intelligences to yearn after Thee, and ennobling the station of whomsoever Thou wilt of creation, before Thee.”

9. If thou yieldest unto Me that which thou knowest not, thou art among those that have power over it, when I manifest to thee the knowledge of it: if thou yieldest unto Me that which thou knowest, then I inscribe thee among those of whom I am ashamed.
before Me, not seeking of Me, and not fleeing unto Me. Surely, if thou seest of Me and I refuse thee, thou returnest unto the seeking, not unto Me; or thou returnest unto despair, not unto the seeking. And surely, if thou seest of Me and I grant it thee, thou returnest from Me unto that which thou soughtest. And if thou fleest unto Me and I give thee shelter, thou returnest from Me, unto the security which is in the place to which in thy fear thou fleddest. But I desire to lift the veil between Me and thee: so stay before Me, for that I am thy Lord; but do not stay before Me, for that thou art my servant.

15. If thou stayest before Me because thou art my servant, thou inclinest as servants do: but if thou stayest before Me because I am thy Lord, my self-subsistent law will come upon thee, and stand between thy soul and thee.

16. If thy science is circumscribed, thou hast no science: if thy work is not circumscribed, thou performest no work.

17. Thy work is twofold: obligatory and voluntary. The obligatory is such, that without it science is not comprehensive and work is not established: the voluntary is such, that with it science is not comprehensive.

18. If thy work is obligatory, and none of it voluntary, thy science is established but not comprehensive: if thy work is voluntary, and also obligatory, thy science is established and comprehensive.

19. Know that quality of thine, in which science is not absent from thee; then know that quality of thine, in which thou art not incapable of thy work: so shalt thou possess science, and not be ignorant, and so shalt thou perform works, and not fail.

20. If thou knowest not thy quality, thou possessest science and art ignorant, thou performest works and omittest: in such degree as science remains with thee, thou practisest works, and in such degree as ignorance occurs to thee, thou omittest.

21. Weigh science in the balance of intention, and weigh works in the balance of sincerity.

MAWQIF OF REMINDING (13)

He stayed me in Reminding, and said to me:

1. Thou persistest not, save by obeying the command: thou goest not aright, save by obeying the prohibition.

2. If thou art not commanded, thou inclinest: if thou art not prohibited, thou stayest.

3. Go not forth from thy house, save unto Me: so shalt thou be in my protection, and I shall be thy guide. Enter not, save unto Me, when thou enterest: so shalt thou be in my protection, and I shall be thy helper.

4. I am God: none may enter unto Me in the body, and none may attain to My gnosis through the conceptions.
them is he unto whom pardon has come: he will see in their eyes
the marks of the awe of driving forth, and observe in their faces
the marks of the awe of inciting. But another that is foremost of
them is he to whom veiling has come: he has nothing to do with
good, and good is not the seal of that which is with him.

7. Beware! and again, by the numbers of that which I have
created, beware! If thou restest in the vision of Me but the
twinkling of an eye, then have I caused thee to traverse every-
thing that I have manifested, and bestowed on thee power over it.

8. As thou enterest unto Me in prayer, so shalt thou enter
unto Me in thy grave.

9. I have sworn: it cannot be, but that with every man shall
walk his actions. If he quits them during his lifetime, he shall
enter unto Me alone, and his grave will not be straitened with
him; but if he quits them not during his lifetime, they will enter
with him into his grave, and it is straitened with him. For his
actions do not enter with him as sciences: they only appear to
him in bodily shape, and enter with him.

10. Consider the quality of what there was of thy actions, how
they walk with thee, and how thou regardest them walking from
thee to where they may be, between thee and all other actions and
consequences, defending thee: and the angels take charge of
them; whereas the other actions are beyond all that. And I shall
show for: to thee such of thy action as was directed towards Me,
through the interstices of those gaps, defending thee, even as
thou didst defend them. Thou wilt regard them as thou re-
gardest one that undertakes to assist thee, and sacrifice his life on
thy behalf: while they will regard thee as thou wast regarding
them, saying, "Come unto me, for I undertake to defend thee:
come unto me, for I do sacrifice my life on thy behalf." And so,
when ye twain come to the house wherein awaits thee that which
is awaited—and what is that which is awaited!—then they shall
take farewell of thee, with the farewell of one that returns to thee;
and the angels will take farewell of thee, with the farewell of one
that confirms thee. Alone thou wilt enter unto Me, and no action
with thee (though it be ever so fair), for that thou seest it to be
unworthy of my regard; and no angels with thee (though they be
thy guardians), for that thou takest no guardian but Me. And
the angels will depart to their station before Me: and all of thy
work that was for Me, will return unto Me.

11. Acquire knowledge, but do not listen to knowledge: per-
form works, but do not regard thy works.

12. The work of the night-time is a pillar for the work of the
day-time.

13. The work of the day-time is more endurable, when it is
lightened: the work of the night-time is more endurable, when it
is lengthened.

14. If thou desirest to persist in thy work before Me, stay
knowing that thou hearkenest to Me, and seeing that all things are of Me."

18. The compact which I have compacted with thee is, that my Self-revelation should not seek the abandonment of my Sunna, but that it should seek one Sunna instead of another, and one Duty instead of another Duty. If thou belongest to those that have seen Me, then follow Me, and perform what I wish with the instrument I wish, not with the instrument thou wishest. Is it not thus thou speakest to thy servant? Now the instrument is my Sunna: so practise such of it as is comely, with that part of thee which I desire, not with that which thou desistest for Me, nor with that which thou desirest of Me. And if thou art incapable in respect of one instrument above another, my pardon will refrain from writing thee down traitor; or if thou art weak in respect of one duty above another, my tenderness will refrain from writing thee down stumbler. I regard only the extremity of thy knowledge: if it be with Me, then am I with thee.

MAWQIF OF WORKS (12)

He stayed me in Works, and said to me:

1. I only manifested thee, that thou mightest abide through my quality for thy quality: thou dost not abide for my quality, but only through my quality; and thou dost abide for thy qualities, not through thy qualities.

2. Thy quality is but limitation, and the quality of limitation is direction, and the quality of direction is space, and the quality of space is divisibility, and the quality of divisibility is mutability, and the quality of mutability is passing-away.

3. If thou desirest to abide, stay before Me in thy station, and ask not of Me the means of departing.

4. Doest thou know where lies the highway of the veracious? It is beyond this world, and beyond all that is in this world, and beyond all that is in the world to come.

5. When thou threadest the way to Me beyond this world, my messengers will come to meet thee: longings thou wilt recognise in their eyes, and welcome and gladness thou wilt see in their faces. Hast thou seen one that was absent? He was absent from his people, and announced to them his coming: and when he had traversed the distance of the intenders, and threaded the highway of the utterers, did they not meet him before his slighting, all laughter; and did they not hasten towards him, all joy and gladness?

6. Whoso threads not the highway of the veracious, however he may be while still abiding in the earth and taking whatever is in it, messengers will come to him to drive him forth, and will meet him to make him ready and incite him. And foremost of
gathered together, entirely and specifically, in each of his limbs, yea, and contrarily likewise, in a single state, over the entire expanse that is between his sides, and all the extent of his frame that I have expanded. Then I command every punishment imagined by the people of this world as doomed: and they come to him, altogether and specifically, according as they were imagined. And the known punishment dwells with him in the first skin, and the imagined punishment dwells with him in the second skin. Then I command after that the seven tiers of Hell, and the punishment of every single tier dwells in one of his skins. And when there remains no punishment, whether of this world or the next, that does not dwell between each pair of his skins, I manifest unto him that punishment of his which I take charge of in person, to mete out to him to whom I have revealed Myself personally, but who has for all that rejected Me. And when it sees him, it fears on account of its vision of the known punishment; and the imagined punishment fears on his account, and the punishment of the seven tiers fears on his account; and the punishment of this world and of the next continues to fear, lest I should punish him with the punishment which I have manifested. So I compact with the punishment, that I shall not punish him; and it acquiesces in my compact, and proceeds to punish him according to my command: while he implores Me to mitigate for him the punishment of this world and the next, and that I sl.:il avert from him that which I have manifested. And I say to him, ‘I am He Who said to thee, ‘Dost thou indeed repel Me’, and thou didst say, ‘Yea, I do repel Thee.’’ And that is the last he sees of Me. Then I visit him with punishment, measure upon measure of my knowledge, so that no knowledge of knowers, no gnosis of gnostics, can endure even to hear of its description in speech. But that is not my way with him who lays hold on Me, in my Self-revelation, and abides with Me, until I bring his day to him: for upon him I bestow the delights of this world altogether, known and imagined alike, and the delights of the next world altogether, as well as all the delights whereby the people of Paradise are delighted, and that delight of mine with which I charge Myself personally, to delight him whom I wish among those that know Me and lay hold on Me.

17. Entreat Me, and say: ‘O Lord, how shall I lay hold on Thee, so that, when my day is come, Thou shalt not punish me with thy punishment, nor turn away from me thy face’s turning towards me?’ And I shall say to thee: ‘Lay hold on the Sunna in thy theory and practice, and lay hold on my Self-revelation towards thee in the experience of thy heart: and know, that when I reveal Myself to thee, I shall accept from thee none of the Sunna save that which my Self-revelation produces; because thou art of the people of My conscience, hearkening to Me, and
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seeing it is I thee am revealed thereby? If I will, I make Myself unknown by it, even as I have made Myself known. Or how should My knowledge condition Me, seeing that I am the conditioner thereby? If I will, I make ignorant by means of it, even as I have made to know by means of it.

15. Listen to the gnosis of gnoses, how it says to thee: "Blessed is He, Whom the gnoses do not know: Holy is He, Whom the sciences do not cognize. The gnoses are but one of His lights, and the sciences are but words of His words."

16. Listen to one of the tongues of my assault. When I make Myself known unto a servant, and he repels Me, I return, as if I had need of him. It is my preventing generosity that does this, as manifested in my favours: while on his part it is the miserliness of his soul towards himself that does this, that soul which I make to rule over him, but which he does not make to rule over Me. And if he repels Me, I return unto him: I continue to return, and he continues to repel Me; yea, he repels Me, though seeing Me to be the most generous of the generous, and I return unto him, though seeing him to be the most miserly of the miserly, fashioning an excuse for him when he is before Me. Nay, but I make beginning with forgiveness, before ever the excuse is fashioned, so that I say to him in his secret parts, "I have afflicted thee." All this I do, that he may depart from the vision of that which estranges him from Me: but if he continues in that whereby I have made Myself known unto him, I am his companion, and he is my companion. And if he repels Me, I do not abandon him on account of that repelling which is compounded with his ignorance; but I say to him, "Dost thou repel Me, Who am thy Lord? And dost thou not desire Me, nor My gnosis either?" And if he says, "I do not repel Thee," I accept it of him. And so, whenever he repels Me, I do not cease to convict him of his repelling, and whenever he says, "I do not repel Thee," I accept it of him. Then at last, when he repels Me, and I convict him of his repelling, he says, "Yea, I do indeed repel Thee": but he lies, and persists, in his obstinacy; so I remove My gnoses from his breast, and they return to Me, and I bring back to Myself all My gnosis that was in his heart. And, when his day is come, I make the gnoses that were between Me and him to be a fire, which I kindle against him with my hand. And this very man, whose fire not even Hell itself can rival, because I take vengeance of him Myself for Myself: this man, I say, a single description of whose punishments the Fire's keepers cannot endure to hear, nor a single detail of his retribution at my hands: this man's body I make like the expanse of the desolate earth, and fashion for it a thousand skins, and between each pair of them there is as it were the expanse of the earth. Then I command every punishment that is in this world: and they verily come to him, and every punishment that is in this world is
5. Provisions proceed from the hostelry. When thou possessest the gnosis of gnoses, thy hostelry is with Me, and thy provisions proceed from thy hostelry: if thou shouldst bring unto thee all created beings as guests, it would contain them.

6. Two tongues only give expression of Me: the tongue of gnosis, whose sign is the affirmation of that which it brings forward without proof, and the tongue of knowledge, whose sign is the affirmation of that which it brings forward with proof.

7. The gnosis of gnoses possesses two springs of flowing water: the spring of knowledge, and the spring of condition. The spring of knowledge gushes forth from veritable ignorance, and the spring of condition gushes forth from the spring of that knowledge. Whoso draws knowledge from the spring of knowledge, draws knowledge and condition: but whoso draws knowledge from the flowing stream of knowledge, not from the spring of knowledge, him the tongues of the sciences transport, and him the interpretations of expressions deviate; he will gain no constant knowledge, and whoso gains not a constant knowledge, gains no condition.

8. Stay in the gnosis of gnoses, and abide in the gnosis of gnoses: so shalt thou witness that which I have taught thee. When thou wittest it, thine eyes will see it; and when thine eyes see it, thou wilt discriminate between absolute proof and contingent circumstances; and when thou discriminatest, thou art established, but so long as thou discriminatest not, thou art not established.

9. Whoso draws not knowledge from the spring of knowledge, knows not the reality, and there is no condition to that which he knows: his sciences dwell in his speech, not in his heart; so they dwell in him who knows.

10. When thou art established, speak: for it is thy duty.

11. Every spiritualised spirituality is only spiritualised in order that it may activate: and every quiddified quiddity is only quiddified in order that it may be created.

12. Every inhabited thing is a vessel: it is only inhabited on account of the emptiness of its cavity. Every empty thing is made a vessel: it is only empty on account of its incapacity, and it is only made a vessel on account of its insufficiency.

13. Every object of reference has a direction, and every possessor of direction is surrounded. Every surrounded thing is comprehended, and every comprehended thing is imagined. Every imagined thing is divisible, and every void is in contact. Every contacting thing is sensed, and every empty space is an object of common knowledge.

14. Know my assault, and thou shalt beware of Me and my assault. I am He against Whom self-revealing does not protect, and I am He Whom that of His knowledge which appears does not condition. How should my Self-revealing protect against Me,
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with my sympathy that thou mayest thereby abide in my sympathy.

3. Recollect Me once, and I will thereby efface thy recollection of otherness for all times.

4. O thou that art patient towards Me! Spread out the whole of existence to receive my gift, and it shall not contain it; and spread out thy own desires to receive my gift, and they shall not attain it.

5. When I am absent, gather to thyself thy misfortunes, and every phenomenal existence will come to console thee for my absence. If thou listenest, thou wilt obey; and if thou obeyest, thou wilt not see Me.

6. For my absence there is no consolation, and in my vision there is no reparation.

7. I am the Gracious in the magnificence of might, and I am the Sympathetic in the majesty of omnipotence.

8. If I say to thee "I," await my communications, for thou art not of my people.

9. I am the Gentle, although thy sins be grievous, and I am the Watchful, although thy attentions be secret.

10. Whoso sees Me is impervious for Me; and whoso is impervious for Me, is not proper to the time-moments.

11. Sometimes thou knowest the knowledge of gnosia, and thy reality is knowledge, and thou belongest not to gnosia: and sometimes thou knowest the knowledge of staying, and thy reality is gnosia, and thou belongest not to staying.

12. Thy reality is that which thou quittest not, not every knowledge which thou quittest.

MAWQIF OF THE GNOSIS OF GNOSES (11)

He stayed me in the Gnosis of Gnoises, and said to me:

1. It is the veritable ignorance of all things through Me.

2. The description of that in the vision of thy heart and intellect is, that thou shouldst witness in the ground of thy soul everywhere and heaven, and every sky and earth, and land and sea, and night and day, and prophet and angel, and knowledge and gnosia, and words and names, and all that is in that, and all that is between that, saying, "There is naught like unto Him"; and that thou shouldst see this its saying, "There is naught like unto Him," to be the extremity of its knowledge, and the end of its gnosia.

3. When thou possessest the gnosia of gnoises, thou makest knowledge to be one of thy beasts, and makest phenomenal existence in its totality to be one of thy paths.

4. When thou makest phenomenal existence to be one of thy paths, I shall not provision thee from it. Hast thou ever seen provisions proceeding from a path?
MAWOIF OF CULTURE (9)

He stayed me in Culture, and said to me:

1. Thy entreaty me is an act of worship when thou seest Me not, but an act of derision when thou seest Me.
2. When I afflict thee, consider that wherewith I connect thee. If it be otherness, complain to Me: if Myself, then is thy house assured.
3. When thou seest Me in my affliction, know thy limitation wherein thou art, and be not absent in it from My vision. And if it be delight, rejoice: but if thou seest it to be trouble, do not rejoice.
4. The sum of gnosis is the preservation of thy state which divides thee not.
5. If thou heedest anything on its own account or on thy own account, it is not gnosis, and thou hast not any part of gnosis.
6. Everything that concentrates thee upon gnosis belongs to gnosis.
7. If thou relateth thyself, thou belongest to that with which thou relateth thyself, not to Me: and if thou belongest to any secondary cause, to it thou belongest, not to Me.
8. Leave gnosis behind thy back, and thou shalt emerge from relationship: abide with Me in staying, and thou shalt emerge from secondary cause.
9. If thou entreatest other than Me, bury thy gnosis in the grave of the most agnostic of those that deny Me.
10. If thou unitest otherness and gnosis, thou destroyest gnosis and establish otherness. I desire thee to abandon otherness; but thou wilt never abandon that which thou hast established.
11. Gnosis is the tongue of singleness: when it speaks, it destroys all beside it; and when it is silent, it destroys what makes itself known.
12. Thou art the son of the state in which thou eatest thy food and drinkest thy drink.
13. I saw thee: I will never accept thee, so long as thou possessest what secondary cause in relationship.

MAWOIF OF CONSOLATION (10)

He stayed me in Consolation, and said to me:

1. The time of the bounty of duration in reward is proportionate to the days of self-effacement in practice.
2. If I unveiled to thee the quality of delight, I should expect thee through the unveiling from the quality; and through the quality from the delight; and I have clad thee in raiment only that thou mayest thereby endure my favour.
84. The stayer banishes the gnooses even as he banishes the thoughts.
85. If anything were separated from limitation, it would be the stayer.
86. Knowledge does not bear gnosis, until it appears to it; gnosis does not bear staying, until it appears to it.
87. The knower tells of his knowledge, the gnostic tells of his gnosis; the stayer tells of Me.
88. The knower tells of command and prohibition, and in these twain is his knowledge; the gnostic tells of my necessary attributes, and in that is his gnosis; the stayer tells of Me, and in Me is his staying.
89. I am nearer to everything than its own soul; and the stayer is nearer to Me than everything.
90. If the knower emerges from the vision of my farness, he is consumed; if the gnostic emerges from the vision of my nearness, he is consumed; if the stayer emerges from the vision of Me, he is consumed.
91. The stayer sees what the gnostic sees and has gnosis of, and the gnostic sees what the knower sees and has knowledge of.
92. Knowledge is my veil, gnosis is my speech, staying is my presence.
93. Change affects not the stayer, nor do desires carry him away.
94. The authority of the stayer is his silence; the authority of the gnostic is his speech; the authority of the knower is his knowledge.
95. Staying is beyond the utterable, and gnosis is the end of the utterable.
96. In staying, all separation is made known.
97. The heart of the stayer is in my hands, and the heart of the gnostic is in the hands of his gnosis.
98. The gnostic has a heart, the stayer has a Master.
99. The stayer transcends the quality of phenomenal existence: it has no power over him.
100. The stayer rests not in any thing, the gnostic rests not in the loss of any thing.
101. The stayer rests not in phenomenal existence, and no phenomenal existence rests in him.
102. All things belong to Me: and that which belongs to Me, is of the things whose staying belongs to Me.
103. Staying is the fire of phenomenal existence, and gnosis is the light of phenomenal existence.
104. Staying sees Me only, gnosis sees Me and sees itself.
105. Staying is the staying of staying, the gnosis of gnosis, the knowledge of gnosis, the gnosis of knowledge: not gnosis, and not staying.
106. The gnostics have my communications, the stayers have my face.
60. Staying is not connected with secondary cause, nor is secondary cause connected with it.

61. If anything were worthy of Me, it would be staying; and if anything related of Me, it would be staying.

62. Gnosis in which is no staying returns to ignorance.

63. Staying is my wind: whomsoever it bears, he reaches unto Me; and whomsoever it does not bear, he reaches unto himself.

64. Only this I say: Stay, O stayer; have gnosis, O gnostic!

65. Knowledge guides not to gnosis, and gnosis guides not to staying, and staying guides not to Me.

66. The knower is in slavery, the gnostic has contracted for his freedom, the stayer is free.

67. The stayer is single, the gnostic is double.

68. The gnostic knows and is known, the stayer knows and is not known.

69. The stayer inherits theory and practice and gnosis: none inherits him save God.

70. Knowledge is consumed in gnosis, and gnosis is consumed in staying.

71. Everyone has equipment, save the stayer: and everyone that has equipment is routed.

72. Staying is an eternal specification, in which is no opinion.

73. The gnostic doubts of the stayer: the stayer doubts not of the gnostic.

74. In staying there is no stayer, else it is not staying: in gnosis there is no gnostic, else it is not gnosis.

75. The gnosis of him that stays not attains not: the knowledge of him that has no gnosis profits not.

76. The knower sees his knowledge, but does not see gnosis; the gnostic sees gnosis, but does not see Me; the stayer sees Me, and does not see other than Me.

77. Staying is my knowledge which protects, but against which there is no protection.

78. Staying is my compact with every gnostic, whether he knows it or not. If he knows it, he emerges from gnosis to staying: if he knows it not, his gnosis is compounded with his limitation.

79. Staying is my light, with which darkness dwells not.

80. Staying is imperviousness, and imperviousness is persistence, and persistence is that which makes no account of temporality.

81. None sees a reality save the stayer.

82. Staying is beyond farness and nearness; gnosis is in nearness, and nearness is beyond farness; knowledge is in farness, and that is its limitation.

83. The gnostic sees the limit of his knowledge, the stayer is beyond every limit.
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38. Whoso stays not, sees the thing known, but sees not knowledge: he is veiled by wakefulness, even as he is veiled by heedlessness.

39. The stayer is not moved by beauty nor affrighted by fear: I am sufficient for him, and staying is his bound.

40. If I conceal Myself from him in that which is attested by an attestation, he complains of the mishap of losing Me, not of the mishap of the attestation.

41. Everything is confounded at the stayer, and the stayer is confounded at imperviousness.

42. Staying is the spirit of gnosis, gnosis is the spirit of knowledge, and knowledge is the spirit of life.

43. Every stayer is a gnostic: not every gnostic is a stayer.

44. The stayers are my people: the gnostics are the people of my gnosis.

45. My people are the commanders, the people of the gnooses are the ministers.

46. To staying belongs a knowledge which is not staying, and to gnosis belongs a knowledge which is not gnosis.

47. The body of the stayer dies, but his heart does not die.

48. The hypocrite enters everything, and comes forth from it with his hypocrisy, and declares that he has entered it: except only staying. This he enters not, nor ever shall; of this he declares not, nor ever shall declare.

49. If in staying thou hast a prop, beware of my plotting concerning that prop.

50. Staying banishes all beside it, even as knowledge banishes ignorance.

51. Seek everything in the stayer, and thou shalt find it; seek the stayer in everything, and thou shalt not find him.

52. Patience is set above everything except staying: staying is set above patience.

53. When the affliction descends, it overpasses the stayer, but descends upon the gnosis of the gnostic and the knowledge of the knower.

54. The stayer emerges through harmony, even as he emerges through disharmony.

55. Staying is my destroying hand: everything it comes upon, it destroys, and everything that desires it, is consumed by it.

56. Whoso knows the knowledge of a thing, his knowledge is an announcement of giving heed to the thing.

57. Staying is my neighbourhood, and I am other than the neighbourhood.

58. The gnostic does not estimate the value of the stayer.

59. Staying is the prop of gnosis, and gnosis is the prop of knowledge.
17. Persistence belongs only to the stayer; staying belongs only to the persistent.
18. Staying has intelligence of every knowledge, but no knowledge has intelligence of it.
19. Whoso stays not through Me, is stayed by everything beside Me.
20. The stayer sees the latter things, and the former things have no power over him.
21. Staying sets free from the slavery of this world and the next.
22. Prayer rejoices in the stayer, even as the journeyer rejoices in prayer.
23. Nothing has gnosis of Me: but if any approaches it, it is the stayer.
24. The stayer almost overpasses the condition of humanity.
25. The value of everything fails in staying; it belongs not to staying, nor staying to it.
26. In staying is a consolation for that from which one has stayed, and a compensation for that which one has abandoned.
27. Staying is the gate of vision: whoso is therein, sees Me, and whoso sees Me, stays; but whoso sees Me not, stays not.
28. The stayer eats of delight, yet eats it not; drinks of affliction, yet drinks it not.
29. I have mingled the perception of the stayer with the majesty of my protection: he recoils from everything, and nothing accords with him.
30. If the heart of the stayer were in otherness, he would not stay; if otherness were in it, he would not persist.
31. The stayer is an entire knowledge and an entire condition: only the stayer will ever unite these twain.
32. The stayer is not approved by the theologians, and the theologians are not approved by him.
33. The stayer is far through the nearness of living creatures, and is veiled by the sciences of the knowers.
34. If thou stayest through Me, otherness is of the sanctuary; go not forth into it, so that thou shouldst be loosed from Me.
35. The stayer is admitted into confidence, and the confidant is well-treasured.
36. Stay through Me, but do not confront Me with staying. For if I were to show forth to thee my praise which is directed towards Myself, and my knowledge which is proper to Me alone, existentiality would return to primality, and primality to persistence, and neither would its knowledge be separated from it, nor the object of its knowledge be absent from its knowledge. Then thou wouldst see Me, and see the Real wherein is no staying, that thou shouldst have gnosis of it, and no journey, that thou shouldst traverse it.
37. The stayer sees knowledge, how it destroys the thing
14. Put on thy seal, which I have given thee wherewith to seal every heart that yearns with yearning, and every heart that shrinks with shrinking: so shalt thou possess and not be possessed, confine and not be confined.

15. Whoso is absent from Me, and sees my knowledge, him I have appointed my lieutenant over his knowledge: and whoso sees Me, and is absent from my knowledge, him I have appointed my lieutenant over his vision.

16. Whoso sees Me and sees my knowledge also, he is my lieutenant, to whom I have given a means in everything.

MAWQIF OF STAYING (8)

He stayed me in Staying, and said to me:

1. If thou obtainest not possession of Me, will not other than I obtain possession of thee?

2. Whoso stays through Me, him I clothe in adornment, and he sees no adornment in anything.

3. Purify thyself for staying, else it will shake thee off.

4. If any attraction of otherness remains for thee, thou stayest not.

5. In staying thou seest other at its proper limit, and, seeing it, departest from it.

6. Staying is the source of knowledge: whoso stays, his knowledge is within himself; but whoso stays not, his knowledge is with other than himself.

7. The stayer speaks and is silent according to a single law.

8. Staying is a luminousness, making known the values and effacing the thoughts.

9. Staying is beyond night and day, and beyond the values contained by them.

10. Staying is the fire of otherness. If I consume otherness with it, it is well; if not, I consume thee with it.

11. The stayer enters every house, and it contains him not; drinks of every well, and is not satisfied; then reaches unto Me, and I am his abode, and with Me is his place of staying.

12. When thou knowest staying, gnosis will not accept thee, and temporality will not be familiar with thee.

13. Whoso yields himself to Me in the sciences of staying, his back is rested against, and his staff leaned upon.

14. If thou callest upon Me in staying, thou departest from staying: and if thou stayest in staying, thou goest forth from staying.

15. In staying there is neither establishment, nor annihilation, nor speech, nor act, nor knowledge, nor ignorance.

16. Staying belongs to imperviousness: whoso possesses it, his outward part is his inward, and his inward part is his outward.
MAWQIF OF COMPASSIONATENESS (7)

He stayed me in Compassionateness, and said to me:

1. It is the quality of Me alone.
2. It is that which removes the condition of sin and knowledge and experience.
3. So long as any trace of contrariety remains, it is a Mercy: and so long as no trace of it remains, it is a Compassionateness.

So I stayed, and saw Him in ignorance; then I had gnosia, and saw ignorance in the gnosia of Him, and did not see gnosia in the ignorance of Him. And He said to me:

5. Whomsoever I make my lieutenant, I do not empower to see Me under any limiting conditions, finding Me if he finds it, and losing Me if he loses it.
6. If I appoint thee my lieutenant, I will split off for thee a fragment of Compassionateness; and I am more merciful towards a man than his own soul: and I will cause thee to witness the limit of every speaker, and thou wilt outstrip him to his goal; and everyone will see thee in himself, but thou wilt not see in thyself any man.
7. If I appoint thee my lieutenant, I will make thy wrath a part of my wrath: thou wilt not be merciful towards any fellow-man, nor incline towards any congener.
8. When thou seest Me, follow Me; and though I have turned away from thee the faces of all, yet will I turn them humbly towards thee.
9. When thou seest Me, turn away from those who turn from thee and advance towards thee.
10. If I appoint thee my lieutenant, I will set thee before Me, and place my self-subsistence behind thee (and I shall be beyond the self-subsistence), and my sovereignty will be on thy right hand (and I beyond the sovereignty), and my choice on thy left hand (and I beyond the choice), and my light in thine eyes (and I beyond the light), and my tongue on thy tongue (and I beyond the tongue); and I will cause thee to witness that I have set up that which I have set up, and that I am beyond that which I have set up. And I will not set up over against thee any object that is other than Me: and thou shalt see Me without absence, and continue according to my decrees without veiling.
11. When I cause thee to witness my proof towards that which I love, as I have caused thee to witness my proof towards that which I hate, I shall have declared thee my lieutenant, and chosen thee for the station of my confidant.
12. When thou seest Me, assist Me: but he cannot assist Me who does not see Me.
13. When thou canst not be veiled from Me, then have I declared thee to be my lieutenant.
be joined with sensible forms and what is beyond them, and that\nthe eyes and the hearts should look upon Me; and that thou\nshouldst see my enemy loving Me, and my friends holding sway,\nand that I should raise up thrones for them, and that they should\ndespatch the Fire, so that it should not return; and that I should\nrepair my fallen houses, to be adorned with the adornment that is\ntrue; and that thou shouldst see my portion, how it makes all\nbeside it to pass away; and that I should gather all men in\nhappiness, no more to scatter or to be despised. Do thou then\nbring forth my Treasure, and realise that which I have caused\nthee to realise of my informing and providing, and the nearness\nof my overlooking thee. For lo, I shall appear; and the stars will\nbe gathered about Me. And I shall join the sun and the moon\ntogether. And I shall enter into every house: and they will hail\nMe, and I shall hail them. All this, because mine is the Will;\nand by my permission the hour will come: and I am the Mighty,\nthe Merciful.

MAWQIF OF THE SEA (6)

He stayed me in the Sea, and I saw the ships sinking and\nthe planks floating; then the planks sank also. And He said to\nme:

1. Whoso sails is not saved.
2. He runs a risk who flings himself in and does not sail.
3. He perishes who sails and does not risk.
4. In running a risk is a portion of delivery.

And the wave came, and raised up what was beneath it,\nand ran along the shore. And He said to me:

5. The surface of the sea is an unreachable lustre, and its\ndepths an unfathomable darkness, and between the two are fishes\nwhich may not be trusted.
6. Do not sail the sea, that I should veil thee by means of the\ninstrument: and do not fling thyself into it, that I should veil\nthee by means of it.
7. In the sea are limits: which of them shall support thee?
8. When thou givest thyself to the sea, and art drowned in it,\nthou art like one of its beasts.
9. I deceive thee, if I guide thee to any save Me.
10. If thou perishest in other than Me, thou belongest to that\nin which thou hast perished.
11. This world belongs to him whom I have turned from it,\nand from whom I have turned it: the next world belongs to him\ntowards whom I have turned it, and whom I have turned towards\nMe.
enduring, and dost not see Me in thy vision as the establisher, I veil my face, and there is revealed unto thee thy face. Then do thou consider what is shown to thee, and what is concealed from thee.

4. Do not consider the act of showing, nor the thing that is shown, that thou shouldst laugh and weep: for when thou laughest and weepest, thou belongest to thyself, not to Me.

5. If thou settest not behind thy back everything which I have shown and am showing, thou wilt not prosper; and if thou dost not prosper, thou wilt not be concentrated upon Me.

6. Be between Me and that which has been shown and is being shown, and set not between Me and thee either a state of being shown or an act of showing.

7. The statements in which the word “thou” occurs are of general application.

8. “Thou” is the meaning of the whole of phenomenal existence.

9. I desire to inform thee concerning Myself without any trace of other than Myself.

10. He is not mine who sees Me and himself through his own making to see: he only is mine who sees Me and himself through my making him to see.

11. He is not a case for clemency, who sees Me and himself: is there not in him an unperceived polytheism?

12. Non-perception is a revelation in comparison with seeing Me and oneself, but it is a veil in comparison with reality.

13. Reality is the quality of the Real, and I am the Real.

14. This is my mode of expression, and thou art writing; how would it be, if thou wert not writing?

MAWQIF OF “MY TIME HAS COME” (5)

He stayed me, and said to me:

1. If thou seest Me not, thou existest not through Me.

2. If thou seest other than Me, thou seest Me not.

3. My indications in a thing annihilate in it the real reality, and establish it as belonging to God, not as existing through itself.

4. There is that in thee which neither suffers itself to change, nor is changed.

5. Silence for Me thy silent part, and the articulate part will speak perchance.

6. The effect of my regard is in every thing: and if thou addressest it according to thy own language, thou wilt convert it.

7. Set my recollection behind thy back, or thou wilt return to other than Me, and nothing will stop thee from so doing.

8. My time has come, and it is high time that I should show forth my face and reveal my splendours, and that my light should
MAWWIQ IF OF HIS MAJESTY (3)

He stayed me in His Majesty, and said unto me:

1. I am the Manifest, Whose manifestation does not reveal Him: and I am the Inwardly, to the knowledge of Whom the inward faculties do not attain.

2. I began, and created Separation, and nothing was of Me, nor I of it: then I returned, and created Union, in which the separated things were united, and the distinct things composed.

3. Not every servant knows my language, that it should address him; and not every servant understands my interpretation, that it should converse with him.

4. If I united the power of every thing in a single thing, and comprised the gnosio of every thing in a single thing, and established the faculty of every thing in a single thing, it would not endure my self-revelation owing to its self-effacement, and it would not support my continuance on account of its loss of personal experience.

5. The lights rise from the light of my manifestation, and sink into the light of my manifestation: the darknesses rise from the failure to seek Me, and depart into the failure to seek Me.

6. Majesty is glory, and glory is nearness, and nearness is the loss of the knowledge of the knowers.

7. The spirits of the gnostics are not like spirits, and their bodies are not like bodies.

8. My friends who stay before Me are of three kinds. One stays in devotion, and I reveal Myself to him through generosity; one stays in knowledge, and I reveal Myself to him through glory; one stays in gnosis, and I reveal Myself to him through overwhelming.

9. Generosity speaks through the fair promise, glory through the establishing of power, overwhelming through the tongue of nearness.

10. Those that stay through Me stay in every staying, and go forth from every staying.

MAWWIQIF OF “THOU IS THE MEANING OF THE WHOLE OF PHENOMENAL EXISTENCE” (4)

He stayed me, and said to me:

1. Thou art enduring and established. Do not regard thy enduring, for by thy regarding thou comest to thyself.

2. Consider that which establishes thee, and that which is established by Me, and thou shalt be saved: for thou wilt see Me and thyself, and when I am in a thing, I prevail.

3. So long as thou regardest thyself as an enduring or as
11. My self-revelation which I have shown forth cannot support My self-revelation which I have not shown forth.
12. I am not self-revelation, and I am not knowledge: I am not like self-revelation, and I am not like knowledge.

MAWQIF OF NEARNESS (2)

He stayed me in Nearness, and said to me:

1. Nothing is nearer to Me than any other thing, and nothing is farther from Me than any other thing, except insofar as I establish it in nearness and farness.

2. Farness is made known by nearness, and nearness is made known by spiritual experience: I am He whom nearness does not seek, and Whom spiritual experience does not attain.

3. The least of the sciences of my nearness is, that thou shouldst see the effects of my regard in everything, and that it should prevail in thee over thy gnosis of it.

4. The nearness which thou knowest is, compared with the nearness I know, like thy gnosis compared with my gnosis.

5. My farness thou knowest not, and my nearness thou knowest not, nor my qualification knowest thou as I know it.

6. I am the Near, but not as one thing is near to another: and I am the Far, but not as one thing is far from another.

7. Thy nearness is not thy farness, and thy farness is not thy nearness: I am the Near and the Far, with a nearness which is farness, and a farness which is nearness.

8. The nearness which thou knowest is distance, and the farness which thou knowest is distance: I am the Near and the Far without distance.

9. I am nearer to the tongue than its speech when it speaks. Whoso contemplates Me does not recollect, and whoso recollects Me does not contemplate.

10. As for the recollecting contemplative, if what he contemplates is not a reality, he is veiled by what he recollects.

11. Not every recollector is a contemplative: but every contemplative is a recollector.

12. I revealed Myself unto thee, and thou knewest Me not: that is farness. Thy heart saw Me, and saw Me not: that is farness.

13. Thou findest Me and findest Me not: that is farness. Thou describest Me, and dost not apprehend Me by My description: that is farness. Thou hearest my address as though it were from thy heart, whereas it is from Me: that is farness. Thou seest thyself, and I am nearer to thee than thy vision of thyself: that is farness.
MAWQIF OF GLORY (1)

He stayed me in Glory, and said to me:

1. None has possession of it save Me, and it is proper to none save Me. I am the Glorious, Whose neighbourhood is insupportable and Whose continuance is not sought. I manifested the Manifest, and am more manifest than it; its nearness does not attain to Me, and its existence is not guided unto Me: and I concealed the Inwardly, and am more concealed than it; no indication of it applies to Me, and no path of it leads aright unto Me.

2. I am nearer to each thing than its gnosis of itself: but its gnosis of itself does not pass beyond itself to Me, and it does not know Me, so long as its self is the object of its gnosis.

3. But for me, the eyes would not have seen the visible things proper to them and the ears would not have heard the audible things proper to them.

4. If I had uttered the Word of Glory, it would have swept away the perceptions as if with scythes, and obliterated the gnoses like the sand, on the day when the wind sweeps over it.

5. If the Voice of Glory had spoken, the voices of every qualification would have been silent, and the attainments of every attribute would have returned to nothingness.

6. Where is he that makes My gnoses a means of coming to Me? If I had shown him the tongue of sovereignty, his gnosis would have been changed to agnossia, and he would have been shaken, as the heavens are shaken on the day of their shaking.

7. If I do not cause thee to witness my Glory in that which I cause thee to witness, then I have set thee in abasement in it.

8. The party of the people of heaven and earth are in the abasement of circumscription. But I have servants, whom heaven cannot contain with all its tiers, and whose hearts the sides of earth cannot support. I have caused the eyes of their hearts to witness my Glory's lights, which fall not on anything but they destroy it. Their hearts behold nothing in the heavens, that they should affirm it, and they have no place of return in the earth, that they should dwell in it.

9. Take that which thou needest to concentrate thee upon Me, or I will restore thee unto thy need and separate thee from Me.

10. When My gnosis is present, there is no need: while My gnosis is coming, take what thou needest.
INTRODUCTION

E. STEMMA
(Fragmentary Niffari)
  (Redactor)
    (X)  (Y)
      (Z? = Ibn al-‘A.)  (Tilimsání)
        M  Q  O  B  I  T  L
with the commentary of Tilimsānī, completed in 694 A.H., of 220 folios.

G = MS. Gotha 88c. An excellent MS. containing by far the best tradition. Contains the Mawdūqif and Mukhṭārabát together with the fragments, but without commentary. Completed in 581 A.H., of 132 folios. At present its numeration is in slight disorder. The MS. is, according to the statement of the copyist, a copy of the autograph of Nifīrī himself; it preserves what is evidently a very old tradition as to the date and division of the various parts of the writings, vid. my commentary on M. 31 init., M. 32 fin., M. 38 init., M. 52 init., M. 54 init., M. 67 init., M. 68 init., M. 76 init., A. 1 init., A. 23 fin., A. 25 init., A. 29 fin.

I = MS. India Office London 597. With this I was first acquainted through a copy made from it by Professor Nicholson. Contains the Mawdūqif and Tilimsānī's commentary, and completed in 1087 A.H., of 156 folios.

L = MS. Leiden Warner 638. This MS. is not mentioned in Brockelmann's list, and my attention was called to it by the kindness of Dr C. van Arendonk, who describes it as follows: "The MS. is clear and well-written in bold naskhī: it has 192 folios and 11 lines on a page and the text surface is 8 x 15 cm. It is vocalised up to f. 73 and has marginal commentaries up to f. 84. There is no date, but the MS. is here (Leiden) since the middle of the seventeenth century." The commentary is mainly that of Tilimsānī, but there are also fragments of a commentary by one 'Abdu 'l-Karīm al-Sūzī.

M = MS. Marsh 554 of the Bodleian Library. Written in a small neat hand, of 175 folios, containing the Mawdūqif and the Mukhṭārabát with a short anonymous commentary, which there is some reason to attribute to Ibn al-'Arabī, vid. my commentary on M. 7. 4. The MS. is undated, and is mainly of the same tradition as G.

Q = MS. Timur Pasha (Cairo Royal Library) Taṣawwuf II. Contains the Mawdūqif and Mukhṭārabát, and some fragments. A considerable part of the Mawdūqif has been lost. Completed in 1116 A.H. Only its readings for the Mukhṭārabát have been incorporated into this edition, as its authority for the Mawdūqif is of negligible weight.

T = MS. Thurston 4 of the Bodleian Library. A parchment MS. of the same tradition as B and I, undated, of 115 folios.
pair of letters with one of His qualities, and the existences have
been brought into existence through the qualities joining them
together: the ineffable quality acts upon the joining, and through
it the meanings are established, and to meanings are compounded
names.

(b) ISM

Letter is contained in names, names are contained in name, name
is contained in essence: names are the light of letter, and the
thing named is the light of names. Knowledge and the thing
known are in name, and condition and the thing conditioned are
in knowledge. Name is the mine of knowledge, and knowledge
is the mine of everything: name destroys knowledge, knowledge
destroys the thing known, and the thing named destroys name.

Unto God are the names: He imposed them, and through Him-
self He imposed them. His name and His names are. His de-
positaries with man: let him not expel them, or He will depart
from his heart. Wherever God has set His name, there let the
mystic set his: for when God gives him one of His names, and his
heart addresses Him, by means of it, then God will cause him to
experience Him, not himself, and he addresses God by means of
that part of him which God addresses. When a man sees God
and does not see His name, then he may assign himself to God's
service, for he is His servant; when he sees God, and sees His
name, God prevails; when he sees God's name and does not
see God, his action is not fit for God, and he is not God's
servant. He must conceal God from His name, otherwise he
will see it and not see God: but if he does not see God, he must
not leave His name.

Surrender to God thy name, and set not between God and
thee any name or knowledge: for thy knowledge is thy veil, and
thy names are thy veil. When God expels thee from names,
then He announces to thee His authority: and name owns no
authority apart from Him.

(c) ḤURUF

For Niffari's doctrine concerning huruf, see p. 21 s.v. ḥarf.

D. MANUSCRIPTS

In preparing this edition of the Mawdīf and Mukhātbat, I
have collated the following MSS.:

B = MS. Marsh 166 of the Bodleian Library, Oxford. A clear,
well-written MS., slightly illuminated, containing the Mawdīf

1 M. 63. 9.  2 M. 54. 12; A. 10. 3.
3 A. 17. 12; 13.  4 A. 17. 7; M. 60. 8.
5 M. 51. 11; M. 63. 5.
6 M. 60. 18, 19, 20; M. 31. 5; M. 24. 1.
7 M. 14. 10, 14; cf. M. 50. 13; M. 54. 18; M. 65. 8; A. 27. 7.
8 M. 22. 10; M. 64. 12.
INTRODUCTION

(a) MA'NÁ

"Thou" is the meaning of the whole of phenomenal existence. Thy meaning is more powerful than the heaven and the earth: it perceives without glancing, and hears without hearing; it dwells not in houses, and eats not of fruits, is not covered by the night, and does not pasture in the day. It is not compassed by the intellects, nor are causes connected with it: this is the meaning which God has created, and God is beyond it. God desires to manifest His creation, and to show forth in it what He wills: He will therefore show it forth as inviting to itself and veiling from Him, as being present in its ma'nawiyyah and absent from His staying: for God has manifested everything, and appointed order therein as a veil from its ma'nawiyyah, and imposed limit upon it as a veil from His desire concerning it. Every spiritualised ma'nawiyyah is only spiritualised in order that it may activate, and every quiddified quiddity is only quiddified in order that it may be created. The companion of everything is its condition's ruler, and the condition of everything amounts to its ma'nawiyyah, and the ma'nawiyyah of everything speaks of the thing, and the speech of everything is its veil when it speaks.

Phenomena are the conditioning of a quality which has been detached from a quality, the quality remaining as a quality, and the conditioning a conditioning. The world may be considered as existing on two levels: on the upper level are the spirits and lights, on the lower level the bodies and darkesses. Totality belongs to the lower level, but when associated with man, it belongs to the higher level. The aniyyah and the huwiyyah belong to the totality: God's Huwiyyah manifested the manifests through ma'nawiyyah, and in them the worlds of abiding; then It manifested to the abiding, and it perished, and there remained the single ma'nawiyyah. The ma'nawiyyah belongs to the higher level, and man's place is between the spiritual and the abiding.

Everything has a tree: the tree of letters is names; depart from names, and thou wilt depart from meanings, and so be fit for the ma'rifah of God. For if thou departest from thy meaning thou departest from thy name, and if thou departest from thy name thou fallest into God's name. All other is imprisoned in its meaning, and its meaning is imprisoned in its name: so, when thou departest from thy name and thy meaning, there no more remains to thee any approach for him who is imprisoned in his name and meaning. Everything has an adherent name: and every name has names: the names separate from the name, and the name separates from the meaning. God has joined every

1 M. 4. 8; M. 67. 30–6.
2 M. 56. 4; A. 12. 13; M. 11. 11; M. 27. 28.
3 M. 49. 4–7, 12.
4 M. 13. 12, 14.
5 M. 55. 54, 55.
mahrif. Letter is a veil: 'ilm is a letter, and mahrifah is a letter, and unless the mystic sets the letter behind him, he will not prosper, for doubt dwells in letter, and "howness" dwells in letter, and letter is the pass of Iblis. Letter knows not God, and God only addresses letter with the tongue of letter: the letter cannot inform of itself, how then can it tell of God, Who made it and informs of it? Letter is a guide to 'ilm, but it does not enter into jahl: 'ilm is contained in letter, and to it letter must be cast in the progress towards God. The friend of God is not contained by letter: and if the letter is established for the mystic, he does not belong to God, while if the letter opposes him, he does not belong to God. Letter does not reach Presence (hadrah), and the people of presence transcend letter and banish it: those that depart from letter are the people of presence, and those that have departed from themselves have departed from letter. God is nearer than the letter, though it should speak, and He is farther than the letter, though it should be silent: for he is the Lord of harf and mahrif. Names are the light of letter, and the thing named is the light of names.

(d) kawn

Kawn is a staying, and every part of kawn is a staying: kawn is otherness, and if the mystic complies with it, God will punish him, and will not accept what he brings. Whoso clings to kawn, to him kawn occurs: but when the mystic stands with God, he transcends kawniyyah, for the vision of God effaces kawn. Wajfah is indeed the fire of kawn, for the mystic, by virtue of not resting in kawn, transcends the quality of kawn. The whole of kawn is not wide enough to contain the gifts of God: kawn has not achieved the understanding of its own production (takwun), and never will attain it. When the mystic takes kawn to be his path, God will not provision him from it, for the provision never comes from the path. Kawn is as it were the ball, and 'ilm the arena. "Thou"—that is, the idea of a second person—is the meaning of the whole of kawn.

V. Lastly, it will be useful to collect together the passages which throw light on Nifari's characteristic doctrine of Meaning (ma'nd), Name (ism), and Letters (hurif): for while the isolated sentences are often incomprehensible, when collected and compared they exhibit a definite and interesting mystical philosophy.

1 A. 16. 5; M. 18. 4; M. 33. 9; M. 18. 3.
2 M. 55. 2; M. 64. 2; M. 67. 1; A. 17. 15.
3 M. 55. 5. 7; 1. 10, 11; M. 67. 28.
4 M. 67. 10; M. 55. 3; M. 67. 11.
6 M. 67. 49. 51, 56, 59.
8 M. 36. 7; A. 19. 8; A. 4. 13.
9 M. 10. 4; M. 17. 7.
10 A. 32. 1.
11 M. 34. 8, 9.
12 M. 61. 1; A. 15. 1.
13 A. 17. 1, 2.
14 M. 36. 1, 3; M. 39. 1.
16 M. 11. 4.
17 M. 4. 8.
virtue. Whoso possesses abundance through other than God, is impoverished by the very thing through which he possesses abundance.

(b) Ghayr

If the mystic sees other (ghayr) than God, he does not see God, for all other is the way of other. If the mystic is acquainted by God with otherness, he is the most ignorant of the ignorant, for in reality there is naught other than God. To see other than God is to serve it: but that portion of the mystic which has ma’rifah of God is not fit for other than God. Work performed for God on account of God is indeed done unto God; but work performed for God on account of other than God is done unto other than God. If God departs from the heart, the heart will worship other than God: but the friend of God is not contained by other than God, for God has not desired him for other than Himself. If the mystic’s call is answered by God, God makes him deaf towards the call of all other than Him so long as he continues: but if the mystic chooses other than God, then God will be absent.

(c) Harf

Letter is the treasury of God, and whoso enters it, has borne God’s trust: letter is God’s fire, His value, His decree, and the treasury of His secret. Every rational thing which appears is chosen by God and composed by His letters: for God joined every pair of letters with one of His qualities, and so brought into existence the existences through the qualities joining them together. Those that are with God do not understand a letter which addresses them, for they have been made to witness that it is through letter that God shows His abidingness, and they know that letter is a means and an instrument. The letter, through which the letters come into existence, is not equal to the praiseworthy qualities of God, and cannot coexist with His station: for if all speech were concentrated into a single letter, and that letter connected with God, it would not attain to the praise of God, nor endure the vision of His nearness. God only sent the mystic into letter, that he might seek one letter from another, as fire is sought from fire. If the mystic emerges from letter, he will escape from the magic: and this emergence from letter involves emergence from names, things named, all phenomena, and so leads to perfect communion; for the mystic does not stay in the vision of God, until he emerges from harf and

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1 A. 34. 10. 2 A. 40. 2. 3 M. 39. 1; M. 41. 2. 4 M. 51. 6. 5 A. 36. 14; A. 43. 2. 6 M. 32. 4; M. 63. 9. 7 M. 51. 24; A. 4. 2. 8 M. 5. 2; M. 26. 10. 9 M. 45. 5; M. 48. 21. 10 M. 60. 9; M. 61. 1; A. 11. 6. 11 A. 23. 6; A. 53. 1. 12 M. 67. 20. 13 A. 53. 4.
Absence and the carnal soul (nafs) are like a pair of galloping horses, and when absence is in construction, vision is in destruction\(^1\). God’s absence which does not promise vision is a veil, for absence is a veil which is not uncovered. It is the prison of the believer, for it is this world and the next; in this world, it is God’s threat, in the next world it is veiling, and it remains so long as there remains a demanding on the part of God and the mystic\(^2\). Finally, absence is the homeland of recollection, for it is the pasturage wherein the mystic may recollect God as God desires; and if in absence the mystic departs from the recollection of God, everything will overwhelm him, and God will not come to his assistance\(^3\).

IV. Niffari frequently discusses the nature of otherness which he equates with unreality, and variously terms siwā, ghayr, harf (pl. hurīf), and kawm. The following collation of passages taken from his text will serve to illustrate his mystical doctrine on this matter.

(a) **siwā**

If the mystic possesses not God, he is possessed by other than God, and as long as otherness possesses any attraction for him, he does not experience waqfah\(^4\). To unite otherness and ma’rifah is to destroy ma’rifah and to establish otherness: but if the mystic recollects God once, He will thereby efface the recollection of otherness for all times\(^5\). By mortification the mystic must banish all experience of otherness, for such experience does not dwell beside God, being derived from otherness\(^6\). The mystic must free his house of otherness, covering his face and his heart until otherness goes forth, when there will be the laughter of bliss\(^7\). If otherness follows the mystic, it is well: otherwise, the mystic follows otherness\(^8\). If the concentration (jam') of the mystic is through otherness, then that concentration is in reality separation (jarq)\(^9\). The mystic is the slave of otherness, so long as he sees any trace of it\(^10\). Whoso is bound by God’s faith, and then addresses other than God, is an infidel\(^11\). *Kawm* is otherness: all other is a harf, and all harf is other\(^12\). God’s true servant is he that is free from other than God, and God’s confidant is he that restores to God all other than God: while God inscribes that man His companion who does not respond to the invitation of other than God\(^13\). In the vision of God, all otherness is a sin: when God is not seen, then all otherness is a

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\(^{1}\) A. 31. 4; A. 37. 5.
\(^{2}\) A. 24. 26; A. 25. 3; M. 30. 1, 2; A. 27. 8, 9; A. 28. 7.
\(^{3}\) M. 29. 16; A. 10. 16; A. 4. 5.
\(^{4}\) M. 8. 1, 4.
\(^{5}\) M. 17. 2, 16, 6.
\(^{6}\) M. 23. 5.
\(^{7}\) M. 35. 35.
\(^{8}\) M. 39. 1; M. 55. 7.
\(^{9}\) M. 9. 10; M. 10. 3.
\(^{10}\) M. 20. 2, 5, 9.
\(^{11}\) M. 33. 4.
\(^{12}\) M. 36. 2.
\(^{13}\) M. 64. 9; A. 8. 6; A. 24. 6.
INTRODUCTION

of other than God itself\(^1\). The mystic will not stay in God’s vision, until he issues from specification (\textit{harf}) and the thing specified (\textit{mahruf}), and sees the veil of God as a vision, and the vision of God as a veil\(^2\). The station of the mystic is vision, and unless he stays in vision, every phenomenal thing will snatch him away: for the vision of God severs the bond between the mystic and things, while the absence of God renews the bond. The vision of God establishes the heart and effaces existence, and in vision the identity of subject and object is complete\(^3\). Vision is the gate of presence (\textit{haqrah}): in vision, God establishes names, and effaces them in presence\(^4\). When a man sees God, he is enriched with riches that have no opposite\(^5\). Vision is the science of perpetuating, and he that follows it, prevails over oppositeness, for in vision there is no opposite\(^6\). In vision there is neither speech nor silence, neither brightening nor shadow\(^7\). Vision consists in seeing God in everything, absence in seeing God in nothing\(^8\). Vision belongs to the elect, absence to the common: absence is this world and the next, vision is neither this world nor the next\(^9\). It is unlawful to petition God during vision, except for the power of saying to a thing “Be,” and it is\(^10\). For if a man rests in vision but the twinkling of an eye, then God has caused him to traverse everything that He has manifested, and given him power over it\(^11\). The vision of this world is a preparation for the vision of the world to come, and whoso sees not God in this world, will not see Him in the world to come\(^12\).

\((b)\) \textit{Ghaybah}

Absence is the foundation of what was between God and the mystic in the mystic’s manifestation, and it consists in not seeing God in anything, or in regarding God as establishing the manifestation, so that one regards both God and the manifestation.\(^13\) There is no consolation for God’s absence, for if all phenomenal existence comes to console the mystic for God’s absence, and the mystic listens to it and so obeys it, he will not see God\(^14\). He that petitions God during absence, is as one that has no \textit{ma’rifah} of God: it is indeed lawful to petition God during absence, but only to preserve the mystic in His vision\(^15\). Everything prevails over the mystic in absence, and during absence ‘ilm contains everything, and yet it profits its possessor nothing\(^16\).

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\(^1\) M. 23. 6; M. 29. 16; A. 30. 11.  
\(^2\) M. 33. 9; M. 55. 29, 30.  
\(^3\) M. 60. 3; A. 2. 1; M. 60. 5; A. 25. 11; A. 27. 15; A. 32. 4; A. 4. 13; A. 47. 9.  
\(^4\) A. 37. 9, 10.  
\(^5\) A. 37. 19; A. 34. 26, cf. M. 13. 8; M. 19. 7; A. 26. 3.  
\(^6\) A. 30. 16, cf. M. 28. 10; A. 35. 3.  
\(^7\) A. 26. 3.  
\(^8\) A. 30. 3, 2.  
\(^9\) M. 30. 5, 6.  
\(^10\) M. 28. 7; M. 30. 6; A. 12. 9; M. 28. 5.  
\(^11\) M. 32. 7; A. 45. 3.  
\(^12\) M. 60. 6; A. 20. 5; A. 24. 14.  
\(^13\) A. 45. 1; A. 48. 5; A. 56. 5.  
\(^14\) A. 45. 1; A. 48. 5; A. 56. 5.  
\(^15\) A. 45. 1; A. 48. 5; A. 56. 5.
it separates from God, when it calls the mystic forth with all its conditions at the time of prayer\(^1\). It is more harmful than jahil to the man who sees God, for it and all it contains are in absence, not vision\(^2\). 'Ilm has no penetration of God\(^3\), and does not attain to God: its light illuminates the mystic concerning itself, not concerning God\(^4\). So long as 'ilm remains, thought and danger remain\(^5\): for it is contained in harf, and it is the mine of harf, while name (isman) is the mine of 'ilm\(^6\). 'Ilm is only a medium (waqf\(^7\)), and must be cast away, together with ma'rifah, on the path to God, for 'ilm causes man to slip, and ma'rifah converts him to nakarah, if he abides in them\(^7\). The master of ru'yah is ruined by 'ilm, like honey by vinegar\(^8\). The 'ilm in which the mystic sees God is the path unto God, whereas the 'ilm in which he does not see God is a veil, and there is no path between it and God. When the mystic sees God, he sees 'ilm and ma'rifah to be in banishment from God, and if he sees God not, he is not profited by his 'ilm\(^9\). Whoso abides not in jahil, abides not in 'ilm: and unless a man is veiled by jahil from 'ilm, he will never see God\(^10\). The 'almah are words (kalimat) of God: their limit is reward, and in them God has a house, from which He converses with those who possess 'ilm\(^11\).

\(\text{(d) 'alim}\)

The 'alim seeks proofs of God, but every proof merely points to himself, not to God\(^12\). Unless the 'alim ceases, he is jahil, and until he ceases, the jahil will not cease\(^13\). There are three kinds of 'ulama\(^\text{a}\): one has his guidance in his heart, one in his hearing, and one in his learning. The 'ulama\(^\text{a}\) guide to the obedience of God, not to the vision (ru'yah) of God\(^14\).

III. Two terms which are frequently contrasted by Niffari are vision (ru'yah) and absence (ghaybah): here are collected together the most important passages in which Niffari refers to these states.

\(\text{(d) ru'yah}\)

The gate of ru'yah is waqfah, and if the waqif emerges from the vision of God, he is consumed\(^15\). The recollection (dhikr) of God during His vision is an outrage: how much more the recollection of God together with the vision of other than God, or the vision

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\(^1\) M. 15. 13; M. 24. 3.
\(^2\) A. 33. 5; cf. A. 4. 3; A. 56. 25.
\(^3\) M. 53. 11; M. 67. 29.
\(^4\) M. 54. 12; M. 55. 5. 23; M. 67. 26; A. 17. 13.
\(^5\) M. 77. 2; A. 16. 7; A. 19. 16.
\(^6\) A. 47. 1; A. 51. 3; A. 52. 12; A. 56. 5.
\(^7\) M. 36. 14; M. 52. 3.
\(^8\) M. 13. 11.
\(^9\) M. 15. 39; A. 47. 7.
\(^10\) M. 25. 1; M. 29. 19.
\(^11\) M. 37. 34; A. 47. 6.
\(^12\) A. 36. 3; cf. A. 47. 4; A. 48. 5.
\(^13\) M. 11. 15; M. 17. 9; M. 64. 15.
\(^14\) M. 15. 26; A. 55. 9.
\(^15\) M. 8. 27, 90.
occur to him, and if his path lies in them, they will imprison him⁴. *Ma’rifah* is the affliction of all creatures, and in *jahl* is their salvation: every man is harmed by his *ma’rifah*, except him who is *wadqif* in God through his *ma’rifah*. *Ma’rifah* in which there is no *jahl* is *ma’rifah* in which there is no *ma’rifah*: but *ma’rifah* in which there is no *jahl* never manifests, just as *jahl* in which there is no *ma’rifah* never manifests⁵. When God reveals his *ma’rifah* to any heart, He annihilates in it all *ma’rif*: when *ma’rifah* is present, there is no need⁶. The first thing that *ma’rifah* takes from the *drif* is his disputation (*kalam*): for the sign of *ma’rifah* is, that one should not ask God concerning Himself or his *ma’rifah*, nor have desire for any *ma’rifah*, nor concern oneself, after *ma’rifah*, with the *ma’rifah* of other than God⁷. Any man who attempts to retain *ma’rifah* of otherness with *ma’rifah* of God, becomes thereby a denier (*munkir*) of God, for *ma’rif* that are connected with otherness are *agnosia* (*nakarah*) in comparison with *ma’rif* that are not connected with otherness⁸. *Ma’rifah* attained through a medium (*wadqifah*) is made void by the medium⁹.

(b) ‘ARIF

The ‘*drif*’ is not fit for God: for his secret thoughts have built castles in his *ma’rifah*, and he is like a king who does not like to abandon his kingdom⁷. *Waqfah* is God’s compact with every ‘*drif*’: if he knows this, he emerges from *ma’rifah* into *waqfah*; otherwise, his *ma’rifah* is compounded with his own limitation⁴. The *ma’rifah* of him who is not *wadqif* does not attain, just as the ‘ilm of him who is not ‘*drif*’ does not profit⁶. The ‘*drif*’ seeks proofs through God, whereas the ‘*dilm*’ seeks proofs of Godⁱ⁰. The sin of the ‘*drif*’ is only in the state of his *ma’rifah*: unless he persists, he is *munkir*, and unless he aids God, he is *munkir*¹¹. *Ma’rifah* is the speech of God, and the authority of the ‘*drif*’ is his speech, whereas the authority of the *wadqif* is his silence, and that of the ‘*dilm*’, his ‘ilm’¹². The heart of the ‘*drif*’ sees eternity, his eyes see the time-moments: his spirit (*ruh*) is not like other spirits, and his body (*jism*) is not like other bodies¹³.

(c) ‘ILM

‘*Ilm*’ is the veil of God¹⁴, for it is the veil of *ru’yah*¹⁵. It is God’s proof for every intellect, and in intellect stands steadfast: but if it is circumscribed, it is not ‘ilm’¹⁶. It is the door of God: but

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¹ A. 52. 12; A. 16. 7.
² M. 32. 11; M. 1. 10.
³ A. 12. 11; M. 37. 15.
⁴ M. 62. 3.
⁵ M. 8. 75.
⁶ M. 15. 24, 26; M. 51. 20.
⁷ M. 57. 17; M. 3. 7.
⁸ M. 29. 1.
⁹ M. 37. 1, 10; M. 36. 27; M. 37. 2.
¹⁰ M. 57. 2, 3; A. 4. 4.
¹¹ A. 56. 16.
¹² A. 56. 16.
¹³ M. 8. 78.
¹⁴ M. 13. 11.
¹⁵ M. 8. 92, 94.
¹⁶ M. 8. 92; M. 64. 4; A. 14. 9; A. 47. 1.
proper possessors. The 'drif sees the limit of his 'ilm, but the waqif is beyond every limit: the 'drif has God's pronouncements, but the waqif has God's face. 

The waqif rests in nothing until he reaches God: he recoils from everything, and nothing accords with him. If his heart were in otherness, he would not be waqif, and if otherness were in his heart, he would not be persistent (dd'im): for only the waqif is dd'im, and only the dd'im is waqif. The waqif knows not the contingent (majaz), and therefore there is no veil between him and God. He that is waqif before God sees the ma'rifah to be idols, and the 'ulum divining-arrows. The body of the waqif dies, but his soul does not die. The waqif alone sees a reality, and he only approaches to the ma'rifah of God: for God will never be known with complete ma'rifah. The waqif almost overpasses the condition of humanity (bashariyyah), and with him temporality (hadathin) is no longer familiar: he transcends the quality of phenomenal existence (kawn); it has no power over him, for neither he rests in it, nor it in him. He alone, if anything, is separated from limitation, for he is beyond every limit. He is unaffected by change, and unmoved by desires: in him everything may be found, but he will not be found in anything. He is nearer to God than any other thing.

II. We are now in a position to review Nifalri's judgements on ma'rifah and 'ilm, together with his descriptions of the 'drif and the 'ilm.

(a) MA'RIFAH

The sum of ma'rifah is the preservation of the spiritual state (had) of the mystic, and everything that concentrates upon ma'rifah belongs to ma'rifah. Ma'rifah is the tongue of singleness: when it speaks, it destroys all beside it, and when it is silent, it destroys what makes itself known. The door of God is 'ilm, but ma'rifah is the doorkeeper. 'Ilm is a pillar only to be supported by ma'rifah, and ma'rifah is a pillar only to be supported by contemplation (muslahadah). So long as ma'rifah remains, thought remains: the first part of mushahadah banishes thought, while its last part banishes ma'rifah. Ma'rifah is a fire consuming love, but is itself consumed by the fire of waqifah, which shows ma'rifah to be an otherness. When the mystic sees God, he sees 'ilm and ma'rifah to be in banishment from God: if he transports them on his way to God, worldly considerations will

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1 M. 8. 91; M. 51. 10.
2 M. 8. 33, 106.
3 M. 8. 11, 29.
4 M. 8. 30, 17.
5 M. 18. 6.
6 M. 64. 14.
7 M. 54. 47.
8 M. 8. 85, 83, 93, 51, 89.
9 M. 5. 9. 11.
10 M. 53. 13, 11, 14.
11 M. 37. 58, 19.
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and if anything related of God, it would be waqfah. Waqfah effaces the thoughts (khawādir) by its luminousness, and by it the values (aqdār) are made known. It is the fire of otherness (siwād), it is the fire of phenomenal existence (kaun): it is an emergence from unality (harf), and it is a fire consuming ma'rifah, because it shows ma'rifah to be an otherness. Waqfah banishes all other than itself, just as 'ilm banishes ignorance (jahl). Whereas ma'rifah sees God and itself also, waqfah sees only God. Ma'rifah is the limit of the utterable, but waqfah is beyond the utterable. If the mystic emerges from waqfah, which is his station relative to God, he will be ravished by existentialised things. Waqfah is indeed impossible, so long as otherness possesses any attraction: but it makes known the proper limit of otherness, so that the mystic departs from otherness.

(b) WĀQIF

The waqfīf is not approved by the theologians ('ulamā'), nor does he approve of them. The 'ārif has doubts of the waqfīf, and does not properly estimate his value: but the waqfīf has no doubts of the 'ārif. The waqfīf alone combines 'ilm and hukm: he sees 'ilm, and is neither moved by beauty nor affrighted by fear. Every waqfīf is 'ārif, but not every 'ārif is waqfīf. The waqfīf belongs to God, the 'ārif belongs to his ma'rifah: the heart of the waqfīf is the heart of God, the heart of the 'ārif is in the hands of God, the heart of the 'ārif is in the hands of his ma'rifah. The 'ārif possesses a heart, but the waqfīf possesses a Master. When affliction (bala) descends, it overpasses the waqfīf, but descends upon the ma'rifah of the 'ārif and the 'ilm of the 'ālim. The 'ālim is in slavery, the 'ārif has contracted for his freedom, the waqfīf is free: the waqfīf is single, but the 'ārif is double; the 'ārif knows and is known, but the waqfīf knows and is not known. The 'ālim sees his 'ilm, but does not see ma'rifah; the 'ārif sees his ma'rifah, but does not see God; the waqfīf sees God, and does not see other than God. The 'ālim tells of his 'ilm, the 'ārif of his ma'rifah, the waqfīf of God. The 'ālim tells of command and prohibition, and in these his 'ilm consists; the 'ārif tells of God's necessary attributes, and in this his ma'rifah consists; the waqfīf tells of God, and in God his waqfah consists. The waqfīf sees what the 'ārif sees and has in his ma'rifah, the 'ārif sees what the 'ālim sees and has in his 'ilm. When a man is waqfīf in God, God gives him 'ilm, ma'rifah, and hukm, and he has a greater intimacy with them than their

1 M. 8. 64. 
2 M. 8. 8. 10, 103; M. 18. 3; M. 37. 19. 
3 M. 8. 50. 
4 M. 8. 95. 
5 M. 8. 4. 5. 
6 M. 8. 37, 39. 
7 M. 8. 98. 
8 M. 8. 66, 67, 68. 
9 A. 17. 6; M. 36. 21. 
10 M. 8. 32. 73. 58. 
11 M. 8. 43. 44. 97. 
12 M. 8. 53. 
13 M. 8. 76. 87. 88. 
14 M. 8. 76, 87, 88.
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'l-Jabbár al-Niffarí, which contains the consolidation of the remnants of the stations through pause (wuqíf) between each pair of stations. For this reason, he entitled each section with these words: "He stayed me, and said to me."

(e) DHAHABI

Mushtabih (quoted in De Goeje, Catalogue of Leyden Oriental Manuscripts, v, r, n. 1): Al-Niffarí, Muhammad ibn 'Abdi 'l-Jabbár, the man of the mawqif and the pretensions and the heterodoxy.

C. MYSTICAL THEOLOGY

I. The most characteristic of Niffarí's doctrines is the doctrine of waqfah. Mention has already been made of the interpretation assigned to this technical term by Ibn al-'Arabi: but by far the most satisfactory account of it is to be derived from an examination of the passages in which Niffarí himself attempts to explain what is meant by waqfah. The whole of Mawqif 8 is of course the locus classicus on the subject, and the attention of the reader is particularly requested for that mawqif, for it contains the very essence of Niffarí's teaching.

(a) WAQFAH

Waqfah is the source of 'ilm: the wudqif derives his 'ilm from himself, whereas all other men derive it from external things. Waqfah has intelligence of every 'ilm, but no 'ilm has intelligence of it. Waqfah is the spirit (ruh) of ma'rifah, just as ma'rifah is the spirit of life. So again, it is the prop of ma'rifah, just as ma'rifah is the prop of 'ilm. In waqfah, ma'rifah is consumed, even as in ma'rifah, 'ilm is consumed. Waqfah is beyond farness and nearness, ma'rifah is in nearness, and 'ilm is in farness: waqfah is God's presence, ma'rifah is God's speech, and 'ilm is God's veil. So we have: waqfah > ma'rifah > 'ilm.

Waqfah is the gate of vision (ru'ayah), and sets free from the slavery of this world and the next. It is the light (nur) of God, with which darkness does not dwell. It is the destroying hand of God, destroying everything upon which it comes, and consuming everything that desires it: it is also the wind (ruh) of God, and whoever is borne by it, reaches God. Nevertheless, it does no guide to God, nor ma'rifah to it, nor 'ilm to ma'rifah: for it is the neighbourhood of God, and God is other than the neighbourhood. If anything were worthy of God, it would be waqfah,
secret apart from thee: if he refers to it, do thou refer to it; and if he speaks it clearly, do thou speak clearly of it.

And he used to say, as though it were God Himself speaking:

"My name and my names are my depositaries with thee: do not expel them, or I will depart from thy heart, and when I depart from thy heart, that heart will worship other than Me, and will be agnostic of Me after being gnostic, and deny Me after confession. So make no mention of my name, or of what is known of my name, and do not state concerning him that knows my name, or of the fact that thou hast seen one that is acquainted with my name: and if any relater relates to thee concerning my name, hear him, but do not thou inform him."

And he used to say:

"The sign of the sin which angers God is, that it depays the sinner with a yearning after this world: and whoso yearns after it, has opened a gate to disbelief in God, because acts of disobedience are the courier of disbelief; and whoso enters that gate, lays hold of disbelief in proportion as he enters it."

God knows best. We have mentioned an excellent summary of his doctrine in our Mukhtasar al-Mawdqiṣ: and God knows best.

(c) Hájjí Khalīfa

Kashf al-Zumán (ed. Flügel), vi, 235, no. 13355: The Mawdqiṣ on Ṣufism, of Al-Ṭifari, that is, Shaykh Muhammad ibn ‘Abdi ‘l-Jabbār ibn al-Ḥasan al-Ṭifari the Ṣūfī, died in the year 354; and a Commentary thereon by Al-Tilimsāni (‘Afiṭ al-Dīn Ṣulaymān ibn ‘Alī ibn ‘Abdillāh al-Adīb) the Ṣūfī, died in the year 690. The commentary runs with the text, and commences with the words, "Praise belongs to God, the Lord of the Worlds," beginning with the commentary on Mawdqiṣ al-Ṣuhrūṣ.

(d) Qāshānī

Labīḍ al-ʿAḍām fi Iṣhārāt Ahl al-Ṭūbā, s.v. mawdqiṣ: Mawdqiṣ is the end of every station: it is a condition of study and instruction, as I have shown here. It is also the station of waqfah, which is the arrest between each pair of stations, for the purpose of consolidating in the mystic what remains in him of the amending of the station in which elevation occurred to him, and also for the purpose of instructing him as to what he needs on entering the station to which the elevation takes place. Mawdqiṣ is the plural of mawdqiṣ, which is the place of waqfah, as I have shown. These mawdqiṣ are comprised in the book called Al-Mawdqiṣ al-Ṭifariyya, attributed to Shaykh Muhammad ibn ‘Abdi

1 M. 60, 7, with minor variants.
2 maʿlūm for taʿlīm.
3 suḥaddith for bi-hadith.
4 aṣʿif for ʿalām.
5 M. 60, 8, 9, 10, 11 (varied).
6 The text gives bārid: perhaps we should read biwāyid.
7 M. 72, 23, with many variants.
8 A mistake for ṣaw.
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whereby thou mayest meet thy practiser, and to the good, 'Be a form, whereby thou mayest meet thy practiser.'”

And he used to say:

"The hearts of the gnostics depart into the sciences through the onslaughts of perception: that is their infidelity, and that is what God forbids them to do."

And he used to say, as though it were God Himself speaking:

"When the gnostic is connected with gnosis, and claims that he is connected with Me, he flees from gnosis, even as he flees from agnosis."

And he used to say, as though it were God Himself speaking to the hearts of the gnostics:

"Give ear, and be silent: not that ye may know. For if ye claim union with Me, ye are in a veil through making claim: and the measure of your gnosis is proportionate to the measure of your penitence. For your eyes behold time-moments, but your hearts behold eternity. If ye cannot be beyond values, be beyond thoughts."

And he used to say:

"Gather wisdom from the mouths of those that are heedless of it, even as ye gather it from the mouths of those that are intent upon it. Verily ye shall see God alone in the wisdom of the heedless, not in the wisdom of the intent."

And he used to say:

"The reality of gnosis is, that thou shouldst witness the Throne and its bearers, and every possessor of gnosis that is about it, saying with the realities of his faith, There is naught like unto Him. And it (sc. the Throne) is in a veil before its Lord: and if its veil were raised, the knower would be utterly consumed in the twinkling of an eye, or less."

And he used to say:

"Do not leave thy station, or everything will be confused with thee. Thy station is the vision of God: when thou abidest in His vision, thou seest eternity without an expression. For eternity contains no expression, for it is one of the qualities of God: but when eternity uttered praises, God created of its praising night and day."

And he used to say:

"When thou chooses out a brother, be with him in what he exposes, but not in what he conceals. For this latter is truly his

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1 M. 57. 9.
2 For kifr for kibr.
3 So Sha'rdan, reading yanhâ-hd 'Ilâh for anhd-hd.
4 M. 57. 10.
5 M. 57. 11, with considerable variation.
6 A jumble of M. 57. 12, 13, 16, 20.
7 M. 57. 28. The verbs are here put in the plural, and for tâd-nı wâdi is given târama 'Ilâha wâhi-dâ. 
8 A very inaccurate version of M. 59. 2.
9 M. 60. 1, 3, 4: very inaccurate.
**MAWDAQIF** is puzzled by it, because the relation between what he is granted by this special mawdīf and this mawsīl is remote from that which precedes and succeeds the mawsīl. However, he descends into it; despite his bewilderment, yet owing to the mawdīf which occurs in this waqfah when the relation between mawsīl and waqfah is removed, he experiences the return of the relation between waqfah and mawsīl, and learns the practices proper to this hadraḥ, in spite of the removal of the relation: and he thanks God accordingly.

The man who experiences these mawdīf is exhausted, but he has a great store of knowledge: whereas he who has no mawdīf takes his rest on the way, and is not exhausted. Consequently, when two such men meet, and he who has no mawdīf sees the condition of him who has, it frequently happens that he disapproves of the fatigue that he perceives in him, and imagines that he is above the other in rank. He reprimands him for his condition, and does not follow him in it, but says, "The Path is easier than that upon which thou art." So he plays the shaykh towards him, not knowing anything of the mawdīf. But as for him who experiences the mawdīf, he is not ignorant of the other, and does not disagree with the unpleasant treatment which he receives, but endures it in him, and does not acquaint him with his condition, nor does he show him what he is missing of the Path. For he knows that God has desired him and his like for this, and he accepts what the other says: and the utmost that he replies to him is, "O my brother, grant me my condition, as I have granted thee thine," and so he leaves him. This then on which I have enlightened thee is among the most profitable material of this Path, for it is full of bewilderment and confusion: do thou therefore understand it.

5. 11, 827: In this passage Ibn al-‘Arabi refers to the Ṣadhīb al-Mawdīf on the subject of the mystic saying, "He said to me and I said to Him," when there is no visible companion to address, but only God.

(b) SHARÂ‘I

*Al-Ṭabarid al-Kubrā, 1, 175* (Cairo edition, 1442/1925): Muhammad ibn ‘Abdī ‘l-Jabbar al-Nisairi belonged to the fourth century: nevertheless we have mentioned him here, since there is no obligation for us to mention the shaykhs in chronological order. He has discoursed nobly on the Way of the Ṣūfis, and he is the author (ṣadhīb) of the Mawdīf. Shaykh Muhīyī ‘l-Dīn ibn al-‘Arabi and others have related concerning him. He was a champion (timīm) excelling in all the sciences. Among his discourses in the Mawdīf God says:

"How should they not grieve, the hearts of the gnostics? For they see Me beholding practice, and saying to the evil, 'Be a form,

—and so forth.

Cf. M. 67, 69, 68, 81; 76, 2, 3.
a reality: and he acknowledges God after the fashion of the orthodox.

This then is the purpose of the science of mawdīqf: and, as we have already observed, between every mansīl and maqām there is a mawdīqf. This does not, however, apply to any pair of mansīl, haḍraḥ, maqām, ħāl, or munsalāḥ: there is no mawdīqf between them. The reason for this is, that these latter are a single matter: although the mystic’s ħāl is changed in it, and he imagines that he is being transferred to another mansīl or haḍraḥ, and is bewildered at not seeing God staying him; the change occurs, but he does not know whether this particular change is symptomatic of his transference to a mansīl or from a mansīl. Now if at such a time he is acquainted with the matter, he recognises it: otherwise, if he has no master, his confusion continues. For it is peculiar to this matter, that God does not stay the mystic as He has in the past, or will in the future. The mystic then fears about his misbehaviour in the ħāl which is being changed in him, wondering whether he should treat God according to his previous practices, or whether there are other practices appropriate to him. This is the case with those mystics to whom God grants waqfah.

When however God does not cause him to pause in one of these mawdīqf, and grants him no division between the condition to which he is being transferred, and that from which the transference is taking place, then the transferences occur for him in the very mansīl in which he happens to be. There is then only one disposition (amr) for the man who enjoys this experience, in which his transferences may take place: this is the ħāl of Al-Mundhīrī, the author of the Maqāmāt, and on this he based his book called the Maqāmāt. In this he joins the ħāl to a hundred maqāmāt in a single maqām, that of love. Such a man experiences neither pause nor bewilderment: and such a man incidentally misses a great deal of Divine Science, and is ignorant of the Divine Qualities proper to the condition to which he is transferred, neither does he know the relation between himself and God with reference to this stage (mansīl). His science is summary, extending no further than the first condition of entering these spiritual realms (haḍrat): whereas the science of the wāqif is discriminative. Nevertheless he is forgiven his omission in the matter of practices, when they do not proceed from him and are indeed unknown in him: this does not affect his ħāl, but on the contrary he continues in a perfectly normal fashion, without however being brought into the munsalāḥ of the wāqif. He is unaware of what he has missed: he is known to the wāqif, but he does not know the wāqif.

Now as for this mansīl with which we are dealing, it contains a mawdīqf which is unknown: or rather, the experiencer of the

1 Cf. M. 8, 32, 68.
mystic pauses (yaqif). It is this which is referred to by the author of the *Mawdāqif*, Muhammad ibn ‘Abdi ‘l-Jabbār al-Niffari, in his book called the *Mawdāqif*. In this book he writes, “God (al-Ḥaqq) stayed me in such-and-such a Staying,” and here follows the name of the *manzil* or *mundzalah* or *magām* or *ḥāl* to which he is being transferred: except when he says, “He stayed me in the Staying beyond the Stayings,” for this is the *mawqif* which is not named by that to which he is being transferred, that which comes after it not being related to that which comes first. This occurs, when God wishes to transfer him from *ḥāl* to *magām*, or from *magām* to *manzil*, or from *manzil* to *mundzalah*, or from *mundzalah* to *magām*.

The purpose served by these *mawqif* is, that when God desires to transfer the mystic from one thing to another, He stays him between the two, and provides him with certain practices (āddāb) proper to the state to which he is being transferred, teaching him how to conduct himself as befits what is about to befall him. For God has practices proper to every *manzil*, *magām*, *ḥāl*, and *mundzalah*: the mystic must at such times observe the divine practices, or be expelled. In these practices he continues according to the manifestation which God desires, through His revelation in the matter, or through Presence, making agnostic or gnostic as the case may be: and so he deals with God according to the practices appropriate to Him. In this way sound instruction has come down through God’s revelation in times of confusion, revelation contrary to the forms of dogmatic beliefs, though preserving the dogmatic beliefs themselves. At the present day, however, nobody ever thinks of accepting or welcoming such revelation: but all declare, when the “I am your Lord” comes to them, “We take refuge from thee in God.”

In this station, then, the gnostic has gnosis of God, and is moreover aware—as he has been instructed—that God wills not that He should be known at such a moment by any whose gnosis is limited to a special form of service. Indeed it is a common practice with the gnostic, that he should agree with the others in denying (the Divine Presence): but he does not utter, as do the others, “We take refuge,” for he has gnosis of God. These others, when God says to them at this moment, in such a condition of regard “Was there a sign between you and Him, by which ye knew Him?” at once assent: and God then changes Himself for them into that sign, in spite of the contrariety of the different signs. When therefore they see Him in the form in which they worship Him, they confess Him. Now the gnostic agrees with them in confessing God, not only as a divine practice, but also as

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1 This expression is not, of course, used by Niffari, but is here inserted by Ibn al-ʿArabī to explain what is the subject of the verb.

2 M. 36.
the majority of our authorities, and entitle the work Kitāb al-Mawāqif.

B. TESTIMONIES

(q) IBN AL-‘ARABI

Nīfﬁrā is mentioned or referred to five times in the Futūḥat al-Makkiyya; viz.:

1. I, 505: The explanation of the term ān as dividing between two waqūts is, that it is the meaning which distinguishes between the condition of any two names whose association is incomprehensible, the condition of each appearing without association in its proper place. This, I think, is the limit of the waqif; for as the mystic in his journey is transferred from one station in which he has experienced conﬁrmation and presence, to another station for the same purpose, he pauses (waqīf) between the two stations, and during this pause (waqfah) emerges from the condition of the two stations, learning in this pause the practices (adāb) proper to the station to which he is being transferred. When this has been duly made clear to him, he enters into the condition of the station to which he has been transferred. Al-Nīfﬁr (Muhammad ibn ‘Abdī ʿl-Jabbār) has explained this in his book entitled Al-Mawāqif wa ʿl-Qaul, which is a noble work comprising the sciences of the stations. He mentions in the foreword of the mawqif the name of the mawqif to which he is being transferred, and says, for example, of his transference to the station of knowledge—which is one of the mawqif—‘Mawqif of Knowledge’; then he continues, “He stayed me in the Staying (mawqif) of Knowledge, and said to me, O my servant, do not obey knowledge, for I have not created thee to indicate other than Me,” and so on, until he concludes all that he has learned in this mawqif. When he has finished, he is transferred to knowledge, having already learned how to behave before God in the station of knowledge. This then is the meaning of the ān between the two prayers.

2. I, 771: As for those that interpret the term mard as meaning majal, this is an absolute use of the term mard; and this is the view of Muhammad ibn ‘Abdī ʿl-Jabbār al-Nīfﬁr, the author of the Mawāqif, a man of God.

3. II, 187: The waqīfy were the people of the mawāqif, such as Muhammad ibn ‘Abdī ʿl-Jabbār al-Nīfﬁr, and Abū Yazīd al-Bīsṭāmī; these held that it (sc. repentance) is an affair concealed inwardly, whose effects are sensible outwardly.

4. II, 805: Know then, that between every manzil, munāzalah, maqādā, and ḥāl, there is a buffer state (barzakh) in which the

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1 The references here given are to the Cairo edition of 1293 A.H.
2 Apparently a misquotation of M. 35. 1.
3 Cf. A. 59. 1.
4 Cf. M. 68. 5, 9.
without further evidence: but it is important always to remember
that Nifafr himself did not trouble to make a collection of his
own writings

In addition to the Maw'dqif, we possess other writings ascribed
to Nifafr. Of these, the largest and most important part are the
Mukhâtabât, which occur in three MSS. only, G Q M. These
consist of a series of revelations very similar in substance to the
Maw'dqif, but introduced by the phrase "O my servant," instead
of the phrase "And He said to me." Of their genuineness little
doubt can be entertained: for Nifafr himself appears to refer to
them at Mawgif 63. 11 and Mawgif 66. 1. The importance of
this additional material cannot be overrated. If the Maw'dqif bear
clear traces of literary workmanship and redaction, the Mukhâ-
tabât have the unmistakable appearance of authority and primitive-
ness. No attempt has been made to put them in order; although
in M titles have been given, e.g. Mukhâtabat al-Awliya, which
are reminiscent of the Maw'dqif.

G Q M also contain an interpolation in the text of the
Maw'dqif immediately after Mawgif 36, entitled Mukhâtabah wa-
Bishdrah wa-Idâh al-Waqi. That this is genuine seems on the
face of things improbable: it is of Mahdi significance, and
although harmonising in content and style with two other
passages in the text of the Maw'dqif, it is easier to suppose that
all three are additions by another hand, rather than the authentic
composition of Nifafr. This supposition is strengthened by the
fact that the two passages in the Maw'dqif, where they occur, dis-
turb the literary arrangement in an unwarrantable manner.
Nifafr was not interested in Mahdi pretensions: his kingdom was
of the next world, not of this.

G M further introduce, after Mawgif 75, an additional Mawgif
not found in the other MSS., the Mawgif al-Idrîk. There seems
no reason to doubt its authenticity, for it contains nothing that is
foreign to Nifafr. This has been printed, together with the
interpolation mentioned in the last paragraph, at the end of the
Arabic text.

There remains to be discussed the title of the book. The
meaning of the term mawgif is discussed later: but it is interesting
to note some unimportant variations in the name of the treatise.
The MSS. call it simply Kitab al-Maw'dqif, with the exception of
M, which has the title Kitab al-Maw'dqif ma'a 'l-Haqq 'alâ
'l-Tasawwuf. Arabic authorities generally use the short title,
except that Ibn al-'Arabi in one place calls the work Kitab al-
Maw'dqif wa 'l-Qawl. It is better to follow the example set by

---

1 The attention of the reader is called to the numerous places in the Com-
mentary where passages out of context are noted.
2 In Q, Mawgif al-Bishdrah, thus making the passage an integral part of the
Maw'dqif.
3 5. 8; 23. 7.
4 The commentary of M has an ingenious esoteric interpretation of these
passages: but can we accept it?
INTRODUCTION

It remains then to conclude that Nippur is the same as the important Babylonian city Nippur1 which, fallen upon evil times, and ruled by successive masters, gradually degenerated until, whether from simple sterility, or as a result of natural catastrophe, it disappeared entirely from the knowledge of men, to be restored after many centuries by adventurers from the far side of the Atlantic Ocean. So intimately connected, and yet infinitely scattered, are the destinies of men and empires.

This then is Nippur; and our author—if it may now be conceded that he was a native of the place, or in some way connected with it—must have been assisted, perhaps even stimulated, in his godward meditations, by a consideration of the strange history of the place, its former glory and present desolation; the plains of it filled with the noiseless tramp of ghostly armies, its ruined temples the stage of unremembered dances and unavailing sacrifices, its silent streets no longer troubled by the shouts of markeeters and the bustle of busy citizens. And at night, in the desert, when the stars hung low, and the bright belt of Orion recalled legends of that giant who overreached ambition, this lonely wanderer, whose writings like his ashes have fallen upon unfrequented ways, found strength and consolation in the vision of the one true God Whose love and service alone for every lovely perishable thing that this uncertain world possesses. To the memory of his piety and his sincerity we, who live when he has a thousand years been dead, after searching in the libraries of Europe and Africa, now dedicate this edition and tentative translation of his writings.

(c) WRITINGS

According to the commentator Tilimsáni, whose statements on this point have already been given in full, Nippuri was not himself responsible for the setting in order of the Maṣādīq. This assertion is repeated three times in the course of the commentary; and although on each occasion it is made to explain the view of the commentator, that passages there occurring are out of their proper context, its repetition is surely some evidence of the genuineness of the statement. Indeed, even if no such statement had occurred, we should still have been driven to the conclusion that the work as we have it is not entirely Nippuri's, but that its literary form at any rate points to the influence of a later hand2. It was not infrequently the practice for followers of noted Shaykhs to edit their masters' writings after their death. Whether it was the son or the grandson of Nippuri who was responsible in the present instance, it is impossible to determine.

1 Cf. also A. H. Sayce, Babylonians and Assyrians, 3, 4, 236; G. Le Strange, Lands of the Eastern Caliphate, 77, 73, 80 (for Nil); Cambridge Ancient History, 1, xii, with bibliography.
2 Prof. Masson pointed out to me that the idea of seventy-seven stations was unknown in the fourth century.
INTRODUCTION

written there. This is confirmatory evidence of a very high order.

In modern times Niffer has been rediscovered. An expedition sent out by the University of Pennsylvania succeeded in making important excavations on the site traditionally assigned to the place, and a report of the work was published in 1897 by J. P. Peters. An excellent description of the present state of Niffer is given, and the following passage is important as bearing on the subject under discussion:

"The abundant Jewish remains from Nippur during the Parthian, Sassanian and early Arabic period show what a rôle they played at that place. Of the Christians we found no certain traces, but Arabic historians, quoted by Rawlinson, declare that Nippur was a Christian Bishopric as late as the twelfth century A.D."

The important identification Niffer-Nippur was made long ago by G. Rawlinson, who writes thus:

"In the modern Niffer we may recognise the Talmudical Nopher, and the Assyrian Nipur, which is Nîfrû (= Nimrod) with a mere metathesis of the two final letters. The fame of Nimrod has always been rife in the country of his domination. Arab writers record a number of remarkable traditions, in which he plays a conspicuous part: and there is little doubt but that it is in honour of his apotheosis that the constellation of Orion bears in Arabian astronomy the title of El Jabbar, or 'the giant.'"

Attempts at further identification have not been so happy. G. Rawlinson wished to find in Niffer the Greek city of Babel mentioned by Ptolemy: but this is a hazardous conjecture. He also identified it with the Calneh of Genesis x. 10: this conclusion is now universally discredited. H. Rawlinson says that Niffer is the same as Afar or Avar of the Babylonians.

1 Interesting photographs of the modern Nîl—or rather the ruins now extant there—are printed in Massignon's Mission en Mésopotamie.
2 J. P. Peters, Nippur (publ. New York, 2 vols.).
3 Esp. ii, 245-65.
4 ii, 263-4.
5 A further description of modern Niffer will be found in A. H. Layard's Discoveries in the ruins of Nineveh and Babylon, 256-6.
6 Five Great Monarchies, 154.
7 It is a coincidence that Niffer's father should have borne the name 'Abdu 'I-Jabbâr. Vid. H. Rawlinson, Early History of Babylonia, 15.
8 His edition of Herodotus, i, 356.
9 v. 19 = Müller's edition, i, ii, 1920. The MS. has Bôâs, which Müller emends to Bîšûm; the town is mentioned in a list of places in Babylonia, and its position given as 79° 45' by 34°. No further references to such a place have been discovered in writers of antiquity or the Middle Ages, and Müller concludes that its identity is a complete enigma. Fraenkel (in Pauly-Wissowa Real-Encyclopädie, s. v. Bible) describes the town as "Ort in Babylonia," referring to the passage in Ptolemy quoted above. That seems as far as it is possible to go.
10 Bampton Lectures for 1859, 371.
INTRODUCTION

the 'Irāqi dialect, however divinely inspired his writings may have been.

Finally, there is the evidence of Oriens Christianus, which gives the following information concerning Naphar (i.e: Niffar) at 11, 1177–8:

ECCLESIA NAPHARAE


EPISCOPI NAPHARAE

I

Maraname

A Mario II Catholicì sexagesimo Maraname episcopus Naphar et Nil ordinatus est anno 990. to. 2, Bibl. Or. p. 443. Annis 1067 et 1075 quibus Sebarjesu Zanbur et Ebedjesus Aredi filius Catholicì designati sunt; eorum ordinationibus aderat Maraname episcopus Naphar. Vix credidero illum eundem esse qui a Mari II ordinatus dicitur.

II

Marius

III

Sergius

Ordinatione Ebedjesu III Catholicì sexagesimo septimi aderat Marius episcopus Napharae et Nil. Quo defuncto idem Catholicus Ebedjesus Sergium episcopum Nili et Naamaniae creavit.

Concerning Nil, Yáqut writes thus: "Nil is the name of a number of places, among them a district in the province of Al-Kūfah, near the quarter of the Banū Mazyad. It is pierced by a large canal flowing from the Euphrates, which was dug by Al-Hājjāj ibn Yūsuf, who called it Nil Mīr." Now the name Nil is mentioned twice in G²: in each place it is to state that a certain portion of the author's compositions was

1 I do not know how true this statement may be. The late Prof. A. A. Bevan informed me that he did not remember seeing it stated by any grammarian that huna dhid was peculiar to 'Irāq. But in any case, TilmisΔin’s statement points a finger towards Niffar.

"Niffar is a district or village on the river Nars in the province of Fârs. So says Al-Khatib; and if he means that it belonged anciently to the land of Fârs, that is possible: but as for the present day, it is in the neighbourhood of Babil in the land of Al-Kufah. Abû Mundhir says: It is called Niffar, because Nimrod the son of Kan'an, Lord of the Eagles, desiring to mount up to heaven, and not being able to do so, his eagles fell with him upon Niffar, and the mountains started (nafarat) before him that were in that place. And certain of them fell into Fârs, fearing God: for they supposed them to be something that had fallen there from heaven. Hence the words of Almighty God, 'Though your craft was that the mountains should pass away before him.' Abû 'l-Sa'd al-Sam'ani says: Niffar is one of the provinces of Al-Basrah. The statement of Walid ibn Hishâm al-Fakhadhami al-Ajamî is not true, for he says: My father informed me, on the authority of my grandfather, that Niffar is the city of Babil, and Taysiufun is the old city of Al-Madâ'in, and Al-Ubullah is one of the provinces of Al-Hind. Ahmad ibn Muhammad al-Hamadhâni relates that Niffar was one of the provinces of Kaskar, and then became included in the provinces of Al-Basrah. The truth is, that it is one of the provinces of Al-Kufah: and to it are referred the genealogies of a number of distinguished secretaries and other persons. 'Ubaydulâ ibn al-Hurr says:

The men of Tamûn did meet our cavalry, and they exchanged hearty thrusts at Niffar,
And blows that shook the head from its foundations; then thou mightest see none save either fallen or in flight.'

Other important Arabic authorities mention Niffar in the following places:

Tabari, Annals, i, 747–9, 3423–4; ii, 929.
Ibn al-Athir, Kamil, ed. Tomberg, i, 244; iii, 397; iv, 332.

Besides this evidence, we may now add the testimony of G's colophon, which gratuitously assigns the additional nisbah Al-'Irâqî to our author. As if this were not sufficient, we read the following interesting statement in Tilimsani's Commentary on Mawqif 49 (India Office MS. f. 97b): "Then He informs him that now he is departing from His presence—huwa dha tanzarif —and the expression huwa dha is characteristic of 'Irâq." Indeed, it is small wonder that a native of 'Irâq should write in

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4. D. 562, author of the Kitab al-Anab, publ. in the Gibb Memorial Series.
bility that Niffari was a mystic of a fairly common type—careless on his own account, careless even of the future destiny of his divine revelations, a wanderer and a free-lance, "nullius addictus jurare in verba magistri," but, above all, a sincere, strenuous thinker with a clear conviction of the genuineness of his own experience.

(b) NAME

Muḥammad ibn 'Abdī l-Jabbār ibn al-Hasan: so far all the authorities agree. It is concerning the nisbah that disagreement has arisen: and that due, as seems most probable, to a copyist's error copied and recopied, and finally believed.

These then are the variations of the form of the author's nisbah: Niffari, Nuffazi, Nafzi. An examination of the title-page of the Gotha MS. discloses the probability that the diacritical point there occurring on the final letter of the nisbah-stem was originally intended for nothing more than decoration: it is considerably smaller and fainter than, for example, the diacritical point on the preceding letter. It is possible to regard this title-page as the parent of later blunders. The copyist of B fell a victim in inscribing his title: he and T's scribe even continued the error in the text, but only on one occasion. I Q also read Nafzi: the remaining MSS., L M, have no title-page, and uniformly write Niffari in the text.

Muḥyī l-Dīn ibn al-'Arabī mentions the author's name four times in his Futūḥāt al-Makkiyya, and always in the form Niffari. His lead is followed among Arabic authors by Sha’rānī, Ḥājjī Khalīfa, Qāshānī, Dhaḥabī, and Zabīdī: alone, so far as I am aware, the author of the Berlin MS. 3218 speaks of Nafzi, and he no doubt for the same reason as the copyists of B I Q T.

Among Western scholars, Brockelmann² set the lead by deciding in favour of the form Niffari: although he mentions the form Nafzi as a possible alternative. Margoliouth³, who consulted the Oxford MSS., followed his example: and Nicholson⁴ raised no objection. Massignon⁵, however, revived the form Nafzi: this ancient controversy must therefore be settled once and for all.

The nisbah Niffari undoubtedly refers to the village of Niffar in 'Irāq: this is the plain statement of the geographer Yaqūt⁶ and the lexicographer Zabīdī⁷, the latter on this point drawing on his source Ibn Ya'qūb. Of this village Yaqūt writes as follows:

2 Gesch. der arab. Literatur, I, 200.
3 Early Development of Mohammedanism, 186–98.
4 Mystics of Islam, passim.
5 Esai, 298.
INTRODUCTION

A. THE AUTHOR OF THE MAWÁQIF
AND MUHKÁṬABÁT

(a) LIFE

MUHAMMAD ibn 'Abdi 'l-Jabbár ibn al-Hasan al-Niffar' is a sufficiently obscure figure in the history of Islamic Mysticism. He appears to have flourished in the first half of the fourth century of the Hijra, and according to Hājjī Khalīfa died in the year 354. This date for his obit receives some confirmation from statements occurring in the Gotha and Cairo MSS. of his literary remains, assigning various portions of the writings to the years 352 and 353: but it is equally invalidated by the mention of the years 359, 360, and 361, in connection with other parts. Until further evidence is forthcoming, it is impossible to pass any final judgement on Hājjī Khalīfa's statement.

Of Niffari's life little is known, and that little is derived entirely from statements made by his commentator 'Affif al-Dīn al-Tilimsāni (d. 690). These statements are here quoted in full: the foliation is that of the India Office MS.

(1) f. 72b. "And this is one of the indications in favour of the assertion, that the man who composed the Mawāqif was the son of Shaykh Al-Niffari, and not the Shaykh himself. Indeed, the Shaykh never composed any book; but he used to write down these revelations on scraps of paper, which were handed down after him. He was a wanderer in deserts, and dwelt in no land, neither made himself known to any man. It is mentioned that he died in one of the villages of Egypt: but God knows best the truth of his case."

(2) f. 111b. "Moreover, this is consequent upon the tradition, that the person who set in order these Mawāqif and published their arrangement was the son of the Shaykh's daughter, and that it was not the Shaykh himself who set them in order. If the Shaykh had set them in order, they would have been better arranged than this."

(3) f. 149b. "And this points to the fact, that the composer of these Mawāqif was not this Al-Niffari, but one of his companions, or, according to another account, the son of his daughter."

The question of the redaction of the Mawāqif will be dealt with later: here it is sufficient to draw attention to the proba-

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1 The Gotha MS. gives him the additional mibah al-'Irāq; the Cairo MS. calls him al-Baṣrī, but this is probably a mistake for al-Niffari.
2 Shārāni Tāb. Kūb. t. 270.
4 Vid. p. 25.
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PREFACE

My thanks are first due to my teacher and friend, Professor Nicholson: not only did he most generously invite me to undertake this work, which he had once hoped to complete himself, but he also put at my disposal his copy of the India Office MS., and read through the whole book with me, making very many most valuable suggestions. Any merits which the work may possess are to be credited to him: for its imperfections he is in no way responsible.

My debts to other scholars are acknowledged in the text of the book. Here I would specially acknowledge the careful and beautiful printing, and offer my thanks to the two presses responsible. The work of the Cambridge University Press is well known, and many authors in Europe have had reason to be grateful to its printers and proof-readers. The Egyptian Library Press is the most famous and progressive native Arabic press in the world: it sets a high standard of accuracy in a field where inaccuracy is unfortunately only too common, and this has been achieved by the loyal cooperation of its employees, among whom I would particularly mention Muhammad Effendi Nadim, whose services I gratefully acknowledge. It has most happily fallen to my lot to produce a book by the united labours of these two presses—surely some small token of the friendship and sympathy which bind together England and Egypt, and a hopeful presage of future nearer contact.

Finally, I would thank those who have secured for me material comfort: my College, which elected me to a Research Fellowship, and sent me to Egypt, with most happy consequences; the electors to the Wright Studentship; the Worshipful Company of Goldsmiths; and the Trustees of the "E. J. W. Gibb Memorial."

ARTHUR JOHN ARBERRY

LONDON

5 November 1934
VI. Diwán of Abú Baṣir Maimún ibn Qais al-A‘shá, together with collections of pieces by other poets who bore the same surname and by al-Musayyab ibn ‘Alas, ed. in Arabic by Rudolf Geyer, 1928, 425.

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