كتاب المواقيف
لمحمد بن عبد الجليل سنة الفصيرة
ويليه كتاب الخاطبات
لأيضتا

طبعت للمرة الأولى بعد مقالبة سبع نسخ بناءة وتصحيح واهبام
أثر يوحا أرفي
محاضر لجامعة المصرية
نيل كليزة بيرك في جامعة كبردج نانينا

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 موقف الإدراج...

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حل الرسول

1 = خط 7 مكتبة الهندية بلندرا مكتوب سنة 1087 هـ.
2 = خط مارش 321 مكتبة البوروندية باوكسفورد مكتوب سنة 1494 هـ.
3 = خط فيرستون 4 مكتبة البوروندية باوكسفورد مكتوب بغير تاريخ.
4 = خط 488 مكتبة غوطة مكتوب سنة 581 هـ.
5 = خط تصبح 11 مكتبة التيمورية بمصر مكتوب سنة 1112 هـ و1308 مكتبة ليدن مكتوب بغير تاريخ.
6 = خط مارش 255 مكتبة البوروندية باوكسفورد مكتوب بغير تاريخ.

+ = شرح المواقف لمنيف الدين الناصئ
- = نافذ
× = قريء
كتاب المواقف
1 - موقف العصر

أوقفت في الأرض وقال لي لا تستقبل من دوني شيء، ولا يتحمل من دوني شيء، وإننا العزيز الذي لا يستطيع يخلق ره، ولا يركب مداومته، أظهرت الظاهرية وأنا أظهر منه ما يدركه فرب ولا يبدي إلى وجوده، وأخيل الباطن وأن أخيل منه.

فما يقوم على وليل، ولا يصبح إلى سبيله.

وقال لي أنا أقرب إلى كل شيء من معرفته بنفسه فينجاوزه إلى معرفته، ولا يعرفني أي تعزف إلى نفسه.

وقال لي لو كرمت ما أبصحت العيون مناظرواها، ولا رجعت الأسماع ناسماها.

وقال لي لو أتبت لنفساً المز خطفت الأفهام خطفة المناجل، ودرست المعارف درس الأمثال عصفت عليها الراحل المناصف.

وقال لي لو طبقت ناطق الموت لمصمت نواطن كل وصف، ورجعت إلى العدو، مبالغ كل حرف.

وقال لي أي مردأ أعدت معارفه للقاء م لأسد الجسرود لأنك ما عرف، ولمسر مسر الساماء يوم عوريء.

وقال لي إنني أشهد عزيز فيآ أشهد فقد أقررت على الذل فيه.

وقال لي طاقفة أهل السماء وأهل الأرض في ذل الحصر، ولي عبيد لا تسمن طبقات السماء ولا تقل أذقانهم جوانب الأرض. أشهدت مناظر قلوهم.

(1) أنت أ (2) تح ام ج (3) منه م + (4) بجراه ج تحارو
(5) تجاوز م (6) الزرع اب ت + باب الزرع ت + (7) وليست م
(8) دشر ج (9) رملاج المالش ت (10) وصف ج ل م تل (11) حرف اب ت
(12) ومور ب (11) المبا بلاج ت (12) ج - (13) طاقة ج

طائفة عندى ج 2 طاقة عيد م
كتاب المواقف

أحوار عربي قما أنت على شيء، إلا أنهزمه، فلا لها منظر في السماء، فتبته، ولا مراع نافقر فيه.

وقال لي خذ حاجتك التي تجمعك على، ودأ رددك أيها ورفعتك عنى.

وقال لي (2) مع مغرق لا تحتاج، وما أنت مغرق تخف حاجتك.

وقال لي تزعم الذي أبديته لا يتحمل تزعم الذي لم أبديه.

وقال لي لا أنت تعرف ولا أنا العلم، ولا أنا كالغز، ولا أنا كالعلم.

2 - موقف القرب

أوقفني في القرب وقال لي ما متي شيء أبعد من شيء ولا متي شيء أقرب من شيء، إلا على حكم أجاع لي في القرب والبعد.

وقال لي في البعيد تعرفه بالقرب، والقرب تعرفه بالوجود، وأنا الذي لا يرويه القرب، ولا يتبني إليه الوجود.

وقال لي أدلى علوم القرب أن ترى أن تنظر في كل شيء فيكون أغلب عليك من مغرقته به.

وقال لي القرب الذي تعرفه في القرب الذي أعرفه كغيرته في مغرقته.

وقال لي لا يعدي عرفته ولا قرب بعرفته ولا وصفه ولا وصفه عرفته.

وقال لي أنا القرب لا كقرب شيء من شيء، وأنا البعيد لا تكتمث الشيء من شيء.

(1) مافي ج + (2) إج لاني (3) أنت ب لم أنت ت م البرج (4) إنته ب ت ل (5) الب (6) رفالة (7) ب + (8) ب - ب 7.
وقال لي قريبك لا هو بعدك وبعدك لا هو قريبك، وأنك البعد قريبك هو
البعد وبعدا هو القرب.
وقال لي القرب الذي تعرفه مسافة، والبعد الذي تعرفه مسافة، وأن القرب
البعد بلا مسافة.
وقال لي أنا أقرب إلى اللسان من نطقه إذا نطقه فلن شهدني لم يذكر ومن
ذكرى لم يشهد.
وقال لي الشاهد الذي إن لم يكن حقيقة ما شهدته صحيح ما ذكر.
وقال لي ما كل ذكر شاهد وكل شاهد ذكر.
وقال لي وتوزت اليل وما عرفني ذلك هو البعد، رآى قلبك وما رأيني ذلك
هو البعد.
وقال لي تجدني ولا تجدني ذلك هو البعد، تصفني ولا تذكرني بصفني ذلك هو
البعد، تستم خطيئه لك من قلبك وهو مني ذلك هو البعد، تركك و أنا أقرب اللك
من رؤيتك ذلك هو البعد.

2- موقف الحكرياء
أوقفني في كبريائه وقال لي أنا الظاهر الذي لا يكشفه ظهوره، وأن الباطن
الذي لا ترجع البواطن بدرك من علمه.
وَقَالَ لَهُمَا ابْنِيَاهُمَا مَنْ يَنْتَلِجُ الْعُرْمَةَ فَيَهْدُوهَا لِلْكَلاَيِنِّ. ابْنِيَ ابْنِيَ وَأَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا أَيْضًا A
وقال لي متي رأيت نفسك ثينتا أو ثينتا ولم ترني في الزرفية متيما حبيت وجهي وأسفر لك وجهك فانظر الي ماذا بدا لك وماذا توارى عبك.
وقال لي لا تنظر الى الابناء ولا الى السادى فتضحك ونتبهكي واذا ضحكت وكبت فأنت منك لامني.
وقال لي ان لم تجعل كل ما أبديه وأبديه وراء ظهرك لم تفعل فان لم تفعل لم تجمع على.
وقال لي كن بيني وبين مابدا ويبعو ولا تجعل بيني وبينك بدوا ولا أبدا.
وقال لي الأخبار الذي أنت فيه عموم.
وقال لي أنت معنى الكون كله.
وقال لي أريد أن أخبرك عنى بلا أنسوا.
وقال لي ليس لي من رآني وراء بارانته إنما لي من رآني وراء بارانت.
وقال لي ليس من رآني وراء حكم رقيق به، وليس فيه شرك لا يحس به.
وقال لي لا يحس به كشف فيا رآني وراءه، حساب في الحقيقة.
وقال لي الحقيقة وصف الحق، والحق أنا.
وقال لي هذه عبارتي وأنت تكتب، كيف وأنت لا تكتب.

(1) (2) (3) (4) (5) (6) (7) (8)
6 - موقف قد جاء وقتي

أوقفني وقال لي إن لم ترى لم تكن بي
وقال لي إن رأت غيري لم ترى.
(1) وقال لي إشارات في الشيء تحو ممنى المعني فيه وتسبقه منه لا يع
(2) وقال لي فيك ما لا يصرف ولا يصرف.
(3) وقال لي أسمعت في الصامت مكان ينطق الناظر ضرورة.
(4) وقال لي أثر نظر في كل شيء فان خاطبته على سماك قابله.
وقال لي اجعل ذكرى وراء ظهرك ولا واجب إلى سواه لاحائل بينسك وبيته.
(5) وقال لي قد جاء وقتي وان لي أن أكشف عن وجهي وأظهر سباحتي ويتصل
(6) نوري بالأفونة وما يراه وما يتعلع على العيسان والقلوب، وترى عدوه يجيء وترى
(7) وليان يجعلون، فأرفع لهم العروض ورسلون النصار فلا يرجع، وأضمر بعضي الخراب
(8) ويتم بالرئة الحق، وترى قطع كتف يتي مسواة، وأجمع الناس على اليسرا فلا
(9) يقرعون ولا يذلون، فاستخرج كنز وتحقيق ما أحققتله به من خبرتي وآدبي وقرب
(10) طولى، فأنا سوف أطلع ويجتمع حول النجوم، وأجمع بين الشمس والفطر، وأدخل
(11) في كل بيت، ويسامون عليه وأسلم عليهم، ذلك بأنني المشيئة، وأذني تقوم الساعة،
وناب الخير للزاهي.

(1) أب م (2) أب ل (3) م - (4) أب المراة + (5) أب م - (6) جيل محج (7) بني
(8) بوز👜 (9) البمر السوي م (10) خارج (11) أحقته ت
(12) عداد م (13) عل ج (14) في ب ت + (15) باذن م
6 - موقف البحر

أوقفني في البحر فرأيت المراكب تغرق والأنوار تسلم، ثم غرقت الألواح،

وقال لي لا يسلم من ركب.

وقال لي خاطر من ألقى نفسه ولم يركب.

وقال لي هلك من ركب وما خاطر.

وقال لي في الخاطرة جزء من النبأ، وجهاء المرج فرفع ما تحته وساح على الساحل.

وقال لي ظاهر البحر ضوء لا يبلغ، وقعة ظلامة لا تمكن، وينهما حيان لا تستأمن.

(1) وقال لي لا تركب البحر فاحبك بالآلة، ولا تلاق نفسك فيه تاحبك به.
(2) وقال لي في البحر حدود قياما يقتلك.
(3) وقال لي إذا وجهت نفسك للبحر فقعت فيه كنت كبداية من دوابه.
(4) وقال لي غشتشمك إن دلائلك على سواي.
(5) وقال لي إن هلكت في سواي كنت لما هلكت فيه.

وقال لي الدنيا لمن صرفته عنها وصرفتها عنه، والآخرة لمن أقبلت بها الله وأقبلت به على.

(1) 3 (2) الرحم (3) غرفت 1 فريفت (4) لاية 1 م
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7 - موقف الرحانية

أوقفني في الرحانية وقال لي هي وصفي وحدي.

وقال لي هي ما رفع حكم الذنب والعلم والوجد.

وقال لي ما بقى للخلاف أثر فرحته، وما لم يبق له أثر فرحانية.

وقال لي قف في خلافية التحرف، فوقفت فرايته جهله ثم عرفت فرايته جهله في معرفته ولم أعرف المعرفة في جهله.

وقال لي من استخففت لم أسموه على رؤيتي بشر يبدد إن وجد ويفقد إن فقد.

وقال لي إن استخففت شفقت لك شقا من الرحانية، فكنت أرحم بالمرء من نفسه وأشهدك مبلغ كل قائل فسبقه إلى غايته، فرآك كل أحد عنه ولم تر أحدا عنديك.

وقال لي إن استخففت جعلت غضبك من غضبي، فلم تروف بذة البشرية، ولم تتعطف على الجنسية.

وقال لي إذا رأيت فاتحتك، ولو صرفت وجهك الكلال عنك فإلى أقبل بهم خاضعين اللك.

وقال لي إذا رأيت فاعرض عن أعرض عنك وأقبل اللك.

وقال لي إن استخففت اقتتك بين يدي؟ وجعلت قيمتي وراء نظرك وأنا من وراء القيموية، وسلطاني عن ميتك وأنا من وراء السلطان، واحترى عن شراك وأنا من

:

1) - 6
2) - 5
3) - 4
4) - 3
5) - 2
6) - 1
7) - 0
 موقف الرحانية

من وراء الاختيار، ونورى في عينيك، وأنا من وراء الظهر، وحناني على لسانك وأنا من وراء اللسان، وأشهدت أني نصبت ما نصبت وأني من وراء مانصبت، ولم أنصب تجاك منصبا هو سواء، فأراني بلا غيبة، وجريت في أحكاي بلا بلمحة.

وقال لي إذا أشهدتك، حبيبي على ما أحببت كما أشهدتك، حبيبي على ما أكرمت.

فقد أذنتك بخلافتي، وأصطفيت لفايذ الأمانة على

وقال لي إذا رأيتني ناصري، فإن يستطيع نصرتي من لم يرى

وقال لي إذا لم تقو على الجواب عن فقد أذنتك بخلافتي.

وقال في البس خاتي الذي أنيبتك ثم جه على كل قلب راغب بالرغبة، وكل قلب راغب بالرغبة، تجوز ولا تجوز، وصح ولا تصح.

وقال لي من غاب عن ورائي عامي فقد استخفته على عامة، ومن رأني ودأب على عني فقد استخفته على رؤيته.

وقال لي من رأني ورائي عامي فهو خليق الذي أنيبه من كل شيء، سببا.

8 — موقف الوقفة

وقف في الوقفة وقال لي إن لم تظهر بي ليس يظهر بك سواء.

وقال في من وقف في البسي الطينة، فلم يلشئ وزينة.

وقال لي تطور للفوقة وإلا نفضتك.

وقال لي إن بقي عليك جاذب من السوء لم تخف.

وقال في الوقفة ترى السور يبلغ السور، فقد رأيته خرجت عنه.

(1) وأصطفيت م (2) به ج 5 (3) بنصري ج نسية 1 بت
(4) الناس ج 1 (5) دول كل م (6) نجر 1 (7) تجازر 1 بت
ر (8) تمحور م (9) م (10) ز (11) م
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وقال لى الوقفة ينبع العسل من وقف كان عامة تلقها نفسه، ومن لم يقف
(1) كان عامة عدد غيره.

وقال لى الوقفة ينطق ويسمع على حكم واحد.

وقال لى الوقفة نورية تزرع القيم وتتبانس الخواطر.

وقال لى الوقفة وراء الليل والنهر ووراء ما نبهما من الأقدار.

وقال لى الوقفة نار السوى فإن أحرقه بها وإلا أحرقت به.

وقال لى دخل الوقاف كل بيت لما وسعه، وشرب من كل مشروب فأرى
فأفتقي إلى وآنا قاروء ومنى موقفه
(2)

وقال لى إذا عرفت الوقفة لم تблок المعرفة، ولم يتألف بك الحدثان.

وقال لى من فوز إلى في علوم الوقفة فإلى ظهوره استند، وعلى عصاء أحده.

وقال لى إن دعواي في الوقفة خرجت من الوقفة، وإن وقفت في الوقفة
خرجت من الوقفة
(3)

وقال لى ليس في الوقفةثبت ولا نحو ولا قول ولا فعل ولا علم ولا جهل.

وقال لى الوقفة من الصمدة فأن كان بها كان ظاهره باطنه وباطنه ظاهره
(4)

وقال لى لا دموية إلا وقف، ولا وقف إلا لمائم.

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

وقال لى من لم يقف في وقته كل شيء دونه.

وقال لى الوقاف يرى الأواب فلا تحكم عليه الأوائل.

(1) من ل + (2) من ثم + عشهد ت + (3) ب ج + (4) ب أ ف ل ت أنف ل + (5) ت (6) م - (7) م - (8) في الوقفة م
وقال في الوقفة تمطق من رقي الدنيا والآخرة.
وقال في الصلاة تفخر بالواقف كما تفخر بها السائر.
وقال لأمه نسيءه: فإن كاد أن يعرني فالأواقف.
وقال لِکُل الواقف يفارق حكم البشرية.
وقال في سقط قدر كل شيء في الوقفة فما هو منها ولا هي منه.
وقال في الوقفة عزاز ما وقفت عنه وأنس ما فارقته.
وقال في الوقفة باب الرؤية، فن كان بها رأى ومن نآى ورقف، ومن لم يرى.
لم يقف.
وَقَالَ لِكُل الواقف یَا كُل التمعم ولا يا كله، ويشرب الأبناء ولا يشربه.
وَقَالَ لِمَزَجَت حُس الواقف يجروت عصْمَئي، فَنَبِأَ عَن كُل شَيْء، فَمَا يلَامَه
شيء.
وَقَالَ لِكُل الواقف في السوى ما وقفت، ولو كان السوى فيه مثبت.
وَقَالَ لِكُل الواقف علم كله حكَم كله ولن يجمعهما معا إلا الواقف.
وَقَالَ لِكُل الواقف لا يصلح على العبسة ولا تصلح العبادة عليه.
وَقَالَ لِكُل الواقف يبعد بقرب المأمون، ويتحجب بعلوم العالمين.
وَقَالَ لِكُل الواقف في السوى خرى فلا تخرج إليه تتناول مني.
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وقال في الواقف وهو المؤمن والمؤمن هو المتزن.

وقال في قلف بي ولا تنلقني بالوقفة، فلا أبديت لك شئاً على وعيك الذي لا يبتغي إلا في عادت الكونية الى الأولية، ورجمت الأولية الى الديموحية، فلا عاصمها فارقها ولا معلوماتها غاب عن عاصمها، ورأيتى نزراً الحق لا فيه وقوقلت فترفضه.

ولا سير تعبره.

وقال في الواقف يرى العلم كيف يضع المعالم، فلا يققس بموجود، ولا يعطف بشهاد.

وقال من لم يقف رأى المعالم ولم ير العلم، فاجتمع بالدققته كما يجتمع بالفضلة.

وقال في الواقف لا يروقه الحسن، ولا يروعه الروع، أنا حساب والوقفة حذرة.

وقال إن توارى عنه في مشهد شاهد شكي ضر قعدة لا ضر الشاهد.

وقال في حار كل شيء في الواقف، وحار الواقف في الصمود.

وقال الالوقفة روح المعفة والمعمرة روح العلم والعلم روح الحياة.

وقال في كل واقف عارف وما كل عارف واقف.

وقال في الواقفون أهل، والعارضون أهل معرفة.

وقال في أهل الأحمراء، وأهل المعارف الوراء.

وقال في الواقفة علم ما هو الوقفة، والعرفة علم ماهو المعرفة.

وقال لي يموت جسم الواقف ولا يموت قلبه.

وقال ادخل المدعى كل شيء، نخرج عنه بالدعوى وأخبر عنه بالدخل إلا الوقفة، فا دخلها ولا يدخلها ولا أخبر عنها ولا يخبر عنها.

(1) يصنع ج (3) العلم م البت ل (7) العلم م الواقفة (8) (2) اختبب (5) معرفهم ت (6) في الواقفة (8) (7) عن ج (8)
وقال لي إن كنت في الوقفة على عبد فاقد مكرى من ذلك العمد.
وقال لي الوقفة تنتي ما سواها كما ينفي العلم الجهل.
وقال لي اطلب كل شيء عند الوقفة بمجرد؛ وأطلب الوقف عند كل شيء.
لا أجد.
وقال لي تزج عن كل شيء إلا على الوقفة، فإنها تزج בתוך عليه.
وقال، في إذا نزل البلاء تمزق الوقفة، وزيل على معرفة العارف وعلم العلم.
وقال لي يخرج الوقف بالاختلاف كما يخرج بالاختلاف.
وقال لي الوقفة يد الطاسمة ما أنت علي شيء إلا طمسه، ولا أرادها شيء.
لا أجد.
وقال لي من علم شيء كان عامه إيداعا بالتمزيق له.
وقال، في الوقفة جوار، وأنا غير الجوار.
وقال لي لا يقدر العارف قد الوقف.
وقال لي الوقفة عودة المعرفة والمعرفة عودة العلم.
وقال لي الوقفة لا تتعلق بسبب ولا يتعلق بها بسبب.
وقال لي لو صح لي شيء صاحب الوقفة، ولو أخبروني شيء أخبرت الوقفة.
وقال لي معرفة لا وقفية فيها مرجعية إلى جهل.
وقال لي الوقفة ريمي التي من حملته بلغ إلى، ومن لم تحمله بلغ إليه.
وقال لي انسا أقول قف يا وقف يا عارف يا عارف.

(1) اطلب تح (2) فلا ت له (3) جوازii ج (4) الحوايدج
(5) الجهل م
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 وقال لى العالم لا يهدى الى المعرفة والمعرفة لا يهدى الى الوقفة والوقفة
لا يوجه إلى
 وقال لى العالم في اثر والعارف مكتوب بالواقفة حَرّ.
 وقال لى الواقفة فرد والعارف مزيوج.
 وقال لى البارف يعرف ويدرف والواقفة يعرف ولا يعرف.
 وقال لى الواقفة يرت العلم والعمل والمعرفة ولا يره إلا الله.
 وقال لى احترق العلم في المعرفة واحترق من المعرفة في الوقفة.
 وقال لى كل أحد له عدّة إلا الواقفة وكل ذي عدّة مهذوم.
 وقال لى الوقفة تعين سردي لا له شيء.
 وقال لى البارف يشتك في الواقفة والواقفة لا يشتك في البارك.
 وقال لى ليس في الوقفة واقف ولا فلا وقفة، وليس في المعرفة عارف ولا فلا.
 وقال لى ما بلغت معرفة من لم يعرف، ولا فنع علم من لم يعرف.
 وقال لى العالم يرى عامة ولا يرى المعرفة، والعارف يرى المعرفة ولا يرى
الواقفة يرى ولا يرى سواء.
 وقال لى الوقفة عامة الذي يفجع ولا يحار عليه.
 وقال لى الوقفة ميثاق على كل عارف يعرفه أو جهله، فإن عرفه خرج من
المعرفة الى الوقفة، وإن لم يعرفه امسترجع معرفته بحده.
 وقال لى الوقفة نوري الذي لا يجاورو الفضل.

(1) ٥٠ + (٢) ٤٥٠ (٣) ٤٩٠ (٤) ٤٩٠ (٥) ٣٠ (٦) ٣٠٠ (٧) ٣٠٠ (٨) ٣٠٠ (٩) ٣٠٠ (٩) ٣٠٠ (٨) ٣٠٠ (٧) ٣٠٠ (٦) ٣٠٠ (٥) ٣٠٠ (٤) ٣٠٠ (٣) ٣٠٠ (٢) ٣٠٠ (١) ٣٠٠
وقال لى الواقفة عمود والصمود دومة والدمومة لا يقوم لها الحدثان.
وقال لى لا يرى حقيقة إلا الواقفة.
وقال لى الواقفة وراء البعد والقرب، والمعرفة في القرب، والقرب من وراء
، والعلم في البعد وهو حذه.
وقال لى المارف يرى منغعله والواقفة من وراء كل منغعل
وقال لى الواقفة يني المارف كما يني الخواطئ.
وقال لى لى انفصل عن الحدث شيء انفصل الواقفة.
وقال لى الاسم لا يحمل المعرفة أو يبادو عليه، والمعرفة لا يحمل الواقفة أو يبادو عليها.
وقال لى العالم ينقر عن الاسم، والمارف ينقر عن المعرفة، والواقفة ينقر عن
وقال لى العالم ينقر عن الأمر والنبي فيما عامة، والمارف ينقر عن حق وفنه
معرفته، والواقفة ينقر عن وف وفته.
وقال لى أنا أقرب إلى كل شيء من نفسه والواقفة أقرب إلى من كل شيء
وقال لى إن خرج العالم من رؤية بعدى احتراق، وإن خرج المارف من رؤية
قربى احتراق، وإن خرج الواقفة من رؤية احتراق.
وقال لى الواقفة يرى ما يرى المارف وما هو به، والمارف يرى ما يرى العالم
ما هو به.
وقال لى العالم حجاب والمعرفة خطابي والمعرفة حضرق.
وقال لى الواقفة لا يقبله الغيار ولا يحرمه المارب.
وقال لى حكومة الواقفة صنعت حكومة المارف نظمتها حكومة العالم عامة.

(1) نرى ج (2) لواصف م (3) ت (4) ج (5) (6) (7) (8) ج (9) ل
وقال في الوقفة وراء ما يقال، والمعرفة منتهي ما يقال .

وقال في الوقفة تعزف كل فرق .

وقال في القلب الواقف على يدي وقلب المارف على يد المعرفة .

وقال في المارف ذو قلب والواقف ذو رقب .

وقال في عبر الواقف صفقة الكون فما يحكم عليه .

وقال في لا يقر الواقف على شيء ولا يقر المارف على فقد شيء .

وقال في لا يقر الواقف على كون ولا يقر عنه كون (3).

وقال في كل شيء في والذي نسا إلى الوقفة .

وقال في الوقفة نار الكون والمعرفة نور الكون (6).

وقال في الوقفة تراكي وحمى والمعرفة تراكي وتراها (7).

وقال في الوقفة وقفة الوقفة ومعرفة المعرفة علم المعرفة معرفة العلم لا معرفة .

ولا وقفة .

وقال في أخبار المارفين ووجهى الواقفين .

9 - موقف الأدب

أوقفنا في الأدب وقال لنزيل مني وأنت لا تزاي عبادة، وطلب مني وأنت تزاي استغلال .

(1) ابت له (2) ترقب له (3) هم + (4) ج (5) 7 (6) من ما بل ل (7) مي ج + (8) علم ج +
وقال لي إذا بلوتك فأنت مما عتقدت فان كان بالسوى فاشك إلى و إن كان بي أنا

فقد قت بالي الدار.

وقال لي إذا رأيت في بلاي فأعره حتك الذي أنت به ولا تض فيه عن رؤية فان كان نبيا فانم وان رأيته يضا فلا تتم.

وقال لي رأس المعمرة حفظ حاكه التي لا تقسم.

وقال لي إن راعيت شيطا من أجل أو من أجل فما هو المعمرة ولا أنت من المعمرة.

وقال لي كلما جمعك على المعمرة فهو من المعمرة.

وقال لي إن انستبدت فانت لما انستبت اليه لا لي و إن كنت لسبب فانت للسبب لا لي.

وقال لي خل المعمرة وراء ظهرك تخجل من أنسب و دم لي في الوقفة تخجل من أنسب.

وقال لي إن طلبت من سوى فادفنت معرفتك في غير أنكر المنكر.

وقال لي إن جمعت بين السوي المعمرة وحول المعمرة وأتيت السوي وطلبتك بفارقته وان نفارق ما أثبتتك أبدا.

وقال لي المعمرة لسان الفردانية إذا نطق بما ما سواء وإذا صمت ما تعرف.

وقال لي أنت ابن الحال ألي تا كل فيها طاماك و تشرب فيها شرابك.

وقال لي آليت لا أقبلك وإن ذو سبب أو نسب.

(1) لا بت ل (3) كتب ج (3) تلف ا ب
(2) م (5) كان ج (6) الذي ب (7) سيا ج
(4) ت (8) أن ب ل (9) الذي ت (10) م (11) (11)
(8) (11)
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10 - موقف العزاء

أوقفني في العزاء، وقال لي وقت نعمة الدوام في الجزاء بإيام الفناء في العمل.

وقال لي لو كشفتك لك عن وصف النعم، أهديتك بالكشف عن الصفص.

و العاصي على العمل، وإنما الأعسيك لطفي فتحمل به لطفي، وأتوقك بعطفي.

فتجري به في عطفي.

و قال لي إذ كرى مرة أبعها ذكرك للسوى كل مرة.

و قال لي يا من صبر على أبسط الكون لمصلي لا يسع، أبسط أماناك لمصلي.

لا تبغي.

و قال لي إذا غبت فاجع تلك المصابات، وسيأتي كل كون لتعزيتك في غبيت.

فان سمعت أرجع وان أرجع لم ترى.

و قال لي لا في غبيت عزاء، ولا في رؤي قضاء.

و قال لي أنا الطيف في جبارية الدنيا، وأنا المطرف في كبراء الفهر.

و قال لي إن قلت لك أنا أنظر أخباري فاست من أحد.

و قال لي أنا الحليم، وان عظمت الذنوب، وأنا الرفيق وان خفيت الهموم.

و قال لي من رأسي صمم لي ومن صمد لي لم يصلح على المواقف.

و قال لي قد علمت علم المعرفة وحقائقك العلم فالست من المعرفة، وقد علمت علم الوقفة وحقائقك المعرفة فالست من الوقفة.

و قال لي حقائقك ما لا نظيره لا كل علم أنت مفارقة.

(1) وقت ج وقت ت ل (2) في ج + (3) السوى اب ت (4) ان

قتلك م + (5) اب ت ل (6) رقاقد اب ت ل

(7) عرف ج م (8) وج ل X من

(9)
 موقف معرفة المعارف

11 – موقف معرفة المعارف

أوقفني في معرفة المعارف وقال لي هي الجهل الحقيقي من كل شيء بي.
وقال صفة ذلك في رؤية قلب وعقله هو أن تشهد بسركر كل ملك وملكوت وكل سماء وأرض وبر وبحر ويل ونهر وثني وملك ومعرفة وكلميات وأسماء وكل ما في ذلك وكل ما بين ذلك يقول ليس كله شيء، وترى ف ت ف ليس كله شيء
شيء هو أقصى عامة ومشتهي معرفته.

وقال لي إذا عرفت معرفة المعارف جملت العلم دابة من دراب وكملت
الكون كله طريقا من طرقاك.

وقال لي إذا جملت الكون طريقا من طرقك لم أؤتك منه، هل رأيت
زايدا من طريق.

وقال لي الزائد من المقبر فأذا عرفت معرفة المعارف مكزك عنددي وزادك من
مقرك لو استضافت عليك الكون لوصبهم.

وقال لي لا يجب عني إلا لسانان لسان معرفة آية إثبات ما جاء به بلا حجة،
والسان علم آية إثبات ما جاء به بحجة.

و قال لي لمعرفة المعارف عيان تجريان عن العلم وعين الحكم، فين العلم تني
من الجهل الحقيقي وعن الحكم تني من عنين ذلك العلم. فنن اغتفر العلم من عنين
العلم اغتفر العلم والحكم، ومن اغتفر العلم من جريان العلم لا من عنين العلم تئنه
السنين العلم وبيته تراجع العبارات فلم يظهر بعلم مستقر ومن لم يظهر بعلم مستقر
بظفر بحجم.

(1) (2) (3) (4) (5) (6)
وراق لي قلق في معرفة المعارف وأمر في معرفة المعارف. شهد بما أعلمته فإذا شهدته أصرره وإذا أصرره نزلت بين الصريحة وعين السوبر ومنعة المنظيرة. فإذا نزلت ورافق لم تدفق.

وقال لي من لم يتفرك العلم من عين العلم لم يعلم الحقائق ولم يكن لنا عامه.

حكم، نفت عليه في قوله لا في قلبه، كذلك محل فبر فبر.

وقال لي إذا نزلت فاتريق فهو فبر، فبر.

وقال لي كل معنوية منهجر إذا مرت نصرف، وكل ماهية مهبل إذا أمهت.

لتترفع.

وقال لي كل محلول فيه وراء وإما حل فيه خلوت، وكل حال موعي وإنما خل ارتجاع.

وقال لي لكل مشار إليه ذر جهة وكل ذر جهة مكتنف وكل مكتنف مقطع.

وكل مقطع متخلف وكل متخلل مجزئ وكل هواء ماس وكل ماس محسوس.

وكل فضاء مصادر.

وقال لي أعفر سقوط تجاد من وع السمح، أنا الذي لا يهمه ما من عالله، كيف يفكر من تعرف وأنا المعرف به إن كان.

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 موقف معرفة المعارف

أيام تكثر به كما تعرفت به، وكيف يحكم على علامة وآواؤ الحاكم به إنّ أشياء

أجعلته كما أعلنت به.

وقال لي أنّم إلى معرفة المعارف كيف تقول لك سبب من لا تعرفه المعارف

وتبارك من لا تعلم العلوم، إمساء المعارف نور من آرائه وإمساء العلم كلاً من

كلاً منه.

وقال لي اسمع إلى لسان من أسننة سلطتي، إذا تعرفت إلى عبد فدغمي عند

كأي دعاة إليه يفعل ذلك مين كرم سيت في أصابت وينقل ذلك من نفسه

بنفسه التي أمرها عليه ولا يملكون عليه، فإنّ فدغمي عدت إليه ولا أزال أعود

ولا يزال يدغمي عنه فيدغمي وهو إياني أكرم الأكرمين وأعود إليه وآرائه أبل

الأجتهاد أصبت له عدراً إذا حضر وأبنته بالعفون قبل الصذر حتى أقول له في سره

تأتيك، كل ذلك يذهب عن رؤية ما يوحى من فإنّ لم يبق فهو في جدته، فإنّ أومت

كنت صاحب وكن صاحب وف إنّ فدغمي لم أفارقه لنفسي للنبيه لكنّ أقول له

أعدم عساً وإياك أضاً تريد ولا تريد معرفى فإنّ قات، قال لا أعدمك قبلت منه،

ولا يزال كما يدغمي أقصره على دعوم، فكما قال لا أعدمك قبلت منه حتى إذا دغمي

قررته على دعوم، فقال إنّ أعدم، ولك وكأبي واصح معرفى من صدره

عفرج إلى والニアجت ما كان من معرفى فقلبه حتى إذا جاءه جعلت المعارف

التي كانت بين وبيته ناراً أوقدها عليه بيدي ذلك الذي لا تستطيع نار لأنّ

أنتم منه بنفسه لأنفسه وذلك الذي لا تستطيع خروج أن تستعمل في ضفاته

عذابه ولا ينعت من نعوت نكال به أجعل جسمه كسمة الأرض القفرة وأجعل

له أليف جدل بين كل جددين مثل سمعة الأرض ثمّ أمر كل عذاب كان في الدنيا

(1) - (8) لآتيج 3 (2) - (3) فلا ك له (4) لتشابه (5) - (6) بحاص ج عمان (7) - (8) ج

(9) - (3)
فيأتيه كله لعينه فيجتمع في كل جارحة منه كل عذاب كارث في الدنيا بإسره
امين ذلك العذاب وعلى اختلافه في حال واحدة لساعة ما بين أقطاره وهؤلاء ما وسعت
من خلقه لتكاله ثم أمر كل عذاب كان يتولاه أهل الدنيا أن يقع فيياته كله لعينه
التي كانت تتلمع في حال المباح المظلم في الجلدة الأهلية ويحل به العذاب الموعود
في الجلدة الثانية ثم أمر بعد ذلك طبقات النار السهبة فيعلن عذاب كل طاقة
فيجلدة من جلده فذủا لم يبق عذاب الدنيا ولا آخرة إلا حلي بين كل جلدين من جلوده
أبيتي له عذابه الذي أزواجه بنفسهم لبنفسهم تتنفس، فذكرني حتى إذا
رأي فرق (1) من عذاب الدنيا وفرق عذاب الدنيا وفرق عذاب الطبقات
السهبة فلا يزال عذاب الدنيا والآخرة يفرق أن أعذبه بالعذاب الذي أبيتي له
العذاب أن لا أعذبه فسكت إن عهد به ومضى في تنفيه على أمرى ويسنى
هو أن أضعف عليه عذاب الدنيا والآخرة وأصرف عنه ما أبيبته نافذ للآله.
والذي قلت لك أتدافع، فقلت نعم أدمغ فذذع ذلك آخر عهده بي، ثم أخذت بالعذاب
نادي عامي فيما عاصي فلما يثبت علم العمالون ولا معرفة العارفين لسبع صفته
بالكلام، ولا أكون كذلك من تمسك بي في تنفيز وأقام عندي إلى أن أجيء بكونه
الذي فذذع الذي أذى به ومضى في تنفيه على أمرى ويسنى وفرق الآخرة كله لنفس ما يلزم به
أهل الدنيا سمح ومضى الذي أذى به ومضى في تنفيه على أمرى ويسنى وفرق الآخرة كله
وقال لي سلمي وقل بآفوك كيف أمسك بك حتى إذا جاء يوم لم تعذبيه بعد ذلك
ولم تصرف عني إقبالك. بوجهك فأقول لك تمسك بالسنة في عامل وعملك وتمسك

(1) أطابك 1 منarat، (2) الأول اب ت (3) ل (4) وقد ت + (5) ابنت ج ل (6) م + تقى ج أبا اب ل (7) لؤلؤة اب م (8) مات ل (9) لا اب ت (10) ل + ترفع الاب ت للم (12) وما طه من ج (11) وأفلل اب ت ل (13) كل ج ل م (14) وتمسك اب ت
البي نعرز فت البأ يج فلاك واعلم أني إذا تعرفت إليك لم أقبل منك من السنة إلا ما جاء به تعرز لأنه من أهل خانطبي تسمع مني وتعلم أنك تسمع مني وترى الأشياء كله مني.

قال لي عهد عهدته إليك أن تعرز لا يطالب بفرق سنت لك في طلب سنة دون سنة وعزمية دون غزيمة فإن كنت ممن قد رآى فاتحة وإعلم ما أشأ بالآلهة التي أشأ لا بالآلهة التي تشاء أيض كذك تقول لمكد فت نلالة هي سنت فعمل منها ما أشأ منك لا بما تشاء لي وشاء مني فإن أجرت في آلة دون آلة نصير لا يكبك غادرنا وإن ضعفت فعزمية دون غزيمة ففرصفي لا تكبك عمارنا إنما أنظر إلى أقصى عامل إن كان عندنا أنا عندك.

١٢ - موقف الأعمال

أوقفني في الأعمال وقال لي أنا أظهرتك تثبت بصفيت فت نت لا تثبت لصفتي أما تثبت بصفيت وأنت تثبت لصفاتك ولا تثبت لصفاتك.

و قال لي أنا صفاتك الحره وصفة الحذ بين الهجه وصفة الجهة المكان وصفة المكان التجزئ وصفة التجزئ التغير وصفة التغير البناء.

و قال ل إن أردت أن تثبت نقف بين يدي في مقامك ولا تسألين عن المخرج.

و قال لي أندري أي من غمحة الصادقين هي من وراء الدنيا ومن وراء ما في الدنيا.

(1) ١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١٢٢
كتاب المواقف

وقال لي إذا سلتك إلى من وراء الدنيا أنت النقل رفع في عينهم الشوق وترى في وجههم الإقبال والبشرى، أرايت غالباً غاب عن أهله فأنتهم بقدموه أليس إذا قطع مسافة الفاصدين وسلك في مغبة الداخلين تلقوه أمام منزله ضاحكين وأسرعوا اليه فرحين مستبشرين؟

وقال لي من لم يسلك محجة الصادقين فهو كيف ما كان في الدنيا قمي وسما فيها أخذ أنه يسلك مرحين، وتلقته مرحلين مرحين، نسباً سبيلاً له العفو ورأى في عينهم آثار هيبة الخراج، ونظر في وجههم آثار هيبة الازعاج، وآخرسياً له الجابر لما هو من الخير ولا الخير خاتمة ما عنده.

وقال لي احذر بعد ما خلت فاحذني، إن أنت سكنت على رؤوب طريقة عين.

فقد جوزتك كما أظهرته وآتينك سلطانك عليه.

وقال لي كما تدخل الين في الصولة تدخل الين في قبرك.

وقال لي أليم لا بد أن تشي مع كل واحد أعماله، فان فارقها في حيوته دخل الين وخادم فلم يبق له قبره، وإن لم يفارقها في حيوته دخلت معه إلى قبره فاضقاً به لأن أعماله لا تدخل معها عموها انما تبتغي له شتخاصاً تدخل معه.

وقال لي انظر إلى صغرة ما كان من أعمالك كيف تستحي مكع وكيف تسترح البيت منه يشح تكون بتلك وبين ما سواها من الأعمال والانباع تدافعان عنك والملائكة ينالها وما سواها من الأعمال وراء ذلك كل له ماكان لي من عملك في خلال تلك الفرج تدافعان عنك كما كنت تدافعان عنها وتنظر أنت البجا كما تنظر إلى المتكفل بصرف والباذل نفسه من دونك وتنظر اليك كما كنت تنظر إليها وتقول

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(1) ج - (2) ج - (3) خلت ج حلقت ا ب ت (4) ج - (5) ينقمت ج (6) فدخلت ج لا يدخل ب (7) ل ج - (8) دارغت ج - (9) بمرتك ا ب ت ل - (10) ا ب ت ل -
موقف الأعمال

إلى فتائناً المكلف بصرفك إلى أنك البذل نفسه دونك، حتى إذا جئتا إلى البيت المتطرف فما ينتظر، وإذا ينتظر، ودعك وداع العائد اليك، ودعتك المالك وداع المشتت لأك ودخلت إلى وحيدك لاملك ملكك وان كان حسنًا لأنك لا ترى أهلًا لنترُي ولا المالكية ملكك وأن كانوا أولاً اتك، لأنك لا تتخذ ولا خبر.

فتنصرف المالكية إلى مقاماتهم بين يدٍ وينصرف ما كان لي من عملك إلى.

وقال في تعلم ولا تسمع من العلم ولنا تنتظر إلى العمل.

وقال في عمل الليل عماد لعمل النهار.

وقال في تخفيف عمل النهار أدم فيه، وتقليل عمل الليل أدم فيه.

وقال في إن أردت أن تنفت بين يد في عملك نفف بين يد لا طالبا مني ولا هاربا إلى أنك إن طالبت مني فنفتك رجعت إلى الطلبه لا إلى أورجعت إلى البس لا إلى الطلبه، وإنك إن طالبت مني فأعطيتك رجعت إلى المطلب، وإن هربت إلى ناجرك رجعت إلى الأمه من مهربك من خوفك وأن أريد أن أرفع الحساب بينك وبينك نفف بين يد لأني ربك ولا نفف بين يد لأني لانك عبدي.

وقال في إن وقت بين يد لأنك عبدي مثل المليء، وان وقت بين يد لأني ربك جاهد حكمي القوم فقال بين نفسك وبينك.

وقال في إن اخصر عامل لم تعلم، وإن لم تخصر عامل لم تعمل.

(1) رأى م (2) بصرفك اب ل (3) وان ج (4) ج -
(5) ب (6) نصرف ب ت نصرف ج (7) مقامهم لم
(8) وان اب (9) العمل اب ت + (10) الا ج + (11) وان
(12) ب (13) بكم بيني ج (14) قف ج (15) بكم وبين نفسك ا
(16) ب ت (17) ران اخصر اب ت
وقال لي العمل عملاً راتباً وزائراً، فالراتب لا ينسى العلم ولا يثبت العمل إلا به، والزائر لا ينسى العلم به.

وقال لي إن عملاً الراتب ولم تعمل الزائراً بثث عملاً ولم ينسى، وإن عملت الزائراً والراتب بثث عملك واتسع.

وقال لي اعرف صدقتك التي لا يغيب العلم فيها عذك ثم اعرف صدقتك التي لا تمر فيها عن عملك فنصل ولا تجهل تريد ولا تفتري.

وقال لي إن لم تعرف صدقتك عامت وحالت وعملت وقفت، فحبس ما يبقى عندك من العلم تعمل وبسما عارضك من الجهل تترك.

وقال لي زن العلم بميزان النية، وزن العمل بميزان الاخلاص.

٩ - موقف التذكرة

أوقفني في التذكرة وقال لي لا تثبت إلا بطاعة الأمر، ولا تستقيم إلا بطاعة النهي.

وقال لي إن لم تأتمر ملّ، وإن لم تنته زغت.

وقال لي لا تخرج من بئتك إلا إلى تكن في ذمتي وأكن دليلك، ولا تدخل إلا إلى أذا دخلت تكن في ذمتي وأكن معنيك.

وقال لي أنا الله لا يدخل إلى الأجسام، ولا تدرك معرفتي بالأوهام.

وقال لي إن وليتي من عملك ما جهت فأنت ولي فيه.

(1) ج - (2) تلم ج (3) تركك ج (4) بحسب اب ت (5) النقية ج (6) وأكرون ج (7) ب (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8) ج - (8) (8)
وقف التذكرة

وقال لي كذا رأيتني بعينك وقبلك من ملكقو الظاهر والخفي تشاهدك تواضع في وخصوصة في لعنة عزرني لمعرفة أنبتها لك فتعرفها بالاشماد لا بالóbارة فقد جززك عنها وما لا يقدمره عالم غيورها وألماة نواطفها وتنتحت لك فيها أبوي التي لا ياجها إلى إلا من قوتي مرفحته بجل مرجعها هميتها ولم تملك لما أسهمتك منها ولما أشهدها منك توصلت إلى حد الحضرة وقبل بين يدي فلان بن فلان فانسر عندها من أنت ومن أي دخلت وماذا عرفت حتى دخلت ولماذا وممتتح بتجمل.

وقال لي إذا أشهدتك كل كون إيماها واحدا في رؤية واحدة فلقيه في هذة المقام اسم إن عانته نادعى به وإن لم تعلمه فادعى يوجد هذه الرؤية في شدائدك.

وقال لي صفة هذه الرؤية أن ترى الغلو والسفل والطول والعرض وما في كل ذلك وما كل ذلك به نيا ظهر نقام، وفيا سختر نفاد، فتشبه رجبها ذلك راحة بابصرها إلى أنفسها إذا لا يستطيع أن يقبل كل حدي منها إلا إلى أجزائها، وتشهد منها مواقع النظر المثبت فيها الوجود تسبّبها سنة إلى ما تاجه ثانياً شاخصة إلى التعظيم المذله لها عن كل شيء إلا عن دورها في الذكرها، فإذا شهدتها راحة الوجود فقل يا قفار كل شيء، يظهر سلطانه، وبا مستأثر كل شيء، يجبره عزم، أنت العظيم الذي لا يستطيع ولا تستطيع صفته، وإذا شهدتها شاخصة التعظيم فقل يا رحم يا رحم أساك برحمتك التي أثبت بها في معرفتك، يوقيت بها على ذكريك، وأصبحت بها الأذهان إلى الحنين البكاء، وشرفت بها مقام من تشه

(١١) رويت اب ت (١٢) الجلوس ج الخلق بين ج

(١٢) رويت اب ت (١٣) الجلوس ج الخلق بين ج

(١٣) رويت اب ت (١٤) الجلوس ج الخلق بين ج

(١٤) رويت اب ت (١٥) الجلوس ج الخلق بين ج
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وألق لي إذا سلمت إليه ما لا تعلم فأنت من أهل الفوَّة عليه إذا أبديت لك عامه، وإذا سلمت إليه ما أعلم كنتي نفس استحيي منه.

وألق لي المعرفة ما وجدته، والتحقق بالمعرفة ما شهدته.

وألق لي العالم ينابل على فكل دليل يده إذا يدله على نفسه لا على العارف ينابل.

وألق لي العلم حتى على كل عقل فهي فيه ثابتة لا يذل العقل عنها وان تناهي، لا يرحل عن عامه وإن أعرض.

وأت قال لي لكل شيء شجر، ونحجار الحروف الأسماء، فذهب عن الأسماء تذهب عن المعاني.

وأت قال لي إذا ذهب عن المعاني صلحت لمعرفته.

٤ ١ - موقف الأمر

أوقفني في الأمر وقال لي إذا أمرتك فامض لما أمرتك ولا تنظر به عالمك.

إنك إن تنظر بأمرى علم أمرى تنص أمرى.

وقال لي إذا لم تمض لأمرى أو أبهذك عالمك فعلم الأمر أطلت لا الأمر.

وقال لي أن دري ما يقف بك عن المنض في أمرى وتنظر علم أمرى هن نفسك تبنيت العلم لنتفصل به عن عزمي ونجري بهواها في طرقانه، إن الأمر ذو طرقات وإن الطرق ذات بغى وإن الفجاح ذات مخرج وعانج وإن الحجاج ذات الاختلاف.

(١) و الخيقي ج (٢) ج - (٣) من ابتب (٤) من إت (٥) عليه لم (٦) تنظره اب (٧) م - (٨) (٩) ينك تخف ج منها ج (١٠) درج ذيهم (١١) خاج ج (١١) ذوا اختلاف ج
وقال في امض لأمرٍ إذا أمرتك ولا تسلني عن علماً كذاك أهل حضرتي رضوان نعمك من ملائكت العزاء يندون لأس وأمرنا به ولا يعبون، فامض ولا تتقب تكمن مني.

وقال في ما ضنن عليك أطولى علم الآخر إذا العلم موقوف لملبّي الذي جنه له فاذاً أذنتك (1) ولم نقد أذنتك بوقوفه إن لم تتقب به عصبيًا لأرى أنا جمته لعلم حكماً فاذاً أذنت لك العلم عقدُ فرضت عليك حكمه.

وقال في إذا أذنتك باحتك لا يحكم العلم أمرتك فقضت الأمر لا تخليته منه.

ولا تتظن مني علمه.

وقال في إذا أمرتك بفاء ملابك يحول فيه فائفه وإذا جاء ملابك يحول فيه فائفه حتى يحمي لأمرٍ ولا ينصمه سواء زينت هذه من نظايمه وإن حمل بك فيه أوقفك دونه منقلك يوقفك حتى يدري فاذاً درى بروله.

وقال في إذا أشهدتك كيف تنفق أولى في أمرٍ لا يتظرون به علمه ولا يتظرون به علماً رواه به بدلاً من كل علم وان صح به ورسوا به بدلاً من كل علم وان كانت ذارى وجعل الكرامة بين يدي فاذاً منظراً لا يسكنون أرجون ولا يسترون أرجون فقد أذنتك بولاية لأنك أشهدتك كيف تأمرك إذا أمرتك في ترمي وكيف تنفق. حتى كيف ترجع اليه، عبدي لا تتظرون بأمرها عادي ولا تتظرون به علماً إلك إن انتظرتبا سبلك فمحبب البلاء من أمرٍ وعند علم أمرٍ الذي ينتظره ثم أعطه عليك فتنتبه ثم أعود عليك فأنتبه ثم تنقف في مقامك ثم أعترف (11).

(1) ج - (2) بعجه ج (3) - (4) ج - (5) - (6) لأمراب (7) بحاسيج (8) كذج (9) م (10) م (11) جمعاً (12) ذكري نبته ل (13) نمواً (14) ب. (15)
كتاب المواقف

الآله تم آمرك في تزويق فامض له ولا تعقب أنك أنا صاحبك، عبدي إجاع أول
نهاك ولا لا هو كله واجع أول لسك ولا ضبيته كله فائئ إذا جمعت أوله.
جعمت لك آخره.
وقال لي أكتب من أنت لعرف من أنت فان لم تعرف من أنت فما أنت من
أهل معرفي.
وقال لي أليس إرسال اليك العلوم من جهة قلبك إرجاعا لك من العموم إلى
الخصوص أوليس تخصيصي لك بما مزرت به اليك من طرح دلبك وطرح ما بدأ لك
من العلوم من جهة قلبك إرجاعا لك اليك الكشف أو ليس الكشف أن تنوي عقلك
شه، وعلم كل شيء وشهدني بما شهدتك فلا يروحك الموحش حين ذلك ولا ينويك
المؤمن حين أشهدك وحين أتفرز اليك في مرة في عرك إيدانا لك بولاية لك.
تنغي كل شيء بما أشهدتك فأكون المستولي عليك وتكون أنت ببني وبيين كل شيء
قلبي لا كل شيء وليك كل شيء لا لبني، فهذه صنفة أولى فائم أنك ولوا أن
عامك علم ولا يافدعني استك حتى أنافك أنا به ولا تعالج بني وبيين اسما ولا
عامة واطرف كل شيء أبديه لك من الأسماء والعلوم لعزة نظرها وملها تحتجب به
على فلحبي بنيتك لالطيب عن ولا لشيء هو من دوني جاما كان لك أو منفنا
فالفرق يجزرك عنه بتعريفي والجامع زجرك عنه بفترة وذي فأمرك مفاصلك
في ولايب ني هو حذرك الذي إن قنت فيه لم تستطعت الأشيء وإن خرجت منه محتفظ
كل شيء.

وقال لي أتدرى ما صفتك الحافظة لك بإذني هي مادتك في جسدك وذلك هو
رفق بصفتك وحفظك لبك، احتفظ بكليك من كل داخل يدخل عليه يميل به عن
ولا يمله إلي وارفق بصفتك في عبادتي تجمع همك على

(1) بنيك ديني ج (2) تنبك ج بلك م تنبك ت (3) أفق ب ل م
(4) حذف ج (5) وذاك ا ب (6) تميل ت م.
ونقلت لهم ما هو الذي أشهدت تركرًا. أبدى كل شيء. وترى التقول
ليس كنثارت شئ. وترى الصلح تقول ليس كنثارت شئ. وترى كل شئ، يقول ليس كنثارت شئ.
شئ. فقاملك من هو ما بيني وبين الإبداء.
ونقلت لي إذا كنت في قاملك لم يستطتك الإبداء لأنك تلبي فسلطاني ممسك
وقوي وتعزى.

ونقلت لي أنا ناظرك وأحب أن تتذكر إلى ولا الإبداء كله يعجبك على نفسك
جحابك وعلامك جميعك ومعرناتك جحابك وأحاسك جحابك وعزوق اللكم جحابك فأحرج
من قلبك كل شيء وأخرج من قلبك العالم بكل شيء. وذكر كل شيء وكلها أبديت
لقلبك بادية فألقه إلى بيده وترغب قلبك لي لننظر إلى ولا تغلب على.

15 - موقف المطلع

أوقفني في المطلع وقال لي أين اطالت رؤيت البيت الحرة. ورأيتني بظهر الغيب.
ونقلت لي إذا كنت عندي رؤيت الضدين والذي أشهدتله فلم يأخذك الباطل.

ولم يتفت الحقت.

ونقلت لي الباطل يستعبر الألسنة ولا يرودها ميردها كلاهم تسمرها ولا
تصيب به.

ونقلت لي الحق لا يستعبر لسانا من غيره.

ونقلت لي إذا بدت أعلام الفيرة ظهرت أعلام التحقيق.

ونقلت لي إذا ظهرت الفيرة لم تستتر.

(1) الالحة والنار م (2) نم (3) يختلف م (4) مظهر آب
(5) بالله م (6) بجد اب ل م (7) التحققي ج
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وقال لى أطلع في العلم فان رأيتك المعفره في نورته، وأطلع في المعفرة فان
رآيت العلم فهو نورته.

وقال لى أطلع في العلم فان لم تر المعفرة فأزدهر، وأطلع في المعفرة فان لم تر
العلم فأزدهرها.

وقال لى المطلع مشكى إلى من رآها لم يكن.

وقال لى المطلع رؤية الموجب والمطلع في الموجب رؤية المراد.

وقال لى ياعمل اجعل بينك وبين الحيل فرقاً من العلم. إلا غلبك، واجمل بينك
وتن المفعلا من المعفرة ولا اجتهذجك.

وقال لى أوجيت الى التنور ابثي وتبصي، وأوجيت الى المعصية ترزى وزلز.

وقال لى العلم بايية والمعفرة بزلي.

وقال لى اليقين طريق الذي لا يصل سالك إلا منه.

وقال لى من علامات اليقين النبات، ومن علامات النبات الأمن في الروح.

وقال لى إن أردته لي كل شيء عالمك عما لا يستطيعه الكون وتعززت اليك
معفرة لا يستطيعها الكون.

وقال لى إن اردته بكل شيء، وأردته بكل شيء عالمك عما لا يستطيعه
الكون.

وقال لى عرفي علم عاقبته فلا يصلح إلا على عامها، وعشرف جهل عاقبته فلا
يصلح إلا على خجلها.

وقال لى من صلى على علم عاقبته لم تعمل فيه مضلات الفتن، ومن صلى على
جهل عاقبته مال واستقام.

(1) في ج (2) نبذة م (3) تكما ب (4) تا ب (5) تج
 موقف المطلع

قال له من علم عاقبته ويعمل يزدد خوفا:
وقال له الخوف علامة من علم عاقبته، والرجه علامة من جهل عاقبته.
وقال له من علم عاقبته وألقاه ووعده إلى أحكم فيها بعما الذي لا مطلع عليه
لاقته باحسن مما علم وجهته بأفضل مما فوض.

وقال له يا عارف إن ساوات العالم إلا في الضرورة حرمك العلم والمعرفة.

وقال له يا عارف أين الجهالة منها أنا ذنبي على المعرفة.
وقال له يا عارف اطلع في قلبك فإنا رأيت طلبه فهو معرفه وما رأيته يحذر
 فهو مطلعه.

وقال له يا عارف دم ولا أدرك، يا علم ابنه، ولا جهلت.

وقال له يا عارف أرى عندك قرى ولا أرى عندك نصيرتي أنت تخزذ ألا يغبر.
وقال له يا عارف أرى عندك حكمي ولا أرى عندك خصبي أنهزت بي.

وقال له يا عارف أرى عندك دلالي ولا أراك في محققين.

قال له لي من لم يفتز إلى لم يصل إلى، ومن لم أتفرف إليه لم يفتز إلى.

وقال له إن ذهب قلبك على لم أنهز إلى عملك.

وقال له إن لم أنظر إلى عمتك طالبتك بعلبك، وإن طالبتك بعماك لم توقي
 بعماك.

وقال له إن لم تعرضا عنا أن عرضت عنه لم تقبل على ما أقبل عليه.
وقال له إن أخذت في المخالفة المقتة بالتوهية، وإن أخذت في التوهية
 ألحقت المخالفة بالتوهية.

(1) يطلع ابن ل (2) الأخوان تما ابن ل (3) نصري ج
(4) النافا (6) عند ابن (6) تلبي ابن ت (7) بملك ابن
(9)
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وُقِلَ لَهُ حَدِيثَ عَنْهُ، وَعَنْ حَقْوَهُ، وَعَنْ نَعْقِمَةٍ مِنْ فِيْهِمْ عَنْ فَاتِخِذِهٰ تَعَالَمَا، وَمِنْ فِيْهِمْ عَنْ حَقِّ فَاتِخِذِهٰ تَصِيْحَا، وَمِنْ فِيْهِمْ عَنْ نَعْقِمَةٍ فَاتِخِذِهٰ أَخَاً.

وُقِلَ لَهُ مُنْ لِمْ يُفِيْهِمْ عَنْهُ، وَلَا عَنْ حَقِّ وَلَا عَنْ نَعْقِمَةٍ فَاتِخِذِهٰ عَدْرًا فَانْجَاءَكَ.

بِخَيْتَانِ نَفْشَكَهَا مِنْهَا، أَخَذْ ضَلَالَكَ مِنْ الأَرْضِ السَّبِيْعَةَ.

وُقِلَ لَهُ الَّذِي يُفِيْهِمْ عَنْهُ يَرِيدُ بِبَعْدِهِ وَجَهِي، وَالَّذِي يُفِيْهِمْ عَنْ حَقِّ يَعْبُدْنِ

مِنْ أَجْلِ خَوْفِهِ، وَالَّذِي يُفِيْهِمْ عَنْ نَعْقِمَةٍ يَعْبُدْنِ الرَّجُلَ فِي اَلْنَّاَتِ.

وُقِلَ لَهُ مِنْ عَبْدِنِي وَهُوَ يَرِيدُ وَجَهِي دَامَ، مِنْ عَبْدِنِي مَرَّ أَجْلِ خَوْفِ

فَنَّ، مِنْ عَبْدِنِي مِنْ أَجْلِ رَغْبَتِهِ اَلْقَطْعَ.

وُقِلَ لِلْعَالِمَاءِ ثلَاثَةُ فَعَالٌ هَادِئٌ فِي قَلْبِهِ، وَعَالِمُ هَادِئٌ فِي سَمْعِهِ، وَعَالِمُ هَادِئٌ

فِي تَعْلِيمِهِ.

وُقِلَ لِلْقُرَاءِ ثلَاثَةٌ فَقَارِئٌ عَرْفُ الْكَلِّ، وَقَارِئُ عَرْفُ النَّصِّ، وَقَارِئُ

عَرْفُ الْدُّرَّ.

وُقِلَ لِلْكَلِّ الْظَّاهِرِ وَالْبَاطِنِ، وَالْنَّصِفِ الْظَّاهِرِ، وَالْدُّرَّ الْعَلَاؤِ.

وُقِلَ لِأَنذاكُمُ الْغَارَفُ وَالْجَالِهُ بِحَكْمَةٍ وَحَدِيثٍ هَنَاكَ إِشَارَةُ الْعَارِفِ وَلِيْسَ كَ

مِنِ الْجَالِهِ إِلَّا نَظَهِ.

١٦ — مَوْقِفُ الْمَوْت

أَفْقِنَى فِي الْمَوْتِ فَرَايَتُ الأَعْمَالِ كَلَّا سِيْئَةً وَفَرَايَتُ الْخَوْفِ يَتَحَكَّمُ عَلَى الْرِّجَاءِ

وَفَرَايَتُ الْفَنِّي قَدْ صَارَ تَارَا وَلَا مَنْ يَخْلَقُ وَفَرَايَتُ الْفَقْرِ خَصَا يَخْتَبِرُ وَفَرَايَتُ كُلُّ شَيْءٍ

لَا يُقُدِّرُ عَلَيْهِ، وَفَرَايَتُ الْمَلِكِ غَرْبَا وَفَرَايَتُ المَلْكَتِ خَدَأَا، وَنَادِيَتُ يَا عَلَٰمً

١) مَثَلَّ (٩) عَلَى مَعْلُوبٍ إِبِّ تَضِمُّ (٥) مَثَلُّ (٣) مِثَالٍ (٢) مِثَالٍ (٤) مَثَالٍ إِبِّ تَضِمُّ (١) مَثَالٍ مِثَالٍ إِبِّ تَضِمُّ
وقال لي أبي مرفعنك، فرأيت النار، وكشف لي عن معارفه القرآنية، فلم يفهم

وقال لي أبي这次، فثبت.

وقال لي أنا مرفعنك، فقلت.

وقال لي أنا طالبك، فخرجت.

١٧ - موقف العزة

أوقفني في العزة وقال لي لا يجاو رني وجد مسوي ولا بسوي ولا بسوى ذكرائي ولا بسوى نعماً.

وقال لي أنا ذهب عنك وجد السووى وما من السووى بالجاهدة.

وقال لي إن لم تذهب بالجاهدة أذهب تار السلموة.

وقال لي كأنا تتقل الجاهدة عن وجد النسوي إلى الوحد بي ومما من كذلك.

البار تتقل عن وجد السووى إلى الوحد بي ومما من.

وقال لي آليت لا يجاورني إلا م من وجد بي أو ما من من.

(1) هيرت ل
(2) اب ت
(3) سارك 1
(4) طلث ل
(5) اب ت
(6) ل
(7) كلاك ج
(8) ل اب ت
(9) ويجدك يا من السووى من السووى اب ت
وقال لي وجدك بالسوى من السوى والثارسوى وله على الأفلاقة مطلع فذا اطالت على الأفلاقة فرأت فيها السوى رأت ما منها فاتصت به، وإذا لم ترها هى منه لم تصل به.

وقال لي ما أدرك الكون تكوينه ولا يدركه.

وقال لي كل خيقة هي مكان لنفسها وهي حد لنفسها.

وقال لي رجعت العلوم إلى مبادئها من الجزء، ورجعت المعارف إلى مبادئها من الرضا.

وقال لي أظهرت المدالية يحمل الأفلاقة والأفكار وما لا يحمل أكثر مما يحمل، وأن ظهرت الفعلية يحمل العقول والأبصار وما لا يحمل أكثر مما يحمل.

وقال لي انظر إلى الأفلاة تطمئن بعضئه على بعضئه وتستند أهمائها بسبب جزئية.

بسبب جزئية فلا هرهب من دار وان جال، ولا له مستند اذاً مال.

وقال لي انظر الى أن لا يعود على عامئة ديني ولكن قد تثبت بيثاق الدائم.

فلا استطيوك الأفكار.

وقال لي لو اجتمعت العقول بكنه بصائرها المضيئة ما بلغت حمل نعمتي.

وقال لي العقول أنت تحمل حطها من حطها، والمعرفة بصيرة تحمل حطها من حطها، والشهاده، والشهاده قوة تحمل حطها من مراتدة.

وقال لي اذا بدأ آيات المظنة رأى المهذب مروضه نكهة وأبصر المحسن. حسنته سبعة.

(1) خيقة اب ل خلقة ت (2) ل (3) فتح ج ل (4) تحمل ج ل (5) الأفلاق اب ل (6) ينطب ج ل (7) وصل ج (8) طارج (9) ج - (10) تمرد لم (11) 1 (12) لا ج (13) تستطنك م (14) اب ل (15) حداد ت (16) مسية ج
18 - موقف التقرير

أوقفت في التقرير وقال لى تريدة أو ترديد الوقفة أو ترديد هيئة الوقفة، فإن
أردت كنت في الوقفة لا في ارادة الوقفة وإن أردت الوقفة كنت في ارادتك
لا في الوقفة وإن أردت هيئة الوقفة عبدت نفسك وقلت الوقفة.

وقال في الوقفة وصف من أوصاف الوقار والوقار وصف من أوصاف البهاء
وبهاء وصف من أوصاف النهي والنفي وصف من أوصاف الكبيرى والكبيرة
وصف من أوصاف الصمود والصمود وصف من أوصاف الراحة والراحة وصف
من أوصاف الودادية والودادية وصف من أوصاف ذاتية.

وقال في الوقفة نروح ألم عن الحرف وعما اتلف منه وانفرد.
وقال في 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 قلت قسمت ودعوت فأجبت.
وقال في إن لم يجذكى وأوصاص معمودى وأسمائي رجعت من ذكرى
الي أدركك ومن وصف إلى أوصاصك.
وقال في الوقفة لا يعرف المجاز، وإذا لم يكن بيني وبينك جائز لم يكن بيني
وبيتك حجاب.

(1) يحل م لابجه ب (2) العام ج (3) أ 11 + (4) إن ج
(5) ج- (6) وفانت ج (7) الأتم 1 ب ث (8) نست ب ل
(9) ذكرك اب ت ل (10) ربيت من ج
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قال لي إن ترددت بيني وبين شيء فقد عدلت في ذلك الشيء.
وقال لي إذا دعوت فلا تتظاهر بإثبات إثر الحساب فلا تصرع عدته وليست فرام

(1) أطمح أطمح حجاب فلا يعود ما طرحته وأهدى سبيلك فلا يضلل ما

(2) هدئت.

وقال لي إذا رأيت فإن أقبلت على ديني فمن غضبي وإن أقبلت على الآخرة فن

(3) حجابي وإن أقبلت على العالم فن حبسي وإن أقبلت على المعارف فن حبني.

وقال لي إن سكت عن حبي أخرجتك إلى حبي، وإن وصفي الحياة فأوصحني

(4) أن يكون معناتي مضرقًا، فإن سكت عن حبي أخرجتك إلى حجابي وإن سكت عن

(5) حجابي أخرجتك إلى غضبي.

وقال لي إذا أردت لي كل شيء لم تفتق، وإذا أردت من كل شيء لم تتغتع.

وقال لي معناي كل شيء توجد به وأسماهه من معارفه، وإذا سقطت معارف

(6) الشيء سقط الوعد به.

وقال لي لكل شيء اسم لازم ولكل اسم اسماء، فالأسماء تنفرق عن الاسم

والأسم يتفوق عن المعنى.

19 - موقف الرفق

ووقفنا في الرفق وقال لي الزم الليقن توقف في مقايا، والزم حسن الظرف.

تسلك مجتي ومن سلك في مجتي وصل إلى.

(1) في اب (2) ج - (3) تستعين بم (4) تفرزه ابات لل

(5) من اب ل (6) الدنيا م (7) في الآخرة فرب مجتي م

(8) لأن اب ل (9) باب (10) يوجد ل
وقال في اجتمع باسم البقين على البقين.
وقال في إذا اضطرت فقل بقلبك البقين اجتمع وتونى، وقال بقلبك حسن
الظنْ تحسن الظنْ.
وقال لى من أشهدته أشهدت به ومن عزوه عزفت به ومن هديته هديت به
ومن دلته دالت به.
وقال لى البقين يهديك إلى الحقّ والحقّ المتقن، وحسن الظنْ يهديك إلى
التصديق والتصديق يهديك إلى البقين.
وقال لى حسن الظنْ طريق من طرق البقين.
وقال لى إن لم ترني من وراء الضائقين رؤية واحدة لم تعرفني.

٣٠) موقف بيته المعمور

ووقفني في بيته المعمور فرأيته وملاءكته ومن فيه يانسور له وراءته وحده ولا
بيت مواصلة في صلوبته على الدوام ورأيتهم لا يواصلون يحيط بصلواتهم عاصماً ولا
بيضورين، وقال لى أسرت حكومة بيتى في كل بيت شكل بها ليتسنى على
كل بيت.

وقال لى اخل بيت من السوء، واذكرني بما أيسر لك ترى في كل
جزئي منه.

١) برصوف ا ب (٢) م - (٣) ت - (٤) باليبن
ا ب + (٥) ت - (٦) م - (٧) ج - (٨) ج - (٩) ج - (١٠) تحمل ج ريالا م (١١) ج - (١٢) ج - (١٣) م - (١٤) قال ا ب ل (١٥) ج - (١٦) ج -
قال لي أما تراه إذا ما عمرت بنسوائى ترى في كل جزئية منه خاطفا كاد أن يتنفخ.

وقال لي خذ فقهك بنفسك لنعم به.

وقال لي إذا رأيتني في بابك وحدي فلا تخرج مني وإذا رأيتني والسوى فذل.

وجهك وقلبك حتى يخرج السوائ فانك إن لم تقطهما خرجت وبق السوائ وإذا بق السوائ أخرجت من بيتك اليه فلا أنا ولا بنت.

وقال لي حكومة خروجي من بيتك أخرجت.

وقال لي لا تحجبني عن بابك فانك إن أقتني على بابك وغلقت من دوني أقتنك على كل أبوب السوائ ذيلا وأظهرت تعزهم عليك.

وقال وجهي قبلي وعيني بابه أقبل عليه بكلك تجده مسما لك.

وقال لي إذا رأيتني وحدي في بابك فلا ضحك ولا بكاء، وإذا رأيتني والسوى فبكة، وإذا نخرج السوائ فضحك نيه.

وقال لي انظر إلى أصناف ردى لك عن أصناف السوائ أغربت عليك أم أطرحتك.

وقال لي احفظ عينيك وكل الجماع الي.

وقال لي إنك إن حفظتني حفظت قلب حكومته.

وقال لي بيتك هو طريقك بيتك هو فرثك بيتك هو حشرك انتظر كيف تراه.

كذا ترى ما سواء.

(1) السواي ج (2) بنتي ت (3) ج - (4) ج - (5) - (6) 1 ب - (7) 1 ب - (8) واقهت اب ت - (9) ن - (10) 1 ت - (11) 1 ت - (12) حكومة ج م
وقال لي إذا رأيت في بيتك وحيد فهو الحورم الآمن يؤمنك من سواه، وإذا لم ترني في بيتك فاطلبني في كل شيء فإذا رأيت نابح ولا تستأذن.
وقال لي القول حساب فناء القول غطاء فناء الفتاخ طبر فناء الخطر صحة، علم ذلك يكون حقائقه لا تكون.
و قال لي أنت ضالم إذا أوجدتنيك أنت حسي.
وقال لي إذا رأيتني ولم تراسي فاننسب إلى عبدوي أنت عبدٌ.
وقال لي إذا رأيتني ورأيت اسمي فان الغالب.
وقال لي إذا رأيت اسمي ولم ترني فما عملك لي ولا أنت عبد.
وقال لي أود علك تراهي مستوى لا ريب.
وقال لي قف بحث أنت واعرف نفسك ولا تنس خلفك تراهي مع كل شيء.
فذا رأيته فالتقي الممية وابقت لي فلا أذهب عنك.

٢١ - موقف ما يبدو
أوقفتي فيها يبدو رأيتها لا يبدو نبيني ولا يحبني نبين ولا يمتنع نبي،
وقال لي قف في النار، رأيتاه يعذب بها ورأيته جنة ورأيت ما ينعم به في الجنة.
هو ما يعذب به في النار.
وقال لي أحد لا يفترق صعد لا ينقسم رحمه هو وهو.

(1)ـ(1) باب، موقف ٢١ ج - (٢) السوي ج (٤) يكون اب ت (٥) ج - (٦) ت - (٧) تر م (٨) ج - (٩) بها زيادة من موقف ٢١ ج - (١٠) ج - (١٠) تر م (١١) تر م (١٢) ج - (١٢) ج - (١٣) بعد س (١٣) في ج (١٤) ت ج (١٥) جهة ات ج
(1) وقال لى نفث فى الأرض والسيا، فرأى ما ينزل من الأرض من ماء من💧هما شركا ورأيت الذي يصعد هو وما ينزل ورأيت ما ينزل يدعو الى نفسه ورأيت ما يصعد يدعو الى نفسه.

(2) وقال لى ما ينزل مطيلك وما يصعد مستقير فأطرق ما تركب وأين تقصد.

(3) وقال لى ننزل مسافة تصعد مسافة مسافة بعد لا يجادل.

(4) وقال لى كيف تكون عندى وأين بين النزول والصعود.

(5) وقال لى ما أخرجت من الأرض عيني جمعت بها على ولا أنزلت من السماء عيني جمعت بها على، انما أبديت كل عيني فقسمت بها عيني وجمعت ثم بدأت جمعت في وكانت هي الطرق وكانت الطرق جهة.

(6) وقال لى قف في الجنة، فرأيته يجمع ما أظهر فيها من العيون من جمع في الأرض يبدو من وراء العيون، فرأيت هبه لا من وراء العيون وكأن الوراء ظنفا ورأيته لا يبدو فأخفيه ولا يخفى نقيضه ولا معنى فيكون معنى.

(7) وقال لى إن أقت في العرش فما بعده فابق فاز، وإن أقت في الذكر فاصعد، فابق نجبا، وفاء بكل ما كان غير ضالتك فأطراف بالحرب.

(8) وقال لى إن كنت ضالتك تهت إلا عني وحرب إلا معني وفاء بكل ما جاءتك ضالتي ألم أقبل عليك.

(9) في موفق 20 ج 6 س ج 2 ن ج 3 ه ج 3 د ج م 2 ج 4 د ج 8 م 1 س ج 1 أ ج 14 س ج 15 ل ج 16 ج 16 ج +
وقفت لي أنت ضالتى وأماضتى وما مثالي من غاب.

وقال لي كلامك فأراك نفسي وأراك غيري به فقد ربطتك به وغفر ونفضك عنه.

وعن غيره.

وقال لي ما أراك سواء ولم يرك نفسه فقد مكر بك وما أراك ولم يرك سواء.

رأيت كل شيء في نور نورته.

٢٢ - موقف لا تطرف.

وقفت وقلت لي أظهرت كل شيء وأدرأت عنه وأدرأت به عنى.

وقال لي إذا نظرت إلى أنبت كل شيء فقد آذنتك مواصلتي.

وقال لي كل له علامة ينقم بها وتنقسم به.

وقال لي كن بالمثبت لا يقوم لك الثبوت.

وقال لي إذا كان إلى المنتهى سقط المعترض.

وقال لي لا يكون إلى المنتهى حتى تراى من وراء كل شيء.

وقال لي إذا كان لا ينحى به ولا ينفي إلا أن الحكيم المنفى على علم ولا وضع.

وقال لي انظر إلى ولا تطرف يكن ذلك أول جهادك في.

(١) ما ج (٢) ج - (٣) (٤) ونصك ت نصك ج؟
(٥) أدرت ج (٦) وأدرت ج ادرت م (٧) عن ب (٨) كل ما ج.
(٩) م - (١٠) احتضن ابت (١١) ومن ابت ي ج (١٢) ابت.
(١٣) (١٤) (١٥) إلى أن تأتان ل أن لا لان لا (١٦) وضع.
(١٧) ج م تلا ومنست ابت ل (١٨) يكون ج.
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و قال إلى ابن أمرك على الخوف أتته بالجم ولا تبى أمرك على الواجه أهده إذا

تكامل العمل.

و قال إلى إذا ذهبتك عن الأسماء أذننك بحكمتي.

٣٣ - موقف وأحل المنطة

أوقفني وقال إلى إذا رأيت كأن فكرك في الجابة المسلمة.

و قال إلى إذا رأيت فلا تسألي في الروية ولا في الغنية لأنك إن سألتي في الروية
اتخذتها إلا من دوقي، وإن سألتي في الغنية كنت كم لم يعرفك، ولا بذرك أن
تسألني وأغضب إن لم تسألني فناسي إذا قلت لك مسألتي.

و قال إلى إذا رأيت قانوُن إلى أكن بيتك وبين الأشياء، وإذا لم ترنى فنادي
لا لأظهر ولا لترائي لكن لأن أحب نداء أحوالك ل.

و قال إلى إذا رأيت أغنيتك الغني الذي لا ضده،

و قال إلى إن تملك السوى ولا تنبه.

و قال إلى ذكري في روئي جفاء فكيف رؤية سواء أم كيف ذكرى مع رؤية

و قال إلى أفل الليل وطلع وجه السحور وقام الفجر على الساق، فاستيقظي أيتها
النائمة إلى ظهورك ووقفي في مصلاك، فإني أخرج من الحراب فليكن وجهك أول
ما ألقاه فقد خرجت إلى الأرض صراصا وعبرت إلا في هذه النزوة، فإني أقت في يتني

(١) ج - (٢) ج - (٣) قد ابت ل - (٤) أحل ج
(٥) م - (٦) ج - (٧) في أبت (٨) - (٩) ج
(١٠) ساقي أدب ل (١١) إيا ب (١٢) إيا ب (١٣) إيا ب (١٤) إيا ب
وأريد أن أرفع إلى السماء، فظهوري إلى الأرض هو جوازه عليها، وخروج منها وهو آخر عهدها بي، ثم لا ترى ولا ما فيها أبد الأبدين، وإذا خرجت منها إن لم أملكها لم تقم، وأهل المنطقة فينتشل كل شيء وأنزع دعوى ولا أمي تسقط الحرب وأكشف الرفع ولا ألبسه وأدعو أعماة في الدنيا كما وعدتهم في مصرون أي وينعمون ويتعمون، وبرون النهار سرماذا ذلك يرى ويرى لا يقضى.
وقال لعابث لا يجدن طالب إلا في الصلوة، وأنا مليل الليل ومنهر النهار.

٢٤ - موقف لا تفرق اسمى

أوقفت بين أولية إبدائه وآخرية إنشائه وقال لي إن لم ترى فلا تفرق اسمى.

وقال لي إذا وضعت بين يدي ناك كل شيء فأذن أن تصغي إليه بقلبك.

فأذا أصبت إليه فكان قد أجهز:

وقال لي إذا ناك العلم بجواره في صولك فأنتهى انفصلت عن.

وقال لي إذا نظرت إلى قلب لم يخطر به شيء.

وقال لي إن رأيتين في قلب قويت على المصابة.

وقال لي أحبابي الذين لا رأي لهم.

وقال لي بدنك بعد الموت في محل قلب قبل الموت.

(١٢) الرجوع لل (٢) بيدع فيطراب ب ت لم (٣) بدلًا بدرقي أباب ت لم (٤) لا أباب تم (٥) من ج (٦) في فتنت لم (٧) ل من (٨) (٩) (١٠) ج (١١) ج (١٢) في اله نوع ج (١٣) أن ج (١٤) أن ج (١٥) إذا اباب (١٦) وقال للما وادين يدي ناك كل شيء.
قال لي إذا وقفت بين يدي فلا يقف معلك سواك،
وقال لي إذا صار الورد خاطرا مذموما سقطت الجنة والجحور.
وقال لي الصديق أن لا يكتب اللسان والصاديقية أن لا يكتب القلب.
وقال لي كتب اللسان أن يقول ما لم يقل وأرب للقول ولا يفعل، وكذب القلب أن يعتقد فلا يفعل.
قال لي كتب القلب استعاب الكتب.
وقال لي الكتب كلها سوايا والحق الحقائق في إدى إن شئت أنطقت بها صبر أو بشرا.
وقال لي كم أعلفك في فهو نطق عن لغتي.
وقال لي النبي من كذب القلب.
وقال لي الأماني غير البديع في كل شيء.
وقال لي الرجاء في مجاورة الأماني والمجاورة اطلاع.
وقال لي لكل متجاوزين صحبة.
وقال لي حقيقة الترجيح أن أعلفك بي لا في معنى ولا يمعنى، وإن تناله حتى يحرق الخوف ما سواه.
وقال لي أفسدتك على كل شيء وجعلت ذلك حجابا بينك وبينه فلا تخترق الحجاب بالتعرض له فأرسل عليك مذاته.
وقال لي لو صحتت شيء ما أبديت لك وجيئ.

(1) لا أكتب ل (1) يكتب ل (2) الحقائق (3) تتفق على (4) السجدة (5) موح و (6) ماب سوف (7) شرج
(8) له شرف ج.
وقال لي إذا أعترض لك السوء نفتته فانظر إلى أوليئك ترى ما يسقطها innings. إنك ترى في أوليئك إنشائه فانظر إلى آخرية إبدائه ترى الزهد فيها ولا تراه. وقال لي في الأولى قوة أخرى ضعف، فاستغفري من ضعف قريب عليك بضعف. وقال لي إذا لم ترى فلا تفارق اسمي.

25 - موقف أنا منتهي أعزائي
وقل لي العل من رأى أضر من الدخيل على الحزن.
وقل لي الحزن عشرة من لم يرى والحسن سبعة من رأى.
وقل لي إذا رأيني كنت سلامتك في الفترة أكثر منها في العبادة، وإذا لم ترى كنت سلامتك في العمل أكثر منها في الفترة.
وقل لي إذا رأيني قسمك عني كنما تراه سواء بعينك وقلبك.
وقال لي استغفرني من فعل قلبك أكثرك تقلبه.
وقل لي فعل القلب أصل لفعل الببدن فانظر ماذا تفسر وانظر الغرق ماذا يشر.
وقال لي يدي على القلب فان كففت عنه يده لا تأخذ به ولا تطي غرست.

تعزى به فأثر أن تراني.
قال له خف حسنة تهدم حسناتك، وخف ذنباً ينصب دزوك.
قال له إذا رأيت فصلك ما تصرف به عني لم أرغب عليك.
قال له بلاء بأسك من رأي لا يستطيع مداومتي ولا يستطيع مفارقته وأنا بين ذلك أطوطي وأنشروه في الطلي موته وفي النشر حيوته.
قال له أنا منتهي أعزرائي إذا رأواني اطمأنا بي.
قال له من لم يرى فهو منتهي نفسه.
قال له شاور من لم يرى في ذنيك وآخرتك واتبع من رأي ولا تشأرمه.
قال له الاستشارة عن ضلaloneو المشورة هجوم، فمن رأى أين يهم ومن لم يره أين لا يهجم.
قال له اصح من لم يرى يحكم وحمله، ولا تستصحب من رأى يقطع بك.
آمن ما كنت به.
قال له إذا رأيت ورايت من لم يرى فاسترعي عنه بالحكمة فان لم تفعل وناه اخذت لك به، وإذا لم ترى ورايت من رأي فاحفظ حذلك فما رأي يمرعيه.
قال له إذا رأيت ورايت من رأي فانك أسمع وأجيب.
قال له والذين جاؤوا فيها الذين رأواني نفسي غبت غت عيونهم فسيرة أن يشركون بي في الرؤية.
قال له الغيرة لا تصيح أو تنفس القسمة والقسمة لا تنفس، وأنها غالب.
قال له لن نديثهم سلسلة للكشف عن كل شيء عن مواقع نظرنا فيه.

(1) ج. (2) مصرف ت مصرف ل (3) ولا ب ت ل (4) مقيم ج. (5) مصرف. (6) مقيم. (7) ج. (8) اميت أب ت
وقال لي أبا أقرأ وليش إذا أردنا بالرادة نشدها المعرفة فذا عرف قلنا لحنا 

ج:  

ووقفت وقال لي أسرع شيء عقوبة القلب
وقال لي كنت لا أعلم له وكنت لا أواخذ
وقال لي إن جعلت لفرى عليك مطالبة أشركت بي فاهب هربا من الغرم وهربا من يد
وقال لي إن جعلت لك معي مطالبة فقد سوتب بي
وقال لي أنا أبدًا لا للبدو ولا لنفي ولا لأرى ولا لأن لا أرى ولا لما ينطف
على لا عم فلست فيه إلا باب
وقال لي أنا غيب لا عم ولا عن ولا لم ولا لأمر ولا في ولا فيها ولا بما
ولا مستودية ولا ضالة
وقال لي أنا في كل شيء بلا أبنية فيه ولا حيينة فيه ولا حياة منفصلة ولا
 متصلة وأنت فيها ولا هو في أنا أبدو لك فانتي ملك ما يتعالى به من المعرفة وما بي
لك ما تتعالى به من العلم فأنا الوافق بينك وبينها فترآها تنور فتتج سلطانه
عليك به أوبك
وقال إلى القلب الذي يرانى مثل البلاء
وقال لي ما سامت إلى شيتا فأذلهه لشيء

(1) ايابت  (2) ماله ايابت  (3) (4) ج  كد  (5)  (6)  (7)  (8)  (9) ات  (10) م  ات  (11) ات  (12) (13) (14) (15) (16) (17) العلم ب
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وقال لى الفجر كله طريق أغير.
وقال لى إذا رأيتى كان بلاؤك بعدد كل شيء وكان كل شيء بلاؤك.
وقال لى يا من بلاوته كل شيء صرفت البلاء عينك بالعالقة والعارفة داخلة
في الشيهة والشيئية بلاء والبلاء والعالقة إذا رأيتى عليك سنوائنا فأهوا أصرف
والصرف بلاء.
وقال لى إذا رأيتى فلا عفيفة إلا أن نظرك ضئيلة
غضبة والضئيلة بلاء.
وقال لى جحابي البلاء وحجابك البلاء، حرق جحابي جحابك فأزاله الحرق نفرخت
من بلاوته اللي بلاوته.
وقال لى أنقبت بى انتقبت بك تسري إلى كل عين فلا ترى عندى سواك
وتسرى إليك إذا سرت فلا ترى عندك سواك.

27 - موقف لى أعزاء
وقفنا وقال لى ما صرفت عينك من المجاب بالالهة أكثر وأعظم مما صرتته
بنك من المجاب بالديناء.
وقال لى وحيزي إن لى أعزاء لا يكون فيه غيرك ولا يشربون ولا ينامون
ولا ينصرون.
وقال لي من يحيرك مني إن قلت ما لا أراد به فأحذر فلا أغرره
وقال لي فرق بين من غبت عنه ليتذكر ويبين من غبت عنه ليتذكر.
وقال لي فارقت المتذكر وطالعت المتذر.
وقال لي أنا وعزي ما ضيف أعازى ما أراوأ أوشروا أسرارهم وجمبا
علي قلوبهم وأخذمون اختيارهم.
وقال لي وعزي ل أعازى ما لم عيون فيكون لم دموع، ولا لم إقبال فيكون
لم رجوع.
وقال لي ل أعازى ما لم دنيا فتكون لم آخرى.
وقال لي الآخرة أجر لصاحب دنيا بالحق.
وقال لي إن ل أعازى لا يرون إلا ل وأعازى لا يرون إلا بفرق ما بينهم
أبعد من بعد إلى القرب.
وقال لي أدرك أعازى بي كل شيء ولم يحصل أولايلى لي كل شيء.
وقال لي استشرني في مطالبة أقطع ما يتبعني بالمطالب منك.

٢٨ - موقف ما تصنع بالمسائلة
أوقفني وقال لي إن عبدتي لأجل شيء أشركت بي.
وقال لي كلما أقسمت الرؤية ضاقت العبارة.
وقال لي العبارة ستركنف ما ندبتي ليه.

(١) أحصر ج ١، أحدهك ل (٤) لا ج ٢، ج ٣
(٢) ج ٢، لا ج ١ (٣) طويج ١
(٤) ب ج ١، ج ٢، (٥) ج ٢، ج ١، (٦) ب ١، (٧) ج ٢
(٨) أب ١، ج ٢ (٩) م ١ (٤) الباحة ب١.
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وقال لي إذا لم أسم وصفك وقلبك إلا على رؤيتي فإن تصنع بالمسطنة، أتسألني
أن أسفر فقد أسفرت أم تسألي أن أحتسب فإلى من تفضى.
وقال لي إذا رأيت لم بُيَّق لك إلا مسطنة تسألي في غبيتي حفظك على رؤيتي
وتسألي في الرؤية أن تقول للشيء كن فيكون.
وقال لي لا ثالث لها إلا من المد琢磨.
وقال لي أهتمك قد ستصل في غبيتي وحريحت علبك مستلقي مع رؤيتك في حال رؤيتي.
وقال لي إن كنت ح래스با فاحسب الرؤية من الغبيفة فأيما ظلت حَكَّمه في المسطنة.
وقال لي إذا لم أعب في أًى كل قطعتك عن السمى له، وإذا لم أعب في نومك.
لم أعب في يقطتكن.
وقال لي عزمك على الصمت في رؤيتي خيبة فكيف على الكلام.
وقال لي العزم لا يقع إلا في الغيبة.
وقال لي انظر إلى في نعمتي تعرفني في عرفك.
وقال لي من لا يعرف نعمتي كيف يشتكى.
وقال لي لا أبدو لعين ولا قلب إلا أغلبه.
وقال لي تراني فينا تقول كيف تقول، تراني في جزلك كيف تجسّع، تراني في الفتنة كيف تحتوي عليك الفثة.

(1) فيكون كيف يكون ج (2) في ج (3) في ج (4) الخال ج
(5) علب إبن ل (6) جماب (7) بيت جمعه م (8) م - (9) ج - (10) ج -
وَقَالَ ٱللهُ ﴿۳۸﴾ ﴿۳۹﴾ ﴿۴۰﴾ ﴿۴۱﴾ ﴿۴۲﴾ ﴿۴۳﴾ ﴿۴۴﴾ ﴿۴۵﴾ ﴿۴۶﴾
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وقال لي إن كنت ذا مال فما أنا ملك ولا أنت من

وقال لي المسئلة صنم عبدته أن تذكرني بلغته

وقال لي إنما يبرد العدو أن يذكرني بأذكاره

وقال لي الدنيا وطن ذكر، الرؤية لا وطن ولا ذكر.

وقال لي إذا غبت فأدعني ونادني وسناي ولا تسأل عنني فإنك إن سألت عن

منذ لأمهدك وإن سألت عن رانيا لم يثيرك.

وقال لي الرؤية تشهد الرؤية تغيب عما سواها.

وقال لي العالم وما فيه في الغيبة لا في الرؤية.

وقال لي الجهل حد في العلم وللمعلم حدود بين كل حدتين جهل.

وقال لي الجهل ثمرة العلم النافع والرضا به ثمرة الاخلاص الصادق.

وقال لي إن اعتبرت الغيبة بين الرؤية رأيت ائتلاف الدماء والدواء فضاع حق.

خرجت عن عبودية.

وقال لي رؤيتي لا تام ولا نذى، فقيتي تأمور وتنتبأ.

30- موقف أدعني ولا تسألني

وقفني وقال لي الدنيا صحن المؤمن الغيبة صحن المؤمن.

وقال لي الدنيا دنيا وآخرة والرؤية لا دنيا ولا رؤية.

(1) فلا اب ت (2) مات من اب ت (3) تذكرني اب (4) فارضي ب ت
(5) ج 3 - (6) ج - (7) فنيب ب ت (8) ج (9) - (10) الدنيا م
وقال لي رؤيتي خصوص غيبة عموم لا رؤيتي ولا غيبة حزب العدو:
وقال لي ليس من أهل الغيبة من لم يكن من أهل الرؤية.
وقال لي الصلاة في الغيبة نور.
وقال لي ادعوني في رؤيتي ولا تسألني ودخل في غيبي ولا تدعى.
وقال لي انظر ما بدا لك فإن قطعك عن القواطع فهو مني.
وقال لي كانا بدا لك فأبتعد أسمعك قبل قطعك لنفس مكره.

٣٢ - موقف استوى الكشف والجواب
أوقفني وقال لي كل شيء لا يواصلك صلة لي فانا أواصلك وتخذلك.
وقال لي انظر بين قلبك إلى قلبك وانظر بقلبك له الذي.
وقال لي إذا رأيته استوى الكشف والجواب.
وقال لي إذا لم ترى فأعتضد بالثمرة ولا تعوضه ولكنها محل فقرك.
وقال لي وارني عن اسمي وإلا رأيته ولم ترى.
وقال لي سأل كل شيء عن ولا تسألني عن.
وقال لي إذا رأيته فكأت لم تخرج من العلم.
وقال لي إذا رأيته خرجت من أهل العذر.
وقال لي إذا رأيته دخلت في جللة الشفاعة.

(١) رؤيتي ل رؤيتي م (٢) غيبي م (٣) جليب أب (٤) م(٥) ب ت (٦) نابا ج (٧) من القواطع ج + (٨) صل ج (٩) بي + (١٠) يتخذلك ج (١١) الجواب بالكشف م (١٢) لما + (١٢) ت
وقال له إذا رأيت ضمتة عن وحمت الكيل
وقال له سل أولياني، عم أعادتك وسلى ولا تسألني عما أجعلك.

32 - موقف البصيرة
أوقفني في البصيرة وقال لي قصرت العلم عن معيون ومعلوم.
وقال لي المعيون ما وجدت عنه جهة فهو معلوم معيون، والمعلوم الذي.
لا تراه المعيون هو معلوم لا معيون.
وقال لي ما أنا معيون للمعيون ولا أنا معلوم للقلوب.
وقال لي كل نقط ظهرت أنا أثرت ورحو ألفتها فانظر إليه لا يبدو لغة المعيون والمعلوم وأننا لا هما ولا وصفي فلهم.
وقال لي ما نهلك شيء عن شيء إلا دعوك إليه بسنا نهلك عنه، وأنا أنهك فلا أدعوك إلا بما أنهاك عنه وأدعوك إلى فلا أنهاك بما أدعوك به، ذلك الفرق.
الذي بين وصفي وسواه.
وقال لي فملك لا يبحث بك كيف يبحث بق، وأنت قلتي.
وقال لي ألقا إلى وحي إكم احكم بأقضى مسرتك.
وقال لي إذا رأيت سوى: فقل هذا البلاء أرحم.
وقال لي إذا رحتك رأيت رفق في طرفك إذا نظرت وفي قلبي إذا فكرت.

(1) عن ما أبت (2) المعيونات (3) مـ (4) لا أبتـ
(5) ورحيق ابت ج مـ (6) تقدر أبت ل (7) المعلوماـب ت
أبالمعلوم (8) ما جـ (9) جـ (10) جـ (11) ذلك ابت
(12) الفرق بـ بـفرق جـ (13) جـ (14) أبت ابت ل
وقال لي قسمت لك ما لا أصرفه وصرفت عليك ما لا أقسمه لك فكلن لي فإنها أسمرك عما صرفته فاصفره.
وقل لي ما تزلف إلى قلب إلا أفيته عن المعارف.
وقل لي دل في التعظم تدم في الخوف.
وقل لي كم من كل شيء خاصيته ولكل خاصيته فعاقبته نسبُّه إلى تخصيتَه.
تنسب إلى.
وقل لي كل شيء سواء يدعوك إليه بشركة وآنا أدعوكم إلى وحدٍ.

33 - موقف الصفح الجيل
ووقت في الصفح الجيل وقال لي لا ترجع إلى ذكر الذنب فنذبح بذكر الرجوع.
وقل لي ذكر الذنب يستجزى إلى الوجود به، والوجود به يستجزى إلى الموت فيه.
وقل لي حتى متي لا تجعل إلا الأقوال، وحتى متي لا تجعل إلا الأفعال.
وقل لي إذا اجتمعت بسوا فتفرّقت ما اجتمعت.
وقل لي ما كان رسول الله ﷺ قولاً أو فعلًا فأتت في عرصاً اجتِماعت.
وقل لي حكم الأقوال والأفعال حكم الجدل والملبَل.
وقل لي حكم الجدل والملبَل حكم المجال والنزاع.

(1) هناك أت + (2) عن مات (3) ونابج ج (4) لك أت
(5) جم 2 - شرك ج (6) وحذى ج + (7) ج - (8) بالرجوع ج م
(9) سنتات (10) فتفرّقت بثج فتفرّقت ل (11) سنتات
(12) قول ج م (13) فل ج م
وقال لى أردت أن تعرفي فانظر إلى حجاب هو صفة وأنظر إلى كشف هو صفة.

وقال لى لا تقف في رؤيتي حتى تخرج من الحرف والموروث.

وقال لى لا تجمع بين حرفين في قول ولا عقد إلا بي، ولا تفرق بين حرفين.

وقال لى إذا قلت للشيء كن فيكون تقللك إلى العلم بلا واسطة.

وقال لى أطمئن لأني أنا الله إلا أنا أجملك تقول للشيء كن فيكون.

وقال لى إن جمعك الأقوال فلا قرب، وإن جمعك الأفعال فلا حب.

وقال لى اجتمع بي نجتمع كل مجتمع ونستمع مستمع كل مستمع فتحوى سواك تخبر عنه ولا يحوك سواك فيخبر عنه.

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

وقال لى قف من وراء الكون، فرأيت الكون نسالت الكون بفهيل الكون.

وقال لى فينفوذ في وجد الجهل الدائم والمzung في الطاقة والصبر في العزم والثبات.

وقال لى انظر إلى الشاهد الذي أنت به في الغيبة هو الشاهد الذي أنت به.

وقال لى إن أكلت من يدلة لم تطمك جوازك في مقصدي.

(1) عن ابن ت (2) وتنفرق اج ل (3) فل ج (4) انفك ت ج (5) ت (6) وتنفع اب ل (7) شيء اب (8) ب ت (9) على أب
وقال Li أتمنى تطيع كل جارحة من ياً كُل من يده.
وقال Li الشاهد الذي يشبى هو الشاهد الذي يشبى.
وقال Li الشاهد الذي يشبى هو الشاهد الذي يشبى.
وقال Li الشاهد الذي يشبى هو الشاهد الذي يشبى.
وقال Li الشاهد الذي يشبى هو الشاهد الذي يشبى.

(1) 2 (2) 2 (3) 2 (4) 2 (5) 2

وقال Li لرزي عليك في نوبسكت لا حكم ما تمت به، ولا يجري طيبلك.
وقال Li لا ردي عليك في كل شيء. أرد عليك في كل شيء.
وقال Li إذا زكرت في كل شيء أذكرك في كل شيء.

43 - موقف ما لا ينقل

أوقفني في ما لا ينقل وقال لى به تجتمع بها ينقل.
وقال Li إن لم تشهد ما لا ينقل تَّشْتَبَت بما ينقل.
وقال Li ما ينقل يصرفك إلى القولية والقولية قول والقول حرف وحرف

(4) 2 (5) 2

وقال Li المبارة ميل إذا شهدت ما لا يفْتَرِي لم يمل.
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وقال في القول يصرف إلى الوجود والتسواجد بالقول يصرف إلى المواجدة بالمقولات.

وقال لى المواجدة بالمقولات كفر على حكم التعرف.

وقال لى لا تستمع في من الحرف ولا تأخذ خبر عن الحرف.

وقال لى الحرف يعجز أن يخبر عن نفسه كيف يخبر عن عني.

وقال لى أنا جاعل الحرف والخبر عنه.

وقال لى أنا المخبر عنى من أشياء أن أخبره.

وقال لى الإخبار علامة بإشباه لا توجد بسوء ولا يبدو إخبار إلا فيه.

وقال لى لا تزال تكتب ما دمت تحتسب فاذدا لم تحتسب لم تكتب.

وقال لى إذا لم تحتسب ولم تكتب ضربت لك بسهم في الأثما وإن النبي الأموي لا يكتب ولا يحسب.

وقال لى لا تكتب ولا تتم ، ولا تحتسب ولا تطالع.

وقال لى الهوى يكتب الحق والباطل ، والمطالمة تحتسب الأخذ والترك.

وقال لى ليس من ولا من نسب من صحب الحق والباطل وحسب الأخذ والترك.

وقال لى كل كتاب يقرأ كتبته وكل قارئ يحسب قراءته.

(1) المواجدة (2) والمواجدة (3) تصرف ج (4) اشباج (5) سهام (6) وقال في ج (7) م (8) لـ (9) م (10) م (11) كتابة
وقفي وقل لي ما فطرتك تأخيرك في علم ولا دينك لنقف على باب سواي ولا علمتنك تجعل علسي تطير طيبي إلى النوم عنه ولا أتخذهك جلبيا لسأقني ما يعرف عن يجلسني.

وقال لي ما أسمعت لك في الشيب لأيذاك في المشيب.

وقال لي اعرف من أن تعرفنسك من أنت هي قاعدنك التي لا تهدي ويهك.

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

وقال لي اسمع عهد ولايتك: لا تتأوَّل على بعلك ولا تدعني من أجل نفسك وإذا خرت قلبي وإذا دخلت فإلي وإذا كنت في دخلي إلى فإذا استيقظت فاستيقظ في التوكل على.

وقال لي بقدر ما توظف لنفسك من العمل لي يسقط عنك من العمل لك.

ويقدر ما يسقط عنك من العمل لك يكون قايم بك وقومي لك.

وقال لي استعن بالدعاء على الوقوف في مقامك بين بدي.

وقال لي إن لم تدع إلى نفسك يدعو اليد بما عرف منك فاحذري لا تكون نفسك داعية لنفسك في نفسك وأنت تحتسب على السكوت قربة إلى.

وقال لي اكتب في عهدك: إذا تزرفت اليد سقطت المعارف من سواعد وإذا لم تعرف اليد فعرفنك على أيدي المعارف.

---

(1) زينك اب رجب ج (2) إبوبج ج (3) سرها ج م (4) من رجبي اب ت (5) زربك زال (6) (1-6) (7-3) (7-8) م (8) يكون ت ل م
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وأ謂 لِلليل لِلقرآن يتلى، الليل لِلحماد والثناء.

وأ謂 لِلليل لِلدعاء، إن سَر الدعاء الحاجة وان سَر الحاجة النفس والنفس ماتهو.

وأته لِإنه كان صاحب في ليل من أجل القرآن بلغ أقصى ما كَلَف إلى جزئه

فَذاَ بلغه فارق فألا ليل القرآن ولا ليل الرحم، وإن كان صاحب في ليله من أجل

الsmouth والثناء بلغ أقصى ما كَلَف إلى اجتهادك فَذاَ بلغه فارق وأذا فارق، فليل النوم تلك أم لم تن بل من كان لِهُ ليله أَمَّل أو لم فئاذا صاحب الليل وصاحب فقه الليل أشرفت به على الليل وعلى أهل الليل. فهو يمكناه فِيه.

أعرف وبلغ نهايته في أدرك.

وأته لِإنه كيف تنظر إلى السما والأرض وكيف تنظر إلى الشمس والقمر وكيف تنظر إلى كل شيء كان منظورا لمينك أو كان منظورا لِلبكم وذلك أن تنظر إليه بادياً مبني وهو أن تنظر إلى حقائق معارفه التي تلبس بحدى وتقول ليس كَذَلِك

شيء وهو السِّمع الأصريد.

وأته لِإنه لا تذهب عن هذه الرؤية تختلطك المرئيات ولا تخرج صفتك عن هذه الرؤية تختلطك صفتك.

وأته لِإنه لم تخرج صفتك عن هذه الرؤية صبرت عن صفتك وعن دواعي صفتك وإذا صبرت عن صفتك في ب근ي يدى فلان وقلت

(1) + (2) + (3) + (4) + (5) + (6) + (7) + (8) + (9) + (10) + (11) + (12) + (13) + (14)
 موقف اسحاق عهد ولايتک

لملاکتکي فلان ولي فشیرکتك بي رکنبت علی جینک ولايتي واصبندیک ان أن مسک
این کنت وقاتل کي قل نفلت واشغغ فوقع.

وقال لی إن لم تخرج صفتک عن هذه الوریقة ورفقت في مقام المصمة والثبت
فيه حشحة من الشهوات وحیاء من تنوال المادات.

وقال لی اما أظهرت الشهوات سترا على المستور لأنه لا يستطيع أن يقوم بين
یدی إلا في سترة فین كشفت له عن نفسه لم أسهره من بعدها بنفسه.

وقال لی إذا رايت نفسك كما ترى السماوات والأرض رايت الذي يراها منك
هو أنت لا لی حاجة تراجع ولا لی خیلیة تسكن فلسستری ایاك ما ابتلبک بصسفة
لا نشب في حکمک ولا تقوم في مقامک فتصفتك تراجع لا أنت وخصفك تميل لا
أنت تمیل.

وقال لی لو أحببت الدنيا جمعت بها على.

وقال لی لیان تكون ذلك احسن من أن تكون بك ولیان تكون بك أحسن من
البین کی ویان تكون فیک أحسن من أن تكون لا ذی ولا فيک.

٣٣ - موقف وراء المواقف

وقفني وراء المواقف وقال لی الكون موقف.

وقال لی كل جزیة من الكون موقف.

وقال لی الوسوسة في كل موقف والاختکار في كل کون.

وقال لی طاقف الوسوسة على كل شيء إلا على العلم.

وقال لی العقود قائمة في العلوم والوسوسة تغطر في احكام العلوم.

(۱) راحا ل بیک ج (۲) فقه ترب ت فلسیه (۳) پرام م ب ت
(۴) ت ج - (۵) ت ج - (۶) ت ج -
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وقال لى إذا جأتلك الوسوة فانظر إلى بضعة من منصرفها واعتراضك عليها ترى الحلق وتسهله وهو ما تنفيه به وترى الباطل وتسهله وهو ما نفيت.

وقال لى من تمثل بالكون عريض له الكون.

وقال لى الوسوة في علم من أعلام التحريض على.

وقال لى قد جاءتك معارف بلطفى وأسفر لك تكالى عن حيى.

وقال لى كل شيء يصدرك إلى يصدرك ومثل بقية منك أو من غيرك إلا الوسوة فإنها تصدرك إلى وحده.

وقال لى الوسوة ردى إياك إلى الفهر.

وقال لى انظر إلى الوسوة عم حرجك فإن تصلح إلا على مفارقتها وتبطل.

فلن تصلح إلا عل التماقل به.

وقال لى الجهل وراء المواقف نقف فيه فهو وراء مقام الدنيا والآخرة.

وقال لى من لم يستقر في الجهل لم يستقر في العلم.

وقال لى الجهل وراء المواقف فمن وقف فيه أدرك علوم المواقف.

وقال لى اختم عاضك بالجهل وإلا هلكت به وأختم عملك بالعلم وإلا هلكت به.

وقال لى كما على التراب من التراب فانظر إلى التراب تذهب عما هو منه وترما.

قلبته عينه في مرايا العيون لعينه فلا تخطر تلك عيونه.

(1) ج - ينحى ب ل نفيا ج (2) ينحى ب ب قب ت (3) ب - ج - يصدرك ت - (4) عما ج م (5) وما ج (6) ج - (7) عملك ت - (8) هلك ت (9) وترى ب - ج (10) (11) - العيون ج (11) ت ل - بيه م
وقال ل اتخذ أوعوانا تلقأب عينك فاذا لم تقلب عينك فلا أوعوان. 
قال ل لا يكون لأوعوان حتى يكون لا زمان ولا يكون لزمان حتى يكون لا أعيان ولا يكون لأعيان حتى لا تراها وتراها. 
وقال ل إذا حزنك أمر قبابك فان حزنك في الباب بالنوقفة فان حزنك في الوقفة بالنوقفة. 

وقال ل الوقفة هي مكانة مان وكذلك وقفة كل عبد هي مقامه مان. 
قال ل خاطب من خاطبت ابنته الذي يجب أن يذكرين فيه فهمي حاله التي عليها ما يقت. 
وقال ل لها من خاطبت قريبة والقيم من خاطبت قريبة وللتمن من خاطبت قريبة. 

بلغته. 
وقال ل إذا كان النعت معينا فهو مبلغ لا نعت، وأن كانت النعت لا مبلغ فهو نعت. 
وقال ل النعت من النسب والنسب من النسب. 
وقال ل دام النسب ما دام النسب ما دام النطلب ودام النطلب وما دام ودام النطلب إذا ودفه وإذا لا طلب. 

وقال ل المعرفة التي ما فيها جهل هي المعرفة التي ما فيها معرفة. 

وقال في العلم الواحد لا يتعلق بالعبودية ولا تستقر عليه.
وقال لا يعرف المعرفة تعرف بالمعرفة، اعرفت تعرف بي، ولي تعرف حتى لا إلا ما تعرف فإن تجهل حتى لا إلا ما تجهل فلا أنا ما عرفت ولا أنا ما جهت.
وقال في المعرفة فإن كل شيء حذك الكل من كل كلية حذك كل حذك كل.
همية مشابك الأمين من كل جزئية تقلب.
وقال في إن بقيت الباطن عليك إره بقيت للظاهري عليك قرنة.
وقال في إذا قفيت ما سواي ليقنتي بعدما خلفت حسنات.
وقال في ما كل من تقي سواي رأى ومن رأى فقد تقي ما سواي.
وقال في لا تكون عبد حتى أدوك ببلساني إلى السوى تجيب الدعاء وتبنى السوى.
وقال في أنت عبد السوى ما رأيت له أثر.
وقال في أثر كل شيء حكيم.
وقال في إن لم تر السوى أثر لم تنبذ له.
وقال في لا تبت سواي ليه من حالك بما لم تعفر.
وقال في هيمنت الرؤية على المعرفة كما هيمنت المعرفة على العلم.
وقال في إن أثبت السوى وفهوكه فموقف له إنبات.
وقال في من رأى شهد أن الشيء كي لم شهد أن الشيء لم يرتب له.
وقال في ما ارتبط بشيء حتى تزاه لك من وجه، ولو أرائه لي من كل وجه لم يرتبط به.

(1) بعثر ت ج (2) قاطرب (3) بعد ب (4) حلفت ب (5) أرج (6) أرج (7) تج (8) ترج (9) ج (10) ترج (11) ترج (12) ترج
ومعنى الستة في الستة ، وقيل إن لو لم يرى الشيء لم ينعشه لله ، وما كله من رأى شهد .

(1) إِنَّكَ لَا تَرَى أَحَدًا يَرَى أَحَدًا لَّا يُنَبِّئُهُ .

(2) وَلَا يَجِلُّ .

(3) وَلَا يَجِلُّ .

(4) وَلَا يَجِلُّ .

(5) وَلَا يَجِلُّ .

(6) وَلَا يَجِلُّ .

(7) وَلَا يَجِلُّ .

(8) وَلَا يَجِلُّ .

(9) إِنَّيْ جُمَّلَت مَعْلُومَةٌ بِهِ .

وَقَالَ لِهِ ذِي الْحَيَاةِ الْمَرْتَعِيَّةِ مَعْلُومَةُ الرَّاسِيِّ مَوْعِدَةً وَمَعْلُومَةً وَمَعْلُومَةً .

(10) إِنَّكَ لَا تَرَى أَحَدًا يَرَى أَحَدًا لَّا يُنَبِّئُهُ .
وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (1)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (2)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (3)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (4)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (5)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (6)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (7)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (8)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (9)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (10)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (11)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (12)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (13)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (14)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (15)

وَقَالَ لَهُ: "خَفَّفْ عَنِ الْقَلْبِ تَأَقِّلُ، أَقْرَأْ، أقَرِّي ..." (16)
موقف الدلالاء

(1) وقال في الصبر مادة القنوع إن انقطعت عنه انقطع.
(2) وقال في القنوع مادة العز إن انقطعت عنه انقطع.
(3) وقال في سرت الدلالاء إلا إلى فلا دليل يعلم ولا مدلول يسلك.
(4) وقال في الدال كطالب فانظر على ماذا تدل فإليك طالبه وبطلك آخذ.
(5) وقال في الخوف مصحوب المعرفة وإلا فسدت، وإرها مصحوب الخوف.
(6) وقال في مصحوب كل شيء ناظم حكمه وحكم كل شيء راجع إلى ممنونته.
(7) وعمومية كل شيء ناطقة عنه ونقول كل شيء محجبة إذا نطق.
(8) وقال في المعرفة الصميمية تحكم والمعرفة النطقية تدعم.
(9) وقال في الحكم كفاية والدعاء تكيف.
(10) وقال في ارد إلى كل قلب ينصب في الموظفة.
(11) وقال إن رددت القلوب إلى ذكرى فإ رددتها إلى.
(12) وقال في أنا المزي الذي لا يهجم عليه بذكرى ولا يطم عليه بنفسه.
(13) وقال في أنا القريب الذي لا يحسه العالم، وإن البعيد الذي لا يدركه العالم.

38 - موقف حقه

أوقفت في حقه وقال في لو جعلته بحرا تعلقت بالركن فان ذهبته عنه بإذنها.
فالسير فان علوت عن السير للساحلين فان طرحت الساحلين فالسمية حق وبحر.

(1) (1) 11 - (2) (2) م - (3) يدل أبو ل - (4) وطلبه أكثر نات ل - (5) م - (6) تذكره ج - (7) القراب ج - (8) القراب ج - (9) قاسمية أب ل.
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وكل تسميتين تدعاان والسمع يذ بيه في لتين فلا على حقي حصلت ولا على البحر.

سرب: فرآيت السمعة ظلمات والياه سحر صمداً.

وقال لي من لم يهدفاً فوجب عليه حقي ومن رأه فقد وجب عليه حقي ومن وجب عليه فحكم سواء كفر والحد كله جحاب لا أظهر من ورائه ليس في رؤية حقي إلا رؤيته، فرآيت ما لا يتغير ناعطاني حكا يتغير فرآيت كل شيء خلق.

وقال لي لا تستنن، فأبي خلق وانقسمت الروية عينية وعامة فذا هو كله.

لا يهوى ولا يتكلم.

وقال لي كيف رأيته من قبل رؤية حقي، فقلت يبكي ويتكلماً، فقال لي أعرف الفرد لثلا نبي، وعرج بي عن حقي فلم أرى شيئاً، فقال لي رأيت كل شيء وأطاعتك كل شيء، ورؤيتك كل شيء، بلاء وطاعة كل شيء، لك بلاء. وعرج بي عن ذلك كله.

وقال لي كله لا أنظر إليه ولا يصلى لي.

39 - موقف بحر

أوقتي في بحر ولم يسمع وقال لي لا أستنف لأي لك لي لا له، وإذا عرفتك سواء فأتت أجهل الجاهلين، والكون كل سواه فما دنا إلى لا إليه فهو مي كان أبجته.

1) السمع أب الوقت (2) الدهب أب السبب به فيه ل (3) على
2) نا ت (4) الشعاب ت (5) قلنت أب ل (6) ج
3) حقي م (7) خلقت أب ل (8) قلنت ج (9) أب ل (10) ل
4) قالت ج (11) اسمه ج (12) قلنت م (13) م - (14) عرشف ج
5) سواي م (15) سوي ب (16) سوي ب ل (17) دعك أب ل (18) م
موقف بجر

إذن ذلك ولم أقبل ما تجيز به، وليس لي ملكي وحاجي كله عندك فاقطلا متي الخبّر
والفصير فإنني أفرح وجالسي أمرك ولا يسرك غيري، وانظر إلى فإنني ما أنظر
إلا بك، وإذا جئتني بهذا الكلام، وقلت لك إنه صحيح، فإنني نبي ولا أنا ملك.

0 - موقع هو ذا تصرف

وفقني يرى، يديه وقال لي هل تريد غيري؟، فلت، قال فانظر إلي.
نظرت إليه يخفض القسط ويرفعه ويتبنى كل شيء هو وحده.
وقال لي لا تزكي إلا يزن بديه وهو ذلك تصرف، وترى غيري ولا تزكي فإذا
رأيته فلا تجعله واحفظ وصيتي فإني إن ضيعتها كفرت، وإذا قال لك أنا فصيده
فقد صدقته. وإذا قال لك هو فذككي فإني قد كتبته.

1 - موقع الفقه وقلب العين

وفقني وقال لي ما أنت قريب ولا بعيد ولا غائب ولا حاضر ولا أنت حي؟
ولا ميت تسمع وصيتي وإذا سبتك فلا نسم وإذا خليتك فلا تخل ولي لا تذكرني
إني ذكرت أنستك ذكري، وكشف لي عن وجه كل شيء فرأيته متعلقا بوجهه
وعن ظهر كل شيء فرأيته متصل بأمره ونسبة.
وقال لي انظر إلى وجهي، ننظرت، فقال ليس غيري، قلت ليس غيرك.

(1) مك ا ب ت + (2) م - انى ج (3) أجيئ هذا ت (4) فا أنا
ملك ولا أنت مي ا ب لا (5) يصرف ج (6) قلت ا ب ت
(7) في تي م (8) أنت ا ب ت + (9) خليك ج (10) قلت ج
(11) هلما ج
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(1) وقال لي انظر الى وجهك فنظرت فقلت ليس غيرك فقلت ليس غيري

(2) فقال اخرج فانت الفقه فخرجت أسى في الفقه فجعل قلب العين فقتينها بالفقه وجبت بها الى اليم، فقلت لا أنظر الى مصنع

42 - موقف نور

أوقفني في نور وقال لي لا أقبض ولا أبسط ولا أطرق ولا أنشو ولا أخفف ولا أعديه، وقال يا نور انقبض وابسط وانطرو وانثر وانخف وانظهر فأقبض

(3) وابسط وانطرو وانثر وانخف وانظهر ورأيته حقيقية لا أقبض وانظره يا نور

(4) وقال لي ليس أعطيك أكثر من هذه العبارة فانصرفت فرآئت طلب رضاه

معصبه، فنقل لي أعطيت فذا أعطيت فان أعطيت فأعطيت فأعطيت أحمد فأعطيت الوسادية

(5) الحقيقية والقدرة الحقيقة، فقال غض عن هذا كله وانظر اليم وإذا نظرت اليم لم أرض وأنا أغفر ولا أباء

43 - موقف بين يديه

أوقفني بين يديه وقال لي ما ردبك لي شيء ولا رضبت لك شئا، سبحانك

(6) أنا أسحب فلا تسبحني وان أعملك وان أمكك فكيف تحتلي، فرأيت عليهم ظلمة واستنفدر مناواة والطريق كله لا ينفد فقلت في سبع وقادسكم وعطكم وغض بكم.

(7) على ولا تقرب فإنك إن بري لله وأرمت لاحكم وتغطي ملكه.

(8) أعرف (1) أعطيك بلى أفعل ذلك (10) يفت للا (8)

(9) قال ج (1) قال ج (3) نور ج (4) قال ج

(10) الخلقية ت ج (5) الخلقية ت ج (7) م غطت لغناج

(11) المضروب (6) المضروب
وقال لى أكشفلك لى ولا تضحك فإنك أرى تغيّب هتكاك وإن هتكاك لم أدرك تغيّب ولم أبرز وتكشف ولم تَنْفَت فرأيته يضى ولا يضى ما يضى، فقال إن أسلمت أحلت وإن طالت أسلمت، فرأيت تغيرة ورأيت نفس نفورة، فقال لي أفلحت وأذا جئت إلى فلايمكن مك من هذا كله، لأنك لا تعرفني ولا تعرفك.

ـ ٤٤ـ موقف من أنا ومن أنا
أوقفني وقال لي من أنا ومن أنا، فرأيت الشمس والقمر والنجوم وجميع الأُوْار.
وقال لى ما يبق نور في غيري مجري إلا وقد رأيته، وجاءني كل شيء حتى لم يبق شيء فقلت بين عيني وسلم على موقف في الظل.
وقال لى تعرفني ولا أعرفك، فرأيته كي يتعاق بشرو ولا يتلاق بي، وقال هذه عبادة، واللله نور وما ملت لنا ماك نور قابل من أنا، فكشف الشمس والقمر وسقطت النجوم وحصدت الأُوْار، وغيثت الظلامة كل شيء سواء ولتب عيني لم تسمع آذني وبطل حَزِّي، وشق كل شيء فقال الله أكبر، وجاءني كل شيء وفي هذه حرية، فقال لي أهرب، قفل إلى أين، فقال قف في الظلامة، فوقفت في الظلامة فأبصقت نفسي، فقال لي لا تبصر غيتك أبدا ولا تخرج من الظلامة أبدا.
فذا أخرجتك منها أرتيك نفس فأريتيك، وإذا رأيت فأن أبعد الأُدَّين.

(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) ووقفت لـ (١٢) اب لـ (٦)ـ (٩) وف. (٩)ـ (٧)ـ (٨) مـ (١٥)ـ (١٢)ـ (١٣) (~ ”)
(١)ـ (٦) فالج (١٥) في الج (١٣) وقف.
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45 - موقف العظمة

أوقفني في العظمة وقال لي لا يستحق أن أغضب غيري فلا تغضب أنت وإنك إن تغضب فغضب وأنا لا أغضب فان غضبت أذناتك لأن العزة لى وحده، فرأيت كل شيء قد دخل في الغضب.

وقال ينظر كيف أخرجك منه، فأخرج فلم آر إلا الجهة وحدها، فقال رأيت الصحيح.

وأوقفني في الرحمانية فقال لا يستحق الرضا غيري فلا ترضي أنت فإن رضيت معتك، فرأيت كل شيء يبت ويطول كأن يبت الزروع وشرب الماء كأن يشرب وطال حتى جاوز العرش.

وقال لى إنه يطول أكثر مما طال وإنى لا أحسده، وجاءت الرجف فعبرته فلم تخجله وجاءت السحاب فأمطرت على العود وأنحلل الورق فخضعت العود وأصفر الورق، فرأيت كل متعلق مكتفا وكل متعلق مفلتا.

وقال لى لا تسألني فإلا رأيت فإناك غير محتاج ولو أحوجتك ما أريتك ولا تعمد في المزيلة فتعر علك الكلاب واضعة في القصر المصرع ومسد الأوراق ولا يكون معلك غيرك وإن طلعت الشمس أو طار طائر فأصر وجهك عنه فإناك إن رأيت غيري عبدة وإن رآك غيري عبديك وإذا جئت إلى فنات الكلم ولا إله إلا أنت به فذا جئت به رددته عليك ولا تنفعك شفاعة الشافين.

(1) يما كتب بدآ م + (2) ج - (3) ل�� + (4) لب ت + (5) جارد ت جازج (6) السماحة ج (7) المرق ب ت (8) لهاب ت + (9) قال البت (10) رأيت اج ل (11) عليك اب ت + (12) قال البت (13) البت اب ت (14) يفلك ب ج ل
 موقف التيه

46 - موقف التيه

أوقفني في التيه فرأيت المخيب بجهازها تحت الأرض وقال لي ليس فوق الأرض مخيباً، ورأيت الناس كلههم فوق الأرض والمحجج كلهما قارعة رأيت من نظر السماء لا يبح من فوق الأرض ومن نظر إلى الأرض ينزل إلى المخيب، ويشت فيها.

وقال لي من لم يمش في المخيب لم يجد إلى...

وقال لي قد عرفت مكانى فلا تدل على، فرأيته قد حجب كل شيء وأوصل
كل شيء.

وقال لي لأحتضر المخيب وفارق الموصل ودخل على، فبين إذ إن فلتك إلى
استذنت حبيتك وإذا دخلت إليها فأخرجت بذر إن إن كأنك إن استذنت حببتك.
فرأيته كأنها أظهر إبرة وكأنها أسر خيطاً.

وقال لي أنف في نفق الإبرة ولا تبح وإنما دخل الخيط في الإبرة فلا تمسكه
وإذا خرج فلتك إلى فخرج فإني لا أحب إلا الفرسان، وقلت له قلته وعين وردتكم
ككلما فإذا جاؤوا ملك قبلي وردتكم وإذا تخفقوا عذرتهم وملك، فرأيته الناس
كلهم براء.

وقال لي أنا صاحب فذا لم تجدني فاطلبي عند أشدمن على تعزؤ وذا وجدتي
فلا تقص وإن لم تجدني فاضره بالسيف ولا تفتت الهلاك بك، رجل بيني وبيك
ولا تعل بيني وبين الناس وخاصة وتوكل له على فذا أعطيك ما تريد فأجعله

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(1) 6674 (2) 6695 (3) 6676 (4) 6675 (5) 6671 (6) 6672 (7) 6673 (8) 6670
قرابنا للناس، وقف في ظل فقير من القراء فسأله أن يسأني ولا تسانني أنت قامنٌ نجيك بسمائك فتكون ضداً لي وأخذك، فرأيا طرح كل شيء الفوز.

قال لي إن طرحت أفصلت وأنا لا أحب إلا الأغنياء ولا أكره إلا القراء، فلا أرى مك لك عني ولا فحيا فإني لا أنظر إلى الأنواع.

47 - موقف الخجابة

أوقفت في الخجابة فرأيته قد احتجب عن طائفة بنفسه واحتجب عن طائفة بنفسه، وقال لي ما فيها الخجابة، فرأيت اليمين كلاً تنظر إلى وجهه شاحصة قرآه.

في كل شيء احتجب به وإذا أوقفت رأته فيها.

وقال لي رأوني وجحثهم برؤيتهم إياي عنى.

وقال لي ما سمعوا من قط ولو سمعوا ما قبلاً لا.

وقال لي أدخل السوق وإلا كفرت وانفرت.

وقال لي أدخل السوق فناد ولا تقم تاجرا.

وقال لي إذا أخذت أجرتك فلا تنفق منها شيئا.

وقال لي ما جلسفت قط على الطريق.

وقال لي المسالك في الحناة والأحمر في النار.

وقال لي دور الحناء كلاً حمامات.

وقال لي هذا كلها لا يرى إلا عندي.

وقال لي إن لم تجلس إلا نفسك جالستك.

(1) غني جم (2) فقر ج (3) مريت جم (4) من اب ت ل (5) لا يرى كل ج
وقال لي تموت ولا يموت ذكرى لك.
وقال لي ليس من عرفتي منك كن لم يعرفني.
وقال لي استعد بي من شر ما يعرفني منك.
وقال لي كلك يعرفني وليس كلك يجدني.
وقال لي كرهت لك الموت فكرهته ألا أكره لأجايبي أنقيفر وراء وإن لم أفارهم.
وقال لي جاذب نفسك وإلا ما تغلب.
وقال لي حسابك غلط والغلف لا يملك به صواب.
وقال لي الحساب لا يصح إلا مني.
وقال لي من حبيبك يقلك بزرت له، ومن حبيبه بنفسى لم أرز له ولم يرى.
وقال في أطلسي في إبتداء الصلاوات.
وقال في ما ظهرت قط في خامة صلوات.
وقال في أطلسي في خامة الصيام ولا تكاد تراى.
وقال في هذه أوطان الجامع ليست بيني وبين من بيني وبين طلب نسب.
وقال لي أنا الشقي، فأرئي الرب بلاء عبد ورأيت السيد بلا ررب.
وقال لي أنا الزؤوف، فأرئي الرب في وسط العبد وقد تعلق كل واحد منهم.
بجزيه.
وقال لي لو أخبرك بكل شيء كان بينا إخبار يجعلك طلتك.
وقال لي إذا كنت تفانت بي وإذا كنت تفانت لك.

(1) آن لا أب لا أ، (2) لأحبا علّ من (3) حب، (4) ج، (5) ج، (6) تكفي، (7) أفتات، (8) بزو، (9) الألف، (10) م
قال لي ما أنت لي في وجودك أوفي منك لي في عدمك.
قال لي هك جفتني بما أريد ورضيت بك كيف لك بنفسك لي لم بيوتك بما لم أستلك.
به ماذا تكون صائناً.
قال لي إن لم ينعقد الحياء بهذا الأرزن لم ينعقد أبداً.
قال لي الإساد الثاني إنما هو فيهم في هذا أشن.
قال لي خلق لا يصلح لرب بحال.

48 - موقف التوب

أوقفني في التوب وقال لي إنك في كل شيء كرأيتك التوب في التوب.
قال لي ليس الكاف تشبيهاً هي حقيقة أنت لا تعرفها إلا بتشبيه.
قال لي كلاماً بدأ علم فهو لما بين رضوان ومالك.
قال لي فل العمل في من الوحشة منه أنت خير من كل شيء.
قال لي يوم الموت يوم العرس يوم الخلوة يوم الأنس.
قال لي أنا ظاهر فلا تزال تزاي.
قال لي إن رأيتي فيها كرأيتي في كل شيء فقل حبب للدنيا.
قال لي إن شغفك بدلالة الناس على فقد طردتك.
قال لي أنا وشي لا تاجموع ونست وشي لا تاجموع.
قال لي إن كان ماراك الغبر فرشته لك بسدي وإن كان مارك الذكر نشرت عليك ذكري وإن كنت أنا حسبك فما في فبرولا ذكر ولا مسرح ولا وكر.

(1) الزيد 1 × الأوان. ت الزيد (2) ج - (3) 11 ت - اليس 21)
(4) ج - (5) يرت 1 يرش ج (6) نكر 2 ج.
ويقال لي إذا ورَأيت عدوى فقل له مصيبتك في اعتراضك عليه أعظم من 

مصيبتي في أخذك لي .

ويقال لي أذرتك بي حيث لم أجعلك على ثقة من عمرك .

ويقال لي أرى عيشك في الدنيا بعد ظهورى .

ويقال لي أنظر إليك في قبرك وليس ملك ما أدرته ولا ما أرادك.

ويقال لي إن لم تقم بك قضيتك لا علم لها لم تقم بك في كل شيء .

ويقال لي دع عنك كل عين وأنظر إلى ما سواها .

ويقال لي أنا في عين كل ناظر .

ويقال لي قل لم رجعت اليم، فقلت أوقفني ومن قبل أن أرفع ما كان لي من 

قول لأنه أراكي التوحيد فكنّت به لا أعرف نداء ولا بقاء وأسمكي التوحيد ولم 

أعرف ابتسامه وردني بعد هذا كله كما كنت فرآتي في الدرجة الصغيرة فأنا أقرأها 

عليكم .

ويقال لي حصل لك كل شيء فاؤن شئت فأفيك كل شيء فأرين فتركت .

ويقال لي أعذتك من النار فأين سكون وأظنرك بالحنى فأيان نفيك .

ويقال لي الجزء الذي يعرفني لا يصلح على غيري .

ويقال لي ما بيني وبينك لا يعلم قطب .

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(1) ونفقة ت نفسه ج رقة م (2) يقم اليم (3) كمن م (4) (4) 1م 1م
49 - موقف الوحدانية

أوقفت في الواحدانية وقال لي أظهرت كل شيء يعجب عني ولا يدلى على

(1) فخط كل الإنسان من الحياة كخطه من التمقل.

وقال لي ذكرى أخصوص ما أظهرت وذكري حجاب.

(2)

وقال لي إذا بدعتم لم ترمن هذا كله شيئا.

(3)

وقال لي أقصد فوق العرش أعرض عليك كل شيء، فقصدت فرع علي

(4) فرأيت كل شيء حكمة وصف انفصل عنه وباقي الوصف وصفا والحكمة

(5) حكمة.

وقال لي انظر كيف عملت، وبسط يده فوق وقال ما يلي فوق، وبسط

(6) يده تحت وقال ما يلي تحت، ورأيت كل شيء بين البسطين والأرواح والألوار

(7) في الفوقية والأجسام والظلام في التحتية.

وقال لي الفوقية حدما في التحتية وليس لها في الفوقية حدا.

(8)

وقال لي التحتية لأ حد والفوقية لأ حد وقلب الكل بأصاب التحتية وقال أنت

(9) وقلب الكل بأصاب الفوقية وقال أنا وهو في الكل هو أبدي الص้าبات بالمعنوية

(10) وأبدي فيها العوالم الثابتة وبدا على البتينة فتببت معينية في المكتبة الأحادية.

وقال لي مرسى يظهر مي من أظهرت وأظهرت فيها أظهرت في محوه محو

(11) وما أثبتت ثبوت وثبت محو في الخياطة.

وقال لي أسمع لسان العوالم الثابتة في المبديات المعنوية، وإذا هي تقول الله.{

(1) إجابة 1 (2) مب تج ل (3) أت - (4) قفادات

(5) الموصوفات (6) تحديد ل (7) يل (8) نجات
وقال لي لا يسمعها من هؤلاء فيها أو في الشواهد التي هي فيها.
وقال لي مقاله تثبت وإذا بدوت عليه فتئ المقال تكون هي في التثبت وهي البادية في البادية وهذه منزلة عامة.
وقال لي إن طاف بك ذكر شيء فائت في التثبت تعود لي واجتمعت أحسبه وأجاز عليه، وإذا فات أذكار الأشياء فلا أنت أنت وأنت أنت واما أنا في شيء ولا خالطت شيئا ولا حفلت في شيء ولا أنا في في ولا عن ولا كيف ولا ما ينقل أنا أنا عبد فرد محمد وحدي وحدي أظهرت لا مظهر إلا أنا وأظهرت فيا أظهرت الموالد التثبت وإذا بدوت تأثيت التثبت كان الأظهر ل لا فيما حتى أرده يا بالبس الوقية والمعادن الأنيثة فحافظ حقننت بين الممنوعة والتثبت.
وقال لي يسوع كل ما منك أغرقه لا يسوعك كل ما مني اصرف السمك كله.
وقال لي إن الترتيب ما أرخصت بين هذين كنت ويا.

5 - موقف الاختيار.
أوقفني في الاختيار وقال لي كلهم مرضى.
وقال لي هو ما يدخل الطب عليهم بالغادة والعصى وخطتهم أنا عل ألسنة الطب ويعدمون أني أنا أكلهم ويعدون الطب بالجحية ولا يعدون.
وقال لي كانوا بيد فقتهم إلى يد وليس أردهم إلى الي الدل الذي كانوا فيها.
وقال لي إذا رأيت النار فقع فيها ولا تهرب فإنك إن وقعت فيها انطفأت وإن هبتي منا طلبتك وأحرقتك.

(1) إذا اوقت ب (2) ج - (3) ولا اب ت ل (4) الأنيثية
(5) اب ل البثية (6) حي ا م (7) ج - (8) واذا طهم اب ت ل طلبتك اب ت ل
قال لي أنا أؤكد النار باليد الثانية.

قال لي لا بد أن تخزبك عادة فادا تحركت عادة فما لك أدب.

قال (1) صنوك لما يوقفك أو يجعلك وقصدك لما يجاديك أو تحاده.

قال لي ما لي باب ولا طريق.

قال لي إذا تكلمت فكلم و إذا صمت فصمت.

قال لي اخرج إلى البرية الفارغة وواقعد وحيد حتى أراك فإنما إذا رأيك سرج بك من الأرض إلى السماء ولم أحتبب عليك.

قال لي إن لم تصحب في هذا كله دعوة عامي تبت.

قال لي إذا كنت كما أريد في كل شيء فبكل شيءن وناندي أعود بك من سوء الفرين.

قال لي إذا كنت كما أريد في بعض الشيء فقد زكبت الخطر وإن تخلوك.

بؤر عينك ضررك.

قال لي كلك خلق فذا ترمو، فرأيت سد قد أحاط بي ورأيته في السد.

يضحك، وقال هذا منزل أهل ولا إستحك إلا فيه.

قال لي قد جعلتك لك في السد أربابا بعدما خفنت وغرت على كل باب شجرة وعين ماء باردة وطماك ووعني لنن خرجت لا رددتك إلى منزل أهل ولا سقيك من السماء.

قال لي نم لتراني فإنك تركني، واستيقظ تترك فإنك لن تراني.

(1) سمينك أب ت ل (2) توتفك ال (3) ل ب 2 ل +
(4) وناد إب ت ل (5) الشراب ل (6) أب ال (7) الباردة
اب م + أب ل + (8) ج - من تركا م
موافق الاقترح

وقال لي إذا وجدت عند الكذاب فلا تذكره بي، وإذا وجدت عند الخلل
فذكره بي.

وقال لي لا بد من أن أتزوج الابن وتعزف الابن بلاء، أنا لا أعلم أنا أصل
البلاء أحببت فيك الابن أظهرت لك الابن كرهت منك الابن معرفتك بالابن بلاء
إنكاري للبلاء بلاء.

وقال لي إذ كرر قا جذبى الطفل ودعنا كما تدعى المرأة.

وقال لي لا تكون لي عبدا وأنت تحير الناس بك أو بما منك فذا جئت إلى
فكان الذي جرى كله لم يكن.

51 - موقف العهد

أوقفني في العهد وقل لي اخرج ذئبك على عفوي والذ حسنتك على فضلي.
وقال لي تزوج عاملك إلى عامل تقتسم نور الهدوء والذ معرفتك إلى معرفتي
ثبت الهدوء.

وقال لي إذا وقفت بي تعزف لك كل شيء ليدملك عن.

وقال لي إذا تأخذ أعجك من أصبحت له أجيرا.

وقال لي إذا أنت أجهز من تعمل من أجله.

وقال لي إذا عملت لي من أجل فذاك لي، وإن عملت لي من أجل غيري
فذاك لنيرى.

(1) كرهت ب (2) تنعي ب ت (3) ل عمت هذا ل ج
(4) (5) فحالا ج (6) واطرح حسناك ج (7) ق ج (7) ج (7) ج (7)
(8) تمريض لم (9) ج (9) ج (9)
كتاب المواقف

وقال لي إن كنت أجير السم أعطاك التواب ألمعم وإن كنت أجير المعرفة أعطتك السكينة.

وقال لي إن كنت ليك أنرفعك فوق السم والمعرفة فترك يبلغ السم وتريد أين ترجع المعرفة فلا تسمع المبلغ ولا تستطيع الردود.

وقال لي إذا عرضت أجمع وقف الواقفون بي في فتنة لا يراعون فيتلجلجوا.

ولا يغزون فيتعمروا.

وقال لي إذا وقفت بين أعيتك السم فكنت أجمع به من العمالين وأعطيك المعرفة فكنت أشرف بها من العارفين وأعطيك الحكم فكنت أقوم به من الحاكمين.

وقال لي أين جملت اسمك فلم أجعل اسمك.

وقال لي أن أمسح يسري في الحروف حتى يكونه فاقا كأنه سري وهو في سري في كل حرف فيكون كل حرف.

وقال لي إذا طقت بالحروف رددتها إلى المبلغ الذي تتعلم به فسري بحكم ميلته في الحروف فيسريملكحكم السور.

وقال لي الحروف الحسن يسري في الحروف إلى البلقة، والحرف السوء يسري في الحروف إلى التار.

وقال لي انظر ما حررك وما بدخلك.

وقال لي إن النصري تكن من أحصائي.

وقال لي إذا أردت أن تصرف لم أوجدكقوة إلا من نصرى.

(1) ج (2) تلخ (3) تلخ (4) تلخ (ت) مسجد أدراب في (6) أجاب (7) أخرج +
وقال لي إذا أردت أن نصرِي عَمَّتك من علمي ما لا يحله العالمون.

وقال لي اما يقف في ظل عرشى أنصارى.

وقال لي باعراف أنصرى و إلا أنكرك.

وقال لي المسترض لي ينقلب إلى كل المعبن والمسترض على ينقلب إلى كل المذاب.

وقال لي اعرف مفاهى ومَقم فيه.

وقال لي إذا وقفت في مفاهى جاءك الإخبر من السهاء ومن الأرض وما بينهما.

نالته في النار فإن كانباطا حطمته ولم يعطك وإن كانت حقا ردته إلى.

و لم يعجبك.

وقال لي الحرف الذي تكونت به الحروف لا يستطيع محامى ولا يثبت

لمفاهى.

52 - موقف عنده

وافقني عنده وقال لي انظر إلى الحرف وما فيه خلقك فإن النقط إليه هويت فيه وإن النقط إلى ما فيه يروي إلى ما فيه.

وقال لي الحق هو ما لو قلبك عنه أهل السماوات والأرض ما انقلب،

والباطل هو ما لو دكاك إليه أهل السماوات والأرض ما أجبت.

وقال لي لا تأيِّس من فلمجفت بالحرف كله سهية كان عفوًا أعظم.

وقال لي لا تتعزم على فلمجفت بالحرف كله حسنات كانت حجيَّة ألم.

(1) ج ـ (2) وما لب (3) بحلك ل (4) يحبك (5) ل (6) خلفك اب ل (7) تايس ج نواس م
قال لي فضيأ أعظم من الحرف الذي وجدت علامة ومن الحروف الذي علامة.

وكل من الحروف الذي لم تجد علامة، ومن الحروف الذي لم تعلم علامة.

وكل من الحروف التي لم يتذكر، وما يدخل وجهان الحرف وما فيه.

فاطبكل شيء بلسانه وترجم لكل ينار لي ميامه ودخل كل شيء إلى نفسه.

وطلب كل جنس إلى جنس.

وكل لي الدليل من جنس المجاب والمجاب من جنس المقابل.

وكل لي من كان دليل من جنس صباحه احتجب عن حقيقة ما دل عليه.

وكل لي من المجاب عارف وأنا أرسل عارف معرفة لهم وعرف أن تغيرت.

واحتجب من فور وعرف أن احتجب.

وقال لي من لم يبكي جاذبه التهم لم يصل إلى الله.

وقال لي من أنس بالمجاب الداني أملاء إلى المجاب الفاسي.

وقال لي إذا علامة العلم من لدي احتجزك باتباع العالمين، كما أخذتك باتباع الجاهل.

وقال لي إذا رأيت قرب وعذر أخذتك باتباع الفاسدين، كما أخذتك باتباع المعززين.

وقال لي كما أنا أن أظهر حكايتي كذا أرى أن لا أقطع حكايتي.

وقال لي عفو لا تقطع حكايتي وحكايتي لا تقطع معرفتي.

(1) كن جواده ج (2) اقتقد (3) واخذك ب (4) واخذك اب
 موقف المراتب

أوقفني في المراتب وقال لي أنا مظهر الأظهار لما أو بدأ له أحرقه، وأنا مسر
الأسرار لما أو بدأ له أحرقه.

وقال لي أظهرت الحق قصفتهم أصابها وجعلت لما الأائدة فأوقفتها إيفاقا
فكل قلب وأوقف في ملبسه منقلب يحكم ما وقف فيه.

وقال لي بالتصنيف تعرفت الجسمية وبالوقف تعرفت العلوية.

وقال لي من عرفني فلا عيش له إلا في معرفتي، ومن رأى فلا قوة له إلا
في رؤتي.

وقال لي إذا عرفتي نخف مكرى وأنا يعرفه إلا المتصفحون لمامس.

وقال لي اعتبر المركبة الفيضة فإذا رأيتها تعودك إلى ولي سبيل فقد قرار
حكتك وأثار هدى حديتك، تملك بها واصلك من واصله واصنك من جانب فهى
دليل الذي لا يتبه وتدبيرى الذي لا يجد.

وقال لي إذا جاءك التأويل فقد جاءك جهمي الذي لا أنظر إليه وم حتى الذي
لا أعفن عليه.

وقال لي العلم يدعو إلى العمل والعمل يذهب بريق العلم والعلم فن علم ولم يعمل
فارقه العلم ومن علم وعمل كره العلم.

وقال لي من فارقه العلم أثر الجهل وقاده إلى المهلك ومن كره العلم فح
له أيراب المزيج منه.

وقال لي إن عسيت النفس لاأ من وجه لا تطمع من وجه.

(1) منقلب ل (2) العلم ج (3) لك ج + (4) وتدبير ل (5) لا زه اب (6) - (7) فاده الجهل ج (8) باب ل
قال مهبت علم بما خطر، بقيت معرفة بما خطر.
قال مهابت العلم إذا رأى صاحب المعرفة آمن ببداياته وكبر ببداياته
صاحب المعرفة إذا رأى من رأي كفرب بداياته ونهاياته وصاحب الرؤية يؤمن ببداية
كل شيء وؤمن بنهاية كل شيء فلا ستة عليه ولا كفران عنده.
قال عبده العلم عبده لا يقل إلا المعرفة والمعرفة عمود لا يقل إلا المشاهدة.
قال لا أول المشاهدة ترى الخطر وآثارها ترى المعرفة.
قال أيضاً بدا العلم عن المشاهدة أحرق العلماء والعلماء.

45 - موقف السكينة

أوقفني في السكينة وقال لي هي الواحد بي أدبت ما أدبت ومحا ما محا.
قال لي أدبت ما أدبت من أمرى فأوجب أمرى ما أوجب من حكى فخرج
حكى بما جرى من علم فطلب على فأشهدت أنه ظل فتلك سكينتي
فشهدت تلك بيئة.

قال في السكينة أن تدخل إلى من الباب الذي جاءك منه تعزى.
قال في فتحت لكل عارف حتى بابا إلى فلا أغلقه دوّنه فنسن يدخل ومنه
يفرج وهو سكنينة لا تفارقه.
قال في أصحاب الأبراب من أصحاب المعرفه من الذين يدخلون بها علم منهما
ويخرجون منها علم منهما.

(1) بـ(2) بـ(3) بـ(4) بـ (5) بـ (6) بـ (7) بـ (8)
وقال لي السكينة أن تدعو إلى فالذا دعوت إلى ألمتك كلمة القرى فإنا
ألمتك كنت أحق بها فالذا كنت أحق بها كنت أهلها وكذا كنت أهلها كنت مني
أنا أهل النقوى ونا أهل الفرة .
وقال لي فتحت لك بابا إلى فلا أحبك عني وهو نظرك إلى ما منه خلقت
فأشهدك إشهادة في نظرك فهو بابك الذي لا يغلف دونك وهو سكينة التي
لا ترفع عنك .
وقال لي إذا دخلت إلى فرآيتى تآية رؤيتي أن ترجع بعلما دخلت فيه أو ي مكان
فيا دخلت فيه .
وقال لي إذا قصدت إلى الباب فاط ثم السوى من ورائه فالذا بلغت إليه تأكل
السكينة من ورائه وادخل إلى لا بعلم تتجهل ولا يجعل تخفيف .
وقال لي في كل علم شاهد سكينة وحقيقةها في الزعوف بالله .
وقال لي الصبر من السكينة والحلم من الصبر والرقيق من الحلم .
وقال لي إذا قصدت إلى لفيك العلم تألفه إلى الحرف فهو فيها تألفته
جاءك المعرفة ألفته إلى العلم فهي فيز ألفته جاكل الذكر تألفه إلى المعرفة فهو
فيها تألفته جاكل الحفظ تألفه إلى الذكر فهو فيز ألفته جاكل الحرف كله
تألفته إلى الأسماء فهو فيها تألفته جاكل الأسماء تألفته إلى الاسم فهي فيز فيز
أتلفته جاكل الاسم تألفه إلى الذات فهو فيز ألفته جاكل الإلقافة تألفة إلى الرؤية
فهو من حكما .

(1) إذا أت ت ل (2) عرف ج (3) ج (4) كلم بك (5) ج (6) إذا أت ل (7) لل
55 - موقف بين يديه
أوقفني بين يديه وقال لي اجعل الحرف وراءك وإذا ما تفلح وأخذك اليه.
وقال لي الحرف ججاب وكلمة الحرف ججاب وفرعية الحرف ججاب.
وقال لي لا يعرفني الحرف ولا ما في الحرف ولا ما من الحرف ولا ما يدل.
عليه الحرف.
وقال لي المعنى الذي يخبر به الحرف حرف والطريق الذي يهدى اليه حرف.
وقال لي العلم حرف لا يعرفه إلا العمل والعمل حرف لا يعرفه إلا الاخلاص.
والخلاص حرف لا يعرفه إلا الصبر والصبر حرف لا يعرفه إلا التسليم.
وقال لي المعرفة حرف جاء لمغنى فأن أعربته بالمريء الذي جاء لمغنى نطقته به.
وقال لي النواي كل حرف والحروف كل سوى.
وقال لي ما يعرفني من عرف قريب بالححدود ولا يعرفني من عرف بعيد.
بالححدود.
وقال لي ما شيء أقرب إلى من شيء بالحقدية ولا شيء أبعد من شيء.
بالحقدية.
وقال لي الشك في الحرف فإذا عرض لك فقل من جاء بك.
وقال لي الكيف في الحرف.
وقال لي إذا كننكي بعبارة لم تأت منك الحكومة لأن العبارة تردك منك الليك
با عربة وحما عربة.
وقال لي أوائل الحكومات أن تعرب بلا عبارة.
(1) لم ج (2) ج - (3) تهد ب شج ل (4) الحرف م+
(5) يبرهج (6) الصبر ج (7) ما أي ج (8) تعرب ج تعرب م
وقال لي إذا تعرفت بلا عبارة لم ترجع اليك وإذا لم ترجع اليك جاءتلك الحكومات، وقال لي العبارة حرف ولا حكم لحرف.
وقال لي تعرفت اليك بعبارة توطئة لم تعرفت اليك بلا عبارة.
وقال لي إذا تعرفت اليك بلا عبارة خاطب الجهر والمدر.
وقال في أوصاف التي تحمل العبارة أوصافكم بمعنى وأوصاف التي لا تحمل العبارة لا هي أوصافك ولا من أوصافك.
وقال لي إن سكتت إلى العبارة نمت وإن نبت مت فلا بحيرة ظفرت ولا على عبارة حصلت.
وقال في الأفكار في الحرف والخواطر في الأفكار وذكرى الخصال من وراء الحرف والأفكار واصية من وراء الذكر.
وقال إلى خروج من العلم الذي ضده الجهل ولا تخرج من الجهل الذي ضده العلم تجدن.
وقال إلى خروج من المعرفة التي ضدها النكرة تعرف فقست فها تعرف فثبت،
فتأتفر فتثب في تثبت فتتفرمت فها نقصد.
وقال في العلم الذي ضده الجهل علم الحرف والجهل الذي ضده العلم جهل الحرف تخرج من الحروف تعلم عاما لا ضده له وهو الرباني وتجهل جهله لا ضده له وهو البقين الحقيقي.
وقال لي إذا علمت عاما لا ضده له وتجهل جهله لا ضده له فلمست من الأرض ولا من السماء.

(1) - (1) ج - (2) لم - (3) ج - (4) خاطب ج - (5) لم - (6) ج - (7) لم - (8) خاطب ج.
كتاب المواقف

قال في إذا لم تكن من أهل الأرض لم أستعمل ب أعمال أهل الأرض وإذا لم تكون من أهل السيا لم أستعمل ب أعمال أهل السيا.

قال في是什么呢 أهل الأرض العرق والغزوة فالمعرق تمدحهم لفسهم والغزوة

سكونهم إلى نفسها.

قال في أي أعمال أهل السيا الذكر والعظم فالم ذكر تمدحه لفسهم والعظم

سكونهم إلى نفسها.

قال في المبادة حجاب دان أنا من وراه متحجب بوصف فكره، والعظم حجاب أدنى أنا من وراه متحجب بوصف نفسه.

قال في إذا جزت الخرف وفتى في الرؤية.

قال في لن تقف في الرؤية حتى ترى حجابي رؤية ورؤيا حجابا.

قال في لمن علوم الرؤية أن تمهد صمت الكل وأمن علوم الجماع أن تشهد نطق الكل.

قال في لمن علوم صمت الكل أن تمهد نطق الكل من علوم نطق الكل أن

تمهد تضرر الكل.

قال في لمن علوم القرب أن علم احجابي بوصف تعريفه.

قال في إني جختي بعلم أي علم جخت بكل المطالبة وإن جختي بعرفة أي معرفة جخت بكل الوجبة.

وقال في إذا جختي فاقت الباررة وراء الأذهاب وأتق المعنوي وراء الباررة وأتق الوجد وراء المعني.

(1) دانة زاب (2) وذا ج (3) حجاب ج (4) يبد ب (5) نازد رذا ما
وقال لي إن لقيتي وبيتي وبيتك شيء ما بدا فلست مني ولا أنا منك.
وقال لي إن لقيتي وبيتي وبيتك شيء ما بدا لقيتي وبيتي وبيتك شيء ما بدا.
فأنا أحق بما بدأ.
وقال لي أنا الذي لا أحب أن ألتاك بما بدأ وإن كنت أستحقه عليك فلا تلقني
به فليس حسنة منك.
وقال لي إذا جئت قلب ظهرك وألق ما وراء ظهرك وألق ما قدامك وألق ما عن بنيك وألق ما عن شمالك.
وقال لي إلقاء الذكر أن لا تذكرني من أجل السوى وإلقاء العلم أن لا تعمل به من أجل السوى.
وقال لي لن تلقني في موت كإلا ما قتلي في حيتك.
وقال لي أعرض نفسك على الناس في كل يوم مرة أو مرتين وألق ما بدا كان
والهني وحذرك كذا أعلمك كيف تتأهقب للقاء الحق.
وقال لي أعرض نفسك على كل يوم مرة أحفظ نهارك وإعرض نفسك
على كل ليلة أحفظ ليلك.
وقال لي أحفظ نهارك أحفظ ليلك، أحفظ قلبك أحفظ همك، أحفظ عملك
أحفظ عزمك.
وقال لي أعرض نفسك على في أذكار الصلاة.
وقال لي أندري كيف تلقائني وحذرك أن ترى هداياك لك بفضل لا أن ترى
عملك وأن ترى عفوي لا أن ترى عاملك.

(1) (7) (1) (11) (14)
(2) (7) (1) (10) (11)
(3) (7) (1) (10) (11)
(4) (7) (1) (10) (11)
(5) (7) (1) (10) (11)
(6) (7) (1) (10) (11)
(8) (9) (7) (1) (10) (11)
(9) (7) (1) (10) (11)
(10) (7) (1) (10) (11)
(11) (7) (1) (10) (11)
(12) (7) (1) (10) (11)
(13) (7) (1) (10) (11)
(14) (7) (1) (10) (11)
قال لي علم واجتهذ وأعمل واجتهذ واجتهذ فأذن فأهله في المساء.

أخذه بيد وثغره بريكتي وزيد فيه كرم.

(1)

قال لي أحسن إلى كل أحد تنهى روحه على التعالق في، وأحلى عن كل أحد تنهى عقله على استفتاح أخرى وتهي.

(4)

وقال لي تواضع لي تزدد نفس زهدته فيه.

وقال لي إذا رأيت الفاسحة قلوبه نصف لم رحتي فإن أجابك إلا فذاكر عظم سطوع.

(9)

وقال لي إن احترفا لك فقد أجابك، وإن أنكوا ما تقول فقد جدوك.

وقال لي إنما الأسمك مكتوب على وجه ما به تأكد.

(8)

وقال لي إنما انظر إلى ما به تستقل.

(7)

وقال لي إن خرجت من معاملك خرجت من أمرك، وإن خرجت من أسمك وقعت في اسم.

وقال لي السوء كل محبس في معناه ومعناه محبس في اسمه فأذن خرجت من اسمك ومعناك لم تكن لن حييس في اسمه ومعناه سبيل عليك.

(11)

وقال لي إذا وقعت في الاسم ظهرت عليك علاحة الالتكار فتعرض كل شيء لفتنك وترأى كل خاطر لفتنك.

(10)

وقال لي الآن من تعرض بك فقد تعرض بي.

(6)

ب (2) وقال لي اسمه ج (3) ته ج (4) ته ج (5) ج - (7) تستقل ج (8) عن ب ت خرجت من مناك وان خرجت من اسمك ابن ت (9) ابن ت ل (10) ابن ت ل لفتك ل (12) لفتك ج وقعت ل (14) دعاء ج (15) ج -
قال لي انظر ما به تكسك فإنه مضاجعك في فتيل.
وقال لي من قام في مقام مقرع غزمه وعرف الوجه بي فخج منه
مستقراً بحرمها أوقعت له نارا مفردة.
وقال لي أنا العظيم الذي لا يحمل عظيماً مساواه، وأنا الكريم الذي لا يحمل
كرمه ما سواه.
وقال لي ظلت أيوار ذكرى على الذا كرر فأبصرنا قديس فكشف لهم قديس
عن عظيماً فعرفوا حقي فأسفنت لهم عظيماً عن عيان نفخوا لعزمي نأخيرهم عزمي
بقري وبعدى فاستيقروا قريي فأجبلهم بي قريي فرضوا في مقرعية.
وقال لي أنا المهمن فلا أتخيل على خانفة، وأنا المعلم فكل خانفة عندي بادية.
وقال لي أنا الحكمي فكل بادية جارية، وأنا المحيط فكل جارية آنية.

۶ - موقف المكين والقوة
أوقعني في الفكين والقوة وقال لي انظر قبل أن تبدد البادية واستعن لكلذي
قبل أن تبدو الحاديات، أنا الذي أثبت في شيت وأنا الذي أستمع في سمعت
وأنا لا سواي فيما لم أبد وأنا لا سواي فيما أبدى إلا بي.
وقال لي احفظ مكانك من قبل البادية فإنه أرجع من بعد الموت.
وقال لي إن صاحبك الباداتات تحولت نارا فأحرقت وخيرها يتحول حجابا ف jetzt
بناج الحجاب وشرها يتحول عقبا فيحرق بنار العقاب.

(۱) تمرنه بأب لـ (۲) مـ من تـ (۳) فاستر بـ ت
(۴) غالبـ مـ (۵) قول جـ (۶) في قول جـ (۷) يخشى اتـ ل
(۸) جـ على مـ (۹) جـ (۱۰) بكل جـ (۱۱) سوفي مـ
(۱۲) فحرق بـ ج نحرق تـ (۱۳) فحرق بـ ت
وقال في أريد أن أبدى خلقًا وأظهروا أشخاصًا فيه وأثرب ما أشاع منه، وقد رأيتني
وما أبديتني وشهدت وقوفك في من قبل إبدائي لله، وقد أخذت عليك عهدًا يشترفي
اليك أن لا تخرج عن مقايدي إذا أبديتني، فإن أظهروا يدعو إلى نفسه ويجب على
ويحضر ب معويته وينبب عن موقف، فإن دعاءك فلا تساع له وإن دعاء إلى بيتي
وإن حضرك فلا تحضره وإن حضرك بآتي، وأوقفت وأبدى البادية وطابئي
على أسس البادية وطابع البادية على أسس فأبدى الفلم.

وقال في جملة الفلم، فقال كنت الفلم وسط فل السر فاستمع إلى فل تجاوزي
وسلم في فل تذكرني.

وقال في قول الفلم في باقلم أبداني من أبداني وأبداني من أبداني ورضد أحد
على المهد للاستعا مه لا ملك وطابع التسامي للا ك، فإن سمعت منك ظهرت
بالجواب وإن سلست للك ظهرت بالوجر، فأنا منه أسمع كأشهد لا ملك ولا أسال
كما أوقفت لا لك فإن أسمعي من جهتي كنت في سمعا لا مستمها، وإن أسمعي
من جهتي كنت لا سمعا لا مستمها.

وقال في جملة العرش وقائم تلك حمته حمله بقوتي الفائقة فسبحتني أسلمته
باذكار قديسي الدائمة وثبتت ظلاله بمعلح آتي الراحة.

وقال في قول للعرش عن بعشر أظهرك لباه ملك الديموية وجعلك حموا
للقرب والعطش وأحبه بك ما يلهم من المبهمة، فقدره أعظم منك في الظلمة
وبهاء أحسن من باحك في ريح الرينة وقربه أقرب إليك من نفسك في موجات

(1) ظهر مقامك اب ت ل (2) تبمر ج (3) يبني ت تلمي م
(4) ئاب ت (5) ولا اب ل (6) (7) الفلم ج (8) عهد الاستعا
ج المهد بالاستعا م (9) فاج (10) قد اب ت (11) وحف ج
(12) (13) إليك أقرب اب
موقف التمكين والقوة

الوحدة، فانت قام في ظل قيمته بك وظلكت قام في ظل تخصيصه لك فطاف بك طائفون رأوه قبل رؤيتك فقامت وكما قمت في ظل فضحتها كما سبقت له وجدها بمجاءك التي جاءت له فانت هؤلاء جيئة كمثابة، وطاف بك طائفون علموه وما رأوه وجمعوه وما شهدوه وسجحوه وتبينهانك وقدسوه بمجاءك فقامت له وظلك القائم في ظل تخصيصه لك فانت هؤلاء جهة منجية، وطاف بك طائفون جعلوا على تسييج العظيمة وخلقوا لتحميلا كبرياء العزة فهي قامون بإداة إشاد الجبروت ومسبحون بتسابق المز والملكورات فانت هؤلاء جهة مقربة.

وقال لي أنت في عالمي وما ترى سواء، وأنت تحت كنفي وما ترى سواء، وأنت بنظرني وما ترى سواء.

وقال لي احذري لا أطلع على اللؤب فأراك فيها بعثاك ذلك تزرى، أو أراك فيها بفعلك ذلك تقلب.

موقف قلوب العارفين

وأوقفني في قلوب العارفين وقال لي قل للعارفين إن رجيم تسلموني عن معرفتي لما عرفته، وإن رضيت الفرار على ما عرفت لما آمن مني.

وقال لي أول ما ترى وما تأخذ معرفتي من العارف كلامه.

وقال لي آية معرفتي أن لا تسألني عن ولا عن معرفتي.

وقال لي إذا ألفت معرفتي يتبك ويين علم أم اسم أو حرف أو معرفة جبريت بها وأنت بها واجد وأنت بها ما كن فإنيما مطلع معرفة لا معرفة.

(1) بانت اب ل (2) رزيب ج (3) إباه اب وأشياد ت (4) ما أب ل (5) موي م (6) ذلك ج (7) معرفة ج (8) أب ج (9) واحد ت ل م (10) أرانت ج
و قال لي صاحب المعرفة هو المقيم فيها لا يحب وصاحب المعرفة هو الذي إن
تكمل تكلم فيها بكلام تزوج وما أخبرت به من نفس...
و قال لي أنت من أهل ما لا تكلم فيه وإن تكلمت نخرج من المقام وإذا
خرجت من المقام فست من أهله وإنما أنت به من العالمين وإنما أنت له من الزائرين.
و قال ل الأمر أفراد أمر أستين له عقلك وأمر لا يثبت له عقلك، وفي الأمر
الذي يثبت له ظاهر وباطن وفي الأمر الذي لا يثبت له ظاهر وباطن.
و قال لي لن تدوم في عمل حتى تبقى وتقضى ما يغوت منه وإن لم نفعل
لم تصل ولم تدم).
و قال لي صديق لا تخون قلوب العارفين وهي ترى أن₹ إلى العمل فأقول
لسيئة ك صورة تلق بها عالمك وأقول لحسنك ك صورة تلق بها عالمك.
و قال لي قلوب العارفين تخرج إلى العلوم بسطات الإدراك وذلك كبرها وهو
الذي أنباها عنه.
و قال لي يتلاقى البار في المعرفة ويديعني أنه تعاسق بي ولو تعاسق بي هرب من
المعرفة كما يهرب من الثورة.
و قال لي قل قلوب العارفين أنتوا له لا تعرفوا، واصتناه له لا تعرفوا، فإنه
يتعرج إليكم كيف تقيمون عنه.
و قال لي قل قلوب العارفين رأيت معرفة أهل من معرفتي فوافقت في الأعلى
ووقت في جابض، فاظهرت الوصول إلى عند عبادي فانت في جابض تدعيني وهم
في جابض لا يدعوني.

(1) يتكلم بنت ج (2) لم تقدم ج (3) المعلم م (4) بطولة ج
(5) سرحه ج
وقال: قال لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل لقل L
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قال لى قال لقول عناوين من خرج من المعرفة حين أكله لم يعد منها إلى مقامه.

وقال لى أن طلبت والحكمة طلبتك.

وقال لى الحكمة طلبتك إذا كنت عبدًا إذا صرتك عبدًا ولا كنت أنا طلبت.

وقال لى التضبطة الحكمة من أروح الغافلين عنها كما تتقبتها من أرواح العاشدين.

هلا، إنك تأتي وحده في حكمة الغافلين لا في حكمة العاشدين.

وقال لى أكتب حكمة الجاهل كما أكتب حكمة العالم.

وقال لى أنني جحري الحكمة في أشياء أشهدت أنني أجريت ذلك حكيمها، ومن أشياء لا أشهدت ذلك جاهلها فاكتب أنني يا من شهدها.

وقال لى القلوب لا تحم على ولا على من عندي.

وقال لى إذا نجمت على قلتك ولم يحم عليك قلتك فأنت من العاشدين.

وقال لى ما قادر المسألة أن ينابي بها كرمي فهذا قاعدي وقل يا رب أسألك بك ما قادر المسألة أن ينابي بها كرمك.

وقال لى الشك حب من محبى حب في قلوب من لم يحقق بعفري.

58 - موقف رؤيته

أوقفني في رؤيته وقال لى اعرفي معرفة اليقين المكشوف وتعرف إلى مولاك باليقين المكشوف.

وقال لى أكتب كيف تؤنتف عليك بعفة اليقين المكشوف وأكتب كيف أشهدت وكيف شهدت ليكون ذكرا لك وليكون ثنا لقلبك، فكتب بلسانه

(1) أب ت م (2) ج (3) ج (4) م - وقال ل (5) ت ناجي ت

(6) باب ذو (7) باب ذو (8) مولى ج

(9) ينابي م
ما أشهدنا ليكون ذكرا لي ولن يمترزف الله ربي من أوليائه الذين أحب إثباتهم
في معرفته وأحب أن يمترزف قلوبهم قناة، فكتبت تمترزف إلى ربي تقول آهوني
فبه كل شيء من عنده، فلا رأيت به كل شيء من عنده أقتف في هذه الرؤية
وعلي رؤية بدون الأشياء من عنده، ثم لم أقو على مداومة رؤية من عندها أقتحمت
في رؤية البديع وقد علم أنه من عنده لا في رؤية أنه من عنده، بل يأتي بذهل وجميع
ما فيه فمتركل من قبل هذا العلم، فأعطااني ربي إلى رؤيته ويجلى فيه في رؤيته
ليس ناقة حتى لم بقي للعلم معلوم لكن أراني في رؤيته أن ذلك العلم هو إبداعه
وهو جعله عاليا وهو جعله ل معلوما، فوافقته في هو وتزعف إلى من قبل هو النّب
هي هو ليس من قبل هو الخريف وممنع هو الخريف إرادته هو إشارة وهو بدائية
وهو عصيمة وهو جافية وهو عيندانية، فازعفت التمترزف من قبل هو التي هو
ورأيت هو فذا ليس هو إلا هو ولا ماسو هو يكون هو وأراني التمترزف لابد
من سواء ورأيت سواء لا يتزعف إلى قلبي، فقال لي إن اعتماد قليل من دون
شيء فلا تستدل بالأشياء ولا يسألان بعض الأشياء على بعض فإن الأشياء تراكم
في الاعتراف والميتزرف كل من أواء الأشياء يراجمك في الوسومة واستدل على
آمي ليعلمنا التي هي تزمر البك فإنك تريد الأشياء كلاها لا تزمر لها إلا لي وتراما
مشهودة الأعيان وترى أن لا يتزمر إلا لي وترانا لا مشهودا بالأباني.

وقال لي آمي كل شيء، وآمي في كل شيء فكل آيات الشعر تجري في القلب
بكران الشيء فيه تارة تطلع وتارة تحجب تختلف لاختلاف الأشياء وكذلك الأشياء
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موقف حق المرجة

أوقفني في حق المرجة وقال لي أما الآن فقوِّت وتحت وكل ما بدأ فهوسه
وكل ما فيه ينتظر الساعة وعلى كل ما فيه كتب الإيمان وحقيقة الإيمان
ليست كليلة شيء.

وقال لي فاشد جبريل وميكائيل وأشهد العرش وحمرة العرش وشهد كل ملك
وكل ذي معرفة ترى حقائق إسمه يقول وتشهد أنه ليس شيطانًا وترى عامة
بذلك هو وجدته ووجدته بذلك هو عالمه وترى ذلك مبلغ معرفته وترى ذلك هو
الحقائق وترى ذلك هو علم الرؤية الحقائق لا هو الرؤية، فانظر كله كيف يرتقي
الساعة وإmma يرتقي كشف الجواب عن ذا وإنما ينتظر رفع العطاء عن ذا وفا
لا يحمل أحكام حقائق من وراء الجواب إلا به فكثيف إذا هنالك الجواب.

وقال لي الجواب ينهك وللهنك صولة لا تقوم لهما نظر المحترين.

وقال لي لو رفع الجواب ولم ينهك سكن من تحته وإنما ينتهك فإذا هنالك
عرفة العارفين فتكفي في الذهول نوراً تحل به ما بدأ بعد هنالك الجواب لأنها لا تحمل
بعرف الجواب ما بدأ عند هنالك الجواب.

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(1) حقيقة ج
(2) د. إبراهيم
(3) د. إبراهيم
(4) إبراهيم
(5) إبراهيم
(6) إبراهيم
(7) إبراهيم
(8) إبراهيم
(9) إبراهيم
(10) إبراهيم
(11) إبراهيم
 موقف عهده

أوقفي في عهده وقال لى احفظ عليك مسامك وإلا ماد بك كل شيء.

وقل لى لا يفارقك إذا كنت هذه نفذت إذا أتفقت به ولتائر إذا تأخرت به.

وقال لى مسامك هو الرؤية وهو ما رأيت من ورود الليل والنهار وما رأيت من كيف ورود الليل والنهار وإن أرسل هذا رسولا من حضرق وأرسل هذا رسولا من حضرق وكيف مددت الأبد وكيف أرسل بالنهار وكيف أرسل بالليل فقد رأيت الأبد ولا عبارة في الأبد.

وقال لى سق لي الأبد وهو وصف من أوصافه نفقت من تسبيحه الليل والنهار وجعلهما سترتين مهدودتين على الأبعار والأفكار وعلى الأفكار والأسرار.

وقال لى الليل والنهار سترتين مهدودان على جميع من خلقته وفد أصطفئتك فرعتا السترتين لتراكن وقد رأيتني قف في مسامك بين بدئ قف في روتي ودا اختطفتك كله كون.

وقال لى إذا رفت السترتين لتراكي فأقرني بك على رؤية المياه كيف تنطر وعلى رؤية ما ينزل منها كيف ينزل ولترى ذلك كيف يأتي من قبل كما يأتي الليل والنهار قف وألق كل ما أديني إليك إلى.

وقال لى إذا أصفنتي أنا فكل معه فيها أظهر ولا تكن معه فيها أمر فيله من دونك سر فإن أشار إليه فأشير إليه وإن أفصع فأصح به.

وقال لى اسمي وأسمائي عندك ودائني، لا تخريجها فأخرج من قلبي.

(1) لندق ب ليقفت ت نفدت لم (2) لندق ب نفدت لم (3) وليام ت ج (4) سترتين مهدودتين (5) وقف أب ت ل (6) يزل اب ت ل (7) فخر ب
وقال لي إن خرجت من قلبك عبد ذلك القلب غير.

وقال لي إن خرجت من قلبك أدرك بعد المعرفة وجمدى بعد الإقرار.

وقال لي لا تخبر بامي ولا يجعلني اسمي ولا تعلم اسمي ولا تسبحي من يعلم اسمي ولا يا بابك رأيت من يعلم اسمي قارب حذكت محمد عن اسمي فاستمع منه ولا تهبه أنت.

و قال لي إن أردت بصاحب كما أردت سواك بك أدرك ذلك في سريرتك وفي نومك وفي بيتك إليزامك تعرفه ولا تنسوه ولا تراين فيه ولا تستره فيه ولكن لا تقول له أقوم لك وإياء لساحة قلبك.

و قال لي قد رأيت فالأمر بيتك ليس هو بيتك وين علم ولا يبتر بيبيك وين معرفة ولا يبتر وبير جبريل ولا يبتر وين يسرايل ولا يبتر وين الخروح ولا يبتر وين الأسماء ولا يبتر وين شيء.

و قال لي إن أردت فائق نفسك فليس في أسمائي نفس ولا ملكوت نفس ولا علوم نفس.

- موقف أدب الأولياء

هذا موقف في أدب الأولياء وقال لي إن ولي لا يسمع حرف ولا يسمعه تصريف.

حرف ولا يسمع غيري لأني جعلت له من وراء كل خلق عالمي.

و قال لي أدب الأولياء لا يتحول شئاً بمعلومه وإن تولوه بعقوله.

1. أن ت ج + (2) م - له ب (3) متحدث ت (4) يضحك ت ل (5) لا رأي ج (6) ج - (7) يقول بس ج (8) قرام ج (9) ج - (10) أسماج ج كل الأسماء ابت ل (11) أدب دل في فله وادب مدي في فله ج + (12) ابت لا أبت ل
وقال في مقام الوالي بيني وبين كل شيء ليس بيني وبينه حجاب.
وقال لسيت ولد: لأن قلبه بيني دون كل شيء، فهو بيني الذي فيه
أحببنا.
وقال لقى عرفن وعرفت أتي ومن عرفن أيتي برئ منه ذمة المصدر.
جست الناجم أيتي من خوائق ولا تخرج عنها تخرج من حصين.
وقال لآن أن تدعونا كأنيك وآنا أن ندعوك تأتيك.
وقال في قل لأولئك قد خاطبكم قبل هيا كأنتم الطينة وراحتكم، وقال لكم هذا
كون كذا فأنا كذا وذاك كذا وذاك كذا وذاك كذا وذاك كذا وذاك كذا وذاك كذا.
سترون الآن، ثم دها الأرض وقال لكم انظروا كيف دها الأرض قريب
دعا الأرض، وقال لكم أريد أن أظهركم للملك ومالك ونرى أن أريد أن أظهر لكم
لئابي وأكوني وملاك بك وإلى سوف آبتك لكم من هذه الأرض هيا كلا وأظهركم
فيها آسرين ناهين مقدمين مؤخرين.

3 - موقف الليل

أوقفني في الليل وقال في إذا جاءك الليل فقدن بين يدينا، وذبح بيذك الجهيل
قصر سبع علي السموم والأرض فذا صرعت رأيت نزلة.
وقال في الجهيل حجاج الجبال وحاجب الحجاب وليس بعد الجهل حجاب ولا
جاجب، إذا جاء الليل قدر الله أبذا جاء Abrabحجابه الجهيل، فلنا مدور ألا أجله

(1) لأنه ب لاث (2) بني ج (3) إت تخاج ب (4) ج (5) الطيف 
(6) أب ث ل (7) يذك كاذ كاذ (8) ل (9) ما يذك كاذ (10) لج
(11) أن ج (12) قد (13) ج (14) هل يذك ج
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إنها لا يبقى من العلم إلا أنه مجهول ما هو إلا مجهول هو إنه، فلا تعلم متي وما تعلم بني وما تعلم من كل شيء فانه للجهل فإن سمعته يسبحه ويدعو إلى
فسة أذنيك وإن تزاهج فخفض عينيك وما لا تعلم فلا تعلم، أنت عندى
وآية عندى أن كنت تجنب عن العلم والمعلم بجهل كما كنت تجنب فأذا جاء النور وجهاء
الرب إلى عرش جاه البدلاء فأتي الجهل من يديك وخذ العلم فاصله به عنك البلاء
وأم في العلم ولا أخذك البلاء.
وقال لي احتمب عن العلم بالجهل وإلا لم تز وسحى ومثل نورى وبيتي.
وقال لي انظر إلى كل شيء ي За قلبك وارتفاع عينك كيف قلت له كل فكان، ثم
انظر إلى الجهل الذي مدته بني وبيته ولو لم أجعله بنيه وبيته ما ثبت نوري.
وقال لي الجهل قدمما الرب تلك صفة من صفات تجلي رؤيته، والرب قدم
الجهل تلك صفة من صفات تجلى الذات.

٣٣ - موقف حضرت القدس الناطق

أوقفني بين يديه وقال لي أنت في محضر القدس الناطق.
وقال لي اعرف حضرتي وأعرف أدب من يدخل إلى حضرتي.
وقال لي لا يصلح لحضرتي العارف قد بنت سراته قصورا في معرفته فهو كملك
لا يجب أن بزول عن ملكه.

(١) ناب ل (٢) يلم ا ل (٣) يلم ت ل (٤) قاله عينتك ج
وقال لي لا يصح لخضر قلم الرفيق، إذا قلباين أي أثبت؟ أو نسبته فقامت إذا لم أفسحه يده لا يثبت له وما يكون إلا النص أو علم النص
وقال لي إذا أثبتك أسا من أسمائي وكأنني به قلب أوجبته بي لا بك أنتني
بمسكنك منك.
وقال لي ليكذب منك من كذبته وأنا منك أن يكذب من لم أظلمه.
وقال لي إذا رأيت وكنت من أهل وأهل اسم قادتك فذلك علم وعبعت.
الإن غير علم فحسب بينك وينك عم ووصل بينك وبين المم يقنن
وقال لي إذا رأيت وأذنت وتحقت بي كائن المادية عندك ووسعت
وكان الحزب عندك ووسعت.
وقال لي ألفت بين كل حرفين بصفة من صفات تكريب الأزروان بتأليف
الصفات لها والصفة لينقال هي فقالها وواستث المعاني وعلو المعاني ركب
الأسماء.
وقال لي إذا جاءتك دواقي نفسك ولم ترى فقد جاءك لسان من السنة تاری
لا يفعل أولا تأمر بشكما فلنت باولياء.
وقال لي أذنت لك في أصحاب باوقت وإذنت لك في أصحاب بيا عبد ولم آذن
لك تكشف عني ولا أنى أحدث لم يكتف في ذلك.
وقال لي هذا عهدي لملك تاحاظبه بي وتأنها حافظك عليه وتأت
مصدق فيه.

(1) تنص 2 (2) لا يشهد من م + (3) م + بك ت - لأنك ل
(4) التنص 2 (5) العريق لم (6) فعل ت ل (7) م + ت
(8) م -
64 - موقف الكشف والبهوت

أوقفني في الكشف والبهوت وقال لي انظر إلى الجحب، فنظرت إلى الجحب، فإذا هي كل ما بدا وكل ما بدا فيا بذا، فقال انظر إلى الجحب وما هو من الجحب.

وقال لي الجحب خمسة حجاب أعين وحجاب علوم وحجاب حروف وحجاب الأسماء وحجاب جهل.

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

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

وقال لي حجاب العلم يرد إلى حجاب الأعيان بالأفوال ومعان الأفوال وحجاب الأعيان يرد إلى حجاب العلم بمعاني الأعين وسرار مجهولات الأعين.

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

وقال لي حجاب الحروف هو حجاب الحلوم وحجاب الحكم هو من وراء العلم.

وقال لي حجاب العلم ظاهري هو علم الحروف وباطن هو حكم الحروف.

وقال لي عبدى كل عبدى هو عبدى الفارغ من سواءي وإن يكون فارغا من سواء حتى أوطئه من كل شيء، فإذا أتى 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)
موقف الكشف والبهمت

وَقَالَ لَهُ إِذَا لَمْ أَوْتُ عَبْدَي مِن كُل شِئٍ فِلِسُ هوَ عَبْدُ الفَارِغَ وَإِنْ تَفَزَّرْ
(١) مَا آتِيَهُ لأَنَّهُ قدْ بَيْنَهُ وَبَيْنَهُ لَمْ آتِهُ، وَإِنْ آتِيَهُ الفَارِغَ إِلاَّ مِنْ فُوِّهِ عَبْدَي
الذِّي آتِيَهُ مِن كُل شَئٍ سِبْيَةٌ وَآتِيَهُ مِنْهُ عَلَمٌ وَآتِيَهُ مِنْهُ حَكْمٌ فَرَايَ الحَكْمُ جَهَرَةٌ
ثُم تَفَزَّرْ مِنَ الْعَلَمِ وَتَفَزَّرْ مِنَ الحَكْمِ فَتَقَابَاهَا مَعَا إِلَى فَوْقُ عَبْدِ الفَارِغِ مِنْ سُوَاءٍ
(٢) وَقَالَ لَهُ لَا تَبَدَّوْ الْوَلَادَةَ لَعْبَدَ إِلَّا بَعْدَ الفَارِغَ
(٣)
وَقَالَ لَهُ آتِدْرَى مَا قَلْبٌ عَبْدٍ الفَارِغٍ قَلْبَهُ تَقَابَاهَا وَبِينَيْنِ النَّاسِ وَذَلِكَ هَوْ مَقَامُهُ
الأَوْلِ الْيَدِ الَّذِي هُوَ مُهْرُبٌ وَفِيّ آتِهِ فَقَالَّهُ مَنَى الْمُرْتِبَةَ فِيّ آتِهِ وَرِيّ الْاَسْمِ وَالْأَسْمَاءِ
بَيْنِ يَدِهِ وَلَقَدْ كَبَّرْتُ كَبَّرْتُ بَيْنِ يَدِهِ وَرِيّ الْاَسْمِ لَمْ يَعْلَمَ مِنْ دُونِهِ حَكْمِ فَذَلِكَ هُوَ
مَقَامُ قَلْبٌ عَبْدِ الفَارِغَ وَذِلِكَ مَقَامُ البُهْمَتِ وَبَيْنِ البُهْمَتِ بَيْنِ يَدِهِ آخَرَ مَا وَقَتَ
الْجُلْبِ.
(٤)
وَقَالَ لَهُ لَسْتُ صَفَّةً مِنْ صُفَاتِ الجُلْبِ
(٥)
وَقَالَ لَهُ الْوَاقِفُ بِبُحْضَرِيْنِ إِلَى الْعَلَمَةِ إِصْنَافُ وَرِيّ الْعَلَمِ أَزِلَّةَ لَأَنَّهُ وَقَتَ بِنَبِينَ
يَدِهِ لَبَيْنِ يَدِ الْعَلَمِ فَوْرُ الْعَلَمِ قَطَّانُ بَيْنِ يَدِهِ أَعْجَرُ فِيهِ قَلْبُ مِنْ أَشْهَرِ
وَأَخْرَجَ مِنْهُ قَلْبُ مِنْ آخِرِهِ، فَذَلِكَ لَمْ يَذَاكَ فِيّ الْقُلُوبِ إِلَّا قَلْبُهُ الَّذِي بَيْنَهُ لَنُظَرِّ
لَنَلْحَبِيرَ وَإِلَّا قَلْبِهِ الَّذِي صُنِّفَتْ لِلْخَضُرَ الَّذِي لَا أَمْرُ لَهُ تَلْكَ هِيّ الْقُلُوبِ الَّتِي تَسَرِّ
أَجْسَامُهَا فِي أَمْرٍ.
(٦)
وَقَالَ لَهُ لِيّ فِيّ الْعَلَمِ بُيْتُ فَنَّهُ أَحَادِثُ الْعَالَمِاءِ، وَلِيّ فِيّ الْمَعَاَْرِفِ بُيْتُ فَنْهُ
أَحَادِثُ الفُهْمِاءِ.
(٧)
وَقَالَ لَهُ بَيْحُبْ وَمِنْ وَرَاءِ بَيْحُبْ الأَمْسَارِ وَكَلِكَ مُبَيْحُ الأَمْسَارِ مَقَامُ أَذَا
تَفَزَّرْتُ إِلَىْ قَلْبٍ مِنْ ذَلِكَ الْبُيْتِ فَلا مَعْرَفَةٌ لِهِ إِلَّا مَا أَبْدِيَ.
(٨)
(١) بَيْنٌ (٢) عَبْدُ الفَارِغَ (٢) مَعَاَْرِفُ (٣) جَـ (٤) لَمْ (٥) الْفُهْمِاءِ (٦) بَيْحُبْ (٧) مُبَيْحُ (٨) الْبُيْتِ
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وقال لي ما حضرت بيوم ولا لأهل حضرت بيوم، أضفوه من يخطره الاسم وإن تقي وأنجروهم من يخطره الذكر وإن تقي.

وقال لي إذا نفيت الاسم والذكر كان لك وصول، فإنا لا يخطره الاسم والذكر.

كان لك أتصال وإذا كان لك أتصال فأردت كان.

وقال لي إذا أردت أرء لايخطره الاسم والذكر فأقم في النبي ينقل لأن النبي بي لا بك.

وقال لي إذا وقعت في حضرت فلا تقف مع الربانى تحتجب بمجاهبه ويعون لك كشف وله حجاب، وإذا رأيت العلم والعلماء في حضرت فاجلس في حضرت وخلطبه في حضرت، فإنا لا يعناك فلا تخرج من حضرت لستخرج من أقصى علمه ويلم أنه قد خرج، وإن تبكي تقبل به على ما صدقي ولا تمش به مسك، فإنه لا بد أن يخرج إلى مقدمه فإن رجع وحده تاء وإن رجعت معه خرجت عن حضرت.

قال لي كل ما يذ ألب به العلم والعلماء فهو مكتوب على أقصى علم العالم فهو يزيد أن يعبر ويصير وأنت تزيد أن تقف فيه فهو لا يقف لأن العبارة والصبر حذرك وكذلك أنت لا تسبر لأنه متمسك.

 موقف العبدانية

أوقفني في العبدانية وقال لي أدرك متي تكون عبدي إذا رأيت عبدي لي ممنوتي عندى بي لا ممنوتي بما متي ولا ممنوتي بما عني، هنالك تكون عبدي فإذا كانت

1) (أ) 2) (ب) 3) (ج) 4) (م) 5) (ت) 6) (ب) 7) (ج) 8) (ن) 9) (ب)
 موقف العبادية

هناك كذلك كنت عبد الله وإذا كنت عبد الله لم يرغب عنك الله، وإذا كنت متعولا بسوء الله غاب عنك الله فذا خرجت من النعيم رأيت الله فإن أقتحت في النعيم لم تراه.

وقل لي العبادية أن تكون عبدا بلا نعمة وإن كنت أسلت عبدا نтек بنعك لا بي قرأت عبد نتك لا عبدي.

وقل لي عبد خائف استمدت عبدانيته من خوفه، عبد راج استمدت عبدانيته من رحاته، عبد محب استمدت عبدانيته من حبه، عبد مخلص استمدت عبدانيته من إخلاصه.

وقل لي إذا استمدت العبد منه غير مولاه فستمد هو مولاه دون مولاه وإذا لم يستمد من مولاه أبق من مولاه، وإذا استمد من مولاه فقد أقدم على مولاه، فقل لي تستمد مني ولا تستمد من علي ولا تستمد منك تكن عبدي وتكن عندى وتفقه عنى.

وقل لي ما طالبته بعدينة الملك العبادية الملك في واجهه طالبته بعدينة.

وقل لي قل لسريرتك تقف بين يدي لا شيء ولا شيء أجمل الملكوت الأكبر من ورائك وأجمل الملك الأعظم تحت رجليك.

وقل لي لا تراجع من هذا المقام فإليه تلبد الخلافة في شهداد الدنيا والآخرة، وإليه يلبس من رأني ومن لم يرني ومن عرفني ومن لم يعرفني، فلاواقف فيه في الدنيا.

١٠٠} ظلك ج (٢) ناأب ل (٣) ل (٥) عبدي (٦) اب ل (٧) ج - الخلق ج؟
كتاب المواقيف

ذكرهم خزينة أبيك فأذا جاءه ولم يحل بينهم وبينه ويجب ما وفقا عنه في الدنيا.

توقفهم الخزينة بالأبواب من دونه.

وقال ل سياسنكم الحرف وما فيه وكل شيء ظهر فهو فيه وسيأتيكم منه اسم
واسمائي ونمي اسمى وأسمائي سرى وسر إبدائي وسيأتيكم منه العلم في العلم عهود
البك ووصاياكم وسيأتيكم منه السر وفي السر محاثي لك وإياهني فسيدمونكم
عنقه قادمونه عن نفسه.

وقال ل أنا مرسلكم البك ابتلاء، أنا مؤذنك بأنى أرسلهم اجتياه، وأنا معلمكم
كيف تعمل اذا ما أنتو اختفاء؟

وقال ل لا تدفهم بجاورة فإن تستطيع مجاورة حق، وإنما تدفهم بردهم
وقد ما أنتوا به أو تجعل قلب منهم وما أنتوا به، لا تفعل ما أنتوا به عن قلبك حتى
تكون عنها لا مصدر هنالك حوضه وما حوضه وهناك وشوعه وما وروعه.

وقال لرب حاضر وقبل قارغ ورون طلب هذه صفة من أسحقي منه.

وقال ل أفر عينا بما أشهدك من النار أشهدكما تسبحني وأشهدكما
تذكري وأشهدكما تعرفني وتفرعون مني وما أشهدك ذلك منها حتى أشهدتذاك
منك فأشهدلك منها مواقع ذكري وأشهدتمنك مواقع نظرية ما كنت لأحجب بين
ذكري ونظرتي في انتقادي.

(1) مجال ال (2) في الأبواب الإمام (3) ساب ل (4) دوي ج
(5) ج (6) مجاراة ت جمارية (7) مجاراة ت مبارية (8)
(9) الب (10) عبد اب (11) نقاب ت (12) ملك ذلك اب ل
66 - موقف قف

أوقفت في قف وقال لي إذا قلت لك قف قف في لا ك ولا لأخاطبك ولا لأمرك ولا تسمع مني ولا لما تعرف مني ولا لما لا تعرف بني ولا لأوقفتي ولا يا عبد، قف في لا أخاطبك ولا تخاطبي بل أنظر عليك وتنظر إلى فلا تزل عن هذا الموقف حتى أتعزف عليك وحتى أخاطبك وحتى أمرك فالأخاطبكي فادى هادئتك فابت إن أردت على الدنيا وأردت على فوق بحثببى وعلي فوق بحثببى.

وقال لي إذا قلت لك قف قف في قف في فوق لا لخطابي عرفت الوقوف بين يدي في إذا عرفت الوقوف بين يدي حركتي على سواى وأذا حركتي على سواى كنت من أهل صيانى.

وقال لي إذا أعرفت كيف تقول إذا قلت لك قف قف في قف في قف فنجحت لك الباب إلى فلا ألغه دوين أبدا وأدلى لك أن تدخل إلى فلا أستمع أبدا، فلا أردت الوقوف في فاستعمل أدي ولك ان تدخل متى شئت وليس لك أن تخرج إذا شئت، فإذا دخلت إلى قف ولا تخرج إلا بحثببى ويعقو لنا يا حمادتك وما لم أتعزف عليك فان في اللقاق مقام أنت والله يا تعزفت عليك في اللقاق مقام المعرفة.

وقال لي إذا قلت لك قف قف في فوق نعرفت كيف تقف في فلا تخرج عن مقامك ولو هزمت كل كر من بني وبيتك تلقع بالهدم، فأعرف هذا قبل أن تقف في ثم قف في فلا تخرج أو أتعزف عليك بما تعرف مني.

(1) ج - (2) انرفاف 1* مماقم اليت ل (3) لأخطابي على فوق وتخاطبي على فوق ج (4) ب - على سواى ج م - (5) ج - (6) لأخطابي ب نم (7) وتخاطبي بنم ب مدريت ل (8) ما ب نم ب (9) تال ب ت - (10) بالدم ب بالهدم ج (8)
كتاب المرواني

(1) وقال لي لم تجاك في رؤتي هند السموات والأرض ما تزداد ولو طار بكم في غيظ طائر بسرد ما تثبت، ذلك لتعلم قوميتي بك واستيالى عليك.
(2) وقال لي أبما تسائلي الرؤية لا عن المسئلة أم الغيبة على المسئلة، العينة قاعدة ما بيني وبينك في إظهارك.
(3) وقال لي ألا تعلقت بي في الوارد يا شهدى في ضربتك في صرفة.
(4) وقال لي التعارف الأول بي التعارف الثاني بك.
(5) وقال لي التعارف بي في الوارد لا يصره لا الإقرار ولا ملكه ولا لزواه.
(6) وقال لي قل يا مرير أورده أشهدني ملكوت برك في ذكرك وأصدق هنا ذكرك في إشهادك أوردت مثنا حتى تقوم بي رؤيتك في إشباه ووار عنى ما أربط بالثناي من ونه وناجني من وراء ما أعلمني حتى كون باقيا بك فيها عرفتني وسر بي الذي عن قرب ما استقر به وصني بي ونادي، يا عبد سقطت معرفة سواي فما ضررك تعتريه لكي هو حسبك.

67 - موقف المعضر والحرف

(1) موقف في المعضر وقال لي أحرف حجاب والجواب حرف.
(2) وقال لي قف في المشر، فرأيت الحرم لا ينكسه التلق ولا يدخله الهموم ورأيت فيه أبواب كل شيء ورأيت الأبواب كلها تأوا والنشر حارم لا يدخل إلا

(1) موقف ج + (2) شرک ت يرک ج (3) مئل ت ل
(4) - (4) ج + (5) والطاق اب ل (6) بشره ل لسره م (7) ولا
(8) - (8) وراكب م (9) جان ب ت (10) فرائك بت
(11) روصن ب ت (12) البلك ب ت ل (13) - (13) ج
(14) الحروف ا ب (15) والاثر با ت ج (16) جم ت ل
العمل الخالص فإذا دخله صار إلى الباب فإذا صار إلى الباب وقف فيه على المحاسبة ورآيت المحاسبة تفرد ما لوجه الله عما لسوا ورأيت الجزء سوا ورآيت الخالص له ومن أجله يرفع من الباب إلى المنظر أعلل فإذا رفع إليه كتب على الباب جاز الحساب.

وقال لي إن لم تأكل من يدي وشرب من يدي لم تستوع على طاعتي.
وقال لي إن لم تتبع لأجل لم تستوع على عادتي.
وقال لي اطرح ذنبك تطرح جهلك.
وقال لي إن ذكرت ذنبك لم تذكر ديك.
وقال لي في الجناة من كل ما يحمله الخاطر ومن ورائه أكبر منه، وفي النار من كل ما يحمله الخاطر ومن ورائه أكبر منه.
وقال لي الذي يصلك عني في الدنيا هو الذي يصلك عني في الآخرة.
وقال لي أوقفت الحرف قادم الكون وأوقفت المثل قادم الحرف وأوقفت المعرفة قادم المثل وأوقفت الإخلاص قادم المعرفة.
وقال لي لا يعرفني الحرف.
وقال لي إنهما خاطبت الحرف بلسان الحرف فلا اللسان شهدني ولا الحرف.

عرفني:

وقال لي النعم كله لا يعرفني والمذاب كله لا يعرفني.

(1) باج (2) الرب ج (3) نال بت (4) ج
(5) جاد لت (6) الم ج (7) أكثر بج (8) أكثر ب (9) وراء ابتد (10) اب ت ج ل (11) أنا ج
قال ل اعترفي الفن التميّز بالعترفي بعترفي عن التميم، ولو عترفي العذاب اقطع

بعترفي عن التعذيب.

وقال ل رسول رحمة لا يحيط بعترفي ورسول عقوبة لا يحيط بعترفي.

وقال ل يبدو عليك البادية من جنس ما يستقر عليه.

وقال ل العلم المستقر هو الجهل المستقر.

وقال ل إما توسوس الرويسة في الجهل وإنما تخطر الخواطر في الجهل.

وقال ل أعدوا عدوك ل تعاون الاريجك من الجهل من العلم.

وقال ل إن صنادق عن العلم فإما يصانك عنه ليصانك عن الجهل.

وقال ل في ذلك ل نفههم عن حرف هو يقاطعهم ولا يفهمون في حرف هو مكانهم ولا يفهمون عنه وهو عامهم، أشهدت قيام بالحرف فرأوا قيام وشهدوه

جهة وسمعوا مني وعرفوا أنني.

وقال ل تحمل إلى ومعك ما يعرف وما أكره وما أخذت وما تركت فأرسلوا

عن أجلة تتفجج حتى فأعدوها برحم.

وقال ل الحرف مكانهم بما به بدأ والحروف عامهم بما عنه بدأ والحروف مواقفهم

بما به بدأ.

وقال ل العارف يخرج مبلغه عن الحروف فهو في مبلغه وإن كانت الحروف

مستقرة.

وقال ل مبلغ العارف مستقره، مستقرة هو الذي إن لم يكن به لم يسكن.

(1) لعترفي ج، (2) التميم ل، (3) نتعايم ن، (4) أعدا ب ج، (5) يقعون ج يقعون م، (6) التميم ج، (7) يقعون ج، (8) نعايم ج، (9) ملك اج، (10) ج.
وقال لي الحرف لا يلقي الجليل ولا يستطيعه.
وقال لي الحرف دليل العلم والمعلم معدن الحرف.
وقال لي أصحاب الحروف محجوون عن الكونفقوم يتعاملا بين الصفوف.
وقال لي الحرف قل إليس.
وقال لي بقي علم بقي خطر، بقي قلب بقي خطر، بقي عقل بقي خطر، بقى هم بقي خطر.
وقال لي معناك أقوى من السما والأرض.
وقال لي معناك يبصر بلا طرف ويسمع بلا سم.
وقال لي معناك لا يسعى سبيل ولا يسلك الدير ولا يأكل من التمر.
وقال لي معناك لا ينحث الليل ولا يسرح بالنهر.
وقال لي معناك لا يخيط به الألباب ولا يتعامل به الأسباب.
وقال لي هذا معناك أنا خلقته وحذوها أوصافه أنا جملته وهذه حليته أنا أنيته.
وهل هذا بليقه أنا جوزته.
وقال لي أنا من ورثه ومن وراءه ما عرفه، لا تعلمي علمه ولا تشهد.
وقال لي إن لم أتصبرك لم تثبت وإن لم تثبت لم أتعزف اليد.
وقال لي أذكرى تعرفني وإن تصرى تشهد.
وقال لي أنا القريب فلا بدين قريب، وأنا البعيد فلا بدين بعد.
وقال لي أنا الظاهر لا كلما ظهرت الظاهر، وأنا الباطن لا كلما بدت الباطن.

(1) نفرا (2) ي ب ينب خطرت (3) ال (4) علما
(5) لك ابت ل
قال لي قل غاني من معابث كمك وحل بيني وبين ما يحول عنك ولا تذري بذاري الحروف في معرفتك ولا توقفي أبدا إلا بك.

وقال لي تعلم العلم لوجهني تنصب الحق عندى.

وقال لي إذا أصبت الحق عندى أثبتت عليك بنائي على نفسى.

وقال لي من تزقت إليه توليت نعمة بنفسي وتوالى عذابي بنفسي فأمددت العيم من نعمة وأمددت العذاب من عذابه.

وقال لي اسم ألف معطاء.

وقال لي العلم من وراء الحروف.

وقال لي الخضر خاص ولكي خاص عام.

وقال لي الحضرة تحرق الحروف وفي الحروف الجهل والعلم في العلم الدنيا والآخرة وفي الجهل مطلع الدنيا والآخرة والملط مبلغ كل ظاهر وباطن والمبلغ نحو في باد من بواقي الحضرة.

وقال لي الحروف لا ياج الحضرة وأهل الحضرية يعرون الحروف ولا يقفون فيها.

وقال لي تستوي تحت الأرض مما تستوي منه فوق الأرض.

وقال لي أهل الحضرة ينفرون الحروف مع ما فيه نفى الخواطر.

وقال لي إن لم تكن من أهل الحضرية جاءك الخاطر وكل السوى خاطر فلم ينفه إلا العلم والعلم أضداد ولا مخلص إلا بالجهاد.

وقال لي لا جهاد إلا ب ولا علم إلا بي، فإذا وقفتت يا نائت من أهل حضري.

(1) بذارى برى بيار ج (2) توقفي تحلى (3) ولك الا برى تو (4) (4) ج (5) يفوهون م (6) والمل بج (7) يخلص ات ل
وقال لي انظر اليك، اذ دخل ملك العلم دخل مث الجلال، و دخل ملك
العمل دخلت مث المحاسبة و دخل ملك السوي دخل مث ضده من السوي.
وقال لي ادخل الي قبرك و حرك تزاي و واحد فلا تثبت لي مع سوياً.
وقال لي اذا تعرق اليك فافذوني لا أجمل العذاب وما فيه في جارحة من
جوارحك وارج فضيل في أضاع 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 اخرج من العلم اخرج من الجلالي وارج من الجلالي وارج من المحاسبة
واخرج من الإخلاص اخرج من الشرك و اخرج من الاحرار الى الواحد و اخرج من
الوحدة اخرج من الوحشة و اخرج من الذكر اخرج من الفضلة و اخرج من الشكر
تخرج من الكفر.
وقال لي اخرج من السوي تخرج من الججاب و اخرج من الججاب تخرج من
البعد و اخرج من بعد تخرج من القرب و اخرج من القرب ترى الله.
وقال لي لو تعلمت اليك بمعرف السطوة فقدت العلم والحس.
وقال لي لتحضر أبواب عدد ما في السبة والأرض، وهو باب من أبواب
الحضرة.
وقال لي أول باب من أبواب الحضرة موقف المصيئة، اوقفك لا لاك تعلم
فتجيب تثبت بشرط و تعرف معرفك من لدى تخبر عنى.

(1) برجه الي تيرم (2) العصر (3) - (4) ج - (5) عن ت م
(6) والعداب ن + (7) في الحضرج (8) في الحضرج
كتاب المواقيف

و قال لي ما التأرّق، قلت نور من أكزور السطوة، قال ما السطوة، قلت وصف من أوصاف الإبلهون، قال ما الإبلهون، قلت وصف من أوصاف الكبيرة، قال ما الكبيرة، قلت وصف من أوصاف السطان، قال ما السطان، قلت وصف من أوصاف العظمة، قال ما العظمة، قلت وصف من أوصاف الذات، قال ما الذات، قلت أنت الله لا إلا إله، إلا أنت، قال قلت الحق، قلت أنت قولتي، قال لى بئتي.

و قال ل الطبة الأولى يعذبون بالسطوة والطبقة الثانية يعذبون بالعزة والطبقة الثالثة يعذبون بالجبهرة والطبقة الرابعة يعذبون بالكبرياء والطبقة الخامسة يعذبون بالسلطان والطبقة السادسة يعذبون بالعظمة والطبقة السابعة يعذبون بالذات.

و قال ل أهل النار يأتيهم العذاب من تختم وأهل الدنيا يتزيل عليهم نعيمهم.

و قال ل ما الدنيا، قلت وصف من أوصاف الدنيا، قال ما الدنيا، قلت وصف من أوصاف الرحمن، قال ما الرحمن، قلت وصف من أوصاف الكرم، قال ما الكرم، قلت وصف من أوصاف الست، قال ما الست، قلت وصف من أوصاف الجerts، قال ما الجerts، قلت وصف من أوصاف الحب، قال ما الحب، قلت وصف من أوصاف الرضا، قال ما الرضا، قلت وصف من أوصاف الاصطفاء، قال ما الاصطفاء، قلت وصف من أوصاف النظر، قال ما النظر، قلت وصف من أوصاف الذات، قال ما الذات، قلت أنت الله، قال قلت الحق، قلت أنت قولتي، قال لى بئتي.

(1) ﴿بِهِئِيَّةٍ﴾ (2) ﴿جٍ﴾ - (3) ﴿تَجٍ﴾ - (4) ﴿چٍ﴾ - (5) ﴿هَمَاٍ﴾ - (6) ﴿جَسَدَ﴾ - (7) ﴿جَرَّ﴾ - (8) ﴿جَّ﴾ - (9) ﴿جَٰٓ﴾
وقال في الطبقة الأولى: يتعمون بالتنعم والطبقة الثانية يتعمون بالكرم والطبقة الثالثة يتعمون بالطلع والطبقة الرابعة يتعمون بالولو والطبقة الخامسة يتعمون بالحب والطبقة السادسة يتعمون بالرضا والطبقة السابعة يتعمون بالاصطفاء والطبقة الثامنة يتعمون بالنظر.

وقال لي قد رأيت كيف يسرى المذاب وكيف يسرى التعم والإر نعم لوصف:

وقال لي إن لم تقف وراء الوصف أخذك الوصف.

وقال لي إن أخذك الوصف الأعلى أخذك الوصف الأدنى.

وقال لي إن أخذك الوصف الأدنى فأنت معي ولا من معرفي.

وقال لي أنهما فاستخففتكم ووعلمتكم فاستبدلتكم وكرمتكم فاستردتكم وأحبتك فابتهليك.

وقال لي نظرت إليك فتابختك وأقبلت إليك فأمرت وأعترب على فهتيك وأخلصت لودي تفرفك.

وقال لي القرآن يبني والذ كاذ تغرس.

وقال لي الحرف يسرى حيث القصد جمع جنحة جمع جم.

وقال لي إذا جاءتي نطق الناطقين أنتبه فيا به يطمثون.

وقال لي إن أخذتك بدرب أخذتك بكل ذنب حتى أسأل عن رجوع طرفك.

وعن ضجر قلبك.

(1) الأول ابن ل (2) بالميم الب (3) وهو الهمزة يليت ل (4) ثمي ب (5) ج (6) من ل (7) فلا إلاج (8) فالفينك (9) واجينك (10) جمهم ابن ل (11) م (12) واحذنك ابن ت (13)
قال لي إن قبلت حسنة جملت ألسنتك كلها حسنات.
وقال لي من أهل النار، قلت أهل الحرف الظاهر، قال من أهل البنات،
قلت أهل الحرف الباطن، قال لي ما الحرف الظاهر، قلت علم لا يهدى إلى عمل،
قال ما الحرف الباطن، قال عمى يهدى إلى حقيقة، قال ما العمل، قلت الإخلاص.
قال لي ما الحقيقة، قلت ما تمحورت به، قال لي ما الإخلاص، قلت لوجهك، قال
ما الحقيقة، قلت ما تمحورت إلى قلوب أولئك.
وقال لي القول الإخلاص موقف على العمل والعمل موقف على الأجل والأجل
موقف على الطمانينة والطمانينة موقف على الدوام.

68 - موقف الموظفة

أوقفتي في الموظفة وقال لي احذر معرفة تطالب بك برد معناك فتقلب وجدك
واحتمها على قلبك.
وقال لي احذر معرفة تتجاوز ولا تجبر ولا تحمل ولا تبيض بها الخطأ،
بها الحكم وهو عدل وحق بها الكلمة وهو فعل.
وقال لي ما تطلب المعرفة برد المعفة لمجزها عن الارتداع لما تثبت لن سكته.
قدما في المجد والشفاق.
وقال لي تجب إلى ومست بتأثأ أو تعلن لي، وأعلن لي نست بيني أو تصرف،
واصب لي ومست بصاع أو تؤثر.
وقال لي أعلن تزوجك لكل شيء يستلم لك كل شيء.

(1) ج 1 ب 2 (2) ج 2 ل 3 (3) ج - (4) ج - (5) ت 2 ج 2 ت 3 (6) ت 2 ج 2 ت 3 ب 2 (7) ت 2 ج 2 ت 3 ب 2 (8) ت 2 ج 2 ت 3 ب 2
وقال تب إلى بجاء مع عملك واجتمع على بأقاصي هلك.
وقال لجعل موعظتك بين جدلك وعظيتك ويبنوك ويفظنك.
وقال لجعل تذكرى على أدوله أدولك.
وقال ل أعلن تون بك بالنهار بالصياح وأعلن تون بك بالليل بالقيام.
وقال ل، قم يا تائب إلى ظهورك أفتح لك بابا للحيورك، قم يا تائب إلى ظهورك.
وقال ل، قم يا تائب إلى أمانك، قم يا تائب إلى دعائك أفتح لك بابا إلى كشف غطائك.
وقال ل، قم يا تائب إلى ملاذك أفتح لك باب حطة في معاك.
وقال ل، أظهرني على لسانك كما ظهرت على قلبك ولا احتذت عنك بك.
وقال ل، إن احتذت عنك بك عصيتي في كل حلال وانكرتي في كل قال.
وقال ل، إن لم تظهرني على لسانك لم أنصرك على عدوك.
وقال ل، لا تذكر عذرك فتذكر ما مثلي، ولا تذكر ما منه قدره ومصرع عنه.

- موقف الصفح والكرم

أوقفني في الصفح والكرم وقال ل أنا ربي الآلاء والنعم.
وقال ل، تزوجت إلى أن ألفت بركة من معارف الإثبات وتعزنت إلى اللوح بعرفة من معارف الخزنة.
وقال ل، تعأمل في فأول عارض يعترض لك الحسنات فإن أجبتها تزوجت لك.

(1) باقئي ج (2) تذكري ج (3) النبار ج للبار م (4) الليل ج لليل
(5) فارق بك ت (6) بك عنكابت ل (7) حال ابتن (8) ملك
(9) هذه ج عداء م (10) اللم
ذلك لحبس محبة السيئات والسائات محبة السائر
وقال فيه وقات عينه 사람은 نوع الحسنات وهي تلقى على السيئات.
وقال من الحسنات والسيئات لا تلقى على الحسنات ولا تلقى على السيئات.
وقال كان حسنتك مطيعةً لسنتك وتفضيل نعتيني، أنا أقرب إلى السيئات من السيئات.
وقال انأقرب من السيئات إلى القلب المظلم.
وقال إلى الحكم نقيب من نبأء الاسم والذكر ميزة من مواكبة الجنة يباب ميب
إيباب الزئفة.

70 - موقف القوة
أوقف في وصف القوة وقال هي وصف من أوصاف القيومية.
وقال هي القيومية قامت بكل شيء.
وقال بين ما قام بالقوة وبين ما قام بالقيومية فرق.
وقال في سرى وصف القوة في كل شيء فيه قام على مختلف القيم ولو سرى.
وفي وصف القيومية لرفع المختلف وقام به على كل حال.
وقال في القيومية محيطة لا تفرق.
وقال في القوة ماسكة والقيومية متصلة والتقيب، عبثت ما.
وقال في قوة القوى ووضع الفصيف من أحكام وصف القوة.

(1) مهاسن اب ت (2) م (3) الزيز (4) وتلال و (5) ق (6) ج (7) م (8) م (9)
وقال أن أقوى القوة جهله لا يمل فين دام فيه دام في القوة ومن تميل فيه

تميل في القوة.

وقال إذا قويت في الجهول قويت في العلم.

وقال إن أردت وجهي ركبت القوة.

وقال إن ركب القوة فأنت من أهل القوة وإن أخذت القوة بعينك وشمالك

أنفيتها من وراء ظهرك.

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

ركبت القوة تصرفت بالقوة.

وقال إذا تصرفت في كل منصرف بالقوة لم تمل وإذا لم تمل استمست وإذا

استمست فكل ربي الله قال الله تعالى إن الذين قلوا ربنا آمن الله ثم استقموا تستسلم

عليهم الملائكة أتقوموا ولا تخزونوا وأشرفوا بالبسة التي كنتم تعبدون.

وقال إن تركب القوة حتى تتفوق لمن سوا.

وقال في أول القوة أن تفوق لي ورأس القوة أن تريد بالعمل وجهي.

وقال القوة مطية الحاضرين والحضور بما فيه مطية المنظمين والانقطاع بما

فيه مطية المنظمين.

وقال للموظفين جلساء الحكمة ومعرفة الملوك.

وقال لكل شيء معدن ومعدن القوة اجتناب النبي.

وقال المعدن مستقر والاستقر أبواب والأبواب طرق وللطرق جاح ولفحشأج

أدلاء والأدلة زاد وللزادة أسباب.

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(1) كلمة ج (2) بالقوة (3) ت ح (4) لا أدلة
(5) لا أدلة ولم (6) مستمر ج
كتاب الموافقات

وقال لي جلاني الذي يجري في كل شيء فلما هو جلاني الذي يسير إلى طرفا
وقال لي يا كتاب القوة لا تجعلني كتبتي فاعلميه ولا تجعلني عينك في مملكتي
وقال لي إن وقفت والدار عن يديك نظرت اليك فأطلقتها، وإن وقفت والدار
عن شمالك نظرت اليك فأطلقتها، وإن وقفت والدار أمامك لم أنظر اليك لأي
لا أنظر إلى من في النار
وقال لي لا أنظر اليك والدار أمامك ولا أسمع منك وابق أمانك.
وقال لي إنما أنت متوحّث إلى ما هو أمامك فأنظر إلى ما أنت متوحّث إليه فهو
الذي ينظر اليك وهو الذي تشير إليه.
وقال لي أقسمت على نفس جنبي لا ترك لي تارك سنة إلا أتيت با لترك أو ترك
أو ترك، فإن أقتله ما أتيت أتيته فذلك جزاء الخلقين وإن لم يقتله ما أتيته أتيته
أحسنت، وزيادة وأنا حسب العاملين التفاني في عمالي عن
وقال لي يا كتاب القوة لا بأقلامك سطرت فاحصيها ولا بصماتك أدركها
 فأحكيها.
وقال لي يا كتاب المعرفة لا بإبلتك أتبتها ولا تعوجها جلبتها ففصصتها
ولا تفصةك رتبتها فتبثتها.
وقال لي يا كتاب القوة كتاب القوة بأقلام القوة وكتاب المعرفة بأقلام المعرفة
وكل كتاب فأقلاهما تسطر.

(1) نحنك اه ج (2) جبلى أ خ (3) يهليج (4) م (5) لا أتك (6) اه ج (7) تقه وما اب يقل ت (8) ج (9) باك (10) اتهبا ب ت ج (11) ت م فالتيها ل
وقال لي إذا أذنب الواجد بي جعلت عقوبته أن يذنب ولا يجد بي.
وقال لي إذا أذنب وهو واجد بي استوحش من نفسه واحتج لي عليها، وإذا أذنب ولم يجد بي أنس بملع ثروته واحتج على.
وقال لي إذا قلبك في الذنب بين الوطن بي وفقد الوطن بي وشهدتك الاحتجاج.
لقد غفرت الأول والآخر وصفحت عن الباطن والظاهر.
وقال لي ما أذنب مذنب وهو غير واجد بي إلا مرتين، وإذا أذنب مذنب وهو واجد بي إلا تاب ولا أشهد، وأنا قائم بحلفي، إلا وقد غفرت له وقبلت.
وقال لي إن لم تتسب إلى نسي لم تفصل عن نسب سوا.
وقال لي نسي ما علق بذكري ونسي ما علق بي في ذكري ونسي ما أدام لي.
فيا علق بي ونسي في أدم ل من أجل.
وقال لي نسب السوى من أجل السوى.
وقال لي من جاهلي أبلغ سواى أوقفته مع ما جاء به أين كانت درجه.
وقال لي الأجل جميع الواقفين ومفرز المعلمين.
وقال لي لا تقطع إلى حتى تقطع لي ولا أقطعك حتى تقطع على.
وقال لي إن غذوات بما كل فقوم غذوت بقلوبهم وإذا غذوت بقلوبهم غذوت.

(1) نجدب ب م (2) دانيتي اب ل (3) ج - عليه ج.
(4) نم (5) - فم (6) (7) ج - (8) ل ج (8) دام
(9) م (10) دام ت (11) - (12) ج
(13) ج - (14) أبل ج (14) - (16) ج - المعلومين
(17) أطلس ج (16) - (18) قطع ج.
وَقَالَ لَهُ عَقِبَةٌ بَعْرَةَ الْاَنْقَطَعَةِ إِلَىَّ لَا يَكُونُ، وَإِنْ عَقِبَةٌ بَعْرَةَ الْمَقَامِ
عندِي لم تَوَعَّنِ
وَقَالَ لَهُ (1) لَا مَنْ تَنْقَطَعُ إِلَى فِيْزَانِ فَيْهَ ما أَرْدَتْ لِوَيْزَانِ فِيْهَ ما أَرْدَتْ لِكَ
وَقَالَ لَهُ (2) لَا مَنْ تَنْقَطَعُ إِلَى تَأْنِتِ مِنْ أَهْلِ الْمَوَازِينِ
وَقَالَ لَهُ (3) لَا مَنْ تَنْقَطَعُ إِلَى أَهْلِ الْمَوَازِينِ أَهْلَ الْوُرِعِ وَإِنْ تَقْلِمِ مَا وَزْنَا

٧١ – مَوْقِفُ إِقْبَالِهِ
أَقْبَلَ فِي إِقْبَالِهِ وَقَالَ لَهُ لِكُلِّ وَلِيِّ بَابٍ يَدْخُلُ مَنْهُ وَبَابٍ يَخْرُجُ مَنْهُ
وَقَالَ لِإِنَّا أَحْشَرَكَ مِنْ أَبْنَاءِ جَنْسِكَ مِنْ كَانُوا وَأَيْنَ كَانُوا
وَقَالَ لِإِنَّا أَبْنَاءِ جَنْسِكَ أَبْنَاءُ شِهَابٍ أَوْ تَرْكَ وَلَسْ أَبْنَاءٍ جَنْسِكَ أَبْنَاءُ غُلْبٍ عَمَلَكَ
وَلَا أَبْنَاءُ مَعْرُوفٍ
وَقَالَ لَهُ (5) لَا مَنْ قَلِتْ مَا أَقْلُ قَلْتَ مَا قُولُ
وَقَالَ لَهُ (6) لَا مَنْ قَلِتْ مَا أَقْلُ فَقَلْتَ مَا أَقْلُ أَوْ كَدَّتْ
وَقَالَ لَهُ (7) مَنْ أَقْلُ الْاستِجْباَةِ إِنْ تَلْبَأَتْ لَا قَلْبٌ
وَقَالَ لَهُ (8) الْاستِجْباَةُ إِنْ تَقُولُ مَا أَقْلُ وَلَا تَنْقُطَعُ إِلَى عَالِمٍ بَعْضٍ
وَقَالَ لَهُ (9) الْمَدَاءُ الْخَالِصُ أَذْبَ منْ آدَمُ الْإِجْتِمَاعِ
وَقَالَ لَهُ (5) إِنْ تَلْبَأَتْ فَأَرْدِكُ بَيْنَا أَرْدَتْ إِنْ تَرْدَيْنِ لَتَنْقَطَعُ إِلَى الْإِقْبَالِ عَلَى
فَأَرْدِنِ وَأُشْدِنِ أَرْدِكُ بَيْنَا أَرْدَيْنِ لَتَنْقَطَعُ بَيْنَا وَتَنْقَطَعُ عَنْكَ
وَقَالَ لَهُ فَرَقَتْ السِّمَاتِ وَالأَرْضِ وَمِنْ فِيْهِ مِنْ نَارِ الصَّدَابِ وَفَرَقَتْ نَارُ
الْمَذَابِ منْ نَارَ الْأَسْتَمَارِ

١(1) بَ – ٢(2) جُ – ٣(3) مُ – ٤(4) عَلَكَ لَمْ
(5) أَنْ بَ – (١٦) مُتْقَمَمْ بِنَزْمَ جُ – (١٧) الإِسْتِجْباَةِ
وقال لي أبناء هكذا جمع ويفتركون بالشهوات، أبناء عمك جمع ويفتركون بالشهوات، أبناء عمك جمع ويفتركون بالترك والثمارك، أبناء ما من أجله تركوا والاثذون أبناء ما من أجله أخذوا.

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

وقال لي إن لم تكن في أخرى كانت أدخلتك النار.

وقال لي انظر إلى النار كيف هي لا ترجع فذلك كن لا ترجع قولًا ولا فضلا.

وقال لي عقوبة كل مذنب تأتي من مستمده فانظر من أين تستمده عن هاذا.

ثوابك وعقابك فانظر من أين تستمده.

وقال لي الصلوات موقوفة على عشاء الآخرة تذهب بها أين ذهب.

وقال لي وكلت الظلام بالعمل يحسن إذا حسن ويسوء إذا ساء.

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الصفح الجميل

أوقفني في الصفح الجميل وقال لي أنا يسرت المذكرة وأنها عدت بالعفو والمغفرة.

وقال لي إن أزنكت في حسمك نزلت في سيتاك.

وقال لي إن أزنكت في حسمك باهيت بها وإذا باهيت بها انها في بها، وإذا نزلت في سيتاك مهونها من كتاب وحوتها من قاب فلم تجد بها فستوحن ولا تفزع.

إليها فنشرت.

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(1) - (3) - (4) - (5) - (6) - (7) - (8)
وقال لي إن لم تعرف أي عبد أن لي لم تعرف مقامك مني وإن لم تعرف
قائم مني لم تثبت في أمرى وإن لم تثبت في أمرى خرجت من ظلٍ
وقال لي أعرف مقامك مني وأقم فيه عنتى، فرأيت الكون كنه جريئة في جريئة
موصولة ومفصولة لا تستقل الموصولة من دونه بنفسها ولا بالمفصولة ولا تستقل
المفصولة نفسها ولا بالموصولة، ورأيته قد حمّب الموصولات والمفصولات وقصر
على الجواب بها كأنه ولم يؤذن المحجوبي بجمب الجواب ولا بالجابب فيكن إذن لا
تمبأ عليه بحكم من أحكام القوت فيكون التعرف إليه سبباً موصولاً بله يخرج عن
المجم على عنتى.

وقال لي أخرج عن الموصول والمفصول واخرج عن الجواب والمجم وعن الحاجم
فأخرج صفحة والجمل والشامات صفحة، فانْخَرِجِ عِنْى الصفات وانظر إلى لا تتحكم
على الصفات ولا تعمّج على الموصولات ولا تتعلق في المتعلقات ولا تقتسة من
المحتاش.

وقال لي لا تجعل الكون من فوقك ولا من تحتك ولا عن يمينك ولا عن شمالك
ولا في عليك ولا في وسعك ولا في ذكرك ولا في كرك ولا تعلقه بصفة من صفاتك
ولا تعرمه بلغة من لغتك وانظر إلى من قبله، فذالك مقامك قائم فيه نايراً إلى؟
(4) كيف كون وكيف أكون وكيف قلب ما كون وكيف أشهدت ورغبناً؟ وكيف
قلبت وكيف استوليت على ما أشهدت وصيغتي أحرقت على ما استوليت وكيف
استرخت فينا أحرقت وكيف نفت فينا أسترخت وكيف قربت فيها فات وكيف
بحدت فيها قربت وكيف دنوت فيها بعدت، فلما تمل مع المثلات ولا تم مع المسائدات وكني
كأنك صفحة لا تتحلي ولا تزيل.

(1) جزيرته اب ت (2) الأدبان ج الأدبان م (3) الب ت
(4) ناظرال ج + (5) وزيت ب جا
وَقَالَ لِهِ ذَٰلِكَ مَّقَامُ الْأَمْانَ وَالْأَلْبَاءٍ وَهُذَا مَقَامُ العَقْدِ وَالْحَلِّ.
وَقَالَ لِهِ ذَٰلِكَ مَّقَامُ الْوَلَايَةِ وَالْأَمْانَةِ.
وَقَالَ لِهِ ذَٰلِكَ مَّقَامُ كَأَمْكُ فَأَقْمِ فِيهِ تَنَكُّ فِي إِحْسَانٍ كَلِّ مَسْحٍ وَفِي اسْتِفْنَاكَ كُلِّ مَسْتَفْنَاءٍ.
وَقَالَ لِاِذَا أَقْمَتْ فِي هَذَا المَقَامِ حَوَّتْ صَفْتُكَ جَمِيعَ أَحْكَامَ الصَّفَاتِ الطَّائِعَاتِ،
وَفَارَقَ صَفْتُكَ جَمِيعَ أَحْكَامَ الصَّفَاتِ العَاصِبَاتِ.
وَقَالَ لِإِذَا أَقْمَتْ فِي هَذَا المَقَامِ قَلِ فَقُلْ فَكَانَ مَا تَقُولَ تَبْوَلُ
فَشَهِدتْ الْعُتُبَةِ جَهَرًا.
وَقَالَ لِإِذَا مَلَأَ الْمَرْحَشِ حَبْسَكَ فِيهِ فَكَانَ طَجُّابَكَ وَإِنَّ حَبْسَكَ فِيهِ دَخَلَ
كُلُّ أَحْدِ أَنِّي حَبْسُكَ فِيهِ خَبْسُتُ لَشَرْفِهِ مِنْ فَعْلِكَ فَأَنَبُّ رَدْدَتِكَ إِلَى شَرْفِهِ وَالْمَلِكِ كَانَ طَجُّابَكُ.
وَقَالَ لِجَدُ وَجَدَ الْحَضْرَةَ عَلَى أَيِّ صَفَةٍ جَالِكُ الْوَجَدُ، فَإِنْ عَارَضْتَ الصَّفَاتِ
فَأَدْعُهَا وَأَدْعِ مَوْصُوفَتَهَا إِلَى وَجْدِكَ، فَإِنْ اسْتَجَابَتْ لَكَ وَإِلاًّ فَأَهْلَبَ إِلَى الصَّفَةِ
الَّتِي تَجَدُ بَقَاتِلِكَ فِيهَا وَجَدَ الْحَضْرَةَ فَإِنْ لمْ تَهْبُ فَأَرْقَقَ وَجَدَ الْحَضْرَةَ وَتَحْكَمَ عَلَى
صَفَاتِ الطَّجَابِ وَمَوْصُوفَتَهَا.
وَقَالَ لِأَجْمِلُ سَيْنَكَ نِسَاٰ مُنَسْيًا، لَا تَخْطِيرُ بَكَّ حَسِنَكَ تَقُروُفُهَا بَالْقُطِّ.
وَقَالَ لِأَقْدُ بَشَرَنَكَ بِالْعَفَّةِ فَأَعْمَلْ بِهِ عَلَى الْوِيْدِ بَيْنَيْ زَالِ مَثَّلَ.

(1) 11 (11) (10) (9) (8) (7) (6) (5) (4) (3) (2) (1)
قال لى إن ذهبتك عن وجد المصحة نيذبتك إليه للنصب، حيث
تنسلت المنيرة فلا أصدق ما تقول ولا أترجم عن حيث تؤول.
قال لى لا طريق إلى مقامك في ولاية إلا الوجد مشك بعفو ومفرغ، فإن
اقت في الوجد بما بشتك به من عفو ومفرغ، فاقت في مقامك من ولاية.
أن خرجت خرجت وإن خرجت خرجت.
وقال لى يا ولي قدسي واصفاء محبب،
وقال لى يا ولي عظامي يوم كنت محامد.
وقال لى قف في مقامك فقيسه تجري عبر العالم فلا تنقطع، فذاجت
فانظر حكبتها تجري وإنظر حكبتها فما تسقط ولا تض مض ما تذهب عن مقامك
ومن العين فيه.
وقال لى أقسم في مقامك تشرب من عين الحياة فلا تموت في الدنيا ولا
في الآخرة.
وقال لى الذنب الذي أغضب منه هو الذي أجعل عقوبته العذبة في الدنيا والرغبة
ق الدنيا دابة للكفر في فن دخله أخذ من الكفر بما دخل.
وقال لى الراضي في الدنيا هو الراضي فيه لنفسه والراضي فيه لنفسه هو
المحتب ببه على الفاتح بها معين.
وقال لى إن لم تدر من إنت لم تفد علما ولم تكسب عملًا.
وقال لى قد رأيت مقامك ورأيت الكون وأرتيك نورتيك فأي ذهبت بهما
ذهبت بها، فلأقنا غضب فوضعت فاستمعت فاستمعت فاستمعت.

(1) ما ج (2) لجت ل م (3) أسد م (4) ج (5) ه (6) حكبا (7) لد (8) يد (9) ت (10) ج (11) ن (12) ب (13) ت م (14)
وقال لي إن كنت من أهل القرآن فبابك في التلاوة لا تصل إلا منه.
وقال لي كذلك بابك فيا أنت نه من أهله.
وقال لي تلاوة الظهير باب الليل والحفظ باب الليل وتلاوة الظهير باب الفهم والتفهم باب المنفرة.

٧٣ - موقف إنشاؤار الجلود

أوقفني في إنشاؤار الجلود وقال لي هو من آثار نظرى وهو باب محضري.
وقال لي هو عن حكيم لا عن حكم سوى وهو عن حكم إقبالك لا عن حكم إقبالك عليه.
وقال لي هي علامة حكيم ذكرى لك لا علامة ذكرك لي وهي علامة وديل، فاعتبر بها كل وجد وعند فإن أقامب في شيء فهو الحق وإن فارقه فهو الباطل.
وقال لي هي ميزاني نزن به وهي معيار فاعترفا به وهي علامة البقين وهي علامة التحقق.
وقال لي أبواب الجلاء فيها مفتوحة وأبواب الثنا فيها مبسطة.
وقال لي لا طريق إلى إلا في محجها ولا مسير إلى إلا في نورها.
وقال لي هنى نور من أنوار المواصلة وهي نور من أنور المواصلة إذا بدأ أباد ما سواه.

(١) ولا بـ (٢) بـ (٣) جـ (٤) المعرفة جـ
(٥) تـ (٦) سـ (٧) عن جـ (٨) فان جـ (٩) ا جـ ـ لـ بـ
وقفتي في العبادة الوجهية 

قال لي: حب السماح بها ورحيماً عند الموت.

وقال لي: في العبادة الوجهية طريق المتقرين إلى ظل العرش.

وقال لي: يا صاحب العبادة الوجهية، إعلن الله تعالى لقبلك وتفعل لنفسك وسناتيك النار فتراءى لقبلك وتفعل لنفسك، وأن الحق الذي لا يتراءى ولا يفعل

فإن نظرت إلى النار فوراً فلم تفعل في حكمة، وإن نظرت إلى الجنّةسكنت فلم تفعل لإد الرغبة.

وقال لي: يا صاحب العبادة الوجهية، وجه وجهك إلى وجه وجه، وجه وجهك إلى وجه وجه، وجه وجهك إلى وجه وجه.

وقال لي: يا صاحب العبادة الوجهية، إذا أتتك النار، وجلّة فاستشهدك.

وضمّع المعيفة واسمه في مواضع المعرفة آثار النظر واسمه في آثار النظر مواضع النسيج فاذبه عن كل آثار بكل آثار تذهب عن خارف الجنّة وعن مساحة النار.

وقال لي: إذا أشهدك الآثار بعد الآثار لأذبحك عن الجنّة والنساء لأن الآثار هي الأغفر.

وقال لي: لا أرضى لك أن تقيم في شيء وإن رضيت أن أتى عددى أكبر منه فأتم عددي لا عنده.

وقال لي: أن أدرى ماذا أعدت لصاحب العبادة الوجهية، حسب أبيهم من:

شرف قاب من سواهم وأراهن من شرف مقصيرة من سواهم.

(١) أنابط (٧) روبت (٤) عيدة ج (٥) جا - (٠) ميا - (١) كت - (٢) وجهك ج (٣) ج - (٤) منها اب ت - (٥) جم - (٦) اب ت - (٧) ربما فيه من ج + (٨) روبت ل
وقال لى كل أحد في الحجنة يأتيني فيخفف في مقامه إلا أهل العبادة الوجهية فإنهم يأتون مع الناس عامة وآثيم من دون الناس خاصة.
وقال لى فضل المنزل الذي آتيه على المنزل الذي لا آتيه كفضل على كل ما أتى منشيء.
وقال لى أهل العبادة الوجهية أهل الصبر الذي لا يحرم وأهل الفهم الذي لا يقمع.
وقال لى أهل العبادة الوجهية وجه الناس ترفع الهم ووجود يوم القيامة.
وقال لى أهل العبادة الوجهية أهل خلق أهل الشفاعة إلى أهل زيارى.
وقال لى إذا كنت في النهاية كنت في اليوم الذي كنت فيه.
وقال لى إذا وقت بين يدي - فقد بكثرة الخاطر ياتيك الروح، وقدر ماتفيه.
يتنى عنك الحكم الروح.
وقال لى أنت على أعيادك ما أنت فيه في القيام، وأنت في مطلقك بما أنت به.
وقال لى أنت في السجل، وأنت في متسودك بما أنت به في السجود.
وقال لى يأصلح العبادة الوجهية وجه كل شيء ما أشهدك أن معلق في منه تمشهدته تعمله وتفرعه لا يتعبد له فعبده ولا يترجمه لكل فتحجمه، فذلك من العلم الصامت.
وقال لى إذا سرت بك وجه كل شيء رأيت ذلك المعنى الذي شهدته متلكاً به من داعيا لك إلى التعلق به.
وقال لى إذا أشكلته لك فلا أسترها أو تستره، وإذا عرفتها فلا أنكرها أو تكرها.

(1) تل ح - (2) ظل ج (3) الثبت اب (4) علك ح - (5) يب ج (6) فل ير (7) فعله ج - (9) ج
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قال لي يأ صاحب العبادة الوجهية أندري ما وجه هُناك فقبلبه على أمتى.

قال لي وجه هُناك جمعه فكل هُناك وجه، ووجه قلبك جميعه فكل قلبك.

قال لي صرفت الوجه انصرف وأين أقيمت به أقبل.

قال لي سكون قلبك عين قلبك وهو موضوع الطماينة، وأقصى هُناك عينه.

هُناك وهو موضوع الفرض.

وقال لي إذا سُلِّمك فلم تعمل على التسمية فلا اسم لك عندى ولا عمل.

وقال لي إذا سُلِّمك فعلت على التسمية فأتت من أهل الظل.

وقال لي أهل الأحياء أهل الظل.

وقال لي لا يقف في ظل عرشي إلا مسنى عمل على تسيمه.

وقال لي صلوة المهجد بالليل بذراعيه ماء عمل بالنهر.

وقال لي اللسان يسيق ما يذر اللسان والأركان تسيق ما بذرت الأركان.

قال لي إن أردت أن تتقطع إلى فأظهرني على لسانك وادع إلى طعامي.

ومع ذلك ينقسم عنك القاطمون ويراصلك في الواسلون.

وقال لي يا كاتب الكلية الوجهية يا صاحب العبارة الرحمانية إن كتبت

لغيري محركك من كتابي وإن عبرت بغيرة رأى أجرتك من خطابي.

وقال لي يا كاتب الكلية الرحمانية يا فحي الحكمة الرحمانية.

وقال لي يا كاتب النهاة الاهلي ويا صاحب المعرفة الفردانية.
وقال: "يا كاتب السماط المنعب عن أفعال الرد على أولئك معاهمة آتت في الدنيا والآخرة كاتب."

وقال: "يا كاتب النور المنبت عن سرقات العظمة كتب على رواجها تنصب.

ما سبيح وكتب على تسبيح ما سبيح معرفة من عرف.

وقال: "أنت كاتب العلم والأعلام وأنت كاتب الحكم والأحكام.

وقال: "أنت كاتب الرحمن في يوم المزار وأنت كاتب الرحمن في ذار القرار.

وقال: "يا كاتب الجلال في ذار الجلال أكتب بفلاق الكمال عن أوراق الأطبلة.

وقال: "أنت كاتب المجد المهيد وأنت كاتب الجد المهيد.

وقال: "أقرأ كتبك بين المغفرة واختم كتابك بفاتم القلعة.

وقال: "أنت كاتب المن والإنسان وأنت كاتب البيان والبعان.

وقال: "أنت كاتب الحضرات الدانة وأنت كاتب القبوبة القائمة.

وقال: "أنت الكاتب فاصمكت لي بأفعال تمسلمو وامتن كتبك تفتحم.

الفترة على...

وقال: "إذا كنت تقسم ولا تستم عند نفسك.

وقال: "عند عملك رجع إلى باء حري ونفسك ترجع إليها بما حوت، فإذا تستميت.

عند عملك رجع إلى بها وفك وإذا تستميت عند نفسك رجع إليها بها وفك.

(1) ج، (2) ب، (3) ج، (4) ك، (5) ج، (6) ب، (7) ج، (8) ج، (9) ل، (10) ب، (11) ج، (12) ج، (13) ل، (14) ج، (15) ج.
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٧٥ - موقف الاصطفاء

أوقفني في اصطفاء المصطفين وقال لي أتأمل إلى الحمدين وأنا المستجب
الآلهة إلى الأزواين.

وقال لي إذا أردت لقاء الحمدين أذنهم بالقدوم على فإنما طالب به تفويضه
توتهم طيبين.

وقال لي السيد التي لا تسالني حتى ابتعد غير يدي، والسيد التي لا تأخذ إلا مني
يدى، واليد التي لا تسأل غير يدي.

٧٦ - موقف الإسلام

أوقفني في الإسلام وقال لي هو دين فلا تقطع سواه فإن لا أقبل.

وقال لي هو أن تسلم لي ما أحكم لك وما أحكم عليك، قلت كيف أسلم لك،
قال لا تعارضي برأيك ولا تطلب عل حتى عليك دليل من قبل نفسك فإن نفسك
لا تدللك على حتى أبدا ولا تلزم حتى طوعا، قلت كيف لا أعارض، قال تفع ولا
تبندي، قلت كيف لا أطلب عل حتى دليل من قبل نفسي، قال إذا قلت لك إن
هذا لك تقول هذاك وأيا قلت لك فإن هذا لك فتكون أمرى
لك هو غانه وهو المستحق عليك وهو دلالة فتندله به عليه وتصل به إليه،
قلت كيف أتبع، قال تسمع قول وتسلك طريق، قلت كيف لا أتبع، قال
لا تسمع قول ولا تسلك طريق، قلت ما قولك، قال كلام، قلت أي طريق،

(١)-٢ ج١- موقف اصطفاء المصطفين ج١ (٢) المنصدة ج١ (٣) الآج
(٤) أشجع ج١ (٥) سالاتي أب١ ج١ (٦) تبع لم
(٧) تلم ب بيرم ل١ (٨) ج١- (٩) أب١ (١٠) تلاج١ (١١) تلاج١
قال أحكامٌ، قلت ما قول، قال مُبَرِّك، قلت ما طريقي، قال مُتحمك، قلت ما تختمك، فلت ما تختمك، قال قياسك، قلت ما قياسي، قال مُجزك في عالك، قلت كيف أجز في عالك، قال إن بتلك في كل شيء منك بسيء منك إلى نابتلتك في عالم بعلمك لأن ظر أن تعسع عالم أو عَلَم وابتلتك في حكمك مُتحكك لأن ظر أن تحكم أحمدك أو يحكمك، قلت كيف أتبع عالك وكيف أعمل يحكمك، قلت تنصرف عن الحكم بعالمك، فلت كيف تنصرف عن الحكم بعالمك إلى أحكم بعالمك، قالت مُتحككٌ ما حزته بكلامي وتحزم بكلامك ما حزته بكلامي وتحزم على أن ذلك بإذن وتدعي على أن ذلك عن أمر، قلت كيف أتدعى عليك، قالت تأتي بفعل لم أمرك به فتحكم له مُتحكك في فعل أمرك به وتأتي بفعل لم أمرك به فتحكم له مُتحكك في فعل أمرك به، قلت لا أتى بفعل لم تأمرني به ولا أتى بفعل لم تأمرني به، قال إن أتبت به كأن أمرتك فقول وفعل ونفع وفعه وفعه وفعه وفعه وفعه وفعه ولا يكون ديني وحدودي.

وقلت ل إن شرِيت بين قولك أو قولك وتفعه وقد وعدت في نفسك، قلت لا حكم إلا أن يكون وفعه، قال ففعه، قلت ففعه، قال لا تم، قلت لا أميل، قال من فقه أمر، فقد فقه ومن نطق إليه نفسه فقصه.

(1) تحريك 1 ل تحريك T (2) تحريك T (3) تتحكك T (4) تحريك T (5) تحريك T (6) تحريك T (7) تحريك T (8) تحريك T (9) تحريك T (10) تحريك T (11) تحريك T (12) تحريك T (13) تحريك T (14) تحريك T
77 - موقف الكفن

وأوقفني في الكفن وقال لي سلم إلى وانصرف، إنك إن لم تنصرف تسترخ.

إنك إن تسترخ تضاد.

وقال لي تدري كيف تسلم إلى لا إلى الوسائط، قلت ما الوسائط، قال العلم.

وكل معلوم فيه.

وقال لي تدري كيف تسلم إلى لا إلى الوسائط، قلت كيف، قال تسلم.

إلى يقلق وتسليم إلى الوسائط بيدك.

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

فرق بينهما وبين قوة لا ضعف لها.

وقال لي قوة القوى أي سلم ولا ينصرف، وضعف القوى أي يسلم ويترسب.

وقال إلى الحقيقة أن تسلم ولا تنصرف وأن لا تأتي ولا تخرج ولا تحتجب على.

ولا تنظر إلى نعمتي ولا تستعين لابتلاع ولا تسترخ المستورات من دوني.

وقال ل مقام الصديقة أن تسلم إلى وتنصرف، ومقام النبأ أن تسلم إلى

وتلف.

وقال إلى النظر إلى كل بشري شريك يعفو وكل بشري شريك يعمم وعطقي فأردت
ذلك إلى على مطابا الحرف وقال يا ألف هذا الألف فاحمله ويأتي هذه الباء فاحملها وياحرف هذا الحرف فاحمله، فإني أنا المبدئ وأنا المعيد كتب على جميع ما أبديت.

۱ - ج (۴) - ج (۳) - م (۳) - حقيقة ج (۶) - قايد ج (۸) - ج (۱) - لا انطلاق ابن للبلاء إلى م (۱۰) في ج (۱۱) إلا ج +
لا أدري لماذا لما لا بابك حين أبحثك في خزانات نفسي وقمت على وجه يعيب عليك في يوم اللقاء وقد تعلمت بهدئ وفوت له من تصدرك ولما كنت على وجه يعيب مهذب قدسي وحفظته في يوم التلاقك بمشاعر ملبساتي.

وقال لي إن ردتته إلى عين مطلاة الحرف أتلقان بجيبي وأضحك البسه بجيبي وأبراهيم دار يا رجحه روضة من رياض نظرٍ فيه أرى أسباب أزوده أنيك من جلال كريمة.

وقال لي من لم يرد إلى ما أبديته من كل معينة أو علم أو عمل أو حكم ارجته ذلك منه بصفة وشهادة من شواهد صفحته ثم أسكن ذلك المرتبج جواري ولم أجعله في مستودعات نظرٍ وجدته من بين الضنين به ثم أعيده اليه يوم قامه.

فيعود اليه بسواه آثاره ورد منه على شاره وخساره.

وقال لي أردت إلى عاملك أردت إلى عمك أردت إلى رجل فاردد إلى آخر همرك، أندري لم تذكر ذلك إلى لأحفظه عليك فأواعته أنظر اليه في كل يوم نافذ لك فيه وأزيدك من مزيد تعمّقي فيه وأزيدك من مزيد تعمقته فيه، وأجعل قلبك عندى لا عندهك ولا عنده ما أودعتنيه خاليا منك وحاليما ما أودعتنيه أنظر اليه فأنت فيه ما أشه وأكرم إليه بما أشاء تسمع منه وتتفهم عني وترائي قلم أن

(1) باد ل م (2) خانة اب (3) حفظه اب حفظ م
(4) بغضا ب نطاقة تخاطب ا (5) ات (6) ردته اب ت
(7) سربه وشما وحلا رحلا ج (8) صفجه ا (9) فاته اب ت
(10) بشه اب تس (11) الاب (12) نظرة اب سحبو ت
(13) وخساره اب (14) ت (15) ترد اب (16) ترد ذلك إلى ب ج ل
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وقال لي لن تزال محجوبًا بمجاب طيبتك وإن علمت عألي و إن سممت من
حتى تنتقل إلى العلم في حتى تنتقل إلى عن سوياً كأقطعت قلبك عن التعلم
من سوياً وأشرفت به على مطلع الأفادة في العلم.

وقال لي إن الذي تعرفت به عليك هو الأزمة للقروب إلى ووه تقادمتي معرفتي
فاجذبها إلى ولن تجد بها إلى حتى تقطع إلى بها وإن لم تقدها إلى لأعرفك أرجها
وحفظ على تقلبها.

(1) تراث تَرَاحِج (2) فانج و (3) العلم تل (4) ل ج
(5) ج ـ فه ن ـ ج (6) للقروب أت له القروب ج (7) بها ج دب ج
(8) نقح يا ج (9) سنج ج (10) بها إلى ج (11) لا تست بها ج
(12) لاترك ج لاوتلك م
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خاطبة

يا عبد إن لم أنشر عليك مرحة الرحمانية لطرشك يد الحدثان عن المعرفة.

يا عبد إن لم تترك أنوار حبروك تلمعتك خواطف النذابة وطمتك طاماسات الغيار.

يا عبد إن لم أسفتك برقص عليك أكراب تعوز تألك أطلالك مشرب كل علم وأحالك برقة كل نظر.

يا عبد أژأ الناساطقة وما نطق إنطق، وأنا جدي وما حيوى الحيوة، أحلت

القول على فوقك في مبانها، وأذهب الأفكار على فرجعت إلى متلتها.

يا عبد أژأ الحاكم الذي لا حكم عليه، وأنا العالم الذي لا يطلع عليه.

يا عبد لولا صمودي ما صريحت ولا لا دعاي ما دمت.

يا عبد اخرج من همك تخرج من حلك.

يا عبد لو لم أكتب في العارفين قبل خلقك ما عرفتي في مشهد وجدلك لنفسك.

يا عبد إن لم تعرف من أنت مي لم تستقر في معرفتي.

يا عبد إن لم تستقر في معرفتي لم تدرك كيف تعمل ل.

يا عبد إن عرفتي من أنت مي كنت من أهل المراب.

يا عبد استبدري ما المراب، مراب العزة يوم قيام ومراب التحقيق في يوم مقامي أولك ياويني وأولك أولاني.

(1) الباطن، (2)京都 (3) مظلما ق (4) تدرك ج
(5) تسد ج (6) الحقق م (7) قيء ق (8) بال ك (9) دول
(100)
يا عبد اعرف من أنت يكن أثب لقدمك و يكن أسكن ألقبك.

يا عبد اذا اعرف من أنت حمل الصبر فلم تعلى به.

يا عبد اذا اعرف من أنت أشهدت معل العلم في من كل عالم ومقر الوجد.

يا عبد اذا اعرف من أنت أشهدت ذلك كنت من شهودي على المسلمين وأذا كنت من شهودي على العالمين فأبشر مراقبة النبي.

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

يا عبد لا أزال أتعزف عليك بما بيني وبينك حتى تعلم من أنت مني، فاذن.

عارف من أنت مني تعزف عليك بما بيني وبين كل شيء.

يا عبد أنا القريب منك لولا قربى منك ما عرفتني، وأنا المنعزف عليك لولا تعزف إليك ما أطلعني.

يا عبد ألها إلى في كل حال أكرك لى في كل حال.

يا عبد اقصدني وتحقق بي فإن الأمر بيني وبينك، أذا أشهدك أن ذكري لا يمنع مني وإن اسمي لا يعجب عنى وأني أمنع بذكري من أشهى من أشهى وأعجب بأشياء من أشياء أشقر أشقر من خاصتي.

يا عبد أنا أولي بك من عاسس وأنا أولي بك من عملك وأنا أولي بك من رؤيتك، فاذن علمت قصر وما علمت إلى فاستمع مني فيه وأحمل إلى رؤيتك ووقفتك وقف بين يدي وحلك لا بعلم فإن العلم لا يواريك عن ولا بعمل فإن العمل لا يعصمك من ولا بروية فإن الرؤية لا تفنى مني ولا بوقفة فإن الوقفة لا تملك بها من.

(1) ر يكون من (2) ق م - (3) البغين ج
(4) يا عبد قد - (5) من مبقي قد - (6) من مبقي قد - (7) من مبقي قد - (8) في - (9) علهم ج - (10) يملك ج
يا عبد قف بين يدي في الدنيا وحذرك أسكك في قبرك وحذك وخرجك منه إلى وحذك وتقف بين يدي في القيامة وحذك، وإذا كنت وحذك لم تر إلا وجي وادا لم تر إلا وجي فلا حساب ولا كتاب وإذا لأ حساب ولا كتاب فلا روع وإذا لروع فاقت من الشفاعة.

يا عبد الوجد بما دوقي سرة عن الوجد بي وبحسب السرة عن الوجد بي تأخذ منك البديات كنت من أهلها أم لم تكن من أهلها.

يا أخلصتك لنفس فأردت أن يعلم بك سواء فقد أشركت بي وادا
سعت من سواء فقد أشركت بي، أنا ربك الذي سأوك لنفسه واصطفاك لحادته وأشهد مقام كل شيء منه تعلم أن لا مقام لك في شيء من دونه، اننا مقامك رؤيته وأننا إفرادك حضرة.

يا عبد إلى جملت لك في كل شيء مقام معروفة وإلى جملت لك في مقام كل معرفة مقام تعامل تكون بي لا بالمقامات ولتكون عنى لا عن النهايات، إلى اصطفائك عن البديات فأجربتك عنها الى النهايات ثم اصطفائك عن النهايات فرحلتك عنها الى الزيادات ثم اصطفائك عن الزيادات فرحلتك عنها إلى فالبديات فصلك ونهايات عملك ونهايات عملك ولم وجدك عندى أن أعرفه اليما أشاب وأنا ليه ما أشاء وأننا البق أنظر لا الى البديات ولا الى النهايات ولا الى الزيادات ولا الى الشيء.

(1) {\text{ي}} (2) {\text{ي}} (3) {\text{ق}} (4) {\text{ي}} (5) {\text{ي}} (6) {\text{ي}} (7) {\text{ي}} (8) {\text{ي}} (9) {\text{ي}} (10) {\text{ي}} (11) {\text{ي}}
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هو بيتك وبيتي إذ لا بيني وبيتك، أأقرب إليك من كل شيء فلا بيني بيني وأأقرب إليك من كل شيء فلا إخاطة لك بي، أنت حد نفسك، وأنت جهاب نفسك كيف كنت وكيف تعزز اليلك وأنت منظري، فلا الستور المستدمة بيني وبيتك وأنت جليس لا الحدود يبت يبين.

يا عبد للجسر، أشهدهم حضرق وأولوا بنفس وأقبل عليهم بوجهي وأقف بيني وبين كل شيء، ذريمة عليهم من كل شيء، ذلك لأردهم إلى عن كل شيء، ذلك ليفقروا عن ولودن بين قلوبهم، إننا أختابهم، أولك أولياء، سرقت بها يئقرون ولا نبانون في كهف علومهم وعلمهم كهف أنفسهم.

يا عبد لصا أظهرت لبادق، فإن كشفت عن سدوكل فصاحدي وإن أقبلت عليك فلمجالي.

خطاب

يا عبد قني وقين أولى، تسمع عن أبي وتعالي ولدتي لطفى وقربي واشتهد حبي لم لا ي행هم أن يظروا عن ولا ينل الصقلاهم وينهم عن ذكري لأني، أنا أصفتيهم لماشكي، أنا صسحتهم لنوع ولا من أني صسعتهم واصصعتهم لودي.

يا عبد أنتقل بقلبك من القلوب التي لا تحزن، أنت ل قلوب أولى، لما من راحبة واصسبتهم إلى ناظرة تدخل إلى بلا جهاب هم بيوت إلى فيها أنتكل بحكات وحسبة أنتزف إلى خليقية، فانظر قلب فإن كان من بيوت فهو حر، فلا تسكن فيه سواء لا على فليس عامي من بيوتي ولا ذكرقي فليس ذكرى من بيوتي، إنك إن أسكن في سا حبتي فانظر بما تحجب.

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(1) سلطانين ق م = (2) ق = (3) م = (4) ج = (5) الساعا
(6) الياء = (7) أيماء + (8) اسم + (9) مطلق + (10) مرجع + (11) انهك + (12) ما ق
يا عبد انتظر ما آتيتك من علم ومعرفة وما آتيتك من ذكر وموعظة وما آتيتك
من حكمة ونصبيرة فاجعل ذلك خيراً على أبوب قلبك وحبباً لسواي عنه.
يا عبد إذا عراك أمر فكله إلى آكفك عقباء وعاجلته.
يا عبد أنا لما عراك خير من فكرك وأنا على ما طرفك أقوى من دمك.
يا عبد أنتقل ببطلك عري بطنك المترفين ذوى الشهوات المحجوبة.
يا عبد إذا انتقلت ببطلك وقتك وابنك ألبستك لباس الصبر العام فأنتين في كل
شيء حكمة فنتبت على مرادي منك فيه، فإن تكلمت فنصري وتحمي وان سكت
فعلي بينة مب.
يا عبد إذا انتقلت ببطلك قبل بطنك رجع قلبك، وإن انتقلت ببطلك لم ترجع
قلبك.
يا عبد أجعل ببطلك كبطون الصالحين أجعل قلبك كقلوبهم.
يا عبد إذا انتقلت ببطلك انتقلت عن أعدائي، وإن انتقلت عن أعدائي
فانت من أولائي.
يا عبد من عندي الى الأشياء وإلا أخذك، ومن عندي الى لا من الأشياء
إلى وإلا صحبك.
يا عبد إن صحبك الأشياء قطعت بك.
يا عبد سبقت البك بتعري البك اجتبا ولا أشياء بيني وبينك، ثم أظهرت لك
الأشياء ابتداء، فأقام في مقام اجتباي لك أقيم بك في مقام ابتلاي لك.

(1) آليك ج (2) المطبر ج (3) دأختك ج (4) حكمة م
(5) فنصري ج (6) يرجع ق (7) صحبك ج (8) قد
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يا عبد الله عندئذ لا عند شئ فإن ذكروك بي شئ أو جمعت على فانما ذكر

بي لناسك لا لناسك وتكون عندئذ لا عندك وكأنما جمعت على التفرقع عليه

لا عنٍّ.

يا عبد إذا أوجدتك حكومة الصبر في شيء فقد جعلت لك علاقة فيه.

يا عبد انظر إلى صنفك التي فيها أظهرك بها إمتلك تنظير إلى ما بينك وبينها

خطاب ولا بينا وبين أسباب فعلم أنك يخاطب لا هي.

يا عبد ما أظهرك لتدأب فيا ستدرك عني فلا ينكر وصنمك لتقبل وتذبر فيها

فرك عن محادث.

يا عبد لا تتصذر ففخافق أعظم من المذر، وإن تعتذر فكم أعظم من

الذن.

ملاحظة

يا عبد إن أفردتك أوجد بي جلبك عن العلم، فإن ضمت عن العلم

بني علقتك بعلم من المعلوم وإذ ألقتك علم من المعلوم وإذ أوجدتك

بي، فإن أوجدتك بعلم وجدتك بحكمة عن موضوع فلا علم

بعلم وأنت بؤا ولا لك علم بي وآنت بالمعلوم متعاقد.

يا عبد لو انت التطبيقة في حروف ومجذات الصميم على هوى حروف في ذلك

الحرف وأقبل على ذلك الأمر ما لنا كن مجمل فإنا أضمن فلا حسلا رؤية قرب

فيا أحدث.

(1) لوق (2) الفاتحة ق (3) بدأ في (4) البعد م (5) ج (6) م (7) علمك ج (8) علمك ج (9) معلوم بفع ق.

(10) فاركتم (11) حك م.
ياعبد أنا الذي لا تحيط به العلوم فتحصره، وأنا الذي لا يدرك تقليب القلوب
فتتشير إليه، حجبت ما أبديت عري حقائق حياةك بما أبديت من غرائب
صنعت وتعرفت من وراء التعريف بما لا يقال للقول فيهم ولا يمثل للقلب فيقوم
فيه ويشبهه .

ياعبد آية معرفتي أن تزده في كل معرفة فلا تبال بعد معرفة بعرفة سواء
ياعبد لا تخرج في غياب عن ذكرى فيلبك كل شيء ولا أنصرف
ياعبد اعتبر محبى بنصري لك .
ياعبد اطلب نصري لك في تقليب قلبك .
ياعبد لن أفت في رؤيتك لقولك للسأ، أقبل وأدر.
ياعبد من الماء كل شيء حي فإن تصرفت فيه فتأثرت فيه فيه .
ياعبد أعززتك فما أقدر قدلك على شيء، صنعت لك كل شيء فكيف
أرضالك شيء .

ياعبد إذا رأيتني تساوي الخوف والأمن .
ياعبد لو أدرت الكون فقلبته على أسراره ما استوي فيه ضمان .
ياعبد أثبتت رؤيتك قلبك وحث الكون فاستميت يحكم في الحر.
يا عبد إذا رأيتني فك أنبمديه فكيف تسال ما أنا مبديه عما أنا مبديه
أهل أطلع عليه أنا مبديه .
ياعبد إذا رأيتني فكيف تقول لما بدأ أن أسره أو تقول لما خذل أين جهوره .
ياعبد أنا أولي بك مما أبدي وأنت أولي بي مما أخفى .

(1) - (1) (2) صنع م (3) النعر م (4) (4) للمرة تفسيم ق م
(5) ج - (6) اخترن ج (7) (7) ج - (8) وجبه ج ق
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يا عبد أنا ربك الذي تسلم وآنت عبد الذي تسلم فاصعد علمانيك بكل
علمانيك بي.

يا عبد إذا رأيت فالماء من ماك فاجه أين شئت لنتبت به ما شئت.

يا عبد إذا لم ترى فاسم العلمك في وطمه، إنما علمك في دليلك فذا رأيت
فقطع آنت في مقامك وخل عالمك ليقوم من وراء مقامك.

مخطوبة

يا عبد إن لم تؤثر على كل مجهل ومعالم فكيف تنسب إلى عبديتي.

يا عبد كيف تقول حسب الله وآنت لا تطمأنت بالجهل على المجهل كما تطمأنت على
العلم بالمعلوم.

يا عبد طلب من أن أعليك ما جهله كطلبك أن أجهله ما عامت فلا تطلب
مني أكونك البة.

يا عبد سقطت الحروف وهدمت الدنيا والأخرى وأحترق الكون كله وبدا الرب
فلم يتم له شيء فلا أنبأ بما احتيج واحتج بما بدا لما يبي شيء ولا شيء شيء،
ولو بدأ بما بدأ لا بدأ أبدا على ما له بدأ، ولو احتيج بما احتيج لما عرفه
قلب ولا جري ذكره على خليفة.

يا عبد اقصدني بمالك وأهلك وعالمك ووجهلك.

يا عبد أرى قلبك وأعرض على خواطرك فإن لم تفل بيني وبيتك لم أخل
بتلك وبين شئ ملك.

(1) ما ق م + (2) تنت ق (3) الأيثام م + (4) تؤثر ب ج
(5) بعلم علم المعلوم ق (6) م - (7) م - يطلب ق (8) المرف ق م
(9) رارة ق م (10) طهم ق (11) ج - (12) ك، انتدي ق م
خاطبته 6

يا عبد تعزوفت الود لا في شيء ولا شيء ولا ينفع ولا ينفع في التكوين ل بك.

خاطبته 7

يا عبد احالي عم جهيل وتعالو منك لا تجعل ولا تعلم وتراني وحدي في ناسلك.

الجهل عن الجهل كيفه وبسرك العلم عن العلم تغيره، فلا أنت في الإخبار ولا به.

يا عبد انظر إلى كرم الخطاب وتلفي بك أين ما صرف العبّاب أقول كأذاك.

يا عبد من لم تكون له حقشية به كيف يضر أو ينفع.

يا عبد إذا رأيتني جزت النفع والضر.

يا عبد إذا جزت الضر والفع أخذت بينك مس آخذ وغفرت بمستنك.

لم أعفر.

(1) دكرت ق م (2) فرق ج (3) ينحك ق (4) ينحك ق (5) ولاية ج (6) من وراء الوطن بكتت (7) تغل ق (8) كل ق (9) تعابيه (10) الموضع ق (11) لعل ق (12) العبدهم + (13) قد ق + (14) إذ ج (15) إبدايه ق (16) الهيب ق (17) صرف م
يا عبيد إذا عامست فقل بي أعلم بيما لا أقضى بيما ولا أسأله عن علمه.

يا عبيد إذا ضعت فرض ما تعلم مما تصنع علم ما تجعل.

يا عبيد إذا رأيت كن ذنبك أقيل من السياء والأرض.

يا عبيد غرق البلاط في أصفي من علوم الغيبة في الرؤية.

(4)

اختيارية

يا عبيد همك المحزون على كشجرة طيبة أصلها ثابت وفرعها في السياح.

يا عبيد ما كنت تعلم همك المحزن على هو تحت كاف النشبة كأشاع.

تحت السحاب.

يا عبيد قل ليك ريب على كل حال.

يا عبيد الحزن على حقيقة الحزن.

يا عبيد أنا عند الحزن على وإن أعرض عنني.

يا عبيد كيف يحزن على من لم يئن أم كيف لا يحزن على من رآى.

يا عبيد قل ليك ريب أكتب بيما من وجه.

يا عبيد إن كنت من وجه كنتبيك بيما من كل وجه وإن كنتبيك بيما من كل وجه جعلت لك بين يديك موقفا وجعلت كل شيء وراء طرلك.

يا عبيد إذا وقفت بين يديك فوار عنك كل شيء حتى همك المحزون على.

يا عبيد جزاء المتحمل في أن لا أضيف عنه أبين حل.

يا عبيد اجعل لي من بنيك وطنا وانا جعلت لذكرى من قلبك وطننا.

(1) بين نطاق (2) المهم + (3) طيبة ج (4) تام

(5) يا عبيد إذا كنت ق (6) بي ق
يا عبد شكري همك اللحؤون عن كل شيء إنزاء الحزن فيه على من يسرع عهده.
يا عبد شيء كان شيء يكون وشي لا يكون، فشي كان حي لشي يكون.
تراى وشي لا يكون لا تعرفت معرفة أبدا.
يا عبد النمر الحؤون كالملعول في الجدار المسأل.
يا عبد لكل شيء قلب وقلب القلب هم الحؤون.
يا عبد القلب يقلب قلب القلب لا يقلب.
يا عبد المتقلب يصلى على كل شيء، ما لا يقلب لا يصلى على شيء.
يا ضيفي وار جسمك أوار قلبك، وار فلك أوار همك، وار هكم ترانا.
يا عبد هذا ما عهد ربك اللبى لب الضيف، اتخذ عهدها بالخلوة أنصرك ولا فلا.
يا عبد ما لم تزني فاني، قل أني فأدر لا براء إسما هي أعواض تقلبك على أعواض، فإن رأيتني طالتك بأن لا تنبي غني فلم تجد عنني عوضا ولا على صبا وكانتشبسة حديثك وقلت لك عهدت البك في رؤيتها أن لا أقبلك في غبت.
ولو جئت بثوبتي.

خطابية

يا عبد من لم يستحقه لريادة العلم لم يستحبي أبدا.
يا عبد لا تصرف فيك أخذك كل شيء على ابن تراها من حسن الاختيار.

(1) نقول ق ج شكري م (2) يتبكو ج شمسك ق (3) يقلب ق (4) كل ق + (5) ألا ح (6) اعراض ذ أعراض م (7) يقلب ق (8) أعراض م (9) قد - (10) ألا (11) الاستعما، م (12) ينصرف ق (13) قد - أخذ بك ج
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يا عبد إن أردت أن تنظر الى قلب المعصية فانظر الى ما جرى به الطبع
وحلقه الهوى.

يا عبد علامة مفترق في البلاء أن أجعله سبا لعلم.

يا عبد جعلت لكل شيء وجه وجعلت فتنته في وجهه، وجعلت وجهك وجدل بك وجه الآخرين ما عاد عليك، وأمرتك بالغض عن كل وجه لتنظر الى وجهي وانت بنك وبين سبك واختياري ولا أنت ولا سبك وآنا ولا ظهور اختياري لك ولا فك.

يا عبد عدي الأمين على أيّ ملأ بدعوى إلى.

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مغاطبة

يا عبد عذرت من أجهلته بالجهل المكرت بمن أجهلته بالعلم.

يا عبد صل لي بقلبك أكشف لك عن قرر عينه في الصلاة.

يا عبد لا تبيع الذنب بالذنب أسلبك الفم عليه فتطمئن به آخذك به.

يا عبد إذا رأيت رأيت منتهي كل شيء.

يا عبد إذا رأيت منتهي كل شيء أدرك كل شيء وجزت كل شيء.

يا عبد لقد أحببت الحب كله، أحببت كله فلا أرض ضاق لشيء حتى تجددت فتكون بما أجلت به، أشبت حكمة ذلك مجانين ناظرين.

يا عبد لقد استحببت حتى الحياة إذا لم أدرك وأنجل إلا من وراء سحاب.

(1) الملمع وخالجه ق (2) مغرق ق (3) الذي م+ (4) عزت ق (5) له ق (6) عجب ق (7) أخرى ق (8) على م+ (9) (10) حكمة سنجين ق
يا عبد رأيتني قبل الشيء فعرفت ما رأيت ووالذى إليه تصير، وإني سأريك من وراء الشيء. فإذا رأيتني ورأيتني فاستعد في متي وصدقى على ما أثبت فيه به منه أحتذب من ورائي فيني لا حكم له بى وأرذك لي ما رأيت قبله، تلك أماتى عندى ومن أوقى فيما عاضد عليه الله فيسؤوى إجراً عظيمًا.

خطابية

يا عبد كم شيء دفعته بيدهك جعلته رزقه وكم تثبت ذلك على رزي هى نعيرك فكنى عندي وانتظر إلى كيف أجري الفد حريه قرر الفاء والماء والمع أسمين تعرفى إليك.

يا عبد بلتريك من العلم ما به تطمتع.

يا عبد حاجتك مما يقبل عن الحاجة.

يا عبد اتفقي وما من دون تقوى نذاء.

يا عبد كيف تستجيب لعلمك وأنا الرب.

يا عبد ما منعتك لضني عليك وإنما منعتك لأعرض عليك الجزء المبلى نفكهة فإذا عرفته جعلته سبيلاً من أسابع تعرفى إليك نفسية بين الاختلاف والانطلاق فرأيت وحدى وعلمت أني لك أظهرت ما أظهرت ولك أسرت ما أسرت.

يا عبد لو أتعدك ما في الرؤية لحظت على دخول الجنة.

يا عبد ما أنت بعالم في الرؤية إذا كنت مستعمل.

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(1) سنة رضي م (2) البذار م (3) احتذب ج (4) ق (5) (6) المنع والطاء ق م (7) بقى ق م (8) م دف (9) ق (10) علت ق (11) معامل ج
يا عبد قم إلى لا إلى مسافة تقطع بضعك ولا حاجة تعزز فترتك .
يا عبد عذرتك ما يبق العلم في لا ويلي .
يا عبد لا أرفع العلم عذرتك على كل حال .
يا عبد قم إلى سبباً مواصلاً .
يا عبد قم إلى أعطلك ما تسأل ، لا تقم إلى ما تسأل أحتجب ولا أعطى .
يا عبد كيف أنت إذا ندبتك كذلك أنا إذا دعوت .
يا عبد تحذيراً وحذاء مقام أنا الرؤوف بك أين قلت وأنا المقيлок أيين عثرت .
يا عبد أم ترى لم أرسك لشكر ولا ذكر حتى أشهدتك رؤوتي فكانك وراء ظهنك ، إنما اصطفيتلك لنفسى وارتضيتك رؤوتي لكن طبعك على النبيلة على غيرك ببنك وبين مداوتي ، فذا رجعتك إلى النبيلة فاذا رجعتك عن رؤوتي لك وإنسا رجعتك عن رؤوتك لي ، هناك جملت لك النبيلة مسراً فذكرني فيها بذكرى الذي أحببت أن ذكره فإنه لا آفك في الغييبة ولا أرضى بمثواك في العبادة فإنصباً لك أبواباً وطرق وأوصلك منها إلى الرؤية فذا رأيت أحرقت ما جئت به .

كتاب المفاطرات

الباب

يا عبد رب لا يوافق عبده إن فقهت أدركت من العلم دركاً بعيداً .
يا عبد عبد لا يوافق ربه وهو مرأى عينك ، كلما لما يقضى أما أصبر .
يا عبد سقطت الموافقة فاحذ الوفاق فلا وفق .

(1) عزرتك ق (4) موصولاً ق (3) لا تجدوا ج تجدوا بيا م (4) قلت
(2) ج اللات قنف (5) إذا لم قلم (6) فااج (7) فانصب
(3) هناك ق (8) عبد ق (9) مما (10) رب ج ق
(11) أحمد م
يا عبد أنا أبدي ما أشيء أقلب به على ما أشياء
يا عبد هل أدرك قلب الوريقة حتى لا أستعرف بالوريقة إلى الوريقة
يا عبد إذا بدت الوريقة تسقيت بما رأيتني، وإذا بدت لا تسقي ولا تدبر فقد
رأيتني وأنا النصوح، ما المالك خلفتني ولا لقي صنعك ولا على مدرسة وقفصك
و لا المالك ومكوث بنمتك ولا الم صنعك ولا للملكة أظهرتني ولا فيدري أردنك
أظهرتني لوحيد بفريت بإذن وقلبك فانقلت على البت الذي شئت والثوبي
سترك الأصل وتحته ثبت الفروع كلها، بدأت فارقت السرير وما ثبت
الإطار سيتي وبيتك وثنا قلت لك أبدي لأعذرك، إنما يبدو من يجيب و يجيب
من يبسو أذا الدأم صحته المدهشة عند عدوبية، إنما أبديك وأخيلك وأرشك
و أطييك وأقول لك بدأت لم يبقني إليك سابق وظهرت لا حقيقة من دون
قائمة، إلى منستى ما أحقحته فاتذا انتهى فلا هو وأنا فيا ويني لا هو ما أنا، فقف
لى أنت حسيا ومدرجة ذكرى عليك أعبر أي أصحابي

خطابة 12

يا عبد الإطراق عبر الدنيا والآخرة والنظر حسب الدنيا والآخرة والملتفت
لا يشي معي ولا يصلح لمسامري
يا عبد إذا مشيت معي فلا تنترنر الى الأعلام والمالع فقسطت لأني جعلت لك
في كل شيء أظهرته مباغتا لاتجوزه وعمالا به تسرية فإنا دمت مثلى معله فقدك
(1) الذي ج (3) أريك ح رابك ق (4) أشرف م
(5) بالماج ق (6) لشجج ق (7) مدة ق (8) وفتك م (9) بل
(10) ب (11) سرك ق (12) أتى ق (13) ق (14) يبقل ج
(15) أحقحت ج أخفته ق (16) م (17) الإطراق + (18) صفر ج (19) الإعلان م
حذو ردك وذلك مقتلك فإذا فتحتك لك أبيما ومشيت معها لك في مبلغ ولا معلم ولا ملكت.

يا عبد الاسم الفهار بسم الله، و الكلمات البالغة أنت الله ملك كل شيء، وأنا عبدك لا ملك من دونك شيا أنا بك ولا ملك إلا ما ملكتني ولا يملك مني ما منعت منه، والكلمات الحاملة لا حول ولا قوة إلا بالله، وشكر لكل نعمة الحمد الله.

يا عبد اشهد ما لا أشهد عليه إلا حبيبا أمينا، لا عصمة من نفسه من لا حول بينه وبين غلة الإبلائه عليه ناحظها فهي ما حفظتها عصمتها ولا تبدها فهي ما أبديتها تنتص.

يا عبد تمرق يصبر إلى المعرفة فيها أضفتك أليك رؤيتي تصردك إلى وفيها أضفتك إلى.

يا عبد من رآيت قر إلى ومن قر إلى قر في الوجد بي ومن لم يري فلا قارله.

أين يقر.

يا عبد من لأقرار له لا معرفة له.

يا عبد إذا رأيت فأطار بك ذكر الخروج خرجت وإذا رأيت فأطار بك ذكر المقام خرجت.

يا عبد إذا رجعت إلى في رؤيتي خرجت وإن أقبلت على في رؤيتي خرجت.

وإن سانتي في رؤيتي فلا حجاب هو أبد منك.

يا عبد يذهب كل شيء ويسقط ذهاب من ذهب عني على الحمرة وترى مجموع لا يزيده الطمع وترى الطمع في مجموع وترى لا ينفد ولا يقصر.

(1) إلا ق + (2) أما م + (3) رق + (4) أدبتها ج = م
(5) + (6) ج + (7) ضحك م + (8) رفرق ق + (9) بفر
(10) ق + (11) + (12) م - (13) + (14) بود ج
يا عبد من سكن في معرفتي على معرفة سوى أنكني ولم أجره.
يا عبد من سكن في معرفتي على معرفة سأكره عليه معارفه فلم ترجع إليه إلا
تحجبه ولم يستقر في حب إلا على خلاف.
يا عبد أنا أظهرت كل شيء وجعلت الترتيب فيه حجابا عن معنويته وصبرت
الجذع عليه حجابا عن مرادى فيه.
يا عبد سلتي كل شيء لأني أملك كل شيء لا تماثلك شيا لأني لم أرضك شيء.
يا عبد أنا جعلت في كل شيء سكاكا للقلب الحجري عن كذا بدؤت لقلب
صرت موضوع سكاكه من كل شيء.
يا عبد انظر ال آخر كل شيء تذهب عن رؤيته، ولا انظر إلى أولته يضن الدهك
بمتواجته أجره.
يا عبد حذرك ما سكنت به وملفك ما أحبته.
يا عبد استمع لنطق كل شيء يقول كن بالقيومية التي اقامت بي ولا تربت
على لمواضع ماجاك إلى.

خطيئة

يا عبد اجعلني صاحب سرك اكمل صاحب علاقتك، اجعلني صاحب وحدهك
اكمل صاحب جعلك، اجعلني صاحب خلوتك أكن صاحب ملائك.
يا عبد أن كل عبد وليس كل عبد أنتم، وكم تمن عهد هو كل عبد أوانسك
هم الخنصولن جلهم سبق وأولشك هم الحاملون حملوا الحق بمعقتك.
يا عبد وياكل عبد قف في موقف الوقوف وانظر إلى كل شيء واقفا بين يدي؟
وانظر إلى كل واقف كيف يكون مقام لا يعوده، وانظر إلى السياك كيف تقف وكل شماه?

(1) تكون في (2) فلا م (3) ضربت ق (4) بديت ج م بناد ق
(5) الاسم + (6) ق - (7) مربى ج
وانظر الى الأرض كيف تقف وكل أرض، وانظر الى السماء كيف يقف وكل ماء، وانظر الى النار كيف تقف وكل نار، وانظر الى العلم كيف يقف وكل علم، وانظر الى المعارف كيف تقف وكل معرفة، وانظر الى النور كيف يقف وكل نور، وانظر الى الرئة كيف تقف وكل حركة، وانظر الى السكون كيف يقف وكل سكون، وانظر الى الدنيا كيف تقف وأين تقف، وانظر الى الآخرة كيف تقف وأين تقف، وانظر الى داركيف تقف وأين تقف، وانظر الى الدرب كيف يقف وأين يقف، وانظر الى الأجسام كيف تقف وأين تقف، وانظر الى الظلمة كيف تقف وأين تقف، وانظر الى قلب اين وقف فهو من أهل ما وقف فيه، إذ لا قولوا لا تقف في شيء ولا يقف في شيء، وهي بين وبين كل واقف، من الملك والملكوت هي تلبى وكل واقف يلبى تلك التي لا تستطيعها العلوم ولا تقوم لأنوارها المعارف ولا تسمعها الأحياء.

وقال لي قد أشهدت هذا المقام فاشهدت به كل وتر. (1)

وقال لي ثم فه فإنا لم تستطيع فم عليه فإن لم تستطيع فم في جواره. (2)

وقال لي أحرار تستطيعوا المجاور، قد لا تستطيع أن تناش في أحداثنا أعاد قدر لا تستطيع أن تتورع في أحداثنا أعاد قدر. (3)

فإن أبت نفسك فهو من نفسك فاصرف إلى بين جاورنا ما أشهدت وين ما أعارض عليك من نفسك فإن جاءك نصري فلم فهم فإنا أوقفنا في الصراخ فلم فيه و إيقافنا لك في الصراخ من نصري لك. (4)

(1) م - (2) بدء ق - (3) ق - (4) با ج +
(5) في جواور ما ج (6) أعفر ج (7) عا ق (8) من ج
(9) واق في م (10) نظر ق.
قال لى لائنا فيها أشهدك أو في المجازرة ما أشهدك أو في الصراخ.
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قال لى إن كنت في الصراخ كنت في المجازرة وإن كنت في المجازرة كنت في الإشهاد.
قال لى لائنا فيها أشهدك أو في المجازرة ما أشهدك أو في الصراخ.
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قال لى إن كنت في الصراخ كنت في المجازرة وإن كنت في المجازرة كنت في الإشهاد.
قال لى لائنا فيها ا}
كتاب الخطابات

(1) يا عبد لا تجلس من لا يعرفني إلا نذيرًا، وإن أنبأ بذرذك فبشرًا.
(2) يا عبد من لم يرى في الدنيا ولا رأى في الآخرة.
(3) يا عبد رؤية الدنيا ورؤية الآخرة.
(4) يا عبد قل للأمر لوضفر لي ما وسع قلب، ولو غرفته ما خرج منك قلب.
(5) يا عبد من رأى جز النطق والصمت.
(6) يا عبد كن في رئ العلم والظل حلدين وتزل النطق والصمت فيما حلدين وتزل كل حقية محورية عن بعثتها ورائدها ظاهره العلم وباطنه الجهل وتزل العيد في العلم وفيه يبدي وفري فرارهم وتزير العيد الإعتره في الجهل فيه يبدي وفري.
(7) يا عبد حجاب لا يكشف وكشف لا يحجب، فالحجاب الذي لا يكشف هو العلم في الكشف الذي لا يحجب هو العلم بي.
(8) يا عبد إذا نصفك على عرق المعلومات فكشف، وإذا أوجدك على المعلومات حجاب.
(9) يا عبد أي صفح أجمل من صفح أمرك بتلك الاعتدار.
(10) يا عبد لا تتناذر فقد كنوا منتهد في شوب الاعتدار ميل من الهوى فإن جرت معه أصيرته وإن جاهده احتجبت.

(1) تاب ف (2) لم يز ف (3) الزي ف (4) طولية ف (5) تا ف (6) خير ف (7) جالا ف (8) جر ف (9) رفي ف (10) بأباد م (11) نصيب ج (12) التي ج (13) يمي ج (14) الآية (15) جيل في (16) امرت ق (17) جامحة ق
يا عبد لو كما كنت لك عن علم الكون وكشفت لك في علم الكون عن حقائق الكون فأردتي بحقائق أنا كابنها أردتي بالعدم فلا ما أردتي به أوصلك إلى ولا ما أردته لي أوفلك إلى.

يا عبد لو أردتي باسمي الحمد بي علي حكم ما بيني وبينك فيها تزفت به.

مخططة 15

يا عبد ثبت لك الحرف ما أنت مني ولا أنا منك، عارضك الحرف ما أنت مني ولا أنا منك.

يا عبد جعلت كوكب ما أنت مني ولا أنا منك، عطشت فشنت ما أنت مني ولا أنا منك.

يا عبد لما أعطنت شرفا ما أنت مني ولا أنا منك.

يا عبد رأيتني فعتم ما أنت مني ولا أنا منك.

يا عبد تأجنبك فطلب ما أنت مني ولا أنا منك، أحضرتك نفسك ما أنت مني ولا أنا منك.

يا عبد استصررت لهدى الثواب ما أنت مني ولا أنا منك، صمت لتدخل من اليران ما أنت مني ولا أنا منك.

يا عبد ذكرتني لحائض شئيك ما أنت مني ولا أنا منك.

يا عبد فتحتك تأولت 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.
يا عبد قل أعود بوحدانية وصفك من كل وصف، وأعود برحمنية يراك من كل عصف.

يا عبد قل أعود بذاتك من كل ذات.

يا عبد قل أعود بوجهك من كل وجه.

يا عبد قل أعود بقرايك من بددك وأعود ببعددك من مفتلك وأعود بالوجود بك من قدرك.

يا عبد اجعل ذنبك تحت رجلك واجعل حسنتك تحت ذنبك.

يا عبد من رأيت عرفتي وإلا فلا، من عرفتي صبر على وإلا فلأ.

يا عبد من صبر عن سواءي أبصر نعمتي وإلا فلا.

يا عبد من أبصر نعمتي شكرني وإلا فلا.

يا عبد من شكرني تعبد لي وإلا فلا.

يا عبد من تعبد لي أخلاص وإلا فلا، من أخلاص لي قبليه وإلا فلا، من فبته.

كلته وإلا فلا.

يا عبد من كلهه سمع مني وإلا فلا، من سمع مني أجابني وإلا فلا، من أجابي أسرع إلى وإلا فلا، من أسرع إلى جاورني وإلا فلا، من جاورني اجبرته وإلا فلا، من أجره نصرته وإلا فلا، من نصرته أعجزته وإلا فلا.

(1) ر ق م (2) م ب ك ق (3) ر ب جي (4) أص م
(5) أص م (6) م (7) ق م (8) م (9) ج (10) ع م ز ج ق أو م ز ج م
خطابة 16

يا عبد إذا أنت من أهل ما دمت فيه.
يا عبد إن لم يخرجك العلم عن العلم ولم يدخل بالعلم إلا في العلم فانت في حجاب من علم.
يا عبد احتحب بعلم عن علم تتحجب بحجاب قريب ولا تحجب بجهل عن علم فتحجب بحجاب بعيد.
يا عبد ألق عاملك وجهلك في البحر أخذك عبدا وأكتب امينا.
يا عبد اخرج من بين الحروف تست من السحر.
يا عبد احمل عاملك في تعلم فذا عانه فائق ما ملك.
يا عبد لا تحلم العلم والمعرفة في طريقك إلى تحرص الدنيا والآخرة فإن كان طريقك فيما حلسك وإن لم يكن طريقك فيما فقد وصلت لأسر.
يا عبد قد تفقه المعرفة ولا تفقه ألفة المعرفة، وقد فقد المعرفة ولا تفقد ألفة المعرفة، فإذا فقدت ألفة المعرفة فانطلق بما شئت لا يضر لك العالم الرئيسي والرائي لا يلف فتترب عليه الألفة ولا يستوحش فيترب عليه الأنف.

خطابة 17

يا عبد أنا أقرب من الحرف وإن نطق، أنا أبعد من الحرف وإن.

(*) م - (2) عمر (3) مغداه (4) الحرف ج (5) السجن (6) سلك (7) جساب (8) سير ق (9) فقر م (10) تفقه م (11) لم فقد ج (12) ج (13) يترك ج يترك م
يا عبد أنا رب الحروف والحرف فيها مرين مجال، وأنا صاحب الحروف والحرف.
فلا تذهب بالحكم، وإنما الحكيم
يا عبد أن حكم أنا موضعه، وحكم أنا واضعه فلا تذهب بالحكم.
يا عبد لا تذهب بالحكم الموضوع عن الواضع فيه يجري ما وضع وعند شاه.
وفقه يادي.
يا عبد الحروف والحكم عملي ودنت عدي لا عبد حري ولا عبد علمي.
ستذهن، لأن حرف بين يدي لا ينت در حري وفقه بين يدي لا ينت يدي علمي، إن حري.
يا عبد لا تذهب في الجهة تصرنك إلى الجهات ولا تذهب في الظلم في صنعك الا
المعلوم، وكذب عن الوفقة فتتهب الملكت.
يا عبد للأعمال أودعتها في ما اودعتها، وللوصف صحتها في صحتها.
يا عبد إن أخذك الإمام أسماك إلى استحك وإن أخذك وصف أسماك إلى
وصفة.
يا عبد كل أخذ سواء أخذك فإلا نفسك يسماك، فإلا أخذك نفسك فإلا
عدلوك سماك.
يا عبد قف في فلا أسماك إلا إن ولا أعول بك إلا عل.
يا عبد قف فذا وقفت فتنطق فذا الناطق وأذا حكست فذا الحاكم.

(1) الحروف قم
(2) عن ق
(3) مرتب الحروف ق
(4) سادار ق
(5) كم ق
(6) م
(7) م
(8) م
(9) م
(10) م
(11) م
(12) م
(13) م
هيئة 17

يا عبد العلم والعلماء في الأسم والحكم والمحكوم في العلم والحرف والمحورف
في الحكيم والظاهر والباطن في الحرف وذكر حکمت أتanal وأتقالها حصرًا على
ترتيب القيمية بها.

يا عبد الله مدون العلم والعلم مدون كل شيء، فرجع كل شيء الى العلم
ومرجع العلم الى الأسم ومرجع الأسم الى المسمى، فاستل ادعكم فكان هو
اسم لا علم فيه واستل العلم المسمى فكان هو علم لا علم فيه واستل المسمى.

الأسم فكان هو المسمى لا اسم فيه.

يا عبد الحرف والمحورف دعروس العلم والعلم دهنسssf العلم والأسم دهنسssf
المسمى.

يا عبد الله والبذا والبذا، واحرف أبوب فاسلك تلك الأدوات لا أبوب عامك
ولا أبوب أسمك، إن الأسم صحاب وان العالم صحاب وإن الحرف صحاب، ومقامك
إنما هو بين يدي، فإنك دعوت فان دعوت اتalon المسمى فذك نوري ملك الفنون
به في ظل وذك صحاب وذك صحاب قلبي لأذن، النور على أنا النور. أنا نور
السموات والأرض فاستمع إلى من نوري واستمع إلى من صحاب، وقم يا عبد
لي في مسافة الميد فقد أذنت لك.

هيئة 18

يا عبد أتجيني على تبوعك ولا تعرف كيت تبوعني.

يا عبد من لا يعرف جوابي كيف يعرف خطابي ومن لا يعرف خطابي كيف
يظهر بعض ثوابي.

(1) رم (3) والكل ق (2) - (4) ج - (4) م -
(5) تسك ق (6) ججاب ما ق ججاب ما م (7) م - إن كل ججاب ج
(8) مقام ج م (8) باعد من قم
ابن عبد من لا يكون من أهل توابي كيف أنجبه جدا من عذابي.

ابن عبد من كان من أهل توابي كيف يكشف عن قلبه جماحي.

ابن عبد من لا يكشف عن قلبه جماحي كيف تكون أسبابه من أسبابي. فقد حققت عليه كلمة عذابي، ومن حققت عليه كلمة جاء الله الكلام بتصرف الكلام.

فعلته نارا تصرف فيها كما يصرف في الكلام.

يا عبد أنا عديه الموتيين وأنا قوة الأقوية الصادقين.

يا عبد كل مقال صاحب يعقل أو خيال محلول فهو في ديوان العرض حسنه.

في الحسن وقبحه في القبيح.

يا عبد التماثل المعنى هو إرادته وإرادته هي قصدته.

يا عبد علقت في مقالك يعساق في فعالك وعلقت في فعالك يدأب في عسادتي.

فيك.

يا عبد لك وعليك في ديوان العرض كثيرا لك وكثر ما عليك.

يا عبد لا ترأس مني تنبيه منك دمتي.

يا عبد كيف تأيس مني وقلك متحذئ.

يا عبد أنا ك形状 Mutual إلى ملبا الخاطئين.

يا عبد أنا السند الذي لا يسلم وأنا السيد الذي لا يظلم.

يا عبد إذا رأيت فلا تكرح إلى الأركان، وإذا سمحت فلا تسمع إلى البيان.

(1) عيا بق (2) يا عبد من ليس سمياه من أسبابي ق (3) كلي وعذابي ق (4) جمه. (5) ق (6) القد ق (7) في م (8) تايس. (9) ق (10) ق (11) ج (12) ق (13) ق (14) ج (15) ق (16) ج
ما مخاطبة 19

يا عبد كنت في كل نورية أين وقف بك عبدي فففيه وأين سار بك عبدي فففيه.

يا عبد إذا جاء نورى يوم القيامة جاءت كل نورية تروىه، فإن كنت به في الدنيا ألحقت به وإن لم تكن به في الدنيا حببته عنه تأتبنت ما كانت قبل تتحمل وظلمت فيها كانت فيه تظل.

يا عبد الأسماء نور الحرف والمسمى نور الأسماء فقف عندو ترى نوره وتتشى به.

في نوره فلا تتشى به في نوره.

يا عبد إن وقفت في النور غشيته فلا إلى تنظور ولا إلى النور تنظر تفرج.

مراجعتك الياً قري بك شهوانك وتتشى بك في خطوانك.

يا عبد إذا أردت لي شيتاً فانظر ما تريد لي أن تفك عن مقامك من أم يشبك في فإنه إذا تفك عن مقامك من إرادتك هي نفسك وتفسك أردت.

يا عبد إذا عرفت مقامك من أهل الوصول بلا حساب فلا ترد لي فتح بك إرادتك لى الإراده لك ولا ترد مني فتهلك بك الإراده إلى غضب نفسك على.

يا عبد أهل المقامات مني لا يريدون ولا يرادون ولا يباون ولا يعدون ولا يعتدون.

(1) عندي ج (2) قق (3) رق (4) طلت (5) تقل ج
(6) تقف ج (7) لا مق (8) كل ق (9) وأنت ج
(10) ولا ج (11) شق (12) ب (13) يدانو ع (14) قق
يا عبد اذا أقت عندى جزئ الكونية فما أناك فلن نفرج به وما فاتك فلن تأيض عليه.

يا عبد انظر إلى والي شانه فانظر إلى ما أرضى به اللك من أسماء وصفاق

وانظر الى شانه بما أرضي به اللك من حكارة واختياريك

يا عبد سلم لي أفتح لك بابا إلى التعالج في...

يا عبد اذا اعرضت عليك نفسك فارددها والذي اعرضت به عليك إلى...

يا عبد جمعتك علي الرحمانية وأخلصت لك نفسك بصالح علم الربانة...

يا عبد أثبت عليك قبل خلقك فأثبتت على حين خلقك وأثبتت عليك قبل...

كونك فاخرت على حين كونك كنت لي بما كان مني...

يا عبد لا تكن بالأعمال تعقه بك ولا بالأحوال تقول بك...

يا عبد كيف لا تكون بالعمل تعقل ويعقل قلبك عندي لا في العمل...

يا عبد لا تكن بالعالم نزل بك ولا تكن بالمعرفة فتنكر عليك...

يا عبد إلى جعلت لكل شيء عزة لمطلكعنا عنه تقترب إلى فأريك عزتي...

تظملك بعزتي على...

يا عبد لا تكن بالحكمة فترى بك ولا تكن بالحكومة فتضعف بك...

يا عبد لا تكن بالشباه فشبهك عليك ظهور الظاهرات، ولا تكن بالظاهرات...

فتراع إذا بدلت البابات...

يا عبد لا تكن بالأسباب فتقطع بك، ولا تكن بالأساسات فتنفر عنك...

(1) ق (2) البك (3) م (4) ث (5) لأ (6) ح (7) ح (8) في (9) ل (10) التأريخين ب
يا عبد لا تكن بالعقود فيجلّ ما عقدت، ولاكن بالموعود فيخير ما عاهدت.
٨(1) يا عبد إلى أنا الله جملت في كل شيء منزرا وجعلت في كل حين قراً.
٨(2) يا عبد إلى أنا الله جعلت في كل فقر هكذا وجعلت للك هكذا عدماً
٨(3) يا عبد إلى أنا الله أنظر إلى الصمد في عده كنظاري إليه في مشده وعرفني
ب sắcل أولياء حضرتي وينكر ذلك من صفى من لا يقترب بوقتي.
٨(4) يا عبد لا تكن بالفانيات تفتخر عندك يوم أروع فتنيح لفقد ما كنت به تدخل
٨(5) في سلالة أهل الفزع.
٨(6) يا عبد كل في كل حال أرسل عليك يوم آدم علامة تسببت فلا تزعم في
٨(7) الأروع ولا تزعم في الأفزاع يحسبك أهل الروع منهم لظهور لبسة العظام عليك.
٨(8) يحسبك أهل الفزع منهم لظهور لبسة السم فيك.
٨(9) يا عبد القول الحقّ ما أثبتك في الوعد بي من كل قاتل قاتلت الأقول يوجدك
٨(10) بي واعتبر وجدك بي بإعراضك عن سواء.
٨(11) يا عبد احفظ مقالك من أن تكونك الأقول والأعمال فا اتعلّك في مقامي
٨(12) فقله وما انفعل لك في مقامي فاطمته.
٨(13) يا عبد إن مقامك لا تتجه الأقول ولا تدخل الأعمال.
٨(14) يا عبد ما في مقامي قول وليه أدعو ولا في مقامي نصل وليه أدعو فأدعو إليه
٨(15) من عرف مقامي وأدعو إليه من شهد قيامٍ.
٨(16) (1) تجعل ق (٨)(٢) م + (٣) تختر ق (٤) أقق م
٨(17) (5) تخصر ق (١) تنصير ق (٧) لقعد م (٨) بق (٨) البك ق
٨(18) (٠) تبليك ق (١٦)(١٢) م - (١٤) الأروع ق (١٣)(١٢) ق -
٨(19) (١٠) بالجء ق (١٥) حم ج (١٥) ق - (١٧) مقامك ج (١٦) م -
كتاب المفاطرات

يا عبد أخرج قلبك من المؤلف جخمر من المختل.
يا عبد إن لم تخرج قلبك من المؤلف لم تعرف حك蚁 ولم تبصر بيتين.
يا عبد المؤلف كلام صامد عقباه والمختل كلام هلك عقباه.

خطابية

يا عبد ان عبد الذي هو عبد في اللقب الملحق بلي.
يا عبد عبد الذي هو عبد في الغضبان لي على نفسه ولا يرضى.
يا عبد ان عبد الذي هو عبد هو المستقر في ذكر فلا ينسى.
يا عبد اذا جاءت تجتمي فانقطع بها عن ملكي وملكو ثم اذا بدت تجتمي فانقطع عنها إلى تصير الراجم والحروف آلة بآلات معرفتك ومرشبا من مراكب نطقتك.
يا عبد أخف على لا من طريق ولا من علم تقلب على وأقبل عليه.
يا عبد اجاز إلى مجاميد في السراة أدفع عنك بنفسى الضراء.
يا عبد واصفا بين طهارتلك تواصل بين نيمك، إنك إن لم تفصل بين طهارتلك.
لم تفصل بين نيمك.
يا عبد ان تعزني حتى ترى أوق الدنيا، أرفع وأهنا ما عرفت من الدنيا لعبد عصي وأغتي من عرفت من العبيد ترضي بما زوين عنك وتعلم أني زوين إعراضي عليك وزوين حجابي.
يا عبد معاذ ما ينيسك ومي أهل الدنيا أن تزول الدنيا فتري أين انتم وأين أهل الدنيا.

(4) حكيم م (3) نما ج (2) النتظار ق (1) انظر ق - (4) ق -
(5) الممتاز ج (6) نما ق (7) ماظر ق (8) دعمر ق (9) بواحل ق - (10) نفل ق (11) لم ق (12) نما م (13) نما ق - (14) نوافذ ق (15) نما ق (16) نما ق -
مقام رده موهبة الكَّل

يا عبدكم، كان أبشر كان أنذر وكما كان أعرف كان رده وكما كان أبشر كان أنذر وكما كان أبشر، وكما كان أنذر وكما كان أبشر وكما كان أبشر وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أنذر وكما كان أبشر وكما كان أبشر

أبشر وكما كان أبشر وكما كان أبشر وكما كان أبشر وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أبشر وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر، وكما كان أبشر

الله}

(1) انفرص
(2) يا عبدكم،
(3) قم (كمدك دنا)
(4) انفرص
(5) قم
(6) من في النحو م
(7) في المال م
(8) على م
(9) صنى ج
(10) ج
(11) ق
(12) م
(13) ج
(14) ج
(15) ق
(16) افرغ
(17) أصل م
(18) أداب م
(19) أصل ق
كتاب المخاطبات

(1) كان أتبت كان أيقن وكلما كان شهيد كان أتبت كلمة كان أحضر كان أشهد.

(2) وإنما كان أحضر كان أحضر وكلما كان أكشف كان أحضر.

مخاطبته ٢٢

يا عبد إذا أقبلت على جاية كل شيء ليتعمل فيجو أو أقول ذنبك إنه لا يدخل

إلى إلا أنت.

يا عبد إذا أقبلت إلى فلا مصاحب يصيحك ولا مشبع بشملك، وقف العلم
على صده منك ووقف العمل على حدته من العلم وفرقاك وانت تأتي إلى غيرك
فورق.

(3) يا عبد إن نورى طلع عليك مفتش عليه.

(4) يا عبد أنا السفاح صفى صفح الكرم، وأنا الكريم صفى كرم العفو.

(5) يا عبد لا تنطق فن وصل إلى لا ينطق.

(6) يا عبد ولواحك عبد نارك لعله الذي أبتلك وعليك لؤفي ونظر إليه.

(7) يا عبد ولواحك عبد إن ربك يغفر غفور وإن ربك شكور شكور.

(8) يفقرما تقول لا يفقر، شكور شكور يقبل ما تقول لا يقبل.

(9) يا عبد ولواحك عبد من وقف بين يدي يده فوق متوه السماء والأرض وعلى
وجه البحيرة والأردن لا يقف فنين فيكم مسكنه ولا ينفت عليئين فيكم مشتكه.


أنا حسبه الذي لا ترجع مراجع معرفته إلا إلى ولا يقف علما وخوفه إلا بين يديه.

يا عبد ويا كل عبد أطلع بنسورى على كل قلب عرضى لي رجاء ورماى أبي.
يا عبد الحرف خزائن فن دخلا فقد حل أمرتي، فإني حمل لي لا لنفسه
فكرامي، وإن حمل لي ولنفسه ظلاليتي، وإن حمل لنفسه لا في بريء من ذمتي.
يا عبد الملك علم كل عالم على أمره، وأوجب على كل مسلم اسمه، وأنا العالم
الذي لا يملك علمه على أمره فيصرقه ولا يوجب عليه اسمه، فإني مرجع الصلم
يرجع إلى باب من أبواب الاسم والى مرجع الاسم يرجع الى نور من أنور النصري.
يا عبد اشهدني في الحرف تشهد الصناعة، واسهدني في العلم تشهد الحكمة,
واسهدني في الاسم تشهد الوحدانية.
يا عبد الحقيقة تمث الأسماء والمسمى قيمة تثبت بعنى قmile يدور في ملك
وملكوت قام ويتصرف على تصرف لأزام ثم يرجع بجاهية ومرجعه إلى
ملك دائم.
يا عبد الحرف لنفس وتصريف وتفرقة وتأليف وموضوع ومقطع ومهم.
معجم وأشكال وهياج، والذى أظهر الحرف في لغة هو الذي صرفه والذى
صيرفه هو الذي تفرقة والذى تفرقة هو الذي ألفه والذى ألفه هو الذي
والمى واصول نيه هو الذى قطعه والذى قطعه هو الذي أبهمة والذى أبهمه هو
الذى أضمجه والذى أضمجه هو الذى أشكاله والذي أشكله هو الذى وعنه، وذلك
المعنى هو مفعى واحد ذلك المعنى هو نور واحد ذلك الواحد هو الأحد الواحد.

(1) (3) (5) (7) (9) (11) (13) (15) (17)
مخططة ۳۴

يا عبد سقطت معرفة سويا وما ضررك، ثبت تعزى لك هو حسبك.
يا عبد أنا ولى التعريف كأريد.
يا عبد ما برزت لشيء فأوتيت به إلا إلى.
يا عبد كل قسم قسمته لك ستة على معرفة، فإن رأيتني ولم تره أظهرتها وإن رأيتها ولم ترى أخفتها.

يا عبد أي عرض عرض لك فلم ترى فيه فابك من غيابي لا منه.
يا عبد من دعائك سواء فلا تجده أكتب جلسا ولا فلا.
يا عبد إنما أتوب وجهك السوارة للصابرين وجهوه في غيابي عن العيون الناظرة.
يا عبد من عرفي سامر الخطر ومن سامر الخطر مقت نفسه وإن ذكر.
يا عبد من مقت نفسه غض عما لها رهبة وعما عليها رغبة.
يا عبد ما بدوت لقلب تركنه معه.
يا عبد أنا أروي من الرأفة وأرجم من الرمع.
يا عبد لا تنظر إلى ما أريد به عين ما يعود عليك تستغنى من أوق نظره ولا تذل نشيء.
يا عبد إذا بدعت لك فلا غني ولا نقر.

(1) م - (2) التصرف ق (3) أريد ق (4) ناديت م
(5) ك ق (6) أني ق (7) القابيلين ق (8) يا عبد من ق م
(9) نبيت ج (10) أبدت ق (11) لنستنى ج (12) ينبت ج في بات ق
(13) في ج +
كتاب المخاطبات

يا عبد أنظر إلى أظهر ولا أثبت الإظهار به ترازي وهي روقي، انظر إلى:
أثبت الإظهار به ترازي زرارة وهي غيتي.
يا عبد أنت رق ما أستوى عليك.
يا عبد إن رأيتي في استيلائه وأستوى عليك فأذن لا أكتب مشكرا.
يا عبد إن أستوى عليك ولم ترى فاحره إلى مدترك فإن أجارك.
يا عبد لأجلك ظهرت.
يا عبد أجلك هو أجل الآجال أخفنعه فلا أظهره.
يا عبد لا تجعل همس تحت وجلبك تنقسم مجاروري فأحرجه مر قلب فان.
(وهو لا مجتمع).
يا عبد قلب أنظر فيه لا يعقد على حسنة ولا يصر على سيدة.
يا عبد قال لقلبك عقدك قصد وإصرارك قصد وأنتم ابن الاختلاف.
يا عبد ليس من دون المنتهي راحة.
يا عبد ترغب عليك ما أطمانت به لا胡الة.
يا عبد تبدو روقي فلا تتحو آثار غيتي ذلك هو البلاء المدين.
يا عبد روقي لا تطم عيني في الزرية ذلك هو العز، غيتي لا تصد بالرؤية ذلك.
هو الجواب.
يا عبد بيني و بينك وجدت بك فألهك أحميك عليك.
يا عبد اشترني بما سرتك وساءك فبني التنين و بيني المبتع.

(1) م - (2) ايا كتب ق - (3) ق - (4) مستوا ق
(5) ر ق (6) اجلك م - (7) م - (8) ج - (9) يجمع م
(10) انظر ق (11) حق كفص م - (12) م - (13) المائع م
خطابة ۲۵

يا عبد ابن لعلبك بدأ جدريه مواقع نظرات في كل مشهد وسقفه قيومتي

بكل موجود وبأبه وجهي الذي لا ينبع.

يا عبد اهدم ما بنيته بيدك قبل أن أدهمه بيدي.

يا عبد إن سوتيك على غيثي فقد نحيلك حجابا لا أكسفه.

يا عبد أنغست ما أنغست وارض تعجب اللك وتزين لك الانتفاض دارا.

أحبائي فيها تحت التراب.

يا عبد أحبت ما أحبت وإن تمقت اللك.

يا عبد أصل المصبة لم وأصل الطاعة سقوط لم.

يا عبد أنا أضرب لك المثل لأصرفك عنك بتصريف الحكمة.

يا عبد لم أرضك إلا لرؤيتي فلا ترض لقيتي.

يا عبد انظر لما تفرح وتخز.

يا عبد فرحك ما آنيتك أولى من حزنك على ما لم أؤمن.

يا عبد قطع ما بينك وبين الأشياء رؤيتي ووصل ما بينك وبين الأشياء غيبي.

يا عبد إن غابت رؤيتي من قبل عجزك وطبع عجزك مرجع قبل إيقافك فأحب فيك.

ثالث أحمول.

يا عبد انظر لما تنظر فرحى، انتهى لا تنظر فرحًا مني.

(۱) نفر في المحرم سنة ثلاث رئبمسين ورثيتما ج + (۲) لعلك ج (۳) ق - (۴) ق - (۵) ق - (۶) (۷) تزين ق م (۸) املك ج

(۹) يا عبد بعسر ق م (۹) (۵) م - (۱۰) المهدود ق
كتاب المخطبات

يا عبد إبناء مغرفي في غيبتي أقضاء سفر لا يستريح.
يا عبد إن عجبت فلن تركي يا الله تذنب وثوب.

مخطبة 46

يا عبد بنeti لكي بيتا بدي إن هدمت ما بنيته بدك.
يا عبد اذا رأيتني فلا والله يسترجع ولا ولد يستعطلك.
يا عبد اذا رأيتني في الظلمتين رؤية واحدة فقد استطفيت سنسي.
يا عبد ولأي أمرك بطرح أمرك.
يا عبد الغيبة أن لا رأني في شيء، الرؤية أن رأني في كل شيء.
يا عبد احمل لي يوما ولك يوما وأحديي بيري يحمل يومك يوما.
يا عبد اصبر لي يوما أكنك غلة الأيام.
يا عبد اذا لم ترى تستطلك كل ما ترى.
يا عبد لو أشفت بحزنك بس، ما يختلف عليك وعربطك بفرحك ما يلتمك.

كأنه مثل المشاء.

مخطبة 27

يا عبد إن لم تنظر إلى في شيء نظرت إليه.
يا عبد إذا نظرت إليه بفأة وهو أن تراه ولا تراى قبض رؤيتكم له تداركم،
وا إن نظرت إليه بعد رؤيتكم إياها فيه نظرت متمّداً فتمتّع به عليك.

(1) أبيا ق ائضا د (2) ناهج من م (3) طفر م (4) الله م (5) الضdra م (6) في ج (7) ذات ق (8) رضي ق (9) رطيب ج (10) أمه ق (11) ج
يا عبد قد رأيت رؤيتي ورأيت غيبتي فأجعل غيبتي هواء رؤيتي أجمع عليك الع לק.

يا عبد هام يفي له هم ما هو مني ولا أنا منه.

يا عبد عقب نهارك على آثار ليملك.

يا عبد بقيت الغيبة ما بقي الليل والنهر فرق في الرؤية.

يا عبد الاسم ستة على العين.

يا عبد مقاتي في الدنيا في الرؤية وروعي في الدنيا الغيبة.

يا عبد مقاتي في الآخرة الكشف وغيبي في الآخرة الغطاء.

يا عبد الكشف جنة الحلى، الغطاء نار النار.

يا عبد الولى يقبل كله ويعرض كله.

يا عبد لن ترجع عن منظر حتى ننظر ما وراءه.

يا عبد أضاء الضياء بضياءك في الرؤية وأظمت النظامة نظامك في الغيبة.

يا عبد رؤيتي كالنهار تشرق ونير وغيبي كالليل تتوحش وتجهل.

يا عبد غيبتي ترك كلي شيء ورؤيتي لا بقي معها شيء.

مخططة 28

يا عبد كلاهما لك عبارة إضعاك إلاإك عن الضحيف وتقريبا إلاإك على الفرء.

يا عبد أنت أعظم حميدة من أسحك.

(1) ج - (2) س - (3) ع - (4) ن - (5) ل - (6) ت - (7) ن - (8) ع - (9) آ - (10) ف
كان الغداء

يا عبد يوكم هو عمرك.

يا عبد لا تدين على سبيلك تنكر كالطيب مثؤا مثؤا.

يا عبد سألك حفظك على لا أرضي لك سواء حافظا.

يا عبد وكلمات طفلك مني.

يا عبد بقيت البيئة ما بقيت مني ومنك الطالبة.

يا عبد لا تصح المحادثة إلا بين ناطق وصاحي.

يا عبد وكلمات جوابي طفلك في.

محاطبة ٢٩

يا عبد إنما يجري من لا ذب له.

يا عبد قلب تتوفر إليه به إن رأى خيرا حمد، وإن رأى شرًا قالرب.

اصفره عني فصره.

يا عبد سماة كل وجه فيها أبل عليه.

يا عبد رمزت الوروز فانتم إلى وأفتحت القواسم فانتمت إلى.

يا عبد ليبيعني كل شيء صامت في الصامت وناطق في الناطق.

١١٠ ١١١ ١١٢
يا عبد مهما كنت والسوى سبب تعرق فإنك على ما يريتك
يا عبد ما أرسلك تعرق إلى لما وصلت إلى
يا عبد صاحب الرؤية يفسد العلم يفسد الخل المصل
يا عبد صاحب الفجوة أولى أن يعلم ويعمل
يا عبد قل أشتي مثنيا لك فيها أشتي
يا عبد قل وارني عن التوارى فيها واربني
يا عبد قل أريج فيها رأيت وروجني لرؤيتك أعينا رجحت
يا عبد قل داشي مما داريتي
يا عبد في الدواء من من الداء
يا عبد الدواء والدواء للثالث
يا عبد ذكري الحق لا في رؤية ولا غيره، إن ذكريك في الفجوة فلن أجعل
وان ذكريك في الرؤية احتجت بك كرك
يا عبد بينك من في الآخرة كتبلك مني في الدنيا
يا عبد تم وأتت توانى أتتك وأتت توانى
يا عبد استيقظ وأتت توانى أشترك وأتت توانى
يا عبد مجم الألمسة في الفجوة

(1) ما ج في + (2) أريق ج (3) الداء ق (4) الدواء ق
(5) م - (6) أمتك ج (7) ق -
يا عبد لا في الرؤية صمت ولا نطق، إيب الصحة على فكر وإن النطق:
قصد، وليس في رؤية فكر فيكون عليه صمت ولا قصد فيكون عليه نطق.
يا عبد انظر إلى ما به صلحت تلك قيمتك عندى.
يا عبد استعد بي من سرلك بأبولك إلى.
يا عبد الرؤية علم الإدامة فاتبعت نطب على الضيقة.
يا عبد أنا المزير لا رؤية ولا غيبة.
يا عبد أنا الشهيد لا لك تفعد ما لك ولا نفتحجب ملكي.
يا عبد أقرر عينبا أحوجك، أنا الفن عنك عنه وعنك.
يا عبد ما أحوجك لذلك على لكن تجعل مطالبك عندى أينما طبت.
يا عبد لا ترض سواء وتقبل إلى أرددك إليه.

шейاطبة ٣١
يا عبد عكونك على الدنيا أحسن من عبادتك للآخرة.
يا عبد ترانى يوم القيامة كأنى يوم فرحك وحزنك.
يا عبد لست أشيء سوى تكون به.
يا عبد الغيبة والنفس كفرسي رهان.
يا عبد الروح والرؤية ألفان مؤلفان.
يا عبد تقلب القلب في الغيبة أسلم له في الرؤية.

(١) يا عبد ج١٨، (٢) شريك ق، (٣) إبلك ق، (٤) بك ج١٨، (٥) يضق ق، (٦) عونلك ق، (٧) عن ج، (٨) نرم م.
خاطبتك ٣٢

يا عبد أكلون كالكرة والعلم كالميدان.

يا عبد ما أنت شيء فيجوين ولا أنت لشيء فيحورك، انا أنت لي لا شيء.

واما أنت بيني لا شيء.

يا عبد احترق نور النية في الورى.

يا عبد كانت من كل شيء، وهو منك في النمية وليست مني ولا هو منك في الروية.

يا عبد اسكك إلى كل طريق تجدني على الصدر حاجا ترجع وتقوف يصحب

بلاك بك تستخر وترنوب أفتح لك بالقوة طريقا تسلكه وأجحبك ترجع فأدارك

ترنوب فاحصلنك فلا أزال أردرك أردهك إلى الحاجة وفتح لك أبواب الطرق بالقوة،

ذاك لأجوزك الحجاب وأرغمك عن منتهى الأبواب.

خاطبتك ٣٣

يا عبد قل ليك وسديكي وانظر بك والك ولك ومنك وبديك.

يا عبد قل أستني في النمية على لحية بخمر تضربها الرياح المثبتة والمثبت في الورى.

على ثبت لم تسمه لفائف النهبة فأرني تثبت في غيتك وربنني لوجهك في رؤيتك.

يا عبد ما تطلب مني، وإن طلبت ما تعرف رضي بالحجاب وإن طلبت ما لا

تعرف طلب الحجاب.

١) العلم ق (٢) محمد، (٣) إلا (٤) جمع، (٥) جمع.

٢) باب الطرق ق (٧) جمع.

٣) محمد، (٨) جمع.

٤) جمع.

٥) طلب، (٦) جمع.

٦) رضي، (٧) باليحاب ق.
يا عبد كيف لا تطلب مني وقد أحوجتك أم كيف تطلب مني وقد بدأتك
يا عبد لك تارة في الغيبة فقطلتي وطالبني لا تذكرني ولا تسبقني
يا عبد وكلك الرؤية فائت للرؤية، لك تارة في الرؤية وهي معد تبت القدة وموألك
الحاوية فلا هرب ولي ناقة ما سواها ولا طلب
يا عبد وارف عن الغيبة أورتك عن الرؤية
يا عبد رؤينتك للرؤية غيبة
يا عبد غيتك عن رؤية الرؤية رؤية
يا عبد قل لك كل شيء وأنا شيخ ولام الملك أسبق من شينشي فالتق لم
ملك على شينشي أراك ملكا تحكم ولا أراك ملكا يحكم

نخاطبة

يا عبد من دل على الأجاب فقد رفعت له نار الوصول
يا عبد من حادثة المعرفة صم على التعرف
يا عبد اضيف إلى تحصل إلى
يا عبد الحاجة لساني عندك نفاطشي به أجمع وأجب
يا عبد أتقاي الاختيار أتق المؤذنة البتة
يا عبد اكفيك عينك أكفلك قلبي

(1) ق - (2) لذكرني ق تذكرني م (3) الرؤية م (4) لا ق
(5) الثارة ج (6) مونت كن ج مونت كن م (7) الرؤية م (8) م
(9) ل م (10) ع لا ق (11) ق - (12) إلته ق
(13) (14) جانبي العزف ج (15) ع من ق (16) أجاب ق (17) ملك م
كتاب الملاحظات

يا عبد إذا رأيت وقتك في النغمة كالحمر في سطوع ألقه على سموه، ولا يقف.

يا عبد إذا رأيت ضحكت بك على الطرق إلى قلب أملك، بسواك بين يديك.

يا عبد ما في رؤيتي حسنات كونت سمتة ولا في رؤيتي غنى فكيف تكون حاجة.

يا عبد إذا تختلف في الضاء ومن في رؤيتي ضاء.

خطاببة 6

يا عبد اجعل قلبك على يدي لا يناله شيء ولا يخطب عليه.

يا عبد من استبدل رؤيتي بغيتي فقد بلد نعمتي.

يا عبد لا تستقل بقلبنا ما في رؤيتي أحساه ولا ظل.

يا عبد أنا المفاوض مترسق رجلي من رجلك أي أو محجوبي عنى.

يا عبد المفاوض كل ما سواي.

يا عبد ما في الرؤية إحقاق ولا استحقاق.

يا عبد أنا باعت الآراب فأنا أنتف قل أكفي رسلك.

يا عبد أدللت عليك وأظهرت لك حي لك إذ كنت بكلمي أمتك أبت

تكمني به.

خطاببة 36

يا عبد كيف يكون عندي من لا يسلم إلى ما أظهرت أسرته كيف شئت.

و أقبله، حيث أشاء.

(1) منشأ ق (2) ماجب ق (3) حم - (4) يالج (5) بالفازة م

(6) ق - (7) م - (8) م - (9) إذا م - (10) ق -
يا عبد قل ليbek باستجابتك أثبتني حقتيك الحال ببدائك.
يا عبد علم هذا في سبيلك جامع لك عنها.
يا عبد إذا أسفرت لك انقطع السبب وإذا رأيت انقطع النساب.
يا عبد ما كلمسفر يرى، أن الملك المسفر للكرم المحترم بالعزة أقبل من
قصدي وأعطى من سأني.
يا عبد إذا أردت حاجة فادع أو قين بها إلى ورياتها إيناري يالأل علب.
يا عبد لا تدّعي حاجتك ولكن أخفها حيث عابك وقال أحسر النظر في أنا
المسمى قبي في أمرها ألا الميل كله احترت أنا إلا إلهاه يمتصح في يديك عافتي
من التخبر عليك أظهر بموك عظيم بالخبرة في استنسل بطلاك أحر من سلطتك بايجد
حكتمك أرزقني فيها أسرت وفيا أظهرت أكن بك فلا يختفي سوك وآكن لك
فلا أعرف سوك فلا أكون إلا بأراك.
يا عبد قبل أسلاك خيرة تقوم بي فمطابك وغيره تصرف عيون قلي إلى فناك.
يا عبد أعزتك وأذلت كل شيء لك فلم أرض مقيقك فيه ضن بك وإقباله
عليك.
يا عبد إذا سألت نقل أسلاك ما ترضاه وأرسلك زينة بين يديك وحيلة حسنة
في التعرض لفطلك وعينا ناظرة إلى سراكد ومواقع غربتك.
يا عبد فإن أفضها لك أكفكها بقيومتي النامة فلا تخفتها مثأراً أبداً
وإن لم أفضها لك أكتب من إنتي وجهي وأثر على ما عندي.

(1) مستقر (2) المستقر (3) مرفأ ق (4) الهرج في
(5) ق - (6) حسن ج (7) المي ق (8) ماني ق
(9) اسمق (10) إربك ق م (11) نابك ج (12) ق م
(13) م - (14) ترم م (15) أفكها م (16) ج - (17) ق
كتاب الخاتمة

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يا عبد أنا من وراء كفانيك فقل حسب الله ونعم الوكل.
يا عبد إذا عرض لك أمر فقل وليستا أقدر أن يحكم فيك
يا عبد أنا أجبت ندائك أحمتك عن نذا غري ما يفيت.
يا عبد انظر إلى كل شيء وأنت تتائي كيف تحكم فيه ولا يحكم فيك.
يا عبد وار مطالبه عن الهجوم عن فذا ذهبت لك فاستخرى أحكم لك بالحسن.
يا عبد إذا أتمتك على الحاجة فإن لم ترركي فهو إذ في مستنقع.
يا عبد إذا أدخلتك فقد سجنتك وإذا رأيتني لم ترما من فقت رأيتني.
يا عبد إذا رأيتني فانت عرقي وإذا لم ترني فانت عندك فكن عند من يأتي بخبر.
يا عبد إذا أردتك إلى الغيبة فتعلق بالز تخص عن عنيتك.

خاتمة

يا عبد أرأت متالين استوقف أحدهما حيث صاحب وأوقفت الآخر عليه.
رفيته له، أيهما أول بالمؤدة وأصدق في إدعاء الخيبة.
يا عبد أشرك من استوقفه الحديث أخلص من استوقفه المتحدث، كذلك مهما.
حشتك بالذكر والحكمة على قاتب ما حاشك لا على ما حاشك.
يا عبد البداية حرف من النهاية والنهاية آخر من غبت عنه وأول من رآي.
يا عبد أحبب أرضا ابتلتك بها لقد اصطفيت إن جعلتها سرا بيني وبنك.

(1) كي (2) تحم م (3) آذنك ق (4) أيربك ج (5) ترسك م
(6) حاج م (7) اذالن ق (8) يخرج ج (9) عشتك ج
يا عبد بنت الفيبة هدمت الرؤية.
يا عبد لا رؤية ولا ذكر أنتمي لا أحتسب.
يا عبد أخل بي على كل حال أهدك على كل حال.
يا عبد كن عندي لا يقوم لك شيء وتقوم بكل شيء.
يا عبد الرؤية باب الحضرة.
يا عبد أثبت الأسماء في الرؤية وحوتها في الحضرة.
يا عبد إذا نظرت إلى الإظهار فلا تختاس عن رؤيتك تخففكم عن رؤيتك البينة.
يا عبد كل ذي قلب ذو خلوة خلوهما خلوة من طلب سواه وخصوصا خلوة من طلب من طلب.
من طلب
يا عبد قيمة كل أمره حديث قلبه.
يا عبد إذا رأيتي فاحلب عندي وما سواه حرام.
يا عبد إذا رأيتي فاهدم أوطارك وأخطرك فوعنقي لا يزول الخطر حتى يزول الود.
يا عبد إذا رأيتي فأكمم على رؤيتك لا أرثك إلى علم من علوم السماء والأرض.
أحبح بك يا ما بقيت.
يا عبد لو أبديت لك سر الإظهار كيف كان علماء والعلم نور ورؤيتك تحرق ماسواها.
فأين مقر النور والعلم ملك وانت راين وأنا أسفر لك.

(1) أحمد ق. الخورم (2) م - (3) أنبي م (4) ج - (5) ذو م (6) أصرم (7) عيني ق م (13)
كتاب المخاطبات

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يا عبد قل ربى الناظر إلى تكيف أنظر ألي سواه ، زين رأيته نقل الله فاطمانت
به نصي ، ربي مرحبت نقل الله حزنت نقل الله عبدته نقل الله ، ربي خدافي بعلمه
واصولي عن وجهه نأين ورضت وهو الموصوف وهو الموصوف ومن أحسن وهو عن كل حديث
رقيب ، ربي أذنبا ناراك وراء ذبي ينفره أحسن فاراه في إحسان يثمه ، ربي
رأيته نقل الله أفضف ولم يفتست ، ربي طلبيه مسما ووجدته نقل الله فوجدته ، ربي
أشهدني أن لا حكم إلا له وشهد على أن لا حكم إلا من أجل ، ربي أظمرن وأظهر
لى وقلب لي أظهرت لك سترة وأظهرت لك سترتنا والسترة بعد رأيت من رواه والستر
قرب وأنت من رواه ، ربي أخرج قلبي من صدرى وجعله على يدي وقال لي عادتك
أوزت تزور في بلوك بالناقلين وفزراك في يدي وتنقلني في صدرلك ، ربي أراه
قاستقي له

يا عبد إذا رأيت فلفظت نقل الله وتجايله ناقل

يا عبد فانظر إلى من رواه تعب إلى

يا عبد الزينة تطفي الغضب.

يا عبد نعم ما بقته زينة البعد من عاصفة الليل لطف معلته.

يا عبد ينتمي طهور قلب وجماك.

يا عبد طهور الجسم الماء وطلور القلب الغض عن السوئ.

يا عبد نظر القلب إلى السوئ حصد وطلوره النوبة.

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11)
خطابية

يا عبد أنا مشير السوى ومصرفة وقد رأيتني فيه ومن ورائه وبأتيه ولم ترى
وجري حكم تصريفي له وأنت تزاني فكنت بريئة وجري حكمي بتصريفي له وأنت تزاني فكان هو بيبي بريئة لي قدمة يختلف فلذللك ما أظهرته وكن عندي فلذللك ما اصطفيتكم.

يا عبد قل للفلك انج أثر الأسماه فيك باسمي سببت حكمته ويفني معناه بيه.
يا عبد لا تجلطي رسولك الى شيء فيكون الشيء هو الوه وأكتبه مر.

المستزئين على علم.

يا عبد إذا قلت إلى الصلوة فاجمل كل شيء تحت قدميك.

يا عبد قل يا رب كيف وأنت معلم أولئك والرفيق بأسرار أحبائك.

يا عبد قف همك بين بدي فين وجدت بينه وبيني سواه فافته بريتين لي من ورائه فإذا لم يبق إلا هو فانظر إلى في إيجادى إياه هو وهذه آخر الأمر والنهى ثم تزاني فلا أولك خذ ولا دع.

يا عبد احفظ حالك وكي أن تزاني في همك لا ترى همك في همك ترى أمرى ونرى حكموين عليك.

خطابية

يا عبد استغني بما تفرقل شيء.

يا عبد من استغني بشيء سواء اقترب بما استغني به.

يا عبد سواء لا يدوم فكيف يدوم به غني.

(1) ج - (2) حكم ق م (3) - (4) ستانا به ق سناها ما ستانا ما ستانا م (5) المستزئين ق م (6) للصلاة ق (7) م -
يا عيد إن أحببتك أن تكون عبدي لا عبدي سوى فاستعد بي من سواي وإن
أناك رضائي  
يا عيد رضائي يجمل رضائي سكن لقلوب المعرفين ، سواي يجمل رضائي فتنة
لقول الآخرين .
يا عيد رضائي وسفي وسفي لا وسفي فكيف يحمل وسفي لا وسفي .
يا عيد أنا القيم بكل ما علم وجمال على ما أفرقت به أعينه واختفت به
وصافه .
يا عيد استعد بي بما تعلم تستعد بي ذلك واستعد بي بما لا تعلم تستعد بي مني .
يا عيد أن ضعفك في القوة وأين فكرك في الغنى وأين ضاؤك في البقاء وأين
زوالك في الدوار .

خطاب نص

يا عيد ما نورى من الأنوار تسترجوه ببطالها ولا للظلم طلبه سلطان تخطنه
بكلا كلاها .

يا عيد تب إلى ما أكره أفضل لك ما تعبّ .
يا عبد ناجين على بعك وفريك واستعن بي على نتاشك ورشدك .
يا عيد أنا العزى القادر وأنت الذيل الحاجز .
يا عيد أنا الغنى الفاهر وأنت الفقير الحاجز .
يا عيد أنا العلم الفائق وأنت الباهت الباهز .

(1) سناج (2) للقلوب في م (3) انفرت ج تفت في م (4) - (5) 
م - (6) (7) م - (8) واستعد في م (9) الباهز م
يا عبد أنا المعرض بما دللت وأنا الدليل بياناً ما استبعتٌ
يا عبد أنا الرقيب بما أهيم وأنا المهيم بما أحيطٌ
يا عبد أنا البار من حريت وأنا القريب بما استولبتٌ
يا عبد أنا الشهيد بما فطرت وأنا الرحيم بما صنعتٌ
يا عبد أنا العظيم فلا تصمد صمدى الأمثال، وأنا الرقي فلا تصل في الأسباب.
يا عبد أنا الوقي بما وعدت وزيادة لا تزيد، وأنا المتجاوز كما تواعدت وحانت
لا يهدٌ
يا عبد أنا الظهير فلا تحجني الحواجج وأنا الباطن فلا تظهرني الظواهرٌ
يا عبد أنا القيم فلا أنام وأنا المثبت المباح فلا أسأمٌ
يا عبد أنا الأحد فلا توحدن الأعداد وأنا الصمد فلا تلادن الأنداد.
يا عبد أنا الخبير فلا توار وأنا الفرد فلا تنوأٌ
يا عبد أرض بما قسمت أجعل رضاك في رضائي فلا تستكين على هواك.
ولا تشذّب على ندبي إياك.

خطاطبة

يا عبد ليس الأمين على العلم من عمل به ذمّه الأعين من بذل إلى عالمه
كأبده له
يا عبد العلم كله علم والأعلام كلها موفقه.
يا عبد ما يبق بلبك وربي شيء ثارت عده ما بقي.

المغرب ق د (2) استبته ج (3) ما ق (4) فأ ما
(5) على م (2) بند ق تخت م (7) - (7) م - (8) أديه ج
(9) موقعة م (10) - (10) بني وبنك ق م (11) عدي ج +
يا عبد اذا استندت الى شيء فقد اعتمدت به دونى .
(1)
يا عبد من لم ينزل الأدب عن غيره فأين النسب .
(2)
يا عبد ابسط قلب بالحياء ووجهك بالتصنع .
(3)
يا عبد فل ولي وجيء وجهك لوجهك ، وليا اذا واريتك عنك فوار
بظرا الى مصيرك لي ، وليا أنا منظرك فإرب جعلت مصيرك بني وبيتك .
(4)
أحرقها بنظرك ، وليا حطى بحثك فرآك وقدن بقرارك حبك .
(5)
يا عبد اجعلني بينك وبين الشايمي فإن أعطيتك فتحت لك بالعطاء بابا من العلم
(6)
وإن منعتك فتحت لك بالمنع بابا من العلم .
(7)
يا عبد أعطيتك بالعطاء والمنع ومنعتك بالعطاء والمنع فذممتى على العطاء بالمنع
وذكرتى على المعى بالعطاء فلا ورقة ما أبرزته لك وستركع عنه وأقبلت بك اليه
(8)
وأدربت بك منه من رؤيتي ما أعطيتك وفاء بالمعى فلا شكر على المعى .
(9)
يا عبد في العطاء فلو لم أجب مناجتك لم أجملها له رأدأا
(10)
يا عبد لوجهت العطاء منى مكان الطلب منك ما دعوتى ابدا ولا سميتي
(11)
(11) مثلى
يا عبد ما بتسمنيك تسميت ولا بدعلائك أعطيت وانما أسررت ذاك عليك
متعلقا في أظهاره ويراني أنا أكشفه نارة وثارة .

(1) بين ج (2) بعين ج (3) ق - (4) راين م (5) خطط ج
(6) اطلك ق (7) عمى ق (8) ابرزلك له م (9) زايدا ق ، (10) ق -
المطلب ج (11) مثلى م
يا عبد ما أذلتك بذل جمعك على ولا أعززتك بعز فرقك عنى.
(1)
يا عبد الآن قد عرفت أين تزاي وأرتمك أين وجهى ومكانى فاختزن أرتبك
(2)
على كل شيء بالغنى عنه ولا تخلع غياب فأي ثير يطلع عليك إذا غبت.
(3)
يا عبد كأني بكلاهي أسعم البينة.
(4)
يا عبد إذا سمعت البينة أجبت البينة.
(5)
يا عبد دعائي خاتم فانظر على ما تتحم به فإني أبعثك يشهد لك وعليك.
(6)
يا عبد أدعى على السمة التفويض إلى تزكرى فلا تنكر أبدا.
(7)
يا عبد سلي صلاحك الذي أرضاه أصلحك من جميع جوانبك.
(8)
يا عبد إن جعلتك وما حرم الجواب جعلتك وأصلحت في العلم بيني ورينك.
(9)
أبدية أليك وترده إلى أنتذك خليلا.
(10)
يا عبد أعما جعلت بيتك طاهرة لقصصني إليها السائلون.
(11)
يا عبد قل رب أعذر من القسمة عنك بالهجة إلى سواك.
(12)
يا عبد إذا ارتفت القسمة استوى الموحش والمؤن.
(13)
يا عبد أول الفتيه معرفة الدم.
(14)
يا عبد إن أغنيت منك ما يطلب الدم أغنيت منك ما يطلب الصد.
(15)

(1) ارتيق ق (3) فنيق ق (6) خير ق (9) تاجي ق (3)
(2) خير ق (6) تاجي ق (9)
(3) خير ق (6) تاجي ق (9)
(4) تاجي ق (9)
(5) ج (6) نجما (9) تاجي ق (10) تاجي ق (9)
(6) نجما (9) تاجي ق (10) تاجي ق (9)
(7) نجما (9) تاجي ق (10) تاجي ق (9)
(8) تاجي ق (10) تاجي ق (9)
(9) تاجي ق (10) تاجي ق (9)
(10) تاجي ق (10) تاجي ق (9)
(11) تاجي ق (10) تاجي ق (9)
(12) تاجي ق (10) تاجي ق (9)
(13) تاجي ق (10) تاجي ق (9)
(14) تاجي ق (10) تاجي ق (9)
(15) تاجي ق (10) تاجي ق (9)
خطاب:

ضاحية 44

يا عبد قل أحضرني ربي بين يديه وأحضري كله بين يديه. وقال لي هو بي وأنا من ورائه وأنا من ورائه ولك أظهره كلما فإن وقفت بيني وعينه إجلا لعظمتي وهيبية لا سيئي وكبر باني وقفت بين يديك وأوقفته على سياك نش، فرأيتني من ورائه أين تنظرت إليه فقه على ما أظهرته ووضعت عند حده الذي وفته ووله ظهرك وولى عينك ووجهك وقال عن لقلق فهو يعرف خلاقي أنا في كل قلب أقبله على أمر واسأل عن خبره وأكشف له عن فنعلم أن يرقبه لي جهوده على علم غطى عينه ناحتجج عنه فلا يصبر عن يزيد أن يرى ويكون الحكم لوجحي هو الغالب وأنا به وهو عدي إلى سرى إلى وجدان وإن طلبي أنني أحتاج وأسفر على سرائه بل أعلمه فهو يعلم أنى على ذلك وضعته وله صنعنه وفقطرة به جانته وففيه أثبتته وفيها أشهدته وففها أشهدته عُرفته أنى ل خي منه له إن نسيب ذكره كأني أجله بذكره عزى وإن أعرض عن أقبلت عليه كأني آنس به من رحمة.

ضاحية 45

يا عبد قل ربي عرج بي إليه وقال لي أرفع الله، فارفعت فلم أرفعه إلا العلم وركعته كِل شيء بلجة، وقال لجلة الغكسي، فرآيت العلم وأتى العرش فرأيت العلم فوق وثبت ورفع العلم فارفع فوق وثبت وثبت علم ومدد العلم ونصب العرش وأعاد البلجة، وقال لي أكتب العلم، ورداني إلى العرش فرأيت العلم فوق
والتعبة تحقّى، وقال لي أبرز إلى كل شيء فسناه عن تعلم العلم النافع، فسألت العلم
فقال أبدناء عاماً فخبي، بالبذاء فانا عن أبدناء لا أغني وضني كل شيء إلا هو
فأكن بك تعلم كل شيء واطعم في ترى كل شيء فذلك أظهرني وله أظهرك فانا سائلك
عنك ولا درك لك المسؤل هو الفوت الذي لا يستطيع أقرب صحيح من القرح
الإبضاء وفيه الثيب وأبداً منه الثيب وفيه النبة، وأدارى حول العرش فرأيت
العلم الذي كان فوقه هو العلم الذي كان تحته وكتب العلم نعلم كل شيء واطعت
فيه ثواب كل شيء، وقال لي أنت من العلماء فعلم فلنعلم.

خطاب 49

يا عبد إذا رأيت من وراء الشيء فانا الهادم له وإذا لم ترى من وراءه فأنا الياني

به ما أشعى، ولن ترى من وراء شيء فاصبي فيه إلا على علم.

يا عبد معصيتي وأنت تزاني محاربي مصبيتي وأنت لا تزاني معصيتي.

يا عبد أعدت لك عذرا في مصبيتي أعدت لك حرا وسما في محاربي.

يا عبد حري لي لك تخلتي بينك وبين ما حار بتقي عليه.

يا عبد عصبيتي لك ظهوري من وراءه أقسمك فانا قسمك أذنبت.

يا عبد كل شيء انا فلنا تنامعني ما لي.

يا عبد لو عقلت عني لاستعتب بي من شر حاجتك.

يا عبد غلبك في غيبي كل شيء وقلبتي في رؤيتي كل شيء.

(1) أعلا ق (2) ابدي ج (3) باعدي ق م + (4) ق -
(5) بجعلاه م + (6) حيا سلما م (7) بصصبي رازني وترسيق
م + (8) م - (9) ولا تراجع ج (10) م -
مخطوبات 47

يا عبد علم رأيتني فيه هو السبيل إلى علم لم تrine فيه هو الحجاب الفاتن.
يا عبد لي من وراء كل ظاهر وباطن علم لا ينفد.
يا عبد أنا العالم من رآني نفعه العلم، من لم ينفه ضره العلم.
يا عبد إذا رأيتني فاعلما عليك حرام وعلم بك إضرار.
يا عبد إذا لم ترني بافلس العلماء واستضيء بنور العلم.
يا عبد نور العلم يضيء لك عنه لا عني.
يا عبد العلماء يداونك على طاقعك لا على رؤيتك.
يا عبد إذا غبت عن النوم ولم تعلما فالفأر ما آنتك من الحكمة وقل رب أنا العاجر عن رؤيتك وأنا العاجر عن نسيتك وأنا العاجر في كل حال عن بقاء على
ديمومتك إن أرتي فيا كشفت عن وان غبتني فلم حق.
يا عبد قل لي في الرؤية أنت ألست وقل لي في الغيبة أنا أنا.
يا عبد ما أواك رضاك فإنظر ماذا رضيت.

مخطوبات 48

يا عبد إذا واجهتني فاجعل انتظارك وراء ظهرك أحق به عن كل تنهك.
يا عبد انظر ما ليلك فإشراقك على يده، انظر ما نهارك فليلك على أموره.
يا عبد ما توكل على من طلب مني ولا توفر إلى من لم يصب ولي.
يا عبد شكري من اشتكى إلى وهو بعلم أني بليته.

(1) ق - (2) ينفج - (3) بانج - (4) م - (5) كتا ج
يا عبد وسع العلم كل شيء في الغيبة وضائط العلم عن كل شيء في الرؤية.
يا عبد إذا رأيتني لم يجمعك على إلا الرؤية والبلاء فإن أقم في رؤية بلوتك بالبلاء كله وحملت بالعزم فلم تزل وإن لم تقم بلوتك ببعض البلاء وأخذتك عن العزم فذقت طعم البعد واستخرجت منك بالعجز لرحيتي لك استفادة فحملتك بإستفادة إلى الرؤية.

خطابية ٩٩
يا عبد أذنت من رأي أن يطلبني فإبت طلبي وجدني فذا وجدني فليمتي حيث وجدني ولا يقض على.
يا عبد إذا لم تنى فائتها من العيون ولو جمعت لك أعمال العاملين.
يا عبد إن رأيتني وفقدتي فنفس العامة تنفع وتنفع وإن رأيتني ولم تفقدتي فها أحد منك ولا أنت منه.
يا عبد أمسكني عليك أمسكك علي.
يا عبد لا تلقني على شيء لما الشيء بعرض مني.

خطابية ٥٠
يا عبد تريد قيام الليل وتريد توفر أجزاء القرآن هناك لا تقوم أنتا يقوم الليل من قام إلى لا إلى ورد معلوم ولا إلى جزء معلوم هناك ألقاء بوجهك يقيق.

(1) اقت ع (٣) الاستفادة م (٣) يا معدان ق م (١٤) يا معد إذا طلبتني فأتاني وجدني ولا تقض على ق م (٥) ق - (٦) العلمان ق
(٧) يا معدان ق م (٨) مكنن ع (٩) يقت ع ق (١٠) م - (١١) معدان ق م (١٢) يقوم ع (١٣) - (١٤) معلوم م
يا عبد أن صدقي فلا تصلح صفة العلم صفة الصمود.
يا عبد أن الحق الحقيق فشكل شيء في يقوم في فتنة أنه شهد أن ذلك يقيم قلبك الله ومن لم يكمله أعزهته أن ذلك في فتنة قلبك المعلوم.
يا عبد قل للعلم مما بني وليك سبيل لا استدل بلك فتجربي على معلوماتك، وقل للعلم من بما وليك السما وليست ولا أرض ولا خلاف ولا جو ترجعيني في عالمك، فإليه مر جعلك أنت حلمه وهو وعائتك وأنت طريقه إلى الفعالين.
يا عبد من صفة الوحي لا تغيب ولا طلب، كيف يعجب وهو بر الها وكيف يطلب وهو بر الله، أنا الصحيح، أنا الصحيح هو ارتداد البصيرة، وأنا ارتداد البصيرة، كاذب يصر من خلل، الذي يصر من خلل يعجب من خلل، وطلبه لا يكون إلا في حساب.
يا عبد إذا أردت أن تدعوني فاستفتح بي، إلى كيف استفتح بلك واتسم، أсужاك على وانا صفتح أсужاك واتسام فوت العقول والأوهام صفتح.
يا عبد إذا أردت أن تدعوني قرأت الحق سببا وصلت على الله صلى الله عليه وسلم عشرا، فإن رأيت الباب قد فتح وهو أن نطق في مقام، وهو مقام.

(1) أففم (2) شفته ق (3) حن ق (4) حن ج (5) م (6) سبك ج (7) جم ق (8) الرأي م (9) أصح م (10) أطلم م (11) نص ج (12) Grid (13) روايا م (14) رد (15) Grid (16) وهذا في
خطابية 51

رئيسي وهو مقام طرح النفس وطرح ما بدا فإن لم تنب الروؤية عنك في السؤال فاذب، وسهل وإبد غاب عنك المقام فلا تدعي من وراء الجواب إلا يكشف الجواب، ذلك فرض تعزى على من رآني 

خطابية 52

يا عبد الحروف كلها مرضى إلا الألف، أما ترى كل حرف مائل، أما ترى الألف قامه غير مائل، امسا المرض الميل وأمسا الميل للسقام فلا تعلي 

يا عبد لا تخرج بسرك بسرك، انظر على كيف أسترك به عن خلق، ثم انظر إلى يدك، كيف أسترك بهما عن كيف ثم انظر إلى اليوت، كيف كيف أسترك به عن يدك، ثم انظر إلى كيف أسترك به عن نظري وكيف أسترك بنظرى عن نفسى 

يا عبد إن سترت ما بيني ويبكن سترت ما بينك وبيني 

يا عبد لا إذن لك ثم لا إذن لك ثم سابعون مرة لا إذن لك أن تصف كيف ترأى ولا كيف تدخل إلى خزائي ولا كيف أخذ منها خواتي بصدري ولا كيف تقتبس من الحرف حرا بعزة جبوعى 

يا عبد كل علم إلا علم كيف ترأى وكيف تدخل إلى خزائي فيه موطن وانطلق فيه عندك مساكن، فن جاهلك فأعرض عليه مساكن أفنده العارفين، فساكن ومتمهل وصامت زداد بما سمع وناظر يحورك ثم إلى ما يريد منك بيعه،
كتاب المغاطبات

يا عبد إذا رأيتى ودخلت الى نزائى فنفسك، وعلم إخلاص نفسك ونفوذ كل
العائرين معك في برزخ من حجاب الأمر، وتمت سرادق من سرادقات النبي،
ما في ملكوت أسمائه نفس ولا علوم نفس ولا معيد علم نفس.

وقال إلى الأمر والنهى غطاء، وعلم ما لك وعليك في غطاء، وقد سبقت رحمتي
لكم في الغطاء، فانظر إلى ذنوب من في الغطاء كيف تصدت، ثم انظر إلى
عفري كيف يتلقاها كلها، ولا يدعها تصدى إلى ولا يدع أهلها ينسون ذكرى بالسته.

وقال إلى في الغطاء كريم وحمى وعفوى، ونعته،
وقال إلى كل من في الغطاء أسمى عني، أما يصير عماى ما رأى قط ولا رأى
مجلس ولا دخل إلى حضري، وكل خاص وعام في الغطاء فهو عمام إلا أصحاب الأسماء
وإلا أصحاب الحروف، أولئك قد رأوا أجهزة قلوبهم لا أجهزة رؤيتى وأولئك قد
رأوا أجهزة خطى ووجهة قدرى ورأوا أجهزة صفحتى الفعلة، فولك فليحنوى
ولينحروا صفحتى الفعلة فلا أجعل ذنوبهم في عفري، فنا ذلك لأهل الفعلاء، ولا
أجعل قلوبهم في رفقي، فنا ذلك لأهل الحجاب.

وقال إلى تعرف الأسماء وأنت في بشريتك وتعرف الحروف وأنت في بشريتك
يا كل الخليل عقلك.

وقال إلى يهذر من عرف أسمائه من خبل عقلك، ثم يهذر من عرف أسمائه
من خبل قلبه.

وقال إلى إذا رأيتى رأيت الخوف والرجه، في الطرد حتى ورأيت الصم والمجرفة
في الطرد عني.

(1) هكذو ج (2) ن - (3) ج - (4) ينون ج
(5) رصقي ق (6) ح - (7) لا ق - (8) ق- (9) ق- (10) ق - (11) م - (12) م - (13) م - (14) م.

في الحروف ج +
خطابية ٤٦

يا عبد الحرف ناري الحرف قدرى الحرف حتى من أمرى الحرف خزانى برى.

يا عبد لا تدخل اللى الحرف إلا ومنظرى في قلبك ونورى على وجهك وامسي

الذي يفسح له قلبك على لسانك.

يا عبد لو دخلت بقوة النار لا كنتك تار الحرف.

يا عبد لا أقولك ألق المفاتيح بين يدي حضرى أكرم بها في سريعك فقلتك

مرى وراء الحرف لدى ومن وراء مفاتيح الحروف، فإذا أرسلت إلى الحروف

طتنسب حزنا من حرف كا تقتبس نارا من نار أوكل لك أخرج ألفا من باء أحج

باء من باء أخرج ألفا من ألف.

يا عبد ما قلت لك ذلك حتى هديتك لنلك فرأيت ذلك رآه قلبك، وعرفت

ذلك عرفي قلبك.

يا عبد ما لأنكارك تتعلق على أفكارك وما لمحاكموك بنت وتتصبح في همومك.

بت ولي وآن أولي بك، فأثبتني ذات سررك فانا بها وما ستقلب به أعلم منك.

خطابية ٤٠

يا عبد قلبك في يدي قرب، قلبك بين يدي بعد.

يا عبد اقصد وااطلب ولا لم تثبت، فإذا قصدت وطلبت فقل يا رب بك

قادست وبك طلبت وبك ثبت.

(1) خنتم ي (2) حى إسما سا (3) لا م (4) أكركم ق (5) ق (6) نا (7) قت (8) م (9) وضع ق (10) تبت م
كتاب المخطبات

يا عبد قد رأيتني في كل قلب فذل كل قلب على لا على ذكرى لأخطابه أنا
نيتحكي، ولا تقله إلا على فإنك إذا لم تدلته على دلالة على التحية فتاه عنى
وطالبك به.

خطابته 5

يا عبد أكتب روحك ورجحانك ووزيك واماك وراحنك العظيم ونضرة
وجهك، إنك أنت الله من عندي أن ما أنى ومن عندي أن الليل ومن عندي أن
النهار ومن عندي أن تصريف ما أنى، تنظر إلى الليل لا يملك رجوعا أو أقول له
ارجع يا نهار، تنظر إلى الليل لا يملك رجوعا إلا أقول له ورجع يا ليل.

يا عبد ما اكتشفت لك عن الأبد حتى سرت منك أحكام البشرية فجسنب
ما اكتشفت لك سرت منك وجبس ما سرت منك اكتشفت لك.

يا عبد إذا رأيت الأبد فقد رأيت صفة من صفات الصومود والصمود ألف
صفة، وعظمة من عظمة الدوم والدوم الظلمة الدائمة.

يا عبد الليل ل فلا تفتح فيه أبواب قلبك إلا لي وحدي، وكما جاءك وإن
كان من عندي فاردته إلى ما عندي وإن لم يكن من عندي فاردته إلى ما فتته.

يا عبد النهار فلا تفتح أبواب قلبك فيه إلا وعليا، فإذا دخل
على إله فأقبل أبواب قلبك عليه حتى إذا جاء الليل ففتح أبواب قلبك ليخرج
ما في قلب من ذلك العلم ومن كل شيء هو سواء، فما خرج فإنه تزده وما لم يخرج
فانحرجه ولا شبهه، ولكن قلبك لا لا شيء من دونه ولا شيء هو سواء.

(1) نورك ق (4) روازك م (3) ج - (4) ق - (5) هنالك
(6) ق - (7) في قد (8) فالله ج + (8) م - (9) نقل م
(10) وله ق (11) به م (12) ق - (13) يه ق في ج
(14) بنيته ج
يا عبد إذا كان ليلك ونهارك لامي كنت عظيما من عظاء عبادي.
يا عبد إربه لم تزل نفسك لم يزل الليل والنهار ولم يزل السموات والأرض.
وأما فين من أعلام كل خليقة.
يا عبد إن لم يزل كل ولى لم يزل كل عدو.
يا عبد إن لم يزل كل علم لم يزل كل جاهل.
يا عبد تكلمت بكلمة سبحت لي الكلمة مخفقة من تسبيح الكلمة نورا وظلمة،
خفقات من النور أرواح من آمن وخفقات من الظلمة أرواح من كفر، ثم مزجت
النور والظلمة بجعلها جوهرة فابلهيرية من النور والخجيرة من الظلمة.
يا عبد لن يكون البار لي ولا لامي حتى يكون الليل لي فإنذا كان لي ولك ل
كان نهارك لي ولامي.
يا عبد اعزل نفسك يعزل معها الملك والملكوت فطحق الدارين بالمك وتلحي
العلم بالملكوت فتكون عندى من وراء ما أبدى فلا يستطيع ما أبدى لأنك عندى.
وإذا كنت عندى كنت عبدا وإذا كنت عبدا كان عليك نورا فلا يستطيع
ما أبدى وإن أرسلته إليك لأن نورا عليك وليس نورا عليه فاما جاهك لم يطفك
فاودنا به فانذنا أن له.
يا عبد اخرج إلى كما يخرج أوليائي إلى نسلك طريقهم الذي يسلكون ويلتقون.
ويتواصون ويتكلمون.

(1) لج + (2) م - (3) علم وق (4) جبل وق
(5) العلم وق الملل + (6) ج - (7) حاء وق (8) م -
(9) وغرك ترى فلا استطيع بإذ رأى أرسلته إليك ج + (10) تسباك ج (11) نطقون
فتنسلاون ويتكلمون ق
مخطبة 56

يا عبد من شهدى رأى كبرى من الآيات نفخ لتقبل غير بادياء،
وخضع لسلطانه وقع في سلطة، مثلك إذا وقف في يوم جمع صحبته في الأموال،
كما صحبي من وراء الأسرار وأرسلت إليه ثناها في الزوال، فثبت بي على كل حال.
يا عبد من أجار نعالي من كفر نفسه، وأجار معارفي من ميلان جهله، وأجار
ذكري إذا ذكرني من غلابات طبعه، هو المتخذه لدى عهدائه، وهو المبارل لدى
غدا بأكرم مثاباته.

يا عبد انا ينزل بي ولا وصل بي من ذهب عن جهل الذي لا أذهب.

يا عبد لا يرفع الضرة أو يرفع الأجل ولا يرفع الأجل أو يرفع الغيبة.

يا عبد من لم يرى فلا أعلم فه، ولا جهله ارتفع.

يا عبد لا تدحكت باللائمية أو بالانتفاخ فما حبكت شيء ولا أوصلت شيء،
أنا الحجاب وأما الموصل، فالوصف والصفة في مخلول ما أظهرت طرقات فن
وصل بها قالوا وصل ومن احتجت بها فكنا ما احتج.

يا عبد من عرفتي في عرفتي معرفة لا تذكر بعدها أبدا.

يا عبد إن فتحت لك فائقة من ذكرى أنت لك عن كل شيء، وقامت بك في كل
شيء فلتفترى إلى شيء، فقر المستنغي بوجوده، ولم تطمئن به طاعة النفس إليه.

يا عبد ذكري لك هو تعرفلي عليه، وفائقة ذكرى لك هي المعرفة.

يا عبد من لم أعرفه لي لا يعرفني، ومن لم يعرفني لم أسمع منه.

(1) من مخطبة 32 في ق. (2) من سلطان في (3) في ج. (4) عبد ج. عبد
(5) روسول ق. (6) في و (7) بلاهة ق. (8) والصوف في (9) من رسول في وصل ق. (10) يكرر في (11) أنتي في (12) لا م
يا عبد إذا رأيتني أصرف عتك السوئ ولا أصرفك عنه فسل على العالم والجاهل
وأسلم إلى الأمن والخطر.
يا عبد إذا رأيتني أصرفك عن السوئ ولا أصرفه عتك ففتق من فتق وافتد
في من مكره.
يا عبد قل للبيد لو رأيته يقبض ويستبط لبرث من أسناكم ولأعيتز من
(3) أحبابكم.
يا عبد لا وعزة الفردانية وفردية المرة ما أقبض إلا ما به أسط ولا أسط
لا يبق به أقبض، ولا يستبط بي ما استبعت، ولا يقبضت بي ما أفرفت.
يا عبد قل للبيد لو عيت فنوه ما أكونوه، ولو أنكم سواه عرفتموه.
يا عبد من أيته في المعرفة بواسطة محتوي بها عن حقيقتها فعرف ما أنتهى،
فكان في فيها أمر بالسوء في تحقق.
يا عبد لا كاطف اللطف أثبت سوي ولا سوي، ولا كم المؤذن عن السوئ
فيا شهد سوي.
يا عبد إن آنتك نطاقة فالحكمة، وإن آنتك صمتا فلمرة.
يا عبد لا يقوم لي شيء، ويقوم في كل شيء.
يا عبد رأيت العلم وأعرضت عنه أعرضت عن سوي وإن كان رضا.
يا عبد أنا الراحم فلا تسبي رحمى ذنوب المذنبين، وإن العظم فلا تستولى على
معرقتي أجرام الخبرين.

(1) واسلك إلى الأمر والخطره ق (3) أحببكم ج (4)) -
(5) استبعت م (6) آنتك ق (7) ناطق ق (8) صمت ق (9) ق -
(10) كل في بي م (11) تثمن م.
يا عبد أن الرؤوف فلا يحيط برأيتي إعراض المرضين، وأنا المواد بالخيل فلا
يصرفى عنه غفلات الغفلين.
(1) يا عبد أن النحاس فلا يحجب إحساني إنكار المنكر، وأنا المنم فلا يقطع
سمى لمو اللمين.
(2) يا عبد أن المان وامني لأجل شكر الشاكرين، وأنا الوهاب فلا يسب موهبى
بمجد الحاجدين.
(3) يا عبد أن القريب فلا يصرف قربى مصروف الخارجين، وأنا البعيد فسا تدرك
بجلي علوم العالمين.
(4) يا عبد أن الدائم فلا تخبر عنى الآداد، وأنا الواحد فلا تسبب الأعداد.
(5) يا عبد أن الظاهر فلا ترى السيوان، وأنا الباطن فلا تطلف في الطفو.
(6) يا عبد أن الوعد فلا ينصرف وجهى ما انصرفت، وأنا النفور فلا ينظرو
عفوى ما اعذرت.
(7) يا عبد أن الوهاب فلا أصلب ما وجبه، وأنا الميل فلا استره ما أكلت.
(8) يا عبد أن الميل فلا يبدل ما أدل، وأنا المزيل فلا يستررق ما أزالت.
(9) يا عبد أن الميل فلا يثبت ما أجلت، وأنا المهيل فلا يطلمن ما أهلت.
(10) يا عبد أن الميل فلا يستقيم ما أميت، وأنا الميل فلا ينصرف ما أقفت.
(11) يا عبد كل شيء بالله ما ممنه، وأنا الفرد المنفرد، لا أنا من شيء، فيلبي،
ولا أنا بشيئ، ينتخص به.

(1) ف م ق (2) ف م ق (3) م (4) الميل ج الميل ق
(5) أصلت ق (6) م (7) ق
مخاطر وأشباه وإذان الوقت

وقفني وقال لي قل لليل ألا أصبح لن تعود مره بعد أنني أظلم الشمس من لن حاصل عن الأرض وأحبها أن تسيء ومقرح ما كان يستظل بك وانت تبت نباتا لا ماء فيه، وأبدو من كل ناحية فاري الأهلام نباتك ويطلق نبت ويجس وتفتح عيونه وروي وأنتج فيكْطْبون حيتي وعينهم، ويرفع الجبل الشاهي من فرعم بعد أن كانت المباه في أعلاه وهو لا يشترب، وأخفض قمر الماء وأمدا القدرة ولا أعقبها بالزوال، هناك يجمعون وآكثرة الأوائل كلا، وترى الطائر يطير في وركه وترى المستريح ينثري السماء بالنوم ويغدى الحرب بالعدة.

وقال لي قل للباستمة المتقدة تأتي لك ليلك وتري لك مقامك واسترى وجهك بما يشف وصاحب من يسرك بوجهه، فإن وجهه الطالب من كل وجه تأذني إياك لعهدك، فذا خرجت فادخل إلى حتى لأبي يرف عينك وأسر إلى البك ما لا ينبغي أن يعلمه سواك وأخرج معك إلى الطريق وترى أصحابك كأنهم قلوب ولا أجسم، وإذا استرعت على الطريق فلن فسوقك، كذلك يقول الرب أجرى ينابك وإنصب بها عامل ولا تناهي ولا تستخف حتى آثك.

يا عبد قف لي فانت جسر وانت مدرجة ذكرى عليك أعالي أصحابي وقد نصبت وأثبتت عليك الكفف من الرج وأريد أن أخرج على الذي لم يخرج فأجدك جندا ويبعرون عليك ويقفون في يليِّيك من دون الطريق، وأبدو ولا تدري من أي من قبلهم أم على مدرجتهم، فذا رأى إلى سرت وساروا ونصبت.

(1) تدج بدور في دفر (2) راهبها ج (3) فيترق ق (4) وترت ق (5) فوق ج (6) المبائية م (7) المنسترة التي وست مفات الحك م (8) يسري ج (9) فاقيفة م (10) ما ج (11) ق (12) كان ج (13) عملك م (14) م - جنده ق
على يدي فَرَكَن شَيْئَ وَوَرَك فِن عَبَر عَلَيْك تَلْقَيْه وُخْلَة وَمَسْ جَاز عَن كَك هَلْك
الطالب كَه.

(11) يا عَبَد قَف في النَّاسِف فَقَد أُقَفْت كَه وَبِإِن هَلْك كَإِن وَبَ السَّبِب إِلَى
فَرْسِهِهِ السَّفِبُ، وَقَمْ فَادْرُك يْمَا تَطَلْب وَاطْلَب يْنْيْمَيْنِي نَفْيًا تَدْرُكْ فَنُداً
رَأَي مَا يُظْهَر وَلَا يُقَبَّ.

(1) يا عَبَد أَوَّلَتْ نَفَعَ لِعَصِيِّ الْيَلَك وَأَكْتَر كَنْزَي يَنفُعَي إِلَى أَنيتَك
وَأَشْدَد وَاضْتَفَدْ فَقَدْ اَسْرَفْت أَن أَشْدَك وأَظْهَرَي بِنَيْدُي بِمَا أَظْهَرْكُ فِي وَاذْكَرْي
بَنْعِمِي الرَّحْمَةِ فِيِّي جَيْنِي مِن تَذْكَرَي عَنِي.

كَذَا يُقَل الأَرْب إِلَى طَلَّت عَلَى الأَفْنِيْن أَنْبَم وَيُسِمِّمُون إِلَى وَيُنْصَرِي
الضَّمِيم وَيَنْفُعُون كَلِمَة عَلَى وَاخْرُج نُورَ يَمْشَي بِهِمْ يُسْمِمُون عَلَى وَيُسْلَم عَلَى
فَتْنِيَن أَيْبَهِ النَّافِعَة إِلَى نِيَامك وَلَتَنَوِّي أَيْبَهِ الْقَافِيَة إِلَى إِيَامك فَأَرْجِي الدُّور
بِجُوْمَك وَاتْبِقِ القَطْب بِأَصِبَك وَالْبَيْسِ رَهَبَانِيَة الْحَق وَلَا تَنَقِي، إِنَّا الحَكَم لِك
وَعَبُود الْبَرَكَةِ يَمِينك، فَذَاك أَرِيْد وأَنَا عَلَى ذَلِك شَهِيدِ، تَلِك أَبْوَارِ اللَّهِ أَفْيُ يَسْتَضْيِئُ
بَنْوِهِ إِلَّا إِبَانِهِ، ذَلِكْ هُوَ الْحَق وَبِنَا لَا تَتْبِعِي بِهِ اللَّظْف وَمَا يُسْجَد إِلَّا إِبَالجَلِّهِ.

كَذَا يُقَل الأَرْب أَقْبَل وَلَا تَرَاج وَأَنْظَم لَّكَ الْفَلَّادَة وَأَخْرُج بِيِّد إِلَى الأَرْض
وَبِيْرَة مَكَ وَأَمَامك فَأَقْرِيْي مِن خَدْرَك إِنْ أَلْقَعْ عَلَيْك الشَّمْس وَخَذِذ عَاقِبَك
يَمِينك وَاشْتُقَّي كَأَرْيَاح وَتَنْزِي بِالْرَّحْمَةِ السَّابِقَة وَلَا تَتَأَمِّنْ فَقَدْ أَلْطَمْت بِفْرُك
وَقَرْب الصَّباَح مِنْكَ ذَلِكْ مِنْ آيَات رَبك وَذَلِكْ لَنْزِل عِمَيْنِ بِنَمْرُ مِن الْمَيْاء

(1) الأَرْم (2) م (3) يَشْرَ ج (4) عِصْيٍ عِصْيَ ق
(5) وَأَكْرَم (6) يَشْرَ ج (7) يَسْمَك ج (8) ج ق
(9) فَتْنِي م (10) قَاحِر ج (11) مَلِيْقَي ق (12) القَف م
(13) نَفْقَي ق (14) كَلَّكَ ق (15) يَنْصُل ج (16) تَائِي ق.
нал الأرض وأوان قريب يشيره وإمارة للذين أتوتوا العلم وهدى به الله إليه
(3) ويستقير كثيرا يجلون.
(4) كذلك يقول الربر إنا أخبرك لظهور الأبد فأكنى البقاع عين وجهك
(5) وازكي الدنيا السماحة على الأرض وارفقي قواعد المدرسة واحمبيه إلى عين
(6) يدك من واقلك على العين ومن خلفك على الشيا وابتهجي أيتها المجموعة وتسفحي
(7) أيتها المكنونة وتسمري أنتوابك وارفقي إزراك على عاقلك ، إلى أنكراك على كل
(8) فانبسطا البحر والبحر وارتفعي كالسما المرتفعة ، فإني أرسل النار بين يديك.
(9) ولا تبتر ولا تنسق ، إن في ذلك لآية تظهركم الله في الأرض
(10) يقتذ أولياء الله أولى ، يابع له المؤمنون بحجة ، أولئك أحباؤ الله ينصمرون
(11) ونصرونهم وأولئك هم المستحرون عذة من شهدوا بدرا يعملون ويصدقون ثلاثة
(12) وثالثة عشر وأولئك هم الظاهرون.
(13) كذلك أوقع في الربر وقال له فقال للشمس أيتها المكنوبة بقلم الرب أخيري
(14) وجهك واستطلاع من أعطافك وسيرى حيث تريت فرحك على همك وارسل الفجر
(15) بين يديك وتحذرك بك النجوم النار في وسيري تحت السماه واطلى على قيام
(16) المياه ولا تخرب في المري ولطيلي في المشرق ووقفي للظل ، انما أنت مرحمة
(17) الرب وقصده رسالك على من يشاء ، ذلك هدى الله يهدى به من يشاء ، كذلك
(18) ينزل الله الوحي ، فانقل أيتها النافذة وإطمائي أيتها المتوفرة تقد أيتها الازمة
(19) وقدم الربر بين يديك نحوه.

(1) ب+ (2) اختلقت ق (3) لاجعة الج النافية ق (4) المدرسة م
(5) أوابك ج (6) سماه ق (7) مجد م (8) كلب
(9) يعمل ق (10) (9) ج (11) نوحك ج فرح ق
(12) لشاملك ج (13) (12) م فرح اللز م (14) يسله ق
(15) (16) ج ق
كذلك يقول God، يعظم أن الشام المصيبة فقد سلخت الليل، لأن أنت بجحيم في جميع الظلم وتركك في رضوان. وتردده للسفر، فأنه أنت لـGod، فألله للهدى لنا جميعاً حكاً عادلاً فلم يذكرون. وذكر الله قلوب المؤمنين ويوقد الضفائر بفداء عمل عن أنفسهم ما يذكرون.

أينها النائمة هام فاستيقظت وابشرت فقد أرسلت النائمة وبتت عليها عيون الطعام، والشراب سوف يأتيك في يوم عين يبتض وشمال ويتكون أوعائك ويطحن لأن الذي يقاتله تقاتل وأن أنت القلب، وإنك بحالة رقت أطلال أسراً. وتفتحت الأبواب علىك، تتم غريب الشعوب ينقض أذهب عليك الحزن وملأت قلبك بالفرح، وسوف يصفرون صفاً واحدًا القدوم وأقدم بقية فلا تدهشين ولا تختيرين فلست أغيب بل هذه إلا حرة، ثم أظهر ولا أغيب وترين أولى القدوم، يقيام ويفرحون.

وقال لي حان حين وأذرف ميقات ظهور وسوف أبدو ويجتمع إلى الضفائر ويوقدون بفيق وعمتهم أولا وأقيموا وترى شكرهم لـ، فتم ياتائم وتم باقائم فقد جعلت المصيبة أسمر الزراء، وأنزلت هدايا ونور وعمودي وآبانة.

وقال لي أنصبه في الأسرة وأفصليك في الأرض بالغارة وارفع السور المسلمة لماواتك، فإن أخرج وأصابم محلي وأرفع صوتي وتأمل الدعاء فيستعرج فأحذوه، وتنزل البكاء وتنبت شجرة الغنى في الأرض، ويوكون حكى وحيد، ذلك على المقرار

يكون ونذلك الذي أريد.

(1) يتبت بك إزعج ق (2) ويقن م (3) راكيج ج (4) ركبة ج (5) النجاح ج (6) الرعاة ق (7) وفبقر ق ركبة م (8) ج (9) أطلق ج (10) أطلق م (11) إسلام ج (12) اذهب ق (13) السيرة ج (14) أسفر م (15) م - (16) المسلم ج (17) الرعاة ق (18) المياه ق (19) ق -
 موقف الإدراك

أوقفت في الإدراك وقال لي قف بين يديّ تردى العلم وتتردى طريق العلم.

(1) وقال للكم طرقات تقتضى إلى حقائق العلم، وحقائق العلم عنازها، وعزاً العلم مبلغه، ومثل العلم مطلعه، ومثل العلم حدة، وحده العلم موقفه.
(2) وقال لي هذا صفة عالم كله وما هو صفة أعمالك كله.
(3) وقال لي لن يحيط بصفة كلية من شيء، فتلك لي وإلي إطاعتي.
(4) وقال لي كل ما عملت بعلم أسفرلك عن صفة من صفاته.

وقال للكم وطرقاتك ووصف من أوصاف المعرفة، والأعلام في اليم ليس...

(6) وقال للكم لطريق، طريقي فنطة طريق، تفكّر طريق تقضّي طريق إدراك طريق تذكرة طريق تبصره طريق تنفّذ طريق، توقف طريق مؤلفة طريق خلقتة.

وقال لي ما الى المعرفة طريق ولا طرقات ولا فيها طريق ولا طرقات.

(6) وقال للكم لتركيب النسيانات وهي متتّى النهايات.
(7) وقال للكم لمعرفة مستقر النوايات، والمستقر النوايات والمستقرات المستقرات، وطرقات، طرقات.

وقال لي إذا كنت من أهل المعرفة فلا خروج مريذ المعرفة إلا المعرفة.

(6) وطريق في المعرفة ولا إلى المعرفة ولا من المعرفة.

(3) أن نج طرق + (4) أن م-
(2) مع طرق + (7) منالمطارات.
(5) طرق + (8) الابق م.
واقع في إذا استقررت في المعرفة كشفت لك عين البقين على نشيده فغابت المعرفة وغبت عليك وعن حكم المعرفة، لغبة ذهب عن معرفة ولاية ذهب عن عارف بل غيبة ذهب عن حكم معرفة وغيبة ذهب عن حكم عارف، فادا استقررت.

لا فلا تحكم عليك المعرفة إذا أنا أنا حكم، ولا بحكمها تكون أنا بحكم تكون.

قال لي إذا لم تحكم عليك المعرفة ولم تكن بحكمها أدركت مبلغ العلم، وإذا أدركت مبلغ العلم قمت بحاجتي في كل شيء وعلى كل شيء.

قال لي إذا أدركت مبلغ العلم وجب عليك التوطئة به فانتظر إذن لك به.

لتنطق عن تعتبر عن فتكون من سفراني.

قال لي إن نطقت عن الوجه فلم تنظر إذن نطقت عن العلم فأخبرت عن العلم فكنت سفيرة للعلم فعارضك العلم فلم تستطع ردة العلم لأنه يعارضك من عنده نطقته وبلسان من ألسنته أخبرته.

قال لي علامنة إذا لك في النطق أن تشهد غضبي إن صمت وتشهد زوال غضبي إن نطقته.

قال لي ليس إذن أن تشهد ولايتي إن نطقته لأنك إذا شهدت الولاية نطقته عن ألسنة الترغب والغيبة، فلم ترغب وألمت وسكنت بالغيبة واسكتت.

قال لي علامنة رؤينك لغضبي إن صمت ألا تبال ما ذهب منك وما بين.

قال لي إذا لم تبال ببطنك لم تبال ما ذهب منك وما بين، فإن لم تبال بأهلك ولا ولدك رضيت به ألي أن تلقتي.

(1) عن ج (2) ج - (3) م - (4) قنطار م (5) المطلق م (6) - (7) في مثل ج (7) - (8) ج - (9) م - (8) في مثل ج (9) ومن أجل ولا ما (10) دام م +
سكّن طبع "كتاب المواقف" و"كتاب الخاطبات"
بطبعة دار الكتب المصرية في يوم الخميس 15 ذو القعدة
سنة 1352 (أول مارس سنة 1934)
محمد نديم
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**BLY**  
bald  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.
ibtild  M. 8. 28; 65. 9; 77. 6.  A. 3. 13; 12. 4.

**BHW**  
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; 61. 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**  
taxwah  M. 15. 34; 68. 5, 9.  A. 32. 5; 38. 8.

**THBT**  
thūbit  M. 4. 1; 14. 15; 22. 4; 49. 8, 11; 58. 2; 66. 10.  A. 4. 13; 11. 6; 33. 2; 45. 1; 56. 1.
thābātiyyah  M. 49. 12.
thābīt  M. 4. 1.

**JBR**  
jabarūt  M. 1. 6; 8. 29; 13. 8; 56. 7; 64. 13; 67. 65. 66.  A. 1. 2; 52. 4.

**JSM**  
jism  M. 8. 47; 16. 16.  A. 7. 16; 38. 6; 7. Plur. M. 3; 13. 4; 49. 5; 64. 14.

**JM**  
jam  M. 3. 2; 58. 9.  A. 13. 1; 43. 1.
INDEX A

TECHNICAL TERMS USED BY NIFFARÍ

The following abbreviations are used:

M. = Kitáb al-Mawqif
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**

**ÁTHR**
- *áthár* M. 36. 35, 36, 37. A. 44. 1.
  - *áthár naṣr alláh* M. 5. 6.
  - *áthár suud ilád* M. 4. 9.
  - *áthdr* M. 74. 5, 6; 77. 10.
  - *áthdr naṣr alláh* M. 2. 3; 73. 1; 74. 5.
  - *áthdr ghaybat alláh* A. 24. 25.

**ÁKHIR**
- *dáhírah* M. 6. 11; 8. 21; 11. 16; 18. 10; 25. 13; 37. 1, 8, 9; 30. 2; 36. 13; 64. 3; 65. 7; 67. 8; 48; 72. 22; 74. 33.
  - A. 5. 4; 8. 5; 22. 1; 23. 3; 14. 4; 5; 16. 7; 27. 9; 30. 12; 31. 1.
  - *dáhiriyah* M. 24. 1, 22.
  - *awdhíhír* M. 8. 20.

**ÁLF**
- *álif* M. 67. 45; 77. 8. A. 52. 1, 53. 4.
  - *mu'īlīf* A. 29. 31, 32, 33.

**AMR**
- *amr* M. 8. 88; 23. 1; 24. 1; 54. 2; 55. 49; 57. 7; 64. 14.
  - 71. 13; 72. 4; 76. 1, 3. A. 24. 7; 28. 4; 54. 2; 61. 5; 75. 39. 6; 72. 6; 75. 53. 1.

**AMN**
- *amn* M. 22. 14; 35. 15. A. 4. 11; 56. 11.
  - *amán* M. 65. 10; 72. 8.
  - *amún* M. 7. 11; 75. 9. A. 9. 8; 33. 6.

**ANS**
- *aww* M. 5. 26; 45. 5. A. 16. 8.
  - *mu'wris* M. 14. 10. A. 43. 11.

**AHL**
- *ahd alláh* M. 3. 44, 5; 51. 8; 59. 14, 15; 60. 7. A. 13. 9; 50. 2.

**AWL**
- *aswáliyyah* M. 3. 36; 24. 12; 22. A. 12. 16.
  - *aswál* M. 8. 20.
  - *ta'wíl* M. 53. 7; 70. 30.

**BHR**
- *bahr* M. 6. 1; 38. 1; 39. 1; 44. 2. A. 16. 4; 33. 2.
COMMENTARY

ADDRESS (56)

5. For maj'id, cf. A. 12. 10.
8. The man who is content with himself needs other things to gratify his desires: the man who seeks God needs nothing else.
13. Vid. M. 42. 7.
14. Expanding and contracting, sc. witnessed creation, is only possible through God using darkness as a medium: if it were performed through Himself, there would be no relation of Lord and servant, Knower and known.
17. 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.

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 bald.

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 (55)

2. This verse appears to belong to the Masdajif. 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.
COMMENTARY

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 idm...,” thus giving la šhay’, 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 Nisfar’s own explanation of “desert,” vid. 5 infra.
8. Sc. on the day of creation, when God asked “I?!”atsu širabb:šati,ni?” 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 infra.
8. Perhaps, however, we should adopt G’s reading gīdbb for the sake of the rhyme.
11. “it,” sc. the request. For the worship of God’s face, cf. M. 74-70. 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

 ADDRESS (25)

..together.

M. 4. 4; 20. 9.

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. 7; A. 23. 9, 10; 39. 1.

ADDRESS (19)

1. For *māriyyah*, cf. M. 8. 8; 15. 7; 21. 15; 72. 26.
8. A perfect expression of *fand*. The word *kawniyyah* 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’ān, S. 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 mawqif, cf. M. 10. 10; 37. 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 a (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 main 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 *wakhuq.
3. Sc. consider the course of nature and the consequences of lust.
4. 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'ān 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.
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'ānic quotation is from S. 80. 23.
5. There is a station beyond *ru'ayah, sc. ittihadd, which was man's station before his creation.
6. "prolonging and leaving," sc. without the experience of *fanā. It is not God who is veiled, but man: man is only unveiled when he achieves *fanā.

ADDRESS (12)

4. Here we have explained the proper use of *nafs, as being a protection against *ibtild. The divine affliction might well be too great for the ordinary man to bear, and it is in order to protect him from being overwhelmed 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 īṣāh, and man knows God through His īṣāt: ideally, the
    two īṣāt (sc. God and man) are identical, and in this state they dis-
    appear, and God and man are left face to face. It is in this sense that
    man becomes the conversant of God, not the īṣāh 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'ān, S. 21.
37.
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 ṭalaib, 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 Maḥmūd): 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'ān, S. 14. 29.
12. The meaning appears to be, that it is God that puts the distress
    into the mystic's attention.
13. For *taqallub*, vid. M. 25. 5 n. The text of this last *mawqif* is somewhat unsatisfactory in places, and gives the impression that in the archetype the last page was somewhat damaged.

At the end of the *Mawqif* G has the following statement: "Here end the *Mawqif* which I have copied from a manuscript in the handwriting of Muhammad ibn 'Abdi 'l-Jabbâr al-Niffari." If this statement is a true representation of the facts—and there is no reason to suppose otherwise—we need not search further for evidence as to the genuineness of the *Mawqif*.

ADDRESS (1)

The text of the *Mukhâqabât* is in G introduced in the following words: "In the Name of God, the Merciful, the Compassionate. An account of the Addresses (mukhâqabât) related on the authority of Muhammad ibn 'Abdi 'l-Jabbâr ibn al-Hasan al-Niffari (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.

3. This latter half is explained at M. 53. 2.


8. For "who so knows himself has known his Lord," vid. M. 14. 9 n.

14. For the high rank of *subur*, cf. M. 8. 52.

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.
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. Massillon, Passion, 783.
39. I have followed G in reading zulfah, 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-Idrāk. 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-Idrāk, 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 Nisfa.i shows his true colours as an orthodox Sunni by condemning giyās and ta'wil.

MAWQIF (77)

1. This sentence seems to carry on from the preceding mawqif, so there is hardly any real justification for a fresh title.
7. Prophets'hood is the end of the mystic: 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. 12. 10.
COMMENTARY

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 apposite 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 praisers 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 kafr, "veiling." So T.

MAWQIF (73)

The "creeping of the skins" is that mentioned in the Qur'ān, S. 39. 24.
1. For God's regard, vid. M. 2. 3 n.
4. 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 fašt lā nazr wa-lā hadhar used of the Prophet's speech: vid. Lane s.v. fašt.
8. "His ailments are the connections and bonds: 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 sulfah 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-Hadd, the Guider.
22. "The first avoids sin out of obedience, the second avoids sin unwillingly, the third stretches out after sin." "I.
25. Vid. S. 10. 27.
26. 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.
20. This expression of the transcendence of God is far removed from pantheism.
21. This verse interrupts the continuity, and should probably be regarded as an interpolation.
27. "The companions of the letters" are those who assert the existence of things other than God.
29. Cf. M. 53. 11.
30. The mu'ā'id of man comprises everything for "God created Adam in His likeness": vid. Massiçon, Kitâb al-Tawâ’înî, 129, n. 2; Nyberg, Kleine Schriften, 99. Man is therefore the intermediary between God and the Universe, vid. M. 4. 6 n.
38. For "helping" God, vid. M. 7. 12 n.
39. Vid. M. 2. 8 n.
40. Vid. M. 1. 1 n.
41. So the Prophet said, "I take refuge with Thee against taking refuge with Thee:"
42. "for the sake of my face," vid. M. 67. 2; 74.
44. Cf. M. 7. 7.
45. At A. 52. 1 we read, "All the letters are sick except alif," the explanation being that all the others are mu'īl. Alif is the symbol of unity among the Kabalists, vid. Massiçon, Essai, 80, and all the other letters are derived from it. T. explains that mu'īl 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 Khârijites, vid. Massiçon, Passion, 701. As this is contrary to the doctrine of the Imamites, whom Nifâlî generally follows, it is doubtful whether we should accept T.'s interpretation. The verse is obscure and seemingly isolated from its proper context.
55. Vid. M. 12. 9 n.
56. 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 et): but Ibn al-'Arâbî himself speaks of eight tiers of heaven (ibid. 150 n. 3), and this is the view which Nifâlî adopts here. The Qur'ân mentions only seven tiers (S. 67. 3; 71. 14), a conception taken over from the Ptolemaic system, vid. Gaidner's translation of Ghâzâlî, Mishkát al-Anwar, Introd. 26. A tradition states that there are eight gates to Paradise, and in the Qur'ân there are eight bearers of the Throne (S. 69. 17).
70. Cf. S. 11. 123.
77. Ordinary believers worship God either in hope of Heaven or in fear of Hell, and their intentions in either case fall short of God.
80. If 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.
COMMENTARY

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: al. S. 6. 2; 7. 11; 17. 63, etc. For the "stretching-out" of the earth, vid. S. 79. 30. 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 "night" here referred to is presumably the "Dark Night of the Soul," for the "ignorance" to be laid hold of is the "invisibility" 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 gnosia.


MAWQIF (63)

1. "The sanctity is called eloquent because afterwards we read, Let that person in whose address Me whom I address to (v. 6)"

5. Vid. M. 66. 8 n.

8. This "perfection" is the kind described at M. 58. 3 n.

9. For the "infallible" vid. M. 34. 3; A. 4. 2. The existence (ka'ara) of things, which would otherwise be non-existent (khalif), is due to the joining with them of a divine quality: it is the Huwārā of God which gives form to the huwaqal of the Arabic. Vid. M. 45. 7 n. So it is valid, man, cf. M. 12. 11. For letter-number-measurement, vid. M. 17. 13 n.


MAWQIF (64)

2. For the veil of the senses, cf. 1. 36, 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 it is the essence itself that science cognizes, but the veil of the senses.

7. For "condition," vid. M. 77. 25 n., and cf. M. 58. 15. The "conditioning" veil means the veil of the condition: and according to T. this is the reading of one of the MSS. known to him. The lesson has two veins, an outer one (knowledge) and an inner one (condition); and it is only in the wajid that these two are complete (vid. M. 5. 41), 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. 10.
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 Maghribi, and his name was Shaykh Abú l-Hasan al-Shádhili (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 maqaja’i 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-subistence 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 tashrif, 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 kalim 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.
13. Because it is only right to stay with God, not with gross.
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 sin-seeking. This is a profoundly true saying: for those who have not known the so-called "pagans" who approach more truly to a knowledge of God, they are not satisfied with their own prospects of salvation, and so succeed in shutting God out from 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 hawa hawa, to which reference is here made. Vid. M. 21. 3 n., and cf. M. 49. 7 n. By "thy desire" I suppose that Ni'tari means—if the word is his, for G does not possess it—according as you wish, any of the following varieties. The "temptation" here.

**MAWQIF (55)**

This is the second *mawäqif* of this name, cf. M. 43.
10. Cf. M. 57. 34.
12. For 'îbdârah, vid. M. 28. 3; 34. 4. The term * hükmâmah* 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.
50. 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 Nişârî 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 *fânê*, 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 insp...d 57 S. 40 7.
COMMENTARY


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 vi. i. l.: cf. M. 36. 3.

11. Vid. A. 18. 3 n.

12. For 'ilm ladunu', vid. M. 36. 28 n.

13. The udqif is beyond nearness 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 shur', the religious law. In this sense it occurs frequently in the Qur'an in combination with hidb: and this meaning fits in admirably at M. 15. 28, 35; 74. 31. But elsewhere in Nissari, the word appears to have another meaning, esp. at M. 57. 26–30.

MAWQIF (53)

2. God is the muqallib al-qulub; 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. Nissari 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. M. 8. 59. For mu'hahadah, which only occurs in this passage, vid. M. 36. 44 (tahaddah): Nissari does not seem to have taken any exception to this form of the word, vid. Goldziher, Vorlesungen, 167.

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 sakinah (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 rabbani: vid. M. 36. 28 n.

COMMENTARY

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 tarâni, tarâka. 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 (51)

1. Man must abandon the idea that he is the agent.

7. For sakânah, vid. M. 54.


10. For hukm, vid. M. 37. 28 n. As the 'drif possesses ma'rifah, so the hukim 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 Saraqî, 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 hana 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."


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. "Jilj calls the simple essence, apart from all qualities and relations, 'the dark mist' (al-'amâ). 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 aniiyya 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 aniiyya, the "worlds of abiding" are the huwiyya: God manifests His Huwiyya, and both aniiyya 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 (50)

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 mukarrik.
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'raj 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. Ridwān 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 Niẓāfī 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 Siena composed her Divine Dialogues under similar conditions. There seems little reason to doubt that the experience which Niẓāfī 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 hukūmah, vid. M. 37. 28 n. It appears to have the same meaning as ākūm. 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) Bištámí and Ḥalláj, 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 mushhdhadah.

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 freeman 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 "who so knows himself has known his Lord."

14. God is really the knower: if man thinks that he knows God, he is apart from God.

15. "thine" 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.

21. 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 ḥujjah 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 commends
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'ahim) 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, sc. 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 marrifah: 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 Mawdūfī that refers to the condition of bagda' al-fa'ādī. The "rich" are those that experience this condition, while the "poor" are those that only experience fa'n. 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 Bistānī, "Glory be to me!" For the interpretation and condemnation assigned by Ḥallāj to this saying, vid. Massignon, Kitaḥ al-Tawāṣīn, 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.
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closest 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 phenomenal nature would be realized, 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 Ghazzáli in his Miškát al-Anwár, with reference to the words Everything is perishing except His face (S. 55. 26). His treatment is lucid, but he deals with the intellected and not the contemplated 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 realizes 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)


2. T. observes that the words huwa dhá tansarif are a peculiarity of the dialect of 'Iráq; 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.

23. 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 (ju'd). For the place of fear and hope, vid. M. 15. 16 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; 26; 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 Hājji Khālifa.

1. For this metaphor of the sea, vid. M. 6 passim. Both T. and A. understand ḥaqiq to mean “God’s right,” sc. the right that the mystic should be connected with Him and not with othernesses: 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).

“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 ẓa'ḏarḏāl, vid. Massignon, Kitāb al-Tawāsīn, 138 n. 3; Passion, 231 n. 6, 7, 614.

2. “save the vision of it,” sc. and the vision of God is not.

3. “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
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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 (17)

1. To this context M. 36. 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.
6. In each case personal initiative is shown and this would be the explanation of the reading of B I L T: "Every gnosticism is caused to remember Me."
7. My reading here is based on that of G M. The word maθ is required by the occurrence of the contrary idea of darr in the following verse: cf. A. 6. 4, 5. As gnosticism 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 gnosticism 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 (maθ) therefore fear only continues in the gnostic according as he has not passed away from his attributes, but survives during his gnosticism."
9. For "lightness," vid. M. 1. 8 u. If the mystic divulges anything of the nature of God, even to an exponent of the highest degree, he is consumed. Perhaps, however, in view of the context 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."
10. According to M. 53. 13, 14 contemplation is a higher stage than gnostics. If Niffari is consistent, then, we must suppose him to mean that love is also higher than gnostics and this I think is indeed his meaning in the next verse. Love of God is nearer to the realization of identity with God than gnostics, for gnosticism permits the experience of self to continue, inasmuch as it leads to the realization 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, i.e. that love is one of the stations of the common run of people, whereas gnostics are one of the stations of the elect. This is contrary to the theory developed in the Mawsil al-Majalis 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 waqf still persists, and that in which both waqf 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 mablagh and na't is the same as that between maqam and jāl. For the difference between na't and waqf, vid. Sarraj, Kitāb al-Luma'ī, 351; Massignon, Passion, 521.


28. The 'ilm rabbīnī is the same as the 'ilm ladūnī 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 Makki, Qīt al-Qulūb, 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 'ārif and the jihīl, when the mystic has entirely passed away in Him.

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 (fihr), and thought is reckoning: and sometimes supposing (zann) 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 ḥadīth 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 fatuity 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. Ghazzâlî, Ḥyād, iv. 45.
12. "Thy companion means thy attention which accompanies thee." A.
19. Vid. M. 34. 1 n.
20. Both T. and A. take al-dunya to be the subject of takūn: 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 maṭadīf causes phenomenal existence itself to be a maṭeqīf. 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
letters of the Qur'án are created, a view opposed to that of the Hanbalites (vid. Massignon, Kitáb al-Tawāsîn, 152, 189 n. 8); and Niffari 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 maqāfīf 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 maqāfīf originally ended here, and another began with v. 16. But the beginning of this maqāfīf is also unsatisfactory, and the task of restoration in this present instance appears to be hopeless.

18. For the doctrine of the shāhid, 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 maqāfīf.

21. The meaning of this verse and of v. 18 is the same as that of M. 31. 3.

MAQAFI (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 conjugation" with God as the conjugator. For the use of grammatical terms in the development of the Sūfi vocabulary, vid. Massignon, Passions, 571 ff. "the place of its gnosis," sc. that aspect which is susceptible to the moments of divine self-revelation.

4. Cf. M. 28. 3; 58. 15-19. T. notes a variant Bāḏar, which he tries to explain, but which is obviously a wrong reading.

5. "discussion of the difference between wujd and taqafīf will be found in Sarrāj, Kitáb al-Lumām, 303 ff. Niffari here distinguishes between the proper and improper uses of the Qur'án as a way of attaining ecstasy.

6. T. understands bufr in its root-meaning of "covering," and explains 'idāl ḥidm 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 shāhid; vid. M. 8, 40 n.
A. says: "This is important, because otherness passes away until it returns to science: and the expression ka-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. Massinon, Passion, 746). But Bistami 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 fair patience (S. 70. 5), an expression which gave rise to a technical term in the Šufi vocabulary, vid. Qusayri, Risalah, s.v. sabr. 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 Hujwiri, Kṣīf al-Mahjūb (Nicholson's translation, 296). Tustari 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 Dhu '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 kter as found in Niffari, vid. Introd. 21 f. The word mahri occurs again at A. 17. 2, 12, 14: it appears to mean that which is composed of kūr. 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.

6. Cf. M. 64. 15; A. 47. 1.


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. So 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 (20)

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 maʿwaqif is headed with the statement, "Copy of the fourth, fifth and sixth parts of the Maʿwaqif," 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. 35, 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. 19; 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, 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 'l-haqiq 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 B, 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 aflaha, 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 hadl; and as dhikr is the nearest thing to al-madhkur, 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."


15. "If you are veiled, then seek the company of those that are also veiled, and they will be of assistance: for those who are not veiled would be likely to cut you off from God, because you would not understand their actions." T.


18. The opening of this verse and of v. 20 is taken from S. 29. 69.

20. Cf. M. 2. 3 n.

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 it 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 either 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 transcendental 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 smittenest 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. Sarrāj, *Kitāb al-Luma‘*, 353): "We confederates of the prophets are of all men the most afflicted" (cf. Nicholson’s translation of Hujwiri, *Kashf al-Ma‘ājib*, 388 f.).

15. This is the "exchange of persons" which takes place at the moment of *sahūl likti lī ya‘āyi dūd..."
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,' oppositions 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-wanfah...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."
2. Cf. M. 2. 3 n.
4. "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.
6. "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.
10. This is the difference between God-inspired hope and man-felt
hope and fear.
11. 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.
12. 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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has constituted man (S. 30. 29), and He relates the
representation 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
witnessings is in its essence free from the partial witnessings, and that
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 Sūfis said, 'I was veiled for some
years, and I saw the Lord of the Temple, but not the Temple': and this
is not 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 thosemanifestations 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-subsistence is revealed according to its degree:
the self-subsistence of the essential revelation consists in the establishing
of everything in its essence, so far as my friendship is with it. In that
sense, the essence exists alone, and its self-subsistence is through it, for
it, of it: and this is the peculiarity of the essential revelation. 'And I
shall lose 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 huūsiyya
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 gnosis, 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. :7).
As for the tongue of gnosis, with this God has no enemy and no oppo-
nent. 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 gnosis, 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 Hira: 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 seeker 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 mihrâb,' that is, opposite the direction of this musallâ, that is, the mihrâb: 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 word, '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
3. T. reads *thirik*, and has an ingenious explanation of that reading; but it seems better to read *sharik*, 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 of *w* becomes more lofty. God no longer appears to be beyond pheno-
ena, because the very conception of "beyondness" is a blasphemy.
7. the experience has completed its cycle, and God appears after the same fashion as He had at the beginning, except that the experience is
8. much deeper and truer.
14. Such as light and darkness. and all opposites.
15. Cf. M. 21. 3. Only God shows Himself and nothing beside *himsel*; and the light of His luminousness shows things as they really are.

**MAWQIF (22)**

1. God has created all things in diversity with one another, and in diversity generally with Himself. M. however adds: "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.)
9. 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.
6. Vid. M. 5. 7 n.
7. This is the second of the Mahdī 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.

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 hush al-zann 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-yaqin, with its Qur'anic associations and its significance in the Sufi vocabulary, vid. Sarraj, Kitab al-Luma', 70 f.; Nicholson's translation of Hujwiri, Kashf al-Mahjub, 381 f.

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.

MAWQIF (20)

"His Archetypal House" is the heavenly counterpart of the earthly Ka'bah: cf. S. 52. 4.

1. Unknown to the majority of men, God has set in every temple, 'sc. 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: "thy heart is my temple"; A. 25. 1; 30. 12.

3. A reminiscence of S. 2. 19: The lightning wellnigh snatches off their (sc. the misbelievers') 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 Mukhallabat 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.

MAWQIF (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 hurea huwa, vid. Massignon, Kitab al-Tawdsin, 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 Sarrāj, Kitāb al-Luma', 54, acquiescence is the last of the magāmat, and is followed by the first of the akhūdil.

10. Cf. M. 34. 1, 2, 3; A. 4. 3.

11. In this and the following verse, Niṣfari 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 haud: 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.”

T.

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 every thing 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.

8. 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 Sūfī doctrine of iṣm, 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 yaqin: 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)

Nisfar 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 fana.

"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-ghabir as here meaning "gone away, passed." As I take it, the wohn 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-khasi is al-ghabir, and al-ghabir 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 ghabir" 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. "gnoses 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 established," 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-baqā' ba'd al-fanā.

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 Šūfism." It seems at least possible that the tradition has a Qur’ānic sanction: cf. S. 83. 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)

Ištīld is the direct perception, through immediate revelation, of divine truths: vid. Massignon, Passion, 56. Muṣṭala is the analogical meaning of a divine act or word: cf. ibid. 705; Essai 117. The Qur’ānic 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. fānd: this station is the first of the stations of bagā ba’d al-fānd." T.

2. Sc. the non-existent is spoken of metaphorically as existing, which is an improper use of the term.

3. Sc. the jealousy of God (vid. A. 2. 3) leads to the unresolved faith of man.

4. In the mystical insight, gnosia confirms knowledge and knowledge confirms gnosis. T. describes the gnosia as bājin and the knowledge as ṣāhir. Both are within the vision-scope of muṣṭala.

5. Sc. do not occupy yourself entirely with the existing ḫal, but always have an eye to the ḫal immediately above it; this ensures constant progress.

6. 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.

7. "Certainty" is described at M. 58. 1, 2: cf. M. 19 passim.

8. T. explains thus: there are three kinds of men here described: (i) the gnostic who possesses maqām, an immutable condition, and knows his end; (ii) the gnostic who possesses ḫal, a mutable condition, and is ignorant of his end; (iii) the knower, who knows his end and practises. For raja-khataf, cf. Massignon, Passion, 777 n. 2.

9. "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.

10. T. quotes on this verse a saying which he attributes to "Abū 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."

11. Cf. S. 51. 50. T. quotes a verse from the Ta’īyya of Ibn al-Fārîd: "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."

14-2
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ke these heavens, proceed according
d 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 Marga-
y cognisance is that station of wisdom
sumably he has read al-hikmah for
out MS. authority.
“vant.” It is tempting to conjecture
inferred hither, and properly belong
would bear sufficient resemblance
transference: and then the second,
ignal context, would be transferred
place in the surviving Mukhājībūt
considered to belong: and so perhaps
mbiance is accidental. The second
here; perhaps it belongs to M. 55.

s many meditations on the ḥudūth
abbahū” (vid. M. 1. 2n.). For others,
A. 1. 9, 1, 13, 14, 15; 14. 1. The
own to the Syrian mystics: cf. Isaac
who knows himself, the knowledge
Bishop Ullathorne, Groundwork of
plainly understood that we cannot
onto 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
self”; Albertus Magnus (ibid. 145):
and so transcends himself, ascends
modern version of the theme, cf. the
from the Hon. P. Ramakrishna’s
theme is a commonplace of all
ation by the Delphic oracle.

12. For God’s waliyyah, cf. M. 35. 15;

13. “He means do not overcome the body with ascetic practices, as ignorant men do. By preserving the manner of the body, and allowing the manner of the carnal soul to survive, one prevents the heart from inclining oneself in any way from God.” T.


Qur’ānic sanction is S. 42. 9.

“between Me and the manifestation” in man’s rôle as the inter-
mediary between God and the Universe.

14. Nīṣārī doctrine of the veils will be deduced by perusing the
passages quoted in Index A, s.v. ḥiḍāb. For the doctrine of the veils in
Ṣūfī writers generally, and its affinities, vid. Nyberg, Kleine Schriften,
81. Cf. Gairdner’s remarks in his introduction to the translation of
Ghazzal’s Mīḥkāt al-Anwār, 4: “The origin of the tradition (sc. of the
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-Maghribí (ap. Massignon, Kitáb al-Tawásín, 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'anic 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 mawdīq 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 Maḥásín al-Majdūs. 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 Mawdīq:
but I prefer to give the evidence here rather than in the Chapter of
Testimonies (Introd. 8 ff.).

is God's proof. For Nissari's doctrine of 'ilm, vid. Introd. 17 f.

13. Margoliouth reads sīh for shaqar, and translates, "Everything
has its sorcery." For Nissari's doctrine of ḥurūf, vid. Introd. 21 f. Cf.
M. 63. 9; 65. 8.

MAWQIF (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-tatafadādāl. Knowledge is an unsafe
guide, and Nissari pictures it as a road full of perils and pitfalls, leading
in many directions, and not necessarily bringing the traveller eventually
to God.
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MAWQIF (13)

3. “House means one of the thoughts of the soul.” T.
4. “For a thing to be an object of wahm, it must possess a form (surah): and God has no form. Moreover, wahm can only be exercised so long as creatureliness persists: therefore God cannot be realised through wahm.” T.
5. Cf. M. 13. 9. The ‘ulamā’ endeavours to find a cause for everything, and do not hand over to God anything that is not indicated as being in His wisdom: the Ṣūfis take the opposite course, and their state is nobler than that of the ‘ulamā’.
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 gnosics, 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 Ḥallāj knew was the expression ‘I,’ and therefore he said, ‘I am God.’ Abū Yazīd 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 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 Muhammad is related to have had on the occasion of the mi'rāj. “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 astronomic spheres beneath his feet right down to the surface of the earth.” The same author writes (op. cit. 41): “The Ṣūfis were not long in arrogating to themselves the rôle of protagonist that had hitherto been reserved for Mahomet.... Abū Yezīd al-Bīštāmī is credited with an actual ascension to the Divine Throne through the same stages as were traversed by Mahomet in his Mirāj.” Asin briefly discusses the origin of the legend of the mi'rāj, 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 favour 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 Nissari (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."

Nissari is here thinking of the transforming vision of God, which bestows supernatural 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 Šūfis: 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. Fargas, 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 (11, 412. 38) ἐνεργοῦσας ἑξας ἔχουσας θεός. For Nissari'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-relations prevents complete fanā, but the recollection of God's lord-relation hastens fanā. "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. Radīb is the regular, appointed work, ḫā'īr is occasional, supererogatory work. The perfect science is the ʾilm adummi, 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-Khunaji, “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.” Khusrawshâhî said, “I know that I know nothing,” and boasted of the fact; while Sharîf 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 superlucents rays, being illuminated thence and therein by the unsearchable depths of wisdom.” St John of the Cross, Canticle on Ectasy: “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, vii, 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 Niffârî himself says at M. 11. 7, “The spring of knowledge gushes forth from veritable ignorance.”

7. Niffârî 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 hukm 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 Niffârî 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 Niffârî writes at M. 67. 62: “If I made Myself known unto thee through the gnomes 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. Niffârî 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 gnosis, but God is the cause of gnosis: and gnosis is ranked above knowledge, so that knowledge becomes a profitable knowledge." The meaning is, that knowledge must be converted into gnosis before it can support gnosis, and gnosis 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 gnosis, 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 twāqif 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 Sarrāj, Kitāb 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 gnosis: but gnosis 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.
8. "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 maˈwaqif 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 maˈrifat al-maˈdrif is a lower stage than maˈrifah: A., however, takes the view that the expression is an hyperbole of praise, like haqq al-baqq.
when distinct, and the last things are the things as they are when resolved into one. The waqif sees this "one" to be persistent, and so he is not affected by multiplicity."

22. T., however, glosses sa'ir by khalq, explaining: "When the waqif 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 waqif 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 'ddimina 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 firmness, 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 waqif belongs to God, and should not go forth from God to otherness, which is a sanctuary which God has closed against the waqif.

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. "Existentiality 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 existentiality." T.

40. Such a man is more concerned with losing God, than with losing his attestation. For the Hallájian doctrine of the shahid, vid. Massinon, Passion. 494 ff. Niffari 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;

36. 6, 7.

49. "Prop," sc. a remnant of individuality.

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 Şūfi 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 (wuqf) from search. It is the end of the first of the four journeys: the beginning of this journey is above taswīr, 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."

7. Cf. A. 14. 7: "Whoso sees Me, transcends speech and silence."

8. "'Making known the values,'"—making a man to know that he is eternally and everlastingly 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; 18. 2; A. 55. 4. Ṣamad is an epithet applied to God at S. 112. 2: whoever therefore is ṣamad, possesses the same qualities as God, who is both ḏāt and ẓāhir (S. 57. 3). Ḥallāj contrasts as irreconcilable ḥaṭḥariyyah and ṣamadiyyah (vid. Massignon, Passion, 527, 641). For the meaning of ṣamad, vid. ibid. 645 n. 3. T. also defines ṣamadiyyah as having 'lā jāwfa lahu', doubtless borrowing from Ibn Ḥanbal. Cf. further Sarrāj, Kitāb al-Luma', 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>Rahmān</th>
<th>Jamāl</th>
<th>Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>II.</td>
<td>Ṣabbār</td>
<td>Ṣālāl</td>
<td>Moses</td>
</tr>
<tr>
<td>III.</td>
<td>Both</td>
<td>Ḥamāl</td>
<td>Muhammad</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’ān, at S. 3. 45 and S. 61. 14, passages which refer in identical language to a conversation between Jesus and his disciples. Nīfārī 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 aidsers 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
COMMENTARY

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'ān: it balances the famous "Light-verse," which precedes it. Bahr, then, is a mutawaddihah: and in this mawqif we have Niffari's istinbat (vid. Massignon, Essai, 29 ff.). When Ghazzâli deals with this verse in his Mishkât al-Anwâr, 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. "Rahmâniyyah belongs equally to obedient and sinful, knowing and ignorant, experienc and non-experienc." A.

3. "Contrariety is a mercy from the standpoint of theology: but no contrariety remains from the standpoint of twaqafah, which is the station of rahmâniyyah 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 gnosie which I have manifested cannot support my gnosie which I have not manifested' (M. r. 11)." T. has a long note on this verse, of which the most important passage by far is that which reads: "The Shaykh says, Lieutenantcy 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-'Arabî is commonly referred to as the Shaykh par excellence, the conclusion appears to be inevitable that, in the opinion of Tilimsâni at any rate, this commentary was written by Ibn al-'Arabî. 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-'Arabî: 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-Makhibiyya we know that Ibn al-'Arabî v. a. studied Niffari: is it therefore too much to conclude from that, and in 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 Qubh, 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 Şafis themselves, plainly at variance in attempt-
ing independently to interpret these difficult and ambiguous sentences.
The most important consideration is, what does Nifari 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”;
Şafi explains it as being “the way and journey unto God.” On the other
hand, in M. 38, Nifari writes: “He stayed me in His Reality, and said
to me: If I made it a sea, thou wouldst be connected with the vessel”
etc. From the similarity between the two passages it would appear that
Nifari himself understood by the term “sea” the Reality of God. This
view is confirmed by M. 44. 2, where Nifari 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 masarif. 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 1523), 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, Whoso 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 fallst 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 belongest 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-Süzi, 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 thejourneymen 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 throwest not when thou threwest, but God threw* (S. 8. 17), and *Those who take the oath 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 'ashiqani 'ashiqu-hu assigned by Massignon, Essai, 107, to Ḥasan al-Brārī), 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 shouldest 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 'Abdurrahim ibn al-Ṣabbāgh 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 looking 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 Nisfari’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 effecest 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 Ṣūfi is fard bi-‘l-madhdhr ‘an al-dihr. 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 Mukhdātabh wa-Bisṭrah wa-Falājan al-Waqt (which is only preserved in G M Q). The question of the authenticity of these passages has been discussed elsewhere (Introod. 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 (hadrah) 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 contemplation 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
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.

13. A reminiscence of the Ḥallájían ana 'l-haqq.

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 (ṣīr) God speaks through, while he himself is silent" (ap. Quashyri, Rūḍīlāh, 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 Sūfis 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 vicegerent. 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 (haraam) is, considered with reference to God, the
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This restoration leaves the present maωqif with the characteristic sevenfold structure, which seems to be the basis of most of the maωqif. It appears very improbable that this structure is the work of Nifiari 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'd, 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
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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."

MAWQIF (3)  

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  
ever will." On the second half, he quotes the saying attributed to Abū  
Bakr: "True perception is the inability to attain perception," and  
explains this as equivalent to the saying of the Ṣūfis, "Whoever knows  
God becomes dumb."  
2. Cf. Sarraj, op. cit. 339-40: "jam' is a general term referring to  
God without creation and the phenomenal world. . . tafriqah 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 Hallaj:  
"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 Nisfar also has in mind the hadith, "God created the  
creation in darkness, then sent an effusion of His light upon it" (vid.  
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 are their bodies. Hence one of them said, 'There is none in this  
cloak (jubuah) save God.'"  
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. Holmes 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."

Niffari'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 realize 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 Sufi who went on the Pilgrimage three times, and on the last occasion did not see the Ka'ba, but saw only God. (Vid. Hujwiri, Koshf al-Mahjub, 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 Sufi, in the condition of nearness, actually begins (sc. "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 gnoses which manifest to
direct the seeker and to concentrate him on his Lord. The manner of
this is, to free him from a confusion which is common among Śūfis: which
is, that when gnoses 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 know-
ledge 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 (2)

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
hadīth: cf. S. 50. 15, “But we created man, and we know what his soul
whispers, for we are nigher 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 Śūfi treatise includes sayings of the saints upon
nearness: cf. Sarrāj, op. cit. 56–7; Kalābādhi, *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
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 super-
essential 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 Šūfī language, maqām), but is indeed a supernatural grace bestowed by God on whomsoever He will (hādi'). Norden, in his Agnostos Theos, writes: "The gnōsis theōn 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 gnōsis ist unmittelbares Erleben und Erfahren, ist ein Gnädengabe Gottes (χάρισμα)." The distinction between 'ilm and ma'rifa 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" (Dhū l-Nūn al-Miṣrī is held to have been the first in Islam to draw this distinction: vid. Nicholson, Idea of Personality in Sufism, 9; cf 'Attār, Tadžkhirat al-Awliyā', 1, 127; Massignon, Essai, 186 n. 4). In the Corpus Hermeticum (ed. W. Scott), x, 4b, we read: ἔινον γὰρ τοῦ ἁγαθοῦ τὸ γνωρίζειν τὸ δυναμένῳ ἰδεῖν. Cf. ibid. 1, 31: ἄγιος ὁ θεός ὁ γνωσθηκαίν βουλεύεται καὶ γνωσκαίται τοῦ ὑδαίν. Makki's description of the gnostic is classical, vid. Qūṭ al-Qālib, 1, 121 (tr. M. Smith, ap. Rūbā', 50): "The Gnostic is not one who commits to memory the words of the Qur'ān, who 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." Nook's statement (ap. A. E. J. Rawlinson's Essays on the Trinity and the Incarnation, 67 n. 3, quoting Brauning) that "gnōsis 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. xli, 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 gloriae, which strengthens the human understanding for participation in the Beific Vision.” Blessed Albert the Great (ap. Fargès, 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 psychophysiological 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 gnostic.” An account of Noffari’s doctrine of gnostic has already been given (Intro. 16 f.), and needs no amplification here. The intention of this note is, to gather together a few representative descriptions of gnostic as it has appeared to different persons at different times, and so to indicate how thoroughly orthodox and characteristic the Muslim conception of gnostic is. Whatever the etymological connotation of the word ma’rifah may be, there is no doubt that all 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 gnostic as an experience is independent of time, race, and culture.

The attention of the reader is first invited to the descriptions of gnostic given by Noffari 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 system rose up before me like a vague Destiny looming 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, 1, 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-jabarūt ‘izzi-hi, and at A. 52. 4 the phrase bi-‘izzah jabarūt. Nakarah is the word Niffarī regularly uses to indicate the opposite of marifah: he is not consistent, however, for he sometimes uses jahl in the same sense, vide. 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 (maqāf) in this contemplation is identical with His attribute (wasf): and so I have expelled thee, O 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.”


“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 (amwār jabarūt). Light is a favourite word with the mystics of all times to express different aspects of the mystical experience. Niffarī himself uses it frequently (vide. Index A), and for Muslims the use of nūr is forever sanctioned by its occurrence in the Qur’ān, especially at S. 24. 35 (the “Light-verse”). Muhammad prayed thus, according to a hadith preserved in Makkī, Qāt al-Qulūb, 1, 6: “O God, set me 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 Ghazzālī, Mīshkāt al-Ahmār (tr. Gairdner), 13: “God created the creation in darkness, then sent an effusion of His light upon it.” Parallels are abundant, vide. Andrae, Die Person Mohammads, 319 f. There is a useful list of Hellenistic authorities for the conception of light in A. D. Nock, Sallustius, xcvii 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’ân: 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 Apostle and to the believers.” Cf. also S. 4. 138 and S. 10. 66. T. however gives wajud as the synonym for ‘izzah, and explains ‘aziz as meaning al-qayyûm al-fardání.

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 fanâ: therefore, none seeks God’s continuance, for seeking implies personal initiative, and so long as personal initiative continues, fanâ 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 Nisfari 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 gnosis of itself.” The gnostic can know God more easily than he can know himself. The hadîth qudsî, “Whosoever knows himself has known his Lord” (assigned by Massignon to Yahyâ ibn Mu‘adh al-Râzî, 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 hadîth, “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 hadîth is assigned by Muhâsibî to Ibrahim ibn Adham (vid. Massignon, Essai, 226 f.).

4. “The Word of Glory,” as T. says, a symbolic expression denoting which is above the conception of the understanding.

5. “The attributions of every attribute would have returned to nothingness.” There is a deliberate conjunction of the technical terms waṣîf and ḥarṣīf. Nisâfî is here following (as always) Ḥâlîjî in regarding the ḥarṣīf as created, as against the Ḥan Paísî view that they are un-created, cf. Massignon, Taarrûsîn, 142, 152, 189; Passion, 591 ff. For a general exposition of Nisâfî’s doctrine of ḥarṣīf, vid. Introd. 21 f.

6. “His gnomes” are insufficient for complete attainment: cf. M. 3. 75; M. 63. 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 stayed 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 gnosis: and there is no path or paths in gnosis.
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 gnosis, there is no exit from gnosis except unto gnosis, nor any path in gnosis or unto gnosis or from gnosis.
12. When thou seest rest in gnosis, I reveal unto thee the reality of certainty in Me, and thou witnessest Me, and gnosis is absent, and thou art absent from thyself and from the condition of gnosis: not with an absence that is a departure from gnosis, nor with an absence that is a departure from gnostic, but with an absence which is a departure from the condition of gnosis, and a departure from the condition of gnostic. But when I seek rest for thee, gnosis has no conditioning force in thee: I only condition thee, and thou continuest, not in the condition of gnosis, but in my condition.
13. When gnosis 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 stabilish 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
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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 recollectedst 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 establish the Pole with thy fingers: put on the terrableness 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 right hand, 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
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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 noonday, 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. 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 attention, even as the lion leaps 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 Rewarder 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 gnooses 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 A筹righter: 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; and to accompany Me, he joins Me beyond the veil: 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 gnomes from the inclination of his ignorance, and protects my recollection, when he recollects Me, from the influences of his nature: he takes a pledge with Me for his salvation, 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 veil; 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 gnosia 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 bd, and bd from bd, 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'ān 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'ān 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.”


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 practisers.

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 veil to nearness is manifestation, and in it is establishment: and the furthest of His veil 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 disobedying 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 prevails 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 stablished 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 veilers 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 Stabisher 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 com-
pared 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 loveth.
3. Confer with Me against thy farness 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 indi-
cated, 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 inflect it. Thou hast seen Me in it and beyond it, and thou hast seen it and seen Me not: the condition of my inflecting it persisted when thou sawest Me, and I was in the vision of it, and my condition persisted through my inflecting 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 befriendedst 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, be 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 abused 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 thee 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 established 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 appearer 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: Establish me for Thee, even as thou hast established 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 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: Establish me in absence on the wave of a sea which the establishing winds strike, and establish me in vision on a establishment which thy clear words have not named; show me my establishing 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 acquiescesceth 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 land of possession precedes the shin of thing; so cast the land 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 Witnesser: 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: Stablish me as stablishing Thee in thy stablishing 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.
BOOK OF SPIRITUAL ADDRESSES

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 hatefully 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 composest 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-subsistence 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 persists, 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 stablished is more certain. All that witnesses more is more stablished: 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 advancest 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 advancest towards Me, and none hears 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 agnosia 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 manifests 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 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 destruction, and for every destruction a non-existence.

24. Verily I am God. I regard every non-existence in its nonexistence even as I regard it in its witness. By this the friends of my presence 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 information 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 thyselves, and it is thy self thou desirest.

6. When thou knowest thy station with Me, thou belongest 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 transcends existentiality: thou rejoicest not in that which comes to thee, and despairesst 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 specification 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 similitude 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 rabbincal doctor; and the rabbincal 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 belongeth 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 pleasest 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 desirkest Me for the realities I reveal, then thou desirkest Me for not-being: that for which thou desirkest Me will not join thee with Me, and that which thou desirkest 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 established for thee, thou art not mine, nor I thine: if the letter opposes 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 sleekest, thou art not mine, nor I thine.

5. If I confer with thee and then thou seekest, 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 be-
tween 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 mon-
strous for excuse: but if thou pleuest 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 igno-
rance 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 gnosti; 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 gnooses 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 primit 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 loveth.

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 stumblest."

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 established 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, not 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 kāf 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 stablished thy heart and effaced existence: and stablishment 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 knowing of Me, and obey it, for thy knowing 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 heedlessnesses 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 veilst Me. Consider therefore what it is thou veilst.

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 listenest 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 gnosis: by my gnosis they speak, and of my gnosis 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 experiencient; 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 hadst not known Me. I am He that makes Himself known to thee: but for my Self-revelation unto thee, thou hadst 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 whomever 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 Me thy 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 mercifulness, the hand of temporality would have folded thee against gnosia.

2. If the lights of my superfluousness had not shone upon thee, the destroying winds of abasement 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 confusion 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 impervious: 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 verification 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: Who so has understood my command, he has truly understood: but who so 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 addressee, 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 bewilderment. 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, I said: I
38. Thou art the scribe of the majesty majestic, 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 or 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 tongues sow, 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 intercession with Me, and the people of the visitation of Me.

14. As thou art established in thy night-watch, so shall thy stabilishing 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 repose 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 witnest 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 witnest 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 veilst it: and when thou hast gnosis of it, I do not deny it unless thou deniest 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'an, 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 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.
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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 afflicted 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 forgoers 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 sin, 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 master 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 desirest 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 controllest through power.

13. When thou controllest 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.
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13. If I am veiled from thee by thee, thou disobeyest Me in every state, and denyest 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 thee. 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 establishes, 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 belongeth not to my gnostis.

74. I have magnified thee and made thee lieutenant, excelled 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 gnostis.

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 established 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 be 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 ranks.

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 established, 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 untrdden 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-subistence 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 kindness 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 establishing, 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.

MAWQIF 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 "He stayed 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 servanthood; 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 is 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 errest.

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 second perplexity: and in perplexity before Me is the heart of the hearts' saying.

13. Perplexity is one of the qualities of knowledge.

14. He that stays in My presence sees gross 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 established it or related it. When
I do not relate it, he errs; and when I do not establish 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 belongest 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-revela-
tion 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 established, 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 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 shouldest 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 gnostics of the veil it cannot endure what is manifested in the rending of the veil.
MAWQIF 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 belongest to that in which thou discoursest not. If thou discourses, thou departest from the station; and when thou departest from the station, thou belongest 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 sanctuary of nearness and magnificence, and has put about thee such praisers as He wishes. His power is greater than thou in magnificence, and his adoration is fairer than thy adoration in the rank of benediction; 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 glorifiest 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 perpetuates 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.
cleeve 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 sanc-
tity reveals to them my might, and they know my truth, and my
right 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 the 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 agnoscia, and thou wilt have gnosis, and abide in the object of thy gnosis: and thou wilt be stablished in thy abiding, and witness in thy being stablished, 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 belongest not to the people of earth, I do not employ thee in the practices of the people of earth: and when thou belongest 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 gnooses, 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 shouldst return with the theory of that which thou didst enter, or with confirmation in that which thou didst enter.

9. When thou aimest for the gate, banish otherness behind thee: and when thou reachest it, cast tranquillity behind thee. Enter unto Me not with theory, that thou shouldst be ignorant, and not with ignorance, that thou shouldst 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 aimest 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 manifester 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 established is the establishment 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 attributes are 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 intendee, 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 siders 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 were false, the Fire will devour it, and restore it to Me, and the

44. One 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 seekest 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 agnosia 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 (50)

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 fleest 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 errest.
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 electest 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 darkneses 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 Rādwan and Mālik.

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 it. 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 *kadf* 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 great: 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 dunghill, 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 seest 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.
BOOK OF SPIRITUAL STAYINGS

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 obey 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, clear 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 seekest, and by thy seeking layest hold upon it.

27. Fear is accompanied by gnosis, or else it is destroyed: hope is never accompanied 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.

MAWQIF 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 stays 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 totality 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 deniest 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 clinggs 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 hereafter 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 its 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 denyest.
when thou enterest in, enter in unto Me. When thou sleepest, sleep in resignation unto Me: when thou awakest, 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-subistence 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 gnoises proceeding from other than thee fail; but when I do not reveal Myself unto thee, thy gnosti 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 its gnoises, which celebrate my praise, and say, "There is nought 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 whomsoever 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 desirest 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.
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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 seekest, and I shall sever from thee all that is connected with the things thou seekest.

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 seest 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 the 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 lām 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 deposit, nor as an opposite.

7. I am in everything without whereness, or thereness, or placeness, be 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 ultimity 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 refrainest 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 daybreak becomes intense. Wake therefore, O thou that sleepest, unto thy appearing: stand upon thy prayer-rug. Verily I shall come forth from the mihrab: 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, forevermore. 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 manifesting, that He should be concealed, and not being concealed,
3. Dost thou not see this, that when thou peolest 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 qiblih, 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 gnoses of everything occasion the experience of the thing, and its names belong to its gnoses: when the gnoses 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 gnosis 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 passest 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 passest 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 lookout 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 gnomes 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 stablished. 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 whomsoever 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.
12. I revealed to piety, "Stand and stablish," and to disobedience, "Tremble and shake."
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 concentrative 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 concentrative, 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-revela-
tion 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 forsakes 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 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 stay 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 waiting 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 overwhelmst all things with the manifestation of thy majesty! O Thou that appropriatest 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 fleing unto Me. Surely, if thou seekest 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 seekest 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.

MAWQAF OF REMINDING (13)

He stayed me in Reminding, and said to me:

1. Thou persistest not, save by obeying the command: thou giest not aight, save by obeying the prohibition.

2. If thou art not commanded, thou inclinest: if thou art not prohibited, thou strayest.

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 everything 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 forth 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 regardest 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: perform 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 desirest 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. Dost 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: longing 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 enterers, did they not meet him before his alighting, 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 should 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 gnostics 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 converse, hearkning to Me, and
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seeing it is I that 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 gnosè 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 gnosè 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 gnosè 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 possesest the gnosis of gnooses, 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 gnooses 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 gnooses, and abide in the gnosis of gnooses: so shalt thou witness that which I have taught thee. When thou wastest 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,
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 gnosis, and thy reality is knowledge, and thou belongest not to gnosis: and sometimes thou knowest the knowledge of staying, and thy reality is gnosis, 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 stay'd me in the Gnosis of Gnoses, 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 every world and heaven, and every sky and earth, and land and sea, and night and day, and prophet and angel, and knowledge and gnosis, 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 gnosis.

3. When thou possessest the gnosis of gnoses, 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?
MAWQIF OF CULTURE (9)

He stayed me in Culture, and said to me:

1. Thy entreat 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 establishest 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 have sworn: I will never accept thee, so long as thou persistest in a secondary cause or relationship.

MAWQIF 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 unveil to thee the quality of delight, I should expel thee through the unveiling from the quality, and through the quality from the delight: and I have had thee in my favour 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 gnosia, O gnostic!
65. Knowledge guides not to gnosia, and gnosia 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 gnosia: none inherits him save God.
70. Knowledge is consumed in gnosia, and gnosia 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 gnosia there is no gnostic, else it is not gnosia.
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 gnosia; the gnostic sees gnosia, 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 gnosia 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 persistance, and persistance is that which makes no account of temporality.
81. None sees a reality save the stayer.
82. Staying is beyond farness and nearness; gnosia 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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known: he is not partitioned by any existing thing, nor inclined
by any contemplated thing.

38. Whoso stays not, sees the thing known, but sees not know-
ledge: he is veiled by wakefulness, even as he is veiled by heed-
lessness.

39. The stayer is not moved by beauty nor affrighted by fear:
I am sufficient for him, and staying is his bond.

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 gnoses
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 affection 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, existentia 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
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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.
MAWOQIF 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 gnosis, and saw ignorance in the gnosis of Him, and did not see gnosis 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 the eyes and the hearts should look upon Me; and that thou shouldst see my enemy loving Me, and my friends holding sway, and that I should raise up thrones for them, and that they should despatch the Fire, so that it should not return; and that I should repair my fallen houses, to be adorned with the adornment that is true; and that thou shouldst see my portion, how it makes all beside it to pass away; and that I should gather all men in happiness, no more to scatter or to be despised. Do thou then bring forth my Treasure, and realise that which I have caused thee to realise of my informing and providing, and the nearness of my overlooking thee. For lo, I shall appear: and the stars will be gathered about Me. And I shall join the sun and the moon together. And I shall enter into every house: and they will hail Me, and I shall hail them. All this, because mine is the Will; and by my permission the hour will come: and I am the Mighty, the Merciful.

MAWQIF OF THE SEA (6)

He stayed me in the Sea, and I saw the ships sinking and the planks floating; then the planks sank also. And He said to me:

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 sail.
4. In running a risk is a portion of delivery.

And the wave came, and raised up what was beneath it, and ran along the shore. And He said to me:

5. The surface of the sea is an unreachable lustre, and its depths an unfathomable darkness, and between the two are fishes which may not be trusted.
6. Do not sail the sea, that I should veil thee by means of the instrument: and do not fling thyself into it, that I should veil thee 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, thou 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 in which thou hast perished.
11. This world belongs to him whom I have turned from it, and from whom I have turned it: the next world belongs to him towards whom I have turned it, and whom I have turned towards Me.
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 perforce.

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
MAWOQIF 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 gnosis 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.

MAWOQIF 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 inasfar 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.
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THE SPIRITUAL STAYINGS

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 agnosis, 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)

(Reactor)

(X) (Y)

(Z? = Ibn al-'A.) G (Tilimsáni) L

M Q B I T
with the commentary of Tilimsâni, completed in 694 A.H., of 226 folios.

G = MS. Gotha 88c. An excellent MS. containing by far the best tradition. Contains the Mawdâqif and Mukhâtabât 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抄ist, a copy of the autograph of Nifârî 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 Mawdâqif and Tilimsâni's commentary, and completed in 1087 A.H., of 156 folios.

L = MS. Leiden Warner 638. This MS. is not mentioned in Broclemann'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 nashîhâ: it has 192 folios and 11 lines on a page and the text surface is 8 × 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 Tilimsâni, but there are also fragments of a commentary by one 'Abdu 'l-Karîm al-Sūzî.

M = MS. Marsh 554 of the Bodleian Library. Written in a small neat hand, of 175 folios, containing the Mawdâqif and the Mukhâtabât with a short anonymous commentary, which there is some reason to attribute to Ibn al-'Arabi, 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) Topârûnîf 11. Contains the Mawdâqif and Mukhâtabât, and some fragments. A considerable part of the Mawdâqif has been lost. Completed in 1116 A.H. Only its readings for the Mukhâtabât have been incorporated into this edition, as its authority for the Mawdâqif 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 Himself He imposed them. His name and His names are His depositories 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 Nifari's doctrine concerning huruf, see p. 21 s.v. harf.

D. MANUSCRIPTS

In preparing this edition of the Ḍawqif and Mukhdabat, I have collated the following MSS.:


1 M. 63. 9.  1 M. 54. 12; A. 19. 3.  4 A. 17. 7; M. 60. 8.
2 A. 17. 12.  2 M. 51. 11; M. 63. 5.
3 M. 51. 11; M. 63. 5.
6 M. 20. 18, 19, 20; M. 31. 5; M. 24. 1.
7 M. 14. 10, 14; cf. M. 60. 13; M. 64. 18; M. 65. 8; A. 27. 7.
8 M. 22. 10; M. 64. 12.
"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'naviyah and absent from His staying: for God has manifested everything, and appointed order therein as a veil from its ma'naviyah, and imposed limit upon it as a veil from His desire concerning it. Every spiritualised ma'naviyah 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'naviyah, and the ma'naviyah of everything speaks of the thing, and the speech of everything is its veil when it speaks. Phoenomena 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 darknesses. 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'naviyah, and in them the worlds of abiding; then It manifested to the abiding, and it perished, and there remained the single ma'naviyah. The ma'naviyah 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 failest 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. 37. 28.  
3 M. 49. 4-7, 12.  
4 M. 13. 13, 14.  
5 M. 55. 54. 55.  
mahrif². Letter is a veil²: 'ilm is a letter, and ma'rifah 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 Iblis⁴. Letter knows not God, and God only addresses letter with the tongue of letter⁴: the letter cannot inform of itself, how then can it tell of God, Who made it and informs of it³? 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 God⁶. 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 God⁷. Letter does not reach Presence (haḍraḥ), 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 letter⁸. 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 ḥarf and mahrif⁹. Names are the light of letter, and the thing named is the light of names¹⁰.

(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 brings¹¹. Whoso clings to kawn, to him kawn occurs: but when the mystic stands with God, he transcends kawniyyah, for the vision of God effaces kawn¹². Waj dah is indeed the fire of kawn, for the mystic, by virtue of not resting in kawn, transcends the quality of kawn¹³. The whole of kawn is not wide enough to contain the gifts of God: kawn has not achieved the understanding of its own production (takwin), and never will attain it¹⁴. When the mystic takes kawn to be his path, God will not provision him from it, for the provision never comes from the path¹⁵. Kawn is as it were the ball, and 'ilm the arena¹⁶. "Thou"—that is, the idea of a second person—is the meaning of the whole of kawn¹⁷.

V. Lastly, it will be useful to collect together the passages which throw light on Niffari’s characteristic doctrine of Meaning (ma’na), 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; 6. 7; 1, 10, 11; M. 67. 28.
⁴ M. 67. 10; M. 55. 3; M. 67. 11.
⁶ M. 57. 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; M. 39. 1.
¹⁶ M. 11. 4.
¹⁷ M. 4. 8.
INTRODUCTION

virtue\(^1\). Whoso possesses abundance through other than God, is impoverished by the very thing through which he possesses abundance\(^2\).

(b) **GHAYR**

If the mystic sees other (ghayr) than God, he does not see God, for all other is the way of other\(^3\). 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\(^4\). 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\(^5\). 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\(^6\). 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\(^7\). 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\(^8\).

(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\(^9\). 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\(^10\). 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\(^11\). 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\(^12\). God only sent the mystic into letter, that he might seek one letter from another, as fire is sought from fire\(^13\). 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

\(^1\) 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. 43. 21.
\(^10\) M. 50. 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. 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. 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.

IV. Niffari frequently discusses the nature of otherness which he equates with unreality, and variously terms siwā, ghayr, harf (pl. huruf), and kawn. 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. To unite otherness and marifah is to destroy marifah and to establish otherness; but if the mystic recollects God once, He will thereby efface the recollection of otherness for all times. By mortification the mystic must banish all experience of otherness, for such experience does not dwell beside God, being derived from otherness. 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. If otherness follows the mystic, it is well: otherwise, the mystic follows otherness. If the concentration (jama') of the mystic is through otherness, then that concentration is in reality separation (fart). The mystic is the slave of otherness, so long as he sees any trace of it. Whoso is bound by God's faith, and then addresses other than God, is an infidel. Kawn is otherness: all other is a harf, and all harf is other. 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. In the vision of God, all otherness is a sin: when God is not seen, then all otherness is a

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. 30. 16; A. 10. 16; A. 4. 5.
4 M. 8. 1, 4.
5 M. 17. 2, 1, 6.
6 M. 23. 5.
7 M. 30. 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. 38. 2.
13 M. 54. 9; A. 8. 6; A. 24. 6.
of other than God itself. The mystic will not stay in God’s vision, until he issues from specification (ṣahr) and the thing specified (maḥrūf), and sees the veil of God as a vision, and the vision of God as a veil. 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. Vision is the gate of presence (ḥadrāh): in vision, God establishes names, and effaces them in presence. When a man sees God, he is enriched with riches that have no opposite. Vision is the science of perpetuating, and he that follows it, prevails over oppositeness, for in vision there is no opposite. In vision there is neither speech nor silence, neither brightening nor shadow. Vision consists in seeing God in everything, absence in seeing God in nothing. Vision belongs to the elect, absence to the common: absence is this world and the next, vision is neither this world nor the next. It is unlawful to petition God during vision, except for the power of saying to a thing “Be,” and it is. 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. 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.

(b) Ǧhaybah

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. 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. He that petitions God during absence, is as one that has no ma’rifah of God: it is indeed lawful to petition God during absence, but only to preserve the mystic in His vision. Everything prevails over the mystic in absence, and during absence ‘ilm contains everything, and yet it profits its possessor nothing.

1 M. 23. 6; M. 29. 16; A. 30. 11. 2 M. 33. 9; M. 55. 29, 30. 3 M. 60. 3; A. 31. 1; M. 60. 5; A. 25. 11; A. 37. 15; A. 32. 4; A. 4. 13; A. 47. 9. 4 A. 37. 9, 10. 5 M. 23. 4. 6 A. 30. 19; A. 34. 26, cf. M. 13. 8; M. 19. 7; A. 26. 3. 7 A. 30. 16, cf. M. 28. 10; A. 35. 3. 8 A. 26. 5. 9 M. 30. 3, 2. 10 M. 28. 7; M. 30. 6; A. 12. 9; M. 28. 5. 11 M. 12. 7; A. 45. 8. 12 M. 66. 6; A. 28. 5; A. 24. 14. 13 A. 14. 5, 4. 14 M. 10. 6, 5. 15 M. 23. 2; M. 28. 7, 5. 16 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 jahl to the man who sees God, for it and all it contains are in absence, not vision\(^2\). *IIm* 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: for it is contained in harf, and it is the mine of harf, while name (ism) is the mine of ‘ilm\(^5\). ‘IIm is only a medium (nuṣṣīfah), 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 jahl, abides not in ‘ilm: and unless a man is veiled by jahl from ‘ilm, he will never see God\(^10\). The ‘ulamā are words (kalimāt) of God: their limit is reward, and in them God has a house, from which He converses with those who possess ‘ilm\(^11\).

\((d)\) ‘ĀLIM

The ‘ālim seeks proofs of God, but every proof merely points to himself, not to God\(^12\). Unless the ‘ālim ceases, he is jāhil, and until he ceases, the jāhil will not cease\(^13\). There are three kinds of ‘ulamā: one has his guidance in his heart, one in his hearing, and one in his learning. The ‘ulamā guide to the obedience of God, not to the vision (ru‘yah) of God\(^14\).

III. Two terms which are frequently contrasted by Niffāri are vision (ru‘yah) and absence (ghaybah): here are collected together the most important passages in which Niffāri refers to these states.

\((d)\) RU‘YAH

The gate of ru‘yah is wajdah, and if the wajqaf emerges from the vision of God, he is consumed\(^15\). The recollection (dikhr) 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

\(^1\) M. 15. 13; M. 24. 3.
\(^2\) A. 23. 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. 13. 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 him. 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 waqfī 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 manifests. When God reveals his ma‘rifah to any heart, He annihilates in it all ma‘rif: when ma‘rifah is present, there is no need. The first thing that ma‘rifah takes from the ‘ārif is his disputatian (kalām): 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 God. Any man who attempts to retain ma‘rifah of otherness with ma‘rifah of God, becomes thereby a denier (munkhīr) of God, for ma‘rifah that are connected with otherness are agnosis (nakarah) in comparison with ma‘rifah that are not connected with otherness. Ma‘rifah attained through a medium (waqfī) is made void by the medium.

(b) ‘Ārif

The ‘ārif 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 kingdom. Waqfah is God’s compact with every ‘ārif: if he knows this, he emerges from ma‘rifah into waqfah; otherwise, his ma‘rifah is compounded with his own limitation. The ma‘rifah of him who is not waqfī does not attain, just as the ‘ilm of him who is not ‘ārif does not profit. The ‘ārif seeks proofs through God, whereas the ‘ālim seeks proofs of God. The sin of the ‘ārif is only in the state of his ma‘rifah: unless he persists, he is munkhīr, and unless he aids God, he is munkīr. Ma‘rifah is the speech of God, and the authority of the ‘ārif is his speech, whereas the authority of the waqfī is his silence, and that of the ‘ālim, his ‘ilm. The heart of the ‘ārif sees eternity, his eyes see the time-moments: his spirit (ruz) is not like other spirits, and his body (jism) is not like other bodies.

(c) ‘Ilm

‘Ilm is the veil of God, for it is the veil of ru’yah. It is God’s proof for every intellect, and in it intellect stands steadfast: but if it is circumscribed, it is not ‘ilm. It is the door of God: but
proper possessors. The 'ārif sees the limit of his 'ilm, but the wadqif is beyond every limit: the 'ārif has God's pronouncements, but the wadqif has God's face.

The wadqif 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 wadqif, and if otherness were in his heart, he would not be persistent (ddīm): for only the wadqif is ddīm, and only the ddīm is wadqif. The wadqif knows not the contingent (mawāṣ), and therefore there is no veil between him and God. He that is wadqif before God sees the ma'rifah to be idols, and the 'ulim divining-arrows. The body of the wadqif dies, but his soul does not die. The wadqif 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 wadqif almost overpasses the condition of humanity (bashariyyah), and with him temporality (hadathān) is no longer familiar: he transcends the quality of phenomenal existence (hawn); 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 Niṣfari's judgements on ma'rifah and 'ilm, together with his descriptions of the 'ārif and the 'ālim.

(a) MA'RIFAH

The sum of ma'rifah is the preservation of the spiritual state (hād) 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 (mushahadah). 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 waqfah, 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. 18. 6.
5 M. 8. 47.
7 M. 9. 4, 6.
8 M. 15. 13.
9 M. 37. 18, 19.
and if anything related of God, it would be waqafah. Waqafah effaces the thoughts (khowdattir) by its luminousness, and by it the values (aqdar) are made known. It is the fire of otherness (siwad), it is the fire of phenomenal existence (kawn): it is an emergence from unreality (harf), and it is a fire consuming ma’rifah, because it shows ma’rifah to be an otherness. Waqafah banishes all other than itself, just as ‘ilm banishes ignorance (jahly). Whereas ma’rifah sees God and itself also, waqafah sees only God. Ma’rifah is the limit of the utterable, but waqafah is beyond the utterable. If the mystic emerges from waqafah, which is his station relative to God, he will be ravished by existentialised things. Waqafah 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) waqaf

The waqaf is not approved by the theologians (‘ulama’), nor does he approve of them. The ‘drif’ has doubts of the waqaf, and does not properly estimate his value: but the waqaf has no doubts of the ‘drif’. The waqaf alone combines ‘ilm and hukum: he sees ‘ilm, and is neither moved by beauty nor affrighted by fear. Every waqaf is ‘drif, but not every ‘drif is waqaf. The waqaf belongs to God, the ‘drif belongs to his ma’rifah: the heart of the waqaf is in the hands of God, the heart of the ‘drif is in the hands of his ma’rifah. The ‘drif possesses a heart, but the waqaf possesses a Master. When affliction (bald) descends, it overpasses the waqaf, but descends upon the ma’rifah of the ‘drif and the ‘ilm of the ‘alim. The ‘alim is in slavery, the ‘drif has contracted for his freedom, the waqaf is free: the waqaf is single, but the ‘drif is double; the ‘drif knows and is known, but the waqaf knows and is not known. The ‘alim sees his ‘ilm, but does not see ma’rifah; the ‘drif sees his ma’rifah, but does not see God; the waqaf sees God, and does not see other than God. The ‘alim tells of his ‘ilm, the ‘drif of his ma’rifah, the waqaf of God. The ‘alim tells of command and prohibition, and in these his ‘ilm consists; the ‘drif tells of God’s necessary attributes, and in this his ma’rifah consists; the waqaf tells of God, and in God his waqaf consists. The waqaf sees what the ‘drif sees and has in his ma’rifah, the ‘drif sees what the ‘alim sees and has in his ‘ilm. When a man is waqaf in God, God gives him ‘ilm, ma’rifah, and hukum, and he has a greater intimacy with them than their

1 M. 8. 61.
2 M. 8. 10; 103; M. 18. 3; M. 37. 19.
3 M. 8. 50.
4 M. 8. 95.
5 M. 8. 45.
6 M. 8. 31; 37. 39.
7 M. 8. 98.
8 M. 8. 66, 67, 68.
9 M. 8. 104.
10 A. 17. 6; M. 36. 21.
11 M. 8. 32, 73, 80.
12 M. 8. 43, 44, 97.
13 M. 8. 53.
14 M. 8. 76, 87, 88.
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'l-Jabbár al-Niffari, which contains the consolidation of the remnants of the stations through pause (waqf) between each pair of stations. For this reason, he entitled each section with these words: "He stayed me, and said to me."

(c) DHAHABI

Mushtabih (quoted in De Goeje, Catalogue of Leyden Oriental Manuscripts, v, i, n. 1): Al-Niffari, Muḥammad ibn ʻAbdi 'l-Jabbár, the man of the mawqif and the pretensions and the heterodoxy.

C. MYSTICAL THEOLOGY

I. The most characteristic of Niffari'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 Niffari 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 Niffari's teaching.

(a) WAQFAH

Waqfah is the source of 'ilm: the waqf 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 (ruḥ) of marifah, just as marifah is the spirit of life. So again, it is the prop of marifah, just as marifah is the prop of 'ilm. In waqfah, marifah is consumed, even in marifah, 'ilm is consumed. Waqfah is beyond farness and nearness, marifah is in nearness, and 'ilm is in farness: waqfah is God's presence, marifah is God's speech, and 'ilm is God's veil.

Waqfah is the gate of vision (ru'yah), and sets free from the slavery of this world and the next. It is the light (nūr) 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 (ruḥ) of God, and whoever is borne by it, reaches God. Nevertheless, it does no guide to God, nor marifah to it, nor 'ilm to marifah: for it is the neighbourhood of God, and God is other than the neighbourhood. If anything were worthy of God, it would be waqfah,

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1 Above, pp. 8 ff.
2 M. 8. 18.
4 M. 8. 82, 92.
5 M. 8. 79, 55.
6 M. 8. 65, 57.
7 M. 8. 98.
8 M. 8. 56.
9 M. 8. 67.
10 M. 8. 47.
11 M. 8. 27, 21.
12 M. 8. 63.
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 expays the sinner with a yearning after this world: and whose years after it, has opened a gate to disbelief in God, because acts of disobedience are the courier of disbelief; and whose 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-Mawdquf: and God knows best.

(c) Ḥājjī KHALĪFA

Kashf al-Zumūn (ed. Flügel), vi, 235, no. 13355: The Mawdquf on Sufism, of Al-Niffārī, that is, Shaykh Muḥammad ibn 'Abdī l-Jabbār ibn al-Ḥasan al-Niffārī the Sūfī, died in the year 354; and a Commentary thereon by Al-Tilimsānī ('Abī al-Dīn Sulaymān ibn 'Alī ibn 'Abdillāh al-Adib) the Sūfī, 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 Mawdquf al-Ghurr.

(d) QĀSHĀNĪ

Laṣā'if al-ʿAlām fī Ishbārāt Ahl al-Illāh, s.v. mawqīf: Mawqīf 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. Mawdquf is the plural of mawqīf, which is the place of waqfah, as I have shown. These mawdquf are comprised in the book called Al-Mawdquf al-Niffariyya, attributed to Shaykh Muḥammad ibn 'Abdī

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1 M. 60, 7, with minor variants.
2 maʿlam for 'ušum.
3 tuḥaddith for bi-tuḥaddith.
4 waʿrīf for yaʿlām.
5 M. 60, 8, 9, 10, 11 (varied).
6 The text gives barid: perhaps we should read barīyaḍal.
7 M. 72, 23, with many variants.
8 A mistake for 'izz.
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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 choosest out a brother, be with him in what he exposes, but not in what he conceals. For this latter is truly his

1 M. 57. 9.
2 Sha'ráni reads kufr for kibr.
3 So Sha'ráni, reading yanhá-žd 'Iláh for anhá-žd.
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 tadm-nt wahd-ti is given tadm-n tuhda-hu.
8 A very inaccurate version of M. 59. 2.
9 M. 60. 1, 3, 4: very inaccurate.
mauqif is puzzled by it, because the relation between what he is granted by this special mauqif and this manzil is remote from that which precedes and succeeds the manzil. However, he descends into it; despite his bewilderment, yet owing to the mauqif which occurs in this waqfah when the relation between manzil and waqfah is removed, he experiences the return of the relation between waqfah and nizil, and learns the practices proper to this hadrah, in spite of the removal of the relation; and he thanks God accordingly.

The man who experiences these mauqif is exhausted, but he has a great store of knowledge; whereas he who has no mauqif takes his rest on the way, and is not exhausted. Consequently, when two such men meet, and he who has no mauqif 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 mauqif. But as for him who experiences the mauqif, 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. 327: In this passage Ibn al-'Arabi refers to the Sahih al-Mauqif 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) Shahâni

Al-Tabaqat al-Kubra, 1, 175 (Cairo edition, 1443/1925): Muhammad ibn 'Abd al-Jabbar al-Nifuri 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 Sufis, and he is the author (sahih) of the Mauqif. Shaykh Muhuyi 'l-Din ibn al-'Arabi and others have related concerning him. He was a champion (imad) excelling in all the sciences. Among his discourses in the Mauqif 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,

1 Cf. M. 67, 65, 68, 61; 76. 2, 3.
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a reality: and he acknowledges God after the fashion of the orthodox.

This then is the purpose of the science of mawāqif: and, as we have already observed, between every mansīl and maqām there is a mawāqif. This does not, however, apply to any pair of mansīl, ḥaḍrah, maqām, ḥāl, or mundażalāh: there is no mawāqif between them. The reason for this is, that these latter are a single matter: although the mystic’s ḥāl is changed in it, and he imagines that he is being transferred to another mansīl or ḥaḍrah, 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 ḥāl 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 mawāqif, 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 ḥāl of Al-Mundhīrī, the author of the Maqāmāt, and on this he based his book called the Maqāmāt. In this he joins the ḥāl 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 (haḍārdī): whereas the science of the mawāqif 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 ḥāl, but on the contrary he continues in a perfectly normal fashion, without however being brought into the mundażalāh of the mawāqif. He is unaware of what he has missed: he is known to the mawāqif, but he does not know the mawāqif.

Now as for this mansīl with which we are dealing, it contains a mawāqif which is unknown: or rather, the experiencer of the

1 Cf. M. 8, 32, 68.
mystic pauses (yaqīf). It is this which is referred to by the author of the *Mawqīf,* Muhammad ibn 'Abdi 'l-Jabbār al-Nīfari, in his book called the *Mawqīf.* In this book he writes, "God (al-Haqq) stayed me in such-and-such a Staying," and here follows the name of the manzil or mundāzalah or maqām 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 mawqīf 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 maqām, or from maqām to manzil, or from manzil to mundāzalah, or from mundāzalah to maqām.

The purpose served by these mawqīf 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 (ddāb) 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, maqām, ḥāl, and mundāzalah: 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 Nīfari, but is here inserted by Ibn al-'Arabī to explain what is the subject of the verb.

2 M. 36.
INTRODUCTION

the majority of our authorities, and entitle the work Kitāb al-Mawḍiq.

B. TESTIMONIES

(a) IBN AL-'ARABI

Niffari is mentioned or referred to five times in the Futūḥat al-Makkiyya, viz.:

1. I, 505: The explanation of the term ḍin as dividing between two waqf 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 waqf: 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 (yaqīf) between the two stations, and during this pause (waqfah) emerges from the condition of the two stations, learning in this pause the practices (addab) 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-Niffari (Muhammad ibn 'Abdī 'l-Jabbār) has explained this in his book entitled Al-Mawḍiq wa 'l-Qawwul, which is a noble work comprising the sciences of the stations. He mentions in the foreword of the mawḍiq the name of the mawḍiq to which he is being transferred, and says, for example, of his transference to the station of knowledge—which is one of the mawḍiq—"Mawḍiq of Knowledge": then he continues, "He stayed me in the Staying (mawḍiq) 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 mawḍiq. 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 ḍin between the two prayers.

2. I, 771: As for those that interpret the term mard as meaning mayyil, this is an absolute use of the term mard: and this is the view of Muhammad ibn 'Abdī 'l-Jabbār al-Niffari, the author of the Mawḍiq, a man of God.

3. II, 187: The waqfyya are the people of the mawḍiq, such as Muhammad ibn 'Abdī 'l-Jabbār al-Niffari, and Abu Yazīd al-Bistamī: 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, maqām, and ḥāl, there is a buffer state (barzakh) in which the

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. 52. 1.
4 Cf. M. 68. 5, 9.
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without further evidence: but it is important always to remember that Niffari himself did not trouble to make a collection of his own writings.

In addition to the Mawdqiṣ, we possess other writings ascribed to Niffari. Of these, the largest and most important part are the Mukḥāṭabāt, which occur in three MSS. only, G Q M. These consist of a series of revelations very similar in substance to the Mawdqiṣ, 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 Niffari himself appears to refer to them at Mawqif 63. 11 and Mawqif 66. 1. The importance of this additional material cannot be overstated. If the Mawdqiṣ bear clear traces of literary workmanship and redaction, the Mukḥāṭabāt have the unmistakable appearance of authority and primitiveness. No attempt has been made to put them in order: although in M titles have been given, e.g. Mukḥāṭabat al-Awliyāʾ, which are reminiscent of the Mawdqiṣ.

G Q M also contain an interpolation in the text of the Mawdqiṣ immediately after Mawqif 36, entitled Mukḥāṭabah wa-Bishdrah wa-Īdhin al-Waqīṭ. That this is genuine seems on the face of things improbable: it is of Mahdī significance, and although harmonising in content and style with two other passages in the text of the Mawdqiṣ, it is easier to suppose that all three are additions by another hand, rather than the authentic composition of Niffari. This supposition is strengthened by the fact that the two passages in the Mawdqiṣ, where they occur, disturb the literary arrangement in an unwarrantable manner. Niffari was not interested in Mahdī pretensions: his kingdom was of the next world, not of this.

G M further introduce, after Mawqif 75, an additional Mawqif not found in the other MSS., the Mawqif al-İdārāk. There seems no reason to doubt its authenticity, for it contains nothing that is foreign to Niffari. 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 mawqif is discussed later: but it is interesting to note some unimportant variations in the name of the treatise. The MSS. call it simply Kitāb al-Mawdqiṣ, with the exception of M, which has the title Kitāb al-Mawdqiṣ maʾa l-Haqq ʿalā l-Tasawwuf. Arabic authorities generally use the short title, except that Ibn al-ʿArabī in one place calls the work Kitāb al-Mawdqiṣ wa l-Qawl. It is better to follow the example set by

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1 The attention of the reader is called to the numerous places in the Commentary where passages out of context are noted.
2 In Q. Mawqif al-Bishdrah, thus making the passage an integral part of the Mawdqiṣ.
3 G. 8; 23. 7.
4 The commentary of M has an ingenious esoteric interpretation of these passages: but can we accept it?
It remains then to conclude that Niffer is the same as the important Babylonian city Nippur\textsuperscript{1} 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 Niffer: 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 marketeers 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 pietà 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 Tillimsání, whose statements on this point have already been given in full, Niffari was not himself responsible for the setting in order of the Marsûf. 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 Niffari’s, but that its literary form at any rate points to the influence of a later hand\textsuperscript{2}.

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 Niffari who was responsible in the present instance, it is impossible to determine.

\textsuperscript{1} Cf. also A. H. Sayce, *Babylonians and Assyrians*, 3. 4, 256; G. le Strange, *Lands of the Eastern Caliphate*, 72, 73, 80 (for Nill); *Cambridge Ancient History*, i, xii, with bibliography.

\textsuperscript{2} Prof. Massygon pointed out to me that the idea of seventy-seven stations was unknown in the fourth century.
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 Nifru (= 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 Bibe 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.

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1 Interesting photographs of the modern Nif—or rather the ruins now extant there—are printed in Massignon’s *Mission en Mésopotamie*.
4 *ii*, 253–4.
5 A further description of modern Niffer will be found in A. H. Layard’s *Discoveries in the ruins of Nineveh and Babylon*, 250–6.
6 *Five Great Monarchies*, 1154.
7 It is a coincidence that Nifan’s father should have borne the name ‘Abdu ‘I-Jabbar. Vid. H. Rawlinson, *Early History of Babylonia*, 15.
8 His edition of Herodotus, i, 356.
9 v, 19 = Müller’s edition, i, ii, 1020. The MS. has Bil‘an, which Müller emends to Bil‘un; 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. Fränkel (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.
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the 'Irāqi dialect', however divinely inspired his writings may have been.

Finally, there is the evidence of Orients Christianus, which gives the following information concerning Naphar (i.e.: Niffar) at 11, 1177–8:

ECCLESIA NAPHERAE


EPISCOPI NAPHERAE

I

Maraneae


II

Marius

III

Sergius


Concerning Nili, Yaqūt writes thus: "Nīl 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-Ḥajjāj ibn Yūsuf, who called it Nil Miṣr."

Now the name Nīl 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 huma dha was peculiar to 'Irāq. But in any case, Tilimsuin's statement points a finger towards Niffar.

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"Niffar is a district or village on the river Nars\(^1\) in the province of Fārs. So says Al-Khatib\(^2\): and if he means that it belonged anciently to the land of Fārs, that is possible: but as for the present day, it is in the neighbourhood of Bābil in the land of Al-Kūfah. Abū Mundhir says: It is called Niffar, because Nimrod the son of Kan‘án, 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 Fārs, 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\(^3\).’ Abū ʿl-Saʿd al-Samʿānī\(^4\) says: Niffar is one of the provinces of Al-BAṣrah. The statement of Walīd ibn Hīshām al-Fakhādhmī al-Aʿjamī is not true, for he says: My father informed me, on the authority of my grandfather, that Niffar is the city of Bābil, and Ṭaysifūn is the old city of Al-Madāʾin, and Al-Ubullah is one of the provinces of Al-Ḥind. Ahmad ibn Muhammad al-Hamādhānī relates that Niffar was one of the provinces of Kaskar, and then became included in the provinces of Al-BAṣrah. The truth is, that it is one of the provinces of Al-Kūfah: and to it are referred the genealogies of a number of distinguished secretaries and other persons. ‘Ubaydullāh ibn al-Ḥurr says:

The men of Tamīm 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:

Ṭabarī, Amals, 1, 747–9, 3423–4; II, 929.
Ibn al-Athīr, Kāmil, ed. Tornberg, I, 244; III, 307; IV, 332.

Besides this evidence, we may now add the testimony of G’s colophon, which gratuitously assigns the additional nībah Al-ʿIrāqī to our author. As if this were not sufficient, we read the following interesting statement in Tilimsānī’s Commentary on Mawqīf 40 (India Office MS. f. 97b): “Then He informs him that now he is departing from His presence—huwa dhā tansarīf—and the expression huwa dhā is characteristic of ‘Irāq.” Indeed, it is small wonder that a native of ‘Irāq should write in

\(^1\) Cf. Abū ʿl-Fīdā, Geogr. ed. Schier, 164.
\(^3\) Qur., 14. 47.
\(^4\) D. 562, author of the Kitāb al-Anṣāb, publ. in the Gibb Memorial Series.
bility that Niffaf 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 ʿAbdī ʿl-Jabbār ibn al-Ḥasan: 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, Nuffazī, 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.

Muḥyi ʿl-Dīn ibn al-ʿArabī 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 Shaʿrānī, Hājjī Khalīfa, Qāshānī, Dḥahābī, and Zabīdī: alone, so far as I am aware, the author of the Berlin MS. 3218 speaks of Nafızī, and he no doubt for the same reason as the copyists of B I Q T.

Among Western scholars, Brockelmann set the lead by deciding in favour of the form Niffari: although he mentions the form Nafzi as a possible alternative. Margoliouth, who consulted the Oxford MSS., followed his example: and Nicholson raised no objection. Massignon, 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 ʿIrāq: this is the plain statement of the geographer Yāqūt and the lexicographer Zabīdī, the latter on this point drawing on his source Ibn Yaʿqūb. Of this village Yāqūt writes as follows:

2 Gesch. der arab. Literatur, I, 200.
3 Early Development of Mohammedanism, 186–98.
4 Mystics of Islam, passim.
5 Essai, 298.
INTRODUCTION

A. THE AUTHOR OF THE MAWÁQIF
AND MUKHÁṬABÁT

(a) LIFE

Muḥammad ibn ‘Abdi ‘l-Jabbār ibn al-Ḥasan al-Niffarī 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 Ḥājjī Khalifa 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 Ḥājjī Khalifa’s statement.

Of Niffari’s life little is known, and that little is derived entirely from statements made by his commentator Affī al-Dīn al-Tilimṣīnī (d. 690). These statements are here quoted in full: the foliation is that of the India Office MS.

(1) f. 72 b. “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. 111 b. “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. 149 b. “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-

1 The Gotha MS. gives him the additional mīḥāb al-‘Irāqī; the Cairo MS. calls him al-Baṣṭī, but this is probably a mistake for al-Niffari.
2 Sha‘rānī, Tab. Kūh. i, 270.
4 Vid. p. 25.
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   (c) Hajji Khalifa  
   (d) Qahhati  
   (e) Dihahabi  

C. Mystical Theology
   I. (a) maqṣafah  
   (b) wadqif  

D. Manuscripts
   E. Eternma

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# THE BOOK OF SPIRITUAL STAYINGS

(KITĀB AL-MAWĀQIF)

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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 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."

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EDITED
FOR THE FIRST TIME, WITH TRANSLATION,
COMMENTARY, AND INDICES, BY

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Formerly Fellow of Pembroke College, Cambridge

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