

A  
GLOSSARY OF  
SUFĪ  
TECHNICAL  
TERMS

*compiled by*

'Abd al-Razzâq al-Qāshirî



**A GLOSSARY OF  
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COMPILED BY

'Abd al-Razzāq al-Qāshānī, d. 1330?  
*Istīlāhāt al-Ṣūfiyāh.*  
*Arabic and English.*

TRANSLATED FROM THE ARABIC BY

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**Part 2: The Arabic Text**  
(starting at the other end of the book)



# FOREWORD

Although this work has been 'required reading' in Sufi circles for the last six and a half centuries, there has until now been no readily accessible translation in any Western language. With a view to filling this gap, the present work was undertaken at the behest of the Sufi Trust.

In our translation we have relied on two main sources:

1. An edition by the noted Arabist, Dr Aloys Sprenger, based on two annotated Arabic manuscripts. This was published in Calcutta in 1845, under the aegis of the Asiatic Society of Bengal. A facsimile of this edition is to be found at the 'other end' of the present book.

2. A more recent edition (Cairo 1981) by Dr Mohammad Kamal Ibrahim Ja'far, which also refers to several manuscript sources. In the main we have followed the layout and above all the numbering scheme of the Sprenger edition; so that those versed in Arabic should have no difficulty in tracing our efforts back to the original text. However, we have on a number of occasions been guided by what seemed to be a more plausible version in the Cairo edition.

'Sufi Technical Terms' is an accurate enough rendering of the Arabic title of this work. An approximate phonetic transliteration might be: *Istīlahāt al-Ṣūfiya*. The full name of its author is: *Kamāl al-Dīn Abi al-Ghanā'im 'Abd al-Razzāq al-Qāshāni\*al-Samarqandi*. For the sake of brevity we refer to him as Abdur-Razzaq al-Qashani, or, following Dr Kamal's lead, simply Qashani. As his name suggests, his forefathers came from central Asia. He died in A.D. 1330 (= 730 A.H.).

The original is divided into twenty-eight chapters, each corresponding to a letter of the alphabet. However, the ordering is not

\*This is often spelt with a letter *kāf*: *kāshāni*, or even *kāshi*.



that of the modern Arabic alphabet, but follows the so-called *abjad* order. There is no strict sorting system within the chapters themselves.

Inevitably, when a dictionary or glossary is translated the order of the section headings becomes randomised, so the English speaking reader has no means of tracing a term. We were not tempted to recast our English translation into alphabetical order, since for a number of reasons we wished to keep in step with the accompanying Arabic text and avoid tampering unnecessarily with its structure. Instead of this, we have appended an index to the English text, thus actually affording the reader slightly more freedom of navigation than is available in the original.

Items in the text which have been marked with an asterisk are discussed in the notes which follow on pages 120–126. Generally these are references to the Qur'an, or other specifically Islamic knowledge. In rendering passages from the Qur'an we are indebted to the excellent work done by A. J. Arberry and Yusuf Ali. We have taken on trust the authenticity of the Traditions quoted by Qashani in his Glossary.

We have preferred the word 'glossary' to 'dictionary', since we wish to signal the fact that the subject matter contained in it is closely and coherently inter-related; and that while of course it may be consulted and 'dipped into' like any other work of reference, it is also possible and useful to treat it as a continuous text. It seems certain that its author thought so, too, since frequently a train of thought may be observed to pass from section to section.

Both of us have worked on the text for upwards of three years. Intermittently, to be sure; but then it is in the nature of such work to be intermittent. In grappling with its subtleties, we have had the satisfaction of learning a great deal about the Arabic and English languages – not least of which was an insight into how much more, vastly more, there was still to learn. However, we both feel that the time we have spent in varying degrees of proximity to Qashani's '*World of Ideas*' has brought us other, less quantifiable benefits; and it is these above all that we would wish to share with our readers.

Our preoccupation with how best to facilitate this sharing – or at least how to avoid vitiating it – has led us into many discussions, together and with associates and friends. We concluded that there is no single, inevitably correct procedure. It is as if in our travels a party

of us came upon the remains of a camp fire. Some of us might simply wish to examine it minutely, to discover what manner of people had used it – where they came from, where they were going and when. Others, on observing that some of the stones were still warm, might be more inclined – and might even have the requisite knowledge – to stir through the embers in order to find a flame which would form the basis of another campfire. Which was no longer theirs, then, but ‘ours, now’.





# INTRODUCTION

*In the name of God,  
the Compassionate,  
the Merciful.*

Thanks be to God who, in the abundance of his grace, has spared our contemplative spirit from conventional scientific research,\* and from the drudgery of transmitting information and deducing proofs – who has delivered us from all useless and superfluous talk and preserved us from all competitive wrangling and debate. For these things are sources of uncertainty, suspicion and doubt – causing one to stray from the right path and lead others astray. So praised be the One who has lifted from our eyes the veils of rivalry, diversity and complexity.

Blessings, too, be upon him who guided us from the darkness of the veils of majesty to the radiance of beauty: upon Muhammad, the Chosen One – and likewise upon his most excellent of families and companions.

When I had finished writing *The Stations of the Wayfarers*, ■ commentary dealing with Ibn Arabi's book, *Bezels of Wisdom*, I also wrote ■ interpretation of the *Qur'an* based on Sufi terminology. It transpired that this was unfamiliar to most proponents of the traditional or intellectual sciences; so I was asked to explain it to them. In my explanation I pointed out that the basic principles mentioned in that book for classifying people's spiritual stages may be extended to subdivide them into ■ thousand further stages. I alluded to the method of deriving these subdivisions, without actually stating what they were; nor did I elaborate on their branches and levels, or declare their various categories. In order to gratify such people and assist them in their enquiries, I have now undertaken to add what has

so far been omitted. I have divided this treatise into two parts. The first part, consisting of twenty-eight chapters, describes the technical terms used – with the exception of the ‘Stages’, as these are thoroughly explained in the subsequent text. The terms are classified in *abjad* alphabetical order, to make it easier to look up entries one by one. The second part, which explains how all the various divisions are ordered and compiled, is arranged in normal book format with chapters and sub-headings. ■



# LETTER ALĪF

## **1 ALĪF**

This letter is used to denote the Essence of Unity, namely Truth, since this is the start of all things in Eternity-without-beginning.\*

## **2 UNION**

means witnessing the existence of the unique and absolute Truth, in which all things in reality exist. Thus everything is united with it, seeing that everything that exists has its being in Truth. By itself it is nothing. Nor does this mean that anything has a prior existence of its own which subsequently becomes united, for this would be an absurdity.

## **3 CONNECTION**

This arises when the individual observes his essence to be intimately linked with the existence of the One, while at the same time ceasing to consider the bondage of his essence to his own existence, and dropping his attachment to the latter. Thus he is able to see the link extending throughout existence, continually and incessantly transmitting to him the Breath of the Merciful, so that he may continue to exist within it.

## **4 THE ONE**

The name given to the Essence when it is considered without recourse to its manifold specific qualities and relationships.\*

## **5 ONENESS**

To be considered while dropping all other considerations. ■

■ **THE UNITY OF UNION**

To be considered ■ it is, without attempting to prove or reject it, so that the relationship of the Presence of the One and the Presence of Oneness is included in it.

**7 ENUMERATING THE NAMES OF GOD**

This means the verification of the latter in the Presence of the One, by obliterating from the mind all worldly impressions, whilst maintaining awareness of the eternal Presence of Oneness. As for enumerating them in the sense of actually being moulded by them, that involves entering the Paradise of Inheritance through sound and obedient conduct – as is mentioned in the sublime words of God:

‘These will be the heirs, who will inherit Paradise: they will dwell therein forever.’\*

As for enumerating them in the sense of ascertaining and acting on their meanings, that involves entering the Paradise of Deeds, through a sound faith in God in the Abode of Requit.

**8 STATES**

Gifts showered upon the individual by his Lord. They either descend on him as his just entitlement for righteous acts that purify the Self and refine the Heart – or else they are sent down to him from Truth out of pure kindness. They are called States because it is by their means that the devotee evolves from the outward forms of creation and the lower depths of remoteness – to the hidden qualities and the higher stages of Nearness. That is the meaning of evolution.\*

**9 CHARITY**

is the confirmation, through service, of the vision of the Divine Presence gained through the radiance of insight. That is: to see Truth precisely as it is represented by its very own attributes. For the devotee sees it in particulars but not in reality.\* That is why the Prophet said, ‘... as if you saw him ...’,\* because the individual only sees God behind the veil of his divine qualities, and even this he does with the eye of his own specific characteristics. So ‘in reality’ he does not see Reality at all: it is God on High who is the seer; whilst his place is simply to describe him; and, far from being at the Stage of Testimony, he is at the Stage of the Spirit.

**10 DESIRE**

A smouldering ember of love in the Heart, which cannot but respond to the summons of Reality.

**11 THE THRONES OF UNITY**

These are the Essential Names, the primary manifestations of the Essence in the Presence of the One.

**12 THE NAME**

In Sufi technical usage it is not the utterance of the Name which matters, but rather the essence of the thing named – whether one is considering ■ substantial quality, such as the Knower or the Capable, or ■■ insubstantial quality, such ■■ the Holy or the Salvation.

**13 THE ESSENTIAL NAMES**

Names which do not depend for their existence on the existence of other Names; though they may be subjected to examination and explanation by means of the latter, as in the case of the Knower. They are also known as the Primary Names, the Keys to the In-visible, and the Master Names.

**14 THE GREATEST NAME**

The Name that sums up all the Names in one. It has been said by some to be the word *allah*, since this is the name of the aforementioned Essence in all its attributes. In other words, it is that to which all the other names refer. That is why 'Divine Presence' is the designation given to the presence of the Essence together with all the Names. According to us, however, it is the name for the Holy Essence just as it is – that is to say, the Absolute, the True – whether it be with all or some or none of the Names.

**15 THE TECHNICAL TERM\***

An infatuation that overcomes the Heart, and closely resembles being madly in love.

**16 THE HEIGHTS\***

This refers to the starting-point – the Stage of witnessing the Truth in every outward form that is irradiated with its qualities. It is ■ Stage, too, with ■ commanding view over the outer regions. God Most High has said:



'And on the heights will be men who know each one by his marks.'\*

The Prophet said: 'For every verse of the Qur'an there is an outer and an inner meaning, ■ starting point and an outer boundary.'

**17 ESTABLISHED ESSENCES**

The realities of the possibilities of sublime Truth.\*

**18 ISOLATED INDIVIDUALS**

These are people lying outside the scope of the Pole-star.\*

**19 THE VISIBLE HORIZON**

The ultimate goal of the Stage of the Heart.

**20 THE SUPREME HORIZON**

The ultimate goal of the Stage of the Spirit: it is the Presence of Oneness, and the Presence of the Divinity.\*

**21 SAINTHOOD**

Every Name of God added to one's material or spiritual stock.\*

**22 THE TRUSTED ONES**

The followers of the Path of Blame, who do not display any sign in their outward behaviour of what is within them. Their students are transmuted to the stages of the noble-hearted.

**23 THE TWO IMAMS**

These are two persons: one of them is on the right of the Helper, that is to say the Pole-star, and his attention is on the Kingdom; the other is on his left, and his attention is on the King. The latter is on a higher level than his companion, and he is the one who will succeed the Pole-star.

**24 THE MOTHER OF THE BOOK**

The Primal Intellect.\*

**25 THE ETERNAL PRESENT**

The full expanse of the Divine Presence within which Eternity-without-beginning merges into Eternity-without-end. For that which has its being in both, both are represented as in the present

time. Thus Eternity-without-beginning, Eternity-without-end and the present moment are all united within it. That is why it is called 'mystical time', and the 'source of time': for moments of time are simply patterns and alterations within it, by which its laws and forms are made manifest; while it endures exactly as it is, forever, endlessly – though it can combine with the subjective presence. As the Prophet said, 'Your Lord has no morning and no evening'.

**26 EGOISM**

This arises when Reality is qualified in any way, such as by saying 'myself', 'my soul', 'my heart', 'my hand', etc.

**27 SELFHOOD**

The verification of authentic Existence in terms of its degree of subjective identity.

**28 AGITATION**

The movement of the Heart towards God Most High, as a result of hearing the Warning – and heeding it.

**29 THE SEVERANCE OF UNION**

This is Separation after Union, with the manifestation and awareness of plurality in Oneness.

**30 THE MAINSTAYS**

These are four men who are situated at the four corners of the earth – north, south, east and west. Through them God protects these regions, since it is by this means that they come under his exalted surveillance.

**31 THE FOREMOST NAMES**

The first seven names, also known as the Divine Names. They are: the Living, the Knower, the Willing, the Capable, the Hearer, the Seer and the Speaker. They are the basis of all the other Names.

Some people, instead of the Hearing and the Discerning, have proposed two other names: the Liberal and the Just. It seems to me that these belong to the secondary Names; since liberality and justice require knowledge, will and capacity. Indeed they require all of the foregoing, in that they also depend on seeing to it that the correct

place is prepared to receive this outpouring of liberality and justice. They depend, too, on the appropriate prayer by the supplicant being heard – and answered with the word 'Be!', in a manner appropriate to the state of readiness of the person invoking these immutable essences. These two are like the names, the Finder, the Creator and the Provider, which are among the Names of Lordship.

'The Living' was placed foremost of all, because by its very nature living precedes knowledge and is a precondition of it. So naturally enough the condition should come before what is contingent on it. And yet it seems to me that 'the Knower' should have pride of place: because, just as leadership is a relative term which presupposes being followed, and it is more illustrious to lead than be led – in the same way knowledge ultimately presupposes something that is known. Life, on the other hand, requires nothing but the Living: it is the same as the Essence, in that it does not posit any related concept. So clearly knowledge is on a more exalted level of being.

That is why it has been said by some that 'the Knower' is the Primary Individuation\* of the Essence, rather than 'the Living'; because 'the Knower' does not require any relationship such as existence or necessity, nor does it have to be preceded by anything such as leadership. Whereas, surely, a balanced bodily constitution is a prerequisite for life, even though life is doubtless superior to this in rank.



# LETTER BĀ'

## **32 BĀ'**

This letter is used to designate the first created things; and these belong to the second level of Existence.

## **33 THE DOOR OF DOORS**

This is Repentance, because it is the first entrance by which one enters the presence of the Nearness of the Lord.

## **34 THE GLIMMER**

A light reflected from the Most Holy, which quickly fades. It is one of the first stages of revelation.

## **35 NULLITY**

This is anything other than Truth. Hence it is non-being, since there is no real existence apart from the Truth. In the words of the Prophet: 'The truest verse uttered by an Arab is that of Labid:

"Truly, everything but God is null and void".'

## **36 THE SUBSTITUTES**

These are seven men. If one of them goes on a journey, he leaves behind a body of the same form, so that no one will know that he has gone. That, and that alone, is the meaning of the word Substitute. They are in the mould of the Prophet Abraham.

## **37 CORPULENCE**

An epithet for the rapacious Self on the journey – the cutpurse of the waystations and stages of travellers and seekers.

**38 LIGHTNING**

The name given to the first appearance of that gleam of light which calls one to enter the presence of the Nearness of the Lord and to walk the path to God.

**IV INTERMEDIATE WORLD**

An interval is something that stands between two things.\* The expression is used interchangeably with the World of Ideas: i.e. that which separates material bodies from the world of incorporeal spirits – separates this world and the hereafter. This interval is ■ source of illusory revelation.

**40 THE UNIVERSAL INTERVAL**

This is the Presence of the One – the very first rank, which is the basis of all the various intervals. Hence it is known ■ the Principal Interval or the Greater Interval.

**41 EXPANSIVENESS (also 42)\***

When this arises in the Stage of the Heart, it resembles a sense of urgent expectancy in the seat of the Self. Its arrival inevitably summons up feelings of approval, kindness, compassion and companionship. The opposite of this is Contraction\*, which is felt ■ anxiety – as opposed to hopefulness – descending on the seat of the Self. However, when expansion arises in the Hidden Centre\*, then God expands man in his external relationship with creation, whilst contracting him inwardly with compassion for creation. For God encompasses all things, while nothing can encompass him; his influence is felt in everything, while nothing influences him.

**43 DISCERNMENT**

A power of the Heart, when illuminated by the Sacred Light, whereby the reality and inward essences of things can be seen. It is analogous to the function of sight for the Self, by which means the shape and external form of things can be seen. It is the power which the wise have called intelligent or reflective. However, if it is illuminated with the Sacred Light, and unveiled under the guidance of Truth, then they call it the Sacred Power.

**44 THE COW**

An epithet for the Self when it has become ready for exercises and has developed the capacity to tame its desires – which are its very life. The Ram is another epithet for the Self in the state prior to this; while the term Corpulence is used after it has started upon the Path of Conduct.

**45 INTUITIVE IMPULSES**

Coming unexpectedly from the invisible, they suddenly seize the Heart and induce either Expansion or Contraction.

**46 THE HOUSE OF WISDOM**

The Heart which has been conquered by sincerity.

**47 THE SACRED HOUSE**

The Heart which has been purified from attachment to others.

**48 THE SACROSANCT HOUSE**

The Heart of the Perfected Man, which has become forbidden to anything other than the Truth.

**49 THE HOUSE OF GLORY**

The Heart which has reached the rank of Union, the state of Annihilation in Truth.



# LETTER JĪM

## **50 ATTRACTION**

This is the access granted to the seeker, in accordance with the divine favour prepared for him, to all that he needs in order to pass through the stages leading to Truth, without any discomfort or exertion on his part.

## **51 THE RINGING BELL**

The summing up of the message in a single powerful blow.

## **52 THE BODY**

That part of the Spirit which becomes visible and assumes a fiery or luminous form.

## **53 CLARITY**

The manifestation of the Sacred Essence in itself to itself.

## **54 CLARIFICATION**

This arises when the Essence manifests itself to itself in its specific characteristics.

## **55 SPLENDOUR**

This is the veiling of Truth from us through sheer glory, so that we may not know God as he really is, in his essential 'He-ness', as he knows himself. For none but He sees his Essence for what it is.

## **56 BEAUTY**

The manifestation of God himself to himself. When this takes place, there is ■ majesty in his absolute beauty which conquers everything, so that there is no one who does not see it. Such is the sublimity of

beauty. It also has a certain affinity with us, which draws it closer to us – and that is its manifestation in all things. As Shaybani put it:

Your beauty goes bare-faced  
In the realities of all things,  
With nothing but your glory  
To conceal it.

That is why Beauty is Splendour: it is veiled behind specific instances. Thus for all beauty there is a splendour, and behind every splendour there is beauty. Since in descriptions of splendour there is a sense of concealment and glory, this implies exaltedness and power on the part of the Divine Presence, as well as humility and awe on our part. Conversely, since in descriptions of beauty there is a sense of nearness and unveiling, this implies gentleness, mercy and affection on the part of the Divine Presence – and intimacy on ours.

**57 COMBINATION**

The coming together of high-minded endeavours to turn towards God and work in him and none other than him. The opposite of this is dispersal – the distraction of working within creation.

**58 UNION**

This is to witness Truth in the absence of Creation.\*

**59 UNION OF UNION**

This is to witness Creation as existing through Truth. It is also known as Separation after Union.

**60 THE PARADISE OF DEEDS**

The outward paradise of delicious foods, wholesome drinks, and splendid women – as a recompense for good deeds. It is also known as the Paradise of Actions and the Paradise of the Self.

**61 THE PARADISE OF INHERITANCE**

The Paradise of Morality – the outcome of correctly following the Prophet.

**62 THE PARADISE OF QUALITIES**

The mystical paradise, arising from revelations of the holy Qualities and Names. It is the Paradise of the Heart.



**63 THE PARADISE ■ THE ESSENCE**

The contemplation of the Beauty of the One. It is the Paradise of the Spirit.

**64 THE HONOURABLE ONES**

These are travellers journeying through the stations of their various selves, carrying as provisions their piety and devotion, until they reach the watering places of the Heart and the stages of Nearness, and their journey henceforward continues within God.

**65 THE TWO ASPECTS OF LIMITATION AND EXPANSE**

These are two aspects of the Essence. On the one hand this may be seen from the perspective of purifying it from all that is susceptible to knowledge and reason; i.e. in terms of the real Unity, which has no room for anything other than itself, be it physical or intellectual. This is the aspect of Limitation. As the saying goes, 'None knows God but God.' Alternatively, it may be seen from the viewpoint of its outward appearances at all levels, in terms of the appropriate Names and attributes describing its infinite manifestations; and that is the aspect of Expanse. As the poem says:

Do not say her house is in the Eastern Highlands:  
To Amiria every highland is ■ home.  
Every spring is her alighting spot;  
In every derelict camp she leaves her trace.

**66 THE TWO ASPECTS OF DESIRE**

These are the aspects of Necessity and Contingency: on the one hand the desire for the manifestation of the Divine Names through the Established Essences, and on the other the desire for the Essences to manifest themselves through the Names. Now if the Lord shows himself in his qualities, then both wishes are granted; and they both stand out in equal dignity of rank.

**67 THE JEWELS OF SCIENCE, PROPHECY AND DEEP KNOWLEDGE**

These are the immutable realities which remain unaffected by vari-

ations in Holy Law among different nations and at different times.  
As God has said:

The same religion has he established for you as that which he enjoined on Noah – the which we have sent by inspiration to thee – and that which we enjoined on Abraham, Moses and Jesus: namely, that ye should remain steadfast in religion and make no divisions therein.\*



# LETTER DĀL

## **01 THE WEST WIND**

An impulse arousing carnal desire and causing it to predominate. It has been likened to the west wind, because it originates in the physical side of human nature – as it were, the western, twilight zone. Its opposite is the gentle breeze from the east, whose impulse arouses the Spirit and causes it to prevail. That is why the Prophet said: ‘I have been succoured by the easterly breeze, just as the tribe of ‘Ād was destroyed by the west wind.’\*

## **69 THE WHITE PEARL**

This is the Primal Intellect. As the Prophet said: ‘The first thing God created was a white pearl.’ And the first thing created by God was the mind.



# LETTER HĀ'

## **70 HĀ'**

This letter denotes the Essence in terms of appearance, presence and existence.

## **71 HE**

This is considered from the standpoint of absence and loss.\*

## **72 DUST**

is the substance in which God first imbued the form of the world. It is that intangible material which is known as Primordial Matter.

## **73 FAR-REACHING AMBITION**

This is the first degree of aspiring to the Path, and it leads one to renounce the transient and seek that which endures.

## **74 DISDAINFUL AMBITION**

This is the second degree, and whoever attains to it acquires an attitude of disdain to ask to be paid for his labours, and his heart is filled with pride in the expectation of the rewards God has promised for good deeds. Thus he never ceases to contemplate the Truth and worships God to the best of his ability. So, with his face turned incessantly towards Truth, he seeks its nearness – until he seeks nothing else.

## **75 NOBLE-MINDED AMBITION**

This is the third degree, which is not dependent on anything except Truth and has no regard for anything else. This is the highest of all endeavours, since it is not content with the attainment of mystical states or stages of development, or with simply coming to a standstill

at the Names and the Qualities. Indeed it aims for nothing less than the very fountainhead of the Essence.

**76 CRAVING**

This is when the Self inclines towards its natural needs, and shuns the higher direction in favour of the baser one.

**77 SUGGESTIONS**

Sensual thoughts.

**78 ATTACKS**

These are what comes into the Heart by virtue of the time – rather than through any personal effort. They are also the Intuitive Impulses mentioned above.\*

**79 PRIMORDIAL MATTER**

The name given by the Sufis to the thing within which the various forms are manifested. Thus, any hidden thing in which a form can appear they call Primordial Matter.\*



# LETTER WĀW

## **80 WĀW**

This letter denotes the universal aspect of the whole.

## **■ ONENESS**

This is considering the Essence from the viewpoint that the Names originate from it, and its oneness remains with it despite its manifold attributes. ■

## **■ THE ONE**

The name of the Essence when considered in this light.

## **83 INCOMING THOUGHT**

All the various mental images that may come effortlessly into a man's Heart.

## **84 EVENT**

Whatever comes into the Heart from the invisible world, in whatever manner.

## **85 THE MEDIATOR OF GRACE AND ASSISTANCE**

This refers to the Perfect Man, who is the link between Truth and Creation by virtue of his affinity to both. As God has said (according to Tradition):

‘But for you, I would not have created the heavens.’

## **86 THE ODD NUMBER**

This means to consider the Essence on its own, dropping all other considerations, since Oneness has no relationship to anything, and nothing is related to it. For there is nothing in that presence originally.

In contrast to this, there is the Even Number, through consideration of which the Essences and the reality of the Names are determined.\*

**87 EXISTENCE**

The realization that the Essence of Truth is in its essence. That is why the Presence of Union is called the Presence of Existence.

**88 THE TWO ASPECTS OF PROVIDENCE**

These are Attraction and the Path, which are the two sides of guidance.

**89 UNCONDITIONAL AND CONDITIONAL**

These are two ways of considering the Essence: in exclusive terms, leaving everything else out of consideration – and in terms of its own affirmation. Now the Essence of Truth is Existence, seeing that Truth itself is Existence. Viewed thus it is **■** absolute; that is, it is the reality which is in everything. It will not admit of any comparison; because anything other than pure Existence is sheer nothingness. So how can a thing be compared with that in which it exists and without which it is totally void and non-existent? Thus everything other than the Essence belongs to non-entity and is something other than pure Existence, for its distinctive character is of no consequence. So everything is present within absolute Existence, and the latter is present within itself.

If you place on it the restriction of absoluteness, that is, the restriction that there should not be anything accompanying it, then it is the One, which was before, unaccompanied by anything. That is why the Sufis say: 'He is now as he was before.' If, however, you stipulate that there is something with it, then precisely the same restriction applies – that this thing exists within it and is non-existent without it. Doubtless its form was made manifest, and so Existence was added to it; but if you omit the addition, it becomes essentially non-existent. That is the meaning of the Sufi saying that 'Unification is the subtraction of additions'. He was right, whoever said that existence is identical with necessary reality, and that other than reality everything is merely incidental, because it is surplus to every essential quality. Thus there is no doubt that the blackness of the

black and the humanity of the human, for example, are things that do not exist; and without existence they are nothing.

**90 THE FACE OF TRUTH**

The aspect whereby ■ thing really exists; for there is no reality to ■ thing except with God. This is the significance of the words, 'Whatever direction you may turn, there is the face of God'.\* He is the source of the Truth which abides in all things; so whoever has seen the everlasting Truth in things sees the face of Truth in everything.

**91 THE GOAL OF ALL SERVANTS**

The Presence of the Divinity.

**92 THE RECORD SHEET**

The Universal Soul, which is the heart of the world. It is also the Preserved Tablet and the Clear Book.\*

**93 BEHIND THE OUTER COVERING**

This is Truth in the presence of Unity prior to Oneness; because when it is in the presence of the latter, then as ■ consequence it becomes overlaid, first with the meanings of the Names and the realities of the Essences, then with spiritual forms, then with ideal forms, and finally with sensory perceptions.

**94 THE ESSENTIAL ATTRIBUTE OF TRUTH**

This is the unity of Union; also essential necessity; also independence from created worlds.

**95 THE ESSENTIAL ATTRIBUTE OF CREATION**

Essential potential, and essential need.

**96 REUNION**

This is the real Unity connecting the inward and the outward. It may be expressed as the compassion preceding affection, which is referred to in the Tradition: 'I wished to be known, so I created the creation.' It may also be expressed by the permanence of Truth in things, for this interconnects each separate part of the multiplicity, until they ■■ all united; and by separation the sage restrains them from arising. Ja'far Sadiq said: 'Whoever can distinguish separation



from reunion and movement from rest has attained the perfection of stability in unification and has become thoroughly imbued with deep knowledge.' The purpose of movement is the Path, and that of rest is stability in the Oneness of the Essence.

The word Reunion may also be used to express the annihilation of the attributes of the individual within the attributes of Truth; and this results from verifying and interpreting the Names of God, in the course of enumerating them. In the words of the Prophet: 'Whoever enumerated them has entered paradise.'

#### **97 THE REUNION OF SEPARATION**

This is the healing of the rift, the repairing of the breach, the merging of distinctions – which is the manifestation of Unity within multiplicity. For Unity joins together its separate and scattered parts through the union of multiplicity. As the Separation of Union is the manifestation of multiplicity in unity, so multiplicity breaks up the union of unity, augmenting the manifestation of the latter through its own specific requirements, in the first stages of differentiation of the forms of a single face in different mirrors.

#### **98 REUNION OF REUNION**

The return after departure, the ascent after the descent. For each one of us has fallen from the highest ranks. It is that same Union of Oneness which is the absolute link between Eternity-without-beginning and the lowest depths of the world of warring elements. Some of us have been living in an extremely degenerate state and have fallen into the lowest of the low; while others have come back and returned to the Stage of Union by following the path to God and in God – by praising his qualities and losing themselves in them, until finally they reached true reunion in Eternity-without-end – just as they were originally in Eternity-without-beginning.

#### **99 THE FULFILMENT OF THE COVENANT**

This goes beyond what is declared by saying 'Yes indeed!' in the affirmation of Deity. When God said, 'Am I not your Lord?' they answered 'Yes indeed!'

For the common people it means religious observance, prompted by ■ desire for what has been promised and ■ fear of what has been threatened. For people of distinction it means devoted service to the

undertaking for its own sake, staying within its limits and being faithful to what it imposes, without desire, fear, or ulterior motive. For those of especial distinction, however, it means devoted service while abjuring any claim to strength and power.\* But for the Lover it means not letting one's Heart expand to anything other than the Beloved.

One of the requirements of fulfilling the covenant of service is to see that every fault that appears in oneself is due to oneself – and not to see perfection in anything save in one's Lord.

**100 KEEPING THE COVENANT OF CONDUCT**

This means not forgetting your own bondage and helplessness at those times when it is given to you to master and break your habits.

**101 MOMENT OF TIME\***

Whatever comes to mind in the Mystical State. If it derives from Truth then you should consent and submit to it, so that you may accord with the moment, with nothing else occurring to you. But if it is something related to personal gain, then you should force yourself to attend to what is more important to you. Do not occupy your mind with the past or the future: trying to remedy the past is a waste of time – and so is thinking about what is to come; because you may never attain it, and time will have simply passed you by. That is why the wise have said: 'The Sufi is the son of time.'

**102 ETERNAL TIME**

The Eternal Present.

**103 THE HALT**

This is the pause necessary between two Stages, in order to complete the remaining obligations of the first Stage and to prepare to be able to rise to the refinements of the second.

**104 THE AUTHENTIC UNDERTAKING**

The undertaking which has the intention of finding Truth.

**105 THE FRIEND OF GOD**

This is someone who is entrusted with the Truth and who protects it from subversion and would never let it or himself down, until he

reaches such perfection ■ is possible to mankind. As God has said:

‘... and he will choose and befriend the righteous.’\*

**106 SAINTHOOD**

This is the standing of a man in Truth when he has achieved the annihilation of his own Self such that the light of Truth is able to take possession of him and thus bring him to the ultimate stage of Nearness and Establishment.



# LETTER ZĀ'

## **107 THE REPROVER**

God's admonisher in the Heart of the believer. It is the light which comes flashing into his Heart, summoning him to Truth.

## **108 THE GLASS**

Mentioned in the Light Verse. \* The glass is the Heart, the lamp is the Spirit, the tree, from whose oil the glass is lit up – like a 'glittering star' – is the Self. The niche for the lamp is the body.

## **109 THE EMERALD**

The Universal Soul.

## **110 DURATION OF TIME**

This is what is added to the subjective presence; it is the Eternal Present, mentioned above in chapter *alif*.

## **111 THE FLOWERING OF INFORMATION, KNOWLEDGE AND REUNION**

These are the sciences of the Way, for they are the most honourable and enlightened of all the sciences, and they are the pre-condition for union with Truth.

## **112 THE OLIVE TREE**

This is the Self when it has been prepared, through the power of thought, for illumination by the Sacred Light.

## **113 THE OIL**

This is the original light for the Self's preparation – and success lies with God!



# LETTER ḤĀ'

## **II4 THE MYSTICAL STATE**

This is what comes to the Heart purely gratuitously, without any effort or inducement – in the form of sorrow, fear, expansiveness, contraction, desire or pleasure. When it appears, the characteristics of the Self go into abeyance, and the State may or may not do likewise; but if it endures and becomes a permanent characteristic, then it is called a Stage.

## **II5 THE DEMONSTRATION TO MANKIND OF THE TRUTH**

This is the Perfect Man – like Adam, in that he was a proof to the Angels, as shown in the words of God: He said, 'Adam, tell them their names.' And when he had told them their names, God said, 'Did I not tell you I know the unseen things of the heavens and earth? And I know what things you reveal and what you were hiding.'\*

## **II6 THE VEIL**

The imprint in the Heart of universal forms which inhibit the revelation of Truth.

## **II7 THE LETTERS**

The elementary realities deriving from the Essences, and from such screening entities as reason and the Self.\*

## **II8 THE SUBLIME LETTERS**

These are the individual qualities that lie dormant in the most hidden part of the hidden world – like the tree latent in the date-stone. It was to them that the Sheikh was referring when he said:

We were sublime letters, till now never spoken,  
Belonging to the offspring of the highest heights.

I am you in him,  
We are you and you are he,  
And all in him is he:  
Just ask the one who has arrived!\*

**119 FREEDOM**

The release from enslavement to others. There are three degrees of freedom: Firstly, there is freedom from enslavement to carnal desires. Secondly, there is special freedom – from enslavement to aspirations, through the obliteration of the personal will within the will of Truth. Finally there is the most special freedom of all – from enslavement to custom and tradition, through their effacement in the revelation of the Light of Lights.

**120 BURNING**

A half-way stage in the process of Illumination, which draws the seeker towards annihilation. The process starts with Lightning, and ends with obliteration in the Essence.

**121 KEEPING THE COVENANT**

This means to remain within the limits set by God for his servants, neither omitting what is commanded nor committing what is forbidden.

**122 KEEPING THE COVENANT OF LORDSHIP AND SERVICE**

Not to ascribe perfection to anything but the Lord, and not to ascribe defects to anything but oneself.

**123 THE REALITY OF REALITIES**

The Essence of Oneness that encompasses all realities. It is known as the Presence of Union and the Presence of Existence.

**124 THE REALITY OF MUHAMMAD**

This is the Essence in its primary individuation, for it contains all of the Beautiful Names and is itself the Greatest Name.

**125 THE REALITIES OF THE NAMES**

These are the various individuations of the Essence, and their

inter-relationships. Thus they are the qualities which distinguish the Names one from another.

**126 THE TRUTH OF CERTITUDE**

To witness the Reality of Truth during the stage of total Union in Oneness.

**127 WISDOM**

This is the knowledge of the reality of things, their precise characteristics, specialities and properties, and of the connection between causes and effects, and of the secret mechanisms regulating creation, as well as the appropriate action required:

And he to whom wisdom is granted receives indeed a benefit overflowing.\*

**128 EXPLICIT WISDOM**

The sciences of Holy Law and the Way.

**129 TACIT WISDOM**

Refers to the secrets of Reality which are not understood very well by conventional scholars or the common people, and can thus be harmful and even destructive for them.

It is related that the Prophet was walking through the streets of Medina with his companions, when a woman entreated them to come into her house. They went inside and there they saw a blazing fire with the woman's children playing round it.

She said to Muhammad, 'Tell me, Prophet of God, who is more merciful: God to his servants or I myself to my children?'

'God is more merciful,' he replied. 'Truly, of all the merciful he is the most merciful.'

'Prophet of God, can you see me ever wanting to throw one of my children into the fire?'

'No.'

'Then how could God throw his servants into it, seeing that he is the most merciful of all?'

The narrator goes on to say that the Prophet wept and said, 'That is how God inspired me.'

**130 UNKNOWN WISDOM**

According to us, this is what has been concealed from us by the

countenance of wisdom behind the afflictions of certain people, such as the death of children, or an eternity in hellfire – for not only is belief in this required, but also acceptance of it as right and just.

**I3I UNIVERSAL WISDOM**

This means knowing and working with Truth, and knowing and avoiding falsehoods. As the Prophet said: 'Oh God, show **III** the Truth as it really is, and grant us the means to follow it; and show us falsehood for what it is, and grant us the means to avoid it. Show us things **■** they really are.'





# LETTER ṬĀ'

## **132 RISING STARS**

The first of the illuminations of the Holy Names to appear in a person's Heart. Thus his character and qualities are improved through the irradiation of his inner self.

## **133 THE PURE**

Those whom God has safeguarded from transgressions.

## **134 THE OUTWARDLY PURE**

Those whom God has safeguarded from criminal acts.

## **135 THE INWARDLY PURE**

Those whom God has safeguarded from temptations, carnal desires, and attachment to others.

## **136 THE SECRETLY PURE**

Those who are not distracted from God for so much as the winking of an eye.

## **137 THE SECRETLY AND OVERTLY PURE**

Those who have undertaken to fulfil the obligations of both Truth and Creation, trying to do them equal justice.

## **138 SPIRITUAL MEDICINE**

The knowledge of the perfection of hearts – not only their afflictions and ailments, and the remedies for these, but also the directions for keeping them healthy and warding off sickness.

**I39 THE SPIRITUAL PHYSICIAN**

The Master who has the above knowledge, as well as the power to guide and complete the treatment.

**I40 THE WAY**

The specific course of conduct followed by seekers on their way to God, passing through various phases and rising step by step through the developmental stages.

**I41 EFFACEMENT**

This is when the customs of the traveller pass away totally in the attributes of the Light of Lights.



# LETTER YĀ'

## **142 THE RED RUBY**

This is the Self, so called because of the blending of its luminosity with the darkness of attachment to the body – in contrast to disembodied reason, which is sometimes described as the White Pearl.

## **143 THE TWO HANDS**

These are contrasting Names of God, such as either the Active or the Receptive. As God said to Iblis,

'What prevented you from bowing down before that which I created with my own hands?'

Because the presence of the Names comprises two types of presence – the necessary and the possible – some have said that the Two Hands are indeed necessity and possibility; but in fact the contrast is more general than that. The active aspect may be compared variously with the Beautiful, the Sublime, the Gentle, the Vanquisher, the Beneficial and the Harmful; while similarly, the receptive aspect may be compared with the Friend, the Timid, the Hopeful, the Fearful, the Beneficiary and the Harmed.\*

## **144 THE DAY OF ASSEMBLY**

The time of gathering together and arriving at the Source of Union.



# LETTER KĀF

## **145 THE CLEAR BOOK**

This is the Preserved Tablet to which the words of God refer:

'Not a thing, whether fresh or dry, but is recorded in a clear book.'\*

## **146 THE TOTALITY**

A name for Sublime Truth, seen from the perspective whereby the presence of Divine Oneness comprehends all the Names. This is why we say 'one' for the Essence and 'all' for the Names.

## **147 THE WORD**

The means by which to allude to every single quality, essence, reality and externally existing thing – in short to everything that is specific. Intellectual concepts, such as qualities, realities and essences, may be distinguished by means of the Essential Word; the invisible and the external by means of the Concrete Word; and the various incorporeal entities by means of the Authentic Word.

## **148 THE WORD OF THE PRESENCE**

This refers to the word of God: 'Be!' – as shown in the words:

'For to anything which we have willed, we but say the word "Be!" – and it is.'\*

## **149 THE HIDDEN TREASURE**

The Essence of Oneness that is concealed in the invisible. This is the innermost secret of all.

## **150 THE UNGRATEFUL**

In Holy Law this refers to those who have abandoned the divine

precepts. In the Way it means those who forsake excellent virtues. In Reality it is those who desire something which God does not want; since they are contending with his wishes without knowing the reality of his grace.

**151 FISSION**

The existence of Fission does not dissolve Union. This means that the proliferation of the one and only Truth into distinct particularizations does not imply the dispersal of the Divine Whole or of the Oneness of the Essence.

**152 THE MORNING STAR**

The first manifestation of beatific visions. It may also be used to indicate someone who has verified the objective reality of the Universal Soul. From the words of God:

‘When night enveloped him he saw a star . . .’\*

**153 ALCHEMY**

This is contentedness with what is present, and relinquishing the desire for what is absent. In the words of Ali, the Commander of the Faithful, ‘Contentedness is a treasure which is never exhausted’.

**154 THE ALCHEMY OF HAPPINESS**

The refinement of the Self by protecting and purifying it from worthless things – and by seeking to acquire virtues and become adorned with them.\*

**155 THE ALCHEMY OF THE MASSES**

This means to exchange the enduring goods of the other world for the ephemeral trifles of this world.

**156 THE ALCHEMY OF THE ELECT**

This is the deliverance of the Heart from creation and into the exclusive power of the Creator.



# LETTER LĀM

## **157 THE SIGN**

The light of Illumination, which appears and then passes away. It is also called ■ flash of insight or an idea.

## **158 DIVINE NATURE**

The life which pervades things. Human nature is its fixed abode; and that is the Spirit.

## **159 THE KERNEL**

This is the mind when it has been illuminated by the Sacred Light and freed from the external husks of delusion and fantasy.

## **160 THE KERNEL OF KERNELS**

This is the divine substance of the Sacred Lights, by which the mind is strengthened, and thus freed from the above-mentioned husks, so that it attains the sublime sciences – freed from the consciousness of the Heart, which is attached to creation and prevented from understanding what is veiled from conventional knowledge. This comes about through the beauty of the former Stage leading to the goodness of the latter.\*

## **161 DISGUISE**

The elemental form that envelops spiritual realities. God said:

‘And if we had made him an angel we should have sent him as a man; and we should certainly have caused them confusion in ■ matter which they have already covered with confusion.’\*

One such guise is the clothing of real truth in the forms of humanity. It is to this that the words of God refer in the Tradition.

'My friends are beneath my domes: none knows them but myself.'

**I62 ELOQUENCE**

This is the means whereby the divine declaration is made to attentive ears concerning those things which God wishes to teach – either by way of divine communication, or via ■ prophet, saint or friend.

**I63 THE TONGUE OF TRUTH**

The human being who has verified the manifestation of the pronoun 'I', by virtue of being its object.

**I64 SUBTLETY**

Any sign of delicate spiritual significance. When one of these appears in the understanding, its meaning cannot be encompassed by words.

**I65 THE HUMAN SUBTLETY**

This is the Rational Soul, which Sufis call the Heart. In fact it is the descent of the Spirit to a level close to that of the Self – to which in one aspect it is related, whilst in another it is related to the Spirit. The former aspect is called the Breast, and the latter the Heart.

**I66 THE TABLET**

This is the Clear Book, and also the Universal Soul.\*

**I67 SIGNS**

These are sometimes used to indicate what appears to the senses from the World of Ideas – as in the case of 'Umar.\* This is ■ pictorial revelation, whereas in its original meaning it is a spiritual revelation proceeding from the Most Holy.

**I68 RAYS**

Radiant lights which shine for those novices who are of a delicate disposition. They are reflected from the imagination to the common sense; and they then become perceptible to the external senses, so that the subject seems to see lights, like those of bright stars, the sun and the moon, illuminating all around them.\* This light is either predominantly violent and threatening, taking on a reddish hue – or else it is predominantly gentle and promising – in which case it has a greenish colouring.

**169 THE NIGHT OF POWER**

This is ■ night in which the seeker is favoured with ■ special state of illumination, in which he learns his true potential and rank in relation to the Beloved. It is the time when the seeker begins to arrive at the Source of Union and the stage of those who are matured in deep wisdom.\*





# LETTER MĪM

## **170 THE ONE WHO HOLDS, THE THING HELD, AND FOR WHOM IT IS HELD**

These are spiritual pillars; and they are also the reality of the Perfected Man. As God said:

‘Were it not for you, I would not have created the heavens.’

Sheikh Abu Talib al-Makki writes:

‘Truly the heavens are turned by the breath of the Children of Adam.’

And Sheikh Muhiyuddin Ibn al-Arabi writes:

‘Praise, honour and glory be to God, who created the Perfect Man to be the teacher of the angels and caused by his breath the heavens to turn!’

Both of these refer to the above concepts.

## **171 SACRED WATER**

The knowledge which purifies the Self from the defilement of nature and the squalor of vice. Alternatively it means to witness the Eternal through Illumination, and thus rise above the defilement of accidental phenomena.

## **172 THE ORIGINAL**

This is an unalloyed augmentation of Oneness; seeing that the Essence of Oneness has precedence over the presence of Unity, which latter is the origin of all the designations and derivations of the Names; since their characteristics and associations are rational considerations.

**173** (*There is ■ entry bearing this number*)

**174 STARTING POINTS AND END RESULTS**

The former are the devotional duties, namely: prayer, almsgiving, fasting and pilgrimage.

The outcome of prayer is complete Nearness and real communication.

The outcome of fasting is abstaining from the forms of creation and from that which reinforces them – through Annihilation in God. That is why, in the sacred words of the Tradition it is said, 'Fasting is for me, and I shall repay it.'

The outcome of pilgrimage is the acquisition of wisdom and the verification of Permanence after Annihilation. For all the ceremonies and hardships of the pilgrimage are analogous to stations of the seeker and the Stage of the Oneness of Union and Separation.

**175 THE FOUNDATION OF SUFISM**

According to Abu Muhammad Ruwaym, this consists of three qualities: adherence to poverty and need, the attainment of certainty through liberality and altruism, and abandoning conflict and personal choice. ■

**176 THE ONE WHO IS CONFIRMED IN TRUTH**

Whomsoever God observes in every detail without becoming specific for him. For God is supreme: even though he may be witnessed in anything that is bound to ■ name, attribute, aspect, viewpoint or specification – yet he is not himself restricted or bound in any way thereby. He is the Absolutely Binding and the Binding Absolute, far above binding and non-binding, absolute and non-absolute.

**177 THE ONE WHO IS CONFIRMED IN TRUTH AND CREATION**

Whoever sees that every absolute in existence has an aspect of restriction, and every restricted thing has ■ aspect of freedom. Furthermore, he sees all of existence as ■ single reality, which has both an absolute aspect and ■ limited one subject to every restriction. Anyone who witnesses this through experience has been confirmed in Truth and Creation, annihilation and permanence.

**178 THE ATTRACTED**

Someone whom Truth has singled out for himself and selected for his own intimate companionship, purifying him with Sacred Water. Thus, by dint of all these favours and gifts, he has attained what is achieved in all the various stages and degrees of development, without himself going to the trouble of acquiring it.

**179 THE UNIVERSAL MANIFESTATIONS**

These are the outward expressions of the Keys to the Invisible, by which the gates between outward and inward existence are unlocked. There are five of them:

The first is the manifestation of the Essence of Oneness, the Source of Union, the Stage of 'Even Nearer'\*, the Major Resurrection, and the manifestation of the Truth of Truths. This is the ultimate objective and the end of ends.

The second is the initial manifestation of the Intermediate World between death and resurrection, the Meeting of the Two Seas, the Stage of Two Bow-lengths, and the presence of the totality of the Divine Names.

The third is the manifestation of the World of Power and the unveiling of the Sacred Spirits.

The fourth is the manifestation of the Heavenly Kingdom and the celestial powers who uphold the divine decree in the world of the Godhead.

The fifth is the manifestation of the World of the Kingdom through visions and the wonders of the World of Ideas, and material powers in the lower world.

**180 THE MANIFESTATION OF THE ACTIVE NAMES**

The cosmic gradations which make up the world. Also: the records of illustrious deeds.

**181 THE MEETING OF THE TWO SEAS**

This is the presence of Two Bow-lengths, because of the meeting in it of the two seas of necessity and possibility.\* It has also been stated that it is the presence of the totality of existence, seeing that the Divine Names and the cosmic realities are assembled in it.

**182 THE MEETING OF DESIRES**

The presence of absolute Beauty. For desire is attached to nothing other than the distillation of Beauty. That is why the poem says:

Let your longing heart wander where it will,  
There is no love other than the first Beloved.

And Shaybani says:

All of beauty is summed up in your face;  
Yet the details of it fill creation.

**183 THE MEETING OF OPPOSITES**

This is the Absolute Essence, which is the presence of the embracing extremities.

**184 GENUINE LOVE**

The love of the Essence precisely for its very own essence. Far from being a superfluous state of affairs, this is the source of all other kinds of love; and whatever love may exist between two beings has to do either with ■ correspondence in each of their essences – or with a concord of quality, rank, state or function.

**185 THE PROTECTED**

Someone whom God has preserved from delinquency, whether in word, deed or intent. Thus he does not say or do anything except what pleases God, and does not desire anything but what God desires, and does not strive for anything other than God's command.

**186 EXTERNAL OBLITERATION**

The elimination of habitual characteristics and reprehensible traits, countering these with the affirmation which consists in carrying out the stipulations of worship and striving to acquire laudable qualities.

**187 INWARD OBLITERATION**

The removal of the veil of theoretical knowledge and all its afflictions, and countering these with the affirmation of constant communion.\* This is achieved by eliminating the attributes of the seeker and the characteristic habits of his nature and behaviour, and irradiating him with the attributes of Truth and its nature and behaviour. As it has been said, 'I was his hearing, by which he heard, and his seeing, by which he saw.'

**188 THE OBLITERATION OF TRUE UNION**

The annihilation of multiplicity in unity.

**189 THE OBLITERATION OF SERVICE AND OF THE INDIVIDUAL SERVANT**

This means ceasing to ascribe existence to the Essences, because these are subjective entities which have emerged in the Presence of Oneness as a result of scholarly endeavour. They are thus information devoid of any substance whatsoever. Except insofar as the existence of Truth may become perceptible in them, both they and their world are non-existent possibilities. There are, nevertheless, traces of them in external existence, ■ it is commonly understood.

Existence is none other than Sublime Truth itself, and no basis exists for ascribing any other connection outside this. Actions and effects are entirely subordinate to Existence. Since the non-existent has no effect, there is nothing active or present save Truth Most High alone.

For, seen in terms of his specific limitation within the form of the individual, which is ■ subjective matter, he is the worshipper. Seen, however, in terms of his absoluteness, he is the worshipped; while the individual himself remains non-existent. Thus both the individual servant and his service are obliterated.

As in the words of God Most High:

‘And when thou threwest, it was not thyself that threw, but God threw.’\*

or in his words:

‘Three men conspire not secretly together, but he is the fourth of them, neither five men, but he is the sixth of them.’\*

or in his words:

‘They are unbelievers who say “God is the third of three”.’\*

This affirms that he is the fourth of three and denies that he is the third of three; because if he had been one of them he might have been similar to them – he who is exalted and revered far above all such things. However, if he were the fourth among them, he would remain distinct from them in terms of their reality, existence and specific nature.

**190 ERADICATION**

This is the annihilation of individual existence in the Essence of Truth, just as Obliteration is the annihilation of one's own actions in the action of Truth, and Effacement is the annihilation of one's attributes in the attributes of Truth. Obliteration does not see effectiveness in anything except Truth; and Effacement does not see any quality in anything except Truth; while Eradication does not see existence in anything except Truth.

**191 AUDIENCE**

The presence of the Heart together with Truth amidst the profusion of the Names of God.\*

**192 FACING**

The presence of the Heart tending towards ■ contemplative state that is oblivious of everything other than itself; such that it does not see any other thing, since it is so remote from everything else.

**193 THE CONVERSATION**

This is a message from Truth, transmitted through one of the forms of the angelic world – like the call which Moses received from the bush.

**194 THE RETREAT**

The place where the Pole-star is concealed from those who have attained.

**195 SUSTAINED EXISTENCE**

This is the attainment of all that is needed for the phenomenal to sustain its continued and uninterrupted existence. For Truth sustains existence with the Breath of the Merciful, so that its being outweighs its non-being – which latter is a requirement of its essence without its existence. This is achieved by the processes of break-down and exchange in nutrition and respiration, and derives its support from the externally perceptible air.

As for inanimate beings, celestial bodies and spiritual entities, it is the intellect which determines, through the abiding superiority of their existence, which of them is predominant; while it is the sight of God which determines, through unceasingly bringing everything possible into existence, that renewed creation unfolds.

**196 THE UNIVERSAL RANKS**

There are six of these:

- the Rank of the Essence of Oneness;
- the Rank of the Divine Presence, which is the presence of the One;
- the Rank of the Incorporeal Spirits;
- the Rank of Active Souls: the World of Ideas and the Angelic World;
- the Rank of the World of Power, which is the visible universe;
- the Rank of Comprehensive Being, which is the Perfect Man, the total manifestation and collective form of mankind.

But we have said that there are five Manifestations and six Ranks. ■ The reason for this is that the Manifestation is the external aspect in which these Ranks are revealed. Now the Essence of Oneness cannot constitute ■ manifestation for anything else, since there is no aspect of plurality in it whatsoever – not even in learned and scholarly circles. The other Ranks are arranged in descending order and have both an inward and an outward Manifestation. However, there is no manifestation of the Oneness of the Essence other than in the Perfect Man.

**197 THE MIRROR OF BEING**

This is absolute and unique Existence, for it is only in this that the various worlds with their qualities and properties appear, and its own presence is thereby concealed – just like the surface of a mirror, which becomes invisible the moment that an image appears in it.

**198 THE MIRROR OF EXISTENCE**

This denotes the specifications relating to inner qualities whose outward forms are created beings. For the qualities are inward, whilst the existence based on their specifications is external. Seen in this way, the qualities are mirrors for ■ single existence to which their specific forms are allocated.

**199 THE MIRROR OF THE TWO PRESENCES**

This refers to the presence of necessity and possibility, which is the Perfect Man. It also refers to the mirror of the Divine Presence, because this is the appearance of the Essence together with all the Names.

**200 THE EVENING TALK**

The dialogue which Truth holds with the individual in his Secret

Faculty.\* It is so called because conventionally this conversation takes place at night.

**201 THE PATHS OF TOTAL PRAISE**

This refers to the commemoration of the Essence through full knowledge and direct vision of the essential Names, rather than by the attributive or active Names. This is because the Absolute Essence is the origin of all the Names of God. Thus of all the sublime ways of glorifying God, the most glorious is that absolute glorification which itself partakes of all his attributes; because if the one who was commemorating God were to praise him in terms of his own knowledge, generosity or capacity, then his glorification would be confined to that particular attribute. However, if he praises him using his essential Names, such as the Holy, the Glorious, the Salvation, the Most High, the Truth – and by other similar names which are the foremost of all the names – then in his glorification he embraces all of God's perfections.

**202 THE ABODE OF THE GREATEST NAME**

This is the temple in which Truth is housed: I mean the heart of the Perfected man.

**203 THE BASIS OF DEEP KNOWLEDGE**

The Presence of Oneness, which is the origin of all the Names.

**204 THE CONSUMED**

Someone who is annihilated in the Oneness of the Essence, so that no trace remains of him.

**205 THE OBSCURE ISSUE**

This is the fact that the Established Essences remain in ■ state of non-existence, while the Truth, by virtue of its Name, 'the Light', illuminates their forms and apparently assumes their properties. Thus it transforms them over ■ period of time into ■ new creation, by adding to them its own existence and specific make-up; while they remain in their initial state of non-existence. For if it did not hold constant sway over their existence by augmenting and developing them, then they would never have appeared at all.

This is a matter for revelation and intuitive 'taste' – something



which is repugnant to the understanding and rejected by the intellect.

**206 THE RELAXED ONE**

This refers to that one of God's servants, who has been acquainted with the secret of destiny. Since he can see that whatever has been decreed must take place at its fore-known time, and that whatever has not been decreed cannot happen, he is delivered from desiring or expecting things which will not occur, and from grieving over what has taken place. As God has said: 'No misfortune can happen on earth . . . '\*

That is why Anis, ■ Companion of the Prophet said: 'I served the Prophet of God for ten years, and he never said, of something I had done, 'Why did you do that?' – or, of something I had not done, 'Why didn't you do that?'

Such ■ person is never found to be other than even-tempered.

**207 DAWNINGS OF VICTORY**

The manifestations of the Names, since these are the keys to the secrets of the invisible world, and the illumination of the Essence.\*

**208 DAWNINGS OF THE SUN OF REALITY**

Illuminations of the Essence prior to total annihilation in the essential Oneness of all.

**209 THE DAWNING OF INNER MINDS**

This refers to those to whom God has disclosed the innermost minds of people. He has illuminated them with his Secret Name; thus they can survey people's inner natures. Sheikh abu Said ibn Abi al-Khair was one such man.

**210 THE CORRESPONDENCE BETWEEN QUALITIES AND REALITIES**

This is the arrangement of universal realities in accordance with the divine realities which are the Names. The Names are ordered according to the essential qualities; so that existing things are the shadows and forms of the Names, and the Names are shadows of the qualities.

## **211 THE CORRESPONDENCE BETWEEN THE PRESENCES AND CREATION**

This is the relationship of existing beings to the three presences – the presence of necessity, the presence of contingency and the presence of both of these together.

Any being whose relationship to necessity is stronger is of a more distinguished and elevated rank. So it has a higher spiritual reality, whether angelic, or pertaining to a celestial body.

Any being whose relationship to the contingent is stronger is baser and lowlier, and its reality is that of an inferior element or compound.

Any being whose relationship to both is equally strong is more complete; and its reality is that of humanity.

A person who is more inclined to the contingent, and in whom the characteristics of manifold contingency are present, numbers among the unbelievers.

Anyone who is more inclined to necessity, and in whom the characteristics of necessity are predominant, is foremost among men – one of the Prophets or Saints. Any person in whom both aspects are equal is a man of moderation among the believers.

As the inclination tends toward one or other of these two aspects, so do believers vary in the strength or weakness of their belief.

## **212 INSIGHT**

This refers to the favours bestowed by Truth on the wise – either immediately, or arising from questions concerning what has happened to them. The word may also refer to the ascent into contemplative vision at the moment when this dawns.

## **213 THE POINT OF DEPARTURE**

The Stage in which the speaker actually experiences the verses of the Qur'an which he is reciting. His speech is illuminated by the quality which is the source of that particular verse.

As Ja'far Sadiq said: 'God has made himself manifest in his words for his worshippers; but they do not see.'

One day Ja'far fell down unconscious while in prayer. Afterwards, when asked about the incident, he answered: 'I did not stop repeating the verse until I heard it spoken by its Author.'

The Great Sheikh, Shahabuddin Suhrawardi, said of this incident

that at that moment Ja'far's tongue was like the burning bush of Moses, when the call came from it, 'I am God!'

However, I wish to affirm that the meaning of the 'point of departure' is more general than this. It is the Stage of witnessing the Truth in everything that is irradiated by its qualities – of which qualities that thing is the outward manifestation. But because it was said in ■ Tradition of the Prophet: 'There is no verse of the Qur'an without an outward and an inward meaning; for every letter there is an end point, and for every end point a point of departure.' – the meaning has become restricted to this sense.

**214 SIGNS IDENTIFYING THE QUALITIES**

These are organs such as the eye, the ear and the hand; since these are the locations where the meanings and the sources of the qualities become apparent. A sign is an outward indication, like a religious emblem or a signpost on the road.

**215 THE FIRST TEACHER AND THE TEACHER OF THE ANGELS**

This is Adam, for God said to him: 'Adam, tell them their names.'\*

**216 THE SETTING OF THE SUN**

The concealment of Truth within its own specific particulars, and the concealment of the Spirit within the body.

**217 THE KEY TO THE SECRET OF DESTINY**

The diversity of the Contingent Essences within eternity.\*

**218 THE FIRST KEY**

This is the incorporation of all things as they are in the Utterly Concealed, which is the Oneness of the Essence – just like the tree latent in the date-stone. It is also called the Basic Root.\*

**219 RELEASE FROM SORROW AND ANXIETY**

Faith in destiny.

**220 THE BESTOWER**

This is one of the names of the Prophet Muhammad, since it was he who confirmed the Names of God, and shone forth the light of

guidance upon them in all their intricate detail, and acted as their intermediary.

**221 THE STAGE**

This is the fulfilment of one's prescribed duties, for whoever has not fulfilled the requirements of the various Stations is not fit to progress to a higher level. Thus, anyone who has not verified the reality of Abstemiousness until he has made it his own, is not fit for the Stage of Trust; whoever has not verified Trust is not fit for Submission – and so on through all the Stages.

The word 'fulfilment' does not imply that none of the steps of the lower stage may be left incomplete before one is able to proceed to a higher one. The greater part of what has not been completed in the lower stage and its finer gradations will be rectified in the higher. Rather the intention is that one should become so solidly grounded in that particular stage that one actually becomes a part of it, and that the name associated with one's state, such as Abstemious or Trusting, is an exact description of the case. The same applies to all the stages. It is called a Stage because it is the halting place of the Seeker on the Way.

**222 THE STAGE OF DIVINE DESCENT**

This is the Breath of the Merciful, by which I mean the appearance of authentic existence in the ranks of specific individuation.

**223 THE EXALTED POSITION**

This is the rank which is closest in dignity to God. It may also be called the Place. It is referred to in the words of God Most High: 'In a sure setting, in the presence of an almighty King.'\*

**224 FRAUD**

This is following up blessings with misdeeds, sustaining mystical states without regard for propriety, and divulging signs and miracles without authority or restraint.

**225 THE KINGDOM**

The visible world.

**226 THE HEAVENLY KINGDOM**

The invisible world.

**227 THE KING OF THE KINGDOM**

This is Truth, in its function of requiring what the individual has actually performed of the tasks which were required of him.

**228 THE ENLARGER OF ASPIRATIONS**

This is the Prophet, because he is the medium for the outpouring of Truth and guidance to whichever of his servants God chooses, and he sustains them with the illumination and strength of the verses of the Qur'an.

**229 EQUITY**

This is justice, by which I mean fair dealings both with Truth and with creation

**230 THE FIRST WAY**

The diffusion of Oneness from essential Unity, and the manner in which all the Qualities and the Names evolve in the ranks of the Essence. Whomsoever God has shown the arrangement of the Names and the Qualities in all the ranks of the Essence has been set on the shortest route to the First Way.

**231 UTTER SEPARATENESS**

This is the Collective Presence, in which there is not so much as a trace of any other thing. Thus it is the place where all separateness ceases, the very Union of Oneness. It is also known as Implicit Separateness, or the Presence of Existence, or the Presence of Union.

**232 ULTIMATE KNOWLEDGE**

This is the Presence of the One and it is called the starting point of the 'straight and even path'\* – in view of the quickening Breath of the Merciful, from which spiritual forms become manifest in existence. It is known as the Station of Abasement, in which the descent of Truth takes place into the forms of creation; it is also known as the Station of Drawing Near, since within it creation draws near to the Truth. Another name for it is the Fountainhead of Liberality, since it is the source from which pours forth the generosity of Truth; and there are yet other names for it.

### 233 THE ESSENTIAL RELATIONSHIP

This is the relationship between Truth and the individual, and it may take one of two forms.

On the one hand the specific properties of the individual and the multiplicity of his attributes may have no effect on the fixed requirements of Truth and its unity; rather it is a case of him being influenced by the latter, and the darkness of his multiplicity being imbued with the light of the Unity of Truth.

Alternatively, the individual might acquire the attributes of Truth and verify all its Names. If these two alternatives are in harmony with each other, such a person is precisely the perfected individual that is being aimed for. If only the first alternative occurs without the second, then it is known as the Beloved Companion. Acquiring the second alternative without the first is an impossibility. In both alternatives, however, there are many gradations.

Concerning the first case, this is the result of the strong dominance which the light of Union exercises over the weakness of multiplicity – as well as the power of the properties of Necessity over the much weaker properties of Contingency.

As for the second alternative, this depends on the extent to which the individual is able to encompass both his verification of all the Names and his own incapacity to verify only some of them to the exclusion of others.

### 234 THE ENRAPTURED

These are angels in ecstatic contemplation of the Beauty of Truth – who are unaware that God has created Adam, so intense is their absorption and involvement in witnessing Truth. They are those exalted ones who were not required to perform the prostration, due to their absence from everything save the Truth, and their passion for the light of Beauty; and hence they seek nothing apart from that. ■ They are also called Cherubim.

### 235 DEATH

In Sufi usage this is the taming of selfish desire, since the latter is what constitutes life. It is precisely towards this self-love that all lusts and natural bodily needs incline. If the Self inclines towards a lower level, it pulls the Heart, which is the Rational Soul, down with it towards its centre; and thus the Heart dies to the real life of learning which belongs to it by right, and lives instead a life of ignorance.

However, if the Self is tamed and dies to its own lusts, then the Heart proceeds on its natural way of Genuine Love to its own world: the world of holiness, light and essential life, which is not susceptible to death at all.

It was to this kind of death that Plato was referring when he said: 'Die to desire and you will live according to your nature.'\*

The impeccable Ja'far Sadiq said: 'Death is repentance.' And in the words of God,

'... now turn in repentance to your Creator, and slay yourselves.'\*

He who has repented has killed his own Self. That is why, when Sufis put Death into categories, they classify thwarting the Self as 'the Red Death'.

When the Prophet Muhammad returned from holy war against the infidel and said, 'We have returned from the lesser holy war to the greater' – they asked him what the 'greater holy war' might be. He replied, 'It is the struggle against the Self.' In another Tradition it is said: 'The holy warrior is he who has waged war against his own Self.'

He who is dead to his desire lives through right guidance far from error, and through knowledge far from ignorance. When God Most High says: 'He who was dead, and we gave him life . . .'\* he means 'dead' through ignorance, and 'we gave him life' through knowledge.

They have also called this death, Universal Death, to stand for all the various kinds of death.

### **236 THE WHITE DEATH**

This is hunger, and it is so named because it illuminates the inward and brightens the face of the Heart. Thus any follower of the Path who does not assuage his hunger will die the White Death. In so doing he will revive his intelligence; for overeating kills intelligence, and whenever a person's gluttony dies, his astuteness is restored.

### **237 THE GREEN DEATH**

This is the wearing of the patched garment made of discarded and worthless rags. If one is content to give up beautiful clothes for this, and merely limits oneself to a decent covering sufficient for the performance of prayers, then one has died the Green Death. The life

of such a person has become green through his abstemiousness and the blooming of his countenance in the verdant grace of the essential beauty within which he lives. As the poem says:

As long as his honour is unstained,  
Whatever cloak he wears is fair.

Once when Shaf'i was seen dressed in shabby, worthless clothes, some ignorant people criticised him for it. He replied with these verses:

What if my shirt is not worth a penny?  
I have beneath it a soul of priceless love.  
Your garb is a sun: beneath its radiance – darkness;  
Mine is black night, beneath which lies – a sun.

### **238 THE BLACK DEATH**

This is enduring the suffering occasioned by people. One is not oppressed by the harm they do, and is not hurt, but rather takes pleasure in it as something coming from the Beloved. In the words of the poem:

Sweet is the blame for desiring you;  
So let them blame me for my love of your memory.  
Seeing myself to be just like my enemies,  
I made up my mind to love them, too;  
May I fare as well with you  
As I have fared with them!\*

You belittled me, so I made myself small;  
But who is more honoured than one thus scorned?

Such a person has died the Black Death and is annihilated in God, since he sees all the abuse inflicted on him from a viewpoint in which all actions are annihilated in the one action of his Beloved; and, what is more, he sees himself and others all annihilated in the Beloved. Henceforth he lives by the existence of Truth, sustained by the presence of absolute liberality.

### **239 BALANCE**

The means by which man arrives at correct views, apt sayings and fair deeds, and is able to distinguish these from their opposites.

It is that kind of justice which is the shadow of the real Unity



comprising the knowledge of the Holy Law, the Path and Reality. These are only verified by someone who has gone through the realisation of the Stage of Oneness of Union and the Stage of Separation.

The Balance of the people of externals is Holy Law; the Balance of people of inwardness is ■ mind illuminated by the Sacred Light; the balance of the exceptional is the Path; while the balance of the most select of all is Divine Justice, which is not realised except in the Perfected Man.



# LETTER NŪN

## **240 PROPHECY**

This is information concerning the divine realities – the knowledge of the Essence of Truth, its Names, Qualities, and Decrees. It consists of two parts: the prophecy of exposition, and the prophecy of legislation. The first comprises statements about the knowledge of the Essence, the Qualities and the Names. The second, in addition to the foregoing, involves the communication of the decrees, the inculcation of morality and wisdom, and the administration of government. The latter applies particularly to the prophetic mission.

## **241 THE NOBLE**

These are forty persons whose charge it is to rectify the affairs of the people and bear their burdens. They are none other than the administrators of the rights of mankind.

## **242 BREATH**

The soothing of the Heart by the subtleties of the invisible world. For the Lover it is companionship with the Beloved.

## **243 THE BREATH OF THE MERCIFUL**

This is the existence of the One God, augmented in its reality by the spiritual forms which are the Essences and their states in the Presence of Oneness.

It is called thus as an analogy to the way in which human breath may be varied to produce vocal sounds. Although in itself it is simply air, the intention is to animate and release the inner Names that come under the domain of the Name of the Merciful. It is made up of the things that are in these names, and they have their being through its power, just as human animation is the result of breath.

**244 THE SELF**

This is the term for that subtle, ephemeral substance which is the vehicle for the vital energy, the senses and the voluntary bodily movements. The wise call it the Animal Soul. It is the intermediary between the Heart, which is the Rational Soul, and the body. It is referred to in the Qur'an as the Olive Tree '... the blessed tree, neither of the east or the west ...' – by which the human race and its blessings will increase.\* Thus it is neither of the 'eastern' world of incorporeal spirits, nor of the 'western' world of physical bodies.

**245 THE COMMANDING SELF**

The Self which inclines towards bodily nature, and commands one to sensual delights and lusts, pulling the Heart downwards. Thus it is the abode of evil, the fountainhead of reprehensible morals and wicked deeds. God says: 'The self commands what is evil.'\*

**246 THE ACCUSING SELF**

The Self which has been illuminated by the light of the Heart, to the extent that it becomes aware of its habitual heedlessness. Thus it awakens and begins to improve its condition, vacillating between Godliness and its natural state; so that whenever ■ misdeed occurs through its natural propensity towards evil, it is corrected by the divine admonitory light, and it starts to blame itself and turn in repentance to the door of the Forgiving, the Merciful. This is why God expressly mentions it in oaths: 'No! I swear by the accusing self!'

**247 THE SERENE SELF**

The Self whose enlightenment has been completed by the light of the Heart, so that it has divested itself of base qualities and has been moulded by laudable moral conduct and orientated toward the way of the Heart, generally following it closely and progressively rising to the sacred world – free from sin, assiduous in its devotions, rising step by step, until its Lord addresses it in these exalted words:

'O serene self, return unto thy Lord, well-pleased and well-pleasing: enter among my servants, enter Paradise!'

**248 THE CHIEFS**

Those who have ascertained the Inner Name, and have thus seen into

the inwardness of people and discovered their secret thoughts. For them the veils have been drawn back from the faces of the secrets. There are three hundred such individuals.

#### **249 THE CONNUBIAL BOND DIFFUSED THROUGH ALL ITS ISSUE**

This is the favour of the Living God, alluded to in his words: 'I was a hidden treasure and I wished to become known.' The words 'I was a hidden treasure' indicate that the priority of hiddenness and absoluteness, over manifestation and specific individuation, is an eternal and essential precedence. The words 'and I wished to become known', indicate a fundamental inclination and an essential love, which is the link between the hidden and the manifest, the latter being indicated by the words 'to become known'. It is this connection which is at the root of the notion of 'the Connubial Bond diffused through all its issue'.

The single requirement of love is the appearance of the characteristics of Oneness, diffused throughout all the levels of ordered individuation – all of it in the minutest detail, leaving nothing out. This is what preserves the unity of multiplicity, in all its forms, from division and dispersal. Thus the connection of that unity with multiplicity is the Connubial Bond. This may be seen firstly on the level of the Presence of the One, with the Oneness of the Essence in the forms of individuation and the oneness of the totality of the Names; then with the oneness of secondary existence on all its levels and the worlds which arise on its account; and then even in producing an outcome in terms of teaching and learning, feeding and eating, male and female. This love that requires both affection and lovableness – indeed this knowledge that requires both capacity to learn and informedness – this is the first flowing of unity into multiplicity, and the appearance of the triad of impact, receptivity and activity, which is the source of existence; and this is what is meant by the Connubial Bond diffused through all its issue.

#### **250 THE END OF THE FIRST JOURNEY**

The raising of the veils of multiplicity from the face of Unity.

**251 THE END OF THE SECOND JOURNEY**

The raising of the veil of Unity from the multiple facets of inner knowledge.

**252 THE END OF THE THIRD JOURNEY**

The cessation of the limitation of the two opposites, the outward and the inward, through the attainment of the Source of Union.

**253 THE END OF THE FOURTH JOURNEY**

This occurs upon the return from Truth to creation, in the Stage of Uprightness. It is the Oneness of Union and Separation, while witnessing the diffusion of Truth within creation and the disappearance of creation in Truth, so that the Essence of Unity may be seen in the forms of plurality, and, conversely, the multiplicity of the forms may be seen in the Essence of Unity.

**254 THE GIFT**

Anything that is bestowed by Truth on the People of Nearness, such as robes of honour. Every such robe conferred by God upon someone may be called thus. It may also mean special honours bestowed upon individuals.

**255 THE LETTER NŪN**

This occurs in God's exalted words: '*Nūn*: by the pen . . .'.\* *Nūn* is concise knowledge in the Presence of Oneness, and the Pen is the presence of the full details.

**256 LIGHT**

One of the Names of God. It is his radiant manifestation in his Outward Name, by which I mean external existence in all its cosmic forms. It may be applied to anything that unveils the concealed aspects of the sciences of the Essence and the divine events that banish the world from the Heart.

**257 LIGHT OF LIGHTS**

Truth Most High.



# LETTER SĪN

## **258 THE PRECEDENT**

This is the eternal providence, referred to in the Qur'an in the words:  
'... and give good tidings to the believers, that they have a sure footing with their Lord.'\*

## **259 THE WAYFARER**

Someone who is travelling towards God. While he continues on his journey, he is halfway between the aspirant and the one who has arrived.

## **260 FLOATING**

This refers to those fine particles known as Primordial Matter. They are extremely obscure, and have no existence in themselves other than the forms which they assume.

## **261 THE VEIL**

This is anything that screens you from what is important to you – like the veil of existence, or holding to conventional customs and acts.

## **262 SCREENS**

The forms of the worlds, and the outward manifestations of the Divine Names, which are to be discerned behind them. As Shaybani put it:

You have become manifest to the worlds from behind their screens: So you revealed only what those screens could grasp.

## **263 VEILS**

This term is applied especially to the human bodily forms flowing between the visible and the invisible worlds.

**264 THE ADORATION OF THE HEART**

The annihilation of the Heart in Truth, such that while this illumination is being experienced, nothing may occupy it or divert it from its total absorption.

**265 CRUSHING**

This means the wasting away of the devotee through grief.

**266 THE FINAL LOTE TREE**

This is the Greater Intermediate World, which is the ultimate conclusion of everyone – and of all that they do and know. \* It is the last of the designatory ranks, and there is no rank higher than this.

**267 THE SECRET**

This is what is characteristic of everything belonging to Truth in its creative aspect – as is referred to in the words of God:

‘For to anything which we desire we but say the word “Be!” – and it is.’\*

Hence the saying that none may know Truth except Truth, and none seek Truth except Truth, and none love Truth except Truth – because the secret is precisely the seeker, lover and knower of the Truth. As the Prophet says: ‘I knew my Lord through my Lord.’

**268 THE SECRET OF KNOWLEDGE**

This is the reality of knowledge; because in reality knowledge is tantamount to Truth – only seen from a different perspective.

**269 THE SECRET OF A STATE**

What may be gathered from it concerning God’s intention.

**270 THE SECRET OF REALITY**

Whatever does not conceal any of the reality of Truth in all things.

**271 THE SECRET OF THE ILLUMINATIONS**

This is the witnessing of everything in everything; and it takes place through the unveiling of the Primary Illumination in the Heart, so that it may witness the oneness existing collectively among all the Names. For every name is an attribute of all the other names, by

virtue of their unity in the Essence of Oneness; and their distinctness is the result of appearing in the world of specific instances, which are their forms. Thus everything is witnessed in everything.

**272 THE SECRET OF DESTINY**

This is what God discovers about every individual in Eternity, concerning which of the states that he experienced during his existence have made an impression on him. For God does not pass judgement on anything other than that which he has personally ascertained in its eternal condition.

**273 THE SECRET OF DEITY**

The fact that Deity depends on that which is deified. This is because it is a relationship with Eternity which has to have two components. One of these component parts is the deified, which is none other than the Established Essences – themselves in non-being. Now that which depends on the non-existent is itself non-existent. That is why Sahl said:

‘There is a secret to Deity: if it became apparent, Deity would become null – due to the nullity of that on which it is dependent.’

**274 THE SECRET OF THE SECRET OF DEITY**

This is the appearance of the Lord in the forms of the Essences, so that the latter subsist through him and exist through his existence, by virtue of being the object of the self-subsistent Lord manifesting in his individuation. They are, in this respect, deified servants, and their Lord is the Truth. Thus in fact Deity never occurs except in the Truth, and the Essences are non-existent by themselves in Eternity. So the secret of Deity has a secret of its own, which is manifest and not void.

**275 THE SECRETS OF THE TRACES**

The Divine Names, which are the inner aspects of the created worlds.



**276 THE LAST NIGHT OF THE MOON**

The obliteration in Truth of the follower of the Path at the moment of his final arrival. It is to this that the saying of the Prophet refers:

‘With God I have a time . . .’\*

And in another Tradition God says:

‘My friends are beneath my domes – none knows them but myself.’

**277 THE ABUNDANCE OF THE HEART**

The verification by the Perfected Man of the reality of all the intermediate worlds of contingency and necessity. For the heart of the completed man is indeed this intermediate world. Hence the Tradition:

‘Neither my earth nor my heavens can contain me; yet I am contained in the heart of my faithful servant.’

**278 JOURNEYS**

This refers to the orientation of the Heart towards Truth. There are four such journeys.\*

The first is the journey towards God from the Stations of the Self until the Visible Horizon is reached – which is the final Stage of the Heart and the commencement of the various illuminations of the Names.

The second is the journey within God, assuming his qualities and verifying his Names, until the Supreme Horizon is reached. This is the end of the Stage of the Soul and the Presence of the One.

The third is the ascent to the Essence of Union and the Presence of Oneness. This is the Stage of Two Bow-lengths, so long as duality remains; but if the latter is removed, then it is the stage of ‘Even Nearer’, which is the end of sainthood.\*

The fourth journey means travelling in God and through God, which is the stage of Permanence after Annihilation, and Separation after Union.

**279 THE ABOLITION OF VIEWPOINTS**

This is the viewpoint of the Oneness of the Essence.

**280 THE SESAME SEED**

Knowledge too subtle for expression.

**281 THE REQUEST OF THE TWO PRESENCES**

This is the request arising from the presence of Necessity, in the language of the Divine Names, seeking from the Breath of the Merciful to be manifested in the forms of the Essences. Likewise it is the request arising from the presence of Contingency, in the language of the Essences, seeking to be manifested in the Names. The Breath of the Merciful always lends its support by answering their requests.

**282 BLACKNESS OF FACE IN THE TWO ABODES**

This is total annihilation in God, such that the subject has no existence either inwardly or outwardly, in the visible or the invisible world. This is authentic poverty – returning to the original non-existence. Hence the saying: ‘If true poverty is perfected, then it is God.’ And God is the Guide.\*



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# LETTER 'AĪN

## **283 THE WORLD**

This is the Second Shadow – which is none other than the Existence of Truth made visible in all its contingent forms. Because of its appearance in these specific particulars, it is termed both uniform and diverse.

When we consider Truth's augmentation of the contingent, the latter has no existence except by dint of this one relationship. Otherwise existence would be identical with Truth; and in the science of Truth the non-existence of the contingencies is established as being their essential characteristic. For the World is a form of Truth; and Truth is the essence and spirit of the World. These specific elaborations in the single existence of Truth are properties of its outward Name, and this in turn is the revelation of its Inward Name.

## **284 THE WORLD OF POWER**

The world of the Divine Names and Qualities.\*

## **285 THE WORLD OF COMMAND, THE WORLD OF THE HEAVENLY KINGDOM AND THE INVISIBLE WORLD**

The world of spirits and spirituality, since these exist by the command of Truth, without any material or temporal intermediary.

## **286 THE WORLD OF CREATION, THE WORLD OF THE KINGDOM AND THE VISIBLE WORLD**

The world of bodies and mass: that which exists subsequent to the command of substance and time.

## **287 THE WISE**

This refers to those for whom God has made visible his Essence,

Qualities, Names and Actions. For deep knowledge is a condition that arises through personal experience.

**288 THE LEARNED**

People whom God has informed of everything mentioned above, but through conviction rather than personal experience.

**289 THE COMMON PEOPLE**

This refers to those whose knowledge is limited to Holy Law. The learned among them are termed 'experts of customary form'.

**290 THE GREAT REPROACH, AND THE THING GREATLY HATED**

This is breach of trust, either by saying what one does not do, or by making a promise which one does not keep. In the words of God Most High:

'Very hateful is it to God, that you say what you do not.'\*

He also said:

'Will you bid others to piety, and forget yourselves while you recite the book? Do you not understand?'

The words, 'Do you not understand?' imply that they are ignorant – which is a great reproach.

**291 WORSHIP**

For the common people this is the utmost self-abasement.

For the Elect – those who have corrected their relationship to God – their veneration lies in the sincerity of their intent and the manner in which they follow his Path.

For the Elect among the Elect – those who have experienced themselves established in him in their adoration – they worship him for himself in the Stage of the Oneness of Union and Separation.

**292 SERVANTS OF GOD**

People who have been illuminated by the Divine Names. If they have verified the reality of one of the names, and have been imbued with the quality which is the reality of that name, they become related to God through the adoration and contemplation of its

divinity. The adoration of Truth from the standpoint of its divine sovereignty is by virtue of the perfection of that special Name. Thus one such person is called the 'Servant of the Provider', and another the 'Servant of the Mighty', and yet another the 'Servant of the Benefactor' – and so on.\*

**293 THE SERVANT OF GOD**

The man whom Truth has illuminated with all its Names, so that there is no devotee of Truth who is in a more exalted stage than he is. This is due to his having ascertained the Greatest Name of God and acquired all its qualities. That is why our Prophet was especially distinguished by the bestowal of that Name. In the words of the Qur'an:

'When the servant of God stood calling on him, they were well-nigh upon him in swarms.'\*

Actually this name should only be used for him, and for the Pole-star of each ensuing age, from among the heirs to his succession; however others have, as it were figuratively, been called Servant of God. The characteristic of every one of God's Names is in all of the names taken together, by virtue of the oneness and the unity of all the Names.

**294 THE SERVANT OF THE COMPASSIONATE**

epitomises the name of the Compassionate and is a mercy to all the world in general. Thus no one with the capacity for this is excluded from his compassion.

**295 THE SERVANT OF THE MERCIFUL**

exemplifies the name of the Merciful, and bestows his mercy particularly upon the pious, the virtuous and those with whom God is pleased. But he is vengeful towards those with whom God is angry.

**296 THE SERVANT OF THE KING**

Whoever masters himself and others by acting according to God's wishes and commands. And he is the severest of God's creatures upon his own nature.

**297 THE SERVANT OF THE HOLY**

The person whom God has exempted from being veiled, since his Heart has no room in it except for God. It is the person whose Heart is able to encompass the Truth. As God says in the Tradition: 'Neither my earth nor my skies can contain me; yet I am contained in the heart of my faithful servant.' It is through its own vastness that Truth is purified of everything else; for when Truth has become manifest nothing else remains. Thus nothing may contain the Holy except the Heart that has been purified of the worlds.

**298 THE SERVANT OF THE SALVATION**

Someone to whom the Truth has made itself manifest in the name of the Salvation, so that it preserves him from any misfortune, blemish or fault.

**299 THE SERVANT OF THE FAITHFUL**

The person whom God has safeguarded from punishment and calamity, and to whom the people have entrusted their persons, their property and their honour.

**300 SERVANT OF THE PROTECTOR**

Someone who with great vigilance witnesses the emergence of Truth. Thus he attentively observes himself and others, whilst the Truth is fulfilled for everyone who is entitled to it; since he is the one who embodies the name of the Protector.

**301 THE SERVANT OF THE MIGHTY**

This is whomsoever God has irradiated with his power, so that no misfortune in the world may overcome him, and he conquers everything.

**302 THE SERVANT OF THE ALMIGHTY**

restores whatever is broken or defective; because the Truth has restored his state and subjected him to the irradiation of this name, putting every situation right and mastering it.

**303 THE SERVANT OF THE HAUGHTY**

The person whose pride has been annihilated in his humility before the Truth, until the grandeur of God constitutes the stage of his pride and through Truth he comes to feel superior to all others and refuses to abase himself before them.

**304 THE SERVANT OF THE CREATOR**

Determines things according to the purpose of Truth, since this has been revealed to him in the course of appraising the characteristics and organisation of creation. Consequently he will not ordain anything except by God's decree.

**305 THE SERVANT OF THE MAKER**

This is close in meaning to the preceding entry. It refers to someone whose work has become free from contradiction and disagreement; so that he will not do anything which does not befit the presence of the Name of the Maker: balanced, appropriate, free from contradiction – as in the words of God Most High:

'Thou seest not in the creation of the All-Merciful any imperfection.'\*

This is because the name 'Maker', with which this person has been illuminated, is one branch of the many subdivisions of the Names which come under the Name of the Merciful.

**306 THE SERVANT OF THE FASHIONER**

neither visualises nor fashions any image, unless it corresponds to the Truth and conforms to its likeness. This is because his actions have their origin in the creativity of God Most High.

**307 THE SERVANT OF THE FORGIVING**

forgives whatever wrongs may be committed against him, and veils in the behaviour of others what he would wish to be concealed of his own behaviour. God has concealed his misdeeds and irradiated him with his forgiveness; so he treats others in the same way that God has treated him.

**308 THE SERVANT OF THE VANQUISHER**

Someone whom God has made successful by backing up his efforts to subdue his own Self. He has been irradiated with the name of the Vanquisher and is thus able to overpower anyone who is hostile to him and defeat anyone who fights against him. He influences existence without himself being influenced by it.

**309 THE SERVANT OF THE MUNIFICENT**

Someone whom Truth has irradiated with the name of the Generous, so he gives what ought to be given to whom it ought to be given in the manner in which it ought to be given, without seeking recompense and without any ulterior motive. He simply extends assistance to the worthy people of God, because he is the instrument and manifestation of God's generosity.

**310 THE SERVANT OF THE PROVIDER**

A person whose livelihood God has enlarged; so he uses it to influence God's servants, spreading it before whomsoever God chooses; since it was God who laid this wealth and blessing at his feet. Thus he cannot fail to arrive at a place where blessings and benevolence are showered upon him.

**311 THE SERVANT OF THE OPENER**

Someone whom God has given the knowledge of the secrets of the keys in all their variety, unlocking for him all controversies and vexed questions. God sends down to him the triumphs of mercy and such blessings as he is able to grasp.

**312 THE SERVANT OF THE KNOWER**

This refers to anyone to whom God has imparted mystical revelations – intuitively, not through study or thought, but merely through natural clarity and the support of the Sacred Light.

**313 THE SERVANT OF THE CONSTRAINER**

God has seized hold of such a person, causing him to restrain himself and others from what is unseemly for them. Nor is he extravagant with God's wisdom and justice, but rather holds back from devotees whatever is not appropriate for them. For they are held tightly in his restraining hands.

**314 THE SERVANT OF THE EXPANSIVE**

Someone whom God has caused to be delighted with mankind. With God's permission he lavishes on them whatever of his own self and substance will gladden them and make them happy. This is in keeping with God's command, for he has illuminated him with the Name of the Expansive; and hence it is not contrary to Holy Law.



**315 THE SERVANT OF THE HUMBLER**

abases himself before God in all things. He lowers himself thus because he sees that the Truth is in God.

**316 THE SERVANT OF THE EXALTER**

looks down on all things, because he sees them with other eyes, raising himself above his own level because he operates from within Truth, which is the supreme level.

However, it may be the reverse of this. Firstly, when, through the manifestation of the Name of the Humbler, the individual puts himself below everything else, in view of his own absolute non-existence and nothingness. Or, in the second instance, the illumination of the individual with the Name of the Exalter causes everything else to be elevated because he sees the Truth in it. The latter, in my opinion, is worthier, since the wise man seeks compassion in order to acquire that quality himself. Thus he becomes merciful, as opposed to pitiable – the latter mode of compassion being the lot of the ordinary person.

**317 THE SERVANT OF THE STRENGTHENER**

Someone whom Truth has irradiated with the Name of the Strengthener, so that he lends strength to those among his friends whom God has supported with his might.

**318 THE SERVANT OF THE HUMILIATOR**

The manifestation of the attribute of humiliation. Thus Truth humbles into abasement all those of his enemies whom God has disgraced, in the Name of the Humiliator, by virtue of which such a person has been illuminated by God.

**319 THE SERVANT OF THE HEARER AND THE SERVANT OF THE SEER**

Someone who has been irradiated by these two Names, so that he has acquired the quality of hearing and seeing the Truth. As is said in the Tradition: 'I was his ears with which he heard, and his eyes with which he saw.' Thus he hears and sees things with the ears and eyes of Truth.

**320 THE SERVANT OF THE JUDGE**

Whoever judges God's servants by the divine verdict.

**321 THE SERVANT OF THE JUST**

acts justly with the people in accordance with the Truth, since he is the manifestation of God's justice. However, justice is not identical with equality, as the ignorant imagine. Rather it is the fulfilment of the right of everyone who is entitled to justice, and the provision of it for him in accordance with his deserts.

**322 THE SERVANT OF THE GENTLE**

is kind to God's servants, because he has insight into the occasions for kindness, due to the delicacy of his perception. Thus he is able to perceive inner states, and form ■ channel for the subtlety of Truth to reach its servants, and provide ■ support for them without their knowing it; and this by virtue of the gentleness which he acquired through the manifestation of the Name of the Gentle. This is something beyond the reach of perception.

**323 THE SERVANT OF THE ADEPT**

God has exposed to him the knowledge of things before and after they come into existence.

**324 THE SERVANT OF THE CLEMENT**

is not in any haste to punish those who do him wrong. Rather he shows patient forbearance, and endures both the injuries of those that harm him and the impudence of the foolish. Thus he wards off sin with something better.

**325 THE SERVANT OF THE GLORIOUS**

Truth has irradiated him with all its majesty; and he abases himself in utter humility before it. God glorifies him in the eyes of his other servants, and exalts his repute among the people, who honour and revere him because of the appearance in him of the marks of greatness.

**326 THE SERVANT OF THE PARDONING**

completely pardons ■ crime and conceals it from the Servant of the Vanquisher. Thus he is always forgiving. Truly the Servant of the Pardoning abounds in forgiveness.

**327 THE SERVANT OF THE THANKFUL**

is constantly thankful to his Lord, because he never sees a blessing which does not emanate from him. Even though it may come in the form of tribulation and adversity, he can still perceive the blessing within it. As the Caliph 'Ali said: 'Praise be to him whose mercy to his friends increases even in the midst of his most intense retribution, and whose vengeance upon his enemies becomes ever harsher amidst the abundance of his mercy.'

**328 THE SERVANT OF THE MOST HIGH**

His worth has surpassed that of his fellows, and his aim has risen aloft in his quest for excellence. He has risen far above the ambitions of his brethren and has attained every high rank and every sublime perfection.

**329 THE SERVANT OF THE GREAT**

has become great through the grandeur of Truth, and has been magnified by its greatness, perfection and superiority over creation.

**330 THE SERVANT OF THE PRESERVER**

God has preserved him from every evil in his deeds, his words, his states, his thoughts and both his inward and his outward behaviour. He has illuminated him with the Name of the Preserver, until this quality of protection flows from him to those around him. Thus it was said of Abi Sulaiman Darani that no evil thought came to his mind for thirty years – nor to the mind of any companion of his, so long as they were together.

**331 THE SERVANT OF THE NOURISHER**

God has given him an insight into the need of the needy – how much, and when – and has enabled him to deal with it in accordance with his knowledge, without addition or deduction and without being either ahead of time or behind.

**332 THE SERVANT OF THE RECKONER**

God has made him carefully calculating concerning himself – even down to each breath he takes – and has enabled him, and whoever is of a like mind, to maintain this.

**333 THE SERVANT OF THE SUBLIME**

God has exalted him with his own glory, so that he is held in awe by all who see him. The sublimity of his rank arouses reverence for him in their hearts.

**334 THE SERVANT OF THE GENEROUS**

God has called on him to bear witness to the name of the Generous, so he has been irradiated with generosity and has accordingly verified the reality of worship. For generosity requires a knowledge of its own scope, without overstepping its limits. Such a person knows that man has no possessions, and that nothing belongs to him except that which is liberally bestowed by God Most High, such is his generosity to his servants. Thus the generosity of the Lord is especially apportioned to whomsoever he chooses.

Likewise he will not see ■ fault committed by someone without covering it up in his generosity; and no one will do him any harm without being forgiven by him for it, and without being repaid for it with the noblest of dispositions and the most beautiful of deeds.

It is related of the Caliph 'Umar that when he heard God's words: '... what blinded thee to thy generous Lord?\*' – he replied, 'Thy very generosity, O my Lord.' The sage, Sheikh Ibn Arabi said that this was of proven instructional value.

To sum up, such a person will not attach any significance to the faults of God's servants, when weighed against the generosity of God Most High, nor will he see any limit to the blessings pouring forth from that generosity. Thus he becomes the noblest of people, since his actions are the result of the generosity of his Lord, with which he has been illuminated and towards which he has been striving.

**335 THE SERVANT OF THE LIBERAL**

is the manifestation of the Name of the Liberal and the channel of God's liberality towards his servants, such that no one in creation is more liberal than he. And indeed, why should this not be so? – seeing that he gives so generously of himself to his beloved that his Heart is attached to nothing else.

**336 THE SERVANT OF THE VIGILANT**

sees that his Guardian is closer to him than his own Self, as he observes the annihilation of the latter and its passage into the

illumination of the Name of the Vigilant. Thus he will not go beyond any of God's limits, and no one is more assiduously attentive to these than he is. When his friends are in his presence, he watches over them with the vigilance of God Most High.

**337 THE SERVANT OF THE RESPONSIVE**

has responded to the call of truth, and obeyed God on hearing the words: '... answer God's summoner.'\* So God has answered his call by illuminating him with the Name of the Responsive. Thus he answers all the prayers of God's servants, since he is part of the collective answer that God has given. For God has answered him in these words:

'And when my servants question thee concerning me, I am near to answer the call of the caller when he calls to me; so let them respond to me.'\*

Such a person can see their call as his own, by virtue of the nearness and unification necessary for faith to be experienced – as shown in the words:

'... and let them believe in me.'\*

**338 THE SERVANT OF THE ALL-EMBRACING**

can encompass everything, the length and breadth of it, and nothing can encompass him, due to the broad scope of his comprehension at all levels. He never sees ■ deserving individual without bestowing on him some of his grace.

**339 THE SERVANT OF THE JUDICIOUS**

God has enlightened him concerning the occasions for wisdom in his affairs, and has enabled him to say and do the right thing. He never sees any gap without filling it, or any imperfection without correcting it.

**340 THE SERVANT OF THE LOVING**

His love of God and all his saints has been perfected; so God loves him and spreads the love of him throughout his creation. Thus everyone loves him, except the ignorant and the dull-witted. The Prophet said: 'If God loves a servant of his, he calls Gabriel to him and says, "I love such and such a person, so you love him, too." And

so Gabriel loves him, and makes a proclamation in heaven, saying: "God loves this person, so you, too, must love him." And the denizens of heaven love him and prepare a favourable reception for him on earth.'

**341 THE SERVANT OF THE ILLUSTRIOUS**

God has glorified him among men because of the perfection of his character and qualities, and because he has verified the virtues of God. Thus the people glorify him for his grace and the beauty of his nature.

**342 THE SERVANT OF THE REVIVER**

God has revived his Heart with true life, after he has voluntarily died to the characteristics of the Self – its lusts and longings – and made himself a manifestation of the Name of the Reviver. Thus he revives through knowledge those who are dead through ignorance, and arouses them to search for Truth.

**343 THE SERVANT OF THE WITNESS**

sees the Truth bearing witness to everything; so he witnesses it in himself and in the rest of God's creation.

**344 THE SERVANT OF THE TRUTH**

Truth has illuminated him, thus safeguarding him from falsehood in his actions, his words and his states. Thus he sees the Truth in everything, because it is that which is constant, necessary, self-subsistent. That which is called 'correct' is invariably false and transitory; whereas he sees the forms of Truth as Truth, and those of falsehood as falsehood.

**345 THE SERVANT OF THE GUARDIAN**

sees Truth in the forms of the causes affecting all the actions which people who are veiled from the Truth ascribe to those causes. Thus he disregards the causes and assigns these things to the One who assumes and accepts responsibility for them.

**346 THE SERVANT OF THE POWERFUL**

has been given strength by the power of God to vanquish Satan and his cohorts – the forces at work in his own Self, such as anger, lust

and greed. After which he has been given the power to conquer his enemies among the *jinn* and devils of mankind; so that nothing in God's creation can resist him without being vanquished; and none may show hostility towards him without being overcome.

**347 THE SERVANT OF THE FIRM**

is solid in his religion and unaffected by those who want to lead him astray. He is not the sort who can be tripped up and diverted from the Truth, such is his forcefulness; for he is firmer than every firm thing. Thus the Servant of the Powerful is the one who affects everything, while the Servant of the Firm is not affected by anything.

**348 THE SERVANT OF THE PATRON**

God has taken him into his care from among the righteous and the believers. The Most High says: '... and he takes into his protection the righteous.'\* – and: 'God is the protector of those who have faith.'\* Thus such a person protects, through God's patronage, his near ones among the believers and the righteous.

**349 THE SERVANT OF THE PRAISEWORTHY**

Truth has irradiated him with its laudable qualities. Thus people praise him, while he himself praises none but God.

**350 THE SERVANT OF THE QUANTIFIER**

has verified this Name in its manifestation to him, and Truth has illuminated him with it, so that he knows the number of all that has existed and will exist; and he has a comprehensive and quantifiable knowledge of everything.

**351 THE SERVANT OF THE INITIATOR**

God has given him an insight into the very beginning, so that he witnesses the beginning of creation and the command. Thus he initiates, with God's permission, such good deeds as are his to initiate.

**352 THE SERVANT OF THE RESTORER**

God has enlightened him concerning the return of creation and all things in it to him; so, with God's permission, he returns what ought

to be returned to him. He experiences his future life and his return to it, which is the finest happiness there is.

**353 THE SERVANT OF THE QUICKENER**

Truth has illuminated him in the Name of the Quickener. Thus God enlivens his Heart for him and empowers him – like Jesus – to revive the dead.

**354 THE SERVANT OF THE MORTIFIER**

God has caused him to die to his own Self – his greed, his anger and his lust. So his heart has become enlivened and his mind illuminated by the life and light of Truth, until he affects others by mortifying the power of the Self through the determination impressed on him by God. Such is the quality with which God has illuminated him.

**355 THE SERVANT OF THE LIVING**

Truth has irradiated him with its eternal life; so he lives within God's everlasting life.

**356 THE SERVANT OF THE ETERNAL**

witnesses the consummation of things through Truth; so that he is illuminated by God's everlastingness and takes charge of the interests of humanity, staying true to God and constantly observing the commands which God gives to his people via his Eternity, assisting them in their undertakings, with their subsistence, their welfare, their very lives.

**357 THE SERVANT OF THE FINDER**

God has singled him out for existence in the very Union of Oneness. Thus he found the One, existing through the existence of the Existence of Oneness, and was able to dispense with everything else; because whoever wins this has won everything – losing nothing, wanting nothing.

**358 THE SERVANT OF THE GLORIOUS**

God has honoured him with his qualities and given him what he is ready for – and what he is capable of bearing – of his splendour and honour. He is like the Servant of the Illustrious.



**359 THE SERVANT OF THE ONE**

God has imparted to him the Presence of the One and revealed the oneness of the totality of his Names, so that he grasps what can be grasped and understands what can be understood by contemplating the facets of God's Beautiful Names.

**360 THE SERVANT OF THE UNIQUE**

stands alone in time – the Master of Duration. To him belongs the title of Major Pole-star, and attainment to the Primordial Oneness.

**361 THE SERVANT OF THE EVERLASTING**

is the outward manifestation of the Everlasting, and can withstand the impact of misfortune and channel the benefit of good works on God's behalf to eliminate suffering. Such a person is the locus of God's perception of the world as he rules over it.

**362 THE SERVANT OF THE MASTERFUL**

has been irradiated with the Name of the Masterful and has witnessed the mastery of God over all destinies. Thus he takes the form of the divine hand, which, when it strikes, nothing can stop. He witnesses God's influence on everything and the permanent connection of the support of existence with things which are non-existent – despite the fact that they are essentially non-existent. He also sees himself as essentially non-existent, even though he is influenced by God's mastery over all things.

**363 THE SERVANT OF THE POTENT**

is like the foregoing, except that this individual witnesses the inception of the process of coming into existence, and experiences this state.

**364 THE SERVANT OF THE PROMOTER**

God has given him preference and made him one of the people of the first rank. And so, being illuminated with this Name, he affords advancement to anyone who is entitled to be offered the Name, together with every appropriate action.

**365 THE SERVANT OF THE RESTRAINER**

God has enabled him to impede any excessive person who rebelliously oversteps God's bounds. Thus by virtue of this Name he restrains every rapacious tyrant, and returns him to his limits, and

deters him from tyranny and oppression. The same applies to any actions which God may have sparked off in certain people, and which it may be necessary to restrain.

### **366 THE SERVANT OF THE FIRST**

has witnessed the primacy of Truth over everything and its Eternity-without-beginning. Thus he becomes the first to verify this Name before all the others in the various developmental stages – each vying with the other in devotion and the race towards good works – and before all those who came to a standstill with creation. All this by virtue of his verification of Eternity-without-beginning. For phenomena are the hallmark of the created universe.

### **367 THE SERVANT OF THE LAST**

has witnessed the hereafter of God and its permanence after the annihilation of creation; and he has verified the meaning behind God's words: 'All things on earth perish: only his face abides, most majestic and bountiful.'\* For the aspect of permanence has arisen in him; so he endures in his permanence – safe now from annihilation, by dint of having undergone it. This would seem to be a characteristic of some of God's saints, or even most of them.

### **368 THE SERVANT OF THE OUTWARD**

has emerged through acts of devotion and charity until God reveals to him his literal Name, the Outward, by which he is known. So this person assumes the characteristics of outwardness, calling on the people to adorn themselves with visible perfections. He tends to prefer anthropomorphism to pure abstraction, as was the case of the calling of Moses. That is why he promised the people paradise and physical pleasures, and glorified the Torah for its large size and its gold lettering.

### **369 THE SERVANT OF THE INWARD**

has gone deeply into the transactions of the Heart, and is sincerely faithful to God. So God has sanctified his Secret Faculty and irradiated him with the Name of the Inward, until his spirituality becomes dominant and he surveys the inner mysteries and reports about the things of the invisible world, calling people to mystical perfections. Such a person tends to prefer pure abstraction to

anthropomorphism, as was the case with the calling of Jesus – the calling to the heavenly, spiritual things of the invisible world, as well as to poverty and retirement from society.

**370 THE SERVANT OF THE RULER**

God has made him the ruler of the people by manifesting in the form of the Name of the Ruler. Thus he rules himself and others in the divine administration, and executes God's justice among his people, calling them to the good, commanding them to do what is lawful and shun what is not. So God has honoured him and made him the first of the Seven whom he keeps in the shadow of his throne. Such a person is the just sovereign, the shadow of God ■■■ God's earth. His is the weightiest balance of all, because the good deeds and charitable acts of the people are put into his scale without their own reward being reduced in any way. For it is through him that God establishes his religion in them and carries them towards good works; so he is God's hand and helper, and God is his supporter and protector.

**371 THE SERVANT OF THE SUPREME**

The Supreme is the one who attains a superior degree of consciousness to the rest; and his servant is someone who is the outward manifestation of this – someone who does not stop at any perfection or level of sublimity he may have reached. Rather he strives for higher perfection through his aspiration to rise to even greater heights. For from his higher level he has witnessed true, absolute, holy sublimity, without any restriction. So he never ceases his quest for the sublime in all its perfection. Do you not see how the most excellent and highest rank of people was addressed in these words of God: '... and say, O my Lord, increase me in knowledge!'

**372 THE SERVANT OF THE PIOUS**

has become imbued with all the various kinds of piety – in reality as well as in appearance – so that there is no type of piety which he does not show, and no form of bounty which he does not bestow.

True piety is this:

To believe in God and the Last Day,

The angels, the Book and the Prophets,

To give of one's substance, however cherished,

To kinsmen and orphans, the needy, the traveller, beggars,

And to ransom the slave,  
To perform the prayer, to pay the alms.  
And they who fulfil their covenant  
When they have engaged in a covenant,  
And endure with fortitude  
Misfortune, hardship and peril,  
These are they who are true in their faith,  
These are the truly godfearing.\*

**373 THE SERVANT OF THE RELENTING**

has returned to God, constantly turning away from himself and away from everything other than Truth – until he witnesses true Unity and accepts the repentance of all who have turned to God in contrition for their sin.

**374 THE SERVANT OF THE AVENGER**

God has appointed him to carry out the punishments prescribed for his servants, within the framework of Holy Law, without showing pity or mercy. As God said:

'And in the matter of God's religion let no tenderness for them seize you.'\*

**375 THE SERVANT OF THE PARDONER**

His forgiveness of the people is great and his punishments are few. Indeed no one ever does him any harm without being forgiven by him for it. The Prophet said: 'God is forgiving and loves forgiveness.' He also related the following:

There was once a wealthy man, before your time, whose only virtue was that he used to command his servants to show forbearance to anyone in need. God said: 'Forbearance belongs more by rights to us than it does to him: therefore let him be forgiven.'

**376 THE SERVANT OF THE BENIGN**

God has caused him to manifest divine benevolence and mercy; so he is the most gracious of God's creatures towards mankind – except concerning the punishments decreed by Holy Law. For he sees what the legal punishment is, and what it is that obliges him to impose it for the crime which through God's decree has come under his

jurisdiction. His judgement is a mercy from God upon the wrongdoer, even though externally it may appear like vengeance. This is something which is unknown except intuitively among the elite. Thus what is outwardly the administration of ■ punishment is inwardly the very essence of compassion.

**377 THE SERVANT OF THE LORD OF THE KINGDOM**

has witnessed the dominion of God over his Kingdom; so he sees himself as belonging purely to God, along with all his other possessions. Thus he becomes confirmed in his service to God, and not at all concerned with his own property, or anything of the sort. God therefore rewards him by making him a manifestation of the Lord of the Kingdom, since nothing has the power to distract him from his Lord. He has become free from the slavery of existence, owning everything through God, not himself; for he is God's servant in the true sense.

**378 THE SERVANT OF THE MOST MAJESTIC AND NOBLE**

God has made him majestic and noble because he has acquired his characteristics and verified the reality of his Names. And as his names are sanctified, glorified, purified and illuminated, the same befalls their outward manifestations and forms. None of his enemies can see him without being filled with dread of him and submitting to him because of the majesty of his rank; and likewise there are none near to him who do not honour him, since God has done so. Such ■ person treats the friends of God with reverence and holds God's enemies in contempt.

**379 THE SERVANT OF THE EVEN-HANDED**

is the soundest of people in terms of his fairness. He takes what is rightfully his and gives it to others without their being aware of it. This is because he deals justly, according to the justice of God, with which he has been illuminated; so he accords everyone his rights and removes every injustice that he may come across. He sits on a throne of light, lowering those who ought to be lowered and raising up those who ought to be raised. As the Prophet said, 'The even-handed stand on platforms of light.'

**380 THE SERVANT OF THE UNIVERSAL**

God has combined all his Names in him and made him a manifestation of his universality; so he gathers together in the divine totality everything of himself and others that has been scattered and dispersed.

**381 THE SERVANT OF THE INDEPENDENT**

God has made him independent of all created beings, and given him all that he needs without his having to ask, except implicitly in the language of potential. \* For such a person has realised the poverty of his own essence and his utter need for God throughout the whole range of his endeavours.

**382 THE SERVANT OF THE BENEFACTOR**

After perfecting his independence, God has made him the benefactor of mankind, facilitating their needs and removing their shortcomings. This is achieved by virtue of his own high aim, which God has supported from his own capacity by illuminating the Name of the Benefactor in him.

**383 THE SERVANT OF THE PREVENTER**

God has protected and restrained him from anything that might cause his corruption, even though he may himself desire and like it, considering it means to his welfare. Such things as wealth, reputation, health, etc. God has made him experience the meaning of his words:

'Yet it may happen that you will hate a thing which is better for you; and it may happen that you will love a thing that is worse for you.'\*

Anyone who has verified the reality of this Name prevents his friends from doing what is harmful and corrupting for them; and it is through him that God prevents corruption, whatever its source, even though people may reckon that what is forbidden is the advantageous and prudent thing to do.

**384 THE SERVANT OF THE HARMFUL AND THE BENEFICIAL**

God has made him witness that he does whatever he wants to do, and has revealed to him the unity of actions; so that he does not see any harm or benefit, any good or evil, that does not come from him. If he

verified both these Names and became ■ manifestation of them both, then, through his Lord, he might become both beneficial and harmful to the people. However God has conferred on some of his servants only one of the two, making some a manifestation of the Harmful – like Satan and his followers, and others ■ manifestation of the Beneficial – like Khidr, and those who have an affinity with him.

**385 THE SERVANT OF THE LIGHT**

has been irradiated with the light, so he experiences the meaning of the exalted words: 'God is the Light of the heavens and the earth.'\* Light is the visible, by which everything becomes apparent in being and knowledge, for he is the light of the worlds, by which we are guided aright. As the Prophet said: 'O my Lord, let there be light in my heart!'

**386 THE SERVANT OF THE GUIDE**

is the manifestation of this Name. God has made him a guide to his creation, speaking eloquently and sincerely of the Truth, and communicating what has been commanded and revealed to him – as did the Prophet, both directly and through hereditary transmission.

**387 THE SERVANT OF THE CREATIVE**

has witnessed the creativity of God Most High in his essence, his qualities, and his actions; and God has made him a manifestation of this Name, so that he is able to create things which others would be incapable of achieving.

**388 THE SERVANT OF THE ENDURING**

God has made him witness his everlastingness, and caused him to endure when all else has been annihilated. He worships him with the pure adoration which is inherent in his specific individuation. For he is both worshipper and worshipped, general and particular, specific and real; since neither form nor trace of him remains when the face of the Enduring becomes manifest. As God says in the holy Tradition, 'Whomsoever I have slain, his blood price is charged to me; and for anyone whose blood price is charged to me – I am that blood price.'

**389 THE SERVANT OF THE INHERITOR**

is the personification of this Name, which numbers among the

necessary attributes of the Servant of the Enduring. For if he endures through the immortality of Truth, after the annihilation of his own Self, it follows that he must inherit what Truth bequeaths of everything after it has been annihilated, in terms of knowledge and possessions. Thus he inherits the knowledge, wisdom and guidance of the Prophets, for they have merged with the totality.

### **390 THE SERVANT OF THE MATURE**

God brings him to maturity by irradiating him with this Name; as he said of Abraham, 'We gave Abraham aforetime his rectitude.'<sup>\*</sup> So he begins to guide humanity towards God and towards their welfare in this world and the next – both their livelihood and their ultimate destination.

### **391 THE SERVANT OF THE PATIENT**

is steadfast in his affairs by virtue of the illumination within him of this Name. Such a person is in no haste to blame or punish or avert misfortunes; and he is patient in his struggles and whatever acts of obedience God requires of him, and whatever trials and tribulations he may inflict on him.

### **392 THE ADMONITION**

The means by which a lesson is learnt concerning good and evil in the outwardly visible states of people, and what happens to them in the world, and the way in which information about them is communicated to the hereafter and the abode of retribution. It also makes clear the state of the admonisher and the inner conditions of things and their secrets; so that the consequences of events become apparent to one, and the wisdom of the hidden faculty, and what one's aim ought to be.

The Prophet said: 'I was commanded to keep my speech for commemoration, my silence for thought, and my glance for admonition.'

Included with this is the transition from seeing wisdom in the external aspects of creation to the vision of the sage, and from the externalities of existence to its inwardness, until the Truth and its qualities are seen in everything.



**393 THE EAGLE**

For Sufis this sometimes expresses the Primal Intellect, while at other times it expresses nature in its totality. This is because they refer to the Rational Soul as ■ 'dove', which the Primal Intellect snatches up, like an eagle, from the depths of the lower, physical world, to the sublime world and sacred outer reaches of space. Alternatively it may be snatched and captured by nature, and fall down with it to the lower depths. That is why both have been called the Eagle: the difference between them lies in the context.

**394 THE CAUSE**

An expression for the continuing preservation of the individual in work, state or stage, or his continuance in form or attribute.

**395 CLOUDS**

According to us, this is the Presence of Oneness, because no one knows it except God, for he is behind the veil of majesty. It has also been said that it is the Presence of the One, which is the origin of the Names and the Qualities; because the fine clouds are ■ thin screen between heaven and earth, whose presence forms a barrier between the heaven of oneness and the earth of the plurality of creation.

The Prophetic tradition is not very helpful here: when the Prophet was asked, 'Where was our Lord before he created creation?' he replied, 'In heavy clouds'.

The above-mentioned Presence is destined for the Primary Individuation, because it is the abode of multiplicity and the appearance of the Names and their interrelationships. Everything that becomes individuated is by that token created, and constitutes the Primal Intellect. The Prophet said: 'The first thing created by God was intellect.' Therefore there was nothing before he created the first creation: only afterwards. There is further evidence for this in that the advocates of this teaching call this presence the Presence of Contingency. The presence of the union between the principles governing necessity and contingency and human reality – all of this comes under the heading of created things. Admittedly, Truth illuminates this presence with the attributes of creation: all of which logically requires that it did not exist before creation was created.

An alternative possibility is that by creation the questioner meant the creation of the material world. In this case the 'clouds' become the Divine Presence, which is known as the Universal Intermediate

World, and this is helpful in answering the question of where the Lord was, since the Divine Presence is the Source of Lordship.

**396 SPIRITUAL PILLARS**

These are the things which support the heavens, as is indicated by the exalted words: 'God is he who raised up the heavens without pillars you can see.'\* This implies that there are unseen pillars; and these are the soul, heart and self of the universe; and they are also the reality of the Perfected Man. The latter is known only to God, for as he has said: 'My friends are beneath my domes – none knows them but myself.'

**397 THE 'ANQA' BIRD**

A metaphor for Primordial Matter, because, like the '*Anqa*' bird, it cannot be seen and does not exist except figuratively; so it is an intellectual concept denoting the absolute Primordial Matter which is common to all physical bodies. The Major Element.\*

**398 THE MAJOR ELEMENT**

This is the '*Anqa*' bird.\*

**399 THE WORLDS OF APPAREL**

These are all the levels downward from the Presence of Oneness. For the Most Sacred Essence lowers itself through its individuation within these levels, and takes on the characteristic garb of the Names as well as their spiritual and allegorical qualities, and becomes clothed in them – right down to the sensory level.

**400 THE ESTABLISHED ESSENCE**

This is the reality of a thing in a scholarly context. It has no existence of its own, being merely established in the knowledge of God. Its rank is secondary to that of real existence.\*

**401 THE ESSENCE OF THINGS**

Sublime Truth.

**402 THE EYE OF GOD AND THE EYE OF THE WORLD**

This is the perfected human being, who has verified the reality of the Greater Intermediate World.\* For God casts his eyes on the world

and confers on it the mercy of existence, as in the words of the Tradition:

‘But for you, I would not have created the heavens.’

Alternatively it refers to the human being who has verified the Name of the Seer, since all of the things which he sees in the world he sees by virtue of this Name.

**403 THE ESSENCE OF LIFE**

This is the inward aspect of the Name of the Living, and whoever has verified its reality has drunk of the water of the essence of life. Whosoever has drunk this will never die, because he has his life by virtue of the life of Truth. Every living thing in the world has its life through this man’s life, in that his life has its being in the life of Truth.

**404 THE RECURRING FEAST**

Whatever it is that returns to the Heart from ■■ illumination – or any sort of mystical experience of illumination.\*



# LETTER FĀ'

## **405 LOOSENING**

The opposite of Binding, seen in terms of the elaboration of absolute matter into its specific forms.\* Alternatively, it is the manifestation of everything that is inward in the Presence of the One, such as the interrelationships of the Names; and it is the emergence into view of whatever essential matters lie concealed in the Essence of Oneness, such as the universal realities subsequent to their particularization in the outside world.

## **406 OPENINGS**

All that is opened up to the individual by God, after having been closed to him: outward and inward blessings, such as livelihood, service, knowledge, wisdom, revelation, and so on.

## **407 IMMINENT VICTORY**

Whatever has unfolded for the individual from the Stage of the Heart and the appearance of its qualities and perfections while he traverses the Stations of the Self. This is what is alluded to in the sacred words, '... help from God and imminent victory.'\*

## **408 MANIFEST VICTORY**

Whatever has unfolded for the individual from the Stage of Sainthood and the irradiations of the Divine Names, which clarify the attributes and perfections of the Heart. This is indicated in God's words: 'Surely we have given thee a manifest victory, that God may forgive thee thy former and thy latter sins,' – sins meaning the characteristics of the Self and the Heart.\*

**409 ABSOLUTE VICTORY**

The highest triumph, and the most perfect: it is whatever has unfolded for the individual from the illumination of the Essence of Oneness and immersion in utter Union, through the annihilation of all the forms of creation. This is alluded to in the words: 'When comes the help of God, and victory . . .'\*

**410 COOLING OFF**

The abating of the ardour of the quest, which is necessary before ■ start can be made.

**411 THE FIRST SEPARATION**

The veiling of Truth by creation, and the continuance of the forms of creation in their present state.

**412 THE SECOND SEPARATION**

Witnessing creation being sustained by Truth, and seeing unity in multiplicity and multiplicity in unity, without the subject being veiled by either of them.

**413 THE PROOF**

The detailed knowledge that distinguishes between Truth and falsehood. The Qur'an is the inspired compendium of knowledge which unites all realities.

**414 THE SEPARATION OF UNION**

The proliferation of the One, manifesting at the levels which are the manifestation of the features of the Essence of Oneness; which features, in fact, are simply subjective and unverified assumptions – except when the One Truth displays itself in their forms.

**415 THE SEPARATION OF THE QUALITIES**

The manifestation of the Essence of Oneness and its qualities in the Presence of the One.

**416 THE DIFFERENCE BETWEEN THE EMULATOR AND THE VERIFIER**

The Emulator is someone who acquires moral excellence and praiseworthy qualities in a forced and affected manner. But since he shuns vice and blame, he does have traces of the Divine Names. The



# LETTER ŞĀD

## **420 THE MASTER OF DURATION AND THE MASTER OF MOMENT AND STATE**

has verified the reality of the first assembly of the Intermediate World, and is apprised of the realities of things outside the control of time; things, that is, outside the control of his past and future actions – except for those in the Eternal Present, which is the vehicle of his states, his qualities and his deeds. For this reason he handles time by ■ process of folding and unfolding, and he handles space by ■ process of contraction and expansion. He is someone who has verified alike the realities and natures of the many and the few, the long and the short, the great and the small. For unity, diversity and quantity are all merely accidental phenomena; and while he operates with them in his imagination, and likewise in his intellect, his behaviour is validated and becomes comprehensible through contemplation and direct revelation. Thus the verifier of Truth, as he deals with the realities is active in a mode which goes far beyond the limits of sensory perception, imagination and intellect; and he controls and modifies accidental phenomena.

## **421 THE FAIR OF FACE**

has verified the Name of the Generous, and its manifestations – as did the Prophet of God. Jābir once said. 'No one ever asked the Prophet for anything and had him say no.'\* If anyone asked him to mediate with God on his behalf, he would never refuse the request. As Ali, the Commander of the Faithful pointed out, 'If you need anything of God, start by invoking blessings on the Prophet; then ask for what you need: God is far too generous, when two things are asked of him, to grant one and reject the other.'

The person who verified the inheritance of the Prophet's liberality

was Ash'ath, one of the hidden ones. Of him the Prophet said: 'There's many an Ash'ath, driven away from door after door, who, if he were to entreat God, would not be refused.'

Such a person is called 'fair of face', because of the tradition of the Prophet which says: 'Seek what you need from the fair of face.'

#### **422 THE EASTERLY BREEZE**

This refers to the merciful zephyrs that come from the eastern, spiritual direction and are a stimulus to good.\*

#### **423 THE SINCERE FRIEND**

A person who has taken sincerity to the utmost. He has perfected his belief in everything issuing from the Prophet of God – knowledge, sayings and deeds – through his inner purity and his closeness to the inner nature of the Prophet, such is his high degree of affinity with him. It is for this reason that in God's book there is no distinction in rank between the two, as is shown in the words

'They are with those whom God has blessed: prophets, sincere friends, martyrs and righteous men.'\*

The Prophet said: 'Abu Bakr and I are like two race horses: if he had run faster than me, I would have believed in him; but I was the faster, so he believed in me.'

#### **424 THE AUTHENTICITY OF LIGHT**

This is revelation without any subsequent veiling. It has been compared with lightning that produces rain, so it is called true, while lightning that is not followed by rain is called false. The state of the seeker in whom illumination is followed by veiling is one of confusion. However, if revelation has brought him to the Stage of Unity, this is called the True Light, since there is no veiling or concealment afterwards.

#### **425 RUST**

Whatever has been precipitated on the Heart, as for example the murky darkness of the characteristics of the Self and the forms of existence. These obscure one's capacity for the realities and the irradiations of the lights. This is assuming that the condition has not yet crystallised. If crystallisation has reached the limit of exclusion



and total concealment, then it is called Possession, which is described below. ■

**426 THE THUNDERCLAP**

The annihilation in Truth through the illumination of the Essence.

**427 THE ELITE**

Those who have verified purity, as opposed to the cloudiness of unreality.

**428 THE IMAGE OF TRUTH**

This is Muhammad, by virtue of his verification of the reality of oneness and the one. It may also be expressed by the letter *Ṣād*, as was indicated by Ibn Abbas. ■ When he was asked about the meaning of that letter, he said: 'A mountain at Mecca where the throne of the Merciful was situated.'

**429 THE IMAGE OF GOD**

The Perfected Man, who has verified the realities of the Divine Names.

**430 THE CELLS OF REMEMBRANCE**

The divine states and the abodes of spirituality which safeguard the commemorator from being separated from the One he is commemorating and which concentrate his aspiration entirely on him.

**431 SAFEGUARDING THE WILL**

This is when the Self ceases to see anything take place which is not the will of God. It means experiencing everything that happens as being the will of Sublime Truth.



# LETTER QAF

## **432 THE FIRST TENDENCY**

The Source of Sources. It is also the Primary Individuation.

## **433 THE TENDENCY TOWARDS MANIFESTATION**

This is the initial love indicated in God's words: '... and I loved to be known.'\*

## **434 THE TWO BOW-LENGTHS**

This is the stage of the relatedness of the Names in terms of the contrast between the Names in the divine command known as the circle of existence. For example, initiating and repeating, descending and ascending, active and receptive. It is the union with Truth, whilst retaining distinction and dualism. This has been described ■ Connectedness. There is no higher stage than this, except the Stage of 'Even Nearer' which is oneness in the very midst of the Union of the Essence – described in God's words,

'... or even nearer.'\*

There, in place of ■ high degree of subjective distinction and duality, there is pure annihilation and the total effacement of all forms.

## **435 SETTING OUT FOR GOD**

This means to awaken from the sleep of heedlessness, to arise from idle slumber and start out on the journey to God.

## **436 ARISING WITHIN GOD**

This is uprightness in the Permanence which follows Annihilation and the traversing of all the Stations. It is the journey from God to God within God, by divesting oneself of the forms in their totality.

**437 CONTRACTION**

takes hold of the Heart, as has been mentioned in connection with those things which oppress it, such as rejection, loneliness, etc. This has been mentioned in passing as the counterpart of Expansiveness. ■ Contraction mostly occurs after Expansiveness, as ■ consequence of the bad conduct of the seeker while he is in the latter state. The difference between this pair and that of fear and hope is that the latter are associated with anticipated desire and repulsion in the Stage of the Self. Contraction and Expansiveness, however, are linked to the present moment and not to the future.

**438 THE FOOT**

This is the precedence by virtue of which Truth holds eternal sway over the devotee. It especially applies to the means by which Truth fulfils and completes the preparations for the final gift to him.

In the words of the Prophet, 'Hell keeps on saying, "Are there any more?", until the Almighty brings his foot down on it, and it calls out, "O my back, my back!"' However, what is alluded to here by the word *Foot* is the fact that the foot is the last part of any form; thus it is the last of the Names to which Truth exposes the devotee; and if the latter becomes attached to it and verifies its reality, he will be perfected.

**439 THE SURE FOOTING**

This is the beautiful precedence and the ample gift that was commanded by Truth Most High for his upright and faithful servants. In his own exalted words: '... and give thou good tidings to the believers that they have a sure footing with their Lord.'\* The word 'sure' here means the best of all.

**440 NEARNESS**

An expression for the fulfilment of ■ pledge, previously made in the earliest time, between Truth and the individual, as is shown in his exalted words: "'Am I not your Lord?" They said, "Yes, indeed!"'\* The term may also refer to the Stage of Two Bow-lengths.\*

**441 THE SHELL**

This refers to any outer knowledge which protects inner knowledge, which is the kernel, from corruption – as in the case of Holy Law

protecting the Sufi Path, and the Path protecting Reality. If someone does not guard his state and his path by means of Holy Law, then it will become corrupted and his path will lead him into confusion, causing him to wander and stumble, a prey to suggestion. Likewise, anyone who does not fervently seek by means of the Path to arrive at Reality, and who has not safeguarded the latter by means of the former, will find that his reality has been corrupted; and this will lead him to heresy and atheism.

**442 THE POLE-STAR**

The locus of God's sight throughout the world and throughout all time. He is in the mould of the angel Isrāfil.\*

**443 THE MAJOR POLE-STAR**

This is the rank of the Pole of Poles – the esoteric aspect of the prophecy of Muhammad, which is the exclusive property of his heirs. This is due to the Prophet's unique brand of perfection: no one may become the Seal of the Saints and the Pole of Poles, except by virtue of the inner aspect of the Seal of Prophethood.

**444 THE HEART**

An incorporeal, luminous substance located midway between the Spirit and the Self. It is the means by which humanity verifies reality, and sages call it the Rational Soul. Its inner aspect is the spirit, while its vehicle and external aspect is the animal soul, which mediates between heart and body. Thus in the Qur'an it is likened to a crystal and a shining star. In God's words:

The likeness of his light is as ■ niche  
Wherein is ■ lamp  
The lamp in a glass,  
The glass as it were ■ glittering star  
Kindled from a blessed tree,  
An olive that is neither of the east nor of the west.\*

The tree is the Self, the niche is the body, which is the centre of existence, and the levels of revelation are the likeness in the world of the Preserved Tablet.\*

**445 RESTRAINTS**

Anything which restrains a human being from the requirements of nature, the Self and desire, and which keeps him away from these things. They also refer to the help given by the Names and the assistance given by God to the People of Providence on the journey towards God.

**446 RESURRECTION**

Resurrection into eternal life after death may be divided into three types. The first is the resurrection, following physical death, into a life within either the higher or the lower Intermediate Worlds, depending on the state of the dead person during his life on earth.\* For as the Prophet said:

‘As you live, so shall you die; and as you die, so shall you be resurrected.’

This is the Minor Resurrection, as is indicated in the words of the Prophet: ‘When someone dies, his resurrection has already taken place.’

The second is the resurrection, after voluntary death, into the eternal life of the Heart in the Holy World. As it has been said: ‘He who dies a voluntary death will live out his natural life.’\* This is the Intermediate Resurrection, referred to in God’s words:

Can he who was dead, to whom we gave life,  
And a light whereby to walk amongst men,  
Be like him who is in the depths of darkness,  
From which he can never come out?\*

The third is the resurrection, after annihilation in God, into the life of reality, whilst enduring within Truth. This is the Major Resurrection, which is indicated in God’s words: ‘Then, when the great catastrophe comes . . .’\*



# LETTER RĀ'

## **447 THE SHEPHERD**

This is someone who has verified the wisdom of the science of administration – someone capable of managing the organisation which is necessary for the welfare of the world.

## **448 POSSESSION**

The veil that screens the Heart from the Holy World when it is taken over by sensual states and the darkness of the body, in such a way that the light of divinity becomes totally obscured.

## **449 THE LORD**

A name for the Truth, seen from the standpoint of the relationship of the Essence to really existing things, whether they are spirits or physical bodies. The relationship between the Essence and the Established Essences is the starting point of various Divine Names such as the Capable and the Aspirant; and its connection with the physical world is the origin of the Names of Lordship such as the Provider and the Protector.

The Name of the Lord, therefore, is a special one, which logically implies the existence of a subordinate who will affirm it, and that of God implies the establishment and individuation of that subordinate. Everything that becomes visible in the universe is a form of the Name of the Lord, which is nurtured by Truth, who takes hold of and does what he does with it; while it turns for its needs to Truth, and he is the one who provides it with whatever is asked of him.

## **450 THE LORD OF LORDS**

This is Truth, seen from the viewpoint of the Greatest Name and the Primary Individuation, which is the starting point of all the Names,

and is the ultimate goal. To him are directed all desires, and he is the focus of all seekers. It is to this that his exalted words refer: '... and that the final end is unto thy Lord.'\* The Prophet is the embodiment of the Primary Individuation; so the lordship that is his particular province is the Major Lordship.

#### **451 CLASSES OF THE NAMES**

There are three of these: Essential, Qualitative and Functional. When the name is applied to the Essence from the standpoint of derivation and individuation, then the standpoint is either ■ purely relative, inconsequential matter, like the Independent, the First, or the Last; or else it is not relative, like the Most Holy, or the Salvation. This class is entitled the Names of the Essence.

Alternatively, it has ■■ existential meaning, which is viewed by the mind without it exceeding the Essence, or going beyond the scope of the mind, for that would be absurd. Either it does not depend on the understanding of others, like the Living, or the Necessary, or else it is dependent on the understanding of others without their existence, like the Knowing, or the Capable. These are called the Qualitative Names.

Finally it may depend upon the existence of other things, like the Creator, or the Maintainer; and these are called the Functional Names, because they are the source of actions.

#### **452 BINDING**

The unified totality of substance known ■ the major binding of the absolute element prior to the creation of the heavens and the earth. Loosening took place after their individuation within creation.\*

This term may also be applied to the relationships of the Presence of the One, taking into consideration its non-manifestation. Indeed it may be applied to anything inward and invisible, like the realities concealed in the Essence of Oneness, before its elaboration in the Presence of the One – like the tree latent in the date stone.

#### **453 THE COMPASSIONATE**

A name for Truth, seen from the standpoint of the Names which are in the Divine Presence, and from which existence, and the perfections appertaining to it, flow out in abundance into all potentialities.

**454 THE MERCIFUL**

A name for Truth, seen in terms of the flood of spiritual perfections – such ■ wisdom and unity – which pour down upon the people of faith.

**455 GRATEFUL COMPASSION**

Compassion which is the consequence of past blessings in the work, and it embraces everything.

**456 OBLIGATORY COMPASSION**

The compassion promised to the devout and the charitable. In the words of God:

‘... and I shall prescribe it for those who are godfearing.’\*

and:

‘ – surely the mercy of God is nigh to those who do good.’\*

This is contained within the term Grateful Compassion, because the promise of it to the worker is the purest kindness.

**457 THE MANTLE**

This is the manifestation in an individual of the qualities of Truth.

**458 RUIN**

This is when an individual declares the attributes of Truth to be false. God says: ‘I shall turn from my signs those who wax proud on earth unjustly.’\* It is derived from the word meaning to perish, and hence means destruction. God Most High said: ‘Grandeur is my cloak and Majesty my loincloth; and if anyone disputes with me for either of them, I will shatter him.’

**459 FORM**

This is creation and its attributes, because forms are traces, and for everything other than God, its traces are ■ result of its actions. This is what the writer meant who said, ‘Form is ■ description taking place in Eternity-without-end of what took place in Eternity-without-beginning.’ For created things and all their attributes exist by the decree of God.



**460 THE FORMS OF COGNITION AND THEIR MARKS**

These are the five senses of the human being. They are forms of the Divine Names, such as the Knower, the Hearer, the Seer, which have manifested themselves in the veils of the bodily frame – idly waiting at the threshold of resolution, midway between Truth and Creation. Thus, if anyone discovers that his own Self and all its characteristics are merely traces of the Truth, its qualities and the forms of its Names and its images – such a person has discovered the Truth.

**461 FRIVOLITY**

Coming to a standstill at the pleasures of the Self and the demands of its nature.

**462 DELICACY**

This is spiritual subtlety. It may also be applied to the subtle medium that connects two things together, like assistance arriving from the Truth to the devotee, in which case it is called the delicacy of descent – or else like the means by which the devotee approaches Truth, through knowledge, deeds, correct morality, and the attainment of elevated Stages; and in this case it is called the delicacy of ascent or elevation.

Alternatively, delicacy may be applied to the science of the Way and the science of conduct, and everything conducive to the subtle refinement of the Secret Faculty in the individual and the eradication of the coarseness of the Self.

**463 THE SPIRIT**

In popular usage, this is the incorporeal human subtlety. In the parlance of physicians it is the subtle vapour produced in the heart which is susceptible to the life energy, sense perception and movement. This they call the Self. Those in between, who are able to understand the universal and the particular, call it the Heart. The sages, however, do not make a distinction between the Heart and the primary Spirit, and they refer to it as the Rational Soul.

**464 THE GREATEST SPIRIT, THE OLDEST, THE FIRST AND THE LAST**

The Primal Intellect.

**465 THE SPIRIT OF INSPIRATION**

The one who communicates to the Heart the knowledge of hidden things. It refers to the angel Gabriel, and may also be applied to the Qur'an, as is indicated by God's words:

'Exalter of ranks is he, possessor of the throne, casting the spirit of his bidding upon whomever he will of his servants.'\*

**466 TESTIMONY**

The influence which presents itself to the Heart as a result of contemplation. It is that which attests for him that he has genuinely been favoured in his contemplative vision – either with intuitive knowledge, which he did not possess until then, or else with Ecstasy, the Mystical State, Illumination, or the Vision of God.

**467 THE GATHERING OF DIVISION**

The unifying of distinctions through the ascent from the Presence of the One to the Presence of Oneness. Its opposite is the Division of Gathering, which is the descent from Oneness to the One, the State of Permanence after Annihilation in the summons to perfection.

**468 ROVING**

This is an expression of movement. The watermill is called 'wayward' because of the frequent gyrations of the millstone. People also say the water 'strayed' from the river if it floods its banks, due to excess of water and the narrowness of the river. In traditional Sufi parlance, however, it refers to the movements caused by the Secret Faculties of ecstasies, when their rapture is so powerful that it overflows the vessel of their preparedness.

**469 THE EVEN NUMBER**

This is creation. The oath '... by the even and the odd,' is sworn because the Divine Names become verified through creation, so that whatever does not combine the even number of the Presence of the One with the odd number of the Presence of Oneness will not manifest the Divine Names.\*

**470 THE VISION OF GOD**

The sight of Truth by Truth.

**471 THE VISION OF THE PARTICULAR IN THE UNIVERSAL**

Contemplating multiplicity in the Essence of Oneness.

**472 THE VISION OF THE UNIVERSAL IN THE PARTICULAR**

Contemplating Oneness in multiplicity.

**473 THE EVIDENCE OF TRUTH**

These are the realities of the worlds, for they bear witness to the Creator.

**474 THE EVIDENCE OF UNITY**

These are the individuations of things, because everything has its own individuation of Oneness, which makes it distinct from other things. As it has been said, 'In everything he has a sign showing that he is one.'

**475 THE EVIDENCE OF THE NAMES**

The diversity of various beings in terms of states, characteristics and functions. Thus, for example, the Prosperous bears witness to the Provider, the Living to the Quickener, the Dead to the Fatal, etc.

**476 MATTERS**

Actions.

**477 ESSENTIAL MATTERS**

The viewpoint that the emblems of the essences and the realities are in the Essence of Oneness: just as the tree, its branches, leaves, flowers and fruit – are all in the seed. It is these which become manifest in the Presence of Oneness, and which become differentiated through the written word.\*

**478 THE MASTER**

The Perfected Man in the science of Holy Law, the science of the Path, and the science of Reality. In all of these he has attained the utmost degree of perfection, through his knowledge of the evils of

the various selves, their maladies and ailments – and through his knowledge of how to treat them, and his ability to cure them and undertake their guidance – providing the Self is willing and amenable to being so guided.



# LETTER TĀ'

## 479 TĀ'

This letter stands for the Essence, seen from the viewpoint of specific individuations and multiplicity.

## 480 FAMILIARISATION

This is illumination in external sensory perception, familiarising the novice seeker with purification and refinement. It is called Practical Illumination, because it takes the form of images of ways and means.

## 481 ILLUMINATION

The lights of the invisible world, manifesting in the Heart.\*

## 482 PRIMARY ILLUMINATION

This is the Essential Illumination, and the illumination of the Essence by and for itself.

It refers to the Presence of Oneness, which has neither properties nor form, since the Essence is the pure existence of Truth, whose unity is precisely itself. For anything apart from existence, seen in terms of existence, is nothing other than absolute non-existence – which is pure nothingness. So, having its own unity, it has no need of any particular unity or specific individuality to distinguish it from anything else, since there is nothing there in the first place from which to differentiate itself. Thus its unity is, precisely, its essence.

This unity is the source both of Oneness and the One, because it is identical with the Essence, in the sense that it is completely unconditional. In other words, the absolute, which by its nature includes the condition that nothing is included with it, is in fact Oneness; whilst that which carries the condition that something must be included with it is the One. The realities of the Essence of Oneness

are like the tree latent in the seed, which is the most hidden of hidden things.

**483 SECONDARY ILLUMINATION**

This is the means by which emerge the Established Essences of the Potentialities, which are the concern of the Essence of God Most High himself, and that is the Primary Individuation, with its universal quality and capacity. For the Essences are the first information concerning this, and the individuality which is the vehicle of visionary illumination. In this illumination, Truth descends from the Presence of Oneness to the Presence of the One by means of the relationship of the Names.

**484 VISIONARY ILLUMINATION**

The manifestation of the presence that is known by the Name of 'The Light'. It is also the manifestation of the Truth in the forms of God's Names in the worlds which are its forms. And that manifestation is the Breath of the Merciful, by which everything is brought into being.

**485 VERIFICATION**

The vision of Truth in the forms of its Names, which are the worlds and the Essences, in such a way that the verifier is neither veiled by the Truth from creation, nor by creation from the Truth.

**486 SUFISM**

The acquisition of the Divine Qualities.\*

**487 CHANGE**

This refers to the veiling of the properties of an exalted mystical state or stage by the effects of a lowly state or stage – and to the gradual disappearance of this condition. The final result is the change, in the stage of the comprehensive irradiation of the illuminations of the Divine Names, in the state of Permanence after Annihilation.

Ibn Arabi said: 'According to us, this is the most perfect of the Stages; whilst to most others it is an incomplete stage.' This is because what he meant by Change is Separation after Union, in which the multiplicity of the separation does not veil the oneness of union: and that is the Stage of Oneness of Separation after Union,

and the revelation of the real meaning of God's words: 'Every day he is upon some labour.'\* There is no doubt that this is the highest of the Stages, and according to the Sufis it is the highest degree of authority.

As for the change which is the last of the changes, it is at the beginning of Separation after Union, when the creator becomes veiled, through the manifestation of the effects of multiplicity, from the properties of Unity.



# LETTER KHĀ'

## 488 IDEA

Any kind of message which occurs to the Heart; alternatively something which arrives without any conscious effort on the part of the individual. Such messages may be divided into four types:

*Divine Idea* – the first of the ideas, called by Sahl 'the first cause' and 'the piercing of the mind'. It is known as the force or influence, and is something which does not plunge impulsively into things.

*Angelic Idea* – the prompting to whatever has been recommended or decreed, in short, to everything that is righteous. It is known as inspiration.

*Selfish Idea* – everything which concerns the pleasures of the Self. It is known as impulse.

*Satanic Idea* – whatever prompts the contradiction of the Truth. God Most High says: 'Satan threatens you with poverty and bids you unto indecency.'\* And the Prophet said: 'The call of Satan is the denial of Truth and the threat of evil.' This is known as temptation.

According to the yardstick of Holy Law, it is expressed thus: whatever shows nearness to Truth belongs to the former two groups, and whatever shows an aversion to Truth or a contradiction of Holy Law belongs to the latter two. It is like a secret conversation, in which anything tending to contradict the Self forms part of the first groups, while anything tending towards desire and the convenience of the Self forms part of the latter ones. For the truthful and the pure of heart, in the presence of Truth, it is easy to tell the difference between the two tendencies – through the resources and assistance of God.

## 489 THE SEAL

Someone who has crossed all of the Stages and reached the extremity



of perfection; and it is in this sense that the seal proliferates and multiplies.

**490 THE SEAL OF PROPHECY**

The person through whom God has set a seal on the prophethood. There is only one such person, namely our Prophet Muhammad.

**491 THE SEAL OF THE SAINTS**

The person through whom the welfare of this world and the next is attained to perfection. When he dies, the whole order of the universe is disturbed. He is the Rightly Guided One, the *Mahdi*, the one who is promised at the end of time.

**492 THE PATCHED ROBE OF SUFISM**

This is what the disciple puts on from the hand of his master, who enters his will and enables him to gain forgiveness. There are a number of reasons for this. Firstly, by wearing the garment of intent, he is inwardly enveloped in the Master's qualities, just as outwardly he is clothed in his mantle, which is the garment of comfort, both inwardly and outwardly. God Most High said:

'Children of Adam! We have bestowed ■ garment on you to cover your shame, and for adornment: but the garment of righteousness – that is the best.'

A second reason is to receive the Master's blessing, in that he clothes the pupil with his own blessed hands. Another reason is to acquire the particular mystical state dominating the Master at the moment of investiture, in which he sees with penetrating vision, illuminated by the Sacred Light, what it is that the disciple needs in order to raise the obstructing veils and adjust himself in preparation. For if the Master comes to know the state of the one who repents in his hands, then he knows by the light of Truth what he needs. So he brings this down from God, until his heart is imbued with it, and it emanates from his inwardness to the inwardness of his pupil. Yet another purpose is the link forged by the robe between the student and the Master, so that there will always remain ■ contact of hearts and ■ affection between them, constantly reminding the former to follow the path, the customs, the character and the states of the latter. Thus the Master is ■ true father to him. As the Prophet said,

'Fathers are of three kinds: the father who gave you birth, the father who taught you, and the father who brought you up.'

**493 KHIDR, THE GREEN ONE**

Khidr stands for Expansiveness and Elias for Contraction.\* As for the question whether Khidr is ■ human individual who has been alive since the time of Moses, or a spiritual being, who assumes the form of whoever is guided by him, this is something which I have not verified. However, it would seem that the concept of Khidr is assimilated in the form of one of his dominant attributes, which then disappears and becomes the spirit of that person. Alternatively, it is the Holy Spirit.

**494 COMPULSION**

This is ■ call summoning the devotee to his Lord in such a way that he is unable to resist its bidding.

**495 SINCERE FRIENDSHIP**

The verification by the devotee of the qualities of Truth. He becomes so permeated with the Truth that he will not relinquish any of its qualities. Such an individual thus becomes a mirror of the Truth.

**496 SECLUSION**

This is the secret dialogue with Truth, in which one does not see anything other than that. This is the reality and meaning of seclusion. As for the form it takes: it is a fervent plea for this condition, while secluding oneself for God and cutting oneself off from others.

**497 THE RENUNCIATION OF HABITS**

This is the verification of the reality of service in accordance with the command of Truth, so that nothing prompts one to heed the call of one's own nature and habits.

**498 RENEWED CREATION**

This is the connection of the support of existence, through the Breath of the Merciful, with every contingent thing. This is due to the essential non-existence of the latter, when viewed apart from its sustainer, or the abundance of existence incessantly pouring into it, so that at every instant it becomes a new creation. This is because of

variations, with the passage of time, in the relationship between creation and itself, and the persistence of its own essential non-existence.



# LETTER DHĀL

## **499 THE TREASURES OF GOD**

The tribe of God's friends, through whom he staves off tribulation from his servants, just as treasure is used to stave off poverty.

## **500 TASTING**

This refers to the first steps of the vision of Truth, during the successive flashes which are minor traces of the illumination known as Lightning. If this is increased and reaches the intermediate stage of the vision, it is called Drinking; while if it reaches the conclusion, it is called Quenching. All of this depends on keeping the Secret Faculty pure from the glance of others.

## **501 THE MAN OF REASON**

Someone who sees creation externally and Truth internally, so that for him Truth is the mirror of creation. For the mirror is obscured by the external image appearing in it and veiling the absolute with the limited.

## **502 THE MAN OF INSIGHT**

Someone who sees Truth externally and creation internally, so that for him creation is the mirror of Truth. This is due to the appearance for him of Truth and the disappearance in it of creation – like the disappearance of the mirror because of the image.

## **503 THE MAN OF REASON AND INSIGHT**

Someone who sees Truth in creation and creation in Truth, without either of them being veiled by the other; rather he sees one existence in its reality – as Truth from one point of view, and as creation from another. Thus he is not veiled by multiplicity from witnessing the

variations, with the passage of time, in the relationship between creation and itself, and the persistence of its own essential non-existence.



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face of the One and Only in its Essence. Nor does he have any difficulty contemplating the multiplicity of the manifestations of the Oneness of the Essence, by which he is illuminated. Similarly, he is not veiled by the Oneness of the face of Truth from witnessing the multiplicity of created things; neither does he have any trouble witnessing the Oneness of the Essence revealing itself in the manifestation of multiplicity. The perfected Master, Ibn Arabi, referred to the foregoing three ranks in these words:

So in creation lies the essence of Truth  
If you are a man of insight;  
And in Truth lies the essence of creation  
If you are a man of reason;  
But if you were a man of insight and of reason,  
Then you could not help but see:  
The essence and the form of ■ thing are one.



# LETTER ḐĀD

## **504 THE SPECIAL ONES**

There are special people among the people of God, whom he holds back because they are so precious to him. As the Prophet said:

‘Among God’s creation there are the special ones, whom he clothes in brilliant light and causes to live and die in prosperity.’

## **505 SPLENDOUR**

Seeing things with the eye of Truth – the Essence of Truth.





# LETTER ZĀ'

## **506 THE EXTERNAL ASPECT OF CONTINGENT PHENOMENA**

This is the manifestation of Truth in the forms of its essences and qualities. It is what has been called secondary existence. It may also be referred to as the outward aspect of existence.

## **507 THE SHADOW**

This is the secondary existence that is apparent in the individuation and properties of the contingent essences. The latter are non-existent entities that only become apparent by virtue of the Name of the Light, which is the external existence that has been attributed to them and which veils the darkness of their non-existence. Thus the external light reflected from their forms becomes a shadow; since the appearance of a shadow is due to the presence of light. God Most High says:

'Hast thou not regarded thy Lord, how he has stretched out the shadows?'

In other words: how he extended secondary existence for the contingencies. So darkness, in contrast to this kind of light, is non-existence, and every darkness is an expression of the absence of any light coming from something which by its nature ought to be lit up. That is why godlessness is called darkness: due to the absence of the light of belief in the heart of a human being, who ought by his nature to be enlightened. God Most High says:

'God is the protector of the believers; he brings them forth from the shadows into the light.'

**508 THE FIRST SHADOW**

This is the Primal Intellect, because it is the first essence that appeared in God's light and received the form of multiplicity which is the concern of the Oneness of the Essence.

**509 THE SHADOW OF GOD**

This is the Perfected Man, who has verified the reality of the Presence of the One.



# LETTER GHĀIN

## **510 THE CROW**

This stands for the universal body, because it is at the utmost distance from the Sacred World and the Presence of Oneness, and because it is devoid of consciousness and luminosity. It is given this name because the crow is the symbol of remoteness and darkness.

## **511 THE FILM AND THE VEIL**

Whatever covers the mirror of the Heart with rust and dulls the eye of insight, spreading over the face of its mirror.

## **512 WEALTH**

Complete dominion. For the wealth of the Essence is none other than Truth, since to this belongs the essence of everything. The wealthy among the devotees is someone who through Truth has become independent of everything else. For if he is successful with the existence of Truth, he will succeed with everything. Not only that: he pays no heed to transient existence, but simply gains his desire and rejoices in the contemplation of his Beloved.

## **513 THE HELPER**

This refers to the Pole-star, at a time when he is being sought as a refuge. He is not called this except at such a time.\*

## **514 THE MYSTERY OF THE ESSENTIAL IDENTITY**

This is the Essence of Truth, from the standpoint of non-individuation.

## **515 THE HIDDEN MYSTERY AND THE GUARDED MYSTERY**

This is the secret of the Essence and its innermost nature, which is

known to none apart from itself. That is why it is guarded from others, hidden from their minds ■ well as their sight.

**516 THE ERROR WHICH FALLS SHORT OF POSSESSION\***

This is the Rust which is mentioned above. For rust is ■ thin veil that is made visible through purification and eliminated through the light of illumination resulting from an enduring faith. As for Possession, this is ■ thick veil that forms an obstacle between the Heart and the belief in Truth. The error consists in being distracted from the vision of Truth, and being veiled from it, despite the correctness of one's conviction.



# NOTES ON THE TRANSLATION

*Numbers refer to entries in the Glossary.*

*References to the Qur'an are given in the format Q N1.N2, where N1 is the chapter or sura number, and N2 is the verse or aya number.*

## Introduction

*conventional scientific research:* in Qashani's day this referred exclusively to Islamic theology and jurisprudence.

*second part:* unfortunately we only have the first part of Qashani's work at our disposal – the *Glossary of Sufi Technical Terms*.

1 In Sufi thought a distinction is made between Eternity-without-end (*abad*) and Eternity-without-beginning (*azal*). Cf. entry 25.

4 Cf. entry 82.

5 Dr Kamal Ja'far merges this with the previous entry, so that it reads: 'When Oneness is considered, all other considerations are dropped.' Cf. entry 81.

7 Q.23.10.

8 *evolution:* the Arabic for 'state' (*Hal*) derives from a root meaning to evolve or be transformed. Hence the word-association in Qashani's definition, which has to be underlined, since the force of the English term is – static. This is a recurring problem when translating between languages as diverse as English and Arabic.

9 *devotee:* this word ('*abd.* servant or slave') is scattered profusely throughout the text. Like its Persian counterpart (*banda*) it frequently means no more than 'a person', 'an individual', 'one' (especially in the genteel usage meaning 'I'). One has consequently felt free to render it in a variety of ways.

... *as if you saw him:* ■ reference to the Prophet Muhammad's injunction, 'Worship God as if you saw him'.

15 The 'technical term' itself seems to have fallen by the wayside.

16 *The Heights:* This is the title of Sura 7 of the Qur'an.

*And on the heights* . . . : Q.7.46. There are several interpretations of this passage (See Yusuf Ali, op. cit. note 1025). The Heights (or battlements, or ramparts) are seen by some as a kind of purgatory, whose denizens, while not yet in paradise itself, are nonetheless able from their relatively elevated spiritual vantage point to survey both heaven and earth and discern which of the approaching travellers are destined to be 'Companions of the Garden'.

17 *Steingass* (see Bibliography) has: 'Figures emblematic of the names of God'.

18 *Pole-star*: see entry 442.

20 *presence*: the Arabic concept (*ḥaḍra*), used frequently throughout the text, is altogether richer, with undertones of majesty and dominion.

21 It is unfortunately not possible to feel confident that we have unravelled the ambiguity of this entry. The Arabic letters *mlk* may be read variously as 'property', 'dominion', 'kings', or 'angel', according to which diacritical points are added. None of the manuscripts agree.

24 Traditionally the 'Mother of the Book' refers either to the first Sura of the Qur'an, or else to the eternal archetype, from which the physical Qur'an is said to derive.

31 *individuation*: this concept (*ta'yīn*), which is used liberally throughout the book, has given us much to think about. We have variously rendered it as 'specification', 'individuation', 'instantiation', 'instance', 'elaboration', etc. The notion seems close to that of the emergence from the (Platonic) World of Ideas into the World of Appearances, subject to space, time and number.

39 Literally 'interval' (*barzakh*): this is traditionally thought to lie between death and resurrection.

41 Dr Kamal's version merges the next two entries into one.

*Contraction* cf. 437.

*Hidden Centre (khafa')*: a reference to one of the 'subtleties', or higher functions of the mind. Cf. Shah: *The Sufis, The Perfumed Scorpion*; also Shah Waliullah: *The Sacred Knowledge*.

58 *Creation (khalq)* also implies the creatures within it – especially people, humanity. In Sufi thought the term is frequently balanced and contrasted with Truth.

67 Q.42.13.

68 Cf. 422.

71 Traditionally the third person masculine pronoun (*hu*) refers to God.

78 Cf. 45

79 *Primordial matter (hayulī)*: cf. the Aristotelian term *hyle*.

81 (also 82) Cf. entries 4 and 5.

86 Cf. 469.

90 Q.2.115.

- 92 *Preserved Tablet*: Q.85.22. This refers either to the Mother of the Book (see note on entry 24) or, more generally, a record held in Eternity of the transactions of mankind.  
*Clear book*: Q.6.59.
- 99 Q.7.172.  
*strength and power*: ■ extremely common exclamation in the Muslim world is, 'There is no power and no strength save in God.'
- 101 The text uses two closely related terms for 'time': *waqt* is rendered as 'moment of time', and *zaman* (entry 110) as 'duration of time'.
- 105 Q.7.196.
- 108 Q.24.35.
- 115 Q.2.33.
- 117 . . . such screening entities: not found in Sprenger.
- 118 Ibn-Arabi, *Manazil al Insaniya* (*Stations of Humanity*). The quotation is garbled in the Sprenger edition, so we have followed Dr Kamal Ja'far.
- 127 Q.2.269.
- 143 Q.38.75. Note that some of the names given in this entry are not described elsewhere in the text.
- 145 *Clear Book*: Q 6.59.  
*Preserved Tablet*: Q.85.22.  
 Cf. entry 92.
- 148 Q.16.40. Cf. Q.3.47 and Q.36.82.
- 152 Q.6.76. This famous verse continues ' . . . and (Abraham) said, "This is my Lord." But when it set, he said, "I do not love those that set."'
- 154 *Alchemy of Happiness*: this is also the title of a brilliant work by al-Ghazzali.
- 160 Presumably 'former Stage' refers to the *Kernel* (159) and 'the latter' to the *Kernel of Kernels*.
- 161 Q.6.9. The context is given in the opening words of the previous verse: 'They (the unbelievers) say: "Why is not an angel sent down to him?"' The nub of the argument is that for humanity to be able to perceive an angel, the latter would have to come in the guise of a human being; and then, as Yusuf Ali points out in his commentary, ' . . . they would say: "We wanted to see an angel, and we have only seen a man!"' The Arabic root of the headword for this entry (*LBS*), which figures prominently in the quotation from the Qur'an, has an interesting spectrum of meanings: to clothe, cloak, obscure, confuse.
- 166 Cf. entries 92 and 145.
- 167 'Umar: second Caliph of Islam.
- 168 *common sense*: the Arabic retains what the English has lost – the notion of a sense which unifies the other five outward senses.

- 169 *The Night of Power* ('... better than ■ thousand months!' – Q.97.3) is traditionally located in the holy month of Ramadan. Some specify it as the night of the 27th (the night of the 'descent' of the Qur'an); whilst others say that the precise date is unknown and thus only the alert will benefit from it.
- 175 This entry is missing from Sprenger's edition.
- 179 *Even Nearer*: ■ reference to Q.53.9, where it is said (presumably of the Archangel Gabriel) that he '... was at a distance of two bow-lengths, or even nearer'. See entries for 278 and 434.
- 181 Cf. 434.
- 187 *theoretical knowledge*: theology and jurisprudence.
- 189 *but God threw*: Q.8.17. At the battle of Badr, in which the Muslim forces were greatly outnumbered, the Prophet Muhammad threw a handful of dust at the enemy, which, as Yusuf Ali comments, was 'symbolical of their rushing blindly to their fate', and it '... had a great psychological effect'.  
*Three men conspire*...: Q.58.7.  
*They are unbelievers*...: Q.5.76. An allusion to the Nicene doctrine of the Trinity.
- 191 *Audience (muḥadara)*: Steingass glosses that as 'a degree of mystic contemplation of the Deity'. It is also the standard Arabic for 'lecture'.
- 196 *five Manifestations*: see entry 179.
- 200 *Secret Faculty (sirr)*: see Shah, *The Sufis*, p. 295–299; also Shah Waliullah of Delhi, *The Sacred Knowledge*, Chapter 5.
- 206 Q.57.22. The complete verse runs: 'No misfortune can happen on earth, or in your souls, but it is recorded in ■ decree.'
- 207 Steingass glosses 'victory' (*fath*) as 'Divine Grace bestowed on those advanced in Sacred knowledge'.
- 215 Q.2.33.
- 217 *Contingent Essences (al-A'yan al-Mumkinat)*: this phrase is listed by Steingass ■ 'the most excellent of creatures'.
- 218 *Basic Root*: this is also a standard term for the trilateral (occasionally quadrilateral) radical consonants, from which the vast majority of Arabic words are formed.
- 223 Q.54.55.
- 232 Q.20.135.
- 234 *prostration*: i.e. to Adam.
- 235 *Plato*: the inference to be made from this remark is that a life given over to the senses is not 'natural' for humanity.  
... *Now turn in repentance*...: Q.2.54.  
*He who was dead*...: Q.6.122.



- 238 *May I fare ■ well with you . . .*: the poet's 'enemies' were instrumental in his self-realisation.
- 244 Q. 24.35 (the Light Verse). The word 'self' (*nafs*) in Arabic and arabised languages has vastly more reverberations than it does in English; so it has often seemed necessary throughout the text to emphasise it by such devices as 'his own self', rather than simply letting it be weakly assimilated as the mere reflexive pronoun 'himself'.
- 245 Q. 12.53.
- 246 Q. 75.2.
- 247 Q. 89.27.
- 255 Q. 68.1.
- 258 Q. 10.2.
- 266 Q. 53.14: '*. . . the Lote tree, beyond which none may pass.*' An image of the last stunted vestiges of vegetation and shade before the desert proper begins. A metaphor for the Intermediary World (see 39 & 40) between death and resurrection.
- 267 Q. 16.40. Cf. Q. 3.47 and Q. 36.82.
- 276 The full Tradition runs: 'I have a time with God when neither any prophet sent by God nor any angel set near to God is able to encompass me.'
- 278 *Journeys*: Cf. 250–3.  
*Even nearer*: Cf. entries 179 and 434.
- 282 *Blackness of face*: a metaphor for extreme poverty.
- 284 Steingass glosses this as 'the highest heaven'.
- 290 *Very hateful . . .*: Q. 61.3.  
*Will you bid others . . .*: Q. 2.44.
- 292 The following 99 entries, which describe the characteristics of Servants of God, may help to explain the popularity among the Muslims of proper names of the format '*Abd al-*' (+ one of the 'ninety-nine' names of God).  
There are in fact more than ninety-nine in common use, so we may take the term to mean 'quite ■ large number'. Many of the definitions throughout the Glossary involve the extensive use of cognate words, ■ feature which is virtually impossible to sustain in translation. This is especially true of the entries on the Servants of God. For example, the short section 356 contains no fewer than eight words based around the root *QWM*.
- 293 Q. 72.19.
- 305 Q. 67.3.
- 334 Q. 82.6.
- 337 Q. 2.186.
- 348 . . . *and he takes . . .*: Q. 7.196.  
*God is the protector . . .*: Q. 2.257.
- 367 Q. 55.26.

- 371 Q.20.114.  
 372 Q.2.177.  
 374 Q.24.2.  
 381 *implicitly in the language of potential*: i.e. his deeds and his being are themselves the only prayer he needs to utter.  
 383 Q.2.216.  
 385 Q.24.35.  
 390 Q.21.51.  
 396 Q.13.2.  
 397 Steingass glosses that as follows: '... known as to name but unknown ■ to body; hence anything scarce, rare, wonderful, difficult or impossible to be got.'  
 398 Without ■ entry like this, no dictionary would be complete.  
 400 Cf. entry 17.  
 402 Note that the Arabic for 'eye' ('*ain*'), which is used with great frequency throughout Qashani's text, can also mean 'essence'. Other meanings are: well, spring, best part, individual, self, important person, cash, property, and the name of a letter in the alphabet. In short, it is not an easy word to translate.  
*Greater Interval*: cf. 40.  
 404 Standard Arabic for a holy festival.  
 405 Cf. 452.  
 407 Q.61.13.  
 408 Q.48.1.  
 409 Q.110.1.  
 419 *thusness* (*fahuaniya*); Derived from *fa huwa*, which Steingass gives as 'indeed, but it is'.  
 421 *Jābir*, an early Sufi, often known in western writings as Geber the Alchemist.  
 422 Cf. 68.  
 423 Q.4.69.  
 425 Cf. 448.  
 428 Letter *Ṣād* being the initial letter of the word *Ṣadiq* – true, genuine.  
 433 Cf. 249.  
 434 Q.53.9. Cf. entry 179.  
 437 Cf. entry 41.  
 439 Q.10.2.  
 440 Q.7.172. Cf. 434.  
 442 *Isrāfil*, the angel of death, who is to blow the trump of doom.  
 444 Q.24.35 (the Light Verse).  
*Preserved Tablet*: Q.85.22.

- 446 *voluntary death*: Cf. the Prophet Muhammad's famous admonition: 'Die before you die'. The implication is 'dying to the world'.  
*Can he who was dead . . .*: Q.6.122.  
*. . . the great catastrophe . . .*: Q.79.34.
- 450 Q.54.42.
- 452 Cf. 405.
- 456 *. . . and I shall prescribe . . .*: Q.7.156.  
*surely the mercy of God . . .*: Q.7.56.
- 458 Q.7.146.
- 465 Q.40.15.
- 469 Q.89.2. Cf. entry 86.
- 477 *the written word*: Manuscripts vary, between *qalam*, and pen – and 'ilm, science. In either case the inference is similar: that the Established Essences are secondary phenomena.
- 481 For ■ discussion of illumination (*tajalli*) see Shah, *The Sufis*, pp 297–9.
- 486 Here is yet another interesting definition of Sufism. It helps to explain Qashani's extreme preoccupation with the Names of God, as reflections of the Divine Qualities. It is suggested that by contemplating the reflections the qualities themselves may be acquired.
- 487 Q.65.29.
- 488 Q.2.268.
- 492 Q.7.26.
- 493 *Khidr*: ■ legendary figure who discovered and drank the water of life. He symbolises a guiding spirit which is present and active in every age. The mysterious personage, described in the Qur'an as 'one of our servants', who gives Moses some object lessons in higher knowledge, is generally taken to be Khidr. (Q.18.62–82) Sometimes also he is equated with Elias – and even St. George, the patron saint of England.
- 507 *Hast thou not regarded . . .*: Q.25.4.5  
*God is the Protector . . .*: Q.2.257.
- 513 'Helper' is ■ somewhat lame rendering of the Arabic *gauth*. 'Redeemer' might be better, except that this word has been given an exclusive, once-and-for-all connotation in Nicene Christianity – whereas the implication is that there is an exemplar of the *gauth* in every age. The standard Arabic meaning is: (a call for) help.
- 516 This title is a mnemonic expression (*al-ghain dun al-rain*). Cf. entries 425 and 448.



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## NOTE ON THE TRANSLATOR

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# INDEX

## Notes:

1. Numbers refer to sections in the Glossary (not pages).
2. A zero section number refers to the Introduction.
3. Italicized section numbers refer to section headings.
4. Throughout the Glossary the following words occur ■ frequently that it would serve little purpose to include each instance in the index: *God, Truth, Essence, Names, Heart, Self*.
5. In keeping with the Glossary, the Names of God are grouped under the heading 'Servant' (e.g: *Servant of the Almighty*).

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اليه ولا يسمى في غير ذلك الوقت ضوئاً \*

(٥١٤) غيب الهوية والغيب المطلق ■ هو

ذات الحق باعتبار اللاتعيين ■

(٥١٥) الغيب المكنون والغيب المصون \* هو

سر الذات وكنهها الذي لا يعرفه الا هو

ولهذا كان مصونا من الاغيار مكنونا من

العقول والابصار ■

(٥١٦) الغين دون الرين \* هو الصداء المذكور

فان الصداء حجاب رقيق يتجلى<sup>جمع</sup> بالتصفية جلي ظ

ويزول بنور التجلي لبقاء الايمان معه واما

الرين فهو الحجاب الكثيف الحائل بين فع

القلب والايمان بالحق والغين زهول من

الشهود واحتجاب منه مع صحة الاعتقاد ■



( ٥٠٩ ) ظل الآلهة \* هو الانسان الكامل  
المتحقق بالحضرة الذاتية \*

الله ع

لواحدية ج

■ باب الغيب ■

( ٥١٠ ) الغراب \* كناية من الجسم الكلي  
لكونه في غاية البعد من عالم القدس  
والحضرة الاحدية والحلوة من الادراك  
والنورية والغراب مثل في البعد والسواد \*  
( ٥١١ ) الغشاء والغشاوة \* ما يركب وجه مرآة  
القلب من الصداء ويكّل عين البصيرة و  
يعلو وجه مرآتها ■

من ج

( ٥١٢ ) الغنى ■ الملك التام فالغنى بالذات  
ليس الا الحق اذ له ذات كل شيء والغنى  
من العباد من استغنى بالحق من كل  
ما سواه لانه اذا غني بوجوده فاز بكل شيء  
بل لا يرى لشيء وجودا ولا تأثيرا وظرفا  
بالمطلوب واستبشر بشهود المحبوب ■

فج

فاز ع

فظفر ج

( ٥١٣ ) الغوث \* هو القطب حين ما يلتجأ

يلجأ ج

(٥٠٧) الظل ■ هو الوجود الاضافي الظاهر

بتعينات الاحيان الممكنة واحكامها التي هي

معدومات ظهرت باسمه النور الذي هو

الوجود الخارجى المنسوب اليها فيستر ظلمة

عدميتها النور الظاهر بصورها صار ظلا لظهور  
بظهور مد ■

الظل بالنور وعدميته في نفسه قال الله تعالى

الم تر الى ربك كيف مد الظل اى بسط

الوجود الاضافي على الممكنات فالظلمة

بازاء هذا النور هو العدم وكل ظلمة فهو

حجارة من عدم النور مما من شأنه ان ينور  
بتنور ج

ولهذا سمي الكفر ظلمة لعدم نور الايمان

من قلب الانسان الذي من شأنه ان يتنور

به قال تعالى الله ولي الذين آمنوا

يخرجهم من الظلمات الى النور الآية •

(٥٠٨) الظل الاول ■ هو العقل الاول لانه

اول عين ظهرت بنوره تعالى وقبلت صورة

الكثرة التي هي شؤون الوحدة الذاتية ■

## ■ شعر ■

ففى الخلق عين الحق ان كنت ذا عين  
وفى الحق عين الخلق ان كنت ذا عقل  
وان كنت ذا عين وعقل فما ترى  
سوى عين شئ واحد فيه بالشكل

## ■ باب الضار ■

الضائف ع

( ٥٠٤ ) الضائف ■ هم الخصائص من اهل  
الله الذين يضمن بهم لنفاساتهم منده كما  
قال عليه الصلوة والسلام ان لله ضائف  
من خلقه البسهم النور الساطع يحييهم في  
حافية ويميتهم في حافية ■

( ٥٠٥ ) الضائف ■ رؤية الاشياء بعين الحق  
عين الحق ■

## ■ باب الظاء ■

( ٥٠٦ ) ظاهر الممكنات ■ هو تجلّي الحق بصور  
اميانها وصفاتها وهو المسمى بالوجود  
الاضافي وقد يطلق عليه ظاهر الوجود ■

( ٥٠٢ ) ذو العین \* هو الذي يرى الحق

ظاهرًا والخلق باطنًا فيكون الخلق عنده  
( مرآة الحق لظهور الحق عنده واختفاء

الخلق فيه ) اختفاء المرآة بالصورة \*  
نـ

( ٥٠٣ ) ذو العقل والعين ■ هو الذي يرى

الحق في الخلق والخلق في الحق

ولا يحتجب باحدهما من الآخر بل يرى

الوجود الواحد بعينه حقًا من وجه وخلقا

من وجه فلا يحتجب بالكثرة من شهود

الوجه الواحد الاحد بذاته ولا ( يزاحم في شهود

كثرة الظاهر ) احدية الذات التي يتجلى فيها

ولا تحتجب باحدية وجه الحق من شهود

الكثرة الخلقية ولا يزاحم في شهود احدية

الذات المتجلية في المجالى كثرتها والى

المراتب الثلث اشار الشيخ الكامل

محيى الدين ابن الامرابى في قوله \*

فيه ج

نـ

يتحجب ج

الوجود ج فع نع

يزاحمه في شهوده

كثرمظاهر ج

كثرة ج

حتى يصكون في كل آن خلقا جديدا  
لاختلاف نسب الوجود اليه مع الآتات  
واستمرار عدمه في ذاته ■

### ■ باب الذال ■

(٢٩٩) ذخائر الله ■ قوم من اوليائه تعالى  
يدفع<sup>ع</sup> بهم البلاء من صباره كما يدفع<sup>ع</sup>  
بالذخيرة بلاء الفاقة ■

— —  
يدفع<sup>ج</sup> يدفع<sup>ج</sup>  
—  
من الذخيرة ج

(٥٠٠) الزوق ■ هو اول درجات شهود الحق  
بالحق في اثناء البوارق المتوالية عند ادنى  
لبث من التجلي البرقي فاذا زاد وبلغ  
اوسط مقام الشهود يسمى<sup>ع</sup> شربا فاذا بلغ  
النهاية يسمى<sup>ع</sup> رياء وذلك بحسب صفاء السر  
من لحوظ الغير ■

— —  
مي ج  
—  
مي ج

(٥٠١) ذو العقل ■ هو الذي يرى الخلق  
ظاهرا والحق باطنا فيكون الحق عنده مرآة  
الخلق لاحتجاب المرآة بالصورة ( الظاهرة  
فيه احتجاب المطلق بالمقيّد ) ■

—  
فيج



بحيث لا يتمالك دفعها \*

(٢٩٥) النّمة • تحقق العبد بصفات الحق

بحيث تخلله الحق ولا تخلّى منه ما  
يظهر عليه شيء من صفاته فيكون العبد  
مرآة للحق \*

(٢٩٦) النّهوة • محارثة السر مع الحق

بحيث لا يرى غيره هذا حقيقة الخلوة  
ومعناها وأما صورتها فهي ما يتوسل به  
إلى هذا المعنى من التّسل إلى الله  
والانقطاع عن الغير \*

(٢٩٧) خلع العادات • هو التحقّق بالعبودية

موافقة لأمر الحق بحيث لا يدعوه داعية  
إلى مقتضى طبعه ومادته •

(٢٩٨) الخلق البعدي • هو اتّصال أمداد

الوجود من نفس الرحمن إلى كل ممكن  
لأنعدامه بذاته مع قطع النظر عن موجدته

وفيضان الوجود عليه منه على التوالي  
غميضان ج

قلبه به فيسري من باطنه الى باطن  
 المرید \* ومنها المواصله بينه وبين الشيخ به  
 فيبقى بينهما الاتصال القلبي والمحبة دائمة  
 ويذكره الاتباع على الاوقات في طريقته  
 سيرته واخلاقه واحواله حتى يبلغ مبلغ  
 الرجال فانه اب حقيقي كما قال عليه  
 الصلوة والسلام الآباء ثلثة اب ولدك  
 واب مملوك واب ربك \*

الدائمي ج

مير ج

زوجك ج

( ٤٩٣ ) الخضر \* كناية عن البسط والياس من  
 القبض واما كون الخضر عليه السلام  
 شخصا انسانيا باقيا ( من زمان موسى  
 عليه السلام الى هذا العهد او روحانيا )  
 يتمثل بصورته لمن يرشده فغير محقق  
 عندي بل قد يتمثل معناه له بالصفة  
 الغالبة عليه ثم يضمحل وهو روح ذلك  
 الشخص او روح القدس •

فج

متحقق ج

فج

فج

( ٤٩٤ ) الخطرة • دامية تدمر العبد الى ربه

الدنيا والآخرة نهاية الكمال ويختل بموته نظام  
العالم وهو المهدي الموعود في آخر الزمان ■  
(٢٩٢) فرقة التصوف \* هي ما يلبسه المرید  
من يد شيخه الذي يدخل في ارادته و  
يتوب على يده لامور \* منها التزبي بزي  
المراد ليتلبس باطنه بصفاته كما يلبس ظاهره  
بلباسه وهو لباس التقوى ظاهرا وباطنا قال  
الله تعالى قد انزلنا عليكم لباسا يواري  
سوءاتكم وريشا ولباس التقوى ذلك خير \*  
ومنها وصول بركة الشيخ الذي لبسه من يده  
المباركة اليه ■ ومنها نيل ما يغلب على الشيخ  
في وقت الالباس من الحال الذي يرى  
الشيخ ببصيرته النافذة المتورة بنور القدس  
انه يحتاج اليه لرفع حجب العايقة وتصفية  
استعداده فانه اذا وقف على حال من  
يتوب على يده علم بنور الحق ما يحتاج  
اليه فيستنزل من الله ذلك حتى يتصف

ليلبس ج فع

ببصرته ج

لدفع ج

الشيطان تكذيب بالحق وايعاد بالشر  
ويسمى وسواها ويعبر بميزان الشرع فما  
فيه قرينة فهو من الأولين وما فيه كراهة  
او مخالفة شرما فهو من الآخرين ويشته  
في المناجاة فما هو اقرب الى مخالفة

المبهمات ج

النفس فهو من الاولين وما هو اقرب الى  
(الهوى وموافقة النفس) فهو من الآخرين  
والصادق الصافي القلب الحاضر مع الحق  
سهل عليه الفرق بينهما بتيسير الله  
وتوفيقه \*

مخافة الحق ج

(٢٨٩) الخاتم ■ هو الذي قطع المقامات  
باسرها وبلغ نهاية الكمال وهذا المعنى  
يتعدد ويتكرر ■

(٢٩٠) خاتم النبوة ■ هو الذي ختم الله به<sup>ع</sup>  
النبوة ولا يكون الا واحدا وهو نبينا محمد  
صلى الله عليه وسلم وكذا ■

فج

(٢٩١) خاتم الولاية ■ وهو الذي يبلغ به صلاح

الكثرة من حكم الوحدة \*

\* ولم يوجد فيها ما أوله ثاء ع \*

\* باب الخاء \*

(٩٨٨) الخاطر ■ ما يرد على القلب من

الخطاب أو الوارد الذي لا تعهد للعبد فيه

وما كان خطاباً فهو على أربعة اقسام

رباني وهو اول الخواطر ويسميه السهل

السبب الاول ونقر الخاطر ولا يخطئ ابداً

ويعرف بالقوة والتسلط وعدم الاندفاع

بالدفع ■ وملكي وهو الباصت على مندوب

او مفروض وفي الجملة على كل ما فيه

صلاح ويسمى الهاما \* ونفساني وهو ما فيه

حظ النفس ويسمى هاجسا \* وشيطاني وهو

ما يدمو الى مخالفة الحق قال الله تعالى

الشيطان يعدكم الفقر ويأمركم بالفحشاء

وقال النبي صلى الله عليه وسلم لمة

(الملك تصديق بالحق ووعد بالخير ولمة ع)

آثار ع

وع عمل ع

عمل ع

وهو ع

وقد ع

فع

فع

فع

(٢٨٦) التصوت \* هو التخلق بالاخلاق الالهية

(٢٨٧) التلوين \* هو الاحتجاب عن

نَع شَي ج

احكام او حال او مقام سني بآثار حال

او مقام دني وعدمه على التعاقب وآخرة

التلوين في مقام تجلى الجمع بالتجليات

الاسمائية في حال البقاء بعد الفناء وانما

قال الشيخ محيي الدين قدس الله روحه

انه عندنا اكمل المقامات ومنه الاكثرين

مقام ناقص لانه اراد بالتلوين الفرق بعد

نَع

الجمع اذا لم يكن كثرة الفرق حاجته

من وحده الجمع وهو مقام احدية الفرق

في الجمع وانكشف حقيقة معنى

ج

قوله تعالى كل يوم هو في شان ولا شك

انه املى المقامات ومنه هذه الطائفة ذلك

نهاية التمكين \* واما التلوين الذي هو

آخر التلوينات فهو عند مبادي الفرق بعد

الجمع حيث يتجلبب الوجد بظهور آثار

يتجلبب الواحد ج ج

أعيان الممكنات الثابتة التي هي شؤون  
الذات لذاته تعالى وهو التعيين الأول  
بصفته<sup>ع</sup> العالمية<sup>ع</sup> والقابلية<sup>ع</sup> لأن الأعيان  
معلوماته الأول<sup>ع</sup> والذاتية<sup>ع</sup> القابلية<sup>ع</sup> للتجلي  
الشهودي وللحق بهذا التجلي تنزل من  
الحضرة الاحدية الى الحضرة الواحدية  
بالنسبة<sup>ع</sup> الاسمائية ■

بالنسب ج

( ٢٨٤ ) التجلي الشهودي \* هو ظهور الوجود  
المسمى باسم النور وهو ظهور الحق بصور  
اسمائه في الاكوان التي هي صورها  
وذلك الظهور هو نفس الرحمن الذي  
يوجد به الكل ■

التحقق ج

( ٢٨٥ ) التحقيق<sup>ع</sup> \* شهود الحق في صور  
اسمائه التي هي الاكوان والأعيان<sup>ع</sup>  
فلا يحتجب<sup>ع</sup> المحقق<sup>ع</sup> بالحق من الخلق  
ولا بالخلق عن الحق ■

فع

يحتجب<sup>ع</sup> المتحقق<sup>ع</sup>

(٢٨٢) التجلى الاول ■ هو التجلى الذاتى

وهو تجلى الذات وحدها لذاتها وهي

الحضرة الاحدية التى لا نعت فيها ولا رسم

از الذات التى هي الوجود ( الحق

المحض وحدثه عينه لان ما سوى الوجود

من حيث هو وجود ليس الا العدم

المطلق وهو الاشياء المحض فلا يحتاج في

احديته الى وحدة وتعين يمتاز به عن

شيء <sup>ع</sup> اولاً اذ لا شيء <sup>ع</sup> غيره عن <sup>ع</sup> غيره فوحدته

عين ذاته وهذه الوحدة منشأ الاحدية

والواحدية لانها عين الذات من حيث

هي اعنى لا بشرط شيء اى المطلق الذي

يشمل كونه بشرط ان لا يكون شيء معه

وهو الاحدية وكونه بشرط ان يكون معه شيء

وهو الواحدية والحقائق فى الذات الاحدية

كالشجرة فى النواة وهي غيب الغيوب ■

(٢٨٣) التجلى الثانى ■ هو الذي يظهر به

اسم ج

فج

لعدم ج

لاشئ محض ج

كل شئ فج فج فج

بشرط ج

فع



وشارها الى النواة وهي التي تظهر في  
 الحضرة الواحدة وينفصل<sup>ع</sup> بالعلم<sup>ع</sup> \*  
 — تفصيل<sup>ج</sup> في العلم<sup>ج</sup> —

(٢٧٨) الشيخ \* هو الانسان الكامل في  
 علوم الشريعة والطريقة والحقيقة البالغ الى<sup>ع</sup>  
 حد التكميل فيها لعلمه بآفات النفوس  
 وامراضها وادوائها ومعرفته بدوائها وقدرته  
 على شفائها والقيام بهداها ان استعدت<sup>ع</sup>  
 ووقفت لاهتدائها \*  
 — مع —

### \* باب التاء \*

(٢٧٩) التاء \* يكنى بالتاء من الذات باصتبار  
 التعينات والتعددات<sup>ع</sup> \*

— التعينات<sup>ج</sup>  
 — التقيدات<sup>ج</sup> —

(٢٨٠) التائيس \* هو التجلي في المظاهر  
 الحسية تائيسا للمريد المبتدي بالتزكية  
 والتصفية ويسمى التجلي الفعلي لظهوره  
 في صور الاسباب \*

(٢٨١) التجلي \* ما يظهر للقلوب من انوار  
 الغيوب \*

## الكثرة في الذات الاحدية ■

(٤٧٢) شهود المجهول في المنفصل \* رؤية الاحد<sup>ع</sup>

الاحدية ج

## في الكثرة \*

(٤٧٣) شواهد الحق \* هي حقايق الاكوان

## فانها تشهد بالمكون ■

(٤٧٤) شواهد التوحيد \* تعيينات الاشياء

فان كل شيء له احدية يتعين<sup>ع</sup> خاص يمتاز

بتعين ج

بها عن كل ما عداه كما قيل ففى كل

شيء له آية تدل على انه واحد ■

(٤٧٥) شواهد الاسماء<sup>ع</sup> \* اختلاف الاكوان

الاشياء ج

بالاحوال والافصاف والافعال<sup>ج</sup> كالمرزوق يشهد<sup>ع</sup>

فع فع

على الرازق<sup>ع</sup> والحي على المحيي والميت

الرزق ج

على المميت وامثالها \*

(٤٧٦) الشؤن<sup>ع</sup> \* الافعال ■

الشئون ج

(٤٧٧) الشؤن الذاتية \* اعتبار نقوش

الاميان والخفائق في الذات الاحدية

كالشجرة وافصانها واوراقها وازهارها

النزقي من الحضرة الواحدية الى الحضرة  
الاحدية ويقابنه صدم الشعب وهو النزول  
من الاحدية الى الواحدية حال البقاء  
بعد الغناء للدموة والنكميل ■

(٢٦٨) (الشطخ) لغة الحركة ويقال للطاحونة  
الشاطحة لكثرة تحرك الرمح ويقال  
شطخ الماء في النهر اذا فاض من حافته  
لكثرة الماء وضيق النهر وعرفنا حركة  
اسرار الواجدين اذا قوي وجدهم بحيث  
يفيض من اناء استعدادهم ■

فج  
الحق ج

(٢٦٩) الشفع \* هو الخلق وانما اقسام  
بالشفع والوتر لان الاسماء الالهية انما  
يتحقق بالخلق فما لم ينضم شفعية الحضرة  
الواحدية الى وترية الحضرة الاحدية لم  
تظهر الاسماء الالهية \*

(٢٧٠) شهود \* رؤية الحق بالحق \*

(٢٧١) شهود المفصل في المجهل \* رؤية

للكليات والجزئيات القلب ولا يفرق  
الحكماء بين القلب والروح الاول ويسمونها  
النفس الناطقة ■

(٢٦٢) الروح الاعظم والاقدم والاول والاخر ■  
هو العقل الاول ■

القلوب ج

(٢٦٥) روح اللقاء ■ هو الملقى الى القلب  
علم الغيوب وهو جبرئيل عليه السلام وقد  
يطلق على القرآن وهو المشار اليه في قوله  
تعالى ذو العرش . يلقي الروح من امره  
على من يشاء من عبادة ■

■ باب الشين ■

(٢٦٦) الشاهد ■ ما يحضر القلب من اثر  
المشاهدة وهو الذى يشهد له بصحة كونه  
محتظبا من مشاهدة مشهودة اما بعلم  
لدني لم يكن له فكان او وجد او حال  
او تجلّٰ او شهود ■

تجلى ج

(٢٦٧) شعب المدع ■ هو جمع الفرق

( ٦١ ) الرعونة \* الوقوف مع حظوظ النفس

ومقتضى طباضها \*

( ٦٢ ) الرقبة \* هي اللطيفة (الروحانية وقد

تطلق على الواسطة اللطيفة) الرابطة بين

نجم ماض

الشيتين كالمداد الواصل من الحق الى

كالمد ج

العبد ويقال لها رقيقة ( النزول كالوسيلة

التي يتقرب بها العبد الى الحق من

العلوم والاعمال واخلاق السنية والمقامات

الرفيعة ويقال لها رقيقة) العروج ورقيقة

الخروج ج نع

الارتقاء وقد تطلق الرقائق على علوم

الارتقاء ج

الطريقة والسلوك وكل ما يُلطَف به سر العبد

ونزول كثافات النفس ■

يزول ج

( ٦٣ ) الروح \* في اصطلاح القوم هي اللطيفة

الانسانية المجردة وفي اصطلاح الاطباء هو

البخار اللطيف المتولد في القلب القابل

لقوة الحيوّة والحسّ والحركة ويسمى هذا في

اصطلاحهم النفس فالمتوسط بينهما المدرك

والتوسط ج

الارض لغير الحق منقول من الردي  
الذي هو الهلاك قال الله تعالى الكبرياء  
ردائي والعظمة ازارى فمن نازمنى واحدا  
منهما قصمته \*

بغير ج

واحد ج

اخضته النار ج

( ٢٥٩ ) الرسم • هو الخلق وصفاته لان  
الرسوم هي الآثار وكل ما سوى الله آثاره  
الناشئة من افعاله واياه صني من قال  
الرسم نعت يجري في الابد بما جرى في  
الازل لان الخليقة وصفاتها كلها بقدر  
الله تعالى •

كما ج

الخلقة ج

( ٢٦٠ ) رسوم العلوم ورقوم العلوم • هي  
مشارع الانسان لانها رسوم الاسماء الالهية  
صكالعليم والسميع والبصير ظهرت على  
ستور الهيكل البدنية المرخاة على باب دار  
القرار بين الحق والخلق فمن عرف نفسه  
وصفاتها كلها بانها آثار الحق وصفاته ورسوم  
اسمائه وصورها فقد عرف الحق •

صور ج  
المرضاة ج  
لمن ع

صفاتها ج

( ٢٥٤ ) الرحيم ■ اسم له باعتبار فيضان  
الكمالات المعنوية على اهل الايمان  
كالعرفة والتوحيد ■

الرحمة ج ع  
المغيضة ج ع  
( ٢٥٥ ) الرحمة الاستثنائية ■ هي الرحمانية  
المقتضية للنعم السابقة على العمل وهي

التي وسعت كل شيء ■  
( ٢٥٦ ) الرحمة الوجوبية ■ هي الرحمة الموصودة

للمتقين والمحسنين في قوله تعالى ( فساكنتها  
للذين يتقون وفي قوله تعالى ) ان رحمة

الله قريب من المحسنين وهي داخلة في  
الامتنائية لان الوعد بها على العامل

محض المنه ■

الردى ج ع  
( ٢٥٧ ) الرداء ■ بسكر الراء هو ظهور صفات

الحق على العبد ■

( ٢٥٨ ) الردى ■ بفتح الراء هو اظهار العبد

صفات الحق بالباطل كما قال تعالى

ماصرف من اياتي الذين يتكبرون في

والواجب واما ان يتوقف على تعقل الغير  
دون وجوده كالعالم والقادر وتسمى هذه  
اسماء الصفات واما ان يتوقف على وجود  
الغير كخالق والرازق وتسمى هذا اسماء  
الافعال لانها مصادر الافعال ■

فع

فع

(٢٥٢) الرق ■ اجماع المادة الوحدانية المسماة  
بالعنصر الاعظم المطلق المرتوق قبل خلق  
السموات والارض المفتوق بعد تعيينهما  
بالمخلق وقد يطلق على نسب الحضرة  
الواحدية باعتبار لا ظهورها وعلى كل بطون  
وضيعة كالحقائق المكنونة في الذات الاحدية  
قبل تفاصيلها في الحضرة الواحدية مثل  
الشجرة في النواة ■

اجمال ج

لها ج

(٢٥٢) الرحمن ■ اسم للحق باعتبار الجمعية  
الاسمائية التي في الحضرة الالهية الفائض  
منها الوجود وما يتبعه من الكمالات على  
جميع الممكنات ■



(٤٥٠) رب الارباب ■ هو الحق باعتبار

الاسم الاعظم والتعين الاول الذى هو

منشأ جميع الاسماء وفاية الغايات اليه يتوجه

الرفقات كلها وهو الحاوي لجميع المطالب

النسبية واليه الاشارة بقوله وان الى ربك

المنتهى لانه عليه الصلوة والسلام مظهر

التعين الاول فالربوبية المختصة به هي هذه

الربوبية العظمى \*

(٤٥١) رَبُّ الْعَالَمِ ثَلَاثَةٌ \* ذاتية ووصفية

وعلوية \* لان الاسم انما يطلق على

الذات باعتبار نسبة وتعين وذلك الاعتبار

اما امر مدمي نسبي محض كالغنى والاول

والآخر او غير نسبي كالقدوس والسلام ويسمى

هذا القسم اسماء الذات او معنى وجودي

نعتبره العقل من غير ان يكون زائدا على

الذات خارج العقل فانه محال وهو اما

ان لا يتوقف على تعقل الغير كالحي

القلب وبين عالم القدس باستيلاء الهيات  
الغمانية عليه ورسوخ الظلمات الجسمانية  
فيه بحيث ينحجب عن انوار الربوبية  
بالكلية \*

الوارح

( ١٤٥ ) الرب • اسم للحق عزاسمه باصتبار  
نسب الذات الى الموجودات العينية ارواحا  
كانت او اجسادا فان نسب الذات الى  
الاعيان الثابتة هي منشاء الاسماء الالهية  
كالقادر والمريد ونسبها الى الاكوان  
الخارجية هي منشاء الاسماء الربوبية  
كالرزاق والحفيظ فالرب اسم خاص يقتضى  
وجوب المربوب وتحققه والاله يقتضى  
ثبوت المألوه وتعبته وكل ما ظهر من  
الاكوان فهو صورة اسم رباني يربى الحق  
به ياخذوبه يفعل ما يفعل واليه يرجع  
فيما يحتاج اليه وهو المعطي اياه ما  
يطلبه منه \*

تعالى ج

بهمنه ج  
بالفعل ج

نغيشنون تموتون وكما تموتون تبعثون وهي  
القيامة الصغرى المشار اليها في قوله هم من  
مات فقد قامت قيامته و ثانياً الانبعاث  
بعد الموت الارادى الى الحياة القلبية  
الابدية فى عالم القدس كما قيل من مات  
بالارادة يحيى بالطبيعة وهي القيامة  
الوسطى المشار اليها في قوله تع امن كان  
مب فاحييناه فجعلنا له نورا يمشى به فى  
الناس الاية وثالثها الانبعاث بعد الفناء  
فى الله فى الحياة الحقيقية عند البقاء  
بالحق وهي القيامة الكبرى المشار اليها  
بقوله تعالى اذا جاءت الطامة الكبرى

ن

### • باب الرابع •

(٢٢٧) الرامى • هو المتحقق بمعرفة العلوم  
السياسية المتمكن من تدبير النظام الموجب  
لصالح العالم •

(٢٢٨) الران • هو العجائب الحائل بين

قوله تعالى مثل نوره كمشكاة فيها  
مصباح ( المصباح في إجابة الزجاجه كانها  
كوكب دري توقد من شجرة مباركة  
زيتونه لا شرقية ولا غربية ) والشجرة هي  
النفس والمشكاة هي البدن وهو الوسط  
في الوجود ومراتب التنزلات بمثابة اللوح  
المحفوظ في العالم

الآية ج

نع المتوسط ج

فج

( ٢٢٥ ) القوامع • كل ما يقع الانسان من  
مقتضيات الطبع والنفس والهوى ويردعه  
عنها وهي الأمداد الاسمائية والتأييدات  
الالهية لاهل العناية في السير الى الله  
والتوجه نحوه •

( ٢٢٦ ) ( القيامة • الانبعاث بعد الموت الى  
الحياة الابدية . وذلك على ثلاثة اقسام اولها  
الانبعاث بعد الموت الطبيعي الى حياة في  
احدي البرازخ العلوية او السفلية بحسب  
حال الميت في الحياة الدنيوية لقوله عم كما

(٤٤٢) القطب ■ هو الواحد الذي هو  
موسع نظر الله تعالى من العالم في كل  
زمان و هو على قلب اسرافيل عليه  
السلام

(٤٤٣) القطبية الكبرى \* هي مرتبة قطب  
الاقطاب و هو باطن نبوة محمد عليه  
الصلوة والسلام فلا يكون الا لورثته لاختصاصه  
عليه الصلوة والسلام بالاكملية فلا يكون  
خاتم الولاية وقطب الانطاب الا على  
باطن خاتم النبوة

(٤٤٤) القلب \* جوهر نوراني مجرد  
يتوسط بين الروح والنفس و هو الذي  
يتحقق به الانسانية ويسميه الحكيم النفس  
الناطقة والروح باطنه والنفس الحيوانية  
مركبه وظاهرة المتوسطة بينه وبين الجسد  
كما مثل القلب في القرآن بالزجاجة  
والكواكب الدري والروح بالمصباح في

(٢٣٩) قدم الصدق \* هي السابقة الجميلة  
 والموهبة الجزيلة التي حكم بها الحق تعالى  
 لعبادة الصالحين المخلصين من قوله تعالى  
 وبشر الذين آمنوا ان لهم قدم صدق  
 عند ربهم والصدق هو الخيار من كل شيء  
 (٢٤٠) القرب \* عبارة عن الوفاء بما سبق  
 في الاول من العهد الذي بين الحق  
 والعبد في قوله تعالى الست بربكم قالوا  
 بلى وقد يخص بمقام قاب قوسين

الازل ج

(٢٤١) القشر \* كل علم ظاهر يصون العلم  
 الباطن الذي هو لبه من الفساد كالشريعة  
 للطريقة والطريقة للحقيقة فان من لم يصن  
 حاله وطريقته بالشريعة فسد حاله وآلت  
 طريقته هوساً وهوى و وسوسة ومن  
 لم يتوسل بالطريقة الى الحقيقة ولم يحفظها  
 بها فسدت حقيقته وآلت الى الزندقة  
 والالحاد

فع

والهجران و امثال ذلك وقد مر ذكره في ما  
 يقابله من البسط والقبض أكثر ما يقع مقبب  
 البسط لسوء ادب يصدر من السالك في حال  
 البسط والفرق بينهما وبين الخوف والرجاء  
 ان تعلق الخوف والرجاء بالمكروه والمرفوب  
 المتوقع في مقام النفس والقبض والبسط انما  
 يتعلقان بالوقت الحاضر لا تعلق لهما  
 بالاجل

بالاجل ج

(٢٣٨) القَدَم • هي السابقة التي حكم الحق

بها للعبد ازلا ويخص بما يكمل ويتم به

الاستعداد من الموهبة الاخيرة بالنسبة الى

العبد لقوله عليه السلام لا يزال جهنم تقول

هل من مزيد حتى يضع الجبار فيها قدمه

فتقول قطنى قطنى و انما يكنى منها

بالقدم لان القدم آخر شئ من الصورة

وهي آخر ما يقرب به الحق الى العبد

من اسمه الذي اذا اتصل به وتحقق كمل

الحجرمان ج

نع

سوء ج

قد ج

الآخرة ج

كقوله ج

فيه ج

قط بط ج

نع

فم وضم

الامر الالهي المسمى دايرة الوجود كالابداء  
والاعادة والنزول والعروج والفاعلية والقابلية  
وهو الاتحاد بالحق مع بقاء التميز والاثنية  
المعبر عنه بالاتصال ولا اعلى من هذا  
المقام الا مقام او ادنى و هو احدى عين  
الجمع الذاتية المعبر عنه بقوله تعالى او ادنى  
لارتفاع التمييز والاثنية الاعتبارية هناك  
بالفناء المحض والطمس الكلي للرسوم كلها  
(٢٣٥) القيام به • هو الاستيقاظ من نوم  
الفلة والنهوض من سنة الفترة • الاخذ  
في السير الى الله

مقام فتح

(٢٣٦) القيام باسمه • هو الاستقامة عند البقاء  
بعد الفناء والعبور على المنازل كلها والسير  
من الله في الله بالانخلاص من الرسوم  
بالكلية

بالله في الله ج

(٢٣٧) التقيض • هو اخذ الوقت القلب  
بوارد يشير الى ما يوحشه من الصد

فتح



معنى من فقال جبل بمكة كان عليه  
مرش الرحمن

(٢١٩) سورة الأثر \* هي الانسان الكامل  
لتحققه بحقائق الاسماء الالهية

(٢٢٠) موانع الذكر \* هي الاحوال الالهية  
والمواطن المعنوية التي تصون الداكر من

التفرق عن مذكوره وجميع همة عليه بالكلية  
(٢٢١) صون الارادة \* هو انقطاع النفس من

رؤيته وقوع شيء بارادة غير الله وشهود وقوع  
جميع الاشياء بارادة الحق تعالى

\* باب القاف \*

(٢٢٢) القابلية الاولى \* هي اصل الاصول  
وهو التعيين الاول

(٢٢٣) قابلية الظهور \* هي المحبة الاولى  
المشار اليها بقوله احببت ان اصرف

(٢٢٤) قاب قوسين \* هو مقام القرب  
الاسمائي باعتبار التقابل بين الاسماء في

اشبته حاله فاذا بلغ الكشف به مقام  
الجمع سمي صدق التوراد لا استتار بعده  
ولا اختفاء \*

الفرع

(٢٢٥) الصم \* ما ارتكب على وجه القلب  
من ظلمة هينات النفس وصور الاكوان  
فحجبه من قبول الحقائق وتجليات  
الانوار ما لم تبلغ غاية الرسوخ فاذا بلغ في  
الرسوخ حد الحرمان والحجاب الكل  
سمي رينا ورانا كما ذكر \*

الامكان ج

واذا ج

الحرمان ج الكل ج

(٢٢٦) الصم \* هو الفناء في الحق بالتجلي  
الذاتي \*

(٢٢٧) الصم \* هم المتحققون بالصفاء من  
كدر الغيرية \*

(٢٢٨) سورة الحق \* هو محمد صلى الله عليه  
وسلم لتحقيقه بالحقيقة الاحدية والواحدية  
ويعبر عنه ايضا بصاد كما لوح اليه ابن  
عباس رضى الله عنهما حين سئل عن

فج بالصاد ج



صلى الله عليه وسلم به روى جابر رضي الله

عنه انه لما سُئِلَ عَنْهُ عَلَيْهِ السَّلَامُ شَيْءٌ قَطُّ

نَعَّ غِنَاءً

قَالَ لَا وَمَنْ اسْتَشْفَعَ بِهِ إِلَى اللَّهِ لَمْ يردْ

اسْتَفْعَمَ ج

سُؤْلُهُ كَمَا أَشَارَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ

رَضِيَ اللَّهُ عَنْهُ إِذَا كَانَتْ لَكَ إِلَى اللَّهِ

سُبْحَانَهُ حَاجَةٌ فَايْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى

المسئلة ج

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْأَلْ

حَاجَتَكَ فَإِنَّ اللَّهَ أَكْرَمُ مَنْ أَنْ يَسْأَلَ

حَاجَتَيْنِ فَيَقْضِي أَحَدَهُمَا وَيَمْنَعُ الْآخَرَى

وَالْتَحَقَّ بِوَرَائْتِهِ فِي جُودِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

هُوَ الْأَشْعَثُ مِنَ الْأَخْفِيَاءِ الَّذِي قَالَ فِيهِ

عَلَيْهِ السَّلَامُ رَبُّ اشْعَثَ مَدْفُوعٌ بِالْأَبْوَابِ

لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ وَأَنَا مَسْمِيٌّ صَبِيحُ

الْوَجْهِ لَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْلُبُوا

الْحَوَائِجَ مَعْدُ صَبَاحِ الْوَجْهِ ■

(٢٢٢) الصَّبَا ■ هِيَ النِّفَحَاتُ الرَّحْمَانِيَّةُ الْآتِيَّةُ

من جهة شرق الروحانيات والدواعي مشرق ج  
الباعثة على الخير \*

(٢٢٣) الامتيق \* مبالغته في الصدق وهو المتبالغ ج

الذي كمل في تصديق كل ما جاء به رسول  
الله صلى الله عليه وسلم علماً وقولاً وفعلًا

بصفاء باطنه وقربه لباطن النبي صلى الله

عليه وسلم لشدة مناسبته له ولهذا لم يتخلل فع

في كتاب الله تعالى مرتبة بينهما في

قوله تعالى اولئك الذين انعم الله عليهم

من النبيين والصديقين والشهداء

والصالحين وقال صلى الله عليه وسلم انا كنت ضم

وابو بكر كفرسي رهاآن فلو سبقني رمان ج

لامنت به ولكن سبقته فأمن بي \*

(٢٢٤) صدق النور \* هو الكشف الذي لا

استتار بعده شبه بالبرق الذي امطر فسمي امتار ج

صادقا اذ الذي لم يمطر فسمي كاذبا فان ج

الاسان اذا تعاقب عليه التجلي والاستتار ج  
الحالك عاقب ج  
الامتار ج

صلى الله عليه وسلم به روى جابر رضي الله  
 عنه انه لما سُئِلَ عَنْهُ عَلَيْهِ السَّلَامُ شَيْءٌ قَطْ  
 قَالَ لَا وَمَنْ اسْتَشْفَعُ بِهِ إِلَى اللَّهِ لَمْ يَرُدْ  
 سَوْأَلُهُ كَمَا أَشَارَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ  
 رَضِيَ اللَّهُ عَنْهُ إِذَا كَانَتْ لَكَ إِلَى اللَّهِ  
 سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى  
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْأَلْ  
 حَاجَتَكَ فَإِنَّ اللَّهَ أَكْرَمُ مَنْ أَنْ يَسْأَلَ  
 حَاجَتَيْنِ فَيَقْضِي أَحَدَهُمَا وَيَمْنَعُ الْآخَرَى  
 وَالْمُتَحَقِّقُ بِوَرَائْتِهِ فِي جُودَةِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ  
 هُوَ الْأَشْعَثُ مِنَ الْأَخْفَاءِ الَّذِي قَالَ فِيهِ  
 عَلَيْهِ السَّلَامُ رَبُّ اشْعَثَ مَدْفُوعٌ بِالْأَبْوَابِ  
 لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ وَأَنَا مَتَّى صَبِيحَ  
 الْوَجْهِ لَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْلُبُوا  
 الْحَوَائِجَ مِنْ صَبَاحِ الْوَجْهِ ■

نَحْنُ نَسْتَعِ

اِسْتَفْعُ ج

المسئلة ح

(٢٢٢) الصَّباحُ ■ هي النفحات الرحمانية الآتية

المطلع على حقائق الاشياء الخارج من  
حكم الزمان وتصرفات ماضيه ومستقبله  
الى الآن الدائم فهو ظرف احواله و صفاته  
وافعاله فلذلك يتصرف في الزمان بالطبي  
و النشر و في المكان بالبسط و القبض  
لانه المتحقق بالحقائق والطبائع والحقائق  
في القليل والكثير والطويل والقصير و  
العظيم والصغير سواء اذ الوحدة والكثرة  
والمقادير كلها عوارض وكما يتصرف في  
الوهم فيها كذلك في العقل فصديق و  
افهم تصرفه فيها في الشهود والكشف  
الصريح فان المتحقق بالحق المتصرف  
بالحقائق يفعل ما يفعل في طور وراء طور  
الحس و الوهم والعقل ويتسلط على  
العوارض بالتغيير والتبديل \*

( ٢٢١ ) مبيع الوجه \* هو المتحقق بحقيقته  
الاسم الجواد و مظهريته و لتحقق رسول الله

لاحواله ج

فكما ج

فكذلك ج

فهم ج

اطوار ج

الخلافة الالهية ابعده واما الشرف فهو  
 مبارزة من ارتفاع الوسائط بين الشيء و  
 موجدته او قلتها فكلما كانت الوسائط بين  
 الحق والخلق اقل و احكام الوجوب على  
 احكام الامكان اقلب فيه كان الشيء اشرف  
 وكلما كانت الوسائط بينه وبين الحق  
 تعالى اكثر كان الشيء اخس فعلى هذا  
 يكون العقل الاول والملائكة المقربون  
 من الانسان الكامل اشرف وذلك الانسان  
 منهم اكمل ■

فج

(٤١٨) النطور \* هو تمييز الحق عن الخلق  
 بالتعين و توابعه ■

(٤١٩) الفهوانة \* خطاب الحق بطريق  
 المكافحة في عالم المثال \* ■

فج

■ باب السادس ■

(٤٢٠) صاحب الزمان وصاحب الوقت والحال \*  
 هو المتحقق بجمعية البرزخية الاولى



بروز الواحد الحق بصورها ■

(٤١٥) فرق الوصف ■ ظهور الذات الاحدية

باوصافها في الحضرة الواحدية \*

(٤١٦) الفرق بين المتخلق والمتحقق \* ان المتخلق

هو الذي يكتسب فضائل الاخلاق والاصاف

الحميدة تكلفا وتعملا ويجتنب الرذائل والذمائم

فله من الاسماء الالهية آثارها والمتحقق

بها هو الذي جعله الله مظهرا لاسمائه واوصافه

وتجلى فيه بها فتمحوا رسوم اخلاقه واوصافه \*

(٤١٧) الفرق بين الكمال والشراف والنقص

والنخسة \* هو ان الكمال عبارة عن حصول

الجمعية الالهية والحقائق الكونية في

الانسان وكل من كان حظه من الاسماء

الالهية والحقائق الكونية اوفر وظهوره

بها اتم والجمعية الالهية بجميع صفاته

واسمائه فيه اكثر كان اكمل وكل من

كان حظه منها اقل كان انقص وعن مرتبة

لها ج صفاته ج

نصي ج

فكل ج

ظهورها ج

ما ج

هو المشار اليه بقوله تعالى اذا جاء نصر  
الله والفتح

ورأيت الناس  
لاية ضج

( ٤١٠ ) الفترة • خمود حرارة الطنب الثرم  
للبداية

للمبتدى ج

( ٤١١ ) الفرق الاول • هو الاحتجاب بالخلق  
من الحق وبقاء الرسوم الخلقية بحالها

كلها ضج

( ٤١٢ ) الفرق الثاني • هو شهو قيام الخلق  
بالحق و رؤية الوحدة في الكثرة والكثرة  
في الوحدة من غير احتجاب صاحبه  
بأحدهما من الآخر

( ٤١٣ ) الفرقان • هو العلم التفصيلي الفارق  
بين الحق والباطل والقرآن هو العلم  
الدني الاجمالي الجامع للحقائق كلها

فج

( ٤١٤ ) فرق الجمع • هو تكثر الواحد بظهوره  
في المراتب التي هي ظهور شؤون الذات  
الاحدية وتلك الشؤون في الحقيقة  
اعتبارات محضة لا تحقق لها الا عند

(٤٠٧) الفتح القريب \* هو ما انفتح على العبد من مقام القلب وظهور صفاته وكمالاته عند قطع منازل النفس وهو المشار اليه بقوله تعالى نصر من الله وفتح قريب \*

(٤٠٨) الفتح المبين \* هو ما انفتح على العبد من مقام الولاية و تجليات انوار الاسماء الالهية المغنية لصفات القلب وكمالاته المشار اليه بقوله تعالى انا فتحنا لك فتحا مبينا ليغفر لك الله ما تقدم من ذنبك وما تاخر يعنى من الصفات النفسية و القلبية \*

(٤٠٩) الفتح المطلق \* هو اعلى الفتوحات و اكملها وهو ما انفتح على العبد من تجلى الذات الاحدية والاستغراق في عين الجمع بفناء الرسوم الخلقية كلها و

الغنية بصفات ج

الالهية فتح

فم

الذي من تحقق به شرب من ماء عين  
الحياة الذي من شربه لا يموت ايديا لكونه  
حيًا بحياة الحق وكل حي في العالم يحيي  
بحياة هذا الا نسان لكونه حيوة حياة الحق \*

لكن ج

( ٢٠٤ ) العبد \* ما يعود على القلب من  
التجلي او وقت التجلي كيف كان \*

### \* باب الفاء \*

( ٢٠٥ ) المتق \* ما يقابل الرق من تفصيل  
المادة المطلقة بصورها النومية أو ظهور

و ج

كل ما بطن في الحضرة الواحدة من  
النسب الاسماوية و بروز كل ما كمن

برز ج

في الذات الاحدية من الشؤون الذاتية  
كالحقايق الكونية بعد تعيينها في الخارج \*

( ٢٠٦ ) الفتح \* كل ما يفتح على العبد

من الله تعالى بعد ما كان مغلقا عليه من  
النعم الظاهرة و الباطنة كالارزاق والعبادة  
والعلوم والمعارف والمكاشفات وغير ذلك \*

النازلة من الحضرة الاحدية لان الذات  
القدسية تنزل بتعيناتها فيها و تتصف  
بلباس الاسماء و بالصفات الروحانية و  
المثالية الى الحسية فيلبس بها \*

الاقدمية تنزل

فع

(٢٠٠) العين الثابت \* هي حقيقة الشئ في  
الحضرة العلمية ليست بموجودة بل معدومة  
ثابتة في علم الله والمرتبة الثانية من  
الوجود الحقي \*

فع

الخفي ج

(٢٠١) بين اشئ \* هو الحق تعالى  
(٢٠٢) عين الله و عين العالم \* هو الانسان  
الكامل المتحقق بحقيقة البرزخية الكبرى  
لان الله ينظر بنظرة الى العالم فيرحمه  
بالوجود كما قالوا لولاك لما خلقت  
الافلاك و الانسان المتحقق بالاسم البصير  
لان كل ما يبصر في العالم من الاشياء  
فانه يبصر بهذا الاسم \*

فرحه ج

قال الله ج

ار ج

(٢٠٣) عين الحيوة \* هو باطن الاسم الحى

الحق ج خلق<sup>ظ</sup>

بالخلق<sup>ع</sup> العالم الجسماني فيكون العماء  
الحضرة الالهية المنشأة بالبرزخ الجامع و  
تقويم<sup>ع</sup> انه سئل عن مكان الرب فان الحضرة  
الالهية منشأ الربوبية \*

يقوى ج

(٣٩٦) العر المعنوية \* هي التي يستمسك  
بها السموات المشار اليها بقوله رفع  
السموات بغير عمد ترونها فانه تلويح الى  
عمد لا ترونها وهي روح العالم وقلبه و  
نفسه وهي حقيقه الانسان الكامل الذي  
لا يعرفه الا الله كما قال تعالى اوليائي  
تحت قبابي لا يعرفهم ضيري ■

(٣٩٧) العقاء \* كناية عن الهيولى لا نها  
لا ترى كالعنقاء ولا يوجد الا مع الصورة  
فهي معقولة و تسمى الهيولي المطلقة  
المشتركة بين الاجسام كلها العنصر<sup>ع</sup> الاعظم<sup>ع</sup>  
(٣٩٨) (العنصر الاعظم \* هو العنقاء) ■

نجم  
نجم

(٣٩٩) عوالم البس \* هي جميع المراتب

- الخليقية ولا يسامده الحديث النبوي ج
- لانه سئل عليه السلام اين كان ربنا قبل ج
- ان يخلق الخلق فقال في صفاء وهذه ج
- الحضرة تتعين بالتعين الاول لانها ج
- محل الكثرة فظهر الحقائق والنسب ج
- الاسمائية و كل ما يتعين فهو مخلوق ج
- فهو العقل الاول قال عليه السلام اول ج
- ما خلق الله العقل فاذا لم يكن فيه قبل ج
- ان يخلق الخلق الاول بل بعده والدليل ج
- على ذلك ان القائل بهذا القول يسمى ج
- هذه الحضرة حضرة الامكان وحضرة ج
- الجمع بين حضرة الوجوب و الامكان ج
- والحقيقة الانسانية ( وكل ذلك من قبيل ج
- المخلوقات و يعترف ) بان الحق في هذه ج
- الحضرة متجلي بصفات الخلق و كل ج
- ذلك مقتضى ان ذلك ليس قبل ان ج
- يخلق الخلق اللهم الا ان يكون مراد السائل ج

وذلك انهم يعبرون من النفس الناطقة  
بالورقاء والعقل الاول يختطفها من العالم  
السفلى و الحضيض الجسماني الى  
العالم العلوي و اوج الفضاء القبسى  
كالعقاب وقد تختطفها الطبيعة و تصطادها  
و تهوى بها الى الحضيض السفلى كثيرا  
فلهذا يطلق العقاب عليهما و الفرق  
بينهما فى الاستعمال بالقرائن ■

تصطادها ج

( ٣٩٤ ) العلة ■ عبارة من بقاء حظ العبد فى  
مثل أو حال أو مقام أو بقاء رسم أو صفة ■  
( ٣٩٥ ) الماء ■ الحضرة الاحدية عندنا لانه

و حال ج

لا يعرفها احد فيرة فهو فى حجاب الجلال  
وقيل هى الحضرة الواحدية التى هى  
منشأ الاسماء و الصفات لان العماء  
هو الغيم الرقيق و الغيم هو الحائل بين  
السماء و الارض وهذه الحضرة هى الحائلة  
بين سماء الاحدية و بين ارض الكثرة

السماء ج



الله به من البليات وما يعثره من  
الازيات \*

(٢٩١) العبرة \* ما يعبر به من ظواهر احوال  
الناس في الخير و الشر وما جرى عليهم  
في الدنيا وما انتقلوا عليه منها الى الآخرة  
ودار الجزاء الى ما يؤول اليه حال الاعتبار  
والى بواطن الامور وخفياتها حتى  
تبين له مواقف الامور و معرفة الخفايا  
وما يجب عليه القيام به و العمل له قال  
النبي صلى الله عليه وسلم امرت ان  
يكون نطقى ذكرا وصمتى فكرا و  
نظري مبرة و يدخل فيها العبر من رؤية  
الحكمة في ظواهر الخليقة الى رؤية  
الحكيم ومن ظاهر الوجود الى باطنه حتى  
يرى الحق و صفاته في كل شيء \*

(٢٩٢) العقاب \* يعبر عندهم من العقل  
الاول تارة و من الطبيعة الكلية اخرى

يؤل ج

يتبين ج

نعم به ج

من ج

الخلقة ج

به ج

ع دینه ع حلی دیتہ فانا دیتہ \*

(٣٨٩) عبد الوارث \* هو مظهر هذا الاسم و هو من لوازم عبد الباقي لانه اذا كان باقيا ببقاء الحق بعد فنائه من نفسه لزم ان يرث ما يرثه الحق من الكل بعد فنائهم من العلم والملك فهو يرث الانبياء علومهم و معارفهم و هدايتهم لدخولهم في الكل ■  
(٣٩٠) عبد الرشيد \* من آناه الله رشده بتجلي هذا الاسم (فيه) كما قال لبراهيم عليه السلم و لقد آتينا ابراهيم رشده ثم اقامه لارشاده الخلق اليه والى مصالحهم الدنيوية و الاخروية في المعاش و المعاد) \*  
(٣٩١) (عبد الصبور \* هو المثبت في الامور بتجلي هذا الاسم) فيه فلا يعاجل في العقوبات و المواخذات ولا يستعجل في رفع المسلمات و يصبر في المجاهدات و ما امره الله به من الطاعات و ما ابتلاه

فج

فج

اللهم اجعلني نورا \*

( ٢٨٦ ) عبد الهادي ■ هو مظهر هذا الاسم  
 جعله الله هاديا لخلق الله ناطقا عن  
 الحق بالصدق مبلغا ما امره به وانزل  
 اليه كالنبي صلى الله عليه وسلم  
 بالاصالة وورثته بالتبعية ■

( ٢٨٧ ) عبد البديع ■ هو الذي شهد كونه  
 تعالى بديعا في ذاته و صفاته و افعاله  
 وجعله الله مظهرا لهذا الاسم فيبدع ما  
 حجز عنه غيره به \*

( ٢٨٨ ) عبد الباقي ■ من اشهده الله تعالى  
 ببقائه وجعله باقيا ببقائه عند فناء الكل  
 يعبد به بالعبودية المحضة اللازمة لتعيينه  
 فهو العابد و المعبود تفصيلا و جمعا و  
 تعيينا و حقيقة اذ لم يبق رسمه و اثره عند  
 تجلي الوجه الباقي كما ورد في الحديث  
 القدسي و من انا قتله فعلي دية و من

فج

فج

لتبقيته ج

قال ع

دنه ج

بهذا الاسم منع اضحابه مما يضرهم  
ويفسدهم ومنع الله به الفساد حيث اتى ولو  
حسبوا فيما منعه خيرهم وصلاحهم ■

(٣٨٤) عبد الفار والنافع ■ هو الذى اشهد  
الله كونه فعلا لما يريد وكشف له  
توحيد الافعال فلا يرى ضرا ولا نفعا ولا  
خيرا ولا شرا الا منه فاذا تحقق بهذين  
الاسمين وعار مظهرهما لهما كان ضارا نافعا  
للناس بربّة وقد خص الله تعالى بعض  
مبارك باحدهما فقط فجعل بعضهم مظهرا  
لضر كالشيطان ومن تابعه وبعضهم مظهرا  
لنفع كالخضر ومن ناسبه ■

(٣٨٥) عبد النور ■ هو الذى تجلى له باسمه  
النور فيشهد معنى قوله تعالى الله نور  
السموات والارض والنور هو الظاهر الذى  
يظهر به كل شيء كونا وعلما فهو نور في  
العالمين يهتدى به كما قال عليه السلام

من غير مسئلة منه الا بلسان الاستعداد  
لتحققه بفقره الذاتي وافتقاره اليه بجوامع  
هممه \*

( ٣٨٢ ) عبد المغني \* هو الذي جعله الله بعد  
الغناج بانحاج ج كمال الغنى مغنياً للخلق بانحاج حوائجهم  
وسد خلاصاتهم بهمة التي امدّها الله تعالى  
من اغناؤه بتجلى اسم المغني فيه \*

( ٣٨٣ ) عبد النافع \* هو الذي حماه الله تعالى  
ومنعه من كل ما فيه فساد ان طلبه واحبه  
وظن فيه خيرة كالمال والجاه والصحة وامثالها  
واشهادة معني قوله تعالى عسى ان تكرهوا  
شيئاً وهو خير لكم وعسى ان تحبوا شيئاً  
وهو شر لكم وقد جاء في الكلمات القدسية  
ان من عبادي من افقرته ولو اغنيته لكان  
شراً له وان من عبادي من امرضته ولو  
عافيته لكان شراً له وانا اعلم بمصالح  
عبادي ادبرهم كما اشاء ومن تحقق

ج باخذ قدرة ولا احد من اوليائه الا اكرمه وامره  
لاكرام الله اياه وهو يكرم اوليائه تعالى و  
يهين اعداءه \*

(٣٧٩) عبد المقسط هو اقوم الناس بالعدل  
حتى ياخذ من نفسه لغيره حقاله ولا يشعر به  
ولا يعرفه ذلك الغير لانه يعدل بعدل الله  
الذى تجلى له به فيوفي كل ذى حق حقه  
ويزيل كل جور يطلع عليه فهو على كرسى  
النور يخفض من يجب خفضه ويرفع من  
يجب رفعه كما قال عليه السلام المقسطون  
على منابر من نور \*

ج مظهرا لجامعة جميع اسمائه وجعله مظهرا لجامعة فجمع  
بالجمعية الالهية كل كما تفرق وتشبت من  
نفسه وغيرة \*

(٣٨١) عبد الغنى هو الذى اضاء الله من  
جميع الخلايق وامطاه كل ما احتاج اليه

على يده بحكم الله وقضائه رحمة منه<sup>ع</sup> عليه من ج

وان كانت ظاهرة نعمة وهذا مما لا يعرفه الا نعمة ج

خاصة الخاصة بالنوق فاقامة الحد عليه فاقامتهج — فنج

ظاهره عين الرافة باطنا \*

به

ص

(۳۷۷) عبد مالک الملک \* بن شهد مالکیتہ

تعالیٰ الملک فرای نفسہ ملکاً لدُّخالصاً

من جمله ملکہ فتحقق بعوریتہ حتی

اشتغل بعبودیتہ مولاء عما ملکہ ایاہ ومن

كل شيء فجازاه الله بجعله مظهرا لمالك

الملك از لا يملكه شيء حتى شغله من

ربه وكان حرا من رق الكون مالكا للاشياء

بِاللّٰهِ لَا يَنْفُسُهُ فَإِنَّهُ عَبْدٌ حَقٌّ \*

عبدلہ ج

(۳۷۸) عبد ذو الجلال والاكرام ■ من اجلته ذی ج

اللہ واکرمہ لاتصافہ بصفاته وتحققہ باسمائہ

وَكُنَّا تَقْدُسْتَ اَسْمَاؤُهُ وَمَزَّتْ وَتَنَزَّهَتْ اِمَامَانَهُ ج

وجلت فكذاك مظاهرها ورسومها فلا يراه

أخذ من أصدائه إلا ما به وخضع له بجلالة

( ٢٧٤ ) عبد المستقيم \* من اقامه الله لاقامته

حدوده في عباده على الوجه المشروع ولا

يرق لهم ( ولا يروف بهم ) كما قال تعالى

ولا تأخذكم بهما رأفة في دين الله ■

فج  
بها ج

( ٢٧٥ ) عبد العفو ■ من كثر عفو من

الناس وقلت مواخذته بل لا يجنى عليه

احد الا عفاه قال النبي صلى الله عليه

وسلم ان الله عفو يحب العفو وقال

حوسب رجل ممن كان ( قبلكم فلم يوجد

له من الخير شي الا انه كان رجلاً موسراً

وكان ) يامر ظلمانه بالتجاوز من المعسر قال

الله تعالى نحن احق بالتجاوز منه فتجاوزوا

فج  
عنه ج

منة \*

( ٢٧٦ ) عبد الرؤف \* من جعله الله مظهرًا

لرأفته ورحمته فهو ارأف خلق الله بالناس

الا في الحدود الشرعية فانه يرى الحد وما

اوجبه عليه من الذنب الذي اجرى الله

جري ج فج



مظهرٌ مَنْ لا يقف بكل كمالٍ وعلوِّ

مظهره ج

حصل له بل يطلب بهمته العالية الترقى

مشهد ج

الى اعلى منه لانه شهد العلو الحقيقي

من ج علوه ج

المطلق المقدس من علوى (المكان والمكانة

فج

ومن كل تقيد فلا يزال يطلب العلو) فى

يلطف

جميع الكمالات الا ترى اكرم الخلاق

خطب ج فج

واعلام رتبة كيف خوطب بقوله وقل رب

زدني علما ■

(٣٧٢) عبد البر \* من اتصف بجميع انواع

اعطاء ج

البر معنى وصورة فلا يجد نوما من انواع

البر الا اتاه ولا فضلا الا مطاء ولكن البر

فع

من آمن بالله ( دايمًا من نفسه ) واليوم

الآخر الى آخر الآية \*

الراجع ج

(٣٧٢) عبد التواب \* هو الرجاء الى الله

دائمًا من نفسه وجميع ما سوى الحق حتى

تيل ج

يهد التوحيد الحقيقي وقيل توبة كل من

تاب الى الله من حريمته ■

التشبيه كما كانت دعوة ميسى عليه السلام  
الى السموات والروحانيات وعالم الغيب  
والتقشف في اللبس والاعتزال والخلوة ■

( ٢٧٠ ) عبد الوالى ■ من جعله الله واليا

للناس<sup>ع</sup> بالظهور في مظهرة باسمه الوالى فهو

يلى نفسه وغيره في<sup>ع</sup> السياسة<sup>ع</sup> الالهية ويقوم

مدله في عبادته يدعوهم الى الخير ويامرهم

بالمعروف وينهئهم عن المنكر فأكرمه الله

تعالى وجعله اول السبعة الذين يظلمهم

الله في ظل عرشه وهو السلطان العادل ظل

الله في ارضه<sup>ج</sup> واثقل الناس ميئانا لان

الحسنات الرمايا وخيراتهم توضع في ميزانه

من غير ان ينقص من اجورهم شيئا اذ به

اقام دينه فيهم وحملهم على الحيرات فهو

يده وناصره والله مؤيده وحافظه ■

( ٢٧١ ) \* عبد المتعالى \* المتعالى هو المتبالغ في

العلو من ادراك الغير وعبدته الذى هو

على النار ج

بالميامة ج

ينهاهم ج

نع

نع

جعلهم ج

الباقى عليه فيبقى ببقائه وامن الفناء  
 بلقائه وقد يتصف بهما بعض اوليائه  
 (ا) اكثرهم ■

(٢٦٨) عبد الظاهر \* هو الذى ظهر بالطاعات  
 والحيرات حتى كشف الله له عن اسمه  
 الطاهر فعرفه بانه الظاهر واتصف بظاهريته  
 فيدعو الناس الى الكمالات الظاهرة  
 والتمرن بها ورجع التشبيه على التنزيه  
 كما كانت دعوة موسى عليه السلام ولهذا

ومدغم الجنان والملاذ الجسمانية وعظم  
 التوروة بالعجم الكبير وكتابتها بالذهب \*  
 اوعدهم ج

(٢٦٩) عبد الباطن \* هو الذى بالغ في  
 المعاملات القلبية واخلص لله وقّس الله  
 سرّه فتجلّى له باسمه الباطن حتى غلبت  
 روحانيته واشرف على البواطن واخبر من

المغنيات فيدعو الناس الى الكمالات المعنوية  
 والتقديس وتطهير السرّ ورجع التنزيه على  
 المغيات ج  
 القدس ج

متعال<sup>ج</sup> بالطغيان فهو يؤخّر بهذا الاسم كل  
طاف<sup>ج</sup> حاد<sup>ج</sup> ويردّه الى حدّة ويردعه من  
التعدى والطغيان وكذا كل ما يجب  
تأخير<sup>ج</sup> من الافعال وقد يجمعها الله  
لاقوام \*

فع

وحاد ج

(٣٦٦) عبد الاول \* هو الذي شاعّد أوليته  
الحق على كل شيء وازليته فيكون هو الاول  
بتحققه بهذا الاسم على الكل في مقامات  
المسابقة الى الطامات والمسارة الى  
الخيرات وعلى كل من وقف مع المخالفة<sup>ج</sup>  
لتحققه بالازلية والخلقية الموسومة بسمه  
الحدوث \*

يشامد ج

بالخلقية ج

فج

(٣٦٧) عبد الآخر \* هو الذي شهد آخريته  
تعالى وبقاءه بعد فناء الخلق وتحقق  
معنى قوله تعالى (كل شيء هالك الا وجهه  
وقوله) كل من عليها فان ويبقى وجه  
ربك ذو الجلال والاكرام بطلوع الوجه

بمعنى ج

فع

في ربوبيته له \*

(٢٦٢) عبد القادر \* هو الذي شاهد قدرة  
الله في جميع المقدورات بتجلى الاسم القادر  
له. فهو صورة اليد الالهى الذي به يبطش  
فلا يمتنع عليه شيء و يشاهد موثرية الله  
تعالى في الكل ودوام اتصال مدد الوجود  
الى المعدومات مع عدميتها بذواتها فبرى  
نفسه معدومة بذاتها مع كونه موثرا  
بقدره الله في الاشياء وكذا \*

(٢٦٣) عبد القادر \* لكنه يشهد بمبدأ  
الا يجاز وحاله \*

(٢٦٤) عبد المقدم \* هو الذى قدمه الله و  
جعله من اهل الصف الاول فيقدم تجلى  
هذا الاسم له كل من يستحق التقديم باسمه  
وكل ما يجب تقديمه من الافعال \*

(٢٦٥) عبد الموفق \* هو الذي اخبره الله صما  
عليه كل مفرط مجاوز من حدوده تعالى

فاستغنى به عن الكل لأن الفائز به فائز  
بالكل فلا يفقد شيئاً ولا يطلب شيئاً \*

(٢٥٨) عبد الراجح ■ هو الذي شرفه الله  
بأوصافه واعطاه ما استعدّه واطاق بحمله من  
مجده وشرفه كعبد المجيد \*

تحمله ج

(٢٥٩) عبد الواحد ■ هو الذي بلغه الله  
الحضرة الواحدية وكشف له من احديته  
جمع اسمائه فيذكر ما يذكر ويفعل  
ما يفعل باسمائه ويشاهد وجوه اسمائه  
الحسنى ■

جميع الاشياء

وجود ح

ابناء ج

(٢٦٠) عبد الام ■ هو وحيد الوقت صاحب  
الزمان الذي له القطبية الكبرى والقيام  
بالاحد الاول ■

المقام بالاحدية  
الاولى

(٢٦١) عبد المرد ■ هو مظهره لصدده الذي  
يصمد لدفع البليات وايصال امداد الخيرات  
ويستشفع به الى الله لدفع العذاب واعطاء  
الثواب وهو محل نظر الله الى العالم

يصده

احياء الموتى كعيسى عليه السلام •

(٢٥٤) عبد الميت • من امات الله من

نفسه هواه وفضبه وشهوته فحبي قلبه وتنور

مقله بحياة الحق ونوره حتى اثر في غيره

باماته قوى نفسه او نفسه بالهمة الموثرة

المتاثرة من الله بتلك الصفة التي تجلي

بها له •

(٢٥٥) عبد الحق • من تجلي له الحق بحيوته

السرمدية فحى بحيوته الديومية • فيحي ع

(٢٥٦) عبد القيوم • هو الذي شهد قيام

الاشياء بالحق فتجلت قيوميته له فصار قائما فيمرته ع

بمصالح الخلق فيما بالله مقبلا لاوامره في

خلقه بقيوميته ممددا لهم فيما يقومون به

من معاشهم ومصالحهم وحيوتهم • حيرته ع

(٢٥٧) عبد الواجب • هو الذي خصه الله

بالوجود في عين الجمع الاحدية فوجد

الواحد الموجود بوجود الوجود الاحدي

بالوجود ع لم

( ٢٤٩ ) عبد الحميد ■ هو الذي تجلى له

الحق . باوصافه الحميدة فيحمده . ويحمده

الناس وهو لا يحمده الا الله ■

( ٢٥٠ ) عبد المحصى ■ من تحقق بهذا الاسم

بمظهريته له فتجلى الحق له به فيعلم عدد

ما وجد وما سيوجد ويحيط كل شيء علما

ويحصى كل شيء عددا ■

( ٢٥١ ) عبد السميد ■ هو الذي اطلعه الله

على ابدائه فهو يشهد ابتداء الخلق والامر

فييدي باذنه ما ييدي من الخيرات ■

( ٢٥٢ ) عبد المعبود ■ هو الذي اطلعه الله على

امارته ( فهو يشهد امارته ) الخلق والامور

كلها اليه فيعيد باذنه ما يجب امارته اليه

ويشهد عاقبته ومعاره في عاقبته وسعادته على

احسن ما يكون ■

( ٢٥٣ ) عبد المحي ■ من تجلى له الحق

باسم المحي فاحتى قلبه به واقدره على

فع

علمه . ج

علمه . ج

فج

هائبة ج



## وكيلا •

(٢٤٦) عبد القوي • هو الذي يقوي بقوة

الله على قهر الشيطان وجنوده التي هي

قوى نفسه من الغضب والشهوة والهوى

ثم قوي على قهر أعدائه من شياطين

الانس والجن فلا يقاومه شيء من خلق

الله الا قهره ولا يناوئه احد الا ظله ■

(٢٤٧) عبد المتين • هو الصلب في دينه

الذي لم يتأثر ممن اراد افواة ولم يكن

لمن ازاله من الحق بشدة لكونه امتن من

كل متين فعبد القوي هو المؤثر في كل شيء

وعبد المتين هو الذي لم يتأثر من شيء ■

(٢٤٨) عبد الولي • من يتولاه الله من

لصالحين والمؤمنين فان الله تعالى وهو

يتولى الصالحين الله ولي الذين آمنوا

فهو يتولى بولاية الله اوليائه من

المؤمنين والصالحين ■

ضم

يعاديه ع

يناديه ع

مينه ع

فج

لعدته ع نج

يقول ع

نح

بالحيوة الحقيقية بعد موته الارادى عن  
صفات نفسه وشهواتها واهوائها وجعله مظهرا  
لاسـم الباعث فهو يحيى موتى الجهل  
بالعلم ويبعثهم على طلب الحق ■

(٢٢٢) عبد الشهيد \* هو الذي يشهد الحق  
شهيدا على كل شيء فيشهادة في نفسه وفي  
غيره من خلقه ■

(٢٢٤) عبد الحق \* هو الذي تجلى له الحق  
فحصه في افعاله واقواله واحواله من الباطل  
فيرى الحق في كل شيء لانه الثابت  
الواجب القائم بذاته والمسمى بالسوى باطل  
( زائل ثابت به بل يراه في صور الحق  
حقا والباطل باطلا<sup>ع</sup> ■

(٢٢٥) عبد الوكيل \* من يرى الحق في  
صور الاسباب فاطلا لجميع الانفعال التي  
ينسبها المحجوبون فيعطّل الاسباب وبكل  
الامور الى من يوكّلها منه ويرضى به

فج

فج

بمواقع الحكمة في الاشياء ووقفه للسداد في  
القول والصواب في العمل فلا يرى خللاً  
في شيء الا يسره ولا فساداً الا يصلحه ■

اصلہ ع

( ٣٤٠ ) عبد الودود \* من كملت مودته لله  
ولاولبائه جميعاً فاحبه الله والقي محبته  
على جميع خلقه فاحبه الكل الا جهال  
الثقلين قال النبي صلى الله عليه وسلم  
ان الله اذا احب عبداً دعا جبرئيل فقال  
اني احب فلاناً فأحبته فيحبه جبرئيل ثم  
ينادي في السماء فيقول ان الله يحب  
فلاناً فأحبوه فاحبه اهل السماء ثم يوضع  
له القبول في الارض ■

( ٢٤١ ) عبد المجيد ■ من مجده الله بين  
الناس لكمال اخلاقه وصفاته وتحققه  
باخلاق الله فيمجدونه لفضله وحسن  
خلقه ■

( ٢٤٢ ) عبد الباقث \* من احى الله قلبه

يرقبهم ج

يراقبهم ع برقبة الله تعالى \*

( ٢٢٧ ) عبد المجيب \* هو الذي اجاب دعوة

الحق واطاعه حين سمع قوله اجيبوا داعي

الله فاجاب الله دعوته حتى تجلي له

باسمه المجيب فيجيب كل من دعاه من

عباده الى حاجة لانه من جملة الاستجابة

حاجته ج

التي اوجبه عليه لاجابته تعالى له في قوله

تعالى ع واذا سألك عبدي فاني قريب

فع

اجيب دعوة الداع اذا دعان فليستجيبوا

لي الآية ع لانه يرى دعائهم دعاء بحكم ع

فع بحب ج

القرب والتوحيد اللازم للايمان الشهودي

في قوله وليؤمنوا بي \*

ف

( ٢٢٨ ) عبد الواسع \* هو الذي وسع كل

شيء فضلا وطولا ولا يسهه شيء لاحاطته

بجميع المراتب فلا يرى مستحقا الا اعطاه

من فضله \*

( ٢٢٩ ) عبد الحكيم \* هو الذي بصره الله تعالى ع

فع

لكريم قال كرمك يا رب وقال الشيخ  
لعارف محيي الدين ابن العربي هذا  
من باب تلقين الحجة وفي الجملة لا يرى  
لذنوب جميع عبادة في جنب كرمه  
تعالى وزنا ولا يرى لجميع نعمه تعالى  
عند فيض كرمه قدرا فيكون اكرم الناس  
لصدور فعله من كرم ربه الذي تجلي  
له ربه به وقس عليه ■

(٢٢٥) مبد الجواد \* فانه مظهر اسمه الجواد  
وواسطة جوده على عبادة فلا يكون اجود  
منه في الخلق وكيف لا وهو جاد بنفسه  
لمحبوبه فلا يتعلق بقلبه ما عداه ■

(٢٢٦) مبد الرقيب ■ هو الذي يرى رقيبته  
رقبته ع

القرب اليه من نفسه ادراكا لغنائها وزهاها  
في تجلي الاسم الرقيب فلا يجاوز حدا  
من حدود الله تعالى ولا احد اشد مراعاة  
لها منه لنفسه ولما يحضره من اصحابه فانه

لنفسه حتى في انقاسه ووقفه للقيام عليها  
وعلی كل من تابعه للحسبة \*

( ٢٢٢ ) عبد الجليل ■ من اجله الله بجلاله  
حتى هابه كل من رآه بجلالة قدره ووقع  
في قلبه الهيبة منه \*

( ٢٢٣ ) عبد الكريم \* هو الذي اشهد الله  
وجه اسم الكريم فتجلي بالكرم وتحقق  
بحقيقته العبورية بمقتضاه فان الكرم نعصي  
معرفة قدرها التعدي من طورها

فيعرف ان لاملك للعبد فلا يجد شيئاً  
ينسب اليه الا يجود به على مباره بكرمه

تعالى فان كرم مولاه يختص بملكه

من يشاء وكذا لا يرى ذنبا من احد الا  
وهو يستره بكرمه ولا يجني عليه احد الا

ويعفو عنه ( يستره بكرمه ) ويقابله باكرم

الخصال واجمل الفعال قيل ان ممرضی  
الله منه لما سمع قوله تعالى ما غرك بربك

الله فتحقق

من

يخص ج

فع

فع

عن هم اخوانه وحاز كل رتبة عليّة وبلغ  
كل فضيلة سنية ■

(٢٢٩) عبد الكبير ■ من كبر بكبرياء الحق  
وزاد بكبره في الفضل والكمال على  
الخلق ■

(٢٣٨) عبد الحفيظ ■ هو الذي حفظه الله  
في افعاله واقواله واحواله وخواطره وظواهره  
وبواطنه من كل سوء فتجلى فيه باسم  
الحفيظ حتى سرى الحفظ منه في جلسائه  
كما يحكي عن ابي سليمان الداراني انه  
لم يخطر بباله خطر سوء ثلثين سنة  
ولا يبال جلسائه ما دام جالسا معه ■

(٢٢١) عبد المقيت ■ من اطلعه الله على  
حاجة المحتاج وقدرها ووقتها ووفقه بانجاحها  
على وفق عمله من غير زيادة ولا نقصان  
ولا تقدم على وقتها ولا تأخر عنه ■

(٢٢٢) عبد الحسيب ■ من جعله الله حسيبا

تكر ج

تكر ج

قدر ج

عنه ج

( ٢٢٥ ) عبد العظيم \* هو الذي تجلّى له

الحق بعظمته فيتذلل له غاية التذلل

اداء لحق عظمته فيعظمه الله في امين عبادة

ويرفع ذكره بين الناس يتجلونه ويوقرونه

لظهور آثار العظمة على ظاهره \*

( ٢٢٦ ) عبد الغفور \* ابلغ في خفران الجنابة

وسترها من عيب الغفار فهو دائم الغفران

وصد الغفار كثير الغفران \*

( ٢٢٧ ) عبد الشكور \* هو الدائم الشكر

لربه لانه لا يرى (النعمة الا منه ولا يرى

منه الا النعمة) وان كانت في صورة البلاء

والنعمة لانه يرى في باطنه النعمة كما قال

على رضى الله عنه سبحانه من اشتدت

نعمته لاعدائه في سعة رحمته واتسعت

رحمته لاوليائه في شدة نعمته \*

( ٢٢٨ ) عبد العلى \* من صلا قدره من

اقدانه وارتفعت همته في طلب المعالي

تذلل ع فع

فعظمه ع

رفع ع

النعمة ع

الفقمة ع البذا ع

فع

علي ع

المعاني ع



(٣٢١) عبد العدل ■ هو الذى يعدل بين  
الناس بالعدل بالحق لانه مظهر مدله  
تعالى وليس العدل هو التساوى كما  
يظن من لا يعلم بل توفية حق كل ذى  
حق وتوفيرة عليه بحسب استحقاقه ■

(٣٢٢) عبد اللطيف ■ من تَلَطَّفَ بعبارة لكونه  
بصيراً بمواقع اللطف للطف ادراكاً فيكون  
مطلقاً على البواطن وواسطة للطف الحق  
بعبارة وامداده وهم لا يشعرون به للطفه  
بتجلي الاسم اللطيف فيه وهو الذى لا  
يدركه الابصار ■

(٣٢٣) عبد النخير ■ هو الذى اطلعه الله  
على علمه بالاشياء قبل كونها وبعده ■

(٣٢٤) عبد الحكيم ■ هو الذى لا يعاجل من  
يجنى عليه بالعقوبة ويَحْلُمُ منه ويتحمل  
اذية من يوزيه وسفاهة السفها ويدفع السيئة  
بالتى هى احسن ■

فج

يلطف ج

المواقع ج ادركه ج

تَجَلَّى فَيُتَرَفَعُ عَنْ  
نَحْوِ

صرفا والثاني لتجلَّى اسمه الرافع له يرفعُ  
كل شيء لرؤيته الحق فيه وهذا عندي أولى  
لان العارف يطلب الرحمة ليتصف به  
فيصير رحباً لا مرحوماً لان ذلك نصيب  
العامي من الرحمة \*

(٢١٧) عبد المعز \* من تجلى الحق له باسم  
المعز فيعز من اعزة الله بعزته من اوليائه \*  
(٢١٨) عبد المزل \* هو مظهر صفة الازلال  
فيذل بمذلية الحق كل من اذله الله من  
امدائه باسمه المذل الذي تجلى به له \*

(٢١٩) عبد السميع وعبد البصر \* من تجلى  
فيه بهذين الاسمين فاتصف بسمع الحق  
وبصرة كما قال كنت سمعه الذي به يسمع  
وبصره الذي به يُبصر! فيسمع ويبصر  
الاشياء بسمع الحق وبصرة \*

(٢٢٠) عبد الحكم \* هو الذي يحكم بحكم  
الله تعالى على عباده \*

به الحق ع

نمر ع

تَجَلَّى فَيُتَرَفَعُ عَنْ  
نَع

صرفنا والثاني لتجلَّى اسمه الرافع له يرفعُ  
كل شيء لرؤيته الحق فيهِ وهذا عندي أولى  
لان العارف يطلب الرحمة ليتصف به  
فيصير رحباً لا مرحوماً لان ذلك نصيب  
العامي من الرحمة \*

(٢١٧) عبد المعز \* من تجلَّى الحق له باسم  
المعز فيعز من اعز الله بعزته من اوليائه ■  
(٢١٨) عبد المزل \* هو مظهر صفة الازلال  
فيذل بمذلية الحق كل من اذله الله من  
اعدائه باسمه المذل الذي تجلَّى به له \*

(٢١٩) عبد السميع وعبد البصر \* من تجلَّى  
فيه بهذين الاسمين فاتصف بسمع الحق  
وبصره كما قال كنت سمعه الذي به يسمع  
وبصره الذي به يُبصر! فيسمع ويبصر  
الاشياء بسمع الحق وبصره ■

(٢٢٠) عبد الحكم \* هو الذي يحكم بحكم  
الله تعالى على عباده ■

به الحق ع

نمر ع

بهم ولا ينبغي ان يقبض عليهم في حكمة  
 الله ومدله وحاجزاً من العباد ما ليس  
 يصلح لهم وهم ينقبضون بقبضه وحجره  
 (٣١٤) عبد الباسط \* من بسطه الله في خلقه  
 فيرسل عليهم باذنه من نفسه وماله ما  
 يفرحون به وينبسطون موافقا لامره لانه  
 يبسط بتجلى اسمه الباسط فلا يكون مخالفاً  
 لشرعه

(٣١٥) عبد الخافض \* هو الذي يتذلل له  
 في كل شيء ويخفض عن نفسه لرؤيته  
 الحق فيه \*

(٣١٦) عبد الراجع \* هو الذي يترفع على  
 كل شيء لنظره اليه بنظر السوى والغير  
 ويرفع نفسه من رتبته لقيامه بالحق الذي  
 هو ربيع الدرجات وقد يكون بالعكس لان  
 الاول بمظهرية الاسم الخافض يخفض  
 عن كل شيء لرؤيته عدماً محضاً ولا شيئاً

كلمة ج  
 علمه ج  
 فمح  
 بحجره ج

فمح  
 لكل ج

مرتبه ج

فمح

بهم ولا ينبغي ان يقبض عليهم في حكمة  
 الله ومذله وحاجزاً من العباد ما ليس  
 يصلح لهم وهم ينقبضون بقبضه وحجره  
 كلمة ج  
 علمه ج  
 فمحجور ج

(٣١٤) عبد الباسط \* من بسطه الله في خلقه  
 فيرسل عليهم باذنه من نفسه وماله ما  
 يفرحون به وينبسطون موافقا لامره لانه  
 يبسط بتجلى اسمه الباسط فلا يكون مخالفاً  
 لشرعه

(٣١٥) عبد الخافض \* هو الذي يتذلل له  
 في كل شيء ويخفض من نفسه لرؤيته  
 الحق فيه \*  
 فمح  
 لكل ج

(٣١٦) عبد الراجع \* هو الذي يترفع على  
 كل شيء لنظره اليه بنظر السوى والغير  
 ويرفع نفسه من رتبته لقيامه بالحق الذي  
 هو ربيع الدرجات وقد يكون بالعكس لان  
 الاول بمظهرية الاسم الخافض يخفض  
 من كل شيء لرؤيته عدماً محضاً ولا شيئاً  
 مرتبه ج  
 فمح

### جودة ومظهره ■

(٣١٠) عبد الرزاق ■ هو الذي وسع الله

عبد: ج

رزقه فيؤثر به على عباده<sup>ع</sup> ويبسطه لمن يشاء

الله ان يبسط له لان الله جعل في قدمه

فع

السعة والبركة فلا ياتي له<sup>ع</sup> الا حيث تبارك

فيه وبفيض الخيرية ■

(٣١١) عبد الفتاح ■ هو الذي اعطاه الله علم

فتح ع

اسرار المغائيب على اختلاف انواعها فيفتح<sup>ع</sup>

به الخصومات والمغالق والمعضلات والمضايق

ارسل ع

ويرسل<sup>ع</sup> به فتوحات الرحمة وما امسك من

### النعمة ■

(٣١٢) عبد العليم ■ هو الذي علمه الله العلم

الكشفي من لدنه بلا عمل وتفكر بل

بمجرد ج

مجرد<sup>ع</sup> الصفاء الفطرية وتائيد النور

### القدسي ■

(٣١٣) عبد القابض ■ من قبضه الله اليه

فجعله قابضا لنفسه وفيه ما لا يليق

## ■ الرحمن

(٢٠٦) عبد المصور \* هو الذي لا يتصور ولا

يصور الا ما طابق الحق و وافق تصويره

لان فعله يصدر من مصوريته تعالى ■

(٢٠٧) عبد الغفار \* هو الذي فغر جناية كل

من يجنى عليه ويستر من غيره ما احب

ان يُستر منه لان الله ستر ذنوبه وفقر

له بتجلي غفاريته فيعامل عباده بما

حامله به <sup>ع</sup> ■

(٢٠٨) عبد القهار \* هو الذي وفقه الله

بتأيدده لقهر قوى نفسه فتجلي له باسمه

القهار فيقهر كل من ناواه ويهزم كل من

بارزه وعاداه ويؤثر في الاكوان ولا يتاثر منها ■

(٢٠٩) عبد الوهاب ■ من تجلى له الحق

باسم الجواد فيهب ما ينبغي لمن ينبغي على

الوجه الذي ينبغي بلا حوض ولا فرض

ويمد اهل عنايته تعالى الامداد لانه واسطة

عن ج

فج

فاداه ج

فع

شيء ونقصه لأن الحق جبر حاله وجعله  
يتجلى هذا الاسم جابرا لحال كل شيء  
مستعلياً عليه ■

مستولياً ج  
مستهماً ش  
يفني ج

(٢٠٢) عبد المتكبر \* هو الذى فنى تكبره  
بتذلل الحق حتى قام كبرياء الله مقام كبره  
فيتكبر بالحق على ما سواه فلا يتذلل  
لغيره \*

ما ج

(٢٠٣) عبد الخالق \* هو الذى يقدر الاشياء  
على وفق مراد الحق لتجليه له بوصف  
الخلق والتقدير فلا يقدر الا بتقديره تعالى \*

(٢٠٤) عبد الباري \* قريب من عبد الخالق  
وهو الذى برأ صمته من التفاوت والاختلاف

من صفة ش

فلا يفعل الا ما يناسب حضرة الاسم الباري  
متعادلاً متناسباً برباً من التناظر كقوله

العلم ج

التناهي ج

تعالى ما ترى فى خلق الرحمن من  
تفاوت لان الباري الذى تجلى له شعبه  
من شعب الاسماء التى هى تحت الاسم

فج  
فع



المؤمن ومن وسع الحق قدس من الغير  
 اذ لا يبقى عند تجلي الحق شيء غيره  
 فلا يسع القدوس الا القلب المقدس من  
 الاكوان ■

(٢٩٨) عبد السلام \* هو الذي تجلي له الحق  
 باسم السلام فسلمه من كل نقص وآفة وعيب  
 (٢٩٩) عبد المؤمن \* هو الذي آمنه الله من  
 العقاب والبلاء وأمنه الناس عن غيره  
 ذواتهم و اموالهم واعراضهم ■

(٣٠٠) عبد المهيمن \* هو الذي يشاهد كون  
 الحق رقبيا شهيدا على كل شيء فهو يرقب  
 نفسه وغيره بإيفاء حق كل ذي حق عليه  
 لكونه مظهر اسم المهيمن ■

(٣٠١). عبد العزيز \* هو الذي اعزه الله  
 بتجلي عزته فلا يغلبه شيء من ايدي  
 الاعدان والاكوان وهو يغلب كل شيء \*  
 (٣٠٢) عبد التجار \* هو الذي يجبر كسر كل

ورثته بتبعيته وان اطلق على غيره مجازا  
لاتصاف كل اسم من اسمائه بجميعها  
بحكم واحدية واحدية جمع الاسماء ■

الواحدة ج

(٢٩٤) عبد الرحمن ■ هو مظهر اسم الرحمن  
فهو رحمة للعالمين جميعا بحيث لا يخرج  
احد من رحمته بحسب قابلية استعدادة ■

(٢٩٥) عبد الرحيم ■ هو مظهر اسم الرحيم  
و هو الذي يخص رحمته بمن اتقى و  
اصلح ورضي الله عنه وينتقم ممن غضب  
الله عليه ■

فخص ج

(٢٩٦) عبد الملك ■ هو الذي يملك نفسه  
وفيره بالتصرف فيه بما شاء الله و امره به  
فهو اشد خلق الله على خليفته ■

(٢٩٧) عبد القدوس ■ هو الذي قدس الله

قدسه ج

عن الاحتجاب فلا يسمع قلبه غيره وهو الذي  
وسع قلبه الحق كما قال تعالى لايسعني  
ارضي ولاسمائي و يسعني قلب مبدى

هوا لله ج

شهدوا نفوسهم قائمة به في عبوديته فهم  
يعبدونه به في مقام احديته الفرق والجمع  
(٢٩٢) العباد لهم ارباب التجليات  
الاسمائية اذا تحققوا بحقيقة اسم ما من  
اسمائه تعالى واتصفوا بالصفة التي هي  
حقيقته ذلك الاسم (نسبوا اليه بالعبودية  
لشهودهم ربوبية ذلك الاسم) وعبوديتهم  
للحق من حيث ربوبيته لهم بكمال ذلك  
الاسم خاصة فقبل لاحدهم عبد الرزق و  
لاخر عبد العزيز وكذا عبد المنعم وغيره  
(٢٩٣) عبد الله هو العبد الذي تجلى له  
الحق بجميع اسمائه فلا يكون في عباده  
ارفع مقاما واعلى شانا منه لتحقيقه باسمه  
الاعظم واتصافه بجميع صفاته ولهذا خص  
نبينا صلى الله عليه وسلم بهذا الاسم في  
اوله وانه لما قام عبد الله يدعو فلم يكن  
هذا الاسم بالحقيقة الا له وللأقطاب من

عبودته ج

فج

عبادة ج

فج

للاخر ج

الاسماء ج

بالاسم ج

صفاته و اسمائه و افعاله فالمعرفة حال  
تحدث من شهوة ■

عن شهود ج

(٢٨٨) العالم \* من اطلعه الله على ذلك  
لا عن شهود بل عن يقين \*

(٢٨٩) العار \* هم الذين اقتصر علمهم  
على الشريعة ويسمى علماءهم علماء الرسوم  
(٢٩٠) العار العظيم والمثت الكبير \* هو نقص

العهد إما بان يقول ما لا يفعل او يعهد  
ما لا يفي قال الله تعالى كبر مقتا عند  
الله ان تقولوا ما لا تفعلون وقال ايضا  
اتأمرون الناس بالبر وتنسون انفسكم وانتم  
تتلون الكتاب افلا تعقلون وفي تجهيلهم  
بقوله افلا تعقلون عار عظيم •

يعد ج  
بما ج  
فع

(٢٩١) العبادة \* هي غاية التدلل وهي  
للعامّة والعبودية للخاصّة الذين صححوا  
النسبة الى الله بصدق القصد اليه في  
سلوك طريقه والعبودية لخاصّة الخاصّة الذين

هو ع ه ع

الخوام ج

والغير باعتبار اضافته الى الممكنات اذ لا وجود للممكن الا بمجرد هذه النسبة والآ فالوجود عين الحق والممكنات ثابتة على عدميتها في علم الحق وهو شؤٌ ونها الذاتية فالعالم صورة الحق والحق هوية العالم و روحه وهذه التعينات في الوجود الواحد احكامٌ اسمه الظاهر الذي هو مجلي لاسمه الباطن ■

( ٢٨٤ ) عالم البحروت ■ عالم الاسماء والصفات الالهية ■

( ١٨٥ ) عالم الامر وعالم الملكوت وعالم الغيب \* هو عالم الارواح والروحانيات لانها وجدت بامر الحق بلا واسطة مارة ومدة ■

( ٢٨٦ ) عالم الخلق وعالم الملك وعالم الشهادة \* هو عالم الاجسام والجسمانيات وهو ما يوجد بعد الامر بمارة ومدة ■

( ٢٨٧ ) العارف \* من اشهده الله ذاته و

وهي ج شيوته ج

اسمه ج

الاجزاء ج

## احدية الذات ■

(٢٨٠) السبيرة \* معرفة تدق من العبارة

(٢٨١) سوال الحضرتين ■ هو السؤال الصادر

من حضرة الوجوب بلسان الاسماء الالهية  
الطالبة في نفس الرحمن ظهورها بصور

من ج

الاعيان ومن حضرة الامكان بلسان الاعيان  
ظهورها بالاسماء و امداد النفس على

الاتصال اجابة سوالهما ابدا ■

(٢٨٢) سواد الوجه في المرارين ■ هو الفناء

في الله بالكلية بحيث لا وجود لصاحبه

ظاهرا و باطنا دنيا و آخرة وهو الفقر الحقيقي

والرجوع الى العدم الاصلى ولهذا قالوا

اذا تم الفقر فهو الله (والله الهادي) ■

فج

■ باب العين ■

(٢٨٣) العالم ■ هو الظل الثاني وليس

الا وجود الحق الظاهر بصور الممكنات كلها

فلظهوره بتعيناتها سمي باسم السوى

ولا سمائي ولكن وَسَعَنِي قلب مبدئي  
المؤمن ■

(٢٧٨) السَّفر \* هو توجه القلب الى  
الحق والاسفار اربعة الاول هو السير الى  
الله من منازل النفس الى الوصول الى  
الافق المبين وهو نهاية مقام القلب و  
مبتدأ التجليات الاسمائية الثاني هو السير  
فى الله بالاتصاف بصفاته والتحقيق باسمائه  
الى الافق الاعلى وهو نهاية (مقام الروح)  
(و) الحضرة الواحدية والثالث هو الترقى  
الى عين الجمع والحضرة الاحدية و هو  
مقام قاب قوسين ما بقيت الاثنينية فاذا  
ارتفعت فهو مقام او ادنى وهو نهاية  
الولاية والسفر الرابع هو السير بالله من  
الله للتكميل وهو مقام البقاء بعد الفناء  
والفرق بعد الجمع ■

(٢٧٩) سفر الاعتبار \* هو اعتبار

والوصول ج

نع نع

مع بقاء ج

للرب القائم بذاته الظاهر بتعيناته قائمة به  
موجودة بوجوده فهي عبيد مربوبون من  
هذه الحيثية والحق رب لها فما حصلت  
الربوبية في الحقيقة الا بالحق والاعيان  
معدومة بحالها في الازل فليس الربوبية  
مر به ظهرت ولم تبطل \*

الحقيقة ج فالحق ج

(٢٧٥) سر الأثار \* هي الاسماء الالهية

التي هي بواطن الاكوان \*

(٢٧٦) اسرار \* انما السالك في

الحق مند الوصول التام واليه الاشارة

بقوله صلعم لى مع الله وقت الحديث

وقوله تعالى اوليائي تحت قبابي لا يعرفهم

غيري ■

(٢٧٧) سد القلب ■ هي تحقق الانسان

الكامل بحقيقة البرزخية الجامعة للامكان

والوجوب فان قلب الانسان الكامل هو

هذا البرزخ ولهذا قال ما وسعنى ارضى

الوحد ج

فع

فع

قال ج فع



ولا سمائي ولكن وسعني قلب صدي  
المؤمن ■

(٢٧٨) السفر \* هو توجه القلب الى  
الحق والاسفار اربعة الاول هو السير الى  
الله من منازل النفس الى الوصول الى  
الافق المبين وهو نهاية مقام القلب و  
مبتدأ التجليات الاسمائية الثاني هو السير  
في الله بالاتصاف بصفاته والتحقق باسمائه  
الى الافق الاعلى وهو نهاية (مقام الروح)  
(و) الحضرة الواحدية والثالث هو الترقى  
الى عين الجمع والحضرة الاحدية و هو  
مقام قاب قوسين ما بقيت الاثنينية فاذا  
ارتفعت فهو مقام او ادنى وهو نهاية  
الولاية والسفر الرابع هو السير بالله من  
الله للتكميل وهو مقام البقاء بعد الفناء  
والفرق بعد الجمع ■

(٢٧٩) سقوط الاعتبار \* هو اعتبار

والوصول ج

نع نع

مع بقاء ■

لثرب القائم بفاته الظاهر بتعيناته قائمة به  
 موجودة بوجوده فهي عبيد مربوبون من  
 هذه الحيثية والحق رب لها فما حصلت  
 الربوبية في الحقيقة الا بالحق والاميان  
 معدومة بحالها في الازل فليس الربوبية  
 سر به ظهرت ولم تبطل ■

(١٧٥) سر الأثار ■ هي الاسماء الالهية

التي هي بواطن الاكوان ■

(١٧٦) السر ■ انما السالك في

الحق عند الوصول التام واليه الاشارة

بقوله صلعم لي مع الله وقت الحديث

وقوله تعالى اوليائي تحت قباني لا يعرفهم

غيري ■

(١٧٧) سر القلب ■ هي تحقق الانسان

الكامل بحقيقة البرزخية الجامعة للامكان

والوجوب فان قلب الانسان الكامل هو

هذا البرزخ ولهذا قال ما وسعني ارضي

الحقيقة فالحق

الوحد ج

نع

نع

قال ج نع

الاسماء لا تتحاردها بالذات الاحدية وامتيازها

بالتعينات التي تظهر في الاكوان التي

هي صورها فيشهد كل شيء في كل شيء

(٢٧٢) سر القدر \* ما علمه الله من كل

صين في الازل مما انطبع فيها من

احوالها التي تظهر عليها عند وجودها

فلا يحكم على شيء الا بما علمه من صين

في حال ثبوتها \*

(٢٧٣) سر الربوبية \* هو توقفها على

المربوب لكونها نسبة لا بد لها من المنتسبين

واحد المنتسبين هو المربوب وليس الا

الاميان الثابتة في العدم والموقوف على

المعدوم معدوم ولهذا قال سهل للربوبية

سر لو ظهر بطلت الربوبية \* وذلك

لبطلان ما يتوقف عليه

(٢٧٤) سر الربوبية \* هو ظهور الرب

بصور الاميان فهي من حيث مظهريتها

علم ج

فج طبع الله ج

بعله ج

في الازل ح

مرآة ج  
ش انعكاسية

ان نقول<sup>ع</sup> له كن فيكون ولهذا قيل لا يعرف يقول ع

الحق الا الحق ولا يطلب الحق الا الحق  
(ولا يحب الحق الا الحق<sup>ع</sup>) لان ذلك السر نع

هو الطالب للحق والمحب له والعارف به  
كما قال النبي صلى الله عليه وسلم  
عرفت ربي بربي \*

(٢٦٨) سر العلم \* هو حقيقة سر العالم به نع  
لان العلم بين الحق في الحقيقة فيه العالم ج  
بالاعتبار \*

(٢٦٩) سر الحال \* ما يعرف من مراد  
الله فيها \*

(٢٧٠) سر الحقيقة \* ما لا يغشي<sup>ع</sup> من يعني ع  
حقيقة الحق في كل شيء حقيقته ش

(٢٧١) سر التجليات \* هو شهود كل شيء التجلي ع  
في كل شيء و ذلك بانكشاف التجلي<sup>ع</sup>  
الاول للقلب فيشهد الاحدية الجمعية بين احدية ج

الاسماء كلها لاتصاف كل اسم لجميع

كما قال الشيباني \* تجليت للأكوان خلق<sup>ع</sup> الاكوان<sup>ج</sup>  
 ستورها<sup>ع</sup> فتمت بما ضمت عليه الستائر \* مستورتمت<sup>ج</sup>  
 (٢٦٣) الستور \* تخص بالها كل البدنية  
 الانسانية المرخاة بين عالم الغيب والشهادة  
 والحق والخلق ■

(٢٦٤) سجد القلب ■ هو فتاوة<sup>ع</sup> في الحق الفناء<sup>ج</sup>  
 عند شهورة<sup>ع</sup> اياه بحيث لا يشغله ولا يصرفه غير مشودة<sup>ج</sup>  
 عنه استعمال الجوارح ■ عند ش

(٢٦٥) اسحق \* زهاب تركيب العبد  
 تحت القهر ■

(٢٦٦) سيرة انتهى \* هي البرزخية الكبرى الكونية ش  
 التي ينتهي اليها مسير الكل واهمالهم ميرالكل<sup>ج</sup>  
 وعلوهم وهي نهاية المراتب الاسماءية علومهم<sup>ج</sup>  
 التي لا تعلوها رتبة ■

(٢٦٧) السيرة \* هو ما يخص بكل شيء كل ج ام ش  
 من الحق عند التوجه الایجادی اليه<sup>ع</sup> فج  
 المشار اليه بقوله انما امرنا<sup>ع</sup> لشي اذا اردناه قولنا<sup>ج</sup>

على كل ما يكشف المستور من العلوم  
الذاتية والواردات الالهية التي تطرد الكون  
من القلب \*

( ٢٥٧ ) نور الانوار \* هو الحق تعالى \*

■ باب السين ■

( ٢٥٨ ) السابقة ■ هي العناية الازلية المشار  
اليها في التنزيل بقوله وبشر الذين آمنوا  
ان لهم قدم صدق عند ربهم ■

( ٢٥٩ ) السالك \* هو السائر الى الله  
المتوسط بين المرید والمنتهي ما دام في السير  
( ٢٦٠ ) السيرة \* هي الهباء المسماة  
بالهبولي لكونها غير واضحة ولا موجودة  
الا بالصور لا بنفسها \*

الهيا

( ٢٦١ ) الستر \* كل ما يحجبك عما يعينك  
كغطاء الكون والوقوف مع العادات والاصمال  
( ٢٦٢ ) الستار ■ صور الاكوان لانها  
مظاهر الاسماء الالهية يُعرف من خلقها

في احدية عين الجمع •

( ٢٥٢ ) نهاية السفر الرابع • منذ الرجوع  
من الحق الى الخلق في مقام الاستقامة الخلق الى الخالق  
هو احدية الجمع والفرق بشهود اندراج  
الحق في الخلق و اضمحلال الخلق في  
الحق حتى يرى العين الواحدة في صور  
الكثرة الصور الكثيرة في عين الوحدة  
( ٢٥٣ ) النواة • كل ما ينيله الحق اهل  
القرب من خلع الرضاء و قد تطلق على  
كل خلعة يخلعها الله على احد و قد يخص  
بـ خلعة يخلعها ج  
بالافراد •

فـ

فـ

( ٢٥٥ ) نور • في قوله تعالى ن والقلم هو  
العلم الاجمالي في الحضرة الاحدية والقلم  
حضرة التفصيل •

( ٢٥٦ ) النور • اسم من اسماء الله تعالى  
وهو تجليه باسمه الظاهر اعنى الوجود  
الظاهر في صور الاكوان كلها وقد يطلق

بـ ام ج

الحضرة الراحدة باحدية الذات في صور  
 التعينات و باحدية جمع الاسماء ثم باحدية  
 الوجود الاضافي في جميع المراتب والاكوان  
 بحسبها حتى في حصول النتيجة في  
 حدود القياس والتعليم والتعلم والغذاء  
 والمغذى والذكر والانثى فهذا الحب  
 المقتضي للمحبة والمحبوبة بل العلم  
 المقتضي للعالمية والمعلومية هو اول سريان  
 الوحدة في الكثرة وظهور التثليث الموجب  
 للايجار بالتاثير والفاعلية والمفعولية و ذلك  
 هو النكاح السارى في جميع الذرارى \*  
 (٢٥٠) نهاية السفر الاول \* هي رفع حجب  
 الكثرة من وجه الوحدة ■

(٢٥١) نهاية السفر الثاني ■ هو رفع حجاب  
 الوحدة عن وجوه الكثرة العلمية الباطنية ■  
 (٢٥٢) نهاية السفر الثالث \* هو زوال  
 التغيد بالضدين الظاهر والباطن بالحصول



عن وجوه السرائر وهم ثلثمائة

(٢٢٩) النكاح الساري في جميع الذراري \* هو التوجه

المُحْسَنُ المشار اليه في قوله تعالى كنت كنزا

مخفيا (فاحببت ان أعرف فان قوله كنت

كنزا) يشير الى سبق الخفاء والغيبة

والاطلاق على الظهور والتعز سبعا ازليا ذاتيا

وقوله فاحببت ان أعرف يشير الى ميل

اصلي وحب ذاتي وهو الوصلة بين الخفاء

والظهور المشار اليه بان امرف فتلك الوصلة

هي اصل النكاح الساري في جميع الذراري

فان الوحدة المقتضية لحب ظهور شئون

الاحدية تسري في جميع مراتب التعينات

المرتبة (من العقل الاول الى آخر المراتب)

وتفاصيل كلياتها بحيث لا يخلو منها شيء

وهي الحافظة لشئ الكثرة في جميع

الصور من الشتات والتفرقة فاقتران تلك

الوحدة بالكثرة هو وصلة النكاح اولا في مرتبة

الحبي ج نع

نع

من ج التعين ج

مع

نع

يشتمل ج

باب الغفار الرحيم ولهذا نوها الله يذكرها  
بالاقسام بها في قوله تعالى لا اقسام بالنفس  
اللوامنة ■

نور ج

(٢٤٧) النفس المطمئنة هي التي تم تنورها من  
بنور القلب حتى انخلت من صفاتها  
الذميمة و تخلقت بالاخلاق الحميدة و  
توجهت الى جهة القلب بالكلية متابعة  
له في الترفي الى جناب عالم القدس  
متنزهة من جانب الرجس مواظبة على  
الطاعات مساكنة الى حضرة رفيع  
الدرجات حتى خاطبها ربها بقوله يا ايها  
النفس المطمئنة ارجعي الى ربك راضية  
مَرْضِيَّة فادخلي في مبادي وادخلي جنتي  
للتجرد

صفاته ج

خبايا ج

ماكنه ج

فج

(٢٤٨) النقباء هم الذين تحققوا بالاسم  
الباطن فاشرفوا على بواطن الناس فاستخرجوا  
خفايا الضمائر لانكشاف الستائر لهم

واستخرجوا ج

انكشاف ج

لا شرقية ولا غربية لا زدياد رتبة الانسان و  
بركته بها و لكونها ليست من شرق عالم  
الارواح المجردة ولا من غرب عالم الاجساد  
الكنيفة ■

(٢٢٥) النفس الامارة \* هي التي تميل الى  
الطبيعة البدنية وتامر بالذات والشهوات  
الحسية و تجذب القلب الى الجهة  
السفلية فهي مأوى الشر ومنبع الاخلاق  
الذميمة والانفعال السيئة قال الله تعالى  
ان النفس لامارة بالسوء \*

(٢٢٦) النفس اللوامة \* هي التي تنورت بنور  
القلب تنورا قدر ما تنبهت به من سيئة . انتبهت ع م ع  
الغفلة فتبقت و بدأت باصلاح حالها برزت ع  
منردة بين جهتي الربوبية والخلقية فكما  
صدرت منها سيئة بحكم جبلتها الظلمانية و  
سنيها تداركها نور التنبيه الالهى فاخذت  
تلوم نفسها وتنبهت عنها مستغفرة راجعة الى تنوب ع

الغنيوب وهو للمحب الاتس بالمحبوب •

(١٤٢) النفس الرحمان • هو الوجود الاضافي

الوحداني بحقيقته المتكثر بصورة المعاني

بصر المعاني ج

التي هي الاعيان واحوالها في الحضرة

الواحدية متى به تشبيها بنفس الانسان

المختلف بصور الحروف مع كونه هواء

سادجا ج

ساذجا في نفسه و نظراً الى الغاية التي

هي ترويح الاسماء الداخلة تحت حيطة

كمون ج

الاسم الرحمن من كُربها و هو تَكُونُ

الاشياء فيها و كونها بالقوة كترويح الانسان

● بالتنفس

(٢٤٤) النفس • هو الجوهر البخاري اللطيف

الحامل لقوة الحياة والحس والحركة الارادية

التي هي ج

وسماها الحكيم الروح الحيوانية وهي

الواسطة بين القلب الذي هو النفس

الاله ج

الناطق و بين البدن المشار اليها في القران

بالشجرة الزيتونة الموصوفة بكونها مباركة

العقل المنور بنور القدس و ميزان اهل  
الخصوص هو علم الطريقة و ميزان خاصة  
الخاصة هو العدل الالهي الذي لا يتحقق  
به الا الانسان الكامل •

### • باب النون •

النبوة • هو الاخبار من الحقائق الالهية اى  
من معرفة ذات الحق واسمائه وصفاته  
واحكامه و هى على قسمين نبوة التعريف  
و نبوة التشريع والاولى هى الانباء من  
معرفة الذات والصفات والاسماء والثانية  
جميع ذلك مع تبليغ الاحكام والتأديب  
بالاخلاق والتعليم بالحكمة والقيام بالسياسة  
وتخص هذه بالرسالة •

( ١٢١ ) النجباء • هم الاربعون القائمون باصلاح  
امور الناس وحمل اثقالهم المتصرفون في  
حقوق الخلق لافير •

( ٢٤٢ ) النفس • ترويح القلوب بلطائف

مي ج

نح

فلولى ج

تخص ج

العالمون ج

اثبت ج اذ ج  
 اشبهت اعدائي فصرت احبهم • ادا كان  
 حظي منك حظي منهم • و اهنتني  
 فاهنت نفسي صافرا • ما من يهون عليك  
 فمن يكرم • (فقد مات بالموت الاسود) وهو  
 الفناء في الله لشهودة الازى منه بروية فناء  
 الافعال في فعل محبوبة بل بروية نفسه  
 و انفسهم فانين في المحبوب وحينئذ يحيى  
 بوجود الحق من امداد حضرة  
 الجود المطلق •

يا ج

من اكرم ج نع

بشهود ج

لوجود ج ايراد ج

الوجود ج

(٢٣٩) الميزان • ما به يتوصل الانسان

الى معرفة الآراء الصائبة والاقوال السديدة

والافعال الجميلة و تمييزها من اضدادها و

هو العدالة التى هى ظل الوحدة الحقيقية

المشتملة على علم الشريعة والطريقة والحقيقة

لانها لم يتحقق بها صاحبها الا عند تحققه

بمقام احدية الجمع والفرق فان ميزان اهل

الظاهر هو الشرع و ميزان اهل الباطن هو

الحيدة ج

ظلال للوحدة ج

الفرق ج

ونضارة وجهه بنضرة الجمال الذاتي الذي  
حيى به واستغنى من التجميل العارضى  
كما قيل \* شعر \* اذا المرأ لم يدتس من  
اللوم مرضه \* فكل رداء يرتديه جميل \*  
ولما روى الشافعى رضى الله عنه في ثوب  
خلق لا قيمة له فعابه بعض الجهال بذلك  
قال \* شعر \* لئن كان ثوبى فوق قيمتها  
الفلس \* فلى فيه نفس دون قيمتها الانس \*  
فتوبك شمس تحت انوارها الدجى \*  
وثوبى ليل تحت ظلمته الشمس \*  
( ٢٣٨ ) الموت الاسود \* هو احتمال اذى  
الخلق لانه اذا لم يجد فى نفسه حرجا من  
اذاهم ولم يتألم نفسه بل يلتذ به لكونه  
يراه فى محبوبه كما قيل \* شعر \* (وقف  
الهوى بى حيث انت فليس لى \* بتاخر  
منه ولا متقدّم) \* اجد الملامة فى هواك  
لذيذة \* حبا لذكرك فلبلىنى اللوم \*

العرض ع

رثي ع

قيمة ع

قيمة ع

ليلة ع

ادنى ع

لا ع

من ع

نح

من جاهد نفسه فمن مات عن هواه - فقد

حيني بهداه من<sup>ع</sup> الضلالة و بمعرفته من<sup>ع</sup>

الجهالة قال الله تعالى فمن<sup>ع</sup> كان ميتا

فاحييناه يعنى ميتا بالجهل فاحييناه بالعلم

و قد<sup>ع</sup> سموا ايضا هذا الموت بالموت

الجامع لجميع انواع الموتات ■

(٢٣٦) الموت الابيض ■ الجموع لانه يلور

الباطن و يبيض وجه القلب فاذا لم يشيع

السالك بل لا يزال جائعا مات بالموت

الابيض فحينئذ يحى فطنته لان البطنة

تميت الفطنة (فمن ماتت بطنته حيت

فطنته<sup>ع</sup>) ■

(٢٣٧) الموت الاخضر ■ لبس المرقع من

الخرق الملقاة التي لا قيمة لها فاذا قنع

من اللباس الجميل بذلك و اقتصر على

ما يستر العورة و يصح فيه الصلوة فقد

مات الموت<sup>ع</sup> الاخضر لا خضرار ميشه بالقنامة

عن ج عن ج

أو من ع

فقد ج

فج

موت ج



الذى هو النفس الناطقة الى مركزها  
 فتموت عن الحياة الحقيقية العلمية التى له  
 بالجهل فاذا ماتت النفس عن هواها بقمعه  
 انصرف القلب بالطبع والمحبة الاصلية الى  
 عالمه عالم القدس والنور والحياة الذاتية التى  
 لا تقبل الموت اصلا والى هذا الموت اشار  
 افلاطون بقوله مِتْ بالارادة تحى بالطبيعة  
 قال الامام المعصوم جعفر بن محمد  
 الصادق عليهما السلام الموت هو التوبة  
 قال الله تعالى فتوبوا الى بارئكم فاقتلوا  
 انفسكم فمن تاب فقد قتل نفسه ولهذا اذا  
 صنفوا الموت اصنافا خصوا مخالفة النفس  
 بالموت الاحمر ولما رجف رسول الله صلى  
 الله عليه وسلم من جهاد الكفار قال رجعنا  
 من الجهاد الاصغر الى الجهاد الاكبر  
 قالوا يا رسول الله وما الجهاد الاكبر قال  
 بمخالفة النفس وفي حديث آخر المجاهد

فم

انصرف ع

فم

فم

نقالوا ع

كثيرة اما في الامر الاول فيحسب شدة ظلمة نور الوحدة على الكثرة وضعفها وقوة استيلاء احكام الوجوب على احكام الامكان وضعفها واما في الامر الثانى فيحسب استيعاب تحققه بالاسماء كلها وخدمته بالتحقق ببعضها  
دون البعض ■

( ٢٣٤ ) التَّيْمُون \* هم الملائكة المهيمه في شهود جمال الحق الذين لم يعلموا ان الله خلق آدم لشدة اشتغالهم بمشاهدة الحق وهَيْمَانِهِمْ وهم العالون الذين لم يكلفوا بالسجود لغيبتهم عما سوى الحق ولهم بنور الجمال فلا يسعون شياً مما سواه وهم الكروبيون ■

( ٢٣٥ ) الممرت ■ باصطلاحهم قمع هوى النفس فان حيوتها به ولا تميل الى لذاتها وشهواتها ومقتضيات الطبيعة البدنية الا به واذا مالت الى الجهة السفلية جذبت القلب

ضعفه ع

العالون ع

بالشهود ع

غون ع

مقتضى ع

وتسمى منشأ السَّوَى باعتبار انشاء  
 النفس الرحمانى الذى منه تظهر صور  
 المعنى فانها تظهر بالوجوه ومنزل التدلى  
 لتنزل الحق فيه الى صور الخلق ومنزل  
 التدانى لدنو الخلق فيه من الحق ومنبعت  
 الجود لابتداء فيضان جود الحق منه الى  
 غير ذلك من الاسماء ■

( ٢٢٢ ) المنا سبة الذاتية \* بين الحق  
 ومبدء من وجهين اما بان لا يوتر احكام  
 تعين العبد وصفات كثرته في احكام وجوب  
 الحق ووحدته بل يتأثر منها وينصبغ ظلما  
 كثرته بنور وحدته واما بان يتصف العبد  
 بصفات الحق ويتحقق باسمائه كلها فان  
 اتفق الامران فذلك العبد هو الكامل  
 المقصود لعينه وان اتفق الامر الاول بدون  
 الثانى فهو المحبوب المقرب وحصول الثانى  
 بدون الاول محال وفي كلا الامرين مراتب

— من الشيمون ج

— مظهر ع

— سورة ج

— نجم

وسلم لانه الواسطة في افاضة الحق الهداية  
على من يشاء من عباده و امدادهم بالنور  
والآيات \*

—  
ج

يد

( ٢٢٩ ) المنانفت \* هي الانصاف اعني  
حسن المعاملة مع الحق و الخلق ■

( ٢٣٠ ) المنهج الاول ■ هو انتشار (الواحدية

عن الوحدة الذاتية وكيفية انتشار) جميع  
الصفات والاسماء في رتب الذات ومن

—  
نـ  
رتبة ج

اشهده الله على ترتب الاسماء والصفات  
في جميع رتب الذات فقد دله على  
اقرب السبل من المنهج الاول ■

( ٢٣١ ) المنقطع الزماني \* هو حضرة الجمع التي

ليس للغير فيها عين ولا اثر نهى محل

انقطاع الاقيار ومبين الجمع الاحدية و

يسمى منقطع الاشياء وحضرة الوجود

وحضرة الجمع \*

—  
ج  
ج

جمع  
الامارة

( ٢٣٢ ) متبني المعرفة \* هي الحضرة الواحدية

قانعاً و متوكلاً وكذا في الجميع فأنه إنما

يسمى مقاماً لاقامة السالك فيه ■ سي ع

(٢٢٢) مقام التنزل الرباني ■ هو النفس

الروحاني اعني ظهور الوجود الحقاني

في مراتب التعيينات ■

(٢٢٣) المسكنة ■ هي المنزلة التي هي

ارفع المنازل عند الله وقد يطلق عليها عليه ع

المكان وهو المشار اليه بقوله تعالى

في مقعد صدق عند مليك مقتدر ■

(٢٢٤) السكر ■ هو ارداف النعم مع المخالفة

وابقاء الحال مع سوء الادب واظهار

الآيات والكرامات من غير امر ولا حد

(٢٢٥) الملك ■ عالم الشهادة ■

(٢٢٦) الملكوت ■ عالم الغيب ■

(٢٢٧) ملك الملك ■ هو الحق في حال

مجازاة العبد على ما كان منه مما امر به ■

(٢٢٨) مُدِّ اليتم هو النبي صلى الله عليه

قانعاً و متوكلاً وكذا في الجميع فإنه إنما

يسمى مقاماً لاقامة السالك فيه \* مي ع

(٢٢٢) مقام التنزل الرباني \* هو النفس

الروحاني اصني ظهور الوجود الحقاني

في مراتب التعيينات \*

(٢٢٣) السمكة \* هي المنزلة التي هي

ارفع المنازل عند الله وقد يطلق عليها عليه ع

المكان وهو المشار اليه بقوله تعالى

في مقعد صدق عند مليك مقتدر \*

(٢٢٤) السكر \* هو ارداف النعم مع المخالفة

وابقاء الحال مع سوء الادب واظهار

الآيات والكرامات من غير امر ولا حد

(٢٢٥) الملك \* عالم الشهادة \*

(٢٢٦) الملكوت \* عالم الغيب \*

(٢٢٧) ملك الملك \* هو الحق في حال

مجازاة العبد على ما كان منه مما امر به \*

(٢٢٨) مُدِّ اليتم هو النبي صلى الله عليه

( ٢٢٠ ) النُبُض • هو اسم من أسماء النبي  
 صم لانه المتحقق باسماء الله ومظهر  
 افاضة نور الهداية عليهم واسطتها •

قادة على الخلق ج

( ٢٢١ ) المقام • هو استيفاء حقوق المراسم  
 فان من لم يستوف حقوق ما فيه من المنازل  
 لم يصح له الترقى الى ما فوقه كما ان  
 من لم يتحقق بالقنامة حتى يكون له  
 ملكة لم يصح له التوكل ومن لم يتحقق  
 بحقوق التوكل لم يصح له التسليم وهلم  
 جرا في جميعها وليس المراد من هذا  
 الاستيفاء ان لم يبق عليه بقية من درجات  
 المقام السافل حتى يمكن له الترقى  
 الى المقام العالى فان اكثر بقايا المسافل  
 ودرجاته الرفيعة إنما يستدرك في العالى  
 بل المراد تمثله على المقام بالتثبت  
 فيه بحيث لا يحول فيكون حالا وصدق  
 اسمه عليه بمحصل معناه بان يسمى

الرفيعة ج

( ٢٢٠ ) النُّفِيز \* هو اسم من أسماء النبي  
 صم لانه المتحقق باسماء الله ومظهر  
 افاضة نور الهداية عليهم<sup>ع</sup> واسطتها ■

فائدة<sup>ع</sup> على الخلق ج

( ٢٢١ ) المقام \* هو استيفاء حقوق المراسم  
 فان من لم يستوف حقوق ما فيه من المنازل  
 لم يصح له الترقى الى ما فوقه كما ان  
 من لم يتحقق بالقنامة حتى يكون له  
 ملكة لم يصح له التوكل ومن لم يتحقق  
 بحقوق التوكل لم يصح له التسليم وهلم  
 جرآ في جميعها وليس المراد من هذا  
 الاستيفاء ان لم يبق عليه بقية من درجات  
 المقام السافل حتى يمكن له الترقى  
 الى المقام العالى فان اكثر بقايا السافل  
 ودرجاته الرفيعة<sup>ع</sup> انما يستدرك في العالى  
 بل المراد تمثله على المقام بالتثبت  
 فيه بحيث لا يحول فيكون حالا وصدق  
 اسمه عليه بحصول معناه بان يسمى

الرفيعة ج



كالعين والاذن واليد فانها المحال التي  
يظهر بها معاني الصفات و اصولها  
والمعلم محل الظهور كمعالم الدين  
ومعالم الطريق ■

(٢١٥) المعلم الاول ومعلم الملائكة ع \* هو  
آدم عليه السلام لقوله تعالى يا آدم  
افبتهم باسمائهم ■

(٢١٦) مغرب الشمس \* هو استقرار الحق  
بتعييناته والروح ع بالجسد ■

(٢١٧) مفتاح سر القدر \* هو اختلاف  
استعدادات الاعميان الممكنة في الازل \*  
(٢١٨) المفتاح الاول \* هو اندراج الاشياء  
كلها على ما هي عليها في قيب الغيوب  
الذي هو احدية الذات كالشجرة في النواة  
يسمى بالحروف الاصلية \*

(٢١٩) مفترع الاعزان ومفترع الكروب ع \* هو  
الايمان بالقدر \*

## باب التسميم ( ٦٤ )

هي مصدر تلك الآية كما قال الامام  
جعفر بن محمد الصادق لقد تجلّى الله  
لعباريه في كلامه ولكن لا يبصرون وكان  
(رضي الله عنه) ذات يوم في الصلوة فخر  
مغشياً عليه فسئل من ذلك فقال ما زلت  
اكرر الآية حتى سمعتها من قائلها قال  
الشيخ الكبير شهاب الدين السهروردي  
قدس الله روحه كان لسان الامام جعفر  
بن محمد الصادق في ذلك الوقت كشجرة  
موسى عليه السلام عند ندائه منها بانّي  
انا الله ولعمري انّ المطلع اصم من ذلك  
وهو مقام شهود الحق في كل شيء متجليا  
بصفاته الى ذلك الشيء مظهرها لكن  
لما ورد في الحديث النبوي ما من آية  
الا ولها ظهر وبطن ولكل حرف حد ولكل  
حد مطلع خصوصه بذلك \*

فج

اورد ج آية ع

فج

( ٢١٤ ) تعاليم اعلام الصفات • هي الاعضاء

فكانت حقيقة سلفية عنصرية بسيطة أو

مركبة وكل ما كان نسبته إلى الجمع اشد

كانت حقيقة إنسانية وكل إنسان كان إلى

الامكان اميل وكانت احكام الكثرة الامكانية

فيه اغلب كان من الكفار وكل من كان

إلى الوجوب اميل واحكام الوجوب فيه

اغلب كان من السابقين<sup>ع</sup> الانبياء و الاولياء

وكل من تساوى فيه الجهتان<sup>ع</sup> كان مقتصدا

من المؤمنين وبحسب اختلاف الميل

إلى احدى<sup>ع</sup> الجهتين اختلف المؤمنون

في قوة الايمان وضعفه \*

(٢١٢) الطالعة \* توقيعات الحق للعارفين

ابتداء<sup>ج</sup> ومن سوال منهم فيما يرجع إلى

الحوارث وقد يطلق على استشراف المشاهدة

عند طوالعها ومباردي بروفها \*

(٢١٣) المطلع \* هو مقام شهود المتكلم عند

تلاوة آيات كلامه متجلها بالصفة التي

فكل ج

من ضم

الجهان ج

احد ج

ابتداء ع

المشاهد ج

على ضمائر الناس وتجلّى له باسمه الباطن

فيُشرف<sup>ع</sup> على البواطن وكان الشيخ

ابو سعيد بن ابي الخير قدس الله روحه

احدهم ■

(٢١٠) المفارقة بين الشؤن والمخائيق \* هي

ترقب الحقايق الكونية على الحقايق

الالهية التي هي الاسماء وترتب الاسماء

على الشؤن الذاتية فالاكوان ظلال

الاسماء وصورها والاسماء ظلال الشؤن ■

(٢١١) المفارقة بين الحضرات والاكوان \* هي

انتساب الاكوان الى الحضرات الثلاث

اعلى حضرة الوجوب وحضرة الامكان

وحضرة الجمع بينهما فكل ما كان من

الاكوان نسبته الى الوجوب اقوى كان

اشرف<sup>ع</sup> واعلى فكان حقيقة علوية روحية او

ملكوتية<sup>ج</sup> او بسيطة فلكية وكل ما كان

بنسبته الى الامكان اقوى كان اخس وادنى

فتشرف ج

اشرف ج

ملكوتية ع

الله تعالى على سر القدر لانه يرى ان  
كل مقدور يجب وقوعه في وقته المعلوم وكل  
ما ليس بمقدور يمتنع وقوعه فاستراح من  
الطلب والانتظار لما لا يقع<sup>ع</sup> والحزن والتحسر  
على ما فات كما قال الله تعالى ما اصاب  
من مصيبة في الارض الاية ولهذا قال  
انس رضى الله عنه خدمته صلى الله  
عليه وسلم عشر سنين فلم يقل لشيء فعلته  
لم فعلته ولا لشيء تركته لم تركته ولم يجد  
هذا الانسان الا الملائم

( ٢٠٧ ) مشارق<sup>ع</sup> القنج \* هي التجليات  
الاسمائية لانها مفاتيح اسرار الغيب وتجلي  
الذات \*

( ٢٠٨ ) مشارق شمس الحقيقة \* تجليات  
الذات قبل الفناء التام في عين احدية  
الجمع

( ٢٠٩ ) مشرق<sup>ع</sup> الفضاير \* من اطلعة الله  
مشرق<sup>ع</sup>

لم تقع ع

خدمت رسول الله ع

مشارف ع

مشرق ع

باب الميم (٦٠)

(٢٠٢) سُئِيَ الاسم الأعظم \* هو البيت  
المحترم الذي وسع الحق اثنى قلب  
الانسان الكامل ■

فع

(٢٠٣) ستر المعرفة ■ هي الحاضرة  
الواحدية التي هي منشأ جميع الاسماء \*  
(٢٠٤) المستلك ■ هو الفاني في الذات  
الاحدية بحيث لا يبقى منه رسم ■

(٢٠٥) المسئلة الغامضة ■ هي بقاء الاعيان  
الناطقة على مدمها مع تجلى الحق باسم  
النور اى الوجود الظاهر في صورها وظهوره  
باحكامها وبروزة في صور الخلق الجديد  
على الآتات باضافة وجوده اليها وتعيينه بها  
مع بقائها على العدم الاصلى اذ لولا  
بدوام ترجم وجودها بالاضافة والتعين بها  
لما ظهرت قط وهذا امر كشفي ذوقي ينبوع

صورة ع

الآلان ع فج

كروام ع

فهار ع

عنه الفهم ويأباه العقل \*

(٢٠٦) المستريح \* من العباد من اطلعه

الوجوب والامكان هو الانسان الكامل وكذا  
مرأة الحضرة الالهية لانه مظهر الذات مع  
جميع الاسماء ■

( ٢٠٠ ) المسامة ■ محادثة الحق للعبد في  
سره لانها في العرف هي المحادثة ليلا ■

( ٢٠١ ) مالك جميع الاثنية <sup>ع</sup> هي ذكر  
الذاكر <sup>ع</sup> الذات بالاسماء الذاتية دون الوصفية  
فج

والفعلية مع المعرفة بها وشهورها وذلك ان  
الذات المطلقة اصل جميع اسمائه تعالى  
المطلق ج

فاجل وجوره تعظيمه واعظمها التعظيم  
المطلق المتناول بجميع اوصافه <sup>ع</sup> فان الذاكر  
وجوه ج

اذا اثنى عليه بعلمه او جوده او قدرته  
فقد قيد تعظيمه بذلك الوصف اما اذا  
اوصافها ع

اثنى عليه باسمائه الذاتية كاللدوس و  
السبوح والسلام والعلي والحق وامثالها  
التي هي اينية جميع الاسماء فقد متم  
التعظيم بجميع كمالاته ■

## باب السيم ( ٥٨ )

يظهر فيه هذه المراتب والذات الاحدية  
ليست مجلى لشيء اذ لا اعتبار للتعدد  
فيها اصلا حتى العالمية والمعلومية فهي  
مرتبة<sup>ع</sup> اصلية ترتب<sup>ع</sup> هذه المراتب بتنزلاتها  
وما عداها كلها مجال<sup>ع</sup> باطنة او ظاهرة  
ولا مجلى لاحدية الذات الا الانسان  
الكامل ■

رتبة ج تترتب ج

مجالى ع

يقيد ج

( ١٩٧ ) مرأة الكون \* هو الوجود المضاف  
الوحدانى لان الاكوان و اوصافها واحكامها  
لم تظهر الا فيه وهو يخفى بظهورها كما  
يخفى<sup>ع</sup> وجه المرأة بظهور الصور فيه ■

يخفى ج  
يخفى ج

( ١٩٨ ) مرأة الوجود \* هى التعينات المنسوبة  
الى الشؤن الباطنة التى صورها الاكوان  
فان. الشؤن باطنة والوجود المتعين بتعيناتها  
ظاهر فمن هذا الوجه كانت الشؤن مرآيا  
للوجود الواحد المتعين بصورها ■

لشؤن ج الى ج

( ١٩٩ ) مرأة المحضرين ■ اعني حضرت



الرحماني بالوجود حتى يترجم وجوده

على عدمه الذي هو مقتضى ذاته بدون

موجده<sup>ج</sup> وذلك في التحلل وبدله من الغذاء

والنفس<sup>ج</sup> ومدرة من الهواء ظاهر محسوس

واما في الجمادات والافلاك والروحانيات

فالعقل يحكم بدوام رجحان وجودها

من<sup>ع</sup> مرجحه والشهود يحكم بكون كل ممكن

في كل آن خلقا جديدا كما يأتي ■

(١٦٦) المراتب الكثرة<sup>ج</sup> مرتبة الذات

الاحدية ومرتبة الحضرة الالهية وهي

حضرة الواحدية ومرتبة الارواح المجردة و

مرتبة النفوس العاملة<sup>ج</sup> وهي عالم المنال و

عالم الملكوت ومرتبة عالم الملك وهو عالم

الشهادة ومرتبة الكون الجامع وهو الانسان

الكامل الذي هو مجلى الجميع وصورة

جمعية<sup>ج</sup> وانما قلنا ان المجالى خمسة

والمراتب ستة لان المجلى هو المظهر الذي

وجوده<sup>ع</sup>

والنفس<sup>ع</sup>

الظاهر للمحسوس<sup>ظ</sup>

فج

مرتبة<sup>ع</sup>

العالم<sup>ع</sup>

جمعية<sup>ع</sup>

ست<sup>ع</sup>

## باب الميم ( ٥٦ )

الطمس فناء صفاته في صفات الحق فالاول  
لا يرى في الوجود فعلاً للشيء الا للحق و  
الثاني لا يرى لشيء صفة<sup>ع</sup> الا للحق والثالث  
لا يرى وجوداً الا للحق ■

الصدات ع  
في الوجود وصفاج

(١٩١) المحاضرة \* حضور القلب مع الحق في  
الاستغاضة من اسمائه تعالى ■

(١٩٢) المحاضرة \* حضرة مع وجهه بمراقبة  
تذله مما سواه حتى لا يرى غيره  
لغيبته من كلهم ■

كل مم ع

(١٩٣) المحاضرة \* خطاب الحق للعبد في  
صورة من عالم الملك كالنداء لموسى من  
الشجرة ■

(١٩٤) المختار \* موضع شتر القطب عن  
الافراد الواصلين ■

(١٩٥) المدد الوجودي \* هو وصول كل ما  
يحتاج اليه الممكن في وجوده على الولاء  
جنى يبقى فان الحق يمدّه من النفس

ممكن ع

الحق تعالى وحده فهو العابد باعتبار تعيينه  
و تقيده بصورة العبد التي هي شان من  
شؤنه الذاتية و هو المعبود باعتبار اطلاقه و  
حين العبد باقية على عدمها فالعبد محو  
و العبودية محو كما قال الله تعالى وما  
رَمَيْتْ اِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ اِلا تَرَىٰ  
اِلَىٰ قَوْلِهِ تَعَالَىٰ مَا يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ  
اِلا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ اِلا هُوَ سَادِسُهُمْ  
و قوله لقد كفر الذين قالوا ان الله ثالث  
ثلاثة فثبت انه رابع ثلثه ونفى انه ثالث  
ثلثه لانه لو كان احدهم لكان ممكنا  
مثلهم تعالى من ذلك و تقدس اما  
اذا كان رابعهم فكان غيرهم باعتبار الحقيقة  
حينهم باعتبار الوجود او غيرهم باعتبار  
تعييناتهم حينهم باعتبار حقيقتهم ■

(١٩٠) المعنى \* فناء وجود العبد في ذات الحق  
كما ان المحو فناء افعاله في فعل الحق و

شيرة ج

محورة ج

والآفات و يقابله اثبات المواصفات وذلك  
بربع اوصاف العبد و رسوم اخلاقه وافعاله  
بتجليات صفات الحق واخلاقه وافعاله كما  
قال كنت سمعته الذي يسمع به الحديث  
(١٨٨) محو الجمع ومحو المحقق \* فناء الكثرة

### في الوحدة \*

( ١٨٩ ) محو العبودية ومحو عين العبد \* هو اسقاط  
اضافات الوجود الى الاضيان فلان الاضيان  
شؤونٌ فسيه ظهرت في الحضرة الواحدية  
بحكم العالمية فهي معلومات معدومة العين  
ابداً الا ان الوجود الحق ظهر فيها فهي مع  
كونها ممكنات معدومة لها آثار في  
الوجود : انظامها وبصورها المعلومة والوجود  
ليس الا عين الحق تعالى والاضافة  
نسبه ليس لها وجود في الخارج والافعال  
والتاثيرات ليست الا تابعة للوجود اذ  
المعدوم لا يؤثر فلا فاعل ولا موجود الا

ثيون ج

( ١٨٢ ) مجمع الاضداد \* هو الهوية محبة ظ

المطلقة التي هي حضرة تعانق الاطراف

( ١٨٣ ) المحبة الاملية \* هي محبة الذات

عينها لذاتها لا باعتبار امر رايد لانها اصل زايد ج

جميع انواع المحبات وكل ما بين اثنين

فهي اما لمناسبة في ذاتيهما او لاتحاد في

وصف او مرتبة او حال او فعل \*

( ١٨٤ ) المحفوظ \* هو الذي حفظه الله تعالى

من المخالفات في القول والفعل والارادة

فلا يقول ولا يفعل الا ما يرضى به الله

ولا يريد الا ما يريد الله ولا يقصد الا ما

امر الله به \*

امر ج

الظاهر ج

( ١٨٥ ) محو ارباب الظواهر \* رفع اوصاف

العادة والخصال الذميمة ويقابله الاثبات

الذي هو اقامة احكام العبادة واكتساب

الاخلاق الحميدة \*

( ١٨٦ ) محو ارباب السرائر \* هو ازالة العلل

\* الخامس مجلى عالم الملك بالكشف  
الصورى وعجائب عالم المثال والمدبرات  
الكونية فى العالم السفلى ■

مجال ج —

( ١٨٠ ) مجلى الاسماء الفعلية ■ هى المراتب  
الكونية التى هى اجزاء العالم وآثار  
الافعال ■

( ١٨١ ) مجمع البحرين \* هو حضرة قاب  
قوسين لاجتماع بحرى الوجوب والامكان فيها  
وقيل هو حضرة جمع الوجود باعتبار اجتماع  
الاسماء الالهية والحقائق الكونية فيها ■

فم —  
فج —

( ١٨٢ ) مجمع الالهواء ■ هو حضرة الجمال  
المطلق فانه لا يتعلق هوى الا بر شحة من  
الجمال ولذلك قيل \* شعّر \* نقل فؤادك  
حيث شئت من الهوى \* ما الحب إلا  
للحبيب الاول \* وقال الشيبانى رحمة الله  
عليه \* كل الجمال فدا لوجهك مجمل ■  
لكنه فى العالمين مفصل \*

ترشحة ج —  
فم —  
بالحب ح —

ج  
عند وجهك مجمل

اصطفاة ج

تعالى لنفسه واصطفاه لحضرة أنسه وظهره  
بماء قدسه فحاز من المنح والمواهب ما فاز به  
بجميع المقامات والمراتب بلا كلفة المكاسب  
والمناصب \*

( ١٧٩ ) المجالى الكلية والمطالع والمنصات \*

الاصطفاة  
ج

هى مظاهر مفاتيح الغيوب التى انفتحت  
بها مغالق الابواب المسدودة بين ظاهر  
الوجود وباطنه وهى خمسة \* الاول هو  
مجلى الذات الاحدية وعين الجمع ومقام  
أو ادنى والطامة الكبرى ومجلى حقيقة  
الحقائق وهو غاية الغايات ونهاية النهايات

الارنى ع

\* الثانى مجلى البرزخية الاولى ومجمع  
البحرين ومقام قاب قوسين وحضرة جمعية  
الاسماء الالهية \* الثالث مجلى عالم  
الجبروت وانكشاف الارواح القدسية \* الرابع  
مجلى عالم الملكوت والمدبرات السماوية  
والقائمين بالامر الالهى فى عالم الربوبية

مجرو ج

باب الميم ( ٥٠ )

التي ذكرها ابو محمد رُويم وهي التمسك  
بالفقر والافتقار والتحقيق بالبذل والايتار و  
ترك التعرض والاختيار \*

مجد ج

(١٧٦) المتحقق بالحق \* من يشاهده تعالى  
في كل متعين بلا تعين به فانه تعالى وان كان

ولا ع

مشهورا في كل مفيد باسم او صفة او اعتبار او  
تعين او حيشة فانه لا ينحصر فيه ولا يتقيد به

يقيد ج

فهو المطلق المقيد والمفيد المطلق المنزلة من  
التقيد واللاتقيد والاطلاق واللااطلاق ■

تقييد ج التقييد ج

(١٧٧) المتحقق بالحق والخلق \* من يرى

ان كل مطلق في الوجود له وجه الى  
التقيد وكل مفيد له وجه الى الاطلاق

التقيد ج

بل يرى كل الوجود حقيقة واحدة له وجه  
مطلق و وجه مفيد بكل قيد ومن شاهد

المشهد ج

هذا المشهد زوفا كان متحققا بالحق والخلق  
والفناء والبقاء ■

اصطنعه ج

(١٧٨) المجزوب \* من اصطنعه الحق ■



## باب الميم ( ٢٩ )

باعتبار تقدم الذات الاحدية على الحضرة  
الواحدية التي هي منشأ التعينات و  
النسب الاسمائية والصفات والاضافات  
اعتبارات عقلية \*

( ١٧٤ ) مبادئ النهايات • هي فروض

العبادات أي الصلوة والزكاة والصوم والحج  
وذلك أن نهاية الصلوة هي كمال القرب

والمواصل<sup>ج</sup> الحقيقية ونهاية الزكاة هي بذل  
ما سوى الله لخلوص<sup>ع</sup> محبة الحق ونهاية

الصوم هي الامساك عن الرسوم الخلقية  
وما يقويها بالفناء في الله ولهذا قال في

الكلمات القدسية الصوم لي وأنا اجزي به<sup>ع</sup>

ونهاية الحج الوصول الى المعرفة والتحقيق<sup>ع</sup>  
بالبقاء بعد الفناء لان المناسك كلها

وضعت بازاء منازل السالك الى النهاية  
ومقام احدية الجمع والفرق •

الواصل<sup>ع</sup>  
بخلوص<sup>ج</sup>

فهم<sup>ع</sup>  
معرفة<sup>ج</sup>

## ■ باب الميم ■

(١٧٠) الماسك والمسوك به والمسوك لاجله \*  
هو العهد المعنوية و هي حقيقة الانسان  
الكامل كما قال الله تعالى لولاك لما خلقت  
الافلاك قال الشيخ ابو طالب المكي قدس  
الله سره في كتاب قوة القلوب ان الافلاك  
تدور بانعاس بني آدم و قال الشيخ محي  
الدين العربي قدس الله سره في استفتاح  
كتاب نسخة الحق الحمد لله الذي جعل  
الانسان الكامل معلّم الملك و لدار سبحانه و  
تعالى بشريفا و تنويرها بانفاسه الفلك كل  
ذلك اشارة الى ما ذكر \*

العد ج  
فع م مع

فع

تنزيها ج

(١٧١) ماء القدس ■ العلم الذي يطهر  
النفس من دنس الطباع و نجس الرذائل  
او الشهود الحقيقي بتجلي القديم الرفع  
للحدث فان الحدث نجس \*

الطباع

(١٧٢) المبدئية \* اضافة محضة تلي الاحدية

سارية لعمر رضى الله عنه وهو من الكشف

سايهه بعمر ج

الصورى وبالمعنى الاول من الكشف

المعنوي الحاصل من الجنب الاقدس ■

المنعوى ج

(١٦٨) اللوامع ■ انوار ساطعة تلمع لاهل

البدايات من ارباب النفوس الضعيفة

الطاهرة فتعكس من الخيال الى الحس

انوار ضم

المشترك فتصير مشاهدة بالحواس الظاهرة

فيتراى لهم انوار كانوار الشهب والقمر

فيتراى ج

والشمس فتضي ما حولهم فهي اما من

فيضي ج ومى ج

غلبة انوار القهر والوميد على النفس فتضرب

الى الحمرة و اما من غلبة انوار اللطف

والومد فتضرب الى الخضرة والفقوع ■

(١٦٩) ليلة القدر ■ ليلة يختص فيها

بتجل ج

السالك بتجل خاص يعرف به قدره ورتبته

بالنسبة الى محبوبة وهي وقت ابتداء

وصول السالك الي عين الجمع و مقام

البالغين في المعرفة \*

(١٦٢) اللسن • ما يقع به الانصاح الالهى  
للآذان الواصية مما يريد ان يعلمهم ذلك  
اما على سبيل التعريف الالهى واما على  
سبيل نبي او ولي او صديق \*

اللسن الالهى

ما

التعرف الالهى

لسان

(١٦٣) لسان الحق • هو الانسان المتحقق  
بمظهرية الاسم المتكلم \*

(١٦٤) اللطيفة • هى كل اشارة دقيقة المعنى

يلوح منها فى الفهم معنى لاتسعه العبارة

(١٦٥) اللطيفة الانسانية • هى النفس الناطقة

المسماة عندهم بالقلب و هى فى الحقيقة

تنزل الروح الى رتبة قريبة من النفس

مناسبة لها بوجه و مناسبة للروح بوجه و

يسمى الوجه الاول الصدر والثانى الفؤاد

(١٦٦) اللوح • هو الكتاب المبين والنفس

الكلية •

(١٦٧) اللوائح • جمع لائحة وقد تطلق

على ما يلوح للجنس من عالم المثال كمال

الحيوانية

ي الاشياء والناسوت هو المحل القائم به  
وذلك الروح<sup>ع</sup> \*

القائم بذلك  
الروح ج

(١٥٩) القلب \* هو العقل المنور بنور القدس  
الصافي من قشور الاوهام والتخيلات ■

تارة ج

(١٦٠) لب القلب \* هو مادة<sup>ع</sup> النور الالهي  
القدسي الذي يتأيد به العقل فيصفو من

المنقالية ع  
المناقلية ط

القشور المذكورة ويدرك العلوم المتعالية<sup>ج</sup> من  
ادراك القلب المتعلق بالكون المصونة  
من الفهم المحجوب بالعلم الرسمي وذلك

لحسن ع

من حسن السابقة المقتضى بخير<sup>ج</sup> الخاتمة  
(١٦١) اللبس ■ هي الصورة العنصرية

التي تلبس الحقائق الروحانية قال الله  
تعالى ولو جعلناه ملكا لجعلناه رجلا و  
للبسنا عليهم ما يلبسون ومنه لبس الحقيقة

بالصورة ج

الحقانية بالصور<sup>ع</sup> الانسانية كما اشير اليه في  
الحديث القدسي بقوله تعالى اوليائي

تحت قبا بي لا يعرفهم فيرى \*

بمظهر ع التجليات وقد يطلق على المتحقق بمظهرية النفس الكلية من قوله تعالى فلما جن عليه الليل رأى كوكبا ■

الكيماء ج (١٥٣) الكيماء ■ القنامة بالموجود و ترك

التشوق الى المفقود قال امير المؤمنين علي رضي الله عنه القنامة كنز لا ينفد ■

كيماء ج النفس ج (١٥٤) كيماء السعادة ■ تهذيب الاخلاق

باجتناب الرذائل وتركبتها عليها واكتساب الفضائل وتحليتها بها ■

كيماء ج (١٥٥) كيماء العوام ■ استبدال المتاع الاخروي

الباقى بالحطام الدنيوى الفانى ■

كيماء ج (٥٦) كيماء الخواص ■ تخلص القلب من الكون باستينار المكون ■

■ باب اللام ■

(١٥٧) اللامحة ■ هي ما يلوح من نور

التجلي ثم يروح ويسمى بارقة و خطرة ■

(١٥٨) اللاهوت ■ هي الحياة السارية

ايضا صج

الوجود ج  
بالكلمات التامات ج

والخارجيات بالكلمة الوجودية ج والمجردات  
المفارقات بالكلمة التامة ج

اردنا ج

(١٤٨) كلمة المحضة \* إشارة الى قوله تعالى  
كن - قوله تعالى انما امرنا لشيء اذا اردناه  
ان نقول له كن فيكون فهي صورة  
الارادة الكلية ■

(١٤٩) الكثر النحفي \* هو الهوية الاحدية  
المكنونة في الغيب وهو بطن كل باطن \*

الطريقة ج

(١٥٠) الكنود \* في الشريعة تارك الفرائض  
وفي الطريق تارك الفضائل وفي الحقيقة

حقيقة ج

من اراد شيئا لم يرده الله تعالى لانه ينازع  
الله في مشيئته فلم يعرف حق نعمته ■

مشت ج

(١٥١) كون النطور غير مشت للشيء ■ ومعناه

فج بتميز ج

ان تكثر الواحد الحق بتميز التعينات  
لايوجب تفرق الجمعية الالهية ولا الاحدية  
الذاتية ■

فج

(١٥٢) كوكب المبع \* اول ما يبدو من

والقهار والنافع والضار وكذا القابل كالانيس  
والهائب والراجي والخائف والمنتفع والمتضرر  
(١٢٢) يوم الجمعة \* وقت اللقاء والوصول  
الى عين الجمع

### \* باب الكاف \*

(١٢٥) الكتاب المبين ■ هو اللوح المحفوظ  
المراد بقوله تعالى ولا رطب ولا يابس الا  
في كتاب مبين \*

(١٢٦) الكل \* هو اسم للحق تعالى باصتبار  
الحضرة الواحدية الالهية الجامعة للاسماء  
كلها ولهذا يقال احد بالذات كل بالاسماء  
(١٢٧) الكثرة \* هي مما يكتفى بها من كل  
واحدة من الماهيات والاصيان والحقائق  
والموجودات الخارجية وفي الجملة من كل  
متعين وقد يخص العقولات من الماهيات  
والحقائق والاصيان بالكلمة المعنوية والغينية

فج

المبهمات ج

المبهمات ج

الغينية ج



( ١٤٠ ) الطريقة \* هي السيرة المختصة

بالمسالكين الى الله من قطع المنازل  
والتوقي في المقامات

الترقى ج

( ١٤١ ) النفس \* هو ذهاب رسوم السيار

فج

بالكلية في صفات نور الانوار والله الهادي

\* باب الياء \*

النفس الكلمة ضم

( ١٤٢ ) الياقوت الحمراء \* هي النفس لامتزاج

نوريتها بظلمة التعلق بالجسم بخلاف  
العقل المفارق المعبر عنه بالدرة البيضاء

المفارق ج

( ١٤٣ ) اليدين \* هما اسماء الله المتقابلة

كالفاعلة والقابلة ولهذا وتبع ابليس بقوله

تعالى ما منعك ان تسجد لما خلقت

بيدي ولما كانت الحضرة الاسمائية تجمع

حضرتي الوجوب والامكان قال بعضهم

ان اليدين هما حضرتتا الوجوب والامكان

والحق ان التقابل اهم من ذلك فان الفاعل

قد يتقابل كالجميل والجليل واللطيف

ان لا ضم

مجمع ج

فحسن<sup>ع</sup> اخلاقه و صفاته بتنوير باطنه \* فيحسن ج

(١٢٢) الطاهر \* من مصمه الله من المخالفات

(١٢٣) طاهر الظاهر \* من مصمه الله من

المعاصي \*

(١٢٤) طاهر الباطن \* من مصمه الله من

الوساوس<sup>ع</sup> والهواجس والتعلق بالافكار \*

لوسواس ج

(١٢٥) طاهر السر \* من لا يذهل من الله طرفه

عين \*

(١٢٦) طاهر السر والعلاية \* من قام بتوفيق<sup>ع</sup>

بتوفيقه ج

حقوق الحق والخلق جميعا لسعنه برماية

الجانبين \*

(١٢٧) الطب الروحاني \* هو العلم بكمالات

القلوب و افاتها و امراضها و ادوائها و

بكيفية حفظ صحتها و امتدالها و ازالة<sup>ج</sup>

فع

امراضها ورد صحتها اليها \*

فع

(١٢٨) الطبيب الروحاني \* هو الشيخ

العارف بذلك القادر على الارشاد والتكميل

النار فكيف يلقي الله عبده فيها وهو

ارحم الراحمين قال الراوي لبكى رسول  
الله صلى الله عليه وسلم وقال هكذا  
أوحى الله إلي .

(١٣٠) الحكمة الجامعة ■ مددنا هي ما خفى  
علينا وجه الحكمة في ايجاده كإللام بعض  
العباد و موت الاطفال والمخلود في النار  
فيجب الايمان به والرضاء بوقوعه واعتقاده  
كونه مدلا و حقا \*

(١٣١) الحكمة الجامعة ■ معرفة الحق والعمل  
به و معرفة الباطل والاجتناب عنه كما قال  
عليه السلام اللهم ارنا الحق حقا و ارزقنا  
اتباعه و ارنا الباطل باطلا و ارزقنا اجتنابه  
(انك مجيب الدعوات) \*

■ باب الطاء \*

(١٣٢) الطوالع \* اول ما يبدو من الطالع ج  
تجليات الاسماء الالهية على باطن العبد تجليات ع

هي عليه و ارتباط الاسباب بالمسببات و  
اسرار انضباط نظام الموجودات والعمل  
بمقتضاه و من يؤت الحكمة فقد اوتي  
خيرا كثيرا \*

نظام انضباط ج

يوتي ج

( ١٢٨ ) المحرمة المنظون بها • هي علوم  
الشريعة والطريقة \*

( ١٢٩ ) المحرمة المنكوت عنها • هي اسرار  
الحقيقة التي لا يفهمها علماء الرسوم والعلوم  
على ما ينبغي فتضرهم او تهلكهم كما  
روي ان رسول الله صلى الله عليه وسلم  
كان يجاز في بعض سكك المدينة ومعه  
اصحابه فانسمت عليه امرأة ان يدخلوا  
منزلها فدخلوا فيها فراوا نارا مضطربة و  
اولاد المرأة يلعبون حولها فقالت يا نبي الله  
الله ارحم بعباده ام انا باولادي فقال بل  
الله ارحم فانه ارحم الراحمين فقالت اتراني  
يا رسول الله احب ان القى ولدي في

سك صج

مر صج

عروفاً ويعتد حيث ما نهي •

• تحفة عبد الروية والعبودية • هو ان  
ما يوجب كلاً لا لاني ثوب ولا نقصاً  
في ابي تعبد •

• تحفة الخلق • هي ثبات الاحبة  
جميعاً لجميع الخلق و تسمى حضرة  
تجمع وحضرة الحيور •

• تحفة المكية • هي ثبات مع  
عيسى الاول في الاسماء الحسنى كلها و  
هو الاسم الاعظم •

• تحفة الاسرار • هي تعبد ثبات  
و سجد لاهل عتبات تنبئ بها الاسماء  
بعضها من بعض •

• تحفة بقر • هو ظهور الحق حقيق في  
مقدم جميع جمیع الاحبة •

• تحفة الخمر • هي تعلم بخلق الانبياء  
و رسلهم و خواصهم و حكمهم على ما

الذاتية الكامنة في غيب الغيوب كالشجرة  
في النواة و اليها اشار الشيخ بقوله • كنا  
حروفا عاليت لم يُقَلْ • متعلقات في دري  
اعلى القُلل • انما انت فيه ونحن انت  
وانت هو • والكل في سر هو فسل من  
وصل •

شعر مـ  
نقل ج و ج  
انا ج  
فمیل ج

(١١٩) المحمية • هي الانطلاق من رق  
الاخبار وهي على مراتب حرية العامة  
من رق الشهوات وحرية الخاصة من رق  
المراتد لفناء ارادتهم في ارادة الحق وحرية  
خاصة الخاصة من رق الرسوم والآثار  
لانمحاقهم في تجلي نور الانوار •

العربة ج

(١٢٠) المحرق • هو واسط التجليات الجازبة  
الى الفناء التي اويلها حرق و اواخرها  
الطمس في الذات •

ارسط ج

(١٢١) حفظ المهد • هو الوقوف عند ما  
جده الله تعالى لعباده فلا يفقد حيث ما

امرو ولا يوجد حيث ما نهى ■

(١٢٢) حفظ عهد الربوبية والعبودية ■ هو ان  
لا ينسب كمالا الا الى الرب ولا نقصاً  
الا الى العبد ■ نقصاً ج

(١٢٣) حقيقة الحقائق ■ هي الذات الاحدية  
الجامعة لجميع الحقائق و تسمى حضرة  
الجمع و حضرة الوجود ■

(١٢٤) الحقيقة المحمية ■ هي الذات مع  
التعين الاول فله الاسماء الحسنى كلها و  
هو الاسم الامظم ■

(١٢٥) حقائق الاسماء ■ هي تعيينات الذات  
ونسبها لانها صفات تتميز بها الاسماء  
بعضها من بعض ■

(١٢٦) حق اليقين ■ هو شهود الحق حقيقة في  
مقام عين جمع الاحدية ■

الجمع ع

(١٢٧) الحكمة ■ هي العلم بحقائق الاشياء  
و اوصافها و خواصها و احكامها على ما  
فج

الذاتية الكامنة في غيب الغيوب كالشجرة  
 في النواة و اليها اشار الشيخ بقوله \* كنا  
 حروفاً مالم يَلَمْ لم يَقُلْ \* متعلقات في درى  
 اعلى القُلْ \* انما انت فيه ونحن انت  
 وانت هو \* والكل في سر هو فسل من  
 وصل \*

شعر مـ  
 نقل ج ورجـ  
 انا جـ  
 فسيل جـ

(١١٩) الحموية \* هي الانطلاق من رق  
 الاضبار وهي على مراتب حرية العامة  
 من رق الشهوات وحرية الخاصة من رق  
 المرادات لفناء ارادتهم في ارادة الحق وحرية  
 خاصة الخاصة من رق الرسوم والآثار  
 لانمحافهم في تجلي نور الانوار \*

العربية جـ

(١٢٠) المحرق \* هو واسط التجليات الجازبة  
 الى الفناء التي اويلها حرق و اواخرها  
 الطمس في الذات ■

ارسط جـ

(١٢١) حفظ المهر \* هو الوقوف عند ما  
 جده الله تعالى لعباده فلا يفقد حيث ما



( ١١٢ ) الزيت ■ نور استعدادها الاصلية  
والله الموفق ■

■ باب الحاء ■

( ١١٤ ) الحال ■ ما يرد على القلب لمحض ج

الموهبة من غير تعمل واجتلاب كحزن او  
خوف او بسط او قبض او شوق او ذوق  
وتزول بظهوره صفات النفس سواء يعقبه

المثل اولا فاذا دام وصار ملكا يسمى مقاما مملكة ط

( ١١٥ ) حجة الحق على الخلق ■ هو الانسان

الكامل كآدم عليه السلام حيث كان حجة

على الملائكة في قوله تعالى ■ يا آدم

انبئهم باسمائهم الى قوله وما كنتم تكتمون

( ١١٦ ) الحجاب ■ انطباع الصور الكونية

في القلب المانعة لقبول تجلي الحقائق

( ١١٧ ) المحروك ■ هي الحقائق البسيطة

من الاحيان ■

( ١١٨ ) والمحروف العاليات ■ هي الشؤون

الشؤون ج  
الشيئان

• باب الزاء •

(١٠٧) الزاير • وامط الله في قلب المؤمن  
وهو الفوز المقذوف فيه الدامي له الى  
الحق •

النور ج

(١٠٨) الزجاجة • المشار اليها في آية النور  
هي القلب والمصباح هو الروح والشجرة  
التي يتقد منها الزجاجة المشبهة بالكوكب  
الدري هي النفس والمشكاة البدن •

(١٠٩) الزمردة • هي النفس الكلية •

(١١٠) الزمان • المضاف الى الحضرة العندية

هو الآن الدائم المذكور في باب الالف •

(١١١) زواهر الانباء وزواهر العلوم وزواهر

الوصلة • هي علوم الطريقة لكونها اشرف

العلوم وانورها وكون الوصلة الى الحق

متوقفة عليها •

(١١٢) الزيتونة • هي النفس المستعدة

للاشتعال بنور القدس بقوة الفكر •

الوقت ( ولهذا قيل الصوفي ابن الوقت ■

(١٠٢) الوقت الدائم \* هو الآن الدائم

(١٠٣) . الوقتة \* هي التوقف بين

المقامين سواء ما بقى عليه من حقوق

الاول والتهنى لما يرتقى اليه بأداب

الثاني ■

(١٠٤) الوقوف الصادق \* هو الوقوف مع

مراد الحق ■

(١٠٥) الولي \* من تولى الحق و امره

وحفظه من العصيان ولم يخله و نفسه

بالخذلان حتى يبلغه في الكمال مبلغ

الرجال قال الله تعالى وهو يتولى

الصالحين ■

(١٠٦) الولاية \* هي قيام العبد بالحق

عند الفناء من نفسه و ذلك بتولى الحق

اياء حتى يبلغه غاية مقام القرب والتمكين

ووفاء بما اخذ على العبد بلا رغبة ولا رهبة  
ولا فرض ولخاصة الخاصة العبودية على التبرؤ  
من الحول والقوة وللمحب صون قلبه عن  
الاتساع لغير المحبوب ومن لوازم الوفاء بعهد  
العبودية ان ترى كل نقص يبدو منك  
راجعا اليك ولا ترى كمالا لغير ربك  
(١٠٠) الوفاء بحفظ عهد التصرف \* ان لا تذهب  
هل من عبوديتك ومجزك في اوقات ما  
يمنحك من التصرفات وخرق العادات  
(١٠١) الوقت \* ما حضرك في الحال فان  
كان من تصريف الحق فعليك الرضاء و  
الاستسلام حتى تكون بحكم الوقت  
لا يخطر ببالك غيره وان كان مما يتعلق  
بكسبك فالزم ما اهلك فيه لا تعلق  
بالك بالماضي والمستقبل فان تدارك  
الماضي تضييع للوقت (وكذا الفكر فيما  
يستقبل فانه مضي ان لا تبلغه وقد فاتك

ولا ج

غرض العبودية  
التبرؤ ج

بذلك ج  
في الاوقات ج

لك ج  
الوقت ج

(١٨) وصل الوصل \* هو العود بعد الذهاب

والعروج بعد النزول فان كل احد منا ينزل <sup>ينزل ج</sup>

من اعلى المراتب وهو عين الجمع الاحدية <sup>جمع ج</sup>

التي هي الوصل المطلق في الازل الى

ادنى المهاوي وهو عالم العناصر المتضادة

فمنا من اقام في غاية الحضيض حتى هبط

اسفل السافلين ومنا من رجع وعاد الى

مقام الجمع بالسلوك الى الله وفي الله

بالاتصاف بصفاته والفناء في ذاته حتى <sup>الفناء ع</sup>

حصل على الوصل الحقيقي في الابد كما <sup>له ج</sup>

كان في الازل ■

(١٩) الوفاء بالعهود \* هو الخروج من مهدة ما

قيل عند الاقرار بالربوبية بقول بلى <sup>قبل ج بقوله ج</sup>

حيث قال الله تعالى الست بربكم قالوا

بلى وهو للعامّة العبادة رغبة في الوعد ورهبة

من الوعيد وللخاصّة العبودية على الوقوف

مع الامر لنفس الامر وقوفا عند ما حُدِّ <sup>اخذ ع</sup>

من الوصل والحركة من السكون فقد بلغ  
مبلغ القرار في التوحيد ويروى في المعرفة و  
المراد بالحركة السلوك وبالسكون القرار في  
صين احديّة الذات وقد يعبر بالوصل من  
فناء العبد باوصافه في اوصاف الحق وهو  
التحقق باسمائه تعالى المعبر عنها باحصاء  
الاسماء كما قال عليه الصلوة والسلام من  
احصاها دخل الجنة \*

القرآن ع

الاحدية ج

عنه ج

(١٧) ومن الفصل \* شغب الصدغ وجمع  
الفرق وهو ظهور الوحدة في الكثرة فان  
الوحدة واصلة لفصولها باتحاد الكثرة بها و  
جمعها لشتاتها كما ان فصل الوصل هو  
ظهور الكثرة في الوحدة فان الكثرة ناصلة  
لوصل الوحدة مكثرة لها بالتعينات الموجبة  
لتنوع ظهور الوحدة في القوابل المختلفة  
(اختلاف اشكال الوجه الواحد في المرايا  
المختلفة) \*

فع

فج

الوحدة <sup>ج</sup>

الاحدية قبل الواحدية<sup>ع</sup> فانه في الحضرة  
الثانية وما بعدها يتلبس بمعاني الاسماء و  
حقائق الاعيان ثم بالصور الروحانية ثم  
بالصور المثالية ثم بالحسية<sup>ع</sup>

بالجمعية <sup>ج</sup>

(١٤) الوصف الذاتي للحق \* هو احدية الجمع  
والوجوب الذاتي والغنى من العالمين  
(١٥) الوصف الذاتي للخلق \* هو الامكان  
الذاتي والفقر الذاتي

(١٦) الوصل \* هو الوحدة الحقيقية الواصلة  
بين البطون و الظهور وقد يعبر به عن  
سبق الرحمة بالمحبة المشار اليها في قوله  
فاحييت ان اعرف فخلقت الخلق وقد  
يعبر به عن قيومية الحق للاشياء فانها<sup>ع</sup>

فان بهاتصل <sup>ع</sup>فان بهاتصل <sup>ط</sup>حدوثها <sup>ج</sup>

نح

تصل الكثرة بعضها ببعض حتى تتحدو  
بالفصل من تنزهه من حدتها<sup>ع</sup> قال الامام  
المعصوم<sup>ع</sup> ابو عبد الله جعفر بن محمد  
البصادق رضى الله عنهما من عرف الفصل

صدق من قال ان الوجود عين حقيقة  
الواجب وغير حقيقة كل ممكن لانه زائد  
على كل ماهية و عين<sup>ع</sup> اذ لا نشك<sup>ك</sup> ان  
سوارية السواد<sup>د</sup> وانسانية الانسان مثلا شي  
غير وجوده وهو بدون الوجود معدوم ■

عير ع شاع  
سوداوية السواد ج

(٩٠) وجه الحق \* هو ما به الشئ حقا اذ  
لاحقيقة لشي الا به تعالى وهو المشار اليه  
بقوله تعالى فايئما تولوا فثم وجه الله وهو<sup>ه</sup>  
عين الحق المقيم لجميع الاشياء فمن رأى  
قيومية الحق<sup>ق</sup> للاشياء<sup>د</sup> فهو الذي يرى وجه  
الحق في كل شئ

يكون ضم

فهو ع

فج الاشيا ج

(٩١) روح<sup>ح</sup> جميع<sup>ع</sup> العبادين \* هي الحضرة  
الالوهية ■

جمع ج

(٩٢) الرقاء \* هي النفس الكلية التي هي  
قلب العالم وهو اللوح المحفوظ والكتاب  
المبين \*

(٩٣) وراء اللبس \* هو الحق في الحضرة



هو الوجود من حيث هو وجود فان اعتبرته  
 كذلك فهو المطلق اى الحقيقة التى مع كل  
 شيء لا بمقارنته فان ما غير الوجود البحت هو  
 العدم الخاض فكيف يقارنه ما هو به  
 وجود و بدونه معدوم و غير كل شيء  
 لا بمزاياه فان ما عداها هي الاعيان  
 المعدومة و هي غير الوجود البحت فان  
 فارقها لم يكن شيا فالكمل به موجود وهو  
 بذاته موجود فان قيده بالتجرد اى بقيد ان  
 لا يكون معه شى فهو الاحد الذي  
 كان ولم يكن معه شى ولهذا قال المحققون  
 فهو الآن كما كان وان قيده بقيد ان  
 لا يكون معه شى فهو عين المقيد الذي  
 هو به موجود و بدونه معدوم وقد تجلى في  
 صورته فاضيف اليه الوجود فاذا اسقطت  
 الاضافة فهو معدوم فى ذاته وهذا معنى  
 قولهم التوحيد اسقاط الإضافات وقد

فمح

يفارن ج فمح

موجود ع

فمح

والكل ج

المحقق ع

فع والان ع

فمح

فاذا سقطت ع

الغيب باي طريق كان

(٨٥) واسطة الفيض و واسطة الرد \* هو

الانسان الكامل الذي هو الواسطة بين

الحق و الخلق بمناسبته للطرفين كما قال

الله لولاك لما خلقت الافلاك

الرابطة ع

فع

(٨٦) الوتر \* هو الذات باعتبار سقوط جميع

الاعتبارات فان الاحدية لا نسبة لها الى

شي ولا نسبة لشي اليها اذ لا شيء في

تلك الحضرة اصلا بخلاف الشفع الذي

باعتباره تغينت الاميان و حقايق الاسماء

(٨٧) الوجود \* وجد ان الحق ذاته بذاته و

لهذا تسمى حضرة الجمع حضرة الوجود

(٨٨) وهما العناية \* هما الجذبة و السلوك

اللذان هما جهتا الهداية

(٨٩) وهما الاطلاق والتقييد \* هما جهتا اعتبار

الذات بحسب سقوط جميع الاعتبارات

ويحسب اثباتها فان ذات الحق

العبارة ج

بحضرة الجمع  
وحضرة الوجود ج

العلوية بالنوجه إلى الجهة السفلية \*

( ٧٧ ) الهواجس \* هي الخواطر النفسانية \*

( ٧٨ ) الهواجم \* ما يرد على القلب بقوة

الوقت من غير تعمل من العبد و هي القلب تعدج

البوادة المذكورة

( ٧٩ ) الهيولى \* عندهم اسم للشيء بنسبته الشيء ع

إلى ما يظهر فيه من الصور فكل باطن

يظهر فيه صورة يسمونه هيولى

\* باب الوداد \*

( ٨٠ ) الوداد \* هو الوجه المطلق في الكل

( ٨١ ) الواحية \* اعتبار الذات من حيث

انتشاء الاسماء منها و واحديتها بها مع وحدانيتها ج

تكثرها بالصفات

( ٨٢ ) الواح \* اسم الذات بهذا الاعتبار

( ٨٣ ) الوداد \* كل ما يرد على القلب من

المعاني من غير تعمل من العبد تعد ج

( ٨٤ ) الواقعة \* ما يرد على القلب من عالم

طلب الاجر على العمل حتى يأنف  
 قلبه ان يشغل بتوقع ما وعده الله من  
 الثواب على العمل فلا يفرغ من التوجه  
 الى مشاهدة الحق بل يعبد الله على  
 الاحسان فلا يفرغ (من التوجه الى الحق)  
 طلبا للقرب منه الى طلب ما سواه •

فع  
 فع  
 اى الاخلاص مع  
 فع

( ٧٥ ) هـ ارباب الهمم العالية • هى الدرجة  
 الثالثة وهى التى لا تتعلق الا بالحق ولا  
 تلتفت الى غيره فهى اعلى الهمم حيث لا  
 ترضى بالاحوال والمقامات ولا بالوقوف مع  
 الاسماء والصفات ولا تقصد الا عين الذات •  
 ( ٧٦ ) الهوى • هو ميل النفس الى  
 مقتضيات الطبع والأمراض من الجهة



• الهمة توجه القلب وقصده بجميع قواه الروحانية  
 الى جانب الحق لحصول كمال له او لغيره هذا  
 من كتاب التعريفات

حار بالدبور

( ٦٩ ) الدرة البيضاء ■ هي العقل الاول  
لقوله عليه الصلوة والسلام اول ما خلق  
الله درة بيضاء الحديث \* واول ما خلق  
الله العقل ■

■ باب الهاء ■

( ٧٠ ) الهاء ■ هي اعتبار الذات بحسب

الظهور ع

الحضور والوجود

( ٧١ ) الهو ■ اعتبارها بحسب الغيبة

باعتبار ج

والغفد ■

( ٧٢ ) الهباء \* هو المادة التي فتح الله

فيها صور العالم وهو العنقاء المسماة

موية ج

بالمهيولى \*

( ٧٣ ) هرة الانفة \* هي اول درجات الهمة وهي

الباعثة على طلب الباقي وترك الفاني ■

( ٧٤ ) هرة الانفة \* هي الدرجة الثانية

وهي التي تورث صاحبها الانفة من

الاول

العلوم ج

( ٦٧ ) جواهر المعلوم والانباء والمعارف \* هي الحقائق التي لا تتبدل ولا تتغير باختلاف الشرايع والامم والازمنة كما قال الله تعالى شرع لكم من الدين ما وصى به نوحا والذي اوحينا اليك وما وصىنا به ابراهيم وموسى وعيسى ان تبيما الدين ولا تتفرقوا فيه

■ باب الدال ■

موتة ج فج

( ٦٨ ) المبور \* صولة دامية هوئى النفس و استبلاؤها شبهت بريح الدبور التي تأتي من جهة المغرب لانتشائها من جهة الطبيعة الجسمانية التي هي مغرب النور ويقابلها القبول وهي ربح الصباء التي تأتي من جهة المشرق وهي صولة دامية الروح واستبلاؤها ولهذا قال عليه الصلوة والسلام نُصِرْتُ بالصبا و أَفْلَكْتُ

للذات اما بحسب تنزيها من كل ما  
 يفهم ويعقل وهو اعتبار الوحدة الحقيقية  
 التي لا اتسام معها للغير لا وجودا ولا  
 تعقلا وهو الصيق كقولهم لا يعرف الله  
 الا الله واما بحسب ظهورها في جميع  
 المراتب باعتبار الاسماء والصفات المقتضية  
 للمظاهر الغير المتناهية وهي السعة كما  
 قيل \* (شعر)

\* لا تقل دارها بشرقي نجد \*  
 \* كل نجد للعامة دار \*  
 \* ولها منزل على كل ماء \*  
 \* و على كل دمنة آثار \*

(٦٦) جهتا الطلب \* هما جهتا الوجوبية

والامكانية وهما طلب الاسماء الربوبية

ظهورها بالاعيان الثابتة وطلب الاميان

ظهورها بالاسماء وظهور الرب في شؤنه

اجابة للسائلين وحضرتهم حضرة التبعين

## باب الحميم ( ٢٠ )

الهنئة ج من جنس المطاعم اللذيذة والمشارب الهنية  
البهمة ج والمناكم البهية نوابا للأعمال الصالحة و  
تسمى جنة الأعمال وجنة النفس

( ٦١ ) جنة البرائة • هي جنة الاخلاق  
الحاصلة بحسن متابعة النبي صلى الله  
عليه و سلم

( ٦٢ ) جنة الصفات • هي الجنة المعنوية من  
تجليات الصفات والاسماء الالهية وهي  
جنة القلب •

( ٦٣ ) جنة الذات • هي من مشاهدة  
جمال الاحدية وهي جنة الروح

الجمال الاحدى

( ٦٤ ) الجنائب • هم السائرون الى الله  
في منازل النفوس حاملين لزار التقوى  
والطاعة ما لم يصلوا الى منازل القلب  
و مقامات القرب حتى يكون سيرهم  
في الله

من ج

( ٦٥ ) جهتا الفيق والسمة • هما اعتباران



ولهذا الجمال جلال (هو احتجابه  
بتعينات الاكوان فلكل جمال جلال)  
و وراء كل جلال جمال ولما كان في الجلال  
و نعوته معنى الاحتجاب والعزة لزمه  
العلو والفهر من الحضرة الالهية و  
الخضوع والهيبة منا ولما كان في الجمال  
و نعوته معنى الدنو والسفور لزمه اللطف  
والرحمة والعطف من الحضرة الالهية و  
الانس منا \*

(٥٧) ١. لجمعية \* اجتماع الهم في العوجه  
الى الله والاشتغال به مما سواه وبازائها  
التفرقة وهي توزع الخاطر للاستيغال  
بالخلق ■

(٥٨) ١. لجمع ■ شهود الحق بلا خلق \*  
(٥٩) جمع ١. لجمع \* شهود الخلق قائما بالحق  
و يسمى الفرق بعد الجمع ■  
(٦٠) جنة الانعال \* هي الجنة المصورية

باب الجيم ( ١٨ )

المجد ج (٥١) الجسم \* هو ما ظهر من الارواح و

تمثل في جسم ناري او نوري \*  
المقدمة ج (٥٢) الجلاء \* هو ظهور الذات المتقدمة

لذاته في ذاته \*

(٥٣) الاستجلاء \* ظهورها ( يعنى الذات )

لذاته في تعيناته

( ٥٥ ) الجمال \* هو احتجاب الحق تعالى

عنا بعزته أن نعرفه بحقيقته وهويته كما

يعرف هو ذاته فان ذاته سبحانه لا يراها

احد على ما هي عليه الا هو \*

(٥٦) الجمال \* هو تجليه بوجهه لذاته

فليجماله المطلق جلال هو قهاريته للكل

عند تجليه بوجهه فلم يبق احد حتى

يراه وهو علو الجمال وله دنو يدنو به منا

وهو ظهوره في الكل كما قال الشيباني

\* جمالك في كل الحقائق سافر \*

\* و ليس له الا جلالك سائر \*

القلب من الغيب فيوجب بسطا  
او قبضا \*

( ٢٦ ) بيت العكر \* هو القلب الغالب  
عليه الإخلاص \*

( ٢٧ ) بيت المقدس \* هو القلب الطاهر  
من التعلق بالغير \*

( ٢٨ ) بيت الحرام \* قلب الانسان الكامل  
الذي حرم على غير الحق \*

( ٢٩ ) بيت العزة \* هو القلب الواصل  
الى مقام الجمع حال الفناء في الحق  
\* باب الجيم \*

( ٥٠ ) البهجة \* هي تقريب العبد بمقتضى  
العناية الالهية المهيئة له كل ما يحتاج  
اليه في طي المنازل الى الحق بلا كلفة  
وسعى منه \*

( ٥١ ) الجرس \* اجمال الخطاب بضرب

من

المحرم ج

منازل الحق ج

الله العبد مع الخلق طاهرا و بقبضه  
اليه الله تعالى باطنا رحمة للخلق فهو  
يسع الاشياء ولا يسعه شيء و يؤثر في  
كل شيء ولا يؤثر فيه شيء

م

( ٢٣ ) البصرة \* هي قوة للقلب منورة بنور

متنورة ج

القدس يرى بها حقائق الاشياء و

بواطنها بمثابة النضر للنفس الذي ترى

به صور الاشياء و ظواهرها وهي القوة

نم

التي تسميها الحكماء العاقلية النظرية و

أما إذا تنورت بنور القدس و انكشف حجابها

فم

بهداية الحق فيسميها الحكيم القوة القدسية

( ٢٤ ) البقرة \* كناية عن النفس اذا استعدت

للمرياضة و بدت فيها صلاحية فمع الهوى

الذي هو حيوتها كما يكنى منها

ويكنى ج

بالكش قبل ذلك و بالبدنة بعد الاخذ

في السلوك ■

( ٢٥ ) البراءة \* جمع براءة وهي ما يغيا

( ٢٨ ) البرق ■ أول ما يبدو للعبد من

اللامع النوري فيدعوه الى الدخول في

حضرة القرب من الرب للسير في الله

( ٢٩ ) البرزخ ■ هو الحائل بين الشينين

و يعبر به عن عالم المثال الحاجز بين

الاجسام<sup>ج</sup> الكثيفة و عالم الارواح المجردة

افنى الدنيا والآخرة ومنه الكشف الصورى

( ٣٠ ) البرزخ الجامع ■ هو الحضرة الواحدية

والتعين الاول الذى هو اصل البرازخ

كلها و لهذا يسمى البرزخ الاول والامظم

والاكبر

( ٣١ ) البسط ■ في مقام القلب بمثابة الرجا

في مقام النفس وهو وارد يقتضيه اشارة

الى قبول و لطف و رحمة و انس و

يقابله القبض كالخوف في مقابلة الرجاء

في مقام النفس

( ٣٢ ) البسط ■ في مقام الخفاء<sup>ج</sup> هو ان يبسط

الخفي ج

باب ج جـ جـ ما يدخل به العبد حضرات القرب من جناب الرب

لائحة ترد ج ( ٣٤ ) البرقة • هي لائحة يرد من الجناب الاقدس وينطفئ مريعاً وهي من اوانل الكشف ومباريه

الحق تعالى ج ( ٣٥ ) الباطل • ما سوى الحق وهو العدم للحق ج اذ لا وجود في الحقيقة الا الحق لقوله عليه

الصلوة والسلام اصدق بيت قاله العرب قول لبيد • ألا كل شيء ما خلا الله باطل •

( ٣٦ ) البلاء • هم سبعة رجال يسافر احدهم من موضعه ج من موضعه ويترك فيه جسداً على صورته

يخفى لا يعرف احد انه فقد وذلك معنى البذل لا غير وهم على قلب ابراهيم عليه السلام

( ٣٧ ) البهتة • كناية من النفس الآخذة

في السير الفاطمة لمانزل السائرين مراحل السالكين

شرط العلم والشرط متقدّم على المشروط  
 طبعاً وعندى ان العالم بذلك اولى لان  
 الامامة امر نسبي يقتضي ماموماً وكونه<sup>ع</sup>  
 اشرف من الماموم والعلم يقتضي بعد  
 الذي قام به معلوماً والحياة لا يقتضي  
 غير الحي فهي عين الذات غير مقتضية  
 للنسبة واما كون العلم اشرف منها فظاهر  
 ولهذا قالوا ان العالم هو اول ما يتعين به  
 الذات دون الحي لانه في كونه غير  
 مقتضى النسبة كالوجود والواجب ولا يلزم  
 من التقدم بالطبع الامامة الا ترى ان  
 المزاج المعتدل للبدن شرط الحياة ولا شك  
 ان الحياة متقدمة عليه بالشرف

• باب الباء •

(٢٢) الباء • يشار به الى اول الموجودات  
 الممكنة وهي المرتبة الثانية من الوجود  
 (٢٣) باب الايواف • هو التوبة لانها اول

مقدم ج

كون الامام ج

نوع ج

العلم ج

الذات منها ج

للنسبة ج

بالذات ج

محال نظره تعالى •

( ٢١ ) اتر الاسماء • هي الاسماء السبعة  
 الأول المسماة بالاسماء الالهية وهي الهي  
 والعالم والمريد والقادر والسميع والبصير  
 والمتكلم وهي اصول الاسماء كلها وبعضهم  
 اوردوا مكان السميع والبصير الجواد  
 والمقسط ومندى انهما من الاسماء الثانية  
 لاحتياج الجود والعدل الى العلم والارادة  
 والقدرة بل الى الجميع لتوقفهما على  
 رؤية استعداد الخلق الذي يفيض عليه  
 الجواد الفيض بالمقسط وعلى سماع دعاء  
 السائل بلسان الاستعداد وعلى اجابة  
 دعائه بكلمة كن على الوجه الذي يقتضيه  
 استعداد السائل من الاعيان الثانية فهي  
 كالوجود والخالق والرازق التي هي من  
 اسماء الربوبية وجعلوا الهي امام الائمة  
 لتقدمه على العالم بالذات لان الخبوة

الاولى ج  
 الحق ع

اورد ع  
 الثانية ج

لتوقفهما ج

لم

الثانية ج



- وتغبرات يظهر بها احكامه و صورته وهو  
 ثابت على حاله دائما سرمدًا وقد يضاف  
 الى الحضرة العندية لقوله عليه السلام  
 ليس منذ ربك صباح ولا مساء ■  
 (١٦) الانية ■ الحقيقة التي يضاف اليها  
 كل شيء من العبد كقوله نفسي و روحي  
 و قلبي و يدي ■  
 (١٧) الانية ■ تحقق الوجود المعنى من  
 حيث رتبة الذاتية ■  
 (١٨) الانزاج ■ تحرك القلب الى الله  
 تعالى بتأثير الوط والسماع فيه ■  
 (١٩) انصاع الجمع ■ هو الفرق بعد الجمع  
 بظهور الكثرة في الوحدة واعتبارها فيها  
 (٢٠) الاتاد ■ هم الرجال الاربعة الذين  
 خلق منازل الجهات الاربع من العالم  
 اى الشرق والغرب والشمال والجنوب  
 بهم يحفظ الله تعالى تلك الجهات لكونهم

فيظمر ع

كقوله ع

ربي ع

عبد ع

بدني ع

رتبته ع

فج

ظ ع

لم يظهروا مما في بواطنهم اثرا على  
ظواهرهم وتلامذتهم ينقلبون في مقامات<sup>ع</sup>

ج

اهل الفتوة ■

( ١٢ ) الامان ■ هما الشخصان اللذان

احدهما من يمين الغوث اي القطب

و نظره في الملكوت و الآخر عن يساره

و نظره في الملك وهو املئ من صاحبه

وهو الذي يخلف القطب ■

( ١٤ ) أم الكتاب ■ هو العقل الاول ■

( ١٥ ) الآتي الريم ■ هو امتداد الحضرة

الالهية الذي بندرج به<sup>ع</sup> الازل ( في الابد

ميد ج

وكلاهما في الوقت الحاضر لظهور ما

في الازل<sup>ع</sup> ) على احايين الابد وكون كل

فج

حين منها مجمع الازل و الابد فيتحدد

به الازل والابد والوقت الحاضر فلذلك

يقال له<sup>ع</sup> باطن الزمان و اصل الزمان

ع

و سرمد لان الآتات الزمانية نقوش عليه

( ١٦ ) الاعراف \* هو المطلع وهو مقام

(شهود الحق في كل شيء متجليا بصفاته

التي ذلك الشيء مظهرها وهو مقام الاشرف

على الاطراف قال الله تعالى وعلى

الاعراف رجال يعرفون كلا بسيماهم \* و

قال النبي صلى الله عليه وسلم ان لكل

آية ظهرا و بطنا و جدا و مطلقا ■

( ١٧ ) الايمان الثابتة ■ هي حقائق

الممكنات في علم الحق تعالى ■

( ١٨ ) الافراد ■ هم الرجال الخارجون

عن نظر القطب \*

( ١٩ ) الاقن المبين \* هو نهاية مقام القلب

( ٢٠ ) الاقن الاعلى ■ هو نهاية مقام الروح

وهي الحضرة الواحدية والحضرة الالهوية

( ٢١ ) الاية \* كل اسم الهى مضاف الى

ملك جسماني او روحاني \*

( ٢٢ ) الاسماء \* هم الملامتية وهم الذين

كالعليم والتقديم او عدمية كالقدوس والسلام  
( ١٣ ) الاسماء الذاتية \* هي التي لا يتوقف  
وجودها على وجود الغير وان توقفت على  
اعتبارها وتعقله كالعليم وتسمى الاسماء الاولية  
ومفاتيح الغيب وائمة الاسماء ■

الذات ع

( ١٤ ) الاسم الاعظم \* هو الاسم الجامع لجميع  
الاسماء وقيل هو الله لانه اسم للذات  
الموصوفة بجميع الصفات اى المسماة بجميع  
الاسماء ولهذا يطلقون الحضرة الالهية  
على حضرة الذات مع جميع الاسماء و  
مندا هو اسم الذات الالهية من حيث  
هى اى المطلقة الصادرة عليها مع  
جميعها او بعضها او لا مع واحد منها لقوله  
تعالى قل هو الله احد

( ١٥ ) الاطلاق \* هو الوله الغالب على  
القلب وهو قريب من الهيمان

معنى الترقى

( ٩ ) الاحسان \* هو التحقق بالعبودية على

مشاهدة الحضرة الربوبية بنور البصيرة اى

روية الحق موصوفا بصفاته بعين صفته<sup>ع</sup> فهو

يراه يقينا ولا يراه حقيقة و لهذا قال كانتك

تراه لانه يراه<sup>ع</sup> وراء حجب صفاته بعين صفاته

فلا يرى الحق بالحقيقة لانه تعالى هو الرائي

وصفه بوصفه وهو دون مقام المشاهدة فى

مقام الروح

( ١٠ ) الارادة \* حمرة من نار المحبة فى

القلب مقتضية لاحابة دوامى الحقيقة

( ١١ ) اراىك التوحيد \* هى الاسماء الذاتية

لكونها مظاهر الذات اولا فى الحضرة

الواحدية

( ١٢ ) الاسم \* باصطلاحهم ليس هو اللفظ

بل هو ذات المسمى باعتبار صفة وجودية

صداته ج

ولانه ج

فلا يرى الحقيقة ج

الذات ج

( ٧ ) اعماء الاسماء الآلية \* هو التحقق بها في  
الحضرة الواحدية بالفناء من الرسوم الخلقية  
والبقاء ببقاء الحضرة الاحدية واما احصاؤها  
بالتخلق بها فهو يوجب دخول جنة الوراثة  
بصفة المتابعة وهي المشار اليها بقوله تعالى  
اولئك هم الوارثون الذين يرثون الفردوس  
هم فيها خالدون \* واما احصاؤها بتيقن  
معانيها والعمل بفحوايها فانه يستلزم دخول  
جنة الافعال بصفة التوكل في مقام المجازاة

( ٨ ) الاحوال \* هي المواهب الفاضلة على  
العبد من ربه إما وأردة عليه ميراثا للعمل  
الصالح المزكى للنفس المصطفى للقلب  
وإما نازلة من الحق تعالى امتنانا محضاً و  
انما سميت الاحوال احوالاً لحوول العبد  
بها من الرسوم الخلقية ودرجات البعد الى  
الصفات الحقية ودرجات القرب و ذلك هو

نازلة

مصح

فمفع لتحول ج

( ٢ ) الاتحاد ■ هو شهود وجود الحق الواحد  
المطلق الذي الكل به موجود بالحق فيتحد  
به الكل من حيث كون كل شئ موجودا  
به معدوما بنفسه لا من حيث ان له وجودا  
خاصا اتحد به فانه محال

( ٣ ) الأتمال ■ هو ملاحظة العبد عينه متصلا  
بالوجود الاحدى بقطع النظر من تقيد  
وجوده بعينه واسقاط اضافته اليه فيرى اتصال  
مدرج الوجود ونفس الرحمن اليه على الدوام  
بلا انقطاع حتى يبقى موجودا به

( ٤ ) الاسم ■ هو اسم الذات باعتبار انتفاء تعدد  
الصفات والاسماء والنسب والتعينات منه

( ٥ ) الإمية ■ اعتبارها مع اسقاط الجميع

( ٦ ) الإمية الجمع ■ اعتبارها من حيث هي  
هي بلا اسقاطها ولا اثباتها بحيث يندرج  
فيها نسب الحضرة الواحديّة والاحديّة

الوجود جمع

مح

عنها

نح

ذلك وتفصيل ما أُفهِلَ هنالك فكسرت  
 هذه الرسالة على قسمين قسم في بيان  
 المصطلحات ما عدا المقامات فانها مذكورة  
 في متن الكتاب مشروحة في جميع  
 الابواب وقسم في بيان التفاريع المذكورة باسرها  
 والاشارة الى ترتيبها وحصرها ■ اما القسم  
 الاول فمبوت تبويبا مبنيا على ترتيب  
 حروف ابجد تسهيلا لمن يتفحص منها  
 ويتطلب واحدا واحدا منها ■ واما القسم  
 الثاني فمرتب على ترتيب الكتاب مبين  
 في كل قسم لتفاريع كل باب باب ■ القسم  
 الاول ثمانية وعشرون بابا

البي جاد ج

■ باب الالف ■

( ١ ) الالف ■ اشارة يشار به الى الذات  
 الاخديّة اى الحق من حيث هو اول  
 الاشياء في ازل الأزال



من هدانا في ظلمة استار الجلال ■ الى  
 نور الجمال \* محمد المصطفى و علي آله  
 و صحبه خير صاحب و آل \* و بعد \* فاني  
 لما فرغت من تسويد شرح كتاب منازل  
 السافرين و كان الكلام فيه وفي شرح فصوص  
 الحكم و تاويلات القرآن الحكيم مبنيًا على  
 اصطلاحات الصوفية ولم يتعارفها اكثر اهل  
 العلوم المنقولة والمعقولة ولم يشتهر بينهم  
 ذلك سألوني ان اشرحها لهم وقد اشرت  
 في ذلك الشرح الى ان الاصول المذكورة  
 في الكتاب من مقامات القوم يتفرع الى  
 الف مقام و لوحت الى كيفية تفريعها وما  
 بينت كيفية تفريعها بتنويعها ولم افصل  
 فرومها و درجاتها ولم اصترح بصنوفها و تعريفها  
 صديت للاسف بسؤلهم و زدت على  
 ذلك ترويحاً لقبولهم بيان ما أجمل من

—  
 فع

—  
 فم

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 فم  
 فع

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 فع

—  
 تعريفها ج

—  
 من فم

—  
 تعريفاتها ج

—  
 لاسعاف موالهم ج



الحمد لله الذي نجاتنا من مباحث العلوم  
 الرسمية بالمرن والافضال \* واغنانا بروح  
 المعاينة من مكابدة النقل والاستدلال \*  
 وانقذنا مما لا طائل تحته من كثرة القيل  
 والقال \* ومصمنا من المناظرة والمعارضة  
 والخلاف والجدال \* فانها مثار الشبه ومطان  
 الريب والشك والضلال والاضلال \*  
 فسبحان من كشف عن بصائرنا حجب  
 الاضيار والاشكال والاشكال \* والصلوة على

ابعدا ج

مع السلام ج

كتاب

اصطلاحات الصوفية تصنيف

كمال الدين ابي الغنايم عبد الرزاق

بن جمال الدين الكاشي

السمرقندي



كتاب

# إِصْطِلَاحَاتُ الصُّوفِيَّةِ

تصنيف

كمال الدين ابى الفنايم عبد الرزاق  
بن جمال الدين الكاشى السمرقندى  
متوفى ٧٣٠ هـ