

کتابخانه
پیر

شیخ محمد شمس الدین



مرکز تحقیقات فارسی ایران



پشت کتابخانه

**Collection of Prof. Muhammad Iqbal Mujaddidi
Preserved in Punjab University Library.**

پروفیسر محمد اقبال مجددی کا مجموعہ
پنجاب یونیورسٹی لائبریری میں محفوظ شدہ



Marfat.com

گلشنِ آراز

شیخ محمود شبستری رحمۃ اللہ علیہ



مرکز تحقیقات فارسی ایران و پاکستان



مؤسسه انتشارات اسلامی ○ لاہور



مرکز تحقیقات فارسی ایران و پاکستان

شماره عمومی : ۲۳

گنجینه ادب : ۷

129871



مؤسسه انتشارات اسلامی ○ لاہور

شماره : ۲۳

مختصات این کتاب

- نام کتاب : گلشن راز
مصنف : شیخ محمود شبستری
سخن مدیر : دکتر مهدی غروی مدیر مرکز تحقیقات فارسی ایران و پاکستان، اسلام آباد
پیشگفتار : دکتر علی رضا نقوی، ترجمه فارسی پیشگفتار انگلیسی کتاب به قلم و نیفیلد مصحح، کتاب در چاپ اصل
به کوشش و اهتمام : محمد ارشد قریشی، مدیر مؤسسه انتشارات اسلامی، لاہور
ناشرین : مرکز تحقیقات فارسی ایران و پاکستان — اسلام آباد
مؤسسه انتشارات اسلامی، این ۲۴۹-سمن آباد، لاہور
چاپ : چاپخانه مکتبہ جدید، لاہور
تعداد : ۱۰۰۰ مجلد
قطع و صفحہ : ۱۷x۲۴ سانتیمتر — ۱۷۶ صفحہ
کاغذ : ۱۱۰ گرمی آفت
خوشنویسی : عنوانها، سید انور حسین نفیس رقم، لاہور
صحافی و تجلید : مؤسسه انتشارات اسلامی، لاہور
تاریخ چاپ و نشر: بر بنیای چاپ قدیم (۱۲۹۶ھ / ۱۸۸۰ م) ۲۵۳۷ شایبناشی
برابر با ۱۳۹۸ هجری قمری و ۱۹۷۸ میلادی
محل فروش : المعارف، شارع گنج بخش، لاہور
بها : ۶۰ روپیہ، پاکستان

بنام خداوند بخشنده مهربان

هزار سال است که زبان فارسی در سرزمینی که امروز پاکستان خوانده می شود خانه دیگری یافته است و هزاران نویسنده و شاعر و هنرمند متأثر از فرهنگ ایرانی درین سرزمین ظهور کرده اند . زبان فارسی زبان صوفیان و عارفان و مرشدان شبه قاره نیز بوده و هست و این بزرگواران آثاری گرانقدر از خود بیادگار گذاشته اند که برخی از آن به چاپ رسیده است و بسیاری از آن هنوز در گوشه و کنار کتابخانه ها در انتظار نشسته اند ، که از خطر انهدام و گنای رهایی یابند . مرکز تحقیقات فارسی ایران و پاکستان ، با خود یاری همین عاشقان دانش و بینش ، کمر همت بسته است که هم آن نسخ خطی کمیاب را تصحیح و تنقیح کند و به چاپ برساند و هم از چاپهای کهن ، که امروز نایاب است و در حکم نسخ خطی است ، چاپ جدید ارائه کند و بدین روال در حفظ این میراث فرهنگی مشترک نقشی داشته باشد .

اکنون مرکز ما درین راه گامی دیگر برمی دارد ، با همکاری ناشی که با شور و علاقه به چاپ و انتشار کتابهای نایاب صوفیانه سرگرم است ، مرحله جدیدی از چاپ و انتشار را آغاز می کند .

گلشن راز شیخ محمود شبستری ، اگرچه کتابی است کوچک اما اثری است بزرگ ، و جهانی که عرفان مشرق زمین را با یک جهان بینی خاص می نگرد و معرفی می کند . در حدود یک قرن پیش وینفیلد ، دانشمند بزرگ اروپائی ، این کتاب را به انگلیسی برگرداند و همراه با متن فارسی آن انتشار داد . این نسخه سالهاست که کمیاب شده و ارباب دانش و علم همه جا در جستجوی آن می باشند .

مقدمه انگلیسی کتاب را دانشمند گرانقدر پاکستان دکتر علی رضا نقوی به فارسی برگردانده است ، که آن را در ابتدای کتاب ملاحظه می فرمائید .

پس از لویح که بدون این سخن کوتاه و مقدمه فارسی انتشار یافت ، این دومین کتاب مهمی است که مرکز تحقیقات فارسی با همکاری مؤسسه انتشارات اسلامی ، در سطحی برتر ، باب بازارهای جهانی علم و ادب ، طبع و نشر می کند .

سید مهدی غمروی

مدیر مرکز تحقیقات فارسی ایران و پاکستان اسلام آباد



مقدمه *

در معرفی "گلشن راز" شیخ محمود شبستری

"گلشن راز"، بسال ۷۱۷ ه. ق. (۱۳۱۷ م.) در پاسخ پانزده پرسش درباره عقاید صوفیه یا متصوفین اسلامی که امیر سید حسینی^۱ عالم معروف صوفی هرات مطرح کرده بود سروده شده است. سراینده آن مشنوی عبدالدین محمود شبستری میباشد که با نسبت زادگاه خود شبستر^۲، دهستانی در حوالی تبریز، واقع در استان آذربایجان، شهرت یافته است. شرح حال مختصر وی که در "مجالس العشاق" آمده و سپس خلاصه آن در "هفت اقلیم" و "سفینه خوشگو" و "ریاض الشعراء" نیز نقل شده چنان می رساند که وی در اواسط قرن هفتم هجری (۱۲۵۰ م.) بدنیا آمده و بسال ۷۲۰ ه. ق. در تبریز که آنجا بیشتر ایام زندگانی خود را بسر آورده چشم از جهان بر بست.

تنها جزئیات احوال زندگی وی که درین تذکره ها آمده حاکی ازینست که وی علاقه وافری نسبت به یکی از مریدان خود بنام شیخ ابراهیم داشت و اینکه

* وینفیلد بر کتاب گلشن راز مقدمه ای نوشته است که در بخش انگلیسی کتاب ملاحظه می فرمائید. مرکز تحقیقات فارسی از دانشمند گرانقدر دکتر علیرضا نقوی، پژوهشگر مرکز تحقیقات اسلامی، تقاضا کرد که ایشان این مقدمه را با در نظر گرفتن زمانی که بران گذشته است و مطالعاتی که در طی قرن گذشته در باب تصوف به عمل آمده به فارسی برگردانند و در صورت لزوم به جرح و تعدیل آن پردازند، با سپاس فراوان از استاد نقوی مقدمه بخش فارسی کتاب را که بدین ترتیب تهیه شد، است درج می کنیم.

۱ - شرح حال وی در "نفعات الانس" جامی آمده است.

۲ - رجوع شود به اوسلی: "ابن حوقل"، ص ۱۵۶.

غیر از "گلشن راز" وی رساله‌هایی بعنوان "حق الیقین" و "رساله شاهد" هم تألیف نموده است. ازین بیشتر هیچ اطلاعی درباره احوال و دوران زندگی وی ازین مثنوی و یا شرح آن بدست نمی آید. اما از تاریخ "حیب السیر" و سایر کتب^۱ تاریخ چنان برمیآید که تولد وی مصادف بوده است با حمله کفار مغول به سرداری هولاکو خان و تسخیر ایران و سوریه و بین النهرین و سقوط خلفای عباسی یا "خلفاء الله". نظر باینکه وی در آن اوان در تبریز، مرکز امپراطوری^۲ نو تشکیل شده مغول زندگی میکرده است، لابد شاهد مبارزه طولانی بوده که بین مبلغین مسیحی و ملاحی مسلمان برای گرایش سلاطین مغول به دینهای خود آغاز گردیده بود. نتیجه این مبارزه تا مدت مدیدی در معرض شک و تردید قرار داشت^۳ و تا سال ۵۶۹۶ ق. که بالآخره غازان خان امپراطور مغول باتفاق یک صد هزار تن از پیروان خود اسلام آورد به انجام قطعی نرسید. در خلال این مبارزه هیئت های مسیحی از طرف پاپ نیکولاس چهارم و پاپ بونا فیس هشتم و همچنین مارکو پولو، جهانگرد معروف، به تبریز رسیدند، و ظاهراً آشنایی محمود (شبه‌ستری) با اصول مذهب مسیحی در نتیجه تماس وی با هالتن یا بعض دیگر از راهبانی که وابسته به این هیئتها بودند، صورت گرفته است.

نخستین نویسندگان اروپائی که تقریباً بسال ۱۷۰۰ م. به "گلشن راز" توجه کردند، سیاحانی بودند بنام شاردن (Chardin) و برنیه (Bernier) که هر دونفر این کتاب را بعنوان "خلاصه عقاید مذهبی" صوفیان معرفی کرده اند، در طی قرن هیجدهم میلادی تعدادی از نسخه‌های این مثنوی به کتابخانه های بزرگ اروپا راه یافت. در سال ۱۸۲۱ م. دکتر تولوک از مردم برلن اقتباساتی ازین مثنوی را با ترجمه لاتین در تألیف خود بنام "سوفیسموس" (تصوف) و سپس بسال ۱۸۲۵ م. با ترجمه آلمانی، دست کم یک سوم مثنوی^۴ کامل را در تألیف

۱ - رجوع شود به مالکم: "تاریخ ایران" (انگلیسی) ج ۲، ص ۲۵۲.

۲ - یکی از امپراطوران مغول واقعا تعمیر شده و بقول مورخ مؤمنین حقیقی بلرزه درآمدند که مبادا معبد مقدس مکه به بنای کلیسای بزرگ مسیحیان تغییر یابد. رجوع شود به مالکم: "تاریخ ایران" ج ۲، ص ۲۶۸.

خود بنام "Blätensammlung aus der Morgenländischen Mystic" یعنی مجموعه ای از شکوفه‌های تصوف شرقی، منتشر ساخت. در سال ۱۸۳۸ م. فن هامر پورگ استال Von Hammer-Purgstall متن فارسی این مثنوی را که مبتنی بر نسخه‌های برلن و وین بود همراه با ترجمه منظوم به زبان آلمانی و مقداری حواشی از شرح احوال لاهیجی، انتشار داد.^۱

متن (این مثنوی) که اینک منتشر می‌شود براساس همان نسخه هامر پس از تطبیق با دو نسخه این مثنوی و شرح آن که در هند بدست آمده است قرار دارد. یکی ازین نسخه‌ها نسخه نسبتاً نامرغوبی است که در کتابخانه انجمن آسیائی کلکته موجود میباشد و نسخه دوم نسخه بسیار صحیحی است که به زمینداری (یعنی مالکی) در شهر میدنا پور (هند) تعلق دارد. به اتکاء نسخه اخیر بسیاری از بیت‌هایی که در نسخه هامر افتاده، اضافه شده است و مقداری بیت‌های تکراری حذف شده و بعضی بیت‌ها که درست خوانده نشده بود، مورد اصلاح واقع شده است. به کلیه تغییراتی که درین متن صورت گرفته در حاشیه کتاب اشاره شده و هیچکدام از آنها بدون استناد به نسخه مزبور بعمل نیامده است.

قراآت هامر با "H" و نسخه میدناپور با "I" نشانه گذاری شده و همچنین به سایر تفاوت‌هایی که در شرح این مثنوی ذکر شده و یا در نسخه کلکته آمده نیز اشاره شده است.

ترجمه (انگلیسی) تا حد امکان به اصل (فارسی) مقرون است و از آغاز تا انجام توضیحات لاهیجی که در شرح خود داده است دقیقاً مورد متابعت قرار گرفته است. ترجمه اقتباسات عربی که در متن کتاب آمده با حروف کج چاپ شده است. خلاصه ای از شرح قطور لاهیجی نیز که کتاب مستندی است بر تصوف در پاورقی ضمیمه شده است. همچنین به بعضی از هائندیهای قابل توجهی که

۱ - عنوان کامل این شرح "مفاتیح الاعجاز فی شرح کاشن راز" میباشد. این شرح به سال ۱۸۷۹ ق. سروده شده است.

۲ - این مثنوی به بحر "هزج مسدس مکسور" یعنی "فاعیلن فاعیلن فاعیلن فاعیلن" (مکرر) سروده شده است.

در تصوف و فلسفه افلاطونی نوین و یا علمای دینی اروپا بنظر آمده نیز در پاروق اشاره شده است .

این تطابق (تصوف اسلامی) است با تصوف اروپائی که برای مطالعه کنندگان اروپائی مخصوصاً جالب توجه است . بسیاری از تعریفهای کاتولیکها که برای "علم عرفانی" آورده اند، برای تشریح تصوف کافی است^۱ . افکار متداول در هر دو مکتب و لو اینکه کاملاً یکسان نباشند ، خیلی بهم شبیه اند . صوفیان (مسلمان) را می بینیم که درباره "عشق با خدا" ، "وصال به خدا" ، "فناي ذات و حیات سرمدی با خدا" ، "وجود باطنی روح در آدم" ، "بی اعتباری اعمال و رسوم ظاهری" ، "توفیق و معرفت روحانی" و "کلمه" (Logos) سخن گفته اند .

هر دو مکتب را میتوان "مذهب دل" نامید ، در مقابل ظاهر پرستی و تشریفات پرستی در آداب دینی . هر دو "نور داخلی" را از احکام و اوامر ظاهری دین رسمی افضل و ارفع میشناسند . هر دو نسبت به وجد و بیخودی و صعود فوق طبیعی اظهار اشتیاق میکنند ، و بعزت افراط و بی اعتدالیهای یکسانی بوجد آمده اند . اگر تصوف (اسلامی) مولوی ها و رفاعی ها و فقرای بی شرع (غیر متشرع) و درویشهای در حال رقص و فریاد و آنان که مخالف وجوب اجرای قانون اخلاقی هستند ، دارد ، در تصوف اروپائی نیز راهبان "ناف نگر" کوه اتس ، متشنجین یانسیست ، اناباپتیستهای مونستر (که مخالف تبعید طفلان و

۱ - مثلاً تعریفی که کردریوس (Corderius) (بزبان لاتین) آورده است :

"Sapientia experimentalis, divinitus infusa, quae mentem ab omni inordinatione puram cum Deo intime conjungit."

ویا جان آجسو ما ریا (John a Jesu Maria) آورده است :

"Caelestis quaedam Dei notitia, per unionem voluntatis Deo adhaerentis, elicita, vel lumine caelitus immisso producta."

ویا (تعریفی که) گرسن داده است :

"Est motio anagogica in Deum—secretissima mentis cum Deo locutio".

رجوع شود به واوگن : ج ۱ ، ص ۲۸۸ .

۲ - کویکر بار کلی در "اپولژی" (معذرت) خود از اصل "معرفت" دفاع کرده است . و آنجا به کتابی در تصوف (تاریخ حی بن یقظان) که آنرا اوکلی ترجمه کرده اشاره کرده است .

قائل به تعمیم سالمنندان بودند) ، و تکان خوردگان (که رقصهای مخصوصی داشتند) بوده اند^۱ . آخر الامر برای تکمیل تطابق باید اضافه کرد که هر دو مکتب تمایل به عقیده وحدت وجود دارند و هر دو برای اظهار کشف و جذبات خود اصطلاحات نفسانی مانند هم به کار می برند . همانند وحدت وجود "گلشن راز" را میتوان در کتاب "دکتر اکستاتیو-کس" ا کارت دریافت و نظیر بسیاری از تمثیلهای نفسانی آن را میتوان در زبان باطنی^۲ مواءظ سنت برنارد راجع به "کانتی کلها" (سرودهای روحانی) و افاضات شگفت انگیز سنت تریسا و سرودهای روحانی عرفانی سنت الفنزو لیگوری و سایرین پیدا کرد^۳ .

در بادی النظر درک این امر دشوار است که چطور یک سلسله دینی احساسات باطنی مانند تصوف از آیین سخت گیر رعایت تشریفات قرآن^۴ سر چشمه گرفته است و ازین بیشتر اینکه برای مسلمانان راسخ العقیده ، چنانکه از عمل بسیاری از آنان پیداست^۵ ، چطور ممکنست عقیده وحدت وجود را با عقیده

۱ - رجوع شود به شرح حوادث شگفت انگیزی که پس از تبلیغ وزلی ، وینبند و نیوتن رخ داده است که در "فکر انگلیسی" تألیف لزی استن ، ج ۲ ، ص ۴۱۷ (آمده است) و همچنین رجوع شود به بیانات مبلغی سنی بر "حضور فیض بخش روح مس در ووا" یکی از جزایر فیجی ، که در مقالات حریرت اسپنسر ، ج ۱ ، ص ۴۴ آمده است .

۲ - رجوع شود به واوگن : "ساعاتی با صوفیه" به زبان انگلیسی ، ج ۱ ، ص ۱۱۹ .
 وج ۲ ، ص ۱۲۵ و "سرودهای روحانی و اشعار سنت الفنزو" ، ترجمه از لفرین ، صفحات ۸ تا ۱۱۶ .

۳ - *Eam enim doctrinam ex arido atque exili Muhammadanismi solo tam cito esse enatam, res est per se admiratione digna, quaeque desiderum illud menti humanae ingenitum diserte attestatur, quo extra se proripitur et cum Deo rursus conjungi necessitate quadam naturae vehementer cupit.*

رجوع شود به دکتر پوسی ، در فهرست نسخ خطی کتابخانه بدلین ز ایکول .
 ۴ - "مثنوی را معمولاً قرآن در زبان پهلوی خوانده اند" . رجوع شود به بیونس ، "یاد داشتها درباره اسلام" ، ص ۲۳۱) . خواجه عینی ، عالم متعصب سنی مذهب در تألیف خود که بسال ۱۸۳۴م. در قسطنطنیه انتشار داده ، با کمال حرارت از "مثنوی" و "گلشن راز" هر دو ستایش نموده است ، رجوع شود به هامر . همچنین امام شافعی و امام حنبل ، دو نفر از فقهای عظام "علم خداوند" از صوفیان به بهترین وجه تعریف و تمجید کرده اند . رجوع شود به نولوک : "سوفیسوس" (تصوف) ، ص ۵۶ .

سازش ناپذیر توحید الہی کہ (حضرت) محمد (ص) بہ آنان آموخته است وفق دهند .

در پاسخ شاید بتوان گفت کہ قرآن و زبان بیشتر حدیث ہر دو حاصل مایہٴ اصلیٴ چنین طرز فکر دینی میباشد . در واقع آنها یک زبان دو پہلوئی را بکار می برند . یک وقتی دربارهٴ خدا چنان اظہار عقیدہ میکنند کہ وی دنیا را یک دفعہ برای ہمیشہ بوجود آورده است و اکنون بہ تخت خود روی عرش یا بلندترین فلک جای گرفتہ است و مخلوق خود را بہ حال خود گذاشتہ است کہ براہنہائی انواری کہ خداوند بہ پیغمبران خود بخشیدہ است ، مطابق میل خود عمل کنند کہ موجب نجات یا مغضوبیت آنان باشد و در موقع دیگر آنان خداوند را بہ عنوان یک موجود دقیقی ارائہ می کنند ، یک ذات نافذ مطلق کہ ہموارہ برای مخلوق خود مشغول فعالیت است ، وی کل وجود و کمال حیات می باشد کہ وسیلہٴ حرکت و عمل و وجود کل اشیاء است . وی در ہمہ جا حاضر است و نہ تنها تمام اعال را از اول (آفرینش) مقدر کردہ است ، بلکہ منشأ ہمہ آنها ازوست . وی در درون ہر فرد متنفسی می ماند و بطور مستقیم او را تحت تأثیر قرار دادہ ہموارہ با او در حال رابطہ است .

صوفیہ کہ مردمی هستند دارای طبع باطنی و احساساتی ، و بقول خودشان "اہل دل" ، مردمی پشت پردہ نگران و مردم درونی ، لہذا آنان ہموارہ بہ چنین تعبیراتی دست می زنند کہ بتواند آنان را بہ ذات مرہوز ایزدی کہ مقصود احساس ہیجان آمیز مذہبی آنانست نزدیک سازد ، و همچنانکہ علما ی دین مستعد چنین عملی هستند ، آنان ہم تمایل بہ نصوصی دارند کہ با دیدگاہ آنان مطابقت داشتہ باشد و مطالبی را کہ با تمایل آنان تناقض داشتہ باشد بخود راہ نمی دهند . این نظر را آنان با کمک یونانیان مخصوصاً بہ علم مساورای طبیعت افلاطونیان نوین پروراندہ اند کہ بوسیلہ فیلسوفیان عربی نویس اسلام مانند

۱ - از طرف دیگر بعضی (اہل ظاہر) عقیدہ دارند کہ هیچ چیز وجود ندارد جز اینکه آنرا بتوان بوسیلہ چشم و خرد دید ، و از طرف دیگر دیگران (یعنی اہل باطن) را عقیدہ بر آنست کہ بسیاری از چیزها از بصارت آدم مخفی است و دیدن آنها تنها با تقرب نزدیک تری بہ آفریدگار ایزدی و با ارتباط روحانی نزدیکی با روح ہمہ جا حاضر ، میتواند صورت بگیرد . رجوع شود بہ "فصوص الحکم".

فارابی ، غزالی ، ابن رشد و ابن سینا گسترش و عمومیت پیدا کرده است . در اثر چنین نفوذها آنان الله را که در قرآن آمده با موجودی که فلسفه افلاطونی^۱ نوین شرح داده یکی شمرده اند ، موجودی که یکی هست ، واجب الوجود و تنها حقیقت ، الحق ، ذات لایتناهی که تمام موجودات واقعی چه خوب و چه زشت ، را شاملست . وی علت اول و منشأ همه اعمال ، اعم از خوب و بد ، میباشد .

آنان تمام مظاهر از جمله آدم را ، در واقع کلیه اشیاء غیر الله را ، عدم ، یا عدم مطلق محسوب داشتند که مانعند آینه ذات مطلق را منمکس میسازد ، و بدین طریق ذرات وجود را مستعار کرده به مقام ممکن الوجود میرسند ، وجودی که بقول افلاطون هم هست و هم نیست و دارای وجود است و عدم وجود . این عدم از قسم اهریمن مانوی است که تمام مشکلات عملی را که در راه دستگاه فکری آنان وجود دارد حل میکند .

طبق نظریه آنان وجود لایتناهی ، کل موجودات ، از جمله شر را شاملست . اما چون این فکر با وجود خیر خداوندی که در قرآن ذکر شده ، سازگار نیست ، میگویند منشأ شر عدم است^۲ . همچنین طبق نظریه آنان شراره وجود حقیقی در آدم ، ذره هاله گونه ایزدی ، با وجود لایتناهی یکیست ، و بنا بر این آدم ظاهراً بالاتر از قوانین و کیشها بنظر می آید . اما چون این فکر موجب ایجاد اصل تناقض می گردد ، میگویند در صورتیکه آدم در حال میانه امکان می ماند ، وی چنانکه باید از وجود (مطلق) منبعث شده و از عنصر عدم دور نگهداشته می شود ، و اینکه درین مقام آزمایشی^۳ لازمست قوانین و کیشها ، تمایلات شرانگیزی را در حدود مناسب نگهدارند . بدین طریق با کمک این عدم ، هر گاه لازم باشد "هست" "میگردد" ، و همینکه دیگر وجود وی لازم نباشد

۱ - "الحق" ، به آلمانی — das Seiende — بهانست ، در ابانیسدها "ست" خوانده شده

است . رجوع شود به م . میولر ، "ابانیسدها" (انگلیسی) ، ج ۱ ، ص ۳۲ .

۲ - همچنین سنت اوگستین گفته است که شر عبارتست از نفی . این حقیقت که وی نتوانسته طریق بهتری را بدست آورد تا بتواند سازشی بین این "تناقضات فکر مذهبی" ایجاد کند ، باید ما را وادار کند که در انتقاد خود از صوفیان رومی نرمی را اتخاذ کنیم .

باز دوباره مستقیماً به صورت "نیست" برمی گردد ، صوفیان از نتایج غیر اخلاق و ضد دین نظریه خود جاوگیری می کنند .

بنا بر این کاملاً روشنست که وحدت وجود صوفیان اقلاً تا آنجا که در "گلشن راز" تعبیر گشته با وحدت وجود اروپائی^۱ امروزی نباید اشتباه گردد ، چون وحدت وجود اخیر بقول بوسوه " همه چیز را به جز خدا خدا میگرداند" در "گلشن راز" ما با یک نوع دیگر عقیده وحدت وجود برمی خوریم که تواما با نظریه شخصیت ایزدی و وظایف اخلاقی برقرار می ماند . عقیده وحدت وجود که محمود (شبستری) بدان قابل بوده مبنی بر بسط و توسعه فکر خدای لایتناهی و همه جا حاضر و قادر مطلق^۱ می باشد ، نه بر کاهش اهمیت آن . وی احساس می کرد که وجود و استقلال وی در حال فناست ، و به حس تابعیت مطلق این وجود لایتناهی منجذب می گردد . نسبت به این قدرت همه جا حاضر ، لایتناهی و غیر مرئی ، که در زیر کلیه مظاهر کائنات قرار دارد^۲ ، و بر اراده آدم مساط و حکم فرما ، و در دل آدم در حال کشمکش است ، و :

در آفتاب خود را گرم ، و در نسیم رفع خستگی میکند
در ستاره ها سوسومی زند ، و روی درختها شکوفه می کند

و گویی کلیه موجودات و وسایط ، اعم از آنچه در آدمنده و آنچه در دنیا وجود دارند ، به نیستی^۳ محض غرق میگردند .

۱ - همین احساس را بسیاری از شعرای مسیحی نیز اظهار داشته اند ، مانند دانته که در "پارادیزو" (بهشت) ، ج ۳ ، ص ۸۶ میگوید :

In la Sua volonta e nostra pace :
Ella é quel mare, al qual tutto si muove,
Cio, ch' Ella cria, o che natura face.

۲ - آقای پربرت اسپنسر در "اصول اولیه" ، ص ۹۰ میگوید : ما باید قهراً هر پدیده را مظهر یکی از قوای (خداوند) حساب کنیم که بوسیله آن تحت عملی قرار می گیریم و هر چند نمیتوان درباره حضور همه جایی فکر کرد ، اما چون تجربه هیچ حدودی را برای انتشار مظاهر آشکار نمی کند ، ما نمیتوانیم درباره حدودی برای انتشار این نیرو فکر کنیم ، در صورتیکه انتقادات دانش به ما می آموزد که این نیرو غیر قابل ادراک است .

محمود (شبستری) نیز موافقت میکند که این نیرو را نمیتوان بوسیله خرد درک کرد ، اما میتوان بوسیله معرفت روحانی یا بصیرت قلب شناخت .

در حقیقت عقیده وحدت وجود محمود (شبستری) تنها یک نتیجه فرعی نظریه جبر اسلامی است که معمولاً به نام قسمت ازلی خوانده میشود. اما بطور دقیق تری آنرا باید اجبار به اجرای مشیت الهی یا عمل جهانی خداوند خواند. همان ادراک و اتقان این انگیزه مقاومت ناپذیر ایزدی، که طبق طبائع آنها بعض مردم را سوی شوریده سری و دیوانگی سوق میدهد، و بعضی دیگر را وادار میکند که بنشینند و سر "قسمت" ناله و فریاد کنند، اهل منطق و خرد را بر آن می دارد که نه تنها کلیه اعمال بلکه تمام موجودات عالم را نتیجه مستقیم یا مظهر نیروی ایزدی قلمداد کنند.

همه سلسله های تصوف بطور کلی و جامع نتیجه منطقی این مفروضه اساسی و بنیادی است. ادراک و خرد نمی توانند بماورای مظاهر سفر کنند و با وجود حقیقی را که در زیر همه اینها پنهانست مشاهده کنند. بنا بر این از ادراک و خرد باید چشم پوشید و "نور باطنی" الهام یا معرفت ایزدی را در درون قلب آدم جایگزین آنها کرد. این تنها نیروی است که بوسیله آن مردم می توانند وجود لایتنهایی را درک کنند. در نتیجه این معرفت، مردم احساس می کنند که تمام مظاهر دنیای خارجی، اعم از وجود آدم، یک فریب بیش نیست، که بذاتیه وجود ندارد، و ازینکه عدم است پس شر هم است، چون انحرافی است از ذات احد حقیقی.

تنها وظیفه آدم اینست که این طلسم فریب را درهم شکنند و این مانع عدم را از میان بردارند، ذات خود را از بین برده فنا گردد، و با ذات حقیقی "الحق" اتصال جسته در آن اتصال حیات سرمدی را دریابد. درین سیر الی الوصول، آداب ظاهری و صور بیرونی نفع کمتری می بخشد، چون آنها فریب دویی را زنده نگاه میدارند، یعنی فریب تقوای ذات آدم، واسطه و وسیله ذاتی وی، در صورتیکه راه واقعی آنست که آدم بکلی از رجوع به ذات خود

۱ - همچنین بین ما "مسیحیان" همین نظریه عمل ایزدی روی جهان بود که بیورسائرها که دستهای از پروتستانهای کشور انگلیس بودند که میخواستند خرافات و بدعتها را از مذهب مسیحی بردارند به عمل واداشت و لوکرها را به تسلیم و برگ نفس وادار کرد. به زبان عمومی کلمه "کوکر" (Quacker) درست بیان معنی سیرت نره غیر مقاوم را میرساند که در هند کلمه "صوفی صاحب" در بردارد.

چشم بپوشد و کاملاً خود را به حال انفعال بگذارد ، برای این منظور که خدا بتواند فعالیت کند ، و آنوقت است که نور و تایید ایزدی وارد خانه قلب آدم می گردد و بدون مانعی ، در وی به فعالیت می پردازد و وی را بسوی "حق" سوق داده بذات احدیت منجذب و متصل می گرداند .

بچه طریق این افکار نافذ ایجاد و بوسیله تفسیر تمثیلی با تعلیقات قرآن و حدیث پیوند داده می شود ، پاسخ را به بهترین وجه می توان در یک طرح مختصر این مثنوی کوچک پیدا کرد .

پس از مقدمه‌های که طی آن اصل اساسی وجود ذات احد حقیقی و ماهیت غیر واقعی فریبنده کلیه ذوات ظاهری را بیان کرده ، و شرح مختصری درباره سرودن این مثنوی را آورده است ، محمود (شبهستری) به تحقیق درباره اینکه چطور مردم این علم ضروری (ذات) خداوند را بدست می آورند مبادرت می کند . معمولاً پاسخی که درین مورد داده میشود اینست که این علم بوسیله تفکر حاصل میگردد . اما تفکر بر دو نوع است . یکی استدلال منطقی ، و دیگر معرفت روحانی . طریق اولی غیرعملی است ، چون ادراک و عقل نمیتوانند به ماورای مظاهر برسند و ذات نامرئی و ماورای فهم را که در زیر آنها جاری و ساری است ،^۱ درک کنند . آنها نیروی وارستگی ازین فریب حقیقت ظاهری جهان احساس پذیر را ندارند . بعلت این عیب اصلی^۲ بیش ذهنی ، هر چه علمای فلسفه و دین درباره خدا اظهار نظر میکنند ، تنها عدم استعداد آنان را به درک او باثبات می رساند .^۳

۲ - عقل چون به نور الانوار نظر می کند ، بعلت فرط نور کور میگردد ، همانند خفاشی که تاب نور خورشید ندارد . این نابود شدن بیش ذهنی که ناشی از تقرب آن به نور الانوار می باشد ، این شعور نیستی^۴ خودش که در اثر نزدیکی او به ذات (مطلق) بحصول می پیوندد ، عالی ترین درجه ادراکیست که یک ذات ممکن (الوجود) میتواند دریابد^۵ . چون ناظر ممکن (الوجود) به این حال

۱ - اینجاست که مایه اصلی نظریه جدید اضافیت علم و در نتیجه آن حدود فکر وجود دارد.

۲ - Cognoscitur non secundum sui vim sed secundum cognoscentium facultatem. Boethius.

رع شود جوبه هاملتن : "علم ماورای طبیعت" ج ۱ ، ص ۶۱ .

۳ - این را مقایسه کنید با قول سنت اوگوستین :

"Deum potius ignorantia quam scientia attingi."

فنا، ذات ظاهری خود می رسد، نور حقیقی بصورت فوران اشراق روحانی، بر روح وی می ریزد و بروی منکشف می گردد.

عالم مظاهر بذات خود، عدم است که مانند آینه صفات متنوع ذات (مطلق) را منعکس میسازد، بوسیله یک نوع تشعشع یا ریزش امواج نور از ذات (مطلق) هر ذره از علوم، انعکاس دهنده یکی از صفات ایزدی می گردد. این ذرات تشعشع وجود، همواره در حال سعی هستند که باز به اصل خود متصل گردند. اما مادامی که اخراج ظاهری آنها برقرار است آنها از بازگشت به اصل ایزدی باز داشته می شوند.

در باب مراحل معنوی تصوف، محمود (شبستری) میگوید: در فریب های ادراک و خرد توقف نکنید، بلکه "عقیده حقیقی بودن طبیعی" خود را ترک بگویید، چنانکه ابراهیم (ع) از پرستش صور فلکی دست کشید. گام بردارید تا اینکه مانند موسی (ع) در کوه سینا بتوانید کوه وجود ظاهری فریبده خود را با تقرب شوکت ایزدی در حال فنا ببینید و مانند محمد (ص) به آسمان صعود کنید و آیات رب را تماشا کنید.

بدین طریق کسب نور کرده به مشاهده "حق" موفق می گردید که اصل تمام موجودات و بوسیله تجلیهای متنوع در تمام مظاهر عالم جاری و ساری است و با کلمه آغاز گشته به آدم انجام پذیرفته است.

حق تنها موجودی است که در کائنات عامل است. تمام انقلابات اجرام فکی، ستارگان و سیاران، از خود آنها سرچشمه نمی گیرند، چنانکه منجم بی دین میگوید، بلکه سرچشمه آنها "حق" است. وی دراصل کوزه گر بزرگ و اصلی است که چرخ را بگردش در می آورد. حرکات افلاک، بهم آمیختگی عناصر مغایر هم بصورت اجسام متشکل، اطاعت گیاهان و جانوران از قوانین انواع خود، از کارهای لاینقطع دست (قدرت) وی است.

و اما خود آدم، روح تمام عالم است. وی عالم اصغر است. کلیه مخلوقات تنها یک صفت ایزدی را منعکس میسازند، اما آدم همه صفات را منعکس میسازد. وی خلاصه کائنات است، و با مشاهده درون خود می تواند انعکاسات کلیه صفات ایزدی را در خودش تماشا کند. اما در طرف دیگر وی در اثر ظلمت و شر عدم، تاریک است. بنا براین مقصد وی باید تطهیر این قسمت ناپاک عدم ذات خود باشد که وی را از وصل (به اصل خود) باز می دارد. همینکه

وصال حاصل گشت ، دیگر وجود تفکر امکان پذیر نیست ، چون تفکر دلالت بردوئی میکند .

۳ - "سفر در خود" یعنی از خارج از وجود ذات عدم ظاهری ، به ذات حقیقی که سفریست "با حق" . این سفر دو منزل دارد : مردن از خویش و زیستن با "حق" . هرگاه ذات ظاهری آدم محو گردد و تنها ذات حقیقی بماند ، قانون بر وی هیچ حکومت نخواهد داشت .

۴ - این سفرها "سفرهای بالائی به سوی خدا" و "سفرپائینی از خدا به خدا" خوانده میشوند و یک نوع دایره گونه ای هستند و هر که این دایره را تمام کرد "انسان کامل" میشود . آن گاه که آدم به دنیا چشم می گشاید ، شهوات شوم در وی تولید می گردد و اگر وی در مقابل آنها تسلیم شود ، وی گمراه می شود . اما اگر وی به تلقینهای توفیق الهی و نور روح خود توجه کند ، تائب می گردد ، و باز دوباره به سوی خداوند سفر می کند ، اراده نفس ، علم نفس و تمام وجود ناپاک ظاهری ذات خود را محو گردانیده و جزو شریف خود را از داغ خارجیت پاک گردانیده ، روح وی بسوی آسمان صعود می کند و به "حق" متصل می گردد .

این منزل یک حالت پاکی است که به مقام اولیاء نامیده میشود .

اما انسان کامل ، نباید درین وصل بیخودی که بالاتر از همه قوانین است توقف کند . باوجود نیل به این مقام عالی ، وی باید دوباره بسوی جهان ظاهری در خدا و با خدا سرازیر گردد ، و درین سفر سفلی وی باید قوانین و اصول دین را رعایت کند . تقدیس و تطهیر وی باید ثمر ظاهر اعمال نیک را تولید کند .

قانون و شریعت مانند پوستی است و حال عینیت "با حق" مغز ، و چون مغز رسیده می گردد ، می شکنند ، اما "انسان کامل" ، نباید درین حال وصل بیخودی "با حق" توقف کند یا بماند ، بلکه مادامی که وی درین زندگی قرار دارد ، باید دوباره به "هوش برگردد" و باوجود اینکه "حق" ، خانه معین و ثابت روح می باشد ، وی باید شریعت را بطور لباس خارجی و مذهب صوفی

(طریقت) را بعنوان لباس داخلی بتن کند و باید تمام تشریفات ظاهری شریعت را رعایت کند^۱.

کمال این حال اولیا در مجد مهدی خاتم "الاولیا" * دیده میشود که با سر وحدت به مقام وصل به "حق"، نایل گشته است.

۵ - آدمی که به این سر واقف گشت و دانست که تمام اشیاء یکی اند با خود می میرد و بادل باز خاسته در خدا می زید. وی هرچه در راه (وصل) خدا و روح مانع باشد از میان بر می دارد، و بقول اکارت "از زیر وحدت نقب می زند"^۲. این راست است که اعمال نیک مردم را به "مقام محمود" بر می افرازد، اما مادامی که فرق و دوئی و "نفس"، برقرار است، وصل حقیقی عرفانی عارف و معروف بحصول نمی پیوندد.

۶ - اما اگر عارف و معروف یکی است چرا عارف در خود جذبۀ عشق و شوق که وی را بسوی معروف می کشاند احساس می کند؟ در حال ظاهری موجود آدم، آمیزش غیر ذات که در وی وجود دارد بین وی و وجود (مطلق) فرق ایجاد می کند و این شوق و آرزوها جنبشهای ذات حقیقی است که در درون وی وجود دارد و مانند مقناطیسی وی را بسوی اصل وی می کشاند. اگر وی جزو کسانی نباشد که بی بصیرت به نور روحانی باطنی بدنیا می آیند، این شررها در وی شعله عشق خداوند را بر می افروزد که ذات ظاهری وی را می سوزاند و وی را به سوی ذات حقیقی که با "حق" است رهنمون می گردد.

۷ - آدمی که مانند منصور حلاج وجود ظاهری خود را حلاجی کرده، میتواند بگوید: "انا الحق"، چون آدم جهت سرمدی خود را می گیرد، جهت

۱ - مواظبت دیگر که صوفیان اسلامی و اروپائی بر دو بدان اصرار می ورزیدند، برایست که باید از وسوسه های "نور باطنی" با توجه به موعظت پیر "راهبهای روحانی" جلوگیری کرد.

* خاتم الانبیاء - مترجم.

۲ - همچنین تاولر به ضرورت "فناهی بی پایان نفس" و "حالت مستحیل شده روح" و "مقام در مرکز ایزدی یا زمین روح" تلقین کرده است. رجوع شود به (تألف) واوگن، ج ۱، ص ۱۹۲.

دیگر وی یعنی عدم فنا می گردد و هیچ باقی نمی ماند جز وجود (مطلق) . هرگاه خداوند آنچه به وی تعلق دارد باز می گیرد ، همه چیز به حال نیستی اصلی خود باز می گردند . هر وجود ظاهری فریب محض است ، چنانکه ما می توانیم در مورد باز گشتهای صدا ، انعکاسها ، گذشته و آینده و وقایع زودگذر مشاهده کنیم که در آن تمام خارجیت یا واقعیت ذات وجود دارد .

۸ - بدین ترتیب چون حالت آفریدگی از آدم محو می گردد ، وی نمی تواند از خود حرکت کند ، با حق تقرب جوید و یا بدان متصل گردد . وصال اصطلاحی است مبنی بر فناى عنصر ظاهری در آدم که گرد ذات ممکن را از وی بر می افشاند . آفرینش دنیای خاقت یک عمل جاودانی است . این قطره ایست که از دریای وجود بصورت میغ بر داشته شده ، و بصورت باران پایین ریخته و سپس بشکل (غذای) گیاهان و جانوران و آدمیان در می آید ، و در آخر به آغوش دریا باز خوانده می شود . مظاهر دائما بصورت ذات فانی جهانی فنا می گردند و این فنا وصال می باشد .

- ۹ - فریب اختیار عقیده مانویت است که علت اول شر یعنی اهریمن را در مقابل خیر (مطلق) ، یعنی اورمزد قرار داده است . این فریب باید برطرف گردد و به یقین فنا گردد که تنها عامل "حق" است و آدم یک آلت انفعالی است در دست (قدرت) و مطلقا تابع میل "حق" است . عزت آدم در آنست که وی اختیار خود را ترک گفته ر اراده حقیقی خود را در مشیت ایزدی در یابد .

۱۰ - باز می گردیم به جواب سوال چهارم که (شبستری) ارتباط بین شریعت و حالت تطهیر را آنجا "حق" خوانده و اینجا علم دین "نامیده" ، و اولی را به پوست و دومی را به گوهر (مغز) که در آنست تشبیه کرده است . صوفی باید این گوهر (مغز) را از پوست جدا سازد و از طرف دیگر وی نباید این پوست را بشکند تا وقتی که گوهری (مغزی) که در آنست بکلی تشکیل نگردیده است . شریعت معلم مدرسه ایست که وی را پیش "حق" می برد . بدون این

۱ - خلاصه مشنوی که کاشفی ترتیب داده است و "لب الباب" نام دارد محتویات "مشنوی" را به سه عنوان شریعت ، سلوک و حقیقت بخش کرده است .

یقین ، این خوگیری^۱ معین روحانی و یا این اخلاق یا حالت باطنی^۲ ثابت دل ، هیچ یک از اعمال شرعی^۳ خارجی به عالی ترین معنی^۴ تقوی نیستند . اعمال تشریفاتی و شرعی نمی توانند آدم را تطهیر کنند . این مشرب اولیاء (طریقت) است ، که اعمال را از گناه پاک می گرداند . ازین مشرب کلیه محسنات خود بخود سر می زنند . تمام محسنات درمیانه روی ، تعادل و هم آهنگی قرار دارند ، و این هم آهنگی^۵ قلب ، روح را از (عالم) بالا به پایین باز می خواند و آن را بسوی خود جلب می کند . این روح آسمانی در آدم همان عملی را می کند که اشعه خورشید در زمین می کند ، چون روح شیفته قلب هم آهنگ می گردد ، پیوند نکاح معنوی را استوار می کند و نتیجه^۶ این پیوند توفیق (الهی) ، نیکوی و زیبایی است ، اما اینها هیچکدام از خود آدم بعمل نمی آید ، بلکه از خداوند است که توفیق ارزانی دارد .

۱۱ - وجود مطلق اصل آفرینش است که بر تمام وجود محیط است ، اما در یک معنی وجود ظاهری^۷ واقعی وسیع تر است ، چون آن عبارت از (وجود) مطلق باضافه وجود محدود ظاهری است . این جهت ظاهری هر لمحہ تازه می گردد چنانکه از نصوص درباره "خلق جدید" بر می آید و همچنین نصوص "حشر و آخرت" نشان میدهد که خصالی که مردم آن را درین زندگی فرا می گیرند آنوقت در "اجسام روحانی" یعنی صور مناسب آنها ظاهر می گردد . کاملین شراب ناب "وصال خداوند" را خواهند خورد . آنوقت هیچ دوئی یا فرق ذوات برقرار نخواهد ماند . و لذا دین ، خرد ، پارسایی ، بهشت و حور قصه های پوچ و بی معنی^۸ بیش نخواهند بود . وصال کامل در آخرت چنین خواهد بود . اما درین دنیا در دنبال هر وصل بیخودی ، هوش و فراق می آید .

۱ - "در نفعات الانس" از شیخ الاسلام نقل قول شده است مبنی بر اینکه خدا از قلب آدم که بر اعمال نیک خود اعتماد کلی دارد در حجاب می ماند . (این را) با اصل لوتر مبنی بر تبرئه سازی با ایمان مقایسه کنید .

لا و مؤلف "ندای جدی" (انگلیسی) از تصورات فاحش درباره بهشت نا اندازه زیادی بهمین منوال نجات یافت . رجوع شود به ل . استفن "فکر انگلیسی" ، ج ۲ ، ص ۴۰۷ .

۱۲ - محمود (شبستری) این قسمت بحث را با تکرار قضیه^۱ اساسی مبنی بر اینکه تمام اشیاء یکی اند بپایان می رساند . سرمدی و دنیوی دوهستی از هم متمایز نیستند ، چون دنیوی فریب محض ذهنی است ، مانند دایره آتشی که هرگاه یک شرار آتش را به مرعت می چرخانند ، دیده میشود .

۱۳ تا ۱۵ - این سه قسمت برای تشریح زبان رمزی که صوفیان بدان تصورات خود را درباره خدا و کائنات و کشفهای خود بیان می کنند اختصاص دارد . در مورد این زبان می توان گفت که با وجود اینکه به نظر ما بی ادبانه و ناشایسته می آید ، اما برای آنان چنین نیست . چنانکه خنغان^۱ عقیده داشت ، تصورات مردم درباره اله مناسبت دائمی با وضع و مقام اخلاقی و عقلانی خود آنها دارد . علامات^۲ که بعقیده ما غیر کافی و گمراه کن می باشند ، محتملا برای اذهان غیر تربیت شده اعصار و بمالک دیگر عالی ترین علامات^۳ بودند که آنها می توانستند بدان دست یابند و لذا شاید دارای یک حسن نسبی مخصوص خود بوده اند . جواب پانزدهم بما نشان میدهد که یکی از مختصات اصل صوفیان آمادگی^۴ آنهاست برای شناختن و قدردانی از هر چه در سایر ادیان مانند مسیحیت ، مانویت و حتی بت پرستی^۲ به عقیده آنان نیکو و راست بنظر آید ، و حجت عالی^۳ وجود دارد ، (اگر احتیاج به چنین سندی وجود داشته باشد) ، مبنی بر این فکر که اگر ما هم چنین رفتار مدارا آمیزی نسبت به آنها داشته باشیم ، این امر با وفاداری^۴ ما نسبت به مذهب خود هیچ تناقضی نخواهد داشت .

-
- ۱ - رجوع شود به لوس : "تاریخ فلسفه" (انگلیسی) ، ج ۱ ، ص ۴۰ .
 - ۲ - دکتر وولف درباره صوفیهای بخارا میگوید : آنها مردمانی هستند که واقعا سعی می کنند ، بهان طریقی که خود اظهار میدارند ، بوسیله زندگی معنوی ، دوری از دنیا ، تفکر ، عبادت و مطالعه کتب سایر فرقههای مذهبی "به خدا نزدیک شوند" رجوع شود به "سفر تبلیغی" (انگلیسی) ، ص ۲۰۵ .
 - ۳ - برای مثال رجوع شود به اقتباسی از سنت اوگستین که سیل بعنوان اصل راهنمای برای ترجمه ای که خودش از قرآن کرده نقل کرده است :
 "Nulla falsa doctrina est quae non aliquid veri permisceat".
 (یعنی هیچ عقیده دروغین نمیتواند با چیزی راستین آمیخته گردد) همچنین . رجوع شود به اقوالی از سنت اوگوستین ، سنت کلمنت و سایرین که ماکس میولر در مقدمه تالیف خود بنام "چیپس" (Chips) آورده است .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بنام آنکه جانرا فکرت آموخت
 ز فضلش هر دو عالم گشت روشن ^۱ ز نورش
 توانائی که در یک طرفه العین ^۲ L. بدید
 چو قاف قدرتش دم بر قلم زد
 از آن دم گشت پیدا هر دو عالم
 در آدم شد پدید این عقل و تمیز
 چو خورا دید یک شخص معین
 ز جزوی سوی کلی یک سفر کرد
 جهانرا دید امر اعتباری
 جهان امر و خلق از یک نفس شد
 ولی آنجا که آمد شدن نیست
 باصل خویش راجع گشت اشیا
 تعالی الله قدیمی کو یک دم
 جهان امر و خلق اینجا یکی شد

چراغ دل ز نور جان بر فروخت
 ز فیضش خال آدم گشت گلشن
 ز کاف و نون برون آورد کونین
 هزاران نقش بر لوح عدم زد
 و ز آن دم شد هویدا جان آدم
 که تا وانست از ان اصل همه چیز
 تفکر کرد تا خود چیستم من
 و ز آنجا باز بر عالم گذر کرد
 چو واحد گشته در اعداد ساری
 که هم آندم که آمد باز و پس شد
 شدن چون بنگری جز آمدن نیست
 همه یک چیز شد پنهان و پیدا
 کند آغاز و انجام دو عالم
 یکی بسیار و بسیار اندکی شد

۱۵ همه از وہم تست این صورت غیر
یکی خطت ز اول تا باخر
درین ره انبیا چون ساربانند
و ز ایشان سید ما گشته سالار
احد در میم احد گشته ظاهر
۲۰ ز احد تا احد یک میم فرق است
در او ختم آمده پایان این راه
بمقام و لکشایش جمع جمعست
شده او پیش و دلها جمله در پی
درین ره اولیا باز از پس و پیش
۲۵ بحد خویش چون گشتند واقف
یکی از بحر وحدت گفت اَنَا لِلْحَقِّ
یکی را علم ظاهر بوده حاصل
یکی گوهر بر آورد و هدف شد
یکی در جزو و کل گفت این سخن باز
۳۰ یکی از زلف و خال و خط بیان کرد
یکی از هستی خود گفت و بندار
سخنها چون بوفق منزل افتاد
کسی کو اندرین معنیست حیران

که نقطه و ایرست از سرعت سیر
بر و خلق جهان گشته مسافر
ولیل و رهنمای کاروانند
همو اول هم او اخر درین کار
درین دور آمد اول عین اخر
جهانی اندر ان یک میم فرق است
بر و منزل شده ادعوا اِلَى اللّٰهِ
جمال جان فزایش شمع سمعست
گرفته دست جانها دامن وی
نشانی میدهند از منزل خویش
سخن گفتند از معروف و عارف
یکی از قرب و بعد و سیر زورق
نشانی داده از خشکی ساحل
یکی بگذاشت آن نزد صدف شد
یکی کرد از قدیم و محدث آغاز
شراب و شمع و شاهدرا عیان کرد
یکی مستغرق بت گشت و زار
در افهام خلائی مشکل افتاد
ضرورت میشود^۳ وانستن آن

Omitted by
H.

L. جمع

L. جمع

سبب نظم کتاب

- گذشته هفت و ده از نقتصد سال
رسولی با هزاران لطف و احسان
بزرگی کاندرا انجا هست مشهور
هم اهل خراسان از که و م
نوشته نامه در باب معنی
در آنجا مشکلی چند از عبارات
بنظم آورده و بر سیده یکیک
رسول آن نامه چون بر خواند ناگاه
در آن مجلس عزیزان جمله حاضر
یکی کو بود مرد کار دیده
مرا گفتا جوابی گوئی در دم
بدو گفتم چه حاجت کین مسائل
بلی گفتا ولی بروفق مشول
پس از الحاح ایشان کردم آغاز
بیکلحظه میان جمع ۲ احرار
کنون از لطف و احسانی که وارند
هم وانند کین کس در هم عمر
بر آن طبعم اگر چه بود قادر
- ۳۵ ز هجرت ناگهان در ماه شوال
رسید از خدمت اهل خراسان
باقسام هنر چون چشمه نور
درین عصر از همه گفتند او به
فرستاده بر ارباب معنی
ز مشکلهایی ارباب اشارات
۴۰ جهانی معنی اندر لفظ اندک
فتاد احوال آن حالی در افواه
بدین درویش هر یک گشته ناظر
ز ما صد بار این معنی شنیده
کز انجا نفع گیرند اهل عالم
۴۵ نوشتم بارها اندر رسائل
ز تو منظوم میداریم مأمول
جواب نامه در الفاظ ایجاز
بگفتم این سخن بی فکر و تکرار
ز ما این خردگیها ۳ در گزارند
۵۰ نکرده هیچ قصد گفتن شعر
ولی گفتن نبود الا بنا در

Omitted by H.

۱. بنابر

۲. خردگیها

ز نثر ارچه کتب بسیار می ساخت
 عروض و قافیه معنی نسنجد
 معانی هرگز اندر حرف ناید
 چو ما از طرف خود در ننگنایم
 نه فخرست این سخن کز باب شکرست
 مرا از شاعری خود عار ناید
 اگرچه زین نمط صد عالم اسرار
 ولی این بر سبیل اتفاقت
 علی الجمله جواب نامه در دم
 رسول آن نامه را بستد باعزاز
 وگر باره عنریزی کارفرمایی
 همان معنی که گفتی در بیان آر
 نمی ویدم در اوقات آن مجالی
 که وصف آن بگفت و گو محالست
 ولی بر وفق قول قائل دین
 ولی^۵ تا خود شیور روشن تر اسرار
 بعون فضل و توفیق خداوند
 دل از حضرت چونام نامه در خواست
 چو حضرت کرد نام نامه گلشن

بنظم مثنوی هرگز نپرواخت
 بهر ظرفی دور معنی ننگنجد
 که بحر قلنزم اندر ظرف ناید
 چرا چیزی وگر بر خود فزایم
 بنزد اهل دل تمهید عذرست
 که در صد قرن چون عطار ناید
 بود یک شمه از دکان عطار
 نه چون دیو از فرشته استراقت
 نوشتیم^۳ یک یک نه پیش و نه کم
 و ز آن راهی که آمد باز شد باز
 مرا گفتا بدان چیزی بیفرایی
 ز عین علم باعین^۴ عیان آر
 که پروازم بدو از ذوق حالی
 که صاحب حال و اندان چه حالست
 نکر دم رد سوال سائل دین
 در آمد طوطی^۵ نظم بگفتار
 بگفتم جمله را در ساعتی چند
 جواب آمد بدل کان گلشن ماست
 شود ز و چشم جاها^۶ جمله روشن

۵۵

۶۰

۶۵

۷۰

L. حرف
L. وی

L. بگفتم

L. در

L. بی آن تا خود

L. د

سوال

۱. چه چیز است ۱ نخست از فکر خویشم در تحیر که چو بود انکه گویندش تفکر

جواب

۱. همانم ۲ مرا گفتمی بگو چه بود تفکر
تفکر رفتن از باطل سوئی حق
حکیمان کاندین کردند تصنیف
که چون حاصل شود در دل تصور
وزو چون بگذری هنگام فکرت
تصور کان بود هر تدبیر
۱. ترتیب ۳ ز تدبیر تصورهای معلوم
مقدم چون پدر تالی چو مادر
ولی ترتیب مذکور از چه و چون
وگر باره در او^۱ چون نیست تأیید
۱. ان سر ۴ ره دور و درازست این را کن
در آبی در وادی ایمن زمانی
محقق را که بر وحدت^۵ شهووست
وحدت در ۵ ولی کر معرفت نور صفا دید
۱. نور ۶ بود فکر نکورا شرط تجرید
۷۵ کزین معنی فتاوم^۲ در تحیر
بجزو اندر بدیدن کل مطلق
چنین گفتند در هنگام تعریف
نخستین نام آن شد با تذکر
۷۵ بود نام وی اندر عرف عبرت
بنزو اهل عقل آمد تفکر
شود تصدیق نا مفهوم مفهوم
نتیجه هست فرزند ای برادر
۸۰ بود محتاج استعمال قانون
هر آینه که باشد محض تشدید
چو موسی یکزمان ترک عصا کن
شنو انی انا الله بی کمانی
نخستین نظرت بر نور وجودست
۸۵ ز هر چیزی که دید اول خدا دید
پس انکه لمعه از برق^۶ تأیید

هر آنکس را که ایزد راه ننمود
 حکیم فلسفی چون هست حیران
 ز امکان میکنند اثبات واجب
 گاهی از دور وارو سیر معکوس ۹۰
 چو عقلش کرد در هستی توغفل
 ظهور جمله اشیا بضدست
 چو نبور ذات حق را خد و همتا
 ندارد واجب از ممکن نمونه
 زهی نادان که^۳ او خورشید تابان ۹۵

ز استعمال منطق هیچ نکشود
 نمی بیند ز اشیا غیر امکان
 از ان حیران شد اندر ذات واجب
 گاهی اندر تسلسل گشته محبوس
 فرو پیچید پایش در تسلسل
 ولی حق را نه مانند و نه ندست
 ندانم تا چه گونه دانسی^۱ اورا
 چگونه دانیش^۲ آخر چگونه
 بنور شمع جوید در بیابان

L. داند

L. دانش

H. omits

تمثیل

اگر خورشید بر یک حال بودی
 ندانستی کسی کین پرتو اوست
 جهان جمله فروغ نور حق دان
 چو نور حق ندارد نقل و تحویل
 تو بنداری جهان خود هست^۴ وائم ۱۰۰
 کسی کو عقل دوراندیش دارد
 ز دوراندیشی عقل فضولی
 خرد را نیست تاب نور ان روی
 دو چشم فلسفی چون بود احوال
 شعاع او بیک منوال بودی
 نبودی هیچ فرق از مغز تا پوست
 حق اندر وی ز پیدایبست پنهان
 ندارد^۵ اندر او تغییر و تبدیل
 بذات خویشتن پیوسته قائم
 بسی سرگشتگی در پیش دارد
 یکی شده فلسفی دیگر حلولی
 بزود از بهر او چشمی دگر جوی
 ز وحدت دیدن حق شده معطل

L. نباید نور

H. نیست

- ۱۰۵ ز یک چشمیست^۱ اوراکت تتریه^۲ ز نابینائی آمد رای تشبیه
 L. چسی بود
 H. تتریه^۲
- کے آن از تنگ چشمی گشت حاصل تناسخ ز آن سبب شد کفر و باطل
 H. انکس^۲
- کسی کورا^۱ طریق اعتراضت رمد وارو دو چشم اهل ظاهر
 H. هم^۲
- بتاریکی درست از غیم^۲ تقلید کلامی کو ندارد ذوق توحید
 H. هم^۲
- ۱۱۰ نشانی واوه اند از ویدہ خویش از و هر چه بگفتند از کم و بیش
 منزہ زاتش از چند و چه و چون

۲ سوال

کدامین فکر مارا شرط راهست چرا که طاعت و گاهی گناہست

۲ جواب

- ۱۱۵ ولی در ذات حق محضه گناہست در آلا فکر کردن شرط راهست
 L. عین^۲
- محال محض دان تحصیل حاصل بود در ذات حق اندیشہ باطل
 H. Omitted by
- نگرود ذات او روشن ز آیات چو آیاتست روشن گشته از ذات
 H.
- کجا او گرود از عالم ہویزا ہمہ عالم بنور اوست پیدا
 نکنجد نور ذات اندر مظاهر
- کہ تاب خور ندارد چشم خفاش را کن عقل را با حق ہمی باش
 در آن موضع کہ نور حق ولیل است
- ۱۲۰ نکنجد در مقام لی مع اللہ فرشتہ گرچہ وارو قرب درگاہ

چو نور او فلک را پر بسوزو
 بود نور خرد در ذات انور
 چو مبصر در بصر نزدیک گرود
 سپاهی گر بدانی نور ذاتست
 سیه جز قایض نور بصر نیست
 چه نسبت فاکرا با عالم پاک
 سیه روئی ز ممکن در دو عالم
 سواد الوجه فی الکرارین درویش
 چه گویم چونکه هست این نکته باریک
 درین مشهد که انوار تجلیست

۱۲۵

۱۳۰

خرد را جمله پا و سر بسوزو
 بسان چشم سر در چشمه خور
 بصر ز ادراک او تاریک گرود
 بتاریکی درون آب حیانتست
 نظر بگذار کین جای نظر نیست
 که ادراکست عجز از درک ادراک
 جدا هرگز نشد والله اعلم
 سواد اعظم آمد بی کم و بیش
 شب روشن میان روز تاریک
 سخن دارم ولی ناگفتن اولیست

H. چون فانی

تمثیل

اگر خواهی که بینی چشمه خور
 چو چشم سر ندارد طاقت و تاب
 از و چون روشنی کمتر نماید
 عدم آئینه هستی هست مطلق
 عدم چون گشت هستی را مقابل
 شد آن وحدت ازین کثرت پدیدار
 حد گرچه یکی دارد بدایت
 عدم در ذات خود چون بود صافی

۱۳۵

ترا حاجت فتد با جرم دیگر
 توان خورشید تابان دید^۳ در آب
 در ادراک تو حالی می فزاید
 کزو پیداست عکس تابش حق
 در و عکس شد اندر حال حاصل
 یکی را چون^۴ شمروی گشت بسیار
 ولیکن هرگز نش نبود نهایت
 از و با ظاهر آمد گنج مخفی

H. چشم

H. دیدن

H. یکی چون

بودش برتر

B

- حدیث گُنْتُ كُنَّا رَا فَرُو خَوَان
 عدم آئینه عالم عکس و انسان
 تو چشم عکسی و او نور دیده ست
 جهان انسان شد و انسان جهانی
 چو نیکو بنگری در اصل این کار
 حدیث قدسی این معنی بیان کرو
 جهان را سر بسر آئینه دان
 اگر یک قطره را دل بر شکافی
 بهر جزوی ز خاک ار بنگری راست
 باعضا پشیه همچند^۲ پیل است
 دل^۳ هر حبه صد خرمن آمد
 به پر پشه و رجامی^۴ جهانی
 بدان خردی که آمد حبه دل
 در و در جمع گشته هر دو عالم
 بین عالم بهم^۵ درهم سرشته
 همه باهم بهم چون وانه و بر
 بهم جمع آمده چون^۶ نقطه حال
 ازل عین ابد افتاده باهم
 ز هر یک نقطه زین دور مسلسل
 ز هر نقطه چو^۷ دوری کشته وایر
- ۱۴۰ که تا پیدا به بینی ستر پنهان
 چو چشم عکس در وی شخص پنهان
 بدیده دیده را دیده دیده ست
 ازین پاکیزه تر نبوو بیانی
 همو بیننده هم دیده ست و دیدار
 بی بسیمع و بی بیصرا عیان کرو
 بهر یک ذره صد مهر پنهان^۸
 برون آید از و صد بحر صافی
 هزاران آدم^۹ اندر وی هویدا ست
 در اسما^{۱۰} قطره مانند نیل است
 جهانی در دل یک ارزن آمد
 درون نقطه چشم آسمانی
 خداوند دو عالم راست منزل
 گهی ابلیس گرود گاهی آدم
 ملک در ویو و شیطان در فرشته
 ز کافر مؤمن و مؤمن ز کافر
 همه دور زمان روز و مه و سال
 نزول عیسی و ایجار آدم
 هزاران دور^{۱۱} میگردو مشکل
 همو مرکز همو در دور سائر
- L. تا بان
 ؟ آدم
 L. هم وند
 L. اینجا
 L. درون
 L. درای جای
 L. همه درم
 L. در
 L. شکل
 L. به نقطه

۱۶۰ اگر یک ذره را برگیری از جای
همه سرگشته و یک جزو از پشان
تعیین هر یکی را کرده محبوس
تو گویی و ایما در سیر و حبسند
همه در جنبش و دایم در آرام
همه از ذات خود پیوسته آگاه
۱۶۵ بریز پرده هر ذره پنهان

خلل یابد همه عالم سرابای
برون نهاره یا از حد امکان
بجزویت ز کلی گشته مایوس
که پیوسته میان خلع و لبسند
نه آغاز یکی پیدا نه انجام
و ز آنجا راه برده تا بدرگاه
جمال جانفرائی روی جانان

L. جدا اند

قاعده

تو از عالم همین لفظی شنیدی
چه دانستی ز صورت یا ز معنی
بگو سیمرخ و کوه قاف چپور
کدامست آن جهان کونیست پیدا
۱۷۰ همین نبود جهان آخر که دیدی
بیا بنما که جابلقا کدامست
مشارق با مغارب را بیندیش
بیان مثلهن ز ابن عباس
تو در خوابی و این ویدن خیالست
۱۷۵ بصبح حشر چون گروی تو بیدار
چو برخیزو خیال چشم احوال

بیا برگو که از عالم چه دیدی
چه باشد آخرت چونست و نیی
بهشت و دوزخ و اعراف چپور
که یک روزش بود یک سال^۲ اینجا
نه ما لا تُبْصِرُونَ آخر شنیدی
جهان^۳ شهر جابلسا کدامست
چو این عالم ندارو^۴ جز یکی بیش
شنو پس خویشتن را نیک بشناس
هر آنچه دیده از وی مثالست
بدانی کین همه وهمست و پندار
زمین و آسمان گردد مبدل

MSS. اینجا

? چه آن

omitted
H.

بما بشنو تو این
راز H.

- چو خورشید عیان بنمایدت چهر
فتد یک تاب ازو بر سنگ خاره ^۱ H. چشم
- بکن^۲ اکنون چو کردن میتوانی ^۲ بدان اکنون که
چو^۳ میگویم حدیث عالم دل ^۳ L. انرا
- جهان آن تو و تو مانده عاجز ^۴ L. چه
- چو محبوسان بیک منزل نشسته ^۵ L. دید
- نشستی^۶ چون زنان در کوی اوبار ^۶ H. نشسته
- ولیران جهان آغشته در خون
چه کردی فهم ازین دین عجائز
زنان چون ناقصات عقل و دینند
- اگر مردی برون آ^۷ و نظر کن ^۷ H. ای
- میاسا روز و شب اندر مراحل
خلیل آسا برو حق را طلب کن
- ستاره با م و خورشید اکبر ^۸ H. حسن
- بگردان زمین همه ای راه رو روی
و یا چون موسی و عمران درین راه
- ترا تا کوه هتس پیش باقیست^۹ ^۹ H. باکی است
MSS. صد ای
- حقیقت کهر با ذات تو کاهست
تجلی کو^{۱۰} رشد بر کوه هتس ^{۱۰} H. مرسد
- گدائی گردد از یک جذب شاهی
- نماند نور ناپدید و مه و مهر
شود چون^۱ بشم رنگین پاره پاره
- چو نتوانی چه سوو^۲ انگه که وانی ^۲ H. چشم
- ترا ای سر نشیب و پایی در گل ^۳ L. انرا
- ز تو محروم تر کس نیست^۴ هرگز ^۴ L. دید
- بدست^۵ عجز پایی خویش بسته ^۵ H. نشسته
- نمیداری ز جهل خویشتن عار
تو سر پوشیده نهی پایی بیرون
- که بر خود جهل میداری تو جائز ^۶ H. چشم
- چرا مروان ره ایشان گزینند
هر چه آید به پیشت زان گذر کن
- مشو موقوف همراه و رواحل
شبن را روز و روزی را شب کن
- بود حس^۷ و خیال و عقل انور ^۷ H. حسن
- همیشه لَا أُحِبُّ الْآفَلِينَ گوی
برو تا بشنوی انی نَا لِلَّهِ
- جواب^۸ لفظ اَرِنِي لَنْ تَرَانِيست ^۸ H. باکی است
MSS. صد ای
- اگر کوه نوئی نبود چه راهست
شود چون خاک ره هستی نیستی
- بیک لحظه دهد کوهی بکاهی ^۹ H. مرسد

برو اندر پیء خواجہ باسری
 برون آمی از سرائی امہانی
 گذاری کن ز کاف کُنْج کونین
 ۲۰۰ و ہر حق مر ترا ہر انجی خواہی

تفرج کن ہمہ آیات کھری
 بگو مطلق حدیث مَن رَانِی
 نشین و ر قاف قرب قَاب قَوْسینِ
 نمایندت ہمہ اشیا کما ہی

قاعده

بنرو انکہ جانش و ر تجلیست
 عرض اعراب و جوہر چون حرفست
 از و ہر عالمی چون سورہء خاص
 نخستین آیتش عفل کل آمد
 ۲۰۵ ووم نفس کل آمد آیت نور
 سوم آیت و ر وشد عرش رحمان
 پس از وی جرمہائی اسمانیست
 نظر کن باز و ر جرم عناصر
 پس از عنصر بوو جرم سہ مولود
 ۲۱۰ باخر گشت پیدا^۲ نفس انسان

ہمہ عالم کتاب حق تعالیست
 مراتب ہمچو آیات و وقوفست
 یکی ز ان فاتحہ و ان دیگر اخلاص
 کہ در وی ہمچو بای بسمل آمد
 کہ چون مصباح شد و ر غایت نور
 ۲۰۷ چہارم آیت الکرسی فرو خوان
 کہ در وی سورہ سَبْعَ الْمَثَانِیست
 کہ ہر یک آیتی ہستند باہر
 کہ نتوان کردن این آیات معدود
 کہ بر ناس آمد آخر ختم قرآن

قاعده فی فکر آلافاق

مشو محبوس زندان^۳ طبایع
 تفکر کن نو و ر خلق سموات
 ۲۰۸ برون آمی و نظر کن و ر صنایع
 کہ تا مدوح حق کردی^۴ بایات

L. نازل
 Here H. inserts
 couplet 488.

L. ارکان

L. در

- ۲۱۵ چگونه شد محیط هر دو عالم
چه نسبت دارد او با قلب انسان
که یک لحظه نمی گیرند آرام
که این چون نقطه آن دور محیط است
سرا پای تو عرش ای مرد درویش^۱
چرا گشتند بکره نیک بنگر
همی گردند دایم بی خور و خواب
کنند دور تمامی گرد عالم
۲۲۰ بچرخ اندر همی باشند کردان
همی گردند این هشت^۲ مقوس
که اورا نه تفاوت نه فروجست
برو بر تمپو شیر و خوشه آونگ
ز جدی و ولو و حوت انجا نشانست
۲۲۵ که بر کرسی مقام خویش دارند
ششم برجیس را جای و مه است
بچارم آفتاب عالم آرابی
قمر بر چرخ دنیا کشت دارد
۲۳۰ بقوس و حوت کرد انجام آغاز
اسد خورشید را شد جای آرام
عطارو رفت در جوزا و خوشه
- ببین بکره که تا خود عرش اعظم
چرا گردند نامش عرش رحمان
چرا در جنبشند این هر دو مادام
مگر دل مرکز عرش بسیط است
بر آید در شبان روزی کم و بیش^۱
از و در جنبش اجسام مدور
ز مشرق تا بمغرب همجو دولا ب
بهر روز و شبی این چرخ اعظم
وز و افلاک دیگر هم بدین سان
ولی بر عکس دور چرخ اطلس
معدل کرسی ذات البروجست
حلل با ثور و با جوزا و خرچنگ
و گر میزان و عقرب پس کمانست
نوابت یک هزار و بیست و چارند
بهفتم چرخ کیوان پاسبانست
بوو پنجم فلک مریخ را جای
سوم زهره دوم جای عطارد
زحل را جدی و ولو و مشتری باز
حلل با عقرب آمد جای بهرام
چو زهره نور و میزان ساخت کوشه

L. کمایش
H. رویش

H. مشت

قمر خرچنگ را هم جنس خود دید
 قمر را بیست و هشت آمد منازل
 ۲۳۵ پس از وی همجو عرجون قدیمست
 اگر در فکر گروهی مرد کامل
 کلام حق همی^۲ ناطق بدین است
 وجود پشه وارو حکمت تام^۳
 ولی چون بنگری در اصل این کار
 منجم چون ز ایمان بی نصیبست
 ۲۴۰ نمی بیند که این چرخ مدور

زنب چون رأس شد یک عقده بگزید
 شود با آفتاب آنکه مقابل
 ز تقدیر عربی کو حکیمست^۱
 هر آئینه بگویی نیست باطل
 که باطل دیدن از ضعف یقین^۳ است
 نباشد در وجود تیر و بهرام
 فلک را بینی اندر حکم جبار
 انر گوید که از شکل فریبست
 ز حکم و امر حق گشته مستخر

L. علم
 L. همین
 از طین طین
 MSS.
 L. ای خام
 L. از این

تمثیل

تو گوئی هست این افلاک و دوار
 و زو هر لحظه و انانی داور
 هر آنچه در زبان و در مکانست
 ۲۴۵ کواکب که همه ز اهل کمانند
 همه در جا و سیر و لون و اشکال
 چرا که در قصبض و گه در او چند
 دل چرخ از چه شد آخر پر آتش
 همه انجم برو گردان پیاده
 ۲۵۰ عناصر آب و باد و آتش و خاک

بگروش روز و شب چون چرخ فخار
 ز آب و گل کند یک ظرف دیگر
 ز یک استار و از یک کارخانهست
 چرا هر لحظه در نقص و بالند
 چرا گشتند^۲ و ائم مختلف حال
 گهی تنها فتاده و گاه زوجند
 ز شوق کبست آخر^۳ در کشاکش
 گهی بالا گهی شیب^۴ او فتاده
 گرفته جای خود در زیر افلاک

L. امر
 L. او اندر
 H. و شب

که ننهد پای یک لحظه ^۳ پس و پیش	ملازم ^۱ هر یکی در منزل ^۲ خویش	L. ملازم ^۱
بهم جمع آمده کس دیده هرگز	چهار اضداد در طبع و مراکز	L. مرکز ^۲
شده یک چیز در ^۴ حکم ضرورت	مخالف هر یکی در ذات و صورت	L. از ^۴
جماد انکه نبات انگاه حیوان	موالید سه گانه گشت ز ایشان	
۲۵۵ ز صورت گشته فارغ ^۵ صوفیانه	هیولارا نهاده در میان	L. مانی ^۵
بجای ایستاده و گشته مستخر	همه از حکم و آمر و داد و اور	
نبات از مهر بریا ایستاده	جماد از قهر بر خاک او فتاده	
پشی ابقای نوع و جنس و اشخاص	فروع ^۶ جانور از صدق و اخلاص	H. فروع ^۶
مراد ^۷ روز و شب گشته طلبکار	همه بر حکم داد و داده اقرار	L. مراد ^۷

قاعده الفکر فی الانفس

۲۶۰ که ماور را پدر شد باز ماور	باصل خویش یک ره نیک بنگر	
هر آنچه آید باخر ^۸ پیش می بین	جهان را سر بسر در خویش می بین	H. باطل ^۸
طنبیل ذات او شد هر دو عالم	در آخر گشت پیدا نفس آدم	
همی گردد بذات خویش ظاهر	نه آخر علت غائی ^۹ در آخر	H. غایی ^۹
و لیکن مظهر ^{۱۰} عین ظهورند	ظلومی و جهولی ضد نورند	
۲۶۵ نگیرد روی شخص از روی دیگر	چو بشت آئینه باشد مکر	
نگرود منعکس جز بر سر خاک	شعاع آفتاب از چارم افلاک	
از ان گشتی تو مسجود ملائک	تو بودی عکس معبود ملائک	
و ز و در بسته با تو ریسمانی	بود از هر تنی پیش تو جانی	

از آن گشتند امرت را مستخر
 تو مغز عالمی زان در میانی ^{۲۷۰}
 ترا ربع شمالی گشت مسکن
 جهان عقل و جان سرمایه تست
 بین آن نیستی کو عین هستیست
 طبیعی قوت تو ده هزارست
 از آن هر یک شده موقوف آلات ^{۲۷۵}
 پزیشان اندرین ^۳ گشتند حیران
 نبرده هیچکس ره سوی این کار
 ز حق با هر یکی خطی و قسمیست
 بدان اسمند موجودات قائم
 بمبدأ هر یکی زان مصدری شد ^{۲۸۰}
 از آن در کآمد اول هم بدرشد
 از آن وانستہ تو جمله آسما
 ظهور قدرت و علم و ارادت
 سمعی و بصیر و حی و گویا
 زهی اول که عین آخر آمد ^{۲۸۵}
 تو از خود روز و شب اندرگمانی
 چو انجام تفکر شد تحیر
 که جان هر یکی در تست مضمیر
 بدان خود را که تو جان جهانی
 که دل در جانب چپ باشد ارتن
 زمین و آسمان از سایه تست
 بلندی را نگر کو ذات پستیست
 ارادی برتر از حد^۲ و شمارست
 ز اعضا و جوارح و ز رباطات
 فرومانند در تشریح انسان ^۴
 بعجز خویش هر یک گروه اقرار
 معاد و مبدأ هر یک ز اسمیست
 و زان اسمند در تسبیح دائم
 بوقت بازگشتن چون دری شد
 اگرچه در معاش از در بدرشد
 که هستی صورت عکس است
 بست ای بنده صاحب سعادت
 بقا داری نه از خود بلکه ز آنجا
 زهی باطن که عین ظاهر آمد
 همان بهتر که خود را می ندانی
 در اینجا ختم شد بحث تفکر

L. برآله ۱

H. حر ۲

حکمان جهان ۳
H.

Here H. inserts
the couplet
repeated at
No. 810.

L. چو ۴

۳ سوال

که باشم من مرا از من خبر کن چه معنی دارد اندر خود سفر کن

۳ جواب

- دگر کردی سوال از من که من چیست
 چو هستی مطلق آمد در اشارت
 حقیقت کنرا تعین شد معین H. مکر ۱
- من و تو عارض ذات وجودیم
 همه یک نوروان اشباح و ارواح
 تو گوئی لفظ من در هر عبارت
 چو کردی پیشوای خود^۳ خردرا L. مشکوٰۃ ۲
- مرا از من خبر کن تا که من کیست
 بلفظ من کنند از وی عبارت
 تو اورا در عبارت گفته من
 مشکهای مشکات^۲ وجودیم
 که از آینه پیدا که ز مصباح
 بسوئی روح می باشد اشارت
 نمی دانی ز جزو خویش خوردا
 که نبود فریبی مانند آماسن
 که این هر دو ز اجزای من آمد
 که تا گوئی بدو^۱ جانست مخصوص
 جهان بگذار و خود در خود جهان شو
 دو چشمی میشود در وقت رؤیت ...
 چو های هو شود ملحق بالله
 من و تو در میان مانند برزخ
 مانند نیز حکم مذهب و کیش H. درود ۲

H. من و
H. برشته

H. کبر

H. کشف

همه حکم شریعت از من^۱ تست
 ۳۰۵ من و تو چون نماد درمیان
 تعین نقطهء وهمیست در عین
 دو خطوه بیش نبور راه سالک
 یک از نامی^۲ هویت و رگزشتن
 درین مشهد یکی شد جمع و افراد
 ۳۱۰ تو ان جمعی که عین وحدت آمد
 کسی این سر شناسد کو گذر کرد
 که آن^۳ بر بسته جان و تن تست
 چه مسجرت^۴ چه کنش چه ویرخان
 چه صافی گشت عینت غین شد عین
 اگر چه وارو او چندین مهالک
 دوم صحرائی هستی در نوشتن^۵
 چو واحد ساری اندر عین اعداد
 تو ان واحد که عین کثرت آمد
 ز جزوی سوی کلی یک سفر کرد

سؤال ۴

مسافر چون بوده رهرو کدامست کرا گویم که او مرد تمامست

جواب ۴

L. همه

L. خالی

دیگر گفتی مسافر کیست در راه
 سلوکش سیر کشفی وان ز امکان
 ۳۱۵ مسافر آن بود کو بگذرد زور
 بعکس سیر اول در منازل
 کسی کو شد ز اصل خویش آگاه
 سوی واجب بترک عین^۶ نقصان
 ز خود صافی^۷ شود چون اتش از دور
 رود تا گردد او انسان کامل

قاعده

H. الطوار

بدان اول که تا چون گشت موجود
 در الطوار^۸ جمادی بود پیدا
 که تا انسان کامل گشت مولود
 پس از روح اضافی گشت وانا

- پس از وی شد زحق صاحب ارادت
 پس آنکه جنبشی کرد او ز قدرت
 ۳۲۰ درو بالفعل شد و سواس عالم
 بطفلی کرد باز احساس عالم
 بکلیات ره برد از مرکب
 چو جزویات شد بروی مرتب
 وز ایشان خواست بخل و حرص و نخوت
 غضب گشت اندر و پیدا و شهوت
 بتر شد از دو و دیو و بهیمه
 بفعل آمد صفت‌های زمیمه
 که شد با نقطه وحدت مقابل
 تنزل را بود این نقطه اسفل
 ۳۲۵ مقابل گشت ازین رو بابدایت
 شد از افعال کثرت بی نهایت
 بگمراهی بود کمتر ز انعام
 اگر گردد مقید اندرین دام
 ز فیض جذب یا از عکس بران
 و گر نوری ز شد از عالم جان
 از ان راهی که آمد باز گردد
 و لش با لطف حق همراه گردد
 رهسی باید بایمان یقینی
 ز جذب یا ز بران یقینی
 ۳۳۰ رخ آرد سوی قلبین ابرار
 کند یک رجعت از سجین فتجار
 شود در اصطفی ز اولاد آدم
 بتوبه متصف گردد در ان دم
 چو اورس نبی در چارم افلاک
 ز افعال نکو هیده شود پاک
 شود چون نوح از ان صاحب حساب
 چو یابد از صفات بد نجاتی
 خلیل آسا شود صاحب توکل
 مانند قدرت جزویش در کل
 ۳۳۵ رود چون موسی اندر باب اعظم
 چو عیسی نبی گردد سمائی
 در آید از پی احمد بمعراج
 در آید از پی احمد بمعراج
 در آجیا نه ملک کنجد نه مرسل
 در آید از پی احمد بمعراج
 در آید از پی احمد بمعراج

تمثیل

مقابل گروو اندر لی مع الله ولایت اندر و پیدا نه مخفیست	نبی چون افتاب آمد ولی ماه نبوت در کمال خویش صافیست ۳۴۰
ولی اندر نبی پیدا نماید نبی را در ولایت محرم آمد بخلوت خانه یحبتکم الله بحق یکباره گسی مجذوب گروو	ولایت در ولی پوشیده باید ولی از پیروی چون هدم آمد ز آن کنتم تحبون باید او راه در ان خلوت سرا محبوب گروو
بود عابد ولی در کوی معنی که با آغاز رود باز انجام	بود تابع ولی از روی معنی ولی وقتی رسد کارش با تمام ۳۴۵

H. نماد

L. بکارگی

L. اند

۲ جواب تنه

کند با خواجگی کار غلامی نهد حق بر سرش تاج خلافت رود انجام او دیگر باغاز طریقت را وثار خویش سازد	کسی مرد تامست کز تمامی نفس انگاهی که ببرد او مسافت بقائنی باید و بعد از فنا باز شریعت را شمار خویش سازد ۳۵۰
بود وایم میان کفر و ایمان بعلم و زهد و تقوی بوده معروف بسیر قبهای ستر متور	حقیقت خود مقام ذات او دان باخلاق حمیده گشته موصوف هم با او ولی او زین هم دور

MSS. بود

H. از بعد
L. و

L. شده جامع

L. از
H. تر

تمثیل

	نگرش از پوست بخراشی ^۱ که خام	تعبه گردو سراسر مغز بادام	L. بشکافی ^۱
۳۵۵	اگر مغزش بر آری بر کنی پوست	ولی چون پنخته شد با پوست ^۲ نیکوست	H. بی ^۲
	میان این و آن باشد طریقت	سریرت پوست مغز آمد حقیقت	
	چو مغزش پنخته شد بی پوست نغزست	خلل در راه سالک نقص مغزست	
	رسیده ^۳ گشت مغز پوست بشکست	چو عارف با یقین خویش پیوست	L. وسیله ^۳
	برون رفت او دگر هرگز نیاید ^۴	وجودش اندر این عالم نیاید	H. Omitted by ^۴
۳۶۰	درین نشأت کند یک دور دیگر	وگر با پوست یابد ^۵ تابش خور	L. نابد ^۵
	که شاخش بگذرد ^۶ از هفتم افلاک	درختی گردد او از اب و از خاک	H. omits ^۶
	یکی صد گشته از تقدیر جبار	همان دانه برون آرد ^۷ وگر بار	L. اید ^۷
	ز نقطه خط ^۸ زقط دوری دگر شد	چو سیر حبه در خط شجر شد	H. خطی ^۸
	رسد هم نقطه ^۹ آخر باول	چو شد در وائره سالک ^۹ مکمل	H. دور ^۹
۳۷۰	بر آن کاری که اول بود در کار ^{۱۰}	وگر باره شود مانند پرکار	L. بر ^{۱۰}
	نهد حق بر سرش تاج خلافت	چو کرد او قطع یکباره مسافت	
	ظهور است در عین تجلی	نناسخ نبود این کز روی معنی	
	فقیل هی الرجوع الی آندایه	و قد سألوا و قالوا ما النهایه	

قاعده

	کمالش در وجود قائم آمد	نبوت را ظهور ^{۱۱} از آدم آمد	H. omits ^{۱۱}
۳۷۰	چو نقطه در جهان دوری دگر کرد	ولایت بود باقی تا سفر کرد	

129871

ظهور کل او باشد بخاتم وجود اولیا اورا چو عضوند چو او با خواجه وارو نسبت تام شور او مقتدای هر دو عالم بدو گرودا تمامی دور عالم که او گلست و ایشان همچو جزوند از و با ظاهر آید رحمت عام خلیفہ گرود از اولاد آدم

تمثیل

۳۷۵ چو نور افتاب از شب جدا شد
وگر باره ز روز چرخ دوار
بود نور نبی خورشید اعظم
اگر تاریخ عالم را بخوانی
ز نور هر دم ظهور سایه شد
۳۸۰ زمان خواجه خط استوا شد
بخط استوا بر قامت راست
چو کرو او بر صراط حق اقامت
نبووش سایه کو وارو سایه
ورا قبله میان شرق و غربست
۳۸۵ بدست او چو شیطان شد مسلمان
مراتب جمله زیر پایه اوست
ز نورش شد ولایت سایه گستر
ز هر سایه که اول گشت حاصل

ترا صبح و طلوع و استوا شد
زوال و عصر و مغرب شد پدیدار
که از موسی پدید و گه ز آدم
مراتب را یکایک باز دانی
که آن معراج دین را پایه شد
که او از ظل و ظلمت مصطفی شد
ندارو سایه پیش و پس چپ و راست
بامر فاستقم میداشت قامت
زهی نور خدا ظل الهی
ازیرا در میان نور غرقت
بریر پای او شد سایه پنهان
وجود خاکیان از سایه اوست
مغارب با مشارق شد برابر
در اخر شد یکی دیگر مقابل

L. باشد ۱

L. باشد ۲

L. وقت ۲

L. بود ۲

L. که از م ۲

L. بود ۱

MSS. ندارد ۲

کنون هر عالمی باشد ز امت رسولی را^۱ مقابل در نبوت
 نبی چون در نبوت بود اکمل بود از هر ولی ناچار افضل^۲
 ولایت شد بخاتم جمله ظاهر بر اول نقطه هم ختم آمد آخر^۳
 از^۴ و عالم شود بر امن و آمان نبات و جانور یابد از و جان
 مانند در جهان یک نفس کافر شود عدل حقیقی جمله ظاهر
 بود از سر وحدت واقف حق در و پیدا نماید وجه مطلق

H. omits

r Omitted b
H.

r H. omits

ه سوال

که شد بر سر وحدت واقف آخر شناسایی چه آمد عارف آخر^۱

ه جواب

کسی بر سر وحدت گشت واقف کسی بر سر وحدت گشت واقف
 ولی^۲ عارف شناسایی وجود است و با هستی که هستی پاک در باخت
 بجز هستی^۳ حقیقی هست نساخت وجود توهم خارست و فاشاک
 برو تو خانه دل را فروروب برو تو بیرون شدی او اندر آید
 کسی کو از نوافل گشت محبوب درون جای مسموم او مکان یافت
 ز هستی تا بود باقی برو شین موانع تا نگروانی ز خود دور
 که او واقف نشد اندر مواضع وجود مطلق او راه در شهروست
 مهیا کن مقام و جای محبوب^۴ بی یستم و بی بیصرا نشان یافت
 نیاید علم عارف صورت عین درون خانه دل نماید نور^۵

L. دل
H. omitsH. هست
MSS. دارد

موانع چون درین عالم چهاراست
 نخستین پاکی از اعداات و انجاس
 سیوم پاکی از اخلاق زمیمه ست
 چهارم پاکی سرست از غیر
 ۴۱۰ هر انکو کرو حاصل این طهارات
 تو تا خووزا بکلی در نیازی
 چو زانت پاک گرد از همه شین
 نماند در میانه هیچ تمیز

طهارت کردن از وی هم چهارست
 دوم از معصیت و زشر و سواس
 که با وی آدمی همچون بهیمه ست
 که اینجا منتهی میگرددش سیر
 شود بی شک سزاوار مناجات
 نمازت کسی شود هرگز نمازی
 نمازت گردد آنکه قرۃ العین
 شود معروف و عارف جمله یک چیز

۶ سوال

اگر معروف و عارف ذات پاکست چه سودا در سر این مشیت خاکست

۶ جواب

۴۱۵ مکن بر نعمت حق نا سپاسی
 جزا و معروف و عارف نیست و ریاب
 عجب نبود که وارو زره آمید
 بیار آور مقام حال فطرت
 آست برینکم ایرو چرا گفت
 در آن روزی که گلها می سرشتند
 ۴۲۰ اگر آن نامبر را یک ره بخوانی
 هر آنچه میخواستی بدانی

که تو حق را بنور حق شناسی
 و لیکن خاک می یابد ز خور تاب
 هوای تاب مهر و نور خورشید
 کنر انجا باز وانی اصل فکرت
 که بود آخر که ان ساعت بلی گفت
 بدل در فیضه ایمان نوشتند
 هر آنچه میخواستی بدانی

D

تو بستی عقد عهد بنده کی دوش ولی کروی بناوانی فراموش
 کلام حق بدان گشتست منزل که بایوت دهد آن عهد اول
 اگر تو دیده حق را آغاز در اینجا هم توانی دیدنش باز
 صفاتش را بین امروز اینجا که تا زاتش^۱ توانی دید فروا ۴۲۵
 و گرنه رنج خود ضایع مگردان برو بینوش لایه دی ز قران

تمثیل

ندارد باورت اکمه ز الوان اگر صد سال گوئی نقل و بران
 سفید و زرد و سرخ و سبز و کاهی بنزد او نباشد جز سیاهی
 نگر تا کور ماورزاد بدحال کجا بینا شود از کحل کحال
 خرو از دیدن احوال عقبی بود چون کور مادر زاد ونیسی ۴۳۰
 و رای عقل طوری وارو انسان که بشناسد بدان^۲ اسرار پنهان
 بسان آتش اندر سنگ و آهن نهاده است ایزو اندر جان و درتن
 چو برهم اوفتاو آن سنگ و آهن ز نورش هر دو عالم گشت روشن
 از آن مجموع پیدا گردد این راز چو بشنیدی برو با خود^۳ بیروار
 توئی نو نسخه^۴ نقش الهی بجزو از خویش هر چیزی که خواهی ۴۳۵

۷ سوال

MSB. ۲ مریض ۴ کدامین نقطه رانطق است انا للحق چه گوئی هرزه بود آن مریض^۵

۷ جواب

اذا للحق كشف اسرار است مطلق

همه ذرات عالم همچو منصور

درین تسبیح و تهلیلند وائمه

اگر خواهی که بر تو گردد آسان

چو کردی خویشتن را بنیه کاری

برآور بنیه پندارت از گوش

ندا می آید از حق بر دوامت

درآ در وادی ایمن که ناگاه

روا باشد انا الله از درختی

هر آنکس را که اندر دل شکلی نیست

انانیت بود حق را سزاوار

جناب حضرت حق را دوئی نیست

من و ما و هو و او هست یک چیز

هر آنکو فالی از چون و چرا شد

شور با وجه باقی غیر مالک

حلول و اتحاد از غیر خیزد

تعین بود کز هستی جدا شد

حلول و اتحاد اینجا محالست

وجود خلق و لثرت در نمودارست

بجز حق کیست تا گوید انا للحق

تو خواهی مست گیرا خواه منجمور

بیدین معنی همی باشند قائم

وان من شیء را یکه فرو خوان

توهم حلاج وار این دم برآری

ندای واحد القهار بینوش

چرا گشتی تو موقوف قیامت

درختی گویدت انی انا الله

چرا نبور روا از نیک بختی

یقین داند که هستی جز یکی نیست

که هو غیبست و غائب و هم و پندار

در آن حضرت من و ما و توئی نیست

که در وحدت نباشد هیچ تمیز

انا للحق اندر و صوت و صدا شد

یکی گردد سلوک و سیر و سالک

ولی وحدت همه از سیر خیزد

نه حق بنده نه بنده با خدا شد

که در وحدت و توئی عین ضلالست

نه هر جان مینماید عین بودست

۱۴۴۰

۱۴۴۵

۱۴۵۰

۱۴۵۵

L. مکرر

L. مکرر بر تو

H. omits ال

H. omits و

L. از خود چون خلا

H. و

H. روی

تمثیل

۴۶۰	در و بنگر بین آن شخص دیگر نه اینست و نه آن پس کیست آن عکس نمیدانم چه باشد سایه من نباشد نور و ظلمت هر دو با هم چه باشد غیر ازین یک نقطه حال ^۱	بند آینه اندر برابر یکی ره باز بین تا چیست آن عکس چو من هستم بذات خود تعین عدم با هستی آخر چون شود ضم چو ماضی نیست مستقبل من و سال یکی نقطه اشک و همی ^۲ گشته ساری جز از من ^۳ اندرین صحرا و گری نیست عرض فایست چو هر ز و مرکب ز طول و عرض و ^۴ ز عمق است اجسام ازین جنس است اصل جمله عالم جز از حق نیست دیگر هستی الحق نمود و همی از هستی جدا کن	L. ندانم تا H. خال H. و هم انرا نام کرده نهر L. L. بجز من H. omits H. و فائز H. کوی تو
-----	--	--	--

۸ سوال

چرا مخلوق را گویند واصل سلوک و سیر او چون کشت حاصل

۸ جواب

۱۴۷۰	ز خود بیگانه گشتن آشنایست ^۱ بجز واجب و کر چیزی نماند ^۲	وصال حق ز خفیت جداست ^۱ چو ممکن کرد امکان بر فشانند ^۲	H. لیست H. نشاند
------	---	---	---------------------

که در وقت بقاعین زوالست
نگوید این سخن را مرو کامل
چه نسبت فاکرا با رب ارباب
و زوسیر و سلوکی حاصل آید
بگوئی در زمان استغفر الله
بواجب کسی رسد معدوم ممکن
عرض چبود که لا یبقی زمانین
بطول و عرض و عمقش کرو تعریف
که میگردد بدو صورت محقق
هیولی نیز بی او جز عدم نیست
که جز معدوم از ایشان نیست معلوم
نه معدوم و نه موجودست در خویش
که بی او هستی آمد عین نقصان
تعینها امور اعتباریست
هر بسیار و یکچیزست معدوم
سراسر حال او لهوست و بازی

وجود هر دو عالم چون خیالست
نه مخلوقست آنکو گشت واصل
عدم کنی راه یابد اندرین باب
عدم چبود که با حق واصل آید
اگر جانت شود زین معنی آگاه
تو معدوم و عدم پیوسته ساکن
ندارد هیچ جوهر بی عرض عین
حکیمی کاندرین ره کرد تصنیف
هیولی چیست جز معدوم مطلق
چو صورت بی هیولی جز عدم نیست
شده اجسام عالم زین دو معدوم
به بین ماهیتی را بی کم و بیش
نظر کن در حقیقت سوی امکان
وجود اندر کمالش خویش ساریست
امور اعتباری نیست موجود
جهانرا نیست هستی جز مجازی

تمثیل در اطوار وجود

بخاری مرتفع گردد ز دریا بامر حق فرو آید بصحرا
شعاع آفتاب از چرخ چارم فرو بارده شود ترکیب باهم

- ۴۹۰ در آویز بدو آن آب دریا
 برون آید نباتی سبز و خرم
 خورد انسان و باید باز تحلیل
 و زان انسان شود پیدا و گر بار
 یکی جسم لطیف و روشن آمد
 بداند علم و رأی و فهم و تدبیر
 رود پاکسی بیپاک^۵ و خاک با خاک
 که یک قطره ز دریای حیاتند
 همه اجسام ایشان همچو آغاز
 که نگذارو طبیعت^۶ جوی مرکز
 کز و خیزو هزاران موج مجنون
 چگونه یافت چندین شکل واسما
 نبات و جانور و انسان کامل
 کرد شد این همه اشیا ممثل
 چو آن یک قطره وان زاغاز و انجام
 شود هستی همه در نیستی کم
 یقین کردو که این لم تغن بالامس
 نماند غیر حق در دار دیار
 شوی بی^۷ تو نوی با دوست واصل
 چو غیر از پیش بر خیزو وصال است
- گند گرمی و گر ره عزم بالا
 چو بایشان شور جاک و هوا ضم
 فدای^۲ جانور گردد بتبدیل
 شور یک نقطه^۳ و^۴ گردد در اطوار
 چو نور نفس گویا در تن آمد
 شود طفل و جوان و کهل و کم پیر
 رسد آنکه اجل از حضرت پاک
 همه اجزای عالم چون نباتند
 زمان چون بگذرد بروی شود باز
 رود هر یک از ایشان سوی مرکز
 چو دریا است وحدت لیک بر خون
 نگر تا قطرهء باران ز دریا
 بخار و آب و باران و نم و گل
 همه یک قطره بود آخر در اول
 جهان از عقل و نفس و چرخ و اجرام
 اجل چون در رسد در چرخ و انجم
 چو موجی بزند گردد جهان طمس
 خیال از پیش بر خیزو بیک بار
 ترا قریبی شود آن لحظه حاصل
 وصال اینجا یکه رفع خیال است
- L. نبات
 L. غذای
 L. نقطه
 H. وگر
 L. پاکسی خاک
 L. خوی مرکز
 L. نوی
 L. حال

ملو ممکن ز حد خویش بگذشت
 ۵۱. هر انکو در معانی گشت فایق
 نه او واجب شد و نه واجب او گشت
 هر اران نشأه واری خواه در پیش
 نگوید گمین بوو قلب حقایق
 بزجت جزو و کل و نشأه^۲ انسان
 برو آمد شد خوورا بیندیش
 بگویم یک یک پیدا و پنهان

H. جزو
 L. نشأت
 MSS.

۹ سوال

وصال واجب و ممکن بهم چیست حدیث قرب و بعد و پیش و کم چیست

۹ جواب

ز من بشنو حدیث بی کم و بیش
 ۵۱۵ چو هستی را ظهوری در عدم شد
 ز نزدیک تو دور افتادی از خویش
 از آنجا قرب و بعد و پیش و کم شد
 بعیدان نیستی کنز هست و ورست
 ترا از هستی خو و وا^۵ رهاند
 کنز و گاهست^۶ خوف و گه رجا بوو
 که طفل از سایه^۷ خود می هراسد^۹
 نخواهد اسب تازی تازیانه
 که از هستی تن و جان تو پاکست
 چو غیشی نبور اندر وی چه سوز
 ولیکن از وجود^۸ خود بیندیش
 حجاب تو شور عالم یکبار
 نویء در دور هستی جزو اسفل
 ۵۲۰ نماند خوف اگر گروی روانه
 ترا از آتش دوزخ چه پاکست
 ز آتش زر خالص بر فرور
 ترا غیر از^{۱۰} تو چیزی نیست در پیش
 اگر در خویشتن گروی گرفتار
 ۵۲۵ نویء در دور هستی جزو اسفل

L. که کورا
 H. خود را
 H. گاهیت
 H. ز کسی
 H. دایه
 H. حراسد

H. omits از
 H. omits خود

تعینهای عالم بر تو طاریست
 از آن گوئی مرا خود اختیارست
 زمام تن بدست جان نهند
 ندانی کین همه آتش پرستیت
 کد امین اختیار ای مرد عاقل^۳
 چو بوونست یکسر همچو نابور
 کسی کورا وجود از خود نباشد
 کرا دیدی تو اندر هر دو عالم
 کرا شد حاصل آخر جمله امید
 مراتب باقی و اهل مراتب
 مؤثر حق شناس اندر همه جای
 ز حال خویشتن پرس این قدر چیست
 هر آنکس را که مذهب غیر جبرست
 چنان کان گبر یزدان اهرمن^۸ گت
 بما افعال را نسبت مجازیت
 نبودی تو که فعلت آفریدند
 بقدرت بی سبب و انامی برحق
 مقدر گشته پیس از جان و از تن
 یکی بنصده هزاران سال طاعت
 و کمر از عصیت نور و صفا دید
 از آن گوئی چو شیطان همچو من کیست
 تن من مرکب و جانم سوارست
 همه تکلیف بر من ز آن نهند
 همه این آفت و شوخی ز هستیت
 کسی کورا بود بالذات^۴ باطل
 بگویی کاخیرت از کجا بود
 بذات خویش نیک و بد نباشد
 که یکدم شاورمانی یافت بی غم
 که ماند اندر کمالی^۵ تا بجاوید
 بریر امر حق و الله غالب^۵
 ز حد خویشتن بیرون منه یابی
 و ز اینجا بازوان کاهل قدر کیست
 نبی فرمود کو مانند کبرست
 همین نادان احمق ما^۹ و من گفت
 نسب خود در حقیقت^{۱۰} لهو بارست
 ترا از بهر کاری بر کز دیدند
 بعلم خویش حدمی کرده مطلق
 برای هر یکی کاری معین
 بجا آورو و گردن طوق لعنت
 چو نوبه کرد و نام اصطفا دید^{۱۴}

۱ L. رو
 ۲ L. شومی
 ۳ L. جاہل
 ۴ H. omits بال
 MSS. مو

۶ L. جمله
 ۷ H. کلالی

۸ H. دمن گفت
 ۹ L. او

H. طریقت ۱۰

L. دارای ۱۱

عجیتر آنکه این از ترک مأمور
 مران دیگر ز منہی گشیتہ ملعون
 جناب کبریائی لأبالی است
 چه بود اندر ازل ای مرد نااہل
 کسی کو با خدا چون و چرا گفت ۵۵۰
 ورا زبید کہ پرسد از چه و چون
 خداوندی ہمہ در کبریائی هست^۱
 سزاوار خدائی لطف و قہر است^۲
 کرامت آدمی را ز اضطراریست
 نبوہ^۳ ہیچ خبرش ہرگز از خود
 ندارد اختیار و گشیتہ مأمور
 نہ ظلم است این کہ عین علم و عدلست
 بشرعت زان سبب تکلیف کردند^۴
 چو از تکلیف حق عاجز شوی تو
 بکلیت رائی یابی از خویش ۵۵۵
 برو جان پدر تن در قضا وہ

شد از الطاف حق مرحوم و مغفور
 زہی فعل توبی چند و چه و چون
 منزہ از قیاسات خیالی است
 کہ این شد با محمد و آن ابو جہل
 جو مشرک حضرتش را ناسزا گفت
 نباشد اعتراض از بندہ موزون
 نہ علت لایق فعل خدای^۱ هست^۲
 ولیکن بندہ کسی در شکر و جبر است
 زہ آن کورا نصیبی اختیار نیست
 پس آنکہ پرسدش از نیک و از بد
 زہی مسکین^۳ کہ شد مختار و مجبور
 نہ جورست این کہ محض لطف و فضل است
 کہ از ذات خودت تعریف کردند^۴
 بیکبار از میان بیرون روی تو
 غنی گروی بحق ای مرد درویش
 بتقدیرات یزدانی رضا وہ

H. زہی^۱

H. نیست^۲

H. ش^۳ L. قرو جبر^۴

H. نذر^۵

H. نبودش^۶

H. کرد^۷

۱۰ سوال

H. علمش^۸ چہ بحرست آنکہ نطقش^۱ ساحل آمد ز قعر او چہ گوہر حاصل آمد

B

۱۰ جواب

یکی دریاست هستی نطق ساحل
 بهر موجی هزاران در شهوار
 هزاران موج خیزد هر دم از وی
 وجود علم از ان دریای زرفست
 معانی چون کند آینجا تنزل
 صدف حرف و جواهر وانش دل
 برون ریزد نقل و نص و اخبار
 نگرود قطره هگرز کم از وی
 غلاف در آواز صوت و حرفست
 ضرورت باشد اورا از تمثیل

تمثیل

شنیدیم من که اندر ماه نیسان
 ز شب قعر بحر آید بر افراز
 بخاری مرتفع گردد ز دریا
 چکد اندر وانش قطره چند
 رود با قعر دریا با ولی پر
 بقعر اندر رود غواص دریا
 نن تو ساحل و هستی چو دریاست
 خرد غواص این بحر فطیم است
 دل آمد علم را مانند یک ظرف
 نفس گردد روان چون برق لامع
 صدف بشکن برون کن در شهوار
 لغت با اشتقاق و نحو با صرف
 صدف بالا رود از بحر عثمان
 بروی بحر بنشیند دهن باز
 فرو بارد بامر حق تعالی
 شود بسته دمان او بصد بند
 شود آن قطره باران یکی در
 و ز و آرد برون لولوه لآلا
 بخارش فیض و باران علم است
 که اورا صد جواهر در کلیم است
 صدف بر علم دل صوتست با حرف
 رسد ز و حرفها بر گوش سامع
 بیفکن پوست مغز نخر بردار
 همی گردد همه پیرامن حرف

هر آنکو جمله عمر خود درین کرد ۵۸۰

ز جوشش قشر خشک^۱ افتاد در دست

بلی^۲ بی پوست ناخستست هر مغز

ز من جان برادر بنده بینوش

که عالم در دو عالم سروری یافت

۵۸۵ علی کان از سر احوال باشد

ولی کاری که از آب و گل آمد

میان جسم جان بنگر چه فرقتست

از آجا باز دان احوال اعمال

نه علمست آنکه وارو میل دینی

۵۹۰ نگرود جمع هرگز علم با آرز

علوم دین ز اخلاق فرشتست

حدیث مصطفی آخر همین است

درون خانه چون هست صورت

برو بنروای روی خسته دل

۵۹ از و تحصیل کن علم و رانت

کتاب حق بخوان از نفس و آفاق

قاعوه

در اخلاق و خصال حمیده

اصول خلق نیک آمد عدالت پس از وی حکمت و عفت شجاعت

- حکیم راست گفتارست و کردار
 ز حکمت باشدش جان و دل آگه
 بعفت شهوت دل^۳ گروه مستور^۲
 شجاع و صافی از ذل تکبر
 عدالت چون شعار ذات او شد
 همه اخلاق نیکو در میان^۱ است
 میانه چون صراط المستقیم است
 بباریکی و تیزی موی^۴ و شمشیر
 عدالت چون یکی دارد ز اعدا
 بزیر هر عدد سری نهفتست
 چنان کز ظلم شد دوزخ مهیا
 جزای عدل نور و رحمت آمد
 ظهور نیکوئی در اعتدالست
 مرکب چون شود مانند یک چیز
 بسیط الذات را مانند گردد
 نه پیوندی که از ترکیب اجزاست
 چو آب و گل شود یکباره صافی
 چو یابد تسویت اجزای و ارکان
 شعاع جان سوی تن وقت تعدیل
- کسی کو متصف گردد بدین چار
 نه گریز باشد و نه نیز^۲ ابله
 شره همچون خمور^۳ از وی شده دور
 قبرا زاتش از جبن و تهور
 ندارد ظلم ز ان خلقتش نکو شد
 که از افراط و تفریطش کرانست
 ز هر دو جانبش قعر حجیم است
 نه روی رفتن^۴ و بودن بر و دیر
 همی هفت آمد این اعدا ز اعدا
 از آن درامی^۵ دوزخ نیز هفتست
 بهشت آمد همیشه عدل را جا
 جزای^۶ ظلم لعن و ظلمت آمد
 عدالت جسم را^۷ اقصی الشمالست
 ز اجزا دور گردد فعل و تمیز
 میان این و آن پیوند گردد
 که روح از وصف جسمیت مبراست
 رسد از حق بدو روح اضافی
 در و گیرد فروغ عالم جان
 چو خورشید و زمین آمد بتمثیل
- H. کز بر
 H. کز
 L. خود
 H. مشهور
 H. حد
 L. میانه
 L. موی
 H. در پای
 L. سزای
 H. عدل

تمثیل

شعاعش نور تدبیر زمین است
 کواکب گرم و سرد و خشک و تر نیست
 سفید و سرخ و سبز و آل و زروست
 که نه خارج توان گفتن نه داخل
 ز حسنش نفس گویا گشت عاشق
 جهانرا نفس کلی وار کابین
 علوم و نطق و اخلاص و صباحت
 در آید همچو رند لا ابالی
 همه ترقیت عالم را بهم زد
 گهی با تیغ نطق آبدار است
 چو در نطقست گویندش فصاحت
 همه در تحت حکم او مستخر
 نه آن حسنت تنها گوی آن چیست
 که شرکت نیست کس را در خدائی
 که حق که گه ز باطل می نماید
 ز حد خویشتن بیرون منه پایی
 حق اندر باطل آید کار شیطان

الکرچه خور بچرخ چارمین است
 طبیعتهای عنصر نرو خور نیست
 عناصر جمله از وی گرم و سرد است
 بود حکمش روان چون شاه عادل
 چو از تعدیل گشت ارکان موافق
 نکاح معنوی افتاد در دین
 از یشان می پدید آید فصاحت
 ملاححت از جهان بی مثالی
 بشهر ستان نیکوئی علم زد
 گهی بر رخس حسن او شهسوار است
 چو در شخص است خوانندش ملاححت
 ولئی و شاه و درویش و پیمبر
 درون حسن روی نیکو آن چیست
 جز از حق می نیاید دلبائی
 کجا شهوت دل مردم رباید
 مؤثر حق شناس اندر همه جای
 حق اندر کسوت حق دین حق دان

۶۲۰

۶۲۵

۶۳۰

omitted H.

L.

H.

omitted H.

« سؤال »

چه جزوست آنکه او از کل فرو ناست طریق جستن آن جزو چو ناست

« جواب »

- ۶۳۵ وجود ان جزو وان کز کل فرو ناست
 بود موجود را کثرت برونی
 وجود کل ز کثرت گشت ظاهر
 چو کل از روی ظاهر هست بسیار
 نه آخر واجب آمد جزو هستی
 ندارد کل وجودی در حقیقت
 وجود کل کثیر و احد آید
 عرض شده هستی کان اجتماع است
 بهر جزوی ز کل کان نیست گروه
 جهان کثرت و در هر طرفه العین
 وگر باره شود پیدا جهانی
 بهر لحظه جوان این کهنه پیر هست
 درو چیزی دو ساعت میناپاید
 ولیکن طامة الکبریٰ نه اینست
 از ان تا این بسی فرقت ز بهار
 نظر بکشای در تفصیل و اجمال
- ۶۳۵ که موجود است کل وین باز کونست
 که او وحدت ندارد جز ورونی
 که او در وحدت جزوست سائر
 شود از جزو خود کمتر بمقدار
 که هستی کرد اورا زیروستی
 که او چون عارضی شد بر حقیقت
 کثیر از روی کثرت می نماید
 عرض سوئی عدم بالذات سماع است
 کل اندر دم ز امکان نیست گروه
 عدم گروه و لایبقی زمانین
 بهر لحظه زمین و آسمانی
 بهر دم اندر و حشر و بشیر است
 در آن لحظه که می میرد بر آید
 که این یوم عمل و آن یوم دینست
 بناوانی مکن خود را ز کفار
 نگر در ساعت و روز و ماه و سال
- L. H. سائر
 L. بود
 B وحدت
 H. ان
 L. زمر
 L. ساعت
 H. حشر
 L. کفار

تمثیل

اگر خواهی که این معنی بدانی
 ز هر چه اندر جهان از شیب و بالامت
 جهان چون نست یک شخص معین
 که کوزه نوع انسان را ممانست
 ۶۵۰ روز دیگر در آن ممانت اختیار بست
 چه مرگ و زندگی باشد مقابلی
 جهان را بست مرگ اختیاری
 ولی هر لحظه میگردو میگرد
 هر آنچه آن کیروز اندر حشر پیدا
 ۶۶۰ تن نو چون زمین سر آسمان است
 چو کو هست استخوانهایی که سختست
 تند در وقت مردن از ندامت
 دماغ آشفته و جان تیره گزرد
 مسامت گزرد از خوی همجو دریا
 ۶۶۵ شود از جان کنش ای مرد مسکین
 بهم پیچیده گزرد ساق با ساق
 چو روح از تن بکلیت جدا شد
 بدان منوال باشد کار عالم
 بقا حقت و باقی جمده فانست

ترا هم هست مرگ و زندگانی
 مثالش در تن و جان تو پیدا است
 تو او را کشته چون جان او ترا تن
 یکی هر لحظه و آن بر حسب توانست
 سیوم مردن مرورا^۳ اضطرابست
 سه نوع آمد حیانتش در سه منزل
 که این را از همه عالم تو داری
 در آخر هم شود مانند اول
 ز تو در نزع میگردو هویدا
 ۶۷۰ حواست^۴ انجم و خورشید جانست
 نبات موی و اطرافت درختست
 بلرزو چون زمین روز قیامت
 حواست همجو انجم خیره گزرد
 تو در وی غرقه کشتی بی سرو پا
 زمستی استخوانها^۵ پشم رنگین
 ۶۷۵ همه جفتی^۶ شور از جفت^۷ خو و طاق
 زمینت قاع صفیف لاتری^۸ شد
 که تو در خویش می بینی در آن دم
 بیانش^۹ جمله در سبع المثنیست

L. زرد

L. دوم زانها
L. مر او را

موی H. insorta

H. عرو ما

H. خت

H. باشد

۶۷. لفي 'خلقِ جديدِ هم عيانِ کرو
 چو خلق و بعث نفس ابن آدم
 اگرچه مدت عمرش مدید است
 بود در شأن خود اندر تجلی
 و زینجانب بود هر لحظه تبدیل
 بقای کل بود در روز عقبا ۶۷۵
 دو عالم وارو از معنی و صورت
 مران دیگر ز عند الله باقست
 بجائی کو^۱ بود سایر چو ساکن
 در اول منماید عین آخر
 بفعل آمد در ان عالم بیکبار ۶۸۰

چو کل من علیها فان بیان کرو
 بود ایجاو و اعدام دو عالم
 همیشه خلق در خلق جدید است
 همیشه فیض فضل حق تعالی
 از آنجانب^۲ بود ایجاو و تکمیل
 ولیکن چون گذشت این طور دنیا
 که هر چیزی که بینی بالضرورت
 وصال اولین عین فراقست
 بقا اسم وجود آمد و لیکن
 مظاهر چون فتد بر وفق ظاهر
 هر آنچه هست بالقوته درین وار

قاعده

بران گروی بباری چند قادر
 شود در نفس تو چیزی مدخر
 بهمت میوها خوشبوی کردو
 و ز آن ترکیب کرد اندیشههارا
 هویدا کردو اندر روز محشر ۶۸۵
 شود عیب و هنر یکباره روشن
 که بنماید ازو چون آب صورت
 فرو خوان آیت تبلی السرائر

ز نو هر فعل کا اول گشت ظاهر
 بهر باری^۳ اگر نفعست و گر^۴ ضرر
 بعاوت حالهای با خوی کردو
 از آن آموزت انسان پیشههارا
 همه افعال و اقوال مدخر
 چو عریان گروی از پیراهن تن
 تنت باشد و لیکن بی کدورت
 هم بیدا شود آنجا ضمائر

H. اخلاص^۱H. وقت^۲H. omitted^۳ وL. و چشم تو^۴L. هم
H. خود
In this and the
next couplet the
order of the lines
is inverted by L.
H. می^۵H. بکام^۶H. می^۷H. می^۸
H. می^۹H. خود^{۱۰}H. چون^{۱۱}

شور اخلاق^۱ تو اجسام و اشخاص
موالید سه گانه گشت پیدا
گهی انوار گردد گاه نیران
نماند در نظر بالا و پستی
بیک رنگی برآید قالب و جان
شور صافی ز ظلمت صورت گل
کند از نور حق بر تو تجلی
دو عالم را همه برهم زنی تو
طهوراً چیست صافی گشتن از خویش
زهی حیرت زهی حالت زهی شوق
غنیء مطلق و درویش باشیم
فتاوه مست و حیران بر سر خاک
که بیگانه در آن خلوت ننگبند
ندانم تا چه خواهد شد پس از وی
درین اندیشه دل خون گشت باری

وگر باره بوفق عالمِ فاص
چنان کز قوت^۲ عنصر ورین جا
همه اخلاق تو در عالم جان
تعین مرتفع گردد ز هستی
نماند مرگ تن در دار حیوان
بوو پا و سر تو جمله^۳ چون دل
بینی بنی جهت حق را تعالی
ندانم تا چه مستیها کنی تو
سقا هم زبیم چه بوو بیندیش
*زهی لذت زهی دولت زهی ذوق
خوشا آندم که ما بی خویش باشیم
نه دین نه عقل نه تقوی نه ادراک
بهشت و خلد و حور انجا چه سنجید
چو رویت دیدم و خوروم از آن می
بی^۴ هر مستی^۵ باشد خماری

۶۹۰

۶۹۵

۷۰۰

سؤال^{۱۲}

قدیم و محدث از هم^{۱۳} چون جدا شد که این عالم شد آن دیگر خدا شد

جواب^{۱۴}

قدیم و محدث از هم خود^{۱۵} جدا نیست که از هستیست باقی و انانیست

I. ز می شربت ز می لذت ز می ذوق ز می دولت ز می حیرت ز می شوق *

- H وجود ۱ عدم موجود گردد این محالست
 ز آن این گردد و نه این شود آن
 جهان خود جمله امر اعتباریست
 برو یک نقطه آتش بگردان
 یکی گر در شمار آید بناچار
 حدیث ما شوی الله را کن
 چوشک واری در آن کین چون خیالست
 عدم مانند هستی بود یکتا
 ظهور اختلاف و کثرت شأن
 وجود هر یکی چون بود واحد
- ۷۱۰ که بینی و اثره از سرعت آن
 نگرود واحد از اعداد بسیار
 بعقل خویش آنرا زین جدا کن
 که با وحدت دوی^۳ عین ضلالت
 همه کثرت ز نسبت گشت پیدا
 ۷۱۵ شده پیدا ز بوقلمون امکان
 بوحدانیت حق کثرت شاهد

۱۳ سؤال

H بر ۲ چه خواهد مرد معنی ز آن عبارت
 چه جوید از رخ و زلف و خط و خال

که دارد سوی چشم و لب اشارت
 کسی کاندر مقاماتست و احوال

۱۳ جواب

۷۲۰ هر آن چیزی که در عالم عیانست
 جهان چون زلف و خط و خال و ابروست
 تجلی که جمال و که جلالت
 صفات حق تعالی لطف و قهرست

چو عکس ز آفتاب آن جهانست
 که هر چیزی بجای خویش نیکوست
 رخ و زلف آن معانی را مثالست
 رخ و زلف بتانرا ز آن دو بهرست

چو محسوس آمد این الفاظ مسموع
 ندارو عالم معنی نهایت
 هر آن معنی که شد بر زوق پیدا ۷۲۴
 پو اهل دل کند تفسیر معنی
 که محسوسات از آن عالم چوسایه است
 بنرو من خود الفاظ ماول
 بمحسوسات خاص از عرف عام است
 نظر چون در جهان عقل کردند ۷۳۰
 تناسب را رعایت کرد^۳ عاقل
 ولی تشبیه کلی نیست ممکن
 درین معنی کسی را بر تودوق نیست
 ولی تا با خودی زینهار زینهار
 که رخصت اهل دل را در سه حالت ۷۳۴
 ترا چون^۵ نیست احوال^۶ مواجید
 هر آنکس کوشنامه این سه حالت
 مجازی نیست احوال حقیقت
 گزاف ای دوست ناید ز اهل تحقیق
 بگفتم وضع الفاظ و معانی ۷۴۰
 نظر کن در معانی سوی غایت
 بوجهی خاص از ان تشبیه میکن

نخست از بهر محسوسند^۱ موضوع
 کجا بیند مراد^۲ لفظ و غایت
 کجا تعبیر لفظی یابد اورا
 بمانندی کند تعبیر معنی
 که این چون طفل و آن مانند وایه است
 بر آن معنی فتاد از وضع اول
 چه واند عام کان معنی کدام است
 از آنجا لفظهارا نقل کردند
 چو سوی لفظ و معنی گشت نازل
 زجست و جوی آبی می باش ساکن
 که صاحب مذهب اینجا غیر حق نیست
 عبارات شریعت را نگه وار
 فنا و سکر و پس^۷ دیگر دلالت
 مشو کافر بناوانی و تقلید
 بداند وضع و الفاظ و دلالت
 نه هر کس یابد اسرار حقیقت
 مر این را کشف باید یا که تصدیق
 ترا سر بسته گر داری بدانی
 لوازم را یکایک کن رعایت
 ز دیگر وجهها تنزیه میکن

H. محسوسات

H. مرادا

H. کردد

H. شکره

L. کمر
H. احوال

H. طرفت

H. نه

چو شد این قاعده یکسر مقرر نمایم ز آن مثالی چند دیگر

اشارات بچشم و لب

<p>رعایت کن لوازم را بدانجا</p>	<p>نگر کن چشم شاهدا چپست پیدا</p>	<p>MSS. و از لب ۱ H. خاست ۲</p>
<p>ز لعلش گشت^۳ پیدا عین هستی</p>	<p>ز چشمش خواست^۳ بیماری و مستی</p>	<p>نستی در تحت ۳ MSS. هستی</p>
<p>لب لعلش شفای جان شمار</p>	<p>ز چشم او همه ولها جگرخوار</p>	
<p>ز لعل اوست جانها جمله مستور</p>	<p>ز چشم اوست ولها مست و مخمور</p>	
<p>لبش هر ساعتی لطفی نماید</p>	<p>بچشمش گرچه عالم در نیاید</p>	
<p>ومی بیچارگان را چاره سازد</p>	<p>ومی از مردمی ولها نوازد</p>	
<p>بدم دادن زند اتش بر افلاک</p>	<p>بشوخى جان دهد در آب و در خاک</p>	
<p>و ز و هرگوشه میخانه شده</p>	<p>از و هر غمزه دام و دانه شده</p>	
<p>ببوسه میکنند بازش عمارت</p>	<p>ز غمزه میدهد هستی بغارت</p>	
<p>ز لعلش جان ما بیهوش وایم</p>	<p>ز چشمش خون ما در جوش وایم</p>	
<p>بعشوه لعل او جان می رباید</p>	<p>بغمزه چشم او دل می رباید</p>	
<p>مرا این گوید که نه آن گوید آری</p>	<p>چو از چشم و لبش خواهی کناری</p>	<p>L. جوی ۴</p>
<p>ببوسه هر زمان جان می نوازد</p>	<p>ز غمزه عالمی را کار سازد</p>	
<p>و ز و یک بوسه و استاون از ما</p>	<p>از و یک غمزه و جان دادن از ما</p>	
<p>ز نفخ روح^۶ پیدا کشت آدم</p>	<p>کلمحه بالبصر شد مشر عالم</p>	<p>H. زلمه ۵ H. تلخ صورا ۶</p>
<p>جهانی می پرستی پیشه کردند</p>	<p>چو از چشم و لبش اندیش کردند</p>	
<p>ور و چون آید آخر خواب مستی</p>	<p>نیاید در^۷ او چشمش جمله هستی</p>	<p>در در لایه ۷ L.</p>

و جوو ما هم مستیست یا خواب
خرو وارو ازین صدگونه اشفت^۱
چه نسبت خاک را با رب ارباب
که وکتصنع علی عینی چرا گفت

H. اشفت^۱

اشارات برلف

خدیث زلف جانان بس درازست
چه شاید گفت از ان^۲ کان جامی رازست^۳

omitted. H.

II. روز^۲

مهرس از من حدیث زلف پر چین
محبابند^۴ [?] زنجیر مجانبین

MSS. مجانبید^۴

H? مجانبید

ز قدش راستی گفتم سخن دوش
سر زلفش مرا گفتا که خاموش^۵

II. فرو پوش^۵

کژی بر راستی زان گشت غالب
وزو در پیشش^۶ آمد راه طالب

H. پیش^۶

همه دلها از و گشته مسلسل
همه جانها از و گشته مغفل^۷

L. بوده^۷

H. مقل^۷

نشد بیکدل برون از^۸ حلقه او
بعالم در یکی کافر نماند

H. حلقه^۸

و گر بگذاروش پیوسته ساکن
نماند در جهان یک نفس مؤمن

اگر زلفین خود را^۹
L.

چو دام فتنه می شد چنبر او
بشوخنی باز کرد از تن سر او

H. نه^{۱۰}

و گر زلفش بریده شد چه غم بود
که "گر کنم شد شب اندر روز افزود"

چو او بر کاروان عقل ره زد
بدست خویشتن بر وی گره زد

نیاید زلف او یک لحظه آرام
گاهی بام آورد گاهی کند شام

ز روی وزلف خود صد روز و شب کرد
بسی بازجهای^{۱۱} بو آلعجب کرد

L. دادش^{۱۲}

L. معمر^{۱۳}

کمال آدم در آن دم شد مخمّر
که دارد^{۱۳} بوی آن زلف معطر^{۱۴}

دل ما وارو از زلفش نشانی
که خود ساکن نمیگردد زمانی

از و هر لحظه کار از سر گرفتم
ز جان خویشتن دل بر گرفتم

از آن گردد دل از زلفش مشوش که از رویش دلی وارو بر آتش

اشارات برخ و خط

رخ اینجا مظهر حسن خدائست مراد از خط جناب کبریائست ۷۸۰

رخش خطی کشید اندر نکومیء

که از ما نیست بیرون خوب رویء

خط آمد سبزه زارِ عالم جان

از آن گرفتند نامش آب حیوان

ز تاریکیء زلفش روز شب کن

ز خطش چشمهء حیوان طلب کن

خضروار از مقام بی نشانی

بخور چون خطش آب زندگانی

اگر روی و خطش بینی تو بیشک

بدانی کثرت از وحدت یکایک ۷۸۵

ز زلفش باز دانی کار عالم

ز خطش باز خوانی سر مبهم

کسی گر خطش از روی نکو دید

دل من روی او در خط او دید

مگر رخسار او سبع المثنائست

که هر حرفی از و بحر معانیست

نهفته زیر هر موئی از و باز

هزاران بحر علم از عالم راز

بین بر آب قلب عرش رحمان

ز خط عارض زیبائی جانان ۷۹۰

اشارات بحال

بر آن رخ نقطه فالش بسیط است

که اصل مرکز دور محیط است

از و شد خط دور هر دو عالم

و ز و شد خط نقش قلب آدم

از آن حال دل بر خون تباہست

که عکس نقطهء فال میاہست

چو فالش حال دل جز خون شدن نیست

کز آن منزل ره بیرون شدن نیست

بوحدهت در نباشد هیچ کثرت

و نقطه نبود اندر اصل وحدت ۷۹۵

L. دار ۱

H. بخود ۲
H. خور ۲

L. کو ۳

۵ inserted. عالم
H.
۶ omitted عالم
H.

۷ omitted. H.

L. ز ۸

ندام خال او عکس دل ماست
 ز عکس خال او دل گشت پیدا
 دل اندر روی او یا اوست و در دل
 اگر هست این دل ما^۳ عکس آن خال
 ۸۰۰ گهی چون چشم مخمورش خرابست
 گهی روشن چو آن روی چوماهست
 گهی مسجد بود گاهی کنشت است
 گهی برتر شوو از هفتم افلاک
 پس از زهد و ورع گردد و گر بار
 و یا دل عکس خال روی زیباست
 و یا عکس دل آنجا شد هویدا
 بمن پوشیده گشت^۲ این راز مشکل
 چرا می باشد آخر مختلف حال
 گهی چون زلف او در اضطرابست
 گهی تاریک چون خال سیاهست
 گهی دوزخ بود گاهی بهشت است
 گهی افتد برتر تووه^۴ خاک
 شراب و شمع و شاهدرای طلبکار^۵

سوال ۱۳

۸۰۵ شراب و شمع و شاهدرایچه معنیست
 خرابائی شدنی آخر چه وعویست

جواب ۱۳

شراب و شمع و شاهد عین معنیست
 شراب و شمع نور و فوق عرفان
 شراب اینجا زجاج شمع مصباح
 ز شاهد بر دل موسیقی شرر شده
 ۸۱۰ شراب و شمع جان آن نور ابری است
 شراب و شمع و شاهد جمله حاضر
 شراب بینخوری درکمش زمانی
 که در هر صورتی اورا تجلیست
 به بین شاهد که از کس نیست پنهان
 بود شاهد فروغ نور آرواح
 شرابش انش و شمعش شجر شده
 ولی شاهد همان آیات کبری است
 مشو غافل ز شاهد بازی آخر
 مگر از دست خود یابی امانی^۶

H. روی
L. شدH. omitted.
H.

H. دوده

H. omits this
couplet.

H. و سکر

MSS. اشارت

H. امانی

وجود قطره در دریا رساند
 پیاله چشم مست باوه خوارست
 ۸۱۵ شرابی باوه خوار و ساقی آسام
 سقاہم رتہم اوراست ساقی
 ترا پاکی دهد در وقت مستی
 کہ بدستی بہست از نیک مروی
 حجاب ظلمت اورا بہتر از نور
 ۸۲۰ ز نور ابلیس ملعون ابد شد
 چو خور را بیند اندر وی چہ سووست
 بسی شکل حبابی بر وی افتاد
 حبابش اولیائی را قبا بست
 فتاوه نفس کل را حلقہ در کوش
 ۸۲۵ دل ہر ذرہ بہمانہ اوست
 ہواست وزمین مست آسمان مست
 ہوا در دل با مید یکی وی
 بجرعہ رختہ وی بین خاک
 فتاوه کہ در آب و کہ در آتش
 ۸۳۰ بر آمد آدمی تا شد بر افلاک
 ز تابش جان افسرودہ روان کشت
 ز خان و مان خود برگشتہ دایم

بخور می تا ز خویشیت واراند
 شرابی خور کہ جامش روی یارست
 شرابی را طلب بنی ساغر و جام
 شرابی خور ز جام وجہ باقی
 ۲ طہوراً می بود کز لوث ہستی
 بخور می واربان خور را ز سروی
 کسی کو افتد از درگاہ حق دور
 ۳ چو آدم را ز ظلمت صد مدو شد
 اگر آئینہ دل را زو دوست
 ز ریش پرتوی چون بر می افتاد
 ۴ جهان و جان در و شکل قبا بست
 شدہ ز و عقل کل حیران و مدہوش
 ۵ ہمہ عالم چو یک سمخانہ اوست
 ۶ خروست و ملائک مست و جان مست
 فلک سرلشتہ از وی در نگاہوی
 ۷ ملائک خورودہ صاف از کوزہ پاک
 عناصر گشتہ ز ان یک جرعہ سرخوش
 ۸ ز بوی جرعہ کافتادہ بر خاک
 ز علس او تن بزمردہ جان کشت
 ۹ جہانی خلق از و سرگشتہ دایم

۱ H. omits this couplet

۲ omitted. H.

۳ L.

۴ omitted. H.

۵ در حلقہ کوش H.

۶ omitted. I

۷ دروی H.

۸ اتحادہ H.

۹ H. جہان

یکی از بوی دروش عاقل آمد
 یکی از نیم جرعه گشته صادق
 ۸۳۵ یکی دیگر فرو بروه بیک بار
 کشیده جمله و مانده دهن باز
 در آشامیده هستی را بیک بار
 شده فارغ ز زهد خشک و طامات

یکن از رنگ صافش ناقل آمد
 یکی از یک صراحی گشته عاشق
 خم و خمخاز و ساقی و میخوار
 زهی دریا دل زنده سرافراز
 فراغت یافته ز اقرار و انکار
 گرفته و امن بیر خرابات

H. سی
 H. ماند دمان

بخراباتیان

اشارت
 خراباتی شدن از خوور رائست
 ۸۴۰ نشانی واوه اندت از خرابات
 خرابات از جهان بی مثالست
 خرابات آشیان مرغ جانست
 خراباتی خراب اندر فراست
 خراباتیست بی حد و نهایت
 ۸۴۵ اگر صد سال در وی می شتابی
 گروهی اندر و نورا و بی سر
 شراب بیخوری در سر گرفته
 شرابی خورده هر یک بی لب و گام
 حدیث ماجرای شطح و طامات
 ۸۵۰ بیوی دروی از دست واره
 عصا و رکوه و تسبیح و مسواک

خود می کفرست اگر خوور پارسائست
 که التوحید اسقاط الاضافات
 مقام عاشقان لا ابالیست
 خرابات آستان لامکانست
 که در صحرامی او عالم سرابست
 نه آغازش کسی دیده نه غایت
 نه خووزا و نه کس را باز یابی
 همه نه مؤمن و نه نیز کافر
 بترک جمله خیر و شر گرفته
 فراغت یافته از ننگ و از نام
 خیال خلوت و نور و کرامات
 ز ذوق نیستی مست او فتاده
 گروهی بدروی جمله را پاک

H. پاریانست
 H. و
 H. ح
 H. زار
 H. ح
 H. ح

<p>بجای اشک خون از دیده ریزان شده چون شاطران گردون افراز گهی از سرخ روئی بر سر وار شده بی پا و سر چون چرخ گردان ۸۵۵ بدو وجدی از آن عالم رسیده که در هر پرده ستری شگرفست مجر و گشته از هر رنگ و هر بوی همه رنگ سیاه و سبز و ازرق شده زان صوفی صافی ز اوصاف ۸۶۰ ز هر چه آن دیده از صد یک نگفته ز شیخی و مریدی گشته بیزار چه شیخی و مریدی این چه شیدست بت و زنار و ترسانی ترا به</p>	<p>میان آب و گل افتان و خیزان دمی از سرخوشی در عالم ناز^{L. گهی} گهی از رو سیاهی رو بدیوار^{H. راز} گهی اندر سماع شوق جانان بهر نغمه که از مطرب شنیده سماع جان نه آخر صوت و حرفست ز سر بیرون کشیده ولق ده نومی^{H. نو} فرو شسته بدان صاف مروق یکی پیمان خورده از من صاف بجان خاک مزابل پاک رفته گرفته دامن رندان خمار چه جای زهد و تقوی این چه قیدست اگر روی تو باشد بر که و مه</p>
---	---

L. transposes the lines of this couplet.

H. here repeats couplets 761 and 762.

۱۵ سوال

بت و زنار و ترسانی در بین گوی همه کفرست و گرنه چیست بر گوی ۸۶۵

۱۵ جواب

<p>بت اینجا مظهر عشقست و وحدت چو کفر و دین بود قائم بهستی بت زنار بستن عقد خدمت شود توحید عین بت پرستی</p>	<p>بود زنار بستن عقد خدمت شود توحید عین بت پرستی</p>
---	---

چو اشیا هست هستی را مظاهر
 نکو اندیشه کن ای مرو عاقل
 ۸۷۰ بدان کایزو تعالی خالق اوست
 وجود آنجا که باشد محض خیرست
 مسلمان گر بدانستی که بت چیست
 اگر مشرک ز بت آگاه گشتی
 ندید او دره بت الا خلق ظاهر
 ۸۷۵ تو هم گر زونه بینی حق پنهان
 ۶ بتسبیح و نماز و ختم قرآن
 ز اسلام مجازی گشته بیزار
 ورون هر تنی جانی است پنهان
 همیشه کفر از تسبیح حق است
 ۸۸۰ چه میگویم که دور افتادم از راه
 بدان خوبی رخ بت را که آراست
 هم او کرد و هم او گفت و هم او بود
 یکی بین و یکی گوی و یکی دان
 نه من میگویم این بشنو ز قرآن

از آن جمله یکی بت باشد آخر
 که بت از روی هستی نیست باطل
 ز نیکو هر چه صاور گشت نیکوست
 اگر شرمی مت اوروی آن ز غیرست
 بدانستی که دین در بت پرستیست
 کجا در دین خود گمراه گشتی
 بدان علت شد اندر شرع کافر
 بشرع اندر نخوانندت مسلمان
 نگرود هرگز این کافر مسلمان
 کرا کفر حقیقی شد پدیدار
 بریر کفر ایمانی است پنهان
 ۸۸۰ وان من شیء گفت اینجا چه وقتست
 فذره بعد ما جاءت قل الله
 که گشتی بت پرست از حق نمیخواست
 نکو کرد و نکو گفت و نکو بود
 بدین ختم آمد اصل و فرع ایمان
 تفاوت نیست اندر خلق رحمان

اشارات بر تبار

۸۸۵ نشان خدمت آمد عقد ز تبار نظر کردم بدیدم اصل هر کار

H. شد

H. معنی

H. شربت

H. دین

L. از

L. omits this couplet.

H. حق اوست

H. از

H. کرد
H. نکو

H. اصل

Marfat.com

۸۹. ز هر چیزی مگر بر وضع اول
 درآ در زمره اوفوا بعهدی
 ز میدان در باگوی سعادت
 اگرچه خلق بسیار آفرینند
 بسان قره آعین است احوال
 مسیح اندر جهان پیش از یکی نیست
 خیال نور و اسباب کرامات
 جر آن کبر و ریا و عجب هست
 هم اسباب استدراج و مکرست
 ۸۹۵ شود صادر هزاران خرق عادت
 گهی در دل نشیند که در اندام
 در آرد در توفسق و کفر و عصیان
 بدو لیکن بدینها کسی رسی تو
 تو فرعونی و این دعوی خدائست
 ۹۰۰ بیاید هرگز از وی خود نمائی
 مکن خود را در بین عدت گرفتار
 چه جای مسخ یک ره فسخ اگر وی
 که از فطرت شوی ناگه نکونسار
 نکوئی در چه کارست اینچنین عمر
 ۹۰۵ خریا پیشوا گروه زهی ریش
- نباشد اهل دانش را معول
 میان دریند چون مردان بمروی
 برخش علم و چونان عبادت
 ترا از بهر این کار آفرینند
 پدر چون علم و ماور هست اعمال
 نباشد بی پدر انسان شکی نیست
 راکن ثنات و شطح و طامات
 کرامات تو اندر حق برمتیست
 درین هر چیزگان نه ز باب فقرست
 ز ابلیس لعنتی بی شهادت
 که از دیوارت آید گاه از بام
 همی داند ز تو احوال پنهان
 شد ابلیست امام و در پسی تو
 کرامات تو گر در خود نمائیست
 کسی کو را سپت باحق آشنائی
 هم روی تو در خلقت زینهار
 چو با عامه نشینی مسخ گردی
 مبادت هیچ باعامت سروکار
 تلف گردی بهرزه نازنین عمر
 جمعیت لقب کردند تشویش

omitted.
H.

H. نیست

H. لعن
L. پیدا
H. حرفomitted.
H. درomitted.
H. و

H. نیست

L. ۱۴

H. نسج

فتاوه سروری اکنون بجهال
نگر و جمال اعور تا چه گونه
نمونه باز بین ای مرو حساس
خرانرا این^۲ همه هم تنگ آن خر
۹۱۰ چو خواج قصه آخر زمان کرد
بین اکنون که کور و کرشبان شد
نماند اندر میانه رفیق و آزر
همه احوال عالم بازگون است
کسی کز باب لعن و طرد و مقتت^۱
۹۱۵ فخر میکشت آن فرزند طالح
کنون با شیخ خود کردی تو ای خر
چو او لا یعرف الہرأ^۱ من التبر
اگر وارد نشان باب خود بود
پسر کونیک رامی و نیک بختست
۹۲۰ و لیکن شیخ دین کسی گرود آنکو
مریدی علم دین آموختن بود
کسی از مرده علم آموخت هرگز
ما در دل همی گرود^۳ بدین کار
نه ز آن معنی که من شهرت ندارم
۹۲۵ شریکم چون خسیس آمد درین کار

از این گشتند مروم جمله بد حال
فرستاده است در عالم نمونه
خر اورادان که نامش هست^۳ حساس
شده از جهل پیش آهنگ آن خر
بچندین جا ازین معنی نشان^۲ کرد
علوم دین همه بر آسمان شد
نمیدارد کسی از جاہلی شرم
اگر تو عاقلی بنگر که چون^۷ است
پدر نیکو بد اکنون شیخ وقتست
که اورا بد پدر با جد صالح
خری را کز خری هست از تو ختر
چگونه پاک گرداند^۱ ترا سر
چگونه چون بود نور علی نور
چو پیوه زبده^۵ سر^۱ و رختست
ندانند نیک از بد بد ز نیکو
چراغ دین ز نور^۲ افروختن بود
ز خاکستر چراغ افروخت هرگز
بیندم در میان خویش ز نار
بلی دارم ولی زان هست عارم^{۱۱}
خمولم بهتر از شهرت^{۱۵} به بسیار

omitted. H.
H. گشت
L. خاس?
L. یون
L. در
L. بیان
H. omits this couplet.
H. چه گونه
H. دقت است
omitted. H.
H. کرده اند
H. سر
H. جان
H. من آید
H. حیت ندارم
H. adds

وگر باره رسید الهامی از حق
 اگر کناس نبود در ممالک
 بود جنسیت آخر علت ضم
 و لیک از صحبت نا اهل بگیر
 نگرود جمع عادت با عبادت
 که بر حکمت مگیر از ابلهی وق
 همه خلق اوفتند اندر مهالک
 چنین آمد جهان و الله اعلم
 عبادت خواهی از عادت پرهیز
 عبادت میکنی بگذر ز عادت ۹۳۰

اشارت بر سائی

ز نرسائی غرض تجرید ویدم
 جناب قدس وحدت ویر جانست
 ز روح الله پیدا گشت این کار
 هم از الله در پیش تو جانست
 اگر یابی خلاص از نفس ناسوت
 هر آنکس کو مجرود چون ملک شد
 خلاص از ربقه تقلید ویدم
 که سیمغ بقارا آشیانست
 که از روح القدس آمد نپیدار
 که از روح القدس در وی نشانست
 در آئی در حیات قدس لاهوت
 چو روح الله بر چارم فلک شد ۹۳۵

از قدوس اندر H.

H. از چون شد

تمثیل

بود محبوس طفل شیر خواره
 چو گشت او بالغ و مرو سفر شد
 عناصر مر ترا چون ام سفلیست
 از ان گفتست عیسی گاه اسرا
 تو هم جان پدر مسوی پدر شو
 بنزد مادر اندر گاهواره
 اگر مردوست همراه پدر شد
 تو فرزند و پدر آبابی علویست
 که آهنگ پدر دارم ببالا ۹۴۰
 پدر رفتند همزمان پدر شو

جهان جیفه بیش کرگس انداز
 که جز سگ را نشاید داد نرودار
 بحق رو آور و ترک نسب کن
 فلا انساب نقد وقت او شد
 ندار و حاصلی جز کبر و نخوت
 نسبا جمله میگشتی فسانه
 یکی مادر شد آن دیگر پدر شد
 که با ایشان بعزت بایدت زیست
 حسودی را لقب کرده برادر
 ز خور بیگانه خویشاوند خوانی
 از ایشان حاصلی جز درد و غم چیست
 پیء هزل ای برادر هم رفیقند
 از ایشان من چگویم تا چه بینی
 بجان خواجه کاینها ریشخندست
 و لیکن حق کس ضایع مگردان
 شوی در هر دو کون از دین معطل
 و لیکن خویشان را هم تگه دار
 بجا بگذار چون عیسی مریم
 درآ در دین مانند راهب
 اگر در مسجدی آن عین دیرست

اگر خواهی که گروی مرغ پرواز
 بدونان ده مر این و نیای غدار
 نسب چو مناسب را طلب کن
 بیحر نیستی هرکو فرو شد ۹۴۵
 هر آن نسبت که پیدا شد ز شهوت
 اگر شهوت نبودی در میانه
 چو شهوت در میانه کارگر شد
 نمیگویم که مادر یا پدر کیست
 نهاده ناقصی را نام خواهر ۹۵۰
 عدوی خویش را فرزند خوانی
 مرا باری بگو تا خال و عم کیست
 رفیقانی که با تو در طریقند
 بکوئی جد اگر یکدم نشینی
 همه افسانه و افسون و بندست ۹۵۵
 بمرودی و اربابان خورا چو مردان
 ز شرع از یک وقیفه ماند مهمل
 حقوق شرع را زهار مگذار
 ز سوزن نیست الا مایه غم
 حنیفی شو ز هر قید مذاهب ۹۶۰
 ترا تا در نظر اغیار و غیرمت

چو برخیزد ز پیشت کسوتِ فیر
 نمیدانم بهر حالی که هستی
 بت و زنار و نرسائی و ناقوس
 اگر خواهی که گروی^۲ بنده خاص
 برو^۳ خورا ز راه خویش برگیر
 بباطن نفس تو چون هست کافر
 ز تو هر لحظه ایمان تازه گروان
 بسی ایمان بود کز کفر زاید
 رای و سمعت و ناموس بگذار
 چو پیر ما شو اندر کفر فروی
 مجرّم شو ز هر اقرار و انکار

شود بهر تو مسجد صورت دیر
 خلاف^۱ نفس بیرون کن که رستی
 اشارت شده هم با ترک ناموس
 مهیا شو برای صدق و اخلاص ۹۶۵
 بهر یک لحظه^۴ ایمانی ز سرگیر
 شو راضی بدین اسلام ظاهر
 مسلمان شو مسلمان شو مسلمان
 نه کفرست آن کنو ایمان فزاید
 پیفکن خرقه و بر بند زنار ۹۷۰
 اگر مروی بده دل را بمرویی
 بترسازاوه ده دل را بیکبار

اشارت بیت و ترسایچه

بت و ترسایچه نوربست ظاهر
 کند او جمله ولهارا و ناقس^۵
 زهنی مطرب که او از نغمه خوش
 زهنی ساقی که او از یک پیاله
 اگر در مسجد آید در سحرگاه
 رود در خانقه مست شبانه
 شود در مدرسه چون مست مستور

که از روی بتان وارو مظاهر
 گهی گردد مغنی گاه ساقی
 زنده در خرمن صد زاهد اتش ۹۷۵
 کند بیخود دو صد هفتاد ساله
 بنگذارو در و یک مرد آگاه
 کند افسون صوفی را فسانه
 فقیه از روی شود بیچاره مخمور

۹۸۰ ز عشقت زاهدان بیچاره گشته
 یکی متومن و گرا کافر او کرد
 خرابات از لبش معمور گشته
 همه کار من از وی شد میسر
 دلم از دانش خود صد حجب داشت
 در آمد از درم آن بت بسحرگاه
 ۹۸۵ ز رویش خلوت جان گشت روشن
 چو کردم در رخ خوبش نگاه
 مرا گفتا که ای شیاد و سالوس
 به بین تا علم وزهد و کبر و پنداشت
 نظر کردن برویم نیم ساعت
 ۹۹۰ علی الجمله رخ آن عالم آرامی
 سپید شد روی جانم از خجالت
 چو دید آن ماه کز روی چو خورشید
 یکی پیمانہ بر کرد و بمن داد
 کنون گفت از من بی رنگ و بی بوی
 ۹۹۵ چو آشامیدم آن پیمانہ را پاک
 کنون نه نیستم در خود نه هستم
 گهی چون چشم او دارم سرخوش
 گهی از خوی خود در گلخنم من

ز فان و مان خود آواره گشته
 همه عالم بر از شور و شر او کرد
 مساجد از رخس هر نور گشته
 بدو دیدم خلاص از نفس کافر
 ز عجب و نخوت و تلبیس و پنداشت
 مرا از خواب غفلت کرد آگاه
 بدو دیدم که تا خود چیستم من
 بر آمد از میان جانم آهی
 بسر شد عمرت اندر نام و ناموس
 ترا ای نارسیده از که وا داشت
 همی ارزو هزاران سال طاعت
 مرا بامن نمود اندر سر و پای
 ز فوت عمر و ایام بطالت
 که ببریدم من از جان خود امید
 که از آب وی آتش در من افتاد
 نقوش تخته هستی فرو شوی
 در افتادم ز مستی بر سرفاک
 نه هشیارم نه مخمورم نه مستم
 گهی چون زلف او باشم در آتش
 گهی از روی او در گلخنم من

H. البس

H. خوبی
H. جان

omitted.
H.
H. مستی

L. مستی

خاتمه

از آن گلشن گرفتم شمهء باز نه اوم نام اورا گلشن راز
 در و از رازها گلها شکفتست که تا اکنون کسی دیگر نگفتست
 زبان سوسن او جمله گویاست عیون نرگس او جمله بیناست
 تا مل کن چشم دل یکایک که تا برخیزد از پیش تو این شک
 به بین منقول و معقول و حقایق مصفا کرده در علم وقایق
 چشم منگری منگر در و خوار که گلها کردو اندر چشم تو خار
 نشان ناشناسی ناسپاسیست شناساییء حق در حق شناسیست
 غرض زمین جمله آن تاگر کند یار عزیزی گویدم رحمت بر و بار
 بنام خویش کردم ختم و پایان الهی عاقبت محمود گردان

MSS. تا کر ما

تم الكتاب

بعون الملك الوهاب

NOTE ON THE PROSODY OF 'THE "GULSHAN I RAZ."

As before stated (p. v., note), the metre is Hexameter Hazaj Catalectic; the last foot may be *fa'úlun* as well as *mafá'il*. (Blochmann, Persian Prosody, p. 31.) Though written in the classical period, the poem contains many pre-classic forms, e. g. *مر* before the nominative, l. 755; the *kasra* of the *izáfat* lengthened to *ی*, l. 832; the preposition *بر* with the *izáfat*, l. 38; *ا* as the sign of the genitive, l. 554; pronominal affixes separated from their verb, l. 443; the preposition *در* placed after its noun, to which *ه* is prefixed, l. 109. Contractions are frequent, e. g. *bagzasht*, l. 28; *bastad*, l. 61; *nanháda*, l. 161; *nabwad*, l. 142; *tust* for *tu ast*, l. 269; *batar* for *badtar*, l. 323; *būd* for *búd*, l. 914; *arni* for *arini*, l. 193; *alastub rabbakum*, l. 419; *ta'allallá*, l. 13. The *tashdid* of words like *حق*, *دق*, and *در* is dropped if the metre requires it. (Blochmann, p. iv.) The *tashdid* is added *ob metrum* in *امید*, l. 821; and, if the readings in the text are correct, to *اسم* in l. 706, and to *بصر* and *سمع* in lines 144 and 403. But this is doubtful. (See Blochmann, p. 9.) In l. 385 the *izáfat* after mute *س* is not sounded. (Lumsden, Persian Grammar, ii. 249.) In l. 84 and l. 320 *س* is treated as a mute *س*. In l. 368 and l. 552 *ه* is treated as an *alif i waql*. (Blochmann, p. 13.) Blochmann says *ی* doubled by an affixed *izáfat* or *yae tankir* should not be marked with *hamza*, but the MSS. of this poem mark it with *hamza* or with *tashdid*, as in l. 703; or leave it unmarked, as in ll. 642 and 336. (See Lumsden, ii. 247). Note that *hamza* is often used when *ی* is a single vowel, e. g. ll. 3 and 435. This, according to Blochmann, is its only correct use with *ی*. Line 347 will not scan as it stands, but the MSS. offer no alternative reading for *تمامست*. Probably *ت* here is not sounded, as in *کنشت*, l. 305, and *هفتصد*, l. 544. The MSS. generally insert the *hamza*, indicating an *izáfat* or *yae tankir*, after mute *س*, but sometimes omit it, as in l. 456.

EPILOGUE.

- 1000 From that rose garden I have plucked this posy,
Which I have named "the mystic rose garden."
Therein the roses of hearts' mystery are blooming,
Whereof none has told heretofore.
Therein the tongues of the lilies are all vocal ;
The eyes of the narcissus are all far-seeing.
Regard each one with the eyes of the heart
Till your doubts have vanished from before you.
Behold traditional and rational and mystic verities,
Ranged in clear order with knowledge of minutiae.
- 1005 Seek not with captious eyes to find blemishes,
For then the roses will turn to thorns in your sight.
Ingratitude is a mark of ignorance,
But knowledge of truth lies in gratitude.
I hope that when the noble¹ calls me to mind,
He may say of me, "*Mercy be upon him.*"
I conclude and end with my own name,
"O Allah, grant me a 'Lauded' end."²

¹ 1277. Tholuck takes this as the titular name (*Takhallas*) of the poet, but it rather refers to the noble mentioned in the commencement of the poem or to the pious reader.

² *I. e., Mahmud.*

By pride and vanity and self conceit and illusion.
 985 That fair idol entered my door at early morn,
 And wakened me from the sleep of negligence.
 By his face the secret chamber of my soul was illumined.
 Thereby I saw what I myself really am.
 When I cast a look on his fair face
 I heaved a sigh of wonder from my soul.
 He said to me, "O Pharisee and hypocrite,
 "Thy life has been spent in seeking name and fame,
 "Behold this knowledge, devotion, self seeking and illusion,
 "From what have they kept thee back, O laggard!
 990 "To cast one glance on my face for half a moment,
 "Is worth a thousand years of devotion."
 In fine the face of that world-adorned
 Was disclosed and unveiled before my eyes.
 The face of my soul was blackened with shame
 To think of my life lost and my wasted days.
 But when that moon, whose face was as the sun,
 Saw that I had cast away hope from my soul,
 He filled a goblet and gave it me to drink,¹
 And from that draught fire was kindled within me.
 995 "Now," quoth he, "with this wine, tasteless and odourless,²
 "Wash from thee the writing on the tablet of Being."
 When I had drained that pure draught to the last drop
 I fell beside myself on the bare dust.
 Now I neither exist in myself, nor do I not exist,
 I am not sober, not sick, not drunken.
 Sometimes like his eye I am joyful,
 Sometimes like his curls I am fluttering.
 Sometimes by force of nature I am lying on ashes,
 Sometimes at a look from him I am in the rose garden.³

¹ The cup of *Ma'rifat*, or Divine knowledge. L.

² *I. e.*, pure from phenomenal qualities. L.

³ This is descriptive of the alternations of *sahu*, sobriety, and *mahu*, intoxication of union. L.

Cut off the Durvesh cloak, bind on the Magian girdle.
 Be as our Magian sage in pure infidelity,
 If you are a man, give your heart to manliness.
 Purge yourself from affirmations and negations,
 Give your mind wholly to the young Christian.

INDICATION

OF IDOLS AND YOUNG CHRISTIANS.¹

Idols and young Christians are the Light made manifest,
 For it finds its exponent in the idol's face.
 It leads captive all hearts,
 It is now the minstrel,—now the cupbearer.
 975 What a minstrel is he who by one sweet melody
 Burns up the garner of a hundred devotees!²
 What a cupbearer is he who by a single cup
 Makes drunken two hundred men of threescore and ten!
 If he enters the mosque at early dawn,
 He leaves not a single wakeful man therein.³
 If he enters the cloister drunken at night,
 He makes Sufis' stories an empty tale.
 If he enters the college as a veiled drunkard,
 The professor becomes helplessly drunken.
 980 From love to him devotees lost their heads,
 And became outcasts from house and home.
 He makes one faithful, another an infidel,⁴
 He fills the world with tumult and wrong.
 Taverns have been edified by his lips,
 Mosques have been illumined by his cheek.⁵
 All my desire has been accomplished through him,
 Through him I gained deliverance from infidel lust.
 My heart was hid from knowledge of itself by a hundred veils,

¹ Young Christian, *i.e.* the *Pir* or spiritual guide. L.

² *I.e.*, their self regard. L.

³ They learn their waking to be an 'illusion.' L.

⁴ This is the effect of preaching the truth. L.

The tavern is the exponent of the Divine *jalal*, and the mosque of *jamal*. L.

From gold and women¹ comes naught but store of pain,
Abandon them as Jesus abandoned Mary.

960 Be a "true believer,"² and forsaking the bond of sects,
Enter the cloister of faith as a Christian monk.³
While "other" and "others" are set before your eyes,
Though you be in a mosque, it is no better than a Christian
cloister.

When the vesture of "other" passes out of sight,
The cloister becomes to you as a mosque.⁴
I know not in what religious state you are,
Cast out your adversary the flesh, that you may escape.
Idols, girdles, Christianity and church bells
All indicate the renouncing of name and fame.

965 If you would become a faithful servant,
Prepare yourself in faithfulness and sincerity.
Go, take yourself out of your own road,
Every moment renew your faith.
While infidelity dwells in your inmost soul,
Be not satisfied with this outward Islam.
Of yourself every moment renew your faith,
Be a believer, Be a believer, Be a believer!
Verily faith is born of infidelity,
That is not infidelity from which faith is increased.

970 Abandon study to be seen and heard of men,

¹ Hammer reads *sozan*, needle, and says there is a legend that Jesus at the time of his ascension had a needle stuck in the border of his garment, and could not obtain entrance to heaven till he had cast it away.

² "Abraham was neither a Jew nor a Christian, but he was of the true religion, a true believer (*Hanifun Muslimun*), and not one of the idolators."—Koran, *Sura III*. 60. This "religion of Abraham" is, according to Deutsch (*Remains*, pp. 94, 128), the clue to Islam. The Hanifs, mentioned in the Talmud, seem to have instructed Muhammad in the Jewish faith and doctrines.

³ *I. e.* renouncing all worldly relations. L.

⁴ Koran, *Sura II*. 59: "Verily Muslims and Jews and Christians and Sabeites— whoever of these believeth in God and the last day, and doeth that which is right, shall have his reward with the Lord." Compare Acts x. 35: "In every nation he that feareth Him and worketh righteousness is accepted with Him."

- Set your face towards "The Truth," forsake relations.¹
- 945 For him who is drowning in the sea of not being,
The text "no relation"² is the coin of his state.
Every relationship that arises from lust
Yields no issue but pride and high-mindedness.
If lust remained not in the midst,
All relations would become an empty tale.
When lust is doing its work in the midst,
One becomes a father, another a mother.
I say not what your father and mother are,
For it behoves you to regard them with reverence.
- 950 The deficient in sense is called sister,³
The envious is named brother.
Your own enemy is called your son,⁴
And a stranger your kinsman.
Say then who are your paternal and maternal uncles,
What proceeds from them but pain and wrinkles?
The companions who are with you on the mystic path,
O brother, are also companions in foolish jesting.⁵
If you sit in the street of their pleasantries,
What good can I say you see of them?
- 955 All relations are a fairy tale, a spell, a bond,
By the soul of the prophet they are naught but a delusion.
With manliness deliver yourself like a valiant man,
But yet make not vain the truth of any.⁶
If one atom of the law be neglected,
You will be excluded from the faith in both worlds.
Beware! Omit not the duties of the law,
But at the same time have regard to yourself.

¹ Jesus had no relations says Lahiji, possibly alluding to Matt. xii. 48.

² "When the trumpet shall be sounded, there shall be no relation between them on that day, neither shall they ask aid of one another."—Koran, *Sura XXIII*. 103.

³ See couplet 186.

⁴ Koran, *Sura LXIV*. 14: "Verily in your wives and children you have enemies."

⁵ Even the relationship of the Sufi *tarikah* must be renounced. L.

⁶ Compare Tennyson, "In Memoriam," xxxiii.

The blessed portal of Unity is the sanctuary of the soul,
 Which is the nest of the Everlasting—the Simurg.
 This doctrine was taught by God's spirit (Jesus),
 Who proceeded from the Blessed Spirit.¹
 Also by God is placed in you a soul,
 Wherein is a sample of the Blessed Spirit.

935 If you find release from the carnal mind of humanity,
 You will obtain entrance to the life of Divinity.
 Every man who is purified as angels are pure
 Will ascend with God's spirit to the fourth heaven.

ILLUSTRATION.²

The infant that sucks the breast is confined
 At his mother's side in a cradle.
 But when he is grown up and able to travel,
 If he is manly he goes with his father.
 The elements are to you as your mother after the flesh,
 You are an infant, and your father is the Father on high.³
 940 For this cause said Jesus at the time of His ascension,
 "I go unto my Father which is on high."⁴
 You too, O soul of your Father, turn to your Father,
 Your companions are gone, go forth too.
 If you desire to take wing as a bird,
 Cast the carrion world to the vultures.
 Give to the base the treacherous world,
 It is not meet to give carrion but to dogs.⁵
 What matters relationship? Seek your real friend,

¹ The Holy Ghost, or "Blessed Spirit," is by Muhammadans identified with the angel Gabriel, the Divine Messenger. See Deutsch, *Remains*, p. 80, and Koran, *Sura* II. 81, III. 40. The Jewish expositors seem to have held the same view. Rodwell *sub loco*.

² On the spiritual ascension of the human soul.

³ Father *aba*. See Rom. viii. 15.

⁴ See John xx. 17.

⁵ Alluding to the *Hadis*: "The world is carrion, and they that seek it are dogs."

- Kindling with light the lamp of the heart.
 Did ever one learn knowledge from the dead ?
 Was ever lamp lighted from ashes ?
 For this cause my mind is resolved on this,
 To gird my loins with the Magian girdle.¹
 Not for this cause that I may gain fame,
 That I have, but am ashamed of it.²
- 925 Since my rival is base for this cause,
 My obscurity is preferable to his fame.
 Again an inspiration came to me from "The Truth,"
 "Cavil not at Wisdom because of a fool."³
 If there were no sweepers in the world,
 The world would be buried in dust.
 After all, the bond of genus connects us all—
 So goes the world, *Allah is all-wise*.
 Nevertheless flee from the society of the base,
 If you seek to be a true servant abandon form ;⁴
- 930 Form accords not with true obedience,
 Practise true obedience, and abandon form.

INDICATION

ON CHRISTIANITY.

In Christianity the end I see is purification from self,⁵
 Deliverance from the yoke of bondage.⁶

¹ *I.e.*, as a mark of distinction from the ignorant Shaikh, who cleaves only to outward form. L.

² Because it is shared with the ignorant Shaikh. L.

³ Because all things are created for some purpose. L.

⁴ *'Ibadat*, servitude, obedience, devotion. *'Adat*, custom, usage, habit, form, mechanical religion, routine. Lahiji explains it as 'the five pillars' of the Moslem law, viz. reciting the creed, prayer, fasting, alms and pilgrimage. St. Paul's 'righteousness of the law.'

Purification from self, *tajrid*. See note on couplet 86. So in couplet 936 below, purified, *mujarrad* :

"If you ascend, like Messiah, pure and free to heaven."

Haliz.

⁶ Bondage, *taklid*. See note on couplet 109.

- See the one-eyed *Dajjal*,¹ in what way
 He is sent into the world as an ensample.
 See this ensample, O man of sense !
 Know him for the ass whose name is *Jassás*.
 See all these asses in the toils of that ass,
 Being the forerunners in ignorance of that ass.
- 910 When our lord told the story of the latter days,
 In several places he signified this matter.
 See now how there are blind and gluttons,
 All knowledge of the faith has departed to heaven.
 There remain not in the midst courtesy and modesty,
 None have shame for their ignorance.
 The whole condition of the world is upset ;
 If you are wise, see in what state it is.
 One who is accursed and banned and hated
 Is now Shaikh of the age, because his father was good.
- 915 Yet that wicked son was slain by Khizr,²
 Because his father and grandfather were good.
 O ass, now you have chosen for your Shaikh
 An ass who is more ass-like than yourselves.
 For as much as " *he knows not cat from mouse,*"³
 How will your secret be purified through him ?
 If the son shows a trace of his father,
 What shall I say ? Verily he is light upon light.
 If the son be of good judgment and fortune,
 He is as fruit, the cream and perfection of the tree.
- 920 But how can he be Shaikh of the faith,
 Who knows not good from evil, evil from good ?
 Discipleship is learning the knowledge of the faith,

¹ *Dajjal*, Antichrist, and *Jassás*, the spy, a mighty beast sixty cubits high, will appear as precursors of the last day.—Sale's Koran, Prelim. Discourse, p. 57, and *Sura XXVII*. 83, 84. 1 John ii. 18. 1 Tim. iv. 1.

² See Koran, *Sura XVIII*. 61. Khizr slew him because he feared that his parents would suffer for their son's perverseness.

³ Or 'calling cattle, from driving them away,' or 'good from evil.'

- All besides is pride, vain glory and illusion of existence.
 In this path whatever is not of poverty of spirit
 Is but being puffed up and seeking our own glory.¹
- 895 By cursed Iblis, who witnesses not verity,
 Are wrought thousands of miracles.
 Now he approaches from the wall, now from the roof,
 Now he dwells in your heart, now in your body.
 He knows all the hidden counsels of your heart,
 He works in you unbelief, and transgression and sin.
 Iblis is the Imam, and you his followers,²
 But how can you rival him in his miracles ?
 If your miracles are wrought only in self-ostentation,
 You are a Pharaoh, to wit, one arrogating divinity.
- 900 But he who has fellowship with "The Truth"
 Is never one who vaunts himself.
 All your regard is set on creatures ; Beware
 That you fall not into captivity of this disease.³
 If you consort with the base, you become an animal ;
 Nay, not an animal, but at once a stone.⁴
 Flee from connection with the base,
 Lest you fall headlong from your natural rank.
 You have wasted your precious life in trifling,
 You think not of what use is such a life as yours.
- 905 They call it peace when it is confusion,
 They take an ass for their guide—see his beard !⁵
 The leadership having now devolved on fools,
 All men have fallen on evil days.

¹ Miracles, if done to be seen of men, are a cause of egoism. L.

² Because you work miracles for self-ostentation. L.

³ *I. e.* the wish to be thought a mighty worker of miracles. You seek the approbation of the base, and, by consorting with them, sink to their level. L.

⁴ *Naskh* transmigration of the soul into men, *maskh* into animals, *raskh* into plants and into minerals, *faskh* into all. L. See Schmölbers (Documenta, p. 123).

⁵ *I. e.* the mark of the popular Shaikh. L. This passage would seem to have been written under the influence of personal animosity against some particular popular teacher, but Labiji treats it as of only general application.

In this are summed up the roots and branches of faith.
It is not I who declare this ; hear it from the Koran,
“ *There is no distinction in the creatures of the Merciful.*”¹

INDICATION
OF THE GIRDLE.

- 885 The knotted girdle is the emblem of obedience.
I have looked and seen the origin of every thing,
For the wise man finds no trustworthy information
As to anything except in its original usage.²
Gird your loins, like a valiant man, with manliness,
Join the band who “ *fulfil my covenant.*”³
With the horse of knowledge and the bat of obedience
Bear off from the field the ball of good fortune.
For this duty did God create you,
Albeit He created many creatures besides you.⁴
- 890 Knowledge is as a father, practice a mother
Of mystic states which are “ *a joy of the eyes.*”⁵
Doubtless, there is no mortal man but has a father,⁶
There was never but one Messiah in the world.⁷
Cast aside vain tales, and mystic states and visions,
Dreams of lights, and marvels of miracles.⁸
Your miracles are comprised in “ *Truth*” worship,⁹

¹ Koran, *Sura LXVII.* 3.

² See couplet 728.

³ Koran, *Sura II.* 38 : “ O children of Israel, fulfil your covenant with me,” *i.e.* obedience. See couplet 419.

⁴ Koran, *Sura LI.* 56 : “ I have not created Jins and men save to serve and obey me.”

⁵ “ No soul knoweth the joy of the eyes which is secretly prepared for them as a reward for that which they have wrought.”—Koran, *Sura XXXII.* 18. See 1 Cor. ii. 9.

⁶ Knowledge, the father, is necessary, as well as obedience or practice, the mother, to bring men to the good fortune of Union. L.

⁷ See Koran, *Sura III.* 42.

⁸ Compare couplet 849 and note.

⁹ Miracles, *karamat*, also mighty works, honour, as in couplet 554.

- 870 Know that God Most High created it,
 And whatever comes from the Good is good.
 Being is purely good in whatever it be,
 If it also contains evil, that proceeds from 'other.'¹
 If the Musulman but knew what is faith,
 He would see that faith is idol-worship.
 If the polytheist only knew what idols are,
 How would he be wrong in his religion?
 He sees in idols naught but the visible creature,²
 And that is the reason that he is legally a heathen.
- 875 You also, if you see not "The Truth" hid in the idols,
 In the eye of the law are not a Musulman.
 By telling beads and saying prayers and reading the Koran
 The heathen becomes not a Musulman.
 That man is disgusted with superficial faith,
 To whom the true infidelity has once been revealed.
 Within every body is hidden a soul,
 And within infidelity is hidden true faith.
 Infidelity is ever giving praise to "The Truth;"
 The text, "*All things praise God*," proves it. Who can gain-
 say it?³
- 880 What am I saying? I have gone astray from the road?⁴
 "*Leave them, and after all that is revealed, say, God*,"⁵
 Who adorned the face of the idol with such beauty?
 Who became an idol-worshipper, unless "The Truth" willed it?
 It is He that made, He that said, He that is,⁶
 Made good, said good, is good.
 See but One, say One, know but One,

¹ *I. e.* not being and plurality. L. See couplet 633.

² *I. e.* the phenomenal. L.

³ See note on couplet 440.

⁴ *I. e.* far from the road of the external positive law, but yet leave gainsayers and say of all it is God. L.

⁵ "Say God (has sent down the Koran), and then leave them to amuse themselves with their vain discourses."—Koran, *Sura VI. 91*.

⁶ Said, *i. e.* be an idol-worshipper. L.

Telling not a hundredth part of what they see,
 Grasping the skirts of drunkards flown with wine,
 Wearied of teachership and discipleship.¹
 What are devotion and piety? What hypocrisy are these?
 What are teachership and discipleship? What bonds are these?²
 If your face be still set on great and small,³
 Idols, girdles and Christianity are meet for you.⁴

QUESTION XV.

865 Idols, girdles and Christianity in this discourse
 Are all infidelity; if not, say what they are.

ANSWER XV.

Here idol is the evidence of love and unity,
 Girdle is the binding of the bond of obedience.
 Since infidelity and faith are both based on Being,
 Idol-worship is essentially Unification.⁵
 Since all things are the manifestors of Being,
 One amongst them must be an idol.
 Consider well, O wise man,
 An idol as regards its real being is not vain.⁶

¹ "The secrets hid behind the veil from publicans enquire,
 Great devotees of high degree that knowledge ne'er attain."

Hafiz, Ode 4.

² *I. e.*, duality exists no more for the 'united' Sufi. L.

³ *I. e.*, seeing distinctions where all are one. L.

⁴ As a means of training you to see true Unity. L.

⁵ For if 'other' exists 'unification' is impossible. 'Other' involves *shirk*, giving partners to God, Manichæanism. L. Compare Hafiz (Broekhaus), Ode 79:

"Between the love of the cloister and that of the tavern there is no difference,
 For wherever love is, there is the light of the face of the Beloved.

Wherever the pious works of the Moslem hermitage display their beauty,
 There are the bells of the Christian convent and the name of the Cross."

See note on couplet 236.

- The wine of alienation from self has got into their heads,
 They have renounced alike evil and good.
 Each has drunk wine without lips or palate,
 Each has cast away thought of name and fame,
 Talk of marvels, of visions, and 'states,'
 Dreams of secret chambers, of lights, of signs.¹
- 850 All through the smell of these dregs have they cast away,
 Through tasting this self-annihilator they are lying drunken.
 Pilgrim's staff, and cruse, and rosary, and dentifrice,
 All have they given as ransom for these dregs.
 Falling and rising again in the midst of water and clay,²
 Shedding blood from their eyes for tears.
 Now raised by intoxication to the world of bliss,
 Exalting their necks as racers.
 Now with blackened faces beholding the wall,
 Now with reddened faces impaled on the stake.³
- 855 Now in the mystic dance of joy in The Beloved,
 Losing head and foot like the revolving heavens.
 In every strain which they hear from the minstrel
 Comes to them rapture from the unseen world.
 The mystic song is not those mere words and sound,
 For in every note thereof lies a precious mystery.
 Putting from off their head their tenfold cloak,⁴
 Being abstracted from every colour and smell;
 And washing off in that pure well racked wine,
 All colour, black and green and blue.
- 860 Drinking one cup of that pure wine,
 And thence becoming "Sufis" cleansed from qualities;
 Sweeping the dust of dung-heaps from off their souls,

¹ All these are experienced in the journey up to Unity, but are now left behind. L.
 See the passage from Ghazali in note on couplet 411.

² *I. e.*, now in the delight of 'union,' now in the aching void of separation. L.

³ This refers to the execution of Mansur Hallaj. Now blackened by separation from the light by the wall of phenomena, now with faces reddened by the intoxicating wine of Union. L.

⁴ *I. e.*, the senses external and internal. See note to couplet 124.

- One from quaffing a cupful becomes a lover.
 835 Yet another swallows at one draught
 Cup, winehouse, cupbearer and wine drinker.
 He swallows them all, yet his mouth remains open.
 Well done, O ocean heart, O mighty wine bibber! ¹
 He drinks up existence at one draught,
 And obtains release from affirmations and negations.
 Freed from dry devotions and empty rites,
 He grasps the skirt of the ancient of the winehouse. ²

INDICATION

OF TAVERN-HAUNTERS. ³

- To be a haunter of taverns is to be freed from self,
 Self-regard is paganism, even if it be in righteousness. ⁴
 840 They have brought you news from the tavern
 That unification is shaking off relations. ⁵
 The tavern is of the world that has no similitude,
 It is the place of lovers that reckon not.
 The tavern is the nest of the bird of the soul,
 The tavern is the sanctuary that has no place.
 The tavern-haunter is desolate in a desolate place,
 In his desert the world is as a mirage. ⁶
 This desert has no end or limit,
 No man has seen its beginning or its end.
 845 Though you wander about in it for a hundred years,
 You will find there neither yourself, nor 'other.'
 They that dwell therein are headless and footless,
 They are neither faithful nor infidels.

¹ See note on couplet 701.

² *I.e.*, the *Pir-i-kamil*, or Director of the Sufi pilgrim. L.

³ Tavern signifies Unity.

⁴ See note on couplet 819.

⁵ Compare couplet 640.

⁶ *I.e.*, an unreal phenomenon in the expanse of Being. In this expanse all 'other' is absent. L. *Kharábát* means "desert" as well as "tavern."

What profit is it when only self is seen on its face.

When a ray from His face falls upon the wine,

Many forms are seen on it as it were bubbles.¹

World and spirit world are seen on it as bubbles,

Its bubbles are to the saints as veils.

Universal Reason is dazed and beside itself at this,

Universal Soul is reduced to slavery.²

825 The whole universe is as His winehouse,

The heart of every atom as His winecup.³

Reason is drunken, angels drunken, soul drunken,

Air drunken, earth drunken, heaven drunken.

The heavens giddy with this wine are reeling to and fro,

Desiring in their heart to smell its perfume.

The angels drinking it pure from pure vessels,

Pour the dregs of their draught upon this world.⁴

The elements becoming light-headed from that draught

Fall now into the fire, now into the water.

830 From the scent of its dregs which fell on the earth,

Man ascends up till he reaches heaven.

From its reflection the withered body becomes a living soul,⁵

From its heat the frozen soul is warmed to life and motion.

The creature world is ever dizzy therewith,

From house and home ever wandering astray.

One from the scent of its dregs becomes a philosopher,⁶

One from seeing the colour of the pure wine a traditionist.⁷

One from half a draught becomes righteous,

Phenomena are as bubbles on the sea of Being. L.

¹ The wine of Divine love and ecstasy intoxicates all phenomena from the first emanation downwards. L.

² The existence of every atom proceeds from the wine of Divine love. All are vessels holding Being according to their various capacities. L.

³ The spirit world was first created, and thus quaffs the wine of Divine emanation nearer to its source. The world is a later emanation. L.

⁴ Aspiring or moving towards its source. L.

⁵ These are the various grades which men attain in proportion to their capacity to receive the pure wine. L.

⁷ Pure, because traditionists repeat the sayings of the prophets. L.

- Wine, torch, and beauty, all are present,
 Neglect not to embrace that Beauty.
 Quaff the wine of dying to self, and for a season
 Peradventure you will be freed from the dominion of self.
 Drink wine that it may set you free from yourself,
 And may conduct the being of the drop to the ocean.¹
 Drink wine, for its cup is the face of "The Friend,"
 The cup is His eye drunken and flown with wine.
- 815 Seek wine without cup or goblet,
 Wine is wine-drinker, cupbearer is winecup.²
 Drink wine from the cup of "the face that endures,"³
 The text "their Lord gave them to drink" is its cupbearer.⁴
 Pure wine is that which gives you purification
 From the stain of existence at the time of intoxication.
 Drink wine and rid yourself of coldness of heart,
 For a drunkard is better than the self-righteous.
 The man who dwells far from the portals of "The Truth,"
 For him the veil of darkness is better than the veil of light.⁵
- 820 Thus Adam found a hundred blessings from darkness,⁶
 And Iblis was eternally cursed through the light.
 Though the mirror of the heart be polished,⁷

¹ *I. e.*, the drop freed from its phenomenal limitation, 'dropness.' L.

² *I. e.*, the wine of ecstatic absorption in Unity annuls all phenomenal plurality, makes us 'beside ourselves,' and reduces all to Unity. L.

³ Koran, *Sura* LV. 26.

⁴ Koran, *Sura* LXXVI. 21.

⁵ 'Veil of darkness' means dwelling in iniquity, 'veil of light' the practice of good works. He who is veiled by the former knows his own baseness, but he who is veiled by the latter knows it not, being clouded by his own conceit of self-righteousness. Koran, *Sura* XVIII. 103: "Shall we tell you who are they that have lost their labour most, whose aim in this life hath been mistaken? they who think that what they do is right." L. Compare:

"The fool simple is he who knows that he knows not,
 The fool complex he who knows not that he knows not."

⁶ Adam confessed his sin, saying, "O Lord, we have darkened our souls."—Koran, *Sura* VII. 22.—Satan's pride of origin from fire led to his fall. "Me thou hast created of fire." *Sura* XXXVIII. 77. Compare Heb. i. 7.

⁷ *I. e.* by good works. L.

- 800 Sometimes it is sick like His intoxicating eye,
 Sometimes fluttering like His curl.
 Sometimes gleaming as a moon like that face,
 Sometimes dark like that black mole.
 Sometimes it is a mosque, sometimes a synagogue,
 Sometimes a hell, sometimes a heaven.
 Sometimes exalted above the seventh heaven,
 Sometimes sunken below 'this mound' of earth.
 After devotion and asceticism it becomes again
 Addicted to wine, lamp and beauty.

QUESTION XIV.

- 805 What meaning attaches to wine, torch, and beauty?
 What is assumed in being a haunter of taverns?¹

ANSWER XIV.

- Wine, torch, and beauty are epiphanies of Verity,
 For it is that which is revealed under all forms soever.
 Wine and torch are the transport and light of the 'knower,'
 Behold 'The Beauty' for it is hidden from none.²
 Here wine is the lamp-shade, torch the lamp,
 And Beauty the beam of the light of spirits.
 By Beauty were kindled sparks in the heart of Moses,
 His wine was the fire, and his torch the burning bush.³
- 810 Wine and torch are the soul of that flashing light,
 Beauty signifies that '*greatest of signs.*'⁴

¹ Wine is the rapture making the Sufi beside himself at the apparition or emanations of The Beloved; torch, the light kindled in his heart by the same apparition; and Beauty, The Truth itself manifested and present. L.

² When the veil of self is removed. L.

³ See notes on couplets 292 and 192.

⁴ This refers to Muhammad, who beheld a higher revelation than Moses when he ascended by night to heaven and witnessed God as a light. "He saw the greatest of the signs of his Lord."—Koran, *Sura LIII*. 18.

- 790 See the heart is the "throne of God on the water,"¹
The down on the cheek is the adornment of souls.

INDICATION

OF THE MOLE.²

- On that cheek the point of His mole is single,
It is a centre which is the basis of the circling circumference.
From that centre is drawn the circle of the two worlds,
From that centre Adam's heart and soul.
Because of that mole the heart is bleeding sore,
For it is a reflection of the point of the black mole,³
Like His mole the state of the heart is black blood,
For there is no way of escape from that station.
- 795 Plurality finds not entrance into Unity,
There are no two points in the root of Unity.⁴
I know not if His mole is the reflection of my heart,
Or my heart the reflection of the mole on that fair face.
If my heart springs from the reflection of His mole,
Or if the reflection of my heart is seen in that place.⁵
If my heart is in His face, or that mole in my heart,
This dark secret is hidden from me.
If this heart of mine be the reflection of that mole,
Why are its states so various?⁶

¹ Alluding to the *Hadis*: "The heart of the believer is the throne of God," and the text, "His throne was set on the water."—Koran, *Sura XI*. 9. The heart is the down or oasis (spirit world) sprouting on the face like water. L.

² Mole means the point of Unity—the 'hidden Ipseity,' single in itself, but embracing all phenomena. L.

³ See note on couplet 151. Both are sources of life and existence. L.

⁴ Hence Unity and heart must be one. Which is the original, and which the reflection? L.

⁵ *I.e.* His face. L.

⁶ The point of Unity is fixed and stable, but the heart is disquieted by constant change of emotions, brightened by Divine epiphanies and darkened by the veil of plurality, now in the spiritual mosque, now in the formal synagogue, now sunk in the hell of carnal affections, now raised to the heaven of spiritual emotions. L.

INDICATION

OF THE CHEEK AND THE DOWN.¹

- 780 The cheek in this place is the theatre of Divine beauty,
 And the down signifies the vestibule of Almightyness.
 His cheek scores a line through beauty,
 Saying "without me is no comeliness of face."²
 The down is a verdant growth in the spirit world
 Therefore is it named the "*mansion of life*."³
 With the blackness of His curl turn day into night,
 In His down seek the well-spring of life.
 Like Khizr the prophet in a "*hidden place*"⁴
 Like His down, quaff the water of life.⁵
- 785 If you see His face and His down, of a surety
 You will know plurality and unity every whit.⁶
 From the curl you learn the affair of this world,
 In the down you read at large the "*the hidden secret*."
 If one sees the down on His face,
 Yet my heart sees His face in that down.⁷
 His cheek is as the "*seven verses*,"⁸
 Every letter whereof is an ocean of mysteries.
 Hidden beneath each hair on that cheek
 Are a thousand oceans of mysteries from the unseen world.

¹ The cheek means the Divine essence in respect of the manifestation of all its names and qualities. The down is the world of pure spirits, which is nearest to Divinity. L. See couplet 120.

² His manifested beauty sums up and surpasses all beauty. L.

³ Koran, Surah XXIX, 64: "Truly the future mansion is life indeed."

⁴ See note on couplet 124.

⁵ Passing from land of darkness, *i. e.* the veil of plurality, quaff the water of life (unity), in the verdant mead, or oasis or down (the spirit world). L.

⁶ The down—the spirit world—is the first plural emanation which veils the face of unity. L. Curl, the sensible world.

⁷ One sees the phenomenal world, and infers from it "The Truth;" another sees "The Truth" first in all that he sees. See couplet 85. L.

⁸ *I. e.* *Batiba*, which contains the whole essence of the Koran, as the cheek is the manifestation of the seven names of God. L.

A hundred thousand hearts are bound on every side,
 No heart escapes from the yoke thereof.
 If He shakes aside those black curls of His
 No single infidel is left in the world.

770 If He leaves them continually in their place,
 There remains not in the world one faithful soul.
 That spider's web of His is spread as a net to ensnare,
 In wantonness He puts it aside from off His face.¹
 If His curls were shorn, what harm were it?
 If night were destroyed, would not day be increased?
 As He plunders the caravan of reason,
 With His own hands He binds it with knots.²
 That curl is never at rest for a moment,
 Now it brings morning and now evening.

775 With His face and His curl He makes day and night,
 Sporting with them in marvellous fashion.³
 The clay of Adam became leavened at the moment
 When it caught the perfume of that amber scented curl.⁴
 My heart holds of that curl an ensample,⁵
 So that it too cannot rest for a moment.
 Therefore every moment must I begin my work afresh,⁶
 And pluck my heart out of my bosom.
 Therefore is my heart troubled by that curl,
 Because it veils my burning heart from His face.

¹ See Hafiz, Ode 10 :

“ My bosom's fowl spread out his net, and caught peace for his prey,
 Then thou didst loose that net thy hair, and peace straight flew away.”

² Reason cannot transcend plurality. L.

³ Compare the Vulgate : “ Ludens in orbe terrarum.” By veiling and unveiling His face, He makes light and darkness, faith and infidelity, &c. L.

⁴ Adam obtained the ‘ deposit,’—the faculty of displaying all the Divine attributes, —when the *khila't* of plurality was conferred on him. L.

⁵ Heart is the epitome of man, who is the epitome of the world of phenomena. Hence it contains all the opposite qualities, light and dark, good and evil, &c. L.

⁶ I. e., plurality obscures Unity afresh. L.

One frown from Him and we yield up our lives,
 One kiss from Him and we rise again.
 As the "twinkling of an eye"¹ comes the last day,
 By a breath the spirit of Adam was created.
 When the world reflects on His eye and His lip,
 It gives itself up to the worship of wine.²

- 760 All existence is not regarded by His eyes,
 They regard it only as the illusion of a dream.
 Man's existence is but intoxication or a sleep,
 What relation does the dust bear to the Lord of Lords?
 Reason draws a hundred perplexities from this
 That He said "thou mightest be formed after mine eye."³

INDICATION

OF THE CURL.⁴

- The story of the curl of The Beloved is very long,
 What is it meet to tell of this seeing it is a mystery?
 Ask not of me the story of that knotted curl,
 It is a chain leading mad lovers captive.
- 765 Last night I spoke straightforwardly of that stately form,⁵
 But the tip of the curl replied, "Conceal it."
 Thence crookedness prevailed over straightness,
 And the enquirer's path was twisted awry.
 By that curl all hearts are enchained,⁶
 By that curl all souls are borne to and fro.

¹ Koran, Sura LIV. 50. See 1 Cor. xv. 52.

² The Eternal Cupbearer pours the wine of Being into the cup of Not being, and hence fills it with the intoxication and illusion of phenomenal being. L.

³ Koran, Sura XX. 40: "I bestowed my love upon thee, that thou mightest be fashioned after mine eye."

⁴ Curl means plurality veiling the face of Unity from its lovers. L.

I. e., Unity. L.

⁵ *I. e.*, from beholding Unity. See Hafiz (Brockhaus), Ode 338:

"From the meshes of thy tresses there are none who can get free,
 Thou dost slay thy wretched lovers with no fear of penalty."

- Consider their attributes in this place.¹
- 745 From His eye proceed languishing and intoxication,
From His ruby lip² the essence of being.³
Because of His eye all hearts are burning,
His ruby lip is healing to the sick heart.
Because of His eye hearts are drunken and aching,
By His ruby lip all souls are clothed.⁴
Though the world is not regarded by His eye,
His lip ever and anon shows compassion.
Sometimes with humanity He charms our hearts,
Sometimes He grants help to the helpless.
- 750 By smiles He gives life to man's water and clay,
By a breath He kindles the heaven into a flame.⁵
Every glance of His eye is a snare baited with corn,
Every corner thereof is a wine shop.
With a frown He lays waste the creature world,
With one kiss He restores it again every moment.
Because of His eye our blood is ever boiling,
Because of His lip our souls are ever beside themselves.
By a frown of His eye He plunders the heart,
By a smile on His lips He cheers the soul.
- 755 When you ask of His eye and lip an embrace,⁶
One says "nay," and the other "yea."
By a frown He finishes the affair of the world,
By a kiss He ever and anon revives the soul.

¹ *I. e.*, in the world of mystery. Eye signifies frowns and coquetry holding aloof from its slave, lip mercy and kindness granting union. L.

² See Hafiz, Ode 305 (Brockhause):

"Since first Hafiz learned to tell the story of 'Thy ruby lip,
From his pen the eternal fount of life is flowing evermore."

³ Koran, *Sura XV. 29*: "We breathed into him of our spirit," which the Sufis interpret as the constant efflux of Being by which all things subsist,—the *khila't* of Being thrown over the nakedness of Not being. L. See couplet 645.

⁴ Literally, 'veiled.' Compare Psalm xxxii. 1: "Whose sin is covered."

⁵ *I. e.*, of jealousy, because the Divine 'deposit' was entrusted to man. L. See note on couplet 264.

⁶ *I. e.*, union with the Absolute. L.

- In this matter none can judge you,
 For there is no leader of the sect here save "The Truth."¹
 Yet so long as you retain yourself, Beware! Beware!
 And observe the expressions used in the law.
- 735 The license of mystics is in three "states,"²
 Annihilation, intoxication, and the fever of love.
 All who experience these three "states"
 Know the use of these words and their meanings.
 But if you experience not these "states"
 Be not an ignorant infidel blindly repeating them.³
 These mystic "states" are not mere illusions,
 All men reach not the mysteries of the mystic path.
 O friend, vain babbling proceeds not from men of truth,
 To know these states requires either revelation or faith.⁴
- 740 I have explained the usage of words and their meanings
 To you in brief, and if you attend you will understand.
 In applying them look to their final intent,
 And regard all the attributes of each.
 Use them in comparisons in manner proper thereto,
 Carefully abstain from applying them otherwise.
 Now that this rule is well established,
 I will show you more of these types.

INDICATION

OF THE EYE AND THE LIP.

See what proceeds from the eye and the lip,

Because these mysteries are apprehended only in ecstatic states. L. Compare 1 Cor. ii. 15. "He that is spiritual judgeth all things, yet he himself is judged of no man."

¹ *I. e.*, when mystics are beside themselves, and powerless to control their expressions. L. Compare Jeremy Taylor: "When they suffer transportations beyond the burden and support of reason, they suffer they know not what, and call it what they please."

² Unless a man personally experience ecstatic states his use of their types is mere *taklid* (L.), *i. e.* cant, blindly copying or repeating.

⁴ If you cannot experience them you must take them in trust. L.

- Is as a reflection from the sun of that world.
- 720 The world is as curl, down, mole and brow,
For everything in its own place is beautiful.
The epiphany is now in beauty, now in majesty,¹
Cheek and curl are the similitudes of those verities.
The attributes of "The Truth" are mercy and vengeance,
Cheek and curl of fair ones are types of these two.
When these words are heard by the sensual ear,
At first they denote objects of sense.
The spiritual world is infinite,
How can finite words attain to it?²
- 725 How can the mysteries beheld in ecstatic vision
Be interpreted by spoken words?
When mystics treat of these mysteries,
They interpret them by types.
For objects of sense are as shadows of that world,³
And this world is as an infant, and that as the nurse.
I believe that these words were at first assigned
To those mysteries in their original usage.
They were afterwards assigned to objects of sense by usage of
the vulgar
(For what know the vulgar of these mysteries?)
- 730 And when reason turned its glance on the world,
It transferred some words from that place.⁴
The wise man has regard to analogy,
When he turns his mind to words and mysteries.
Although perfect analogies are unattainable,
Nevertheless continue steadfast in seeking them.

¹ Koran, *Sura LV. 27*: "But the face of thy Lord shall endure, clothed with beauty and (terrible) majesty," *i.e. jamal and jalal*. See note on couplet 633.

² Compare couplet 54.

³ See Milton's *Paradise Lost*, V. 574:

"What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought?"

⁴ *I.e.* to sensible objects from spiritual. I..

- Though one be counted again and again,¹
 Yet surely one becomes not many by this counting.
 Cast away the saying "What is other than Allah"
 By your own reason separate that from this.
 How can you doubt that this is a dream?²
 For duality by the side of unity is a pure delusion.
 Not being is single like being,
 All plurality proceeds from attribution.³
- 715 The manifestation of differences and plurality of things
 Proceed from the chameleon contingent.⁴
 Since the Being in all of them is One,⁵
 They all bear witness to the unity of "The Truth."

QUESTION XIII.

What means the mystic by those expressions of his⁶
 What does he indicate by "eye" and "lip?"
 What seeks he by "cheek," "curl," "down," and "mole?"
 He, to wit, who is in "stations" and "states?"⁷

ANSWER XIII.

Whatsoever is seen in this visible world,

¹ Compare the saying of Mansur Hallaj: "The counting of Unity makes the numbers of Unity."

² *I.e.* this temporal.

³ *I.e.* attribution of Being in its various aspects and 'names' to Not Being. L.

⁴ Chameleon contingent means *'ayan i sabita*. See note on couplet 273.

⁵ Each reflects one special name according to its capacity. L. See couplet 278.

⁶ Mystic, *ward i ma'niy*. He who turns his face from the world of forms to that of verity, and holds intuitive certainty. L. *Ma'niy*, interior rei conditio. Freytag.

⁷ See *Istilahat us Sufiah*, p. 35: "*Hal*, 'state,' is that which occurs to the heart spontaneously and without effort, like grief or fear, or expansion or cheerfulness, or desire or joy, and which ceases as soon as the natural dispositions of the soul manifest themselves, without being followed by similar states, for if a state becomes predominant, it is called *mukam*, 'station.'" This definition is evidently derived from Aristotle's account of *energeia* and *hexis*. "And, in a word, from like energies arise habits." *Nicom. Eth.* II. 1, 7. The Sufis applied the words to ecstatic states. See couplet 585.

Of what account then will be paradise and houris ?¹
 For no stranger finds entrance to that secret chamber.
 When I have seen this vision, and drunk of this cup,
 I know not what will come to pass thereafter.
 Nay, after all intoxication comes headache,²
 This thought again drowns my soul in blood.

QUESTION XII.

How are eternal and temporal separate,³
 That one is the world, and the other God ?

ANSWER XII.

- 705 Eternal and temporal are not separate from one another.
 For in that Being this non-existent has its being.
 The first is all in all, the other is like the 'Anka,⁴
 Save "The Truth" no names have things answering to them.
 Not being to become existent—this is impossible,
 But real Being in point of existence is imperishable.
 Neither does this become that, nor that this.
 All difficulties are now plain before you ;
 The whole world is merely an imaginary thing,
 It is like one point whirled round in a circle.
- 710 Go ! whirl round a single spark of fire,
 And from its quick motion you will see a circle.

¹ These all partake of the phenomenal, and are external to real Unity and Unification, *tauhid*. Lahiji cites :

" While heaven and hell stand in your way,
 How is your soul cognizant of this mystery ? "

See couplet 338.

² States of ecstasy in this life are only temporary, and are followed by the reappearance of veils and phenomena. L.

³ *Kadm*. The 'ancient of days,' the self-existent, the Being who is first and not preceded by another. *Das Ur*, usually opposed to 'adm. Tholuck, *Ssufismus*, 194.

⁴ A fabulous bird said to be "known by name, but unknown in the body." Like it, the temporal is an empty name. L.

- Again, suitably to that special world
 Your dispositions will be embodied and personified.
- 690 Just as in this world from the potentialities of elements
 The three kingdoms of nature are produced.¹
 So all your dispositions in the world of spirits
 Will be made manifest now as lights, now as fires.²
 Phenomenal limitations will be removed from Being,
 Nor height nor depth will remain in sight.³
 The death of the body will abide not in the 'house of life,'⁴
 External form and soul will appear as one stainless entity.
 Your head, foot and eye will become as a heart,
 Pure from the stain of earthly form.
- 695 Then the light of "The Truth" will illuminate you,
 You will behold face to face "The Truth" Most High.
 I know not what intoxication will possess you,
 You will scatter in confusion the two worlds.
 Consider what means "their Lord gives them to drink,"⁵
 And what is "pure wine"! It is purification from self.
 What a draught, what lusciousness, what sweetness!
 What bliss, what ecstasy, what intoxication!
 O happy moment when we shall quit our "selves"!
 When we shall be most rich in utterest poverty!⁶
- 700 Without faith or reason, or piety or perception,
 Bowed down in the dust, drunken and beside ourselves!

¹ Lahiji, quoting from the *Hakk ul Yakin*, says potentialities of origin, *mubda*, come into actuality in the present life, *m'aash*; e.g. from the potentialities of the elements come forth minerals, animals and men; and so the inner potentialities acquired by men in this world, *m'aash*, are developed by habit into actuality and evidence in the next world, *mu'ad*, and there find fit mirrors or forms to represent them.

² *I. e.* heaven and hell.

³ Rom. viii. 39.

⁴ Koran, *Sura* XXIX. 64: "Verily the future house is life indeed." Lahiji says that 'knowers' attain this stage in the present life.

⁵ "And their Lord shall give them to drink of a most pure wine."—Koran, *Sura* LXXVI. 21.

⁶ Poor, *i. e.* by effacing self, and rich by union with "The Truth." L.

When the manifestors are suitable to what is manifested,
 In this world is seen the world to come.¹
 680 Whatsoever exists in potentiality in this "house,"
 Will come into actuality in the world to come.²

RULE.³

Whatever action once proceeds from you,
 If you repeat it several times, you become master of it.
 Every time you repeat it, be it gain or loss,
 One of these two becomes implanted in your soul.
 By habit dispositions become habitual,
 By length of time fruits gain their savour.
 By habitual practice men learn their trades,
 By habit they learn to collect their thoughts.
 685 All man's ingrained actions and sayings
 Will be made manifest at the last day.⁴
 When you are stripped of the garment of this body,⁵
 All your vices and virtues will at once be shown.
 A body you will have, but one free from stain,⁶
 In it will be reflected forms as in pure water.
 All secrets will be revealed in that place,
 Read the text "*All secrets shall be searched out.*"⁷

¹ When the contingent mirrors of Divine effluxes are polished and fit to reflect the "Manifested," then the invisible is seen in the visible world. L.

² Here is another reproduction of the Aristotelian doctrines of *Dynamis* and *Energeia*, and of habits.

³ This Rule explains how mental qualities will in the world to come be embodied in forms or bodies suitable to evidence and manifest them properly. When Divine names are manifested in suitable mirrors these mirrors are everlasting. L.

⁴ Dispositions, freed from the stain of the phenomenal, will then be reflected in perfect mirrors. L.

⁵ Compare Plato, *Gorgias*: "And, in a word, whatever was the habit of the body during life would be distinguishable after death. . . . When the man is stripped of his body, all the natural or acquired affections of the soul are laid open to view."—Jowett's Plato, III. 123. See Rev. xxii. 11.

⁶ See 1 Cor. xv. 44. In the *Shark makhtassar* it is said, soul cannot be without a body, and after death it has an "acquired body," a shadowy figure.

⁷ Koran, *Sura LXXXVI*. 9.

- Every friend will be separated from his fellow.¹
 And when spirit is wholly separated from body,
 Your land will be "a level plain, without hills or valleys."²
 In like manner will be the state of the world,
 Which you behold in yourself at that hour.
 Permanence belongs to "The Truth," all else is fleeting,
 Its whole fabric is set forth in the "seven chapters."³
 670 Which say "all that is on earth is transitory,"⁴
 And show forth "the new creation."⁵
 Again the constant annihilation and renovation of the two
 worlds
 Are like the creation and resurrection of the sons of Adam.
 Continually is creation born again in a new creation,
 Though the duration of its life seems long.⁶
 Continually the overflowing bounty of "The Truth"
 Is being revealed in His continual "working."⁷
 On this side the world is renewed and perfected,
 On that side it is every moment annihilated.⁸
 675 But when the fashion of this world passes away,
 All will be everlasting in the world to come.
 For every object which you see of necessity
 Contains two worlds, form and reality.
 The "union" of the first is true separation,
 The other is what endures for ever in Allah.⁹
 Permanence is a name proper to Necessary Being,
 But yet the place where Being dwells is also permanent,¹⁰

¹ Koran, *Sura* LXX: "A friend shall not ask of a friend."

² Koran, *Sura* XX. 105.

³ See note on couplet 207.

⁴ Koran, *Sura* LV. 26.

⁵ Koran, *Sura* L. 14. and XXIX. 17. Compare Rev. xxi. 1. 5.

⁶ Owing to the rapidity of the phenomenal effluxes from Being, the phenomenal life of the creature world seems continuous. L.

⁷ "He is working every day."—Koran, *Sura* LV. 29. See John v. 17.

⁸ This side=God; that side the phenomenal contingent. L.

⁹ Koran, *Sura* XVI. 98.

¹⁰ *I. e.*, so long as Being lodges in it. L.

- Death occurs to man in three sorts ;¹
 The one every moment is that due to his nature ;²
 655 Of the other two, know one is the death of his will,
 The third death is that compulsory on him.
 And as death and life answer to one another,
 His life is of three sorts in three stages.³
 The world has not the death of will,
 For you alone of all creatures have this death.
 But every moment the world is changed,
 And its last state becomes like to its first.
 And whatever will be seen in the world at the last day,
 Will be also seen in you in your death agony.
 660 Your body is as earth, your head as heaven,
 Your senses as stars, your soul as the sun.
 Your bones are as the mountains, for they are hard,
 Your hair as plants, and your limbs as trees.
 On the day of death your body with contrition
 Will 'tremble' like the earth on the day of doom.⁴
 Brain will be confounded and soul darkened,
 Your senses will become dim like the stars,⁵
 Your pores will run with sweat like the rivers,
 You will be drowned therein as a helpless log.
 665 In your death agony, O wretched man !
 Your bones will become "soft as dyed wool,"⁶
 Leg will be twisted with leg,⁷

¹ Lahiji says :—The first death is that which every existing thing dies, and is every moment born again ; the second the ascetic death to the world, according to the text, "Die before you die ;" and the third the separation of soul and body. The first death seems to be the Heraclitean doctrine of the flux of all things (*rei panta*). Heraclitus is quoted in a passage of Jelál-ud-dín Rúmi, given in Lumsden's Persian Grammar, II. 323.

² *I. e.*, necessitated by the contingent phenomenal element in him. L.

³ One in this world, one in the world to come, another in hades. L.

⁴ Koran, *Sura* XCIX. 1 : "The earth shall tremble with her trembling."

⁵ Koran, *Sura* LXXXI. 2.

⁶ Koran, *Sura* CI. 4.

⁷ Koran, *Sura* LXXV. 29.

- Actual being is contingent, for it is a conjunction,¹
 The contingent is ever hastening of itself to not being.
 In every part of this whole, as it becomes non-existent,
 This whole itself is becoming non-existent on its contingent side.
 The world is this whole, and in every 'twinkling of an eye,'
 It becomes non-existent and "endures not two moments."
- 645 Then over again another world is produced,
 Every moment a new heaven and a new earth.²
 Every moment it is a youth and an old man,
 Every moment it is gathered and dispersed.
 Things remain not in it two moments,
 The same moment they perish, they are born again.
 But this is not the great resurrection day,³
 This is the day of works, that the 'day of faith.'
 Between this and that is a great difference, Beware!
 In ignorance make not yourself entangled.
- 650 Open your eyes to see amplification and epitome,⁴
 Behold hour, day, month and year.

ILLUSTRATION.

If you desire to understand this mystery,
 Consider how you also have both life and death.
 Of every thing in the world above or below⁵
 An exemplar is set forth in your soul and body.
 Like you the world is a specific person,
 You are to it a soul, and it is a body to you.

¹ Conjunction, *ijtamid'i*, coalescence. A compound which contains a perishable part is dissolved and perishes when that part perishes. L.

² The world is changed in place, time, and quality every moment. Every moment it is clothed with fresh effluxes of Divine manifestations. L.

³ *Tamat i kubra*, literally the great overthrow or calamity, *Sura LXXIX.34*; also called *yaum i din*, 'day of faith,' *Sura I. 4*.

⁴ The day of judgment is an amplification of the death and resurrection of phenomena occurring every moment, just as a year is of a day. L.

⁵ *I. e.*, spirits and material elements. L.

QUESTION XI.

What is that part which is greater than its whole ?

What is the way to find that part ?

ANSWER XI.

635 Know Absolute Being is that part which is greater than its whole,

The whole is actual being, which is the universe.¹

Actual being bears plurality on its outside,²

For it contains unity only inwardly.

Every actual being is manifested through plurality,

For this is as a veil of its unity part.

Though this whole is to outward aspect many,

It is smaller in quantity than its own part.³

But in fine actual existence is not Necessary,

For actual existence is a vassal of Necessary Being.

640 This whole has not real absolute being,

For it is as a contingent accident of Reality.

The existence of this whole is both plural and single,

And it appears as plural through its plural aspect.

“There is no worker in creation save Allah,” but yet evil comes not from God but from ‘other,’ *i. e.* notbeing. See couplet 871. This resembles the view of Augustine and Aquinas, viz. that evil is a negation, a departure from God, the source and sum of all existence (Mozley, Augustinian doctrine of Predestination, 253). The Koran is in one department of its language necessitarian, and in another department it uses the language of free-will. Compare *Sura* XCI. 8. with IV. 81. At one time it says God originates everything, evil included, at another it ascribes evil to man’s will or Satan’s. (See Mozley, *ib.*, p. 36.)

¹ Lahiji says, “Absolute Being, *wajud*, by the individualization, *tashakkas*, and phenomenalization, *ta’ayyun*, which occur to it, gets the name of *maujud*, actual being, and therefore *wajud* is a part of every *maujud*; for *maujud* is *wajud* plus *ta’ayyun*.—Absolute Being again is greater than its whole because it contains all *maujud*.”

² *I. e.*, on its phenomenal side. Compare couplet 451.

³ Because Absolute Being is the *summum genus* embracing all species of actual beings beneath it. L. The Neo Platonists and Dionysius the pseudo Arcopagite held a similar view.—Vaughan, I. 96.

Knowledge, language, virtue, earthly beauty.
 Heavenly beauty¹ descends from the unseen world,
 Descends like some licentious reveller,
 625 Sets up its flag in the strong city of earthly beauty,
 Throws into confusion all the world's array.
 Now riding royally on the steed of comeliness,
 Now brandishing the keen sword-blade of language.
 When beheld in a person it is called beauty,
 And when heard in speech eloquence.²
 Saints, kings, durveshes, apostles,
 All alike bow down and own its sway.
 What is this charm in the beauty of a fair face?³
 It is not merely earthly beauty, say what is it?⁴
 630 That heart ravishment can come only from "The Truth,"
 For there is no partner in Divine agency.⁵
 How can it be lust which ravishes men's hearts?
 For "The Truth" now and again appears as evil.⁶
 Confess the 'working' of "The Truth" in every place,⁷
 Set not foot beyond your own limits.
 Know "The Truth" in the garb of good is the true faith,
 "The Truth" in the garb of evil is the work of Satan.⁸

¹ *Mulakat*, heavenly, which is the motive power of earthly beauty. Lahiji says it is a spark from the light of Unity, and is one though manifested in various theatres.

² "In truth there is one and the same principle, which, if prevailing in the attempered elementary particles is equipoise of temperament, if produced in musical tones is excellent and delightful intervals, if apparent in the gestures is grace, if found in language is eloquence, if produced in the human limbs is beauty, if in the qualities of the soul equity. Of this principle the Soul is enamoured and in search, whatever form it may take, whatever dress assume."—*Akhlak-i-Jalali*, I. 5. This idea comes from Plato. See Jowett's Plato, III. 138.

³ Alluding to Koran, *Sura XXXIII*. 52 :—"Though their beauty charm thee."

⁴ Compare Sadi's *Diwan* :

"I know not what sort of shrine is the brow of the fair,
 For if an atheist beholds it, he presently falls to prayer."

⁵ It is Divine beauty displayed in earthly beauties which attracts all hearts. L.

⁶ Evil, *batil*, vain, false, 'what is without God.'

⁷ See note on couplet 673.

⁸ Lahiji says legal good and evil are both manifestations of "The Truth," because

Not that bond which subsists between the compound and its parts,
 (For spirit is free from the attributes of corporeity,)
 But when water and clay are purified altogether,¹
 Spirit is added to them by "The Truth."²

- 615 When the parts, to wit, the elements attain equilibrium,
 The beams of the spirit world fall upon them.
 The Spirit's rays shining on the body at the time of equilibrium,
 Are like the rays of the sun shining upon the earth.

ILLUSTRATION.³

Though the sun abides in the fourth heaven,
 Yet his rays are the light which rule the earth.
 The elementary temperaments exist not in the sun,
 The stars are not hot or cold, dry or moist.
 Yet by him the elements are made warm or cold,
 White, red, green, pink or yellow.

- 620 His command goes forth as that of a just prince,
 One cannot say whether it is without or within the elements.
 When the elements are adjusted in equipoise,
 The Soul is, as it were, enamoured of their beauty,
 A mystical marriage comes to pass according to the *right faith*⁴
 The world is the dowry given to man by the Universal Soul.⁵
 Of this marriage the issue is eloquence,

(i. e. death)." The same doctrine is found in Al Farabi, '*Ayūn-ul-Masail*, chapter xix. See Schmölders, *Documenta*, p. 114, and Milton's *Paradise Lost*, V. 470.

¹ I. e. man's body. L.

² Koran, *Sura XV.* 29 :—"We breathed into him of our spirit." Equipoise of body is what attracts this increment of spirit. L.

³ This explains how the connection of spirit with body is not by way of a compound, but by way of *nexus*, spirit being attached *ab extra* to body. L. Compare Tauler, quoted in Vaughan, I. 62: "God pours himself out into our spirit, as the sun rays forth its natural light into the air, and fills it with sunshine, so that no eye can tell the difference between the sunshine and the air. If the union of the sun and air cannot be distinguished, how far less this divine union of the created body and uncreated spirit."

⁴ Koran, *Sura IX.* 36: "This is the right faith." The marriage is between reasonable soul, *nafs-i-natika*, the 'essence of man,' and body, the 'form of man.' L.

⁵ Universal Soul is the compendium of all particular souls. L.

- Intemperance and insensibility¹ alike are banished.
 The courageous man is pure from abjectness and from boasting,
 His nature is exempt from cowardice and rashness.
 Equity is as the garment of his nature,
 He is void of injustice, thus his character is good.
 All the virtues lie in the mean,
 Which is alike removed from excess and defect.
 The mean is as the 'narrow way,'²
 On either side yawns hell's bottomless pit.
- 605 In fineness and sharpness as a sword,
 One may not turn round nor stand on it long.
 Since equity has only one opposite vice,
 The total number of opposite vices is seven.
 Beneath each number is hidden a mystery,
 For this cause has hell seven gates.³
 Like as hell is prepared for iniquity,
 Heaven is the place always appointed for equity.
 Light and mercy are the recompense of equity,
 Darkness and cursing the requital of iniquity.
- 610 Goodness is made manifest in equity,
 Equipoise in a body is its summit of perfection.
 Since a compound is as one entity,
 It is remote from its parts in its nature and differentia.⁴
 It becomes like to a simple essence,
 And between it and simple essence there is a bond;⁵

¹ *Khamul*, 'letting the fire out,' 'insensibility,' *anæsthesia* (Nicom. Eth., III. 10), *Akhlak-i-Nasiri*, I. part II., chapter 5.

² This refers to the bridge over hell. Compare couplet 382, note.

³ Koran, *Sura XV.* 44:—"Hell hath seven gates." So in the *Midrash*.—Rodwell *sub loco*.

⁴ Lahijji says fire, water, earth, and air, the four elements of which bodies are compounded, lose their individual qualities in the compound bodies, and equipoise (equity) is what unites them into homogeneous compounds. See Grant, *Nicomachean Ethics*, I. 204.

⁵ In *Akhlak-i-Jalali*, I. 5, it is said:—"The connection of soul with body is by means of a perfect proportion or equipoise existing between the elementary particles, wherefore the dissolution of that proportion effects the severance of that connection,

If you desire the angel, cast out the dog.
 Knowledge of faith springs from angelic virtues,
 It enters not a heart with a dog's nature.
 Thus runs the saying of "the Chosen,"¹
 Mark it well, for verily it is so.
 When form is contained in the house,
 The angels enter it not perforce.
 Go, cleanse the face of the tablets of your heart,
 That an angel may make his abode with you.
 595 Gain from him the knowledge that is your heritage,
 Begin to till your field for the next world's harvest.
 Read the books of "The Truth"—your soul and the heavens,²
 Be adorned with the principle³ of all the virtues.

RULE.

ON VIRTUES AND GOOD DISPOSITIONS.

The principles of a good character are equity,
 And thereafter wisdom, temperance, courage.
 He who is endued with all these four
 Is a sage perfect in thought and deed.⁴
 His soul and heart are well informed with wisdom,
 He is neither over cunning nor a fool.⁵
 600 By temperance his appetites are subdued,

¹ Alluding to the *Hadis*, "An angel enters not a house where there are dogs or forms."

² Koran, *Sura XLI*. 53: "We will show them our signs in the quarters of the heavens, and in their own souls." See a passage from Kant quoted in Hamilton's *Metaphysics*, I. 38:—"Two things there are which the oftener and the more steadfastly we consider them, fill the mind with an ever-new and an ever-increasing admiration and reverence,—the starry heaven above, and the moral law within."

³ *I. e.*, equipoise or the mean.

⁴ "The sage is he who knows things as they are (speculative wisdom), and acts as he ought (practical wisdom)."—*Akhlak-i-Nasiri*, Preface.

⁵ This Aristotelian doctrine of the 'mean' is found in the *Akhlak-i-Nasiri*, I. 4, and in the *Akhlak-i-Jalali*, I. 4, where also occurs the comparison with the bridge. See *Esdras*, ii. 7.

- The soul is darting as a lightning flash,¹
 It bears these letters to the hearing ear.
 Then break open the shell, take out the royal pearl,
 Cast away the husk, carry off the sweet kernel.
 Dictionary, etymology, syntax and accidence
 Are all only the wrappings of letters.
- 580 Whoso devotes his life to these,
 Has squandered his precious life on trifling.
 From his nut he gets only the dry husk,
 He finds no kernel unless he breaks the husk.
 Nevertheless without a husk the kernel ripens not,
 From external knowledge grows the sweet knowledge of faith.
 O soul of my brother, hearken to my counsel!
 With heart and soul strive for the knowledge of the faith.
 For the 'knower' gains high place in both worlds,
 Though he be humble, yet by this is he exalted.
- 585 An action which proceeds from good 'states' of heart
 Is much better than this mere knowledge of the 'word.'²
 But an action which proceeds from water and clay³
 Equals not this knowledge, for this is the action of the heart.
 See what a difference there is between body and soul;
 You may take one as the east, the other as the west.
 Hence learn at full how bodily actions⁴
 Are related to knowledge of the word as this knowledge to 'states.'
 Knowledge is not that which loves the world,
 Which has the form, but is void of the reality.
- 590 Knowledge is never coupled with lust of the world,

¹ *Nafs* has here the double sense of soul and wind, blowing the pearl-oysters to the shore. L.

² The end of knowledge is action or practice, and practice of virtuous acts leads to the acquirement of good habits, 'states' or knowledge of heart, or ecstatic states. L.

³ *I. e.* from the body, mere bodily acts. L.

⁴ Bodily actions are to knowledge of the word or of the faith or external science, *'ilm ul yakin*, as body is to soul; and again knowledge of the word is to 'states' or knowledge of heart *'ayn ul yakin*, as bodily actions to knowledge of the word. L.

In every wave it casts up a thousand royal pearls
 Of traditions and holy sayings and texts.
 565 Every moment a thousand waves rise out of it,¹
 Yet it never becomes less by one drop.
 Knowledge has its being from that sea,
 The coverings of its pearls are voice and letters.²
 Since mysteries are here shown in an allegory,
 It is necessary to have recourse to illustrations.

ILLUSTRATION.

I have heard that in the month Nysan
 The pearl oysters rise to the surface of the sea of 'Umán.
 From the lowest depths of the sea they come up,
 And rest on the surface with opened mouths.
 570 The mist is lifted up from the sea,
 And descends in rain at the command of "The Truth."
 There fall some drops into each shell's mouth,
 And each mouth is shut as by a hundred bonds.
 Then each shell descends into the depths with full heart,
 And each drop of rain becomes a pearl.
 The diver goes down to the depths of the sea,
 And thence brings up the glittering pearls.
 The shore is your body, the sea is Being,³
 The mist⁴ Grace,⁴ the rain knowledge of the Names.⁵
 575 The diver of this mighty sea is human reason,
 Who holds a hundred pearls wrapped in his cloth.
 The heart is to knowledge as a vessel,
 The shells of knowledge of the heart are voice and letters.

who is the epitome of phenomenal existence, and the differentia of a class is its limit or boundary from other classes. Knowledge of the heart = Divine verities. L.

¹ Wave here means human soul or reason. L.

² Knowledge is only communicable by language. L.

³ Shore was before compared to speech, here to body, *i. e.* the totality of man. L.

⁴ *Faiz*, emanation; *faiz-ul-kadis*, emanation of Divine grace. — De Sacy, Notices des MSS., X. 66.

⁵ Compare Koran, *Sura II.* 29: "And he taught Adam the names of all things."

But slaveship lies in poverty and necessity,
The 'honour' of man lies in being under compulsion,¹
Not in having a share in free-will.

- 555 Man has nothing whatever of himself,
Yet God asks him concerning good and evil.²
Man has no free-will, but is under compulsion:
Ah, poor creature, seeming to be free, yet a slave!
This is not injustice, but true fore-knowledge and justice;
This is not oppression, but pure mercy and grace.
He has imposed on you the law for this cause,
That He has imparted to you of His essence.³
Since you are impotent in the hands of "The Truth,"
Abandon and forsake this self of yours.
- 560 In "The All" you will obtain deliverance from self,
In "The Truth" you will become rich, O Durvesh!⁴
Go, Soul of your father! yield yourself to God's will,
Resign yourself to the Divine fore-ordinance.

QUESTION X.

What is that sea whose shore is speech?
What is that pearl which is found in its depths?

ANSWER X.

Being is the sea, speech is the shore,
The shells are letters, the pearls knowledge of the heart.⁵

¹ "And we have honoured the sons of Adam."—Koran, *Sura XVII.* 72.

² Another instance of the inscrutable nature of God's actions. — L.

³ See note on couplet 264. — Being under constraint is a necessary consequence of man's acceptance of the 'burden' of displaying the Divine attributes—a penalty of his exaltation. — L.

⁴ When 'united' with "The Truth" you will see the Divine will working in your true Self. — L.

⁵ Being is a sea whereof phenomenal manifestations are the waves; speech is the shore, because speech, *logos proforikos*, is the differentia of man (animal rationale),

By the uncaused sovereign will of "The Truth,"
 By His fore-knowledge giving absolute command,
 There was predestined, before soul and body were,
 For every man his appointed work ;
 One was obedient for seven hundred thousand years,¹
 Yet afterwards bore the collar of curses on his neck.
 545 Another after his transgression beheld the pure light,
 When he repented, he obtained the name "Chosen ;"²
 And, more marvellous still, it was by Satan's disobedience
 That Adam received mercy and pardon from "The Truth,"³
 Whilst through Adam's sin Satan was cursed.
 O wondrous actions of Thine without how or why !
 The Divine Majesty 'regards not,'⁴
 Exalted high above fanciful reasonings.
 How came it, O foolish man, that from eternity
 This man was to be Muhammad, and that Abu Jahl ?⁵
 550 He who speaks of how and why in connection with God
 Like a polytheist speaks unworthily of His Majesty.
 It becomes Him to ask how and why,
 Cavils on the part of His slaves are unbecoming.
 Godship consists entirely in sovereignty.⁶
 Causation is inapplicable to the acts of God,
 Mercy and vengeance befit Godship ;

¹ Iblis, or Satan.

² Adam. "Above all men did God choose Adam."—Koran, *Sura* III. 30.

³ These are instances of the inscrutable nature of the Divine will, which is not determined by ascertainable causes. Satan's original obedience and Adam's disobedience went for naught. L. See Rom. xi. 33.

⁴ Alluding to the *Hadis* : "These are in heaven, and God regards not their sins, and these in hell, and God regards not their good works."

⁵ Abu Jahl, 'the father of folly,' was an inveterate enemy of Muhammad.—Koran, *Sura* XXII.

⁶ "God was the First Great Cause, His will the source of all things, the spring of all motions, all events: it could not be frustrated." This was contained in the very idea of Omnipotence and Divine Felicity, for no perfect agency can be impeded. Aquinas, cited in Mozley, *Augustinian Doctrine of Predestination*, 237. Compare Aristotle, *Nicom. Eth.* VII. 13.

- All these lies and deception come from illusive existence ?
- 530 How, O foolish man, can free-will appertain
To a person whose essence is nothingness ?
Seeing that your being is all one with not being,
Say whence comes this free-will of yours ?
A man whose real existence is not of himself,
Is neither good nor evil in his own essence.¹
Whom have you seen in the whole world
Who ever once acquired pleasure without pain ?
Who in fine ever attained all his desires ?
Who continued ever at his pitch of perfection ?²
- 535 Dignities are permanent, but men of dignity
Are subject to the sway of "The Truth." *Allah is over all.*
Recognise the "working"³ of "The Truth" in every place,
Place not foot beyond your own proper limits.
Ask of your own state what this free-will is,
And thence know who are the men of free-will.
Every man whose faith is other than predestinarian,
Is according to the prophet even as a Gueber.
Like as those Guebers speak of Yezdan and Aherman,
So these ignorant fools say 'I' and 'He.'
- 540 The attribution of actions to us is imaginary,
That attribution itself is but a play and a farce.
You existed not when your actions were originated,
You were appointed to fulfil a certain purpose.⁴

be a self-determining agent, will it not necessarily follow that there are as many first causes as there are men in the world ?"—*Toplady*, VI. 31.

Qualities and will flow from essence, and where there is no essence there are no qualities. — L.

¹ Lahij explains the argument to be that, if man's will were free, nothing would impede the fulfilment of all his wishes. Compare Anwari :

"If destiny be not the arbiter of mundane affairs,

"Wherefore are men's states contrary to their wishes ?"

² Alluding to the *Hadis* : "In existence there is none who works but God." And to Koran, *Sura LV. 29*. Compare John v. 17.

³ Lahij says this was to reflect the being, qualities, and names of God as a polished mirror, not that man should choose the actions most pleasing to himself.

- He is 'near' on whom 'the light is shed,'¹
 'Far' is that not being which is distant from Being ;
 If He makes to shine on you a light from Himself,
 It delivers you from your own existence.
 What profit to you is there in this non-existent existence,
 Whence you have now fear and now hope ?
 As man fears not him whom he knows,
 It is infants who are frightened at shadows.
- 520 Fear remains not when you have started on your journey,²
 The Arab racer needs not the whip.
 What fear will you have of the fires of hell,
 When your soul and body are purged from existence ?
 Let pure gold be burned in the fire,
 If it contains no alloy, what is there to burn ?
 There is no obstacle in your way but yourself,
 But reflect well on your own illusory existence,
 While you are cloaked in this self of yours,
 The world is always as a veil before your eyes.
- 525 Then you are the lowest part of the circle of being,
 Then are you most opposed to the point of unity ;³
 The phenomena of the world overpower you,⁴
 Thence like Satan you say "Who is like unto me ?"
 Thence you say "I myself have free-will,"
 "My body is the horse and my soul the rider,"
 "The reins of the body are in the hand of the soul,"
 "The entire direction thereof is given to me."
 Know you not that all this is the road of the Magians,⁵

¹ Alluding to the *Hadis*: "God formed the creation in darkness, then He shed His light thereon, and he whom it meets is guided in the right way, and he who misses it walketh in darkness."

² He who has started on the 'journey to God' is engrossed in his race. L.

³ Compare couplet 324.

⁴ All the attributes of God, egoism included, are manifested as phenomena in man. Hence pride, like Satan's. "I am nobler than he."—Koran, *Sura VII. 77*.

⁵ Alluding to the *Hadis*: "The men of freewill are Guebers." They set up man's will beside God's, like Ahriman beside Ormuzd. Koran, *Sura XXII. 17*. "If man

In a moment this world passes away,
 None remains in the house save "The Truth."
 At that moment you attain proximity,
 You stripped of 'self' are 'united' to "The Beloved."
 Union here means the cessation of this dream,
 When this dream passes away, it is union.
 Say not 'the contingent outsteps its limits,'¹
 Contingent becomes not necessary, nor necessary contingent.

510 He who is transcendent in spiritual mysteries,
 Says not this, for it is an inversion of verities.
 O master! you have a thousand 'processes' before you,²
 Go and consider your own coming and going.
 Of the argument of part and whole and the 'process' of man,
 I tell you every whit both manifest and secret.

QUESTION IX.

What is the union of necessary and contingent?
 What are 'near' and 'far,' 'more' and 'less'?³

ANSWER IX.

Hear of me a discourse without 'more' or 'less,'
 It is by nearness that you become far from yourself.

515 As Being is manifested in not being,
 From that too proceed 'near' and 'far,' 'more' and 'less.'⁴

¹ *I.e.* not being. — L.

² *Nisha.* Iahiji says this includes the processes of *mabda*, coming or origin, *ma'ash*, sustenance, and *mu'ad*, return or going. — Compare Koran, *Sura XXIX. 17*: "See how Allah originated the creature world, and then created a new creation."

³ Union having already been explained, the poet passes at once to the explanation of 'near' and 'far.' "We are nearer to Him than his neck vein." — Koran, *Sura L. 15.* — L.

⁴ 'More' of Being is reflected in the man who is nearest to "The Light." — L.

- 495 Then comes his appointed time from the pure presence,
 Pure spirit returns to spirit, dust to dust.¹
 All the parts of the world are like plants,
 They are single drops from the ocean of life.²
 When the set times of their manifestations pass by,
 Their end becomes again their beginning.³
 Every one of them tends towards its Centre,
 For its nature forsakes not its centripetal character.
 Unity is like a sea, albeit a sea of blood,⁴
 Whereout rise thousands of mad waves.
- 500 Behold how this drop of water from that sea,
 Has assumed so many names and forms!
 Mist, cloud, rain, dew, clay,
 Plant and animal, and perfect man.
 In fine it was one drop of water at the first,
 Wherefrom all these things were fashioned.⁵
 This universe of reason, soul, heavens and bodies,⁶
 Is as a drop of water in its beginning and ending.
 When their appointed time comes to heaven and stars,
 Their being is lost in not being.⁷
- 505 When a wave strike⁸, the world vanishes away,
 Then is fulfilled the text "*It abounded not yesterday.*"⁸

¹ Eccles. xii. 7.

² Single because each manifests one Divine Name. L. See couplet 278.

³ They all end in the 'sea of Unity.' L.

⁴ It is a sea of blood because of the continual annihilation in it of its waves, viz. phenomena and plurality. L.

⁵ Compare Wisdom xi. 23; and Koran, *Sura XXI.* 31: "We made every living thing of water."

⁶ Reason *i.e.* Universal Reason, the first Emanation, as in couplet 204. L.

⁷ The Koranic texts about the last day are applied by the Sufis to the continual annihilation of phenomena in Unity. L.

⁸ "Verily the likeness of this present life is no other than as water, which we send down from heaven, and wherewith the produce of the earth is mixed, of which men eat and cattle also until the earth hath received its vesture and is adorned. The inhabitants thereof imagine that they have power over the same, but our command cometh unto it by night or by day, and we render it mown, as though yesterday it had not abounded with fruits."—Koran, *Sura X.* 25.

Though the numbers are many, only One is counted.
The world has only a simulated existence,
Its state is but an insubstantial pageant and a farce.¹

ILLUSTRATION.

OF MODES OF BEING.²

The mist is raised up out of the sea,
By command of "The Truth" it rains down on the desert
The sun's rays are shed down from the fourth heaven,
And are mingled with the water.
Then the heat strives to ascend on high,
And the water of the sea clings to it.
490 And when with these are joined earth and air,
There comes forth the green and pleasant plant.³
This becomes the food of and is transformed into animals,
Which are eaten by and transmuted into man.
It becomes seed, and passes through divers states,
And then there is born of it another man.
Then when the reasonable soul as a light enters the body,⁴
There is produced a fair and brilliant form ;
It becomes child, youth, adult and then aged man,
It knows wisdom, knowledge, reason, counsel.

¹ Compare Koran, *Sura XXIX. 64*: "This present life is no other than a pastime and a sport."

² *I.e.* of the modes in which Absolute Being is evolved or manifested in phenomenal plural objects. L.

³ Compare Milton's *Paradise Lost*, V. 479 :

So from the root
Springs lighter the green stalk, from thence the leaves
More airy, last the bright consummate flower
Spirits odorous breathes ; flowers and their fruit,
Man's nourishment, by gradual scale sublimed
To *vital* spirits aspire, to *animal*,
To *intellectual*, give both life and sense
Fancy and understanding, whence the soul
Reason receives, and reason is her being.

⁴ Alluding to Koran, *Sura XV. 29*: "I have breathed of my spirit into man."

- How can not being be united with "The Truth?"
 How can not being achieve travelling and journey?
 475 If your soul were cognizant of this mystery,
 You would straightway say "God pardon my error.¹"
 You are non-existent,² and not being is ever immovable,
 How can this non-existent contingent move to the necessary?
 No substance possesses objectivity³ without accidents,
 And what is an accident?—what "endures not two moments."
 Philosophers, who have written on natural science,
 Define bodies by length, breadth and depth.⁴
 What then is matter but an absolute nonentity
 Wherein is demonstrated form?
 480 As then form without matter is not self-existent,⁵
 So too matter without a form is naught but not being.
 All the bodies in the universe consist of these two nonentities,
 Whereof nothing is known, but their non-existence.
 Consider then their whole essence without more or less,⁶
 In itself it is neither existent nor non-existent.⁷
 Look upon contingent being in spirit and in truth,
 For apart from necessary being it is naught.
 Absolute Being by its own perfection is pervading all,⁸
 Phenomenal objects are mere imaginary things;⁹
 485 Imaginary things are not really existent,

¹ *I.e.* in calling a creature 'united,' *Wasil i Hakk.* L.

² *I.e.* in your creature state. L.

³ 'Objectivity,' *'ayn*,—evidence, visibility, externality. "Non incurrunt ipsæ substantiæ in oculos, sed vestitiæ et ornatæ accidentibus."—Melancthon, quoted by Hamilton, *Metaphysics*, I. 139.

⁴ *I.e.* by mere accidents. L.

⁵ See note on couplet 704.

⁶ Whole essence, *mahiyat*, the Aristotelian *to ti*, species. Schmölders, *Documenta*. Here matter *plus* form.

⁷ If existent it could not become non-existent, and *vice versa.* L.

⁸ Its perfection is to be manifested. L. See couplet 139.

⁹ *Amri 'itibari* "That which has no existence except in the mind of him who conceives it, and so long as he conceives it."—*Jorjani, T'arifât*, Notices des Mss. X. 84. *I.e.* merely subjective.

Since their existence proceeds from these nonentities.¹

- 465 And of this kind is all the fabric of the two worlds ;
 Now you know this, have faith and be stablished.
 Of a truth there is no other existence than "The Truth,"
 Whether you say 'He is the Truth,' or 'I am the Truth.'
 Separate imaginary appearances from True Being,
 Make not yourself a stranger but a friend.²

QUESTION VIII.

Why call they a creature 'united,'³
 How can he achieve travelling and journey ?

ANSWER VIII.

- Union with "The Truth" is separation from the creature state,⁴
 Friendship with Him is estrangement from self.⁵
 470 When the contingent wipes off the dust of contingency,
 Nothing remains save Necessary Being.
 The existence of the two worlds is as a dream,
 In the moment of eternity they become naught.
 He who is 'united' is not a creature,⁶
 The perfect man says not so.
 How shall not being find entrance at that door ?
 What connection has the dust with the Lord of Lords ?

¹ *I.e.* the accidents of length, breadth and depth. L.

² *I.e.* only these phenomenal appearances, which are mere accidental accretions to True Being, that veil it from you, and make you a stranger to it. L.

³ This answer discusses the nature of the perfected Sufi, *wasil i Hakk*, *i.e.* he who has drawn near to "The Truth,"—who has arrived at Unity. *Wasal* is defined in the *Tamâni ul-asîmi*, "The extinction of our own existence in the existence of God, as snow melts in the sea and as motes vanish in the sun."—Tholuck, *Ssufismus*, 72. Compare the *Henosis* and *Haplosis* of Plotinus. Ueberweg, i. 251.

⁴ 'Creature state,' *i.e.* phenomenal illusion of duality. L.

⁵ Compare St. James, iv. 4: "The friendship of the world is enmity with God."

⁶ His phenomenal 'side' vanishes, and nothing remains but his eternal 'side' of Very Being. L.

Neither does "The Truth" become a creature, nor is a
creature united with Allah.¹

Incarnation and Communion are here impossible,²

For duality in unity is clearly absurd.

455 The existence of creatures and plurality is but a semblance,
And not every thing that seems to be really is.

ILLUSTRATION.³

Set a mirror over against you,⁴

Look on it and see that other person.

Again see what that reflection is,

It is not this nor that, what then is that reflection?

Since I am limited to my own proper self,

I know not what is this shadow of me;

In fine, how can not-being be joined with being?

The two, light and darkness, cannot be united.

460 Like the past the future month and year exist not,

What is there but this one point of the present?

Time is one imaginary point, and that ever passing away,

You have named it the fleeting river.

There is none other in this desert, but only I,

Tell me what is this echo and noise?

Accidents are fleeting, substance is compounded of them,

Say how does it exist or where is this compound?⁵

Bodies exist only through length, breadth and depth,

¹ As in Incarnation and Communion. L.

² *Hulul*, Incarnation, as in couplet 102. *Ittihad*, the conjunction or communion of two *different* things or persons in one. *Wahdat*, unity, oneness. See Tholuck, *Sufismus*, page 142. There were sects of Sufis who held each of these doctrines.—Malcolm's *Persia*, II. 271.

³ This illustration gives samples of apparent existences, which are not really existent, *e.g.* reflections, past and future time, echoes, and even substances (bodies), since they are composed only of fleeting accidents. L.

⁴ Hugo of St. Victor uses the same illustration.—Maurice, *Mediæval Philosophy*, page 145.

⁵ See couplet 478.

- You, like the 'wool carder,' will raise this cry.
 Take out the cotton of your illusion from your ears,
 Harken to the call of *The One, The Almighty*.¹
 This call is ever coming to you from "The Truth,"
 Why are you tarrying for the last day?
 Come into the "valley of peace," for straightway²
 The bush will say to you, '*Verily I am Allah.*'
 445 The saying "*I am 'The Truth'*" was lawful for the bush,
 Why is it unlawful in the mouth of a good man?
 Every man whose heart is pure from doubt,
 Knows for a surety that there is no being but 'One.'
 Saying 'I am' belongs only to "The Truth,"
 For essence is absent, and illusive appearance is absent.³
 The glory of "The Truth" admits no duality,
 In that glory is no 'I' or 'We' or 'Thou.'
 'I,' 'We,' 'Thou' and 'He' are all one thing,
 For in Unity there is no distinction of persons.
 450 Every man who as a void is empty of self,
 Re-echoes within him the cry '*I am The Truth* ;'
 He takes his eternal side, 'other' perishes,⁴
 Travelling, travel, and traveller all become One.
 Incarnation and Communion spring from 'other,'
 But very Unity comes from the mystic journey.⁵
 That which is separate from "The Truth" is phenomenal
 existence,

¹ "Whom shall be the power on that day? With God, the One, the Almighty."—Koran, *Sura XL*. 16.

² See Koran, *Sura XX*. 11, for the history of the burning bush.

³ Essence, literally "He," *Hu*, which is the technical name of metaphysical essence in regard of its hidden nature. — L. Aristotle, *Met. VII. (VI.) 10*, says, matter in itself is incognoscible.

⁴ Every existing thing has two 'sides' or aspects, one *quâ* its phenomenal being, which is 'other,' and one *quâ* its real being, as an integral portion of 'Unity,' which is its eternal side. — L.

⁵ *I. e.* the annihilation of man's phenomenal self, which obscures his real Self, 'The Truth,' as the waves cover the sea. — L.

435 Your Self is a copy made in the image of God,
Seek in your Self all that you desire to know.²

QUESTION VII.

To what point belongs the aphorism, '*I am The Truth?*'³
Why call you that impostor a vain babbler?⁴

ANSWER VII.

Verily '*I am The Truth*' is a revelation of absolute mystery,
Save '*The Truth*,' who can say '*I am The Truth?*'
All the atoms of the world, like Mansur,
You will take to be drunken and heavy with wine;
Continually are they singing this song of praise,⁵
Continually dwelling on this mystic verity.

440 If you desire that its meaning may be clear to you,
Then read the text, '*All praise Allah.*'⁶
When you have carded 'self' as cotton,

¹ Similarly, Bernard of Clairvaux taught that each soul contains a copy of the ideas in the Divine mind, so that the pure in heart, in proportion as they have cleansed the internal mirror, must in knowing themselves also know God. — Vaughan, I. 34. Compare the *Hadis*: "He created Adam in His own image," and, "He who knows himself knows his Lord." J.L.

² *I.e.* in your real self, after you have died to your phenomenal self, and live eternally again in "The Truth." Compare Max Müller, Hibbert Lectures, 375. "The (Brahman's) highest knowledge was expressed in the words *tat tvam*, 'thou art It'; thou thyself, thy own true Self, that which can never be taken from thee; when everything else that seemed to be thine for a time disappears; when all that was created vanishes again like a dream, thy own true Self belongs to the Eternal Self; the Atman or Self within thee is the true Brahman, from whom thou wast estranged for a time through birth and death, but who receives thee back again as soon as thou returnest to Him or to It."

³ Point, *i.e.* the point or degree of the Mystic who has found eternal life in real Unity after annihilation of his phenomenal self, *baka ba'd ul fana*. L.

⁴ Hossain Mansur 'Hallaj' (the wool-carder), who was put to death at Bagdad in 309 A. H. for using these words.

⁵ *Tahlil* and *Tasbih* are two of the ejaculations in most frequent use.

⁶ "There is naught but praiseth Allah." — Koran, *Sura XVII*. 46.

And if you cannot, yet be not cast down,
Go, hearken to the text ' *Thou canst not direct.*'¹

ILLUSTRATION.²

He that is born blind believes not what you say of colours,
Though you show him instances and proofs for a century.
White and yellow and red and dark and light green
Are to him naught but darkest black.

See the evil plight of one blind from his birth,
Can he ever gain sight from the physician's eye salve?

430 Reason cannot see the state of the world to come,
As a man born blind cannot see things in this world.
But in addition to reason man has a certain faculty,³
Whereby he perceives hidden mysteries.

Like fire in flint and steel,
God has placed this faculty in man's soul and body;
When that flint and steel are struck together,⁴
The two worlds are illumined by the flash!
From that collision is this mystery made clear,
Now you have heard it, go and attend to your Self.

¹ "Verily thou canst not direct whom thou wilt, but God directeth whom he pleaseth."—Koran, *Sura XXVIII*. 56. It is not every one who has power to see and know "The Truth" in this life. L.

² Those who are void of the capacity for knowledge of God, and who are not 'illumined' by Divine grace, are like men born blind. The religious faculty is wanting in them. They have nothing but reason to rely on. L.

³ 'Faculty,' *taur*, literally mode, manner, condition, state, action. It is evoked, say Lahiji, by love and desire of knowledge of "The Truth," and ends, when exposed to the favourable conditions of the Sufi 'progress,' in Divine illumination. The leading principle of all mysticism is that independently of reason man possesses an inward sense or faculty—an 'inner light,' or an intuition, which under certain conditions conveys to him a knowledge of God by direct apprehension, in a manner similar to the evidence of the senses. Hugo of St. Victor names it the 'Eye of Intelligence.'—Vaughan, I. 184.

⁴ The striking together of the flint and steel means the Sufi progress, the purifying the heart from the stain of 'other.' By this collision the flame of love is kindled which burns up the Sufi's phenomenal being, and shows him his true 'self' an integral portion of "The All." L.

- Besides Him is no knower or known, Be sure,
 Nevertheless the dust draws heat from the sun.¹
 It is not strange that the motes of dust have hope,²
 And desire for the sun's heat and light.
 Call to mind the state and circumstance of your creation,
 For thence will you learn the root of your thought.
 To whom said God, 'Am not I your Lord?'³
 Who was it who then answered 'Yea?'
- 420 On that day when He 'kneaded the clay,'⁴
 He wrote by grace the faith on the heart.
 If you will read forthwith that writing,⁵
 You will understand whatsoever you desire.
 Last night you tied the knot of the "covenant of service,"⁶
 But have now forgotten it through ignorance;
 And therefore the word of "The Truth" was sent down⁷
 To recall to your mind that primeval covenant.
 If you have seen "The Truth" at the beginning,
 You may see Him again in this place.
- 425 In this place behold His attributes to-day,
 That you may behold His essence to-morrow.⁸

¹ Just as man draws his ardour for knowledge of "The Truth," from "The Truth." L.

² Motes are only seen in the sunbeams, just as the phenomena men are manifested by the shining of "The Truth." L.

³ "And when the Lord drew forth their posterity from the loins of Adam, and took them to witness against themselves, saying, Am not I your Lord? they answered, Yea."—Koran, *Sura VII.* 171. Knowledge of God was thus one of the essential properties implanted in man at his first origin. L.

⁴ Alluding to the *Hadis*: "He kneaded the clay of Adam forty days."

⁵ *I. e.* the innate knowledge engraved on the heart at creation. L.

⁶ The creature when fresh from the Divine hand, undefiled by plurality, knew and confessed its dependence on "The Truth." L.

⁷ *I. e.* in the mouths of the prophets.

⁸ *I. e.* in the world to come. This is addressed only to ordinary men, for saints and 'knowers' attain the world to come in this present world. L.

Until you utterly gamble away yourself,¹
 How can your prayer be true prayer?²
 When your essence is pure from all stain,³
 Then it is that your prayers are 'a joy of the eyes,'
 There remains then no distinction,
 Knower and known are one and the same.

QUESTION VI.

If knower and known are both the One pure essence,
 What are the aspirations in this handful of dust?⁵

ANSWER VI.

415 Be not thankless for the grace of "The Truth,"
 For it is by the light of "The Truth" that you know "The
 Truth:"⁶

¹ From the harvest of existence he will never reap a grain
 Who has never sown a seed corn in annihilation's lane.

Hafiz (Brockhaus' edition), Ode 61.

² Ghazzali, quoted in Tholuck, *Ssufismus*, pp. 4. 105, says, "Prayers (*zikr*) have three veils, (1) prayers pronounced with the tongue only, (2) prayers undistracted by evil thoughts, (3) prayers offered with such fervour, that the mind can hardly be recalled from thoughts of God. But the marrow of prayer is when the object of prayer possesses the heart, and prayer is effaced and ceases, and the sayer of prayer attends no more to prayer nor his own heart. These are submerged, and if he attends to them that is a veil and a distraction. This is the state named *fana*, effacement, wherein he is effaced from self, so that he is aware neither of his body, nor of outward things, nor of inward affections. He is 'rapt' from all these, journeying first *to* his Lord, second *in* his Lord: and if the thought that he is effaced from self occurs to him, that is a blemish. The best stage is to be effaced from effacement." Compare St. Theresa's 'Prayer of Rapture.'—Vaughan, II. 132.

³ *I. e.* stain of your own phenomenal individual being, or self. L. This is just Eckart's view. Vaughan, I. 163.

⁴ Koran, *Sura XXXII*. 18.

⁵ What is the cause of the love and ardour for knowledge of "The Truth" seen in man? L.

⁶ Having no real existence of your own, it is only by the communicated existence and knowledge of God that you know Him. L.

Make it ready to be the dwelling-place of the Beloved.
 When you depart out, He will enter in,
 In you, void of yourself, will He display His beauty.
 The man who is loved for his 'pious works,'¹
 Whom the pains of 'negation'² purify as a room that is swept,
 He finds an abode in a 'laudable station,'
 He finds a portion in 'what eye hath not seen, nor ear heard.'³
 But while the stain of his own being remains on him,
 The knowledge of the knower assumes not the form of experience.⁴

- 405 Until you cast away obstacles from before you,
 The light enters not the chamber of your heart.
 As there are four obstacles in this world,
 So also the modes of purification from them are four :⁵
 First, purification from filthiness of the flesh ;
 Second, from sin and evil "whispers of the tempter ;"⁶
 The third is the purification from bad habits,
 Which make men as beasts of the field ;
 The fourth is the purification of the secret,⁷
 For at this point the pilgrim's journeyings cease.
- 410 Whoso is cleansed with these purifications,
 Verily he is fit to commune with God.

¹ "And watch some part of the night in the same exercise as a pious work of supererogation for thee, peradventure thy Lord will raise thee to a laudable station."
 —Koran, *Sura XVII.* 81.

² In the ejaculation "*ziker*" of the creed, *kalima*, ('There is no God but God, and Muhammad is the prophet of God'), the first clause is called negation, *nafi*. Here 'negation' means denying all other existences besides God. L. The expression 'pains of negation' would also seem to imply self-denial in a practical sense,—mortifying the flesh.

³ See 1 Corinthians ii. 9.

⁴ See couplet 63. His theoretical knowledge is naught, till he personally experiences and feels the 'Secret of Unity.' L.

⁵ These are the four degrees of purification enumerated by Ghazzali.—Sale's Koran, Prelim. Discourse, 75.

⁶ Koran, *Sura CXIV.* 4.

⁷ "Secret," *i. e.* the heart, the secret thoughts. L.

Through him stones and animals will receive life.¹
 There will remain not in the world one infidel soul,
 True equity will be made manifest altogether.
 By the secret of Unity he will attain to "The Truth,"
 In him will be shown forth the face of the "Absolute."²

QUESTION V.

395 Who then is he who attains to the secret of unity?
 Who is the understanding one that is a knower?³

ANSWER V.

That man attains to the secret of unity
 Who is not detained at the stages on the road.
 But the knower is he that knows Very Being,
 He that witnesses Absolute Being.⁴
 He recognises no being but Very Being,
 And being such as his own he gambles clean away.
 Your being is naught but thorns and weeds,⁵
 Cast it all clean away from you.

400 Go sweep out the chamber of your heart,

¹ With this may be compared the eulogium on the prophet in the introduction of the *Mantik ut Tair*. See Garcin de Tassy ("Poesie Philosophique et Religieuse," p. 24). Muhammad Mehdi is Muhammad in his second coming. L.

² Koran, *Sura XXVIII*. 88: "Everything perishes except Thy face."

³ Knower, one who beholds "The Truth" with his 'illumined' soul, and not with his reason. The 'secret of Unity' is that there is no other being besides "The Truth." L.

⁴ Absolute Being is that which is free from all limitation, *kaid*. L.

⁵ Compare Hafiz, Ode 385 (Brockhaus' edition):

"Sweep off the life of Hafiz as a dream,
 Whilst Thou art, none shall hear me say 'I am.'"

And Ode 487:

"From His heart girdle-wise you dwell apart,
 While girdle-wise your 'self' enfolds your heart."

Casting no shadow before or behind, on the right hand or on the left.

Since he stands on the 'narrow way' "of The Truth,"¹

And takes his stand on the command 'Be steadfast.'²

He casts no shadow, for that involves darkness.

Hail, O Light of God, O shadow of Divinity!

His *Kibla*³ is between east and west,

Because it is drowned in the midst of light.

385 When by his power Satan becomes a Musulman,⁴

He will be as a shadow hidden under his feet.

All degrees are beneath his degree,

The existence of things of earth is from his shadow.

From his light his saintship is casting shadows,

The west is made equal to the east.⁵

For every shadow cast at the beginning of his course,

Another corresponding one is cast at the ending.

At this present every doctor of the faith

Is as one corresponding to the prophets in prophecy.⁶

390 But since a prophet is most perfect through prophethood,

He is of necessity more excellent than any saint.

Saintship will be all shown forth in the "Seal of the Saints;"

The last point will be finished in the first.

Through him the earth will be filled with peace and faith,

¹ Koran, *Sura* I. 3. The allusion is to the *Sirat*, or narrow bridge over hell, along which all men will have to pass on the day of judgment.

² "Be thou steadfast therefore as thou hast been commanded." — Koran, *Sura* XI. 114.

³ *Kibla*, the point to which the faithful turn in prayer, indicated by the *Mihrab*, or niche in mosques. See Daniel vi. 10. Lahiji says the *Kibla* of Moses was in the West, and that of Jesus in the East, but that of Muhammad in the centre.

⁴ There is a tradition, both among the Muhammadans and in the Kabbala, that Satan will become an angel of light. Compare 2 Cor. xi. 14.

⁵ The lesser prophets and saints are reflections from his light. The reflections during the ascent of the Sun of prophecy up to Muhammad are prophets, and those during its descent saints, who are also prophets in one sense. L.

⁶ Alluding to the *Hadis*: "The 'ulama of my faith are as the prophets of the children of Israel."

370 Saintsship lingers behind while it makes a journey,
 And like a point makes another circuit in the world.¹
 Its entirety will be seen in the 'Seal of the saints,'
 In him will be completed the circuit of the world.²
 Individual saints are as it were his members,
 For he is the whole and they are the parts.
 Since he holds close relation to our lord,
 Through him will be shown mercy most complete.³
 He will be the Imam of both worlds,
 He will be the Khalif of the children of Adam.

ILLUSTRATION.⁴

375 When the light of the sun is divided from the night,
 You see its dawn and up-rising and full ascension.
 Again from the circling of the revolving heavens
 Declension and afternoon and sunset are seen.

* [The light of the prophet is a mighty sun,⁵
 Now shining in Moses, now in Adam.
 If you read the chronicles of the world,
 You will know clearly its several degrees.
 From this sun every moment is cast a shadow,
 Which is one degree in the ascension of faith.

380 The time of our lord is the meridian line,⁶
 For he is purified from all shadow of darkness.
 On the meridian line he stands upright,

¹ When prophecy ceased with Muhammad, saintsship alone remained, and made the circuit of the world in the persons of the various saints. L.

Muhammad Mehdi, the twelfth Imam, who will appear at the end of the world.

Koran, *Sura XXI.* 107: "We have not sent thee, but as a mercy to all creatures."

⁴ On the relation of the minor prophets to Muhammad, and the minor saints to Muhammad Mehdi. L.

⁵ *I. e.* Muhammad. He is said to be *Ruh i 'azam*, '*Akl i kull*, and *hakikat i insani*, that is, the first emanation from Deity; and the minor prophets are thus emanations from him. Hence he is compared to the Sun, because 'the first thing God emitted was light.' L.

⁶ When the sun is on the meridian, at the time of the equinox, there are no shadows in countries near the Equator. L. Compare Dante, *Purgatorio*, XXX. 89.

When in this state he makes another circuit.
 From water and earth he springs up into a tree,
 Whose branches are lifted up above the heavens.¹
 The same brings forth in his turn another seed,
 One yielding a hundred fold by fiat of the Almighty.
 Like the growth of a seed into the line of a tree,
 From point comes a line, and from line again a circle.
 When the pilgrim has finished the circuit of this circle,
 Then his last point is joined to his first.
 365 Again he may be likened to a pair of compasses,
 Ending in the same impression whence they began.²
 When he has finished his course to the end,
 "The Truth" sets on his head the crown of Khalifate.
 These circuits are not transmigrations of souls, for verily
 They are manifested in the visions of Epiphanies,³
 'Verily they ask, saying, what is the end,
 And the answer is the return to the beginning.'⁴

• RULE II.⁵

The first appearance of prophethood was in Adam,
 And its perfection was in the 'Seal of the prophets.'⁶

intoxication,' and carrying with them "The Truth," descend to phenomenal being, and in that descent fulfil all the duties of the law as an ensample to others. L.

¹ "The Truth," like a kernel or seed embodied in the 'knower,' comes down as a shining light or pattern to the phenomenal world, though still retaining the husk of the law. This seed is sown in the good soil of his disciples, and springs upon them into a tree, which again is lifted up to heaven, *i. e.* repeats the same circuit up to Allah. L.

² Obeying the law in his downward journey, as he did in his first upward journey. L.

³ In metempsychosis one body perishes and another succeeds it as a receptacle of the soul, but in these circuits the truth may be manifested in teacher and disciple at once. L.

⁴ See Koran, *Sura LVII. 6*: "And unto God shall all things return." And *X. 4*: "He produceth a creature, and then causeth it to return again." Compare the *Proodos* and *Epistrophe* of Proclus, the raying out and return of all existences from and to the absolute unity. Ueberweg, *History of Philosophy*, Eng. Trans. I. 257.

⁵ On the relation of prophethood to saintship, the two embodiments of truth, *haqiqat*.

⁶ Muhammad.

Afterwards, when he has finished his course,
 "The Truth" sets on his head the crown of Khalifate.
 He finds eternal life after dying to self, and again
 He runs another course from his end to his beginning.
 350 He makes the law his upper garment,
 He makes the mystic path his inner garment.
 But know very truth is the station of his nature,
 He comprehends both infidelity and faith.
 Being endued with fair virtues,
 And famed for knowledge, devotion and piety,
 All these in him, but he far from all these,
 Overshadowed beneath the canopy of Divine Epiphanies.²

ILLUSTRATION.³

The kernel of an almond is utterly spoiled,
 If you pluck it from its husk while it is unripe.
 355 But when it grows ripe in its husk, it is good ;
 If you pluck out its kernel, you break the husk.
 The law is the husk, and the truth is the kernel,
 The mystic path lies between this and that.
 Error in the traveller's path is spoiling of the kernel,
 When the kernel is ripe it is good without its husk.
 When the knower experiences certain assurance,⁴
 The kernel becomes ripe, and bursts the husk.
 His being remains not in this world,
 He departs, and returns again no more.
 360 Another shines as a bright sun still retaining the husk,⁵

¹ *I. e.* the vicgerence of God on earth. Koran, *Sura II.* 28: "Verily we are about to place one on earth as a Khalif."

² *I. e.* He is in the state of *fana*, or absorption in God, like Moses at Mount Sinai. Koran, *Sura VII.* 139, quoted in note to couplet 194.

³ This illustration is explanatory of the distinction of law, *shari'at*, the Suti course, *tarikah*, and truth, *hakikat*, all of which go to form the perfect man. L.

⁴ Knower, *i. e.* he who obtains Divine 'illumination.' L.

⁵ One class rest at the stage of *fana*, ecstatic absorption in Unity, and law has no more dominion over them. These are the "*Majzub i Mullak, Azad or Be Shara*" devotees. Another, more perfect class, pass on to the stage of 'sobriety after

ILLUSTRATION.¹

- The prophet is as a sun, the saint as a moon
 Is set over against him in the point 'I am with God.'
- 340 Prophethood is resplendent in its own perfection,
 The saintship therein is manifest and not hidden.
 But the saintship in a saint is concealed,
 Whereas in a prophet it is shown forth openly.
 When a saint by obedience obtains fellowship,
 And intimacy with the prophet in saintship ;²
 Then from the text 'If ye love God' he finds entrance
 To that secret chamber 'God will love you.'³
 In that secret chamber he is beloved,
 He becomes altogether 'drawn'⁴ to "The Truth."
- 345 The saint is obedient as to his essence,
 He is a devotee in the street of essence,⁵
 Howbeit his work is finished at the time
 That his end is joined again to his beginning ?⁶

ANSWER IV.—Continued.

He is a perfect man who in all perfection
 Does the work of a slave⁷ in spite of his lordliness.

¹ Saintship, *waliyat*, i. e. drawing near to God by effacement of self, is common to saints and prophets ; but while prophets have to preach, saints have only to obey. L.

² As an intimate, *muhrim*, he obtains entrance to the *haram*.

³ Koran, *Sura* III. 29.

⁴ *Majzub i mutlak* is the appellation of the Sufi in the stage of *fana*.

⁵ Though absorbed in "The Truth" he is still obedient as regards his essence, because by obedience he attained his exaltation. L.

⁶ Here 'beginning' means the state of phenomenal existence, and 'end' the state of absorption in the Absolute. The saint first accomplishes 'the journey to God,' ending in absorption (*fana*) and abiding or eternal life in God (*baka*), and then journeys down again to his beginning in the 'journey from God along with God,' and is conscious that he is Unity in plurality. L.

⁷ Servitude, obedience, *'abuliyat*, is the characteristic quality of a saint.—Shea's *Dabistan*, III. 241, note. In his downward journey the saint must observe and obey the positive law, notwithstanding his previous union with Allah. L.

But if from the spirit world there shines a light
 From the attraction of grace or reflection of proof,¹
 Then his heart has fellowship with the light of "The Truth,"
 And he turns back along the road which he came.
 From that divine attraction or certain proof
 He finds his way to assured faith.

- 330 He arises from the seventh hell of the wicked,
 He sets his face towards the seventh heaven of the righteous;
 Then is he clothed with the quality of repentance,²
 And is made one chosen among the children of Adam.³
 From evil deeds he becomes pure,
 Like Idris the prophet he is caught up to heaven.
 When he obtains release from evil habits,
 He becomes thereby like Noah a saviour of his own life.
 The power of his 'parts' remains not in the 'Whole,'
 And like "the Friend of God" he acquires trust in God.⁴
- 335 His will is joined with the pleasure of "The Truth,"
 And like Moses he enters the highest door.
 He obtains release from his own knowledge,
 And like the prophet Jesus he becomes near to God,⁵
 He gives up his existence utterly to be plundered,
 And in the steps of the "Most Pure" he ascends.⁶
 But when his last point is joined to his first,
 There is no entrance for angel or for prophet.⁷

¹ *I. e.* illumination, or logical demonstration. L.

² *I. e. i. t.* repentance, or returning to God, has four stages, viz. turning (1) from unbelief, (2) from evil actions, (3) from evil habits, (4) from all but God. L.

³ See note on couplet 545.

⁴ *I. e.* he attains *fana*, utter effacement and annihilation of self,—obliteration of all consciousness and perception of the external phenomenal world,—immersion of the soul in the ocean of Divine glory. This state of *fana* involves the effacement of his individual power, will, knowledge and entire existence, as set forth in this and the three following couplets. L.

See Koran, *Sura* III. 40. 'He has near access to God.'

⁵ *I. e.* Muhammad.

⁷ Referring to the *Hadis*, quoted under couplet 120.

RULE I.¹

Know first how the perfect man is produced
From the time he is first engendered.

He is produced at first as inanimate matter,
Next by the added spirit he is made sentient,²
And acquires the motive powers from the Almighty.
Next he is made lord of will by "The Truth."

320 In childhood opens out perception of the world,
And the temptations of the world act upon him.³
When all the particular parts are ordered in him
He makes his way from these sources to general notions.⁴
Anger is born in him, and lust of the flesh,
And from these spring avarice, gluttony, pride.
Evil dispositions come into operation.
He becomes worse than an animal, a demon, a brute.
In his descent this point is the very lowest,
For it is the point directly opposite to Unity.

325 Of actions there arises an endless plurality,
He is thus directly opposed to his beginning.
If he remains imprisoned in this snare,
He goes astray worse than the beasts.⁵

¹ This rule, after shortly sketching man's 'descent' into the world of phenomena, describes his upward 'journey to God'—from the lowest point in the circle of being, up again to the highest point.

² 'Added spirit.' Lahiji doubts whether this means the animal soul or vital principle, or the human soul. This doctrine of the three ascending grades of the soul, vegetive, animal and human, was first enunciated by Aristotle, and is reproduced in the '*Ayun ul Masail* and other works. So Dryden (Palamon and Arcite, III. *sub fin.*), says that man is

"First vegetive, then feels, and reasons last,
Rich of three souls, and lives all three to waste."

³ Here is another reproduction of the Aristotelian forms of thought. Though the senses existed in the foetus in 'potentiality,' yet it is not till the world of outward objects is presented to them that they come into 'actuality.'

⁴ When particular sensations and perceptions are acquired, reason deduces general notions from them. L.

⁵ Koran, *Sura VII.* 178. Compare "In Memoriam," 117, 7 :

"Move upward, working out the beast,
And let the ape and tiger die."

The second is passing over the field of existence.
 In this holy vision plurality and individuals are one,¹
 Like one which pervades all numbers.

- 310 You are that plurality which becomes very Unity²
 You are that Unity which becomes very plurality.
 A man may know this mystery when he passes forth
 From the part, and travels up to the whole.

QUESTION IV.

Of what sort is this traveller, who is this wayfarer ?
 Of whom shall I say that he is the perfect man ?

ANSWER IV.

- Again you ask 'Who is the traveller on the road ?'
 It is he who is acquainted with his own origin.
 He is a traveller who passes on with haste,
 And becomes pure from self as fire from smoke.
- 315 Know his journey is a progress of revelation from the contingent
 To the necessary, leading away from darkness and defect.³
 He travels back his first journey, stage after stage,
 Till he attains the grade of the perfect man.⁴

phenomenal being, and (2) enduring (*baka*) in mystical union with Absolute Being, and with Him being in turn manifested in plurality.

"They say the road is two steps, severing and uniting ;
 You are united to the 'Friend,' when severed from self." L.

¹ *I. e.*, In the vision of the illumined and perfected Sufi. L.

² In virtue of man's 'journey to God' he is plurality in Unity, and in virtue of his 'journey with God from God' he is carried down again into plurality. L.

³ *Nuksan*, 'deficiency,' 'nothingness.' In the *Akhlaqi Nasiri* (Preface), practice is defined as "exertion in action and endeavour in conduct to the utmost of human ability, with the object of developing what lies within the compass of potentiality, up to the stage of actuality, provided that it leads from defect (*nuksan*) to perfection." See *Ayun ul Musail*, by Abu Nasir Al-Farabi, § 4. Schmölders, *Documenta*, p. 45.

⁴ In the last answer Mahmud spoke of 'the journey up to God,' and that 'down from God with God.' Here he mentions another journey or descent, anterior to the other two, viz. that of man's first extrusion from Unity into phenomenal plurality.

- 300 By the imaginary line of the H of the "He"¹
 Are produced two eyes at the time He looks forth.²
 But there remain not in the midst pilgrim or road,
 When this H of the "He" is joined to the H in Allah.
 Necessary Being is as Heaven and Hell as contingent,
 "I" and "you" are the Hades veil between them.³
 When this veil is lifted up from before you,⁴
 There remains not the bond of sects and creeds.
 All the authority of the law is over this "I" of yours,
 Since that is bound to your soul and body.⁵
- 305 When "I" and "you" remain not in the midst,
 What is mosque, what is synagogue, what is fire temple?
 Phenomenal being is as the dot on 'ayn,
 When 'ayn is clear, ghayn becomes 'ayn.⁶
 The journey of the pilgrim is two steps and no more,
 Although it is beset by divers perils.
 One step is the passing out from that H of "He,"⁷

¹ *Huwiyyat*, 'Ipseity.' (Sprenger, *Risalah Shamsiyah*, p. 7.) *Hu*, He=God; *Yahu*=Jehovah (Shea's *Dabistan*, III. 222, note).

² Alluding to the form of the round *H*. The "looking" is explained by the passage from Jami quoted in the note to couplet 134. The *H* of *Huwiyyat* (Divine Ipseity) is the phenomenon manifesting absolute Being in the visible universe. Thus we have duality 'I' and 'He,' but this duality is only imaginary, and vanishes as soon as 'I' and 'He' are united by mystical union in Allah. Compare couplet 142. L.

³ 'I' is the phenomenon displaying Absolute Being in its entirety,—its *jamal*, or beauty, as well as its *jalal*, or terror and evil. Hence it is as a veil or wall of partition between Heaven, the analogue of necessary and good being, and Hell contingent and evil being. L.

⁴ The Sufis call whatever opposes perfect union with the Divinity a "veil." See a saying of Junaid quoted in his life in *Nafhat ul nus*, p. 92.

⁵ It is only in consequence of man's phenomenal extrusion from Divinity, and his individual personality embracing evil as well as good tendencies, that the law is needed to restrain him. L.

⁶ Phenomenal being is compared to the diacritical point on the letter 'ayn (eye or essence), which converts it into the letter ghayn (cloud or darkness). When 'ayn is freed from this dot, ghayn, the cloud of phenomenal being, is sublimated into 'ayn, Divine Essence. L.

⁷ *I. e.* (1) passing by self-annihilation (*fana*) back to Absolute Being from

Men use the word "I" to express it.
 When "The Truth" is set in evidence in a phenomenon
 You express it by the word "I,"¹
 "I" and "you" are the accidents² of Very Being.
 The lattices of the niches of the lamp of Necessary Being.³
 Know bodies and spirits are all the One Light,
 Now shining from mirrors, now from torches.
 You say "The word 'I' in every connection"
 "Indicates the reasonable soul of man;"
 295 But as you have made human intellect your guide,
 You do not know your 'self' from one of your parts,
 Go, O master, and know well your 'self,'
 For fatness does not resemble an empty tumour.⁴
 "I" and "you" are higher than body and soul,
 For both body and soul are parts of "me."
 The word "I" is not limited to man,
 So that you should say it means only the soul.⁵
 Straightway lift yourself above time and space,⁶
 Quit the world and be yourself a world for yourself.⁷

¹ Absolute Being in regard of its remoteness from relations and attributes is not indicated in any phenomenon, but in regard of its accidental connexion with the visible universe it is indicated by the phenomenon 'man's self,' 'I' and 'you.' L.

² 'Ariz, a logical accident.—*Risalah Shamsiyah* (translated by Sprenger), page 7. The one Light shines with many rays through the lattices of various personalities. L.

³ Alluding to Koran, *Sura XXIV*, 35: 'Allah is the light of the heavens and the earth, and the likeness of His light is as a lamp, wherein is a torch, and the torch in a glass, and the glass shining as a star with the oil of a blessed tree.' Bodies are likened to mirrors, and spirits to torches.

⁴ Fatness, *i. e.* the real knowledge gained by illumination, is not like the empty puffed up conceit of intellect. L.

⁵ 'I' and 'You' are the theatres of Absolute Being in its entirety, whereas body and soul are exponents of single Divine attributes only. L.

⁶ This is a very favourite precept of mystical philosophers and theologians. See the passages from St. Augustine, Tauler, Swedenborg, Silesius, Schelling, and Schleiermacher, quoted in Mansel's *Bampton Lectures*, p. 250. It amounts to this, that to know the infinite man must himself be infinite (*ib.*, p. 58).

⁷ Here begins the answer to the second clause of the question. It is to become unilulated (*Jani*) in your 'self,' and enduring (*baki*) in God. L.

Hence you learn all the names of God,
 For that you are an image reflected from "The Named."¹
 Power and Knowledge and Will are shown forth
 In you, O slave of the Lord of bliss!
 You are the Hearing, Seeing, Living, Speaking,
 Yet you endure not of yourself but of Him!
 285 O first who are also the essence of the last!
 O inner who are also the essence of the outward!²
 You day and night are cogitating about yourself,
 It is most meet that you should think on self no more,³
 Since the end of thought is bewilderment,⁴
 This discourse on thought ends at this point.

QUESTION III.

What am I? tell me what "I" means?
 What is the meaning of "Travel into yourself?"⁵

ANSWER III.

Again you question me, saying, "What am I?"
 Give me news of myself as to what "I" means.
 290 When Absolute Being has to be indicated

lifetime or sustenance, that of *wajud i 'ayni*, i. e. the Divine ideas evolved to view. *Mu'ad*, return, is the retrocession of the creature back to *wajud i 'ilmiat*. Each creature wanders about during its manifestation in forgetfulness of its origin. L.

¹ I. e., God. The names which follow are those of the seven essential Divine attributes. The argument is that since each creature is the manifestation of some one Name of God, and you are the epitome of all creatures, therefore you see in yourself reflections of all the names of God. L.

² Koran, *Sura* LVII. 3.

³ By no process of logic or thought can you escape from egoism and tuism, and attain to true knowledge, so it is better for you to renounce the attempt to reach knowledge by thought. L.

⁴ When the thinker and the object of his thought become united, thinking is no longer possible, for thinking implies duality. The end of thought is (when union takes place) bewilderment,—dazzling of the mental eye, owing to its proximity to "The Truth." L.

⁵ Alluding to the *Hadis*—'Whoso knows himself knows his Lord.' *Introrsum ascendere* has been the watchword of mystics in all ages.

- The north quarter of the world is your dwelling place,¹
 Because the heart is on the left side of the body.
 The world of reason and mind is your stock in trade,
 Earth and heavens are your vesture.
 Behold this Not being which is the evidence² of Being,
 See this height how it is the essence of depth.³
 Your natural powers are ten thousand,⁴
 Your volitions transcend limits and counting.
- 275 For that cause is each man⁵ furnished with instruments,
 With limbs, members, and sinews.
 Physicians become bewildered at these,
 And stand amazed at the anatomy of man.
 Not one has mastered this science,
 Who does not avow his ignorance thereof.
 His limit and portion are appointed to each by "The Truth,"
 Each arises from and returns to one Name.⁶
 In that name each creature has its being,
 To that name it is ever giving praise ;
- 280 At its beginning each proceeds from that source,
 At its return that is its door of departure.
 By the door wherewith each enters, it departs,
 Though in its lifetime each wanders from door to door.⁷

¹ *Shamali*, north, also means left.

² *'Ayn*, eye, appearance, essence, reality. The "quality" of a proposition.—Schnölders (*Documenta Philosophiæ Arabum*), p. 130. *'Ayan i sabita*, the established evidences or epiphanies of the Divine "ideas," manifested in the phenomenal world; opposed to *'ayan i 'ilmiya*, the same "ideas" concealed in the 'intellectual presence' of God. 'Universal reason' is said to be in the Divine *'ilm* (knowledge), and man to be the same 'essence of man' manifested in *'ayn* (to outward view). Lahiji uses the expression, 'the world of *'ilm* and *'ayn*.' A name is called the *'ayn* of the thing named. See *Tabastut* (Calcutta edition), p. 456.

³ 'Universal Reason,' the first emanation, is also the "essence of man," the lowest emanation. — L.

⁴ Natural, *i.e.* involuntary, such as digestion, growth, &c. — L.

⁵ Or "each power." — L.

⁶ Each creature or each power reflects some one of the Divine names or attributes. From this name each is first manifested and to this it returns. — L.

⁷ *Mabda*, beginning or origin, is said to be the stage of *wujud i 'ilmiat*; *ma'ash*,

That which was made last was first in thought.¹
 The last that was made was the soul of Adam,
 The two worlds were a means to his production.
 There is no other final cause beyond man,
 It is disclosed in man's own self.²
 The black hearted and the fool are the opposites of light
 Yet are they the theatres of the true epiphany.³

- 265 When the back of a mirror is blackened,
 It will reflect a man's face from its face ;⁴
 And the rays of the sun in the fourth heaven
 Are not reflected till they fall on the dust of earth.
 You are the reflection of "The Adored of angels,"
 For this cause are you worshipped of angels.⁵
 Each creature that goes before you has a soul,
 And from that soul is bound a cord to you.⁶
 Therefore are they all subject to your dominion,
 For that the soul of each one is hidden in you,
 270 You are the kernel of the world in the midst thereof,
 Know yourself that you are the world's soul.

¹ Universal Reason is also the 'very essence of man,' so that what was first in the Divine thought, was the last in fact. Man was thus the final cause of creation. L.

² All things were created as subsidiary to man, but man is an end in himself, and not a means to any further end. L.

³ This refers to Koran, *Sura XXXIII. 72* : 'Verily, we proposed a deposit to the heavens, and to the earth, and to the mountains between them, but they refused the burden, and we entrusted it to man, who is unjust (or 'dark') and foolish.' This deposit is the duty of displaying the Divine attributes, and man does this through the universality of his nature, containing "the fullness of the Godhead." He is good on one side and evil on the other,—“created half to rise and half to fall.” The good represents the beautiful attributes of God (*jamal*), and the evil the terrible attributes (*jalal*). L.

⁴ Man, the mirror of Divinity, is on one side blackened with the darkness of Not Being, in order to reflect Very Being. L.

⁵ "And He said unto the angels, 'Worship Adam,' and they all worshipped him except Iblis."—Koran, *Sura II. 32*.

⁶ The 'essence of man,' or Universal Reason, is the soul which animates all things, and forms the bond of mystical union between them and mān. L.

Each serving diligently in its own appointed place,
 Before or behind which it never sets its foot.
 Though all four are contrary in their nature and position,
 Still one may see them ever united together.¹
 Inimical are they to each other in essence and form
 Yet united into single bodies by fiat of necessity.²
 From them is born the three-fold kingdom of Nature,
 Minerals, then plants, then animals,
 255 Setting up substance in their midst,³
 As Sufis becoming pure from form.⁴
 All at the command and by favour of the Master,
 Standing in their places subject to His will,
 The minerals by His wrath laid low in the dust,
 The plants by His favour standing erect,
 The sexual passion of animals with ardour unfeigned
 Preserving their genera, species, and individuals,
 All confessing the rule of their Master,
 Searching out His will day and night!

RULE IV.

THOUGHTS ON SOULS.

260 Ponder well once for all on your own origin,
 Your first mother had a father who was also her mother.⁵
 Behold the world entirely comprised in yourself,

L.c., in compound bodies. All these are proofs of the entire subjection of all things to one primal agent, "The Truth." L.

² Compare Burke: "From the reciprocal struggle of discordant powers is drawn out the harmony of the universe."

Hauki, substance, is the Greek *He Hyle*,—explained in *Istilahat us Sufiat*, p. 25, as the inward element in things as opposed to the outward form,—the *hypokeimenon*, 'that which underlies,' *quod substat*.

³ When the simple elements are united into compounds, each element drops its own 'form,' and is blended with the others into one common substance. L.

⁵ Universal Reason, the first emanation from the Absolute, is likened to Adam; and Universal Soul, the second emanation, to Eve, since Universal Soul was evolved out of Universal Reason, like Eve out of Adam's rib. L.

- O fool, the body of a gnat enshrines wisdom,¹
 Then how is there no wisdom in Mercury and Mars ?
 Albeit if you look into the roots of this matter,
 You see the heavens subject to the Almighty.²
- 240 When the astrologer is destitute of religion, and says
 That starry influences proceed from the heavenly motions,³
 He sees not that these revolving heavens
 Are all under the sway and dominion of "The Truth."

ILLUSTRATION.

- You may say these heavens are revolving
 In the rotation of day and night like a potter's wheel.
 And thereby every moment the wisdom of the Master
 Fashions a new vessel out of water and clay.
 Whatever exists in time and in space
 Proceeds from one master hand, one workshop.
- 245 The stars, who are of the people of perfection,⁴
 Wherefore are they always undergoing the defect of setting ?
 Why are they continually varying in position,
 In place and orbit, in colour and size ?
 Why are they now in Nadir, now in Zenith ?
 Sometimes in opposition, sometimes in conjunction ?
 Wherefore again is the heart of heaven fretted with fire ?
 What does it desire that it is always in a whirl ?
 All the planets circling round in search of this,
 Sometimes above, sometimes beneath the earth ?
- 250 The elements water, air, fire and earth
 Have taken their station below the heavens ;

¹ See Koran, *Sura II.* 24.

² On the one hand it is wrong to deny the wisdom manifested in the structure of the heavens, and on the other hand it is equally wrong to say with the astrologer that they are self moved, and govern things on earth. L.

³ Compare "The sweet influences of the Pleiades." Job xxxviii. 31.

⁴ This idea is found in Aristotle. *Nicom. Eth.* vi. 7. 4. The perfection of a star is its ascension, and its defect its setting. L.

- Of the seventh heaven Saturn is the watchman,
 The sixth is the mansion and house of Jupiter,
 The fifth heaven is the house of Mars,
 The fourth of the Sun, adorning of the earth,
 The third of Venus, the second of Mercury :
 The Moon holds its orbit on the sphere of the Earth.
- 230 The house of Saturn is in Capricorn and Aquarius,
 Jupiter waxes and wanes in Sagittarius and Pisces.¹
 In Aries and Scorpio is found the place of Mars,
 In Leo is the Sun's place of rest ;
 Like as Venus makes her house in Taurus and Libra,
 So does Mercury abide in Gemini and Virgo.
 The Moon sees in Cancer a creature akin to herself,
 When head becomes tail she assumes the form of a knot.²
 The Moon passes through eight and twenty mansions,³
 And then she returns opposite to the Sun.⁴
- 235 Then she becomes like to a *crooked palm-branch*,⁵
 By command of the Almighty who is Allwise.
 If you think on this, as a perfect man,
 Assuredly you will say, ' All this is not vain.'⁶
 The words of " The Truth " are clear on this point,⁷
 That to call this vain is weakness of faith.

¹ The " houses " of the planets are those signs of the zodiac in which they attain their maximum ascension. L.

² The points where the moon's orbit cuts the ecliptic are called ' knots,' and the portions of her orbit north and south of the ecliptic are called respectively the " head " and " tail of the dragon." L.

³ And for the moon have we appointed certain mansions, until she change and return to be like the old branch of a palm tree."—Koran, *Sura*. XXXVI. 28. These *manā*, or mansions, are the divisions of the zodiac, through one of which the moon passes each night.

⁴ *L. c.* becomes full. L.

⁵ *L. c.* in her last quarter. L.

⁶ " The course of nature is the art of God."—Young, *Night Thoughts*, IX. 1267.

⁷ *Batil*, ' Vain, what is without God.'—*Istilahat us Sufiat*, p. 14. Koran, *Sura* III. 138: " Think on the creation of the heavens and the earth. Have we created them in vain? "

- In the space of one day and night, more or less,
 Highest heaven surpasses your circuits, O Durvesh !¹
 Moved by this the other heavenly spheres are circling :
 Mark well how they all move in one direction.
 From east to west, like a water-wheel,
 They are ever hastening, without food or sleep.
- 220 Each day and night this highest sphere
 Makes a complete revolution round the world.
 Moved by this, the other heavenly spheres
 Are revolving in circular orbits in like manner,
 But contrary to the rotation of the crystalline sphere,²
 These eight lower spheres revolve crookedly.³
 The Ecliptic holds the signs of the zodiac,⁴
 In them is no interval nor any interstice.
 Aries and Taurus, and Gemini and Cancer,
 Are hung upon it with Leo and Virgo.⁵
- 225 Then Libra and Scorpio, then Sagittarius,
 Capricorn, and Aquarius, and then the sign Pisces,
 The fixed stars are one thousand twenty and four,
 Who have their stations round about the " throne." ⁶

¹ Alluding to the *taw'af*, or perambulations of shrines made by Durweshes. L.

² According to the Ptolemaic scheme the seven planets with their respective spheres, "cycle and epicycle, orb on orb," constitute the solar system. Beyond this is the eighth sphere, that of the fixed stars, and beyond that the crystalline, or ninth sphere, to which was attributed a certain 'trepidation' to account for the irregularities observed in the motion of the fixed stars. Beyond this was the *primum mobile*, the sphere which was at once first moved and the first mover, communicating its motion to the lower spheres revolving within it. Beyond the *primum mobile* was the empyrean. Ptolemy's *Syntaxis Magna* was translated into Arabic by Ishak bin Hossain, under the title *Al Megiste*, about 800 A.D. Apparently Lahiji takes the crystalline sphere, *charkh i atlas*, to be the same as the *charkh i 'azam*, or highest sphere.

³ Literally, 'bent as a bow.' The eighth sphere and those beneath it move with two motions, one east to west like the highest sphere, and secondly west to east. L.

⁴ The Ecliptic is also called the 'girdle' of the 'throne,' or eighth sphere. L.

⁵ Virgo, *Khushah*, which also means a bunch of grapes, and is therefore said to be hung up. L.

⁶ The eighth heaven.

- Read the fourth verse, it is "The throne;"¹
 After that are the seven heavenly spheres,
 The "chapter of the seven limbs" answers to these.²
 After these, behold the bodies of the four elements,
 Whereof each answers to its respective verse.
 After these come the three kingdoms of nature,
 Whose verses you cannot count.
- 210 The last that came down was the soul of man,³
 And thus the Koran ends with the chapter "Men."

RULE III.

THOUGHTS ON THE HEAVENS.

- Rest not in bondage in the prison of nature,
 Come forth and behold the divine handiwork.
 Consider the structure of the heavens,
 So that you may praise "The Truth" for His signs.⁴
 Look up and see how the vault of "highest heaven"⁵
 Is stretched round about both worlds.
 Wherefore do they name it "throne of the Merciful?"
 What connection has it with the heart of man?⁶
- 215 Wherefore are these two continually in motion,
 Never for a moment taking rest?
 Peradventure the heart is the centre of that heaven,
 Heart the central point and heaven the circumference.⁷

¹ Koran, *Sura* II. 256, the eighth heaven.

² *Sura* I., which contains seven divisions, or the seven chapters from *Bakrat* to *Takut*. Seven heavens are mentioned in the Talmud, and the 'third heaven' is mentioned in 2 Corinthians xii. 2. Compare *Sura* II. 27: "Into seven heavens did He fashion it."

³ *Nazil*, 'coming down,' is the term for the revelation of a verse in the Koran.

⁴ Or, 'in verses of the Koran.' L.

⁵ *I. e.*, 'arsh, the ninth heaven.

⁶ Alluding to the *Hadis*: "The heart of the believer is the highest heaven." The 'arsh and the heart of man are both theatres of Divine perfections, and the 'arsh, as the less perfect, may be subsidiary to the heart, the more perfect theatre. L. See couplet 652.

⁷ See couplet 796.

129871

200 "The Truth" will then grant you whatsoever you ask,
And show you all things *as they really are.*¹

RULE II.

To him, whose soul attains the beatific vision,²
The universe is the book of "The Truth Most High."
Accidents are its vowels, and substance its consonants,
And grades of creatures its verses and pauses.
Therein every world is a special chapter,
One the chapter *Fatihah*, another *Ikhlas*.
Of this book the first verse is 'Universal Reason,'³
For that is like the *B* of *Bismillah*;

205 Second comes "Universal Soul," 'the verse of light,'⁴
For that is as a lamp of exceeding light;
The third verse thereof is "Highest heaven."⁵

two bows' length from Him in heaven."—Koran, *Sura* LIII. 9. Mount Kaf was the abode of the Simurg, the type of Absolute Being.

¹ Alluding to the *Hadis*, 'Inspiration is a light that descends into the heart and shows the nature of things as they really are.' The illumined Sufi sees 'things as they are' when after annihilation of self, *fana*, he endures and abides (*baka*) in God. L.

² The author here describes the successive "emanations" of Divinity under the figure of the successive chapters of the Koran. The Alexandrian doctrine of "emanations"—intermediate potencies or intelligences by whom God acts on the world of phenomena—"links between the Divine spirit and the world of matter,"—seems to have sprung from an amalgamation of the ancient Persian angelology—the *Amshaspands*, *Izads*, and *Fravashis*,—with Greek Ontology, the "ideas" of Plato, the *logos* of Philo, the *nous* of Plotinus. (See Deutsch. Remains, p. 50, and Mansel, Gnostic Heresies, p. 26). This doctrine pervades the entire Neoplatonist philosophy, and the writings of the Gnostics, (see Ueberweg, Greek Philosophy, I. 224), and re-appears in the systems of the Muhammadan philosophers Al Farabi, 950 A.D., Avenpace, circ. 1118 A.D., and Averroes, circ. 1150 A.D. (Ueberweg, I. pp. 412—417), and in the Jewish Kabbala.

³ Universal Reason (*'akl-i-kull*) and Universal Soul (*nufs* or *jan-i-kull*) are translations of the Neoplatonic *logos* and *pneuma*. See '*Aiun-ul-masail*' by Abu Nasr Al Farabi, and the remarks of Schmölders (Documenta Philosophiæ Arabum, p. 96). The '*Aiun-ul-masail*' is a summary of Aristotelian metaphysics as interpreted by the Alexandrian Neoplatonist commentators.

⁴ Koran, *Sura* XXIV. 36, 'a light from the oil of a blessed tree.'

⁵ Koran, *Sura* VII. 55, '*arsh*, or heaven of heavens.

Like Moses, son of Amran, press onwards in this road,
 Till you hear the words, '*Verily I am God.*'¹
 So long as the mount of your being remains² before you,
 The answer to '*Show me*' is '*Thou shalt not see me.*'³
 "The Truth," as amber, attracts you like a straw.
 If there were no mount of "youness," where were the road?⁴
 195 When its Lord appears in glory to the mount of existence,
 Existence is laid low, even as the dust of the road.
 The beggar becomes by one attraction a king,
 In one instant it makes the mount as a straw.⁵
 Follow the steps of the prophet in his ascension,
 Marvel at all the mighty signs.⁶
 Come forth from the dwelling of Umhāni,⁷
 Say only, "*Whoso hath seen me hath seen The Truth.*"⁸
 Forsake the *Kaf* of the corner of both worlds,
 Sit on mount *Kaf* at "*the distance of two bows' lengths.*"⁹

¹ Alluding to the burning bush (Koran, *Sura XXVIII. 31*), *i.e.* till you are illumined by Divine Epiphanies.

² The mount, *i.e.* phenomenal illusive existence, which hides real absolute Being. L.

³ Alluding to the giving of the law on Mount Sinai. "And when Moses came at the appointed time, and his Lord spake unto him, he said, 'O Lord, show me thy self, that I may behold thee.' God answered, 'Thou shalt in no wise behold me, but look towards the mountain, and if it stand firm in its place, then thou shalt see me.' But when his Lord appeared with glory in the mount He reduced it to dust, and Moses fell on his face in a swoon and was beside himself."—Koran, *Sura VII. 139*.

⁴ Amber is called *kah raba*, attractor of straws. When your phenomenal existence, your 'youness,' is swept away, there is no longer any interval between you and God. L. There is here a play on the word "*tui*," which means "firm" as well as "youness."

⁵ The attraction of Divine graces enriches the fakir or beggar (*i.e.* the man who is 'poor in spirit' and stripped of self), with the wealth of union with the Absolute. L.

⁶ *I.e.* Divine Epiphanies. L.

⁷ The daughter of Abu Talib, from whose house the prophet started on his ascension to heaven.

⁸ This saying is ascribed to Muhammad in the *Maksad-i-Aksa*.—Palmer, 97. Cf. John xiv. 9.

⁹ "Afterwards he (Muhammad) approached near until he was at the distance of

- 180 How shall I tell the tale of 'states' of heart¹
 To you, O man, with head downcast and feet in the mire ?
 The world is yours and yet you remain indigent.
 Has man ever seen one so pitiable as you are ?
 Like captives you are confined to one spot,
 Binding your feet with your own helpless hand.
 You sit like women in the street of ill fortune,
 You take no shame to yourself for your ignorance.
 The valiant of the world are rolling in carnage ;
 You, with head wrapped up, put not forth your foot.
- 185 How read you the text, "old woman's creed,"
 That you hold ignorance to be lawful for you ?
 Whereas "women are wanting in intellect and faith,"²
 Why should men choose their road ?
 If you are a man, come forth and pass on,
 Whatever hinders you, pass aside by it.
 Tarry not day or night at the halting places,³
 Linger not behind your fellow travellers and camels.
 Like 'The Friend of God,' go seek "The Truth,"⁴
 Turn night into day and day into night.⁵
- 190 Stars with moon and most brilliant sun
 Represent sense, imagination and brilliant reason.⁶
 Turn your face from all these, O pilgrim,
 Say alway, 'I love not them that set.'

¹ *I.e.* ecstatic states in which Divine Epiphanies and visions are displayed to the heart. L.

² There is another tradition, "an old woman's creed is yours." Labiji says it is mere bondage, *taklid*, mechanical religion, cant. Compare 1 Tim. iv. 7, 'old wives' fables.'

³ Compare Hafiz, Ode I.

⁴ "And when the night overshadowed him, Abraham saw a star and he said, 'This is my Lord ;' but when it set, he said, 'I like not gods which set.' And when he saw the moon rising, he said, 'This is my Lord ;' but when he saw it set, he said, 'Verily, if my Lord direct me not, I shall become one of them that go astray.'"—Koran, *Sura VI. 77.*

⁵ Relax not your efforts at any season. L.

⁶ *Hiss i mushtarak*, the *koine aisthesis* of Aristotle.

- What is that world which is not seen,
 One day whereof equals a year of this world ?
 170 That world, in fine, is not what you see.
 Have you not heard the text, 'What ye see not?'¹
 Come, show me what is Jabulca,²
 What that city whose name is Jabulsa.
 Consider the East along with the West,
 For this world contains no more than one of each.³
 Come and hear the meaning of 'like unto them ;'⁴
 Hear it from Ibn Abbas, and then know yourself!
 You are asleep, and this vision of yours is a dream,
 All that you see thereby is an illusion.
- 175 On the morn of the last day, when you shall awake,
 You will know all this to be the baseless fabric of fancy.
 When the illusion of seeing double is removed,
 Earth and heavens will become transfigured.
 When the true Sun displays his face to you⁵
 There remains not the light of Venus, moon or sun.
 Falls one beam of His on the hard rock,
 It is torn to pieces like wool of divers colours.⁶
 Know now is the time that you have power to act :
 What profit is there in knowing, when you are powerless ?⁷

¹ Koran, *Sura* LXIX. 38.

² Sale, Prelim. Disc. 83, explains these as the celestial and terrestrial Jerusalem, Bahij as the worlds of ideals, and of disembodied spirits. He says one of them lies in the east, the other in the west. See Gal. iv. 26, and Deutsch, Islam. p. 101.

³ Sense tells us nothing of the unseen worlds. L.

⁴ See *Slane*. Ibn Khallikan, i. 89, note. The saying referred to is, "If I explained to you the verse, 'God created seven heavens and earths like unto them' ye would stone me, or call me unbeliever." See Koran, *Sura* LXV. 12.

⁵ The Father of lights. -- James i. 17.

⁶ "On that day the mountains shall become like carded wool of divers colours." -- Koran, *Sura* CI. 4.

⁷ Man by reason of the universality of his nature, i.e. his comprehending in himself all the divers names and attributes of "The Truth," is capable of apprehending Divine Epiphanies, and attaining to knowledge of "The Truth," and should set himself to do this while his powers are in their prime. L.

- If you take one atom link from its place
The entire universe falls to ruin.
- 160 The whole in a dizzy whirl, and yet no single part
Placing foot beyond the limit of contingency,
Phenomenal being¹ holding each one in bondage,
Each is in despair at its particularization from the Whole.
You may say each is ever travelling and yet restrained,
Each is ever being unclothed and clothed upon;²
Each is always in motion, yet ever at rest,
Never beginning and never ending.
Each ever cognizant of his own essence, and for that cause
Ever pressing his way towards the throne on high.
- 165 Beneath the veil of each atom is hidden
The heart-ravishing beauty of the Beloved's face!

RULE I.³

You have heard thus much of the universe,
Come, say what you have seen of the universe.
What know you of form or of substance?
What is the next world, and what is this world?
Say what is Simurg, and what mount Kaf,⁴
What heaven and hell, and hades⁵ what?

¹ *Ta'ayyun*, phenomenalization or emanation, evidentiatio. See note on couplet 273 and couplet 484.

² This is an allusion to Koran, *Sura* L. 14: "Yet are they in doubt (or being clothed with, *labas*), a new creation." Each atom non-existent in itself is being every moment clothed with a fresh phenomenal efflux from Absolute Being, and again stripped of it. When it strips off the phenomenal it is united with the Absolute, and when it again puts it on, it is held back from union and "travaileth in bondage." L.

³ These rules are an elaboration of the thesis that knowledge of the Truth is to be attained not by sense and reason but by illumination. L.

⁴ Simurg, a fabulous bird, said to dwell on Mount Kaf, or Caucasus,—the type of Supreme Being and plurality in Unity.

⁵ *Al'araf* or *Barzakh*, the partition, veil, or "barrier" between death and the resurrection, or between this world and the next, a hades or purgatory, in which the dead are examined by Munkir and Nakir.—Sale, Koran, Prelim. Disc. 55, and *Sura* XXIII. 102.

- In its members a gnat is like an elephant,
 In its qualities a drop of rain is like the Nile.
 The heart of a barley-corn equals a hundred harvests,
 A world dwells in the heart of a millet seed.
- 150 In the wing of a gnat is the ocean of life,¹
 In the pupil of the eye a heaven.
 What though the corn grain of the heart² be small,
 It is a station for the Lord of both worlds to dwell therein.
 Therein are gathered the two worlds,
 Sometimes Iblis and sometimes Adam.³
 Behold the world mingled together,
 Angels with demons, Satan with the archangel.
 All mingled like unto seed and fruit,
 Infidel with faithful, and faithful with infidel.
- 155 Together are gathered, in the point of the present,⁴
 All cycles and seasons, day, month, and year.
 World without beginning is world without end,
 The mission of Jesus falls with the creation of Adam.⁵
 From every point in this concatenated circle
 A thousand forms are drawn ;
 Every point as it revolves in a circle
 Is now a centre, now a circling circumference.⁶

¹ *I.e.*, absolute Being. L.

² The heart's core,—the drop of black blood in the heart, supposed by Muhammadans to be the principle of life. L.

³ Adam is a manifestation of the Divine beauty, *jamal*, and Iblis of Divine majesty and wrath, *jalal*. L.

⁴ Compare :

' Nothing is there to come, and nothing past,
 But an eternal *now* does always last.'

Cowley, *Davidicis*, I. 302.

⁵ The last event in Divine history coincides in point of time with the first. All things, whatever the times of their manifestations, are present together in God. There is no time in God. L.

⁶ There is one great circle of emanations down to man, and back to God, and smaller circles caused by each particular emanation having a course of its own, *e.g.*, universal reason revolves in all particular reasons. Each link is potentially all, and hence destruction of one is destruction of all. L.

Though all numbers have one for their starting point,
Nevertheless you never come to the end of them.

Forasmuch as Not being in itself is pure,
Therein is reflected 'The hidden treasure.'

Read the tradition 'I was a hidden treasure,'¹

That you may see clearly this concealed mystery.

140 Not being is the mirror, the world the reflection, and man
Is as the reflected eye of The unseen Person.

You are that reflected eye, and He the light of the eye,
In that eye His eye sees His own eye.²

The world is a man and man is a world :³

There is no clearer explanation than this.

When you look well into the root of this matter,

He is at once seer, seeing eye, and thing seen.

The holy tradition⁴ has declared this,

And, 'without eye or ear,' demonstrated it.

145 Know the world is a mirror from head to foot,⁵

In every atom are a hundred blazing suns.

If you cleave the heart of one drop of water,

A hundred pure oceans emerge from it.

If you examine closely each grain of dust,

A thousand Adams may be seen in it.

¹ Alluding to the tradition, 'David inquired, saying, O Lord, why hast Thou created mankind? God said, I was a hidden treasure, and I desired to become known, and I created the world in order to be known.'

² Compare a somewhat similar passage in the *Khândogya Upanishad*, VIII. 7—12, quoted in Max Müller's *Hibbert Lectures*, 318—321. 'Man,' says Lahiji, 'is the eye of the world, whereby God sees his own works.' Compare Hegel. M. Müller, *Hibbert Lectures*, 20.

³ Man, being the epitome of all the Divine names and qualities, is the microcosm, and the world is 'the great man,' because it bears to man, 'the eye of the world,' the relation of a man to one of his members. L. Compare George Herbert :—

'Man is one world, and hath another to attend him.'

⁴ "My servant draws nigh to me by pious works till I love him, and when I love him, I am his eye, his ear, his tongue, his foot, his hand, and by me he sees, hears, talks, walks, and tastes." L.

⁵ Through this process of reflection every atom is potentially a mirror of any and all the Divine names and qualities, and when any atom puts off its limitation and phenomenal character it becomes "the All." L.

- Blackness of face in both worlds is poverty,¹
 Blackness is most precious, neither more nor less.
 What shall I say? since this saying is fine,
 'A light night that shineth in a dark day.'²
 130 On this place of witnessing which is the light of Epiphany,³
 I have much to say, but not to say it is best.

ILLUSTRATION.

- If you desire to behold the eye of the sun,
 You must make use of another body;
 Since the eye of the head has not strength enough,
 You may look on the brilliant sun in the water.
 Since its brightness shows less brightly therein,
 You can bear to look on it for a longer space.
 Not being⁴ is the mirror of absolute Being,
 Therein is reflected the shining of "The Truth."
 135 When Not being is set opposite to Being,
 It catches its reflection in a moment.
 That Unity is exposed to view in this plurality,
 Like as when you count one it becomes many.

¹ Referring to the *Mahlis*, 'Poverty is my peace.' Poverty with the Sufis means self-annihilation.

This darkness is light, because it shows "The Truth," free from the veil of plurality. It shines in a day, *i. e.* the visible world of phenomena, but this day is dark because phenomena veil "The Truth." — L.

Divine Epiphanies, such as that to Moses at the burning bush, and to Mohammad on the night of his ascension. — See complet 367.

⁴ *Ma'ad*, privation of being, not being. The 'to me on' of the Eleatics, handed on to us through Plato, Plotinus and the Arabian philosophers. See Jami, *Tuhfat-ul-Tawarikh*, *Ma'ad*, l. 10.

In His cradle lay with suspended breath
 The infant of creation in the sleep of not being.
 The eye of that Beauty seeing what was not
 Beheld the nonexistent as existent.
 Though he beheld in His own perfections
 The beauties of all things and their qualities,
 Yet He desired that in another mirror
 They might be displayed to His view.'

Like as His light utterly burns up the angels,¹
 So it burns up reason from head to foot.
 Reason's light applied to the very Light of lights,
 Is as the eye of the head applied to the sun.
 When the object seen is very near to the eye,
 The eye is darkened so that it cannot see it.²
 This blackness,³ if you know it, is the light of very Being ;
 In the land of darkness is the well-spring of life.⁴
 125 Since the dark destroys the light of vision,
 Give up looking, for this is no place for looking.⁵
 What connection has the dust with the pure world ?
 Its perception is impotence to perceive perception.⁶
 Blackness of face⁷ is not divorced from the contingent
 In the two worlds ; *Allah is all wise.*

¹ All phenomena are annihilated in Him. L.

² The mental bewilderment or darkness which occurs to the mystic is the light of Absolute Being approaching close to him. L.

³ See a passage of Dionysius, the pseudo-Arcopagite, quoted in Tholuck (*Blüthen-sammlung aus der Morgenländischen Mystik*), p. 9 : " Then is he delivered from all things seeing or being seen, and dives down into the truly mystical darkness of ignorance, wherein he closes up all the intellectual apprehensions, and finds himself in the utterly impalpable and invisible, being entirely in Him who is beyond all, and in none else, either himself or another ; being united as to his nobler part with the utterly unknown by the cessation of all knowing, and at the same time, in that very knowing nothing, knowing what transcends the mind of man." And Blossius (quoted in Vaughan, I. 290) : " The light is called dark from its excessive brightness."

⁴ Alluding to the " water of life " found by the prophet Khizr in the land of darkness.

⁵ When the mystic annihilates all phenomena, self included, which veil the face of " The Truth," and is drawn near to, and united with " The Truth," seer and seen are identified, and looking is no longer possible.

⁶ The dust, *i.e.* the contingent is naught but the reflection in not being of Necessary Being, which in itself is pure from the stain of contingency and plurality. Therefore the contingent is impotent to perceive " The Truth " in the ordinary way, and its highest degree of perception is to be absorbed in the " The Truth," when its eyes are blinded by excess of light, and its vision is unconsciousness,—inability to be conscious of seeing. L.

⁷ Blackness of face=nothingness, not being. The contingent is naught but not being, and its highest perfection is to be conscious of this, and to annihilate self by absorption in " The Truth." L.

QUESTION II.

What sort of thought is the condition of my path?
Wherefore is it sometimes a duty, sometimes a sin?

ANSWER II.

To think on the mercies is the condition of your path,¹
But to think on the essence of "The Truth" is grievous sin.
Thinking on the essence of "The Truth" is vain;
Know it is impossible to demonstrate the manifest.²
115 Since His works are manifested from His essence,
His essence is not manifested from His works.³
The whole universe is exposed to view by His light,—
But how is He exposed to view in the universe?⁴
The light of His essence is not contained in phenomena,
For the glory of His majesty is exceeding great.
Let reason go, and abide in "The Truth."
The eye of a bat endures not the bright sun.
In that place where God's light is our guide,
What room is there for the message of Gabriel?⁵
120 Though the angels stand hard by the throne,
They reach not the station, 'I am with God.'⁶

¹ Alluding to the *Hadis*, 'Think on the mercies of God, not on the essence of God.'

² *Taksil i hasil*, "The Truth" is more general than His works, and thus demonstrating Him from His works is demonstrating the general and more known from the particular and less known. And again, knowledge of God is gained by illumination and intuition, and demonstration of ultimate facts of consciousness is impossible. L.

³ *Aiat*, texts, names of God, works or signs of God.

⁴ The face of "The Truth" is not displayed till all the illusory phenomena, which veil it, are annihilated. L. 'But is it unreasonable to confess that we believe in God not by reason of the nature which conceals him, but by reason of the supernatural in man which reveals him?'—Jacobi, quoted in Hamilton's *Metaphysics*, I. 40.

⁵ Gabriel was the "angel of revelation." See Koran, *Sura II. 91*.

⁶ This refers to the tradition, 'There are times when I am with God in such wise that neither highest angel nor prophet apostle can attain thereto.'

Since it had its origin from defective sight.
 He is like one born blind, cut off from perfection,
 The man who follows the road of schism,¹
 Men of externals have ophthalmia in both eyes,²
 For they see in external objects naught but the external.
 The theologian³ who has no perception of Unitarianism⁴
 Is in utter darkness in clouds and bondage of dogmas;⁵
 110 Whatever each says about Unity, more or less,
 Affords a specimen of his own power of insight.
 The Divine Essence is freed from where, how, and why.⁶
*Let His glory be exalted above what men say of Him.*⁷

¹ The schismatics, or Mutazzalites, deny the eternity, *baka*, of God, and are therefore debarred from attaining to true insight into the verities of things. L.

² The men of externals (*ahl i Zahir*) are dominated by externals, and do not penetrate to "The Truth" within them. L.

³ The *Mutakallamin*, or scholastic theologians, are 'they who tread the road to Divine knowledge with the foot of logic and not of illumination.' L. *Al-kalam* is defined in the *Dabistan* as the science enabling one to confirm the truth of religion by logical demonstration, and thus corresponds to the scholasticism of mediæval Europe.

⁴ *Tauhid*, Unification, Unitarianism, belief in God's unity, acknowledging that all things are One. See Answer VII. and Hafiz (Brockhaus' edition), Ode 465 :

'Hafiz, when preaching unity, with Unitarian pen

Blot out and cancel every page that tells of spirits and men.'

In the *Dabistan*, chapter xi., is given a list of the principal technical terms of the Muhammadan faith, with their exoteric or ordinary meanings, and with the esoteric meanings given to them by Miyan Bayazid, a Punjabi Sufi. The work of *Tauhid* is said to be "To annihilate self in the absolute Truth, and to become eternal in the Absolute, and to be made one with the One, and to abstain from evil."

⁵ *Taklid*, putting a collar on the neck, blind imitation, canting, bondage, subservience to authority; compare the definition of *religio* from *religare*. Old women's religion is said to consist of *taklid*. The perfected Sufi advances from the stage of bondage, *taklid*, to that of absolute liberty and consciousness of truth, *ittlak wa takhik*. Compare St. Paul's expressions, "carnal ordinances," "law of a carnal commandment," "the yoke of bondage."

⁶ *I.e.*, from quantity, quality, and relation. He is therefore incognoscible by the mind of man so long as it is not 'illumined' by Divine grace. L.

⁷ Koran, *Sura XVI. 3*: 'Let Him be exalted above the gods they join with Him.'

None would know that these beams are from him,
 There would be no distinction between kernel and husk.
 Know the whole world is a beam of the light of "The Truth,"
 Yet "The Truth" within it is concealed from manifestation;¹
 And since the light of "The Truth" alters not nor varies,
 And is void of change and transitoriness,
 100 So you fancy that this world of itself is permanent
 And enduring, always of its own nature.
 A man who relies on far-sighted reason²
 Has much bewilderment before him,
 From far-sightedness of overweening reason
 One derives philosophy, another the Incarnation.³
 Reason cannot endure the light of that face,
 Go! that you may behold it, seek another eye.
 Since the two eyes of the philosopher see double,⁴
 He is impotent to behold the unity of "The Truth."
 105 From blindness arose the doctrine of 'Assimilation,'⁵
 From one-eyedness that of God's remoteness.⁶
 From the same cause arose false and vain Metempsychosis,⁷

¹ Compare Tennyson, 'The Higher Pantheism':

'The sun, the moon, the stars, the seas, the hills and the plains,
 Are not these, O Soul, the vision of Him who reigns?
 Is not the vision He, tho' He be not that which He seems?'

² Far-sighted reason goes astray because it looks afar off for "The Truth," which is nearer to us than our neck vein.' L.

³ The philosopher regards necessary and contingent matter as two distinct entities, whereas there is only the 'One.' L.

⁴ *Halul*, descending, descent of the Spirit, the incarnation of God in Christ. L. The Sufi sect called *Nasriah*, or *Haluliah*, held that God had descended into individual men. See Sale's Koran, Prelim. Discourse, 125; Malcolm's Persia, II. 271.

⁵ *Tashbih*, assimilation. The "Assimilators," says Lahiji, liken God to a material body dwelling above the highest heaven, 'arsh, (i.e. they are, as we should say, anthropomorphists). Lahiji says these two doctrines are erroneous apart, but true together. God is remote from contingency, but is connected with the phenomenal world in that it is His reflection.

⁶ *Tanzih*, declaring God to be without an equal, exalted above, and remote from matter.

⁷ *Tanasukh*, transmigration of souls.

- From the contingent he seeks to prove the necessary,
Therefore is he bewildered at the essence of the necessary.
- 90 Sometimes he travels backwards in a circle,¹
Sometimes he is imprisoned in the chain of proofs.
While his reason goes deep into phenomenal existence,
His feet are caught in the chain of proofs.
All things are manifested through their likes,
But "The Truth" has neither rival nor like,
Since "The Truth" has neither rival nor peer,
I know not how you can know Him.²
Necessary matter has no sample in contingent :³
How can man know it, tell me how ?⁴
- 95 Fool that he is ! for he seeks the blazing sun
By the dim light of a torch in the desert.

ILLUSTRATION.⁵

If the sun tarried always in one position,
And if his shining were all after one manner,

¹ He argues in a circle ; proves one contingent proposition by another contingent, which in its turn is proved by the first, and so on in an endless circle. L.

² Sense supplies us with finite objects only, and reason has only these finite objects to work on. It cannot transcend them, or mount from them to the infinite.

³ The figment of contingent being occurs for the first time in the fifth book of Plato's Republic. Being he argues, is the object of knowledge, and not being of ignorance, and therefore opinion which lies between them must have an object of its own as well, and this object is intermediate or contingent being, which is and is not, and partakes both of existence and non-existence. On this Professor Jowett notes :—" Plato did not remark that the degrees of knowledge in the subject have nothing corresponding to them in the object. With him a word must answer to an idea, he could not conceive of an opinion which was an opinion about nothing."— Jowett's Plato, II. 59.

⁴ Compare Hafiz, Ode 355 (Brockhaus' edition) :

' But how can our eyes behold Thee as Thou art ?

' As our sight is, so see we, and only in part.'

⁵ *Tamsil*, simile, analogy in logic. Schmölders (Documenta Philosophiæ Arabum). This illustration was probably suggested by Ghazzali. See Lewes, History of Philosophy, II. 51.

- 80 But to learn of what kind this arrangement is,
 Reference must be made to books of logic.
 Moreover, unless divine guidance aids it,
 Verily logic is mere bondage of forms.¹
 That road is long and hard, leave it,
 Like Moses for a season cast away that staff.²
 Come for a season into the "Valley of Peace,"³
 Hear with faith the call, "*Verily I am God.*"
 He that knows "The Truth,"⁴ and to whom Unity is revealed,
 Sees at the first glance the light of very Being.
- 85 Nay more, as he sees by illumination that pure Light,
 He sees God first in everything that he sees;
 Abstraction⁵ is a condition of good thinking,
 For then the lightning of divine guidance illumines us.
 To him, whom God guides not into the road,
 It will not be disclosed by use of logic.
 Forasmuch as the philosopher is bewildered,
 He sees in things nothing but the contingent;

¹ *Taklid*. See note on couplet 109.

² Koran, *Sura XX*. 14 and 11: "What is that in thy right hand, O Moses? He answered, It is my staff whereon I lean, and wherewith I beat down leaves for my flock. God said, Cast it down, O Moses! And he cast it down, and behold it became a serpent, which ran about And when he was come near unto it (the burning bush), a voice called to him, saying, O Moses, verily I am thy Lord, wherefore put off thy shoes, for thou art in the sacred Valley 'Towa.'"

³ *I.e.*, the *tarikah*, or Sufi's progress and course of illumination which leads him to the true knowledge of God. L.

⁴ The Truth, *Hakk*, is the usual Sufi expression for the Absolute Divine Being.

⁵ *Tajrid*, stripping off, making bare, seclusion from the world, logical abstraction, purification from self. Lahiji explains it as 'Passing by the stages of carnal lusts, and mental operations, and human pleasures and relations, and emerging from the limitation of self, which veils man's real essence.' Similarly, Plotinus directs the mystical aspirant to 'simplify his nature,' that he may become identified with the infinite. And Dionysius, the pseudo-Arcopagite, exhorts his disciple 'to abandon the senses and all operations of the intellect, all objects of sense and all objects of thought, and ignorantly to strive upwards towards union with Him who is above all essence and knowledge; inasmuch as by separation of himself from all things, he will be exalted to the super-essential radiance of the Divine darkness.'—Vaughan, *Hours with the Mystics*. I. 288.

QUESTION I.

First of all I am perplexed about my own thought ;
What is that which they call thinking ?

ANSWER I.¹

You say, " Tell me what is ' thinking,'
" Since I am perplexed as to its meaning."
Thinking is passing from the false to the truth,
And seeing the Absolute Whole in the part.
Philosophers who have written books on it,
Say as follows when they are defining it,
75 That when a conception² is formed in the mind,
It is first of all named reminiscence.³
And when you pass on from this in thinking,⁴
It is called by the learned interpretation.⁵
When conceptions are properly arranged in the mind,
The result with logicians is known as thinking.
From proper arrangement of known conceptions
The unknown proposition⁶ becomes known.
The major premiss is a father, the minor a mother,
And the conclusion a son, O brother !

¹ Thinking is the means to reach knowledge of God, *m'arifat* ; and thinking is of two kinds, logical demonstration, and spiritual illumination. L.

² *Tasawwur*, conception, " idea."

³ *Tazakkar*, reminiscence, the *anamnesis* of Plato. All major premisses, or first principles, says Lahiji, are gained by intuition, or reminiscence of ideas known to the mind in a former state.

⁴ Compare *Risala Shamsiya* 5, ' Part is intuitive and part is inferential and the result of thought, *i. e.* of such an arrangement of known things, that it leads to the knowledge of unknown things.' See Aristotle, *An Pri.* I. i. 6.

⁵ *'Ibrat*, from *'abr*, passing over, interpretation, explication, probably a translation of Aristotle's *Peri Hermeneias*, which treats of propositions.

⁶ *Tasdik*, assertion, verification, proposition, as in *Risala Shamsiya* 3.

Again that noble was instant with me,
 Saying, "Do me yet another favour,
 "Expound these mysteries which you have spoken.
 "Out of theory bring them into evidence."¹
 I did not think it possible for me at that season
 To treat thereof with the unction² of ecstasy,
 65 For the explanation thereof in speech is impossible,³
 The master of ecstasy alone knows what is ecstasy.
 Nevertheless, according to the word of the teacher of the faith,
 I rejected not the postulant of the faith,⁴
 But to the end that these mysteries might be explained,
 The parrot of my eloquence lifted up his voice.
 By aid of heavenly grace and divine blessing
 I spoke the whole discourse in a few hours.
 When my heart craved of heaven a title for this book,
 There came an answer to my heart, "It is our Rose Garden."
 70 Since heaven has named it "Rose Garden,"
 May it enlighten the eyes of all souls.

¹ From demonstrated knowledge, 'ilm ul yakin, bring them to the stage of experienced or evidenced knowledge, 'ayn ul yakin. The first is the knowledge gained by logical demonstration, the second that "spiritually discerned" by illumination, *Kashf*. L.

² *Zauk*, 'taste,' 'delight,' 'religious exaltation.'

³ Compare 1 Corinthians, ii. 14.

⁴ Alluding to the *Hadis*, "Reject not questioners."

- Wherefore at his solicitation I began
 An answer to that epistle in concise terms.
 Forthwith, in that illustrious congregation,
 I pronounced this discourse without hesitation or repetition.
 Now, with their wonted favour and kindness,
 They will pardon my shortcomings ;
- 50 All know that this person in his whole life
 Has never attempted to write poetry.
 And though his talents be competent thereto,
 He has rarely had to compose verse.
 Though he has composed many works in prose,
 He has never compiled a *masnavi* in verse.
 Prosody and rhyme weigh not mysteries,¹
 The pearl of mystery is not held in all vessels.
 Mystery cannot be compressed into letters,
 The Red Sea is not contained in a jug.
- 55 Why should I, to whom even words are lacking,
 Why should I take on myself a further burden ?
 This is not boasting, but it is by way of compliment
 And of apology to the men of heart.
 I take no reproach to myself for my poor poetry,
 For no poet like 'Attar is born in a hundred centuries.
 Were there a hundred worlds of mystery set forth in this wise,
 They would be only one grain from 'Attar's shop,²
 But all this have I written of my own experience,
 And not plagiarized as a demon from angels.³
- 60 In short, I delivered the answers to the questions
 Off hand, each to each, neither more nor less.
 The messenger took the letter with reverence,
 And departed again by the road that he came.

¹ Prosody can "weigh" heavy and light (or, as we should say, long and short) syllables, but not Sufi mysteries. L.

² Fariduddin 'Attar, author of the *Mantik ut Tair*, &c., was a druggist.

³ Koran, *Sura XV*. 18. The devils are said to ascend to overhear the talk of the angels in heaven.

THE CAUSE OF WRITING THIS BOOK.

Seven and ten years had passed after seven hundred,
 From the Flight, when lo, in the month Shawál¹

35 A messenger of a thousand graces and virtues
 Arrived at the behest of the men of Khorásan.
 A great man, who in that country is famed²
 For his varied learning as a fount of light,—
 Whom all the men of Khorásan, great and small,
 Pronounce to be better than all men of this age,—
 Had written an epistle on the matter of mystery
 Addressed to the masters of mystery.
 Therein many difficult expressions
 In use amongst the masters of indications,

40 Had been versified in the form of several questions,
 A world of mystery in a few words.
 When the messenger read that epistle, forthwith
 The news was noised abroad by many mouths.
 All the nobles present in that congregation,
 Turned their eyes upon this durvesh.
 One who was a man well versed in affairs,³
 And who had heard these mysteries from me a hundred times,
 Said to me, “Tell the answers off straightway,
 “That the men of the world may profit thereby.”

45 I replied, “What need? for again and again
 “Have I set forth these problems in treatises.”
 “True,” said he, “but I hope to have from you
 Answers in rhyme corresponding to these questions.”

¹ 717 A.H.=1317 A.D.

² Amir Hosaini is the person referred to. See Introduction.

³ Lahiji says the name of this person was Shaikh Aminuddin, and the conversation took place at Tabriz.

- His entrancing state is the union of union,
 His heart ravishing beauty the light of light.
 He went before and all souls follow after
 Grasping the skirts of his garment.
 As for the saints on this road before and behind
 They each give news of their own stages.
- 25 When they have reached their limits
 They discourse of the 'knower' and the 'known,'¹
 One in the ocean of unity says '*I am the Truth*,'²
 Another speaks of near, and far,³ and the moving boat,
 One, having acquired the external knowledge,
 Gives news of the dry land of the shore.⁴
 One takes out the pearl and it becomes a stumbling-block,
 Another leaves the pearl and it remains in its shell.⁵
 One tells openly this tale of part and of whole,⁶
 Another takes his text from eternal and temporal:⁷
- 30 One tells of curl, of mole, and of eyebrow,⁸
 And displays to view wine, lamp and beauty.⁹
 One speaks of his own being and its illusion,¹⁰
 Another is devoted to idols and the Magian girdle.¹¹
 Since the language of each is according to his degree of progress,
 They are hard to be understood of the people.
 He who is perplexed as to these mysteries
 Is bound to learn their meaning.

¹ See Answer V.² See Answer VII.³ See Answer IX.⁴ See Answer X.⁵ See Answer IV., Illustration 2. The positive law is the shell, and Sufi mysteries the pearl within it. One exposes these mysteries to the vulgar and causes scandal, another keeps them concealed. L.⁶ See Answer XI.⁷ See Answer XII.⁸ See Answer XIII.⁹ See Answer XIV.¹⁰ *I. e.*, of the illusive unreal nature of all phenomena, *ta'ayyunha*. L.¹¹ See Answer XV.

- 10 The worlds of command and of creatures proceed from one
breath,
And the moment they come forth they go away again.
Albeit here there is no real coming and going,
Going, when you consider it, is naught but coming.¹
Things revert to their proper original,
All are one, both the visible and the invisible.
God most high is the eternal one who with a breath
Originates and terminates both worlds.
The world of command and that of creatures are here one,
One becomes many and many few.
- 15 All these varied forms arise only from your fancy,
They are but one point revolving quickly in a circle.²
It is but one circular line from first to last
Whereon the creatures of this world are journeying ;
On this road the prophets are as princes,
Guides, leaders and counsellors.
And of them our lord Muhammad is the chief,
At once the first and the last in this matter.
The One (*Ahad*) was made manifest in the *mim* of Ahmad.
In this circuit the first emanation became the last.³
- 20 A single *mim*⁴ divides *Ahad* from Ahmad ;
The world is immersed in that one *mim*.
In him is completed the end of this road,
In him is the station of the text '*I call to God*,'⁵

¹ See Answer XI. Coming and going are mere subjective impressions produced on the mind of the percipient by the rapid renewals of Divine manifestations. L.

² See Answer XII., i.e. the one Divine Being who is evolved, and rayed out through His various emanations down to man,—the lowest point in the circle,—and is united again to Himself in man's upward journey back to Unity. L.

³ Ahmad, or Muhammad, is the type of the "perfect man," who is the theatre or exhibition place of all the Divine names and attributes. The first emanation, '*ayn*,' was universal reason, and this descended, through the intermediate emanations, into man, and is again carried upwards by the "perfect man" in his ascent to "Unity," and is united with the "One." Thus the first becomes the last. L.

⁴ *Mim*, the forty grades of emanations, from universal reason down to man. L.

⁵ Koran, *Sura XII*, 108.

EXORDIUM.

IN the name of Him who taught the soul to think,
And kindled the heart's lamp with the light of soul ;¹
By Whose light the two worlds were illumined,
By Whose grace the dust of Adam bloomed with roses ;
That Almighty one who in the twinkling of an eye,
From *Kaf* and *Nun* brought forth the two worlds !²
What time the *Kaf* of His power breathed on the pen,³
It cast thousands of pictures on the page of Not being.
5 From that breath were produced the two worlds,⁴
From that breath proceeded the soul of Adam.
In Adam were manifested reason and discernment,
Whereby he perceived the principle of all things.
When he beheld himself a specific person,
He thought within himself "What am I ?"⁵
From part to whole he made a transit,
And thence returned back to the world.
He saw that the world is an imaginary thing,
Like as one diffused through many numbers.⁶

¹ *I. e.* The reasonable soul, *nafsi natika*.

² *I. e.* The material visible world, and the invisible, spiritual or 'world of command.' ("Are not creation and command of Him?" Koran, *Sura VII.* 52.) The Sufis identified these with the Platonic worlds of ideals and of sensible objects. See *Dabistan-i-Muzahib*, p. 445 (Calcutta edition).

³ Pen (*kalam*) a name of '*Akl i kull*, universal reason, the first emanation from the "One." *Kaf*, *i. e.* *kudrat*, power. L.

⁴ The command of God, *Kun fa-yakunu*, 'Be and it was,' is here alluded to. Koran, *Sura II.* 3. See Psalm xxxiii. 9.

⁵ See Milton's *Paradise Lost*, VIII. 270.

⁶ The phenomenal world has no real 'objective' existence. It is only the repetition of the "One," (L.), who is, as Milton says:

. Infinite
And through all numbers absolute, though One.
Paradise Lost, VIII. 420.

and even Idolatry;¹ and there is high authority² (if authority be needed) for thinking it not inconsistent with our loyalty to our own religion to mete out similar tolerant measure to them.

¹ Dr. Wolff says of the Sufis of Bokhara, "They are people who really try, as they express themselves, to 'come nearer to God' by a moral life, separation from the world, meditation, prayer, and reading the books of other religious sects."—*Missionary Tour*, p. 205.

² *E. g.* The passage from St. Augustine quoted by Sale as the motto to his translation of the Koran—"Nulla falsa doctrina est quæ non aliquid veri permisceat;" and those from St. Augustine, St. Clement and others, quoted by Max Müller in the Preface to his "Chips."

ERRATA.

- Page 26, note 5, line 3, *for* soul, *read* reason.
 .. 31, note 2, line 5, *for* or, *read* and.
 .. 40, note 3, line 1, *for* beholds, *read* beholds.
 .. 41, couplet 409, *read* "The fourth is the purification of the secret from 'other.'"
 .. 58, couplet 588, *erase* of.
 .. 58, note 4, line 1, *erase* "or of the faith."
 .. " " line 3, *insert* "or of the faith" *after* "knowledge of heart."
 .. 62--3, note 8, *for* everything, *read* every action.

renewed every moment, as indicated by the texts about 'the new creation.' Similarly the texts about 'the resurrection and world to come' indicate that the dispositions acquired by men in this life will then be manifested in 'spiritual bodies,' *i.e.* forms appropriate to them. The perfect will then drink the 'pure wine' of union with God. There will remain no duality or distinction of persons. Hence faith, reason, devotion, paradise and *houris* will then become an empty tale.¹ Such will be the perfect 'union' in the world to come, but in this world all ecstatic union is followed by sobriety and separation.

XII. Mahmud concludes this part of the discussion by reiterating his main thesis that all things are One. The Eternal and the temporal are not two distinct entities, since the temporal is merely a subjective illusion, like the circle of fire seen when a single spark of fire is whirled quickly round.

XIII. to XV. These last three sections are devoted to an explanation of the figurative language whereby the Sufis express their conceptions of God and the universe, and their ecstatic experiences. And of this language it may be said that though it seems irreverent and unseemly to us, it did not seem so to them. As Xenophanes² saw, men's conceptions of the Deity bear a constant relation to their own moral and intellectual stature. Symbols that we see to be inadequate and misleading, were not improbably the highest attainable by the untutored minds of other ages and countries, and thus possessed, perhaps, a *relative* goodness of their own. Answer XV. shows us that one of the main characteristics of the Sufis was their readiness to recognise and appreciate whatever seemed to them to be good and true in other religions, such as Christianity, Magianism,

¹ Law, author of the "Serious Call," got rid of gross material conceptions of heaven much in the same way.—L. Stephen, *English Thought*, ii. 407.

² Lewes, *Hist. of Philosophy*, i. 40.

IX. The illusion of free-will is Magianism, setting up an evil first cause, Ahriman, over against the good, Ormuzd. This illusion must be shaken off and annihilated in the conviction that the only free agent is "The Truth," and man a passive instrument in His hands, and absolutely dependent on His pleasure. Man's glory lies in abandoning his self-will, and finding his true will in God's will.

X. Going back to the relation of the law to the state of sanctification, called in the fourth answer "The Truth,"¹ and here called "the knowledge of faith," Mahmud compares the former to the shell, and the latter to the pearl within it. The Sufi must extract this pearl; but, on the other hand, he must not break the shell till the pearl within it is fully formed. The law is a schoolmaster to bring him to "The Truth." Without this faith, this fixed spiritual habitude, this settled internal character or 'state' of the heart, no external legal works are virtuous in the highest sense. Legal and formal works cannot sanctify man;² it is the saintly disposition which sanctifies works. From this disposition all the virtues flow spontaneously. All the virtues lie in the mean, in equipoise and harmony, and this harmony of the soul calls down and attracts the Spirit from above. This heavenly spirit operates in man like the sun's beams on the earth. As it were enamoured of the harmonious soul, the Spirit enters into a mystical marriage union with it, the issue of which is gracefulness, virtue and the beauty of holiness. But all these are not of man that worketh, but of God that giveth grace.

XI. Absolute Being is the *summum genus* embracing all being; but in one sense actual phenomenal being is wider, because it is absolute *plus* phenomenal limited being. This phenomenal side is

¹ Kashifi's abstract of the *Masnawi*, called *Lah ul labab*, arranges the matter of that poem under the three heads of the law, the path, and the truth.

² In the *Nafhat ul Uns*, the Shaikh of Islam is quoted as saying, "God is veiled from the heart of the man who relies on his own good works." Compare Luther's doctrine of justification by faith.

oneness,"¹ as Eckart said. Good works, it is true, raise men to a 'laudable station,' but so long as division and duality and 'self' remain, true mystical union of knower and known is not attained.

VI. But if knower and Known be one, how comes it that the knower feels within him emotions of love and aspiration drawing him towards the 'Known?' In man's present phenomenal state, the mixture of Not being in him divides him from Being; and these aspirations are the stirrings of the true Being within him, recalling and drawing him as with a magnet to his source. If he be not of those who are born blind to this spiritual light within, these sparks kindle up the flame of love to God, which burns up his phenomenal self, and shows him his real self one with "The Truth."

VII. The man who, like Mansur Hallaj, the wool-carder, has carded away his phenomenal self, can say, "I am the Truth;" for when man takes his eternal side, 'other,' *i. e.* Not being, is annihilated, and nothing is left but Being. When God withdraws what belongs to Him all things fall back into their original nothingness. All phenomenal existence is merely an illusion, as we may see from the case of echoes, reflections, past and future time, and fleeting accidents, wherein all the externality or objectivity of substance consists.

VIII. The creature state being thus non-existent, man cannot of himself move, draw near to, or unite with "The Truth." Union is only a phrase for annihilating the phenomenal element in man—sweeping off the dust of contingent being. The genesis of the creature world is an eternal process. It is as a drop of water, raised from the sea of Being in mist, poured down in rain, converted into plants, animals, man, and finally recalled into the bosom of the sea. Phenomena are constantly annihilated in the universal Noumenon, and this annihilation is union.

¹ Similarly Tauler preached the necessity of "fathomless annihilation of self," and a "transformed condition of the soul," and "rest in the divine centre or ground of the soul."—Vaughan, i. 192.

IV. These journeys are called the "journey up to God" and the "journey down from God in God," and are a sort of circuit, and he who completes the circuit is the "perfect man."

When man is born into the world evil passions spring up in him, and if he gives way to them he is lost. But if he attends to the promptings of Divine grace and light in his soul, he repents, and is converted, and journeys up to God,—effacing self-will, self-knowledge, and his entire phenomenal corrupt self-existence; and purifying his nobler part from the stain of externality, he ascends in spirit to heaven, and is united in spirit with "The Truth."

This stage is the holy state known as saintship, exemplified in saints and prophets.

But the "perfect man" must not pause in this ecstatic union, which is above all laws. Notwithstanding this exaltation he must journey down again to the phenomenal world, in and along with God, and in this downward journey he must conform to outward laws and creeds. His sanctification must bring forth the outward fruit of good works.

The law is as a husk, and the holy state of identity with "The Truth" the kernel; and when the kernel is ripe it bursts the husk. But the perfect man must not rest or abide in this ecstatic state of union with "The Truth," but so long as he is in this life must "return to sobriety;" and though "The Truth" is the fixed and abiding home of his soul, he must wear the law as an outward garment, and the Sufi 'path' or canon as his inward garment, and perform all external legal observances.¹

The perfection of this saintly state will be seen in Muhammad Melidi, 'the seal of the saints,' who by the secret of unity will perfectly attain to "The Truth."

V. The man who knows this secret—that all things are One—dies to self, and lives, with regenerate heart, in God. He sweeps away all that comes between God and the soul, and "breaks through to the

¹ Another caution, insisted on as well by the Sufis as by European mystics, is that the vagaries of the "inner light" must be checked by recourse to the advice of the *Pir*, or "Spiritual Director."

effluent atoms of Being are ever striving to rejoin their source, but so long as their phenomenal extrusion lasts they are held back from reunion with their divine source.

Passing to precept, Malmud says, "Rest not in the illusions of sense and reason, but abandon your 'natural realism,' as Abraham abandoned the worship of the host of heaven. Press on till, like Moses at Mount Sinai, you see the mount of your illusive phenomenal existence annihilated at the approach of Divine glory. Ascend like Muhammad to heaven, and behold the mighty signs of the Lord."

Thus illumined you will see "The Truth" to be the source of all being, diffused and poured out into the phenomenal world by means of the various emanations, beginning with the Logos and ending with man.

"The Truth" it is who alone is acting in the universe. All the revolutions of the heavenly spheres, stars and planets, proceed not from themselves, as the undevout astronomer says, but from "The Truth." He is, as it were, the Master potter who turns the wheel. The motions of the heavens, the coalescence of discordant elements into bodies, the obedience of plants and animals to the laws of their kinds, are all His never ceasing handiwork.

With regard to man, he is the soul of the world—the microcosm. While other creatures reflect only single divine attributes, man reflects them all. He is an epitome of the universe, and so by introspection he may see in himself reflections of all the divine attributes—of the "fulness of the Godhead." But on the other side he is black with the darkness and evil of Not being. His object therefore should be to purge away this non-existent corrupt side of himself, which holds him back from union. And, union once attained, thought is no longer possible, for thought implies duality.

III. To "travel into self" means "introrsum ascendere," — to journey out of the phenomenal non-existent self into the real self, which is one with "The Truth." This journey has two stages, dying to self and abiding in "The Truth." When man's phenomenal self is effaced, and the real Self alone remains, law has no longer any dominion over him.

operate in him without impediment, and draw him to "The Truth," and unite him with "The One."

The manner in which these ruling ideas are worked out and connected, by means of allegorical interpretation, with the teaching of the Koran and the *Hadis* will be best explained by an outline of the poem.

After an exordium laying down the fundamental principle of the sole existence of the one real Being, and of the illusive non-real nature of all phenomenal being, and a short account of the composition of the poem, Mahmud proceeds to inquire how men are to gain this essential knowledge of God. The answer commonly given is, by thought. But thought is of two kinds, one logical reasoning, the other spiritual illumination. The first method is inapplicable, because sense and reason cannot transcend phenomena, and work up to the invisible and incomprehensible Being underlying them.¹ They are powerless to shake off the illusion of the apparent reality of the sensible world. From this original defect of mental eyesight, whatever philosophers and theologians say of God only proves their own incapacity to apprehend Him.²

II. Reason, looking at the Light of lights, is blinded by excess of light, like a bat by the sun. This annihilation of the mental vision caused by its proximity to the Light of lights—this consciousness of its own nothingness caused by its approach to Being—is the highest degree of perception which contingent being can attain.³ When the contingent seer attains this state of annihilation of his phenomenal self, the true light is revealed to him, as a spiritual illumination beaming in on his soul.

The phenomenal world is in itself Not being, wherein are reflected, as in a mirror, the various attributes of Being. By a species of radiation or effluxion of waves of light from Being, each atom of Not being becomes a reflection of some one divine attribute. These

¹ Here is the germ of the modern doctrine of the Relativity of knowledge, and consequent limits of thought.

² *Cognoscitur non secundum sui vim sed secundum cognoscentium facultatem.*—Boethius. Hamilton, *Metaphysics*, i. 61.

³ Compare St. Augustine: "Deum potius ignorantia quam scientia attingi."

seemed to sink into utter nothingness. In point of fact Mahmud's Pantheism is only the corollary of the Muhammadan doctrine of *Jabr*, usually translated predestination, but, more exactly, the compulsion to carry out the Divine will, the universal action of Allah. The same sense and conviction of this irresistible divine impulse and compulsion which, according to their temperaments, drives some men into furious and fanatical action,¹ and makes others sit down and cry '*Kismet*,' impels men of a logical turn of mind to regard not only all the action but also all the existence in the universe as the direct outcome or manifestation of the Divine energy.

The whole Sufi system follows as a logical consequence from this fundamental assumption. Sense and reason cannot transcend phenomena, or see the real Being which underlies them all; so sense and reason must be ignored and superseded in favour of the 'inner light,' the inspiration or divine illumination in the heart, which is the only faculty whereby men perceive the Infinite. Thus enlightened, men see that the whole external phenomenal world, including man's 'self,' is an illusion, non-existent in itself, and, in so far as it is non-existent, evil, because a departure from the one real Being. Man's only duty is to shake off this illusion, this clog of Not being, to efface and die to self, and to be united with and live eternally in the one real Being—"The Truth." In this progress to union external observances and outward forms profit little, because they keep alive the illusion of duality, of man's self-righteousness, of his personal agency and personal merit, whereas the true course is to ignore all reference to self—to be passive, that God may work—and then the Divine light and grace will enter the chamber of man's heart and

every phenomenon as a manifestation of some power by which we are acted on, and though omnipresence is unthinkable, yet, as experience discloses no bounds to the diffusion of phenomena, we are unable to think of any limits to the diffusion of this power, while the criticisms of science teach us that this power is incomprehensible." Mahmud would agree that it is incomprehensible by reason, but would add that it is cognisable by spiritual illumination—the clairvoyance of the heart.

¹ Thus with us, the same theory of divine action upon the world which led the Puritans to action, led the Quakers to resignation, and 'quietism.' In popular parlance, "Quaker" signifies just the same sort of mild non-resisting character that "*Sufi Sahib*" does in India.

b

Koran, evil is said to proceed from Not being.¹ Again, according to their theory the spark of real being—*divinæ particula auræ*—in man is identical with the Infinite Being, and hence man would seem to be above laws and creeds; but as this would lead to Antinomianism, it is said that, while man remains in the intermediate state of Contingent being, he is as it were weighed down and held apart from Being by the element of Not being, and that in this probationary state laws and creeds are needed to restrain his evil tendencies. Thus, by the aid of this convenient 'Not being,' which is something while it is wanted, and relapses into nothing directly it is no longer needed, the Sufis avoid all the immoral and irreligious consequences of their theory.

Hence it is clear that the Pantheism of the Sufis, at any rate as expounded in the *Gulshan i Raz*, must not be confounded with the European Pantheism of the present day—that Pantheism which in the words of Bossuet, "makes every thing God except God himself." In the *Gulshan i Raz* we find a different species of Pantheism—one held conjointly with a theory of divine personality, and the obligations of morality. Mahmud's Pantheism is an amplification rather than a minimification of the idea of the Divinity, infinite, omnipresent and omnipotent.² He felt the sense of his own existence and his own freedom passing away and becoming absorbed in the sense of absolute dependence on this Infinite Being. Compared with this omnipresent, infinite, unseen Power underlying all the phenomena of the universe,³ dominating man's will, striving in man's heart,—

Warming in the sun, refreshing in the breeze,
Glowing in the stars, and blossoming in the trees,—

all outward existences and agencies, whether in man or in the world,

¹ Similarly St. Augustine said evil was a negation. 'The fact that he could find no better way of reconciling these "antinomies of religious thought," ought to make us lenient critics of the Sufis.

² The same feeling is expressed by many Christian poets, *e.g.* Dante, *Paradiso*, iii. 86:

"In la Sua volonta è nostra pace:
Ella è quel mare, al qual tutto si muove,
Ciò, ch' Ella cria, o che natura face."

Mr. Herbert Spencer, "First Principles," p. 99, says: "We are obliged to regard

their own free will, according to the lights given them by His prophets ; at another time they represent Him as the ' Subtile ' Being, immanent and ever working in His creatures, the sum of all existence, the ' fulness of life,' whereby all things move, act and exist, omnipresent, not only predestinating but actually originating all action, dwelling in and directly influencing and communing with each individual soul. The Sufis, being men of an emotional mystical temperament, or, as they called themselves, ' men of heart,' ' men looking behind the veil,' ' interior men,'¹ naturally caught at all expressions of this kind which seemed to bring the divine mysterious object of their religious emotion nearer to them, and, as theologians are prone to do, dwelt on the texts that fell in with their own view, to the exclusion of passages of the opposite tendency. This view they developed with the aid of the Greek and especially the Neoplatonic metaphysics, which had been popularised by the Arabian philosophers Farabi, Ghazzali, Ibn Roshd and Ibn Sina. Under these influences they identified the Allah of the Koran with the Neoplatonic Being, the One, the Necessary Being, the only Reality, " The Truth,"² the Infinite, which includes all actual being, good and evil, the First Cause, source of all action, good and evil alike. The world of phenomena and man—every thing else in fact but Allah—they identified with Not being,—absolute nonentity, which like a mirror reflects Being, and by thus borrowing particles of Being rises to the rank of Contingent being, a kind of being which, as Plato says, is and is not, and partakes both of existence and non-existence. This Not being is a sort of Manichæan Ahriman, which solves all practical difficulties attaching to their speculative system. According to their theory the Infinite includes all being, evil included ; but as this is not consistent with the goodness of the Allah of the

¹ " While some (men of externals) believe that there is nothing in existence but what is visible to sight and reason, others (interior men) hold that much is veiled from sight which can only be seen through a nearer approach to the Divine Creator and a close spiritual communion with His omnipresent spirit."—*Fusus ul Hakim*.

² *Al Hakk*, das Seiende, the *Sat* of the Upanishads.—M. Müller, Upanishads, I., xxxii.

European Mysticism has produced the Omphalopsychi or navelgazing monks of Mount Athos, the Jansenist "Convulsionaries," the Anabaptists of Munster, and the Shakers.¹ Finally, to complete the parallel, both systems have a tendency to Pantheism, and both use similar sensuous figures to express their visions and raptures. The Pantheism of the *Gulshan i Raz* has its counterpart in that of Eckart, the "Doctor Ecstaticus," and much of its sensuous imagery might be matched by the erotic language of St. Bernard's sermons on the Canticles, the wonderful effusions of St. Theresa, and the mystical hymns of St. Alphonso Liguori and others.²

At first sight it is difficult to see how a subjective emotional religious system like Sufism could have originated from the rigid formalism of the Koran,³ and still more how orthodox Mussulmans can possibly reconcile its Pantheism, as many of them do,⁴ with the uncompromising Monotheism taught by Muhammad. The answer would seem to be that the Koran, and still more the *Hadis*, in one department of their language, contain the germs of this line of religious thought. They in fact use a double language. At one time they represent Allah as having created the world once for all, and as now removed to His seat in the 'arsh or highest heaven, having left His creatures to work out their own salvation or condemnation by

¹ See an account of the curious phenomena which sometimes followed the preaching of Wesley, Whitfield, and Newton. Leslie Stephen's *English Thought*, ii. 417. And a missionary account of the "gracious visitations of the Holy Spirit at Vewa," one of the Fiji Islands. H. Spencer, *Essays*, i. 444.

² See Vaughan, "Hours with the Mystics," i. 119, ii. 125; and "Hymns and Verses of St. Alphonso," translated by Coffin, pp. 80 to 116.

³ "Eam enim doctrinam ex arido atque exili Muhammadanismi solo tam cito esse enatam, res est per se admiratione digna, quæque desiderium illud menti humanæ ingentium diserte attestatur, quo extra se proripitur et cum Deo rursus conjungi necessitate quadam naturæ vehementer cupit."—Dr. Pusey, in Nicoll's *Catalogue of Bodleian MSS.*

⁴ The *Musnavi* is commonly said to be the Koran of Persia (Hughes, "Notes on Muhammadanism," p. 231); Khaja 'Ayni, an orthodox Sunni doctor, in a work published at Constantinople in 1834, warmly commends both the *Musnavi* and the *Gulshan i Raz*.—Hammer. Imam Shafei and Haubal, two of the great jurisconsults, speak in the highest terms of the Sufis' "knowledge of God."—Tholuck, *Ssufismus*, 58.

various erroneous readings corrected.¹ All the alterations made have been indicated in the margin, and none have been made without MS. authority. Hammer's readings are marked H; those of the Midnapore MS., L.; and others, given in the commentary or in the Calcutta copy, MSS. The translation has been made as close to the original as possible, Lahiji's renderings, as given in his paraphrase, being strictly followed throughout. The translations of the Arabic quotations in the text are printed in italics. The notes contain a brief abstract of Lahiji's voluminous commentary, which is itself a great authority on Sufism, and also a few of the more striking parallelisms to Sufi ideas to be found in the Neoplatonists, and in the mystical theologians of Europe.

It is this correspondence with European Mysticism which gives Sufism its chief interest for European students. Many of the Catholic definitions of 'mystical theology' would do for descriptions of Sufism.² The ruling ideas in both systems are very similar, if not absolutely identical. Thus, for instance, we find the Sufis talking of 'love to God,' of 'union with God,' of 'death to self, and life eternal in God,' of 'the indwelling in man of the Spirit,' of 'the nullity of works and ceremonies,' of 'grace and spiritual illumination,' and of the 'Logos.' Both systems may be characterised as religions of the heart, as opposed to formalism and ritualism. Both exalt the 'inner light'³ at the expense of the outward ordinance and voice of the Church. Both exhibit the same craving for visionary raptures and supernatural exaltations, and have been productive of similar excesses and extravagancies. If Sufism has its Mevlavis and Rafá'is and Beshara' fakirs, its dancing and howling, and Antinomian durveshes, so

¹ The poem is written in the metre called *Hazaj i musaddas i maksur*, viz. *mafá'ilun mafú'ilun mafú'il* (twice).

² *E. g.* That of Corderius, "Sapientia experimentalis, divinitus infusa, quæ mentem ab omni inordinatione puram cum Deo intime conjungit." That of John a Jesu Maria, "Cælestis quædam Dei notitia, per unionem voluntatis Deo adhærentis, elicita, vel lumine cælitus immisso producta." That of Gerson, "Est motio anagogica in Deum—secretissima mentis cum Deo locutio."—Vaughan, i. 288.

³ The Quaker Barclay, in his "Apology," supports his doctrine of "illumination" by reference to a Sufi book (the history of Hai Ibn Yokhdan) translated by Ockley.

at Tabriz, the capital of the newly established Moghul Empire, he must have witnessed the long struggle which ensued between the Christian Missionaries and the Muhammadan Mullas to gain the Moghul Sultans over to their respective religions,—a struggle the result of which was for a long time doubtful,¹ and which was not finally decided till A.H. 696, when the Emperor Ghazan Khan, with nearly one hundred thousand of his followers, adopted the Muhammadan faith. During the pendency of this struggle Tabriz was visited by missions from Pope Nicolas IV. and Pope Boniface VIII., and also by the celebrated Marco Polo; and possibly Mahmud's acquaintance with Christian doctrines may have been derived or improved from intercourse with Halton or some of the other monks attached to these missions.

The first European authors to notice the *Gulshan i Raz* were the travellers Chardin and Bernier, circ. 1700, both of whom describe it as the "Summa theologica" of the Sufis. In the course of the eighteenth century several copies of the poem found their way to the great European libraries. In 1821 Dr. Tholuck, of Berlin, published a few extracts from it, with Latin translations, in his "Sufismus," and in 1825 a German translation of about one-third of the entire poem in his "Blüthensammlung aus der Morgenländischen Mystik." In 1838 Von Hammer-Purgstall published the Persian text, based on the Berlin and the Vienna MSS., along with a German verse translation and a few notes from Lahiji's commentary.² The text now published is based on that of Hammer, collated with two Indian MSS. of the poem and commentary,—one the poor copy in the library of the Asiatic Society at Calcutta, the other a very correct copy in the possession of a Zemindar in Midnapore. On the authority of this MS. several couplets omitted by Hammer have been restored, several repetitions retrenched, and

¹ One of the Moghul Emperors was actually baptised, and, according to the chronicler, "true believers trembled lest the sacred temple at Mecca might be converted into a Christian cathedral."—Malcolm, ii. 268.

² The full title of this commentary is, "*Mufatih ul a'jaz fi sharh i Gulshan i Raz.*" It was composed in A.H. 879.

INTRODUCTION

THE *Gulshan i Raz* was composed in A.H. 717 (A.D. 1317), in answer to fifteen questions on the doctrines of the Sufis, or Muhammadan Mystics, propounded by Amir Syad Hosaini,¹ a celebrated Sufi doctor of Herat. The author's name was Sa'd ud din Mahmud Shabistari, so called from his birth-place, Shabistar,² a village near Tabriz, in the province of Azarbaijan. From a brief notice of his life in the *Mujalis ul 'Ushshak*, repeated in substance in the *Haft Iklim*, the *Sajina i Khushgu*, and the *Riaz ush Shu'ara*, it would appear that he was born about the middle of the seventh century of the Hejira (A.D. 1250), and that he died at Tabriz, where he had passed the greater part of his life, in A.H. 720. The only particulars of his life recorded in these *Tazkiras* are, that he was devotedly attached to one of his disciples named Shaikh Ibrahim, and that in addition to the *Gulshan i Raz* he wrote treatises entitled *Hakk ul Yakin* and *Risala i Shahid*. No further information as to the circumstances of his life and times is to be found in the poem itself or in the commentary, but we know from the *Habib us Siyar* and other chronicles³ that his birth was about contemporaneous with the incursion of the heathen Moghuls under Hulaku Khan, the conquest of Persia, Syria and Mesopotamia, and the downfall of the Abbaside Khalifs, or "Vicars of God." And living as he did

¹ His life is given in the *Nafhat ul Uns* of Jani.

² This name is sometimes written Jabistar or Chabistar. The Persian *chim* is usually expressed by the Arabic *shin*.—Ouseley, *Ibn Haukal*, 156.

³ See Malcolm, *History of Persia*, ii. 252.

129871

TITLE : GULSHAN-I-RAZ
AUTHOR : SHEIKH MAHMUD SHABISTARI
FOREWORD : Dr. S. MEHDI GHARAVI
DIRECTOR IRAN-PAKISTAN INSTITUTE OF
PERSIAN STUDIES
INTRODUCTION : E. H. WHINFIELD
TRANSLATED INTO PERSIAN
BY Dr. ALI REZA NAQVI FOR THE PERSIAN TEXT
PUBLISHERS : IRAN-PAKISTAN INSTITUTE OF PERSIAN STUDIES.
ISLAMABAD.
ISLAMIC BOOK FOUNDATION, 249-N-SAMANABAD.
LAHORE.
PRINTERS : MAKTABA-E-JADEED PRESS, LAHORE
COPIES : 1,000
SIZE & PAGES : 24 x 17 Cms. 176 PAGES
PAPER : 110 GRAMS OFFSET
DATE : FIRST PUBLISHED. 1880 AD. REPRINTED 1978 AD
PRICE : Rs 60/-

GULSHAN I RAZ

THE MYSTIC ROSE GARDEN

OF

SA'D UD DIN MAHMUD SHABISTARI.

THE PERSIAN TEXT, WITH AN ENGLISH TRANSLATION AND
NOTES, CHIEFLY FROM THE COMMENTARY OF
MUHAMMAD BIN YAHYA LAHIJI



By E. H. WHINFIELD, M.A.,



IRAN PAKISTAN INSTITUTE OF PERSIAN STUDIES



ISLAMIC BOOK FOUNDATION, SAMANABAD, LAHORE