

**Licit Magic – GlobalLit Working Papers**

**No. 15**

**ŞĀ'IN AL-DĪN TURKA IŞFAHĀNĪ'S**

**COMMENTARY ON TEN *BAYTS* BY MUḤYĪ AL-DĪN IBN AL-'ARABĪ**



**Kayvan Tahmasebian**

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# Licit Magic – GlobalLit Working Papers

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Rebecca Ruth Gould, *Editor-in-Chief*

Nasrin Askari, Kristof D’hulster, Hadel Jarada, Bakir Mohammad, Michelle Quay, Kayvan

Tahmasebian, *Consulting Editors*

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Cover image: © A late 16th century Persian miniature, Safavid period, representing Ibn ‘Arabi on horseback with two students. Artist unknown. Courtesy of the Bodleian Library, Oxford.

## Headnote: Commentary on Ten *Bayts* by Muḥyī al-Dīn Ibn al-‘Arabī<sup>1</sup>

Commentary writing (*sharḥ*) has played a significant role in the development and dissemination of Islamic knowledge. The practice, which has a particularly rich and vibrant tradition in Persian literature, involves the explication, interpretation, and analysis of a wide range of texts, from Qur’anic verses to *ḥadiths* to legal and theological texts, to mystical writings, to more secular texts such as philological and philosophical treatises and poetry.<sup>2</sup> Commentary writing played an important role in forging and expanding intellectual networks, across times, spaces, and languages in the Islamic world. To confine our examples to commentaries written on poems and to name a few: Aḥmad Sūdī from Bosnia (d. 1599) wrote a number of *sharḥs* in Ottoman Turkish on Persian poetry: Rūmī’s *Mathnawī*, Sa’dī’s *Būstān* and *Gulistān*, *Dīvān* of Ḥāfīz; the *sharḥ* written by Indian lexicographer, Muḥammad Shādīābādī (fl. mid-fifteenth century) write on the *qaṣīdas* of Khāqānī Shirvānī; the *sharḥs* written on Rūmī’s *Mathnawī*, by Ottoman commentator, Ismā’īl Rusūkhī Anqarawī (d. 1631), and by Indian commentator Walī Muḥammad Akbarābādī (fl. mid-eighteenth century); *Gulshan-i rāz* (The rose garden of mysteries), a didactic *mathnawī* by Shaykh Maḥmūd Shabistarī (d. 1340) has been subject to thirty-five known commentaries in Persian, including *Mafātīḥ al-i’jāz* (The keys to miracle) by Shams al-Dīn Muḥammad Lāhījī (d. 1506); and

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<sup>1</sup> I wish to thank Rebecca Ruth Gould for her valuable review and feedback. I also want to express my gratitude to Beatrice Bottomely for her insightful suggestions and corrections to my translations of Ibn-i ‘Arabī’s poem. Matthew Melvin-Koushki’s PhD Dissertation, titled *The Quest for a Universal Science: The Occult Philosophy of Ṣā’ in al-Dīn Turka Isfahānī (1369-1432) and Intellectual Millenarianism in Early Timurid Iran* (Yale University, 2012), is a rich source of analysis and translation of Ṣā’ in al-Dīn Turka’s letterist philosophy. I benefitted from this valuable study for translating Ṣā’ in al-Dīn’s philosophical and theological terms. This work has been supported by the European Research Council-funded project GlobalLIT (Grant No. 759346, Horizon 2020 Framework Programme).

<sup>2</sup> For a wide range of works that are categorized as “commentary,” see Gilliot, Cl., “*Sharḥ*”, in: *Encyclopaedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 05 February 2023 <[http://dx.doi.org/10.1163/1573-3912\\_islam\\_COM\\_1039](http://dx.doi.org/10.1163/1573-3912_islam_COM_1039)>

commentaries written on Aḥmad Ghazzālī's treatise on love, *Sawāniḥ al-ʿushshāq*,<sup>3</sup> in India by Muḥammad Gīsūdirāz (d. 1422) and Ḥusayn Nāgurī (d. 1495).

The methods and scopes of commentary writing differs from discipline to discipline. As regards the *sharḥs* written to literary texts, these include a range of practices from explanation of the literal (exoteric) meaning of verses (*sharḥ-i abyāt*) to elucidation of intricate allusions and exoteric meanings to stylistic nuances. But what is common to nearly all of the works that fall in the category of *sharḥ* is their expansionist approach with respect to the text they comment upon. *Sharḥ* involves paraphrasis and relates to “opening, expansion, and explanation,”<sup>4</sup> to which the word lexically refers. According to Dekhoda's dictionary (*Lughat-nāma*), the lexical origins of the term *sharḥ* designate dissecting, and cutting the flesh in long slices,<sup>5</sup> the sense echoed in the word *sharḥa* that Rūmī has famously used in this *bayt* of *Mathnawī*:

سینه خواهم شرحه شرحه از فراق  
تا بگویم شرح درد اشتیاق

I need a heart (*sīna*) torn apart (*sharḥa-sharḥa*) in separation  
to explain (*bagūyam sharḥ*) my painful desire.

By figurative extension, the word is also used in the senses of extension and expansion. *Lughat-nāma* also mentions a sexual connotation for the word when used (now obsolete) in the sense of sleeping with a virgin and taking her virginity. The figuration of commentary and interpretation as a sexual act is a recurrent motif in Persian Sufi literature, as attested for example by the opening of Aḥmad Ghazzālī's *Sawāniḥ al-ʿushshāq* and the opening of the present text by Ṣāʿin al-Dīn Turka Iṣfahānī (d. 1432).

What follows is a translation of *Sharḥ-i dah bayt az Muḥyī l-Dīn Ibn-i ʿArabī* (Commentary on Ten *Bayts* by Muḥyī al-Dīn Ibn al-ʿArabī) by Ṣāʿin al-Dīn Turka Iṣfahānī, a

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<sup>3</sup> For an English translation of this treatise by Aḥmad Ghazzālī (d. 1126), see *Sawāniḥ: Inspirations from the World of Pure Spirits*, tr. Nasrollah Pourjavady (London: KPI, 1986).

<sup>4</sup> Gilliot, “*Sharḥ*”, 317.

<sup>5</sup> ʿAlī Akbar Dekhoda, *Lughat-nāma*, vol. 9, edited by Mohammad Moʿin and Sayyed Jaʿfar Sahidi (Tehran: Tehran University Publications, 1998), 14211.

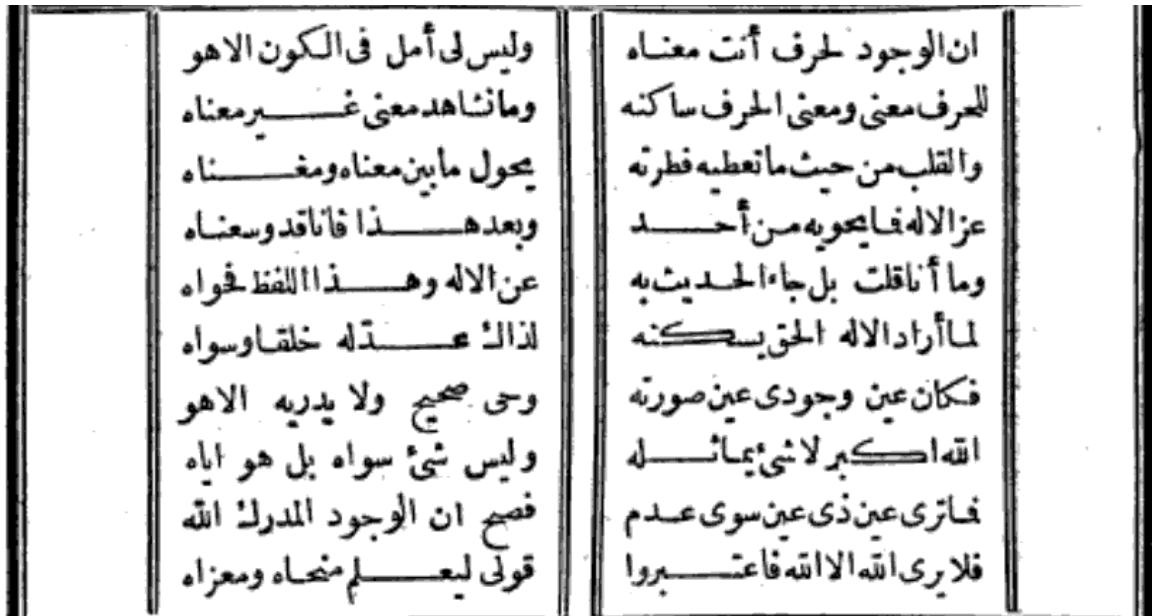
distinguished figure of intellectual millennialism in the early Timurid era: a productive scholar, commentator, and an occult philosopher, who is best known for his synthesis of Ibn Sīnā's Peripatetic philosophy and Shihāb al-Dīn Suhrawardī's Illuminationism with Ibn 'Arabī's theoretical mysticism.

Şā'in al-Dīn was born to a family of prominent scholars originally from Khujand in Central Asia. He was primarily taught in religious sciences by his elder brother who was an eminent jurist of his time. After Tīmūr's conquest of Isfahan, he was moved to Tīmūr's capital Samarqand along with his brothers and other prominent scholars of Isfahan. He travelled across the Hijaz, Syria, Egypt, and Iraq for 15 years until he learned of Tīmūr's death. He returned to Isfahan where he taught religious sciences. After Tīmūr's son Shāhrukh appointed him the judge of Yazd, Şā'in al-Dīn was accused of Sufism and Shi'ism by his enemies among influential people of the city. Şā'in al-Dīn was then summoned to Herat for interrogation. He defended himself in the apology *Nafthāt al-Maşdūr I* (Tubercular Expectoration, 1426), addressed to Shāhrukh. Once again, in 1427, when a follower of Fażl Allāh Astarābādī Ḥurūfī attempted an assassination on Shāhrukh's life in the Herat mosque, Şā'in al-Dīn was accused because of his close ties with Ḥurūfī leaders and was sentenced to imprisonment, exile, and confiscation of property. He wrote a second apology, *Nafthāt al-Maşdūr II*, addressed to Shāhrukh's son, Bāysunghur, which remained ineffective. He died in Herat in 1432.

Şā'in al-Dīn was a prolific commentator in both Arabic and Persian. Among his best-known commentaries are one in Arabic on Ibn al-'Arabī's monumental *Fuṣūṣ al-Ḥikam* (The Bezels of Wisdom), one in Persian on Maḥmūd Shabistārī's *Gulshan-i Rāz* (Garden of Secret), one in Persian on Fakhr al-Dīn 'Irāqī's *Lama 'āt*. His *Sharḥ-i Naẓm al-Durr* is a verse-by-verse commentary in Persian to the *Tā'iyya al-Kubrā* of Ibn al-Fāriḍ (d. 1235), the long *qaṣīda* that explores the Egyptian mystic's ecstatic experiences. A verse translation of

Ibn al-Fāriḍ's *qaṣīda* in Persian is ascribed to 'Abd al-Raḥmān Jāmī (d. 1492). One of his most-read works, *Tamhīd al-Qawā'id* (Introduction to The Principles of Divine Unity) is a commentary on his grandfather Ṣadr al-Dīn's work, *Qawā'id al-Tawḥīd*. He also wrote several shorter *sharḥs* on Qur'anic verses and *ḥadīths*, which display his excellent letterist methodologies of analysis.<sup>6</sup>

The brief *sharḥ* that follows—translated into English for the first time—is Ṣā'in al-Dīn commentary on a *qaṣīda* by celebrated Muslim mystic-philosopher, Muḥyī l-Dīn Ibn-i 'Arabī. The *qaṣīda* is found in Ibn-i 'Arabī's *Al-Futūḥāt al-Makkiyyah* (The Meccan Revelations).



As is typical of *sharḥ* when practiced across two or more languages, Ṣā'in al-Dīn's commentary on Ibn-i 'Arabī's ode involves interlingual translation and glosses. Ṣā'in al-Dīn paraphrases each *bayt* with emphasis on the distinction between *wujūd* (existence) and *kawn* (being). However, Ṣā'in al-Dīn's *sharḥ* goes beyond simple translation/paraphrase by filling the gap and creating coherent transition between the *bayts*. In the meantime, he establishes or reveals a delicate network of intertextuality between Ibn-i 'Arabī's text with his own or other author's works, such as Maḥmūd Shabistārī, Fakhr al-Dīn 'Irāqī, Awḥadī Marāgha'ī and Ibn

<sup>6</sup> For a complete list of his works, see Melvin-Koushki, *The Quest for a Universal Science*, 78–158.

al-Fāriḍ. Ṣā'in al-Dīn's prose style is characterized by long long-winded sentences. The 20<sup>th</sup> century poet laureate Mohammad Taqi Bahar praises Ṣā'in al-Dīn for his innovation in Persian prose by writing his theoretical treatises in an ornate style.<sup>7</sup> My translation is based on the two available editions of the text:<sup>8</sup>

*Chahārdah risāla-yi Fārsī az Ṣā'in al-Dīn 'Alī b. Muḥammad Turka-yi Iṣfahānī*, ed. Sayyid 'Alī Mūsavī Bihbahānī and Sayyid Ibrāhīm Dībājī, Tehran, 1972, 299–306.

*Dah risāla-yi mutarjam-i Ibn-i 'Arabī*, ed. Najīb Māyil Hiravī, Tehran, 1988, 141–150.

### **Suggested reading:**

Gilliot, Cl., “Sharḥ,” in *Encyclopaedia of Islam, Second Edition*, ed. P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, and W.P. Heinrichs. Consulted online on 05 February 2023 <[http://dx.doi.org/10.1163/1573-3912\\_islam\\_COM\\_1039](http://dx.doi.org/10.1163/1573-3912_islam_COM_1039)>.

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Lewisohn, Leonard, “Sufism and Theology in the Confessions of Ṣā'in Al-Dīn Turka Iṣfahānī (d. 830/1437),” in *Sufism and Theology*, ed. Ayman Shihadeh, Edinburgh University Press, 2007, 63–82.

Melvin-Koushki, Matthew, “Being with a Capital B: Ibn Turka on Ibn 'Arabī's Lettrist Cosmogony,” in *Islamic Thought and the Art of Translation: Texts and Studies in Honor of William C. Chittick and Sachiko Murata*, eds. Mohammed Rustom, William C. Chittick & Sachiko Murata, Leiden: Brill, 2022, 150–177.

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<sup>7</sup> Muḥammad Taqī Bahār, *Sabk-shināsī, yā tārikh-i taṭavvur-i nathr-i Fārsī*, vol.3 (Tehran: Parastu, 1977), 228. For an analysis of “Ibn Turka's ornate literary style” and “Ibn Turka's repoeticization of the Ibn 'Arabī school commentary tradition,” see Melvin-Koushki, *The Quest for a Universal Science*, 379–416.

<sup>8</sup> For a full list of the manuscripts of this work, see Melvin-Koushki, *The Quest for a Universal Science*, 112.

Melvin-Koushki, Matthew, “Better than Sufi Sex: Ibn Turka on the Superiority of Lettrism to Sufism as Model of Occult Islamic Humanism,” in *Islam ed esoterismo/Islam and Esotericism*, ed. Michele Olzi and Lisa Pizzighella, special issue of *La Rosa di Paracelso* no. 2 (2020 [2022]): 53-80.

Melvin-Koushki, Matthew, “Imperial Talismanic Love: Ibn Turka’s *Debate of Feast and Fight* (1426) as Philosophical Romance and Lettrist Mirror for Timurid Princes,” *Der Islam*, 96/1 (2019), 42-86.

Melvin-Koushki, Matthew, “Of Islamic Grammatology: Ibn Turka’s Lettrist Metaphysics of Light,” *al-‘Uṣūr al-Wuṣṭā: Journal of Middle East Medievalists*, 24 (2016), 42-113.

Melvin-Koushki, Matthew, “The Occult Challenge to Messianism and Philosophy in Early Timurid Iran: Ibn Turka’s Lettrism as a New Metaphysics,” in Orkhan Mir-Kasimov, ed., *Unity in Diversity: Mysticism, Messianism and the Construction of Religious Authority in Islam*, Leiden: Brill, 2014, 247-76.

Melvin-Koushki, Matthew S. *The Quest for a Universal Science: The Occult Philosophy of Ṣā`in al-Dīn Turka Iṣfahānī (1369-1432) and Intellectual Millenarianism in Early Timurid Iran*, PhD Dissertation, Yale University, 2012.

**Keywords:**

*sharḥ* – commentary – Ibn al-‘Arabī – existence – being – *kawn* – *wujūd*



## Commentary on Ten Verses by Ibn ‘Arabī<sup>9</sup>

*Bismillāh al-Raḥmān al-Raḥīm*<sup>10</sup>

All praise and thanks be to God, and greetings be to the supreme leader Muḥammad-i Muṣṭafā (the chosen)—May Allah’s blessing and peace be upon him and upon his family.

Now a dear one of the seekers of certainty (*tālibān-i kūy-i yaqīn*), one of the wayfarers of faith (*sālikān-i rāh-i dīn*), asked for this enchanting verse (*naẓm*) to be translated (*tarjama*) in such a way that reflects an image (*ṣūrat*) of its precious intentions (*maqāṣid*) as perceived by the sages of our time.

Verily, because this excellent verse consists in several principles upon which the opinions of verifiers (*ahl-i taḥqīq*) are founded, and which are most exigently needed [*aḥamm-i muhimmāt*] by devoted seekers (*tālibān-i ikhlāṣ-nishān*), it is necessary, according to His saying “O Davūd! Whenever you see a seeker of Me, be a servant to them,”<sup>11</sup> to belt the waist of effort (*sa‘y*) and diligence (*ijtihād*), like a pen, with adequacy (*kifāyat*) for this exigent task,<sup>12</sup> and, if time permits, to set down a few words on the lines of these pages in order to wed these virgin verses—veiled in the bridal chambers of the House of Sanctity (*killā-nishinān-i khanivada-yi walāyat*) with their chaste laps ever untouched by anyone’s hands—to the adolescents of our time who have reached human maturity (*bulūgh-i insānī*) and are capable of enjoying the amorous gestures of the young brides of Prophetic truths (*ḥaqāyiq-i khatmī*) who show off through the windows of the Unseen (*ghayb*); may it, in its improvised form (*mā-ḥazar-vār*), stand out to the wayfarers of human perfection and may the author win the acceptance of those who possess hearts (*arbāb-i qulūb*). Yes:

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<sup>9</sup> The interposed images are taken from a manuscript of Ṣā’ in al-Dīn’s *Sharḥ-i dah bayt az Muḥyī l-Dīn Ibn-i ‘Arabī*. The manuscript contains selected works by Ṣā’ in al-Dīn, copied in 1497–1498 in Mas‘ūdiyya, Yazd (Kitabkhāna-yi Majlis, MS 10004/10).

<sup>10</sup> In the name of Allah, the Beneficent, the Merciful.

<sup>11</sup> يا داود اذا وجدت لي طالباً فكن له خادماً

The tradition is much-quoted with a minor difference as يا داود إذا رأيت لي طالباً فكن له خادماً

<sup>12</sup> In Persian “to belt [*kamar barbastan*]” metaphorizes “to prepare for something.”

No sooner had I moistened this piece of mud  
than I boasted of possessing the heart.<sup>13</sup>

Now, the term “existence [*wujūd*]” in this great poet’s particular usage—may Allah sanctify his grave and bless us with his secrets—<sup>14</sup> has entered common parlance due to its descent (*tanazzul*) to the senses (*madārik*) of the seekers of insight (*mustabṣirān*) on the path of reflective thought (*fikr va naẓar*) in the hope of endowing them with Prophetic truths and the particularities (*khaṣāyiṣ*) of it [the term “existence [*wujūd*]”]. This is a path that, having arrived at the station of pursuit (*ṭalab*) via the route of caprice (*havas*), all wise people of our time take and on which they quicken their stern and industrious pace. By apprehending (*daryāftan*) the oneness (*yigānagī*) of the True One (*wāḥid-i ḥaqīqī*), which is the first and foremost purpose (*awwal-i maqāṣid*), they can find their way to Him through perception (*idrāk*) of the meaning of this word and verifying its properties (*taḥqīq-i aḥkām*).

Therefore he has taken it upon himself in this splendid verse to clarify to his peers (*hamginān*) the meaning of existence (*wujūd*) in his own particular usage (*‘urf*) and verify its levels (*taḥqīq-i marātib*) in an allegorical way (*dar ṣūrat-i tamthīl*), which is the way chosen by the leaders of growth and guidance (*a’imma-yi rushd va hidāyat*), as expressed by the verse, “Such similitudes We coin for mankind that perhaps they may reflect,”<sup>15</sup> in the hope that some of the sharp-witted among them ascend from the abysses of ignorance to the stages of human perfection.

On the hunting day, this horseman shot down  
many a prey but picked up only a few.<sup>16</sup>

<sup>13</sup> The *bayt* is borrowed from Nizāmī Ganjevi’s *Makhzan al-asrār*, originally as:

تا به یکی نم که بر این گل زنی  
لاف ولی نعمتی دل زنی

Ṣā’ in al-Dīn has quoted the *bayt* in his slightly modified version also twice in his treatise *‘Aql va ‘Ishq: ‘Aql va ‘Ishq, yā Munāẓarāt-i Khams*, ed. Akram Jūdī-Ni‘matī, Tehran, 1375 Sh./1996, 24, 148.

<sup>14</sup> قدس الله سره و افاض علينا من اسراره

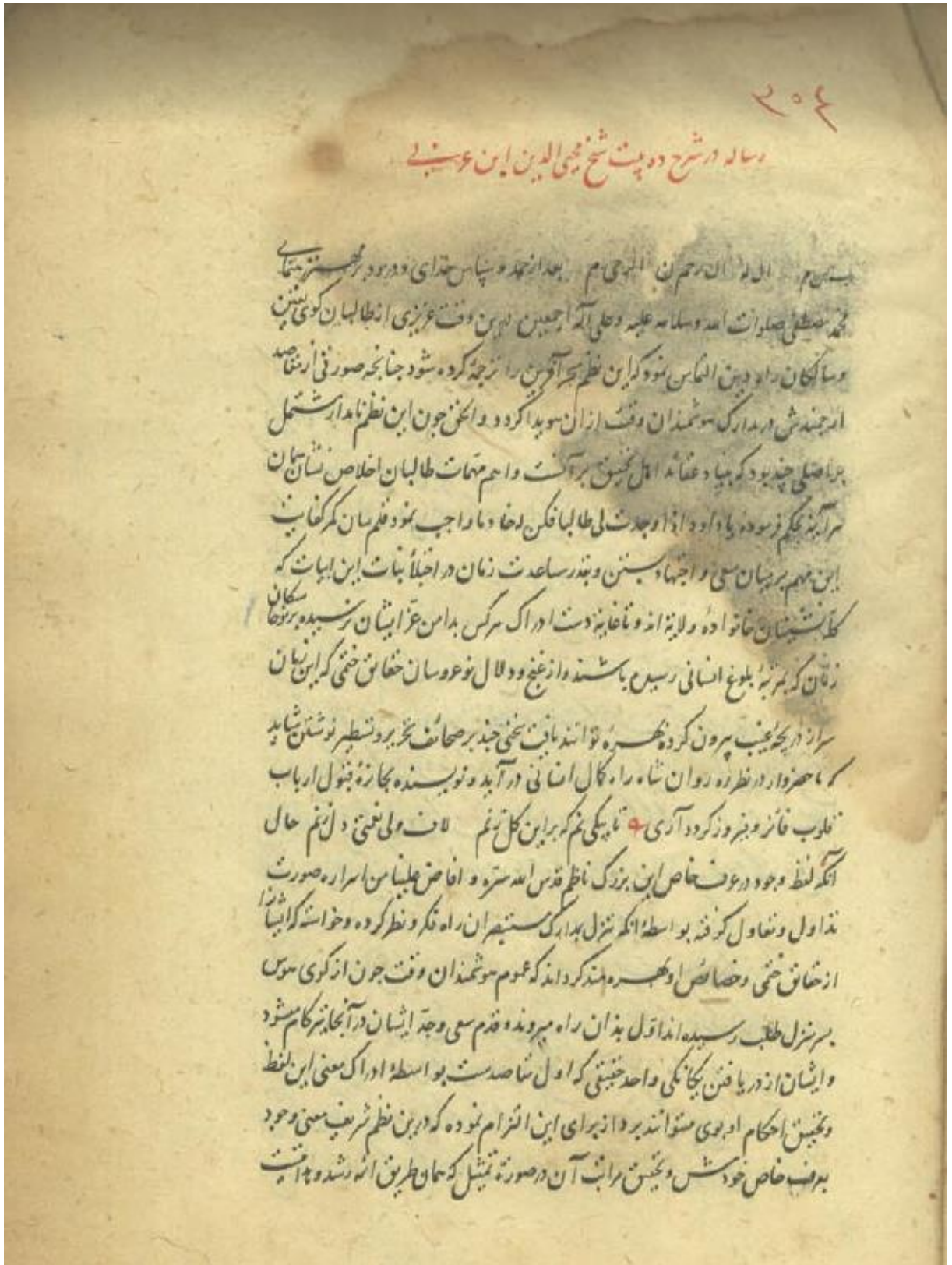
<sup>15</sup> The Qur’an (59:21), *وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ*. The translation is reproduced from Jane McAuliffe’s translation of the Qur’an (New York and London: W. W. Norton, 2017).

<sup>16</sup> روز صید آن سوار از این نخجیر

پر بیفکند لیک کم برداشت

The *bayt* is quoted from Awḥādī Marāgha’ī (d. 1338).

My friend! Those who cross the desert to the beloved's home  
are many but few are those who arrive.<sup>17</sup>



خلیلی قطاع الفیافی الی الحمی 17  
کثیر و اما الواصلون قلیل

Yet, this word is commonly used by speculative thinkers (*ahl-i naẓar*) to refer to being (*kawn*) in entities (*a 'yān*). People of our time (*ahālī-yi rūzgār*) do not understand any other meaning from this word and do not differentiate created being (*kawn*) from existence (*wujūd*). They assume that for verifiers (*ahl-i taḥqīq*), created beings (*kā'ināt*) are the same as existents (*mawjūdāt*).

Thus, when many exotericists (*dānishmandān-i ẓāhir*) and renown-seekers (*ahl-i ishtihār*) try to explain the creed of Sufis (*madhhab-i darvīshān*) out of good will toward them, their steps of perception go stray from the right path (*manhaj-i ṣawāb*) because they are unaware of the [Sufi] usage and terminology (*iṣṭilāḥāt*) and reduce this word to speculative thinkers' usage of it. *May Allah protect us and you from that.*<sup>18</sup>

However, there is a huge difference between the meaning of existence (*wujūd*) in the particular sense used by the verifiers (*ahl-i taḥqīq*)—which translates to *būd* in Persian—and the meaning of *kawn*, which is appearance (*numūd*). This has been subject to enquiry in the book of *Tamhīd* (Introduction).<sup>19</sup> There is little place for it here; yet to differentiate between the two senses in an unsophisticated way (*bī takalluf*) is one of the most exigent tasks of the seekers (*ṭālibān*) at this time. The reason is that the words the verifiers use to summarize Divine Unity (*tawḥīd*) have become popular, as for example:

Surely everything that is is He:  
the soul (*jān*), the sweetheart (*jānān*), the beloved (*dilbar*), the heart  
(*dil*) and the faith (*dīn*).<sup>20</sup>

And:

We searched in the visible and the invisible and found nothing,  
except for this Being absolute in being.<sup>21</sup>

<sup>18</sup> عصمنا الله و اياكم عن ذلك

<sup>19</sup> This is a reference to *Tamhīd al-Qawā'id* (Introduction to The Principles of Divine Unity).

<sup>20</sup> که همه اوست هر چه هست یقین

جان و جانان و دلبر و دل و دین

The *bayt* is the refrain of a *tarji'* by Fakhr al-Dīn Arāqī (d. 1289).

<sup>21</sup> غیر از این موجود مطلق در وجود

آشکارا و نهان جستیم و نیست

And as the poet (*nāẓim*) has put it:

But rather, being is imagination and He is the True in truth;  
whoever recognizes this has obtained the secrets of the Path.<sup>22</sup>

Whoever is ignorant and forgetful of this difference understands from these words that all created beings (*kā'ināt*) and sensory objects (*maḥsūsāt*) are God (*ḥaqq*)—He is greatly exalted from that—and attributes any kind of obscenity (*qabāyih*) to the great masters who have uttered those words; however, those obscenities are true about themselves, as per:

It happens that one finds faults with right words  
while the problem is one's own faulty understanding.<sup>23</sup>

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انما الكون خيال  
و هو حق في الحقيقة  
ان من يعرف هذا  
حاز اسرار الطريقه

The *bayts* are from Ibn 'Arabī's *Fuṣūṣ al-Ḥikam*.

و كم من عائب قولاً صحيحاً<sup>23</sup>  
و افته من الفهم السقيم

The *bayt* is taken from al-Mutanabbī (d. 965).



چنانچه خواهی زبودن و نکتات السال نظر بهما لك حسن لعلم ننگه و من انان اصلاح نمود و بر مكن  
 روشن کرده اند تا جندی از ننگه ان ایشان باشد که از همادی صمدال بیوی خارج کمال است  
 کنند **۴** روز صید آن سوار ازین نجیر پر پنگه لنگ کم برداشت **۴** جلیب تطاع البقانی الی الخی  
 کیره و اما الواصلون بلیس حال آنکه این لفظ در عرف عام اهل نظر اطلاق بر کون در اعیان  
 کنند و غیر ازین معنی دیگر نامالی روزگار از این لفظ نمی فهمند و نسیه میان کون و وجود  
 ننگه و کائنات را می پندارند که پیش اهل تحقیق از موجود است و ازین مرسی از انشد  
 حاضر و اهل شکار که بواسطه رابطه حسن عقیدت بدو میثاق خود است اند که چنان به نسبت  
 این طایفه کنند چون دانست بر عرف و اصطلاح ایشان بوده اند و نیز بل این لفظ بر عرف  
 اهل نظر کرده قدم در اک ایشان از بیج صواب لغویده است عصمانه و ایام کم عن ذلک  
 حال آنکه میان معنی وجود در عرف خاص اهل تحقیق که ترجمه آن بزبان فارسی بوده است  
 و میان معنی کون که نموده است تفاوت بسیار است چنانچه تحقیق آن در کتاب لیسند کرده اند  
 اینجا مجال آن نکت و بی تکلف تفرقه این دو معنی از یکدیگر کردن از جهات وقت طلبان  
 این زمان از آن رو که چون سخنان اهل تحقیق در باب اجمال توجه شطرت گرفته مثل این  
 که خداوت هر چه است بین جان و جانان و دل و دل و این **۴** و این که  
 غیر ازین بوجود مطلق در جهان آشکارا و نهان جستم نیست و این که ناظم کنند **۴**  
 اما اکنون چنان و معنی الی کثیره ان من عرف هذا حاز امر الطیر و هر کس که از ان تفرقه  
 و ایل و جایل مانده ازین سخنان چنان فهم مسند که بر کائنات و محسوسات حق است **۴**  
 عن ذلک علما کبیرا و سبیه بزرگان که فاعلان آن سخنان اند بهر گونه قیام مکند و آن همه  
 راجع بخودش مشود که **۴** کم من عاب قولنا صحیحا و آفته من اللهم السیم این دو وجوب

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Therefore, it is necessary to take utmost care in elucidating the meaning of this excellent verse that makes manifest the meaning of existence (*wujūd*) and verifies its levels (*marātib*) in order to reinstate it in certainty (*yaqīn*) and assurance (*iṭmīnān*). May we be not deprived of understanding the purposes of great masters' words.

Speech is a sea full of special pearls;  
immerse yourself like a diver deep down in each letter.<sup>24</sup>

Now, the first *bayt*:

ان الوجود لحرف انت معناه  
و ليس لى امل فى الكون الا هو

[Existence is a letter of which you are the meaning;  
I have no hope in being except through it]

It makes manifest (*iḥhār*) the meaning of existence (*wujūd*) in an allegorical way, as it was mentioned, and makes an allusion (*ishārat*) to the difference (*tafraqa*) between it and the meaning of created being (*kawn*) for verifiers (*muḥaqqiqān*) when it says: “Verily *wujūd* is a letter; its meaning is the Perfect Essence (*dhāt-i kāmil*); among us (*dar īn majlis*) those who are of presence (*ahl-i ḥuḏūr*) qualify for directly addressing (*ṣalāhiyyat-i khiṭāb*) it. Meanwhile, with all my ambitions (*himmat*), intent (*ma’āl*), desire (*ārizū*), and wish (*amal*), I aim for nothing in being (*kawn*) and His world (‘*ālam-i ‘ū*) except for that letter and its meaning.” That is, although I sit at the food table of created beings (*mā’ida-yi kā’ināt*) next to anyone, enjoying all kinds of sensory pleasure (*funūn-i ladhdhāt-i ḥissī*), that which feeds my ambition (*himmat*) and pleases my essence (*dhāt*) and fulfils its desire (*ārizū*) is the substantial meaning (*ma’nī-yi jawharī*) and the existential truth (*ḥaqīqat-i wujūdī*) of these, not their form of being (*ṣūrat-i kawnī*). As the author of the *qaṣīda* writes:

فأوهمت صحتي أنّ شرب شرابهم  
به سر سرّي، في انتشائي بنظرة  
و بالحدق استغنيت عن قدحي و من  
شمانلها، لا من شمولي، نشوتي

<sup>24</sup> سخن بحر بیست مملو از در خاص  
به هر حرفی فرو رو همچو غواص

[And in my drunkenness, by means of a glance I caused my comrades to fancy that it was quaffing of *their* wine that gladdened my inmost soul,

Although mine eyes made me independent of my cup, and my inebriation was derived from her qualities, not from my wine.]<sup>25</sup>

Also in Persian, it is written that:

Those who are deprived of spiritual pleasure  
—what distinguishes human beings from animals—  
suppose that in the garden of beauties, Sa‘dī  
is interested in looking at the apples of chins and the pomegranates of  
breasts.<sup>26</sup>

Now that the meaning of existence (*wujūd*) is differentiated from that of (*kawn*) and the truth of existence (*wujūd*) is defined by the aforementioned letter, it is necessary to elucidate the meaning of that letter so that the truth of existence (*wujūd*) is clarified. For this reason, he defines that letter also allegorically in such a way as to clarify the distinct levels of existence (*tamyīz-i marātib-i wujūd*), saying:

الحرف مغنی و معنی الحرف ساکنه  
و ما تشاهد عین غیر مغناه

[The letter is an abode in which the meaning of the letter resides;  
and the eye does not see but its abode.]

It means that the letter by which existence (*wujūd*) was defined serves as an abode (*jāy*), and the meaning by which the Perfect Man (*insān-i kāmīl*) was defined serves as a resident (*sākin*) of that abode; yet, nothing appears to the witnessing eye (*dāda-yi shuhūd-i ‘ayn*) except for that abode. By these words it is expressed that existence (*wujūd*) has an exteriority (*zāhir*) and an interiority (*bāṭin*). Its exteriority (*zāhir*) is the locus (*ṭarf*) of Divine Incomparability (*tanzīh-i ḥaqq*), which is seen by the insightful eyes of intellect (*dāda-yi baṣīrat-i ‘aql*). What is meant by the witnessing of the eye (*mushāhada-yi ‘ayn*) in this *bayt* is

<sup>25</sup> These verses are from Ibn al-Fāriḍ’s *Tā’iyya al-Kubrā*. The work is considered the longest mystical *qaṣīda* in Arabic and has been subject to several commentaries including two by Ibn Turka. The *qaṣīda* is translated into English by Reynold Nicholson. See Reynold Nicholson, *Studies in Islamic Mysticism* (Curzon Press, 1921), 155.

<sup>26</sup> جماعتی که ندارند حظ روحانی  
تفاوتی که میان نواب و انسان است  
گمان برند که در باغ حسن سعدی را  
نظر به سیب زرخندان و نار پستان است

The *bayts* are taken from a ghazal by Sa‘dī (d. 1291).



perception by apparent eyes (*idrāk-i dāda-yi zāhir*), mentioned in the ninth *bayt*, which elucidates where He is perceived. Therefore, intellect has no access to existence (*wujūd*) except through the apparent side of existence (*tarf-i zāhir-i wujūd*), which consists of transcendence (*tanzīh*) and incomparability (*tasbīh*)—the same is true for angels (*malā'ika*).

در بیان معنی این نظم نامدار که کافیه اظہار معنی وجود و کیفیت ثبوت الیقین است که بیان تمام نموده  
و نسبت تقریبین و اطمینان از آن بنا برین باشد که از نظم مناسبت بخواند که گمانی بحسب کلام  
یعنی بحسب نسبت بعد از در خاص بهر حرفی زود و سریع است **ابیت اول یعنی**  
**ان الوجود ان لم یکن لکن لا یسیر** اظہار معنی وجود و برپسپیل  
همانچہ تفسیر کرده شد نموده و اشارت به ستره که بیان معنی او و معنی کون است نزد مختصان کرده  
که سکو و برپسپیل را در نزد نیست که ذات کامل که صلاحیت خطاب درین مجلس او را تولید  
کمالی جود است **اوست** و حال آنکه است در او کون و عالم او تصدی مجموع است و مال از  
و اصل جزو آن حرف و معنی معنی اگر چه در کلام ماده کلمات ترکیب هر کس شده ام در احتفا  
از نمون لذات حتی و لکن آنچه خدای است من مشود و ذات من از آن ملذمکد و دوباره  
صفت سرمد معنی جوهری و حقیقت و جوهری است نه صورت کونی چنانچه صاحب تفسیره گوید  
فادمت صبی ان شرب شرابهم به سرسری فی انشای بنظره و با محقق استغنی عن قدحی کن  
شما ملها لمن شولی نسوین و در فارسی نیز گفته اند **۴** جماعتی که نذارند حظ و وجابت  
تفاوتی که میان دو آب و آش کالفا برند که در باغ حسن معنی نظریب زرخندان و نار است  
و چون معنی وجود از کون جدا کرده و تعریف حقیقت وجود بجزئی کرده که ذکر آن کرده و اجابت  
بیان معنی آن حرف تا حقیقت وجود بیکدیگر که در سر آینه آن حرف را نیز تقریبی برپسپیل مثل کند  
بر وجهی که نیز نرا بت وجود نیز روشن کرده و مکتوبه که **الحرف معنی و معنی الحرف ساکن**  
**و مانع از معنی غیر معناه** یعنی آن حرف که تعریف وجود بدان کرده شد بمنزله جابست  
معنی که تعریف انسان کامل بدان کرده بمنزله ساکن آن جا و حال آنکه در دیده شود همین نمی آید  
بجز از آن جا و پنهان این سخن است که وجود در اظہار است و باطنی ظاهر او طرف نیز چیست

As for its interiority (*bāṭin*), which is indicated by resident (*sākin*), and the totality of its exteriority and interiority (*jam'īyat-i zāhir va bāṭin*): Nothing has a way to it except for

the human being, who is vicegerent of God (*khalīfa-yi ḥaqq*) and the comprehensive being (*kawn-i jāmi‘*) and who possesses the heart, as is expressed by this *bayt*:

و القلب من حيث ما تعطيه فطرته  
يجول ما بين مغناه و معناه

[And the heart, insofar as He has given it His nature,  
roams between its abode and its meaning.]

It means that the human heart, since it has been endowed with His nature (*fīṭrat*) as is expressed by the meaning of “the nature (framed of) God, in which He has created man,”<sup>27</sup> has access to the meaning (*ma‘nā*) and interiority (*bāṭin*) of the letter as well as to its abode (*maghnā*) and exteriority (*ẓāhir*), roaming between the two over the in-between space (*barzakhiyyat*) from which the truth of the heart emerges. It is not concealed from those among us who are aware of the principles (*wāqifān-i ‘uṣūl*) that human truth takes place in the interval (*barzakh*) between necessity (*wujūb*), which is the exteriority (*ẓāhir*) of existence (*wujūd*), and possibility (*imkān*), which is the exteriority (*ẓāhir*) of knowledge (*‘ilm*). And the heart (*qalb*) is its form (*ṣūrat*). For a full enquiry into these words, see the book *Fuṣūs al-ḥikam*. There is no space for more exposition here.

Now that he has verified the meaning of existence (*wujūd*) in its levels (*marātib*), which serves as a premise (*muqaddamāt*), and has revealed the particularity (*khuṣūṣiyyat*) of the human heart in the midst (*miyān*) of it, he wants to describe God (*ḥaẓrat-i ulūhiyyat*), which is the purpose (*maqṣūd*) of it. He says:

عز الاله فما يحويه من احد  
و بعد هذا فانا قد وسعناه

[God’s glory cannot be contained by anyone;  
besides, it is us who have expanded it.]

It means that God, His Majesty, is mightier and greater than could be encompassed by anyone. Otherwise, we, who are in the possession of this comprehensive heart (*qalb-i jam‘iyyat-shi‘ār*), have contained Him. Because these words sound arrogant and can be taken

<sup>27</sup> فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا. Qur’an 30:30.

as abstract paradox (*mujarrad-i shaḥḥ*), as is common among some Sufi sects, our honourable poet, intent on verification (*taḥqīq*), avoids and despises such words. He says:

و ما انا قلت قد جاء الحديث به  
عن الاله و هذا اللفظ فحواه

[And what I said has been mentioned in a *ḥadīth*  
from God and this utterance is what it means.]

It means, these words (*sukhan*) that I just said reiterate a reliable tradition (*ḥadīth-i ṣaḥīḥ*) from God saying “I was contained neither by my earth nor by my sky but by the believer’s heart,”<sup>28</sup> according to the Divine tradition (*ḥadīth-i qudsī*) quoted by reliable transmitters (*muḥadīthān-i ṣaḥīḥ*).<sup>29</sup> Then he turns to the verification of this particularity of the heart (*khuṣūṣiyyat-i qalbī*) among created beings (*mawjūdāt*) and illustrates His wisdom (*ḥikmat*):

لما اراد الاله الحق يسكنه  
لذاك عدله خلقا وسواه

[When the True God wished to reside in it,  
for that He balanced and proportioned it as a creation.]

<sup>28</sup> نكنجانيد مرا زمين من و آسمان من، و گنجانيد مرا دل مؤمن

<sup>29</sup> Ṣā'in al-Dīn quotes the *ḥadīth* as ما وسعنى ارضى و لا سمائى و وسعنى قلب عبدى المؤمن



که در حضرت حق بیان می آید در او شایسته تعیین در جهت آنست که او را گویید طاهر در جهت تسبیح  
می آید و بیان محلی او را که او پس خلق بر این طرف طاهر بود که تسبیح و تسبیح است مدخلی در جهت  
و تعیین ملکوت و اما باطن او که بغیر از آن مساکن نمود و تمام جمیع طاهر در باطنش پس از آن  
که حلیفه حق و کون جماعت و صاحب قلب چیزی دیگر از راه وصول به در جهت چنانچه در  
بیت اذان اضحاح پیدا کرد **و القلب من حیث و الطیبه نظیر** **بجمله ما بین منقار و حیثان**  
یعنی دل انسان از آن مرتبه که داده است او را فطرت او جدا شود طریقی مطهره الله فی طرائق  
حلیفه اذان اضحاح مشاهده در معنی و باطن حرف راه دارد و بهم درستی و طاهر او و در آن  
در میان مرده و مسکن از روی برزخیتی که حیثیت قلب اذان طاهر گشته چنانچه بر او انسان اصول  
نوم پوشیده و نیست که حیثیت انسانی بر رخ واقع شده میانه و موجب که طاهر وجود است و پس  
انکان که طاهر علت و قلب صورت او است و تمام تخمین این سخن را در کتاب صورتی که  
باید طلیعه در اینجا گنجائی پیش ازین نخواهد بود و چون تخمین معنی وجود همراه که نیز از مقدّمات  
کرد و خصوصیت قلب انسانی را در میان آن نمود میخواند که بیان حضرت الوهیت که مخصوص  
حاصلت بکنده مرآه مکتوبه **عز الآله فایجو بر من احد** **و بعد هذا فانا قد وسعناه**  
یعنی حضرت الوهیت و جناب جلالتش از آن عزیز تر و گرامی تر است که چنانچه در کتب  
آن در آید و بعد ازین ماکه صاحب این قلب جمیع شایسته او را گنجینه و اعم و چون این  
سخن را شیخ رعوت وارد و جای آنست که محمول بر جرد مشط اند جانچه و اب بعضی از طایفه  
منصوبه می باشد و جناب ناظم در صد و شصت می باشد و از آن که سخن مختص و مختصر مکتوبه  
**و ما نأفلت قد جال الحدیث بر** **عن الآله و هذا اللفظ خواه** یعنی این سخن که من گفتیم در حدیث  
صحیح آمده است از حضرت الوهیت که گنجینه در زمین من و آسمان من و گنجینه در اول زمین

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It means that when He willed for the human heart to be His abode in which to contain Himself, He foreordained (*taqdīr farmūd*) an encompassing equilibrium (*i' tidāl-i ihāṭat-nishān*) and a comprehensive equality (*tasviyya-i jam' iyyat-ā'īn*). Not only is it the very

equilibrium and equality that deserves the honouring (*tashrīf*) suggested by [the verse,] “and breathed into him of My spirit,”<sup>30</sup> but also undoubtedly it is the essence of Him (‘*ayn-i ‘ū*), as it was verified before (*taḥqīq-i ān karda shud*). So, what these words convey (*mu’addā*) is that that the Perfect Man’s essence of existence (‘*ayn-i wujūd*) is the essence of God’s form (‘*ayn-i šūrat-i ḥaqq*). And this meaning is perceived by the intimates (*maḥramān*) in the veiled palaces (*parda-sarāy*) of inspiration (*waḥy*) and unity (*yagānagī*)—those who comprehend truths by secret allusions (*ishārāt-i khufiyya*), as per the sayings “their generous gifts can only be carried by their own horses,”<sup>31</sup> and “the sun can only be found by the sun.”<sup>32</sup>

And the meaning (*fahwā*) of “God is greater [*Allāhu akbar*]” at the opening of Muḥammedan Call to Prayers (*adhān*) and Veneration for him (*ṣalawāt*) speaks to this very essential unity (*tawḥīd-i dhātī*) for those whose ears are not stuffed with just anyone’s sayings (*maqālāt*). Because what is understood by the absolute superlative form (*ṣīgha-yi tafzīl bi-iṭlāqihī*) (*af‘al*) is that no equality (*moqābilī*) or likeness (*mumāthilī*) can be realized for Him; rather, whatever is called a thing (*shay’*) or existence (*wujūd*) can only be Him.

Don’t insert an idle letter in this table.  
 Don’t put a wrong design on this silk robe.  
 All is one story from one hundred thousand tongues.  
 All is one rider riding one hundred thousand steeds.<sup>33</sup>

And that unity (*tawḥīd*) is indicated by these two *bayts*:

فكان عين وجودى عين صورته  
 وحى صحيح و لا يدريه الا هو  
 الله اكبر لا شىء يماثله  
 و ليس شىء سواه بل هو اياه

[The essence of my existence was the essence of His form—  
 A true revelation and only He knows it.  
 Allah is greater, there is nothing like Him.]

<sup>30</sup> و نفخت فيه من روحى. Qur’an 38:72.

<sup>31</sup> لا يحمل عطاياهم الا مطاياهم.

<sup>32</sup> به آفتاب توان يافت كافتاب كجاست. The hemistich is taken from a ghazal by Fakhr al-Dīn Arāqī (d. 1289).

<sup>33</sup> حرف زايد منه بر اين جدول

نقش خارج مزن بر اين اطللس

يك حديث است و صد هزار زبان

يك سوار است و صد هزار فرس

And there is nothing except Him but His desires.]

The question might arise as to how one can deny all these sensory objects (*maḥsūsāt*) that are visible in the world, and provided that those many forms (*ṣuwar-i kathīra*) are true, how these words make sense. In order to refute this, he says:

فما يرى عين ذى عين سوى عدم  
فصح ان الوجود المدرك الله

[The eye of the owner of the eye only sees nothingness;  
so it is correct that apprehended existence is Allah.]

در آن حدیث قدسی که میخوانند که تا در معنی اوصی و الامتاعی خود معنی قلب غیبی الهی  
 بعد از آن وجه تحقیق این خصوصیت قلبی در میان موجودات و بیان حکمت او بسیار کند که  
**لا اله الا الله الحی القیوم** **و لا اله الا الله** یعنی چون مراد از آن حضرت بر این  
 گونه بود که قلب انسانی جای او باشد از برای کجا بیدن خودش اعتدالی احاطت نشان  
 و سوره حمیت آیهین تدبر فرموده آن سوره و نقد طبیعت که منتهی تشریح و تفسیر  
 روحی آنده بلکه حدیث الحقیق عین اوست چنانچه تحقیق آن کرده در جایش **۹**  
 پس سوره ای این سخن آن شد که عین وجود انسان کامل عین صوره حق باشد و این معنی  
 محققان برده سمرای وحی و یگانگی که باشارت خنده ادراک حقایق کنند در آنجا یافت که  
 لا یعمل عظامنا الا مطایبم **۱۰** بافتاب توانا یافت کائنات و غمخوای الله اکبر که فاشه  
 از آن محدودی و صلوات او است منصف همین توجید ذات **۱۱** هر که اگوش جوشش اگر  
 بناتلث هر کسی نبود چرا که از غمخوای این صیغه افضل تفضل باطلان منوم است و که منایلی  
 مماثلی او را صوره نه پذیرد بلکه هر چه نام شی و وجود بر او تواند افتاد و تواند بود که جز او باشد  
 حرف زاده سوره بر این جدول تشریح خارج مرز بر این اطللس یک حدیث و صد مرتبه از زبان  
 یک سوار است و صد مرتبه از نفس و آن توجید بود ای این دو پشت که **۱۲**  
**کفان عین وجودی عین صوره** **و حی صبح و لایدره الا هو الله اکبر لای اله الا الله**  
 و بیس شی سواه لای اله الا هو و چون جای آن است که گویند این همه محسوسات که در عالم شایه  
 سکر و چگونه نمی کند کسی و بر تقدیر حق آن صور کثیره این سخن چگونه واقع باشد از برای دفع  
 آن سکر و پند فایری عین فی عین **۱۳** **فصح ان الوجود الدرک الله** یعنی نمی پند چشم  
 خداوند چشم غیر از عدم پس است باشد این سخن که وجودی که در پانته مستود است چه پوشیده



It means that the eye of the owner of the eye sees only nothingness (*'adam*). Therefore, it is right to say that the existence (*wujūd*) that is perceived is the True (*ḥaqq*). Let it not remain unsaid that whoever possesses eyes of insight (*dāda-yi baṣīrat*)—which translates *'ayn* in this language, as it was known—and who is in the state (*maqām*) of wakefulness (*bīdārī*) and consciousness (*hūshmandī*), sees that what is reached by sense perception (*madārik-i ḥissī*) is nothingness (*'adam*) because nothing but the accidental (*'araż*) can be encompassed by the perception of senses. And it is known to verifiers (*ahl-i taḥqīq*) and the sages of the world of intellect (*hūshmandān-i 'ālam-i 'aql*) that the accidental (*'araż*) cannot last two moments; therefore, the immortal (*lā-yazāl*) remains in its own original nothingness (*'adam-i aṣlī*) even though it makes an appearance (*namāyish*) in the sensory world (*'ālam-i ḥiss*): “the world appears as though it is while it is not.”<sup>34</sup> The author of *Gulshan*<sup>35</sup> has represented the levels of existence (*marātib-i wujūd*) and illustrated the particularity of the heart (*khuṣūṣiyyat-i qalb*) in the world of appearances (*jahān-i namāyish*)—which is nothingness—through an allegory for those who understand:

Nothingness is a mirror, the world is the image, and the human being  
is like the body of image in which the person is hidden.<sup>36</sup>

So when it is clarified (*rawshan*) and illustrated (*mutubayyan*) that these many forms (*ṣuwar-i kathīra*) that appear to sense perceptions are all nothing and that in existence (*wujūd*) there is nothing but the one origin (*aṣl-i wāḥid*),

All these deceitful forms  
become of one colour in the dyeing pan of unity,<sup>37</sup>

then the meaning of this verse is revealed:

فلا يرى الله الا الله فاعتبروا

<sup>34</sup> می‌نماید که هست و نیست جهان. The hemistich is quoted from the aforementioned *tarjī* by Fakhr al-Dīn Arāqī (d. 1289).

<sup>35</sup> Ṣā'in al-Dīn refers to Maḥmūd Shabistarī (d. after 1340), the author of *Garden of Secrets (Gulshan-i Rāz)*.

<sup>36</sup> عدم آئینه، عالم عکس و انسان

چو جسم عکس در وی شخص پنهان

این همه نقشهای پر نیرنگ

خم وحدت کند همه یک رنگ

The *bayt* is one of *mufradāt* by Shāh Ni'mat Allāh Valī (d. ca. 1431).

[God can be seen only by God, so take your lesson  
from my speech, learn its sanctuary and its meaning.]

It means that because “there is nothing visible (*dayyār*) in the house of existence (*dār-i wujūd*)”<sup>38</sup> except for one essence (*dhāt*), then God is not seen but by God. The eyes of admonition (*i‘tibār*) have to be opened and it has to be known from where these words of mine come.

He said the truth and He Himself heard it.  
He saw the face that He Himself showed.<sup>39</sup>

May the purpose (*makhlaṣ*) and the meaning (*maghzā*) of these words is perceived.

Listen to a lesson uttered by Majnun’s and Layli’s lips.  
Hear a story uttered by nightingale’s and the flower’s tongue.<sup>40</sup>

The foregoing was the translation and the manifest meaning (*mu‘addā-yi zāhir*) of these ten verses.

*And praise be to Allah for his blessings and greetings to Muhammad, the best of his prophets, and to his honourable household, and to his friends. This copy was completed on 15*

*Ramadan 838 [23 April 1435] in Shiraz.*<sup>41</sup>

<sup>38</sup> در دار وجود نیست دیار. The sentence translates a hemistich in the aforementioned *tarji‘* by Fakhr al-Dīn Arāqī, لیس فی الدار غیره الدیار. لیس فی الدار غیرنا الدیار. With a minor variation, the phrase, لیس فی الدار غیره الدیار, constitutes the refrain of a *tarji‘* by Shāh Ni‘mat Allāh Valī. The sentence is originally ascribed to al-Ḥallāj (d. 922), as the last words he uttered on his execution gallows.

<sup>39</sup> خود گفت حقیقت و خود آشنید

وان روی که خود نمود خود دید

The *bayt* is quoted from Awḥadī Marāgha’ī (d. 1338).

<sup>40</sup> از لب مجنون و لیلی نکته‌ای دارید گوش

وز زبان بلبل و گل ماجرای بشنوید

<sup>41</sup> و لله الحمد على نعماته و الصلوة و السلام على محمد خير انبيائه و على آله الاكريمين و احبائه. تم الكتابة في ١٥ رمضان ٨٣٨ بشيراز

نماند که هر خداوند دیده بصیرت است که عین عبارت از است بزبان ایشان چنانچه معلوم کرده  
 و در مقام پداری و موثقت نیست می بیند که آنچه لا اراک حسی بدان برسد عدت چرا که نقطه  
 ادراک مشاکر حسی غیر از عرض مستو اند بود و در زوایا بل محبت و موثقتان عالم عقل روشن شده  
 که عرض در دو لحظه نماید پس لا یرزال در عدم اصلی خود خواهد بود و اگر چه نمایشی در عالم حسی  
 مساید که مست و میباید همان ضابطه کلشن در تصویر بر مانی وجود و تبیین خصوصیت قلب در  
 جهان نمایش که عدت تیشی روشن کرده که در باید عدم آینه عالم عکس و انسان  
 جو جسم عکس وی شخص جهان پس هر گاه که روشن و تبیین گشت که این صورت گیره که در نظر  
 ادراک حسی آید عدت دور وجود غیر از اصل واحد است **این همه نشانه های پرینزنگ**  
 هم وحدت کند همه یک رنگ شود اند معنی این بیت که **ظایر علی الله الا الله ما سیرد**  
**قوله لتعلم بجماله و منتهاه** یعنی چون غیر از یک دانست **در دار وجود نیست و پاید**  
 پس نه چند خدا که خدا با یکدیگر دید و اعتبار بکشاید و بداند که این سخن من از یکجا باشد **ه**  
 خود گشت خفته و خود آشنید و آن نمود که خود نمود خود در نا مخلص و منزه ای سخن آری باشد  
 از لب میخون و بلیلی نگذارد برید گوش و در زبان طبل کل با جرای شود این بود ترجمه و مودعی  
 طاهر این دو بیت **و لله الحمد علی نعمائه و الصلوة و السلام علی محمد خیر انبیاء و علی آله**  
**الا که بین و اجنامه** **تم الکتابه و الحمد لله و ص**

فی سلسله و شفا بوضع  
 مسعودیه

