

ISMAIL HAKKI BURSEVI'S

translation of and commentary on

FUSUS AL-HIKAM

by

MUHYIDDIN IBN 'ARABI



rendered into English by

BULENT RAUF

with the help of

R. BRASS and H. TOLLEMACHE

Fuṣūṣ al-Ḥikam

The *Fuṣūṣ al-Ḥikam*

The *Fuṣūṣ al-Ḥikam* is the major work of Muhyiddin Ibn ‘Arabi, known as the ‘Greatest Shaykh’. Its theme is the Infinite Wisdom that is at once unique in Itself and many-faceted in Its representation in the line of prophets from Adam to Mohammed. It is simultaneously an explanation of the profoundest meaning of man’s existence and perfectibility, and an esoteric exegesis of the Quran. In treating of the Divine Wisdom, it is so faithful to its subject that the book is itself a paradigm of its theme.

Muhyiddin Ibn ‘Arabi

Muhyiddin Ibn ‘Arabi was born in Andalusia, Spain, in 1165. From the age of thirty-two he travelled extensively throughout the Islamic world, conversing with the greatest mystics, divines and philosophers of his day. He wrote some five hundred books, of which he considered the *Fuṣūṣ al-Ḥikam* to be the most important. Although as an outspoken critic of religious and philosophical dogmatism he made many enemies, he was and is revered as a saint and as a teacher of incomparable stature. His last major opus, the *Fuṣūṣ al-Ḥikam*, should be read with a pre-understanding of the point of view and reference and the ensuing perspective, for which Ibn ‘Arabi is unmatched. It is to Ibn ‘Arabi, who speaks from objective vision of the Unique Existence, that the exposition of Its Self-revelation may be ascribed, as the first Sufi to correlate the ‘theory’ of *waḥdat-i-wujūd*, of which he is celebrated as the originator and most complete propounder of all time. He died in Damascus in 1240.

Ismail Hakki Bursevi

Ismail Hakki (1653–1725), known as the ‘Bursevi’ from his long association with Bursa in Turkey, was originally from Aydos, near Adrianople. He studied with Osman Fazli, the shaykh of the Sufi Order of the Velvetis, and eventually became his successor. His knowledge of both Arabic and Turkish was superlative. His extensive commentary upon the *Fuṣūṣ al-Ḥikam*, published here in full, is surely the best of the many commentaries which this book has inspired, being aligned perfectly and completely to the spirit of the original, whilst his Introduction is without doubt a masterpiece in itself.

Bulent Rauf

Bulent Rauf was born in 1911 in Istanbul. He was educated first at home, where he had a classical Ottoman education, reading Turkish, Arabic and Persian, as well as three European languages, and then continued his studies at Robert College.

He went to Cornell and Yale Universities, reading English literature in one and Hittite archaeology in the other.

In 1945 he married Princess Faiza of Egypt, where they lived until Nasser came to power, when they moved to Paris. They were divorced in the early sixties.

He settled in England in 1966 and married Angela Culme-Seymour. He then lived mostly in Scotland, engaged in research work and was Consultant to the Beshara Trust.

His relationship with Ibn 'Arabi was atavistic, through his grandfather who is buried immediately behind the tomb of Ibn 'Arabi in Damascus, in compliance with his wish when he left Istanbul the last time for Mecca.

Bulent Rauf died on 5 September 1987 and is buried at Chisholme House in the Scottish Borders.

This ebook is a complete compilation
of the current four-volume print edition.

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by

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Foreword to Volume 1 of the print edition

FIRST of all, all thanks and gratitude be to Him who is the most Superlatively Praised from all Eternity and ever. It is one of the manifestations of one of His boundless benefactions to mankind and hence to us that He has given into the hands of one of His chosen few, to whom He has shown the special favour, this book known as the *Fuṣūṣ al-Hikam*, the Bezels of Wisdom, and made of him His Meaning. For Muhyiddin Ibn 'Arabi is not only a man of Wisdom, the greatest Shaykh, Doctor Maximus, but a Meaning.

This is what makes any attempt at translating his writings a task which Dr Austin of Durham University, who has himself translated the *Fuṣūṣ*, referred to, during the Ibn 'Arabi Symposium in 1984, as almost an insurmountable task even for an Arabic scholar like himself.

An Iraqi friend of mine once said that it was easier to understand the Quran than Ibn 'Arabi: All this is because Ibn 'Arabi is a meaning to understand which one must have a receptivity of the heart pre-ordained where meanings will filter in until the receptacle is so attuned to this meaning that it will lay itself open and ready to receive the full impact of the weight the meaning represents. This condition is not obtainable either be it by resolve, application, or fortitude. It is a gift, directly given by the Giver of all gifts for whatever reason He alone knows why.

I am one of the most ignorant of His servants and most certainly, the most inept to translate anything of wisdom, gnosis, or meaning, leave alone from two languages into a third but even to repeat in plain language what has been said or written. Why such a person was chosen to undertake such a task is His mystery and far be it from me to query His reason, for He alone knows the unknowable.

Whatever His reason, it was Grenville Collins who came to me one day and asked me to undertake the task of translating into English

the translation and commentary of Ibn 'Arabi's *Fuṣūṣ al-Ḥikam*, by the Jelveti Shaykh Ismail Hakki Bursevi. He gave me three years to do it in. Why I acquiesced I do not know. Of course, I knew the benefits of such a translation into the English for all concerned. I knew, of course, that Ismail Hakki Bursevi's translation and commentary of the *Fuṣūṣ* into the early eighteenth-century Turkish was a book of inestimable value if one were to attempt an understanding of the Meaning, not only of the written word but also of the body of that meaning.

All I can say now, after not only three but four years of toil, is that the undertaking was not a result of my knowledge of what was to be understood, but that the undertaking itself undertook to teach me all that was necessary to bring about this tremendous task.

The analogy of the rain on the roof and the gutter-pipe that conveys it to earth is the one most suitable to my condition. Like the gutter-pipe from the eaves to the ground, I got wet and drenched as the Mercy and Compassion of God descended within me to accomplish what upon sober reflection even after the event, seemed an impossible task for me to undertake. However, where it is He who is the Helper, anything, but anything is possible and it is not of good form for me to query how.

Yet, again, this undertaking could not have been achieved, even in ten years, if it were not for the invaluable help I received from too many to enumerate here, but among whom stand out two without whom I could not have imagined this work to have been attempted nor completed. These two are Mrs Rosemary Brass and the Hon. Hugh Tollemache. Their help is so important in this matter, that to write these words without special reference to them and the mention of my eternal thanks to them would be an unforgivable lapse into crass ingratitude.

This done, there remains for me to give endless praise and gratitude to Him who led Grenville Collins to me to serve His purpose in bringing this meaning to within reach of the entire English-speaking people of the world so that it is made possible for them to reach up to the Meaning that Muhyiddin Ibn 'Arabi represents not only as the Mohammedian Shaykh but as the universal Doctor Maximus, invited

to sit upon the silver throne of Mohammedian Sainthood by Jesus the Christ (S.A.), the Universal Saint *par excellence* himself.

Here, then, is what the Saint Shaykh Ismail Hakki Bursevi, the *Heshyār*, one of the closest of those brought close, after a complete encompassing of all the numerous commentaries on the *Fuṣūṣ al-Ḥikam*, tested and examined in his knowledge of the language and meaning by the Prophet Mohammed (S.A.) himself in the Universe of *Mithāl* and after several converses with Ibn 'Arabi himself, has written down for the benefit of Mankind.

Bulent Rauf

Chisholme House

19 February 1985

Foreword to Volume 2 of the print edition

GOD has extended this book of *Fuṣūṣ al-Ḥikam* as a private Mercy to the people who want to reach perfection. As Ismail Hakki Bursevi's commentary says: 'Oh special people, Oh people of the *Fuṣūṣ*, this is a private Mercy from God which is extended to you, which leads the people of purity to perfection.' To value this is to give praise to God and to endeavour to treat the book as it should be treated, for it is a pure generosity. In approach to its meaning sentiment is essential, because there is no way of reaching to meanings and realities solely with the intellect since it is limited in its capacity and it fixes and categorizes truth by its very nature, and it could not therefore be the central instrument for understanding a book of this calibre and weight as it might conceivably be in the case of a purely academic or scholarly work. This book is beyond ordinary measure. It is beyond the general run of mystical writings, and it is more than just a book of meanings. It is to do with the very meaning of meanings, with the meanings, the realities and the knowledges of God, and it comes directly from God according to His own manner and wish. This matter is so elevated and of such grandeur and magnificence that one could not, however much one studied it or used different methods of approach, arrive at a real comprehension without God's help and assistance, and it would seem to be of primary importance to ask for that help and for the aptitude which is capable of receiving the meaning perfectly. It is His own Knowledge and there is no Knower but Him, and if such an aptitude or receptivity should become realized in us, it is because He gives it as a gift.

Since the *Fuṣūṣ al-Ḥikam* does not result from conjecture, from speculation, from opinion, or from any partial aspect, and since it has arrived according to its own manner and according to the original purity and uniqueness, then it has necessarily been brought to the exterior in the only way it could be brought in order to fulfil these

requirements, and that is through total sainthood and servanthood whereby there is no interposing of the self (*nafs*) which colours and misrepresents the truth, because the saint is in Union and in Union there is the One Unique Self and no other. The words of the saint are to be trusted, and in fact it is made quite clear in the commentary in several places that denial of the words of the Shaykh Muhyiddin Ibn 'Arabi is the same as denial of the words of the Prophet Mohammed and the words of God.

Ibn 'Arabi is the Seal of the Mohammedian Sainthood, the most perfect heir to the Prophet Mohammed and revealer of his mysteries, and it is most eminently suitable that it should be he who exposes the wisdoms contained in the *Fuṣūṣ al-Ḥikam*. The Prophet put the book into his hands in a veridic dream, saying: 'This is the book of the *Fuṣūṣ al-Ḥikam*. Take it and bring it out to the people who will benefit by it.' It is in accordance with this very same order that the commentary of Ismail Hakki Bursevi has been written. As he says: '... and in accordance with the Envoy (S.A.) saying: "Bring it out to the people who will benefit by it", the words of the book were translated into Turkish and were commented upon for the benefit of the people and for the manifestation of the Knowledge of God . . .' Although there have been many commentaries on the *Fuṣūṣ al-Ḥikam*, this one of Ismail Hakki Bursevi is of special importance and significance. First, he is a great saint, and in order for a commentary on the *Fuṣūṣ* to properly draw out and magnify the meanings intended by the Shaykh, in order for it to truthfully explain the knowledges and mysteries and realities and indications and allusions, sainthood and perfect servanthood is without a doubt the necessary prerequisite. But the point to be made particularly here is the following: Bursevi was a Jelveti Shaykh who lived from 1653 to 1725, and the Jelvetis emerged in the 16th century from the Helveti Order through the great Shaykh Mahmud Muhyiddin Uftade instructing his principal disciple Aziz Mahmud Hudayi Efendi in the manner which was to become that of the Jelveti Order, and Hudayi became the first Shaykh of that Order. Ibn 'Arabi did not found a *ṭarīqa* as such, but the Jelveti manner reflected most closely his teaching. The Helvetis are disposed towards retreat (*khalwa*) and seclusion with the Beloved through

retirement from this world, but the taste of the Jelveti is at the same time for the return to this world after Union, the coming out of that seclusion adorned with the Divine characteristics, which is regarded as progress, as an added gift (the bridal present – *jilwa*), the superlative perfection of expression, and this manner very clearly signifies that which is central to Ibn ‘Arabi’s teaching and the Mohammedian Way. It is therefore most appropriate and not at all surprising that a Jelveti Shaykh should have written the definitive commentary. It is interesting to note that the difference between the names Helveti and Jelveti is in the diacritical point, the added dot of the *jīm* of Jelveti.

All *ḥamd* to God forever for the *Fuṣūṣ* and for the fact that there should be a commentary such as this one which has now been translated into English. It is an exceptional gift to people that the realities and mysteries of the *Fuṣūṣ* should have been elucidated and enlarged and taken even further through one who knew not only all the other commentaries but who knew intimately and exactly Ibn ‘Arabi’s meaning, and in the case of several meanings being possible, which meaning the Shaykh preferred. He in fact discussed many points from the *Fuṣūṣ* with the Shaykh himself at his house in Damascus. It need hardly be said that such converse is possible despite the fact that there are centuries between them in the apparent world. In the Universe of *mithāl* the Prophet Mohammed instructed Bursevi and tested him on his knowledge of Arabic in the company of the great saints and prophets who were there present, in order to verify and make known to the company that he knew the language. This event in the Universe of *mithāl* is related in the commentary, and the following is a short extract: ‘. . . and I, taking that Quran from the hands of the Envoy (S.A.), opened it at a place and saw that it was the Envoy’s own handwriting and began to read under the instruction and verification of the Envoy himself, and he, giving me lessons, blew into my heart the realities of the Quran and the delicacies of the *furqān* (discrimination), and I became so drowned in Divine Knowledge that whatever thing I was questioned upon, I gave answers.’

R. A. Brass
Oxford

1985

Foreword to Volume 3 of the print edition

Ismail Hakki, translator of the *Fuṣūṣ al-Ḥikam* into Turkish, is known as ‘the Bursevi’ from his thirty-year association with the Anatolian town of Bursa, the former capital of the Ottoman Empire.

One year before his birth, his father’s house in Istanbul was destroyed by fire and the family was obliged to go to relatives in Aydos, near Edirne. It was here that Ismail Hakki was born in 1653 (1063H).

His introduction to the Way was early. He was taken at the age of three by his father to kiss the hand of Osman Fazli of Utpazar, Shaykh of the Jelvetiyya order, who from that day used to refer to him as ‘Our student since the age of three’. Following his recommendation he left Aydos for Edirne when he was eleven in order to study with Abd al-Baki Efendi. During this period he copied by hand every book that he read, and spent much of the 12,000 dirhams of silver that he had inherited from his mother on books, living on what was left.

At the age of twenty and back in Aydos he was invited to Istanbul by Osman Fazli. He accepted with alacrity, already wishing to further his education in Istanbul. He attended Osman Fazli’s own lectures in various mosques, and also those of other well-known gnostics. It was during this time that he learned Persian, and that he started translating and commenting upon certain suras of the Quran and hadiths of the Prophet. Renowned for his fast and clear handwriting, he was an adept student of calligraphy. Also evidently of music, for he set to music many of the hymns of the seventeenth-century founder of the Jelvetiyya order, Aziz Mahmud Hudayi Efendi.

In 1675 he was sent to Üsküp (Skopje) where he founded a Jelvetiyya *tekke* and married the daughter of Shaykh Mustafa Ushshaki. Here he began to preach. However he was not understood, by the dogmatic imams, the ignorant people and crude Sufis of the town, and particularly

very badly, and even threatened with beating and death, but he battled on patiently, fighting ignorance, for six years. At last Osman Fazli replaced him and transferred him to Köprülü. There he stayed for a little over a year, until he was invited by the people of Sturumca to their town. With his shaykh's permission he went and taught there for two and a half years. Then in 1685 at the age of thirty-two he was appointed shaykh of the Jelvetiyya school in Bursa.

Initially his circumstances in Bursa were very difficult. He could not find a house in which to live and was obliged to sell some of his books and prayer beads to meet the necessities of living. His nine-year-old daughter died of the plague and he himself suffered a great illness which lasted forty days.

Nevertheless his fame grew daily, both in Bursa and further afield, and his writing of books which was to continue throughout his life started in earnest. Now he began to travel, to major Ottoman cities and towns, to Damascus and twice to Mecca. He also took part in two campaigns in Europe with the Ottoman military forces, during one of which he was wounded. On his return he would lose no time in starting to write again.

During this period his shaykh Osman Fazli was banished to the citadel of Famagusta in Cyprus because of his criticism of Ottoman foreign policy. While he was there Ismail Hakki went to visit him for a few days in order to be able to talk at length with his shaykh. He recounts in his *Kitabu-l-Silsile* that during this conversation he received divine revelations in which he was entrusted with certain mysteries.

On the death of Osman Fazli in 1691 Ismail Hakki succeeded him as head of the Jelvetiyya order.

In 1700, following a *mubashshira* (a veridic dream of announcement) he went to Mecca. That year the governor of Damascus, Mehmet Pasha, was leading the hajj and Ismail Hakki joined him for the circumambulation. On his return journey he stayed for three years in Damascus. During this journey the caravan was attacked by bandits and many of his books were lost, he himself barely escaping with his life.

In 1717 he returned to Damascus where he wrote several books. In

1720 he returned to his country, and stayed for almost three years in Üsküdar, writing some thirty books and pamphlets. But here in Üsküdar controversy again arose between the doctors of the law and himself, and he was obliged to go to Tekirdağ for a short while.

At the end of 1722 he returned to Bursa. He was by then nearly seventy and knew that he was approaching the end of his life. From this time on he detached himself entirely from the world. He did *waqf* of all his books and instituted a library. After giving some of his belongings to his heirs, with the remainder he built a *tekke* and a mosque named the Mohamidiya Mosque. He ended his days completely retired from the world, occupied with writing the last of his books. When these were complete he was seventy-five years old.

Ismail Hakki wrote more than one hundred works, including several books of verse and diwan. These include translations of Arabic and Persian texts and many commentaries. He wrote equally well in Arabic and Turkish, and indeed of his books sixty are in Turkish and the rest in Arabic. He was noted for his clarity of expression, avoiding the florid excesses of many of his Ottoman contemporaries.

He is perhaps best known for his commentary on the Quran entitled *Ruh al-Bayan*. Another well-known work is his *Ruh al-Mathnawi*, a commentary upon the introductory part of Jelaluddin Rumi's great work. His *Kitabu-l-Silsile* is a treatise on the Jelvetiyya order containing biographies of all the shaykhs, including himself. It is the major source for biographical details of his life.

Ismail Hakki Bursevi S.A. died in 1725 and returned to remain in the Universe of Beauty for which he had yearned for years. His tomb is outside of the Mihrab of the Mohamidiya Mosque which he built, and his wife is just below him. On the tombstone the date of his death is given as 1137H. The mosque is in the Tuzpazari district of Bursa, and the local people know it as the Ismail Hakki Mosque. Many of the people of Bursa when passing stop and send a Fatiha to the Efendi.

P. J. Young

Chisholme House

1988

Bulent Rauf died in September 1987. The words of Ibn ‘Arabi had not by then been distinguished from the commentary of Ismail Hakki in some of the chapters. However, these chapters are published in that form, in accordance with his wish at the time of his death.

Grenville Collins

**Ismail Hakki Bursevi's translation of
and commentary on *Fuṣūṣ al-Ḥikam*
by Muhyiddin Ibn 'Arabi**

LET there be Praise and Gratitude with the tongue of closeness for Him Who is the Opener of the treasuries of Munificence and Generosity and Who is the abode of the highest of knowledges, and Who is the Ipseity of the Divinity and the Presence of Singularity, Who opened up the words and the letters of the unknowable events which were sealed with the seal of Uniqueness in the Unknowableness (*ghayb*) of the Essence and which were hidden and contained in the completeness of His Ipseity, which He opened with the breaths of Compassion and Essential revelation which arrive from the Most Holy Effusion in the degrees of the Unknowable and that which is no other than that which is compounded from the coming together of the latent potentialities of the Unknown and the Breath of Compassion which are the seals of the hearts of the Words of the Perfect Ones. He made them into bezels for the engraving of His Ipseity and qualifications, and He specialized the Breath of Compassion for the Essential necessities of the unknowable realities and known potentialities in the establishment of knowledge, and having specialized it for each specific part of each reality from the parts of His revelations He made single particles of time to dress in the Most Ancient Effusion to make every natural aptitude of each established potentiality present, and in accordance with the necessities of the love of the Ipseity for the total witnessing He caused to manifest each of the potentialities of immanence and receptivities of being, in accordance with the reality of their aptitude and receptivity in their images and caused their establishment which is individuated in the Divine Knowledge and the establishment of the Unknowable. 'He gave everything its nature and then guided them' (Quran). In accordance with this He bestowed on each, to the degree of its known quantity and defined

limit, His revelation of Being and effusion of Munificence. Then He made them unlimited places of manifestation of gifts and unrestricted receivers of portions. Then, having manifested, in the Seals of the Words of the prophets, the results and quintessences of wisdoms and knowledges which are particular to each degree from among the degrees of the total Divine Sainthood and the Mohammedian Reality who are the greater prophets of astute taste, He specialized each prophet to the seal of one Wisdom from among the Divine Wisdoms, and having made the Seals of the heirs into the preservers of the treasures of the universe and sources of the Most Ancient and Holy Effusion, manifested in the mirrors of His Being their beauty of perfection and perfection of beauty which was imprisoned in the Unknowableness of the Essence (*huwiyya*) and strongly established them in the establishment and Presence of the place of manifestation of His Image which is particular to the collectivity of His Divinity.

In general, having specialized each one from the places of manifestation of the Seals of perfection and perfection of Seals who are the summation of the specialized people, specialized them for the Essential singularity of revelation and total witnessing and witnessing and total polishing and polishing of each, He then made their being a witness and a proof (*burhān*) and a guide and evidence (*naṣṣ*) to the Singularity of His Ipseity.

And may it arrive upon our Master and our Covenant Mohammed (S.A.), *ṣalāt and salām* from the Presence of Divinity upon that Master of all the sons of Adam, the key of the Order of Being and the first Seal of the greatest element and light of anteriority, and the place of manifestation of perfection, and the totality of the most prevailing polished surface, and the most reliable treasurer of the treasures of Munificence and Generosity, and the place of extension of the realities and of the spirits of the people of *himma*, whom He appointed with the utmost perfection in the places of manifestation in the most evident manifestation among the Seals of Words, who was named with His Greatest Name (*ism-i-a'ẓam*) for the speciality of sealhood and sealhood of prophethood and with whose being was the sealhood of the order of envoyship, and equally may it reach the Presence of the family and relationships of the people of *yaqīn* and the saints of

established relationship, the heart of every one of whom, in accordance with the quote: 'We brought down from the heavens for that which they asked and gave them each according to his measure (*qadar*)', and made him into a place of revelation and a channel for the revelation of Lordship and effusion of Compassion which descend and effuse from the Presence of the Name which is their support and made each a reality from the high Presence of Divinity in accordance with his special aptitude and then made them each a model of the 'special people'.

After this, let it be known like this to the brothers who are people of perfect heart and straight nature, that when God, the Praiseworthy and High, transcended from the plurality of His qualifications and Names and adjectives by virtue of His Essential Unknowableness and absoluteness of Uniqueness, the totality of the Divine Names and Lordly qualifications were annihilated in His Essential Uniqueness, there to manifest the image of His Perfection which was imprisoned in the Unknowableness of the Essence, in accordance with the quote: 'I was a hidden treasure and I loved that I be known, and I created the immanence so that it knows.' Under the impulsion of His Essential Love, He desired that the images of the Names that were in annihilation in His Ipseity, and the effects and the determinations which are in the powers of these Names, be manifested in creatural places of manifestation. Thus He created the universe, which is the collectivity of the images of detailing of places of manifestation, as a smooth body. Yet, as the universe is not sufficient to contain the total manifestation and the manifestation for the reception of the image of the Divine totality, He created Adam in the Divine Image as its Spirit. Thus it is through Adam, who is the place of manifestation of the Divine Names and the place of collectivity of the qualities of Lordship, that the total polish and the polishing and the witnessing and evidencing of totality and of detailing came about. Since Adam (S.A.) is the first of the Seals which are in the image of Man and the most ancient of the prophets in this emergence of elements, God the High manifested first in him the apparent prophethood and extended to him help from the Mohammedian Reality which is the Reality of Realities.

After this, from his children, in each of the prophets there manifested the order of prophethood together with special religious law (*sharī'a*) in accordance with the Lordship of the Name which determined over that prophet and his people, and in accordance with what they bestowed, and in accordance with the aptitudes of that prophet and his people. Even though each prophet is the place of manifestation of the totality of the Divine Names, yet the manifestation which is in him is in accordance with the width of the circle of the Divine Name which is his support and his reality. The way God is known and worshipped by each prophet's prophethood and religious law is by the determination of the Name which is his origin. When Mohammed (S.A.), who is the owner of the Greatest Name which collects in itself the totality of the Divine Names, and who contains the absolute general prophethood which is the collector of the totality of the prophethoods, was appointed, then in accordance with: 'Today I have completed for you your religion', the order of religion and the order of prophethood and the order of knowledge and the order of manifestation, found its perfect conclusion and totality, and was sealed with his material being.

Prophethood is the exterior of sainthood, and sainthood is the interior of prophethood. The Envoy (S.A.), according to the *ḥadīth*: 'I was a prophet before the being of Adam was between water and mud', extended help to the totality of the spirits and prophets and saints from his absolute sainthood. Equally, after the coming into being of Adam he extended his help from his absolute sainthood and from his total prophethood to all the prophets and their people in accordance with their aptitude, and effused over them the Divine Knowledge. When the order of prophethood was sealed by him and he passed away from this world he did not stop extending and infusing (*ilqā'*) the help from his absolute sainthood over his own heirs and successors, as well as the determinations which appertain to the Unity of the Ipseity and sainthood and knowledge which belongs to the mysteries of all religious laws. According to what is understood from: 'You are the best people that I have brought out from among men', when the Divine Will (*irāda*) applied to the manifestation at once from the total sainthood of the Envoy (S.A.), the

totality of the knowledges and tastes and determinations of perfections due to the perfections of all the prophethoods and sainthoods, then Muhammad bin 'Ali bin 'Arabi who is Hatimi and Ta'i and Andalusí and Maghrebi, God be pleased with him, who is the most total place of manifestation of the places of manifestation of the totality of the spirit of the Envoy (S.A.), and who is the most relevant place of reflection of the reflection of Reality and sainthood, and who is the Seal of Mohammedian Sainthood and the carrier of the totality of the Divine Image, burner away of veils and curtains of unknowableness and announcer of the knowledges of knowledges and Divine determinations, the place of manifestation of the ranks of spirits of perfect humanity and the guardian of the fever (*ḥummā*) of the Uniqueness of the Ipseity, was shown by the Envoy (S.A.) in a dream of announcement of glad tidings (*mubashshira*) in the form of a book called *Fuṣūṣ al-Ḥikam*, the totality of the knowledge and tastes of the Seals of the most complete prophets in the Mohammedian taste of the Way of the collectivity of the Uniqueness, and was ordered by him to bring it out to the people, so that his people, having been verified with the totality of the manifest religious law which is like the body of the Reality of the Mohammedian perfection of manhood, may draw from the Light of knowledge from the Divine Mohammedian Absolute Sainthood which is the interior of his prophethood and the mystery of his religious law. Being thus verified with its determinations and knowledge they become manifest with the greatest collectivity in the greatest isthmuseity between oneness and plurality, discrimination and totality, God and creature, and interior and manifest. Thus that fabulous bird of the West and the East, the sun of the plains of Mecca and Medina, the heir of the knowledges of the Prophet, Shaykh Muhyiddin 'Arabi, God be pleased with him, complying with the order of the Master by virtue of general heirship and complete and total servanthood, without lack and without addition, according to the limit set by the Prophet, exposed this book, magnificent of value and great of address and order.

As this book came from the source of the Mohammedian station and through the Way of the Ipseity from the totality of Uniqueness, in the Divine Knowledge it contains the taste of the Envoy (S.A.),

and the sainthood of the other prophets therein mentioned, and it became the prevalent order and the leader and indicator to the sealhood of their perfections and to the manner of their tastes.

It contains the totality of the sealhood of their tastes and perfections and the quintessence of the results which depend on their joy and *himma*. Yet, the people who stopped at the level and the limit of the intelligence of the senses, and those who spent the power of their theories at the level of the image of the conjectural theorizing, and those people who are specialists of words and letters who are veiled from Divine gnosis and knowledges of *yaqīn* due to their conjectural beliefs and theoretical knowledges, together with the people who are enveloped and thick-skinned, produced many articles concerning this book. This is because they were short in understanding what it comprehends of the most noble absolute realities, and because of their relative intelligence and because of the density of their hearts, and because they were veiled and curtained from the Mohammedian Way and the pleasure of totality of Oneness, and perhaps also because of their original rebellion and eternal error which manifested its effects upon them.

But this book, having come down from the Mohammedian Presence and from the degree of singularity of totality without intermediary, became the yearning of the gnostics of the people of the Way, as well as the sultans and kings from among the group of special people, and the purity of its mysteries and realities remains according to its virginity. The hand of the people of error did not reach it, and its bridal allusions and clarifications are veiled by the Dearness (*‘izza*) and Majesty and palaced in the delicateness of a pavilion, and no one drew open the veil of Majesty and Dearness from its face except the people who are from among the people of Abstraction and Perfection. Thus nobody attained to its mysteries except a small group from among the Mohammedian heirs who have reached the station of the Sealhood of Mohammed and the Uniqueness of the Ipseity of the totality, so that they alone were honoured with the knowledge of what was explained to the Mohammedian Seal, because the taking from this book and being effused with this knowledge from the Mohammedian Presence is absolute and pure Divine Beneficence, and

it is only possible with Essential binding (*rābiṭa*) and cannot be through any other tie or demanding or means or causes. Therefore, for any people other than the Mohammedian heirs there is no way of reaching up to this knowledge except through the guidance of God.

Several times some of the Mohammedian brothers and gnostic people repeatedly asked from this poor man to annotate this book in the Turkish language and demanded the explanation of its mysteries and realities and indications and allusions. But at that time, the vision of the immanence and plurality and the revelation of the lights of Uniqueness being dominant over the heart, one could not accept the request, being overcome by the manifestation and exposition of the hidden and interior things. It even appeared as if the manifesting of the mysteries was a repellent order. Yet at another time, later, total heiriness and total determination of servanthood became dominant over the heart, and in accordance with the Envoy (S.A.) saying: 'Bring it out to the people who will benefit by it', the words of the book were translated into Turkish and were commented upon for the benefit of the people and for the manifestation of the Knowledge of God and the remaining of the images of places of manifestation of the Being of the Absolute. However, to make the realities of this book understood and to indicate the complexities and the meanings and to teach them, the commentary was arranged according to twelve origins (*aşl*).

Origin one explains that the Shaykh, may God be pleased with him, is the Seal of the Mohammedian Sainthood, and that this book of the *Fuṣūṣ* is according to his interior and according to the taste of the total of the Mohammedian Sainthood, and it explains the source of the people who revolt and deny both the Shaykh and this book, and it explains that their revolt and denial is the cause of extreme regret and ill. Origin two explains the Absolute Unknowable (*ghayb-i-muṭlaq*), the Unknowable Essence (*huwiyya*), the Non-Particularization (*lā ta'ayyun*), the First Particularization (*ta'ayyun awwal*), the degree of 'even less', the Presence of 'amā' and the degrees of 'amā' (blindness), and the degrees of Singularity, and the degree of the 'coming close of the two arcs'. Origin three explains the Divine Names and Qualities. Origin four explains the established

potentialities (*a'yān-i-thābita*). Origin five explains the five Presences. Origin six explains Being and the Complete or Perfect Man. Origin seven explains the letters and the words. Origin eight explains prophethood, envoyship, and sainthood. Origin nine explains the apparent knowledge and the hidden knowledge, and the collectivity between the apparent and the hidden knowledge. Origin ten explains the superiority to all other stations of the station of Love. Origin eleven explains the Way, the adherer (*sālik*) to the Way and the states of adhesion to the Way, and the complete teacher who has reached the Mohammedian Special Sainthood. Origin twelve is the explanation of the extension from ever and for ever of the Reality of Mohammed, and, in the images of meanings and the realities of spirituality and in the images of the senses, the places of manifestation of the prophets and saints, together with their effusion.

* * *

Origin one: Now let it be known like this, that Shaykh Muhyiddin 'Arabi, God be pleased with him, is a goodness from among the goodnesses of the best of the envoys in that which concerns all actions and works and words and qualities and natures and tastes and states and of becoming inexistent by annihilation in God and remaining (*bāqī*) with the Being of God, and he is subject to all of the Mohammedian degrees and stations and he is heir to its knowledges and gnosés and completions and revelations and stations and is the place of manifestation and mirror to the totality of the Mohammedian Divine Complete Sainthood, which is the collectivity of the immanential and Divine collectivity of degrees, as well as being the niche of Light and the plane of reflection to the Mohammedian total Spirit. And just as God has sealed with the Seal of Prophethood all the different prophethoods which existed in all the prophets from Adam (S.A.), which end with the Seal of Prophethood, and just as the quintessence and results of all the prophethoods were sealed by his prophethood, in the same way, with the manifestation in the Shaykh (R.A.) of the totality of the Divine quality of Mohammedian

Divine Sainthood which completely contains the totality of the interiority of the prophethood of all the prophets, he became realized and manifested with all the results and quintessences of the completions and totality of the knowledges of sainthood, and he became the Seal of Sainthood.

Thus his being became the manifestation and the niche of Light of the collectivity of the totality of Reality and the Mohammedian Sainthood of Divine Uniqueness. Thus, just as the Seal of Prophets (S.A.) extends and helps the totality of the prophets from his absolute sainthood which is his interior, in the same way, the Seal of Sainthood, which is his most complete heir, extends and helps from the absolute sainthood which is his interior, yet he does not expose anything from the Divine knowledges and realities and determinations of Lordship except through the aspect of his subjection to the Seal of Prophethood and from the aspect of his being his heir, and with his permission. Consequently, he brought down and exposed this book in accordance with the limit set by the Envoy, with the permission of God and the permission of the Envoy.

He who denies this book and relates blame to the Shaykh, God be pleased with him, and God protect us, and he who attributes covering up of the Truth, denies the Envoy (S.A.) and his words, and, aside from understanding what is apparent from the language, denies the mysteries of the words of God and their realities and their interiorities and their finenesses. Not only, but he also limits and encloses the meanings of the Quran and the Divine knowledges with his relative dense intelligence and weak and flimsy and partial understanding. 'He who obeys the Envoy has certainly obeyed God.' Thus he who obeys the Envoy (S.A.), and the successors of the Envoy, perhaps even the caliphs of God, obeys God. He who dissents against the Envoy and the caliphs of the Envoy and denies them, dissents against and denies God. 'He who digs a well for his fellow man, falls in himself.' According to this, those who dig wells for the saint, God be pleased with him, and other gnostic saints and complete Mohammedians, they fall in themselves. The great caliphs and noble saints, having been divested of human qualities, and having become qualified by Divine qualities, and being coloured with God's colours, became the

places of manifestation of the Divine Lights and places of reflection of Lordly revelation. They are removed totally from the universe of covering up the Truth and they have entered the universe of Oneness and Light and the Presence of Holiness and Mysteries. The ability to cover up the Truth, and blame, are the qualities of the *nafs* and belong to the people of the low human nature. It is in the universe of being qualified and being realized with the Divine and Lordly nature that the Mohammedian poverty and the real covering up is to be found, where the qualities of necessarily-so-ness are predominant over the qualities of possibilities, and being annihilated in the qualities of necessarily-so-ness is to veil oneself therein, and there to be contained. But these are not in any way diminished in their Lordly place in God and their grandeur by the religious decrees given out by most of the religious law-givers from official doctors of religion who are veiled with the qualities of the *nafs* and vulgar and ordinary love-affairs which they bring down from the Divine Nature and the Holy Lights.

Perhaps even, if all the members of the group of faithful people who have reached the degree of faithfulness came together and associated him with imposture (*zindīq*) and blamed him, they could not diminish in any way his height and value. Perhaps the gnosis of the group of these faithful people does not attain to his high degree, which indicates the Shaykh's perfection, just as Junayd Baghdadi, God has sanctified his mystery, who is of the most eminent of this group, said: 'Not one of them reached the degree of his [the Shaykh's] reality, even if a thousand faithfuls testified that he was an impostor.' He who has reached the degree of witnessing and clarity is safe from those who are in the degree of covering up the Truth and he does not care about the praise or blame of the populace.

The source of the error of the official doctors concerning this book is that they see certain Divine knowledges and unknowable mysteries, which are present in this book and in the words of other saints of God, as being in opposition to some of the questions and affirmations of the ingenious interpretation of some of the interpreters of Divine Law, and in opposition to some of the beliefs of the people of belief, and they relegate and enclose the Divine Knowledge to the particular belief of the interpreter, and anything that does not agree with them

they deny and blame. They do not know that the interpreter is a person who derives meanings and that he determines in accordance with the dominant conjecture (*wahm*), and that they are not people of insight and clarity and witnessing and certainty (*yaqīn*) whereby they could observe according to how the order is where God and His Envoy are concerned. Because of this, at the level of the correct estimate of the interpreter, there are two merits. One is the merit of interpreting and the other is the merit of hitting the mark, and at the level of the lack of his hitting the mark there is only one merit and that is the merit of interpreting.

The witnessing gnostic is the possessor of insight and clarity. He observes in the Divine Knowledge according to what order is established, and having observed it in this way he then exposes that thing according to his witnessing only if there is a Divine order to him ordering him to manifest it, and if the Divine order does not come to him he refrains from attempting to manifest the observation and remains gnostic according to Reality, because the one who is realized with the absolute servanthood is the servant of God and not the servant of the manifest whereby he would prefer manifesting rather than keeping it interior. Equally, he is not the servant of the interior that he should prefer to keep it interior when the interior has to be manifested. Thus if he manifests, he is not a person of merit because he does not manifest it for merit. He manifests it entirely from his conformity to the Divine order due to his servanthood. However, if the interpreter, in the interpretation of an order, did not estimate rightly and believed a thing contrary to what the order was concerning that thing at the level of God, when a gnostic opens up and manifests that same reality according to the reality of the Divine order, then as the gnostic's position is in opposition to the interpretation of the interpreter, the people from among the official doctors who imitate the interpreter deny the knowledge of the gnostic and blame him and associate him with imposture. Consequently, he has left aside tact where God and the Envoy of God and the *khalīfa* of the envoys are concerned, because he has relegated and enclosed the Divine Knowledge, which is infinite, to the interpretation of the interpreter, and he does not remember the words: 'If my Lord were as extensive

as an ocean, the ocean would finish before the words of my Lord would finish.’ Equally, he does not remember the words: ‘Nobody encompasses anything from His Knowledge except whom He pleases’, and the words: ‘We gave them of knowledge only a little’, and the words: ‘Nobody knows how to interpret them except God and those who are established in knowledge’, and other words like these, and he does not even remember the words of the Prophet who says: ‘Indeed the Quran is outwardly and interiorly one, and its meaning is seven secrets’, or according to another account, ‘amounts to seventy hidden meanings’, and he remonstrates with God and His Envoy and leaves off tact and shows animosity, and does not worry about being reproved by God and remains secure in his own belief.

Now let it be known like this, that the Envoy (S.A.) divided knowledge into three parts. One part is that God, the Most High, taught the Envoy (S.A.) and ordered him to announce to his people, and this knowledge is the knowledge which is brought down to the people through the language of prophecy, to be announced to them in accordance with their receptivity and aptitude. The second part is this: God brought down knowledge to the Envoy according to his particular aptitude which in relation to himself is necessitated by the degree of his prophethood, but forbade him to announce this to his people. The third part is the knowledge that God did not give to the Envoy during the time of the invitation of his people to God, so that he is not worried. That knowledge is the knowledge of *qadā*’ (decree) and *qadar* (destiny) and the knowledge of the Mystery of Destiny, and the knowledge of Union and the knowledge of Oneness and the knowledge of the total Mohammedian Sainthood, so that at times the Envoy would face his absolute sainthood which is his interior, and the universe of Oneness, and would be cut off from invitation, and at those times he would not observe anything from the universe of immanence and plurality. It was rather that he did not witness even the non-existence and the annihilation of his own *nafs* and the pleasure of looking at the Face of God. That is why he asked of God of the taste of looking at the Face of God, with the words: ‘My God, I ask of You the pleasure of looking at Your Generous Face.’ If God had given him the intuition into the mysteries and knowledges which

appertain to the Oneness of God, he would have been under the dominion of the witnessing of the Oneness of God during the period of his invitation, and the order of invitation and guiding would have been prevented. The Envoy (S.A.) in his prayer pointed at these three parts with the words: 'My God, I ask of You with all the Names with which You have called Yourself, or that You have brought down in Your Book, or that You have taught any one of Your servants, or by which You have shown in Your Knowledge of the Unknowable.' According to another *ḥadīth* he said: 'God taught me three knowledges. He ordered me to announce one of these knowledges and forbade me from announcing another of these knowledges, and the third He left to me to announce or not.'

How is it that those who stop at the vision of the determinations of the religious law, who are those who have stopped at the level of the interpretation of the interpreter, or those who stop at the level of the apparent meaning of the knowledge of what the Prophet has brought down specially of religious law, could be of those who are established in knowledge, since God established equality with Himself for those who are established in knowledge? There is no doubt that there is no equality established with God in the knowledge of something for those who have risen to the image of that knowledge and to its established potentiality, except in the state of it being established in the Divine Knowledge, because God knows that thing according to whatever image is in the images of knowledge of that thing as it was individuated in the Divine Knowledge and it remains known to God according to that image. And the person who has risen to the knowledge of the image of that thing in the Presence of Knowledge equally knows that thing according to that image. Without this he would not be established in knowledge because being established in knowledge is discovering that thing known, as it is, and then knowing it. It is because of this that the word 'established in knowledge' refers to the Word of God and creates a veridic unity and collectivity between the knowledges of God and those who are established in that knowledge. There is no doubt that the knower who stops at the apparent understanding is not established in knowledge, because had he been established in knowledge he would have known the order exactly, in

accordance with vision and insight, and would not have determined according to opinion and surmising and would not have erred.

The determination which is consequent to being established in knowledge and vision is not the same as the determination which is according to opinion and surmising, because it is wrong to transcend to an equality with God in knowledge if that thing is the result of opinion or surmising, because God's Knowledge is much higher than opinion and conjecture and surmising. Thus, it is clearly established that the person who stops at the level of apparent understanding is not established in knowledge, and the state of this person is that he does not accept or establish anything above and beyond what he understands of knowledge, whereas the people who are established in knowledge are united in knowledge with God in the gnosis of a thing. Thus, that person relegates the universe of knowledge to apparent understanding and denies and repudiates that knowledge which is beyond and above his own understanding, which knowledge is that of God and that of the ones who are established in knowledge. How then could a person agree to and corroborate a knowledge which is above and beyond his understanding, which is God's Knowledge and which God ordered the Envoy (S.A.) to demand with the words: 'Lord, increase me knowledge-wise' (*rabb zidnī 'ilman*). How can he who is not confident in that belief corroborate and believe something which comes from God? What grand frustration, disappointment and sorrow, and immense deprivation, frustration and disappointment, to be veiled from the Knowledge of God with relative partial knowledge, and to refuse and deny it!

(Some doctors think that) the two parts of the Knowledge which are established decisively are that one is particular to the Envoy (S.A.), and the other is particular to God; and it is not permissible to deny or repudiate this without any decisive proof. Perhaps rather this is an order of denial. In what way could one imagine a recompense in view of this? It would have been best and most suitable for this doctor to act according to his station and to act according to the level of the manifest law, and not to enclose the order to the apparent understanding, and to arrange himself in accordance with the Divine Knowledge and knowledge of the Prophet (S.A.) and to

subject himself to the words of the Envoy (S.A.) and the order of God in the words '*rabb zidnī 'ilman*' (Lord, increase me in Knowledge), and to desire to increase in knowledge, and not to deny what he does not encompass of knowledge but rather to attribute things to his lack of aptitude and the shortness of his understanding, because the interior knowledge is never enclosed and is not in accordance in every aspect with the apparent knowledge and is never walled in by the apparent knowledge.

This is because the Divine Names in their reality are distinguished one from the other. The Name Interior is differentiated in its reality from the Name Apparent. In the same way, the Name Apparent is differentiated in its reality from the Name Interior. 'The Apparent said "I" and the Hidden said "I", and the Apparent said "No".' The Name Apparent is due to certain considerations in opposition to the Name Interior. In the same way, the Name Interior is in certain aspects in opposition to the Name Apparent.

Prophethood is manifest; sainthood is interior. There is between the two in certain aspects a mutual exclusion or incompatibility, because the requirement of prophethood is to receive inspiration from God by intermediary, and to see the immanence and plurality and argumentation and objection, and to order in the right way, and to forbid what is denied, and to invite them away from covering up the Truth towards certainty of belief, and to act according to limits, and equally it is to give appreciation of high degrees and great goodnesses in the other world, and to caution with hell and with great suffering.

On the other hand, the requirement of sainthood is to receive from God without intermediary, from the private face, and to see God and witness the Beauty (*jamāl*) and Oneness, and to refer and to entrust all affairs to God and to observe all actions as coming from the one real Actor who is God, and never to object in any way to the order of God and not to object to any person, and to pass beyond all elevated ranks in this world and from all the grand degrees in the other world, and to do away with all love of the immanence and immanential particularizations totally and to annihilate one's being in the Being of God.

Look at Moses (S.A.), who is an envoy of God and was spoken to by God and who was manifest with the completion and perfection of the determinations of the Name Apparent. Even though God had encouraged him to converse in communion with Khidr and even though Khidr had asked him to promise no objection, after some of the determinations like the holing of a boat and the killing of a boy and the building up of a wall, which are not of the Divine realities and the mysteries of Union, became manifest from Khidr, Moses, because of the necessities of the manifest and prophethood, preferred objection. Khidr, being realized with sainthood and the determinations of the interior, knew that Moses (S.A.) had no taste in the station wherein Khidr himself was stationed which was the station of sainthood, just as there is no taste for him in that station where Moses (S.A.) was established which is the station of envoyship. The station of envoyship confers objection, and the station of Moses requires objection, whereas the station of Khidr requires non-objection. Thus, because of Moses' station Khidr said to him: 'You cannot bear patiently with me. How could you have patience with that . . .?' The station of Khidr does not allow objection from any person other than he who is at the station of special witnessing where Khidr himself is, whereas Moses' station allows objection and he objects by force of the requirements of his station. Thus Khidr did not want to converse with such because Khidr is the possessor of the stations of the known and he wants converse with people who are agreeable to his station. But the people of Medina, who are not in the station of the possession of knowledge, converse with anybody by virtue of their language and station.

Perhaps Khidr would not have said to Moses: 'You will not be able to have patience with me' for any reason other than his station; rather perhaps he would have liked to converse with Moses because of Moses' station. In the same way, Moses (S.A.) objected at every one of the incidents even though he had promised not to object, and Khidr said to him after the third episode: 'Did I not tell you you could not have patience with me?', and added: 'This is the difference between you and me', and then explained to please Moses: 'I am according to a knowledge that God taught me and did not teach you,

and you are according to the knowledge that God taught you and did not teach me', and they each became singularized according to their station, and they became singularized and differentiated from each other by defining their singularity and their difference.

All of these orders are oppositions that happen between the apparent and the hidden, and prophethood and sainthood. As the killing of the young boy by Khidr was against the law of Moses, the objection raised by Moses was against the station of Khidr because in Khidr's station there is no objection, whereas the station of Moses and other envoys requires objection.

The bringing together of the opposing Names like the Apparent and the Hidden and the First and the Last, is special to God and to the Perfect Ones who join together between the apparent and the hidden and who are a collecting isthmus between the two sides. And being qualified by the two sides in their collecting isthmuseity, they extend over and view both sides, and they do not negate the determinations of the Name Interior when they are manifest with the determinations of the Name Exterior, and do not deny the determinations of the Name Exterior when they are manifest with the determinations of the Name Interior. In accordance with: 'He gave to everything its nature and then guided', this state gives the deserved portion of everything, whether it be from the manifest or of the interior, because in relation to this state, manifest and interior are at the same level and each of the manifest or the interior is one determination from the determinations of its reality and is of the necessities of Reality. However, if a Complete Man were to manifest at the level of a person conditioned by the determinations of the Name Manifest, with some of the determinations of the Name Interior which the people of the Manifest do not know, he would not be accepted by that person, just as Moses did not accept the acts of Khidr. Equally, if he were to manifest at the level of the person who is conditioned by the determinations of the Interior, with some of the determinations of the Manifest which are opposed to his station, he would also, in the same way, not accept.

Manifesting with both orders in His Essence cannot be denied because to manifest with both these orders is consequent to His

collective Reality and the determinations of both prophethood and sainthood are collected there. The aspect where there is no opposition between the two is in the fact that prophethood is the exterior of sainthood, and sainthood is the interior and mystery of prophethood; prophethood aims at announcement for the purposes of Union of God and gnosis of God and worship of God, all of which is present and existent in sainthood.

Now, there is no end to the Knowledge of God. It is not immured in the manifest or in the understanding of the manifest. Some of it results through the announcement of the prophet and through the language of prophethood, and some of it results from Divine instruction, as when God says: 'We have taught them knowledge from Our private Knowledge', or when He says: 'Be devoted to God and God will teach you', or when He says: 'God gives wisdom to whom He pleases', or when He says: 'When he was of the dead We gave him Life and brought him Light so that he walks with it among the people', or: 'Those who have strived for Us so that We guide them in Our Way.' The knowledge of Khidr (S.A.) is of this kind. Some others reach this knowledge by God raising them to it, and manifesting it by Divine revelation, not through teaching. This knowledge is particular to the sainthood of the Seal of Prophethood, Mohammed (S.A.), and to the heirs of this knowledge.

Divine knowledges do not result from intellectual proofs and theories. Rather, they result from complete facing and joy of thought and freedom of place after the Divine Munificence. The Shaykh, Sadruddin-i-Konevi, may his mystery be blessed, says in his comment on the *Fātiḥa*: 'The real knowledge through taste happens from the aspect of clear and total insight, after the Divine Munificence, depending on the ceasing of the manifest and hidden partial strengths and the detailed expenditure appertaining to them, and by the freeing of the place from all knowledge and belief in everything other than the desire of God to make known what He makes you know, by total facing, sanctified from other common particularizations and imitative virtues and from relative love-affairs in what appertains to the immanence, and other things, by superlative oneness and collectivity and complete purity, and by assiduously preserving this state

in continuing superabundantly most of the time without worry and without dividing thought and with great concentration.'

Now, the one who denies does not accept the Divine Knowledge which descends into the hearts of the saints, and is either an obstinate ignoramus or an imitator of opposition who imitates the doctors in the official knowledges, and he has never acted in accordance with what has permeated to his heart from the words of the language of knowledge, or perhaps rather he has taken the small and accidental benefits of the materials of the world as tools for accumulating things of the world, and he denies through obstinacy or ignorance, as is said: 'God has misled him in knowledge', or perhaps he is one of those people of exterior knowledge who stop at the apparent level of law and have not reached up to the interior of the Quran and the delicacies of discrimination. Thus the first variety is repudiated because the hearts of these imitators are closed to the Divine Effusion. The second variety, though worthy of merit because they follow the determinations of law and guard the limits of religion, are veiled from true knowledge, and they wall up the Divine Knowledge in exterior interpretation and condition it, and therefore they are blameable with tactlessness. In consequence they do not believe in the saints who are the Viceregents of God, and they are known as people who are suspicious of the Unknowable. They have become manifested by the determination which comes about in the verse: 'Those who love to diffuse wrong among those who believe, for them there is painful suffering in the world and in the other world, and if God wishes He will question and admonish them in consequence of their wrongs, or perhaps because they mirror the limits of the law He will go beyond admonishing. Most of them are not subject to anything other than opinion, and opinion does not profit anything from God, and God knows what they do.'

As Abu Yazid Bastami, God sanctify his mystery, said as he was talking to some of the official doctors of knowledge: 'You have taken your dead knowledge from the dead, and we have taken our knowledge from the Living and it does not die.' In the *Futūḥāt al-Makkiyya* in the third chapter, the Shaykh, God be pleased with him, speaks on this matter in accordance with the Quranic sayings: 'Be devoted to

God and God will teach you', and 'God encompasses everything', and 'Tell them to be devoted to God, and God will bring them discrimination.' And also the Shaykh, may God be pleased with him, in the second chapter of his *Futūḥāt*, refers to these things and quotes Abu Yazid al-Bastami saying to his father, Musa: 'Oh father, Musa, when these people have been inspired by you to become believers through your words, tell the people of this Way (*ṭarīqa*) that you invite Him because He necessarily responds to invitation.'

Now, let it be known like this, that some of the words of the Shaykh, may God be pleased with him, in this book of *Fuṣūṣ*, are concordant with the apparent and are of that part of knowledge that God has brought down to the Envoy (S.A.) for his law, and the people of the Manifest who have stopped at the level of the manifest law have understood that part, but some of what is in this book is interior and does not concord with the manifest, and that is from that part of knowledge which God gave to His Envoy, not to manifest it in his law, but rather perhaps to hide it. Some of it is from a part of knowledge which God did not bring down to the Envoy (S.A.) during his conditioning with prophethood so that he should not be worried during his invitation, but he made it open from God's Knowledge of the Unknowable. For instance, the above-mentioned *ḥadīth* which is of the Divine Knowledge and not of the speciality of prophethood.

Thus, as all the prophets (S.A.) are the substitutes and alternatives of the Envoy (S.A.), and as He has manifested the Divine Knowledge from the places of manifestation of the first of these parts before the manifestation of the Envoy in the order of the emergence of the race of Man, in accordance with the language of the times, in the same way He manifested the reality of the second and the third parts from the niche of Light of the Seal of Sainthood, who is its place of manifestation, in the language of the people, because his people, being under the determination of the owner of the collectivity of speech (*jawāmi' al-kalim*), is the most beneficent of people through total receptivity and collectivity of place of manifestation. Whether it be this Shaykh, may God be pleased with him, the owner of this book, Muhyiddin 'Arabi, or whether it be other Complete beings

from among the Mohammedian heirs, none of them manifests any one thing from the Divine Knowledge except through the order of God or the order of His Envoy. Thus, anybody who denies the mysteries of the Unknowable and the Divine Knowledge which the Shaykh has brought down in this book of *Fuṣūṣ* from the Divine Presence by the order of the Envoy (S.A.), his denial, due to his narrow-heartedness and sad vision, refers to the Envoy. Thus they deny and blame him in the image of obeying him and affirming him, because the Shaykh, God be pleased with him, is subject to the law of the Seal of Prophethood, and his being is the mirror of the law of the Envoy and the niche of Light for the great Quran and is subject to it with total and perfect subjugation in the degrees and stations, and is equally the niche of Light to the Reality of Realities which is the private Mohammedian perfect total Divine Unique Sainthood. Thus, a person who is imprinted with the private sainthood of the Envoy (S.A.), and is manifested and revealed from there, and whose heart is the place of manifestation of the image of the Divine collectivity of the singularity of the Ipseity, will not out of his own choice deviate from that universe of Oneness of Light and Presence of Holiness and Joy, and turn his face to the universe of plurality and shadows and the universe of power and pride, and how could he choose to be addicted to conditions of veiling himself in writing this book unless he were ordered and was conforming to the Divine order due to his servanthood? Even if the Shaykh were not to manifest this book in accordance with the established ways and means according to the order of the Envoy, but instead manifested it from completely abstracting himself into the total heirness and complete subjectivity and being the place of total manifestation, again there would be nothing attributable to him other than praise. The Grandeur and Majesty of the Divine Presence are so much more extensive that they could not be limited and encompassed by the people of the narrow heart and intellectual proofs and people of hypothesis. This is higher than their knowledge. And the degree and place of appointment of the Shaykh, God be pleased with him, is higher and of such great magnitude with God that it is not possible that he should proclaim anything other than from the niche of Light of his being which is

subjected to the Mohammedian Reality and to the collectivity of the Divine Ipseity and images of knowledge.

The reason why the Envoy ordered the Shaykh to bring out this book is this: that those who are of the best of his people who are verifiers in total and collective law should equally verify his total sainthood and collectivity of Reality, and that they unite together between the determinations of the manifest and the interior, the possible and the necessarily-so, and prophethood and sainthood, so that they appear in the collectivity of the two seas and in reach of both shores, and that they become qualified with the Mohammedian completion in the station of ‘the coming together of the two arcs’, and they become Perfect Men, and that they be verified in the grand caliphate and the great prophethood, and that also they face towards the station of Uniqueness and collectivity of the Ipseity and the degree of ‘even closer’ and the degree of perfection, because this book has come down from the station of the Essential Uniqueness in accordance with the Way of the Mohammedian collectivity.

Now let it be known like this, in accordance with: ‘My Saints (*awliyā*) are under My slippers and no one else knows them’, the saints who are prevented from being known by others by their being hidden under the slippers of zeal and veil of Majesty, and who are shrouded by these and who are drowned in the Beauty of Oneness and the collectivity of the two Lights, are not in any way diminished by the aspersions and blames of the people of conditioning who are dry-lipped in the shores of discrimination and imitation where it concerns the height of renown of the saints. In the same way, those of purity and delight who are drowned in the Sea of Oneness and burnt in the Glory and Majesty of the Face of God, find no joy or taste in the praise and laudation of the people of imitation who are on the side of limitations and restriction, without any portion and ignorant of the effusion of the Sea of Absoluteness, neither is their heart afflicted by the refutation and denial of the deniers, nor does there result any elation in their being from the affirmation of the affirmer. ‘The heart is large enough for the Ancient, just as it feels the existence of the recent.’

Some commentators, to remove the refutations and denials of the

knowers of the manifest, have answered them by referring some of these matters to the fact that the Shaykh belonged to the Maliki sect, and said that the Shaykh is of the people of guidance and interprets according to the original Maliki Way and consequently he has interpreted in this way. Others, to apply some of the matters to the apparent, have interpreted him. Now, just as the deniers have erred in their denial, these have equally erred in saying that the Shaykh is an interpreter because he is Maliki, and trying to apply the Divine realities to, and make them concordant with, the understandings of the people of the apparent, that is, if these words have come out of them according to this sort of belief.

Now, let it be known like this, Shaykh Muhyiddin 'Arabi, God be pleased with him, is not according to the special sect of Maliki origin. He is according to the Mohammedian origin and according to the Ahmedian law, which law and religion the Envoy was in accordance with during his time, and upon which were united the companions, upon whom was God's pleasure. It is true that each Complete, during the period of his ignorance, is according to one of the four sects and finds growth and progress in that Way, but when he is verified and realized in the Mohammedian perfection he receives the Divine Knowledge, without intermediary, from the Mohammedian Spirit, and the origin of all Ways is imprinted in his being and he is in accordance with the Mohammedian Way and he is called Mohammedian. The Shaykh, God be pleased with him, in the foreign lands was according to the Maliki Way, but when he followed and became realized in the Mohammedian perfection he became Mohammedian and became the Mohammedian Seal of Sainthood from which Mohammedian niche of Light all the people of sects received help, because the perfect heir who receives the Divine Knowledge, without intermediary, from the Envoy, or the perfect gnostic who receives it, without intermediary, from God, through an Essential connection and a special aspect, does not need to belong to a special sect or to be of the people of interpretation, because that person witnesses the Envoy and he is with him, and in fact the Envoy is with the Divine Inspiration and the Divine Inspiration descends on him. In the same way, people of derivation are equally not interpreters

because the interpreter is a person of doubt and opinion and is not a person of certainty (*yaqīn*). If it were not like this there would be no difference of opinion between the interpreters. The Shaykh, God be pleased with him, is the possessor of witnessing and insight and brings it down through vision according to the requisites of the Divine order and does not determine with intellectual proofs. And last, he has obviated certain matters in the form of derivation and interpretation to make the understanding easier for the people of appearance, and this is never from his having a doubt, because whatever matter there is in which the Envoy is present, therein no comparison is allowable, because at the level of the people of insight the Envoy is present, is witnessed in their vision and they receive the determination from the Envoy, just as the Shaykh, God be pleased with him, in his *Futūḥāt* in chapter 366, speaks concerning the Mahdi and his determination of knowledge. Thus, the Mohammedian heirs, who are people of witnessing, are not conditioned by special beliefs, and without a doubt or contradiction they are according to the special religion of God, and God leads whom He pleases to the straight path.

The second origin: concerning the Absolute Unknowable (*ghayb-i-muṭlaq*), the Unknowable Essence (*huwiyya*), the Non-Particularization, the First Particularization, the degree of ‘even less’, the Presence of ‘*amā*’ and the degrees of ‘*amā*’ (blindness), and the degrees of Singularity, and the degree of the ‘coming close of the two arcs’.

Now let it be known like this, that the Divine Unknowableness is divided into two halves (*shaṭr*). One half (the first *shaṭr*) of these two is at the station of exclusion of any company, Absolute and free from all qualification, from all determinations, from all regularization, and is transcended from all comprehensible relationship other than a relationship of collectivity where It is Absolute in Its totality, and the reason why it is called ‘half’ is not because of individuation or relationship (to another half), but rather that when the second half, which is called the First Individuation, is individuated, it takes on the form of an indication (pointer) because that was its origin. Thus, the First Individuation which becomes individuated from the first half, proves that It (the origin) was unindividuated. That is why It is called

the unindividuated Unknowable, or a half. Thus God, in consideration of His Essential Absoluteness and Unknowable Quiddity and Non-Individuation, is transcendent from Oneness of Ipseity, and in His Oneness of Reality, from all praise and Name and figure and determination. One cannot determine upon Him in any way. He cannot be qualified by any one qualification and He cannot be called by any one Name, and cannot be particularized by any figure. Nothing can be attributed to Him of Oneness or the Necessarily-being-so of His Being, or of His being the beginning of everything, or of the requirements of bringing about or of causing and effecting, or of any appertainances of knowledge to Himself or to others. He is transcended from all plurality of qualifications or Names. The Divine Names are annihilated in there, and He is what He is and they are not what He is. Although He is One with the Oneness of Reality, yet His Oneness is not related to an opposition of plurality. His verification in His own Self, and imagining Him as verified in true knowledge, does not necessitate the imagination of an opposite, but rather that He is Self-established and establishes Himself. The reason why we say 'Oneness' or 'Unity' is for the purposes of transcending and understanding, and not to point at the notion of Oneness and Unity. God the High, in consideration of the Reality of His Oneness and in consideration of His total abstraction from manifestation in the places of manifestation and qualities which are qualities attributed to Him, is, by virtue of the places of manifestation, impossible of consideration and comprehension and witnessing and knowing and qualification. Thus, the colours, lights, and different expanses which are considered and witnessed in the potentialities and possibilities, are modalities and circumstances which are different modalities and conditions and which are quantitatively dissimilar and various, and where it concerns the Being of God they are the same as His Ipseity, and the reality of a thing other than Him is an order of accretion, and the Reality of the Being is from all eternity in the Divine Knowledge and is nothing other than His relationship to His individuation, which, in the vernacular of the verifiers from among the people of God, is called the established potentialities (*a'yān-i-thābita*), and in the vernacular of other people they are called quiddities (*māhiyya*),

the known unknowables (*ma'lūm-i-ma'dūm*) and the established thing (*shay'-i-thābit*). Consequently, the being of another is through the Effusion of the Compassionate Self and the Divine revelation which is in effusion over His Established Potentiality (*'ayn-i-thābita*), because that Effusion is an order of accretion over His Reality.

The second half is the First Individuation (this is the second half of the first *shaṭr*). The First Individuation is the first Self-distinguishing from the Absolute Unknowable. It is the key to the Presences of the Names, because its interior is the Blindness which is the Compassionate Self upon which relies the Uniqueness. The Blindness is the Presence of the totality of Names and qualities. The Prophet was asked: 'Where was our Lord before He created?' He said: 'He was in the Blindness.' The first degree of the degrees of manifestation is the First Individuation, because compared to the Absolute Unknowableness the First Individuation is manifest, yet, however, in consideration of the degrees which come after it, it is still in the Unknowable.

The second half, which is the First Individuation, is equally divided into two halves. One of the halves is according to an aspect which is the reverse side (like the reverse side of a coin) of the Absolute Unknowableness, and that aspect is the relationship which remains in the Unknowable from the first half, due to the interior of the Name Manifest, by which aspect the remaining (*baqā'*) of the manifest and its pointing at the interior (*bāṭin*) which is known but non-manifest, becomes true. This relationship does not accept that the interior be separated from the Unknowable, because that relationship is no other than the order which comprises and collects between the manifest and Absolute Interior, and thus it is the connecting line between the two halves. 'Between the two the isthmus . . .', which, after individuation and distinction, prevents a separate half. Conjoining the first half and the Oneness from Union is the qualificative of that connecting line. That connecting line is intellectual and unknowable. For it there is no potentiality manifest. Even for any connecting line which is held between two orders, though its determination is apparent, its potentiality is not.

For that relationship of remaining (*bāqī*) there is again an aspect which is the reverse side of the manifest, and that is relativity and

numerality, and there is another aspect equally, which is the reverse side of the interior, and that is Absoluteness and Unknowableness, and that relationship equally, by virtue of the two halves being in Union in the origin, only seemed to be separated from the above-mentioned half which is that quiddity and which is, in differentiation and change, only a relationship of non-existence and is not an order of being. Thus, the Reality which holds and protects between the two halves is the degree of the Man which is most complete and most perfect, which degree, because of its relationship of the absoluteness of its first receptivity, is collective of the manifestability of the Absolute Ipseity and the Names and the qualities and actions. This is because of the collectivity and balance in his total emergence and because in his being the place of manifestation there is an extensiveness of caring and protecting and completion and perfection. Also, that Reality is a mirror in which becomes manifest real servanthood and Lordship, real Lordship and servanthood, and the Name of that degree is 'Blindness', and its qualificative is Uniqueness and the totality of the qualities that are particularized in that are the Names of Ipseity. And what results from these Names of opposition and the determination of the Names, and equally from the qualities and by virtue of the interior of those qualities from the totality of their necessary properties, is an intellectual image which is the image of Divinity. And the second half is this aspect which is the reverse side of the manifest, and this aspect is the consideration of the relative numerality of what is established in the Intellect of the interior of the First Individuation. Numerality through plurality of relationship necessitates the numerality of potentiality, because when the Name Manifest became differentiated in the degree of Blindness from the interior of the First Individuation, which is the Absolute Unknowable, bearing in itself the images of the relationships of plurality which are intellectualized in the First Individuation, which are explained as the possibilities, and equally, as it separated from it by the Name Manifest, its other necessities and subjectivities are attributed to it. Thus, God the High witnessed His own Self by His own Self in the degree of His own manifestedness, and His Ipseity was manifest to Him with all the Names of His Ipseity and original relationships,

the individuations of which are manifest with the determination of the station of Uniqueness of the Ipseity and collective individuation. And this is the First Individuation. The numerality which is in that plurality of intellectual relationships and original relationships caused the numerality of potentiality. Consequently, the second revelation, through the Name Manifest, was raised in accordance with the relationships which were therein intellectualized at the degree of the First Individuation. Consequently, in that revelation the original relationships and the intellectualized images of Names became manifest and some of the images became differentiated from others. And the Ipseity became manifest in His own second degree, and that is the Second Individuation.

In consideration of the manifestation in the Second Individuation in the images of plurality which were intellectualized in this second half, this second half became divided again into two halves. One of these is the Arc of Necessarily-so-ness and in it prevail the Divine Names and the relationships of Lordship. The other is the Arc of Possibilities and in it prevail the images of possibilities and the realities of immanence, and both these arcs are mutually qualificative and mutually necessary. Neither by estimation nor by their being could one be imagined without the other. The Perfect and Complete Man is individuated between the two above-mentioned arcs which collect together between the realities of the necessarily-so-ness of God and the relationships of actions with the Divine Names and Lordship, together with the realities of possibilities and the potentialities of withdrawal and abstention. He is the encompasser of the two realities and is prevalent over all that is in the universes. He reaches the two sides and joins the two sides and he is the collecting together of the two seas and is manifest in two images, and this is the station of *hū*, the station of the 'joining of the two arcs'.

(In connection) let it be known like this, that there are degrees established for the Essence of the Compassionate (*nafs-i-rahmānī*). The first degree is the degree of inclusion and synthesis of the *nafs-i-rahmān* in the Unknowableness of the heart of the First *ta'ayyun*, just as the First Individuation was included in the *nafs-i-rahmān* before its first individuation, and it is this which is the degree of the

Oneness and Absoluteness of the Non-Individuation of the degree of the *nafs*, just as in the universe of digits the letter *alif* was the same as the dot in the dot, (and it is the same as) and another example is the breath which is the same as that which is breathed before the breathing of the breath, because before individuation there is no breathing, nor breathing out, and this degree is the Uniqueness of the Ipseity wherein there is no possible consideration of plurality of relationship and of being.

The second degree: this is the degree of the rising of the *nafs-i-rahmān* from the interior of the First Individuation and its prolongation from there. It is just like the prolongation and rising of the human *nafs*, like an abstracted letter *alif*, from the interior of the heart of Man without individuation with a degree from the degrees of the Divine Unknowableness where the places of issue of letters are un-individuated by issuance.

The third degree is the individuation of the *nafs-i-rahmān* with the First Individuation (*ta'ayyun awwal*). This is like the individuation of the human *nafs* at the degree of *alif* with a *hamza* (◌ْ) which is that the human *alif nafs* becomes individuated in the heart which is the place of issuance of the *hamza*. Thus the *hamza* is the first individuation in the degree of the human heart, and, with relationship to the interior of the heart from whence the *nafs* gushes out, is the closest of all the diacriticals, and the human *nafs* becomes raised and extended from thence over all the other points of issue of letters.

The fourth degree: this is the consideration of the collectivity between non-individuation and individuation, with the quiddity (*huwiyya*) and the isthmuseity of the *nafs-i-rahmān* in the First Individuation, which collects between the individuation and the non-individuation by being the same as both of these and the same as the *zāhir* and the *bāṭin*; because the potential, which is individuated with the First Individuation, is interior, and individuation is exterior, just as when the human *nafs*, when it is individuated with the *hamza*, becomes an isthmus by virtue of the fact that it connects between whatever thing is individuated in it of letters and their non-individuation and absoluteness. The human *nafs* collects together between individuation and non-individuation.

The fifth degree: this is the degree of the extension of the *nafs-i-raḥmān* from the First Individuation, and the degree of its individuation with the unknowable degrees of letters from the degree of the heart which is the first place of issue of the human *nafs* which is the place of issue of the *hamza* and like its extension and rising over the other issues of letters. From among the universe of letters in the human *nafs*, the *hamza* is the parallel of the First Individuation (*ta'ayyun awwal*) and the parallel of the first of the individuations of the individuations of the *nafs-i-raḥmānī*, which, because of its relationship of differentiation from the interior of the First Individuation, was individuated first; as the *hamza* is the first of the letters which are differentiated because of the rising of the human *nafs* from the interior of the heart, in which the human *nafs* opened up all the letters and images of the human letters. The *alif* is the place of manifestation of the image of the Blindness (*'amā'*) which is the *nafs-i-raḥmānī* which is the qualificative of the One, by which and in which the images of other existents became manifest and individuated, which images are the letters and Divine words and Names, and Names of the Names, in consequence of which, letters and human words are individuated with the human *nafs*. The potential for anything from the letters does not become manifest except through *alif* which is the place of manifestation of One. However, even for the *alif*, according to the way of complete revealing and making obvious, no potential is manifest in the degrees of speech, because the station of the *alif* is Oneness, and Oneness is such a Oneness in the degree of transcendence (*tanzīh*) that in it there is no manifestation of potential other than for Itself, and any other cannot comprehend It. Equally, *alif* does not become individuated in the speech of the *nafs*. Rather, it is manifested in digits because *alif* is nothing other than the extension and rising of the *nafs* from the interior of the heart without individuation with any specific diacriticalization outside the issue of the issuance of the letters. Thus, for *alif* there is nothing other than its individuation in the places of issue of letters, and the letters do not become individuated and manifest in the places of issue except by *alif*, just as the *hamza* is manifested because of its differentiation from and rising up from the interior of the heart of the *alif* of the human *nafs*

in its own place of issue. Equally, this first individuation does not become individuated except from the interior of the heart of the First Individuation with the *nafs-i-raḥmān* of the Ipseity, which is non-individuation but causes to rise because of His manifesting in the first degree of His own degrees. Thus, the Ipseity became individuated in the degree of the First Individuation because of the *nafs*. Consequently, in the same way, the *nafs-i-raḥmānī*, which is qualificative of Oneness, became individuated in the degree of the First Individuation (*ta'ayyun awwal*) because of its rising from the interior of the heart of the First Individuation.

When the *nafs-i-raḥmānī* rose from the interior of the heart of the First Individuation with the Light of Being and Effusion of Generosity, it contained all the things from the felicity of the First Individuation, at the same time collecting in itself the realities of action and acted-upon-ness within the Presence of Possibilities; then the coldness of the receptivity of places of manifestation which are in the potentiality of the *nafs* caused it to become conditioned and dense, because in the potentiality of the *nafs* is included both the actor and the receptor. In the Light of this spiritual 'steam' the images of the Blindness ('*amā*') became condensed and the emergence of the Biggest Blindness became manifest and then extended to the emergence of the *nafs* according to three constituents. One of these is high, the other is low, and the third one is isthmuseital and collective of oneness of isthmuseity. Thus, in the potential of the *nafs* the totality of the reality of action and being acted upon became individuated. Thus, images of two blindnesses became manifest. One is the blindness of Lordship and the other is the blindness of that which considers it the Lord. In the high *nafs* became manifest the totality of the realities of the light of the Divine effective actions as it contained the images of Divine Lordship and the individuations of Godly necessarily-so-nesses. This '*amā*' is the Lord and it extends to the low which is felicitous of the realities of the places of manifestation of acted-upon-ness, and the totality of the reality of creaturality of the effectedness of the places receptive of action became individuated, being the places of individuation of the possibilities of being. This blindness is the *marbūb* (the one that establishes Lordship). Thus the

immanence and the universe of creaturality emerged, and the first of this immanential emergence is the High Pen. The middle emergence of the totality of the uniqueness collects the isthmuseity of the Divine realities of effective action and the realities of creatural effectedness and being acted upon; thus the middle emergence is collective and connective between the high and low, the manifest and interior, the necessarily-so and the possible, and is not distinguished from either side. It is perhaps rather that it is the uniqueness of the totality of both sides and the collectivity of the potential of both sides. And that which is individuated in this middle emergence is the Perfect Man, who ties together and collects between the two sides, and God leads whom He pleases to the straight path.

Origin three: explains the Divine Names and Qualities. Let it be known like this, that considering that the totality of the Divine Names and Qualities are in annihilation in the Ipseity of God, they are (that is, all the Names and Qualities) the same as God. They are: He as He is, and not: they are Him. Each of the Names and Qualities which are in the Uniqueness of the Ipseity, is the same as the other Names and Qualities. Neither by being nor in relationship is there any difference or distinction between them, just like in Nature the trees and their branches and their leaves and their flowers and their fruit are the same as the tree's being, and just as the branches and the leaves are the same as one another. By virtue of the Qualities which are contained in the Ipseity of God, when the Most Holy Effusion and the Ipseity of the Uniqueness is revealed, then the images of the Divine Names and Qualities which are the realities of the Names, become manifest and become knowledgeably differentiated one from the other because of the differentiation of the Qualities which are the realities of the Names, and the place of manifestation and differentiation is the Presence of the Essential Knowledge. Thus, each Name from among the Names has a distinctive portion from the Essential place of manifestation, and which is specialized for it. Thus some of the Names are more prevalent and wider than others in width and encompassing and in prevailing over other Names, because some are like origins for some others, whereas some others are subject and