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ISMAILI SOCIETY

SERIES B. No. 6

SIX CHAPTERS

or

Shish Fasli

also called

Rawshana'i-nama

by

Nasir-i Khusraw

Persian Text, edited and translated into English, by

W. Ivanow

6

1949

Published for the Ismaili Society by

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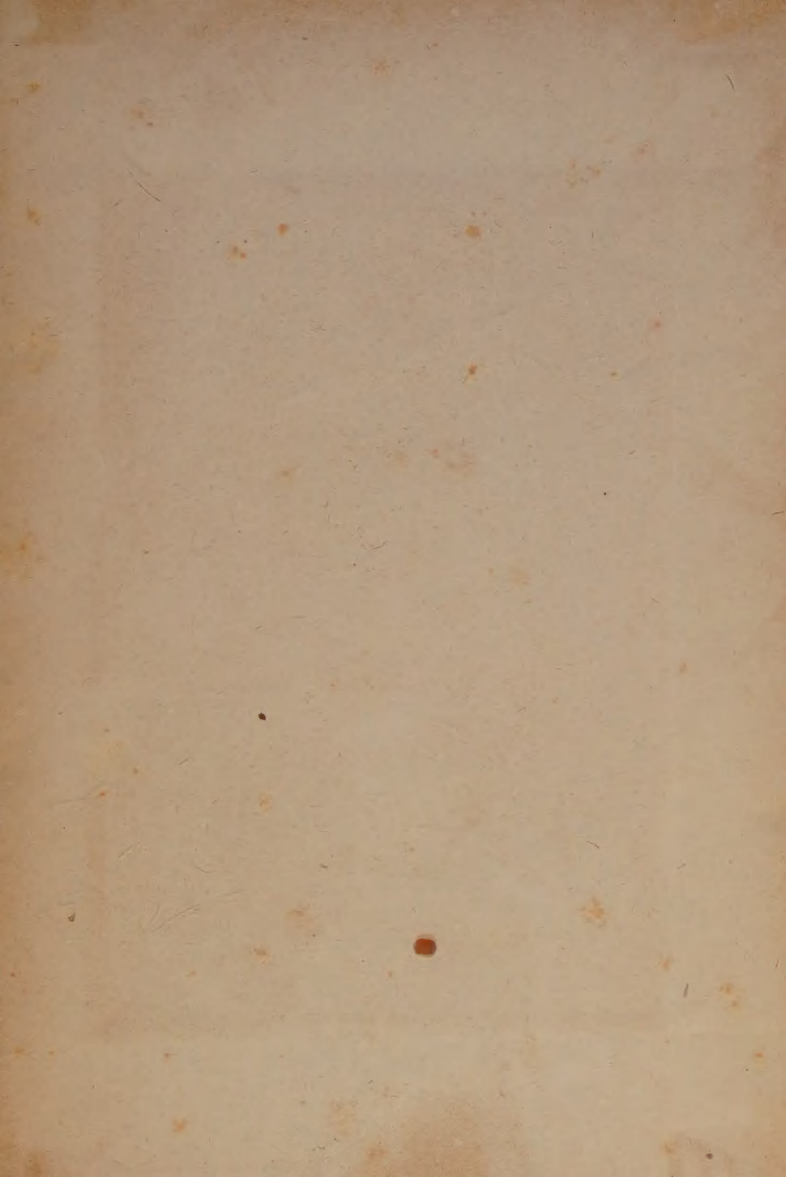
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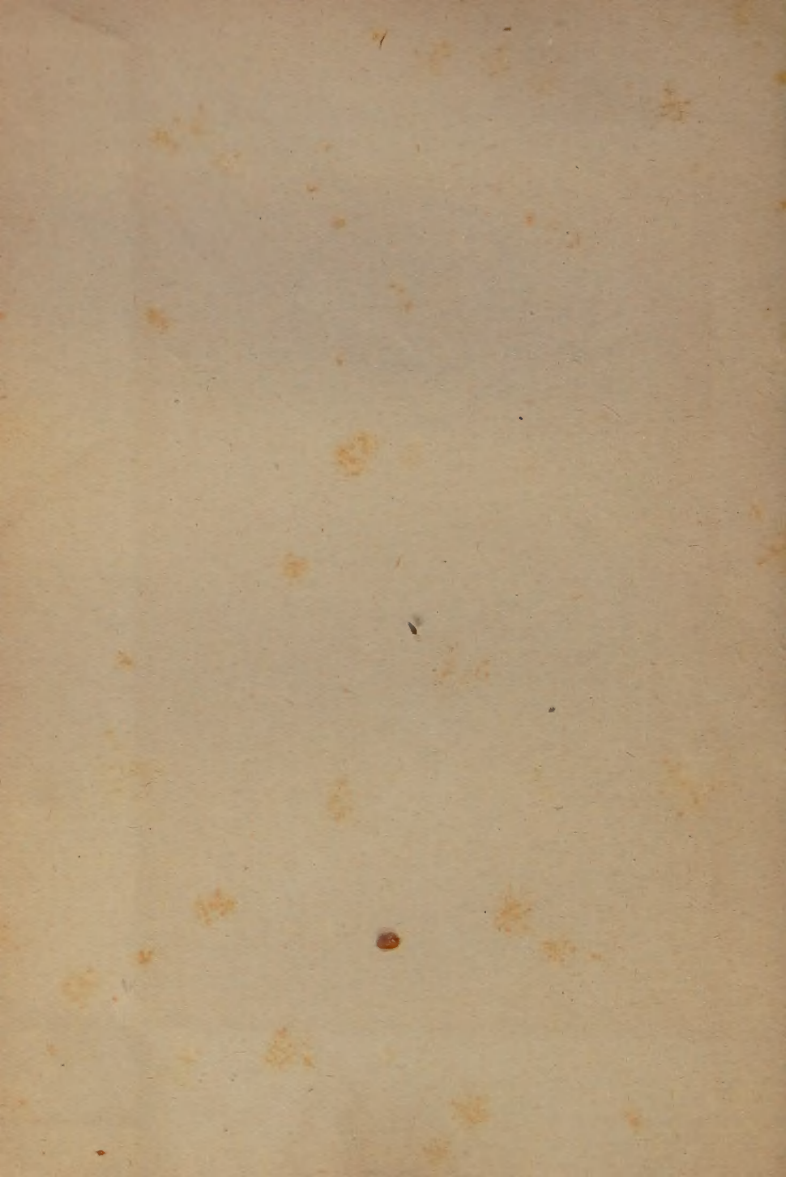
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 2. *Collectanea* (The Ismaili Society's non-periodical collection of articles), vol. I, 1948: "Satpanth" (Indian Ismailism), by W. Ivanow; "Some Specimens of Satpanth Literature," translated by V. N. Hooda; "The Holy Shikshapatri," by S. Noor Ali Shah; "An Ali-Ilahi Fragment," by W. Ivanow; "Kitābu'r-Rushd", Arabic text, edited by Dr. M. Kamil Hussein. Cairo, 1948, pp. xii + 242. Price: Rs. 12 or 20 shillings.
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5. *Nasir-i Khusraw and Ismailism*, by W. Ivanow. Bombay, 1948, pp. xii + 70. Price: Rs. 3 or 5 sh.
6. "Six Chapters" of *Nasir-i Khusraw* (*Shish Faṣl-i Sayyid Nāṣir*). Persian text, edited and translated by W. Ivanow. (*in the press*).

SERIES C

1. *Rāḥatu'l-'Aql*, by Ḥamīdu'd-dīn al-Kirmānī. Arabic text, edited by Dr. M. Kamil Hussein and Dr. M. Hilmy. (*in the press*).



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(formerly Assistant Keeper, the Asiatic Museum of the
Russian Academy of Sciences, St. Petersburg.)

1949

Published for the Ismaili Society by

E. J. BRILL, Oude Rijn, 33a, Leiden, Holland.

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NOTICE

The aim of the "Ismaili Society", founded in Bombay on the 16th February 1946, is the promotion of independent and critical study of all matters connected with Ismailism, that is to say, of all branches of the Ismaili movement in Islam, their literature, history, philosophy, and so forth. The Society entirely excludes from its programme any religious or political propaganda or controversy, and does not intend to vindicate the viewpoint of any particular school in Ismailism. The "Ismaili Society" propose to publish monographs on subjects connected with such studies, critical editions of the original texts of early Ismaili works, their translations, and also collections of shorter papers and notes. Works by various authors are accepted for publication on their merits, i. e. the value of their contribution to the knowledge of Ismailism. It is a consistent policy of the "Ismaili Society" to encourage free exchange of opinions and ideas so long as they are based on serious study of the subject. It may be noted that the fact of publication of any work by the "Ismaili Society" does not by itself imply their concurrence with, or endorsement of, the views and ideas advanced therein.



PREFACE.

This booklet offers the text and a translation of yet another, apparently genuine work of Nasir-i Khusraw which has hitherto remained unknown. It explains briefly and clearly the author's philosophic outlook, and is thus a valuable key to the understanding of his other works, and of his position in Ismailism. To help the students, a detailed index of technical terms and all expressions which appear to be peculiar to the author, or are used by him in a special sense, has been provided.

The text in this edition had to be printed in accordance with those archaic usages in orthography which were current in Nasir's own time, i. e. the fifth c. A. H./ eleventh c. A. D., namely, without the use of the "Persian" letters, *p*, *ch*, *zh* and *g*. This was forced upon us by circumstances. Unsurmountable difficulties, almost the complete impossibility of printing anything, especially Persian or Arabic texts, in India, induced us to try to print this booklet in Cairo. In Cairo, however, although there was no scarcity of facilities for printing in Arabic type, only very few presses were equipped with necessary

"Persian" letters. Thus we were confronted with two alternative possibilities, either of availing ourselves of the opportunity of printing the book without those letters, or of giving up the idea of printing the text. We chose the first because in the case of a work of Nasir-i Khusraw the use of archaic orthography was surely quite legitimate.

I have again to acknowledge my sincere and profound gratitude to the "Ismaili Society" of Bombay for their generous patronage and invaluable assistance in my studies of Ismailism, especially in hard times such as these.

Bombay, the 1st Sept. 1948.

W. IVANOW.

ثواب عقاب اندر ثواب رغبت کند و از عقوبت
 به پیر خیزد و بد استن این شش فصل مرعالم علوی
 را شایسته شود و تمام کرد و چنانکه دایره شش
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 خوش آید جسمیت و هم چنین نفس جزوم بصورت کرد و هر
 باین شش فصل ناچیز نا آید و جا و یک کبر و دپیچود خداوند زما
 ن ولی الله ولی الکمل العقل بالامام السنقر باب
 الکتد و معد بن ابی تیمیم امیر المؤمنین علی صلوات
 علی عباد المؤمنین و اولیای الاطهرین
 تمام کرد این رساله را بنده خداوند زمان صا
 حب جزیره مشرق بحسن توفیق و فرغ من

کتابت بنام روز دوشنبه هجری ۱۰۸۵

ماه ربیع الآخر تمام شد

سنة ۱۰۸۵

صد و پنجاه و نه

۱۰۸۵

و به سعید



چنانچه شیشیت بافتن پیر پس بر دل یار اگر وفا باشد
 منقاد در حصار
 بصورت کردن باین شش فصل ناچربی بجزیرا بدو جا 84
 ویند کرد وجود خداوند زمان ولی الله و ولی العقل بالا امام
 مستقر الله معہ بن ابی تیمیم امیر المؤمنین صلوات الله
 علیہ عبادہ المؤمنین و اولیایہ الاطہرین تمام کوائف
 رسالہ بندہ و خداوند زمان صاحب جزیرہ
 مشرق بحسن توفیق و فراموشی کتابت
 غرض ششیت در نوشتن نامہ
 و بنسبت بسم الله الرحمن الرحیم گفتا اول
 در توفیق
 بنام کردگار یا کردار که او
 کہ هست از وہم فکر و عقل
 ہمو اول ہمو آخر ابتدا
 ن اول بودن آخر مورا
 کجا اورا بچشم سرتوان
 کہ چشم سرتواند جان جان



INTRODUCTION.

The Work. In my booklet, "Nasir-i Khusraw and Ismailism", published in January 1948 in series B of the "Ismaili Society", no. 5, pp. 51-52, I have already discussed the contents of the *Shish-Faṣl*, the question of its authorship, and the strange fact that its real title is the *Rawshanā'ī-nāma*, i. e. the same as that of the well-known didactic poem of Nasir. I do not therefore consider it necessary to enter again into a full discussion of these points here. I would like only to recall the fact that Nasir's authorship of this work may be accepted with a fair degree of confidence on the basis of three proofs. One is the tradition current amongst the Ismailis of Central Asia (although, we may admit, this is by no means always reliable). The second is the reference to the book *Miftāḥ wa Miṣbāḥ* (on p. 23 of the original text) ¹, which the author mentions as his own composition. This same book is also apparently several times referred to as the author's own work in the *Khwānu'l-Ikhwān*, ² although here the two parts of the title are referred to separately: *Miṣbāḥ* on pp. 20, 113, 116, and *Miftāḥ* on pp. 148 and 153.

The third, and perhaps the most convincing proof that the book is by Nasir, is found in the language and diction of the treatise, together with the terminology. Its diction closely resembles that of the *Gushā'ish wa Rahā'ish* and the *Khwānu'l-Ikhwān*, belonging perhaps to the same period as those books, in Nasir's activities. Nor does its language differ much from that of the *Zādu'l-musāfirīn*, and, to a smaller extent, of the *Wajh-i dīn*. In the case of the latter two such difference may be explained by the fact that in these two works a considerable proportion of the text appears to be either a literal or very close translation from the Arabic, and this, as usual, very much affects its phraseology and diction.³ Generally speaking, Nasir's language is very individual, so that it is difficult to think that anyone else would chance to write in exactly his style. To check my own impressions, I have consulted some of my learned Persian friends who are in a position to give an authoritative opinion. All of them, including Dr. Hasan Taqi-Zada, who has done so much work on Nasir, agree that the language is his.

It should be noted, however, that we cannot be certain about the peculiarities of Nasir's language until we find really old copies of his prose works. Those which we possess at present, both those which have been preserved in the Ismaili community on the Upper Oxus and those in the Constantinople

libraries, have passed through repeated re-copying by inferior scribes. This particularly applies to the pious Badakhshanis. The Persian of their religious literature is a foreign language to them, speaking, as they do, various local dialects. Being mostly people of very little education, they often misunderstand the text and commit many errors while re-copying it. And, what is much worse, they rarely hesitate to introduce their "corrections", sometimes of the wildest kind, which finally upset the reliability of the text.

The Language. For the reasons mentioned above we must exercise much caution in attributing various features of our copies to the original. We may not even be perfectly certain concerning such archaic usages as all these *hamī*, *andar*, *sipās* and *mar-rā*, because these have long since become traditional in Badakhshan, and are used almost automatically ⁴. There are, of course, genuine archaisms in the text which one would hardly expect to be deliberately introduced by uneducated copyists. Examples of these are the suffix *-ī* "of historical narrative", or forms of syncopated Perfect tense, as in (p. 16) ... *nām-i Awwal az 'Aql uftādastī*, or (p. 35) ... *'ālam az gashtan āsūdastī*.

An interesting feature are the occasional instances of the unusual position of the negation in the sentence, if this is not due to the sentence being a literal translation from an Arabic original. We see on p.

6: ... *na az nīst ba-hast āwurd*, or, *ibid.*: *ān-chi mar-ū-rā dadd bāshad na khudāy bāshad*, instead of *khudāy na-bāshad*.

There are many instances of the perfective verbal prefix *bi-* being used with forms which in modern Persian works do not take it, as in (p. 52) *tū bi-rasānanda-ī* (a translation of the Arabic *anta mundhir*).

There are many cases in which the adjective precedes the substantive, contrary to the rules of Persian grammar, or participles receive the form of the Plural (as, p. 5, *āfarīda-hā*). There are many cases in which the form of the comparative degree in the adjectives, with the suffix *-tar*, is used in the sense of the superlative degree, not implying any comparison.

An interesting word appears thrice (pp. 22 and 35), *j-a-k-w-l* (*jākīl*, *chākīl*, *jāgīl*, *chāgīl*, *jākwal*, *jāgwal*, *chākwal*, *chāgwal?*), glossed "*sharaf wa bālā-tar*," p. 22. I have not found it in any dictionary, and my inquiries in Tehran from learned Persians elicited no reliable information.

The Manuscripts. The text in this edition is based on two copies, both coming from Qanjut. Cne (A), on the whole offering better readings, although also a very poor copy, is dated Monday, the 18th Rab. II, 1295/ the 21st April 1878. This date has been crudely altered, obviously with the view of making it much earlier, so that it is impossible to be quite certain of it.

It contains 69 pages of greyish Khoqand paper, 20 by 12 cm., 15 lines to a page, 8 cm. long, within marginal lines. There are a few occasional additions on the margins.

The other copy (B), undated, is obviously older. It systematically follows the archaic way of writing *ch* as *j*, although *p* is invariably differentiated from *b*. Otherwise there is not much difference between it and A. The volume, which also includes an unfinished copy of the poem *Rawshanā'ī-nāma*, consists of 84 pages, 16 by 11 cm., 12 to 14 lines to a page, about 7 to 8 cm. long, and is written on thick brownish Indian paper. It is written by several different hands, mostly quite unformed and childish, and has many marginal notes, not connected with the text.

Real variants between the text in these two copies are very rare, although there are very many discrepancies obviously attributable to negligent copying: single words or parts of sentences being omitted, or repeated, or transposed. As usual, Arabic quotations are often so mis-spelt as to become almost unrecognizable, and the orthography of Arabic words is mostly "phonetic".

The Edition. My aim in preparing an edition from these two inferior copies was simply to make the text accessible to students. It is obviously futile to strive to do more than this. No useful purpose can be served by the postponement of the publication of

the text until better copies are found. Even a bad text is better than none. Generally speaking, no one can take it upon himself to give a really reliable edition of any text except a well qualified scholar whose mother tongue is the language of the text. In this respect we still remain too much under the influence of the ideas which were current a hundred years ago and were based on the practice of the edition of Greek and Latin works. These, however, are in a different position because these languages are no longer spoken. It is quite different with still living languages such as Persian or Arabic. Nothing is so futile and ridiculous as the supposed "critical" editions of Persian or Arabic works by persons who even do not speak these languages, let alone "feel" them, and derive their information only from dictionaries, with all their inaccuracies and errors.

The Contents. The author repeatedly mentions (cf. pp. 3, 47, 57 and 58 of the original text) his determination to make his opusculum as concise, simple and plain as possible, so that its contents can be understood and learnt by the disciples, obviously of no high education, even without the aid of a teacher. Obviously in line with this he concentrates his attention only on certain questions to which he attributes special importance, and also generously, although not systematically and thoroughly, translates many original Arabic terms and expressions into Persian.

With all this, although the *Shish-faṣl* produces an impression of exceptional clarity and simplicity as compared with other prose works of Nāṣir-i Khusraw, the student may find it much below the standard the author wished to achieve. The style is very uneven. In some places the author is so abrupt that it is difficult to understand what he really means. In other places he indulges in endless involved sentences, so interrupted by quotations and translations of the verses of the Coran that he forgets to finish them. Of course, much of this slipshod and negligent style may be attributed to the imperfections of copyists. So many lengthy sentences begin with *chunān-ki*, or other similar expressions, and it is more than probable that many of these expressions were automatically inserted by scribes who did not properly understand the argument. It is, however, undeniable that involved sentences are a typical feature of Nasir's writings, and form a great obstacle to the easy comprehension of his thought.

The same applies to his good intention of making his work intelligible to the uneducated by translating Arabic terms. In this respect he is even worse than in the matter of style. Nearly all the really technical theological terms have been left without a translation. This, of course, would be quite legitimate because many of them in Nasir's times had already been well acclimatised in Persian, but amongst those which he has

not translated, or even explained, we find some which would hardly be familiar to a non-specialist, as in the case of *athar*, *ḥadd*, etc., while, on the other hand, not much advantage seems to be derived from translating such words as *zamān* (*rūzgār*) or such common expressions as *khilqat*, *ḥarakat*, etc., by *āfarīnīsh*, *junbish*, and so forth.

Thus his good intentions merely create more difficulties because it is usually quite uncertain whether there is any difference in meaning between the Arabic and its Persian equivalent, or whether the author uses this or that word as a technical term or in its plain, colloquial sense. In a philosophic work this, of course, is bound to produce much inconvenience to the student.

In addition to these shortcomings of a purely individual nature, the text, in common with all works on *ḥaqā'iq*, presents much difficulty for understanding and interpretation because of the manner in which the argument suddenly leaps from philosophical matters into the field of theology, only to jump again into the sphere of mythology, Kabbalistic and other superstitious speculations, and so forth. This, however, is directly connected with the structure of the Fatimid Ismailī doctrine. It would be useful to consider it here, and explain its nature.

Highly developed versions of Islamic theology which make use of philosophical speculations for

strengthening their appeal to the more educated circles of society, as in Ismailism, and advanced orthodox doctrine, are highly synthetic compounds in which the stratification of the ingredients may often be traced with ease. In all such attempts at analysis we must start with the axiom that all such doctrines were Islam first and last, just plain Islamic doctrine accepted as a whole with all its details, in letter and spirit. All philosophical, superstitious, mythological, mystical and other elements were only auxiliary means to strengthen and support the basic beliefs of Islam. They were used, or tolerated, only in so far as they served this purpose. All that could not be reconciled with purely Islamic elements was ruthlessly disowned and rejected, regardless of the fact whether this was consistent with the philosophy adopted by the school, or not. Purely religious elements unreservedly dominated and overruled everything. Thus, when speaking of the "philosophy" of Ismailism, Sufism, and so forth, we must always realize that these were not independent and internally consistent systems, but pieces and fragments of second hand wisdom introduced to amplify this or that religious dogma or idea. This particularly applies to Ismailism in which such philosophy and references to mythological or Kabalistic speculations were needed to develop one particular aspect of Islam, namely its theocratic basis in the form of the doctrine of Imamatus.

What was Greek philosophy at an earlier period, was by the time Islam began to appreciate it and take interest in it, nothing but an accumulation of debased and popularized knowledge, richly mixed with all kinds of heterogeneous elements. Coming into Islam almost exclusively through the Christian Church and gnostic sects, it was automatically carrying with it many varied precipitations. Some of these could find a favourable chance to develop, as was the case with the ancient device of allegorical interpretation of myths, scriptures, rites, practices, everything, what in Islamic milieu has come to be known as *ta'wīl*. It was, of course, neither an invention of the Ismailis, nor was it confined only to them, but practiced, often tacitly, even by the most orthodox specialists in Coran exegesis.

The method of *ta'wīl* to a great extent served as a kind of mortar, keeping together pieces of the most heterogeneous extraction and combining them into a finished system. In the *Shish-faṣl* it is used only in very moderate doses, obviously owing to the intention of reducing the size of the work, and especially because the author does not deal much with the theory of Imamāt, where it is mostly used.

The *Shish-faṣl* is obviously compiled from various popular *da'wat* works which were available to the author, but for some special reason he did not plan it on the usual pattern of the *ḥaqā'iq* works of a popular

nature, of which we possess many. They form a concise systematic treatise on the doctrine of Ismailism. Nasir wanted to deal here only with the questions of the nature of the soul and its relation to the Godhead, therefore he leaves out many other aspects of the doctrine, especially the theory of Imamatus. It is necessary to note that although there are undoubtedly many gnostic and Marcionite ideas implicitly accepted in the argument, the author completely disregards such cardinal problems as the origin of evil and of matter. He does not even mention these important subjects. In his treatment of the story of creation and the soul, he skilfully takes refuge in purely religious speculations every time he comes to a difficult place as far as philosophy is concerned. Certain points remain quite dubious, and raise questions which find no answers.

We see that Satan is never mentioned, the reason for "disobedience" of souls, their ultimate fate, and so forth, remaining obscure. A great deal is written, with many repetitions, about the relation between the '*Aql-i Kull* and '*Nafs-i Kull*, the part of the human soul in the process of the gradual purification of the '*Nafs* from its primordial defect, etc. The latter, as one may understand, depends on the gradual transference of the elements of the '*Aql-i Kull* to deserving souls in whom alone the synthesis of the elements of the '*Aql* and '*Nafs* can take place. But there is nota

word of explanation as to how such independent "influence" (*athar*) works, obviously over the head of the *Nafs*? If it is quite automatic in its working, how then comes the discrimination between souls, and why do some of them become "disobedient"?

Terminology. We have already mentioned the author's treatment of various terms which he has to use. Before speaking of his terminology, it seems to me, it would be useful to draw the attention of students to an important point which, to my knowledge, has not yet been properly discussed. Naturally enough, many technical terms have the form of Arabic *maṣḍar*s which are regarded by grammarians as "names of the action", verbal nouns, such as "work" or "working" from the verb "to work", or "eating" from the verb "to eat". In the Arab *maṣḍar*, however, one very often finds that it implies not only the action, but also the object of it. For instance, in Sufic language, *'ishq*, lit. "loving," "loving admiration," often denotes *beauty*, the object of the loving admiration. *I'tiqād* is not merely believing, but also the object of believing, belief.

With this information we may find an easier approach to the rendering of many of these technical terms into English. We may begin with those which occur so many times in the text, '*Aql-i Kull* and '*Nafs-i Kull*, usually translated by "Universal Reason" and "Universal Soul," terms which hardly convey any clear idea. We can easily see that '*aql*, originally "reason",

may also imply the object of the reasoning, or the result of it, the "reasoned", or, in application to the expression 'Aql-i Kull,—"the Rational Harmony of Existence". This would much more nearly convey the idea.

Similarly, *nafs*, which in Arabic already has so many meanings besides that of "soul", if treated as a *maṣḍar*, implying the object, may be translated as *animation*, with (to be noted) strong element of "materialisation", this is why the *Nafs* is the creator of the material world. The term *nafs* is also used in many different ways here, as "soul" in the ordinary sense, *nafs-i juzwī* (individual soul)⁵ or as a psychological or biological faculty, etc.

The same may be applied to the difficult expression *ḥadd*, plur. *ḥudūd*, which the author uses so much, never giving any explanation. In addition, he uses it in various senses. This term, meaning limit, boundary line, frontier, etc., cannot be rendered by such equivalents, which have no meaning in the context. But it becomes clear if we note that it implies not only the limit, but also the "limited", what it limits, i. e. in our text the "sphere of competence, action, authority." Thus *ḥudūd-i 'ulwī* may be aeons, supreme principles of creation, while the *ḥudūd-i sufī*, in the indiscriminate use of the author, may mean the phenomena of this world, or also Prophets and other super-men raised by the *Nafs* in this world.

There is an enigmatic triad *jidd*, *fath*, and *khayāl*, which regularly re-appears in early treatises on the *ḥaqā'iq*, but is never explained. In fact, explanation usually consists, in the works of Nasir and of others, in the statement that they are symbolically associated with the angels *Mikā'il*, *Jabrā'il* and *Isrā'il*. Despite all my search, I so far have been unable to find any sensible explanation, and it appears to me that here we have to deal with erroneous translation of some Greek or Syriac terms. They are undoubtedly of a gnostic origin, and appear in Manichaeism, in exactly the same combination as here, i. e. belonging to the same order as the '*Aql* and *Nafs*: Reason, Sense, Intention, Thought and Imagination. The parallel is complete if we give *Nafs* the meaning of "sense", which is quite permissible ⁶.

It is obviously very difficult to decide in every individual case whether this or that expression is used by the author as a technical term, or not, and whether he attaches some special sense to this or that ordinary word which is quite commonly used. The author, with his haphazard manner of translating certain terms, or leaving them without a translation, does not help us. Sometimes he is so ambiguous and so much corruption has crept into the text that the translator can only depend on intuition. It would be a great achievement to prepare a detailed index of Nasir's terminology from those prose works which

have been edited so far. This would help us very much with the edition of further texts.

In order to make it easier for consultation, the terms are here arranged alphabetically.

Āfarīdgār, *khāliq* and *ṣāniʿ* are used to convey the idea of the creator, maker. We may note the "Marcionist" tendency, rigorously carried through, by which God, the One, is never recognized as the *direct* creator, the maker of the world. This is the task of the *Nafs-i Kull*. There are, however, expressions such as on p. 57: *āfarīdgār ki 'Aql ast* (obviously also indirectly). The verb "to create" is expressed, in addition to *āfarīdan*, by *ba-hast āwurdan*, or (52) *farāz āwurdan*. The verb *sākhtan* is not used here in this sense.

āfarīnish not only refers to the act of creation, but also to its result, the creation = the created world. On p. 48 an expression occurs *āfarīnish dā'if kardan*, to weaken the creation, i. e. obviously to obstruct and slow down the tempo of the evolution of the created world.

'ahd-i Imām-i zamān (p. 55) or *'ahd-i Khudāwand-i zamāna* (p. 56), i. e. the oath of allegiance to the Imam, unfortunately for the student, are not commented upon, obviously because the matter does not come under the head of philosophy.

ākhirat, the hereafter, life after death, is not discussed, and here appears only once, p. 34, in the expression *rūz-i ākhirat*, obviously the Judgment Day.

'*ālam*, world (only twice replaced by the Persian term *jahān*, on p. 45: *ṣūrat-i jahān*, and p. 63: *īn jahān*). The term is used very loosely, in a colloquial manner, in the sense of the realm, sphere, region, as (54) '*ālam-i haqīqat*, (39) '*ālam-i nafs*, etc. There are three '*ālams*: the '*ālam-i jismānī*, or *sufī*, or *kathīf*, i. e. the material, visible world. '*Ālam-i 'ulwī*, or *latīf*, is the world of the higher realities. And '*ālam-i suwwum* (11) which is the '*ālam-i dīn*, the "third world", or the world of religion, obviously simply means the religion of Islam.

amthāl, p. 50, the Plur. of *mathal* (10), allegory, symbol, prototype.

'*Aql*, by itself, is very often used instead of the full term, the '*Aql-i Kull* (never *Kullī*). It is the '*Aql* so-to-speak, written with a capital A, as against ordinary human reason, '*aql*, which is only on a few occasions specially defined as '*aql-i juzwī* (49), or '*aql-hā-y-i juzwī* (ibid.).

ārām (28) is the opposite to *junbish*, which is Nasir's equivalent for the Arabic term *ḥarakat*, and thus must be an equivalent of the usual *sukūn*. These two Arabic terms for some reason are avoided in this text. Occasionally *ārām* is also used as an equivalent of *rāḥat*, rest, acquiescence, bliss.

Asās, *Asāsān*, is used very often, but never translated into Persian. Incidentally his attributes are mentioned as (52) *khudāwand-i ta'wīl*, or (54,55) *nigāh-bān wa parwardgār-i īn hama ḥudūd*

aṣl, *aṣl-hā*, is used both in an ordinary sense, and as a term relating to the higher realities, as in (52) *aṣl-hā-y-i 'ālam-i 'ulwī*, obviously the main or basic principles of the higher world.

athar, Plur. *āthār*, has been already discussed above. Note the combination on p. 17: *athar wa fi'l*.

Awwal, the First, i. e. the first creation, 'Aql, *Awwal Hastī*, or (51) *Awwal-i hastī-hā*.

Bāb is mentioned several times, but only once defined as *bāb-i Imām* (53).

bāṭin and *ẓāhir* are here used only on a few occasions, without special explanations.

bay'at ba-Khudāy is here mentioned only once, p. 46, and it is not clear what connection it has with the 'ahd.

bāz-gasht, obviously for the Ar. *ruj'at*, return, as in *bāz-gasht-i nafs-i mardum* (35), or *bāz-gashtan-i nafs-i juzwī* (36) here only means the final re-union of the individual soul with its source, the *Nafs-i Kull*, and has nothing to do with any idea of re-birth.

buzurgwār, great, eminent (26,27,35,44) has here the meaning of Divinely predestined greatness, in the case of great Prophets and Imams, *buzurgwār mardum*, in whom the *Nafs-i Kull* attains the peak of its perfection.

chīz, thing, is used here (14,58) only colloquially, not in the sense of a philosophical term.

dā'ira-y-i Imām-i zamān (56) is a strange expression which probably does not occur in Arabic works on *ḥaqā'iq*, and obviously means the period of the office of an Imam, parallel to the *dawr* of a *Nātiq*. In the Fatimid works it is usually expressed by the term *waqt*, or, as in old works, *qirān*. Cf. my "Studies in Early Persian Ismailism", 1948, p. 48.

dar-khūrd (7,13,36,45) covers a number of ideas such as relation, harmony, fitting in, coinciding.

dhāt here means not only substance (18, *dhāt-i 'Aql-i Kull*), but also matter, material substance, as in *dhāt-i nafs-i 'Alī* (18), where it simply means "flesh".

gawhar, substance, matter, is also used loosely here: *gawhar-kunanda-y-i gawhar* (8), i. e. (the one) who has made matter what it is. But there are expressions such as *gawhar-i latīf* (= *Nafs*) and *gawhar-i kathīf* (= *'ālam*), and even *gawhar-i nafs-i nāmiya* (8).

ghāyat wa nihāyat (51-53) do not always mean the highest or finest grade of development of something, but often something into which the object is transformed, as in the sentence: fire is the *ghāyat* of air.

ḥadd, Plur. *ḥudūd*, has already been discussed above. Here it is often used colloquially, and may be translated by "state", as in *ḥadd-i quwwat*, *ḥadd-i fi'l*, *ḥadd-i risālat*, etc.

hast alternates with *hastī*, and it is difficult to see whether this implies any special difference in the mean-

iffig, or is due to the negligence or bad Persian of the copyists. Its opposite is *nīst* and *nīstī*. It is not only an abstract notion, as in *hast gashtan*, but often means creation, being, as in *hast-i nukhust*. *Hastī-hā* simply means beings, and sometimes even, as on p. 19, psychical faculties.

hikmat-hā (48-50) is a colloquialism: wonders, intricate things.

ḥisār-i dhāt (17), the final limit of properties of a substance, apparently in the sense of the limit beyond which it cannot act.

judā'ī (14-17) here means individuality rather than separate existence.

junbīdan, *junbish*, *junbānda*, which is so often used, appears to be Nasir's translation of the Arabic verb *ḥ-r-k* with its derivatives, which he decidedly avoids, only once (27) using the word *mutaḥarrik*. We have seen that its opposite is *ārām*.

kanāra, which literally means border, edge, here is strangely used in the sense of designation (58): *ḥarf kanāra-y-i chīz bāshad*. Is it an unsuccessful "correction" for *kanāya*, allusion, suggested by the further discussions of the Prophet occupying the position on "the edge" between the two worlds, the lower and the higher?

kār-kard (40), in the sense of "production", is probably used in accordance with the "Marcionistic" tendency, to avoid expressions such as *makhluq*, *khilqat*.

khudāwand is freely used in the sense of the Ar. *ṣāhib*. The latter appears only once (68) *ṣāhib shinākhtan-i kalima*, which is found in the concluding lines of the treatise where traditionally Arabic terms are used for the "pomp".

kull, the Arabic word meaning whole, entirety, completeness. Here it is repeatedly used in the sense of the source of something, or its genus (*jins*), as in *kull-i khwīsh* (35,36,39,48,49). This may be regarded as an individual feature of this text.

mānand is sometimes used as a substantive, instead of *mānandagī*, similarity, not as an adjective.

marātib-i dīn (57) is an old *ḥaqā'iq* term (*marātibu'd-dīn*) which does not mean the "degrees" of religion, but its basic principles or dogmas. The word *marātib*, Plur. from *martaba*, here does not appear in its more common sense of a "step, stair, degree", but in the sense of "position, place in, office, dignity," from the original *r-t-b*, to fix, make firm. It means simply "the foundations of the religion", without any idea of their relative importance among themselves.

mardum, in the sense of human being, man, is here systematically used instead of *ādam*, *insān*, etc. *Mardumī* means humanity (28), and *mardumān* = men.

markaz-i zamīn (54) does not mean the centre of the earth, in the modern sense, but the core of it.

miyānaji is here commonly used in the sense of Ar. *wāsiṭa*.

mu'min here means an Ismaili.

Nafs, like (simply) '*Aql*, is here often used alone instead of the full term, *Nafs-i Kullī*. Sometimes the latter term is used in the form of *Nafs-i Kull*, apparently without any change in the meaning. Instead of *nafs-i juzwī* Nasir uses *nafs-i mardum*, human soul, and instead of *nafs-i nāṭīqa*—*nafs-i sukhān-gīy*, while *n. ḥissiyya* and *nāmiya* remain untranslated.

nīst, *nīstī* (cf. under *hast*) in this text very often appears to mean a vacuum, non-existence in a crude material sense, emptiness from material objects. It is this meaning which, in the "Marcionist" tendency of the author, compels him to the theory that God has not created the world from *nīst*.

nuqṣān, defect, is only once replaced by its Persian equivalent (45) *ziyān*.

rūzgār on several occasions is used in the sense of "time" (21,26,57), although *zamān*, alternating with *zamāna*, is more common.

ṣūrat is loosely and colloquially used in the sense of either idea or form.

tamām is often used for *tamāmat* or *tamāmī*.

yakī, with the accent on the last syllable, in the sense of oneness (1,18), alternates with *yakānagī*, *far-dāniyyat*.

zamān and *zamāna* are indiscriminately used in expressions such as *Imām-i* or *Khudāwand-i zamān* or *zamāna*, apparently without any change in the meaning.

NOTES TO PAGES 1—21.

¹ By the expression "original text" I mean the combined text based on the copy A, described further on. The pagination is according to A. It has been thoroughly marked both in the edited text and in the translation.

² Edited in Cairo, in 1940, by Dr. Yahyâ Khashshâb, from a copy dated 862/1458 in the Aya Sophia Library, Constantinople. I may add that since I wrote my comments in the preceding booklet on the inaccuracies of the text, I have had the chance to examine the photograph of the original copy, and found that the errors are due not to the editor, but to the text itself. Only the discovery of another copy may possibly help us to correct them.

³ The usual type of literal translation from Arabic into Persian, especially in quotations from the Coran, must be quite familiar to every student of Persian. Such literal translations at once leap to the eye because of their unnatural order of words and often peculiar expressions, rarely used in ordinary style. A question may be raised in connection with this: many of my learned Egyptian friends acquainted with the original Ismaili works, comment emphatically on their exhibiting traces of what may be called "foreign accent", i. e. the use of expressions and order of words which are not in agreement with the spirit of literary Arabic. If this be so, may it not be traced to something analogous to the corruption of Persian in the literal translations from Arabic mentioned above? It is true of course, that many eminent Ismaili authors were of Persian origin. But it would be interesting to study the question and find out whether at least some of such deviations may be attributed to excessive subordination of their Arabic to the foreign usages of the language of the original, which might have been Persian.

⁴ As the religious literature of the Badakhshani Ismailis is in Persian, and apparently was never translated into local dialects, its Persian has become a sort of "church language". As in many instances of a similar situation in the West and elsewhere, such "church languages" are usually extremely conservative, and resist all attempts at modernisation. In practice, all such archaic usages are automatically repeated in copying, without any "feeling" for their original meaning.

⁵ The term *juzwī*, "partial", is more in the nature of the opposite to *kull* rather than the bearer of an independent meaning. Every author of works on *ḥaqā'iq* emphasises the fact that the *Nafs-i Kull* certainly must not be imagined as the sum of all *juzwī nafs*es. The same applies to the '*aql-i juzwī*'.

⁶ It is a well-known fact that anti-Fatimid propaganda made great capital out of tearing out of their context in Ismaili works or fraudulently mis-interpreting isolated expressions, trying to prove that these were taken from Dualism, Zoroastrianism or Manichaeism, especially in connection with the Shu'ūbiyya bogey. While studying Ismaili literature and its mentality one feels unable to give the slightest credence to the theory of borrowing, especially conscious and deliberate borrowing of any elements from such sources as Zoroastrianism, Hinduism, Buddhism, etc. If, however, there are occasionally instances of striking affinity, this is due not to borrowing, but to the spontaneous development of related elements derived from a common source. In the case of Manichaeism, e. g., such parallelism is obviously due to the influence of early gnostic ideas which have been to such a great extent absorbed by nascent Islam as a whole.



TRANSLATION.

In the Name of God, the Merciful, the Compassionate!

Praise be to God whose names (i. e. attributes) are manifest while their real nature (*ma'nī*) is hidden from us. They reveal themselves in creation, while remaining (directly) inaccessible to perception by the (human) senses. He, God, is nearer to us when we realize His might, reflecting over our own helplessness, but becomes remote from us when we want to penetrate (the mystery of) His being a Creator through (what we know of) His creation. He is the Lord to whom applies neither anything applicable to material bodies, nor anything that may be predicated of spirits. Everything (in the world) is His creation, and He, in His oneness (*yakī-y-i khwīsh*), is above the categories of when, how and how much.

Thanks be to Him for the benefit (*ni'mat*) which He has bestowed upon us by having sent His chosen Prophet to awaken us from the sleep of ignorance, in order that we might recognize the greatness of His bounty (*minnat*). It was shown to us in His having, by His generosity and exaltedness, brought us from non-existence into being, and opened to us the door of eternal life by His recognition (*shinākht-i khwīsh*). Also for His having generously given us, in His might, all that He had created in (His act of) the creation. For

His having shown to us the way of seeking for it (i. e. recognition of God) through association [2] with His Chosen ones. And for His having enabled us to receive that blissful and eternal gift, and to find a place in the abode of eternity by (His) wisdom (*ḥikmat*). Thanks be to Him, such thanks as are worthy of the grace which He has bestowed (upon us)! May He protect us against the intrigues of devilish people, scheming antichrists!

Glory be to the protector of protectors, that light of the souls of the obedient slaves of God, the guide of those who have strayed from the right path, the Apostle of God to humanity and the Jinns, Muḥammad Muṣṭafā,—peace be upon him! And, after him, upon the Commander of the Faithful (*Amīru'l-mu'minin*), the one who subdued tyrants, the one who was the ascetic amongst ascetics, the devotee amongst devotees, the *miḥrāb* of the righteous and the *qibla* of those who recite the prayers of the Truth (*namāz-guzārān-i Haqīqat*), 'Alī Murtaḍā! And upon their descendants who are the leaders of humanity, the interpreters of the Book of God, the trustees of the Wisdom of guidance and truth (*'ilm-i hudā wa ṣidq*), the Imams in both worlds and the lieutenants of God (*khalīfatān-i Khudāy*). May continuous praise to them remain to the end of times, so long as the skies are rotating, so long as the elements support the continuation of life, and the spheres by their movement measure absolute eternity!

The beginning of the Book. Some devotees of the true Imam and Lord of that source of life, the guardian of the community of his Grandfather from the evil wrought by the devils in corporeal form, inquired about the human soul: did it exist before it was born in a (human) body, [3] or not? Why has it appeared in a human body? Where shall it go after the separation from that body, and what will then happen to it? What should be (the right) belief concerning the oneness of God (*tawhīd*)? What should they know of the spiritual and material elements (*ḥudūd-i laṭīf wa kathīf*) of the universe, in order that the soul, after its separation from the body, should attain a reward? Is it those basic principles (*ḥudūd*) of the creation which are the object of our worship? Why should the Command of God (i. e. the Creative Volition, *amr*) deserve worship for attainment of the reward (*thawāb*), while neither does any advantage accrue to God from worship, nor any loss from disobedience?

We shall answer these questions in the most concise manner in order that it may not be difficult for them to acquire (*ba-yād giriftan*) that knowledge, and that every one may be able to study (*ma'lūm-i khwīsh gardānīdan*) at any time¹. We have found that it is sufficient to answer here only those questions which have been put to us above. And we have given to this book the title the Book of Enlightenment (*Rawshanā'ī-nāma*), because its contents are intended to bring light

to dark minds, and remove the rust of ignorance from all hearts.

We have divided this treatise [4] into six chapters (*faṣl*), arranging the material in such a way that it will be easy to find each of those subjects. We pray God to help us in this, through the intercession of the Lord of the Truth, the Sun of the World of Religion, the Imam of mankind, praying God for assistance, Ma'add Abū Tamīm (i. e. al-Mustanṣir bi'l-lāh), the Commander of the Faithful (*Amīru'l-mu'minīn*)! The Glory of God be upon him so long as the world is at work, so long as the skies rotate, and there is space and those who occupy it! *Wa's-salām!*

The first chapter (p. 4) on the recognition of the Oneness of God.

The second chapter (p. 13) on the Word (*Kalima*).

The third chapter (p.23) on the Universal Soul (*Nafs-i Kull*) and its work (*junbish*).

The fourth chapter (p.30) on the origin of the human soul, endowed with reason (*bā 'aql*).

The fifth chapter (p. 48) on the necessity of the existence of a *Nā'iq*, an *Asās* and an *Imām*.

The sixth chapter (p. 59) on reward and punishment (after death), and an explanation of these.

[Note. The headings of the chapters as given here sometimes differ in wording from the headings in the text itself].

*The First Chapter, on the Recognition of the
Oneness of God.*

We say, by the generosity of the Lord of the time and the ties between him and humanity, the Imam Mustanşir bi'l-lāh,—prayers of God be upon Him!—that eternal bliss (*baqā*) may be attained by the human soul (only) through the recognition of the oneness of God (*tawhīd*). This is the knowledge of God, equally removed both from anthropomorphism (*tashbīh*) and also from agnosticism (*ta'īl*), which divests Him of His true attributes. Such faith (*ithbāt*), free from both these errors, is the knowledge of God [5] being One. Thou shouldst not say that God is unique by His being perfect either in might or wisdom, while all that is below Him possess only imperfect might (or wisdom). If thou sayest so, then it is implied that might or wisdom is the source of His oneness. (This is wrong, because) everything which depends (for its existence) on any cause (*'illat*) is thus the result of the working of that cause. But God is above being caused by anything, and is Himself the origin of all causes. Therefore it is necessary to know that God's oneness is not defined or limited by anything. It would be better to believe and recognize that oneness belongs to Him not on account of His happening to be unique (of His kind), and this is why we know of His being one. (This is because) everything that has another thing

to match (*juft*) it must be of the same kind (*shakl* = pattern) as that thing, so that they would be two, in number and form, a pair of things of one and the same kind (*shakl*). But God neither has a genus (*shakl*), nor is He one of a pair (*juft*) with any one else to match Him. No, thou must realize that He is one in the sense that He is the One who brought into existence all the creations (*āfarīda-hā*), both spiritual and material (*laṣīf wa kathīf*), which are subject to counting under the First (*nukhust*) which is the 'Aql-i Kull. The latter is (the principle) which God brought into existence not from nothing (*na az nīst ba-hast āwurd*)². God put its cause ('*illat*, i. e. the cause of its existence) into itself (*andar ū paywasta kard*), making it independent of any intermediary cause (*miyānaī*). [6] Thus between the first cause (of the world), i. e. the 'Aql-i Kull, which itself had a cause of its existence (*ma'lūl bād*)...³ Thou must recognize that first cause as the cause of all causes. God Himself, in His oneness (*far-dāniyyat*), is free from being either a cause or the result of causation. Know that God has brought into existence that first cause, not from nothing (*na az nīst ba-hast āwurd*). In His oneness He cannot receive any increment (*afzūnī*). Even if all beings (*hastī-hā*) disappear, He will not suffer any loss (*nuqṣān*) in His oneness, because it is the ipseity (*huwiyyat*) of God which has brought them into being. The categories of cause and caused, property and being in possession of

property, limit and being limited, cannot be either attributed to Him, or denied to Him, or have any likeness to Him. In fact, these categories never possessed such likeness, that He might become greater with the addition of them, or suffer a loss without them. He is beyond being or not-being. And thou must realize that everything to which thou mayest attribute existence, may also be predicated with non-existence as an opposite (*dadd*) state. But if something has no existence (generally), one cannot attribute to it non-existence (i. e. existence or non-existence cannot be attributed to something which does not exist as an idea). This is because existence and non-existence are the opposite of each other. And nothing which has an opposite number (*dadd*) can be a god. Also know that everything that may be thought in association with something else, and cannot be imagined without such association, is called *mudāf ilay-hi*, i. e. associated, related to. Such a thing, however, must be a creation (*makhluq*). God [7] cannot depend on association with anything else (*idāfat bar na-gīrad*), except when this is attributed to Him allegorically, or is logically postulated (*az rāh-i majāz wa darūrat*)⁴. For this reason we say that the world and its creator must both be under the "first caused" (*ma'lūl-i auwal*), i. e. 'Aql, because the *Nafs-i Kullī*⁵, which is the builder of the material world (*taqdīr-kunanda'i 'ālam-i jismānī*), has a position below that of the 'Aql. The *Nafs* is in fact the creator

of the world, and the world is its creation (*makhḷīq-i ū'st*). If the world had no relation (*dar-khīrd*) to the *Nafs*, it would be unable to receive its properties from the latter. This connection (*dar-khīrd*) of the world with the *Nafs* is embodied in the idea of *gawhar*, substance. The world is a material substance (*gawhar-i kathīf*), while the *Nafs* is a spiritual (*latīf*) substance. The *gawhar*, substance of the world, has received (its) form (*ṣūrat*) from the *Nafs*. God, however, is beyond the idea of a (perceptible) substance, *gawhar*. He it is who made the *gawhar* what it is. This is why nothing (*hičh chīz*) can be related to Him (in the material world), except in an allegorical sense, or logical construction (*az rāh-i darūrat*), or owing to the difficulty of expressing thought when speaking on oneness of God, *tawhīd*.

An illustration of this,—in order to make it clearer and also to prove its truth,—would be the case of a man who were to grasp a handful of dates or straw, and later on were to throw these away. He would still be the same man whether holding them, or having thrown them away. No one would say that when he held a handful of dates or straw he was bigger, [8] or that now, when he no longer holds it, he is smaller. This is because that date or straw is not similar to him. Similarity (*mānandagī*) is only possible between (e. g.) human beings, and dissimilarity (e. g.) between man and beast. As dates or straw have no similarity or

dissimilarity with man, no one would say he was bigger while holding these, or smaller without them,—although, however, man has in common with dates and straw the substance of the vegetative *nafs* (*nafs-i nāmiya*).

For this reason it is impossible to attribute to God being either a cause or the result of causation because both these categories have been produced by Him (*paydā āwurda'i ī'st*). He is the All-High, above both these categories, and neither does an advantage accrue to His oneness from any cause or causation, nor, if these are taken away, does it suffer any loss. We are saying all this metaphorically, not discussing the reality (*ḥaqīqat*), because human speech (or reason) cannot deal with matters concerned with *tawḥīd*, dealing with them directly (*ba-tarīq-i ḥaqīqat*). (Human) speech and speaker are both dependent on what has been created (*ẓīr-i ma'lūl*) by Him. Speech (or reason, *nutq*) is powerless, unable to penetrate the true realities and understanding (*ḥaqā'iq wa baṣā'ir*) of His ipseity (*huwiyyat*). This is because, as we have already said, speech and the speaker are both below the 'Aql, and therefore they cannot perceive (lit. define) anything except what is (also) under it ⁶.

To sum up, [9] concerning the oneness of God (*tawḥīd*), thou must realize that whatever spiritual or material entities have come into existence, it is He who has brought them into being, not from nothing (*na az*

nīst), because (His) own being (*wujūd*), in His ipseity (*ba huwīyyat-i khwīsh*), is above existence or non-existence ⁷.

Thou must also realize that whatever may be existent (*ḥastī dārād*) may also, contrary to this, be non-existent, while what does not generally exist cannot be (regarded as temporarily?) non-existent.

These states mutually exclude each other. And that which has something to be its opposite number (*dadd*), cannot be God. God is He who has brought from not-being (*nīst*) into being (*ḥast*) the initial being (*ḥast-i nukhust*), so that existence (*ḥast*) and non-existence (*nīst*) should both (*juft*) be created by Him, and should stand side by side (of each other), by His command. This is because both the quality (*ṣifat*) and what is qualified by it (*ṣifat-padhīr*) are under His power (*andar mulk-i ū*), while He Himself, in His ipseity (*huwīyyat*), is above everything, and nothing can have a relation to Him (*ba-d-ū paywastagī nīst*), just as He said (Coran, cxii, 1): "Say, God is one".

These four letters (with the help of which the word *Allah* is written) He intended as symbols for four principles (*ḥadd*),—two spiritual (*rūḥānī*) and two material (*jismānī*), [**10**] by which the oneness (*waḥdāniyyat*) of God can be proved. One of them is an *alif* (letter A) which is a straight line, to which all letters can be joined, while it does not join any letter. All letters have developed (?) from it (*az ū tarbiyat yāfta and*), ⁸ because all

letters that exist form curved (*junbānīda*) lines. The *alif* symbolizes the 'Aql-i Kull from which all the spiritual and material entities have received existence, and all are connected (*paywasta*) with it, while it itself in its power depends on nothing, being above everything.

The next is the letter *lām* (L) which consists of a line the lower part of which is drawn forward. (Thus it) possesses length and width, like a surface (*sath*). It resembles *alif*, but all letters are joined to it, and it itself joins various letters. The *lām* symbolizes the *Nafs-i Kull* with which on all sides both the spiritual and material entities are connected, and which resembles the 'Aql just as the *lām* resembles the *alif*.

The third letter is (also) a *lām*, similar to that preceding one. It is, however, equal to only a half of the degree (importance) of the *alif*⁹. It symbolizes the *Nātiq* who on all sides is connected with the *Nafs-i Kull* [11] and receives support (*ta'yīd*) from it in his organisation (*ta'līf*) of the system (or world) of religion, which is the "third world" (*suwwum 'ālam*).¹⁰

The first world is the world of spiritual (*latīf*) entities, the second is the material (*kathīf*) world, and the third is the world of religion. The *Nātiq* occupies in the last one the position of the 'Aql, just as that second *lām* (in the word *Allah*) resembles the *alif*.

The fourth letter in it (i. e. in *Allah*) is *hā* (H) which symbolizes the material world, possessing length, width and breadth. It occupies the fourth place (*daraja*) from

the *alif*, and is a circle in which (one) end (of the line) is brought down to meet the other end. It symbolizes the *Asās* who is connected with the *Nātiq*, receiving from the latter spiritual support (*ta'yīd*) by the power of the *Nafs-i Kull* in his (task of) the explanation of [**12**] the *sharī'at*. This is just like this world which has length, width and height and reveals (*sharḥ-i chīz-hā hamī bīrī n ārad*) various matters such as minerals, plants, animals, and foodstuffs for the bodies of men ¹¹. The *Asās* brings back the souls of the faithful (*mu'minān*) to the recognition of the oneness of God (*shinākht-i tawḥīd*) and the interpretation of the *sharī'at* (in its relation to) the higher world (*'ālam-i 'ulwī*), so that ultimately creation may re-join its source (*awwal*), like (the line in the) letter *hā*, which is a circle, whose ends are joined together.

Then know, brother, what God the All-High says in the verse which we have mentioned above: these four spiritual (*rūḥānī*) principles, and four material (*jismānī*) principles (*ḥudūd*) ¹² are His creations (*ba-hast āwurda'ī ū*). After this He says: "Allah is the Lord". By this He means that these four *ḥadds*, principles, are the creations of God. To them belongs superiority (*fadl*) over everything spiritual and corporeal. This is because all corporeal beings (*jismāniyān*) are under the *Nātiq* and *Asās* and all the spiritual (*rūḥāniyān*) are under the 'Aql and *Nafs*. And both corporeal and spiritual beings acquire superiority (*fadl*) through these principles (*ḥudūd*) which are above them.

Thereafter He said: "He (God) does not give birth to any one and is not born". This means [**13**] that all that are below these two spiritual (*ān dū rūḥānī*, i. e. 'Aql and Nafs) possess similarity to them, and have come into existence through them, just as everything is born from something. Similarly, every one who is under the *Nātiq* and *Asās* in the corporeal world (*jismā-niyyat*), spiritually (*ba-zādan-i nafsānī*) is born from them through the (religious) knowledge (*'ilm*).

But whatever is born, will become some day like its parent, while nothing, either corporeal or spiritual, will ever be associated with Him (i. e. God).

Then He said: "And He has no partner". This means that whatever things exist, spiritual or corporeal, match one other (*dar-khūrd-i yak-i digar and*), and this their property forms a proof that God has created them in such a way as to be like one other, while uniqueness (*yakānagī*), and therefore causelessness, belongs to Him.

Here ends this chapter, intended for the instruction of the *mustajib* (i. e. the newly initiated adept) who may (with its help) believe (in the correct way), through the recognition of God's oneness (*shinākht-i tawḥīd*) avoiding falling either into anthropomorphic theories, or agnosticism (*tashbīh wa ta'tīl*), by the generosity of the Lord of the time, peace be upon him!

The Second Chapter, on the Word of God, be He glorified and All-High!

God should be recognized as the cause of all causes, and one must also know that the word (*Kalima*) is an utterance (*sukhan*), and that the Word (uttered by God at the creation), was, as they say, "be". This was an action (*athar*) coming [14] from God. Such an action, however, has no (organic) connection, similarity or dissimilarity (in substance) with the Agent (*mu'aththir*). We know (His) Word in the form of (human-like) speech (*sukhan*) only to make it easier for every one to understand. We know that speech, uttered by anyone, never is similar to that speaker, in any respect, and never becomes like him. As the meaning of the Word of God was "be", we know that that command was perfect (*tamām ast*), because He,—be He glorified,—has not created it from anything. Therefore all that had to come into existence (*būdani būd*), did come, in the most perfect way. As the Word, which was the cause of that creation, was perfect (*tamām*), and acting without any intermediary (*miyānaji*), it was one with (i. e. inseparable from) what was caused by it (*ma'lūl-i ī*). We (therefore) say: the first cause is the Word (of God), and what it has caused, the 'Aql, came into existence through it. If we, in imagination, separate them one from the other, the 'Aql will lose its perfection (namely its position) of being the first caused (*ma'lūl-i auwal*). But when it

loses its perfection, the latter will also be lost by the *Kalima*. As we speak of the first cause and its first caused, and know that there was no intermediary between them, it would be futile to divide them one from the other, except in the name, just as we say "the light of the sun", or "the disc of the sun". For this reason we say that the 'Aql is both the cause and the caused, [15] both Reasoning ('Āqil) and the result of the reasoning (Ma'qūl), because its original cause is inherent in it, without separation, and its substance (dhāt) is known only in association with that (cause). Therefore it is both the object and subject of knowing (dānista wa dānanda) because it is the source (aṣl) of everything that has existence. It cannot know anything outside its own substance (dhāt), because the 'Aql possesses knowledge (dānā'st), but outside its own substance there exists nothing that could be known (dānistanī). It is itself the 'Aql, Reason, and also the 'Āqil, the one who reasons.

Therefore we may say that the *Kalima*, Word, is one (or: unity? -yakī), in Arabic *waḥda*, and the 'Aql is also one (or: unity?), and is called one, *wāḥid*.¹⁸ But whatever is counted is under (i. e. implies the existence of) one, because if we imagine that one does not exist, then no number would be possible. But if you give up all the numbers beyond one, one will still remain. Therefore just as all that exists (*hama haṣṭi-hā*) is under the 'Aql, it is itself the First Existence (*Nukhustīn Haṣṭī*),

while existence and the 'Aql cannot be separated, because only man seeks for individuality and understands it, possessing (for this) a faculty (*athar*) bestowed by the 'Aql. It is by the power of that faculty that he makes inquiries (*bāz jūyad*) into the (nature of) things. [16]

As we have made it obvious that the 'Aql is the first entity which had been brought into existence by God, it would be improper for us to try to ascertain its individual nature (*hastī*). This is because if we want to understand the individual nature of the 'Aql, we should have to possess a faculty (*athar*) which would be subtler and higher (*sharīf-tar wa bar-tar*) than the 'Aql itself. (Only) with the help of such faculty can we seek to understand the individual nature of the 'Aql. But if there were anything (*chīzī*) which possessed a nature (*hastī*) higher than that of the 'Aql, the latter would lose the position of being the first creation, and this position would be transferred upon that entity (*chīz*) which had existed before it. So, when we have realized that we possess a faculty derived from the 'Aql, and that we, with the help of it, can recognize the things (*chīz-hā*) which are under it (i. e. 'Aql), we may infer that that power (*quwwat*) contained in the reason ('aql) forms part of its substance (*az dhāt-i ū'st*), and comes from its (i. e. the 'Aql's or God's?) blessing (*rahmat*). This is because the reason ('aql) is compelled (*majbūr ast*) to perceive and systematize (*shinākhtan*

wa z̄ir āwurdan) various objects (*chīz-hā-rā*). Therefore we say that we may distinguish the 'Aql (or human reason, 'aql?) from other things (*chīz-hā*) by its ability to know its own nature (*dhāt-i khwīsh-rā*) and other things, while nothing below it ('Aql) possesses (such) power (*quwwat*). Therefore it is distinguishable (*judā'st*) from other things (*chīz-hā*) by the possession of such power (*quwwat*); and it is impossible that it should be endowed with other properties (*khāṣṣiyyat*) than this. But if it is distinguished (*makhsūs*) by such power, it follows that it must have had someone who endowed it with such property (*khāṣṣa-kunanda*), [17] making that feature (*ṣifat*) the firmly segregating boundary line (*ḥiṣār-i dhāt-i ū*) of its nature.

When thus it has become obvious that, as has been mentioned above, the 'Aql must have someone who is stronger than itself (*qāhir*), it follows that we may know this Stronger One, i. e. God, by the power of that inferior (*maqhūr*) one, the reason ('aql). But it is impossible for the inferior to comprise the stronger one. When we realize this, we arrive at the correct understanding of the oneness of God (*tawḥīd*), and, at the same time, of the position of the 'Aql.

We also say that we cannot find the faculty of reason (*athar-i 'aql*) unaccompanied by the human soul (*bī nafs-i insānī*), while (such) soul (*nafs*), unaccompanied by the former (i. e. 'aql), would be incomplete and

weak (*nā-tamām wa da'if*). This circumstance makes it necessary to realize that God has created them from all eternity (*azal*) as a pair (*juft*), and that their action and power (*athar wa quwwat*) cannot manifest themselves without their mutual assistance. This, however, indicates the fact that both these are firmly bound together by that special feature (*andar ḥisār-i in khāssiyat*) which we find in them, and are inseparable. This is because divinity does not belong to anything which requires the help of something else for the manifestation of its action and work (*athar wa fi'l-i khwīsh*). [18] And if this position (*ḥāl*) of the 'Aql-i Kull has been recognized, in the sense that its action (*athar*) cannot manifest itself except through the human soul (*nafs-i insānī*), we may infer that the 'Aql was the first being (*awwal hastī*). It also follows that the *Nafs-i Kull* was (like) seed sown in the substance (*dhāt*) of the 'Aql-i Kull. Thus thou wilt realize that only in this way its (i. e. *Nafs-i Kull's*) coming into existence and being one is derived (*bar khizad*) from the 'Aql-i Kull. Yes, it is one, but (potentially) plural, independent of everything that is below it. It is because *one* does not depend on other numbers, in its oneness, but *two*, *three*, and other numbers need the existence of *one* in order to come into being.

Thus 'Aql is the primal entity (*nukhustīn hastī*) by which it is possible to understand (*yāftan*) things

(*chīẓ-hā*), while there is nothing by which one can understand the 'Aql. This is why God said (vi, 103): "Sight perceives Him not, but He perceives men's sight; for He is subtle, the aware". This means: sight (*bīnā'i-hā*), which denotes the 'aql, will not comprehend Him, while He comprehends sight; and He comprehends the subtle and aware (*latīf wa khabīr*) amongst what is created (*chīẓ-hā*). This means that it is the reason, 'aql, thinking of which the soul (*nafs*) comprehends things (*chīẓ-hā*) with its help. Therefore it would not be proper (*wājib*) that one could. [19] comprehend it, i. e. 'aql itself, by thought. By the "sight" He (i. e. God) here means the thought by which one can comprehend subtle (*latīf*) things. This may be illustrated by the case of the lion who devours human beings, with the help of the strength which it possesses; but it is impossible that the lion, with the help of the same strength, could devour itself. Therefore we must realize that the 'Aql (or generally reason) is able to know (*'ālim*) by its own substance and not through any (acquired) knowledge (*na ba-'ilm*), and active (*qādir*) by its own substance, not through any force (received from outside, *-na ba-qudrat*). It is in its substance independent (*bī-niyāẓ*) of any thing, because all other things, in their entirety, originate from it. And thou, in spite of this, wantst to comprehend that entity (*hast*),—whether its power, or self-sufficiency, or whatever it may be!

We say: the 'Aql is acting (*junbanda*) in a way, and in a way at rest (*ārāmīda*), i. e. static, and this is why all that stands under it is either active or static. But the movement (or activity, *junbīdan*) of the 'Aql is not similar to our activity, produced by a need. This is because the 'Aql experiences no need, nor is there anything above it that it, 'Aql, should wish to strive to become like to it. No, its activity has the form of praise to the Creator [20] because the 'Aql realizes its own position. Praise to God is eternal activity, movement not in space, nor is it an action produced by wish or want. That movement of which we speak here is the manifestation (*padīd āmadan*) of the *Nafs-i Kull*, (emanating) from it. This is because through that movement which the 'Aql-i Kull made in praise of God the *Nafs-i Kull* appeared from it, by the power of the Word (*Kalima*) of the Creator which had become one with the 'Aql.

The emanation of the *Nafs* from the 'Aql was instantaneous, beyond time, and the former, when it had emanated from the latter, was in a way similar, and in a way dissimilar to it. The similarity of the *Nafs* with the 'Aql consisted in its being potentially perfect (*tamām*), and the dissimilarity in its being in fact imperfect. The cause of the actual imperfection of the *Nafs* was its coming into existence from the Word of the Creator by the instrumentality (*miyānaji*)¹⁴ of the 'Aql, while there was no intermediary whatever

between the 'Aql and the Word (*Kalima*). For this reason it would be improper (*wājib na-būd*) that what had been produced by the 'Aql should be exactly like itself. There was no time, however, between the coming into existence of the 'Aql, its being united with the *Kalima* of the Creator, and the manifestation of the *Nafs* from it, because time itself was produced by the action (*fi'l*) of the *Nafs*. It would be improper [21] that there should have been time before the existence of the *Nafs* which was the cause of its own existence: it is impossible that anything could exist before its own cause. God the All-High mentioned this emanation, stating precisely this fact that it was not in time (liv, 50): "And our bidding is but one word, like the twinkling of an eye". With regard to time there is nothing quicker than the glancing at something and the noticing of it. Between looking at and seeing something there is no difference in time (*tafāwut-i rūzgārī*).

The quiescence (*ārām*, *i. e.* remaining static) of the 'Aql consists in its being self-sufficient (*bī-niyāz*) while all that is below it is in need of it. And if thus its attribute is self-sufficiency, it would be improper that it should act in a way different from what was mentioned above, *i. e.* offering thanks to God. Therefore, as has been explained, the 'Aql is the First (*Awwal*), but everything that is the first is also bound to be the last,

because everything that follows it (and descends from it) is bound to be derived from it. In this way the 'Aql is also the Last (*Ākhir*) because all that it has produced will at the end return to it. [22] This is because the activity of the *Nafs* has as its object the attainment of that self-sufficiency which the 'Aql possesses. And as the origin of the *Nafs* is the 'Aql, it inevitably must return to the latter. The 'Aql is manifest (*ẓāhir*) because everything that exists, visible and knowable, comes from it; and it is also hidden (*bātin*) because nothing has a superior or more exalted position (*jākūl wa bālā-tar*).¹⁵ Everything possesses its superiority (*jākūl*). God says (lvii, 3): "He is the first and the last, the manifest and hidden, and He knows everything". But with all this greatness and might which the 'Aql possesses, no creation is more obedient to God, and more thankful. Just as *Mustafā*, peace be upon him and his Progeny! says: "The first that God created was reason ('Aql). God said to it: come near! And it approached Him. Then He said: go back! And it returned. Then God said: by My greatness and glory! I have never created anything nobler than thee! By thee I shall reward, and by thee I shall punish". [23]

The story of the obedience and humility of the 'Aql to God has been narrated with various philosophical indications (*ba-dalīl-hā-y-i 'aqlī*) in the book *Miftāḥ wa Miṣbāḥ* which we composed before this

(*pīsh az īn*). If thou recognizest the 'Aql as possessing such qualities (as have been described), thou wouldst know it in its proper position (*ḥadd*). Then the 'Aql's recognition of the unity of God (*tawḥīd shinākhtan-i 'Aql*) will become right to the *mu'min*, and he will not fall into error in his ideas concerning the principles of creation (*ḥudūd*).

By the mercy of the Lord of the time, may his mention be extolled and glorified, peace be upon him!

*The Third Chapter, on the Nafs-i Kull,
its Position and Activity.*

The *Nafs-i Kull* is called the "Second" (*Thānī*) because it is the second after the 'Aql. None amongst the higher and lower principles (*ḥudūd*) is higher than it, below the 'Aql. It possesses the numerical position of two while the position of one belongs to the 'Aql. Just as there is no number, after two, in which two would not be contained, so there is nothing, neither man nor angel, whose existence would not be due to the *Nafs-i Kullī* (*sic*). The latter, like the 'Aql, [24] is perfect only potentially, and actually it is imperfect, because it descends from the Word (*Kalima*) of the Creator through the instrumentality (*miyānājī*) of the 'Aql. And whatever comes into existence with the help of an intermediary, cannot be similar to that intermediary in every respect. It may only be

potentially similar to it, in the way that the son, when grown up, will some time become like his father, complete in his manhood. But it is impossible that the offspring should be similar to its father from the very moment that it separates from its parent. Were that possible, manhood itself would be realized, being at once able to manifest itself in the offspring.

For this reason it is therefore said that the *Nafs* is similar to the 'Aql potentially, not actually. It came into existence through the instrumentality of the 'Aql, and the thing that is born from another has to be nourished by the latter before, one day, it becomes similar to its parent. An example is the human sperm which, falling into the womb of the mother, and being nourished, one day becomes similar to the father, with the help of that nourishment which it gets from its mother, by the force (*quwwat*) derived from the father. Thus the child comes from both of them just as God said (xc, 1-3): "I shall not swear [25] by this city, and thou art at liberty to act as thou pleasest in it, nor by the parent with his offspring". Here the "land" (or town) allegorizes the *Nātiq* who is the city (*shahristān*) of knowledge (because he said¹⁶: "I am the city of knowledge, and 'Alī is its gate"). Then God said: "Thou art free in this city in what thou art doing", i. e. in appointing the *Asās*. He says: "I shall not swear by the father and the offspring born from him". This oath is by the 'Aql whose position in the higher world

is that of the father, and by the *Nafs* whose position (*ḥadd*) is that of the offspring. The *Nafs* came into existence from the 'Aql, and had the potentiality of one day becoming perfect. It started trying, and began to derive instruction (*fā'ida*) from the 'Aql. It was like the child which in the womb of its mother is nourished (growing) by the force (*qudrat*) which has been laid in it, and it is possible that one day the sperm will become a man.¹⁷ That liquid (*āb*) always absorbs nourishment (*mā'ida*) in the womb of the mother. Similarly, the *Nafs* derives instruction and nutrition (*fā'ida wa mā'ida*) from the 'Aql, and strives to attain perfection. The *Nafs* is the architect of the material world (*khudāwand-i tarkīb-i jismānī*), and it is the *Nafs* which started (*junbish karda ast*) the movement of this world. The purpose (*sabab*) [26] of that activity (*junbish*) which it develops is the search for its perfection, and this is attained in the eminent persons (*nafs-hā-y-i buzurgwār*) who appear in this world, such as the souls of the Prophets, *Asāses*, *Imāms*, *ḥujjats*, *dā'īs*, *ma'dhūns* and *mustajibs*. The object of its producing (*farāz āwurdan*) this world was to produce (*farāz āwurdan*) souls (*nafs-hā*), in order that in them (*ba-d-ān*) the *Nafs* itself would become perfect, and ultimately attain the position (*daraja*) of the 'Aql. This was because the *Nafs* did not possess the position (*daraja*) of the latter, and wanted to make itself instantaneously similar to the 'Aql. It failed,

however, to rectify its (original) defect (*nuqṣān*). It had no such strength (*tawānā'i*) as the 'Aql had, producing it (the *Nafs*) instantaneously, without time. It, however, instantaneously produced an entity similar to itself: when it moved to create an entity similar to itself, its movement (*junbish*) resulted in the appearance of the *Haylā* (prototype of the world); then the form (*ṣūrat*) of this world came into existence, through it. All the perfection (*tamāmī*) which belonged (*bi-bāyast*) to it, the *Nafs-i Kull* laid into the *Haylā*. (Such perfection), however, did not act instantaneously (*ba-fi'l bīrūn na-y-āmad*), and so it shaped the world from that *Haylā*, laying into it the power of the souls of the knowing (*dānāyān*), still incomplete, like the human sperm, which possesses the potentiality of producing many individuals in the course of time. [27] Therefore the world came into action (*ba-junbish andar uftād*) by the power (*quwwat*) which the *Nafs-i Kullī* (sic) had put into it, in the form of the souls (*nafs-hā*) of the *Nātiqs*, *Asāses*, *Imāms*, and others, for the purpose of bringing those forces from potential possibilities into the state of realized realities. And as soon as the world started acting (*bi-junbid*), from its action, units of time (*zamān zamān*) came into existence,¹⁸ while the world itself became space (*makān gasht*) due to that movement. And in (that) space in time by its action all that the *Nafs-i Kull* had laid into it began to increase (*fādil āmadan girift*). Till now we

see that its procreative faculty has been continuous (*zā'ish-i 'ālam paywasta gashta*), and cannot be stopped, and that it cannot be helped that the *Nafs-i Kull* expands this world, producing from it those great souls (*nafs-hā-y-i buzurgwār*) and one day rectifying its defect (*nuqṣān*). When that defect has been rectified, the *Nafs-i Kull* will become similar to the '*Aql-i Kull*, thus attaining what it aimed at from the beginning.

The difference, however, between what the '*Aql* has done, and what it (*Nafs*) is doing, consists in the fact that the former has produced it outside time (*bī zamān*), while the *Nafs* can only achieve what it does within time. This is why we have said that the '*Aql* is moving (*mutaḥarrik*), or acting, by offering thanks to God, while it is static, quiescent (*sākin*) in so far as it is self-sufficient. And for this reason the *Nafs*, which came into existence through it, [28] acquired both movement and quiescence, potentially. Its working (*junbish*), however, actually started by its attempting to attain its own perfection, while its quiescence is due to the fact that it is connected with the '*Aql*, which is self-sufficient, and that it, *Nafs*, derives its guidance (*fā'ida*) from it. In a similar way, in the world organised by the *Nafs-i Kull*, both movement and quiescence are in existence, as in the case of the earth which is quiescent and the skies which are moving (*junbān*). No material body (*jism*) is free from one of these states (*wasf*).

Similarly, the action (*fi'l*) of the *Nafs* is of two kinds. One is perfect potentially but imperfect in realisation, as in the case of the creation of the world which is potentially perfect, but only (gradually ?) comes into existence. It is like humanity: individual men are born (and die) while mankind is spread all over the world, and the whole purpose of the world is in humanity (*'ālam dar mardum jumla ast*). Therefore the action (*fi'l*) of the *Nafs* in this world is only potentially (in general) perfect, before its (final) realization. But in some other actions the *Nafs* is perfect both potentially and actually, as in the case of the production of the souls of *Nāṭiqs*, *Asāses* and *Imams*, who are the (only) real men (*mardumān-i ba-ḥaḳīqat*), by the nature of their souls (*ba-ṣūrat-hā-y-i nafs-i khwīsh*), as the Prophet said : “ Do not debase your faces because God has created [29] Adam after His own image, and breathed into him the growing force (*nāmiya*) ¹⁹ from His Spirit ”. Then know that the Divine Image (*ṣūrat-i Īzādī*) is the *Nafs-i Kull*, the Divine Spirit is the Word (*Kalima*), and Adam, by the command of God, is the *Nāṭiq* of his time. At every period ²⁰ he, Adam, by its (i.e. *Nafs*'s) power (*quwwat*), in his (individual) corporeal forms (*ba-ṣūrat-hā-y-i nafs-i ānī*), is in it (i.e. the world) as the image of the *Nafs-i Kull*, while the Word of God (*Kalima'i Bārī*) would be the spirit in it (or in him, Adam ?). This is as God says (xxi, 91) in the story of Mary, peace be upon her !

“The daughter of ‘Imrān who guarded her sexual organs, and We breathed into her of Our Spirit”. This means that Maryam did not turn her ear to the devils (*Iblisān*) with their speeches. This is because the sexual organ is like the ear, ^{20a} and the ear symbolizes the sexual organ because through it comes the corporeal form (*ṣūrat-i jismānī*), and through the ear the mental idea (*ṣūrat-i nafsānī*). “She guarded her sexual organ” means that she did not turn her ear to those who only teach the *ẓāhir*, formal side of the religion (*ẓāhir-sukhaniyān*), disregarding its esoteric interpretation (*ta’wīl*). “And We, in the Word (*Kalima*), have given her the lot of bringing up Jesus” [30]—peace be upon him,—until he becomes the Prophet.

Therefore in that tradition in which the Prophet says “Do not disgrace your faces”, he meant: “Do not take your spiritual guides, Imams, from amongst the enemies of the True Family (*khāndān-i haqq*), making through this the images of your souls as horrid as the faces of devils”. The *ta’wīl* of the “face” is the Imam, because the *mu’min* is recognized by his Imam, as God said (xvii, 73): “The day when we will call all men by their Leader (Imam)”.

May God keep us steadfast in obedience to the Imams and may He call us by them on that Day, by His generosity and mercy!

*The Fourth Chapter, on the Creation of the Human Soul
in the Material World.*

All that appears in the material world from the *Nafs-i Kull* is of three categories (*martaba*), as the material world (itself) occupies the third place, from the 'Aql-i Kull, after the *Nafs*, to wit (*nāẓik garḍānidan*). (In these three categories) the 'Aql-i Kull is like the man, the *Nafs-i Kull* is like the woman, and the *Hayūlā* from them is like the sperm, while the material world is like a child,—potentially it contains many offsprings. And as the world is the third after those higher (*latīf*) principles (*ḥadd*), all that appears in it [31] from the *Nafs-i Kull* with the help (*ta'yīd*) of the 'Aql, also can be divided into these categories (*martaba*). The first of these is the vegetative soul (*nafs-i nāmiya*) which is (contained in) the growing plants (*rustanī-hā*) of the world, like grasses or trees. The second is the sensory soul (*nafs-i ḥissiyya*) which is (contained in) all speechless animals, herbivorous and carnivorous, or aquatic. The third is the speaking, or reasoning (*sukhan-gūy*) soul which is (in) human beings who are endowed with the faculty of speech, and receive influence (*athar*) from the 'Aql. All these three (kinds of) *nafs* are influences (*athar-hā*) of the *Nafs-i Kull*. (Two of these) ²¹ kinds of *nafs* do not receive their food (*khūrish*) from the 'Aql-i Kull, as the human soul does; therefore, as all that does not receive food from it does not return to it, plants and animals cannot return to

the higher world (*'ālam-i 'ulwī*). Similarly, that (human) soul which does not possess the faculty of speaking, and has no share of reason (*athar-i 'aql*), will never return to that world.

The work (*athar*) of the *Nafs-i Kull* is like the light which shines upon the earth from the sun, so that the earth becomes lit by that light. And when the sun sets, the light also disappears. When the sun shines upon a crystal or upon a mirror which can collect an amount of the light of the sun, the light becomes so bright through action of the crystal or mirror that from it [32] fire can be lit, from which one may get light at any time. Thus it would do the same work as the sun is doing, proportionately to its size producing light and warmth.

Similarly, when the effect (*athar*) of the (activity of) the *Nafs-i Kull* is manifested in the human body (*kālbād-i mardum*), and when the latter gets its "food" (*khūrish*) from the '*Aql-i Kull*, by acquiring the knowledge of its own origin (*asl*), by knowing and recognizing the oneness of God (*tawhīd*), then, through all this, the (human) soul (*nafs*) in that body becomes similar to the *Nafs-i Kull*, its origin, just as the effect of the sunshine in the crystal or mirror would appear similar to the sun itself. But (as in the case of the crystal or mirror) when the sun sets, the light of that (visible) fire disappears, so, in the same way,

when that soul (*nafs*) receives "food" from the 'Aql-i Kull, and, having become similar to the latter, returns to the *Nafs-i Kull*, it attains eternal bliss (*thawāb*) when the *Nafs-i Kull* itself re-joins the 'Aql-i Kull.

Thus we have found in the material world (*'ālam-i jismānī*) three forms of the action of the *Nafs* which benefit it: one vegetative (*rūyanda*), as (in) plants, the other "eating" (*khūranda*) as (in) animals, and the third "speaking" (*sukhan-gīy*) as (in) human beings. All these three kinds of *nafs* we have found collected in the human being, thus saying: man is growing like the plants, because by eating he [33] increases in size; he is eating like the animals, because he consumes food and drinks; these are two categories, and the third which the man has is that of being able to speak. Therefore we say that it follows that in man the world has reached completion. And if the completion (or perfection, *tamāmī*) of the world depends on man, it follows that the soul (*nafs*) of man should become detachable from its body and go to the higher world (*'ālam-i 'ulwī*), because it came from there. It cannot also return to this world because what had attained perfection cannot acquire imperfection (*nuqsān*). If the human soul was here, and through it the world had become perfect, it would be impossible for it to be sent back here again because this would be excessive, and excess over perfection constitutes a defect.

Even if it were to be brought here, the world would not become different from what it is to-day. If it returned (to this world), it would act exactly as it acts to-day, as God says (vi, 28): "And could they be sent back, they would return to what they were forbidden, for they are very liars". This means: that day the souls of the sinners would say: Oh, if they would take us to that world so that we should live according to the commandments of the Lord of the time, and become *mu'mins*! Then it will be said to them: if they were taken there, [34] they would return to what they were doing, as they are liars.

Therefore we may say that the force (*quwwat*) of the *Nafs-i Kull* is spread (*gustarda*) in the corporeal world ('*ālam-i jismānī*), so that the world is full of it. But, being itself immaterial (*latīf*), that energy does not occupy any visible space. Although no place in the world remains free from the *Nafs-i Kull*, it has no spatial existence (*az jāy khūd hastī na-dārad*).²² As, however, the world has risen from it, whatever is born by the elements (*ṭabā'ī*), the action (*athar*) of the *Nafs-i Kull* accepts (*padhīrad*) that production, so that it becomes animated (*jānwar*). And if from (that) action (*junbish*) ■ plant (comes into existence?)...²³ The human being at first is similar to a plant, in the womb of the mother, receiving increase without (consciously) seeking it, just as ■ plant grows without being conscious of its growth (*bī-dānish*). Thereafter, having been

born by its mother, and coming into this world, it resembles an animal who knows nothing except eating and sleeping. Whatever it finds it takes into its mouth, be it straw, or (the aromatic) *ispargham* grass, it does not make any difference. A small child acts similarly. It does not seek anything except what is eatable, [35] eating whatever is put into its hand, or at once putting it into its mouth, until the reasoning (*nātiqa*) *nafs* effects its influence upon it (the child), and it becomes able to speak. Then the child takes to speaking, learning the names of everything. ²⁴

We have already seen that the creation of the world really originated from the *nafs-i nāmiya*, the vegetative force, manifested (chiefly) in plants, and then from the sensory (*hissi*) *nafs* which is (specially) peculiar to animals. Then again comes the "speaking" (*sukhan-gūy*) *nafs*, and this is (in) human beings, to whom belongs superiority (*jākūl*) over plants and animals. All these three kinds of energy (*quwwat*) have come together in man. The world has thus never produced anything better than man. Therefore we realize that nothing has been produced nobler and greater than human beings. ²⁵ The rotation of the spheres with the glittering of the stars was created for the sake of great humanity (*buzurgwār mardumi*) ²⁶ because if the purpose of the creation had been already attained by the existence of the world, the latter would have ceased to undergo (further) alterations (*az gashtan āsūdasti*). ²⁷

The body of man, receiving its nourishment from the (material) world, is bound to return to the elements when the soul becomes separated from it, because the elements are its source (*kull*).²⁸ (For a similar reason) it is inevitable that the (human) soul should return to the *Nafs-i Kull*. The question only concerns the manner in which it will return. If its return to its source is [36] in harmony (*dar-khūrd*) with it, the soul will attain the bliss (peace, *-rāḥat*) which the ignorant regard as the state of God Himself because they say that He, the All-High, personally created this world (*farāz āwurda ast*). But, as we know, it was the *Nafs-i Kull* that (in reality) constituted (*tarkīb karda ast*) this world, and thus it is to it, the *Nafs-i Kull*, that the soul should return. And when the soul re-joins it, the faithful (*mu'min*) shall be like the creator of the world (*'ṣāni'-i 'ālam*),—may God be exalted above what sinners say, greatly exalted!—He, God the All-High, is exalted above what ignorant people say, far above!

If, however, the return of the individual (*juzwī*) soul to its source (*kull-i khwīsh*) is not in harmony (*ba-mukhālafat*), it will meet with suffering and hardships whose painfulness is described by being placed in the midst of fire, the position which will never come to an end, may God protect us from the punishment by fire!

When the *mu'min* recognizes the principles (created) by God (*ḥudūd*), he ceases to attribute to Him anything that is incompatible (*nā-saxā*) with His greatness, or make God similar to His creations, recognizing the position (*fadl*) of every principle (*ḥadd*). Therefore God says about such people (xi, 3): "...and that ye seek pardon from your Lord,—then repent to Him. He will cause you to enjoy a good provision to a named and appointed time, and will give privilege to every one deserving privilege; but if [37] you turn your backs, I fear for you the torment of a "Great Day".—The "named and appointed day" means that He will show you the way towards the knowledge of the Truth (*'ilm-i ḥaqīqat*) in this world, when you acknowledge (*irqār kunīd*) the Lord of your time (*Khudāwand-i zamāna'ikhwīsh*) who is the Teacher (*parwardgār*) of your souls by knowledge (*'ilm*). Then He says: "fulfil (sic) your duty (*ḥaqq bi-dihīd*) to your (sic) superior (*khudāwand-i fadl*) according to his position. If you turn your faces away from him, I shall send to you some of the torments of the Great Day". 29

For this reason the *mu'min* must recognise the true position of every principle of the creation (*ḥadd az ḥudūd*) in the material and spiritual world, never treating the lower one as the higher, or the higher the lower one. He must recognize them according to their true position, thus following the straight path

(*rāh-i rāst*). Whosoever treats an inferior thing (*chīz*) as the higher becomes one of those of whom God says (v, 76) : "They misbelieve who say: verily, God is the Messiah, the son of Mary. But the Messiah said (himself): O sons of Israel, worship God, my Lord and your Lord. Verily, he who [38] associates aught with God, God hath forbidden him Paradise and his resort is the Fire, and the sinners shall have none to help them". This verse is applicable to those persons who said that the Commander of the Faithful 'Alī b. Abī Tālib, -peace be upon him, -is nearer to God than our Prophet, Muḥammad Mustafā, -peace be upon him, -or those who say that the Commander of the Faithful is God. Such people are hyperbolists (*ghāliyān*). The Commander of the Faithful (himself) said : "The Apostle of God (once) placed his mouth upon my ear and conveyed to me a thousand chapters (*bāb*) of knowledge (*ilm*), and in each chapter a thousand (new) chapters become revealed to me". As he (himself), -peace be upon him, -[39] asserts that the Apostle of God was his teacher, every one who says that he is more important than the Prophet, or greater than the latter, will be a liar. And whosoever spreads false ideas about the *Wasi* of his *dawr*, i.e. the period of the domination of a religious law at the time when he lives, he will be a *kāfir*, unbeliever. For this reason the verse quoted above proves that it was

revealed concerning the hyperbolists (*ghāliyān*). As God says that some people were saying about Jesus that he was God, while Jesus himself said: "O sons of Israel, worship your God who is my God, too".

We may say thereafter that the perfection (*tamāmī*) of the *Nafs-i Kull*, and the latter's passing from the state of potential to the actual attainment of it, is achieved in the souls of *Nātiqs*, *Asāses*, *Imāms*, and their followers. These souls, before their entering their bodies, had no (individual) existence (as thou couldst point it out), but they remained (in existence) potentially in their source (*kull-i khwīsh*), just as one man may potentially be (the progenitor of) many men. It is just as all the 'Alawīs, i.e. descendants of 'Alī, who are at present in the world (as living) souls, and those who were before them, or will come after them, are all from the substance (*dhāt*) of the soul of the Commander of the Faithful 'Alī [40] which contained them potentially. But so long as they were not connected with their bodies, it was impossible to take notice of or count them.

Similarly, all the people who have come into existence in the world, were all together (*ba yak bār*) potentially contained in the *Nafs-i Kull*, gradually coming out in the world. The world itself, in its entirety, was contained in the *Nafs-i Kull* before it came into existence, but possessed no (visible) form

(*ṣūrat*), and was not differentiated (with regard to individual things of which it consists,—‘*adad bar ū na-y-uftād*), until it attained (visible) existence. The proof of the theory that all men are contained in this world is that they come out from it, and we know that what has not been contained in something, would not come out into existence from it. Similarly, in every grain of wheat there are (potentially) contained many grains which may gradually generate from it, while (e.g.) in sand no wheat is contained. 30

When it has been thus ascertained that the world is one of the products (*az kār-kard*) of the *Nafs-i Kull*, we may realize that in a like manner all the creations (*kār-kard-hā*) have been originated by it. Thus the world creates (*kār-gar*) through it. Therefore (one of the) proofs that the world is the product of the *Nafs-i Kull* is (the existence of?) human beings (*mardum*) because they come into existence in (from) the world in that way (*ba-d-īn ṣūrat*). This proves that all human beings were potentially contained in the *Nafs-i Kull*, and that potentiality (*quwwat*) was received by the *Nafs-i Kull* from the ‘*Aql-i Kull*. Therefore the origin of man is in the Word (*Kalima*) [41] in which, however, it was contained potentially, to be realized (*ba-fi’l āyad*) in this world. The purpose of his realization (*ba-fi’l āmadan*) is to become similar (*mānanda*) to its origin (*aṣl*), and accept the knowledge (*‘ilm*) of the Prophets, who in this world occupy in

effect (*ba-fi'l*) the position of the *Nafs*. When man, by accepting (the knowledge of the principles of the creation (*ḥudūd*) and realizing the truth of the oneness of God (*tawḥīd*) becomes similar (*mūnand*) to the *Nafs-i Kull*, and (thus) re-unites with it, he will receive the reward (*thawāb*). It is like the drop of sperm which falls into the womb of the mother, and, by feeding there, becomes similar to its mother and father. If, however, man does not attain the recognition of the oneness of God (*tawḥīd*), if no Divine guide meets him, he will remain in this world like an animal, who only eats and then dies in this world, earning no reward (*thawāb*), thus becoming nullified like the sperm which comes out of a man, but from which ³¹ neither the male nor female receive anything except a temporary pleasure. That liquid does not stay in the womb of the woman and does not turn into a child. It often happens in the world that a man has only one offspring, although he copulates very many times during his life. This is beyond his control, [42] as it is not that a child is conceived at each copulation. In the same way it does not follow that everyone who has the appearance of a man and teaches others should be a Prophet. If that be so, the purpose for which the world had been created would have been already attained, and the skies would have come to rest from their rotation. Therefore if those people who are born do not take up knowledge and

do not follow the right path, or oppose the Lords of the Truth (*Khudāwandān-i haqq*), pandering to their lower passions, they will for ever remain undergoing punishment, will never re-join the *Nafs-i Kull*. This will be like the child which does not receive complete development in the womb of its mother, and does not have all (its limbs) set as they should be in order that its body may attain (ordinary) human form. Its stature will be defective, weak; it will not possess either eyes or ears, and will remain sick and suffering during the whole of its life.

Verily, it is necessary to know that the birth and up-bringing of souls in bodies completely resembles the birth and up-bringing bodies themselves, being neither more nor less than this, as God says (lvi, 61-62): "We produce you as ye do not know. Ye do know the first production; why then do ye not mind?" [43] This means: if you knew that the creation of your souls is like that of bodies, then you would not commit a mistake. But as the up-bringing of the body depends on the force of the soul (*nafs*), it follows that the conditions (*ḥāl*) of the soul in the creation would equally be similar to those of the body, as God says (xxxi, 27): "Your creation and your rising again are but that of one soul".

The answer to the question: "we want to know: should we worship the (high) principles (*ḥudūd*) by the

command of God?"—is this. You must know that the recognition of the oneness of God (*tawhīd*) requires that you should not take, or wish to take as God any principle (*ḥadd*), either high or low. Therefore, as the *ḥadds* cannot be divine, worship cannot be due to them. Worship to God first comes from the 'Aql-i Kull which is the worship of thanksgiving. No other creature can offer worship such as that. By its greatness, purity, might and wisdom its worship has no limits. Next to it is the worship by the *Nafs-i Kull*, in the form of [44] this great created world which it has produced. This is its form of worship of the glorious God. All that it had power to do was combined in that worship of God. It produces many great souls (*naḥs-hā-y-i buẓurgwār*) at present and will do at all times, until the *Qiyāmat*, when it will produce that noblest of all creations, the *Qā'im*,—the choicest greetings be due to him!

The worship by every high principle (*ḥudūd-i 'ulwī*) is in accordance with its powers. In the material world the first place belongs to the worship of the *Nāṭiq*, peace be upon him, which is the noblest and most perfect form of worship in this world, as no slave of God can practice it. Next comes worship by the *Asās*, in which are combined the ultimate limits of the worship of all worshippers. Then comes worship by the true Imam (*Imām-i ba-ḥaqq*), then that of the *bāb*, of the *ḥujjats*, *dā'is*, *ma'dhūns* and *mustajibs*,

in proper sequence. Worship is the more pleasant and more substantial (*buzurg-tar wa bīsh-tar*) to God the more educated and advanced is the worshipper. From the 'Aql-i Kull to the *mustajīb* all strive to worship God and earn a reward. This is distributed by the 'Aql-i Kull for their not interfering with its own worship of God, [45] and their attempts at adopting, as far as possible, similar ways of worship.

It has been asked why man receives a reward for worship and acquiring (religious) knowledge ('ilm) while no advantage accrues to God from his worshipping, nor is any loss caused by his neglect to do this? The answer to this is as follows. Worship is like a body to that world (*ān jahān-rā*), and knowledge ('ilm) is like a soul. Every worshipper's spiritual body (*kālbād-i nafsānī*) becomes stronger as his knowledge grows and is purified. When his actions ('amal) are in harmony with his knowledge ('ilm), the constitution (form, *ṣūrat*) of his soul becomes perfect. It will receive in the higher world ('alam-i 'ulwī) all the pleasures and enjoyments of that world (*khūshī-hā wa ni'mat-hā-y-i 'ālam*), just as a sound body in this world completely enjoys the pleasures of this world. Therefore the search for knowledge ('ilm) and right behaviour in this world help man to put things right in the life after death (*ṣūrat-i ākhirat*). His behaviour is like a body and his knowledge like a soul (*jān*); as God says (xxxv, 11): "To Him good words, ascend, and

He takes up a righteous deed", i.e. pure speech is stronger, and good action supports it.³² Therefore [46] the stronger (*ṣūrat-i qawī*) is the man's soul when he sends it (to that world), the correspondingly more pleasures will he find there, as God says (lxxiii, 20): "Then be steadfast in prayer, pay the *zakāt*, and lend to God a goodly loan, for what ye send forward for yourselves of good, ye will find it with God. It is better and greater hire". That "lending" for the *mu'min* is the following of the obligatory prescriptions (*wājibāt*), so that his oath of allegiance to God may be realized by these. This is 119 *dirhams*, because if you count the numeric value of the letters in the word *ḥasanan*, it will be 119.³³

Further on God says: "The more you send forward for your souls",—i.e. all that you acquire by knowledge (*ilm*) and good actions (*amal*),—"the better it will be near God", and earns greater reward. But those who do acquire knowledge, but do not act righteously, will hove in that world their souls sick and blind, remaining under eternal punishment, as God says (xx, 125): "He shall say: My Lord! Wherefore hast Thou gathered me blind when I used to see?—He shall say: Our signs came to thee, and thou didst forget them; thus to-day thou art forgotten". [47] This is what that unfortunate man will say at the *Qiyāmat*. To forget (neglect) means

to withdraw from something, and the signs of God are the Imams,-- peace be upon them.

Therefore we may say that the advantage derived from worship, and loss resulting from disobedience, refer to the soul itself, not to God,-- be He Glorious and Exalted ! When a soul learns knowledge (*'ilm*), but does not act according to it (*'amal na-kunad*), it becomes sick and blind. In that world sweets in the mouth of the sick will taste bitter, his head will ache from glare, and he will suffer without anyone causing him pain ; thus he will be unable to enjoy sweets or light.

Such is the purpose for which the human soul has come into the material world, as has been briefly described above. The *mu'min* will realize that he was brought here so that he might be brought up by knowledge, and (ultimately) return to his source. His being is due to that defect (*nuqsān*) which distinguishes the *Nafs* from the 'Aql. Until the soul comes into this world it neither possesses separate existence (*na shumār bar way uftad*), nor can it possess substance (*dhāt*), nor develop [48] distinctive qualities (*ishārat*). Now that it has acquired existence (*hastī yāft*), it has also acquired the power to attain the idea of its original source (*sūrat-i kull-i khwīsh*). If it errs, spoiling by this the creation (*āfarīnish dā'i kunad*), it becomes deserving of all kinds of punishment. If,

however, it follows the guidance of the Lords of the Truth, i.e. the Imams (*khudāwandān-i haqq*), and recovers the idea of its original source (*ṣūrāt-i kull-i khwīsh*), its knowledge (*ilm*) will all prove to be true (*‘adl*) when it reaches the higher world. According to that knowledge it (the soul) will not perish, but will receive the reward which it deserves; as God says (ix, 121): “Verily, God wastes not the reward of those who act righteously”.

So much is quite enough for those who would consider this without prejudice. For those, however, who are prejudiced, and who (in any case) intend to deny what is true, proofs and arguments, speaking much or remaining silent would be equally ineffective.

*The Fifth Chapter, on the Necessity of the Nātiq,
Asās and Imām.*

The recognition of the Nātiqs, Asāses and Imāms is as necessary as the recognition of the Kalima, ‘Aql and Nafs. It should be conscious, not merely resting on the authority of others (*bī taqlīd*). This is because in the creation of the skies and earths, and of what lies between them, we see many wise arrangements (*hikmat-hā*): the straightness or curvedness of the skies and earths, the rotation of the sun which sometimes stands (high) in the sky, sometimes in the middle of it, and sometimes (low) at one side of it. Warmth

and cold [49] either enter the world, due to this, or leave it. The earth rests in winter, and brings fruit in the summer. Otherwise arrangements (*ḥikmat-hā*) whose working (*āthār*) we observe in this world prove that, before this universe was created, there was a Creator who brought it into existence. It was the Creator who placed all these wise arrangements (*ḥikmat-hā*) in the world.

In man, the crowning product of the world, we find proofs of the activities of the *Nafs* and of 'Aql. From these we may infer that the world was produced by the (*az ṣan'at-i*) *Nafs*, supported (*ta'yīd*) by the 'Aql. When the Lords of the Truth (*khudāwandān-i ḥaqq*),—peace be upon them,—had revealed all this to us, our reason understood it, knowing that it was really so. This is because in this world the 'Aql-i Kull is the true Imam (*Imām-i ḥaqq*), while the faithful believers (*mu'minān*) are in possession of individual (human) reasons ('*aql-hā-y-i juzwī*). As (individual) reason receives force (*athar*) from the 'Aql-i Kull, it is capable of understanding this. If it had no such force, it would be unable to comprehend it. It comprehends the true parts (*juzw-hā-y-i rāstī* ?) of the object in its genus (*az kull-i khwīsh*).³⁴ This is why God says (iv, 84): "Do they not meditate on the Coran? If it were not from God, then would they find in it many a discrepancy". [50] The *ta'wīl* of this verse shows that the Coran, as it is known to us, contains only

symbols, or parables (*amthāl*). Reason cannot understand their implications and is bewildered by their contradictions, if their true implications are not revealed by the true Imam (*Imām-i ḥaqq*).

As we see such wise arrangements (*ḥikmat-hā*) in the world, and are powerless to understand them, unless some one explains them to us, God deemed it wise to send someone (*yaḳ tan*) from amongst human beings who would explain to people the story of the creation, and would call them to follow the right way. Such a person would occupy in this world the same position as the 'Aql occupies in the higher world. He is the *Nāṭiq*, peace be upon him! He has the power to comprehend by his knowledge (*ilm*) all the powers of the *Nafs-i Kull*, thus becoming an intermediary (*miyānaji*) between the two worlds and deriving his knowledge, through his clear mind (*dil-i rawshan-i khwīsh*), from the spiritual (*latīf*) world. He delivers it to the material (*kathīf*) world in eloquent (*faṣīḥ*) language, as God says (xxvi, 193-195): "The Faithful Spirit (*ar-Rūḥu'l-Amīn*) came down with it upon thy heart in order that thou shouldst be of those who warn in plain Arabic language". Therefore the *Nāṭiq* [51] in the material (*jismānī*) world is the ultimate limit (*ghāyat-i hama'i ghāyat-hā*) in knowledge,³⁵ and no material being (*ḥadd-i jismānī*) can be superior to him. His learning of the knowledge of the higher world (*ālam-i 'ulwī*) was done through his luminous soul

(*nafs-i rawshan*), and not through his physical ears in the manner in which we hear.

For the *Nafs-i Kull*, which is beyond time, to-day is just the same as it was at the beginning of being (*awwal-i hasti-hā*). In the material world, however, it gradually reveals in time that potentiality (*quwwat*) which it had received from the '*Aql-i Kull*. The Apostle of God, in a similar way, entrusted those powers (*quwwat-hā*) which he received by his enlightened soul from the higher world (*'ālam-i 'ulwī*), to one person (*yak tan*). That person was worthy to keep the deposit (*wadī'at*) of Divine Signs and still unrevealed mysteries (*ramz-hā-yi pūshīda*). These were revealed to him in their entirety, without explanation or comment (*bī sharḥ wa bī tafṣīl*). That person (*yak tan*) was the *Asās* of the Prophet who had to deliver all this to humanity in the course of time, with necessary explanations; as God says (xvii, 170): "And the Coran which We have divided, that thou mayest read it to mankind leisurely, and We have sent it down", i.e. in order that thy descendants, the Imams, by the command of God, at their own times should [52] explain thy Book to people, bringing its meaning from the form (of the letter) of the Divine Revelation (*tanẓīl*) into that of the revelation of its inner sense (*ta'wīl*) and spreading it in time amongst humanity. He, the Prophet, at the end of his life left the command to his descendants, who are the true

Imams, *Imāmān-i ḥaqq*, that they should convey to people its inner meaning; as God says (xiii, 8): "Thou art only a warner, and every people has its guide".

As this world is the product of the *Nafs-i Kull*, supported (*ta'yīd*) by the 'Aql-i Kull, so the world of religion (*'ālam-i dīn*) is the creation of the *Asās*, acting with the powers (*quwwat*) received from the *Nāṭiq*,—peace be upon him! Of all the principles of the spiritual world (*ḥudūd-i 'ālam-i latīf*) the first is the 'Aql which is superior to everything in the higher world. Below it there are three: *jidd*, *fath* and *khayāl*, in the hierarchy of the creation (*ba tartīb*). These (three) are the principles of the higher world, whence they are manifested in the lower world (*'ālam-i suflī*). Here the *Nāṭiq* corresponds to the 'Aql (of the higher world), being the highest and finest point in humanity. He occupies, in comparison with other men, the position of the sky which nothing on the earth can ever reach. Below him there is the *Asās*, corresponding to the *Nafs-i Kull*. He is the Lord of the *Ta'wīl* and the creator (*bār-khudāy*—i.e. *bārī-khūdāy*?) of the explanation of the law (*sharī'at*), just as the *Nafs-i Kull* [53] is the master of the composition (*khudūwand-i tarkīb*) of the lower world (*'ālam-i suflī*). Below it, corresponding to the *jidd*, is the Imam, corresponding to the *fath* is the *bāb* of the Imam, and corresponding to the *khayāl* is the *ḥujjat*. These five lower principles correspond to those five higher principles; as the

Apostle of God said: "I took it from the five, and handed it to the five."³⁶ For this reason it is said that the *ta'yīd* (divine support) does not descend beyond the rank of the *hujjat*. These five ranks (*ḥadd*) have Divine support (*ta'yīd*), by the help of which they deliver to people the knowledge of the (basic) truths (*ḥaqā'iq*), by the order of the Lords of their time (*khudāwandān-i dawr-i khwīsh*) and the *Nātiq* of their time, in order that the world of religion (*'ālam-i dīn*) should be kept strong. Just in the same way those five principles of the higher world convey Divine help (*ta'yīd*) from the Word (*Kalima*) to the lower world, so that it may be strong.

For this reason we say that the human soul which is joined to the human body cannot become separated from the earth which is the ultimate resort of the bodies (*ghāyat-i kālbād-hā*). Similarly, earth cannot be separated from water which is its ultimate resort, or from the humidity (*tārī*) of which it has been created (*farāham āwurda*). In the same way water is the ultimate resort of air, and air of fire, being derived from it (*az ū girifta*).³⁷ All these as a whole have become [54] the lower world in which all these things are inseparable from one other. (Even) that greatest circle (i.e. the outer celestial sphere) is connected with every tiny particle (*nuqta*) in the body (*markaz*) of the earth.³⁸ The *Nafs-i Kull* is their guardian and guide (*nigāhbān wa parwardgār*), receiving assistance (*ta'yīd*)

from the 'Aql. In a similar way in the world of religion the *mustajīb* is in the position of mankind in the material world, his upper limit being the *ma'dhūn*, just at the ultimate limit of the human body is the earth. The *ma'dhūn*'s highest limit (*niḥāyat*) is the *dā'i*, and the *dā'i*'s the *hujjat*, just as the ultimate limit of water is air. The limit of the *hujjat* is the *bāb*, just as that of air is fire, and the limit of the *bāb* is the Imam, just as the highest limit of fire is the firmament (*falak*). All these, in their entirety, are interconnected with each other. In the same way (in) the world of absolute truth (*'ālam-i ḥaqīqat*) everything is connected, from the Imam of the Truth (*Imām-i ḥaqq*) down to that weak *mustajīb* who is like (one of) the smallest particles of earth (*kamtar nuqṭa'i zamīn*), so that nothing is left out of the system. The *Asās* is the guardian and guide (*nigāhbān wa parwardgār*) of all these ranks (*ḥudūd*), by the power of the Divine help (*ta'yīd*) which he receives without any intermediary, just like the guardianship of the *Nafs-i Kull* of the lower world, which it exercises with the *ta'yīd* of the 'Aql. Every rank mentioned above occupies the position of the Imam in relation to those ranks which are below him, in the order mentioned. And God [55] says (xvii, 73): "The day when We will call all men through their leaders (Imam)", i.e. the *mustajīb* through his *ma'dhūn*, the latter through his *dā'i*, the latter through his *hujjat*, and so forth, up to

the *Asās* and *Nāṭiq*. Similarly, the Apostle of God says: "We are from the Light of God, and our associates (*shī'atu-nā*) are like a blessed tree which has roots, fruits and leaves, just as every tree has".

By the sense of this *ḥadīth* every *mu'min* who swears allegiance to the Imam of the time becomes one of the descendants of Muṣṭafā (peace be upon him!), thus being of the Divine Light. His return therefore will be to that place to which the whole tree shall return, because he has become one of its leaves. When the *mu'min* becomes associated with the true holy family (*khāndān-i ḥaqq*), and accepts the true doctrine (*ḥaqq*), [56] obeying it explicitly and implicitly (*ba-zāḥir wa bāṭin*), he, although weak in the world, will come into the circle (*dā'ira*) of the Imam of his time, and will attain a great position, on his own merits, as God says (ii, 24): "Verily, God is not ashamed to set forth a parable of a gnat for anything above it". The *ta'wīl* of this is that the gnat, small as it is, has the likeness of an elephant which is the largest animal. Thus it is potentially not so weak as to be unable to have that likeness in form. This symbolises the weak *mustajīb* who spiritually is as small as a gnat. When he swears allegiance to the Lord of his time and obeys him as much as he can, he, with his weakness, receives a share in the position of his Lord, just as the gnat has the form of an elephant by creation, despite its small size.

Therefore when man who is the crown of creation obeys the ranks of the lower world (*ḥudūd-i suflī*), [57] he will return to the Creator who is the 'Aql, and through it he will reach the higher world. He will then, just as the 'Aql-i Kull, offer God the worship of thanksgiving, having no other form of worship to offer. When the souls of the obedient slaves of God reach the higher world, they have no other form of worship than offering thanks to the Creator, as God says in the story of those who enjoy rest in Paradise (x, 10-11): "And their salutation therein shall be *salām* (peace). And the last of their invocations will be: praise be to God, the Lord of the worlds!"

Thus we have outlined the principles (*marātib*) of religion, the higher and the lower, all that every *mu'min* is required to know.

The seven high principles (*ḥadd-i 'ulwī*) which are called *ḥurūf-i 'ulwī*, or "high letters", and which are regarded as symbols of predestination (*qadar*), are seven letters. Briefly, the story [58] is this: you must know that a letter (*ḥarf*) is a token (lit. "edge", *kanāra*) of things. The Prophets were standing between these two worlds. By their spiritual (*latīf*) selves they formed the "edge" (*kanāra*) of the spiritual world, while by their bodies they formed the "edge" of this material world. Every Prophet that came (to humanity) occupied a position on the "edge" of that world,

possessing the power to derive advantage (*fā'idā*=knowledge) from that world, and deliver it to this world. The *Qā'im*,—may his prayers be upon us!—being the ultimate highest point (*ghāyatu'l-ghāyāt*) of the creation, for whose sake the *Nafs-i Kull* has produced this world, has the most perfect share in that (higher) world. It may even be said that the perfection (*ītamāmī*) of the *Nafs-i Kull* depends on him (*ba-d-ū'st*).

One must know that Adam had the “edge” (of the higher world) which is denoted by the letter *n* (*nūn*). The “edge” of Moses is denoted by *y* (*yā*), while that of the *Qā'im* will be denoted by *r* (*rā*). This position (*maqām*) has become the last.³⁹ First they invoke Muḥammad, and after him the *Qā'im*. Muḥammad's “edge” is denoted by *d* (*dāl*). Every one of these letters has an explanation, but we have agreed in this treatise, as was mentioned at the beginning, to follow in it the principle of brevity.

Thus, when the *mu'min* recognizes the meaning of each of these letters, and acquires firm faith in the greatness of each [59] as denoting the position of the Apostles of God, he will be satisfied.⁴⁰ This is because however much we may try to explain (all this), human speech will never be able to convey a complete idea of the (real) properties of spiritual principles (*ṣifāt-i ḥudūd-i rūḥānī*). Speech is material (*qism*), being composed of letters (and sounds produced

by the) palate or tongue and air. But by material things one cannot explain anything except for the material. The intelligent student who reads this chapter will understand that what we have said here is true. And the (supreme) truth is that we are bound to obey as humble slaves the Lord of the time, the prayers of God be upon his slaves, the *mu'mins*! May God help and assist us!

*The Sixth Chapter, on the Reward and Punishment
after Death.*

One must know that the rectification of that defect (*nuqsān*) which is inherent in the *Nafs-i Kull* will be achieved at the manifestation of the *Qā'im-i Qiyāmat*, the one "Who ariseth at the Resurrection Day",—peace be upon his mention (*'alā dhikri-hi's-salām*)!—(He is the one) whose advent is the purpose of the creation of the world. By him the rectification of that defect will be achieved, and he is the implied purpose (*ma'nī*) of this world. All that exists is like a word, or the sound of it, and he is its meaning (*maghz*), from all eternity. All that exists is straw and bark (compared with him). All the great Prophets came into this world to warn humanity of his impending advent. [60] They uttered their warnings, frightening the people with his power (to punish them); as God says (lxxviii, 1-3): "Of what do they ask each other?"

Of the mighty information whereon they do dispute". When he comes, the auspicious constellations will all shine in the sky under his control, while the skies and all that they contain will become impotent (to cause evil), obeying him as humble slaves. He will eradicate violence, lies, atheism and fraud from the world by his authority, which he will receive from God, as *Mustafā* says,— peace be upon him! "Even if there remains (of the destined duration of time) only a single day, God will prolong it until there comes a man, a descendant of mine, who will fill the earth with equity and justice even as it has been filled with oppression and injustice". [61]

When he will put right the affairs of the material world, and when religion is purified by his power, atheism and disobedience to God will vacate this world, as God says (lxxxii, 19): "The day when no soul shall control aught for another. And the command then will belong to God", i.e. that except for the order of the *Qā'im*,— the greatest greetings be to him!— no one will act at that time, while to-day everybody amongst the enemies of religion picks up an alleged prophet who gathers a band of people around himself presenting them as a community of his followers, issuing to them orders and prohibitions, while they acknowledge his authority. God says (ix, 31): "They take their priests and ascetics as their lords instead of God". This means: the Christians and

monks take their priests and headmen as gods, i.e. they have turned away their faces from (the obedience to) the commandment of the Prophet with regard to his *Asās*, which was issued by the command of God. They, by their caprice, obey the enemies of religion.

Thereafter the *Qā'im*,—peace be upon him!—will depart from this [62] world, and go to the higher world (*'ālam-i 'ulwī*), where the *Nafs-i Kull* through him will attain the position of the *'Aql-i Kull*, while every soul, those of the *mu'mins* and of sinners, will receive from the *Qā'im* the reward or punishment which they deserve. Those who were obedient to the Imam (of their time) and followed him, recognizing the *Qā'im* (who was to come) on the destined day, and believed in the truth (of the prophecy concerning) his advent, will all become associated with the *Nafs-i Kull*, returning in company with it to the Word (*Kalima*) of God. Blessings and eternal strength, peace and eternal happiness will immediately descend upon them, because peace, bliss and might belong to it (the *Nafs-i Kull* or the Word?) while knowledge and mercy will be contained in their substance, never separating from it. Those *mu'mins* who thus return to the Word (*Kalima*) of God, will receive untold and unimaginable good, peace, bounty and ease. Whatever any one of them wishes will instantly become available to him, without need for the use of any intermediary (means to obtain it), as God says (xliii,

71): "Therein is what souls desire and eyes shall be delighted, and ye therein shall dwell". [63] It may be said that thought cannot visualize what the fortunate souls will receive, as God says (xxii, 17): "No souls know what is reserved for them of cheerfulness for eye, as a reward for that which they have done". And Muṣṭafā, — peace be upon him! — said, describing Paradise: "There is therein that which the eye has never seen, nor the ear heard, nor thought passed in the mind of man".

But as for those souls who do not obey God, do not know the purpose of the creation of the world, do not recognize the Qā'im, — peace be upon him! — they belonged to the crowd which imagined they could go to God, [64] without recognizing His laws (*ḥudūd*). (They will perish) as God says (iv, 135): "Whoso disbelieves God, His angels, His Apostle and the Last Day, has committed a grave error". But the one who does not believe in God is he who does not recognize as true (*ba-ḥaqīqat*) the position (*ḥadd*) of the Prophet. He who does not believe in angels does not recognize the *Asās*, and does not believe in him. Those who do not believe in the Revealed Books are *kāfirs* who deny recognition to the Imams, the lords of *ta'wīl*. Those who do not believe in the Apostles of God do not recognize the *ḥujjats* and *dā'īs* who are messengers (*rasūl*). And the one who does not believe in the Last Day (*Rūz-i Ākhirat*) is an unbeliever (*kāfir*) who

denies the advent of the *Qā'im*,— peace be upon him ! He will therefore receive punishment, and if all the sufferings, torments and pains in the world be collected, they will form but the smallest portion of that which is due to him. That punishment will come into the soul without any intermediary, or means to stop it (*bāḡ-dārandā*). [65] Every time the disobedient souls think that they may become accustomed to the torment and bear it easily, their torture will start afresh, as God says (iv, 59): “Verily, those who disbelieve Our signs, We will broil them with fire; whenever their skins are well done, then We will change them for other skins, that they may taste the torture”. The “signs of God” are the true Imams (*Imāmān-i ḥaqq*). The souls of the *mu'mins* will see the souls of the sinners whose torments from this will grow more intense. The sinners will (not?) see the *Qā'im*,— peace be upon him ! He will take the restfulness (*rāḥat*) of the disobedient souls and add it to the share of the *mu'mins*, as God says (lxxxiii, 15-17): “No, from their Lord they will be veiled on that day. [66] And then, verily, they shall broil in Hell. Then it shall be said: this is what you once did call a lie”. This means that God the All-High swears to those people who have turned away their faces from the true Imams and did not profess faith in the *Qā'im* of the Resurrection. On that day they will be prevented from seeing their Creator, i.e. the *Qā'im*,— peace be

upon him ! Whoever recognized him in this world, knew his mission, and professed faith in him, will on that day receive a reward from the Qā'im, in proportion to his knowledge (*ma'rifat*). But those who have not recognized him — the noblest greetings be upon him !— when seeing him (the Qā'im) in that world, will think, observing his glory and might, that he is God. They will get eternal punishment. Such will be the reward and punishment meted out by him (the Qā'im) to people, because both light and smoke come from fire, burning as well as comforting warmth. Warmth and light are the share of the *mu'mins*, and burning and smoke are [67] the share of sinners.

With regard to knowledge of the condition (*hāl*) of souls before the advent of the Qā'im,—peace be upon him !—both in the case of the *mu'min* and the idolater (*mushrik*), it will be like that of a tree in winter. One tree may remain fresh and full of juice (during the winter), while another becomes dry, deprived of its roots. In winter both look the same, but that living tree has an "eye" watching for the advent of the spring. When spring comes, green leaves come out of it and flowers of good smell and colour ; fruit, sweet of taste, well shaped and scented with muscus will appear on it then. If that tree were a man, he would be very happy. But that tree whose roots have been cut, and which has become dry, will

with the advent of spring-time become darker and drier with every day, and its branches will fall down. It will break and burn when rot sets in. ⁴¹ If tree like that were a man, he would be very sorrowful, deploring the chance he has missed of attaining happiness with the advent and manifestation of the Sun [68] with its glory (*sharaf*). (On the contrary), the *mu'min* will be on that day in the higher world (*'ālam-i 'ulwī*) like that living tree which had an "eye" for the advent of the *Qā'im*,—peace be upon him!—attaining eternal bliss (*rāḥat-i jāwīdī*). And the disobedient soul, in the higher world (*'ālam-i 'ulwī*) will be like that dried tree which always fears lest it will be burnt to-morrow, when the *Qā'im* makes his appearance (*zuhūr*).

For all these reasons the human soul may find peace in knowing these Six Chapters which we offer in this book, and in following its advice in all sincerity (*ba-rāstī*). This book deals with the man who recognizes the (importance of the) Word (*Kalima*) of God and attaining re-union with the 'Aql through the acquisition of knowledge of the oneness of God (*tawḥīd*). By his knowledge of the position of the *Nafs-i Kull*, with its efforts at the attainment of the position of the 'Aql, he will realize what was the purpose of the creation of the world. He will get rid of his doubts and suspicions, never attributing to God the All-High the part of the *Nafs-i Kull*. He will

recognize the latter as the source of his own existence by learning the circumstances of his own coming into being. He will no longer be bewildered and in doubt as to the place whence he appeared in this world, and whither he will go. He will be brought up in the knowledge of the (real) position of the Apostles of God, of the *Waṣīs* and Imams, and the (necessity of) obedience to them. Thus, by following the True Path (*Tarīq-i Haqq*), he will earn his reward. By his knowledge of (the acts which bring) reward or punishment [69] he will develop an ardent desire (*rughbat*) to earn that reward, and will be afraid of punishment.

By knowing (the contents of) these *Six Chapters* he will thus become eligible to dwell in the higher world, attaining perfection, just as the circle becomes complete by its six parts, and as the material thing becomes a solid body by the possession of six sides. In the same way the human soul, by acquiring with the help of these *Six Chapters* a (correct) idea (*ṣūrat*) of the world wherein everything would be in its proper place, will become eternal, by the mercy of the Lord of the time, the Friend of God and Friend of 'Aql, the Imam al-Mustanṣir bi'l-lāh Ma'add b. Abī Tamīm, the Commander of the Faithful,—the prayers of God be upon his true slaves and sincere adherents!

This is the end of the treatise, (completed) by the slave of the Lord of the time, the one in charge of the East (*jazīra'i Mashriq*), ⁴² by the grace of his assistance.

The transcription of this book was finished on Monday the 18th of the month of Rabi' u'l-ākhar, 1295/the 21st April 1878.⁴³

NOTES TO PAGES 25—88.

¹ This probably means: independently of the help of the teacher, whenever the student finds leisure.

² What seems to underlie all these emphatic denials of God having created the world "not from nothing", is the too "empirical" conception of "nothing" which for the author merely conveyed the idea of a vacant space, vacuum. With real Marcionite or gnostic zeal this work denies the idea of God being directly responsible for the creation, having *made* it from anything. The *Nafs-i Kull*, which is the actual creator, Demiurge, has simply "produced" it,—there is no mention of what. It is also necessary to add that there is also much possibility of the text being not what the author really intended to say. Such abstruse speculations are surely far beyond the capacity of the understanding of the uneducated villagers of Qanjut who copied the text, not rarely introducing their own "emendations".

3 The sentence is interrupted in both copies.

4 It is not easy to understand the common ground on which symbol and necessity are contrasted or put into juxtaposition. One would at once suggest that the second word should be read *ṣūrat*, form, figure. But it seems that at any rate the earlier copy, the original of B, had *ḍarurat*, because the uneducated copyist childishly spells it as *zarūrat*. Of course, it is also quite possible that the earlier copies were no better than these with regard to spelling. In a passage further on in which the same expression re-appears, the spelling in both copies remains the same.

5 For the passages in which the term appears in this form, instead of the usual *Nafs-i Kull*, see the index.

6 Apparently repeated by mistake.

7 It looks as if the terms *hastī* and *nistī* in these discussions would be more correctly rendered by "presence" and "absence". The expression *hastī* here often brings to memory the *vorhanden sein* of German philosophers. The passage from these last words up to "cannot be God" repeats verbatim the passage on p. 6 of the original text (p. 5, lines 8-11 of the edition).

8 So in both copies. Would it not be better to read *tartīb*, arrangement?

9 Apparently because it is connected on both sides, while the first *lām*, in the word *Allah* is joined only on the left.

10 In the text there is *'ilm*, but it is obvious from the end of the sentence that it should be read *'ālam*. While the expression *'ālam-i dīn* re-appears here several times, the combination *'ilm-i dīn* is found only in this particular place.

11 The strange use of the term *sharḥ* in this sentence may perhaps imply its being used in the sense of "teaching the utility" of the articles enumerated here.

12 Both these copies read *ḥarf*. But the expression *ḥarf-i ismānī* appears meaningless, especially in this context.

13 So it is in both copies. Should we read *wāḥida*, as a parallel to *wāḥid* further on applied to the 'Aql? In Persian the word *w-ḥ-d-t* always appears as *waḥdat*, with *t* pronounced at the end.

14 Please correct an error in the text (line 5 on p. 14) by inserting a *ḥamzd* after the word *miyānājī*.

15 Cf. the introduction, p. 4 above.

16 Here "he" is, of course, the Prophet, to whom this well-known *ḥadīth* is attributed.

17 Obviously in the sense of the full-grown man, producer of the sperm.

18 In both copies, which are apparently independent of each other the word *zamān* is repeated: *zamān zamān*. It is therefore difficult to see in this repetition an incidental error. Most probably the implication is that of producing again and again, more and more units of time in the course of its *jumbish*, by the world.

19 Here *nāmiya* is used in the feminine gender probably implicitly referring to the term *ruh* which is of feminine gender.

20 The term *dawr* may be employed here rather vaguely. If, however, it appears in its usual Ismaili meaning, of the millennial period of the domination of the religion, revealed through a *Nāṭiq*, then it appears as if each subsequent *Nāṭiq* might be a re-incarnation of Adam.

20a This is a rather interesting relic of the early gnostic connections of Ismailism. Early Christian gnostics who denied Christ's physical nature, often taught that Christ entered the Virgin Mary through her ear (and was born through the other). The ear was considered the natural entrance for the Word of God

(—Christ), probably symbolically, but such entry was often depicted on early Eastern Christian icons. See S. Runciman, "The Mediaeval Manichee", 1947, p. 76, footnote.

21 This involved sentence may be the result of the unskilled combination of several sentences into one. The "return" of the souls to the 'Aql here obviously means the re-union of the *Nafs-i Kull* with the 'Aql-i Kull on its attainment of its lost perfection.

22 Literally: as regards place, itself has no existence.

23 In both copies apparently a portion of the sentence is omitted. The *zā'ish*, production by the world of new organisms or things, is apparently regarded as a spontaneous action of the *tabā'i'* which the *Nafs* "accepts", and conveys to them animation.

24 "Name" here obviously implies not merely appellation, but also the idea, with all its "properties", i. e. knowledge of things.

25 The text is mutilated, and both copies read *bīrun az ū āwurd*, which gives no sense. Apparently these two sentences were one in an old copy, but later on were erroneously repeated with slight alteration. Perhaps we should re-combine them in one in this way: *dānistīm ki in 'ālam chi'zī az mardum sharīf-tar wa buzurgwār-tar wa bih-tar bi'rūn na-y-āwurd*.

26 The suffix *-ī* in *mardumī* may be a *yā-y-i wa'dat*: "for the sake of a great man (—*Qā'im*?)."

27 Perhaps *gashtan* here again refers to the rotation of the skies.

28 The author uses this expression both in the sense of *mabda'*, origin, and *jins*, genus. His associations apparently depict a heap of material of which these elements originally formed a part.

29 Here *khudāwand-i faql* probably means the Imam. The explanation does not follow the original text of the Coran. It may be noted that Palmer's translation is inaccurate.

30 The basis of the comparison is apparently the small size of grain or pieces of sand.

31 Strike out the *hamza* after the word *nutfa* on p. 27, the fourth line from the bottom, of the text.

32 The author's Persian translation of this verse is obviously more correct than Palmer's.

33 It is not clear whether this was a uniform religious tax in the community. At Nāsir's time *dirham* was a small copper coin.

34 In this mutilated passage we find in both copies *juzwī*: A- *wa chūn az 'Aql-i Kull atharī yābad juzw mar ān-rā bi-padhīrad*, while in B the end of this phrase is *juzw ān-rā na-padhī:ad*. Neither version obviously gives any connected sense. Further on: A- *juzw-hā rāst-ī* and B- *juzw-hā-y-i rāst-ī padhīrustarā*,—the true parts of the object? The version: *juzw-hā-y-i rāst-ī-y-i padhīrustarā* would also be meaningless.

35 In both copies in both cases *'ālam*, world is used. The second is obviously a mistake for *'ilm*, knowledge.

36 This *ḥadīth* also appears in a different form: *tasallamt min khams wa sa'lamt ilā khams, wa bayn-ī wa bayna-hu ibn khams, wa anā wa āl bayt-ī khams*,—as Dr. M. Kamil Hussein, of Cairo, informed me.

37 This is merely an echo of the ancient ideas of the four elements according to their weight: earth, water, air and fire. Each of these ultimately changes into the next one, or becomes restored by condensation.

38 *Markaz* here does not mean the "centre", in our sense, but the core, the main part of the body. The idea is that of the all-pervading interconnection of the parts of the world, everything in it.

³⁹ In A—in *maqām-i muqaddam ākhir shud*. In B—in *muqaddam wa ākhir shud*. Both obviously pervert the original text which is not easy to restore.

⁴⁰ This obviously means: satisfied by grasping the truth of the idea, without the need for lengthy discussions.

⁴¹ Some Persians insist that old trees, especially chinars (plane) which sometimes attain considerable age and become hollow inside, may spontaneously become ignited when rot sets in. Of course; it is not easy to verify such statements.

⁴² The term *jazīra* here means not the island, but the "diocese", or "see" of a *ḥujjat*. If it really was the title of Nāṣir-i Khusraw, then he, perhaps, really was the *ḥujjat* of those wild places in which he was so unhappy, and his appeals to Cairo aimed at being appointed the *ḥujjat* of Khurāsān, as a far more civilised country. In a ms. containing several short Ismaili works, and coming from Qanjut, I have found a page, obviously the end of a copy of the *Shish-Faṣl*, with a colophon dated 1104/1692. The text entirely coincides with our colophon, except for the addition of the name of the author: Amīr Sulṭān Sayyid Nāṣir-i Khusraw.

⁴³ The date in A has been altered, and it is possible to read 1195 in the centre, while on both sides it appears as 1206. The 18th of Rab. II was in 1195 a Friday, and in 1206 ■ Thursday, not a Monday, as mentioned in the colophon. At the beginning of the treatise the reverse page contains the colophon of another work, copied by the same hand as that of the *Shish-Faṣl*, clearly dated the 13th Rab. II 1296. In 1295 the 18th Rab. II was a Sunday, and such a small discrepancy is quite permissible, as probably based on the visibility of the moon. It seems, however, that the copy is older than a mere 70 years. In order to give an idea of the handwriting of the copies, I offer a photographic reproduction of the last pages of both, slightly reduced.

INDEX

IMPORTANT:

Figures not preceded by the stroke / refer to the pages of the Introduction and Translation.

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ERRATA

The Editor of the "Ismaili Society" offers his apologies for the presence of misprints which chiefly consist of the absence of necessary accents. Such errors are not due to negligent proof-reading, but have resulted from the types breaking in the process of printing, on the machine. In the present unprecedented difficulties with printing in India it is impossible either to get proper quality of the types, nor receive necessary spares and replacements for the machinery from Europe. Everything has been done to improve the quality of printing, but the circumstances are stronger than individual efforts.

Errors:—p. 3, top line: insert l at the beginning. —p. 5, top line: insert l at the beginning. —p. 11, bottom, right corner: for "nota" read "not a".—p. 22, line 6 from bottom: insert a comma after "true". —p. 32, line 9: insert a full stop after *Nafs*.—p. 65, l. 14: insert "of" after "up-bringing". —p. 71, l. 5 from bottom: the broken figure of the footnote should be 34. —p. 89, note 7, top line: *nistī*.—p. 90, line 2: read the first word: *jismānī*.—p. 91. Accents have been broken in note 25, line 1: *bīrūn*. Line 5: *in*. Line 6: *bīrūn*. —p. 93, note 39, first line: *in*. Note 42, line 10: *Sulṭān*.





- است) . — 90 - ا : جسمانی آن نفس نیز بعقل کل پیوندد و ... —
 91 - ا : بهره اثر . — 92 - ب : زمان . — 93 - اب : بودمی . —
 94 - ب : خالیستی . — 95 - اب : (از اینجا تقریباً ده سطر در هر
 دو نسخه خیلی مشوش شده) . — 96 - اب : راستی . — 97 - اب :
 (ظاهراً نا تمام است) . — 98 - ب : اسبرغم یعنی سه برکه . —
 99 - ب : دهند (ترتیب الفاط فرق دارد) . — 100 - ا : (ساقط
 است) . — 101 - اب : از او آورد . — 102 - ا : (ساقط است) . —
 103 - ا : (ساقط است) . — 104 - ا : نادان . — 105 - ب : نام
 زده کرده شده . — 106 - ا : فضل . — 107 - اب : مر این نفسها
 را بیدا همی آید . — 108 - ا : (ساقط است) . — 109 - ب :
 ناسو ده . — 110 - ا : نخواهی . — 111 - ا : بر تر است . —
 112 - اب : این عبارت در هر دو نسخه موجود است لیکن در قرآن
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 115 - ا : (ساقط است) . — 116 - ا : جزوها . — 117 - ب :
 مثالها . — 118 - ا : دین . — 119 - اب : (ساقط شد) . — 120 - ب :
 نیست . — 121 - اب : (در هر دو نسخه همچنین نوشته است) . —
 122 - اب : عالم . — 123 - ا : (يك سطرى افتاده است) . —
 124 - ب : از . — 125 - اب : صلوات . — 126 - اب : که . —
 127 - ا : (يك سطرى افتاده است) . — 128 - ا : (ساقط است) . —
 129 - اب : گذاشتن . — 130 - یعنی کسان — 131 - ا : بخت . —
 132 - ا : (ساقط است) — 133 - ب : میروم . — 134 - ا : خویش
 آید . — 135 - اب : معد بن .

- 37- ا: مثله . ب: مثلاً . — 38- ا: تکلیف . — 39- ب: به . — 40- ا: عقل است معلول اول . — 41- ب: کردن معلول اول و گفتار . — 42- ا: که . — 43- اب: کثیف از توحید که بدانی . — 44- ا: خواست و از دوقضای . — 45- ا: (ساقط شد) . — 46- اب: دراز . — 47- ا: کذو فرو سو . ب: کذ و قبر سو . — 48- ا: (از اینجا در «ا» چند سطر دو باره نوشته شد) . — 49- ا: (ساقط است) . — 50- اب: دراز . — 51- ا: یعنی الله . — 52- اب: دراز . — 53- ا: فرود او . — 54- ب: همجون . — 55- ا: (باقی ساقط است) . — 56- ا: (ساقط است) . — 57- ا: که . — 58- ا: (ساقط است) . — 59- ب: (ساقط است) . — 60- ب: تمام آن . — 61- ب: چیزی . — 62- ا: دانستن . — 63- ا: (یک سطر بتکرار نوشته شد) . — 64- ب: معقول . — 65- ا: (ساقط است) . — 66- ب: (ساقط است) . — 67- ب: چیزها . — 68- ا: از و . — 69- ب: شکرش . — 70- ا: کیر . ب: کیرد . — 71- ا: دو . — 72- ب: (یک سطر ساقط شد) . — 73- ب: بدانجه نفس و آنجه . — 74- اب: نجورم . — 75- ب: عظیم که . — 76- ب: نا تمام . — 77- ب: زمان . — 78- ا: (ساقط است) . — 79- ب: بظاهریان . — 80- اب: حسیت . — 81- اب: گیاه خار . — 82- اب: گوشت خار . — 83- ب: نفس که . — 84- ا: (ساقط است) . — 85- ا: (ساقط است) . — 86- اب: نبذیرد و . — 87- اب: خاکه . — 88- اب: شود چون آفتاب اندر بلور روشن تابد . — 89- ب: (یک سطر ساقط

VARIANTS

- 1-1: پوشید. — 2-ب: آفرید کار. — 3-ا: از آنجه. —
- 4-ب: (ساقط است). — 5-ا: خدای که از آنجه از جگونه کی
- آید از جسم و آنجه جگونه کی بروی نیفتد از ارواح. — 6-ا: از
- جندین و جگونه کی، ب: از جون جندین جگونه کی. — 7-اب: ب:
- کذیده. — 8-ا: بزرکه. ب: بزرک. — 9-ب: در راه. —
- 10-ا: همه را. — 11-اب: او. — 12-ا: بدور دارد. —
- 13-ا: بکذیده کاترا. — 14-اب: بهره. — 15-ا: کردانیده.
- ب: منتی سزاوار نعمت که او کهردانید. — 16-ا: مکارم. —
- 17-ب: قهاران جباران. — 18-اب: هدای. — 19-ب: ب:
- نیامد. — 20-ا: شرخویش. — 21-ا: عالم بیاراست و فلک
- اندر او ایست. ب: فلک اندر او سببست. — 22-ب: کیرد و. —
- 23- (در هر دو نسخه همیشه عوض «کله» «کلیمه» نوشته میشود). —
- 24-ا: دروازه. — 25-اب: یکانه. — 26-ب: جیز. —
- 27-ا: مردم را. — 28-ا: بدید آورنده اشارت نخست. —
- 29-ب: معلول او بود (بعد از این ظاهراً جند کله ساقط شد). —
- 30-اب: یکانه. — 31- (از اینجا درب افتادگی دارد). —
- 32- (از اینجا باز باهم اند). — 33-ب: زرورت (صورت؟). —
- 34-ا: در خورد. — 35-اب: بهم. — 36-اب: (صورت؟) —

کلمه باری سبحانه ویکی شدن او با عقل بعلم توحید رسد و بدانستن مرتبه نفس کل و کوشش او مر رسیدن را بدرجه عقل بداند که آفرینش عالم مر جرایمی بایست و از شک و شبهت باز رهد و خدای تعالی را حد به نفس کل مانده نکند و بدانستن پیدا آمدن خویش او نفس کل اصل^{۱۳۲} خویش را بشناسد و همراه و مشکوک نباشد که من از کجا آمده ام و کجایم شوم^{۱۳۳} ، و شناختن رسولان و وصیان و امامان و اطاعت ایشان بعلم برورده شود بر طریق حق با ثواب رسد و بشناختن [۶۹] ثواب و عقاب اندر ثواب رغبت کند « از عقوبت بپرهیزد و بدانستن این شش فصل مر عالم علوی را شایسته شود و تمام گردد جناتک دائره بشش بخش خویش تمام است و چیزهای جسمانی به شش جانب خویش^{۱۳۴} جسم است ، و همچنین نفس مردم بصورت کردن باین شش فصل تا چیزی بچیزی آید جاوید گردد بچود خداوند زمان ولی الله و ولی العقل الامام المستنصر بالله معد^{۱۳۵} ابی تمیم امیر المؤمنین صلوات الله علی عبادہ الموقنین و اولیائہ الطاهرین .

تمام کرد این رساله را بنده خداوند زمان صاحب جزیره مشرق بحسن توفیقه ، و فرغ من کتابته بتاریخ روز دوشنبه هجدهم ماه ربیع الآخر سنه هزار و دو صد و نود و پنج (۱۲۹۵) .

عالم او را بوییند (ببیند) کمان برد که او خدای است از عظمت و قدرت او و با عذاب جاویدی رسد ، هم ثواب و هم عقاب از او بر خلق را جنان باشد و از آتش هم روشنائی ست و هم دود و هم سوختن و هم راحت ، و راحت و روشنائی نصیب مؤمنان است ، و سوختن و دود [۶۷] نصیب عاصیان .

اما شناختن حال نفسها بیش از ظهور قائم علیه السلام که چگونه است از مؤمن و مشرك ، مثل آن بدو بدرخت زده اند که بزمستان باشد ، یکی از او تر و آب دار و دیگر خشك و بریده بیخ ، و هر دو بزمستان یکی باشد ، و لیکن آن درخت آبدار چشم همی دارد آمدن بهار گاه را ، چون بهار بیامد سبز برگ بیرون آیدش و گل خوش بوی و رنگین و بار خوش مزه و نیکو شکل مشك بوی بر وی بدید آید بدین اقتدا ، اگر آن درخت مردمی بودی سخت ¹³¹ شادمانه بودی ، و آن درخت که بیخ او بریده شده است و خشك کشته چون بهار بیاید هر روز تیره تر و خشك تر شود و فرو ریزد و بشکند و بسوزند چون بوسش ظاهر گردد ، و اگر آن درخت نیز مردمی بودی سخت اندوه کین بودی بآمدن و رسیدن آفتاب [۶۸] بشرف خویش ، مؤمن اندر عالم علوی امروز چون این درخت تر است که چشم همی دارد مر ظهور قائم را علیه السلام تا او براحث جاویدی رسد ، و نفس عاصی اندر عالم علوی چون آن درخت خشك است که همی ترسد که فردا سوزندش چون قائم علیه السلام ظهور فرماید .

سبس نفس مردم بدانستن شش فصل که درین کتاب یاد کرده شد رستگار شود چون بر آن راستی برود ، و معنیء او از صاحب شناختن

منکر است ، و آنک بروز آخرت منکر است کافر است که بقائم علیه السلام منکر است ، آن است که بعد از رسد که اگر همه رنجها و عذابها و دردهای دنیا را جمع کنند بکمتر جزوی از آن عذاب نرسد ، و آن عذاب اندر نفس عاصی باشد بی میانجی و باز دارنده ، [۶۵] هر وقتی که نفسهای عاصیان اندیشه کند که آن عذاب بعد از آن بر ایشان آسان خواهد شد آن وقت آن عذاب ایشان را از سر تازه شود چنانکه خدای تعالی فرماید *إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا نُصْلِي جَلُودَهُمْ بَدَلْنَاهُمْ جَلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ* ، همی گوید آن گروه که کافر شدند بنشانهای خدای یعنی بامامان حق سر انجام ایشان را در آتش افکنم که هر چند پوستهای ایشان بخته شود پوستهای دیگر بدل کنم تا عذاب همی جشند ، و نفسهای مؤمنان نفسهای عاصیان را همی بیند و عذاب بر ایشان زیادت همی شود و عاصیان مر قائم علیه السلام چنان بینند بلك آن راحت را او از عاصیان باز داشته باشند و بر مؤمنان مباح باشد چنانکه خدای تعالی گفت *كَلَّا أَنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحُجُوبُونَ* [۶۶] ثم إنهم لصالوا الجحيم ثم يقال هذا الذي كنتم به تكذبون ، وایزد تعالی سو کند یاد همی کند بدان کسها ^{۱۳۰} که از امامان حق روی بگردانیدند و بقائم قیامت اقرار نکردند آن روز از پروردگار خویش باز داشته شوند یعنی از قائم علیه السلام ، آنکه ایشان را بدروغ زن داشتند .

سبس بیاید دانستن که ثواب و عقاب هر دو از قائم علیه السلام است ، و هر که او را بدین عالم دانسته و محل او را شناخته و بدو اقرار کرده آن روز قائم علیه السلام او را ثواب رساند بر اندازه معرفت او ، و هر که مر او را علیه افضل السلام شناخت چون بدان

حاجت آیدش جنانك خدای تعالی فرمود و فیها ما تشبهیه الأنفس وتلد الأعين وأنتم فیها خالدون ، همی کوید اندر بهشت آن است که نفس ها [٦٣] آرزو کند و آن است که مرجمها را خوش آید و شما اندر او همیشه باشید ، بلك آنچه مر نفس نیكبخت را ست خاطر ها از رسیدن آن عاجز است ، جنانك خدای تعالی همی فرماید که قوله فلا تعلم نفس ما أخفی لهم من قرة أعین جزاءً بما كانوا یعملون ، همی کوید که هیچ نفسی مر آن را که خدای مر او را شناخته است و پوشیده کرده که بدان چشمها روشن گردد مکافات آنچه او کرده باشد اندرین جهان ، و مصطفی علیه السلام گفت اندر صفت بهشت فیها ما لا عین رأت ولا أذن سمعت ولا خطر علی قلب بشر ، گفت اندر بهشت آن است که هیچ جشمی آن ندیده است و هیچ کوش صفت آن نشنیده است و نه بر خاطر هیچ مردم آن گذشته .

و هر نفس که عاصی بوده است و سبب آفرینش عالم ندانسته و قائم را علیه السلام نشناخته و از آن گروه بوده و کمان برده است که وی بیاری سبجانه خواهد [٦٤] رسیدن و حدود او را (نشناخته) که خدای تعالی میکوید که قوله ومن ینکفر بالله وملائکته و کتبه و رسله والیوم الآخر فقد ضل ضللاً بعیداً ، همی کوید که بخدای کافر شود و بفرشتگان و رسولان او و بروز باز بسین ، آن کس کم شده است کم بودگی ، و آن کس که بخدای کافر است آن است که حد رسول را بحقیقت نشناسد ، و آن کس که بفرشتگان منکر است آن است که اساس را نشناسد و بدیشان مقر نیاید ، و آنک بکتابهای خدای منکر است کافر است و پامان که خداوندان تأویل اند منکر است ، و آنک برسولان منکر است آن است که به حجتان و داعیان که رسولان اند

و چون کار عالم جسمانی راست کرده باشد و دین بقوت او با کیزه کشته باشد کفر و عصیان را از عالم بیرون کرده باشد جنانك خدای تعالی گفت قوله يوم لا تملك نفس لنفس شيئاً والأمر يومئذ لله ، روزی باشد که هیچ نفس را بر هیچ نفس چیزی نرود و فرمان آن روز خدا را باشد ^{۱-۷} یعنی که جز بفرمان قائم علیه افضل السلام کار نکند جنانك امروز است که هر کسی از مخالفان بیمبری گرفته اند و گروهی از امت خویش کرده است و بر ایشان امر و نهی همی کند و ایشان مر او را گرفته اند جنانك خدای تعالی کوید قوله اتخذوا أحبارهم ورهبانهم أرباباً من دون الله ، میکوید ترسایان و رهبانان مریبان و بیشروان خویش را بخدایان گرفته اند یعنی (از) فرمان رسول باساس خویش ، یعنی اشارت کرد بفرمان خدای ، روی بگردانیده اند و مخالفان را اطاعت همی دارند بهوای خویش .

آن گاه قائم علیه السلام از این [۶۲] عالم بعالم علوی شود و نفس کل ^{۱۲۸} از او بدرجه عقل رسد و هر نفس از نفسهای مؤمنان و عاصیان از قائم حق خویش بیابند ، آنک مطیع و متابع امام بودند و قائم را بروز کار خویش اندر عالم شناخته است و بدو مقرر بوده همه به نفس کل بیوند و با او بکلمه باری سبحانه رسند و نعمت و قدرت جاودانی و راحت و شادی همیشه بی هیچ میانجی بدیشان رسد جنانك آن راحت و نعمت و توانائی مر او را ، و علم و رحمت اندر ذات ایشان باشد که هر کز از ذات ایشان جدا نشود ، و هر چیزيك بر خاطر مردم نتواند گذشتن ^{۱۲۹} از نیکوهی (نیکوئی) و راحت و خوبی و آسانی آن همه اندر آن مؤمن باشد که بکلمه باری رسید ، جنانك هرجه خواهد اندر وقت مر خویشتن را حاصل کند بی هیچ زمان و بی آنک هیچ چیز دیگر

فصل ششم اندر ثواب و عقاب و شرح آن

بیاید دانستن که تمام شدن آن نقصان که اندر نفس کل است بیرون آمدن قائم قیامت است علی ذکره السلام که اوست مراد آفرینش این عالم ، بدوست تمام آن نقصان و اوست معنی ازین عالم ، و دگر هر چه هست لفظ و آواز است و او مغز از دهر ، و دگر هر چه هست سفال و پوست است ، و رسولان گذشته همه بدان آمدند تا خلق را بآمدن او بشارت دهند [۶۰] و دادند ، و از سلطنت و قدرت او خلق را بترسانند چنانکه خدای تعالی همی گوید که عم یتساءلون عن النبأ العظیم الذی هم فیه مختلفون ، همی گوید از چه همی برسیدند از خبر بزرگان خبری که ایشان اندر آن مختلف اند ، وجون او بیرون آید سعه های آسمانی همه بجملی بفرمان او تابند و آسمان و آنچه اندر اوست از قوت عاجز آیند و هیچ نکبتی بدو نتواند رسیدن و زمین و هر چه ^{۱۲۶} اندر او ست از قوت او عاجز آیند و همه فرمان بردار و بنده او شوند و ستم و دروغ و کفر و محال را از عالم او بیرون کند بقوت خویش که از خدای تعالی یافته باشد چنانکه مصطفی صلی الله علیه و آله گفت لو لم یبق من الزمان الا یوم واحد اطول الله ذلک الیوم حتی یرج من ذریتی رجل یملا الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً ، همی گوید اگر یک روز از دنیا ماند خدای تعالی آن یک روز باقی را دراز کند تا اندر او از فرزندان من مرد بیرون [۶۱] آید که (زمین را) پر عدل و داد کند چنانکه پر ستم و ظلم و بیرونی کرده اندش .

گرفته است و بدین عالم بداده است ، و قائم را صلواته ¹²⁵ علینا که غایة الغایات است و مراد نفس کل از آفرینش عالم اوست ، تمامتر نصیبی ست از آن عالم بلك تمامیء نفس کل بدوست ، سپس ببايد دانستن آدم را از آن کناره بود که آنرا « نون » خوانند ، و موسی را کناره بود که آن را « یا » خوانند ، و قائم را کناره بود که آن را « را » خوانند این مقام آخر شد ، اول مجد خوانند بعد از آن قائم ، و مجد را کناره بود که آن را « دال » خوانند ، و هر حرفی از این حرفها را شرحی ست تا ما در این رساله این قدر بسند کردیم بدان سبب که شرط ما باغاز کتاب اختصار بوده است ، و چون مؤمن حرفی را از این حرفها بشناخت و اعتقاد اندر بزرگیء هر یکی بر [هـ] اندازه مرتبه رسولان درست داشت مر او را بسند باشد از بهر آنک سخن را هر چند شرح گفته شود رسیدن نیست مر آن را بتمامی بصفات حدود روحانی از بهر آنک سخن جسم است که از حروف و کام و زبان و هو است بجسم جز جسم را صفت نتوان کردن ، و خردمند چون این فصل بخواند داند که آنچه گفتیم حق است ، و حق آن است که از خداوند زمانه صلوات الله علی عبادہ المؤمنین اندر شرط ما بندگان تسلیم بندگی ست ، والله الموفق والمعين .

و این مثل است بر مستجیب ضعیف که اندر صورت نفسانی بر مثال
 بشه است ، چون بعهد خداوند زمانه^{۵۷} خویش برسد و طاعت دارد
 بر اندازه^{۵۸} خویش اندر آن ضعیفی از مرتبه^{۵۹} خداوند خویش نصیب
 یابد همچنانک بشه^{۶۰} صورت فیل یافته است از آفرینش با خوردی^{۶۱}
 خویش ، و چون مردم که آخر همه آفرینش او ست طاعت حدود
 سفلی بدین ترتیب که یاد کرده شد بدارد و حدود علوی را بشناسد
 [۵۷] بدان آفریدگار که عقل است باز گردد و بعالم علوی بدو
 رسد ، و همچنانک مر عقل کل را عبادت شکر باری سبحانه است همی
 کزارد و جز آن مر او را عبادتی نیست ، چون نفس مطیعان بعالم
 علوی رسد مر او را عبادت نماند مگر شکر باری سبحانه چنانک خدای
 همی کوید حکایت از رستگاران و بهشتیان که قوله و تحیتهم فیها سلام ،
 و آخر دعواهم أن الحمد لله رب العالمین ، هر که کوید بهشتیان را هدیه
 بردن بیکدیگر سلام کردن باشد ، و باز بستن گفتار ایشان آن است
 که گویند سباس خدای را بروزگار آفریدگان .
 یاد کردیم مراتب دین را از علوی و سفلی و آنچه مؤمن را شناخت
 آن جاره نیست .

اما شناختن آن هفت حد علوی که آن را حروف علوی خوانند
 و مثل زده اند مر آن را بر کواهی^{۶۲} قدر و آن هفت حرف است ،
 شرح آن بقول مختصر [۵۸] آن است که بدانی که حرف کناره^{۶۳} چیز
 باشد و بیغمبران علیهم السلام اندر میان دو عالم بودند به نفس لطیف
 خویش بر کناره^{۶۴} آن عالم لطیف بودند و بجسم به کناره^{۶۵} این عالم کثیف
 بودند ، و هر یکی را از آن بیغمبران که بوده اند بر کناره^{۶۶} آن عالم
 منزلی و قوتی بوده است که بدان منزلت و قوت از آن عالم فائده

و اساس نگاهبان و پروردگار این همه حدود است بقوت تأیید بی
میانجی که بر مثال نگاهبانی کردن نفس مر عالم سفلی را بتأیید عقل ،
و هر یکی از حدود که یاد کرده شد امام است مر آنرا که فرود از
اوست چنانک باز گفته شد ، و خدای تعالی [۵۵] همی گوید که
قوله یوم ندعو کل اناس بامامهم ، میگوید آن روز که بخوانیم هر
کروه را بامام ایشان ، یعنی مستجیب را بمآذون خوانیم و مأذون را
بداعی و داعی را بحجت و حجت را بباب و باب را بامام و امام را
باساس و اساس را بناطق چنانک رسول الله صلی الله علیه می فرماید
که نحن من نور الله و شیعتنا (مننا) کشجرة مبارکه لها اصل و شمار
و اوراق (کما) لکل من شجرة ، گفت من و اساس از نور خدائیم
و شیعتان ما از ما ست بر مثال درختی که او را پیخ باشد و شاخ
و بارها و برکها همه از درخت باشد ، سپس بحکم این خبر هر مؤمنی
که دست بعهد امام زمان خویش زند از فرزندان مصطفی صلی الله
علیه وسلم و از نور خدای گردد و باز کشت او هم آنجا باشد که
باز کشت آن درخت باشد که وی برک آن است ، که چون مؤمن
بخاندان حق پیوسته کشت و حق بذیرفت [۵۶] و طاعت داشت
بظاهر و باطن او اگر چه ضعیف باشد اندر عالم همه اندر دائره امام
زمان خویش باشد و بمنزلت بزرگ باشد بر اندازه خویش چنانک
خدای تعالی همی گوید که قوله إن الله لا یستحي أن یضرب مثلاً
ما بعوضه فما فوقها ، همی گوید که خدای تعالی شرم ندارد بدانک
مثل زند بشه را بدانچه برتر از اوست ، و تأویلیش آن است که
اندر بشه با خوردی صورت او مانده است مرفیل را که بزرگتر
جانور است و بقدر عاجز نیست از مانده کردن خود بر صورت ،

جنانك رسول گفت انخذت من الخمس و اعطيت الى الخمس ، گفت
 بذيرقم از پنج حد و سبردم به پنج حدود ، و از بهر آن گفتند تأييد
 از حجت فرو نكذرد و اين پنج حد خداوندان تأييد اند تا علم¹²²
 حقائق بفرمان خداوندان دور خویش و ناطق زمانه خویش بخلق
 همی رساند تا عالم دين بر بای باشد ، همچنانك اين پنج حدود علوی
 تأييد از كنه باری سبحانه بعالم سفلی رسانند تا عالم سفلی بر بای
 باشد .

سبس كوئيم كه نفس مردم با كالبد ييوسته است از زمين كه
 غايت كالبد ها ست جدا نتواند شدن ، و زمين¹²³ از آب كه غايت
 اوست و به تریء او فراهم آورده است جدا نتواند شدن ، و آب از
 غايت هواست و هوا از غايت آتش است كه (از ؟) او گرفته
 است ، و همه بچملكي عالم سفلی كشته اند [۵] كه از اين جيزها
 هيچ از يكدیگر جدا نيست ، و اين بزرگتر دائره از فلك اعظم بكمتر
 نقط بر¹²⁴ مركز زمين ييوسته است و نفس كل نگاهبان و بروردكار
 اين همه است بقوت تأييد كه از عقل يافته است ، و همچنين است
 عالم دين كه مستجيب اندر او بمحل مردمی ست اندر عالم جسمانی
 و نهايت او مأذون است ، همچنانك نهايت جسم مردم زمين است ،
 و نهايت مأذون داعی است ، و نهايت داعی حجت است ، همچنانك
 نهايت آب هواست و نهايت حجت باب است ، همچنانك نهايت هوا
 آتش است و نهايت باب امام است ، و همچنانك نهايت آتش فلك
 است ، و اين بچملكي همه بیکدیگر ييوسته هم چنانك عالم حقیقت از
 امام حق كه مثل او آسمان است بدان مستجيب ضعيف ييوسته است
 كه مثل از آن كمتر نقطه زمين است و هيچ جيز اندر او ضائع نيست ،

يك تن اساس او بود تا وی مر آن را بروزگار بشرح بخلق رساند ،
 چنانك خدای تعالی گفت قوله وقرآنًا فرقناه لتقرأه علی الناس علی
 منکث ونزلناه تنزیلاً ، همی کوید قرآن را جدا کردیم تا تو آنرا
 بمردمان خوانی بدورنك وفرو فرستادیمش فرو فرستادنی ، یعنی که تا
 فرزندان تو که امامان اند بفرمان خدای اندر عصرها مرقوم
 خویش را [۵۲] شرح آن بگویند و از تنزیل بتأویل آورند ، سپس
 مر آن را اندر زمان خویش بخلق رسانند ، و بآخر عمر خویش وصیت
 کرد بفرزندان او که امامان حق اند شرح آن را بجای همی رسانند ،
 همچنانك خدای تعالی همی کوید که قوله إنما أنت منذر ولكل قوم
 هاد ، همی کوید ای محمد تو برساننده^{۱۱۹} و هر گروهی را راه نمای
 باشد .

و چون این عالم فراز آورده نفس کل است بتأیید عقل کل همچنین
 عالم دین فراز آورده اساس است بقوت ناطق علیه السلام ، و همچنانك
 (از) جملکيء آن حدود عالم لطیف نخست عقل است که هر چه
 هست اندر عالم علوی جز عقل فرود از اوست^{۱۲۰} و فرود از او جد
 و فتح و خیال است بترتیب ، و این جد و فتح و خیال اصلهای
 عالم علوی اند و اندر عالم سفلی بدید آمدنش از عالم علوی ست ،
 برابر عقل ناطق است که غایت و نهایت مردم اوست ، و مر نفسهای
 مردم را بمحل آسمان است که هیچ چیز بدو نرسد از زمین ، و فرود
 از او برابر نفس کل اساس است که خداوند تأویل و بار^{۱۲۱} خدای
 شرح شریعت او ست همچنانك خداوند [۵۳] ترکیب (عالم) سفلی
 نفس کل است ، و فرود از او برابر جد امام است و برابر فتح باب امام
 است و برابر خیال حجت ، این پنج حد سفلی برابر پنج حد علوی اند

فیه اختلافاً کثیراً ، [۵۰] همی کوید مر قرآن را تدبیر بکند (بکنید ؟) و بدانید که چه اکر نه از نزدیک خدای بودی بر وی اندر خلفها بسیار یافتند ، و تأویلش آن است که قرآن همه امثال است بظاهر و عقل مر آن را نبذیرد و خلاف افتد اکر معنیش از نزدیک امام حق نباشد ، و چون این حکمتها اندر عالم و آفرینش بدیدیم و اندر ما طاقت آن نبود که چون شرح آن را نکفتند نه توانستیم یافتن ایزد تعالی تقدیر کرد فرستادن یک تن از مردم تا مرو را از آفرینش عالم مر خلق را نماید و خلق را سوی راه راست خواند . و آن کس اندر عالم بمحل عقل باشد و اندر عالم علوی ناطق علیه السلام بود که جملکے قوت نفس کل بعلم بتوانست بذیرفتن و میانجی شد میان دو عالم تا از عالم لطیف بذیرفت بدل روشن خویش و بعالم کثیف برسانید بزبان فصیح چنانکه خدای تعالی گفت قوله نزل به الروح الامین علی قلبک لتکون من المذرین ، بلسان عربی مبین ، همی کوید قرآن را فرود آوردیم بر دل تو تا تو از بیم کنندگان باشی و بزبان تازی پیدا کننده ، سپس ناطق [۵۱] اندر عالم جسمانی غایت همه غایتها بود اندر عالم (علم ؟) و از او برتر هیچ حد جسمانی نبود ، و آموختن او از عالم علوی بود بنفس روشن نه بکوش کثیف جنین که ما شنویم .

و امروز همچنانکه اول هستیهاست مر نفس کل را بی زمان تا نفس کل مر آن قوت را که از عقل بذیرفت بزمان و بتفصیل بیرون آورد اندر عالم جسمانی رسول نیز آن قوتها را که به نفس روشن خویش بذیرفت از عالم علوی بیک تن سبرد که سزاوار آن ودیعت بود اندر نشانه^{۱۱۷} و رمزهای بوشیده بجمله بی شرح و بی^{۱۱۸} تفصیل « و آن

فصل بنجم اندر واجب داشتن ناطق و اساس و امام

و شناختن ناطقان و اساسان و امامان واجب است همچنانك شناخت
كله و عقل و نفس بی تقلید بدان واجب است كه ما همی بینیم اندر
آفرینش آسمانها و زمینها و آنچه اندر این میان است حکمتهای بسیار
از راستی و كثری آسمانها و زمینها و كشتن آفتاب كاه اندر آسمانها
كاهی اندر میان آسمان و كاهی اندر بهلوی آسمان تا كرما و سرما
بدین سبب [٤٩] اندر عالم همی آید و همی شود و زمین بزمستان همی
آساید و بتابستان بر همی دهد ، و جز این حکمتها اندر عالم كه آثار آن
پیداست دلیل همی كند كه بیش از این عالم خالق بوده است كه
این عالم را فراز آورده است و این حکمتها اندر او نهاده ، و چون اندر
مردم كه نهایت عالم او ست از نفس و عقل اثر یافتیم دانستیم كه این
عالم از صنعت نفس است بتأیید عقل ، و چون از خداوندان حق علیهم
السلام این شرح بما رسید عقل مر او را بپذیرفت و بدانست كه چنین
است از بهر آنك عقل كل درین عالم امام حق است ، و عقلهای جزوی
آن است كه نزد يك مؤمنان است ، و چون از عقل كل اثری یابد
(عقل) جزوی مر آن بپذیرد ، و اكر نه از عقل (كل) اثری یابد
عقل مر آن را نه بپذیرد و چون جزوهای ¹⁴⁶ راستی بپذیرفته را
(راست ؟) بپذیرفته باشد از كل خویش چنانك خدای تعالی همی
گوید كه قوله أفلا يتدبرون القرآن ولو كان من عند غیر الله لوجدوا

قال كذلك آتتك آياتنا فنسيتها وكذلك اليوم تنسى ، همی کوید نفس بد [۴۷] بخت بقیامت کوید ای باری خدایا چرا مرا نابینا انکیختی و من بینا بودم ، جون نشانهای^{۴۴} ما بتو آمد آن را فراموش کردی یعنی که دست باز داشتی مر آن را و همچنان ترا امروز فراموش کنند ، و نشانهای خدای امامان علیهم السلام اند ، سبس کوئیم که منفعت از عبادت و مضرت از معصیت مر نفس راست نه مر سبحانه و تعالی را ، و جون نفس^{۴۵} علم بیاموزد و عمل نکند نابینا و بیمار باشد و بدان عالم شیرینیا بدهان بیمار تلخ آید و از روشنای (روشنائی) مغزش درد کند و رنجه باشد بی آنک کسی او را برنجاند و شیرینی و روشنایی را نتواند بذیرفتن . این است سبب پیدا آمدن نفس مردم اندر عالم جسمانی که یاد شد بقول مختصر تا مؤمن بداند که او را بدان آورده اند که تا این جا بعلم برورده شود و باصل خویش باز گردد و هستی او را سبب آن نقصان است که میان عقل است و میان نفس ، و تا اندر این عالم پیدا نیامد نه شمار بروی افتاد و نه مرو را ذاتی بود و نه اشارت [۴۸] بذیرفت ، و امروز که هستی یافت بر حاصل کردن صورت کل خویش او را قدرت دادند ، اگر تقصیر کند و آفرینش را ضائع کند سزاوار همه عقوبت باشد ، سبس اگر بر اشارت خداوندان حق برود و صوت کل خویش را بذیرد جون بعالم علوی رسد آن علم همه عدل است از آنچه او ضائع نشود و بحق خویش برسد چنانک خدای تعالی همی کوید قوله إن الله لا یضیع أجر المحسنین .

این کفایت است کسی را که انصاف بخواهد دادن ، و بی انصاف چون انکار حق خواهد کردن حجت و بهانه بیش آوردن کفتار بسیار و خاموشی هر دو یکی .

باری سبحانه را از عبادت او سودی نیست و نه از معصیت او را
 زیانی ، جواب آن است که بدانند ، عبادت مرصورت آن جهانی را
 چون کالبدی ست و علم مر او را چون جان ، و هر کرا علم بیشتر و
 با کیزه تر باشد کالبد نفسانی^{۱۱۲} او قوی تر باشد ، و چون عملش در خورد
 علمش باشد صورت آن نفس تمام آید و بعالم علوی خوشیها و نعمت
 های آن عالم بتمای بیابد بر مثال کالبد قوی و راست که بدین عالم
 و نعمتهای این عالم بتمای بیابد ، سپس کوشش اندر علم و عمل بدین
 عالم مردم را راست کردن صورت آخرت است و عمل او چون تن و علم
 چون جان جنانک خدای تعالی فرموده است که قوله یصعد الکلم
 الطیب والعمل الصالح یرفعه ، همی کوید قوی تر شود سخن پاک
 و کار نیکو مر او را بر کیرد ، سپس [۶-۷] هر که صورت قوی فرستد
 آنجا لذت هم بدان اندازه یابد جنانک خدای تعالی کوید عز قوله ،
 وأقیموا الصلوة وآتوا الزکوة وأقرضوا الله قرضاً حسناً وما تقدموا
 لأنفسکم من خیر تجدوه عند الله هو خیراً وأعظم أجراً [من خیره ؟]^{۱۱۳}
 همی کوید نماز را بر بای^{۱۱۳} دارید و زکوت بدهید و خدای را وام
 نیکو دهید و آن وام کزاردن واجبات است مؤمن را که بیعت او
 با خدای بدان درست شود و آن صد نوزده درم است که چون نماز
 (شمار ؟) کنی حسناً صد نوزده آید ، ح هشت و س شصت و نون
 بنجاه و الف یکی ، سپس گفت آنچه پیش فرستد مر نفسهای خویش
 یعنی از علم و عمل بیابند آن را نزدیک خدای بهتر است و مزد آن
 بزرگتر است ، و هر که علم پیاموزد و عمل نکنند نفس او بدان عالم
 ضعیف و بیمار و نایبنا باشد و اندر عذاب جاودانی بماند جنانک خدای
 تعالی همی کوید که قوله قال رب لم حشرتنی أعمی وقد کنت بصیراً

است که هیچ حد علوی و سفلی را با خدای نیکیری و فخوانی^{۱۱۰} و چون حدود را نام خدائی نمی شاید عبادات را هم نشاید ، و عبادت مری باری سبحانه را ست نخست از عقل کل مر او را (که) عبادت شکری ست ، و آن عبادتی ست که عبادت هیچ آفریده بدان نرسد و عبادت او بر اندازه بزرگی و باکی و قدرت و علم بی نهایت است ، و سبب از او عبادت نفس کل است بدین [۴۴] آفرینش عظیم که بدید آورده است و این از او عبادت است مری باری را سبحانه که آنچه آورده است از توانا هنی (توانائی) اندر عبادت باری سبحانه کار همی بندد ، و چندین نفسهای بزرگوار همی بیرون آورد اندر این زمان و از او تا باخر قیامت که آن شریف تر خلق را بیرون آورد که قائم است علیه افضل السلام ، و باز عبادت حدود علوی ست از هر یکی بقدر توانا هنی (توانائی) او ، و اندر عالم جسمانی نخست عبادت ناطق است علیه السلام که شریفتر و تمامتر از عبادت او اندرین عالم هیچ بنده خدای را عبادت نتواند کردن ، و سبب از او عبادت اساسی است که نهایت عبادت های عابدان همه بدو ست ، و باز عبادت امام بحق ، و باز عبادت باب ایشان و عبادت حجتان و داعیان و مأذونان و مستجبان همچنین بر ترتیب^{۱۱۱} و هر بنده که دانا تر و برتر است عبادت او مری باری را سبحانه بزرگتر و بیشتر است ، از عبادت عقل کل تا بعبادت مستجیب همه را قصد بعبادت باری سبحانه است و ثواب بدان یابند از عقل کل که او را اندر عبادت باری سبحانه مخالف نشوند [۴۵] و خویشان را بعبادت همه مانند او کنند بر طاقت خویش .

اما آنچه برسیدند که جرا مردم بعبادت و علم ثواب یابد (اگرچه)

نیست که بهر مجامعتی فرزند بحاصل آید ، همچنین هر که بصورت مردم بر آید و سخن بیاموزد واجب نیست که او بیغمبری باشد که اگر چنین ممکن بودی اندر عالم مراد از آفرینش بحاصل آمده بودی فلك آسوده^{۱۰۹} بودی از کردش ، سپس اگر این مردم که بحاصل آید و علم و راه راست نکیرد و با خداوندان حق دشمنی کند و سپس هوای خویش رود جاودانه اندر عذاب بماند و به نفس کل نه پیوندد بر مثال فرزندی که اندر شکم مادر خویش تمام نیابد و آنچه یابد با کیزه و شایسته نباشد تا کالبدش با صورت نه بندد و ترکیبش کثر (کسر) و ضعف بندد و چشم و گوش نیابد و همه عمر خویش بیمار باشد و رنج .

و بحقیقت بیاید دانستن که زایش و پرورش نفسها اندر کالدها بر مثال زایش و پرورش جسمهاست نه بیش و نه کم چنانکه خدای تعالی همی گوید قوله و ننشئکم فیما لا تعلمون ، ولقد علمتم النشأة الأولى فلولا تذكرون ، همی گوید بآفریدیم شما را اندر آنچه بدانید و دانستید ، مر آفرینش نخستین را چرا یاد نه [۴۳] کنید ، یعنی که تا بدانید که آفرینش نفس شما هم بر آن مثال است که آفرینش جسمهاست غلط نشوندی ، و چون پرورش جسم بقوت نفس همی باشد واجب آمد که حال نفس اندر آفرینش و پرورش هم بر مثال جسم باشد چنانکه خدای تعالی همی گوید ما خلقکم ولا بعثکم إلا کنفوس واحدة ، همی گوید نیست آفرینش شما و بر انکیختن شما مگر چون یک نفس .

اما جواب آنچه گفتند خواهیم که بدانیم که عبادت ما مر حدود را ست یا مر باری را سبحانه آن است که بدانی که شناخت توحید آن

نداشت و عدد بر او نیفتاد تا بهستی نیامد ، و دلیل بر آنک مردم بجملمکی اندر عالم است بحد قوت آن است کز او بدید همی آید ، و دانیم که آنک در او نبودی او بدید نیامدی ، همچنان که اندر کندم بسیار کندمهاست که از او بیرون همی آید و اندر سنک ریزه هیچ کندم نیست .

و چون معلوم کشت که عالم از کارکرد⁴⁰⁸ نفس کل است بدین دلیل کارکردها همه نفس کل راست و عالم کارکر بدو کشت سبب دلیل که عالم کارکرد نفس کل است مردم (است که ؟) بدین صورت از عالم پیدا آید و (این ؟) دلیل است که این همه مردم بحد قوت اندر نفس کل بوده است ، و آن قوت از عقل کل بدو رسیده است ، سبب مردم را اصل از کلمه باری ست و لیکن [۴۱] بحد قوت بوده است و اندر این عالم بفعل آید ، و بفعل آمدن از آن است که مانده شود مر اصل خویش را و بذیرفتن علم از بیمبران که ایشان اندرین عالم بمنزلت نفس باشند بفعل ، و چون به بذیرفتن حدود و شناختن توحید مانند نفس کل شود و بدو باز گردد و بشواب برسد بر مثال نطفه که اندر رحم مادر افتد و بکشیدن خورش مانده شود مر مادر و بدر خویش را ، اگر بشناخت توحید نرسد و هیچ رهنمای ایزدی بدو نه بیوندد مانند ستوری درین عالم بخورد و بمسیرد و بهیچ ثواب نرسد و نا چیز شود بر مثال نطفه کز مرد جدا شود و از آن نطفه هم نرو هم ماده جز لذت زمانی نیابند و آن آب اندر رحم جایگیر نیفتد و فرزند نکرده ، و چنانک اندر عالم بسیار همی باشد کز مردی یک فرزند بیش بحاصل نیاید و بعمر خویش مجامعت بسیار کرده باشد ، و بدان مر او را اختیاری نباشد [۴۲] و لازم

علیه السلام خدا بود ، و آن غالیان اند ، امیر المؤمنین علیه السلام گفت وضع رسول الله صلی الله علیه وآله فاه علی اذنی و علمنی من العلم ألف باب فانفتح لی من کل باب منها ألف باب ، همی کوید رسول خدای دهان بکوش من نهاد و مرا از علم هزار باب بیاموخت و کشاده شد مرا از هر باب هزار باب ، وجون وی علیه السلام [۳۹] اقرار کرده باشد که رسول علیه السلام آموزگار من بود و کسی کوید که او از رسول فاضل تر بود و بزرگوارتر وی علیه السلام دروغ گفته باشد ، و هر که بروسی دور خویش دروغ کوید او کافر باشد ، سبس این آیت که یاد کرده شد کواهی همی دهد که در شان غالیان فرود آمده است چون همی کوید گروهی گفتند که عیسی خدای است و عیسی گفت ای بسران اسرائیل بپرستید خدای خویش را و آن مرا .

سبس کوئیم که تمامیء نفس کل و آمدن از (حد) قوت بحد فعل اندر نفسهای ناطقان و اساسان و امامان و متابعان ایشان پیدا همی آید ، مر این نفسها را ^{۱۰۷} بیش از آمدن اندرین کالبدها هستی نبود اشارت توانستی کردن بدو و لیکن اندر حد قوت بود با کل خویش جنانک یک تن بسیار مردم باشد بحد قوت همچنانک این همه علویان که امروز اندر عالم نفس اند و بیش ازین بودند و بعد ازین باشند همه از ذات نفس امیر المؤمنین علی [. ع] بودند بحد قوت و لیکن تا بکالبدها پیوسته شدند اشارت و عدد بر ایشان نیفتاد .

همچنین خلق بجملگی که اندر عالم موجود کشت یکبار از نفس کل بحد قوت بود آنکه از عالم بروزگار بیرون همی آید و عالم نیز بجملگی اندر نفس کل بود بیش از بدید آمدن از او ، و لیکن صورت

ربکم ثم توبوا إليه یمتعمک متاعاً حسناً إلى أجل مسمى و یؤت کل ذی فضل فضله و إن [۳۷] تولوا فانی أخاف علیکم عذاب یوم کبیر ، همی کوید آمرزش خواهید و توبه کنید از بروردکار خویش تا بهنکامی که نام زد کرده باشد ⁴⁰⁵ یعنی که شمارا بسوی علم حقیقت راه نماید اندرین عالم ، چون بخداوند زمانه خویش که بروردکار نفس های شما سبب بعلم اقرار کنید ، آنکه گفت هر خداوند فضلی ⁴⁰⁶ بر اندازه او حق بدهید ، و اگر از او روی بگردانید من بر شما بفرستم از عذاب روز بزرگ .

سبب مؤمن را باید که هر حدی را از حدود جسمانی و روحانی بر اندازه او بشناسند و حد فروتر را برتر ندارد و نداند و نه برتر را فروتر دارد تا عدل کرده باشد و راه راست رفته باشد ، و هر که چیزی فروتر را برتر دارد از آن گروه باشد که خدای تعالی مرایشان را همی کوید از حد بگذشتن چنانکه گفت قوله لقد کفر الذین قالوا إن الله هو المسیح ابن مریم وقال المسیح یا بنی اسرائیل اعبدوا الله ربی وربکم انه من یشرك [۳۸] بالله فقد حرم الله علیه الجنة و مأواه النار و ما للظالمین من أنصار ، همی کوید کافر شدند آن کسانی که گفتند که خدای خود عیسی بسر مریم و عیسی گفت ای بسران اسرائیل برستید خدای را که بروردکار من است و آن شما و هرکرا با خدای انباز آرد خدای بهشت را بدو حرام کرده است و جای او آتش است و مرستمکاران را یار نیست .

این آیت درشان آن کسان لائق است که گفتند که امیر المؤمنین علی ابن ابی طالب علیه السلام از پیغمبر ما محمد مصطفی صلی الله علیه و آله و سلم بخدا نزدیک تر بود ، و نیز گفتند که امیر المؤمنین

آمده است که نبات را ست و باز نفس حسی پیدا آمده است که ستور
 را ست ، و باز سخن کوی بدید آمده است و آن مردم را ست که
 بر نبات و حیوان جاکول کشته است ، و هر سه قوت اندر مردم
 جمع شد ، و نیز این عالم چیزی بهتر از او بیرون نیاورد ، دانستیم
 که از مردم شریفتر و بزرگوار تر بیرون (نیاورد ؟ ¹⁰¹) و کشتن
 افلاك ¹⁰² بتابش ستارگان از بهر بزرگوار مردمی بیرون آورد چه
 اگر مراد از عالم بحاصل آمده بودی عالم از کشتن آسودستی ، و چون
 کالبد مردم خورش از این عالم همی یابد چون نفس از او جدا شود
 به طبائع باز گردد که کل او ست و جاره نیست که باز کشت نفس
 مردم بنفس کل باشد ، اما سخن در آن است ¹⁰³ تا چگونه باز گردد ،
 اگر باز کشتن او بکل خویش جنان [۳۶] باشد که در خورد کل
 خویش باشد براحق رسد که نادانان ¹⁰⁴ مرآن را همی منزلت خدای
 تعالی نهند از بهر آنکه همی گویند که خدای است که این عالم را
 فراز آورده است ، و چون ما دانستیم که نفس کل است که این عالم را
 ترکیب کرده است و نفس مردم همی بدو باز خواهد کشتن و چون
 بدو باز رسد مؤمن همچون صانع عالم شود تعالی الله عما یقول الظالمون
 علواً کبیراً ، او خدای تعالی برتر است از کفتار نادانان بر تریء
 سخت بزرگ ، اگر باز کشتن نفس جزوی بکل خویش بمخالفت باشد
 برنج و شدتی رسد که صفت آن سختی مقام کردن است اندر میان
 آتش ، مقامی که او را سبری شدن نیست نعوذ بالله من عذاب النار .
 و چون مؤمن شناخته باشد حدود خدای را عز وجل مر خدای را
 ناسزا نکوبند و مانده نکنندش بآفریدگان و هر چه حدرا فضل او
 شناسند چنانکه ایزد تعالی همی کوید ایشان را (قوله) وأن استغفروا

باز آید هم آن کند که امروز کرد جنانك خدای تعالی همی کوید
 قوله ولو ردوا لعادوا لما نهوا عنه وانهم لكاذبون ، همی کوید که
 آن روز نفسهای عاصیان کویند کاشکی مارا بدان عالم باز بردندی
 تا بر فرمان خداوند زمانه ⁹² رفتیمی و مؤمن بودیمی ⁹³ و آن وقت همی
 کویند و اگر ایشانرا باز بردندی [۳۴] هم بدان باز کشتندی که
 کردند و ایشان دروغزنانند .

سبس کوئیم که قوت نفس کل در عالم جسمانی کسترده است و عالم
 از او پر کشته ، و لیکن از آنك لطیف است اندر عالم هیچ جای
 نکرفته است ، و اگر (اگر چه ؟) هیچ جائی اندر عالم از نفس کل
 خالی نیست ⁹⁴ از جای خود هستی ندارد ⁹⁵ و چون همه عالم از او بر
 خاست هر کجا از طبائع زایشی ⁹⁶ بدید آید اثر نفس کل مر آن زائش
 را بپذیرد و جانور گردد ، و اگر از جنبش نبات شد ⁹⁷ . . . و چون
 مردم از اول جون نباتی بوده اند در رحم مادر که زیادت همی
 پذیرفت بی آنك قصدی بود بر مثال نبات که بزرگ همی شود بی
 دانش ، آن گاه جون از مادر بزاد و بدین عالم آمد بر مثال حیوان
 کشت که جز خوردن و خفتن ندانست و هر چه بیافت بدهان اندر
 نهاد جون حیوان که هر چه یابد بخورد چه گاه و چه اسبرغم ⁹⁸ که
 سوی او همه یکی ست ، همچنانك کودک خورد بدین مثال باشد ،
 جز چیزی که بخورد نجوید و هر چه [۳۵] که در دست او نهند ⁹⁹ خورد
 و یا اندر وقت بدهن اندر نهد تا آن وقت که نفس ناطقه ¹⁰⁰ در وی
 اثر کند و باز سخن کوی بدید آمده است ، و باز از آن سبس سخن
 گفتن گرفت و نام چیزها بیاموخت .

و ما دانستیم که بحقیقت اندر آفرینش عالم نخست نفس نامیه بدید

که از او [۳۲] آتش بجاصل شود که بهر وقتی از و روشناهی (روشنائی) توان یا فتن ، و همان فعل که آفتاب بکند او بکند به اندازه خویش از روشنی و گرمی ، همچنین چون اثر نفس کل اندر کالبد مردم پیدا آید و از عقل کل خورش^{۸۹} یابد بآموختن مر اصل خویش را بدانستن و بشناختن توحید نفس اندر کالبد مردم مانده شود مر نفس کل خویش را همچنانک در بلور و آئنه از تابش آفتاب اثر پیدا آید که مانند آفتاب باشد ، چون آفتاب فرو شود روشنائی آن آتش نا چیز شود همچنانک چون آن نفس از عقل خورش یافته باشد و مانده او کشته بنفس کل باز گردد ، و چون نفس کل بعقل کل بیوندد بشواب جاودانی رسد .

و چون اندر عالم جسمانی^{۹۰} از نفس این سه اثر بهره^{۹۱} یافتیم یکی از او روینده چون نبات و دیگر خورنده چون حیوان و سه دیگر سخن کوی چون مردم ، و این هر سه نفس را اندر مردم جمع یافتیم چنانک کوئیم مردم هم روینده است چون نبات از بهر آنکه از [۳۳] خوردن بزرگ شود ، و هم خورنده است چون حیوان از بهر آنک طعام و شراب همی خورد ، این هر دو مرتبت است و سیم مرتبت دارد و آن سخن گفتن است ، سپس گفتیم واجب کند که عالم بمردم تمام شده است ، وجون تمامی بمردم باشد واجب کند که نفس مردم از کالبد جدا شود بعالم علوی رسد کز آن جا آمده است ، و بدین عالم نیز مر او را باز کشت نباشد از بهر آنک بس از تمام نقصان چیزی روا نباشد ، و چون نفس مردم اینجا بود و عالم بدو تمام بود اگر او را اینجا باز آرند باز آوردن او اینجا محال باشد از بهر آنک زیادت بر تمامی نقصان باشد ، و اگر باز آرندش جز همچنین نیاید که امروز آمده است ، چون همچنین

فصل چهارم در پیدا آوردن نفس مردم در عالم جسمانی

آنچه اندر عالم جسمانی همی پیدا آید از نفس کل به سه مرتبه است همجنانك عالم جسمانی سیم مرتبه است مر نفس و عقل کل را نزد يك گردانیدن ، و همه را عقل کل چون مردی ست و نفس کل چون زنی و هیولی از ایشان چون نطفه و عالم جسمانی چون فرزندی که بسیار فرزندان بحد قوت اندر او آید ، و چون این عالم سیم است مر آن دو حد لطیف را آنچه اندر او پیدا آید [۳۱] از نفس کل بتأیید عقل نیز سه مرتبه است ، یکی از او نفس نامیه و آن رستنیهای عالم است از گیاه و درختان ، و دیگر نفس حسیه ⁸⁰ و آن جمله کی حیوان است آنچه سخن نسکویند از حیوان گیاه خور ⁸¹ و گوشت خور ⁸² و آبی ، و سیم نفس سخن کوی است و آن مردم است که سخن گوید و از عقل اثر پذیرد ، و این هر سه نفس ⁸³ اثرهاست از نفس کل ، چون نفس مردم از این سه ⁸⁴ نفس از عقل کل ⁸⁵ خورش نه پذیرد ، و هرچه از عقل خورش نپذیرد ⁸⁶ بدو باز نکردد ، بس نبات و حیوان را به عالم علوی بازگشت نیست ، و هر نفس که سخن کوی باشد و از عقل اثر نپذیرد هم بدان عالم باز نکردد .

واثر از نفس کل بر مثال نور است که از آفتاب که بر خاک ⁸⁷ تا بد تا خاک بدان تا بش روشن شود ، ⁸⁸ چون آفتاب فرو شود روشنائی نیز غائب شود ، چون آفتاب اندر بلور روشن تابد یا اندر آئینه که جزافه نور آفتاب را جمع تواند کردن جنانك روشن گردد از بلور و آئینه

نفسانی حاصل آید ، سپس گفت فرج خویش را نگاه داشت یعنی
 کوش^{۷۸} به ظاهر سخنیان^{۷۹} نداشت بی تأویل ، و ما اندر کله مر او را
 نصیب دادیم مر عیسی را [۳۰] علیه السلام برورد و بحد رسالت
 رسانید .

سپس تأویل آن خبر که همی کوید رویها را زشت مکنید آن همی
 خواهد که امامان از مخالفان خاندان حق مکیرید که صورت نفسهای
 شما را زشت مکنید مانند صورت دیوان ، و تأویل روی امام است که
 مؤمن را بامام شناسند چنانکه خدای تعالی همی کوید که قوله یوم
 ندعو کل اناس بامامهم ، همی کوید آن روز که بخوانیم هر گروهی
 را بامام ایشان ، خدای تعالی ما را به طاعت امام نگاه دارد و ما را
 بایشان باز خواند آن روز بفضل و رحمت خویش .

ازو همی یابد ، همچنین اندر عالم که نفس کل ترکیب کرد هم جنبش آمد و هم آرام همچنانك خاك از طبائع آramیده است و افلاك جنبان ، و هیچ جسم ازین دو وصف خالی نیست .

همچنین فعل نفس بر دو گونه است یکی از و تمام بقوت و بفعل ناقص چون آفرینش عالم که تمام است اندر قوت و بفعل همی آید از بهر آنك این عالم بر مثال مردمی ست که مردم زاید و لیکن مردمی درین عالم براکنده است ، و عالم در مردم جمله است ، سبس فعل نفس اندرین عالم تمام است بقوت تا بفعل همی آید ، و دیگر بفعل نفس تمام⁷⁶ است هم بقوت و هم بفعل ، و آن بیرون آوردن نفسهای ناطقان و اساسان و امامان است که ایشان مردمان بحقیقت اند و همچون عقل اند بصورتهای نفس خویش چنانك رسول فرمود صلی الله علیه وسلم لا تقبحوا الوجوه فان الله خلق [۲۹] آدم علی صورته ونفخ نامیه من روحه ، گفت رویها زشت مکنید که خدای تعالی مر آدم را بصورت خویش آفرید و از روح خویش بدو دردمید ، سبس بدانکه صورت ایزدی نفس کل است و روح ایزدی کلمه است ، و آدم بفرمان ایزد سبحانه ناطق است بوقت خویش ، بهر دوری⁷⁷ بقوت خویش (که ؟) او بصورتهای نفسانی همچون صورت نفس کل باشد اندر او و کلمه باری سبحانه در او روح باشد ، چنانك خدای تعالی گفت اندر حدیث مریم علیها السلام ، قوله ابنت عمران التي أحصنت فرجها فنفخنا فیه من روحنا ، همی گوید ، مریم دختر عمران آنکه نکه داشت فرج خویش را بس بدو بدمیدیم از روح خویش ، یعنی مریم کوش به سخنان ابلیسان نکرد و کوش مثل است بر فرج و فرج مثل است بر کوش از بهر آنك از راه فرج صورت جسمانی بدید آمد و از راه کوش صورت

عالم بدو بدید آمده است ، و هر چه تمامی که مر نفس کل را بپایست اندر هیولی بنهاد و لیکن بفعل بیرون نیامد بیک دفعه تا عالم را از آن هیولی ترکیب کرد ، و قوت نفسهای دانایان همه اندرین عالم نهاد تا تمام چون نطفهٔ مردی که اندر او فرزندان بسیار باشد بحد قوت تا بروز کار بیرون آیند از آن قوت بحد [۲۷] فعل ، سپس عالم بدان قوت که نفس کلی اندر او نهاد از نفسهای ناطقان و اساسان و امامان و جز آن بجنبش اندر افتاد به بیرون آوردن آن قوتها را از حد قوت بحد فعل و چون عالم بجنبید از جنبش او زمان زمان بحاصل آمد و عالم خود مکان کشت بسبب آن جنبیدن و اندر مکان بزمان آنچه نفس کل اندر او نهاده بود بجنبانیدن او مر عالم را فاضل آمدن گرفت چنین که تا امروز همی بینیم که زایش عالم پیوسته کشته است و هیچ از او فرو نه ایستد و هیچ جاره نیست که نفس کل بدین عالم عظیم^{۷۵} همی کند ، و این نفسهای بزرگوار از این عالم همی انگیزد و آن نقصان خویش را روزی راست کند ، و چون این نقصان راست شود وی که نفس کل است همچون عقل کل شود و همان کز اول خواست که بکند کرده شود .

و لیکن فرق میان آنچه عقل کرد و میان آنچه وی کند آن باشد که عقل مر او را بی زمان پیدا آورده و نفس آنچه کند بزمان همی تواند کرد ، همچنانک کفیم عقل متحرك است بشکر باری سبحانه و ساکن است به آنچه بی نیاز است کز همچنین نفس کزو بدید آمد مر او را [۲۸] هم جنبش آمد و هم آرام اندر حد قوت ، اما جنبش او بدان آمد که کوشنده است در حاصل کردن تمامیء خویش را ، اما آرام او بدان است که بعقل پیوسته است که بی نیاز است و فائدهٔ خویش

بهذا [۲۵] البلد ، وأنت حل بهذا البلد ، ووالد وما ولد ، همی گوید که سوکند نخورم بدین شهر یعنی ناطق که او شهرستان علم بود ، پس گفت قال النبی علیه السلام أنا مدینة العلم وعلی بابها ، گفت تو مراین شهر یعنی بدانجه کنی تو بحل اندر بنا کردن اساس خویش ، گفت سوکند نخورم ^{۷۴} به بدر و آنچه از و زاد و این سوکند است بعقل که او را حد در عالم علوی حد بدر است ، و بنفس که او را حد فرزندی ست ، و چون نفس که از عقل بدید آمد و اندر قوت او بود که روزی تمام تواند شدن بکوشش اندر افتاد و از عقل فائده بذیرفتن گرفت ، همچنانک فرزند از مادر اندر رحم فائده بذیرد بدان قدرت که اندر او باشد ، و ممکن باشد که روزی نطفه مردی شود ، و همیشه آن آب اندر رحم مادر مائده همی گیرد ، همچنانک نفس از عقل فائده و مائده همی گیرد و جنبش همی کند تمام شدن خویش را ، و خداوند ترکیب عالم جسمانی نفس کل است و جنبش اندرین عالم او کرده است ، سبب آن [۲۶] جنبش که اندر او ست مر طلب کردن تمام خویش را و تمامی او اندر نفسهای بزرگوار است که اندرین عالم همی پیدا آید ، و نفسهای پیغمبران و اساسان و امامان و حجتان و داعیان و مأذونان و مستجبان ، و فراز آوردن او مراین عالم را از بهر فراز آوردن نفسها ست تا وی بدان تمام شود و بدرجه عقل رسد روزی ، از بهر آنک نفس بدرجه عقل نبود و خواست که خویشتن همجه او کند بیک دفعه نتوانست آن نقصان را راست کردن و توانائی نداشت که جنانک عقل مرو را بی زمان بیک دفعه بدید آورد ، وی نیز همی چون خویشتن بدید آورد بیک دفعه و چون بقصد بدید آوردن همجو خویشتن بجنبید از جنبش او هیولی بدید آمد آنکه صورت این

فصل سیم اندر نفس کلی و منزلت او و جنبش او

ونفس کلی را ثانی خوانند از بهر آنکه او دویم عقل است و هیچ حدی از حدود علوی و سفلی ازو بزرگتر نیست سبب از عقل ، مرو را از شمار محل دوست جنانك عقل محل یکی ست و همچنانك هیچ عددی نیست از سبب دو که اندرو دو نیست ، همچنان هیچ چیزی نیست از فرشته و آدمی الابدنش از نفس کلی است ، و او همچون عقل است [۲۴] بقوت تمام و لیکن بفعل ناتمام است از بهر آنکه وی از کلمه باری سبحانه بمیانجیء عقل بدید آمده است ، و چیزی که بمیانجیء چیزی دیگر پیدا آید روا نباشد که همچون میانجیء خویش آید بهمه روی ها بلك بروئی همچون او آید بقوت بدان روی که چون پرورش یابد پسر روزی همچون پدر خویش شود و بفعل مردی تمام اما روا نباشد که فرزند همچون بدر خویش شود هم بدان ساعت کز پشت بدر جدا شود که اگر همچنین بودی خود مردی بفعل آمده بودی و توانستی که همچون خویشتن پیدا آوردی از فرزند .

نیز سبب بدین روئی گفتند که نفس نیز همچون عقل است بقوت نه بفعل ، و پیدا آمدنش بمیانجیء عقل است و چیزی که از چیزی دیگر پیدا آید ناجار خویش از او یابد تا روزی هم چون او شود ، همچنانك نطفه فرزند مردم است چون اندر رحم مادر افتد و خویش یابد روزی هم چون بدر شود بدان خویش کز مادر خویش همی یابد بقوت بدر و او از میان ایشان بدید آمده است جنانك خدای تعالی گفت لا أقسم

آمدنش ازوست ناجار باز کشتنش بدو باشد ، و عقل ظاهر است از
 بهر آنکه هر چه بدید آمده است از دیدنی و دانستنی همه از و بدید آمده
 است و باطن است از بهر آنکه هیچ چیز بدو جا کول (یعنی شرف)
 و بالا تر نیست ، و همه چیز ها را جا کول است چنانکه خدای تعالی همی
 گوید قوله هو الأول والآخر والظاهر والباطن وهو بكل شیء علیم ،
 و با این همه جلالت و قدرت که او را ست هیچ آفریده مر باری را
 سبحانه از او فرمان بر دار تر و شکر گزار تر نیست ، چنانکه مصطفی صلی
 الله علیه وآله فرمود که أول ما خلق الله تعالى العقل فقال له أقبل
 (فأقبل) ثم قال له أدبر فأدبر فقال بعزتي وجلالی ما خلقت خلقاً أعز
 وأعلى منك وبك أثيب وبك عاقبت ، همی گوید نخست چیزی را که
 خدای تعالی بیافرید عقل بود سپس مر او را گفت پیش آی یدش آمد
 آنکه گفت باز بس شو باز بس شد ، گفت [۲۳] بعزت وجلال من
 هیچ خلق نیافریدم که بر من کرامی تر است از تو ، بتو ثواب کنم
 و بتو عقوبت کنم .

و شرح طاعت و خضوع عقل مر باری را سبحانه اندر کتاب مفتاح
 و مصباح که پیش از این تألیف کرده ائیم بدلیلهای عقلی گفته شده
 است ، چون عقل را بدین صفت بدانی مر او را بحد خویش شناخته
 باشی ، و توحید شناختن عقل مر مؤمن را درست شود و بغلط نیفتد
 اندر حدود ، بحد خداوند زمان لذکره سجود و تسبیح علیه السلام .

و پیدا شدن نفس ازو بیک دفعه بود بی زمان ، و نفس کل که پیدا شد مانده آمد مر او را بروئی و نا مانده آمد بروئی ، اما مانند کی نفس بعقل آن بود که بقوت تمام آمده بود و نا مانند کی بعقل آن بود که بفعل نا تمام آمد و عقل تمام بود بفعل و علت نا تمامی نفس بفعل آن بود که او بمیانجی عقل پیدا آمد از کلمه باری سبحانه ، و میان عقل و کلمه میانجی نبود ، سبس واجب نبود که بدید آورده عقل همچون او بودی ، و میان هستی و عقل و بیوستن او با کلمه باری سبحانه و میان هستی و نفس ازو هیچ زمان نبود از بهر آنک زمان از فعل نفس بدید آمد ، سبس واجب [۲۱] نیاید که بیش از نفس که علت زمان است زمان بود که محال باشد بودن چیزی بیش از علت خویش ، و خدای تعالی مر آن بدید آمدن را یاد کرده است که بی زمان بود که قوله و ما أمرنا الا واحدة کلمه بالبصر ، همی گوید نیست فرمان ما مکر یکی چون نکریستن بچشم ، و اندر زمان هیچ چیزی زود تر از آن نبود که مردم سوی چیزی بنکرد و او را ببیند که میان نکریستن و دیدن هیچ تفاوت روزکاری نباشد .

و آرام عقل بدان روی است که او بی نیاز است ، و هر چه فرود از او ست همه بدو حاجتمند است ، و چون نام بی نیازی مر او را واجب آمد روا نباشد که جنبنده باشد مکر بدان روی که گفته شد ، و آن شکر است مر باری تعالی ، سبس عقل اول است ⁷² بدین روی که گفته شد و هر چه اول است ناجار همو آخر باشد از بهر آنک هر چه سبس از او باشد تا باخر هم از او باشد ، سبس عقل آخر است نیز بدآنچه ⁷³ بدید آورده او ست همه باخر بدو باز گردد از [۲۲] بهر آنک جنبش نفس بارزوی آن بی نیازی ست که اندر عقل همی بیوندد ، و چون بدید

الأبصار وهو يدرك الأبصار وهو اللطيف الخبير ، همی کوید که بینائیا مر اورا که عقل است در نیابد و او بینائیا را در یابد و او لطیف وخبیر یافته است از چیزها ، یعنی که عقل آن است که از اندیشه او نفس مر چیزها را بیاریء او دریابد ، سپس واجب نیاید که او را [۱۹] به اندیشه در توان یافتن و بدین جای بیناهی (بینائی) مراندیشه را همی خواهد که چیزهای لطیف را بدو بتوان دیدن ، ومثال این حال جنان است که کوئیم شیر مردکان را بخورد بدان قوت که اندر او ست ولیکن روا نبا شد که شیر بقوت مرخویشتن را بخورد ، سپس مر عقل را بپاید دانست که بذات خویش عالم است نه بعلم و بذات خویش قادر است نه بقدرت و بذات خویش بی نیاز است نه به چیزی دیگر از بهر آنک همه هستیهای خود بجملمکی ازوست ، اکنون خواهی مر آن هست را علم گیری^{۷۰} خواه قدرت خواه بی نیازی و خواه جز آن ، کوئیم که عقل از يك روی جنبنده است و از دیگر روی آرامیده و بدین سبب است که هر چه^{۷۱} زیر او ست جنبنده است یا آرامیده ، اما جنبیدن عقل نه جون جنبیدن ماست که بجهت حاجت بجنبیم از بهر آنک مر او را حاجت نیست نه بر تر ازو تا او را خواست باشد که جنبد و جنان باشد و بدان خواست بجنبید ، ولیکن جنبش او به شکر باری [۲۰] سبحانه است بدانجه او دانا ست محل خویش را و شکر باری سبحانه همیشه جنبیدن است بی جنبش مکانی و نه نیز جنبش خواستن و حاجت ، و این جنبش که یاد کرده شد بدید آمدن نفس کل است ازو که بدان جنبش که عقل کل اندر شکر باری عز اسمہ کرد نفس ازو پیدا شد بقوت کلمه سبحانه که با عقل یکی کشته بود .

باشد لازم آید مر او را ^{۶۵} خاصه کننده که مر و را بدین [۱۷] قوت مخصوص کرده است و این صفت حصار ذات او گردانیده است .

وجون دانسته شد که بدین روی که یاد کرده شد مر عقل را قاهری هست واجب آید که ما مر آن قاهر را که باری ست بقوت این مقهور که عقل است بتوانیم دانستن که محال باشد که مقهور بر قاهر خویش محیط شود ، وجون این دانسته شد بدین دانستن هم توحید درست شود وهم مرتبت عقل شناخته آید .

و نیز کوئیم که ما مر اثر عقل را بی نفس انسانی نیافتیم و نفس را بی او ناتمام یافتیم و ضعیف ، و این حال همی لازم آرد که باری سبحانه مر ایشان را جفت کرده است اندر ازل که اثر و قوت ایشان بی یاری یکدیگر پیدا نیاید ، و این نیز کواهی دهد بدانکه ایشان هر دو اندر حصار این خاصیت اند که ماهمی یابیم اندر ایشان وجداهی (جدائی) مر ایشان را نیست از بهر آنکه هر چه او را اندر پیدا کردن اثر ^{۶۶} و فعل خویش بیاری با چیزی دیگر حاجت باشد الهیت [۱۸] او را نزید ، وجون این حال عقل کل شناخته شود که اثر او همی جز ^{۶۷} از ^{۶۸} راه نفس انسانی پیدا نشود دانسته شده است که او اول هستی بود و لازم آید که نفس کل اندر ذات عقل کل تخم کشته بود تا بدانی که هست کشتن او و نام یکیء او محض بدین روی از عقل بر خیزد بلك او یکی باشد ولیکن متکثر ^{۶۹} بی نیاز باشد از هر چه فرود ازو ست از بهر آنکه یکی را بدیگر عددها حاجت نیست اندر یکیء خویش (و) مر دو و سه و دیگر عددها را بیکی حاجت است تاهستی یابند ، بس عقل نخستین هستی است و بدو مر چیزها را در توان یافتن و چیزی نیست که بدان چیز عقل را توان یافتن ، چنانکه فرمود عز قوله لا تدرکه

آنك هرچه هستی دارد همه را او اصل است ، سپس مر او را بیرون از ذات خویش چیزی نمیاید دانستن چون عقل دانا ست و جز ذات او مر او را چیزی دانستنی⁶² نیست ،⁶³ هم او عقل باشد و هم عاقل ،⁶⁴ سپس کوئیم کله یکی ست مر او را بتازی وحده خوانند و عقل یکی ست که مر او را واحد خوانند ، و هرچه عدد است همه زیر یکی ست از بهر آنك چون یکی را بوهم بر گیری همه عددها بر خیزد ، و اگر همه عددها بر گیری یکی بر نخیزد ، سپس همچنین همه هستیا زیر عقل است ، او نخستین هستی است و مر هستی و عقل را جداهی (جدائی) نیست از بهر آنك جداهی چیز را جز مردم نجویند ، و مردم جدائی چیزها را همی داند کز عقل مر او را اثری ست ، بقوت آن اثر چیزها را همی باز جوید ، [۱۶] وجون معلوم کردیم که عقل نخست هست گردانیده است از باری سبحانه روا نباشد هستی او را جدائی باز جوئیم از بهر آنك اگر خواهیم جدائی عقل را بدانیم باید که نزدیک ما اثری باشد از عقل شریف تر و بر تر تا ما بدان قوت جدائی عقل را بتوانیم جستن ، و اگر چیزی راهستی بر تر از عقل بودی خود نام اول از عقل افتادستی ، و این نام آن چیز دارد که او بیش تر از عقل هستی ، وجون از عقل نزدیک ما اثری بود که ما بدان اثر چیزها را که فرود ازوست بتوانیم شناختن چون دانستیم که این قوت اندر عقل از ذات او ست از رحمت او ست از بهر آنك عقل بر شناختن و زیر آوردن چیزها را مجبور است ، چنانك کوئیم عقل را از چیزهای دیگر بدان باز شناسیم که وی ذات خویش را و چیزهای دیگر را بداند و هیچ چیز را فرود ازین قوت نیست ، سپس وی بدین قوت از دیگر چیزها جداست و نتواند که جز بدین خاصیت باشد ، وجون بدین قوت مخصوص

فصل دوم در کلمه باری سبحانه و تعالی

(باری سبحانه) را علت همه علتها باید شناختن و باید دانستن که (کلمه) ⁵⁶ يك سخن باشد و آن يك سخن را گفتند که کن بود یعنی بیاش ، و آن اثری [۱۴] بود از ایزد سبحانه ، و آن اثر را با مؤثر پیوستگی ومانندگی و نمانندگی نباشد ، و از بهر نزدیک گردانیدن همه را ما سر کلمه را چون سخن دانیم که کسی گوید ، ⁵⁷ و ما دانیم که هرگز آن سخن بدان سخن کوی ⁵⁸ نماند بهیچ روی و هرگز سخن ⁵⁹ همچون او نشود ، و چون معنی کلمه بیاش بود از باری سبحانه دانیم که تمام ⁶⁰ است که وی سبحانه نه از چیزی مراورا چیز ⁶¹ کرده ، و ناجار بود آنچه بودنی بود بود آنچه که هرچه تمام تر بود ، و چون کلمه علت آن چیز تمام بود بی میانجی با او که معلول او بود یکی آمد بی میانجی ، کوئیم علت اول کلمه است و معلول او که عقل است (از او؟) هستی داشت ، و چون ایشان را بوهم از یکدیگر جدا کنیم نام تمامی از عقل بر خیزد که معلول اول است ، و چون نام تمامی از عقل بیفتد از کلمه نیز بیفتد ، و چون علت اول و معلول اول گفتیم و دانستیم که ایشان بودند و هیچ میانجی نبود جدائی لازم نیاید ایشانرا از یکدیگر مکر بنام جنانك کوئیم نور آفتاب و چشمه آفتاب ، سپس بدین سبب گفتیم که عقل هم علت است و هم معلول [۱۵] و هم عاقل است و هم معقول از بهر آنک علت با او یکی است بی جدائی و ذات او هم با او دانسته است ، سپس او هم خود دانسته است و هم خود دانسته از بهر

هیچ یکی ، یعنی که آنجه که هستند از روحانی و جسمانی درخورد يك
 دیگر اند و درخورد ایشان مریکدیگر کواه است از بهر آنک باری
 سبحانه که مرایشان را جنان بدید آورده است که درخورد یکدیگر
 باشند و یکانکی مر اوراست سپس بی سببی .

این فصل تمام است مر مستجیب را که اعتقاد کند اندر شناخت
 توحید تا از راه تشبیه و تعطیل دور باشد بچود خداوند^{۵۴} زمان علیه
 السلام .

و چهارم حرف از اوهاست که مانند عالم کثیف است که درازا⁵⁰ و بهنا و بالا دارد و از الف بچهارم درجه است⁵¹ و حلقه است سر بسر فراز آورده ، و آن مثل است بر اساس که وی بناتق بیوسته است و ازو تأیید یافته است بقوت نفس کلی اندر شرح کردن [۱۲] شریعت جنانک این عالم درازا⁵² و بهنا و بالا دارد و شرح چیزها همی بیرون آرد از معادن و نبات و حیوان و غذاهای جسدهای مردمان . و اساس مر نفس های مؤمنان را بشناخت توحید و بیان شریعت بعالم علوی همی باز رساند تا آخر آفرینش باول باز رسد بر مثال ها که دائره است سر بسر آورده .

سبس بدان ای برادر که خدای تعالی همی کوید بدین آیت که یاد کرده شد این چهار حدود روحانی ، و حرف جسمانی به هست آورده^۵ اویند ، آنکه گفت قوله ، الله الصمد ، همی کوید این چهار حد بدید آورده^۶ باری سبحانه اند ، فضل همه روحانی و جسمانی بدیشان است از بهر آنک جسمانیان همه فرود ناطق و اساس اند و روحانیان همه زیر عقل و نفس اند ، و همه جسمانیان و روحانیان بدین حدود کز ایشان برتر اند فضل دارد .

آنکه گفت قوله ، لم یلد و لم یولد ، و گفت نژاد و نژادندش یعنی که هرجه فرود⁵³ از آن [۱۳] دو روحانی ست بایشان هم مانندی دارند و از ایشان بدید آمده اند جنانک چیزی از چیزی بزاید ، و همجنان هرجه فرود ازوست در جسمانیت هم بزادن نفسانی از ناطق و اساس زاده اند بعلم ، و هر چیزی زاید آخر کار همجه⁵⁴ او شود روزی و هیچ چیز از جسمانی و روحانی بدو نبیوند هرگز .

و آنکه گفت و لم یکن له کفواً أحد ، گفت او را درخوردی نباشد

است که از نیست مرهست نخست را هست کرد تا هر دو هم هست
وهم نیست جفت کرده^{۴۵} او باشد و برابر استانیده^{۴۵} او، و همچنین صفت
و صفت بذیر هر دو اندر ملك اویند و او سبحانه بهویت خویش از
همه بر تر است و هیچ چیز را بدو پیوستگی نیست چنانکه گفت قل هو
الله أحد، گفت بگو یا محمد او یگانه است، و بدین چهار حرف الله چهار
حد را خواست^{۴۴} دو از او (روحانی و دو از او)^{۴۵} جسمانی اند [۱۰]
کز راه ایشان وحدانیت او بتوان شناختن، یکی از آن الف است که
خط راست است که همه حرفها بدو پیوندد و او به هیچ حرف نه پیوندد،
و همه از او تربیت یافته اند از بهر آنکه همه حرفها که هست همه
خطهای جنبانیده است و الف مثل است بر عقل کل که همه لطیف
و کثیف هستی از او یافته است و همه لطیف و کثیف را بدو پیوسته اند،
و خود بجزی پیوسته نیست از قوت خود بلک بر تر آن همه چیز است.
و دیگر حرف لام است که خطی ست سر زیرین او بیش کشیده
بر مثال سطح که درازا^{۴۶} و بهنا دارد، و مانند الف است ولیکن
حرفها بدو پیوندد و او نیز بحرفها پیوندد و لام مثل است بر نفس کل
کزو بهر (؟) سو^{۴۷} همه لطیف و کثیف بدو پیوسته است، و مانند عقل
است همچنانکه لام مانند الف است.

و سه دیگر حرف لام است مانند آن بیشین، ولیکن از الف نیم درجه
است و آن^{۴۸} مثل است بر ناطق که وی از هر سو [۱۱] بنفس کل
پیوسته است و از او تأیید دارد اندر تألیف علم (عالم) دین^{۴۹} که
سوم عالم است، اول عالم لطیف دویم عالم کثیف است سوم عالم دین،
و ناطق اندر این عالم بمنزلت عقل است اندر آن عالم همچنانکه این لام
نیز مانند الف است.

تحقیق³⁸ که مردی مشیت خرما و سفال بیش خویش بنهد باز مرآن را از خویش دور کند و بدان وقت که مر آن را بیش خودش بنهد و بر گیرد وی همان مرد باشد ، نکویند مراورا که وقتی خرما و سفال بیش او بود بیشتر بود [۸] اکنون که نیست کمتر است بدان سبب که آن خرما و سفال را با³⁹ او مانند کی نبود ، و مانند کی چه با مردم مردم دیگر راست و نا مانده با مردم ستور را ست ، و چون خرما و سفال را با مردم مانده و نا مانده نبود نکفتند که با او بیشتر بود و بی او کمتر با آنک مردم با خرما و سفال بکوهر نفس نامیه یکی اند .

بس نشاید گفتن مر باری را سبحانه چون علت و معلول از آنک هر دو پیدا آورده⁴⁰ اوست و وی تعالی عالی ست و از هر دو بر تر است که اندر یکنگی او از علت و معلول زیادتی آید یا اگر برداردش بر نقصان شود ، و بدین روی که یاد کرده شد بروی مجاز نه بر حقیقت چه اندر توحید سخن را به طریق حقیقت راه نیست که سخن و سخن کوی زیر معلول اوست و نطق را در کذاردن حقائق و بصائر از هویت باری سبحانه طاقت و جای گرفتن نیست از بهر آنک چون گفتیم که سخن و سخنکوی زیر عقل است⁴¹ سخن کوی و سخن جز چیز را که زیر عقل است صفت نتواند کردن⁴² .

مختصر [۹] آن است⁴³ اندر توحید که بدانی هر چه هستی یافته است از لطیف و کشیف⁴⁴ باری سبحانه بهست آورنده⁴⁵ وی است نه از نیست که وجود (او ؟) بهویت خویش از هستی و نیستی بر تر است ، و بشناسی (هر) چه هستی دارد نیستی مر او را ضد است و هر چه مر او را هست نباشد نیست نیز نشاید گفتن که هر دو ضد یکدیگر اند ، و آنچه مر او را ضد باشد نه خدای باشد ، و خدای آن

بود²⁹ ... و مرآن علت نخستین را علت همه علتها دانی ، او خود
 بفردانیت خویش از علت و معلول (بودن) بیکانه³⁰ است و بدانی
 که باری سبحانه علت نخست را نه از نیست بهست آورد ، و مر او را
 سبحانه افزونی نبود اندر یکانگیء او ، و اگر همه هستیها را نیست کند
 مر او را نقصانی نباشد اندر یکانگیء او از آنکه هویت باری سبحانه
 مر او را بهستی آورد ، از علت و معلول وصف و موصوف وحد و محدود
 مر آن را باو نزدیکی ودوری ومائندی نبوده است ونیست تا بآن او را
 زیادت باشد یا بی آن نقصان بذیرد ،³¹ (او) از هستی ونیستی برتر
 است ، و بشناسی که هرجه هستی دارد نیستی مر او را ضد است ،
 وهرجه مر او را هست نباشد نیست نیز نشاید گفتن که هر دو ضد
 یکدیگر اند ، وآنچه مر او را ضد باشد نه خدای باشد ، و³² بدان
 که هرجه مر او را با چیز دیگر بتوان گفتن و بی چیزی دیگر نتوان
 گفتن مر آن را مضاف الیه خوانند ، وآنچه مضاف الیه باشد مخلوق
 باشد و باری سبحانه [v] اضافت برنگیرد مگر ازراه مجاز وضرورت³³
 چنانکه کویم جهان وجهان آفرین این هردو زیر معلول نخست اند
 که عقل است از آنک نفس کلی که تقدیر کنندهء عالم جسمانی ست
 فرود از عقل است و نفس خالق عالم است و عالم مخلوق اوست ، و اگر
 عالم را با نفس در خوردی³⁴ نبودی عالم از نفس صفت نتوانستی بذیرفتن
 بس در خورد نفس باسم کوهر است که عالم کوهر کثیف است و نفس
 کوهر لطیف است ، و هم کوهر عالم از نفس صورت بذیرفته است ، و باری
 سبحانه از کوهر برتر³⁵ است و کوهر کنندهء کوهر است ، بس هیچ چیز
 را اضافت نیست بدو مگر از راه مجاز وضرورت³⁶ و تنگیء کذرکاه سخن
 ندر توحید ، و مثل³⁷ آن حال جنان باشد که نزدیک گردانیدن و هم بر

فصل اول در شناخت توحید

گویم بچود خداوند زمان و وسیلت خلق بسوی او الامام مستنصر بالله صلوات الله علیه که مر نفس مردم را بقا اندر شناخت توحید است و آن شناخت باری سبحانه است دور از²⁴ راه تشبیه و باکیزه و ییکانه²⁵ کرده از تعطیل ، واثبات بی تعطیل و بی تشبیه آن باشد که بدانی که باری سبحانه [ه] ییکانه است و نکوهی (نکوئی) ییکانه بر آن است که تواناهی (توانای) ودانای به کمال است و هرجه فرود ازوست تواناهی به کمال نیستند ، که اگر چنین کوهی (کوئی) آنکه توانائی بحقیقت ودانائی علت یکانکیء او باشد ، و چیزی که²⁶ مرو را²⁷ علت باشد وی معلول باشد ، باری سبحانه و تعالی معلول نیست بلکه بدید آورده²⁸ همه علتهاست جل جلاله ، سبس بپاید دانست که مر یکانکیء باری را سبحانه نهایت نیست بلك جنان باید گفتن و شناختن که یکانکی مر او را نه بدان روی که وی سبحانه از شمار یکی ست که او را تعالی از شمار یکی دانیم ، هرجه جفتی دارد شکل او باشد چنانکه دو از عدد شکل و جفت مریکی را ، و او را شکل و جفت نیست بلکه بدان روی مر او را یکی دانی که آن یکی که همه آفریده ها از لطیف و کشیف که زیر شمار آید زیر نخست یعنی عقل کل بدید آورده است ، اوست²⁸ آنکه باری سبحانه مر او را نه از نیست بهست آورد و علت او را اندر او پیوسته کرد بی میانجی [و] که میان علت نخستین یعنی عقل کل (که) او معلول

و ترتیب کردیم مر این رساله [ع] را در شش فصل تا باز جستن
 هر یکی از آن مرجویندگان را آسان باشد و توفیق از خدای خواهیم اندر آن
 بمیانجیء خداوند حق و آفتاب عالم دین و امام خلق و نصرت خواهنده
 بخدای معداً ابی تمیم امیر المؤمنین ، درود خدای بر او باد تا عالم بیار
 است و فلك اندر داو است ^۱ و تا جایگیر ^۲ و جایست والسلام .

فصل اول در شناخت توحید .

فصل دوم در کلمه ^۳ باری سبحانه .

فصل سیم در نفس کل و جنبش او .

فصل چهارم در پیدا آمدن نفس مردم با عقل .

فصل پنجم در واجب داشتن ناطق و اساس و امام .

فصل ششم در ثواب و عقاب و شرح آن .

کراهان و (رسول؟) باری خدای انس و جان مجد مصطفی علیه السلام، و از بس او به امیر مؤمنان و قهار جباران^{۱۷} و زاهد زاهدان و عابد عابدان و محراب راستان و قبله نماز گزاران بحقیقت علی مرتضی و به فرزندان ایشان که پیشروان خلق و ترجمان کتاب خدای و خزینه داران علم هدا^{۱۸} و صدق امامان بهر دوسرای و خلیفتان خدای درود پیوسته تا همین زمان (اتمام؟) نیابد^{۱۹} (که) فلک از کردش نیاساید تا همین طبائع بزاید و فلک مر دهر مطلق را بحرکات خویش بیاید.

آغاز کتاب، برسیدند گروهی از بندگان امام حق و خداوند آن چشمه حیوان و نگاهبان امت جد خویش از شر^{۲۰} دیوان جسمانی از حال نفس مردم که پیش از آنکه اندر کالبد بدید [۳] آمد او را هستی بود یانه، و چرا پیدا آمد اندر کالبد، و چون از کالبد جدا شود کجا شود و حال او سپس از آن چگونه باشد، و مردم را چگونه اعتقاد باید داشت اندر توحید و چگونه باید دانستن حدود لطیف و کثیف را تا چون نفس از کالبد جدا شود به ثواب برسد، و عبادت که همیکند حدود را همی کند، و امر باری را سبحانه چرا بعبادت همی سزاوار شود مرثواب را که باری را سبحانه از عبادت او منفعتی نیست و نه از معصیت او مضرتی، و ما مرایشان را جواب دهیم بکفتار هر چه کوتاه تر تا بیاد گرفتن آن مرایشان را رنج نرسد و بتواند هر کس بهر وقت مرآن را معلوم خویش گردانیدن، و مراین مقالات را (کافی) بشناختیم بر جواب این سؤالا که ایشان کردند، و نام نهادیم مراورا روشناهی نامه بدانچه اندر او روشن کردن است مرخاطره های تیره را و زدودن است از دلها زنگ نادانی.

رساله شش فصل شاه سید ناصر

بسم الله الرحمن الرحيم

سباسب خدای را که نامهایش بیداست و معنیش پوشیده^۱ و از راه آفرینش آشکاراست و از یافتن بحواس بنهان، نزدیک بما چون عاجزیء خویش را دلیل از قدرت او گیریم و دور از ما چون خواهیم که از راه آفرینش او اندر آفریده کاریء^۲ او رسم، آن خدائی که آنچه^۳ از^۴ جکونکی آید از جسم و آنچه از جکونکی آید از ارواح^۵ بروی نیفتد، همه آفریده^۶ اوست و او خود بیکیء خویش از جون و چند و جکونکی^۷ پرتراست، شکر مراورا سزاوار نعمت که بر ما نهاد بفرستادن پیغمبران کزیده^۸ خویش تا مارا بیدار گردانند از خواب نادانی تا بشناختیم بزرگیء^۹ منت اورا که بر ما بود بر آنچه مارا بحدود و جلال خویش از نیستی به هستی آورد و در^{۱۰} عمر همیشه را^{۱۱} بشناخت خویش بر ما یاز کرد، و از^{۱۲} توانائیء خویش به آفریدن آنچه آفرید از کرم خویش بداد^{۱۳} و آنچه ما را در طلب کردن آن راهی نمود از نزدیک شدن [۲] بکزیدگان او^{۱۴} بهر^{۱۵} یافتن نیاز نعیم قدیم و جای ساختن اندر سرای قرار بحکمت مارا ارزانی داشت، منت مراورا متی که سزاوار نعمت گردانید^{۱۶} و از مکر دیوان و فرعونان و دجال مکاران^{۱۷} مارا نگاه دارد، و درود بر شفیع شفیعان و شمع جان مطیعان و دلیل

رساله شش فصل

یا

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