



# *An Atlas of Love*

*Ibn al-'Arabi*

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سید



# An Atlas of Love

Ibn al-'Arabi

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# مَعَارِف

What you have to  
recognize

with <sup>hu</sup>  
thing  
and there is no  
Allah is/was  
كَانَ اللَّهُ وَلَا شَيْءٌ مَعَهُ

كُنْتُ كُنْزًا مَخْفِيًّا لَمْ أُعْرَفْ  
فَأُحِبُّتُ أَنْ أُعْرَفَ  
فَخَلَقْتُ الْخَلْقَ  
فَعَرَفْتُهُمْ بِي  
فَعَرَفُونِي

I am a treasure concealed,  
but I love to be recognized.  
So I create the creation,  
then I introduce them to Me,  
and they recognize Me.

Am I not your Cherisher?

They reply, Yes! We do so testify.

Lest they say on the day of resurrection,

Truly we were neglectful of this!

alastu bi-rabbikum

qálū balá shahidná

an taqūlū yawma'l-qiyámat

inná kunná 'an hádhá gháfilína

the cosmic throne  
the footstool  
the stars  
the planets  
the comets  
the sky of your world  
the womb of your mother

the womb of the grave  
through the null bounded surface  
the meeting with your guide  
the visit vision on the dune

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**Holding on and Letting Go**

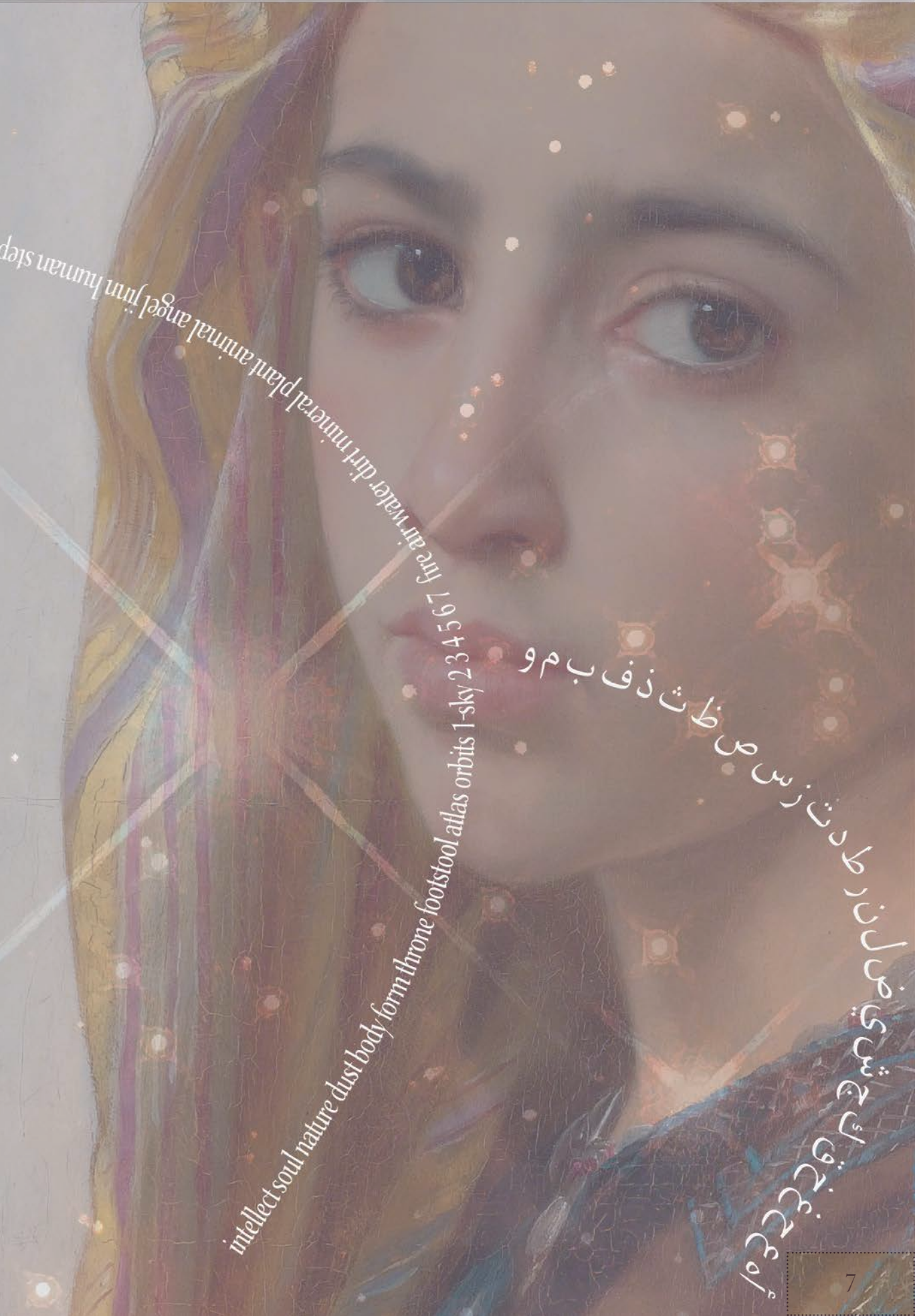
Emotional Qualities of Subconscious Remembrance

**The ‘ayn is 1 but the property differs  
that’s why the spirits and the images  
variegate.**

In that way the True is a basis of the single 1 which does not accept counting. It is, even if it is a single ‘ayn, what is named the Living, the Self-subsisting, the Inaccessible, the Aggrandizing, the Compelling, up to 99 names for a single ‘ayn, while the properties are different. What is understood by the name the Living is not what is understood by the name the Wanting, or the Powering, or the Measuring. It is just as we said about the letter šād. And it is the same way with the rest of the letters. The letters exit from the breath of the breathing human being who is the most complete of configurations, and by the human being the letters emerge, and by the breath all of the letters; so the human being is “upon the Divine form” by means of the *nafas al-Raḥmānī*, the Kind-based breath. The emergence of the letters of existence and the universe of words is the same. The human breath completes them, 28 letters to be verified for yourself. Originating from the *nafas al-Raḥmānī* are the point-entities *a’yān*, singular ‘ayn of the Divine words, 28 words, each word having facets. It originates from the *nafas al-Raḥmānī*, and it is the Mist in which “our Cherisher was before He created the creation.”

*Ibn al-‘Arabī treats each letter, such as the mīm, as a word, because it is actually composed of three letters; here for example, mīm yā’ mīm.*

The Mist is like the *nafas al-insānī* the human-based breath. And the emergence of the universe in its extension through the vacuum is commensurate with the step-levels of the existent beings, like the *nafas al-insānī* coming from the heart mind and its extension to the mouth. And the emergence of the letters along the path, and the words, is like the emergence of the universe from the Mist which is the breath of the True, the Raḥmān, through the step-levels measured out as destiny, in the extension to thought, not in an organic body, and it is the vacuum which the universe fills. Just as *hā’* was the first letter to emerge from the entities of the universe, from this breath, since it sought to exit toward the endpoint, and that is the end of the vacuum, just as the endpoint of the extension of the breath is to the two lips, so there emerged the *hā’* first and the *wāw* last. Behind that there is no intelligible letter. So the species in the universe are encircled, but the individual members never end - they are renewed as long as the rope from the True to creation exists, and the rope is not terminated, so the creation of the individual members of each variety is never terminated.



angel from human step  
plant animal  
dirt mineral  
fire air water  
throne footstool atlas orbits 1-sky 2 3 4 5 6 7  
intellect soul nature dust body form

صنعت از سحر و  
نظم و آفرینش

He leaves them drowning in the oceans of pleasure in seeing the *dhāt hu* and He says to them, “You will certainly be in *great pain*,” but they did not understand what pain is because of the integrity of the attribute giving them pleasure standing before the vision of their Cherisher in *alastu*. Then He brings out to them the world of Existence and Decay, and at that moment He teaches them *all* the names, and He sends them down to the cosmic Throne of *al-Raḥmān* who settled there, and there was their pain. They were concealed from Him in the treasure troves of His Unseen. When the angels saw them, they fell prostrate before them, and they taught them the names.

And as for Abū Yazīd, he wasn’t up to Kind one going and settling on the Throne, and he couldn’t bear the pain, so he was thunderstruck then and there. He *exalted* said, “Bring him, My beloved, back to Me, because he has no endurance apart from Me.” Then he was veiled by love and intimate address. And so they remain *kuffār*, ingrates covered up.

Then they are descended from the Throne to the Footstool, and the Two Feet corresponding to Do and Don’t become clear to them. They are descended onto them in the “third part remaining of the night” with this bodily configuration -corresponding to a fetus- into the “sky of this world,” as a breathing being -corresponding to a newborn. They address the Weighty ones who are not able to ascend on high: “Is there someone entreating, so one could be answered? Is there someone turning in repentance, so one could be turned to? Is there one seeking forgiveness, so one could be forgiven?” This goes on until the dawn breaks. And when dawn breaks, the Spirit of intellect and light appears and they return whence they came. And he *ṣallallāhu ‘alayhi wasallam* said, *Whoever wants to fast continuously, let him continue until dawn only*. That is the time when *what is in the graves will be scattered about*. So every creature not alert to being fooled by God is going to be deceived, so understand!

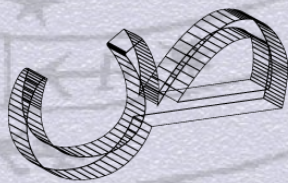
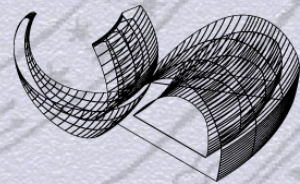
The incoming thoughts, all of them, are Divine addresses, not brilliant radiances (not *tajalliyāt*). That’s why God configured them to be new image-forms in the Mist, which is the breath of the Divine. Those who see them, but God has not nourished them with knowledge of them, as we mentioned, imagine that the addresses are Divine radiances as they are viewed as images. This is the reason for them being called “incoming thoughts.” They are not stable, just as letter forms are not stable in the world after the tongue’s having articulated them. They only have the time period of their articulation; then they are voided and they remain in the understanding of the audience as analogues of their forms. So they imagine that the incoming thoughts remain, just as Dhū’l-nūn imagined about His word *alastu bi-rabbikum* that “It is as if it is ever now in my ear.” That is not the word which is heard; no, that is the remnant echo which the understanding captured from the image of the word. Therefore it remains in the soul. There are just a few of the family of God who can differentiate between the two images.

# تلقين Inception



المُعَامَلَات

How you inter-act

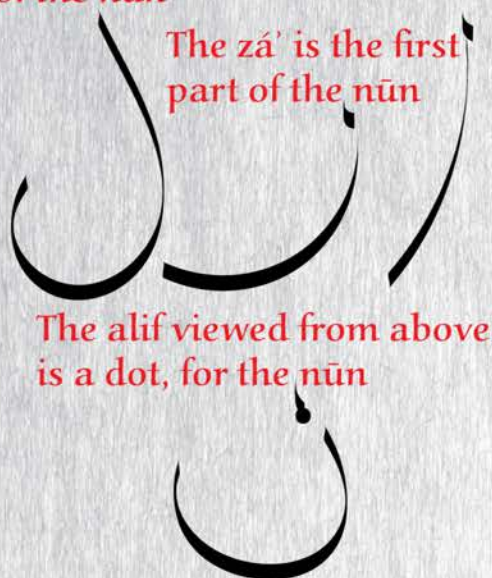


ص

The lām is the continuation of the nūn

The dot of the nūn is the alif

ن وَالْقَلَمِ



Call it the First Intellect,  
call it the Pen; or call it the  
Nūr Muḥammad

The human being is the equivalent of the First Intellect *m*, and to him he is tied, because *wujūd* is circular; thus the beginning of the circle is the *wujūd* of the First Intellect, about which the ḥadīth reports, The first thing created by God was the Intellect. Thus it is the first of the species, and the creation ends with the species of humankind. The circle is complete, and the human being comes around to the Intellect just as the last part of the circle comes around to her first part, and so she is a circle. Between the two arcs of the circle is the entirety of what God created, that is, the species of the world, between the First Intellect, which is also the Pen, and the human being, which is the last created being.

The *nūn*, then, in this expression gives you the human timelessness *azal* just as the *alif zā lām* gives you timelessness with the True. Except with the True it is Visibly emergent, because in its *dhāt* there is timelessness with nothing prior, nor is there an inception to its being in its *dhāt* - there is no question or doubt about it. Some of the ones who verify for themselves speak of human timelessness, and they connect human beings to timelessness.

But in humanity timelessness is hidden, so it is unknown, because timelessness is not Visible in its *dhāt*. No, timelessness belonging there is correct from one of the perspectives of its being; for example, *being* is applied to the site in four levels: a being of mind, a being of core '*ayn*, a being of word-sound, and a being of written-inscription.

I will discuss this in this book, God willing. From a perspective of humanity's being created *onto His form*, which they found themselves upon in their '*ayn* self, they are in the Old timeless knowledge of God, which was connected to them during the state of their being a stable substratum (waiting for Him to want them to be; then *kun*, and they became); then they were sites of timeless being, too. Thus it is as if we are a site of being by the grace of a timeless knowledge in God's predestination connected to ourselves. It is like voluminosity belonging to the accidental -us- because it is installed in the core essence; it subsequently becomes a three-dimensional volume.

### Are All Particles Identical?

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#### Abstract

We consider the possibility that all particles in the world are fundamentally identical, i.e., belong to the same species. Different masses, charges, spins, flavors, or colors then merely correspond to different quantum states of the same particle, just as spin-up and spin-down do. The implications of this viewpoint can be best appreciated within Bohmian mechanics, a precise formulation of quantum mechanics with particle trajectories. The implementation of this viewpoint in such a theory leads to trajectories different from those of the usual formulation, and thus to a version of Bohmian mechanics that is inequivalent to, though arguably empirically indistinguishable from, the usual one. The mathematical core of this viewpoint is however rather independent of the detailed dynamical scheme Bohmian mechanics provides, and it amounts to the assertion that the configuration space for  $N$  particles, even  $N$  “distinguishable particles,” is the set of all  $N$ -point subsets of physical 3-space.

particle is finally detected in the muon packet, we will say it is a muon. Thus, we know that a point in front of us is a muon point rather than an electron point, not because we look into its essence—whatever that would mean—but because its nature is encoded in patterns in its environment. Once one realizes this, the identity hypothesis, which might at first appear to be an outrageous notion, seems like a real possibility.

Within Bohmian mechanics—a precise formulation of quantum mechanics accounting for all quantum phenomena in terms of point particles moving in physical space [4, 8, 10, 9]—this hypothesis acquires an even stronger justification since the theory is *primarily* about particles, with the wave function having the dynamical role of governing their motion. The choice of  ${}^N\mathbb{R}^3$  as configuration space corresponds to the insistence that the actual configuration of an  $N$ -particle system be a set of  $N$  points in physical space, with the points labeled in no way, neither by numbers  $1, \dots, N$ , nor in the sense that there could be different kinds of points in the world, such as electron points as distinct from muon points or quark points. Given merely an actual configuration set  $Q \in {}^N\mathbb{R}^3$ , it is then simply no fact in the world about *what sort* of particle there is at a point in physical space, only *that* there is a particle. This particle is not associated

Thus it is affirmed that there is no site of being on its own other than God, so the entities of the enabled beings receive, in their truths, a *wujūd* of the True, because there is then no *wujūd* except Him. It is His word, *We created the Heavens and the Earth and whatever is between them only by the True*, and that is the discharging and embellishing *wujūd*. Thus loosened is what the truths of the entities provide, so the boundaries are bounded, and the sites of measured out power emerge visibly, and the rule becomes effective, and predestination, and the emergence of the high, the low, and the middle, and the mutually facing differences, and the kinds of beings who are the sites of being- their species and their categories and their individualities and their states and their principles- all onto a single *‘ayn*. Thus the shapes are distinguished on them, and the names of the True emerge, and they have an effect on what emerged in being, He jealously protects lest these effects be attributed to the entities of the enabled beings, in His manifestation on them. No, the effects belong to the Divine names- the name is the named- so there is not in *wujūd* any but God, and He is the ruling force, and He is the receptor of the ruling force.

The relationship to that *from* which you are fleeing is different from the relationship to that which you are fleeing *to*, while the *‘ayn* *f* is 1. It is like His word, *The day We gather the muttaqīn to al-Raḥmān*. The *‘ayn* which gathers them up “from” is the *‘ayn* who gathers them up “to”, and the one who specifies her with a description. So consider which name the *muttaqīn* had a vision of; they didn’t find *al-Raḥmān* even though He was with them at the moment of their “being aware” of Him. But they were gathered *to* Him in order for Him to be alone with you without having another name exercising you.

Maryam 19:85. The *muttaqīn* are aware of God with *taqwā*.

# العين واحدة

al-`ayn wāḥdat



So she faces all of the points in their multiplicity with her *dhāt*. Therefore the multiplicity has appeared from the 1 'ayn, and *hu* did not become multiple in its *dhāt*.

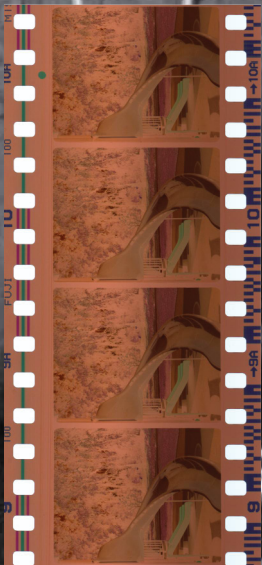
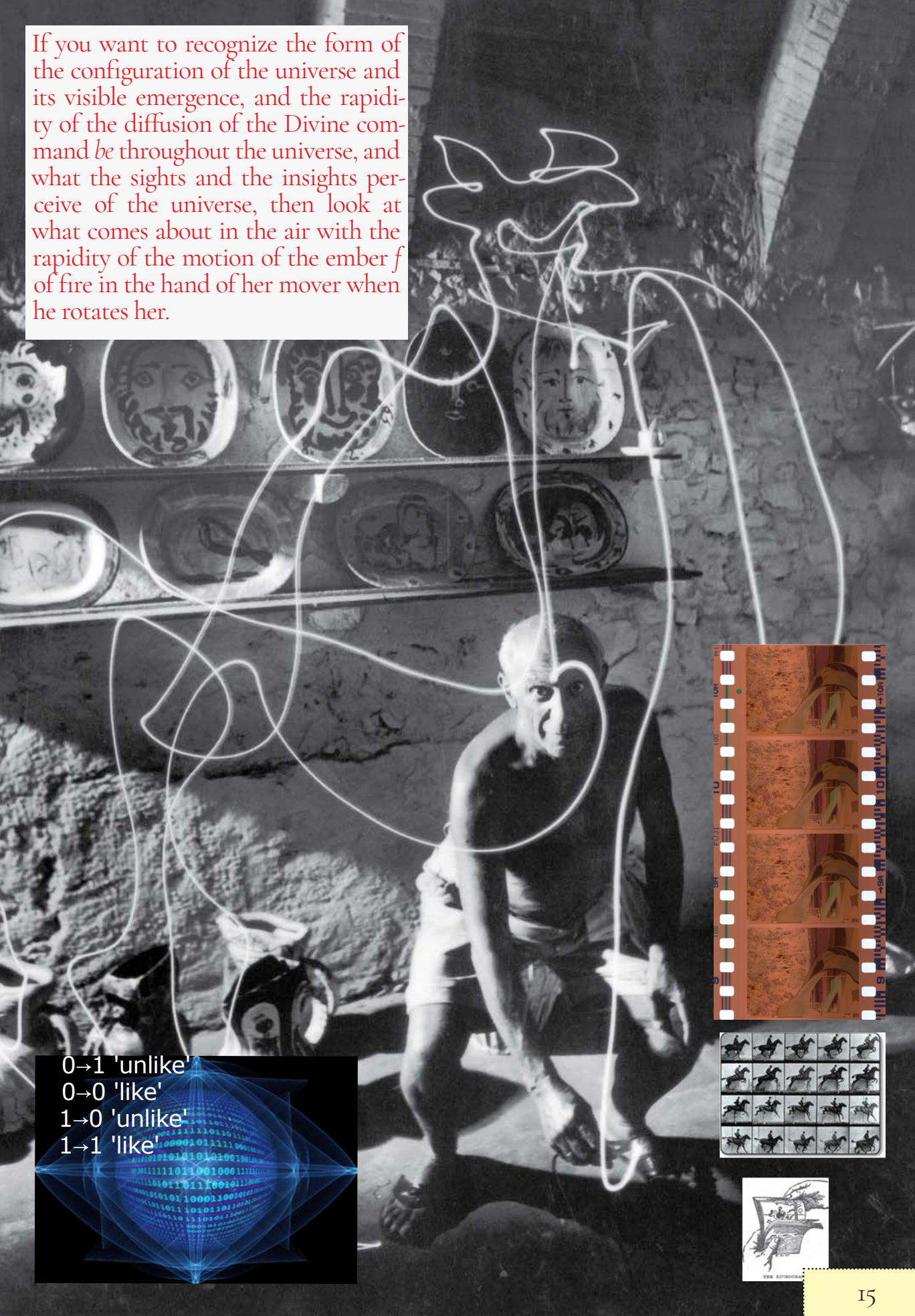
The 'ayn is one, and the property is multiple that's how the spirits and the forms get variegated.

You don't say Abraham's friendship with God is more noble than Moses' speech with God, or that Moses' speech is more excellent than Adam's being created by His two hands. No, it all refers to a single *dhāt*; she does not accept multiplicity or number. She is in the co-relation to this or that the creatrix, and in the co-relation to this or that the possessing queen, and in the co-relation to this or that the wise woman, up to whatever you correlate of panoramic and noble adjectives, while the 'ayn is *wāḥdat*, 1.

So with the visible circles of the first circle, their number is equal to the number of the treasure troves of genera, whatever they may be, not more than them and not less. Whatever emerges and arises newly of them, these circles until no endpoint, are circles of individuals members of these genera, infinitely until no endpoint. The entity of the individual circle points to the situation called "variety," and it is the union ( $A \cup B$ ) of the set (A) of the genus and the set (B) of the individual.

The centerpoint is the motive for the existence of the circumference and the circumference is the motive for the arrival of the knowledge of the centerpoint. So the circumference is True, Creation. The centerpoint is True, Creation. These two properties flow throughout each circle emerging from the first circle. And then when the circles emerge, on and on to the ultima Thule - and they don't stop emerging - the first circle from which these newly arising circles emerged starts to become hidden, concealed, not recognized and not perceived, because each circle coming nearer or going off is "upon her form." So about each circle you may say, I see her, I don't see her. This is the Unseen in the Seen.

If you want to recognize the form of the configuration of the universe and its visible emergence, and the rapidity of the diffusion of the Divine command *be* throughout the universe, and what the sights and the insights perceive of the universe, then look at what comes about in the air with the rapidity of the motion of the ember *f* of fire in the hand of her mover when he rotates her.



0→1 'unlike'  
0→0 'like'  
1→0 'unlike'  
1→1 'like'



Even if the Complete person among us sees Him in every 'ayn, some of the entities may be to some persons more beloved than other entities.



Then He completes the verse and says *Indeed He is around every thing*, in the universe, *enveloping*, and enveloping something is covering over than thing; thus the visible manifestation is the envelope, not that thing enveloped, because enveloping it prevents it from being manifest and visible. Thus that thing - and it is the universe - starts to be in the envelope just as the spirit is in the organic body, and the envelope starts to be toward the universe like the body is toward the spirit. The one is Seen, and that is the visible envelope, and the other is Unseen, and that is what is covered over by this enveloping, and it is exactly the 'ayn of the universe. Their forms manifest visibly in the envelope and that is the True, and one says Throne, Footstool, Celestial orbits, Angelic forces, Elementals, Reproducing generators, and Altering states coming into appearance: and there is thereafter only God. The True, given His being an envelope, is like the seclusion chamber to the person of seclusion. The people in seclusion are sought out but not found, because the chamber is veiling them.

And if not for what came before in predestination of the word - and the occurrence of something contrary to what is *known* by God in predestination is impossible - not a single particle would experience pain in the world. But there is certainly the word going forth; then the final destination is for the “kindness which vastly encompasses everything.” Thus in this world He is nourishing them despite their ingratitude, and healing them, and being kind to them: and how much more so to the faithful, with their acknowledgment of the other abode by means of *kashf* disclosure. It is just as it was during the grasping into two handfuls of the Divine of the children of Adam, one handful to the Garden, one to the Fire.

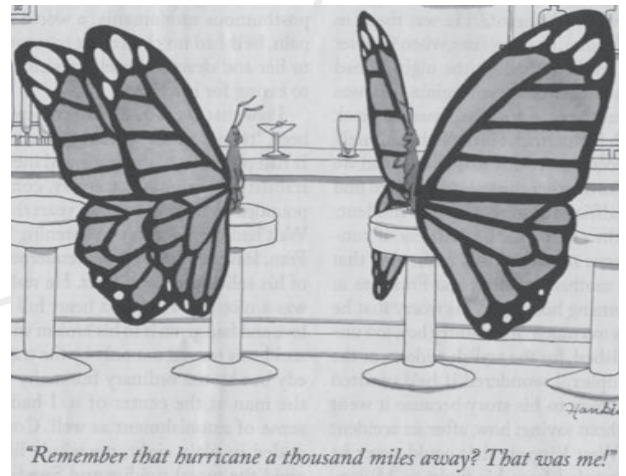
*The people with faith (īmān) know that God's kindness “vastly encompasses everything.”*

Therefore, their punishment and torment are purification and cleansing just as sickness functions for the faithful and whatever trials and tribulations try them in this world and calamities befall them despite their faith. Then there is the entrance of the people of the great offenses into the Fire, despite their faith and their declaring God one, until they are removed to the Garden by intercession. And then there is the removal by the True from the Fire of someone who hadn't done a single good thing at all, until the residents in Jahannam, who are her people, in her have a state which gives them sweetness. Because of this state, the ‘*adhāb*’ torment is called ‘*idhāb*’ sweet waters.

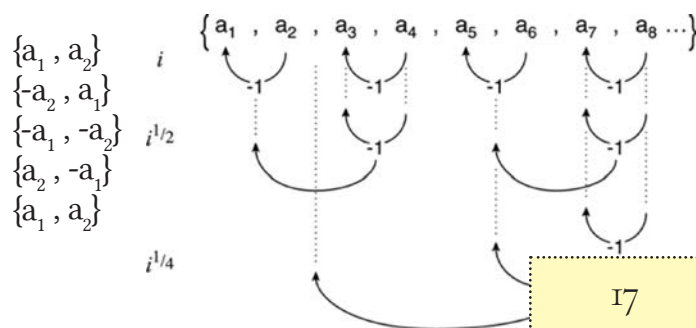
*This word is based on astā'a-dhaba'l-mā'a, “He drew sweet water” (Lane).*

These predictions run completely counter to those of contemporary physical theory. The reason for this is Invariant Set Theory does not conform to the conventional reductionist approach to theory. Instead, IVS is based on a ‘top-down’ postulate that the universe  $U$  is a deterministic dynamical system evolving precisely on a measure-zero fractal subset of  $I_U$  of  $U$ 's state space. That is to say, it is proposed that the most primitive expression of the laws of physics describe the global fractal geometry of  $I_U$ , rather than differential evolution equations in space-time.

A key characteristic of fractal invariant sets is their non-computability. One can interpret this as implying that there will be no computational rule for determining the outcome of a particular experiment, even though the underlying description of  $I_U$  is completely deterministic. (T N Palmer)



The point of science-and this may or may not be true of individual scientists-is to make the world subject to human domination. If they can abstract, and then they can predict on the basis of that abstraction, then they can try, at both the human and natural levels, to use that prediction in order to exert control. *Stanley Aronowitz*



But there's another view – one that's been around for almost a century – in which particles really do have precise positions at all times. This alternative view, known as pilot-wave theory or Bohmian mechanics, never became as popular as the Copenhagen view, in part because Bohmian mechanics implies that the world must be strange in other waves.

The trajectory of any one particle depends on what all the other particles described by the same wave function are doing. And, critically, the wave function has no geographic limits; it might, in principle, span the entire universe. Which means the universe is weirdly interdependent, even across vast stretches of space. The wave function “combines – or binds – distant particles into a single irreducible reality.”

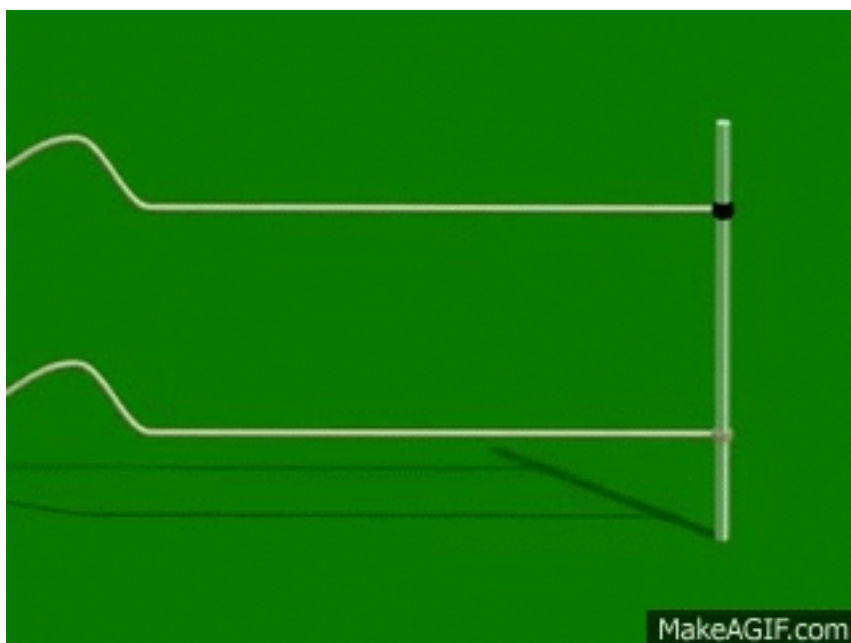


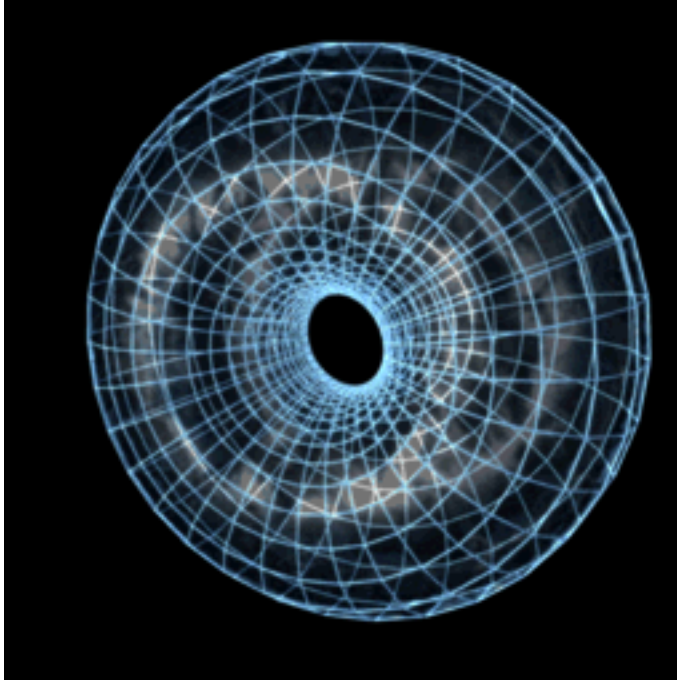
الأرواح جُنُودٌ  
مُجَنَّدَةٌ فَمَا  
تَعَارَفَ مِنْهَا  
اِئْتَلَفَ وَمَا تَنَافَرَ  
اِخْتَلَفَ

The True has 9 orbits for meeting, and humanity has 9 orbits for being met. Extending out from each reality of the Real-9 are vibrating-trickles to the Creation-9, and from the Creation-9 trickles bend in affection to the Real-9; when they meet, the angel is the meeting itself. Here something happens, and that something extra which newly happens is the angel.

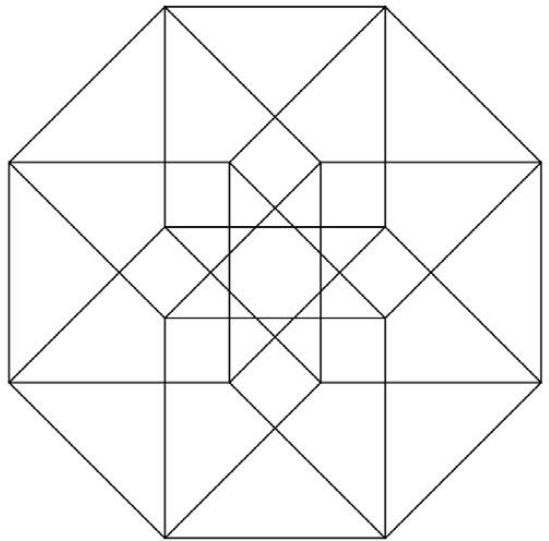
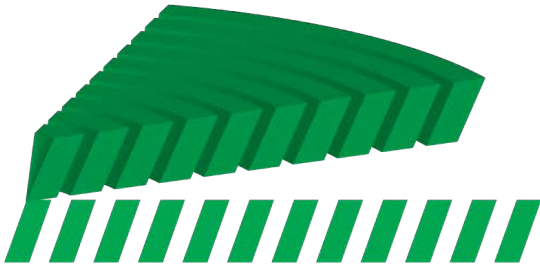
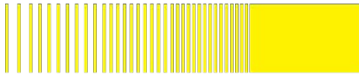
If one wants to lean to all of it, around the one 9, the other attracts it; it is an oscillation between the two 9 orbits. Gabriel came down from a True presence to the Prophet *ṣallallāhu ‘alayhi wasallam*, and a feature of the angel is that inclination is not correct for his reality, because he is configured for the exact balance between the two Nines. Inclination is a deviation, and he has no deviation. But he does oscillate between the movement of inverse and converse; this oscillation is the vibrating-trickle itself.

If the angel comes to the human being and he is missing, absent, the movement is inverse, essentially and incidentally. If he comes to him and he is found, present, the movement is converse, incidentally but not essentially. If he returns from him and he is missing, the movement is converse, essentially and incidentally. If he returns from him and he is found, the movement is inverse, incidentally and essentially. The movement *f* away from the *‘arīf* may always be converse and away from the creature always inverse. I will bring the discussion of her in the interior of the book, God willing, and why she is confined to 3: inverse, horizontal, converse, and these are telling points quite hidden and wondrous.





“Each section of the circling band at each circumference confronts what is above and below it with its self, and one does not exceed the other in any way, even if the first is wide and the next is narrow.”



# أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ

Love God because of what He nourishes you with of His blessing

*nature-based love*

How strange we are! We haven't stopped to attend to what God commanded, to obey Him and honor our parents, and we haven't been harmonious with, nor have we given fully to, what we saw of the virtues of this mother, and her affection toward us and her love, when the prophet ﷺ said, *This world is a vehicle blessing the faithful; on her they reach the fullness of good and by her they escape from bad.* He described her, as part of her vigilance over her children, as reminding them about the bad things and helping them escape them, and making the good seem more beautiful to them, and making them passionate for good; thus she takes them on a journey, and she carries them from a place of badness to a place of good, and that is due to the intensity of her watchful overseeing what God sent down to her of Divine commands called Laws. She loves that her children establish the Laws so they may be felicitous. This one ﷺ had described her with the finest of qualities, and he deemed her to be a place for the good things. Thus for the people of watchful awareness it is appropriate that their commencement in the entrance to this world through the womb of their mother should focus on acquiring these qualities, that they will be aware and watchful of the states of their mother. Indeed when infants open their eyes, it is only to their mother, and they see only her; thus they love her instinctively, and they lean to her more affectionately than they lean toward their father, because they are aware only of the one who cherishes them, and it is appropriate then that they emulate her behaviors.

فَسَوْفَ بَأْتِي إِلَهُهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

God will bring a people; He loves them, and they love Him

*spirit-based love*

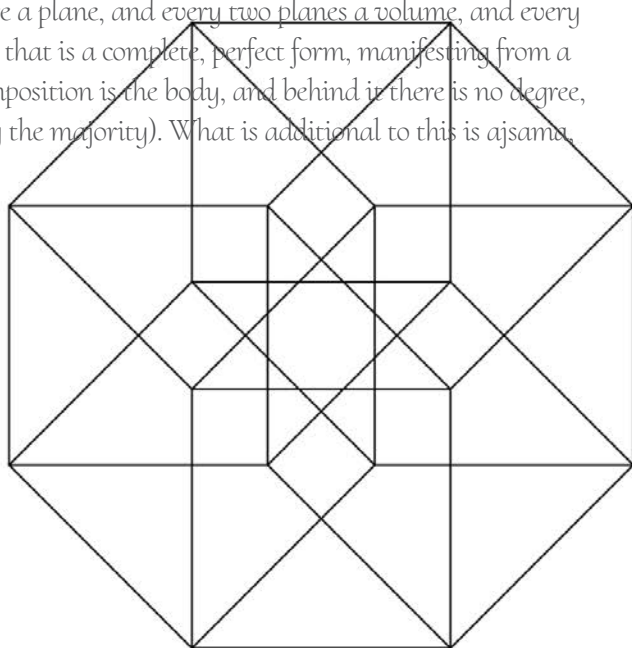
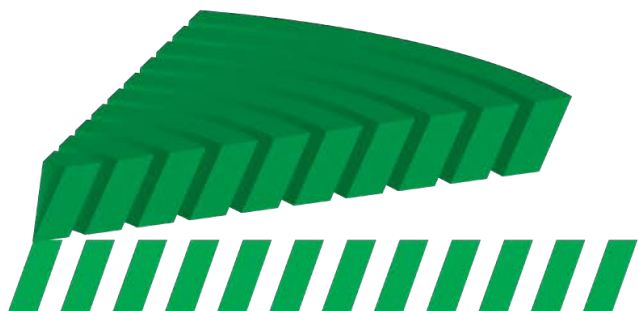
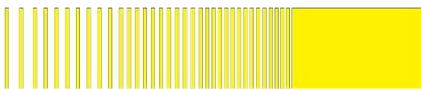
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

Your Cherisher has decided / that you do worship none but Him

سَمُّوهُمْ

Name them!

You see, every two points a line, every two lines and more a plane, and every two planes a volume, and every volume a body which is a composite based on eight, and that is a complete, perfect form, manifesting from a dhát and seven adjectives. The highest and ultimate composition is the body, and behind it there is no degree, and it is founded on eight (with no disagreement among the majority). What is additional to this is *ajsama*, a hyper-volume



He *exalted* said, *God loves the ones who fight in His way, in rows, as if they are a closely packed building*, meaning no gaps interpose, because gaps in the rows are ingress paths for the satans. The path is one, and it is a way of God. When the row, this visible line, is cut in places, and the people do not pack closely together, one to another, the line has no existence - and the intended goal is the existence of the line. This is the meaning of “closely packed” in regard to the emergence of the way of God. Whoever has no effective activity in the visible emergence of a way of God is not one of the people of God. In the same way are the rows of the people praying the *ṣalāt*: they are not in a way of God until they join up and pack themselves closely together in the rows. At that moment a “way of God” appears in its actuality. Then those who don’t do so, and let gaps interpose, are counted among those who hasten to interrupt and cut off a way of God, and to remove it from existence. Therefore God wants His creatures, in this example, to be made creators, and for that He said, *Blessed is God, the best of the creators*, and the way is only this way. It is like the line that emerges from points in neighboring areas when there is no empty volume between them. At that moment the format of the line appears. In that way is the row: no “way of God” appears until the people pack close together. The line needs the many points.

The whole of an action is a line, because it is the gathered together nouns of the Divine and praiseworthy adjectives. Since the actions are manifold, matter becomes coarsened and thickened, and the composite forms emerge visibly in the universe. You see, every two points a line, every two lines and more a plane, and every two planes a volume, and every volume a body which is a composite based on eight, and that is a complete, perfect form, manifesting from a *dhát* and seven adjectives. The highest and ultimate composition is the body, and behind it there is no degree, and it is founded on eight. What is additional to this is *ajsama*, a hyper-volume, that is, multiple planes, and when it is multiple planes, it is multiple lines, and when it is multiple lines, it is multiple points. There is no body exceeding in dimension the body upon which it was composed, which was one of the first material bodies, except for the first which came before - or the first body came from it.

## How you have to be

The guardian 'turned to face' the forms is actually the spirit-being, and no one can remove him from his genus. It's not hidden that you don't see a corpse seeking bread, as there is a lack of the spirit-based secret of life in it, but the living seek bread because of the existence of the spirit in them. So you might argue, Look, we see the living seeking something that is other than its genus (the

"dead bread"). But you should learn that in bread and water, and all foods and drinks, and clothes and sitting places, are fine, microscopic spirits, strange and wondrous, who are the inner-secret of your life and your knowledge and your praise of your Cherisher, and raising your station in the presence of your vision of your Creator on the Dune during the Visit. These Spirits have a sacred trust with these physical forms which they fulfill to this guardian spirit, consigned in a ghostly fashion.

Can you see one of these Spirits, how he carries out his trust to him who is the secret of life? When he conveys his sacred trust to the inner-secret, he expels, either from the direction something came in from - and it is called burping and vomiting - or from another direction, and it is called defecation and urination. The primary name is given only to the secret of life which conveyed the trust to the Spirit, and the other name -bread- remains, to be sought on its own account by the green-grower and farmer - the master of the state-changing growth mechanisms. In this way the Spirit alternates by turns the developmental stages of being. He bares, he garbs, he turns with the spin of the sphere like the water-wheel as long as God wishes, all-Knowing, all-Determining.

The Spirit is excused for his passion toward these physical beings, because he sees clearly what he wants with them: they are the lodge of his beloved.

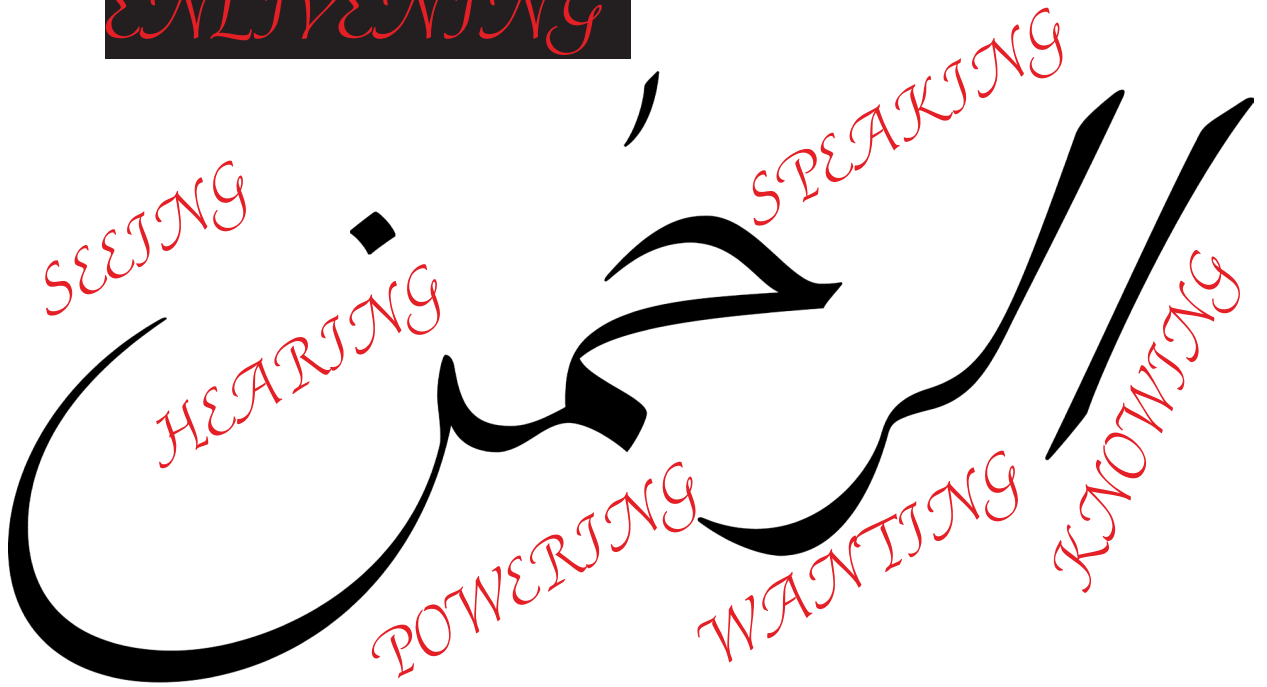
**I pass by houses, the house of Salmá!**

**I kiss this wall and that one.**

**It's not love of houses that has made off with my heart; it is love for the one who lives in that house.**

1  $\mu$ m

ENLIVENING

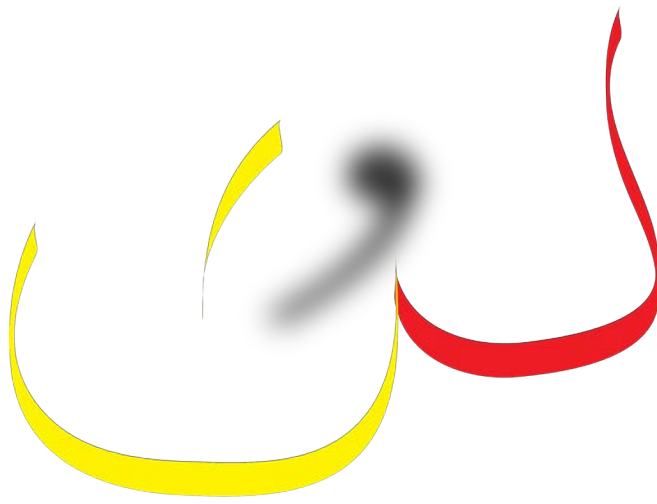


I say, the *alif lām rā'* belong to *knowing, wanting, powering*, and the *ḥā' mīm nūn* indicate *speaking, hearing, seeing*. The precondition attribute - which must be there for the others to be, which is *enlivening* - accompanies all of these attributes.

The six *f*, in her is the half, the sixth, and the third  
 $3 + 1 + 2 = 6$



Six spheres elongate them, at the highest apogee, and from them are found the directions (front back left right up down). Knowledge of these six letters is an ocean, great, whose bottom cannot be perceived. Only God knows their truth. They are the Keys to the Unseen. We perceive, from the door of *kashf*, their linked calligraphic trace. They are *alif wāw dāl dhāl rā' zā'*.



al-baqarah 2:235. That is, “sex,” or alternatively, “secretly,” meaning “Do not make them promise secretly to marry only you when they are still in waiting.” Both are well-known interpretations.

In these simultaneous descriptions of sex and grammar, the *ishbāʿ* is “rendering a vowel full in sound, by inserting after it its analogous letter of prolongation, and such a letter of prolongation is said to be inserted, or added, *lil-ishbāʿ*, to render the sound full” (Lane). It is a pleonasm, a fullness of expression. The *al-dammah* is the vowel-sound *u* as well as an embrace, as in “I drew him, or pressed him, to my bosom; I embraced him.” And, “He drew, put, or brought, together and joined or adjoined a thing to a thing”

Then there is an expression of the Law-giver in the majestic Book about the bringing out of things from *Be!* Brought forth are two letters *k* and *n*, making *k<sup>u</sup>n*, which correspond to the two antecedent parents, and what come about after the *Be* are the offspring. These two letters are visible, and the third letter, which is the ligature between the two precedents, is hidden inside the *Be!* It is the *wāw* *u* which is syncopated by the meeting of the two surds

$$k + u + n = k^u n$$

In that way, when the man meets the woman, nothing of the Pen is visible to the eye. The “Pen’s” throwing the sperm drop in the womb is hidden, because it is a secret, and that’s why sex *nikāh* is expressed by the word “secret” *sirr* in the language. He exalted said, *And do not promise them sirr-an*.

And in that way after the throwing, the two rest and become surd from movement *harakat*, and correspondingly “from vocalization”. The Pen can hide just as the third letter hides, which is the *wāw* amidst *kun* in regard to the two surds *k* and *n*. He is the *wāw* because he has ascension, as he is generated by a raising *rafʿ*, taking vowel *u*, and he is an *ishbāh al-dammah*, and he is one of the *ʿillat* letters.

These are the letters *alif*, *yāʾ*, *wāw*, “called that because of their softness -also called “soft letters”- and death in certain morphological situations”





Misterio de Elche, Valencia, 1257

Whoever wants to recognize the truth of what I am gesturing at for this issue, let them consider the Shadow Play and its image forms, and who is the narrator for these image forms before the little children who are sitting away from the covering curtain drawn down between them and the players moving these forms, and the narrator speaking about them. The matter is just that way with the image forms of the world. The people, most of them, are these little ones to whom we assign obligations so they would recognize and become familiar with where these images are coming to them from. Thus the little ones, in that sitting, are delighted with and enjoying the play while the mindless adults are taking it as mere play and amusement, while the ones who know are crossing the play over allegorically and are aware that God raised this only as an allegory. That's why there comes out, in the first act, a person called the describer, and he gives a sermon glorifying God and declaring Him majestic. Then he speaks about the characters, one after the other, who are the image forms which will emerge after him from behind this curtain. Then the group is given to learn that God raised this as a parable for His creatures so they would cross over allegorically and they would learn that the matter of the world with God is like these image forms with their being moved and stirred, and that this curtain is a veil of the secret of destiny which operates throughout the creations; and despite this, all of it, they are taking it -the mindless ones- as mere play and amusement, and it is His **exalted** word, *The ones who take their religion as mere play and amusement*. Then the describer disappears. He takes the place of the first created being among us, and that is Adam on whom be peace. And when he disappears, his disappearance hidden from us is to his Cherisher, behind a curtain of His Unseen. And God speaks the true and is the guide along the way.





## The mansions where you learn

It's only that God takes the sights of some of His creatures away from perceiving this life flowing throughout, and this articulation and this perception, flowing throughout all of the sites of beings, just as God takes away the sights of the people of intellects and thinking from the perception of what we are discussing, which is in all of the sites of beings and in all of the enabled beings. The people of *kashf* and faith are upon a knowing of what the matter truly is concerning these entities, both during their state in the empty void and when they are found with being. Then whoever displays his life, he is called "alive," and whoever hides his life and doesn't display her to every eye, he is called a plant, and a mineral, "inanimate". The situation is divisible according to the veiled-over people, but with the people of *kashf* and faith, it is not divided.

Whoever knows that everything is articulate, observant toward his Cherisher, knows that life is inseparably adhered to everything, up to even your soul and your limbs, because God is saying, *The day their tongues will testify against them, and their hands and their legs, about what they were doing. And He exalted said The day We shall seal up their mouth, and their hands will speak to Us, and their legs, as to what they are meriting. And He exalted reported about some of the people in the court testimony against them that they are saying to their skins, Why are you testifying against us? They reply, God has made us articulate; that is, articulate the testimony against you, the One who made everything articulate.*

**So friend, don't let skin be more intelligent than you about the matter**, with your claim that you are one of the people of intellect endowed with mental perception. Here this skin has understood the articulation of everything, and that God is the giver of articulation to whomever He wants to.

How hard to believe! The few veils and gauzy nets fall down

only to cover a tremendous matter,  
all of it majestic, sublime.

If what they cover up would appear to our eyes,

no sects would appear among us, or  
sectarianisms.

And no object of desire would appear in the  
folds of sickness,

and no medicine and no therapy  
and no illness.

And no new thing would cloak and confuse  
the soul,

and nothing new would come  
between the Creator and her; no,  
and no ragged old garment.

Indeed with the veils, their images are seen  
by the eye,

and perceiving them is not wearying  
for you.

The eyes of existence are observant, behind  
the curtain,

and the heart bulbs see what the  
eyeballs don't.



He *ṣallallāhu ‘alay-hi wasallam* said *The muezzin is attested to up to the reach of his voice by every “wet and dry”* (metonym for all organic bodies created from the four humors). And he said about Uḥud, This mountain loves me, and I love him. And he said, Indeed I know a stone in Makkah who accepted my mission before I was sent. Then, it has been authenticated that “the pebbles in his hand celebrated God.” And it is authenticated that “the tree stump longed for him,” the one he used to lean against when he was addressing the people with a *khutbah* before the minbar was used. When the minbar was made for him, he abandoned him, but the stump yearned for him; so he got down from his minbar and came to him, and stroked him with his hand until he calmed down.

# مُنازلات

## Alighting places to meet

More than one has reported to me a *ḥadīth*, among them Ibn Abī'l-Ṣayf from 'Abd al-Raḥmān bin 'Alī, who said, *-anā* Ibrāhīm bin Dīnār, who said, *-thanā* Ismā'īl bin Muḥammad, *-anā* 'Abd al-'Azīz bin Aḥmad, who reported to me, Abū al-Shaykh 'Abd-Allāh bin Muḥammad, who said, I heard Abā Sa'īd al-Thaqafī telling a story about Dhū'l-Nūn, who said, "I was circling the Ka'bah when I heard a sound, very sorrowful. And lo, there was

a girl clinging to the curtains of the Ka'bah, and she was crying":

*You know me, habibi,  
habibi you know me!*

*The body and the spirit have withered away,  
so it was those two who told my secret!*

*But my darling, I hid my love until my chest hurt!*

Dhū'l-Nūn said, "I was distressed by what I heard, and I sobbed and wept." She then cried, "My god, my master, my protector, by Your love for me! But You ignored me!"

He said, "That weighed on me." I asked, "Girl, isn't it enough for you to say, 'by my love for You,' rather than you saying, 'by Your love for me'?" She said, "Get out of here, Dhū'l-Nūn; don't you know that God has a people, 'He loves them' before they love Him? Haven't you heard God saying, *Perhaps God will bring a people, He will love them and they will love Him?* His love for them goes before their love of Him." Then I said, "How did you know that I am Dhū'l-Nūn?"

She said, "You're kidding me. The hearts roam the plaza of mysteries, so I recognized you." Then she said, "Look at who is behind you." Then I turned my face, and I couldn't tell whether the sky had plucked her up or the Earth had swallowed her.

I say, There is a *ḥadīth* approximating this one about the girl, based on the state of Moses, peace on him, with his Cherisher: *Look toward the mountain.*

God has many plazas, called plazas of love, all of them. Then He singles out for each a name based on epithets of love, such as the plaza of passion and the plaza of yearning. Every state of love has a swirling and a moving, and it has a plaza.

This is a universal matter. In the same way the kinds of knowledge have presences and places to sit. They are not plazas, except if He has you witness *ma'rīfah* of Him dispersed throughout the entities of existence. If you see with your own eyes that He - *hu* - is the visible entity *'ayn* in the entities of existence through her names, then these are Plazas of Mysteries. And if you see His "being with you" as belonging to the existences by means of His names, then these are the Plazas of Lights. And if the matter is mixed for you, you will see a single matter and say, *huwa huwa*, it is it; then you will see another matter and you say, "it is not it"; then you see another matter and you say, "I can't tell if it is it, or it is not it": these are Plazas of Confusion. Every existing entity has a sign recognized by anyone going round about these plazas. Whoever has this sign is recognized by it in the Seen world, in this dark skeletal form of nature which is made luminous by *ma'rīfah*. That is how they are called by their names: for instance, the girl had this state.



Where was our Cherisher before He created the creation? He was in a Mist, no air above and no air below, and He created His Throne on the Water  
أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ قَالَ كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ

al-Raḥmān, settled on the Throne, *tā-hā* 20:5

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

And hu is  
with you  
wherever  
you are  
وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

Your Cherisher descends each night to the Sky of this world

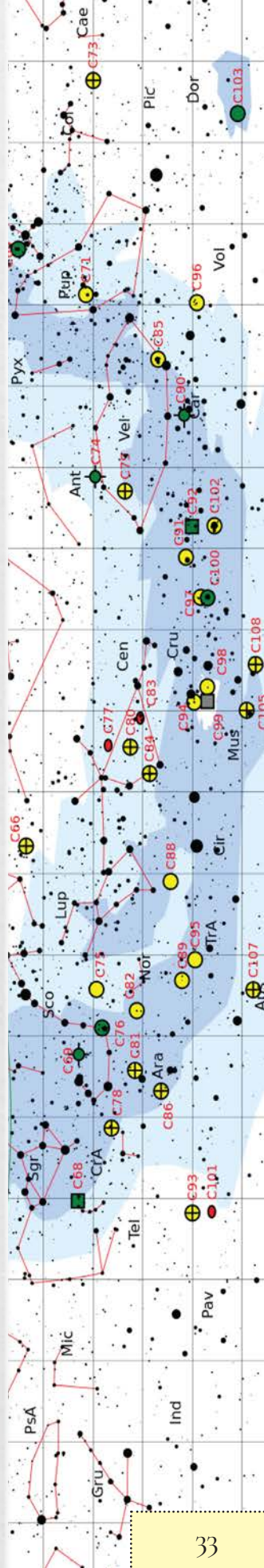
يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا

Hu is God, in the Heavens and the Earth, *al-an'ām* 6:3

وَهُوَ اللَّهُ فِي السَّمُوتِ وَفِي الْأَرْضِ

# مقامات

Stations you have to learn



865

1473

1535

